With a Whole Heart:
Nurturing an Ethic of Caring for Nature
in the Education
of Australian Planners

VOLUME ONE:
NINE CHAPTERS

by

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I declare that this thesis is my own account of my research and contains, as its main content, work which has not been submitted for a degree at any tertiary institution.

Wendy Sarkissian
13 September 1996
ABSTRACT

This interdisciplinary dissertation addresses one aspect of the education of Australian urban planners: an ethic of caring for Nature, conceived as a deeply grounded, contextual, ethic based on a sense of connection with the natural world. It articulates what an ethic of caring entails, explores the current state of and potential for the teaching of environmental ethics within Australian planning schools, examines from an ethical standpoint the educational implications of direct connection with Nature, and proposes the foundations for a radical curriculum for planning education to nurture an ethic of caring for Nature. Three pivotal assumptions underpin this research: that Australian urban development is contributing to both local and global ecological crises; that the activities of urban planners help to determine the form and style of urban development and, by implication, the ecological impacts; and that the education of urban planners influences their practice. I argue that a complete revisioning of Australian urban planning education is necessary to counter the entrenched anthropocentrism and utilitarianism which underpin both planning practice and education.

The dissertation sets out to address three questions: What is the current situation in Australian planning schools with respect to the relationship between planning education in general and education in environmental ethics, in particular?; How might the education of urban planners in Australia be changed to contribute to the solution of ecological problems?; and How important to the educator and the student who ultimately becomes the practitioner is a direct experience of Nature in giving substance and energy to the formation of environmental ethics?
The study employs two primary research approaches or paths, the *path of explanation* and the *path of expression*, the first with a quantitative emphasis, and the second being primarily qualitative research; both are within the interpretive research paradigm. It addresses the educational origins of what appears to be planners' continued unquestioning participation in Australian urban development and their resistance to embracing more realistic formulations of a relationship with Nature. It offers the first articulation of a learning model upon which an undergraduate or postgraduate curriculum could be based.

The dissertation begins by asking, via an exploration of secondary sources in feminist epistemology and ethics, what an ethic of caring could involve. The current situation with respect to environmental ethics education in Australian schools of planning is then thoroughly examined, yielding the tentative conclusion that virtually nothing is happening, that there is little to build on. Asking what could be the potential for direct experience of Nature to nourish an ethic of caring, the next section chronicles my personal experience of a year spent consciously attempting to do this: a journey to my ecological self. The last sections of the dissertation summarise the lessons learned from all aspects of the investigation, particularly the direct experience of Nature. Following examination of problems inherent in emancipatory and technocratic liberal educational philosophies, I propose the elements of a radical curriculum for planning education to nurture an ethic of caring for Nature. In the learning model which emerges, the *T.E.N.C.E.L.* model, I argue for a curriculum which contains components of the following elements: teamwork; direct *experience of Nature*; grounding in *community* processes and experiences; the formal study of *ethics*, by means of environmental ethics courses; and attention to the aspects of professional *literacy* necessary to understand environmental issues related to planning practice.

The dissertation also includes, as an appendix, a videotape, "Beginning Again with Nature: Environmental Ethics," designed to communicate those qualities of my journey to the ecological self which are better expressed in sound and images.
for Karl

guided by the Moon
enraptured by stars

for my Mother

and for

the bandicoots
the White Gum
the wallabies
the curlews
the creek
and
Tristia
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As I was about to commence this research, a colleague who was completing her Ph.D. advised me that I would have to forgo my collaborative ways to ensure that nobody stole my ideas. I completely ignored her advice. How glad I am for that! Throughout this dissertation are woven strands of information, insight, wisdom and encouragement from scores of friends and colleagues who have read this work in progress or contributed in other ways. I acknowledge with deepest thanks all those people in Appendix A.

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And finally, I kneel to the Earth, and give thanks to the Forest, the Creek, the Goddess, Tristia and the spirit of the White Gum. Namaste.


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PROLOGUE

Anzac Day, 1995. Already the air is crisp with the hint of winter, though it’s only April. Enjoying their last warm-weather public holiday, the good people of Melbourne are spending the afternoon at the beach. Here at Williamstown, 20 minutes from the centre of Melbourne, they are combining two national pastimes: a walk on the beach and a look at a new housing estate. Like us, a lot of people are driving around.

After a long day of planning assessment, we’re two planners on a busman’s holiday. We pull up beside the old Rifle Club headquarters, sparkling with fresh yellow paint. I hardly recognise the restored building which used to house the rifle shooters. A sign proclaims its future as retail and professional offices. A nankeen kestrel abandons a spot on the fence post as I pace out on the asphalt parking lot where the public participation workshop tent had been. I conjure up the meeting six years ago. Five hundred concerned local people. I remember how it was then. And contrast it with the way it is today.

Returning to the car, we make a circuit of narrow streets lined with small, cute cottages, reproduction terrace houses, newly planted flower beds. Picket fences glow heritage green, burgundy paint glistening on mailboxes with shiny brass numbers. Even though it’s a public holiday, some builders are working -- calling to each other in Italian and Slavic languages above the whine of saws. Some families are moving in. I sense excitement, the expectation of new beginnings. A new neighbourhood is emerging. Given its history, it’s called, predictably, “The Range”.

We park near a sign which promises medium-density housing and head west to Waders Beach. The wind is sharp on our faces. Picking our way through builders’ rubble along the muddy footpath, we recall our work together here, six years ago. “Almost to the day,” I announce. “We did our first letter-boxing on Anzac Day. Do you remember? Thirteen thousand households!”

“How could I ever forget? I was only twenty-one. It was my first public meeting,” my young colleague smiles, unlocking the gate to the recreation zone which buffers the sensitive conservation zone from human activities.

He reminds me of our children’s consultation workshop. How the local children loved the orange-bellied parrots that made the Rifle Range their home!

We have a booklet for new residents to guide us. It tells us that this coastline has been virtually untouched by European settlement. An Aboriginal midden, a mound of shells from an ancient camp, was found near the beach. Along the gravel path, we find a bench beside one of the lakes, and turn to admire three more under construction. We marvel at thousands of native plants, including tussock grasses and three species of saltbush, carefully planted in a deep straw mulch by young unemployed people as part of a local employment project sponsored by the developer and operated by the Friends of the Williamstown Wetlands. The bushes, some of 360,000 native grasses, shrubs and trees to be planted in the first two years, are selected to withstand salt spray. They meet the reeds planted around the artificial lake. It serves to filter and restrict upstream pollutants from entering the Bay. The seed stock for the native plants was collected by a group of local volunteers on the site before work began. Only if you look carefully can you see that they have been planted. In a few months, they will be indistinguishable from the surrounding
saltbush and shrubs. We smile, imagining the future. This is artful work, we decide. Restoration. Repair. It’s careful and caring.

The light is fading in the west, burnishing pale bodies of white-faced herons and spoonbills resting and wading by the tall reeds in the wetlands. At the water’s edge, an ancient plant community of lichen and Austral seablite, like velvet, splashes colour on the black basalt outcrops—a brilliant quilt of rust, gold, emerald, black. A cormorant rests on warm rocks, soaking up the last of the autumn sunlight. Above a whimbrel is joined by two green shanks, representatives of 120 species of migratory birds whose annual journeys draw them down from breeding grounds in Siberia and northern Eurasia. Our beach is located on an international flyway for migratory birds, we read in the booklet.

My colleague Kelvin has brought our new book, Community Participation in Practice, a collection of cases about our participatory planning work. He turns to the chapter about Williamstown; the battle, the triumph. Our project a half a dozen years ago. While the details are familiar, it’s instructive to remind ourselves that we are sitting in the outcome of one of Melbourne’s ugliest environmental conflicts. I read our words, adding a comment or two. Kelvin bends to listen above the bird calls, the crashing waves.

The 111.3 hectare site (purchased by the Urban Land Authority from the Federal Government in June 1987 for $11.7 million) was ideally suited for residential development. For 108 years it was a rifle range, close to the city centre and in an area of high demand for housing. It had some singular natural features, including panoramic views across Port Phillip Bay. With approximately 3.5 kilometres of virtually undisturbed natural coastline, it was one of the few undeveloped waterfront sites in Melbourne suitable for residential development.

The original feasibility study, prepared in 1986, was spurred on by the need to utilise “surplus government land”, to create housing opportunities in central areas and thus counter Melbourne’s urban sprawl, to utilise local social and physical infrastructure and to maximise lot yield and return to the developer, who had paid top dollar for the site. Land for housing was to be maximised to keep housing costs down. Acknowledging “the range of features of cultural and natural significance,” including roosting and feeding areas for migratory birds, the study found “no serious impediments to residential development.”

The 1987 proposal, described in the local press as “a glamorous design,” envisaged a 450-boat marina, 10,000 square metres of office space, and high-density and other canal-front housing. It boasted a ‘normal’ residential subdivision; a water-based subdivision; a marina and associated facilities; a commercial/tourist complex based on a marine theme; coastal public open space; and two coastal conservation reserves. The original plans provided for a 100 metre coastal buffer area, with a 500 metre distance between boating activities and roosting sites.

Significantly, the feasibility study failed to take account of the fact (although the planners reported it) that approximately half of the Williamstown community submissions favoured public open space with no housing! Many people considered this ambitious plan inappropriate—some 2000 objections were received. Almost all the concerns were environmental,
with petitioners arguing that the proposal endangered the fragile marine ecology. In particular, concerns focused on groups of inter-tidal wading birds which used the mud flats as their primary feeding ground, and stands of white mangrove trees, regarded as essential elements in the local ecosystem and necessary for preservation of biodiversity on a wider scale. The shy waders require more than six hours feeding in every tidal cycle. Experts argued that disturbances which impaired their feeding efficiency could diminish their populations. They said the canal system would turn environmentally sensitive mudflats into an island. Blasting of shallow basalt rock, truck movements, and continual dredging of the boat entry would have disastrous consequences for the local marine life.

After the State Government failed to deliver on the community’s initial expectations, the Friends of the Rifle Range were galvanised into action. They used their considerable political influence to discredit the plan and the high-profile planning and design consultants, and forced a complete reassessment of the proposal. For these and other reasons, the project was ultimately stopped at State Cabinet level (the Minister for Conservation, Forests and Lands, also the Deputy Premier and later to become the Premier, was the local Member of Parliament).

While the original project was still alive, I was engaged with a colleague by the Urban Land Authority (Victoria) to evaluate the proposal in light of the large number of objections. By the time we had completed our assessment, the original project was in serious difficulty. By the time we were re-engaged by the Authority in 1989 to conduct the community workshop, the Friends of the Rifle Range had succeeded in stopping the project. (Another factor was legal advice received by the Government that without the marina the high-density housing component was not seen as appropriate.) The Friends also succeeded in achieving wide acceptance of the site’s ecological values. Under the new collaborative arrangements, a consultative committee was established in February 1989, and concept plans were finalised in May, in consultation with the Friends and other government agencies. The Friends continued to have wide-ranging support within the Williamstown community and within the State Government. They were respected and admired for their ecological literacy, their clear objectives, their unwavering commitment to protecting the conservation values of the site, and the broad base of support they had built over many years of activism.

Our work involved collaborative planning processes with the Friends and the wider Williamstown community. As a result, the high level of initial objection was dramatically reversed. Whereas there were 2000 objections to the original 1987 proposal, the revised proposal, exhibited in 1989, brought 1200 letters of support. The collaborative process and a participatory design workshop, held on site, for 500, contributed to building trust and producing a more appropriate plan. By October 1989, the plan had been approved. Nevertheless, addressing the concerns of the three remaining objectors through formal appeals (heard in June 1990) still cost the Authority about $1 million.

Construction started in September 1990, with the first lots released for sale in May 1991. Eventually there will be about 940 dwellings, housing a population of about 2500. Houses are designed and sited according to
passive solar design principles. The revised plan, for housing, conservation and recreation uses, represented a dramatic departure. In June 1990, the Melbourne Age newspaper described it as of "vastly different character from the first," praising its "modesty and environmental emphasis." There were no canals or seafront housing, although many houses had water views and a few had access to Port Philip Bay. Most streets formed the familiar pattern of Williamstown's grid.

Some key features of the revised plan were creation of a narrow salt lake stretching 1.5 kilometres between the houses and the sea, and thus acting as a buffer for the sensitive foreshore; protection of bird life, safeguarding the habitat from being overrun and thus destroyed by human intrusion (walkers confined to a boardwalk to limit damage; a hide for bird-watching located about 20 metres from the bird-feeding area—a 16-hectare area where birds wade to feed between tides); and efforts to replicate the character of "old Williamstown" in allotment size, price range, overall housing density and materials, with a range of small, medium and large lots for detached dwellings, as well as terrace housing.

The handling of two open drains notorious for their industrial pollution reflected the changed approach. Water pollution from adjacent sites is managed in an ecologically sensitive manner by means of drainage ponds and filters which actually improved water quality.

By most accounts, the development of "The Range" is seen as a success. When land was first released for sale in 1991, the response was overwhelming and sales have continued strongly. A recent pre-purchase seminar held on site drew a crowd of over one hundred. The Range development has reflected the character of Williamstown, guaranteed by guidelines and controls over building materials, house siting and colour selection. Reflecting a commitment to ecological sustainability, densities parallel those of the surrounding area. Building lots range from 270 to 800 square metre; the street pattern reflects that of old Williamstown; about 60 percent of all residential land is devoted to house blocks, with the remainder for medium-density development, including townhouses, older persons accommodation and some apartments.

The lake, a major feature of the site, also forms part of an integrated system for filtering and treating run-off prior to discharge into the Bay. Guidelines aimed at protecting the new reserve from excessive site erosion, water runoff and litter were produced for builders and residents. The developer is contributing technical expertise and $3.5 million to develop the 50 hectares of coastal wetland into a wildlife sanctuary. The rehabilitation and conservation, undertaken by the Authority largely at its own expense, include an ecologically sustainable fresh-water lake and wetlands zone, boardwalks, viewing areas, a bird hide, educational centre and recreation spots. The Friends of the Williamstown Wetlands, still participate in the development of the site and are frequent visitors to the wetlands reserve.

I finish reading. It's getting late and already a cold wind is freshening across the salt marshes. We agree we're relieved that the Friends saved the coastline. We're proud to have been part of it. We're glad that the new housing is on smaller lots, more financially accessible to ordinary people, and that it is buffered from the birds' feeding areas. Pressure from the community, the unions and local politicians forced
the Authority to hire a totally new consultant team. These planners prepared an ecologically sensitive plan and have maintained their commitment to those principles. But we know it’s possible to do better—both ecologically and in terms of continuing community involvement. The delay cost the Authority millions in fees, interest, and legal costs. The implementation, the Friends tell us, is still far from perfect. The loss of trust within the Williamstown community endures; its effects can’t be measured.

We head back to the car, shivering. We stomp around the car, knocking mud off our boots, exclaiming. How could those planners who worked on the original plan ever have proposed such a plan? Some critics saw it as the wholesale destruction of the environmental values of the site. The lives of the birds, the mangroves... We shudder at how close it was, how it could have been. It would have been a disaster in other ways, too. We know from the Authority, that had the original project proceeded, the capital expenditure could not have been recovered during the recession of 1990-1992.

Some of our most distinguished colleagues worked on the first proposal, enthusiastically supporting the concept in their professional reports. Our colleagues. The Australian planning profession. Heading home, we shake our heads, wondering. What were their alternatives? Did they really have any choice? Have they ever taken a stand or are they simply the developers’ accomplices? Unless the community forces them to act otherwise...

We ask ourselves, did they feel inferior to or intimidated by the developers and their financial backers? Did they believe that if they decided to gainsay the developers on environmental issues, the developers would refuse them the contract and search until they found compliant planners? Or were the developers ahead of the planners and did the planners scare them away from environmental protection issues? Did those planners not keep up with changes and developments through reading professional literature or via continuing professional education? Were they not made aware of these issues during their university education?

What values did those original planners hold dear? How did they come to hold the values encoded in the first, discredited plan? What did they care for? We ask ourselves, “Did they not care for Nature? Were they never given opportunities to learn to consider an ethic of caring for Nature as part of their professional approach?”

And, we ask, how can the values so bitterly fought for and now embodied in the final plan for “The Range” be nurtured in other planners? How can we learn, as a profession, an ethic of caring for Nature?
We pray for the fragile ecology of the heart and mind. The sense of meaning. So finely assembled and balanced and so easily overturned. The careful, ongoing construction of love. As painful and exhausting as the struggle for truth and as easily abandoned.

Hard fought and won are the shifting sands of this sacred ground, this ecology. Easy to desecrate and difficult to defend, this vulnerable joy, this exposed faith, this precious order. This sanity.

We shall be careful. With others and with ourselves.
Amen.

CHAPTER 1

INTRODUCTION
The social allocation of land to different uses and activities is fundamentally and inextricably a problem of ethics. This is so because such land use decisions have, both individually and cumulatively, tremendous social and environmental impacts.


The problem of environmental education does not depend on whether you're a planner or a forester. We've thought of values as an afterthought.


1.0 Introduction

This interdisciplinary dissertation addresses one aspect of the education of Australian urban planners: an ethic of caring for Nature, conceived as a deeply grounded, contextual ethic based on a sense of connection with the natural world. The study grew out of my growing sense of urgency and concern about the role of the planning profession in contributing to global ecological problems. It grew directly from painful and confusing professional experiences like the those recounted in the story of the Williamstown Rifle Range.

The dissertation has four aspects. First, it articulates what an ethic of caring entails, both from a philosophical perspective and an experiential perspective. Second, it explores the current state of and potential for teaching environmental ethics within Australian planning schools. Third, it examines, from an ethical standpoint, the educational implications of direct connection with Nature. Finally, it proposes the foundations for a radical curriculum for planning education to nurture an ethic of caring for Nature.

2.0 The Research Assumptions

Three pivotal assumptions underpin this research. First, urban development in Australia (and elsewhere) contributes to both local and global ecological crises. Second, the activities of urban planners help to determine the form of urban development and, by implication, the ecological impacts. Third, the education of
urban planners influences their practice. These points are assumed by the study but they are also established by the study. As in a spiral sequence, the end precedes the beginning.

3.0 Three research questions

The dissertation sets out to address three questions.

**Question 1:** *What is the current situation in Australian planning schools with respect to the relationship between planning education in general and education in environmental ethics, in particular?*

In exploring this question, I examine in detail curricula of Australian planning schools addressing environmental *matters* and environmental *ethics*. This is undertaken by means of comprehensive surveys with Heads of Schools, educators and students in the fourteen Australian schools of planning, as well as by other research means, including interviews with overseas practitioners, a literature review and surveys and consultations with planning practitioners and others in the “land professions”. The approach is survey-based, descriptive and explanatory.

**Question 2:** *How might the education of urban planners in Australia be changed to contribute to the solution of ecological problems?*

In contrast to the systematic survey approaches which characterised my approach to Question 1, Question 2 required me to search beyond the current operation of planning education in Australia. This is because virtually nothing is being taught in the field of environmental ethics (or related fields) in Australia. Thus I searched in cognate disciplines, spoke to experienced and creative educators in Australia and overseas, and explored other dimensions of what might constitute, for a professional planner, a deeper connection with the natural world. The approach here is expressive, that is, qualitative, holistic, personal in character, experiential and grounded in “lived experience.”
Question 3: How important to the educator and the student who ultimately becomes the practitioner is a direct experience of Nature in giving substance and energy to the formation of environmental ethics?

This question became a critical focus of this dissertation.

4.0 The argument of this dissertation

If we accept that urban development and planning are contributing to global and local ecological problems, skilful professional education which focuses on the ethical dimensions of human relationships with the natural world, particularly direct experience of Nature, could equip urban planning practitioners to propose and implement plans which are socially and ecologically sustainable and seek to benefit all life on Earth.

In the dissertation, I argue that a complete revisioning of Australian urban planning education is necessary to counter the entrenched anthropocentrism (human-centredness) and utilitarianism which underpin both planning practice and education. I propose a radical curriculum, which provides opportunities for students to embody an ethic of caring for Nature, by realising and embodying at a deep level their connection with the natural world. I suggest that the key requirement is experiencing Nature directly, to provide an anchor in the natural world to sustain the neophyte planner in the complex and often paradoxical situations likely to be encountered in professional life. This work is primarily about relationship; while some aspects require solitude, the processes of making learning explicit require collaboration with and the support of others.

I offer three other elements which are considered necessary to support the growth of an ethic of caring: (1) a community focus; (2) the formal study of ethics (especially environmental ethics); and (3) attention to specific aspects of professional literacy to enable skilful design and implementation of ecologically and socially sustainable policies and plans. Curiosity about and sustained interest in the scientific and technical aspects of environmental matters will emerge as the caring function develops. Formal study of professional ethics will provide a moral and intellectual
anchor and strengthen moral discourse generally within planning schools, universities and, ultimately, the profession.

I argue that, while some planners may be ecologically literate, in the sense that they understand how ecosystems work, as a general rule Australian planning educators and planning students are unaware of the ethical dimensions of their relationship with Nature. One reason is that their profession's culture and activities mirror the wider society's basic anthropocentrism. Australian planning educators in general have abrogated their responsibilities to foster the moral education of their students by arguing that they are teaching what is "acceptable" (or worthy of consideration) to the wider planning profession. Additionally, planning educators believe that study of ethical and moral issues is inconsistent with what they regard as the 'proper' emphasis of planning curricula. Programs are already packed with essentials: pressing demands for new skill development place pressures on already overladen curricula.

While similar in some ways to the situation in Canada and the United States, planning education in Australia is even further out of touch with philosophical, ethical and ecological realities. There is an assumption that the key role is to train "technicians" who operate in a value-free manner within a rational comprehensive model of planning. The need for change is therefore even more obvious.

5.0 Why I undertook this study

In 1991, I chose to leave my planning consulting practice to study on a full-time basis. While there appeared to be a growing ecological crisis, it appeared that my colleagues in the Australian planning profession were resisting ecologically sustainable development (ESD). I wanted to find ways to encourage greater professional commitment to ESD. The focus changed to planning education in 1992. Initially I undertook extensive reading in environmental ethics and long periods of solitude. Then I began to understand the problem, not as a practice issue but as an ethical one, that is, our behaviour is a function of the concepts we hold. Thus, I decided to explore more deeply the philosophical conceptual framework guiding planners and how planners' environmental ethics are nurtured in their professional education.
6.0 The two approaches used in this dissertation

A range of research approaches is employed in this study. The two primary paths, the *path of explanation* and the *path of expression*, are both methodologies employed within the *interpretive* research paradigm (Sarantakos, 1993:31). By using these two paths of inquiry (from experience through explanation to general theory and from experience through expression to myth and archetype), I aim to create a space for dialogue and dialectical development (Reason and Hawkins, 1988: 85). While each approach contributes to the learning model which emerges as a result of the whole research project, they have yielded very different but complementary insights into education and practice.

6.1 The path of explanation

The *path of explanation*, which I also call "The Songs of Experience,"
4 is the mode of classifying, conceptualising, and building theories from experience. Its two classic approaches involve, first, observation and description and second, experimentation. The 'explanatory' aspects of this study use empirical and formal research methods, relying on fieldwork, formal analysis of surveys, statistics, and curriculum materials.

6.2 The path of expression

By contrast, the *path of expression*, is "the mode of allowing the meaning of experience to become manifest" (Reason and Hawkins, 1988) This mode, which I also call "The Songs of Innocence," employs different voices in a narrative structure, and uses storytelling, autobiographical life-writing, and other feminist and Postmodern approaches. The cornerstone of the study is an exploration of the self—myself—as a planner exhibiting the estrangements from Nature which I seek to heal within my professional colleagues. This study is grounded in the theoretical foundations of qualitative methodology: it is naturalistic; uses inductive analysis; depends on holistic inquiry; uses qualitative data, with detailed, 'thick' description; depends on the personal contact and insight of the researcher; attends to process and change; takes a unique case orientation; is context-sensitive; employs empathic neutrality; and reflects a design flexibility (Patton, 1990: 40-41, cited in Sarantakos, 1993: 46).
7.0 Issues addressed by this dissertation

This study addresses the educational origins of what appears to be planners' continued unquestioning participation in Australian urban development and their resistance to embracing more realistic formulations of a relationship with Nature. It explores the foundational philosophical and ethical issues upon which planners' relationships with Nature are based. It provides an interpretive case study of a direct experience with Nature. Canvassing a wide range of scholarly and popular literatures in several disciplines, it offers a model upon which an undergraduate or postgraduate curriculum could be based. It is the first comprehensive study of this type, to my knowledge.

8.0 Issues which this dissertation does not address

Due to the limitations of space, many important issues could not be addressed in this dissertation. While I acknowledge that grave problems continue to imperil the futures of all life on Earth, the current study cannot address economic or technical solutions to the global crisis or solutions to the formidable problems of increasing urbanisation. It does not offer a comprehensive critique of all aspects of planning practice, although much can be read into the survey results which could prompt such a critique. The study focuses solely on undergraduate and postgraduate education and does not address continuing education. The current study does not offer proposals for either a detailed planning curriculum or a theoretical account of curriculum evaluation, although such work is seen as a necessary next step.

9.0 The organisation of this dissertation

My dissertation weaves insights and information from the mix of methodologies employed, balancing explanatory and expressive approaches. It begins by asking, by means of an exploration of sources on feminist epistemology and ethics, what an ethic of caring could involve. The current situation with respect to environmental ethics education in Australian schools of planning is then thoroughly examined. That investigation yields the tentative conclusion that virtually nothing is happening, that there is little to build on. Asking what could be the potential for direct experience of Nature to nourish an ethic of caring, I then chronicle my personal experience of a
year spent consciously attempting to experience Nature directly: my journey to my ecological self. This expressive material has been selected, edited and arranged to complement the more 'objective' data in the survey chapter. The last sections of the dissertation summarise the lessons learned from all aspects of the investigation and, following a critique of liberal educational theory, propose the elements of a radical curriculum for an ecologically responsible approach to planning education to nurture an ethic of caring for Nature.

Chapter 1: Introduction
I argue in chapter 1 that human relationships with Nature must be dramatically transformed if global ecological catastrophe is to be averted. Proposing the model of a contextual ethic of caring for Nature, based on feminist epistemology and grounded in relationship, receptivity, reciprocity and responsiveness, I set the stage for a critique of the professional education of Australian planners.

Chapter 2: An Ethic of Caring: Ethical and Epistemological Foundations for this Inquiry
Chapter 2 provides a theoretical context for the dissertation. I offer, as an epistemological foundation of the inquiry, an analysis of an ethic of caring. It details the necessary and sufficient conditions for an ethic of caring which is gender non-specific and which can be applied to the non-human world. This provides a framework for reconceptualising planning education.

Chapter 3: Research Design
In Chapter 3, the rationale for and details of all research approaches are provided. The research, which is both empirically based and deeply personal, required a mix of methodologies. Chapter 3 has three sections: Section A, a brief summary of my research approach; Section B, a detailed description of all methodologies and methods; and Section C, an evaluation of approaches.

Chapter 4: Environmental Ethics and Planning Education in Australia
Chapter 4 is the survey chapter. My goal was to study the extent to which current teaching of environmental ethics meets the needs of Australian planning practitioners.
This chapter examines environmental ethics and planning education in Australia and raises critical questions about professional education—about the qualities of academic discourse about professional ethics and environmental matters and environmental ethics—the intellectual and ethical climate within those Schools. Further, it provides a full exposition of what is being taught and what is being learned, and speculates about the normative foundations currently guiding Australian planning education. The analysis identifies strengths, weaknesses and gaps in the university coverage of core and non-core environmental ethics topics in Australia, as identified by Martin and Beatley (1993b). Some tentative conclusions are drawn about approaches to teaching environmental ethics in Australian Schools of Planning.

Chapter 5: A Journey to the Ecological Self

Chapter 5 chronicles my journey of the personal self towards the “ecological or cosmic self.” I use methods which belong to the emerging traditions of ecological spirituality and experiential ecology. The form of the chapter is a collage of different voices presenting a “fragmented whole.” This format is indebted to the emerging genres of life-writing and feminist autobiography (or autography). It is Postmodern in the ‘constructive’ and ‘affirmative’ sense of the word. The approach aligns with ecocentric (Earth-centred) and ecofeminist approaches, emphasising the values of caring set out in chapter 2, in particular, engrossment. Extensive discursive endnotes refer the reader to my insights and published and personal communication sources.

Four voices are woven through the chapter, three as a discontinuous narrative. We hear two academic voices: the voice of my rational, analytic, ‘academic’ self, communicating in formal “progress reports” to my dissertation supervisor, “Dr. Turner”, and the voice of my ‘inner’ self, communicating via letters to a close friend, Leonie. Third is the voice of Nature, communicated via animals, birds and plants and the wider landscape, sky and watercourses of Deep Creek. A fourth, more ‘academic’ voice in the endnotes explores alternative interpretations of my experience. Thus, a fabric of narratives and discourse is woven, using the first three strands, with material from my journal and letters written over thirteen months, dealing with my changing perceptions and changing heart. The chapter chronicles the loss of my sense of
separation and alienation and my first full experience of a sense of oneness with Nature.

Appendix A is a videotape, "Beginning Again with Nature: Environmental Ethics," made in 1995 and designed to communicate those qualities of a journey to the ecological self which confounded my literary abilities.

Chapter 6: Weaving an Ethic of Caring for Nature: Lessons from this Inquiry
Chapter 6 teases out and weaves together the strands of experience, argument and insight into key lessons from the previous chapters. It weaves together themes--like strands of a web--into the first form of the fabric of a response to the question, "How can an ethic of caring for Nature be nurtured in the education of Australian planners?" I summarise insights and lessons from both the expressive and explanatory investigations. A detailed examination leads to a summary of lessons for planning education.

The summary contains five key revelations about the nature of the self in relationship. These five concepts could be seen as strands in the web, which represents a reconceptualisation of planning education. They are: (1) teamwork; (2) experiencing Nature directly; (3) the community ground; (4) environmental ethics; and (5) literacy. These strands in the web are expressed in terms of five critical relationships: (1) self cooperating with others; (2) Self anchored in Nature; (3) Self grounded in community; (4) Self as responsible to all life, and (5) Self seeking understanding. The chapter concludes with some general implications for planning education.

Chapter 7: An Ecologically Responsible Approach to Planning Education
Chapter 7 reviews the work of two leading educational theorists, David Orr and C.A. Bowers, providing a critique of the anthropocentric underpinnings of liberal educational philosophy (in particular, emancipatory and technocratic liberalism). It establishes the foundations for a radical model for planning education, the T.EN.C.E.L. model.
Chapter 8: The T.E.N.C.E.L. Model for Planning Education

This chapter presents the learning model, the outcome of the research. Setting out the elements of an ecologically responsible approach to planning education, I argue for a curriculum which contains components of the following elements: teamwork (T); direct experience of Nature (EN); grounding in community processes and experiences (C); the formal study of ethics (E), by means of environmental ethics courses; and attention to the aspects of professional literacy (L) necessary to understand environmental issues related to planning practice. I also propose some preliminary strategic steps to nurture this proposed approach within Australian schools of planning.

Chapter 9: Conclusions: Weaving a New Vision for All Life on Earth

The conclusions in chapter 9 indicate how the aims of the dissertation have hopefully been achieved. Ten key findings of the research are outlined. Further research directions are also identified.

Having set out the dissertation in its linear logic, it is also possible to see that there are strong linkages across the dissertation. In particular, chapter 2 is strongly linked to chapter 5, as they are primarily “Songs of Innocence”, while chapter 4 is strongly linked to chapter 7, as they are primarily “Songs of Experience.”

The Appendices

A number of Appendices complete the report. They are the following:

APPENDIX A: Videotape:
              Beginning Again with Nature: Environmental Ethics, 1995

This videotape is designed to complement chapter 5 and communicate those qualities of a journey to the ecological self which confounded my literary abilities. Although chapter 5 attempts to convey “many voices,” use of this other medium was felt necessary, as it was not possible to express only in words the intensity of the experiences involved in a journey to the ecological self.

APPENDIX B: Persons and Organisations Consulted

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APPENDIX C: Voicing the Dimensions of the Global Environmental Crisis
A summary of the views of a wide range of people from different disciplines explaining the dimensions of the global ecological crisis.

APPENDIX D: Nature with a Capital N: A Note on Language and Orthography
An explanation for the use of Nature with a capital N, as well as some other terms used in this dissertation.

APPENDIX E: Planning Education in Australia: Tables for Chapter 4
The full data set of tables analysing survey results discussed in chapter 4. It should be read in conjunction with chapter 4.

APPENDIX F: Teaching Environmental Ethics in Australian Schools of Planning, 1994-1995
A summary of the offerings of particular schools of planning, either where environmental ethics is being taught or where environmental ethics approaches could build on current approaches.

APPENDIX G
Contains all survey and interview instruments used in this research, as well as one letter to residents of Deep Creek. They are listed below.

Appendix G1: Heads of Planning Schools Interview Questionnaire
Appendix G2: Self-Complete Questionnaire for Educators and Students (Long Version)
Appendix G3: Self-Complete Questionnaire for Educators and Students (Short Version)
Appendix G4: Self-Complete Questionnaire for Planning Practitioners and Community Representatives (Long Version)
Appendix G5: Self-Complete Questionnaire for Planning Practitioners and Community Representatives (Short Version)
Appendix G6: Deep Creek: Adults’ In-Depth Interview Instrument
Appendix G7: Deep Creek: Children’s Self-Complete Questionnaire

Appendix G8: Deep Creek: Letter to Deep Creek Residents, 6 November 1992


The full text of a taped report prepared for me to enable the house at Deep Creek to be sited according to feng shui and geomancy principles.

APPENDIX I: Chronicle of Noticing: Deep Creek, November 1991-January 1993

A summary of my changing perceptions during the thirteen months I spent at Deep Creek, using as a framework Warwick Fox (1990) and Joan Halifax (1993). It is organised according to personal, ontological and cosmological levels of identification.

APPENDIX J: The Influence of Emancipatory and Technocratic Liberalism in Planning Education: Some Case Studies With a Commentary

Summarises interviews with educators conducted in North America in 1994. These educators demonstrate their commitment to principles of emancipatory and technocratic liberalism in their approach to education.

APPENDIX K: Ten Foundational Aspects of Pedagogical Caring

A summary of key aspects necessary to build a foundation for pedagogical caring. It is designed to enrich the argument for an ecologically sustainable approach to education presented in chapter 7.

The Bibliography

As noted above, this wide-ranging interdisciplinary investigation has relied on a number of discrete literatures. All references used or cited have been included in the Bibliography.
10.0 Conclusion: locating myself

While I was writing this dissertation, Carolyn Merchant’s book, *Earthcare* (1996) was published. In Chapter 9, she describes the activities of women in Australia working for environmental reform and a greater acceptance of environmental ethics. I align myself with that movement and feel honoured in the company of those women. I also locate this work within the deep ecology sub-field of environmental philosophy and firmly within the ecopsychology realm, where I find my allegiances with deep ecology, transpersonal ecology and ecofeminism, as well as with other realms of transpersonal psychology.

Because this project grew out of my concerns about the direction my profession was taking, I have been at pains to present all my sources and explain the basis of my analysis in extensive endnotes and a full bibliography. For the reader’s convenience, all endnotes have been located in Volume 2. I hope that this work may provide an impetus to further research, as well as theoretical and pedagogical development.

This completes the introduction to this dissertation. The next chapter introduces the notion of an ethic of caring. It presents the theoretical context and epistemological foundation for the arguments and analysis that follow.
CHAPTER 2

AN ETHIC OF CARING FOR NATURE
This chapter provides a theoretical context for the dissertation. As I explored research options, lived in conditions of voluntary simplicity in the Australian bush, and began to examine the literature of environmental ethics, I became aware that the qualities I found to be absent in Australian planning education were related to the concept of caring. I could not locate in traditional ethics or even in much of the wide-ranging literature on environmental ethics, the perspectives which I felt were necessary. During 1992, I discovered, almost by accident, that I was being taught about an ethic of caring by my ecologically conscious neighbours at Deep Creek and by the land and its nonhuman life. As I came to know my ecological self more deeply, I came to identify the feminine qualities of my ways of knowing. As a longstanding feminist, I then sought to understand how feminist scholars have delineated the dimensions of an ethic of caring. As this research proceeded, I began to see relationships between my own thinking and new directions in feminist literature.

In this chapter, I ask how philosophers define the moral community or who one chooses to care about (or is worthy of consideration). My review of the literature on the feminist ethic of care enabled me to make a sound choice in deciding to replicate in Australian planning schools the North American study of the teaching of environmental ethics in planning schools (Martin and Beatley, 1993b). An explicit emphasis on caring, which did not emerge until after I had designed my survey research, was nevertheless axiomatic in my research approach. I was able to modify some of the variables in Martin and Beatley’s survey instrument and to introduce questions about caring into my in-depth interviews and group discussions. The themes identified in this chapter are restated in chapter 6, which weaves together the strands of argument identified throughout the dissertation. My experience at Deep Creek, learning about the practice of an ethic of caring for Nature, is briefly summarised. Chapter 6 also highlights some lessons from my experience for the education of Australian planners.

**Caring and planning practice in Australia**

As explained in chapter 1, members of the Australian planning profession operate on what they regard as principles of objectivity and rationality. Australian ecofeminist
Janis Birkeland explains that their rationalist approach emphasises the scientific method of prediction and modelling, and values cost efficiency, control, purposiveness, and individuality (Birkeland, 1991: 76). In planners’ discourse and decision making, so-called value-free stances are considered preferable to emotional or committed styles of working. In Australia, as in North America and Britain, planners exhibit similar moral reasoning attributes, valuing objectivity and ‘scientific’ rationalism.¹ As one highly experienced Australian woman planner, with a background in a caring profession, explained to me, Australian planners “refuse to give decisions that relate to values and pretend to be value-neutral” (Hazebroek, pers. comm., 1995). Hazebroek asserts that members of our profession (often women) who chose to reject the dominant ‘objective’ paradigm are frequently criticised by their peers for being “passionate, caring and involved.” Abstract notions of fairness and justice seem to provide the basis for professional decision-making. Values are rarely spoken about.²

The ethical approach examined in this chapter is intended to confront those realities and serve as a way of balancing and harmonising what is currently a limited ethical discourse in Australian planning practice and education. The emphasis on caring can provide an antidote to prevalent utilitarian approaches in planning, which emphasise scientific rigour, fairness and justice. It could be argued further that a mature profession could be expected to seek and maintain that balance (see Beatley, 1994, chapters 2 and 3 and Rawls, 1971).

2.0 The meanings of an ethic of caring

2.1 Different voices articulating an ethic of caring

Inhabiting territory about 660 kilometres from Deep Creek, the Yarralin people of the Northern Territory use the term “taking a care” to define relationships to country.³ Deborah Bird Rose explains that, according to Aboriginal people, people who ‘own’ country are responsible for it, a responsibility which includes: keeping the country ‘clean’ (i.e., burning it off properly); using it; protecting it by not allowing inappropriate uses; protecting it (particularly Dreaming⁴ sites) from various forms of damage; protecting its species; educating new owners in the knowledge necessary to take over responsibilities; and learning and performing appropriate ceremonies
towards country (Rose, 1992b: 106-107). Where “taking a care” is a part of lifelong learning, there is the potential for a completely reflexive relationship: “the person takes care of the country and the country takes care of the person” (p. 107). Relationships with country are established by Dreaming and conform to a set of four ‘meta-rules’ based on balance, response (reciprocal communication), symmetry and the autonomy of parts (pp. 44-45). The land is the teacher: “country is alive with information for those who have learned to understand” (p. 225). The Aboriginal person’s connection with country is reinforced by “strong stories”, which speak of ecological responsibilities and the consequences of inappropriate behaviour (234-235). In the case of the Yarralin people, ecological responsibilities are seen as responsibilities for caring for country and its life. There are parallels between this view and contemporary feminist epistemology, as discussed below. For Aboriginal people, “... what is given in the world is not given automatically or eternally, but is constantly being brought into being through the actions of responsible moral agents” (Rose, 1994: 329).

2.2 The new feminist epistemology

In Western culture, women have articulated the qualities of an ethic of caring which is gender-sensitive and associated with the feminine. Both the approach of the Yarralin people and the gender-sensitive account are relevant to this dissertation. Both challenge traditional western moral assumptions. Feminist scholarship has expressed disenchantment with the separation of theory from practice in traditional epistemology and has recently given considerable attention to the moral development of women based on a relational model of care (see Code, 1988: 86n).5 Over the past 25 years, feminist philosophers have been arguing that philosophical techniques and ideas, in the analytic and other traditions, have been generated almost exclusively from men’s perspectives. There was a need to reaffirm a unity of feeling and thought to counter the assumption of a dichotomous relation between concrete experience, on the one hand, and concepts of description and explanation, on the other (Von Morstein, 1988, cited in Code, 1988: 46; see also Smith, 1987 for a parallel view from sociology). An ethic of caring is now seen as an element in alternative epistemology (Collins, 1990: 215). Feminist ethics is by no means limited to an ethic of care (Browning Cole and Coultrap-McQuin, 1992: 3), but as Tomm notes, the
ideal of feminist epistemology is a “contextualized way of knowing in which one knows through emotional and discursive connection with others” (Tommo, 1992: 107). Holler has called it “an embodied rationality that defines the process of knowing as a dialogue with particularities to the ‘things themselves’” (Holler, 1990: 1).

Feminists no longer accept that knowing is constructed by clear and distinct ideas, independent of emotional persuasions. Rather, “the heartfelt interests, attitudes, and values of the knower” are at the centre of knowledge. A feminist ethical epistemology is rooted in “practical, everyday realities” and feminist ethical discourse “attends to value of cooperation, relationships, and interdependent nurturance” (Raugust, 1992: 125). The emergence of feminist epistemological scholarship is probably as much as anything a reaction to the dryness of most ethical theories.

Raugust claims that this new formulation of ethical principles and processes is necessary for two reasons. First, traditional androcentric (male-centred) ethics has failed to take account of women’s lives and second, simply adding women’s experiences to androcentric philosophical theories is not sufficient. Rather, “an alternative way of knowing is demanded” (Raugust, 1992: 125). This new approach is not without its problems. Jacques reminds us of “a growing body of work in the overlapping areas of postmodernist and feminist epistemology,” acknowledging the problematic nature of a contextual ‘natural’ knowledge (Jacques, 1992: 587). Some feminist theorising has attempted to articulate and explain woman’s ‘difference’ (Jacques: 589). Among the scholars whose work is highlighted by Jacques are: Bleier, 1984; Foster, 1983; Harding, 1986, and Lyotard, 1984. Discussed below is the work of two theorists who established the foundation for further epistemological work.

2.3 Carol Gilligan’s “different voice”

Romain has questioned the relevance to philosophy of Gilligan’s social science research. In “Care and Confusion,” she reminds us that Gilligan writes about what women and girls said, and not what they did, about voice but not about action. She asks whether one can produce “a feminist ethic, a theory of women’s moral development, or a list of women’s values” simply by asking empirical questions. As the infamous Milgram electric shock experiments (in which women engaged in as
brutal behaviour under ‘authoritative’ instruction as did men) showed, there is a gap between speaking and doing. Romain argues that the women’s responses in these experiments revealed that “though women may voice caring values, we do not necessarily live up to them” (Romain, 1992b: 27, 30). She also questions Gilligan’s key terms, including ‘relationship,’ ‘connection,’ ‘responsibility,’ ‘caring,’ ‘self,’ and “contextual judgment,” all of which she finds to be abstract and to have a variety of meanings (p. 34). Ford and Lowery, in an extensive empirical study following up Gilligan’s work, found that, while few significant gender differences could be found in moral reasoning, there were nevertheless some gender differences in the use of justice and care orientations. The care orientation was found to be a consistent consideration for women and the justice orientation to be a consistent consideration for men (1986: 781-782). Their research also supported the conclusion that that realm of care is not “an exclusively female realm.” Rather, they argue, we may be dealing with a “mythic truth,” rather than an empirical truth (p. 783).

Romain’s concerns notwithstanding, many feminist scholars have continued to explore the new terrain mapped by Gilligan. In contrast to the ‘masculine’ voice, often called the justice approach or the rights conception, the “different voice” of women is grounded in an ethic of care and “the responsibility conception” (Cheney, 1987: 120). Men resolve conflict with reference to “abstract universalized moral rules and principles” substantially concerned with justice and rights, focusing on fairness, balancing of claims and categorical thinking. Moral responsibility is envisioned as “responsiveness to the impersonal truths in which morality resides…” (Walker, 1989: 20). By contrast, women use a method of inclusion. They think contextually, defining the self through relationships of care and responsibility (Friedman, 1991: 88; Cheney, 1987: 120). Adequacy of moral understanding “decreases as its form approaches generality through abstraction” (Walker, 1989: 20). The ethic of justice maintains the importance of the following qualities: the dignity of the individual; expression of individual liberty; and fairness in the application of universal principles of justice for all (Bartlett, 1992: 82). The female ethic focuses on relationship, as well as other aspects of caring. Thus, feminists support “the care perspective in ethics, resting on moral sentiment,” rather than a justice perspective, based on reason (Mathews, 1991: 182-183).
Gilligan’s study was a response to the research findings of Lawrence Kohlberg, whose six-stage model of moral development relegated women’s moral development to a “shadowy realm” of the not properly moral. Kohlberg argued that care and respect belong to different domains, and that justice and respect are more fundamental than caring and particularistic relationship (Kohlberg et al., 1983: 91-92. cited in Dillon, 1992: 78; see also Code, 1988a: 79). For Kohlberg, justice is “the basic moral principle” (1971: 220). Gilligan argues that for women the moral problem arises “from conflicting responsibilities rather than from competing rights and requires for its resolution a mode of thinking that is contextual and narrative rather than formal and abstract” (1982: 19). Gilligan interpreted the apparent failure of women to achieve autonomy and moral ‘maturity’, as measured on Kohlberg’s scale, as evidence of inadequacy in the scale itself, rather than as a “demonstration of natural female inadequacy” (Code, 1988: 79).

For Gilligan, the activity of care centres moral development around the understanding of responsibility and relationships. The female moral voice chooses not to accept abstract rules and principles and derives moral judgments from the contextual detail of situations grasped as specific and unique. Further,

A substantive concern is care and responsibility, particularly within the context of interpersonal relationships. Moral judgments are tied to feelings of empathy and compassion; major moral imperatives centre around caring, not hurting others, and avoiding selfishness. The motivating vision of this ethic is “that everyone will be responded to and included, and no one will be left alone or hurt (Gilligan, 1982, passim; summarised in Friedman, 1991: 88; see also Curtin, 1991: 65).”

Gilligan’s 1982 work was followed by a book called Caring (1984) by Stanford educator Nel Noddings. Using mothering as a model, Noddings seeks to broaden the debate by exploring the qualities of a feminine, though not necessarily feminist, approach to moral philosophy. Noddings’ work strongly influenced scholarship on caring and broadened the narrow scope of traditional theory (see Fry, 1989: 44 and Code et al., 1991: 21-22). Noddings aims to shift the source of ethical sentiment from rules to natural sentiment, in particular, caring (Hoagland, 1990: 109). For Noddings, to care may mean “to be charged with the protection, welfare, or maintenance of something or someone” (1984: 9). Her work combines knowledge of ethics with perspectives on moral development in women. Arguing that there is a
case for *Eros* displacing *Logos* in defining caring. Noddings emphasises that “moral decisions are, after all, made in real situations: they are qualitatively different from the solutions to geometry problems” (1984: 1-2). A morality based on rules and principles is inadequate because it does not capture that which is distinctive or typical about female moral thinking (Noddings, 1984, cited in Grimshaw, 1986: 205).12 Rather, we should seek to apprehend another’s reality “from the inside” (Noddings, 1984: 14). As Jaggar observes, “a feminist ethic is a commitment to critique male bias in ethics wherever it occurs and to develop ethics which are not male biased” (Jaggar, 1988, cited in Warren, 1988).

The approaches in these two significant works (by Gilligan and Noddings) revealed the emphasis in contemporary theories of morality on universal and impartial conceptions of justice and rights and their relative disregard for *particular*, interpersonal relationships, based on partiality and affective ties (Friedman (1991: 92; see also Lahar, 1991, in Armstrong and Botzler, eds., 1992: 451; Belenky, Clinchy, Goldberger and Tarule, 1986; and Kheel, 1985). The ethic of care thus developed as a way of providing a balance to traditional male theories (Bartlett, 1992), as many feminists felt that they were inadequate because of their claims to impartiality and universality, and inappropriate because they did not honour or address the direct and different experiences of women. While some feminist critics denounced the barrenness of standard ethical theories, others sought to harmonise these seemingly polarised positions by demonstrating the necessity for both nurturing attributes and scientific rigour (Freedberg, 1993) or judgement (Jacques, 1992: 592).

Other scholars are calling for harmonising, connection and balance between, and integration of, the two perspectives, rather than a competition between them. For Dillon, the question becomes how to integrate the demands of “particularistic emotional connection and detached and impartial universality” (1992: 77). She prefers the term *care respect* because it “invites us to see care, care respect, and Kantian respect as arranged on a continuum of responsive stances toward the other, rather than competing and mutually exclusive” (Dillon: 78). Her definition is valuable to environmental ethics discussions generally: care respect calls our attention both to “the moral significance of the particularity of persons and to the moral significance of
this fully particular, concrete individual” (Dillon: 77). Dillon proposes that feminist ethical theories must move beyond the “early singular focus on the care/justice controversy” (Browning Cole and Coultrap-McQuin, 1992: 6). Agreeing with her, Manning argues that it is important not to reject an ethic of rights completely, as rules and rights represent at least a minimum standard of morality below which no one should fall and beyond which behaviour is morally condemned (Manning, 1992: 50-51 and Browning Cole and Coultrap-McQuin, 1992: 6). Code explains that difference is a symmetrical relation. Men also speak with a different voice: “The different voice in which masculine morality (and rationality) has long been speaking—and drowning out all other voices by calling them ‘different’—is itself but one voice among many.” That voice is not the only authoritative voice. Once one hears other voices, “one realizes that to speak in that masculine moral voice is to speak in only one of many possible ways” (Code, 1988b: 48).

The reality of the self-in-connection defined by an ethic of caring differs in two ways from the so-called masculine reality which informs the ethic of judgement. First, within an ethic of caring, there is no independent Cartesian self44; rather, the self is defined by its connections. Second, there is no meaningful world of independent objects. For material reality to have meaning it must be in relationship, expressed through relationships. There is no timeless, universal, or necessary meaning (Jacques, 1992: 590). One implication for planning education and practice is that truth is not assumed to emerge from argument, but from a mutual reaching out toward the other’s position by ‘connected knowers’ (Belenky, Clinchy, Goldberger and Tarule, 1986, cited in Jacques, 1992: 590).

My review of the feminist literature on caring revealed that the same qualities were appearing in all research and critiques following Gilligan’s 1982 study. I selected key words from the literature in four major but related areas: eco-psychology, environmental philosophy, eco-feminism and feminist epistemology. Seven qualities of an ethic of caring emerged. They are not discrete elements but rather are connected like the strands of a web or woven throughout like a tapestry.25 No one is more necessary than any other. Together they describe the caring relation. Each of these qualities is discussed in turn below.
3.0 Seven qualities of an ethic of caring

The highly complex concept of an ethic of caring is generally seen as embedded in such concrete values as friendship, appropriate trust, and reciprocity. It involves "the ability to perceive people in their own terms and to respond to their needs" (Gilligan, 1984: 77). It focuses on particular others in actual contexts. In some situations it means loving attention (as in "caring for" or "caring with"17). Some philosophers make a clear distinction between "caring for" and "caring about" (Tronto, 1989; Hult, 1979).18 "Caring for" is defined as "responding to the particular, concrete, physical, spiritual, intellectual, psychic, and emotional needs of others [and myself]" (Tronto, 1989: 174 cited in Leffers, 1993: 76). It is associated with attachment, particularity, emotion and intersubjectivity (Browning Cole and Coultrap-McQuin, 1992: 5). Further, it refers to "a sense of concern and appreciation for the special uniqueness and circumstances of a person" (Hult, 1979: 238).

Caring for means, according to Hult, that the caring agent, in addition to being attentive and concerned, "behaves with special skills to support or increase some condition of value in the cared for" (1979: 238).19 Manning has focused on "a disposition to care," which she defines as a willingness both to receive others and give the required attention to their needs (Manning, 1992: 45). There is also the "obligation to care". In some contexts, it can connote anxiety and a potential burden. In others, the focus is desire, wanting to be with and enjoying being with another person (as in "caring about"). A definition useful for this study is that of carefulness: an understanding or appreciation of the situation of another (Grimshaw, 1986: 215).

With respect to environmental issues, Jim Cheney, an environmental philosopher, has argued that "for a genuinely contextualist ethic to include the land, the land must speak to us; we must stand in relation to it; it must define us, and we it" (1989: 89).

The term caring is now being used with increasing regularity. Caring for Country is the title of a major Australian anthropological study of Aboriginal land use (Young et al., eds., 1991). Max Oelschlaeger, a Christian eco-philosopher and historian, has called his recent book Caring for Creation (1994). Canadian planner and former UBC Ph.D. student in planning, Mathis Wackernagel, co-developer of the concept of
the "ecological footprint", reminded me that "caring for Nature means sustaining life." It has transformational and radical connotations and two meanings: experience within and dependence upon (Wackernagel, pers. comm., 1994). The whole focus of the emerging disciplines of eco-psychology and ecological spirituality, in which notions of caring and nurturing are applied to Nature, is on discovering and maintaining a sense of compassion or empathy with the natural world. Relevant parts of that literature are discussed in the extensive endnotes to chapter 5.

Best imagined as strands in an intricate web, seven meanings or qualities of an ethic of caring can be teased out. From the extensive literature on the ethic of caring, seven key words or codes are evident: contextuality, respect, interrelatedness, identification, reciprocity, joy, and appropriate action. A careful analysis of the semantic space for each word indicates that they are three main categories—reciprocity, action, and joy. These three are regarded as the necessary and sufficient conditions for an ethic of caring. However, the concepts are not distinct or mutually exclusive. The seven elements or strands are illustrated below in Figure 2.1.

![Figure 2.1](image)

Seven Elements of an Ethic of Caring

3.1 Contextuality

A contextual ethic of caring is concrete, grounded, local and particular. It has been described as "concrete relationality" (Tomm, 1992: 108). It values immanence over transcendence and gives priority to concrete, loving relationships. It focuses on "the
concrete other" which is specific and individual. It is concerned with contingency and particularity (Dillon, 1992: 74). For Gilligan, it is a highly context-sensitive contextual moral theory, an ethic firmly based in the particular (Tronto, 1987: 656; see also Friedman, 1991: 92). In a later work, Gilligan speaks of care as "grounded in the specific context of the other" (Gilligan, 1984; see also Benhabib, 1987, cited in Dillon, 1992: 74). The focus is on the whole specific individual. A rich knowledge of the context is necessary to elucidate an ethic of caring. Nel Noddings speaks of "special regard for the particular person in a concrete situation" (1984: 24). This is not to say that it is exclusively local, for an expansion of caring for others is always possible. This emphasis on the particular differs markedly from the Kantian ethic. 25

As several feminist scholars have recently pointed out (for example, Curtin, 1991: 66-68), an ethic of caring grounded entirely in the local could blunt its political impact and privatise the moral interests of women. However, a focus on the particular does not necessarily lead to insularity and a lack of commitment to a wider whole. In one view, caring can only be elucidated through the idea of reciprocity (Noddings, 1984). The contextual nature of caring, however, does not mean that caring is totally relative. Such an ethic is safeguarded from the morass of relativism or "anything goes" by being inherently relational. And these internal relations of interrelatedness carry universal elements with them that bind one being to another in the web of life. The situation of the context of these relations fills in or particularises the universal framework of interdependent relations. 26

A related quality is an emphasis on personal lived experience, validated by personal expressiveness, emotions and empathy (Collins, 1990: 215). Individual uniqueness is central. This ethic may be related via "moral narratives" communicating affect and assisting in educating the moral imagination to perceive and interpret Nature in all its richness (R. King, 1991: 86). These contextual narratives are in direct contrast to the abstract, formal grand theories or metanarratives of the masculine ethic. Also highlighted is the notion of intrinsic worth. While most feminist "different voice" theorists write from an anthropocentric perspective, it is not difficult to apply these principles to the nonhuman natural world. The view that each individual has intrinsic worth and is, therefore, worthy of appreciation and cherishing as an unrepeatable
individual (Dillon, 1992: 74) can be applied to nonhuman others, providing the notion of the moral community (or considerability) is extended.\textsuperscript{27}

What is significant about this quality—contextuality—is that, as Tomm explains, abstract principles can be determined from concrete experiences and thus "contextualized ways of knowing include both concrete sympathetic encounters and abstracted interpretations" (Tomm, 1992: 108).

2. Respect

Respect is the second quality: acknowledging and paying attention to the intrinsic worth of others. While closely related to identification, it is different in specific ways. Respect involves showing consideration for things and taking them into account. It also means not violating them, interfering with or intruding on them. According to Dillon, respect involves acknowledging and answering an object's claim to be entitled to or deserving of our attention and some further appropriate response (Dillon, 1992: 70). Respect involves paying "loving attention" to the other without the limitations imposed by hierarchy, while still acknowledging the 'otherness' of the other. Critically, it requires patient and just discernment, but without appraisal or evaluation. This view of respect contrasts strongly with the Kantian concept in its concreteness. For Kant, a person who was worthy of respect was abstracted from all particularities. What mattered were the abstract and morally significant features of all persons, reducing them to the "bare bones of abstract personhood" (Dillon, 1992: 73). Action is also implied in the feminist concept of respect. As Dillon explains, "an active sympathetic concern for another's good" characterises the caring response.\textsuperscript{28}

Acknowledging and accommodating differences

An important aspect of the second quality of an ethic of caring involves acknowledging and accepting differences. The philosophy of 'difference' has been widely debated over the past decade among liberals, Marxists, poststructuralists and ecofeminists.\textsuperscript{28} Salleh claims that the exploration of this theme marks "an important phase in women's political consciousness" (1993: 239). Acceptance of difference means being able to care for others even though they are different from the self. It includes tolerance and compassion and the capacity to suspend what Buddhists call
alienating judgment. Code and her colleagues remind us that “the task of engaging in feminist ethics is made more complex by the fact that there is no single theory of feminism . . .” (Code et al., 1991: 11). Some feminists like Collins (1986, 1989, 1990) have questioned the metaphor of ‘difference’. Jacques, for example, claims that while it can offer “a new framework for questioning some entrenched assumptions,” it does not translate easily into a way of understanding specific individuals who may be composed of both dominant and marginalised social group identities (Jacques, 1992: 591). Ruddick speaks for the “actual voices” within the North American feminist movement who have “serious misgivings” about the transformative objectives of “different voice” theorists. Within transformative feminist ethics, Ruddick argues, are serious tendencies towards racism. Further, “the idea that ‘womanly’ difference will be used against women” is a potential concern. More worrisome is the concern that the “different voice” perspective is “empirically unfounded, exclusionary, ethnocentric, and sentimental” (Ruddick, 1992: 145).  

Charlotte Bunch, taking a global perspective, would probably agree with Ruddick. In reviewing feminist writing on ethics, she found ethnocentrism and shortcomings in attention to questions of diversity and difference among women (Bunch, 1992: 176, 179). She reminds us of the distortions of society and the biases of family, race, class, culture and profession. All of these can blind us to difference and lead to the inaccurate assumption that there is one universal woman and a universal ethic which she embodies and expresses. This may lead to yet another metanarrative of caring. In Bunch’s view, there is no single female core experience; we must “view the diversity of women as the center from which we then explore commonness” (Bunch, 1992: 182). Ethics, she cautions, should inform political decisions, not simply be constituted in moralism. Importantly, “Trying to be politically correct often has a moralistic tone that implies if you do all the ‘right’ things, then you can wash your hands of responsibility for being part of an oppressive culture” (pp. 176-177). For Bunch, a truly global feminist ethic of respect for diversity means moving beyond tolerance to “valuing diversity, not by condescendingly allowing others to live but by learning from them.” It is grounded in “building an exchange based on respect that grows out of acknowledging the richness of our differences while also struggling against the

29
ways in which these divide us through an imbalance of power and privilege” (pp. 181, 185). It also means taking action.

Looking specifically at planning, Sandercock argues that challenges to the very notion of a feminist epistemology have come from three directions: from women of color, non-western feminists, and postmodern feminist philosophy (Sandercock, forthcoming, 1998, draft, chapter 3: 19). Women of colour, lesbians and non-western women have disputed “the assumption that the category ‘women’ is or can be a unifying category capable of transcending difference in class, race, ethnicity, and sexual preference.” In addition, we now hear more clearly “the disruptive assertion of ‘minority’ voices in the face of universal theorizing” (Sandercock, chapter 3: 24).

Thus, “the project of seeking acceptance and assimilation with hegemonic discourse is no longer acceptable. It has been replaced by a politics of difference . . . informed by a postfoundationalist epistemology” (Sandercock, chapter 3: 25). Fully realised, an ethic of caring can extend the notion of respect and provide support for paying greater attention to the issue of human diversity in relation to ethical thinking (Browning Cole and Coultrap-McQuin, 1992).

3. Interrelatedness

Interrelatedness is the third quality. An ethic of caring is about interrelatedness—about maintaining relationship for its own right and not primarily in response or obedience to rules. Both Gilligan and Noddings recognise that caring is most fundamentally a relation. It is personal and concrete, not abstract or generic. Dillon argues that “taking an individual appropriately into account involves recognizing this fact of deep interdependence and the corresponding fact of mutual responsibility” (Dillon, 1992: 76-77). Barbara Houston argues that relatedness is a fact of human existence which is endowed with moral significance by an ethic of care (B. Houston, 1992: 112).

Feminist ethics stresses the importance of humans-in-relationship. As Warren notes, “relationships themselves, and not just the moral subjects in them, are a locus of value.” The basis of ethics as “taking relationships themselves as worthy of moral consideration is a shift from traditional ethics where the nature of the valuer, and not
the nature of the relationships between valuers and others” (K.J. Warren, 1988). Thus is woven the “web of relationships.” The image of hierarchy, which is inherently unstable and morally problematic, is transformed into a web—“a structure of interconnection” (Gilligan, 1982: 62-63). And this relatedness is internal, not just external to a person or being. That is, one’s relationships constitute one’s very essence. Applying caring to environmental ethics, Jim Cheney argues that one of the components of an ethic of caring is that we must “stand in relation to the object of our caring” (1989). For Tomm, “because the basic ontology is assumed to be a process of emerging patterns of interconnectedness, fullness of being would consist in experiencing the highest degree of interrelatedness” (Tomm, 1992: 108).

In a study of the caring philosophies of pragmatists Jane Addams and John Dewey, Leffers argues that their values and principles can provide us with a theoretical foundation for a “universalized caring response.” She claims this connection provides a “theoretical foundation that can explain why the caring response at the highest level of moral reasoning in the ethics of care includes both self and others and... is capable of moving beyond particularity, including others who ostensibly exist outside of our individual human circles” (Leffers, 1993: 65). Seeing interconnections can nurture global consciousness, as well as local concern and action: if we see ourselves connected to everyone and everything, then “problematic social conditions are problems for us in our social environment; problematic environmental conditions are problems for us in our environment; problematic world conditions are problems for us in our world; and so on” (1993: 74).

3.4 Identification

Identification involves understanding, empathy and loving attention. When we identify with another, we perceive them “on their own terms”, from the inside. This could also be called openness, experiencing without a goal, without alienating judgment and with vulnerability. The practice of empathy leads to understanding. A related term is engrossment, defined by Noddings as a receptive mode of consciousness in which “we receive what there is as nearly as possible without evaluation or assessment” (Noddings, 1984:34, cited in B. Houston, 1992: 112; see also Noddings, 1992). Identification, argues Bernard Williams, is everyone’s due:
"each person is owed an effort at identification; that [s]he should not be regarded as the surface to which a certain label can be applied..." (Williams, 1969: 159, cited in Dillon, 1992: 75). It is not easy to separate identification from respect. Some may see the distinction as unnecessary. As Dillon points out, "care respect for another involves trying to discover how she views herself and the world, trying to understand what it is like to be her living her life from her point of view" (Dillon, 1992: 75).

Closely linked to this is the quality of compassion, which Judith Plant sees as "the essence of a new paradigm." It is feeling the life of the 'other'—literally "experiencing its existence." According to Plant, compassion is becoming the new starting point for human decision-making (Plant, 1989a: 1). This aspect of caring helps to protect the ethics from the distortion of grand theory-making in moral philosophy. Lived experience of caring is a "self-chosen anchor of personal integrity and strength" (Gilligan, 1982: 171).32

3.5 Reciprocity
If one has true empathy and is able fully to respect and identify with another, it is possible to experience "from the inside" how they receive our care without requiring a direct response from them. This is what I understand reciprocity to mean in terms of an ethic of caring. The experience of reciprocity (though not necessarily the expectation of it) often characterises an ethic of caring. While the concept of reciprocity is problematic in many ways, I believe that it is a necessary and sufficient condition of an ethic of caring.33 By reciprocity, I do not mean moral discourse rooted in impartiality and objectivity, the ability to distance oneself, as Lyons defines it (see Lyons, 1983: 124-145, cited in Gilligan, 1984: 77). In my view, reciprocity is not separate from response; it is part of it. At its most instrumental, it is defined as a "reciprocal exchange of rewards and the necessary basis for social interaction between individuals" (Abercrombie et al., 1984: 203). A philosophical definition is found in Card (1990: 106): "doing to or for another something that is either equivalent in value or in some sense, 'the same thing' that the other did for or to oneself." A deeper meaning emerges from Noddings' analysis. Reciprocity amounts to acknowledgment of the other's caring; the relationship can be heightened if the cared-for's acknowledgment includes involving the one-caring in the cared-for's
projects (Noddings, 1984: 52, 65; see also Hoagland, 1990: 109). To be a complete form of caring, the caring relation requires “a form of responsiveness or reciprocity on the part of the cared for” (Noddings, 1984: 150). By spontaneously sharing with the carer one’s aspirations, valuations, and achievements, the cared-for demonstrates reciprocity (Noddings, 1984: 69-74).\textsuperscript{34}

Again, the way the Yarralun people link reciprocity and respect is instructive. These people understand that “life is a gift, and that respect for life’s manifestations is the only form of reciprocity worthy of such a gift” (Rose, 1992b: 41). Booth and Jacobs echo this view in writing about the experience of Native American people, especially with animals. In Native American cultures, “reciprocity and balance were required from both sides in relationships between humankind and other living beings. Balance was vital: the world exists as an intricate balance of parts, and it is important that humans recognized this balance and strove to maintain and stay within this balance” (Booth and Jacobs, 1990 in Armstrong and Botzler, eds., 1993: 523). Scott Momaday, a Kiowa writer and teacher, takes a similar position, describing the necessary relationship as an act of reciprocal approbation, “approbations in which man invests himself in the landscape and at the same time incorporates the landscape into his own most fundamental experience” (Momaday, 1976: 80, cited in Booth and Jacobs, 1990 in Armstrong and Botzler, eds., 1993: 523-524). Booth and Jacobs also report on reciprocity among the Navajo people. This sacred process is built on the necessity and importance of interaction. For the Navajo, “participation in reciprocity is vital: a failure to interact or a breakdown in interaction, leads to disease and calamity” (Toelken, 1976: 14, cited in Booth and Jacobs, 1990 in Armstrong and Botzler, eds., 1993: 524).\textsuperscript{35}

3.6 Joy

\textit{Joy}, the fifth quality of an ethic of caring, is the most difficult to define, but possibly the most precious. Sometimes reduced by psychologists to “affective ties,” joy is incommensurably greater. “Feeling joy in relatedness--whether in relation to persons, other living things, or ideas--encourages growth in the ethical ideal” (Noddings, 1984: 132). It reinforces the caring impulse. This is in sharp contradistinction to the ethical tradition initiated by Kant, which asserts that inclinations are radically different
from moral duty and that if one likes to do X or derives pleasure from X, then one has not undertaken a moral action. In celebrating joy, the feminist ethic of caring differs dramatically from the masculine ethic described above, which tends to reflect Kantian principles.\textsuperscript{36}

The emotional responses in practising an ethic of caring may be compared to an embodied state of grace. As discussed in chapter 5, Spretnak argues that when grace is present, our consciousness perceives not only our individual self, but also our larger self, the self of the cosmos. "The gestalt of unitive existence becomes palpable" (Spretnak, 1991: 24).

3.7 Appropriate Action
It is one thing to voice an ethic of care and another to act upon it. As Iris Murdoch wisely reminds us, "thought and belief are separate from will and action" (1970: 5). It goes without saying that appropriate, deliberate action is also part of a feminist ethic of caring. It is the seventh quality identified in this analysis. It involves concerned responsiveness—the process of responding to another's particular needs. It demands "clear-eyed perception" of the other's particular needs and desires, taking into account her conception of her own good (Dillon, 1992: 75). Unlike sympathy, caring requires real effort, the work of actively promoting another's good. "Emotional work" on behalf of others is required by the caring response.\textsuperscript{37} This often ignored quality which has eluded moral thinking (Calhoun, 1992: 117), it can be defined as "emotional work done for others: soothing tempers, boosting confidence, fuelling pride, preventing frictions, and mending ego wounds" (Calhoun: 118). Related to emotional work is moral work, the work of a moral mediator, which is part and parcel of moral counseling and educative moral dialogue (Calhoun: 120). Here the distinction between caring about and caring for emerges again. Caring for involves acting in some appropriate way as a response (Manning, 1992). This is applied philosophy, not taking ends for granted, but requiring a holistic perspective, while keeping in view the question of ends or ideals (Almond and Hill, eds., 1991: 1). A caring action results from a caring disposition. What Manning calls a disposition to care may also be nourished by a spiritual awareness (Manning, 1992: 45).
An "appropriate response" in promoting another's good is likely to occur in two modes, according to Dillon: positive steps to protect and nurture her individual, reflective consciousness, particularity and self-definition; and caring for her interests, needs and projects "as for one's own" (Dillon, 1992: 76). The appropriate response is one of responsibility, explained by Noddings as "motivational displacement." This involves more than feeling with someone; it also involves a motivational shift, a readiness to bestow and make oneself available. In a caring relationship, we apprehend the other's reality so that when we see the other's reality as a possibility for us, "we must act to eliminate the intolerable, to reduce the pain, to fill the need to actualize the dream" (Noddings, 1984: 14, cited in B. Houston, 1992: 112). Implied in this is again the notion of respect, the acknowledgment that the being is reflectively conscious of herself and her situation (Dillon, 1992: 75).

An ethic of caring is also a process, not an end state. It involves the present time and anticipation of the relationship being sustained into the future. Thus, I have chosen to use the word caring rather than care in the remaining chapters of this dissertation, as caring communicates an ongoing process, never a completed state of being. I am talking about "theory-in-process," not something static or absolute. It will develop and change over time (K. J. Warren, 1988). The caring relation must be maintained and enhanced.

4.0 Caring and rights: beyond dualistic thinking

While an ethic of caring focuses on responsibilities and relationships, there is still an important role for rights, the more traditional masculine view. In adult men and women this new ethic provides a fuller picture; it represents the convergence or dialogue between the masculine ethic of justice or fairness and the feminine ethic of care or caring (Gilligan, 1982: 174). Gilligan explains that "the tension between responsibilities and rights sustains the dialectic of human development." She argues for the integrity of two disparate modes of experience. Plumwood agrees, pointing to the error of focusing on the distinction between care and concern for particular others and a generalised model of concern, as associated with a sharp division between public (masculine) and private (feminine) realms (1991). What is needed is the basis for acquiring a wider, more generalised concern. Thus, as Houston says, caring
“keeps one responsible to others” (B. Houston, 1992: 112). Finding a way to balance rights and caring with respect to Nature is one of the key objectives of this dissertation.

These, then, are the components of an ethic of caring. Seven key qualities—or strands in a web of relationships—have been identified: contextuality, respect, interrelatedness, identification, reciprocity, joy, and appropriate action. Caring has been seen as focusing strongly on relationships. Nevertheless, there is a role for rights, as discussed below.

5.0 Two problematic considerations
The purpose of this inquiry has been to assess the potential for applying the concept of an ethic of caring to environmental ethics and, specifically, to the education of planners in environmental ethics. Before this can occur, two questions must be addressed. First, we must inquire whether such an ethic could be applied to relationships with Nature, that is, the non-human world, as well as to human relationships. And second, can this ethic be encouraged in men and awakened in our patriarchal culture, or is it so distinctively ‘female’ as not to be transferable?41

5.1 Application of the concept to the nonhuman world
Can the moral community be extended to nonhuman nature? While many philosophers would support the extension of the moral community, some see problems with extending the notion of an ethic of caring. Some environmental philosophers are sceptical. Neil Evernden, for example, believes that “we have no language for speaking about caring for the world” (pers. comm., 1995). In apparent agreement, Roger King (1991: 86) argues that ecofeminism’s use of the vocabulary of an ethic of care makes “an ambiguous and problematic contribution to environmental ethics.” Nevertheless, he admits that it provides “an important alternative starting point for conceptualizing the problems that humans face in understanding the moral dimensions of their relationships to the nonhuman. . .” It also focuses our attention on the particularities of concrete situations, beings and relationships and our emotional attachments to animals, forests, places, landscapes and ecosystemic dependencies. We can thus illuminate the moral realities of these
attachments and make them more explicit in a philosophical sense. Ecofeminism
presupposes that environmental ethics will benefit from "creating theoretical space
for human relations to nature, personal lived experience, and the vocabulary of
caring, nurturing and maintaining connection" (R. King, 1991: 76). For King, "the
problem for an environmental ethic of care is not so much that human beings fail to
care but that there is a plurality of 'natures' and a plurality of forms of caring." We
must understand what care is and what we mean by nature (R. King, 1991: 81).

Plumwood argues, along similar lines, that the ethic of caring and responsibility
articulated by feminist philosophers "seems to extend much less problematically to
the nonhuman world than to impersonal concepts... and it also seems capable of
providing an excellent basis for the noninstrumental treatment of nature many
environmental philosophers have now called for." This is because Gilligan's approach
treats ethical relations as an expression of "self-in-relationship" (Plumwood, 1991: 9;
see also Gilligan, 1982: 24). We can clearly see how this relational self translates into
an ecological self, that is, a self whose very essence is constituted by its relationship
with Nature. 42 Warren agrees, emphasising the relationship between "loving
perception" and care: "Loving perception' of the nonhuman natural world is an
attempt to understand what it means for humans to care about the nonhuman world,
a world acknowledged as being independent, different, perhaps even indifferent to
argues further that,

Special relationship with, care for, empathy with particular aspects of
nature as experiences rather than nature as abstraction are essential to
provide a depth and type of concern that is not otherwise possible. Care
and responsibility for particular animals, trees, and rivers that are well
known, loved and appropriately connected to the self are an important
basis for acquiring a wider, more generalized concern (1993: 288).

Although not speaking specifically about the nonhuman world, Hoagland argues that
an ethic of caring must provide for the possibility of ethical behaviour in relation to
what is foreign. She says, "it must consider analyses of oppression, it must
acknowledge a self that is both related and separate, and it must have a vision of, if
not a program for, change." Further, "care stripped of these elements isn't a caring
that benefits us" (1990: 113). It must challenge the inequities resulting from "the
values of the fathers." This emphasis on the foreign is useful to my analysis. For most
humans, the rest of the natural world is foreign; it is difficult for most of us to imagine caring for nonhuman Nature.

According to Cheney, the ethic of caring also provides a justification for widening our moral community to include the nonhuman world, for “the limits of ethical considerability are the limits of one’s (or a people’s) ability to care and show concern” (Cheney, 1987: 138). Noddings also believes that caring can be extended to the nonhuman world, although she is less comfortable with that extension of the moral community (“moral considerability”). She accords status to relationship with or empathy for particular aspects of nature as experiences (rather than Nature as an abstraction), saying that, “with nature, as with the human sphere, the capacity to care, to experience sympathy, understanding, and sensitivity for others is an index of our moral being” (Noddings, 1984). In his history of environmental ethics, Roderick Nash links Gilligan’s work to the environmental movement. Acknowledging that women define the self through relationships of care and responsibility, and males in terms of individual achievement, Nash concludes that, “it follows that women reject the idea of an isolated, atomistic, and competitive ego so dear to the male heart. They also shy away from that staple of the liberal credo, individual rights.” He notes that some ecofeminists advise dropping the entire framework of natural rights in cases where nature is involved, in favor of one in which people are inextricably related to each other and to the environment (Nash, 1989: 145-146). Arguing for the term care respect, Dillon reminds us of the potential of working with “the environmentalist’s deep respect for nature” (Dillon, 1992: 71). From the foregoing, we could conclude that an ethic of caring could be applied to nonhuman nature.

5.2 Nurturing an ethic of caring in men

The second question we must ask is, can this approach be encouraged in the education of those men who have difficulty embracing approaches to ethics not based on rationality, justice and fairness? Many writers would agree with Ariel Salleh that women could bring to discussions of environmental sustainability “the truth of an ethic of care.” Yet their “different voice” is seldom heard (Salleh, 1993: 311). But is this truth solely a woman’s truth? Houston argues that “while both Noddings and Gilligan believe care to be a morality that is predominant among women, both
express doubts about the empirical distinction that it belongs only to women. . . .” She continues, “Noddings and Gilligan both allow that an ethic of care could be taught to men, and hence this minimal conceptual requirement of an ethic of care being a morality are [sic.] satisfied” (B. Houston, 1992: 111). Subsequent research has questioned the relevance of gender differences to moral reasoning (Friedman, 1991: 90; see also Ford and Lowery, 1986). Thus, gender may not be an issue or, at least, gender issues should not inhibit the development of a curriculum to provide learning opportunities around the concept of an ethic of caring. An ethic of caring is feminine in the classic, universal sense and, as such, is accessible to both men and women. In fact, it is crucial that men, alongside women, rediscover, revalue and reclaim their feminine side--and translate its qualities into caring practice. I argue that caring is not gendered at the ontological level. It can be explored by men as an ontological way of knowing. There is no reason why all genders cannot learn it. In this way, the moral discourse is enriched and differences between ethical perspectives can be harmonised and balanced.

Notwithstanding the comments above about the gender-neutral application of an ethic of caring, this discussion raises the necessity of considering another aspect of gender relations in planning education, for, as Barbara Houston suggests, education will have to take women’s and men’s different moral experiences into account. Among other things, this may mean adopting an approach to moral education which is gender-sensitive (B. Houston, 1992: 125). Gender is one of the fundamental political and social structures of our society, and to fail to take it into account is to fail to address the ethical implications of these power structures and their patterns of exclusion and inclusion. Our ways of teaching caring in planning education will also have to acknowledge different learning styles.

While the original basis for the discussion of an ethic of caring was concerned with gender differences in moral philosophy (Gilligan, 1982), this study applies it to a new context, caring for Nature within professional education and practice. This approach has been advocated by ecofeminist scholars, such as Roger King, who argues that the value of an ethic of caring applied to Nature is that “a space can be held open in which the imagination may at least be educated to ‘loving perception’ of the
nonhuman world as a member of the moral community of difference and an object of care” (King, 1991: 87). Thus I conclude that an ethic of caring can be applied to the nonhuman world and that it can be nurtured in men.

6.0 Conclusion: the seven qualities of an ethic of caring summarised
In the foregoing discussion, the following seven qualities of an ethic of caring have been identified. They are contextuality, respect, interrelatedness, identification, reciprocity, joy and appropriate action.

Figure 2.2 shows that these are not separate elements; they are connected. The necessary and sufficient qualities of reciprocity, joy and contextuality bind them together, while allowing for movement between the qualities. One element not specifically identified here which could provide a wider context for this model is the issue of time. Caring also involves caring in anticipation, as well as caring in the present context. Concepts of intergenerational equity and prudent avoidance are closely tied to time--and to concern for future generations, both of human and nonhuman life. 44

Figure 2.2
A Visual Metaphor for an Ethic of Caring
I argue in chapter 8 that these qualities of caring are necessary for the planner's relationship to Nature and that they can be taught.\textsuperscript{45} Truly, an ethic of caring is a rich subject. It can be applied in many domains. And, while philosophers will continue to debate the finer points of the theory, it is clear that it provides a necessary and valuable alternative to traditional ethical formulations. As Larrabee notes, "... such a rich topic as an ethic of care has its own web of accumulating and interconnected historical sightings/citings, minds of different occupations pulling in other minds in their contemplation and distillation of a complicated notion" (Larrabee, 1993a: 6).

The following chapter describes the research design for this dissertation. Chapter 4 then examines the teaching of environmental ethics within planning schools in Australia. If an ethic of caring is to be nurtured in planning, it is necessary to explore the extent to which these qualities are currently being taught. It will be helpful to bear in mind the definitions and qualities of an ethic of caring explained in this chapter, to assess the extent to which planning educators and students practice such an ethic with respect to Nature. Chapter 4 looks first at the teaching of environmental ethics in North American planning schools and then presents in detail the Australian survey research undertaken for this dissertation.
CHAPTER 3

RESEARCH DESIGN
SECTION A
INTRODUCTION TO THE METHODOLOGY

1.0 Introduction: origins and underlying motivation of the research

This work grew out of my growing sense of urgency and concern about the role of the Australian planning profession in contributing to global ecological problems. Thus, the methodologies paralleled my approach to the question and the directions I pursued. The research has been empirically based, as well as being deeply personal. It has been a process of ongoing evaluation, which has challenged all my assumptions about professional practice, the natural world, the role of research and the credibility of ‘objective’ research approaches.

This chapter is in three sections. Section A provides a brief summary of my research approach. Section B describes in detail all methodologies and methods I employ in this dissertation, separating them into ‘explanatory’ and ‘expressive’ approaches, while Section C presents an evaluation of approaches, examining both generic and study-specific methodological issues. My approach could be called ‘reflexive’ in that it is consciously self-interrogative. It is also embedded in ‘praxis’, in that theory is used to address certain dysfunctional planning practices and the educational system and approaches which underpin them.

Preparation for this research: despair, empowerment and spiritual work

I had seriously taken to heart experiences of meta-cognitive processes and personal growth work by the time I began this research. Studies in Australia included: despair and empowerment workshops with Joanna Macy (see Macy, 1983 and Macy, 1993); Council of All Beings Workshops with John Seed (see Seed et al., 1988); “Heart Politics” and strategic questioning workshops with Fran Peavey (see Peavey, 1994, Peavey et al., 1986; and Carson, 1995); and sacred psychology workshops with Jean Houston (see J. Houston, 1982; 1987 and 1992), from 1982 to 1991. These processes, aided by intensive work with two spiritual teachers, prepared me understand the personal and spiritual dimensions of my relationship with (and estrangement from) the natural world.¹ My personal spiritual journey had emphasised the Buddhist values of “beginner’s mind” and “not knowing.”
By early 1991, I was living in two realities: a professional reality of competence, hard work, and success in a context where my colleagues appeared to ignore ecological and social realities; and a personal realm which increasingly challenged that paradigm. I was experiencing a dramatic shift in my awareness. I expressed frustration with what I saw as denial, collusion and self-deception within my profession. I found "business as usual" in my consulting work increasingly difficult to sustain. Difficulties were reflected in the negative aspects of my personal life: addiction to work, excitement and relationships. I was on the road to burnout. I felt trapped, despite my commitment to the Earth, articulated in workshops with John Seed and others in the 1980s.

In May 1991, I decide to change my approach. For this decision I could perhaps credit the northern Australian landscape, its inestimable power, and its dramatic contrasts of landscape and climate. More likely the change is attributable to a convergence of forces, my age, and a willingness to change direction. A provocative question by an old friend and long-time environmental activist brought me up sharply. He asked simply, "Where are your books on ecology, Wendy?" I realised that I was not attending to my own literacy. Thus, when the opportunity to spend a year in the Australian bush presented itself, my sense of impending crisis, both personal and global, led me to embrace it. And so I undertook the processes detailed in the remainder of this chapter.

1.1 General research approach

This study attempts to broaden planning's accepted (and even heretical) views about listening. I argue that to learn to listen to the "softest voices"--the voices of the nonhuman natural world, we must move beyond observation and data collection to deeper ways of listening. This could be called listening with the heart or, as Joan Halifax would have it, "listening through the ears of others." (Halifax, 1993: 99).

My research approach was influenced by my planning practice (and experience as a social researcher), Postmodern theories, feminist epistemology, and environmental studies and philosophy.
I would add two additional principles. First, to be mindful of the human-centredness of our concerns, and second, an emphasis on the affective components of research (Fonow and Cook, eds., 1991: 2; see also Furbey, 1986). I agree with Zajicek about the importance of research that opens “a free discursive space” within feminist discourses (Zajicek, 1992: 318).

1.1 Two different and complementary research approaches: explanation and expression

Because any methodology has its strengths and weaknesses, I chose a mix of methodologies, which I have characterised as ‘explanatory’ and ‘expressive’ approaches. These can be seen as “two basic modes of reflecting on and processing experience” (Reason and Hawkins, 1988: 79). The path of explanation is the mode of classifying, conceptualising, and building theories from experience. This approach involves observation, description and experimentation. By contrast, the path of expression is “the mode of allowing the meaning of experience to become manifest.” This mode

... requires the inquirer to partake deeply of experience, rather than stand back in order to analyse. Meaning is part and parcel of all experience, although it may be so interwoven with that experience that it is hidden; it needs to be discovered, created, or made manifest, and communicated. We work with the meaning of experience when we tell stories, write and act in plays, write poems, meditate, create pictures, enter psychotherapy, etc. When we partake of life we create meaning; the purpose of life is making meaning (Reason and Hawkins, 1988: 80).

Reason and Hawkins argue that between these two paths of inquiry is created “a space for dialogue and dialectical development” The most illuminating researchers, they contend, have used both paths (1988: 85).

Another way of explaining the distinction between expression and explanation is offered by Eckhartsberg (1981). He proposes the terms denotative and connotative thinking. Denotative thinking can be understood as “the modulation of clear and distinct perception” (1988: 82). It entails analysis, detachment and quantitative evaluation. Connotative thinking allows for multiple readings and interpretations, using metaphors and symbols. It is “the elaboration of feeling and emotional imagery and intuition into created form and expression.” Jerome Bruner calls these two modes
of thinking the paradigmic or logico-scientific mode and the narrative mode. The first attempts "to transcend the particular by higher and higher reaching for abstraction." Its language is regulated by the requirements of consistency and non-contradiction. By contrast, imaginative application of the second, narrative mode, leads instead to "good stories, gripping drama, believable (though not necessarily 'true') historical accounts," and "strives to put its timeless miracles into the particulars of experiences, and to locate experience in time and place" (Bruner, 1986: 12-13).

These explanatory and expressive modes should not compete; rather they are "poles of a dialectic." Any complete model must eventually show how these two complement each other (Reason and Hawkins, 1988: 83). Thus, I proceeded down both paths in this research: the "path of explanation" and the "path of expression". The model in Figure 3.1 below demonstrates, with reference to my research, the relationship between the two paths and the types of research activities which the researcher could be expected to encounter or design along each path.
I used both survey research (explanation) and ethnomethodology (expression), approaches which are both different and complementary. Both seek order and the ability to generalise their findings, but they seek them in different ways, perhaps in different places (Bailey, 1978: 234). For my studies of the planning profession and professional educators, I selected the systematic survey research approaches familiar to social researchers: interview and self-complete questionnaire surveys. Studying myself and my neighbours at Deep Creek, I primarily used ethnomethodology, borrowing approaches from anthropology and, more specifically, ethnography.
The methodologies I employed are summarised in Table 3.1 below.

<table>
<thead>
<tr>
<th>Explanatory Approaches</th>
</tr>
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<tbody>
<tr>
<td>1. In-depth interviews with Australian Planning schools Program chairs (Heads of schools), 1994</td>
</tr>
<tr>
<td>2. Self-complete questionnaire survey with planning educators and students, 1994-1995</td>
</tr>
<tr>
<td>3. Lectures and workshops with planning students, educators and practitioners, 1994-1996</td>
</tr>
<tr>
<td>4. Self-complete Interview survey with planning practitioners, 1994-1995</td>
</tr>
<tr>
<td>5. Consultations with educators, planners and environmental philosophers, 1994-1996</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expressive Approaches</th>
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**Table 3.1: Research Approaches Employed**

My dissertation is rooted in both lived experience and data which have been systematically obtained by social research. I attempt to give credence to both qualitative and quantitative approaches. The thesis which emerges from the integration of these two approaches can be seen as grounded theory, emerging directly out of social reality, not obtained by logico-deductive methods, but not divorced from these. It is not an alternative to quantitative theory, as it is suitable to both quantitative and qualitative theory (Sarantakos, 1993: 15, 433).
2.0 Problems of positivism and the linear scientific model of knowing and research

2.1 Positivist assumptions at work in planning
Before detailing the research approaches selected, I want briefly to address the characteristics of positivism and its pitfalls in planning. This is because within the planning profession, the positivist model still commands considerable respect. In planning practice and education in Australia, as in North America, objectivism constitutes the dominant theoretical paradigm. As Beauregard, explains, by the 1960s, planning in North America came to be defined as “a comprehensive, rational model of problem-solving and decisionmaking to guide state intervention.” The intellectual core of planning, theorists argued, was “a set of procedures that would generate conceptual problems for theorists, serve as a joint object for theory and practice, and guide practitioners in their daily practice” (Beauregard, 1989: 384). Applied to planning research, the characteristics were equally straightforward: an emphasis on positivism and the scientific linear model of knowing (and research); a view that reality consists in what is available to the senses; a “revulsion against metaphysics” and a strong commitment to knowledge which deals exclusively with facts.

While the role of values is gaining acceptance in Australian planning practice and education, mainstream planning professionals generally assume a logical distinction between empirically verifiable statements of fact and rationally indefensible expressions of value. These assumptions suggest that planning can be scientific, empirical, and rational only if it avoids all questions of value and deals solely with the value-neutral identification, implementation, and evaluation of policies and programs for achieving objectives identified by others. Most Australian planning practitioners would probably agree that “planning is a form of social engineering in which the objective value-free knowledge of the natural and social sciences can be applied to issues of public policy, just as objective findings of natural science are applied through engineering” (Klosterman, 1983: 216-218).
How I avoid the pitfalls of positivism in this study

My choice of a mix of methodologies grew in part out of a desire to confront my profession’s over-emphasis on so-called ‘detached’ objectivity and rationality and the tacit belief that facts and values can be separated. Even in my ‘quantitative’ studies, I depended heavily on interpretation of qualitative data collected in the surveys. Thus, this study is unashamedly about values. This is true of any study, as facts are necessarily value-laden, a proposition which has been cogently defended. But often this is not acknowledged. Thus, I want to emphasise that my selection of ‘quantitative’ methods acknowledges the limitations of any survey approach. And, where I have selected other, less familiar, Postmodern and feminist research methods, I have also done so consciously, aware of the limitations of those approaches.

3.0 Summary of explanatory approaches used in this dissertation

Explanatory social research, in my experience, follows basic research design rules: using a systematic approach, where a testable methodology is employed to generate findings which can be verified, are as free from bias as possible, can be replicated and can permit rigorous scrutiny. Explanatory approaches are detailed in Section B of this chapter. In this section they are summarised. Over a four-year period they included: an extensive literature review in Australia and overseas; in-depth interviews in Australia, Canada, the United States and the United Kingdom with practising planners, planning students, educators in planning and the land professions (landscape architecture, urban design, architecture, geography) and environmental philosophers; in-depth interviews with Heads of all Australian schools of planning (fourteen in all); and surveys, by means of self-complete questionnaires, with members of the land professions in Australia, community representatives, planning educators and planning students.

Thus, this study has its ‘quantitative’ components. I conducted a large survey using a pre-coded questionnaire and analysed the results using computer software which produced scores of tables. I attempted to gain a representative sample from each Australian state and to secure gender balance. I based my findings and inferences partly on the size of the sample and in the appropriateness and clarity of the questionnaire. I felt a degree of confidence in the measurement of the reaction of
many subjects to a limited set of questions, thus facilitating aggregation and comparison of the data (see Patton, 1986: 187). The explanatory qualities of this work inhere in the systematic nature of the methodology, the sample size, and the confidence with which results could be replicated.

3.1 Surveys with planning practitioners, planning students and educators

The university survey
The study's empirical data base consists primarily of three surveys, two by means of self-complete questionnaires and one by interview. During the latter half of 1994 and in April 1995, I visited all Australian schools of planning and interviewed program chairs, asking them about their school’s involvement in environmental ethics and their plans for teaching in that area. The research design replicated, at least in part, a study conducted by Evelyn Martin and Timothy Beatley of planning education in North America in 1991 (Martin and Beatley, 1993b). Assisted by program chairs, I distributed questionnaires to their teaching faculty, postgraduate and undergraduate students. In some cases I gave lectures at the university, held workshops and also spoke informally to educators and students. I distributed 840 questionnaires to fourteen universities. In total, 205 were returned, following intensive follow-up activities on my part, yielding a response rate of 24.5 per cent.

The practitioner survey
To gauge differences in perceptions and attitudes between those in universities and practitioners “in the field”, I targeted three cities in northern Australia to discuss environmental ethics and planning practice. I conducted workshops for planning practitioners in Brisbane and Cairns, and spoke at a RAPI dinner meeting in Darwin. In November, 1994, and again February, 1995, I distributed questionnaires at planning and local government conferences in Adelaide, as well as in October 1994, at launches in Melbourne and Adelaide of a book I had written. I used direct mail to some contacts within RAPI. In all, I distributed 395 questionnaires; 154, or 39 percent, were returned, mainly from planners and other members of the land professions and community representatives in the targeted northern cities. 

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3.2 Literature review

I found it necessary to review as background the emerging literature in feminist epistemology and ethics, planning theory, environmental philosophy and environmental ethics, as well as a diverse body of literature on consciousness studies, global social and ecological problems and new directions in management and education, including environmental and experiential education, teamwork, community and popular education, and the role of the university. A comprehensive review of the literature in feminist ethics and epistemology has been provided above in chapter 2. A review of global ecological problems is provided in Appendix C.

3.3 Other research methodologies

I found it valuable, during the research phase, to test my ideas with practitioners. Thus, beginning in 1993, I offered workshops to the profession and selected clients on topics related to environmental ethics and planning practice and education. I raised the research questions (see chapter 1) and asked for assistance. And thus I was able to some extent to test (or verify) or attempt to refute my various hypotheses about the planning profession and planning education. Presentations were made in the United States and Canada, as well as in several Australian cities.

4.0 Summary of expressive approaches used in this dissertation

This section discusses research methodologies which could be described as ‘expressive’: my self-study of a journey to my ecological self (recounted in chapter 5), and my study of the intentional community of “Deep Creek”. The two aspects of my ‘expressive’ approach were to study in depth, using ethnographic methods, an intentional community dedicated to preserving and caring for Nature; and to study myself as I responded to a year in relative isolation and solitude in that community. (They are detailed in Section B of this chapter.) While these approaches differ in form and content from the explanatory approaches described above, they are no less important, for they provide the research’s essential balance. And, while they do not rely on quantification, rigorous methods were used which were appropriate to the methodologies selected. Furthermore, while the explanatory/expressive distinction is helpful, it is not exclusive or exhaustive in that (as will be seen) the expressive
approach does, in fact, explain, providing a powerful lens to examine the dynamics of the phenomena being studied.

**Interpretive approaches**

Strictly speaking, all the methodologies employed in this study, including the ones I have called 'explanatory,' could be termed 'interpretive,' according to the typology of social research paradigms set out by Sarantakos (1993: 30-35).¹⁷ He groups the following methodologies under the 'interpretive' umbrella: symbolic interactionism, phenomenology, ethnomethodology, hermeneutics, psychoanalysis, ethnology, ethnography and sociolinguistics (1993: 31). I believe that the survey research studies could also be considered 'interpretive,' although I do rely on some measures of significance and reliability in the analyses. The study of a journey to the ecological self is particularly embedded in the theoretical foundations of qualitative methodology. It is *real-life grounded*⁸, studying real-word situations as they unfold; it uses *inductive* analysis; depends on *holistic* inquiry, uses *qualitative* data, with detailed, 'thick' description; depends on the *personal contact and insight* of the researcher; attends to *process and change*, takes a *unique case orientation*; is *context-sensitive*; employs empathic neutrality, seeking *understanding* of the world, rather than detached objectivity; and it reflects a *design flexibility* (Patton, 1990: 40-41, cited in Sarantakos, 1993: 46).

This component of the study has a strong intuitive quality. The first person communicates in extracts from letters, journal extracts, speeches, stories and poems. The choices of voice and language were intentional (see Gilligan, 1982: 2). In “composing a life,” there are advantages in having access to “multiple versions of your life story” and exploiting the creative choices in presenting a life (Bateson, 1993: 41. This study also acknowledges recent developments in feminist methodology and, to a more limited extent, critical theory (see Cook and Fnow, 1986; Fnow and Cook, eds., 1991; Reinhart, 1992).

4.1 Two ways of listening: with the mind and with the heart

In planning theory, “listening as the social policy of everyday life” is now acceptable in professional discourse (see Forester, 1980; Sandercock, 1989a). However, often
we listen only to the loudest voices, the voices of professionals, rather than to all human voices, let alone the voices of other species. Some Australian planners have been cultivating capacities to listen to the voices of less advantaged people in our communities—to listen to all the voices (see Listening to All the Voices, 1994; Sarkissian and Walsh, eds., 1994). My current work attempts to take expand the emphasis of this new approach in non-anthropocentric ways, a mode as yet unfamiliar to most planners.

To balance the explanatory approaches described above, I explored other, less traditional ways of listening. I listened “with my third ear”, to soft, nonhuman voices, during a year spent living in relative isolation in the tropical bush in northern Australia, attending to my own ecological literacy and reflecting on my twenty-five years in the planning profession. I chose to live in an intentional community, which I have called “Deep Creek”, whose members are strongly committed to living out ecological principles in their daily lives, despite harsh conditions and frequent setbacks. I employed ethnographic methods. I used an interactive model to reflect the phenomenological or interpretive nature of knowledge production and transfer (Yencken, 1994: 227-228). I was an active participant in this research. I was the research instrument.19

I acknowledged that the social researcher, and the research act itself, are part and parcel of the social world under investigation. This recognition led to great research opportunities: the fact that the researcher may play an important part in shaping the context became central to the analysis (Hammersley and Atkinson, 1983: 18, 234). The principle of reflexivity thus influenced all aspects of this component of the field work. Rather than trying to eliminate the effects of my participation as a researcher, I set about trying to understand them. I accepted that all social research is founded on participant observation and that accounts of social life must be treated with care and respect. I accorded status and authority to the qualitative data (Hammersley and Atkinson, 1983: 17, 234-235). And while I attempted to adopt an attitude of respect and appreciation towards the social world, I was unable to leave it undisturbed. This acknowledgment has relevance for planning education; planners need to understand that there is no research setting in which they and their activities will have no impact.
this awareness will help to facilitate the "methodological humility" necessary to achieve reliable research results.

4.2 Ethnographic case study of Deep Creek

I chose to spend thirteen months living in tropical northern Australia, in basic conditions of voluntary simplicity in a long-established ecological community which could be called an "eco-village" (see Context Institute, 1991). I undertook a case study of this small intentional community, selected because it located "the global in the local," providing a small-scale example of people grappling at the community level with the global issues I was trying to understand (Hamel, 1993: v). My intention was to study myself in this community and to try to understand the environmental context and how my neighbours (fifteen adults and nine children) lived on their 132-hectare property. I discovered that they were practicing what I came to know as an ethic of caring for the human and nonhuman members of their community. This ethic of caring became the focus of my study. I used an ethnomethodological approach to studying the commonsense features of everyday life, with emphasis on those things that "everyone knows" (Bailey, 1978: 249). I sought to discover links between community members' ecological literacy and caring action: how they translated their philosophy into action. This is of particular relevance for the situation of urban planners because I want to dissolve the dilemma that, even if I have a "green heart," I need to know how to implement this philosophy. And I attempted to express the "sociological imagination"20 in the process, that is, to see my personal, local circumstances within a wider context. For reasons of confidentiality, I am unable to report details of this ethnographic study. But it proved to be an exceedingly valuable study, even in general terms.

4.3 Study of a journey to my ecological self

Chapter 5 reports the results of my self-study experiment. It tells a story of a town planner, at midlife, exhausted, sick and losing hope. For ethical reasons, she decides to go back to basics, carrying with her tools from a range of cultures, to see if she can discover some 'ecological' deep knowing, something that conventional town planning has been ignoring. She recognises that, while in one sense this is a "back-to-basics" exercise, in another she carries expectations of answers. She leaves behind her
town planning knowledges, and desires to understand the Earth and relationships between people and Nature. She is the subject. A tropical outback location is her place. Deep Creek is her community. In this story two things are happening simultaneously. First, she is undergoing change and is acted upon. Second, she is observing and participating in the ‘ecology’ which supports her. She is learning.

I chose to live alone at Deep Creek to attend to my estrangement from Nature and begin the process of becoming literate about ecology. I intended to open to ecological awareness, by means of broadening and deepening the self. I was not fully aware, at the outset, that I was undertaking a deep ecology approach31. In apparent contradiction to the experience of “living in community,” I found the solitude I sought at Deep Creek. Most of the time I was alone. I was unable to anticipate the personal journey; the process was discovered rather than predetermined. In my self-study I was a “naive incompetent”, despite my spiritual and psychological preparation.

Before leaving for Deep Creek, I articulated my intentions in several papers, including one in August, 1991, three months before my departure. I described myself as “at the crossroads” and my “urgent challenge” as “learning about ecology” (Sarkissian, 1991). My initial proposal focused on ecological literacy. While I did not romanticise it, calling it an “unlovely place,” I felt that the bushland setting, my naturalist friend, and some members of the community had much to teach me. I proposed to live alone in an isolated part of the Deep Creek property, keep a structured daily journal and read about ecology (and the new physics and chaos theory). Taking a leaf out of Thoreau’s book, by regularly walking and observing the bush, I intended to change my ways of seeing so that I could see what I had difficulty seeing.22 Despite my lack of rural living experience, I hypothesised that my ecological “beginner's mind” could be a great advantage. By patiently cultivating a state of “not knowing,” I believed I could develop my intuitive side. I sought to learn an “ecological perspective”; I hoped to develop “ecological eyes.” And I intended to return to the city more deeply connected, more valuable for planetary work, rested and wiser.
This focus on ecological literacy changed during my stay at Deep Creek. I discovered the task was to find my ecological self, “the self that is co-extensive with all phenomena” (Halifax, 1993: 160) or the larger self that supports and grounds the interests (or the vital needs) of the personal ego (Mathews, 1991: 133). I began a personal journey to the heart of an understanding of a right relationship with Nature. The method which emerged tries to blend apparently antithetical concepts or modes of being: formally ‘academic’ and laterally creative; analytical and experiential; and detached and engrossed.

I found myself engaged in another experiential world in my solitary times. I discovered the authenticity and power of nonrational and nonanalytic forms of discourse—approaches with which I had only limited familiarity. After the fact, the project can be conceptualised as “feminist epistemology”; my location in the world made it possible for me to perceive and understand different aspects of both the world and human activities in ways that challenged the androcentric and anthropocentric bias of existing perspectives (see Narayan, 1989: 264-265). My social world, the many domains of my knowing and coming-to-know, both contracted and expanded. This dissertation attempts to document aspects of that transformative process where it appears to provide some potential insight into the nature of ecological awareness and change.

My Accountability Group

Before I left for Deep Creek, a group of Adelaide planners, four women and a man, agreed to act as my “Accountability Group” for the duration of the research. We agreed that I would send them work in progress; they would comment, and advise me of relevant developments within our profession. Their assistance was invaluable. Not only did they support me during very stressful times of isolation and confusion, they also reassured me that my project was performing a valuable function for my profession. My Accountability Group members took their responsibilities very seriously. Following Fran Peavey’s advice (see Peavey et al., 1986), they not only cheered me on; they communicated understanding and empathy when I needed rest. They have read and commented on every word, often in several drafts. We met perhaps ten times in the past five years. Two visited me together at Deep Creek.
This completes the summary of the research design. Parts B and C of this chapter discuss the methodology in detail.
SECTION B: THE RESEARCH APPROACHES IN DETAIL

1.0 Introduction: emergence of the research design and chronology of activities

This section examines in detail the literature review and the research approaches described above: the surveys and consultations, the ethnographic study of Deep Creek and the study of a journey to the ecological self.

The stages are summarised below in Table 3.2.
<table>
<thead>
<tr>
<th>Research Activity</th>
<th>Time Frame</th>
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</thead>
<tbody>
<tr>
<td>1. Surveys of planning practitioners and members of the land professions;</td>
<td>1990, 1991</td>
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<tr>
<td>conference papers on ESD and professional practice*</td>
<td></td>
</tr>
<tr>
<td>2. Preliminary investigation</td>
<td>January to November, 1991</td>
</tr>
<tr>
<td>3. Housing-building and establishment at Deep Creek</td>
<td>November 1991 to January 1992</td>
</tr>
<tr>
<td>Ph.D. candidature commenced: 15 February 1992</td>
<td></td>
</tr>
<tr>
<td>4. Ethnographic case study at Deep Creek</td>
<td>November 1991 to December 1992</td>
</tr>
<tr>
<td>5. Preliminary reading in environmental philosophy</td>
<td>February 1992 to December 1992</td>
</tr>
<tr>
<td>6. Surveys of practicing planners and Ph.D. students at ANU summer school</td>
<td>May and December 1992</td>
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<tr>
<td>7. In-depth interviews with Deep Creek adults</td>
<td>July to September 1992</td>
</tr>
<tr>
<td>8. Participatory research processes with Deep Creek children</td>
<td>September 1992</td>
</tr>
<tr>
<td>10. Recording of a journey to the ecological self</td>
<td>1993</td>
</tr>
<tr>
<td>11. International research</td>
<td>April to July 1994</td>
</tr>
<tr>
<td>12. Surveys with 14 Australian schools of planning</td>
<td>August 1994 to April 1995</td>
</tr>
<tr>
<td>13. Analysis, consultation and writing</td>
<td>April 1995 to August 1996</td>
</tr>
</tbody>
</table>

Table 3.2: Stages in the Research Program, 1990-1996
My decision to spend a year in the tropical Australian bush climaxed several years of growing concern. An example may serve to illustrate this. In 1989, engaged to select a consultant planning team for a large greenfields housing site in Melbourne, I asked the eager applicants, “How do you believe your approach could contribute to sustainability on this site?” My question brought a bewildered, even hostile response, especially from a senior engineer/planner. Seeing the prospect of a multi-million dollar job disappearing before his eyes, he eyed me nervously and replied, “You don’t want us to put solar water heaters on the roofs of all the houses, do you?” It was often like that.

In 1990, the Australian Government commenced what was originally a visionary and community-oriented approach to developing a national policy for ecologically sustainable development (ESD). I anxiously monitored the process and its outcomes. I thought that process might provide a comprehensive approach which my colleagues could embrace to forge the necessary global-local connection. Submissions from the key Australian environmental groups were comprehensive and provocative (see Hare et al., eds., 1990). By contrast, in my direct experience, the consultation process was shallow and narrowly conceived. Both the draft and final ESD strategy reports played down urban planning and community development issues and paid little attention to community participation and education (see Australia, Ecologically Sustainable Development Steering Committee, 1992; Australia, Ecologically Sustainable Development Working Groups, 1991). Further, they completely ignored professional educational and literacy issues. By late August, 1992, having posted my last submission to the ESD Secretariat, I refocussed my research from planning practice and development issues to philosophical foundations.

My own ineffectiveness provided another impetus for this study: clients always seemed to ignore the “ecological” findings of my planning work. For example, in 1991 the Northern Territory government totally ignored the ecological components of our wide-ranging Territory housing study. Our findings emphasised that government-sponsored housing performed very poorly with respect to ‘environmental’ issues such as cooling, heating and ventilation (See Sarkissian et al., 1991 and Sarkissian and Walsh, eds., 1994: 149-162). My despair deepened as I
realised my isolation within my profession. My close networks with planners overseas forced me to acknowledge the insularity of the Australian planning profession from the environmental values I identified with.31

2.0 Literature review

While my background reading was in the area of sustainability, my focal reading was in ethics, education and feminist epistemology. I began this study by focussing on ESD and the role of Australian urban planners, especially in large residential estate planning in the capital cities. The change in focus, from planning practice to planning education and from ESD to ethics, changed the focus of the literature review, midway through the first year of research. I have not chosen to summarise the literature on sustainability, as others have done that comprehensively elsewhere (see, for example, Beatley, 1995; Rees, 1995; Fowke and Prasad, 1996; Lea, 1992; Moffatt, 1992; Pezzoli, 1996; and Roseland, 1994).

As my learning deepened, I discovered that I was unlikely to become “ecologically literate,” were I to dedicate the rest of my life to that quest. Further, I discovered that ‘literacy’ was not the key; ethics was. Thus, I have chosen not to review texts on ecology or emerging theories in the “new ecology” (see Worster, 1990 in Armstrong and Botzler, eds., 1993: 39-49). The focus of my reading was in four key areas: feminist and environmental ethics and the global crisis; experiential learning related to Nature awareness; planning practice and education; and collaborative learning and teamwork.

2.1 Rationale for the literature selected

Because of the multi-disciplinary and interdisciplinary nature of this dissertation, I was required to become current in several evolving literatures, while not becoming ‘expert’ in any of them.32 And, although I have divided the literatures into two categories below, that distinction did not become apparent until the latter stages of the research, partly because the ethnographic study led me in directions which I did not originally anticipate.
2.2 Background sources

One body of literature reviewed addresses the dimensions of human relationships with the natural world, the growing addictions of western industrialised societies with power, influence, materialism and control to the detriment of Nature, and the relationship between that global posture and personal addictions to substances, power and dysfunctional behaviour. I have also found value in works which attempt to apply general themes from the literature on addiction and recovery to other situations and especially to the global situation. Most powerful among recent works are Glendinning, 1994; Grof, 1993; and Schaef, 1992. Also explored were: global social and ecological crises; spiritual approaches to ecological issues; environmental philosophy; consciousness studies and archetypal psychology and philosophy.

2.3 Focal sources

My focal sources were more tightly defined, concentrating on the planning profession and planning education. While the scope of my reading expanded as I developed my learning model (see chapter 8), initially I confined the literature search to the following subjects: planning ethics, planning education, collaborative learning, education and management literature focusing on teamwork, and education in ethics in fields other than planning. Later, I focused on Nature awareness approaches, community participation, ecological literacy, popular education, learning theory, and professional education more generally. Where possible, I sought out Australian works to avoid cultural inappropriateness and to situate my study firmly where it was needed. In many cases, I had to rely on critiques of professional education and practice from Britain, Canada and the United States. All literature consulted was in English, although some authors’ work was read in translation.

I chose not to review literature on the teaching of ecology as a science and ecologically sustainable development, sustainability and sustainable communities, except as background reading where the work was directly related. While I reviewed much of the literature in planning theory, I reviewed only to a limited degree literature on gender and planning. I undertook an extensive review of community participation literature, choosing to concentrate on community participation in terms of professional and popular education.
A comprehensive review of the feminist literature on an ethic of caring was undertaken, once caring was established as the key foundational issue for this inquiry. Presented above in chapter 2, that review served to convince me that promoting a relationship with Nature, based on principles of justice, duty and rights was less likely to be effective than one based on responsiveness, relationship, reciprocity—and caring. I came to realise that ontology should proceed ethics.

3.0 Consultations with specialists in planning, education and environmental philosophy

Supported by a Fellowship from the Australian Federation of University Women, Queensland Branch, I travelled overseas from March to July, 1994, to Vancouver and Victoria, British Columbia, Berkeley, Los Angeles, Toronto, Killarney, London, Findhorn (Scotland), Devon and Seattle to discuss my project with educators, planners and eco-philosophers. From a base at the School of Community and Regional Planning, University of British Columbia, I communicated by e-mail, telephone and fax with other researchers and educators in Virginia, North Carolina, Arizona, Ontario, California and Washington State.

Working from a preliminary list of contacts, I made appointments to interview colleagues whose advice I felt would expand my understanding of my research question. My purposes were threefold: to seek advice on how planning education could be enriched to incorporate an ethic of caring for Nature; to test my evolving model of planning education (the T.EN.C.E.L. model); and to ask for leads to other colleagues, sources, research projects and organisations. Occasionally, I would give a lecture or seminar or conduct a class at a university I was visiting. This enabled me to ask students directly about the validity of the T.EN.C.E.L. model and to share my bewilderment more openly with them than I was willing to do with my more senior professional colleagues. In all, I conducted 48 interviews, some by telephone, and attended attending fifteen lectures at the International Transpersonal Association’s Annual Conference in Ireland, whose subject, “Ecology, Spirituality and Native Wisdom”, was directly relevant to this dissertation.
In the interviews, I occasionally formulated my questions to ask why it seemed that planners “hated Nature”. This provocative approach worked well with some respondents and poorly with others. To some, I addressed questions about how to encourage students to open up to threatening information without plunging into paralysing despair. I queried the effectiveness of courses of an experiential nature, designed to change students’ consciousness. In almost every case, I had sent my informants a statement of my research aims and a summary of the T.E.N.C.E.L. model (see chapter 8). I placed a diagram illustrating the model (Figure 8.2, chapter 8) on the desk in front of us and sought comment on its viability. The response was positive in almost every case.

Of the educators, the most valuable informants were those who had experimented with experiential learning modes or felt themselves deeply connected to the natural world. Among the eco-philosophers I interviewed, the most valuable assistance came from those with some understanding of planning and development processes. Others provided valuable insights about the global social and ecological situation but had difficulty understanding how my profession operated. I gained least benefit from technically oriented planning academics with clearly defined specialities. They had difficulty understanding the non-objective, ethnographic components of my project, especially the self-studying components. Most practical assistance came from academics who were teaching or had taught ethics or environmental ethics to planning students.

4.0 Re-assessing planning education in Australia in terms of environmental ethics: survey of planning educators and students

4.1 Rationale for the choice of methodology
As discussed above, personal and professional reasons directed me to undertake this research. Research by two American researchers, Evelyn Martin and Timothy Beatley, provided the basis for my cross-cultural comparisons of planning education (Martin and Beatley, 1993b). Their article begins with a comprehensive summary of issues in environmental ethics related to planning practice. It then summarises their 1991 study of the teaching of environmental ethics in North American planning schools. They analysed a mail-back questionnaire returned by 73 per cent of planning
schools (81 out of 111 in total). Their questionnaire focused on program orientation, instruction and related activities.

Comments from Evelyn Martin proved invaluable to strengthening and revisioning my original study. In particular, we agreed upon a number of changes in the research design. They are explained in detail in chapter 4. To study aspects of my evolving model of planning education, I chose to add questions about professional ethics, community participation practice and understanding of ESD. I also chose to examine opinions of planning practitioners and others involved in planning processes. Thus, two separate versions of a hybrid questionnaire were developed for completion by university educators and students (Questionnaire B) and members of the land professions (a large proportion of whom were planners) (Questionnaire C).

4.2 Surveys of Heads of schools, educators and students in Australian planning schools

I visited fourteen Australian universities from August to December 1994. The research schedule is set out below in Table 3.3.
<table>
<thead>
<tr>
<th>Research Trip</th>
<th>Location</th>
<th>Tasks Undertaken and Universities Visited</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trip 1</td>
<td>Sydney</td>
<td>Sydney University, University of New South Wales, Macquarie University (Head of school interview only)</td>
</tr>
<tr>
<td>August 1994</td>
<td>Armidale</td>
<td>University of New England</td>
</tr>
<tr>
<td></td>
<td>Brisbane</td>
<td>Queensland University, Queensland University of Technology, RAPI Workshop, Brisbane, Department of Housing, Local Government and Planning Workshop</td>
</tr>
<tr>
<td></td>
<td>Lismore</td>
<td>Southern Cross University</td>
</tr>
<tr>
<td></td>
<td>Cairns</td>
<td>RAPI Workshop</td>
</tr>
<tr>
<td></td>
<td>Darwin</td>
<td>RAPI dinner meeting</td>
</tr>
<tr>
<td></td>
<td>Adelaide</td>
<td>meetings with some educators, University of South Australia</td>
</tr>
<tr>
<td>Trip 2</td>
<td>Melbourne</td>
<td>Victoria University of Technology, Footscray (Head only), Royal Melbourne Institute of Technology, University of Melbourne (Head only)</td>
</tr>
<tr>
<td>October 1994</td>
<td>Hobart</td>
<td>University of Tasmania</td>
</tr>
<tr>
<td></td>
<td>Adelaide</td>
<td>University of South Australia</td>
</tr>
<tr>
<td>Trip 3</td>
<td>Brisbane</td>
<td>Workshops with planners, Department of Local Government, Housing and Planning, Queensland Government, workshops with Brisbane City Council, community development staff</td>
</tr>
<tr>
<td>November 1994</td>
<td>Sydney</td>
<td>University of Technology, Sydney (educators only)</td>
</tr>
</tbody>
</table>

Table 3.3: Australian Survey Research Program, 1994-1995
Interviews were conducted with Heads of schools or their deputies (two were acting in the position). Universities were visited in the following cities. Sydney, Armidale (NSW), Lismore, Brisbane, Adelaide, Hobart, Melbourne and Perth. All respondents but one were male. One respondent completed the questionnaire and faxed it back because of time limitations; a discussion was also held at her campus. At most universities, I conducted seminars or gave lectures, often during the lunch period.

4.3 Questionnaire A: In-depth interviews with program chairs

In the interviews with program chairs, I used a survey instrument (Questionnaire A), modelled on Martin and Beatley's questionnaire.\textsuperscript{38} It was designed to elicit information in three categories: program orientation, course offerings and other school activities. The methodology used was the \textit{long interview}.\textsuperscript{39}

In all, 62 questions were asked in Questionnaire A, the majority addressing the school's mission and educators' and students' attitudes and perceptions about environmental ethics. Interviews ranged from 25 minutes to 75 minutes; most lasted about 40 minutes. There appeared to be an inverse relationship between interview length and the extent to which environmental ethics was taught in the planning program. Some respondents whose schools had very few offerings in this area seemed to "protest too much." Most chairs agreed to forward detailed material about courses and two arranged for educators with more experience to complete sections dealing with specific topic coverage in environmental ethics (questions 17 to 48).

4.4 Questionnaire B: Self-Complete Questionnaires for educators and students

Design of research instrument

The research design benefited from the Martin and Beatley study, as well as two informal pilot surveys in 1992 to gather opinions of planners and students. My pilot surveys concentrated on planning practitioners and on ESD, rather than ethics, but did contain a component on community participation skills, directly relevant to my evolving learning model.\textsuperscript{40} In my first pilot survey, at the RAPI National Conference on sustainable development in Canberra in May 1992, a total of 120 questionnaires was distributed to conference participants at a formal Institute breakfast. In all, 42 were returned, a response rate of 35 per cent. This small pilot survey helped me to
gauge levels of professional ecological literacy, especially regarding the
environmental ethics component of ESD.

A similar questionnaire was distributed to all participants (and some educators) at the
first national Summer School for Ph.D. students in housing and urban studies at the
Australian National University in Canberra in December 1992. In all, 37
questionnaires were distributed and 24 returned, a response rate of 65 per cent. As
these questionnaires focused primarily on ecological literacy and residential planning
and development (an early focus of my research), I have chosen not to report results
here.

Questionnaire B was designed to replicate questions in the Martin and Beatley
questionnaire, as was Questionnaire A. In addition, I included several questions,
largely addressing the community participation and other skills needed by planners to
implement ESD in residential planning. These replicated questions in the pilot
surveys. In all, 65 questions were asked. From considerable experience with surveys
in Australia, I took the position of forcing respondents to make a decision, to reduce
clustering of responses around the central point. Thus, in the questions using a
Likert scale (a high proportion used a five-point rating scale), I offered even
numbers of responses (usually four) and no “don’t know” options. Completion time
was between twenty and forty minutes.

In total, 151 questionnaires was completed by educators and students by late
December, 1994. Subsequent requests to RMIT and the University of Melbourne in
April 1995 yielded further completed questionnaires, bringing the final sample to 205.
of which 47 were educators and 158 students. This represents 46.4 per cent of
educators and 8.1 per cent of the students enrolled in those planning courses in 1994.

Questionnaire coding and analysis
Following checking, some open-ended questions in Questionnaire B were post-coded
and all closed questions were analysed using Microsoft Excel 4.0. A set of frequency
listings and cross-tabulations was prepared. All comments and hand-written
responses to open-ended questions were transcribed with their identifying descriptors
(respondent’s age, university, sex, status [student or educator]) and used to assist in interpreting responses to closed questions. While I determined all categories for questions which were post-coded, some coding and checking were undertaken by undergraduate research assistants. The Excel analysis, in a format which I designed, was also undertaken by an undergraduate assistant.  

**Weighted totals**

I was required to calculate weighted totals so that the samples of educators (n=47) and students (n=158) reflected the total university population. This was done school by school for each state. In total, the educators’ sample was multiplied by 0.2023 and the students’ sample by 1.2372.  

4.5 Questionnaire C: Survey of practitioners in the land professions

The practitioners’ survey aimed to gauge attitudes and levels of ecological literacy among planning practitioners, community members and more widely within the land professions, partly because, as planning educators insist that they are preparing planners for the profession, their programs must be cognisant of and consistent with the profession’s values and needs. I hypothesised that practicing planners and other practitioners would not have a current knowledge of environmental ethics. The final survey instrument for the practitioners’ survey, Questionnaire C, is included as Appendix G4. In fact, two versions of the instrument were used: one with qualitative questions included and another, shorter version (Appendix G5), used in February 1995 to increase sample size via distribution at a local government conference in Adelaide. Both instruments contained questions similar to those asked by Martin and Beatley and matched exactly some of the questions in my universities instrument (Questionnaire B, Appendices G2 and G3) and the Heads of schools instrument (Questionnaire A, Appendix G1). A major component of the instrument addressed familiarity with topics in environmental ethics, for example, ecocentrism, deep ecology, eco-feminism, utilitarian or economic rationales for environmental protection, and Aldo Leopold’s *Land Ethic*.  

The sample of the “planning community” totalled 154, of which the planning practitioners’ sample totalled 73, with the majority of respondents from Darwin,
Cairns and Brisbane. My approach was as follows. First, questionnaires were distributed at two workshops on environmental ethics and planning practice I conducted in Brisbane and Cairns in August and September 1994. All participants were RAPI members. At two further Brisbane workshops on community participation in planning, attended by a range of professionals from the City of Brisbane and the Queensland State government in September and December 1994, I distributed the same questionnaire. Those attending a dinner meeting of RAPI in Darwin in September 1994 (where I spoke about this research) also completed Questionnaire C.

I am aware of the bias in this approach. My method was not intended to yield a statistically valid sample. Rather, I used a *purposive sampling* approach, with the practitioners' sample intended only as a general gauge of planners' views to contrast them with the views of those in the universities samples. Analysis of the practitioners' questionnaires was carried out in the same way as analysis of Questionnaire B. In some cases, where questions were identical, the two samples were combined to yield a larger general picture.

5.0 Testing the learning model

During 1994, I conducted meetings and workshops in several Australian cities to discuss my work-in-progress, asking participants to comment on my learning model. As with the interviews with overseas educators and environmental philosophers, the model was greeted by a very positive response, except at one university, a story I will save for later.

The 'evaluative' consultation and survey approaches detailed above painted a comprehensive picture of planning education in Australian universities with respect to environmental ethics. It offered insights into the ethical dimensions of Australian planning practice as well. It described the *status quo* but did not provide specific guidance on how to deepen planners' relationships with the nonhuman natural world. For answers to that question, I looked more deeply at our separation from Nature and tried to experience myself what a right relationship might be. A very different methodology informed that aspect of the study, as explained below in Section 6.0.
6.0 My approach to the self-study

In my self-study at Deep Creek, I sought the realisation of the self-in-the-Self, that is, my wider or 'higher' Self embedded in my everyday, psychological 'self' (see Moore 1992; 1994), and consciously sought a process of unfolding the self. I accepted Naess's invitation to experience myself as intimately bound up with the world around me so that it became more or less impossible to refrain from wider identification (Fox, 1990: 234-244). I voiced panic and found magic as I examined the fragments of my experience, experimented with a diversity of analytic and expressive approaches, and used licence in expressing my findings. Richard Sennett describes this process as an *emigration interieure*, "seeking sanctuary through a wilful act of psychological withdrawal" (Sennett, 1990: 25).

Relying on my "lived experience," I used the "situation at hand" and gave voice to the affective components of my research. Like other women who have explored in depth the relationship between the self and Nature, I attempted to break the historical opposition between the organismic view of Nature and the mechanistic one (Keller, 1983; see also Dillard, 1974 and C. Johnson, 1990).

Although I was relatively unfamiliar with the impact of Postmodern thought on research at the outset, I was clear from the start that I did not want to undertake a traditional study. I also realised that I was struggling to keep my professional practice within the bounds of "the acceptable". Gods and Goddesses, Zeus and Gaia, and archetypal themes were beginning to reveal themselves in my participatory planning work. My personal journey involved a descent into darkness, which, although it could not be 'designed', could be prepared for. In shamanic practice and among traditional peoples, this descent is an accepted component of the process of initiation. To researchers like Joan Halifax, this is part and parcel of the practice of ecology. Halifax argues that an ecology of mind and spirit in relation to the Earth is "an ecology that sees initiation as a way of reconciling self and other, an ecology that confirms the yield of darkness, the fruit of suffering, an ecology of compassion" (Halifax, 1993: xx).
Many writers have described the process which in hindsight I can identify. It is the archetypal process of initiation involving three phases: separation (the *Severance*), transition (the *Threshold*) and incorporation (the *Return*) (Halifax, 1993: 15-18). While I am still in this process, it is possible for me to see that I proceeded through these stages in fairly predictable order, although I did not realise for some time that I was being initiated.49

My role as *naive incompetent* at Deep Creek greatly contributed to the effectiveness of the initiation and speeded up my descent into darkness. My clear intention was not to appear ‘expert’, especially as I did feel so incompetent in so many aspects of my new life.50 On the contrary, I wanted to open myself to other opportunities.51 My initiation process paralleled the ethnographic processes I undertook. Frequently, I experienced feelings of inferiority. This greatly assisted in my soul’s journey, for, as Thomas Moore notes, “soul appears more easily in those places where we feel most inferior” (Moore, 1992: 51).

6.1 Specific methods employed in the self-study

Being alone in Nature is the oldest and simplest way of realigning the self with the Self, a way of countering the separations and dualisms which daily life seems to impose on us. Thus, I employed simple methods to open myself to a deeper relationship with the natural world around me. First, according to strict principles of *feng shui*, I built a small house with a dirt floor and no walls (see Kim, 1994: 73 and Appendix H). I consciously sought to align myself with the natural energies of the forest location I had chosen. Second, I made the finished house habitable for my basic needs, built stone walls, a porch and a floor, and attended to simple domestic requirements52 and those associated with fire protection. Third, I kept a regular journal. Fourth, I wrote letters on a regular basis to a close friend, a professor of planning. The fifth approach was structured meditation, although I persisted with this for only a few months. Sixth, I read widely, first in ecologically sustainable development and then, as my perspective changed with the lens of the bush experience, in environmental philosophy. Seventh, after some settling-in time, I attempted to engage in dialogue with the natural world, focussing on one large tree near my house. Eighth, I found myself engaged in specific ‘microwvisioning’ activities.
observing closely the natural world around me, concentrating on minuitae, taking photographs, and seeking to discern both patterns and essence in the natural world (see Bennett, 1994: 27-29; Dillard, 1974; Thoreau, 1983; 1989; Leopold, 1949; Ehrlich, 1985; 1994; Muir, 1913).

Finally, to deepen the experience, I entered into a period of complete solitude for twelve days in June 1992, cutting off all contact with other humans. I observed my changing process of identification, although I could not explain it at the time. I found myself expanding my sense of identification from the personal to the ontological (sensing a commonality with all that is)—and later to the cosmological (Fox, 1990: 249). I have represented this process in a "Chronicle of Noticing," included as Appendix I.

While I sought a great deal of advice in developing my regime, in the end I followed my own instincts. Sanjek’s Fieldnotes (1990) impressed on me the need to keep accurate, dated records and transcribe my notes regularly. Spiritual teachers offered advice about meditation, solitude and retreats. People experienced in living in rough conditions, writers and editors also offered advice.

Many models in the new ethnography support my approach to the Deep Creek case study and the more personal study reported in chapter 5. Among these are Krasniewicz’s dramatic portrayal of the Seneca Women’s peace camp (1992), Anzaldúa’s Borderland: The New Mestiza/la Frontera (1987), Griffiths’ and Campbell’s Book of Jessica (1989), Wilson’s The Sphinx and the City (1991), and a recent Adelaide University Ph.D. dissertation (Stratford, 1995). Thus, my work contributes to a growing tradition. Like other feminist researchers/writers, I benefited from the experiences of participation, embodiment, and liminality (or boundarylessness) in my journey of the self to the Self. I attempted to communicate the affective dimensions of the experience.

**Journal-keeping**

I was determined to record my experiences in a regular and structured manner. I was influenced both by the ethnographic research literature, especially perspectives
presented in Sanjek’s collection (1990), and by the large popular literature on
journal-keeping for self-development and as a writer’s tool. Among the recent
sources on creative journal-keeping consulted were: Adams (1990), Baldwin (1991),
and Cooper (1991); as well as earlier works: Miller (1975) and Rainer (1978). While
I did not use its complex method, my approach was influenced by Ira Progoff’s At A
Journal Workshop (1975; see also Progoff, 1980). I also benefited from books on
writing and creativity, many of which included journal-writing advice.

Storytelling
Journal and letter-writing opened me up to a hermeneutical process, of determining
the meaning of my mental productions (see Wilber, 1981: 32). Returning to urban life
and discovering the impoverishment of familiar empirical or analytical modes, I
turned to storytelling. As Thomas Berry argues in The Dream of the Earth (1990: 11), our outmoded Western story needs transforming. It affirms three interrelated
beliefs: that all entities are separate and discrete; that only certain ways of knowing
are ‘legitimate’; and that we can limit what we accept as real (see Mayo-Smith, 1994:
92). Acknowledging the limitations of this ‘story’ challenges us to create a new story.
Telling an “expanded story” requires us to farewell the “one-story” view of reality
(Hughes, 1990:163) and overcome stereotyped distinctions between qualitative and
quantitative research. I have attempted to confront this challenge in this dissertation.
Thus, some aspects of my research approach employed storytelling techniques, using
myth and archetype.

Relating my experiences to ancient myths in the Western traditions and trying to
understand the mythic Aboriginal history of the land at Deep Creek enriched my
understanding of my “local story”. For, as James Carse observes, “The active study
of myth draws the chief features of our own life into relief. . . . And it confronts us
with the paradox that our very mortality can be the basis for immortal insight and
wisdom” (Carse, 1993: 230). Distinctions blur between the research traditions (Tom
et al., 1994: 16). Rather than causing problems, the conscious attempt to stay in a
place of liminality, between the boundaries, and away from fixed authority, opens up
opportunities for richness and allows multiple, often conflicting and paradoxical
interpretations to emerge. While confusing at first, this approach does often lead to

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significant insights. This is the basis of change which is necessary to address the
depth-seated environmental problems of our era (K. J. Warren, 1993: 434-444; see
also Lopez, 1988; Metzger, 1995). I learned from all these approaches.

After I returned, I communicated some of my responses in sixteen stories in the “life
writing” mode of fictionalised autobiography. I needed healing, as well, and these
stories had a healing power. Engaging the energy offered by direct experience of
Nature, I was able to identify, explore and eventually harmonise discordant aspects of
my self and parts that were fragmented and in pain. The stories became “stories that
heal” (Wallas, 1991). Several dealt with my fears, interspecies communication, fire,
my painful childhood, alcoholism, and forgiveness and compassion. Two have since
been published. Their emergence during the “culture-shock” period of re-entry into
academic life surprised me. I had not written autobiographical or fictional work
before. But now I understand that process as a predictable conclusion to a period of
solitude and transformation.

The stories can be described as “shamanic tales” or “tales of power”, which serve to
foster personal empowerment (Kremer, 1988: 189-199). For my learning about
atunement with Nature, my own tales of power were “conscious verbal constructions
around numinous experiences outside of everyday consensual reality.” As I wrote
them, they guided me and helped me integrate the spiritual, mythical, or archetypal
aspects of my internal and external experiences in “unique, meaningful, and fulfilling
ways” (see Kremer, 1988: 192).

Crafting the stories also helped me deal with the profound shock which accompanied
my realisations of interspecies communication. Writing about listening to red firs in
the High Sierra, Stephanie Kaza explains that storytelling is “one way to ground the
shock of deep meeting in the familiarity of relationship” (1994: 36). The experience
of living at Deep Creek permitted me to find the divine in Nature. Thus, not
surprisingly, some of my stories dealt with sacred matters.

Some ‘archetypal’ stories needed to be told about my estrangement from and
reconnection with Nature. The oldest way of storytelling seemed the most
appropriate to communicate basic truths emerging from an ancient way of aligning oneself with the Self and with the natural world. As I worked through my sixteen stories during 1993 and, in 1995, began writing chapter 5, I grew to respect the power of storytelling. My choice of genre (or mix of genres) reflects a convergence of epistemological themes which had influenced my career as a researcher and planner. My social planning attempts to nurture "core story as methodology" (Dunstan and Sarkissian with Ward, 1994), and to elicit "the local story" (Sarkissian and Walsh, eds., 1994) were, I now realise, rebellions against the constrictions of the grand, metanarratives of modernism. Now I was able to contextualise my changing representations. My work began to take on Postmodern characteristics as I recognised that, not only was there no one answer to complex, often 'wicked,' planning problems; there was also no single voice to enunciate those problems. Further, "as one moves along the path of explanation, one needs to call on forms of expression to give meaning to what may otherwise be arid and ungrounded concepts" (Reason and Hawkins, 1988: 96).

The narrative of the self, life-writing, autobiography and autography
Recent ecofeminist writing has emphasised first-person narrative as a significant resource for theory and practice in feminism and environmental ethics (K. J. Warren, 1993: 438-440). The story of my experiences in the bush could be described as a "narrative of the self" (Geertz, 1988; Richardson, 1994: 521, cited in Carr, 1996: 15-16). In this highly personalised narration, researchers tell stories about their own lived experience, using dramatic recall, strong metaphors, images, and allusions which invite the reader to 'relive' the writers' experiences (Richardson, 1994: 521). These "introspective narratives" use layered accounts or multiple layers of reflection and give voice to experiences which may be secret or intimate (Ronai, 1992: 79-124; see also Walker, 1989; and Flyvberg, 1992: 79).

The process I underwent was enhanced by the power of the bush, the clarity of my intent and, to some degree, my personal training. The tales of power emerged unbidden, their form a complete surprise. The representation of my experience in chapter 5 has, however, been consciously designed to exploit the possibilities of storytelling and narrative and to give voice to as many perspectives as I imagined.
were possible. Thus, encouraged by the model of Krasniewicz (1992), I explore a variety of textual forms and voices, combining social research with the techniques of storytelling. I attempt to merge experiments in textuality into a more traditional analysis (Krasniewicz, 1992: x-xi). I agree that texts are continually negotiated and always wrapped up in “the intrigues of representation” (p. 16). Thus, just as Krasniewicz chose to portray in dramatic form the painful events of one year of her ethnographic study of the Seneca Women’s Peace Camp (see chapter 13, “The Bridge: A Drama”: 169-187), I use a variety of narrative styles, including fictionalised autobiography or “life writing”, to explore the issues surrounding fire at Deep Creek and its significance for my personal journey.

I also borrow ideas from Lindy Griffiths’ and Maria Campbell’s humorous and sometime brutal account of personal, political and spiritual growth, told in many voices in The Book of Jessica: A Theatrical Transformation (1989).64 Using an innovative format which directly reflects their process, the two Canadian women (an actress/playwright and a Metis65 activist/author) present the fifteen-year saga of their treaty/collaboration in an award-winning play, which deals with explosive native and non-native issues in contemporary Canadian life.66 I chose to construct a “research frame” around my story of a journey to my ecological self, both to contextualise and to heighten the impact of this example of experiential, contextualised knowing.

My approach is also consistent with that employed by Elaine Stratford in her highly personal account of the feminine, home and Nature in Australia. Like me, she includes an autobiographical chapter (chapter 9), designed “to weave temporal threads from two periods into a narrative whose purpose it is to augment our conceptions of time…” (1995: 131).67

My story in chapter 5, therefore, reads like a tapestry of events, observations and interpretations, woven of fragments of stories, letters, research notes, poems, dreams and myth. I admit that this “intertextual weaving” may imbue the story with “a life of its own” (Harvey, 1992: 308). I seek that, as I aim to communicate the complexity, confusion and intensity of an initiatory journey, and the contradictions and paradoxes which accompanied the process.
A "Fragmented Whole"

Himani Bannerji uses the term "a fragmented whole" to describe this Postmodern, feminist form of representation. Reading her powerful, angry book, I began more fully to understand my own storytelling impulses, my urge to tell "a whole new story":

A whole new story has to be told, with fragments, with disruptions, and with self-conscious and critical reflections. And one has to do it right. Creating seamless narratives, engaging in exercises in dramatic plot creating, simply make cultural brokers . . . and self-reificationists out of us. My attempt has been to develop a form which is both fragmentary and coherent in that it is both creative and critical--its self-reflexivity breaking through self-refiction, moving towards a fragmented whole (Bannerji, 1995: 178-179).

In Bannerji's vein, feminist writers and scholars have taken up the challenge of using fragmentation in what Sidonie Smith calls "contestatory autobiographical practice" (1993: 155). Autobiographical writing, Smith contends, plays a role in emancipatory politics. The coherent, stable and universal subject is revealed as culturally constructed. By promoting "the endless possibilities of self-fragmentation," and rejecting "the old notion of the unitary individual," we can reveal "the split and multiply fragmented subject" (Smith, 1993: 156).

Autography

Jeanne Perreault has coined a new term for contemporary feminist autobiography, autography: "writing whose effect is to bring into being a 'self' that the written names 'I', but whose parameters and boundaries resist the monadic" (1995: 2). This is helpful because feminist theorists of autobiography have been grappling with "modes of expression that evade the familiar narrative of life events."

Microvisioning and engrossment

Many of the fragments I contrived or intentionally selected focused on details in Nature. At night I would often stand for hours gazing a particular plant or up at the stars. I sought to "see into" the essence of the vibrating, pulsating natural world around me, Thoreau explains his fascination thus:

I may never with my utmost intelligence pierce through and beyond (more than the earth itself), which no intelligence can understand. There should be a kind of life and palpitation to it; under its [Nature's] skin a kind of rich blood should circulate forever, communicating freshness to the countenance (Thoreau, Journal, 1, March 15, 1842: 330-331, cited in Burkett and Steward, 1989: 79).
Thoreau argued that observing "simple and homely things" yielded the best understandings. He would rather watch cows in a pasture for a day and "report their behavior faithfully" than travel to Europe and Asia (Journal, IX, October 5, 1856, cited in Burkett and Steward, 1989: 31).

Jane Bennett describes this process (a "technique of the Self") as microvisioning, the deliberate and keen attention to the minutiae of the material world, where one restraints the urge to interpret or contextualize what one sees (1994: 43). Nel Noddings would call this process engrossment (Noddings, 1984:34). As Thoreau explained, "I have stood under a tree in the woods half a day at a time, and yet employed myself happily and profitably there prying with microscopic eye into the crevices of the bark and the leaves or the fungi at my feet." (A Week: 300, cited in Bennett, 1994: 26). Thoreau experienced the transformative qualities of microvision, as I did. Bennett explains, "To practice microvision upon nature is to transform it into Nature" (1994: 27). But microvision is not solely engrossment. It can also involve "a detached or cool observation," one that employs "soft eyes," or, as Thoreau says, "a sauntering eye." This is not 'looking'. It allows the object to come to you (Bennett: 28).

A similar approach, described as a focus on minutiae, is advocated by Bent Flyvberg: "Researchers should, as a point of departure, ask 'small questions' and focus on thick description of minutiae." Acknowledging that this methodological guideline "runs counter to much conventional wisdom on 'important issues and 'big questions'". Flyvberg contends that small questions often lead to "big answers". Details, when scrutinised closely, are often found to be pregnant with metaphor. He also advocates study of "concrete cases," which are understood within specific, particular contexts (Flyvberg, 1992: 78-79). As a way of communicating the more 'sensate' aspects of microvisioning, a videotape is included as Appendix A.

Simultaneously actor and observer

Using the term 'sojourner' to describe Thoreau's approach, Bennett argues that he is "a simultaneously recording spectator and a very particular self with a series of
specific passionate responses." I also experienced, and tried to benefit from, this dual way of being. I was at once actor and observer, agent and spectator. Like Thoreau, I was double in that I was both "a subjective agent with the potential for submersion in intense personal experience and an objective agent capable of recording, with minimal mediation, the facts of Nature" (Bennett, 1994: 30). My self-conscious, reflective self moved in tandem with a naïve self. My "sojourner self" was, like Thoreau's, doubly double, as I found myself enmeshed with Nature and reflexively engaged (Bennett: 31). In terms of the presentation of this experience in chapter 5, I followed Thoreau's model: "the reporting mode alternates with the poetic," mirroring this duality (Bennett, 1994: 30).

**Seasons and Voices**

I designed chapter 5 to convey the richness and contradictions of my Deep Creek experience, using local Aboriginal descriptions of the annual seasons to order my material,\(^\text{73}\) influenced by Stephen Boyd's advice that consideration of fundamental problems is often best undertaken by means of a natural systems analysis (Boyd, pers comm., 1992). At Deep Creek, a "basic fact of the biophysical world" was the strong seasonality. To convey contradictions, I offered my experience in several voices, developing a counterpoint between the "researcher's voice" and a "woman's voice". Other voices, notably Tristia's, emerged as I began to play with the notion of a "fragmented whole." As the resolution of my inquiry was deep healing (of self and the Earth), I was at pains not to communicate solely experiences of disjuncture. Thus, some of the stronger stories voicing Nature at the end of chapter 5 seek to harmonise the disparate energies communicated earlier.\(^\text{74}\)

**Trips to town**

One other component of the personal journey needs to be explained. I made several trips to complete consulting assignments, meet with my supervisor and speak at conferences about my research. Each return trip was over three thousand kilometres. I also attended a twelve-day summer school in Canberra near the end of my stay. These activities were the 'surfacing' times; at other times I dove deeper (see Christ, 1980). My reactions to them can be read as a barometer of my changing consciousness. For example, in May 1992, after six months at Deep Creek, I was
scheduled to speak at the international EcoCity2 conference in Adelaide. I had to cancel my session because I had nothing to say!

This completes the description of the research approaches. Section C which follows provides a brief evaluation of those approaches.

SECTION C: EVALUATION OF RESEARCH APPROACHES

1.0 General strengths of the research approach
This section evaluates the 'evaluative' and 'expressive' methodologies described above in Sections A and B. I attempted to use appropriate methodologies for each setting, situation and problem. Survey methods were most appropriate for the large-scale studies of planners, students and educators; the ethnomethodologies worked well for the small-scale longitudinal research. The self-study process yielded a wealth of insights which other, more 'objective' methods could not have produced.

2.0 The evaluative approaches: surveys and consultations
I encountered few difficulties with the survey research, an area where I felt relatively competent. The evaluative methodologies shared weaknesses common to all standardised approaches: standardised methods which cannot necessarily ensure commensurability; a focus on ends, rather than social interaction; and the necessity to follow rules (see Hammersley and Atkinson, 183: 7, 13 and Bailey, 1978: 259-260). There are always difficulties in relying on knowledge which is not received in direct dialogue (Abercrombie et al., 1984: 109; see also Flyvberg, 1992: 79-80). Equally, reliance on statistical measures when the issues being investigated have to do with values can create problems. Values are difficult to quantify.

The interviews with Heads of planning schools reflected problems common to that mode: each respondent could interpret questions differently. However, my in-depth knowledge of the planning profession probably helped to counter the bias inherent in that method. Perhaps my visibility within the profession contributed to my senior colleagues trying to present themselves in the most favourable light. Thorough
checks within the survey research process were designed to reduce the impacts of that possible source of bias, however.\textsuperscript{75}

My ambitious self-complete questionnaire met with some predictable responses. While most respondents offered substantial comments and completed the questionnaires, a small number complained that it was tedious and repetitive, that some questions were very ‘intense’ and difficult to answer, particularly in a short time.\textsuperscript{76} Some objected to the time required to respond to open-ended questions and difficulties in ‘guessing’ about the content of courses they had not taken. A small number of students were in their first year (though all were in the last semester when I visited the schools). Some of these felt they were not qualified to comment about their school’s mission or subject offerings.

These concerns notwithstanding, I am confident about the effectiveness of the survey methodology for the following reasons. First, I relied heavily on primary data, collected for this study. Second, although I used primarily a non-probability, purposive sample design and would have preferred a larger sample size, confidence in reliability and validity can be gained from the large sample sizes: \( n = 154 \) for members of the “planning community”;\textsuperscript{77} \( n = 158 \) for educators and students, as well as \( n = 79 \) in the two earlier pilot samples of practitioners and students; and the 100 per cent sample of the Heads of schools. The cooperation of my colleagues ensured that data were not consciously withheld. Third, the comprehensiveness of the qualitative data and its meticulous analysis ensured a sound basis for interpreting results to the ‘closed’ survey questions. Fourth, dependability in the findings was built by the thoroughness of the study. Over a period of many months, I was able to check emerging findings in great detail with Evelyn Martin, as well as with specialists in survey research and planning education.\textsuperscript{78} Finally, I am confident of the transferability of the findings. With respect to questions which replicate those in the Martin and Beatley survey, the reader can compare one context with another and determine whether findings might be transferred.
3.0 Evaluation of the ‘expressive’ approaches

As an ethnographer, I failed in one important aspect of this research. Despite careful attention to the protocols of anthropological research, I was unable to obtain permission from one member of the Deep Creek community to report that story in this dissertation. The situation, already complex, was complicated further by the personal issues hinted at in chapter 5. I felt I needed permission from all members to proceed to publication. Ironically, however, the study of my journey benefited from many of the difficult aspects of the ethnographic study: the unfamiliarity of the environment and my initial ineptitude; long periods of time spent alone; and occasional trips south and regular feedback from correspondents and other researchers. The unfamiliarity of the setting speeded up changes which were ready to happen and made them more visible to me. My pain and isolation proved to be strong stimuli for reflexivity. Most valuable for this dissertation were periods of absolute silence and solitude, which deepened my experience.

The dark side of the journey

During the year in the bush, I resisted trying to resolve the fundamental paradoxes of my situation (pain and healing; isolation and community; engrossment and transcendence; and knowing and not knowing). I stayed with my bewilderment and fear about engaging with the 'shadow' elements of my psyche. I allowed 'crazy' qualities to emerge, let my own story grow. My emerging stories, my personal “tales of power,” have a deviant quality, partly because they stem from a movement into my creative centre (Kremer, 1988: 193). Living consciously with contradiction served to deepen my awareness.

On the other hand, I experienced what Narayan has called “the dark side of double vision”: I struggled to inhabit what often felt like two mutually incompatible frameworks. I could not always find a way to carry out a “dialectical synthesis” between my different ways of knowing, as I straddled two contexts (see Narayan, 1989: 265-267). I was occasionally in personal danger; thus my anger, fear and sense of alienation probably affected my fair-mindedness at times. Much of the work was “shadow work.” It involved dealing with the darker aspects of my psyche and deep, unresolved, personal issues, some of which were related to alcoholism in my
childhood family. For these challenges I was prepared--but only just. 81 Deeply
grossed in the matrix of the natural world, I feared being stranded at the edge of
the web (Gilligan, 1982: 62). And while I worked positively with it, I struggled with
the long period of culture shock which accompanied my re-entry to academic life in
the city. 82 In making such a point of embodiment during my fieldwork, I found a
return to the relatively disembodied realm of academia quite harrowing at times. On
balance, however, the self-study methodology was fruitful, although I lack
appropriate language to say exactly why.

4.0 Conclusion: two paths, many voices, many strands for weaving
Here I conclude chapter 3, summarising the two main types of methodologies and the
specific methods used in the research: surveys and in-depth interviews, and a study of
the self embedded in a case study. While this chapter documents a range of
methodologies, it should also be clear that these approaches are far from being
exclusive for achieving an opening to ecological consciousness. Finally, I have argued
that because of the complex web of reasons for planners' estrangement from Nature,
a multifaceted approach is necessary, employing many methods, woven together as
strands in a tapestry. The following chapter offers a detailed analysis of the
explanatory methods described above, presenting the results of the surveys of
Australian planning education.
CHAPTER 4

ENVIRONMENTAL ETHICS
AND PLANNING EDUCATION
IN AUSTRALIA
Environmental ethics is "the most fundamental aspects of the relationship between humanity, other life forms, and the Environment or Nature, as well as the moral obligations of humanity to the earth community."


1.0 Introduction

1.1 Aims of this chapter

This chapter grounds the theoretical discussions of chapter 2 in the realities of Australian planning education, in the institutions where students learn (or do not learn) to care for and about Nature. It raises critical questions about professional education. For example: What are the qualities of academic discourse about environmental matters and environmental ethics in Australian schools of planning? What is the intellectual and ethical climate within those schools? Where might we find fertile ground to nurture an ethic of caring for Nature? With respect to these issues, what is being taught and what is being learned? What normative foundations currently guide planning education?

In chapter 1 and Appendix C, I presented my argument that human relationships with Nature must be dramatically transformed if global ecological catastrophe is to be averted. In chapter 2, proposing the model of a contextual ethic of caring for Nature, based on feminist epistemology and grounded in relationship, receptivity, reciprocity and responsiveness, I set the stage for a critique of the professional education of Australian planners.

This chapter presents an analysis of empirical data collected by means of surveys and interviews within Australian schools of planning. It examines teaching of environmental ethics in the 14 Australian universities where urban, rural and/or regional planning is taught. It briefly compares results of Australian surveys, interviews and meetings in 1994 and 1995 with findings from a 1991 survey in the United States and Canada (see Martin and Beatley, 1993b). It compares levels of awareness of and opinions about ethics, environmental matters, and environmental ethics among two groups: (a) Heads of 14 planning schools or planning programs and (b) students and educators in those schools.
My goals were to study the extent to which current teaching of environmental ethics meets the needs of planning practitioners. The analysis identifies strengths, weaknesses and gaps in the Australian university coverage of core and non-core environmental ethics topics in Australia, as identified by Martin and Beatley (1993b: 121), and draws some tentative conclusions about approaches to teaching environmental ethics. The study goes further than the Martin and Beatley study by focusing on the views of educators and students, rather than relying primarily on the accounts of Heads of schools and materials on their schools' course offerings. By means of this analysis, I hope to demonstrate the need for planning curricula which are informed by an ethic of caring for Nature.

The survey instruments, provided as Appendices G1 to G5, demonstrate that questions were also asked about interest in professional ethics. Because of space limitations, those data are not presented in this chapter but will be elaborated on in a forthcoming Murdoch University publication (Sarkissian, forthcoming, 1997), as well as in proposed additional cross-cultural work. The tables relating to professional ethics have, however, been included with the full data set in Appendix E.

1.2 Approach of the chapter
The format of the chapter is as follows. First, I briefly summarise the 1991 study of core and non-core environmental ethics topics within university planning programs in Australia is then discussed. Asking the question, "Is the message getting through?", I then focus on my studies, presenting detailed analyses of findings from surveys and interviews with educators and students. This approach acts as a 'check' on the accuracy of the views of Heads of planning programs. At the end of this chapter, I briefly summarise some comparative data drawn from my study of Australian planning practitioners, the subject of a forthcoming publication (Sarkissian, forthcoming, 1997). Finally, I begin to weave the strands of these complex analyses into a summary of the environmental ethics offerings, the effectiveness of teaching and the extent to which current course contents are meeting the needs of the Australian planning profession.

1.3 A note about the tables from the survey research
This study, like all surveys, generated a huge amount of data. It was difficult to reduce it to fewer than fifty tables. Several reviewers of this chapter in draft complained that the numerous tables interfered with the argument and made my analysis difficult to follow. Thus, I have included all tables referred to in this chapter in Appendix E. (As noted above, some tables not referred to are also included.) The Appendix is located in Volume 2 to facilitate convenient comparison of text and
tables. The full data set is also provided in a forthcoming publication from Murdoch University (Sarkissian, forthcoming, 1997). Thus, this chapter should be read in conjunction with Appendix E.

2.0 Why teach environmental ethics to planning students?

*Ethics is somewhat more esoteric and somewhat hard to define than practical environmental protection. Commitment to the latter is already hard to sustain.*

Male student, aged 40-44, University of Technology Sydney.

Appendix C sets the scene for this analysis by exploring the dimensions of the global ecological crisis from many points of view. Planned urban development, especially in Western industrialised countries, is a major contributor to global ecological problems. The urban planning profession participates in city-building and influencing city form and location, as well as the energy consumption and pollution impacts of urban development. The *education* of planners is therefore important. Professions and professional education are coming under increased scrutiny in Australia, with many educators and practitioners sharing the view, expressed primarily by American critics, that both the planning profession and planning education are “in crisis” and have lost their way. The opinion that ethical matters have been neglected within both the planning profession and the universities is now being widely voiced. Thus, the research results reported in this chapter address two concerns: ethics in professional planning education and the global ecological crisis in relation to planning education.

As the 1991 Martin and Beatley study of planning education is excellent, informative and the only major study of its type, I have chosen their definition of *environmental ethics* as: *the most fundamental aspects of the relationship between humanity, other life forms, and the Environment or Nature, as well as the moral obligations of humanity to the earth community* (Martin and Beatley, 1993b: 117). Environmental ethics is regarded as a “foundational element” of education. This definition contrasts with their definition of *environmental matters*, a term which does not have the same *ethical* connotations, but which is also used in their research. Environmental matters could include environmental protection, conservation activities such as recycling or specific planning interventions, such as increasing urban density or reducing automobile dependence—subjects of great importance with considerable moral implications. Environmental matters do not necessarily imply ethical principles or moral obligations (1993b: 121). While environmental matters are discussed in this chapter, the focus is, most properly, on environmental ethics.
3.0 Teaching environmental ethics to planning students

...there is a paucity of planning literature devoted directly to environmental ethics... Recent scholarly debates about the identity of the planning profession are silent on this foundational element.

3.1 Teaching ethics to planning students: a brief review

While other professions have identified ethics as a major professional subject, planning in the English-speaking world, at least, has been slow to follow suit. In the United States and Canada, a handful of educators contributes to a growing literature, but few address in detail issues of environmental ethics. Compared to other professions, it appears that there is not a great deal of activity in the universities when it comes to teaching environmental ethics.

Within the small field of environmental ethics and planning education, only the work of a few educators stands out. Few have published about their teaching. Timothy Beatley at the University of Virginia (co-author of the survey replicated in this dissertation) elaborates on a Rawlsian underpinning for his educational philosophy in his recent book, Ethical Land Use (Beatley, 1994b), as well as addressing key professional concerns. A chapter in a recent collection on planning ethics (Beatley, 1995) explains his approach to his planning subject, discussed in detail in chapter 8. David Brower at the University of North Carolina teaches a similar subject to planning students, addressing issues of sustainability, as well as environmental philosophy. In the Urban Planning Program at UCLA, Neal Richman and Martin Wachs have co-taught a subject in planning ethics for some years. At York University in the Faculty of Environmental Design, a subject called “Environmental Thought” is co-taught by Neil Evernden and Mora Campbell. Sue Hendler at Queens University, William Rees at the University of British Columbia, Thomas Harper and Stanley Stein at the University of Calgary, Alberta, Beth Moore Milroy, previously at the University of Waterloo and now at Ryerson Polytechnic University, and Jacqueline Wolfe-Keddie at the University of Guelph, have included consideration of environmental ethics issues in subjects for planning or development students.

A variety of approaches is used, with many educators focusing on a “case study” approach, using real planning and development situations where issues of environmental ethics are highlighted (see Beatley, 1995 and chapter 8).

In Australia the picture is much more limited. What is offered is reported in Appendix F. While subjects in environmental ethics for urban planners have been
taught at the Graduate School of the Environment at Macquarie University in Sydney (subject continuing), the Department of Environmental Planning at Melbourne University (subject cancelled, 1994), and to a limited degree at the University of New South Wales, educators in Australia have been slow to publish on this topic. Recent work by Janis Birkeland of the University of Canberra is an exception (see Birkeland, 1991; 1993; 1993b; 1996a; 1996b).

3.2 The Martin and Beatley study

In 1991, Evelyn Martin and Timothy Beatley undertook the first (and to my knowledge the only) systematic study of the teaching of environmental ethics in schools of planning (Martin and Beatley, 1993b). Their aim was "to evaluate the extent to which North American planning curricula are contributing to the understanding and nurturing of fundamentally new ethical relationships between people and the environment." Their methodology was based on a self-complete questionnaire survey of Heads of planning programs. Of 111 planning schools (members of the Association of Collegiate Schools of Planning) who offered planning courses in 1991, a total of 81 (73 per cent) responded. The three-part self-complete survey questionnaire focused on program orientation, instruction and related activities. The study revealed the following features of planning education in North America in 1991:

- Few planning programs seemed to see the need to examine extensively the ethical foundations of land planning;
- The most frequently covered topics tended to represent more traditional anthropocentric and utilitarian perspectives;¹⁰
- More recent theories and approaches were less frequently addressed;
- Emerging interest in environmental ethics appeared strong, especially on the part of students; and
- Sustainability concepts were receiving only modest attention (p. 124).

This study identified the need for planning programs to incorporate topics of environmental ethics more explicitly and directly into their curricula (p. 124). Planning education needed to address the environmental challenges facing communities, engage in ethical debate, and establish a normative foundation to guide planning practice. The authors also argued that "it is critical that environmental ethics not be tucked away in just one subject, but that it permeate the curriculum." Commitment to environmental ethics must be broader than that of self-selected faculty members, and must not be cursory or haphazard. Planning educators should
aim to become better at applying theory to practice and linking professional beliefs with personal and institutional behaviour. Over half of the Heads saw environmental ethics as central, very important, or peripherally important to their school’s mission, and only six per cent saw the subject as of absolutely no importance. Surprisingly, only 11 per cent of Heads said that environmental ethics was central to their mission. For most schools, environmental ethics was only somewhat or peripherally important, however.

Core and non-core topics

Martin and Beatley distinguished between ‘core’ and ‘non-core’ environmental ethics topics. Core topics were defined as “inherently ethical ones, by their very nature dealing with fundamental and moral issues about relationships and obligations.” Non-core topics, by contrast, could be taught from an ethical perspective, but they could also be taught from a technical or amoral (or aethical) perspective (see also Beatley, 1989 and 1995).

Martin and Beatley’s core and non-core topics are presented below in Tables 4.1 and 4.2.

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<th>1.</th>
<th>Biocentric or ecocentric views</th>
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<td>Aboriginal land rights or land views</td>
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<td>3.</td>
<td>Deep ecology</td>
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<td>4.</td>
<td>Spiritual and religious perspectives</td>
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<td>5</td>
<td>Aldo Leopold’s Land Ethic</td>
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<td>6.</td>
<td>Ecofeminism</td>
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<td>7.</td>
<td>Rights and basic interests of animals, plants and ecosystems</td>
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Table 4.1: Core Environmental Ethics Topics
Source: Martin and Beatley, 1993b

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<th>Utilitarian and economic rationales for environmental protection</th>
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<td>3.</td>
<td>Environmental /eco-justice</td>
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<td>Obligations to future generations</td>
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<td>Green politics</td>
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<td>Natural conservation history</td>
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<td>Aboriginal settlement history</td>
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<td>10.</td>
<td>Business and corporate environmental responsibilities</td>
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<td>11.</td>
<td>&quot;Tragedy of the Commons&quot;</td>
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<td>12.</td>
<td>Property rights of natural systems</td>
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<td>13.</td>
<td>Gaia hypothesis</td>
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<td>14.</td>
<td>Minorities and environmentalalism</td>
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Table 4.2:
Non-Core Environmental Ethics Topics
Source: Martin and Beattley, 1993b

North American Heads indicated that they placed by far the greatest emphasis on Aldo Leopold's *Land Ethic* (42 per cent), with *biocentric and ecocentric views*, and *rights and basic interests of animals, plants and ecosystems* following closely. *Ecofeminism* was the least addressed core topic. Few syllabi included references to core topics, despite the fact that 42 per cent of Heads indicated explicit coverage of topics such as the *Land Ethic*. Programs seemed to be responding from a sense of ethics and environmental protection in general, rather than from a position on environmental *ethics* (120-121).
Assessing coverage of *non-core* environmental ethics topics, Martin and Beatley found the greatest emphasis (73 per cent) placed on the *Tragedy of the Commons*, Garrett Hardin's classic statement (1968) that in a common (publicly owned resource), general public good does not follow from everyone serving their own perceived interest (Hardin in Armstrong and Botzler, eds., 1993: 224-227; see also Newman, 1991). This was followed by utilitarian and economic rationales for environmental protection (70 per cent), and obligations to future generations/intergenerational equity (69 per cent). The North American study revealed weak commitment to environmental ethics in planning schools, with conservative and traditional topics favoured and little evidence of currency in approaches, except in the case of a few schools (Canadian schools were emphasised). Student interest in environmental ethics was, however, seen as strong, and stronger than educator interest.

3.3 Summary of the Australian Study Approach

The approach to the Australian research is described in detail in chapter 3. Three interconnected studies were undertaken: interviews with Heads of all 14 Australian planning programs (n=14); self-complete questionnaire surveys and/or workshops with educators and students at all those schools (n=205); and self-complete questionnaire surveys and/or workshops with selected members of the planning profession, associated professionals and community representatives with experience in planning and development (n=154). On the advice of Evelyn Martin, personal visits were made to all planning schools. Document analysis of the sparse Australian subject offerings in environmental ethics was also undertaken. Key educators and members of the Australian planning profession and allied professions were also interviewed in Melbourne, Sydney, Adelaide, Darwin, Brisbane, Cairns, Perth, Hobart and Armidale, New South Wales. I begin my data analysis in Section 4.0 below with the Heads of schools study.

4.0 Interviews with Heads of schools, 1994

4.1 Missions of planning schools: is environmental ethics included?

*The planning programs ought to be making sure that they've got the environmental ethics side covered in their teaching programs. They don't give two figs.*

*My job is to stop people rattling on about philosophy but to show me...a palpable vision.*

*It's something which would obviously come up but doesn't appear anywhere as part of our central mission.*

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Staff say it's a general concern but I couldn't say it always expresses itself in the ways people take positions; [it's] not a mainstream focus [but] a background concern.


Based on my in-depth interviews, this section describes the views of Heads of schools. (All tables referred to are included in the data set in Appendix E in Volume 2. Other tables, not referred to in this chapter, have also been included.) Table E.1 compares the relative importance of environmental ethics to their schools' missions. The situation in Australia is compared with that in North America. Over one-third of Australian Heads felt that environmental ethics was central to their schools’ missions. Australian schools' missions were less concerned with environmental ethics than were their North American counterparts. Environmental ethics was treated peripherally in Australian schools’ mission statements. Further, only two of the 14 Heads said that environmental ethics was a “central concern,” and several Heads noted the importance of ‘detachment’ and ‘objectivity’, terms which are themselves value-laden. In ‘applied’ situations these terms can work in favour of the status quo, and function as a smokescreen for vested interests. It was not their task, Heads told me, to turn out “religious zealots” (although some admitted that religious zeal on the part of educators or university administrators might be necessary to effect the required change in ecological and ethical consciousness in planning schools). To regard a commitment to an interest in ethics as religious zeal, not analytic or reasoned argument, is a mistaken and biased view. Yet even my most careful and ‘reasonable’ presentations in seminars invariably elicited this sort of response.

The Head of one inner city school said that their professional course was “basically geared to producing graduates who are capable of scholarly and scientific professional planning practice . . . [who place] emphasis on analysis and reasoned arguments.” With five universities in that city teaching planning, he suggested that students interested in environmental matters should probably attend another university. While one Melbourne Head said he wanted to make their course ‘greener’, another had presided over the closure of the environmental ethics subject, claiming that environmental ethics was not central to curriculum requirements. For another, ethics would be handled “implicitly, rather than explicitly.” I believe that this approach could only lead to continuation of the status quo. Not surprisingly, Heads
of schools with closer contact with landscape architecture departments seemed more able to envisage specific teaching of environmental ethics. Overall, emphasis was on students gaining "skills that will be marketable." Many Heads linked environmental ethics to other issues: Aboriginal land issues, social justice, tourism development, environmental law, and social planning. This indicates that social and environmental issues do have a place in Australian planning education—but primarily in the pragmatic and 'applied' ways familiar to environmental managers.

Most Heads provided printed material about school philosophies and mission statements. I reviewed all that documentation, finding it notable for what was not addressed: environmental issues and ethics. An example was the Corporate Plan 1995-2000 for the School of Town Planning, University of New South Wales, aimed "to open up the possibility of a substantial and consistent method of teaching what planning is—firstly as an outcome of economic, social and political processes, and secondly as praxis". Absolutely no environmental considerations are included among the Guiding Principles or the Implications for Planning Education (University of New South Wales, 1994: 5).

4.2 Heads’ perceptions of educator and student awareness of environmental matters

Table E.2 reveals that the majority of Heads perceived that both educators and students had strong or very strong interests in environmental matters. This makes the Heads’ disapproval of environmental ethics, or reluctance to address such issues, all the more poignant and puzzling. Or perhaps it just reveals their obvious orientation to the status quo, rather than education which prepares people to participate in change.

4.3 Interest in environmental ethics: educators and students

Table E.4 illustrates Heads’ assessments of interest in environmental ethics among their educators and students. This is the core concern of this research. Ten Heads assessed interest in environmental ethics among students to be strong or very strong. On the whole, Heads assessed overall interest in environmental ethics as weaker than interest in environmental matters in general (see Table E.2). Heads’ comments confirm interpretation of the data in Table E.4. While students were interested in environmental ethics, that subject was considered by educators to be background issue. Here we can see the slippage and discrepancies between what planning students are asking for and what Heads of schools believe should be offered by way of environmental ethics, given their role in deciding what is offered.
4.4 Details of specific environmental ethics subjects offered

Table E.6 shows teaching of specific subjects in environmental ethics in Australian schools. Heads of two schools said they offered a semester-long subject, but none devoted a full year subject to environmental ethics. To update the picture, it should be noted that the full-semester subject taught at Melbourne University was cancelled in 1994 and the educator responsible dismissed. The only fully operating subject in environmental ethics is now at Macquarie University, Sydney. Nevertheless, in 1994, 11 Australian planning schools covered environmental ethics in an informal manner. The majority did not (and still do not) treat environmental ethics as a full subject, nor do they treat it explicitly within other subjects.

4.5 Core environmental ethics topics covered

Table E.7 compares coverage of core environmental ethics topics for the Australian and North American samples, based on the responses of Heads of schools. Core environmental ethics topics were not high on the agendas of most Australian planning schools in 1994. Turning now to Table E.11, we see that (in the opinions of school Heads), 50 per cent of Australian schools covered, as core topics, biocentric or ecocentric views and Aboriginal land rights/land views. One-third of Australian schools, according to Heads, covered deep ecology as a core topic. The emphasis in North America (as reported by Heads) was noticeably different, with a strong core topic focus on Aldo Leopold’s Land Ethic, biocentric/ecocentric views, and the rights and basic interests of animals, plants and ecosystems. Further:

- Overall, the core topic coverage was similar in North America and Australia.
- North American schools offered a more balanced ‘menu’, with more even representation of the seven core topics; Australian schools focused mainly on the three highest ranking topics.
- The greatest differences between the two samples were with Aboriginal (or Native peoples’) land rights/land views (Australia 50 per cent, North America 26 per cent)\(^{26}\), the Land Ethic (Australia 21 per cent, North America 42 per cent), and rights and basic interests of animals, plants and ecosystems (Australia 14 per cent, North America 38 per cent).\(^{27}\)
- There was a noticeably greater emphasis on spiritual and religious perspectives in Australian schools.\(^{28}\)
- There was poor coverage of ecofeminism by both Australian and North American schools.\(^{29}\)
In summary, more diverse coverage of environmental *ethics* core topics was reported in North American schools. This may partly be accounted for by emphasis in North American on postgraduate programs able to offer more extensive and balanced subject coverage.

4.6 Non-core environmental ethics topics taught

Moving from core to *non-core* environmental ethics *topics*, Table E.8 compares perceptions of Heads of Australian and North American planning schools. Overall, we see that, according to Heads:

- Coverage of non-core topics was on average higher in Australian schools.

- All Australian schools surveyed covered *utilitarian* and *economic rationales for environmental protection*, as compared to 70 per cent of North American schools.

- More diverse coverage was offered by the North American schools.

- A noticeably higher proportion of Australian Heads reported teaching *biodiversity, environmental justice, green politics,* and *natural conservation history*.

- Fifty per cent of Australian schools explicitly covered *Aboriginal settlement history*, as compared with 12 per cent of North American schools covering a similar topic.

- Noticeably more North American schools covered the *Tragedy of the Commons* and *property rights of natural systems*.

Some non-core topics were given similar emphasis in North American and Australia: *obligations to future generations, ecological economics, environmental history, business and corporate environmental responsibilities, the Gaia hypothesis* and *minorities and environmentalism*. See Table E.7 to relate these findings to the “core topics” findings.

In several Australian cases, where the Head declared that a topic was covered, subsequent in-depth questioning revealed that no readings were recommended or assigned and no associated assignments linked to the topic. The only real exception was at Melbourne University. Two explanations for the general discrepancy could be suggested. First, some Heads may simply not have known about course offerings, were new to their jobs, or acting in them. At least three Heads would fall into that
category. Second, others may have been consciously overstating their offerings because of my obvious and keen interest in the topic.

4.7 Plans for changing coverage of environmental ethics
Table E.9 reports on responses on Heads' plans for changes to current coverage of environmental ethics. Most had other agendas and either did not plan changes or had not considered changing their coverage. Justifications included: retirements of educators without replacements; large class sizes; narrowing of the focus of what 'environment' means; not wishing to enlarge already demanding course loads; insufficient educator interest; the (limiting) requirements of employers and the Royal Australian Planning Institute (RAPI); and university climates pervaded by economic rationalism—thus requiring subjects which were seen as money-earners or chances to "sell bits of environmental technology". One Head said of environmental ethics: "it's pretty unmarketable."

4.8 Summary of Heads' views about teaching environmental ethics

Everyone imagines that they are taking the moral high ground. To give a subject privilege... would be counter to what we are trying to teach. A similar fear of 'moral high grounding' has run through the planning course.

Head of school, 1994.

Martin and Beatley found that coverage of environmental ethics issues focused mainly on the more traditional, conservative and "non-core" environmental ethics topic areas. A similar situation was revealed in Australia, with schools covering more non-core than core topics. There was weak coverage of core topics; they were taught neither widely nor in depth. Environmental ethics was treated peripherally in Australian schools, both in relation to schools' missions and in relation to curriculum offerings. Many schools' missions could be summed up in this simple statement by one Head: "to provide the opportunity to enter the planning profession and advance their career through further study."

Heads and educators appeared unaware of developments in environmental philosophy or of offerings in North America. The rationale for excluding environmental ethics was that planning education aims to meet the needs of the profession "out there": major employers such as state and local government, private and public development agencies, private consultants and the requirements of RAPI. Curriculum change was deemed unlikely because of restrictions placed on planning education by RAPI. While there is division among academics and the RAPI
executive about the extent to which RAPI actually requires certain subjects to be taught, most acknowledge that the Institute has a considerable degree of influence. Stephen Harris of the University of New South Wales argues, for example, that “The RAPI guidelines lean overwhelmingly towards the technical/vocational aspects of planning education” and that the major part of the course must come from “the technical and vocational areas defined by RAPI as ‘basic to planning education’ and ‘central to the planning profession’ [Royal Australian Planning Institute, 1992]. . . . most schools have discovered that once the page-long list of topics thus defined has been covered, there is precious little time for much else” (Harris, 1993: 38; also pers. comm., 1996). 35

Interviews with Heads often elicited responses which could be described as ‘defensive’, with some retreating into positions emphasising ‘detachment’, ‘objectivity’ and ‘rationality’. Injecting ‘subjective’ material was seen as somehow weakening teaching effectiveness. It was at times difficult to keep them on the topic. Some of the more ‘polished’ and sophisticated responses had the flavour of a “public relations exercise,” giving the impression that some Heads were genuinely unaware of the content of subjects offered in their schools. Cynicism greeted many of my questions. I rarely encountered a positive or proactive approach, except from the one female program Head. Of course, each planning school has its own history, character and priorities. And each Australian state and region has a particular planning ethos. Some Heads were clearly caught up in problems of budget cuts and economic rationalism within their universities. 36 They tended to defend the absence of environmental ethics content on that basis. Others expressed strong support for interdisciplinary teaching but could provide little real evidence of it.

Thus, it is clear from Heads that Australian planning schools are not nurturing environmental ethics. But theirs is only one strand in the fabric of university life. I now turn to responses to survey questionnaires on the same issues from a sample of 47 educators and 158 students in the 14 schools and examine the extent to which their views coincided with those of their Heads of departments.

5.0 Awareness of environmental ethics in the university planning community

5.1 Introduction
I asked educators and students about their interests in professional ethics, environmental matters and environmental ethics and the extent to which teaching of environmental ethics was consistent with their schools’ missions. This approach was designed to check on Heads’ views and also to identify what environmental ethics
messages educators might be communicating. How were they being received by students? Here I highlight areas of agreement and disagreement between the views of the Heads and those in their schools.

5.2 Sources of information: the university survey samples described
As explained in chapter 3, self-complete questionnaires were distributed to planning students and educators at the 14 universities. I visited all universities and, in most cases, spoke to informal gatherings of students and educators or gave lectures with discussions afterwards. My educator colleagues assisted with the survey and forwarded completed questionnaires. I followed up in every case to increase the sample. Thus, I obtained a sample of 205 members of the “university community” within the planning schools. The sample, while not representative or statistically valid, can nevertheless provide an indication of the views of Australian planning students and educators with respect to environmental ethics. That sample is described below. Table 4.3 below lists the universities. This is followed in Table 4.4 by details of the distribution of students and educators by university.
<table>
<thead>
<tr>
<th>Curtin</th>
<th>Curtin University of Technology, Perth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mac</td>
<td>Macquarie University, Sydney</td>
</tr>
<tr>
<td>QUT</td>
<td>Queensland University of Technology, Brisbane</td>
</tr>
<tr>
<td>RMIT</td>
<td>Royal Melbourne Institute of Technology, Melbourne</td>
</tr>
<tr>
<td>UNE</td>
<td>University of New England, Armidale New South Wales</td>
</tr>
<tr>
<td>UNSW</td>
<td>University of New South Wales, Sydney</td>
</tr>
<tr>
<td>UQ</td>
<td>University of Queensland, Brisbane</td>
</tr>
<tr>
<td>USA</td>
<td>University of South Australia, Adelaide</td>
</tr>
<tr>
<td>USyd</td>
<td>University of Sydney, Sydney</td>
</tr>
<tr>
<td>UTas</td>
<td>University of Tasmania, Hobart</td>
</tr>
<tr>
<td>UTS</td>
<td>University of Technology, Sydney</td>
</tr>
<tr>
<td>UTV</td>
<td>University of Technology Victoria (Footscray Campus)</td>
</tr>
<tr>
<td>Melb.</td>
<td>University of Melbourne</td>
</tr>
<tr>
<td>SCU</td>
<td>Southern Cross University, Lismore, New South Wales</td>
</tr>
</tbody>
</table>

Table 4.3: Australian planning schools, 1994
(Key to Table 4.4)
<table>
<thead>
<tr>
<th>SCHOOL</th>
<th>STUDENTS</th>
<th>TOTAL STUDENTS</th>
<th>ACADEMIC STAFF</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>U/G</td>
<td>Grad Dip.</td>
<td>Masters</td>
<td>Masters by Research</td>
</tr>
<tr>
<td>Curtin</td>
<td>85</td>
<td>18</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Mac</td>
<td>8</td>
<td>61</td>
<td>36</td>
<td>5</td>
</tr>
<tr>
<td>QUT</td>
<td>75.9</td>
<td>52</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>RMIT</td>
<td>107</td>
<td>16</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>UNE</td>
<td>198</td>
<td>70.9</td>
<td>0</td>
<td>2.5</td>
</tr>
<tr>
<td>UNSW</td>
<td>153</td>
<td>0</td>
<td>0</td>
<td>3.5</td>
</tr>
<tr>
<td>UQ</td>
<td>98.9</td>
<td>4.7</td>
<td>27.1</td>
<td>0</td>
</tr>
<tr>
<td>USA</td>
<td>86.6</td>
<td>34.5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>USyd</td>
<td>n/a</td>
<td>26.6</td>
<td>51.1</td>
<td>7</td>
</tr>
<tr>
<td>UTas</td>
<td>70</td>
<td>0.5</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>UTS</td>
<td>0</td>
<td>4</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>UTV</td>
<td>155</td>
<td>15</td>
<td>1.5</td>
<td>0.5</td>
</tr>
<tr>
<td>MEL</td>
<td>n/a</td>
<td>99</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>SCU</td>
<td>145 (1)</td>
<td>0</td>
<td>50</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1182.4</td>
<td>402.2</td>
<td>218.7</td>
<td>52.5</td>
</tr>
</tbody>
</table>

(1) Includes 20 Third World planning students.
(2) Melbourne University chose not to provide data for the QUT analysis.
(3) The data for SCU are not comparable and not collected by the same method as the other data (i.e., not collected or tabulated by QUT).

Table 4.4

Enrolments and Staffing,
Australian Planning Schools, 1994
The sample is shown below in Table 4.5:

<table>
<thead>
<tr>
<th>UNIVERSITY</th>
<th>STUDENT SAMPLE</th>
<th>TOTAL STUDENTS</th>
<th>%</th>
<th>EDUCATOR SAMPLE</th>
<th>TOTAL EDUCATORS</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curtin</td>
<td>15</td>
<td>108.5</td>
<td>13.8</td>
<td>3</td>
<td>7</td>
<td>42.9</td>
</tr>
<tr>
<td>Mac</td>
<td>10</td>
<td>120</td>
<td>8.3</td>
<td>0</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>QUT</td>
<td>20</td>
<td>137.7</td>
<td>14.5</td>
<td>2</td>
<td>7</td>
<td>28.6</td>
</tr>
<tr>
<td>RMIT</td>
<td>9</td>
<td>129</td>
<td>7.0</td>
<td>6</td>
<td>7</td>
<td>85.7</td>
</tr>
<tr>
<td>UNE</td>
<td>21</td>
<td>277.1</td>
<td>7.6</td>
<td>8</td>
<td>9</td>
<td>88.9</td>
</tr>
<tr>
<td>UNSW</td>
<td>11</td>
<td>162.5</td>
<td>6.8</td>
<td>4</td>
<td>8</td>
<td>50</td>
</tr>
<tr>
<td>UQ</td>
<td>21</td>
<td>136.7</td>
<td>15.4</td>
<td>0</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>USA</td>
<td>7</td>
<td>123.6</td>
<td>5.7</td>
<td>3</td>
<td>11</td>
<td>27.3</td>
</tr>
<tr>
<td>USyd</td>
<td>10</td>
<td>94.2</td>
<td>10.6</td>
<td>3</td>
<td>7.5</td>
<td>40</td>
</tr>
<tr>
<td>UTas</td>
<td>2</td>
<td>87</td>
<td>2.3</td>
<td>3</td>
<td>5.2</td>
<td>57.7</td>
</tr>
<tr>
<td>UTS</td>
<td>9</td>
<td>24</td>
<td>37.5</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>UTV</td>
<td>12</td>
<td>172</td>
<td>7.0</td>
<td>5</td>
<td>14.5</td>
<td>34.5</td>
</tr>
<tr>
<td>MEL(2)</td>
<td>6</td>
<td>138</td>
<td>4.3</td>
<td>3</td>
<td>4</td>
<td>75.0</td>
</tr>
<tr>
<td>SCU</td>
<td>5</td>
<td>195</td>
<td>2.6</td>
<td>7(1)</td>
<td>5</td>
<td>n/a(1)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>158</td>
<td>1905.3</td>
<td>8.1</td>
<td>47(3)</td>
<td>101.2</td>
<td>46.4</td>
</tr>
</tbody>
</table>

See Table 4.3 for abbreviations of school names.
(1) Not all SCU educators surveyed taught in the planning program.
(2) Melbourne University chose not to provide data for the QUT analysis but later provided data directly to me.
(3) Includes some Heads of schools’ responses.
Sources: Queensland University of Technology, tabulation of data provided by schools of planning, 1994; self-complete questionnaire surveys, 1994-95.

Table 4.5
The University Sample:
Location of Students and Educators, 1994-95

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The "University Community"
Despite statistical problems, I decided to combine the students' and educators' samples to help explain the context within planning schools. That sample is shown above in Table 4.5. I have called the full sample (n=205) the "university community." Of 205 planning educators and students surveyed, three-quarters (77 per cent) were students, with 54 per cent male. Men were generally older than women. The largest percentage of the total sample (46 per cent) were aged under 25: ages of the rest were fairly evenly distributed across the 25 to 60 age range. The sample is further described below.

The Planning Students

<table>
<thead>
<tr>
<th>Profile of a Typical Planning Student in this Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>A typical student is female, under 25, in her third year of study, with little or no community participation experience, and unlikely to belong to any community or environmental group.</td>
</tr>
</tbody>
</table>

In total, 158 students in all 14 planning schools responded: approximately 8.1 per cent of the total planning student body in 1994 (see Table 4.5). Of these, 59 per cent were aged under 25, with 37 per cent fairly evenly distributed across the 25 to 44 age range. Females accounted for 52 per cent of students. Those in undergraduate programs were 55 per cent of the total (87 in all), with 45 per cent in postgraduate programs (71 students). The sample was weighted slightly in favour of postgraduate students: 7.4 per cent of the total Australian undergraduate planning population and nearly 10 per cent of postgraduates. Most had been studying for more than one year; 62 per cent for two to four years; and 11 per cent had been studying for five years or more. Most were full-time students (74 per cent). A small percentage of students (2 per cent) was also involved in teaching.

The Planning Educators

<table>
<thead>
<tr>
<th>Profile of a University Planning Educator in this Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>A typical planning educator is a male, in his early forties, with at least nine years' teaching experience, active in community or environmental groups, and having some community participation experience.</td>
</tr>
</tbody>
</table>
The 47 university educators were employed by 11 of the 14 universities. Some Heads were included in this sample; others chose not to fill in the self-complete questionnaire given to educators. They represent 46 per cent of the total full-time teaching faculty in Australian planning schools in 1994. (See Tables 4.4 and 4.5.) Of those surveyed, 60 per cent were male, with the most common age ranges between 35 and 44, between 50 and 54 and aged 60 and over. Approximately 6.5 per cent were also part-time or full-time students. Many educators had been teaching for some time: 41 per cent indicated that they had had nine or more years' teaching experience, while 32 per cent had less than four years' experience. While only a small proportion indicated their teaching experience, gender was a factor in length of teaching experience: 13 per cent of the male educators had nine or more years' experience, compared to only 2 per cent of females.

5.3 Missions of schools' views of educators and students (compared with Heads)

_Not many lecturers include such [environmental] ethics in the curriculum. [They were] very 'text book' like--especially drawing from old theories and out of date texts._

Female student, QUT.

When we examine comparisons between perceptions of the centrality of environmental ethics to the planning schools' missions, in Table E.21 we see that only 10 per cent of the university sample viewed environmental ethics as central to their school's mission, as compared to 36 per cent of Heads of schools--an extremely noticeable gap in perceptions. Further, while Heads said that environmental ethics was significant to the school's mission; students and educators seemed to experience this commitment differently.

5.4 Interest in environmental matters

In order to distinguish between environmental _ethics_ and environmental _matters_, specific questions were devised, on advice from Evelyn Martin. While these results are not reported here, I have included the relevant tables in Appendix E. In general, the same sorts of differences between educators and students, discussed below for environmental _ethics_, were discovered. Educators assessed themselves as not changing their levels of interest in environmental matters or having less interest than students in environmental matters. (See Table E.18.) Perhaps educators were underestimating their students' levels of interest. The Heads' responses were generally comparable to results for the other samples.
5.5 Interest in environmental ethics within schools

Student Interest in Environmental Ethics

It's probably weaker for students than for relevant staff. The vast majority are from the urban area . . . [and have] no affinity at all. [They] can't even recognise the odd bird that flies by. . . . More and more students look to tertiary education as a narrow training with a meal ticket at the end.

Head of school, Melbourne, 1994.

Table E.22 is the first of four tables to address student and educator interest and change in interest in environmental ethics. A large proportion of both students and educators did not respond to this question. Perhaps they did not understand that their views about their colleagues were being sought. Or this may reflect a lack of student knowledge about the topic of environmental ethics. On the other hand, given that the highest percentage of responses from both students and educators indicated that student interest in environmental ethics was weak, this may not be a surprising finding. Other findings were as follows:

- In general, educators assessed student interest in environmental ethics as weaker than the students did in their self-assessment.

- Students were reasonably interested in environmental ethics, but their teachers appeared not to understand the extent of that interest, even though Heads felt that educator interest was high (see Table E.24).

- Educators responded more strongly than did students that student interest in environmental ethics was weak or very weak.

As one female student at Macquarie explained, “Students want to learn more whereas lecturers don’t seem eager to accommodate.” One disenchanted male student at the University of South Australia (where students’ comments indicated that the course may need some revitalising), said that “the majority of lecturers are uninformed and use lecture material that is dated. The subjects have remained the same for years and do not reflect the feelings of the students.” The response of one of his male teachers would seem to confirm his view:

I think it’s [environmental ethics] generally considered too hard. Too ‘unreal’ world too idealistic!!! Maybe it’s too scary to consider that the systems we’ve developed are wrong. Also ‘ethics’ and ‘morality’ are still considered old fashioned.

Not all students were idealists eager to learn, however. Some saw idealism as “outdated ethics.” A female educator in Melbourne voiced frustration at the “blinded technocratic assumption of superiority” of students entering their program. She complained that “perhaps the staff have little hope against such cynicism.”
Despite the variability in students' literacy levels, backgrounds, interests and expectations, one clear sense emerges from these data (and the meetings I held with educators and students). Most students' interest in environmental ethics was underestimated by educators, though not by school Heads. Overall, students believed their interests to be higher and increasing much more steadily than their teachers believed. This was not the case at the Southern Cross University, as that program focuses on environmental issues. At another New South Wales university, educators seemed to shy away from teaching environmental ethics because of the impact it could have on impressionable students. It was seen as illogical or irrational or likely to be accompanied by "religious zeal".

Analysis of gender differences revealed that female educators expressed less confidence about student interest in environmental ethics. In addition, of male educators, 29 per cent saw student interest as strong or very strong, compared to only 7 per cent of female educators. Well over half of male students perceived student interest as either already high or increasing, compared to only 36 per cent of female respondents.41

**Educator interest in environmental ethics**

... almost all the staff here have tenured positions for over fifteen years. small teaching loads and big consultancy work outside and don't care about areas of academic and ethical concern and have no incentive to learn.

Female student, Sydney University, 1994.

The data on educator interest in environmental ethics are very revealing. They are displayed Tables E. 24 and E.25, which show, in summary:

- The highest proportion of educators rated their interest in environmental ethics as weak or very weak (49 per cent), while only 8.5 per cent rated their interest as very strong.

- Not much change was reported, with 4 per cent reporting less interest. A noticeable proportion of educators (13 per cent) could not assess their teaching colleagues' interest in environmental ethics.42

- A noticeably higher proportion of students observed an increase in their teachers' interests in environmental ethics although, as with educators, a large proportion (one-quarter) were unable to give an assessment.

- A much higher proportion of female students and educators (than their male counterparts) said that they did not know about changes in educator interest in environmental ethics.
Comments from both students and educators indicated that educators were generally reluctant to discuss issues of environmental ethics informally or in class. Educators complained of "too many other pressures," while students often expressed the view that their teachers had "insufficient knowledge," and needed, themselves, to be 'educated' about environmental ethics.

Gender analysis of those two tables shows that both male and female students viewed educator interest in environmental ethics as weak. However, an equally large percentage of male students saw educator interest as strong. This difference was not so pronounced for female students, some of whom expressed great disillusionment in their written comments.

5.6 Subject offerings in environmental ethics: educators' and students' assessments

_I feel that it [environmental ethics] must be there, but I don't see a lot of evidence of it. We have studied ESD and Greenhouse, but there has not been much discussion about the ethics behind them._

Female student, UTS, 1994.

In Australian schools of planning, environmental ethics, if taught at all, is taught as an afterthought, an adjunct, a small component of a larger subject, or is treated _en passant_.

In 1995, only one subject was being taught, at Macquarie University. Details of planning subject offerings related to environmental ethics, or subjects which could be developed to have more of an 'ethical' focus, are provided in Appendix F.

5.8 Topic coverage in Australian schools

Non-core environmental ethics topic coverage

Table E.26 examines coverage of non-core environmental ethics topics--those related topics which could be taught from an ethical perspective (see Martin and Beatley, 1993b:121). As with Table E.27, Table E.26 reveals noticeable differences in reporting between Heads, students and educators. _In every case_, Heads reported a higher coverage of topics than did members of the university sample. These are dramatic discrepancies--proportionately much less than half in all cases. Still, the emphasis on some topics was clear, regardless of who was reporting it.

Further examination of students' responses revealed that even the more 'traditional' environmental ethics messages were not getting through. For example:
Forty per cent of educators claimed they were teaching utilitarian and economic rationales for environmental protection, while only 27 per cent of students said the subject was being taught, to their knowledge.

The classic Tragedy of the Commons, which 43 per cent of educators said was being taught, was recognised by or had been taught to only 17 per cent of students.43

Fewer than one-quarter of students were aware that environmental justice was being taught, while 71 per cent of Heads and 45 per cent of educators said that it was being taught.

On the topic of biodiversity and species preservation, however, there was strong agreement. This topic could be taught as pure ‘science,’ however, rather than as ‘ethics’, as noted by Martin and Beatley(1993b).

Not only did the Heads appear to be out of touch with the coverage of non-core environmental ethics topics, students did not seem to recognise many of the topics which both educators and Heads said were being taught. Of course, as noted above, not all students take all subjects nor can be expected to know about everything offered in their schools. Nevertheless, the same could not be said for Heads, and, given that students were asked only to mark topics “which are explicitly covered in any of the courses or subjects taught by planning staff in your institution” (even if they had not studied the subject itself), it is clear that there is no widespread knowledge of non-core environmental ethics topics.44

Core environmental ethics topic coverage

I’m interested. I’m quite involved . . . but I’m not doing it using the term ‘ethics’.
People don’t look at things in terms of ethics.

Male educator, Queensland, 1994.

Table E.27 addresses coverage of core environmental ethics topics. Responses of Heads of schools have been discussed above. Close inspection reveals noticeable differences between responses of Heads and the rest of the university sample with regard to coverage of core environmental ethics topics. Again, this finding validates the approach of building on and extending the approach used by Martin and Beatley (1993b). For example:

- In all cases except one, Heads reported a higher degree of topic coverage than did members of their schools (both educators and students).
• In most cases, educators reported more coverage than did respondents in the university sample as a whole. (Males reported more extensive coverage than did females.)

Thus, we can see that students reported receiving far less in terms of core environmental ethics coverage than educators and Heads of their schools believe to be the case. Comments from students also indicated that, as one male student at the University of South Australia put it, "the emphasis is on the ethics of environmental protection, rather than an ethic of caring."

If we examine closely the seven core environmental ethics topics, the level of over-reporting by Heads is particularly evident. For example:

• While 39 per cent of Heads said that *deep ecology* was covered with at least minimal readings, only 6 per cent of educators felt this to be the case.

• Aldo Leopold’s *Land Ethic* was said to be covered either extensively (with moderate or extensive readings) by 17 per cent of Heads; an additional 8 per cent said it was mentioned in class without readings. Only 13 per cent of educators said that it was being taught in their schools.

• There was agreement among educators, students and Heads on the topic of *rights and basic interests of animals, plants and ecosystems*, but this general agreement was that this core topic was not being covered.

This is a dramatic discrepancy. *Either the topics are not being taught or the message is not getting through.* (Or students are not attending class?) Certainly, one would have to ask what is happening when over one-third of Heads of schools reported teaching about deep ecology and fewer than ten per cent of their educators and students believed that the subject was being taught. Heads, therefore, appear not to be very aware of the subject content being delivered by educators in their schools. Or they are consistently over-reporting subject coverage, a suggestion also made by Martin and Beatley (1993b) and confirmed in subsequent discussions with Evelyn Martin (*pers. comm.*, 1995, 1996).

Levels of literacy about core environmental ethics topics among Heads and educators also varied dramatically, according to my interviews. One in-depth interview with a Head took several hours. It was hard going at times. I felt that my colleague was “protesting too much,” as he attempted to explain that all the subjects he taught were ethics subjects. Yet he was unable to recognise or define three core environmental ethics topics. Aware of the restrictions traditionally placed on interviewers, I was reluctant to call him on this. Finally, I found myself saying, “Professor, for three hours you have been reassuring me that you (yourself) are teaching environmental ethics. I
don't expect you to embrace (or even to teach) deep ecology or ecofeminism, but if you haven't even heard of the terms, I'd have to say that I don't think you're teaching environmental ethics." Still he did not agree.

In an attempt to tabulate what I was told (in interviews with Heads ranging from "public relations exercises" to frank admissions of disinterest or failure), I offer Table 4.6. It reveals the exact extent of coverage (or non-coverage) of core environmental ethics topics, according to Heads of schools. It shows that most topics were not covered or simply mentioned in class, with no readings assigned. As discussed above, this table represents the optimistic assessments of Heads of schools. Students and educators in their schools could not verify these assessments. Further, much of the 'extensive' coverage was in the subject at Melbourne University which is no longer being offered.
<table>
<thead>
<tr>
<th>Extent of Course Coverage</th>
<th>Not covered</th>
<th>Mentioned in Class</th>
<th>Covered Moderately</th>
<th>Covered Extensively</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>none</td>
<td>min.</td>
<td>mod.</td>
<td>ext.</td>
<td>none</td>
</tr>
<tr>
<td>1. Deep ecology</td>
<td>8</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2. Biocentric or ecocentric views</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3. Aldo Leopold’s <em>Land Ethic</em></td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>4. Rights and basic interests of animals, plants and ecosystems</td>
<td>7</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Spiritual and Religious Perspectives</td>
<td>7</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Aboriginal land rights and issues</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7. Eco-feminism</td>
<td>8</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mean (x)</td>
<td>6.43</td>
<td>3.14</td>
<td>1.14</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>45</td>
<td>22</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Table 4.6**
Coverage of Ecological Ethics Topics
In Australian Schools of Planning, 1994:
Core Topics
(Heads of Schools’ Opinions)
Comparison of coverage of core and non-core environmental ethics topics
As with the 1991 North American study, within Australian planning schools the
teaching emphasis was on more traditional and conservative environmental ethics
topics, which might or might not be taught from an ethical perspective. The highest
rates of recognition by students were for the following topics: biodiversity and
species preservation (32 per cent); natural conservation history (30 per cent); and
obligations to future generations/intergenerational equity (42 per cent). In
addition:

- Only 9 per cent of students recognised the Gaia hypothesis as being taught.

- Almost no students (eight out of 158) stated that Aldo Leopold’s Land Ethic was
being taught, and only eighteen (11 per cent) said that the core topic of
ecofeminism was being taught, even though nearly twice the proportion of Heads
and educators said they did teach the topic.

- Fourteen per cent of Heads said that ecofeminism was “extensively covered”.

- There were no noticeable gender differences in student responses on the teaching
of core environmental ethics topics.

6.0 Secondary analysis of the Australian study

6.1 Summary of findings: the teaching of environmental matters and
environmental ethics
The foregoing analysis has revealed that, generally, while planning students believe
they should be taught about environmental ethics, their teachers are avoiding the
challenge. Only where teaching staffs contain educators who believe in the subject--
or a committed Head--is any real effort being made. In general, subject content is
out-of-date, conservative and poorly integrated into the wider curriculum. Speaking
about values and ethics is often seen as preaching, and inconsistent with the
prevailing ethos, which values rational and ‘objective’ approaches.

6.2 Interests in professional ethics
While not reported here in detail, teaching of environmental ethics was also examined
within the context of professional ethics. There is currently a stronger interest in
environmental matters than in professional ethics. There appeared to be a more
‘dynamic’ interest in environmental ethics than in professional ethics. Levels of
interest in environmental ethics were weaker than levels of interest in professional
ethics, but they were changing more dramatically.
Here I present two summary tables, generated from the data set in Appendix E. Tables 4.7 and 4.8 below attempt to summarise this fluid situation.

<table>
<thead>
<tr>
<th>Degree of Interest</th>
<th>Interest in Professional Ethics (n=205) %</th>
<th>Interest in Environmental Ethics (n=205) %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strong/very strong</td>
<td>48.5</td>
<td>42.7</td>
</tr>
<tr>
<td>Weak/very weak</td>
<td>34.5</td>
<td>46.1</td>
</tr>
</tbody>
</table>

Table 4.7
Interest in Professional and Environmental Ethics
Planning Educators and Students,
Australia, 1994-95
In Table 4.7 above, we can see a bimodal split in interest in environmental ethics, whereas interest in professional ethics is noticeably stronger.

<table>
<thead>
<tr>
<th>Group Making the Assessment</th>
<th>Environmental Matters</th>
<th>Professional Ethics</th>
<th>Environmental Ethics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students . .</td>
<td>Assess educator interest as higher than educators do.</td>
<td>Assess educator interest as equal to educators’ assessment and weaker than student interest.</td>
<td>Assess student interest as much stronger than educator interest.</td>
</tr>
<tr>
<td>Educators. .</td>
<td>Assess student interest as equal to students’ assessment.</td>
<td>Assess student interest as lower than students do.</td>
<td>Assess student interest as lower than students do.</td>
</tr>
<tr>
<td>Heads of Schools . .</td>
<td>Assess educator interest as higher than educators do.</td>
<td>N/A (no question to Heads on professional ethics).</td>
<td>Assess student interest as generally equal to students’ assessment.</td>
</tr>
<tr>
<td></td>
<td>Assess student interest as slightly higher than educators and students do.</td>
<td>N/A (no question to Heads on professional ethics).</td>
<td>Assess educators’ interest as noticeably stronger than educators do.</td>
</tr>
</tbody>
</table>

Table 4.8
Interest in Professional and Environmental Ethics and Environmental Matters
Planning Educators and Students, Australia, 1994-95
Summary Table 4.8 reveals that all Heads of schools' assessments were higher than the educators' and students' self-assessments. And, importantly, educators' assessments of students' interests were lower than students assessments of their own levels of interest. Students perceived higher levels of educator interest in general than did educators, except in the case of professional ethics. Thus, the ethical context, culture or "moral community" for learning about environmental ethics could be seen as lacking in richness.

3.2 Competing views and ideologies: implications for implementation

Not only did I find a lack of literacy about environmental ethics (and environmental matters generally), I also found competing agendas. Three problematic views deserve attention: the view from the Left, a collage of positions called Postmodernism (see Spretnak, 1991: 14-15; Zimmerman, 1994: 11), and fundamentalist Christian views. From exponents of all three philosophies (or possibly absence of philosophies, in the case of Postmodernism!), I discerned potential barriers to implementing study of an ethic of caring for Nature within Australian planning schools. And, while I support many tenets of these approaches, I feel that their basic anthropocentrism and dogmatism could hinder serious efforts toward reform in teaching environmental ethics.

Problematic view 1: The view from the Left

In Melbourne, a female educator with some practical planning experience said, "I think there could be a question about whether 'ethics' need teaching at all." She claimed that my questionnaire assumed that "teaching 'environmental ethics' per se is a self evidently good thing." For her, "any conception of the importance of nature separated from knowledge of power and political economy is inadequate to the task of saving the world." She may have missed the point: environmental ethics need not be separated from political and economic considerations.

This view was expressed by several educators and a few students (mostly postgraduates), and surfaced repeatedly in my interviews with planning educators overseas. Educators who took this position generally agreed with the female academic who said, "I think power and inequality, uneven capitalist development and alternatives for human social structures as equal and ecological are more important than an isolated conception of environmental ethics." Clearly, these educators are not aware of the current debates in environmental ethics, which emphasise issues of power, class, gender, cultural difference and race, but also remind us that in order to survive, we must have a biological basis for life (see Zimmerman, 1994; Merchant, 1996; Warren with Howe, 1994; and Warren, pers. comm., 1995). More important than environmental ethics to educators with this perspective would be "introducing
environmental dimensions into political economy, feminism, theories of the state and discussions of power.\textsuperscript{53}

The view from the Left was articulated by one Head in Sydney who said, "We are not concerned with teaching morals or ethics. [The course] is driven by the real forces of production." He continued, "My [Marxist] background . . . is about the hard facts of life and how capitalist development has actually taken place. . . . The idea of an ethic being useful . . . would raise the consciousness of students but fundamentally it wouldn't change the way the system works because in the real world that's what drives it. It's not driven by idealistic sensibilities.\textsuperscript{54} For these academics, then, it appears that the "real world" is not, at base, the natural world.

**Problematic view 2: Postmodernism and nothing matters**

During my visit to Sydney University in August 1994, I spoke with a group of about fifteen educators and students in Architecture and Urban and Regional Planning. Their "real world" appeared to have been fragmented into the banal clichés of devotion to deconstructive Postmodern rhetoric. In a situation eerily reminiscent of Charlene Spretnak's encounter with Postmodernism (see Spretnak, 1991:16-17),\textsuperscript{55} I found my ideas on environmental ethics and the global ecological problem the target of cynicism, ridicule and attack. I had spoken about the crisis and asked for feedback on a preliminary version of the T.E.N.C.E.L. learning model (which I discuss in chapter 8). My presentation was seen by some as a proposing a frightening scenario. Students expressed concern that I was recommending that they "degrade back to a natural state."\textsuperscript{56} 'Nature' was seen as a problematic concept, "made up" and not 'real'. My 'humanistic' enthusiasm and language were seen as quaint; the environmental crisis a human construct no more urgent or 'real' than any other construct. Everything was relative; nothing mattered. Caring for future generations (a theme of my presentation) was seen as "very simplistic".\textsuperscript{57} One distressed-looking young male student at the back of the room appeared to be the sole person interested in the topic of teaching environmental ethics to planning students. After the seminar he asked for help, and a reading list.

These postgraduate students told me that my discourse about Nature (as problematic a term as culture) had the function of maintaining the status quo. We are embedded in the language of profit, economic development and growth, they explained. The problem is not ecological; it's about language, about what's 'thinkable'. The planet and the globe are too big and too unintelligible to consider. And we're just going to stop breathing anyway--so nothing matters. I retreated from my first encounter with Postmodernism in an Australian planning school after suggesting (again reminiscent of Spretnak's rejoinder, though I had not read it at this point) that perhaps if we
continued to sit in this room for three weeks without fresh air and water, we’d come to know what was real and what wasn’t.58

The Sydney University survey questionnaires confirmed what the meeting told me. There were some exceptions. One male student surprised me by stating that, “noticeably over the past two to three years interest in environmental issues has skyrocketed among both educators and students (almost to the point of overload).” A female student express her concern about “the importance of caring for Nature for the present and future generations.” Nevertheless, the tone of other responses to questions about a possible first step to incorporate environmental ethics in planning education was more like this (from a female student): “Fucked if I know off hand. I’m a bit worried by the essentialist assumption in the topic ‘caring for Nature’ with a capital N.”59 An educator agreed, saying, “This questionnaire raises questions about the definition of ‘nature’, probably one of the more complex words in the English language. I would probably avoid the use of the term ‘nature’ in this context.”60

The Sydney University meeting was my first real encounter with deconstructive Postmodernism within a planning school. What is this phenomenon, I asked myself. (Practitioners certainly had not heard of it.) Michael Zimmerman, who prefers the term ‘postmodernity’, defines it as “the unstable contemporary situation in which many modern socioeconomic structures remain in place, but in which modernity’s progressive ideologies and many of its basic assumptions are being challenged from a number of different angles” (1994: 11). Deconstructive postmodernists speak of “the death of the subject,” not a particularly new idea. Most deconstructive postmodernists consider nature, the cosmos and the health of the biosphere to be merely “socially produced.” Spretnak attempts to explain Postmodernism’s attractiveness to intellectuals: “The reason this perspective—particularly in the nihilistic interpretation provided by some postmodern packaging—has engaged the fancy of so many people at this moment in history is surely embedded in the larger dynamics of disintegration and loss of meaning in our time” (1991: 14). Canadian planning educator Beth Moore Milroy, writing in 1991, acknowledged that, as “academic planners are inevitably being drawn into the debate about Postmodernism,” it was appropriate to sketch its lineage and describe its various perspectives. She sees Postmodernism as a term encompassing “some nonpositivist approaches to understanding social life.” Postmodern thinking is described as deconstructive, antifoundationalist, non-dualistic, and encouraging of pluralism (Milroy, 1991: 181).

As I reflected on this phenomenon, I could see why a simplistic and nihilistic Postmodern position could attract some planning academics (and therefore their
more impressionable students). As a group, as my study shows, planning educators are not strongly anchored in or connected to the biological reality of life on Earth. Milroy identifies this quality in her reference to ambiguity: "The ambiguity signals lightness, or the weightlessness of floating unanchored to bedrock truths" (Milroy, 1991: 185).

This weightlessness, this lack of anchor, is, I believe at the root of the responses I encountered at Sydney University. Lacking 'anchor', planners seek a sense of connection elsewhere, either in the rational, technocratic orderliness described by Beauregard (1989) and others (see Sennett, 1971; 1990) or in a transcendent flight from the biological basis of life. The Australian professional organisation to which they defer has been described by a senior planner as "weak and immature" (Winterbottom, 1995: 12). It would not be difficult for them to perceive "all history as a play of ungrounded figural representations" (Norris, 1990: 44). Therefore, Spretnak's analysis could easily apply to them: "In the Western, patriarchal societies where deconstructive Postmodernism flourishes, deeply ingrained cultural norms of separateness, reactive autonomy, and self-absorption have devoured the sense of grounded, responsible being at the very moment we have finally realized that the destruction of our habitat may have passed the point of no return" (1991: 15).

(Issues of grounding and anchoring are discussed further in chapters 5 to 8.)

Other explanations also suggest themselves. It is widely believed within planning academia (and this is a view I support) that, as Beauregard argues, planners are "striving for orderliness, functional integration, and social homogeneity." They attempt to achieve their aims through the application of technical rationality and critical distance (Beauregard, 1989: 389, cited in Milroy, 1991: 182; see also Sennett, 1971; 1990; and Lang, pers. comm., 1994). Whatever the reasons, there are clearly problems for an ecologically responsible approach to planning education if students are encouraged to accept uncritically all the tenets of deconstructive Postmodernism.

Problematic view 3: fundamentalist Christian views about the sacredness of nature

During my years of study at Murdoch University, I have been privileged to work with many colleagues whose deep commitment to Christian principles have helped me understand how Christianity and environmental ethics can be compatible in daily life and in professional work—especially in urban planning. Despite my respect for their commitment, however, I must highlight what I regard as the third force within planning schools in Australia detrimental to the introduction of environmental ethics into planning curricula. That force is fundamentalist Christianity—or at least the
versions of it I encountered during my research. As Charles Birch explains, “central to the fundamentalist position is belief in the inerrancy and centrality of the Bible and in a pietistic morality.” He argues that fundamentalism “betrays a profound ignorance of the Bible, including the way in which it was written and came into existence” (Birch, 1993: 179). Many biblical scholars now believe that the Bible does not, in fact, support the views so zealously proclaimed in its name by fundamentalist Christians. Rather, the process of “exegetical practice” should involve an “ongoing process of becoming ethically accountable” (Pattee, 1995: 4). As this topic, which has occupied environmental philosophers for a considerable time (see White, 1967), could be seen as tangential to the major thrust of my work, I seek only to highlight my principal observations and flag the need for further discussion. This issue certainly requires further examination, but is beyond the scope of the current study.

The problem, from a Christian perspective, with finding divinity in nature

Lynn White, Jr., an American historian, argued in *The Historical Roots of Our Ecological Crisis* (1967) that it is a Christian axiom that Nature has no reason for existence save to serve humans. The argument is based on Genesis 1:28, in which Adam and Eve are instructed to subdue the earth. White argued that this dominance was never meant to be tyrannical, or that ‘subdue’ meant to destroy. Nevertheless, it has been interpreted that way. White also contended that Christians came to believe that God planned the whole of Creation “explicitly for man’s benefit and rule: no item in the physical Creation had any purpose save to serve man’s purposes” (White, 1967, cited in W. Berry in Armstrong and Botzler, eds., 1993: 489-490). Christianity insisted that it is God’s will that man exploit nature for his proper ends.

In a recent text on environmental ethics, Armstrong and Botzler identify at least three problems with using Judeo-Christian sources as a formulation for developing an environmental ethic. First, any ethic based on a religion may appeal only to a limited community of believers. Second, Judaism and Christianity are considered by some to be the source of the most negative attitudes toward Nature held in Western society. And third, there are problems of interpretation, as the Bible does not explicitly address environmental issues *per se* (Armstrong and Botzler, 1993: 475).

Because of my long association with planning and academia in Australia, I often found myself in meetings with old friends and colleagues during my research. Such was the case at the University of New England, where a former colleague, a male educator in his early fifties, politely sought to “set me straight” in his comments on my self-complete questionnaire and in a subsequent interview. This is what he said:
I think you are making the same error made by some Marxists who went through this department about 10 years ago. They spoke of being radical and getting back to basics but would not admit to any presuppositions, e.g., the basic ability of humanity to improve itself. You are dealing with theology here and, as a Christian, I believe you are in danger of idolising the creation and making a God out of that. . . [my emphasis].

My former colleague went on to say that what was necessary was to “change people first.” He expressed concern about humanity’s failure to address current trends in economic development and market forces. In a lengthy interview a few days later, he expanded on his concerns: “When you start getting into ethics,” he explained, “you move into the field of theology. You can’t avoid it. God or no God, it’s a basic divide.” He explained that the basic problem with my approach (which he clearly saw as ecocentric) was with “worshipping the creation, not the Creator. . . . Nature itself points to the Creator.” For him, one finds the meaning of life “in the Creator, not the creation.” To a Christian, worshiping the creation is ‘blasphemous’ because “there has to be something behind the nature. . . .” As an example, he argued that we “need to worship the Being that created the tree” and not the tree itself. He told me biblical justification for this position could be found in the Epistles (Jones, pers. comm., 1994).66

Armageddon and the Gaia hypothesis

During question time, following my lecture at the rural Southern Cross University, a young male student identified himself as a “committed Christian” and began to criticise my approach. His argument went like this: We humans have disregarded the voices of Nature. The Gaia Hypothesis (see Lovelock, 1979; Bunyard and Goldsmith, eds., 1988) teaches us that the earth is a living organism which is self-regulating and will ultimately resolve environmental problems in its best interest and in its own way. Humans may or may not be part of the final solution. Through our evil deeds we may have destroyed our opportunities to “save the world.” The world is going to end in any case and with it our species. That is our ultimate punishment. Therefore, as Armageddon is inevitable, there is no point in worrying about “environmental ethics.”

I found that my Buddhist-inspired counter argument, that “right action” and compassion for all beings might at least allow us to depart this mortal coil in a right relationship with the rest of life, cut little ice with this student. Our species was facing inevitable doom. It was our punishment for our evil actions. Resistance was useless. On the bus back to Brisbane, I contemplated the curious juncture between this nihilistic conception of humanity’s relationship with Nature and the “nothing matters” rhetoric I had heard the previous week at the University of Sydney, where
students had argued that it was likely that there was "no future" and that "we were just going to stop breathing anyway." 67

Weak anthropocentrism: Christian stewardship of Nature
During my research, I also encountered Christian colleagues who expressed great enthusiasm for stewardship notions of environmental protection (see Wilkinson, ed., 1991 and W. Berry, 1981 in Armstrong and Botzler, eds., 1993: 489-495). This gentler view contravenes "the stark domination ethic of Genesis 1" (Merchant, 1992: 72). The argument goes thus: Based on Scripture, humans have been given dominion over nature and are to use that dominion to serve nature and humanity. Such service is the will of God, who charged humans with dominion. The purpose of stewardship is to preserve, enhance and glorify the creation, and in so doing glorify the Creator. As one Christian analyst explains, "we are stewards of God, managers of this particular part of his household..." (Wilkinson, ed., 1991: 307-308). 68 Charles Birch has shown that the notion of stewardship is well located within the history of Judeo-Christian attitudes toward animals. But there are limits to the "Christian habit": "While stewardship adds an element of responsibility, it still ascribes no more than instrumental value to non-human creatures" (Birch, 1993: 92). 69

Each time I heard the stewardship argument during my research, I was struck by the aura of contentment and self-satisfaction surrounding the person who was explaining it. The more liberal interpretations expressed above did not seem to inform the views of my Christian colleagues. Rather, I sensed support for relationships based on hierarchy and paternalism, and the ultimate "feel good" deontological approach to our relationship with Nature. Nature was like a child: we "took care of it" and were ourselves made better in the process. Nature depended on our "good will" for its very existence. I did not sense respect for the equality or sacredness of nonhuman Nature in these formulations. Nature certainly could not be divine (for the reasons explained above). Nor could Nature have equal rights, inherent worth or intrinsic value. 70

Stewardship, according to Carolyn Merchant (1992), originated in the seventeenth century as a process whereby "God as the wise conservator and superintendent of the natural world made humans caretakers and stewards in his image." Stewardship ethics, according to Merchant, is fundamentally homocentric: humans managing Nature for the benefit of other humans (p.72). 71 This is consistent with my experience of the stewardship advocates I encountered. Many opportunities to explore what a right relationship with Nature might encompass seemed cut short by this warm and self-satisfying approach to environmental ethics. The real pain in honestly confronting environmental ethics issues, as well as the deep pleasure of truly
experiencing Nature, are, I believe, too easily dismissed by simplistic, fundamentalist stewardship concepts. This does not mean that there are not many issues to explore in the link between anthropocentric and ecocentric views and between more enlightened Christian views such as Matthew Fox’s creation-centred spirituality and other religious views of Nature (see M. Fox, 1991; 1993). But the dismissal of ecocentrism by these educators and students only highlights the importance of a more focused and informed discussion of environmental ethics. 72

7.0 What messages are getting through to planning students?

I started this course as a mature-age student, having done my first degree ten years ago. In the first six months, I felt like quitting as the course was not giving me the information I needed. I want to know such things as:

*How do I go about involving a community in real, not token ways?

*Is there a place to reconcile personal values re: sustainable living, social conscience with the develop, develop, and more develop ethic?

*As a woman, how can I incorporate my insights and my approach into such a male-dominated system?

I was disappointed that there was so little (no) discussion of these issues in the course. There was no discussion of personal communication styles and power dynamics which must be crucial to integrity and acceptance as a planner. I sincerely hope your research . . . leads to a more sensitive and compassionate approach to planning than is currently the case.

Female student, aged 30-34, Curtin University.

My analysis revealed that not only is the message of environmental ethics not getting through, the message is not being sent. Within the halls of planning academia in Australia, little is being said about ethics, much less about environmental ethics. Some educators are embarrassed to cover the topic; others find it unfashionable or out of date. Some find it idealistic. Others find it too challenging to the status quo. Some make simplistic attempts to raise environmental ethics issues, but do little more than scratch the surface. Still others are simply out of date themselves. Perhaps this is because the culture of the modern Australian university is encouraging people not to question and subvert (see chapter 7).

If a paradigm shift in consciousness about these issues is occurring, it is shifting somewhere other than in Australian planning schools. Heads are out of touch with what is being taught in their schools. Few are taking real leadership roles. Rather, they have become academic administrators. Both Heads and educators overestimate the range of environmental ethics issues taught, and underestimate their students’ desires for learning about environmental ethics. The explanation that the profession,
employers, local government, or RAPI limit topic choice may or may not stand up to scrutiny (Melotte, pers. comm., 1995). Nevertheless, the planning profession and its professional body are perceived by educators as limiting choice in terms of subject content. The profession is very strong and influential and Heads of schools and educators clearly have difficulty standing up to its influence. Although most don’t really know what they are missing, most planning students appear eager to learn, and are conscious that their teachers are neither current nor effective in their teaching.

As already noted, a successful environmental ethics subject at Melbourne University was cancelled at the end of 1994, and the lecturer dismissed. One young male student penned an elegy on his questionnaire:

Melbourne University has just closed the School of Environmental Planning. The subsequent loss of subject material and lecturers, especially in the area of environmental matters and ethics has caused a significant down-turn in the interest of both students and staff in these issues. This subject material is now covered in Geography [Department] (supposedly) but environmental ethics has been lost.

8.0 Suggestions for incorporating an ethic of caring for Nature in planning education

It would be nice to get a little working party together of relevant people to advise the various schools about how these issues could be integrated into existing areas of teaching.

Head of school, 1994.

8.1 Advice from Heads of schools

I asked Heads of Australian schools about what could be done to nurture an ethic of caring for Nature in planning education in Australia. Heads generally “sat on the fence” on the ‘implementation’ issue. The dominant view was that integrating environmental ethics into programs was desirable but not an urgent priority. Educators and students expressed different views, ranging from dismissal of the need to teach ethics specifically to commitment to interdisciplinarity within the school. There was a great emphasis in educators’ comments about the need for balance, objectivity and freedom from bias.

In terms of course-specific recommendations, Heads suggested more ‘technical’ issues, including: a subject on environmental audits; ecologically sustainable development and carrying capacity; and translation of ethical considerations into the “technical tools” of statutory planning. While some Heads said that environmental
ethics was not relevant to planners, others felt they needed to ensure that
environmental ethics was "infused across all areas of education and experience." One
called for consultant advice on how to integrate environmental ethics into their
existing course structure. Some felt that they should develop a separate subject in
environmental ethics, or have a national subject: "a course run in parallel across all
Australian cities where there are planning schools, with interchange of students."
This proposal was, however, not about teaching moral philosophy, but more about
practical case studies in applied ethics.

8.2 Advice from educators and students
I asked educators and students the same questions about how to proceed to nurture
an ethic of caring for Nature in planning education. Their advice has been
invaluable in formulating the T.E.N.C.E.L. model presented in chapter 8. Their
suggestions are briefly summarised below and examined in greater detail in chapters
6 and 8.

**Challenging the dominant positivist paradigm**
The illusion that planning is a rational and objective 'science' which must be taught in
a value-free environment must be challenged if an ethic of caring for Nature is to be
nurtured. A place must be opened to permit discourse about values in the classroom.
Finding ways to nurture intellectual inquiry within a context which values non-
objective discourse is essential.

**Using real examples**
The North American literature on teaching ethics and environmental ethics to
planning students consistently advocates the use of case studies, scenarios and "real
life" examples. Not surprisingly, Australian educators and students saw merit in
that approach as well, although their focus tended to be more urban than directly
connected to the land.

**Making a commitment to an integrated approach**
Faculty commitment to environmental ethics was seen as lacking by both students
and educators. Students are wise observers of their teachers. Many spoke about
inconsistencies among the approaches of educators; about the right hand not
knowing what the left was doing. (This was also evident in the responses of Heads of
schools.) They expressed a need for educators to demonstrate, through their
actions, their commitment.
Understanding and healing our separation from Nature
My questions about the effectiveness of courses or subjects which encouraged direct experience of Nature received a rather mixed reception. There was support in principle for field trips and experiential learning, but students could provide very few example of effective processes. Faculty seemed to shy away from the idea, with the exception of those who had participated in successful fieldwork experiences.

Providing adequate time and opportunities for reflection in the learning process
A large number of students and educators complained about the brief attention given to ethical matters in planning courses. They called for interdisciplinary subjects, more up-to-date reading material, better informed educators, and more time and opportunities for reflective and in-depth study. As a young female student at Perth’s Curtin University said, “Considering the important role that planning plays in shaping the environment and hence people’s lives, I think it’s inadequate to complete one lecture and one assignment on the above topic (ethics as discussed in City Plan 212) in a three year course.”

Integration of theory and practice
Many respondents stressed the need to integrate theory with practice, to nurture interdisciplinary learning, and to apply learning directly to practical requirements of the profession. They appeared to be calling for applied ethics.

Making a commitment to allocate school resources to environmental ethics
Most planning schools treat environmental ethics in a peripheral manner, with coverage not being an explicit part of the course structure or subject content. It is handled “in passing,” if at all. Educators and students are calling for an end to regimes whereby environmental ethics is taught only if one educator is willing to make a personal commitment. This was particularly seen as a problem for students trying to plan their sequence of subjects. Many comments focused on the problems which occur when a committed educator leaves and with them the commitment to a subject area. A school-wide commitment to environmental ethics is required, with an appropriate commitment to lobby for funds to employ full-time educators and give the subject prominence within the school and within the university.

Professional development for educators
Also seen as essential is commitment to the continuing professional development of planning educators. A clear finding of this research is that, in the views of their
students, many educators in planning schools do not know how to teach effectively. Teaching styles leave a lot to be desired. Courses are not challenging students with up-to-date perspectives, in regard to both environmental ethics and other matters. One mature-aged female student at Macquarie reminded educators that, “Most of us are adults with knowledge and information which is worthwhile listening to.” Another female student at Macquarie summed up the views of many of her peers, calling for “models of teaching and learning.” She claimed that educators “must use more inquiry based techniques in the lecture so that it becomes more participatory for students.” She also called for “models which contain compulsory ethics components.”

8.3 Specific program actions suggested by students and educators

I asked questions about how curricula could be modified and enriched to include content that focused on nurturing an ethic of caring for Nature. One question asked respondents to specify “just one thing” that could be undertaken within the near future. Suggestions can be grouped into six categories: educator education; processes to increase environmental awareness; interdisciplinary education; using the natural world as a learning resource; community-focused education; and environmental ethics modules.

First, students noted that educators needed to be educated (in term of ecological literacy and teaching skills) to be able competently to teach subjects which focused on environmental problems and environmental ethics. A commonly voiced problem was that educators stay with the issues they are trained in and often use dated material. Some students felt that academic staff were not really interested in environmental issues, were cynical about the nature of global environmental problems, and had a lack of desire to work for change. Some educators, in students’ views, were not fully committing their energies to their teaching, much less to their own continuing professional development.

Second (in a very complementary way), educators emphasised their own learning needs: to learn about “the magnitude of what we’ve done and what’s left as a consequence.” They expressed a need to quantify and document global changes. Heads of schools were seen as responsible for initiating new approaches.

Third was a call, from both educators and students, for interdisciplinary subjects in politics, philosophy and sociology, aimed at teaching what one make educator at UNE called “the futility of the economic utilitarian model of behaviour in advanced industrial societies.”
The fourth category of recommendations relate to benefiting from contact with the natural world and wilderness settings as a learning resource for both students and educators. A male educator at the University of South Australia, for example, suggested that he and his colleagues “teach half the year in a natural setting.” Several students recommended weekend or two-week wilderness camping trips or bushwalks. One female student at Curtin University suggested, “How about a big full-on weekend simulation exercise with people acting out different roles? This has been used by the Youth Work degree at Edith Cowan University.”

Fifth was a set of recommendations focusing on community-based field trips and local case studies (to illustrate examples of problems and amelioration successes), which could be used to explain both philosophical and ecological principles and problems. Direct participation of planning students in community projects—linking theory to action—was emphasised. One of the reasons for this suggested approach was to ensure that students were not left dispirited and without hope. Several suggestions came from female students at Curtin University. One suggested “physical participation in an environmental project initiated by a community group.” Another suggested “involvement in a significant regeneration programme—including things like tree planting, erosion management, water purification, etc.” Another student recommended that educators take students “to places that have been really badly affected as well as to places that are taking steps to reduce this—to encourage students by showing them that it’s not all bad news.” At QUT, another female student suggested “a case study on a disaster project that has no basic sympathy with the environment.” A young male student at UTS suggested incorporating a field trip to “some sort of demonstration site where industry/planning has done something practically good for society and the environment—which students could contribute to, e.g., plant a tree, take a water sample, erect an erosion control fenceline.”

Finally, students and educators recommended introducing environmental ethics modules or subjects (at UTS); lobbying very hard to make the architecture subject, “Urban Ecology,” part of the BA in Planning (at USA); and offering a special unit “until we can integrate it into all our units” (at Curtin). Given the desire for interdisciplinary teaching and a coordinated approach, there was not a strong call for separate subjects in environmental ethics. Rather, teaching of environmental ethics should be integrated into other subjects.

A male postgraduate student at the University of South Australia summed up the views of his more knowledgeable peers and educators. In response to the question, “If you were in charge of developing a planning curriculum at undergraduate or postgraduate level to encourage learning about an ethic of caring for Nature, what do
you think would be the most important aspect to emphasise?", he recommended the following four aspects:

1. Ecological philosophy/ethics and it relates to modernism and post-modernism, i.e., a theoretical positioning of the subject matter;

2. An experiential approach: students to assess their own behaviours/consumption patterns in relation to ecology;

3. To me, part of a 'green' way of living is not to be captured by the work ethic, i.e., to have a lifestyle which provides for leisure, family, friends, etc. While one wants students to perform intellectually, one does not want them to work themselves to a frazzle learning facts, etc.; and

4. Need to teach planners real ecological planning techniques--about ecological economics, systems, time frames, etc.

8.4 Specific program action suggested by school Heads

In the in-depth interviews, I asked Heads of schools to identify specific actions which they could take within their own programs to nurture an ethic of caring for Nature. While not all agreed that this was a high priority (comments from educators certainly bear this out), they did make some very valuable suggestions. Among them were the following:

- Incorporating environmental ethics as part of the education process generally;
- Adding tutorial topics on this subject;
- Examining the methodology of planning from an ethical perspective;
- Providing opportunities for first-hand student experience of Nature;
- Highlighting conflicts and values from an ethical perspective;
- Employing interdisciplinary approaches to teaching planning;
- Incorporating environmental ethics in environmental design subjects;
- Employing a consultant to review existing coverage of environmental ethics within the school;
- Providing more opportunities for students to focus on personal issues: their values, commitment and action;
- Encouraging educators to lead by example; and
- More focus generally on the environment, with subjects on urban ecology and ecosystems.

In some cases, the last suggestion was seen as conflicting with the urban focus of some courses.
8.5 "Other comments" from Heads of schools
Among the "other comments" which Heads offered were the following (often recorded and presented verbatim):

- A desire to turn out well balanced graduates (and the acknowledgment that ethics is part of that);
- The acknowledgment that while personal values are acceptable, they should not interfere with research and planning proposals;
- The need to link ethics with international activities ("to think and act globally");
- A focus on education from a critical perspective, challenging orthodoxy;
- A view that to give one subject privilege would be counter to the unbiased approach which aims not to give any subject the "moral high ground"; and
- A reminder that, in general, planning students do not see themselves as very 'green' and are often quite detached from "green politics."

The last view was seen by some Heads as positive evidence of an unbiased professional stance.

9.0 The university, planning practitioners, the land professions and the community: some tentative comparisons

The foregoing analysis has examined planning education in Australia. As explained in chapter 3, an extensive study was also undertaken (by means of workshops, self-complete questionnaires, and interviews) of the perceptions of planning practitioners, others associated with planning and development, and community representatives regarding environmental ethics and its relevance to planning practice in the field. That research will be reported in detail elsewhere (see Sarkissian, forthcoming, 1997). Some summary tables are also provided in Appendix E.

Interestingly, some fundamental core environmental ethics issues appeared to be more widely discussed or recognised within the planning profession, than within the wider university planning community, where one might expect more lively discussion of radical philosophical issues and concepts. And, compared to planning practitioners, "non-planners" (which include land profession members such as
engineers, surveyors, and architects) in my sample had higher rates of recognition or awareness of these core and non-core topics: Aboriginal land rights or land views, rights and basic interests of animals, plants and ecosystems, business and corporate responsibilities for environmental protection and green politics. They had lower levels of recognition of intergenerational equity, environmental justice, biodiversity and species preservation and spiritual and religious perspectives.

Again, the view from practice contrasts quite dramatically with the 'university' perspective. In the practical world, implementation of government ESD policies, the influence of the Mabo land rights decision and increasing public awareness are reflected in the predominance of the three highest-rated topics: obligations to future generations; Aboriginal land rights or land views; and rights and basic interests of animals, plants and ecosystems. A noticeable proportion of practising planners was able at least to identify several non-core environmental ethics topics or say that they had been formally taught them. Of course, as a group the planning practitioners are much older than the student component of the university sample. They could be expected to have more experience and to have read more widely. Nevertheless, although their levels of interest are not particularly high, there is some potential for building on current levels of recognition of these non-core areas. This could lead, in the future, to greater awareness of and interest in the more important core environmental ethics topic areas. Although the areas in which planning practitioners evidenced the greatest levels of awareness were related to the more conservative and traditional concepts, they nevertheless did have higher rates of recognition than members of the university sample in several areas.

While practising planners appeared to be aware of (or have formally studied) a wider diversity of environmental ethics topics than their university counterparts have, they are generally less interested in environmental ethics and their interest is growing more slowly. This is what would be expected, given that planning school educators and Heads of schools argue that innovation and change are impossible because of the restraints of the profession “out there.” Although data for “non-planners” \(^{81}\) have not been presented in this chapter, it is also important to note that planners have lower levels of awareness and interest than non-planners in the sample of the wider Australian “planning community.” \(^{82}\) Planners’ interests and areas of recognition generally focus on applied and pragmatic topics such as utilitarianism and Aboriginal land rights (a regular concern of a practitioner—and of necessity a matter of ‘moral’ interest). Practitioners, then, are generally disinterested in environmental ethics.
10.0 Key findings from chapter 4

10.1 Environmental ethics in Australian planning schools: what is being taught and what is being learned?

Formal study of environmental ethics in planning education is not taking centre stage in any Australian university, with the possible exception of Macquarie University. In 1994, only two Australian schools had subjects in environmental ethics. One was cancelled at the end of the year and one has been reinstated—but not with a permanent tenure-track faculty member. Where environmental ethics was taught as a component of professional ethics, it did not get comprehensive treatment, although there are certainly opportunities in that area (see Appendix F). Where it is taught as part of a theory subject, it risks marginalisation or lack of currency in information presented, as in the recently discontinued landscape theory subject at the University of Melbourne.

Even in universities where attempts have been made to provide coverage of environmental ethics, the intellectual climate within the schools is not supportive. While there is enthusiasm among some students for environmental ethics topics, educators are less interested and their interests in environmental ethics are growing more slowly. While Heads of schools massively overstated offerings of environmental ethics topics, it appears that most simply did not know what was being taught in their schools. There is a sparsity of discourse about ethics in general—both professional and environmental ethics.

Compared to their North American counterparts (studied in 1991), Australian planning schools provided a weaker coverage of environmental ethics topics and communicated a general disinterest in philosophy. Indeed, philosophy, and philosophising were seen as a “soft option” or, worse still, religious zealotry. Embracing the positivist paradigm, Australian planning educators (and particularly Heads of schools) valued objectivity, detachment and rationality over passion, enthusiasm and commitment. Leadership in ethical matters was found to be lacking on a wide scale.

Specific coverage of environmental ethics topics was very sparse as well. While there was more variability in the range of offerings than was found in the American study, there were no real areas of strength in offerings (except possibly at Macquarie University). The key figures in the history of environmental ethics (like Aldo Leopold) and core topics (such as deep ecology, biocentrism, ecofeminism, and the Land Ethic) received little emphasis. Topics covered were mainly traditional and conservative, including utilitarianism, biodiversity and species preservation. Many
students and educators had difficulty distinguishing between environmental matters and environmental ethics. Some of the more ‘topical’ environmental ethics topics were being taught to a limited degree, including Aboriginal land rights or land views and ecofeminism (probably as a result of gender studies subjects recently introduced into some planning programs). Although among planning students there was evidence of increasing interest in environmental ethics, relevant and current subject material was not being offered. Environmental ethics was not seen as important to planning education. Not only is the message not being received, only a very weak signal is being sent if it is being communicated at all. Core environmental ethics issues are not being learned.

Adding to the confusion and clouding the issue, three positions taken by educators serve to reinforce the view that environmental ethics is not important to planning. They are the view from the Left, deconstructive Postmodernism and fundamentalist Christianity. The implications of close adherence to certain tenets of these philosophies are that the primary concern of planners should not be the biological basis of life and/or our moral responsibilities to life. Of these three the one with the least current impact in Australian planning schools is Postmodernism. Only at Sydney University did I encounter much interest in Postmodernism. At that University, however, independent thought, presumably a hallmark of university education, has been a casualty of devotion to the simplistic rhetoric of deconstructive Postmodernism. It can be expected that some characteristics of the Sydney situation will begin to emerge in the other schools, most likely at RMIT, unless the new Head of school can assist her colleagues in finding more productive avenues for expressing this tendency.

10.2 Meeting the profession’s needs: how effective are current approaches?
Severe financial stringency, the requirements of university bureaucracies, economic fundamentalism within universities, a limited vision on the part of the planning profession (represented by RAPI, Course Advisory Boards and accreditation panels), and weak Heads of schools who lack the leadership skills, commitment and passion to stand up to these forces mean that the moral education of planners is being mightily neglected.\(^3\) It appears that both Heads and educators are using the power of the planning profession to duck the issue of their responsibilities to provide ethical leadership for their students--and a “moral community” for themselves. Educators are misjudging and underestimating their students and deprecating attempts to nurture environmental ethics in teaching. Where environmental ethics is taught, it is marginalised and little attempt is made to weave its approaches through the whole course. It could be argued that there is no “moral community” in Australian planning
schools. Either “nothing matters”, or “the economy matters” or “only God matters”. Nature does not matter—and certainly all beings do not matter.

The message that is getting through, then, is that ethics is not important to the life of a planner—and environmental ethics is even less important. Students are learning to value detachment, rationality and objectivity—all qualities of an outdated American planning philosophy: “rational comprehensive planning.” They are taught to eschew passion and enthusiasm and become compliant employees of the sorts of practitioners who sit on the Course Advisory Boards of their schools. For all that, planners are perceptive about their problems. Not all are caught up in a web of denial. Their comments reveal that, while ethics generally is given short shrift in professional discourse, a more comprehensive approach to planning education in required. As one young female planner in Sydney pointed out, it is necessary to “remind planners that they do actually have a code of ethics and so we do need to pay some attention (rather than none at all) to what ethics mean—why we have them at all.” Stronger teaching of ethics within planning schools was explicitly called for by several practitioner respondents.

11.0 Conclusions to chapter 4

This completes the analysis of planning education. I have demonstrated that an ethic of caring for Nature is far from established in pedagogy or in professional practice. Nature is not given status in planning decision-making. Caring is considered an inappropriate word in professional discourse. Objectivity, detachment, lack of enthusiasm and commitment to a technocratic and economic rationalist mode—all these are the hallmarks of Australian current planning education. This is the reality which has coloured my views as a professional, a feminist and an educator. I have been shaped by these forces and must share some responsibility for allowing this deterioration to occur. I was part of the problem. I have sought to identify, negotiate with, and begin to heal some of my estrangement from Nature, however, in the course of this research. Some aspects of that work are described in the following chapter. It describes my journey to my ecological self, a journey, which involved confronting denial and growing in understanding of what the practice of an ethic of caring for Nature might entail.
CHAPTER 5

A JOURNEY TO
THE ECOLOGICAL SELF

I moved in the direction of my deeper Self’s desire.
I found a way to go home.
I made my life come alive again.
I ran free, barefoot, touching the Earth.
I sat in the damp, black Earth.
I ate my shadow. 2
I was claimed by Earth and Sky.
For the first time in my life I howled.

1 May 1994.
This chapter is about the journey of the self towards the Self, or the ecological self. I have designed it to communicate a very deep personal journey. Thus, analytic material within the text has been kept to an absolute minimum. I have provided notes to this chapter in Volume 2, to refer the reader to published and personal communication sources and to comment on my insights. While for reasons of confidentiality I have had to fictionalise some characters and places, the events are essentially true. The chapter draws on an emerging tradition in feminist literature: it is Postmodern in the ‘constructive’ and ‘affirmative’ sense of the word. The bias is towards ecocentric (Earth-centred) and ecofeminist approaches, emphasising all of the values set out in chapter 2, but in particular engrossment.

Four voices are woven through the chapter, three as a discontinuous narrative. Two are academic; two are not. The first is the voice of my rational, analytic, ‘academic’ self, communicating in rather formal letters (“progress reports”) to my thesis supervisor, “Dr. Turner”. Second is the voice of my ‘inner’ self, communicating to my other selves via letters to a close friend, Leonie, also an academic, but in this context a person who listens to my deeper voices. Third is the voice of Nature, communicated via animals, birds and plants and the wider landscapes, skies and watercourses of Deep Creek. The fourth voice in the notes engages the reader in a more ‘academic’ conversation about interpretations of the experience.

Using material from my journal and letters written over thirteen months (with some written after my return to the city), a fabric of narratives and discourse is woven, using the first three strands. The themes deal with changing perceptions and changing heart, leading to the loss of a sense of separation and alienation and the first full experience of a sense of oneness with Nature.
The approach in this chapter could be called ecological spirituality, spiritual ecology, or experiential ecology. It contributes to the emerging field of eco-psychology, being advanced by Theodore Roszak and others. A focus of this work is to “bring the spirit out of the closet” with respect to environmental issues and to explore the ‘green’ dimensions of relationships between soul and psyche and outer soul and outer psyche. Some qualities of my experience parallel experiences of indigenous or primal peoples living in close relation to the Earth.

Impetus and support for presenting deeper dimensions of human relationships with Nature were provided by the Thirteenth International Conference of the International Transpersonal Association on “Ecology, Spirituality and Native Wisdom”, held in Killarney, Ireland, in May 1994. I explored some aspects of the approach of this chapter in a presentation to that conference.

Appendix A, a videotape, “Beginning Again with Nature: Environmental Ethics,” has been designed to accompany this chapter. Made in 1995, it is designed to communicate those sensate qualities of my journey to the ecological self which confounded my literary abilities.
She never stops, this woman. The job’s always there. Starting work in her bathrobe and slippers. No coffee, no breakfast. Not even a shower. She’s a wreck, a nervous wreck. She’s up a lot in the night, prowling around, writing notes on little pieces of yellow paper and sticking them on the bathroom mirror. This has got to stop.

Mica, Lucy’s friend of fifteen years, was visiting from the bush for a few weeks. He lived in the tropics in northern Australia in an intentional community called Deep Creek. Mica was an expert amateur naturalist, champion of ecological causes, a longtime battler against uranium mining and pastoral leases. For years he had been trying to encourage Lucy to come and join him and to learn more about the natural world. Wedded to the comforts of her urban life, Lucy had always resisted.

Things were deteriorating in Lucy’s life now, Mica had discovered. Fretting about her business, the bank manager and the cash-flow, Lucy left for a few days interstate to sort out a job which had run over budget, leaving Mica to mind the place. Until this week he hadn’t seen her for years—not since the early eighties. But he could see that she was rapidly going downhill. She’s a good woman with good intentions, he thought. But she can’t go on working at this pace and survive. He remembered that Lucy had told him her father had almost died in his late forties of a heart attack brought on by worry about money, his job, his unhappy family and his precarious future.¹²

Lucy had told Mica that at last she was ready to take action. She asked his advice. She wanted to close her consulting firm and live in the bush for a year—to study ecology.
They had been discussing it for months but always some emergency intervened and Lucy threw herself back into her work. Yet this time it seemed different. Now she really was asking his advice. She wanted to develop an ecological understanding and put it into practice. And she couldn’t see anything for it but to leave the city and go into retreat. But she had no experience of bush living. As far as Mica knew, Lucy had never even pushed a wheelbarrow. Her idea of construction was hanging a picture.

Mica decided it was time to act. He would encourage Lucy, remind her why planners needed to be ecologically literate and support her intention to leave the city, to study ecology by living directly in the natural world. He would provide moral and intellectual support.

His decision came just in time. Lucy rang in tears from Melbourne. It was double pneumonia. Would have to go straight to bed. Within a few hours she was back and he was trying to take care of her.

Sitting outside won’t hurt you, Mica suggested after dinner. Sit here and keep warm. He gestured to a cushion at his feet. Can you hear that peaceful dove? They sat in the tiny courtyard, looking up at the stars. Wrapped in her quilt despite the warm summer evening, Lucy surrendered her shoulders to Mica’s massage. She coughed and shivered. The wind chimes sent a soothing melody through the neighbouring courtyards. The air was soft and peaceful. Lucy leaned back into Mica’s lap and tried to relax, drawing heavily on her cigarette.

I’ve been thinking about what you’ve told me, Mica continued, gently stroking the nape of her neck. And I’ve had a look through your books. Lucy turned to eye him carefully, wincing at the tightness of her shoulders. You’re right about needing to expand your knowledge, you know.

Where are your books on ecology, Lucy?

I don’t have any, she stammered, turning to survey perhaps a thousand books lining the walls of the hall and the dining room. I know I should know more about this. What should I do?
Mica turned to look at her steadily. This is a very serious matter, Lucy, he began. Nothing to be toyed with. You should go to live in the bush. You have important work to do. Just tell me what you want me to do.
Adelaide, 15 September 1991

Dearest Leonie,

Well, it's decided! I am definitely going to the bush to undertake my 'sabbatical'! Mica says I can build a house on his land at Deep Creek and live there rent-free for a year. Dr. Turner, who has agreed to be my supervisor, reckons that I'll be eligible for a government postgraduate scholarship. I really must get away. If I don't do something soon, I don't know what will happen. I'm nearly fifty and my father nearly died of a heart attack before he was my age! I must make a radical change.

It's the steamy "Build Up" season in northern Australia now--*Kurrung* season. I've just returned from there and after that visit, I wonder what I'm doing. The conditions are awfully rough at Deep Creek.

Thanks for your letter asking me what I am doing. I'm not avoiding the subject when I say it's hard to explain all my reasons for undertaking this project. It's primarily about the state of the environment and my growing despair about where the planning profession is heading. My colleagues seem to shrug off the global crisis as though it had nothing to do with them--and nothing to do with *town planning*! The more I try to raise ecological issues with other consultants and my clients, the more they close down. (I hear them muttering something about menopause under their breath.)

I know that global ecological problems are real but I am frustrated by my lack of ecological literacy. On subjects where I feel literate and experienced (housing, community participation, gender issues), I can continue arguing for reform. I feel I am making a difference. On the *environment*, I am tongue-tied. I don't know what to say or do. My colleagues say I worry too much, that there is not really a problem and that if there is, scientists will take care of it. They say there is disagreement even among scientists about the Greenhouse Effect.
Part of my problem is that I can’t understand why they don’t care, why they appear to be so blind! Many of my colleagues scorn my concerns. They have already “turned off”, saying it’s simply “too hard” to take account of the complexities of “the environment”. It’s “out there”. They find the other demands of our profession totally preoccupying. The business at hand. People’s lives. The business of doing business. Despite my so-called expertise, I find to my horror that I have not the slightest notion about how to ‘consult’ the environment.

The confusion and complexity of the problem are overwhelming me. How can I find someone I trust to help me sort through my priorities? Who will help me target my energies for the second half of my professional life? How will I be sustained in this new learning endeavour? What a huge information problem I face! Even the ‘experts’ don’t know what’s true. I need information I can trust. I need a basic hopefulness to carry on in my professional work. And in my life.

You know that my career has involved a lot of travelling—and living in different locations. It started in my teens when I acknowledged that I couldn’t live in my own country—that I had to put as much distance between myself and my mother as possible for my own sanity. So I’ve always been a ‘refugee’ of sorts, I suppose. My ‘familiar’ Canadian environment has always been out-of-bounds. And then there’s this ‘reassignment’ thing: it’s as though some force beyond my control reassigns me to another project. And mostly the changes have been beneficial. I certainly feel that way about this change: that I am being redeployed for some greater learning. Only this time I really have no experience to prepare me. Anyway—I am going to live in the bush for a year. I do not know exactly what I will gain from it. Some peace perhaps. And a chance to think about what’s the matter with my profession. And with my own life, for that matter. I am going to close down the business (it’s losing money anyway), put my belongings into storage, give up this nice little rented house and just trust that I am on the right track. I have just about worn out the lessons that Adelaide (or urban life here in general) has to teach me. I need a new setting—a new direction. I know that I am depending a lot on Mica in this undertaking and I’m not convinced that he’s up to it. He’ll have to be mentor and guide and also arranger for the house-
building, organising road access, putting on water to my new house and so forth. He seems enthusiastic right now, but I can’t tell whether he will be able to help me as much as I will need.

My relationship with Mica is a bit tortured, as you know. We’ve been friends since the mid-seventies—and lovers off and on. Mainly our relationship has been conducted by mail, however—with him writing me long, proselytising letters from the bush, begging me to give up my fascination with kitchens that don’t work and get into something important for the planet. He’s very knowledgeable about the bush—about the tiniest aspects of it. But he’s also very eccentric, moody and withdrawn at times. He takes his mentoring role very seriously. I wonder if I will live up to his expectations as a student. I feel very inexperienced and incompetent as I prepare for this adventure.

As to my relationship with the bush. Well, although Deep Creek is only 50 kilometres from Darwin, the 320 acres of the community’s land is not at all developed. It’s really bush, and scruffy bush at that. I will be living on Mica’s ten acres of bush with nobody within sight of my house, wherever we finally site it. (Apparently, they are passionate about privacy at Deep Creek!) The whole project of my going there for a year is enormous—perhaps more than I can handle. I do not know whether I will be able to do it. I expect that Mica will need to help me more than either of us imagines. And I can only imagine what it will be like. I expect that I will be able to bring my ‘spiritual’ self a bit more out of the closet in this enterprise. After all, who will be there to notice if I meditate, practise a bit of Wicca magic, or try to listen to the silence? At least I won’t have to write a report about it (at least not until I have to write the thesis!). It will be a luxury to read a book all the way through, without a consulting project in mind. And to write a leisurely letter to you.

And I will be able to try out some ideas I have been saving up—especially the feng shui approach to house siting and design. In a right relationship with the energy of the land at Deep Creek, I will try to live in as ‘natural’ a way as I can. Already I have done a great deal of reading on this subject and have figured out that the relationship of the house to a watercourse is very important. Otherwise the Ch’i energy may be divided and dissipated. I have to avoid what are called in feng shui dangerous energies
or “secret arrows”. Even the location of the bed is important for health and happiness. This is too complicated for me to do alone, so I have hired a local geomancer, Juergen Schmidt, to help me site the house. Mica has given me a map with his proposed site located on it for Juergen to work from. I am waiting for Juergen’s report. I guess you’d call the whole project an exercise in “voluntary simplicity.”

Mica says that we will need to structure my learning sessions and I can see that he’ll be a stern teacher. He’s already suggested some books. I am not very good at ‘science’, so I am anxious about how competent I’ll be at learning about ecology. I have already bought an ecology textbook Mica recommended and have begun sitting in on classes at the University here in Adelaide. I find them almost incomprehensible. I guess I will have a lot of studying to do—as well as learning to live in rough conditions. But at least I will have someone to guide me. And I will be able to use the resources of the North Australia Research Unit in Darwin, which has excellent facilities. And David Lea has agreed to be my supervisor while I am there. So I will have other support as well.

I acknowledge that my investigations in the year at Deep Creek will be faltering first steps. One cannot ‘learn’ something in a short space of time. Perhaps my “world view” will change. Perhaps the cliche, thinking globally and acting locally, will take on a new meaning which I can apply in my daily practice.

Another reason I feel I need to make this change is that it’s so exhausting and frantic being a consultant these days. I feel wounded, middle-aged and alone, working all the time. The fees get smaller and the jobs bigger—and harder. My business is losing money hand over fist and I’m totally exhausted. This year alone I made 21 trips to other states. I never have a moment to think. I haven’t had a good night’s sleep since I started running this consulting firm ten years ago. So I have decided that to attend to my ecological literacy (so that I can then attend to my profession’s literacy), I need a complete change of scene. I need time to think about things—the global crisis, the role of my profession, my own culpability, what I could possibly do—alone, in peace. I need to get away from the demands of my profession and just be still for a while.
For fifteen years Mica has been writing from the bush up at Deep Creek, telling me that my focus is too minute, too ‘particular’, not ‘global’ enough and arguing that change is difficult in a familiar environment.21 He feels that I am wasting my time on small-scale issues in the cities. When he came to visit for a few weeks, he asked me one question, “Where are your books on ecology, Wendy?” That did it. (I didn’t have any!) So, I’m thinking that if I can get away from everything—phones, faxes, clients, students—and just think and read about this issue—the global crisis—for a while, perhaps some direction will reveal itself.

What it will be like living in the bush is another matter. I’ve been working in northern Australia a lot lately and visiting Mica at Deep Creek on weekends. So I’ve become quite familiar with it. I haven’t met many of the community members yet, as Mica appears to be a bit of an ‘outsider’. It’s an intentional community composed mainly of professional people (except Mica). It was established about the time I was first visiting Mica at Kakadu in the mid-seventies. I think there are about eight households there on about 300 acres. I don’t know much else, as I said, because Mica is so isolated. But I suppose I’ll come to know them over the year I’ll be there.

I have been working on the ‘practical’ aspects of this project in my few moments of spare time. With Mica’s help I’d found a beautiful spot for the house when I was there last month. I had named it Two Couples Dancing because of the two pairs of palm trees standing on the edge of the little clearing. But a month ago there was a devastating fire. Two-thirds of the Deep Creek property was burned. I was there. It was terrible. My dream of living in a regenerating forest protected from fire for thirteen years evaporated. Now I do not know where I will live. Mica has suggested another site south of the creek. He has found me a builder, Paul, who is keen to build a “bush house” with a simple post-and-beam construction, using cypress poles. He claims a simple house could almost be prefabricated on the ground.

And I am trying to get my affairs in order back here and deal with the University and the Ph.D. enrolment process. I won’t know for another six months whether I have a scholarship. And you know I have no savings. This could be quite a challenge.
We both know that I have a problem with other people's drinking. And everyone
drinks in the Top End. I hope that I will be up to handling that aspect of the year in
the bush. This could be an issue with Mica. I do not feel very healed about my
father's alcoholism, as you know. I guess I will just have to see what happens...

I am going to try to keep a record of my experiences, both by writing in my journal
and keeping my letters to you. I will write to you as often as I can. I expect that my
ability to 'notice' will change, so I will try to keep a record of what I notice. Mica
has suggested that I use the Aboriginal seasons as a way of organising my material. I
have also considered that this process I am about to undertake is a process of
initiation. Perhaps I will find, as I proceed, a way of ordering my material according
to the predictable initiatory stages: Severance, Threshold and Return. There is a
great deal of recent writing on this, particularly about women's journeys at midlife.

At any rate, I will try to record for you, as best I can, what is happening. And, of
course, I will be trying to understand what this means for my eventual thesis on
sustainable development in Australia. I wonder whether my blindness will be healed.
We shall see...
Breakfast time. Mica and I are shivering in the cool air in the shabby beer garden of the cafe beside the petrol station. His friend, Nick, is drawing designs for my proposed bush house on paper napkins while we linger over our iced coffee and scrambled eggs. We’ve spent most of the previous day carefully measuring out a house site for me at Two Couples Dancing, scratching maps in the dry earth. Already I love that spot, with its small grove of Xanthostemon trees and the two pairs of palm trees, like two couples, their long, dry skirts sweeping the ground. It is close to Mica’s place, yet safe and protected—a haven.

Returning with a second coffee, Nick spots a cloud on the horizon to the south, in the direction of Deep Creek. I sense a sudden tension between the two men. That’ll be paperbarks burning because of the dark smoke, they quickly agree. We abandon the remains of breakfast and thunder down the corrugated dirt road to Deep Creek. On the way they speculate. A late-season fire. Could be very destructive, very explosive because of the season’s strong winds and the dry grass. A fire’s burning to the east as we approach the Deep Creek gate. It’s racing through grass and woodland, with flames maybe six metres high. Its awesome roaring and crackling terrify me.

We drop Nick on the road into Deep Creek to follow Mica’s instructions: Break a green branch that won’t burn from one of those woolly butts and see if you can redirect the fire with it. Try to deal with the floaters coming across the firebreak. Later Nick says he did what he could but the fire got in there, too. Working alone without water he had Buckley’s chance, really no chance at all. Boosted by a strong wind, the fire leapt the 35 metres of road and cleared the firebreak in one go, sending Nick scurrying for his life.

Near Mica’s twenty-acre block our worst fears are realised.

The fire has been and gone. The cherished milkwood tree is scorched to its top leaves. Scorched, too, the land and all the trees. Sinking. Sinking. Heart sinking. On both sides of the driveway scorched black earth stretches as far as my stinging eyes can see. I can hardly breathe the acrid air, thick with smoke, taste smoke in
my mouth. The ground is completely bare. All the grasses and leaf litter have been burned, leaving nothing, no patch of green.

Now the land is flat and dead, devastated in a few minutes. I am numb with shock. My mind struggles in a vain effort to undo these events, make it un-happen. Can't let it in. Too raw for feelings.

At Mica's mother's shack, Rebecca and Peter, Mica's son, are in shock. They have saved the donga and the two cars with a wet sarong and the garden hose. Caught in mid-fuck, the young lovers did their best with virtually no warning. A wall of flame just passed through. That was it, they stammer, dabbing at their eyes. Startled, exhausted and grimy, like the small creatures scurrying everywhere, they are unable to look at us. Is this grief? I cannot decode it.

At Mica's house the danger is over too. The Pandanus has lost her skirt. Small fires smoulder everywhere. Mica puts out flames tonguing in some fabric and an old book on top of the rubbish bin on his front porch. The burning pages flutter to the earth floor and blow away. I rush to extinguish them, stop, realise there's nothing left to burn.

Rounding the house, I find fire in the furniture and the flies on the back porch. I scream to Mica for help. Together we untangle the garden hose. I hose it down. Then we're off again in Mica's car, crashing down the rough track to see if we can help the neighbours. There's fire everywhere. The men are running behind the trucks, dragging the heavy hoses, burning back, signalling and calling to each other above the roar and crackle. Their stumbling figures seem trivial and insubstantial, silhouetted in smoke against the wall of orange flame. Jessica's fighting a small fire alone with a rake on a corner of her family's block, coughing and mopping her eyes and face with a blue cotton scarf. We return with a bottle of water for her. She stares past us, shocked and grieving, her beautiful teenage face tight with exhaustion. Her labours are pointless.

In the middle distance, I spot dark smoke rising above a wall of orange. I can hear trees falling. The horizon, once hidden by a rich mix of trees and bush, now expands for acres, revealing the scarred landform's idiosyncrasies. Cycad palms burned of all their leaves, their twisted stumps like amputated limbs. Burning and
smoking stumps, charred skeletons of acacia, woolly butt, kapok bushes, ironwood, *Carallia*, billy goat plums, some without leaves or branches, others with only a thin green canopy crowning their blackened branches. Kites spiral on the thermal updraughts, wheeling and diving on insects and small animals seeking refuge at the margins.

The rich vegetation near the creek, the pale, fragile paperbarks and glistening, spiralling *Pandanus* palms twisting from the banks in extravagant abundance. My mind registers only disbelief, labouring to undo what's clearly done. The research. The conservation experiment. The thirteen-year project of excluding fire from Deep Creek land. Up in smoke.

Still I feel no fear. It never occurs to me that we might be caught. I feel more sick than powerless. Later, the smell of my own smoky clothes makes me want to throw up.

When I return to Mica's, a tree root bursts into flame, sparks spurting from deep in the ground. Later I make my way over to *Two Couples Dancing*, where I planned to build my house. The site we've carefully measured and marked is unrecognisable. I sit in the warm ashes and stare at the house site. The *Xanthostemon* grove is burned beyond recognition; the skirts on the two pairs of *Pandanus* trees have burned away, revealing scaly spiral rings around their thick blackened trunks. Immolated dancers. The sacred ground to the east is desecrated. I can't imagine *Two Couples Dancing* ever coming back to life. I will have to find another place to build my house. That desolate landscape could never provide the peaceful context I need for my year of learning.

By the time Mica returns, I'm shaking with tears on the blackened frame of a metal chair. Uncomfortable with my crying, he chides me. I feel compassion for him. And although I'm crying, I can't feel anything for myself. I want to throw up. The sky is dark, the air smoky. Burning trees collapse everywhere with deafening crashes. Behind Mica's shack the roots of a huge *Lophostemon* burst into flame again. I rush back with the hose. I fuss around in the ruins of the garden, speculate that the two cherished frangipani trees, their sap boiled, will not survive. I look at them askance, unable to witness their pain.
Fires burn everywhere. I work into the evening cleaning up, aimlessly. I damp down fires that could not go anywhere. There's nowhere to go, after all. A terrible pain is growing deep under my ribs. My throat aches from coughing. I feel trapped and distracted. Nowhere to go. I wander into Mica's metal shack and examine its charred walls, the scorched flywire. How we saved it I'll never know. A minute to spare and everything would have been lost. Blankets were already burning on the bed. I shudder at the closeness of it. That painful, familiar yearning feeling suffuses me again.29

I sleep inside the blackened shack. The air is cold and dry and still saturated with smoke. My coughing wakes me in the night to hear more trees crashing into charred earth. I sleep surrounded by death. Later I crawl out and make my way down the moonlit path to wake Nick. We put out a couple of fires in trees, carrying buckets through thick air from the last length of hose. The landscape glows with hundreds of small fires, like lanterns.

I miss the mutteredg, mourful calls, thumpings and rustlings of the bush animals and birds. The night grinds on, punctuated by falling trees and coughing. Even the mosquitoes have disappeared. The neighbours admit there's one good thing about fires. You can sleep without a net for a few days afterwards.
1 September, 1991

Juergen Schmidt,
Mt. Barker,
South Australia 5251

Dear Juergen:

As we discussed, I am about to spend over a year in rough conditions in the tropical bush in northern Australia, living in a small shack which will be built for me out of plantation trees and recycled materials. For many years I have been interested in feng shui and geomancy. I have not been able to implement many of the principles in my planning work, however, because there is so much resistance in my profession to anything ‘alternative’. Now I have an opportunity to incorporate feng shui principles in the siting and design of a house.\(^\)\(^\)\(^\) I know it’s used a great deal in Chinese cultures. I wish to be able to work well in extreme conditions.\(^\)\(^\)\(^\) I have been much impressed by the principles of feng shui. I believe there are many parallels with the new paradigms in science, which emphasise a holistic and systemic approach to scientific understanding. My colleague at Berkeley, Clare Marcus, has written that there is a close link between the Gaia hypothesis and ley-lines and feng shui.\(^\)\(^\)\(^\) She argues that all three support the notion that the Earth and all it contains are somehow inextricably bound together in a complex web of coexistence. Clare says that Taoism, feng shui, ley-lines, and the Gaia hypothesis may all be facets of a reemerging consciousness of life-environment interactions far more intricate than we have yet acknowledged.

I enclose a Lands Department map and a mud map which my friend, Mica, has drawn, showing his preferred location on his land at Deep Creek for the siting of my house, just south of a small creek, which runs only in the Wet Season. I would like you to advise me about: magnetism, static electricity, microwave radiation, fault lines, gamma radiation, ionisation caused by water, ley lines, and Qi (the vital life force). I would also appreciate specific dwelling design advice. I enclose a sketch of the proposed house, prepared by the builder. I also enclose my cheque for your fee, as discussed. I look forward to the opportunity to discuss your findings in November, before I leave.

Wendy Sarkissian
Paul's house sketch
Adelaide, 10 November 1991

Dearest Leonie,

I leave for Deep Creek in a week and I am overwhelmed with work. Paul, the house-builder, has sent me a list of tools to bring: a one-inch chisel, two other wood chisels, a brace and bit, a hand drill, some old sails, a half axe, and a shovel. Mica’s list included a mosquito net, a swag, a pack, a gas cooker, a gas fridge, gas bottles and a torch with rechargeable batteries. Then there are books and clothes and other household items for a year of what I guess will be ‘camping’. Between trips to Melbourne, I am running all over Adelaide trying to put it all together!

And I finally have Juergen’s report. It’s absolutely wonderful—except for one thing—he suggests that I site the house on the north side of the creek—not where Mica has suggested. That’ll be a problem,’ I can bet! It’s too late to send it to Mica—I will just have to handle this sensitive issue when I get there. I hope that you got my letter from Melbourne with all the details of my move to the bush. In this one I will just concentrate on Juergen’s report. I know that you are a bit sceptical about feng shui, so I thought I’d try to explain how I feel his advice will help me live comfortably in the bush.

I know you wonder why this is so important to me. I think it’s partly because, while I have been studying about feng shui for some time, I have never had a chance to implement it in any of my work. After twenty-five years working on other people’s housing, I have never designed a house for myself. This is the first house I have ever built—and it may be the last one. So I want to bring all my knowledge to bear on it—including the ‘invisible’ aspects. I want to try out all the things I ever dreamed of. And I want to take as many ‘precautions’ as I can because I feel that this whole project is a risky undertaking—especially in the rough tropical conditions. I do want to be happy—and healthy—while I am at Deep Creek.

Juergen is concerned because microwave energy from a television transmitter and a microwave tower crosses directly over Mica’s proposed site. I would be exposed to quite a lot of microwave scatter—up to fifteen times the recommended radiation. I am

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going to follow Juergen's recommendation and try to site the house north of the creek in a spot which he claims is neutral to electromagnetic radiation.

Juergen believes that his proposed site is an Old Qi (chi energy) site, filled with "ancestral wisdom". It has high levels of vitality and is energetically protected on all sides. I will be in good physical and emotional shape living on that site, he says. It's a place well suited to contemplation because the major energy systems do not run through it, and its refined energies are softened by the purity of the Qi energy. Right where he recommends we site the house there is an accumulation of Gaian wisdom, which he calls "the essence of the whole planetary system". That'll be good for me, eh?

According to Juergen, Mica's site was uncomfortably close to a fault line. I didn't realise that the geomagnetic field of a fault line discharges considerable magnetic turbulence. In his research on people living on fault lines, Juergen's found cancer, leukaemia, multiple sclerosis, and severe manic-depressive syndrome. I do hope I will be successful in moving the house site—I certainly don't want to be sick.

One of the reasons for siting on the north side of the creek is to avoid positive ions. On the north side of the creek, the wind will move positive ions southward away from the house. But Mica's proposed site would have increased positive ion levels, particularly in the wet weather, which could lead to respiratory disorders.

I asked Juergen how the site would be for meditation, contemplation and generally for recharging my depleted system. He has located a large mass of ironstone just east of his proposed site. The eddy field set up by the rock would be very good for recharging my batteries, he says. I was amused to hear that from analysis of high-frequency radiation and geomagnetic parameters, the psychological attributes of people living at Deep Creek are likely to be "fairly torporific". They will be laid back, very slow, with not a lot of creativity. He suggested that local people may be unable to reach decisions effectively.
I probably didn't tell you that there is no water to either of the spots where the house could be sited. I will have to tap into the Deep Creek water supply, with perhaps a 100-metre underground pipe. So I was very relieved that nearly all of the water between the surface and the water table is pretty pure, with impurities of less than 120 parts per million. I should be able to tap into a spring right by the house. And Juergen said I can swim safely in the creek. He even recommended sitting in the creek. He did, however, warn me that the water table is very close to the ground and predicted that in the Wet Season most of the land around the house will become pretty saturated. Although he's not a very humorous person, he said that if I didn't want to paddle my house down the creek, I should be sure that the house was set in enough rubble and structural material to keep it from sinking.

I was very interested in (and a little worried by) the negative ley lines which Juergen identified in several locations near the proposed house site. Where they cross, at "inverted vortices", the high frequency radiation actually inverts and moves downwards. He said I should avoid those places. They are areas where I'll feel uncomfortable very quickly and become psychologically and physically drained. When I asked how I could identify these areas, he said they'd have a putrid smell and that by standing barefoot I'd experience a real sense of cold. Even though it's a warm climate, he said I'd be shivering because of the draining effect on my energy systems. One is just to the west of his proposed site.

Juergen suggested I locate the front door away from the direction of the slope. It needs to be facing towards a flowing water course, so that the Qi is retained, with the creek blocking discharge away from the house. The entrance should face the creek, be accessed from the creek direction, and aligned with the general energy direction, which is fairly consistently north-south. He suggests that I face my desk east, which would have the best view. Of course, Juergen did this analysis without even seeing the site and since I haven't even seen the site, all this is very hard to imagine. As I mentioned, he strongly disapproves of the site Mica has proposed. I wonder how the old man will respond to that when I show up next week with Juergen's map! I'll keep you posted.
KURNUMELENG SEASON 1

In Kurnumeleng the heat and humidity continue but it is also the time of the first rains. There are spectacular electrical storms with lightning flashing across the sky. As the rain starts the frogs appear and croak at night. It is also the time of ripening of a number of fruits, the green plums, the white apples, red apples and the black berries.

The path to your door
Is the path within:
Is made by animals,
Is lined with flowers,
Is lined by thorns,
Is stained with wine,
Is lit by the lamp of sorrowful dreams:
Is washed with joy,
Is swept by grief,
Is blessed by the lonely traffic of art:
Is known by heart,
Is known by prayer,
Is lost and found,
Is always strange,
The path to your door.


Deep Creek, 20 December 1991

Dear Leonie,

Whose idea was this?? Even though it's 6 pm, it's 39 degrees and very sultry. Clouds are building up to the southeast again. I confess that I'm a bit of a wreck!

But at least the house is built! I have been living here for a week. It’s not exactly 'finished', but it's livable and still not really raining, thank God! There is no telling when the rain will start in earnest--already it's unseasonably late!

I’m writing this huddled inside the screened downstairs part of the house. Already the mossies are furiously hammering against the screen. I'm sleeping on my mat on the earth floor as I don't have a bed or a mosquito net yet. But my stuff arrived safely from Adelaide so I have a stove and cooking utensils. And, of course, my books, which are safely packed in waterproof boxes. I've found a plumber who will come on the weekend to connect my little fridge to the gas bottle. It's a dangerous business and
everyone recommended a plumber. He didn’t seem a bit fussed when I gave him the
directions over the phone from Mica’s. (I won’t have a phone here.) Name’s Jim; he
says he’s always fording creeks in the Wet! I hope I can find some spunky dude to dig
a toilet. Squatting in the bush with all these insects and strange looking plants around
bothers me a little.

I will write you again about living here when I feel that I really AM living here. I still
feel I am just ‘camping’ here.

I can’t tell you how difficult this has been. There’s so much work yet to do to protect
the house (and my belongings) before the rains come. I am aching all over from just
trying to carve out a safe spot and find a safe place to hide here in the bush. And,
although my house feels like a haven, I feel overwhelmed when I consider how it will
be when I’m truly alone.35 Perhaps I will never get it ‘shipshape’.

Mica had already decided on a site on the south side of the small creek which runs
through the Deep Creek community but I was not confident about his judgement. And
Juergen reckoned that the site Mica had chosen was very dangerous to health. So,
armed with Juergen’s hour-long tape, the detailed map he made for me and all the
courage I could muster, I left Adelaide and set off for Deep Creek.

When Paul, the Cypriot bush builder, arrived about 6:30 p.m., Mica and I had been
dancing around the topic, playing Juergen’s tape and generally negotiating for about
seven hours. Mica was bewildered that anyone could analyse a site without visiting it!
(He made rude remarks about an Irishman’s gun that shoots around corners. . .) But
he finally agreed that if I really wanted this “feng-fuckin-shui”, I could have it. And
since then we have made a house, with Paul calling it “functional feng shui”. Paul
didn’t like Mica’s original site either. That made it easier for me. He said my house
would be surrounded by mud when it rained and that the insects would drive me to
distraction. He preferred the north side of the creek because it is higher, harder
ground, and would drain better and allow easier access. On Sunday night while there
was still light, we paced out the site with Juergen’s map in hand. It was quite difficult,
as Mica’s original map was not very accurate and, of course, most of the constraints
were invisible—like microwave transmission lines, ley lines, fault lines, underground water flows and so forth.

Despite his bewilderment that anyone could analyse a site without seeing it, Paul got into the feng shui in the end. “I reckon the feng shui’s going to dance around there,” he said, pacing out the site, calling out, “Who are you, you Chinese prick?” We have sited and built the house to feng shui principles the best we could, taking into account the very difficult tropical conditions.

The process has been like nothing I have ever experienced. Until last Friday I was living with Paul and Phyllis, his Aboriginal partner. It’s incredibly hot: When we returned at night I collapsed on the couch in their open pole house and could hardly get up for dinner. I slept on my mat under a mosquito net on their porch, sometimes having to retreat inside when the rain blew in. Every morning Phyllis prepared for our day’s building activities forty kilometres away. She packed a huge lunch and bottles of frozen water and juice and fresh fruit for me, Paul and Henry, the other builder. We tried to start work by seven because it's so hot by the middle of the day.

Building the house certainly liberated my ideas about work and organisation. The first day Paul chainsawed down a huge gum which the men said could have dropped its branches without warning. We were all very sad to do it, as it was a very old tree. It must have been at least 17 to 18 metres high and getting it to fall in the right place (and not where the house was to go or on our heads) was a pretty terrifying start to proceedings. I tried to ask its forgiveness, but what with the heat, the confusion, my bewilderment and the terrible rush to get things done before the rains came, I didn’t do a very good job of it. I certainly can’t report that I hear the tree say it didn’t mind!

To protect the humans working on the site, I used what magic I could before we began—burning sage in my abalone shell and smudging the whole place and the workers—and in nine days we had only one accident. (Henry fell from the top of the house. It was not serious—though he is bruised and sore.) I pinned a photo of Sunny, my cat, to a tree nearby—as a sort of watchful mascot. And when the men were away buying bolts or wire, I’d sit quietly beside the ragged stump of the white gum and pray for stamina, for the fortitude to continue. Although I feel like crying with confusion
and my sense of ineptitude— I can't. This is my idea and I have to be strong. Or at least appear that way!

Mica wafted in and out of the picture and I kept my distance from him. He's distraught over a research project which is running off the rails. So while we sweated and dug and carried and hammered and sawed, he stood by, wispy and a bit forlorn, smoking and sucking on a beer. He never lifted a finger, although he will inherit this house when I leave.

After we had the gum tree down, we spent the rest of the first day digging nine holes 800 mm. deep for the upright poles. For the first few days, everything else was done using hand tools, as we had no power to the site. Because it has already started to rain a little, the black earth is soft. We've encountered very little rock. You should have seen me on my hands and knees, scooping earth out of the hole with a coffee tin! I could hardly see for the sweat pouring into my eyes.

The next step was to cut down (again with a chainsaw) cypress pine trees in an abandoned research forest where Paul had a licence to cut. The plantation trees were tall and skinny; the forest had a 'dead', 'monoculture' feeling. It did not smell alive like the forest at Deep Creek. In loads of about ten on the back of Paul's utility, we transported the trees back to Deep Creek, across the creek and hauled them to the site. We couldn't get the truck too close to the site, so this work was totally exhausting. The men were sweating, puffing and groaning, despite their macho bravado. It's gruelling, to say the least. We cut down (over three days) about seventy cypress pines, each about four to six metres in height. They have formed all the timber in the house—nothing has come from anywhere but the forest (talk about "learning from the forest"!). All the poles had to be skinned to reduce their susceptibility to white ant infestation. (Everyone who was helping laughed at my attempts to skin the poles neatly!) That was the most horrendous job: had to be done by hand with knives or axes. A huge pile of aromatic bark is the byproduct. Henry says I can burn it at night to keep the mosquitos away.

We worked steadily from Monday till Saturday, stopping for meals and tea which I attempted to boil in a billy on a fire. The poles were put into the holes, concrete mixed
by hand to hold them. Everything has been bolted together—with bolts and wire and metal bands. After about four days of using hand tools, we decided it was too slow, and the rain was coming in every afternoon. So we hired a small noisy generator and used an electric saw to cut the timber. When the upper floor was finally on, the men made me climb their ladder and sit on it to be photographed—the happy homeowner! I was shaking with fear. I think it’s fear that I will not be able to live here alone—will not have the skills or the courage. They thought it was a great laugh. (I’ll enclose a photo.)

![Image: Me on the first floor of my unfinished house, November 1991]

It was very strange to see a house “tied together”—the honey-coloured logs cut to fit exactly and held in place with thick wire, metal straps, and six-inch bolts. It’s a bit like a jigsaw puzzle. You see, the big issue is getting blown away as we are right in the cyclone region. Paul aimed to build a flexible, “blow-through” house. Seeing these men climbing on the golden beams, hammering in the bright morning light, with the birds screeching in the pandanus trees by the creek, I marvelled at both human ingenuity and the power of nature. The house looks so fragile and delicate in its tiny
clearing in the forest. So vulnerable. At one level it reminds me of the log houses pioneers in the West built to protect themselves from the elements and the Indians. On the other hand, it's the exact opposite: there are no walls! There is no protection, really. 37

This building process took about forty person days, Paul reckons—with various helpers coming on and off. (But never Mica, I should add.) Some days we worked for twelve hours. Then the rain kept us away for several days, which were spent buying hardware, repairing tools and searching for second-hand materials like the stairs and iron for the roof. And now I have a beautiful two-storey structure, with a used iron roof and a wooden upper floor. Downstairs is screened; the floor is rammed earth. I have yet to make it weatherproof: I have to buy tarps and bamboo blinds to hang for 'walls'. But I haven't got there yet. Debra has just delivered the secondhand car she sold me. But not having driven for so many years, I feel really afraid to drive it here, especially at night, with animals on the road. All the roads are dirt and very rough. Everybody tells tall tales about getting bogged in the Wet. So I feel a bit trapped.

It's harsh here, in every sense of the word. The punishing steamy climate, the insects, the primitive conditions. And the bush all around, so threateningly close, so foreign, so uninviting. I can't sit outside for two minutes after sunset without thick socks, long pants and a long-sleeved shirt. My legs are a mass of bites. I have an eye infection and a heat rash in unmentionable places. So far I still have no toilet (can't find anyone strong enough to dig the hole!). It's rough. Most of the time I feel completely at a loss. I feel so insecure, so confused. This is a real education. It's been very hard for me—emotionally and physically GRUELLING—but I am coming to grips with the tropics. Some days I feel so full of doubt, caution and distrust of my own self that I can hardly leave my house. I feel worthless, confused. On other days, I feel as though I am opening up, expanding, expressing energy everywhere—forming connections with the whole of life around me. 38 I sense my tenuous contact with the ground really connecting me. My feelings about all aspects of my life seems to be intensifying. I am very excited.

You may wonder why I can't describe the bush for you. It's because it's too foreign for me. I am still living in the other world—the world I left behind—and in the world in

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my head. I am so frightened and worried. I can barely keep going from one day to the
next. I do not know when I will be able to report on what it’s really (physically) like
here. Do you know, I can’t see anything in the bush except green and brown. This is
the “green wall” Dr. Turner spoke about, I guess. While Mica and everyone else
who lives around here can differentiate between seemingly identical trees, I see no
difference at all. Sometimes people will ask, “Did you see that the paperbark is
flowering now?” I simply didn’t see it. It’s very noisy here, too, especially at night
and at dawn—the screeching birds and the rustles and thumps in the night. I’ve never
experienced the bush at such “close hand” before. I have no idea what the birds are,
though I have identified one animal which visits after dinner: a bandicoot. I have
called her ‘Sally’.

Everyone here keeps telling me I will be washed away when the rains come. They are
so negative. I look at the creek, which doesn’t even have a trickle of water in it, and I
just can’t believe it. The rains are late this year, apparently, and, although things are
wetter from the occasional afternoon storm, it’s about the same around here as when I
arrived. Hot, steamy, noisy, and foreboding. The slightest bit of work is a toil. Just
hauling my full gas bottle in my wheelbarrow the short distance to the house from the
car is totally exhausting. I try to keep count of the days so I won’t be surprised when it
runs out and my fridge stops working or I can’t make a cup of tea. When the
scholarship comes through I am certainly going to buy a second gas bottle.

Despite the drudgery of getting settled, there are great moments of laughter. When
Alec, my neighbour, came to fix the water system that a hippie friend had abandoned
in mid-task, I asked him how a senior executive in the government (Alec) felt about
installing an illegal plumbing system in an illegal house. He replied laconically, “If
every illegal building in this area were condemned by the Building Board, it’d be a
moonscape. And the person in charge would be shot full of holes.”

So, dear Leonie, while this is possibly the most difficult undertaking of my life, I DO
FEEL THAT THIS IS WHERE I AM MEANT TO BE. I have never been so aware
of my own process, so sharply conscious of the consequences of my actions. Despite
the screeching and thumping of the night animals, I am very impressed by the silence
around me. There is just the bush, just the bush. Yes there are neighbours and society

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but mostly there is the bush and the weather, the bush and the weather... I am a woman alone in the bush.

And yet I must remember that this is not the wilderness and it's certainly not hardship. When people from down south come to visit, they all say the same thing: “Aren't you afraid?” Or “I just couldn't live like that!” I may be challenging myself but it's still not hardship. Sometimes when I am alone and making muffins in my camp oven, I think of the Australian women who were real pioneers. The women who came here in the 1890s, not the 1990s. What do you suppose it was like for them? That would have been hardship. Do you know that as short a time ago as 1937, there was only one woman for every 367 square miles of land in the Northern Territory?!

I do miss the loss of my mentor. It’s not really working out as I had hoped. For most of the time Mica and I are estranged. There are times when he helps me for a while and then he’s absent (or worse) for weeks. I'm not turning out to be the ‘obedient’ student he wanted, I suppose. And apparently his neighbours are really angry that he let me build north of the creek—even though it’s his land. I think he regrets the whole project. Sometimes, though, he's the Old Mica, seriously engaged in my education. He’ll sit with me for hours explaining the qualities and idiosyncrasies of a young *Carallia* tree growing on the north side of the creek. Or explain his theories about how the scientists have got it wrong about the Greenhouse Effect (*Global Cooling!*). For example, here’s a typed message he left on my desk here last week after I reported to him an unusual event. A white cockatoo had made a great fuss right beside my house, sitting in the top of a huge pandanus palm (maybe six metres tall) within three metres of my house, tearing off all the top fronds with its beak and scattering them in a huge circle on the ground below, screeching all the while...
"White Gum Glade Memo", Deep Creek, 13 December 1991

From your narrative I conclude that you were 'approached' by a White Cockatoo yesterday. I think that the Pandanus Tree employed in that 'display' should be called "The White Cockatoo Tree" for the present. I rate the approach as momentous. And the fact that it caused me to brief you on aspects of the protocol to be observed as fortunate.

I wish to hand over the primary responsibility for considerate behaviour toward White Cockatoos at the White Gum Glade to you. I am asking you to accept responsibility to stop visitors from handling or displaying feathers (with particular priority given to white feathers). The whole of the local human community is at risk of punishment by the White Cockatoos if such a precautionary rule is not established and policed, and in any case, it would be rude (and an abuse of the Cockatoo's hospitality) to make the bird feel avoidable anxiety.

I interpreted the Crow mimicking the frog call this morning as an indication that this bird too is resident and holding an exclusive hunting territory. It has not shown itself to you, or 'approached' you. I expect that it will do so soon.

Mica
Transparencies

barefoot I begin to understand
through the soles of my feet

as you stride before me
familiar now in single file
your fading figure
draws from my forest of memory
recollections of Concern

it’s true
I didn’t write you
I was preoccupied
studying surrender in another mode
studying embodiment
busy being in my body

now deep in dancing singing forest
you dare me to participate
in this planet
ankle-deep in planet I rejoin:
persist with me
reach out to me
embodied me
transparent you
melding with paperbark
seamless with spider
suffused in creek bed

realising this boundlessness
needs patient tutoring,
unfolding to galaxies and beyond
certainly needs a guide,
spotting the shimmering underside
of that amethyst petal
demands a different vision.

I cry forward to you
vanishing into your landscape
keep substance with me
engage me for my learning
for our teaching

August 1991
Deep Creek, 9 January 1992
Dearest Leonie,

You would be horrified by the sheer labour needed to carve this home out of the bush. I really DID underestimate this task. And I would probably not have come if I had had the full measure of it—all of it. But I am not sorry that I did come and I feel that things will begin to resolve and clear pretty soon. The house is in pretty good shape. The roof is still leaking a little and that capillary action—water rising between the gaps in the iron where it overlaps) probably can’t be helped. Right now Vanda is visiting me. She has been a real blessing. She is a very practical doctor and has rigged up some large sheets of clear plastic upstairs so that we are no longer being rained on in our beds. We had our first totally dry sleep last night. It was beautiful—a cool night and a cool morning. This weekend one of my neighbours is going to build a bridge between Mica’s place and mine, as the creek has now begun to run. Then I will have (relatively) dry access for visitors. I will enclose a house photo.

Here's the completed house with the new tarpaulin to keep out the rain.
Deep Creek, 17 January 1992

Dearest Leonie,

This is a most difficult undertaking. I feel that I have come here to learn specific lessons that there will be joy at the end of the tunnel. But there has been a great shortage of joy so far—and a lot of pain. I don't know how it could have been avoided. I have the first glimpse of what this dissertation could be about: the difference between 'doing' and 'enabling'. Mostly professional folks like us enable. Maybe that's why we can't really get in touch with ESD or the land... Dunno if this makes sense but I am working on it... I have been so focussed on getting the house built and habitable (not the same thing), getting water and drainage sorted out, etc., that I haven't even had time to walk in the bush or look at the flowers. I hope that this construction stage will soon end and I can get into being here, really being here.

P.S. I meant to send you this map but it got lost in the mess of moving. It will show you where I am, so to speak...
Deep Creek, 21 January 1992

Dearest Leonie,

I am finding the drinking and the alcoholic craziness hard to take. The rain not coming as it’s supposed to and the continued heat have been factors, too. Since I wrote last, we have had a horrendous Deep Creek community meeting, where members tore strips off me and Mica for not involving them in the decision-making process about the siting of my house. And sawing down that white gum tree. I survived, feeling shredded and very guilty. I think they must have felt a bit contrite because they turned up to my housewarming brunch the following morning with gifts ranging from candles to a new roof gutter (which we installed and it works perfectly—now I have rainwater pouring into my tank).

Anyway—to the brunch. About 65 people came—some very straight and some very bent. The bent ones were still getting stoned and drunk at 7pm! Everyone seemed to like the party. From my *Sunset Book of Brunches and Breakfasts*, I made a big mob of blintzes with sour cream and cherry sauce. They were a great success. I was very hot and did not have such a good time.

But now my house (my “tree house”, as Vanda calls it) is ‘warmed’ and I am really living here. Vanda left last week. Now I may be able to settle in a little. A lot of local people (especially drunks at the party, of which there were plenty!) have been giving me gratuitous advice about going slowly and coming to understand the land and not being too impatient about the house. I feel the whole process has been totally wrong and backwards. So now I have to become acquainted with the land after the fact of the house-building.

But the real problem has been alcohol. I hate what it does to good people. Anyway, I think I have turned a corner now. Please keep writing. I cherish your letters and take them home from the post office unopened to read in bed by my tiny light.

🎄

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The Threshold

At the Threshold, the gate to the unconscious, the unknown, once closed, is now open. As it opens, there appears a landscape inhabited by ancestral patterns. And in this interstice between self and other, the gods appear as forms of energy emanating from external and internal landscapes. When we are in this liminal state, we find the place where the worlds connect and flow together, where form and space, figure and ground are one.


Kudjewk Season 1

Kudjewk is the monsoon season when it just rains and rains. The wind and the weather come from the north west and there are periods of grey clouds, overcast skies and cooler temperatures. The change provides great relief after the months of the build up season. Kudjewk is the nesting season for many animals. A number of bush foods ripen and some yams, including the long yam, are ready to be dug. Magpie geese nest around the billabongs.

Deep Creek, 13 February 1992

Dearest Leonie,

This is a great day. It's 7:30 p.m. I am sitting on the porch typing by the gas light with the mossies buzzing around me. For the first time, I am using the printer and computer totally on their batteries, with no power at all. (My own house battery has died so I have no solar power, but the Coleman light is doing fine). This is a rushed note, as I need to put on some long pants before the mossies eat me up.

It's raining and the creek is running now. This morning I had breakfast with Mica and then lay in the creek (just 7 metres from my front door), drank my coffee, and gazed up at the tree canopy overhead. The water comes just up to my chest. Delightful! Things are certainly picking up...
Deep Creek, 3 March 1992

Dearest Leonie,

All is pretty well here. It is difficult, despite the beautiful and wonderful parts of it. The day-to-day jobs of living in the bush are more than an extended camping trip. You really need to be on your toes—or else the gas fridge will run out of gas and everything will spoil—things like that. But at least the house is dry.

I am typing on my laptop by candle light. I’ve had a long day. I got up at 7:30, had a meditation, a healthy breakfast and then settled down to an uninterrupted two hours’ reading an excellent book on environmental mediation—or rather the politics of it. Part way through the morning, I decided to try collecting water from one of the small springs a metre or so from my porch. I used a small length of hose, my coffee filter and filter paper. Now I have 4 litres of spring water for drinking, tea and coffee. It is absolutely pure—and tastes better than the deep bore water we have here at Deep Creek.

The weather is getting cooler but the Wet Season has not arrived—the Monsoon is delayed. It rains, but I am told that this is not the Wet. This is very bad for the land and the vegetation. Many plants damaged by the Big Fire in August have not survived. Still, with the rain we have had, it is very green here by the creek. The frogs make such a clatter at night. (I love it!)

On Friday I did my first entertaining in a formal sense—dinner for a couple at Deep Creek who have befriended me. I didn’t have any trouble with my tiny gas stove. On Sunday, I made my first cake on the top of the stove—in a camp oven!!! You know that’s a large heavy pot—which I put on the burner for about an hour—with the cake tin inside it. My first bush cake was delicious. My friend Carrie, who lives here at Deep Creek, taught me how to do it. Muffins are next!

Also on Sunday, my new friend Laura drove over (she lives about 45 minutes away) to teach me how to build a rockery at the base of my staircase. We cemented in the rocks around the old wooden staircase, making flat places for candles and plants. I had never done anything like it before. It took us about four hours and it looks
stunning. We celebrated by eating the cake! This is the first thing I have done without the help of men. It felt particularly special!

I am going to end this now and cuddle up with *The Politics of Environmental Mediation* (a great book... must be a 'sleeper', as I never hear anybody talk about it), amongst the singing frogs, with a cup of coffee (made with spring water collected this morning). I am very cosy reading by my little 3-watt car light, powered by sunlight that was shining on my solar panel this morning. How wonderful!

Deep Creek, 10 March 1992
Dear Leonie,

Things have been difficult again with Mica. I am developing some compassion for my poor mother for all she must have gone through with my father. Tonight I am going to work on writing a letter to my father (even though he's been dead for 11 years!). I think that that might ease some of my pain.

Deep Creek, 28 March 1992
Dear Leonie,

Things seem to have improved a bit with Mica. At least I hope so. It's so beautiful here. I love it so...

Deep Creek, 30 March 1992
Dear Leonie,

I have been having terrible dreams lately. All of them filled with my former employees and my office, my business and not "getting it right". I am still sleeping ten hours every night, falling into bed exhausted just after dark. Waking up exhausted to a crow that always calls at 7:30. And often up in the night fixing the tarps or putting down the blinds when it rains or wondering if the pack of howling dingoes in the distance will pay me a visit tonight.

I am trying to have compassion for myself—in this strange situation. To try to calm my mind, I have been doing a Buddhist loving-kindness (*metta*) meditation in the morning, sitting upstairs on my bed under my net. I taped it from a book my Mother
sent me. On alternate mornings I do a meditation from John Bradshaw’s book, *Homecoming*, which I have also taped. In the first, I send loving kindness to all beings. In the second, I ‘re-parent’ my infant self. I feel more at peace here as a result. Both of the meditations focus on compassion. The practice is supposed to foster compassion and sympathy toward all creatures, and to open up the ‘space’ for interaction, for the re-emergence of a larger world. A kind of exploration. Or so the teachers say. As I struggle to achieve an attitude of mindfulness and attentiveness, I struggle with this thesis. How to have compassion for all of us planners and to understand the reasons behind our seeming indifference to the environment? It’s a tall order! I guess it’s valuable to be bewildered. Gary Snyder recounts a Tibetan saying that captures it: “The experience of emptiness engenders compassion.” For me, living in the bush engenders both an interior and exterior sense of emptiness. And at times a great peace rushes into the new empty spaces I have created.

About three weeks ago, one morning, a male kookaburra** flew in really close to my house. I was sitting at my desk, looking at the wall of trees to the east and writing in my journal when he arrived. He settled himself on the tree by the path from the creek and called out—laughing and screeching—for a very long time. It seemed to be an announcement—like a ‘bulletin’ or some sort of ‘instruction’. But I couldn’t understand it. It was the most dramatic event here since the white cockatoo’s noisy carry-on back in December. I asked Mica what he thought it meant. He said the kookaburra is a very influential bird and I should wait to see what happened.

Well, within three days everything changed. It’s like living in a different forest! The animals started to come close to the house. The “alarm clock” crow now wakes me in the morning from a closer tree; pairs of tiny yellow butterflies perform their airborne mating dance over the porch, not around it as they used to. A bower bird hopped up the steps to complain at me when I was meditating yesterday. Even wallabies come in closer, though they don’t stay. But I find them at the shower and drinking from my dishwater bucket. They always look late and ‘urgent’. I think it’s the way they hold their paws up: nervously and expectantly! They bound across the top of my ‘territory’ on the way to bed about seven in the morning. Sally, the bandicoot, takes the night shift. And she is so much bolder too. Her aim is to break into the downstairs and then into the meat safe (my wood and wire cupboard). I try to dissuade her by feeding her
well with rice and fruit at night, but she (or a possum) often wakes me at 3:30 am with another lunge at the fly screen.

I can’t begin to tell you what this change means to me. I feel forgiven, accepted, and if not welcomed, at least tolerated. I’ve talked to a few anthropologists and bush people about this and they seem to agree with my interpretation. The kookaburra is influential. Maybe when we sawed down that huge White Gum, all the forest creatures became terrified and went into hiding in case I perpetrated another act of violence. Or perhaps the kookaburra was announcing the change in season—a shift to a less highly charged climate—which not only I but all the bush creatures could respond to? This is the first time I found myself noticing and reflecting about what I am experiencing. It feels like some sort of transition.

I felt that my loving-kindness meditation and the peaceful way I live here alone, so careful of the land and its life, caused the forest creatures to reconsider. I reckon they called in “the King of the Bush”—the old kookaburra—for advice. Was I trustworthy? Could they show themselves again? He probably spent a while sussing out the situation and then made his “all clear” announcement. I don’t care if I am committing the sin of ‘anthropomorphising’ animals in speculating like this. They act different; I feel different. It’s doubly important to me because my human neighbours don’t want very much to do with me. With the exception of Alec and Sara, they barely tolerate my presence. Chopping down that tree was a terrible thing to do, in their view. But I have been treated very compassionately by Laura and Klaus, who live in the next town. Laura has helped me make my house more of a woman’s place. We did some of the smaller jobs around the place that didn’t require “men and machinery”. And she taught me how to build a stone wall. And Mica? Sometimes I hear from others that he’s told people I’ve come here to kill him! No wonder I feel a bit paranoid!

My feelings about the animals are mirrored in my feelings about the bush. I’m getting very curious and noticing much more: like the long grass turning golden; wild bush grapes growing by my shower; how the creek seems different further downstream, away from the springs which feed it here; different types of mosquitoes (some are really dangerous, I am told); wasps building a nest right by the foot of my bed; white ants nibbling at the door frame (which is not termite-resistant wood) . . .
It’s beginning to get pretty dry here. It’s a bit harsher underfoot, but I have sturdy calluses now on my ragged little feet. I sense the earth as benign, accepting. I am beginning to notice the individual features of the landscape. It’s as though it’s trying to speak to me. And I don’t feel so frightened and protective of myself any more.

I noticed something very strange a few weeks ago. That sad, yearning feeling which has been my constant companion all my life, like a second self, has disappeared.\textsuperscript{30} For a while I thought I glimpsed a shadow or heard an echo of it, but it has truly gone. I don’t know what to make of it. I feel very much lighter.

Would you like a copy of the loving-kindness meditation? I’ll enclose it with this letter.\textsuperscript{51}
A Meditation on Loving-kindness

...The power of forgiveness is so great. The power that has room to forgive.52

Now for those to whom you may have caused pain, ask their forgiveness. Not with guilt, but with understanding that we stumble, that we are partially blind. Let go of your self-judgment.

And, silently to yourself as it feels right, say, "Anyone I have caused pain to, intentionally or unintentionally, through my thoughts, my speech, or my action, I ask their forgiveness."

Let all the rigidity that blocks the heart fall away.

Now, allow yourself to be forgiven. The stiffness in the chest, in the body, in the mind, is just resistance. Let it go. Let go of your resentment for yourself. Forgive yourself. Say, "I forgive you" to yourself.

Make room for yourself in your heart. "I forgive myself for all the pain I've caused, for even the things I didn't mean to do".

Using your own name, say, "I forgive you" to yourself.

Gently, open your heart to yourself. Give it time. Bring forgiveness into your heart for yourself. Make room for you. Envelop yourself in forgiveness and letting go.

Now, with that sense of openness, direct loving-kindness to yourself. In your heart repeat to yourself, as is comfortable, with whatever words you find appropriate, "May I be happy. May I be free from suffering. May I be free from tension, fear, worry. May I be healed, may I be at peace.

"May I be done with suffering, done with tension, anger, and separation. Done with fear and hiding and doubt. May I be happy."

"May I be happy. May I let go of all the things that cause me suffering." Wish yourself well...
Deep Creek, 30 March 1992

Dear Dr. Turner:

Report on Thesis Progress to Date
I have been living here for three months, but as my candidature has just commenced, this is my first report. I now see why I must stay for the full year. In the tropics, the changes are dramatic and the ability of the land and its infrastructure to respond appropriately is often severely tested. To understand the site (and Deep Creek members' adaptation to it and of it), I will need to see it through a full range of seasons.

Over the seasons the land is subject to flooding and fire, to high humidity and very dry conditions. Where I am living is totally covered with small Wet Season springs; in the Dry these do not flow because the aquifer is not filled. The creek by my door flows only for about five months; later in the Dry Season the Pandanus trees along it will constitute a fire hazard. Firebreaks must be slashed in the long grass which is just beginning to develop seed. Soon the grass will be flattened and become more of a fire hazard after the "knock-em-down" storms heralding the end of the Wet Season.

In the past four months I have begun to learn about the importance of fire and storms and the need for observation. This is the beginning of my developing ecological literacy. I hope that what I learn from this experience will better inform my approach to implementing Ecologically Sustainable Development (ESD) in residential sites in major Australian cities.53

Work to date
In order to facilitate systematic recording of site data and journal keeping, I have spent three months setting up this research. To date I (and others helping me) have done the following establishment work:
  - cleared around the site
  - cut, barked and carried to the site 70 cypress pine trees (Callitris intratropica) from an abandoned research forest
  - built a two-storey pole house, largely of recycled materials (cost about $5000)
• built a verandah and paths around the house
• repaired a gas fridge and fully “plumbed in” installation
• screened and protected house against insects, rain and wind
• installed water from the Deep Creek community water system (100 metres away) to three points on my site, including to sink;
• concreted in stairs and secured rammed earth floor with concrete
• installed a sink
• built a shower
• dug a toilet
• built and installed a footbridge across the creek
• set up a 30 watt photovoltaic panel and battery system and wired the house with 12 volt power to: 4 lights, 2 fans, radio/tape recorder; outlet for recharging computer and printer batteries; modified other appliances to 12 volts.
• set up natural controls on drainage on the site and handled one major creek flood and
• established relations with the ‘natives’ (the Deep Creek residents).

I enclose a progress report. Please forgive the inaccuracies: I am truly a beginner at this; not an ecologist like you. As you predicted, at first I could only see “green and brown” in the landscape around me. Slowly I am beginning to see more, but it is taking a long time.

The local people call this the Thunderstorm Bioregion, claiming it extends from Broome on the Indian Ocean to the western side of the Gulf of Carpentaria—in fact the whole “Top End” of northern Australia. We are located about 12.5 degrees south latitude. Although my house is close to a creek where the vegetation is richer and greener, all of the Deep Creek community’s land could be classified as open eucalypt savanna woodland. The climate is punishing.
Soils and vegetation

I have been investigating Deep Creek's soils. My neighbours despair of them, for they are made of shallow sands and loams over bedrock and further layers of bedrock and ironstone. There is a great outcropping of ironstone near my house, where sometimes I go to sit. Initially I found it hard to believe that I was living in the tropics. The tree cover is so sparse in the Dry Season. I was reflecting about what constitutes a dry forest the other day. Daniel Jantzen makes the point that dry forest is like rain forest, except that all the rain falls during six months of the year.\textsuperscript{56} I find it hard to believe that the rich canopy here will open up and leaves will fall in the dry season. It will be very hot without protection.\textsuperscript{57} I am learning a great deal about trees and will write about them later, as they are a subject in themselves. I can now distinguish at least six trees!

The land and its original inhabitants

The most significant interest is to be found in the history of this place.\textsuperscript{58} Did you know that Aboriginal people have lived in this region for a thousand human generations!\textsuperscript{59} Stone axes have been found dating back twenty thousand years; some camping places have been used for 23,000 years.\textsuperscript{60} This really puts European archaeology in perspective, doesn't it? Possibly one of the earliest settlements in Australia is at Kakadu. I have been trying to understand what the Dreaming concept means for this land. Deborah Bird Rose says in \textit{Dingo Makes Us Human} that "Everything comes out of the earth by Dreaming; everything knows itself, its place, its relationships to other portions of the cosmos."\textsuperscript{61} In traditional Aboriginal cultures of northern Australia, like the Yarralin people she studied, "Dreaming and ecology intersect constantly, providing a rich understanding of universal and local life."\textsuperscript{62} When I am alone for long periods, I sometimes sense this ancient history. Aboriginal people believe that this land was shaped by Creator Beings in the time before living memory. They were the mediators between the sky, the Earth, the plants, animals and humans. In the Dreamtime, spirits of Aboriginal ancestors, beings endowed with great powers, moved over the Earth and gave it form and life. The world and its people were sung into being.\textsuperscript{63}
Traditionally Aboriginal people did not ‘own’ land in the European sense; it owned them.\textsuperscript{64} Clans and groups held chains of dreaming sites in trust. A person deprived of their homeland became nothing—a non-person, without vitality or hope. There is something in this that I cannot quite grasp but I feel it’s happening to me. I seem to be learning something about ‘home’. Deborah says that in Dreaming ecology there is “a political economy of intersubjectivity embedded in a system that has no centre.” Does that make any sense to you? I am just beginning to grasp it.

I find the stories of the \textit{Creator Beings} (or \textit{Wangaar}) particularly evocative. For example, \textit{Warra Murrun Gundji}, a female, was the first being of the creative era. She came to northern Australia from the sea to the northwest and formed the landscapes. (I think she is the same as \textit{Imbercombera}, but I am not certain.) During her travels, she left spirit children in various places and instructed them in what language to speak. She distributed plant foods (yams, spike rushes, red lilies and wild rice) and at the end of her travels she turned into a rock.\textsuperscript{65}

As I think about \textit{Imbercombera}, I wonder if she felt like an exile, coming alone across the water, with no mate, no home, no anchor. She certainly was a long way from home. And I feel a long way from home, too. For thirty years I have put as much space between myself and my homeland as I possibly could, separating myself from my painful past—my real home. I often ask myself, “What am I doing? Have I chosen this journey (my life) or has it been thrust upon me? Is it necessary to move outside one’s usual environment for the purposes of transformation or rebirth? Or can transformation take place in ‘the everyday’?” I think my Buddhist teachers would support the last proposition.
BANGKERRENG SEASON 1

There is no cultural support for the experiencing of self beyond the human-centered confines of a culture that is hostile to nature. The stubborn recurrence of such experience is derided or ignored.


Deep Creek, 10 April, 1992

Dearest Leonie,

I am beginning to find it unavoidable—comparing my months in the wilderness with shamanic and mythic journeys towards transformation. I have been reading about shamanic healing these days (Mindell and Harner), but am reluctant to engage in any of the practices I have been trained in. When I studied shamanism, I always imagined that I would begin my journeying from a place like this—or in the forest of my youth. But I am afraid to begin. I feel this is because the journey to retrieve the soul needs a guide. I feel very vulnerable and alone here. And yet I feel benign, as though I couldn’t harm life. The Earth feels so moist, so ‘accepting’. It reminds me of some deeper ‘home’, and yet is so different from home. I wonder what would happen if I tried, just once, to journey in waking reality as I am able to do in my dreams?

Last night I dreamed I was making a shamanic journey to the Upper World. I remember that I was journeying to find the answers to two questions: “How do I introduce healing into my life?” and “How do I become a healer?” I began this journey in Mid-Fairyland, my childhood sacred space in the Capilano Indian Reservation near my home in Vancouver. I was sent off by a childhood friend, now an adult man. To get there I climbed like a monkey up a tall tree. I met a Crone who instructed me to dance before she’d address my question. She put in my hand five jewels to explain the answers. She whispered five words: listen, journey, wait, purify and dance. When I asked the Crone the meaning of listen, she said, read, study. On returning, I was met by my friend, with an erect penis. He said he was my soul mate.
Then I found myself on a journey to the Lower World to seek my power animal. Again, it all happened like the shamanic journeys with Michael Harner. I entered an open spot in the damp, rich Earth near *mid-Fairyland* and the logging road. Deep in the roots of a rotting tree. I could smell it. I entered the Earth feet first, then changed direction and headed head-first for the rest of the way. Very quickly I arrived at a familiar green meadow but the details were not very clear. As I journeyed through the black soil, spinning past webs of pale tree roots, I ate the earth and rubbed it over my body. Later I met a large black/brown bear, old and very funny—with matted fur. I asked the bear, “How should I purify myself?” He answered, “By dancing and eating carefully.” When I asked how to dance, the bear showed me, dancing with open arms. Then I was hugging the bear and sitting on his shoulders. We were dancing around and playing games. He taught me that *all the steps of the dance are important*. We danced with our hands up—turning around. Like Zorba the Greek. I could feel a lot of movement in my sacral chakra, a lot of body movement. The bear told me to eat carrots. As I was preparing to return to Earth, a bird flew out of my head.

I know that the bear in the dream is important but I don’t understand why. Did you ever hear the story about the Native American “Bear Wife” who used to be remembered as a goddess? Is there a connection here? What do you make of the bird?

Sometimes it’s almost too much for me living here. You know I expected a lot of change and challenge coming here, but I didn’t really expect to have to deal with my personal issues with Mica at the same time as learning to live in the tropics. I miss having him as a mentor, explaining about the birds and the trees. And I fear his anger. But I am learning to deal with all these lessons at once. For a while, when I first arrived and it was 38 to 42 degrees every day, 80 percent humidity and not yet raining, I thought I was not up to it. I was really crazy, overwhelmed. The oppressive heat and humidity, the mosquitoes, the heavy work, the strange locals... And my incredible incompetence. I have never felt so incompetent in my life. The best I could do some days was to sit and watch while other people built my house. I did not even know how to boil a billy! And I was just plain worn out from winding up ten years of consulting business and doing the (massive!) preparations for moving here.
I have found, however, new reservoirs of strength. I haven’t had one day of illness, and yet three of my neighbours are sick with giardia and four have Ross River virus, which is pretty serious. Mica has a terrible flu that sounds like bronchitis to me. I remember how I often used to be sick in the city. Here I am in an absolutely pure environment. Just as Juergen predicted. The pure energies have really been borne out by my good health and capacity to deal with heaps of trauma.

But I probably wouldn’t have come here if I knew six months ago what I know now: that this region experiences more than 220 days of human discomfort per year. (I have experienced a lot so far!) The temperatures throughout the year are very high, with the average daily temperature being between 20 and 35 degrees; rarely is it less than 17 degrees, though Mica says he’s seen it go down to seven in the Dry. When it’s hot and steamy, as it was in the Build-Up when I first arrived last November, it’s almost unbearable. I’m not surprised that there was a murder at Christmas behind the local shop. (Everyone was crazy, the classic suicide time. I could hardly breathe. Did I tell you that the police who attended after the murder returned the following day in the paddy wagon and stripped all the mangoes off the murdered man’s tree?)

After such a long wait for rain, when it rains, it pours: 1350 mm. annually, generally in heavy, long-lasting cloudbursts from November to April, with most of it between January and March. At the Museum I read that seventeen cyclones crossed or passed nearby in the sixty years to 1975. I am glad that it is now too late for a cyclone this year. (Touch wood.)

I am happy to live where there really are seasonal differences! I look forward so much to the changes. Clearly Aboriginal people do, too, as I have learned from Deborah Bird Rose’s poetic book, Dingo Makes Us Human and her 1988 article in Meanjin (have you seen it?), which makes quite a point of seasonality. She says that the ancient people of Yarralin see the cosmos as a whole as being conscious, as are most, if not all, of its parts. I read what she said about rain as I waited for it to happen. There are generic types of rains and different types of rains (cold-weather rain, hot weather rain, the first rain), as well as different coloured rains, related to water, water
colours and related in turn to the action of the rainbow snake. Whew! Sitting here in rain, waiting for rain, hoping rain will not end, I begin to understand why the rainbow serpent is so important.

When I first came to visit Mica at Kakadu back in the seventies, he took me to Mt. Brockman, home of the rainbow serpent. I felt in awe of it, fearful. The Rainbow Serpent (or snake), I am learning, is one of the most potent expressions of deity among Aboriginal people throughout Australia. She is the most important ancestor spirit in Western Arnhem Land. She is believed to tunnel underground, and is generally feared, as she may swallow Aboriginal people who break traditional laws. I didn’t know that. The Rainbow Serpent signifies transfiguration, the meeting of Heaven and Earth, even the throne of the Sky God. Associated with the rainbow, the ancestor spirit can be a bridge between one world and another. So, you won’t be surprised to hear that the Rainbow Serpent is linked with storms, as is the turtle, the great dreaming whale and the lightning snakes. Storms, and great storms in particular, are highlighted in the sacred stories of all the clans of the Far North. The spirit animal who created the great storms is said to have given rise to the men and women in Arnhem Land today. I wonder if that is Imbercombera, too.

Speaking of rain, all through January and February I worked to make my house totally waterproof. There are either bamboo blinds or tarps on all exposed sides—so when it really comes down in a tropical downpour—I get only spray inside. And I am getting quite adept at reading the sky and knowing when to bring in my chairs and various belongings before the storm hits. Often I am awakened by hesitant rain tinkering on the tin roof. I love the sound, the soft cadence of first drops on leaves, then splishing on creek surface, my washing bucket, and finally bold clatter on the tin roof and the sheet of iron covering my fireplace. Although I know I have to jump up to protect my house, I feel very comforted by the rain, very cozy to be in the deep bosom of the raining forest. I cuddle down under my quilt for one extra moment, savouring it all.

Then it’s a predictable sequence. I carefully climb out from under my net, carefully tuck it in again, let down the two bamboo blinds upstairs and tighten the tarp. Then I grab my torch and run downstairs to protect the kitchen. I race out, naked, sliding and slipping, into the darkness and bucketing rain, to untie the three downstairs blinds,
which are fitted outside to protect the kitchen’s earth floor. (I make a point of not walking too far away from the house, particularly onto that land where the Pandanus are all twisted. Feels eerie to me.) By the time I’ve finished, I’m soaked and muddy. Often I sing; sometimes I dance in the rain. Or sit in the darkness in my creek for a while if it’s not too cool. Crazy, eh?

I wash my feet in the bucket by the stairs and dry myself off. I make a cup of tea and take it to bed. Under my net, with a cloud of mossies spinning against the green mesh, I sip my tea and listen to the rain. It’s very comforting.

We had a major storm the day before yesterday. The lightning was wonderful: I loved it! But my access was totally cut off: I almost had to swim to get to my car. The creek flooded dramatically, covering a wide area. The five-metre bridge which Alec made (which I thought was a bit “over the top”) was under about two feet of muddy, rushing water, a metre from my front door. As my floor is only rammed earth, that was a bit of a worry. It wasn’t a raging torrent right at my door, but it was lapping.

That storm was not an isolated incident. We have had a serious cyclone warning for several days now (Tropical Cyclone Neville—they alternate male and female names now in this age of political correctness!). And it has not yet passed. I spent several nervous nights alone under my net, listening to hourly cyclone warnings on the radio, with my cyclone kit packed. Ready to abandon my house and drive to a safer place. I would have to shelter in the school at Bartlett Springs, 25 kilometres away. In a house with no walls, a cyclone is really terrifying. Mica is no help at all, particularly at night. And even if I had a telephone, I couldn’t use it in a storm. And my road access is getting very muddy. We haven’t had the cyclone here exactly (it’s out in the Arafura Sea), but what we have had is a lot of unseasonably rainy weather—and that has been very good for the land.
Tropical cyclone Tracy, which struck Darwin in the early hours of Christmas day, 1974, ranks as one of Australia’s worst natural disasters. It killed 65 people—49 on land and 16 at sea—and seriously injured another 140. The damage bill was many hundreds of millions of dollars. Although small, Tracy’s intensity is demonstrated by the fact that at the height of the cyclone, a surface wind speed of 217 km/h— one of the highest ever recorded in Australia—was logged at the Bureau of Meteorology’s anemometer at Darwin airport. The destructive power of the winds caused houses to break up. Sheets of iron from roofs and fences flew through the city like confetti.


Deep Creek, 1 April 1992
Dear Dr. Turner:

I am adjusting well to living in primitive conditions. I do not seem to yearn for the city or the busy life. It is so beautiful in the bush, noisy with the birds and frogs and yet very peaceful. I fell out of bed at eight this morning and into the creek which is about seven metres from the house. And I sat there, scrubbing my feet with a brush (no soap, of course, as they drink the water downstream). The water is pure. Sitting in the creek, I thought of all the blessings in my life.

My reading is progressing well, thanks to the excellent resources of the Research Unit. Thank you for pointing me in the direction of environmental ethics. I cannot believe that I lived to nearly fifty without even hearing the term. (It’s an intellectual wasteland out there in the world of planning practice, you know!) I’m reading Defending the Earth at present, trying to clarify whether my academic planner friend’s view of supporters of the deep ecology movement as misogynist and anti-human is really correct. And whether Bookchin is really anti-nature. I have also been reading a collection of writings about responsibilities to future generations. The impact on me in this isolated setting is quite profound! I can see my focus shifting from environmental literacy to ecological ethics. We need to discuss this when I come down to Adelaide next month.
Today I was told that the dragonflies which have just appeared are the harbingers of the Dry Season. We have had the driest February on record. The average rainfall for the month is 349 mm. And we had only 130 mm. It rained for only fourteen days that month. So I will not be able to sit in my creek for much longer. This has been a very disappointing Wet Season because it has rained so little and the land will get so dry so quickly. I miss the rain which reminded me of my home in Vancouver—those wonderful storms! And the loss of my creek is also very disappointing.

From the start this creek has been important to me. I had to understand the impacts of its form and location on my house siting. I came expecting that living north of the creek would be beneficial. And I have held that position, even though I now see that community members regard me as living on “sacred land”, land which should have no ‘uses’ on it but be reserved for everyone’s enjoyment—just to ‘be’.

As well as understanding creeks, I am learning that the European characterisation of the seasons as ‘Wet’ and ‘Dry’ is very inaccurate. The staff at the Research Unit are extremely helpful in this regard and their library is excellent. Aboriginal people of this region identify six seasons, rather than two. I enclose a diagram to explain what I mean.
Seasonal Calendar for the Kakadu Region in Gundjeihmi (Mayali) Language

Deep Creek is located in a bioregion with a tropical monsoon climate. (Local people say the dry Wet Season is caused by El Nino, but for the life of me I can't understand what it means. It seems to be responsible for rains somewhere, cyclones elsewhere and drought in other places! A mystery. Please explain!)

We are about to enter Bangkerreng, the "knock-em-down-storm" season, having come to the end of Gudjeweg, the monsoon season, when, local people say, everything is flooded and it's egg time for the magpie goose. This time of transition from the Wet to the Dry Season is characterised by strong winds, dark storm clouds and heavy storms. There are still high temperatures. Around March and April, the grass seeds are knocked to the ground by heavy rain and later by storms. This is just beginning to
happen, as the rain has ceased and the spear grass, now over two metres high, is setting seed. The winds are supposed to change now, and start coming from the southeast. I can see that happening—see storm clouds gathering over Mica’s house across the creek.

Local Aboriginal people say that now is a good time for fishing for snapper (I can’t say, as I have only tiny fish in my creek). The white apple is ripe; the wattles are flowering. Yekke, the cold-weather time, also holds great promise. But it is also the beginning of the “Fire Season”. We live in fear of a fire escaping and leaping the firebreak from a neighbours’ burning-off.

I am working on a paper on storms in the Thunderstorm Bioregion and enclose some of my notes for your information.
Jambuwal: Thunder Man

- an important ancestral being
- has his own Song Cycle
- lived in the Creation Time (what’s his relation to Imbercombera?)
- home: in the rain clouds
- when he walks on the water, he creates great waves that are dangerous to canoes.
- created a number of sacred places for himself.

Namarrkon: Lightning Spirit

- greatly feared by Aboriginal people
- causes severe tropical electrical storms—causing damage everywhere
- always depicted with a circuit around him:
  - thunder clouds or lightning
  - stone axes at elbows and knees.
TROPICAL CYCLONE ADVICE NUMBER 8 ISSUED BY THE BUREAU OF
METEOROLOGY, DARWIN AT 11 PM CST TUESDAY
7 APRIL 1992

A CYCLONE WARNING IS NOW CURRENT FOR COASTAL AND ISLAND
COMMUNITIES BETWEEN DARWIN AND GOULBURN ISLAND.

A CYCLONE WATCH EXTENDS SOUTH TO THE DALY RIVER MOUTH.
The watch between GOULBURN ISLAND and MILINGIMBI HAS
BEEN CANCELLED.

AT 11 PM CST CATEGORY 1 CYCLONE NEVILLE WAS LOCATED
ABOUT 40 KILOMETRES NORTH OF CAPE DON. THE CYCLONE HAS
ACCELERATED IN THE PAST 6 HOURS AND IS NOW MOVING WEST
SOUTHWEST AT 3 KILOMETRES PER HOUR.

GALES TO 80 KILOMETRES PER HOUR WITH GUSTS TO 110
KILOMETRES PER HOUR ARE BEING EXPERIENCED ON THE COBOURG
PENINSULA AND EXTENDING OVER THE TIWI ISLANDS OVERNIGHT.
GALES ARE EXPECTED TO DEVELOP FURTHER SOUTH TO AFFECT
THE DARWIN AREA AROUND SUNRISE, ALTHOUGH THE CENTRE OF
THE CYCLONE AND STRONGER WINDS WILL PASS WELL TO THE
NORTH OF DARWIN.

DETAILS OF CYCLONE NEVILLE AT 11 PM CST WERE:
LOCATION OF CENTRE: WITHIN 45 KILOMETRES OF
11.0 DEGREES SOUTH 131.7
DEGREES EAST
RECENT MOVEMENT: WEST SOUTHWEST AT 8
KILOMETRES PER HOUR
CURRENT INTENSITY: CATEGORY 1
CENTRAL PRESSURE: 985 HECTOPASCALS AND SLOWLY
INTENSIFYING
WIND GUSTS NEAR CENTRE: 110 KILOMETRES PER HOUR

REPEATING—A CYCLONE WARNING IS NOW CURRENT FOR COASTAL
AND INLAND COMMUNITIES BETWEEN DARWIN AND GOULBURN
ISLAND.
A CYCLONE WATCH EXTENDS SOUTHWARDS TO THE DALY RIVER
MOUTH.

THE NEXT ADVICE WILL BE ISSUED AT 2 AM CST WEDNESDAY
MORNING.
Bureau of Meteorology Synoptic Summary for April 1992

Rainfall for April was generally average to above average throughout the region. Very much above average rainfalls and below average minimum temperatures were recorded along the north coast due to an active phase of the monsoon as the passage of Severe TC Neville. The month began with a high pressure system south of the continent directing easterly flow across the region. As the week progressed the monsoon trough became active north of Australia, resulting in the formation of a tropical depression later to become Severe TC Neville. Neville developed north of Darwin and drifted east-southeast at first before turning westwards near the north coast. Neville passed north of Bathurst and Melville Islands before dissipating over water. The first trade wind surge for the year to reach the north coast occurred in the last week. The region experienced its wettest April on record as a result of Severe TC Neville. The highest reported 24 hour total was 261.0 mm. on the 8th.

Report on Severe Tropical Cyclone Neville, 7-13 April 1992

Cyclone Neville was one of the most intense and long-lived cyclones observed in the Northern Region in the last thirty years. Neville maintained tropical cyclone status for 6 days, severe tropical cyclone status for 4 days, and achieved a minimum central pressure of 945 hPa. Neville brushed the Tiwi Islands as it tracked westward into the Timor Sea, causing considerable tree damage—particularly along the exposed north coast—and minor property damage. Major damage was confined to the flora of the region; many trees were uprooted or had their crowns blown off, and there was widespread tree defoliation. Damage to a number of buildings was reported and a woman suffered an electric shock at Nguiu due to a fallen power line. No deaths or injuries were reported (Northern Territory Severe Weather Section, September 1992).
An archetype is something like an old watercourse along which the water of life has flowed for a time, digging a deeper channel for itself. The longer it flowed the deeper the channel, and the more likely it is that sooner or later the water will return.

Carl Jung

Deep Creek, 30 April 1992
Oh, Leonie!
We've had an amazing two weeks of storms and rain, as a result of a cyclone off the coast. For a while it was acting exactly the same as Cyclone Tracy in 1974, but then it dissipated north over the Arafura Sea.

It has given me back my creek.\(^1\)

If the fire has been the process of my transformation, the creek has been the substance of it. Does that make any sense? I have always felt the source of my inspiration, my strength and my healing, reside in this little creek. Daily I experience its rejuvenating qualities.\(^2\)

And so, when it was returned to life—like a gift—last week, I was overjoyed.

I feel blessed, pardoned, forgiven\(^3\) . . .

I am getting a second chance to participate in its life, its transformation.

It's a miracle! One day dry creek, sandy and dead. Then suddenly tiny fish nibble my hip. Laughing, I spill my morning cup of tea. A water goanna lumbers by on the bank, ignoring me. The birds are rapturous.

I can't begin to explain what it means to live on a creek here. It's microcosm of everything, seen and unseen. It's habitat and drinking place. Wallabies drink at sunset: I discover fine filigree of paw prints in the soft morning earth. Frogs launch cadence competitions. Water weeds astonish me with new fluorescence. Wherever did they come from? Wherever do they go in the Dry?
Creek is celebration, joy, exuberance. Up to my neck in clear water, I sit for hours. Canopy of *Carallia, Melaleuca, Lophostemon, Pandanus* just let in light, like diamonds, glancing off sharp fronds. Fire-blackened *Pandanus* spirals from sandy banks. Bending down to creek, bending to look at me, my house. I speechless with delight. Need nothing more. Have water, birdsong, peace.

And all around life bursting out.

Upstream, spring contributes to creek, just above footbridge, meeting muddy water rushing down the firebreak. By the time it’s here, at house, clear again, singing past me.

Took many months to learn what the community means by creek. Creek means to the community. Caught only a whisper. It’s children’s playground. Resting place. Everyone has favourite spot. For most, “Deep Spot” downstream. A hundred metres.

It’s source of life. Our aquifer. We drink it downstream. Measures land health. Fear for its quality from upstream clearing. Women have giardia already. We fear that.

Creek is a landmark. Shared symbol of our common purpose. Runs through common and private land. Boundary between sacred and profane. Creek is sacred, birthing place. Protection. Creek is shelter, food.

It’s life.


Creek is hope.
Deep Creek, 11 May 1992

Dearest Leonie,

I’ve just returned from a fortnight down south. The landscape changed dramatically while I was gone! I could sense it in the dryness of the air to begin with and a sort of sad, limp dryness as I drove into Mica’s driveway to my house. And the leaves cluttering up my shower floor—many of them red and brown. The tall grass has been “knocked down” and is crisp and a rusty, earthy brown. A beautiful colour you could knit a sweater from! And the roads now dusty and road speed determined by the etiquette of dust-creation, rather than puddle-avoidance.

It’s still a wee bit muddy at my place—still very green, though, so I shouldn’t have to worry about fire for a while. I feel there could be a problem with my getting trapped here in a fire. I need to cut a firebreak “escape route,” I guess, along the track to Mica’s.

I feel completely finished with “construction mode” now. I want to read all the books I have collected on environmental ethics... and take notes. So that I can get a new dissertation proposal done by July. I don’t think I want to study ESD and the Melbourne suburban housing sites any longer. All I know is that the key to this thesis has not yet revealed itself.

It’s 11 pm. I’m writing in bed. It was a cloudy day and even looked like rain for a while. Lots of mossies now, too. It gets darker earlier these days. By seven I had to come inside and light the kerosene lamp. The nights are getting colder and I need a quilt and socks in bed. Trips out at night are hilarious: me dancing around in the cold moonlight trying to find a safe place to pee far enough from the house! Even an
occasional small early season fire is now burning outside the Deep Creek property. Tonight I’m tucked up in bed with all my woollies on, reading under my mosquito net by my three watts of 12-volt power from today’s sunlight. I find that an absolute miracle: today’s sunlight! I’m reading Gary Snyder’s new book, The Practice of the Wild. Reading about Alaska, sitting in the tropics! Snyder quotes the Dogen: When you find your place where you are, practice occurs. I have been thinking about what my practice is. I guess my main ‘practice’ is just reflecting. And asking, “What am I doing here?”

The best parts are the mornings, when it’s cool. Sitting in my folding chair on the porch with my cup of tea, my yoghurt and muesli, I listen to Karl Haas on ABC FM radio educating Australian listeners about classical music. (Some mornings I find myself crying for no reason at all.) My days include: a lot of small but important domestic chores; fixing and building; watching for fire; reading, writing, driving to the shop or the post office; cooking; and the morning rituals of meditation, shower, breakfast and greeting the day. It’s very simple, really. At night I stay indoors downstairs when the mossies get hostile (it’s screened). I usually read by kerosene lamp or the tiny light I’ve strung over my desk. When it’s cool like tonight, I read in bed.

I had a strange experience last night. I went to bed early because it was so cool. I was awakened about 3 am by an unfamiliar bush sound—an animal sound. Its strangeness frightened me. (Yes, I do sometimes get scared!) I struggled in my drowsy state to decipher it. The sound swept past my house like a wind, from the southwest to the deeper forest to the north. I wondered if I was dreaming. Then the sound came again, faintly, from the distance. It was familiar but totally out of context. Which is why I didn’t identify it at first, I guess. It was the sound of a horse neighing—a wild horse. Imagine! A horse here in the middle of the Australian bush! It’s the strangest feeling to be deep in a forest and know that there’s this rich community life at night—wallabies, possums, bandicoots, quolls, fruit bats, even horses—dancing below me while I sleep in my upstairs nest. Going about their nocturnal business completely indifferent to me. (Makes me feel small.) And reminds me how illusory ‘safety’ is.
About five minutes ago I found myself staring out into the starlit landscape. I had this amazing revelation: I'm the only being in this forest-landscape who does not know her place? What a revelation to go to sleep on.

With the clearer, brighter days and the crisper nights has come a new season—a season of revelations, of healing. I can't believe what is happening—all of a sudden! I discovered, almost as an aside in a conversation with Laura and Klaus, that I had forgiven my father! Can you believe that? I'm sorry he has been dead for so long because I'd like to tell him. And I am finding myself much more compassionate toward my colleagues in the planning profession. Not that I approve of the way they ignore the environment. I don't. I hate it. But I can sympathise—at least a little. I am even feeling some detached compassion for Mica.

I enclose my conference paper to the Royal Australian Planning Institute National Conference in Canberra last month. I could hardly bear to speak in that airless auditorium full of grey-suited local government planners! The best part was the Council of All Beings which I co-facilitated with Wynd and Maritta, who came down from Melbourne. That was the real work.

I didn't manage so well at the EcoCity2 Conference in Adelaide last week. I had to cancel my presentation because I had nothing to say! Needless to say, this brought a bewildered response, except from my close friends, who rejoiced. "The bush must be healing you," one wag remarked.
"ECOLOGICAL LITERACY AND URBAN PLANNING AND DEVELOPMENT"

Extracts from a Paper
Presented to
Royal Australian Planning Institute National Conference
"Planning for Sustainable Development"
Canberra, 30 April 1992

by

Wendy Sarkissian, MRAPI

Why Are Planners Avoiding a Holistic Approach to Ecologically Sustainable Development?

As my research work is only just beginning, I am in a bewildered state. The only thing I know for certain is what I have experienced: despite a great deal of rhetoric and increasing amounts of information, it appears that our planners and developers working on major residential development projects are avoiding implementing ESD principles.

I have tried to outline some reasons why this might be so and offer them as a means of stimulating debate and seeking direction for my work. I expect you will tell me where you agree or disagree—and why.

1. LACK OF EXPLICIT VALUES: A basic lack of values is operating: developers are pro-development by definition; planners working for them are their paid employees or consultants whose jobs are not to question whether development should take place but to make it happen quickly and efficiently.

2. FEAR AND AVOIDANCE: Planners and other members of teams may be experiencing a core fear of the future, feeling despair and powerlessness and feeling that we need to appear confident despite our inner conflicts about the impact of environmental problems on this and subsequent generations.\(^{102}\)

3. SHORT TIME FRAMES: Planners are used to operating within relatively short time frames; we rarely evaluate our projects after they have been occupied twenty years; post-occupancy evaluation is virtually unheard of among planners; approval comes from peers, not from those using the environment or evaluating it in terms of ESD. This tradition of short-term thinking does not predispose us to inspect the long-term ecological consequences of development choices.

4. NOT ENOUGH TIME TO REFLECT: We lack time to read, evaluate, or reflect before we commit ourselves to a ‘plan’. We think “on the run”. To think through something from first principles takes time which we believe we do not have.
5. **INDIGESTIBLE AND INACCESSIBLE DATA**: Data on ecologically responsible choices are rarely accessible in forms which can be readily translated into guidelines for site development. Often the problems are 'invisible'. We have difficulty finding trustworthy information sources.

6. **NOT UNDERSTANDING THE PROBLEM**: We don't understand the problem, the urgency of the imperatives. We simply do not have adequate access to information to provide us with the capacity to ask the questions. (The recession contributes to this, making it less likely that we will undertake further study, attend conferences, even subscribe to journals and buy books; few planning firms now undertake research, seen as unprofitable.)

7. **NOT KNOWING HOW TO FRAME THE QUESTION**: Planners and developers simply don't know how to formulate questions or address ecological problems. Either we have developed as narrow specialists or as generalists who are incapable of understanding scientific and technical arguments.

8. **SEPARATION FROM THE LAND**: Most site-planning decisions are made some distance from the site. We rarely get close enough to development sites to understand the ecological constraints. It is rare that all members of a development team visit and inspect a site thoroughly and discuss its potential problems (including those problems of such a grave nature that the project could be at risk of not continuing). Development of CAD (computer-aided design) and other systems further separates planners from the land.

9. **DISCREDITING "THE COMMUNITY" AS AN INFORMATION SOURCE**: Concerns about environmental issues often emanate from "the community". Because of their experience with "top-down" planning, most planners have learned to mistrust "the community". They treat them as unreliable sources, discredit the content of their concerns and are at a loss as to how to "handle" them. Further, information from "the community" is frequently communicated to other planning team members by the social planner, who often does not understand technical or scientific data and is unable to do more than communicate it.

10. **PREVIOUS ANTI ENVIRONMENTAL STANDARDS**: Many older planners have taken public positions over the years discrediting 'alternative' approaches, especially with regard to solar power, natural drainage systems, and other low-impact approaches. They have outspokenly advocated efficient 'technical' solutions to development problems. Retreating from these often entrenched positions can be very problematic. Especially in times of economic stringency, credibility depends on maintaining a consistent and confident image.

11. **PLANNING AS A "DISABLING PROFESSION"**: Our professional bodies have failed to provide leadership or guidance to encourage holistic or synergistic thinking, team-work approaches, or to support radical departures from our drab conformity. We are a conservative bunch who suffer difficulty breaking free from traditional ways.
12. AESTHETIC CONCERNS: Some of us seem to be operating on the assumption that implementing ‘ecological’ approaches will result in ‘unsightly’ solutions with negative impacts in urban design terms: banks of solar water heaters, vast wind farms, odd-shaped buildings designed for solar access, intrusive ‘technology’ marring the landscape.

After five months in the bush, I have one solitary insight to offer. As planners, we spend much of our time enabling, trying to “make things happen”, rather than “doing” things. This way of being—enabling, rather than doing—works against integrated thinking. I discovered when I first moved to Deep Creek, that my approach to essential tasks (like digging a toilet, building a shower, putting in a water system, wiring a 12-volt electricity system to a solar panel, building a verandah, concreting the staircase) was one of enabling, trying to make something happen. I treated my generous neighbours like sub-contractors—setting them “tasks” when they offered to help and then retiring to think about something else. Needless to say, they didn’t like it, couldn’t understand it, left me with my shovel and went back to their own tasks.

Their approach was to do it directly, to walk around the site, handling the earth and the vegetation, listening to the wind and the animals, looking for tracks, traces, signs on the land which might indicate the best site for something, a spot to be avoided, an emerging problem. Looking for the downstream impacts of neighbour’s cleared land, a recently constructed drain, the uncharacteristically dry weather, or a recent fire. Touching, reflecting and doing seem to characterise their approach. Then they do the work, with their hands, thoughtfully. My approach would probably have been to make map or plan, draw lines and notes on it and then find someone else to do the work. (Or consult with people and write a report about it!)

There is a world of difference between the two approaches. Too few of us understand, in a holistic way, what really is happening on the land—on the sites we plan and develop. We don’t do the work ourselves on the land. Not being close to the land we’re planning and developing, we can’t understand it in its entirety, including that complex web of interconnections which may not be anyone’s professional specialty. We miss the relationships among elements that “fall between the cracks” of professional responsibilities.

This illusion—that we can treat a complex living being such as this earth in separate, specialised and compartmentalised ways—leads us to suggest individual “ecologically sustainable” features. I know now that the ‘solution’ will have to be more than the sum of a number of good ideas. If we could be doing more of it—the work on the land, touching the earth—rather than enabling it to be done, we would do it better. This will also require a radical reconceptualising of our professional education and our relationships with communities. We will have to teach students how to touch the earth, to participate directly in natural processes, to experience nature. And we will have to practice “getting our hands dirty” in our professional lives.
Deep Creek, 18 June, 1992
Dear Leonie,

It's really the Dry Season now. The days are clear and dry; everything feels thirsty. There's a lot of smoke around now. When I drive into town or to Kakadu, small fires are burning by the roadside for miles and miles. The clouds have totally disappeared. A huge dome of blue covers me, shimmering through the dusty gums and paperbarks. I can't walk anywhere now without a hat and dark glasses.

This seems to be the season for the night skies. I live for the cool night sky. I have never seen skies like this! They are almost more than I can handle! After the long months of cloud and rain which obliterated the stars, the dry, clear nights are a release. I can walk safely alone at night throughout the community. I walk barefoot at all times and take only a torch but try not to use it, try to teach my eyes to become accustomed to the starlight.  

I have been reading this beautiful, poetic book by Erazim Kohak, *The Embers and the Stars*. It's about what he calls "the moral sense of Nature". He lived in the bush, too, and grieved over the impact of clearing a site for his house. He writes a lot about forgiveness and reconciliation. And how we, as humans, can come to experience those benign, loving qualities in the natural world. He also writes about trust, which I feel is key to a right relationship with Nature. Mostly he writes about "coming to terms with night". Listen to this:

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*You do not have to be good. You do not have to walk on your knees for a hundred miles through the desert, repenting. You only have to let the soft animal of your body love what it loves.*

Mary Oliver, "Wild Geese," 1986.
. . . coming to terms with the night is an act of trust: the
decision to accept the night, not floodlit but in its own soft
darkness, to be still within it and let it present itself, not
peopling it with the shadows of our fears but accepting it as it
comes to us . . . . Only where humans dare douse their lights and
be still with the night can it happen.

In the tropical north of Australia stars shine with great brilliance and luminosity in a
vast sky, unimpeded by the landscape. The pristine night skies here at Deep Creek
astonish me. Each star has a different colour, a different intensity. Red stars! This
cannot be my imagination! I am not surprised that the sky is often believed to be the
home of the spirits. All over Australia, Aboriginal people believe that in the Creation
what are now stars and planets were once men, women and other animals. Following
some mishap on Earth, they flew up to the sky. A shooting star is a spirit canoe
carrying a dead person’s soul to the new land. Some Aboriginal people see in the
Southern Cross and the Pointer’s a white gum tree with two sulphur-crested cockatoos
approaching. One writer even argues that Australian Aboriginals never saw the stars
when they looked up at the night sky. They saw only their ancestors by campfires on
their journey. And their eyes met.

Do you remember when you wrote to me—must have been in the late seventies before
Ian died, that “love is always astonished”? I feel I have found a great love here, a great
astonishment. I’ve been reading a book of poems Clare sent me from Berkeley: Mary
Oliver’s House of Light. In a poem about ponds she says,

Still, what I want in my life
is to be willing
to be dazzled --
to cast aside the weight of facts

and maybe even
to float a little
above this difficult world.
I want to believe I am looking
into the white fire of a great mystery.

Oh, Leonie, the bush is lovely at night! Mysterious and lovely! I love the starlight. The
trees in silhouette with just a sliver of moon reflected in my creek’s tiny green pond.
It’s so peaceful, so beautiful. Although there’s still lots of scurrying and rustling all
night and the crisp leaves underfoot betray any movement, the dry weather seems to
quiet things down. Bush sounds are peaceful now—compared to the singing, screeching, splashing and pounding of the wet weather—the boggy, soggy madness of the rainy time.  

And those stars! Laura has woven a tiny tapestry the size of my hand, showing a glimpse of swirling stars on a black background framed by her window. (Laura is educating me about weaving; she is weaving an 80th birthday tapestry for my mother from a drawing I made of my homesick mountains in Vancouver.) She says the stars often spin for her on moonless nights. And Klaus told me about when he was prospecting for gold in the Pilbara, in the desert country near Leonora. One Dry Season night when he was lying on his groundsheet looking up at the stars, he was ‘enraptured’ and drawn up into what he called “the dome of the sky”.

Everyone around here has a great respect for stars.

I’ve been living at Deep Creek now for six months and last week was the first time I saw the stars whirling. It happened during my ten-day retreat, a period of total isolation. I had gone into retreat to centre myself, to try to be more “at home” here and to cleanse away the distractions of what remains of my professional life. Coming downstairs in the middle of a black moon night, I wandered across my creek and looked up at the sky. I stood there in the clearing and just stared at the stars, marvelling at the clearing transformed, the intensity of the stars when the moon was hidden. The trees seemed to be standing in a starlit circle, witnessing me. And then (I promise this is true!)—all of it—clearing, trees, stars, the black sky, the whole forest—began to spin. As though the heavens had shifted a notch and engaged another force, enlisting a superior energy.

I began to whirl. No! Not me! I screamed. The swirling sky terrified me. I struggled to keep the whirling, whorling vastness at bay. I ran upstairs and tucked myself tightly inside my mosquito net, burying my face. I felt as though some power of the sky, not of the Earth, was trying to draw me up, to enlist me. For what I do not know! But I know I am not ready to be enlisted. I wonder if I ever will be.
Deep Creek, 19 July 1992

Dear Leonie,

Oh dear! I made the mistake of going into town yesterday to the Solar Energy Conference at the University. Dr. David Miles of Sydney University gave a paper on Ecologically Sustainable Development. He said it was "of immense importance to Australia" because it involves "the biggest piles of money in the country": jobs and "billions of dollars." I contrasted that conversation with a gentle one I had with Nugget Coombs at the Research Unit the previous day about his book, *The Return of Scarcity*. Miles, the opportunistic, entrepreneurial scientist and Nugget, the passionate, wise octogenarian economist/statesman, still lobbying for social and ecological reform! What a contrast! And me here in the bush, hearing about the "ESD industry" flourishing down south. I do not want to be part of it. It terrifies me. I feel that they're leaving ethics out. (I felt Nugget agreed with me on that.) I know that I cannot write a thesis about ESD. But what will it be about?
It is important to note that burning country is not just fire, smoke, and blackened vegetation. Firing country involves people who have ways of interpreting their place within the environment where they live, on the country they call home. Their relationship with fire at its most basic is a tool, but fire is also related to events associated with the past and future, events which . . . to the indigenous community are very important. Fire, then, can be seen to be a part of an ecology of internal relationships; no event occurs which stands alone. An event such as the lighting of country is a synthesis of relationships to other events. Fire is but one event which is related to many others.


Deep Creek, 17 August 1992

Dearest Leonie,

I have found a lovely Aboriginal painting in the Injalak Seasonal Calendar. It shows a kangaroo licking its tail after it was singed by burning grass. I can’t look at it without feeling compassion. Here’s a copy for you. On the back of the calendar is a lovely story about a kangaroo for this season. I’ll copy it out for you too.

A Kangaroo was resting while a bushfire burnt. As it was burning, a mimi [a spirit person who lives in the stone country] got his axe, jumped up and ran away. They ran together as the fire was chasing them. The mimi with his axe climbed up on the kangaroo’s back and the kangaroo carried him as they fled from the fire. He ran towards the rocky country. They climbed up away from the fire. The mimi climbed down. They separated with the mimi going one way and the kangaroo another way.
A kangaroo licking its tail after a fire.
Fire is constantly on my mind now. It’s exactly a year to the day since the Big Fire.\textsuperscript{118} This afternoon is my rostered firewatch. The country feels as though it is baking. It smells parched; dust is everywhere. On the other side of the creek the earth is like metal: shimmering, hard. The scraggly trees can barely stand in the sharpness of the heat. Their leaves have either fallen or are limp and pale from the heat. I have to wear my shoes in the daytime now. The only real shadows are here by the creek. I am in a cool haven—but it’s still very hot!

During the past few months I have developed a very sensitive nose for smoke.\textsuperscript{119} Smoke and dust. It’s so bright these days that the water in my black kettle suspended over my foil-lined inverted umbrella (I learned this from a Boy Scout handbook!) is nearly boiling by noon. Hot enough for washing dishes, at least!

Occasionally I drive around the perimeter of the Deep Creek community’s land, scanning the horizon for smoke. Yesterday I spotted some on the Valley Road, but it was too far away to worry, I was told. So today I am sitting here on my porch, listening to jazz on the ABC and sniffing for smoke. It’s an understandable response, I suppose, given that everything I can see from my porch was burned during that devastating fire a year ago. There is one _Pandanus_, about thirty metres up the hill, which survived unburnt. I can’t understand how. All around saplings were killed, the larger trees scorched to their top leaves.

I have been thinking about what fire means to me. It embodies terror—a fear I cannot understand.\textsuperscript{120} And yet living with it—and dealing with that core terror—have been very empowering. It’s a paradox, like many aspects of my life here at Deep Creek.\textsuperscript{121} At night one neighbour has been falling asleep (or passing out), leaving his campfire burning. I creep over and put it out with a bucket. Sometimes logs are still smouldering the next afternoon. The other neighbours deny that this is happening.

This year at Deep Creek is my “trial by fire”. I feel as though I am in a crucible. Like a seed that needs fire to germinate. The germ of myself is vulnerable. Apparently, I cannot grow without fire. This must be the fire of transformation archetypal
psychologists speak of. I would never have believed that something as destructive as fire could contain within it the seeds of new life. But I have seen it in this bush. And so it is with me. \footnote{122}

As I live here alone, confronting daily the threat of fire, I enter the shadow realm. I encounter it in interchanges (mostly acrimonious these days) with Mica, who knows a lot about fire and even more about darkness.\footnote{123} And yet in the darkness, there is also light from fire.\footnote{124} Dealing with my painful issues about my father’s alcoholism and confronting difficult issues in the here-and-now with Mica, shed light on my past, my unhealed parts. From where I often stand at night in the clearing on the other side of the creek, I can just see his candle flickering in the darkness.\footnote{125} That light, our estrangement, my disappointment—all have transformative potential. For I am really doing this on my own. Alone! I am being burst open by the heat of this wilderness experience. My knowledge of myself and of the local ecology flourishes with the bush.

But there is a dark side.\footnote{126} I would like to explain the shadow, but I have difficulty. It is more elusive. The dark side of my life, and especially my lack of mindfulness of Nature. It is very present during these hot, bright and glaring days. Parts of my life are in shadow, despite the Dry Season sun. I try to understand what the shadow really is and how I might be healed so that I may have a greater capacity for service to Nature. It’s not an easy thing to contemplate alone, so far from friends.\footnote{127} It’s all very well to have an alter ego across the creek. But what about the shadow within?

I have been reading about the shadow, mostly in works by Halifax, Hillman, Bly and Johnson. Bly recommends consciously “eating the shadow” to retrieve our projections.\footnote{128} Writing seems to be one way, so I am writing as much as I can, between bouts of terror and paralysis. I will send you some of the ‘Lucy’ stories I have been writing. Johnson encourages me that this struggle, this suffering, is part of a mid-life passage, and is to be sought after, cherished! He says, “To honor and accept one’s own shadow is a profound spiritual discipline. It is whole-making and thus holy and the most important experience of a lifetime.”\footnote{129} I do not know what to make of
this, or how it will serve my proposed thesis. But I know that I cannot serve Nature when I am not healed. I suppose I must proceed along this lonely road of self-healing, no matter what.

The ever present fire. My shadow-lessons, my “shadow-boxing” now seem to be forged by fire. It’s partly because of the way my neighbours define themselves: as people who keep out fire. Other cultures perhaps had those who defined themselves by making fire, protecting fire, harbouring fire? One thing I know. This element I must negotiate with, learn from. As Joan Halifax says, “The forces of the elements, as well as the presence of creatures, plants, and water forms, the sky, and spirits conspire to break open the husk that has protected us from a deeper truth.” What that truth is I do not know. But that “breaking-open” has certainly been my experience in the past year!

I remember reading one of Homer’s Hymns when I was a literature student nearly thirty years ago. Zeus was angry; the Titans had killed, cooked and eaten his son, Dionysus, hoping to share in the child’s essential immortality. Zeus’s heart was alight with fury. Do you remember reading that? When I read it now, it reminds me of that dreadful day of the fire at Deep Creek twelve months ago:

> Then Zeus no longer held back his power, and with all his might he uttered forth. From Heaven and Olympus he swung, tossing his lightning darts. The bolts he flung were fierce with thunder and lightning, and thickly they came out of his strong right hand with a sacred flame rolling: the life-giving earth with a shudder of sound took fire, and measureless forest cracked around. All land was seething and heaving. . . . Numberless flames were blown to the brightening aether. Glare of the thunder-stone and lightning blinded the eyes of the strongest there.

What captures me about this story is the chaos of fire, the fierceness and unrelenting quality of it: burning away until nothing remains. I remember how my eyes were stinging for days after the Big Fire. Yes—it felt like some angry power was throwing lightning darts at Deep Creek and at me in particular.

Fire is so elemental. It features in the stories of all cultures. Aboriginal people in the Top End recount many stories in which the original owner lit a fire which spread uncontrollably, causing a huge bushfire. From that time knowledge of fire became
universal. I sense that same feeling in my neighbours. A bushfire is the ultimate
darkness, the ultimate evil—the means by which their dream could be destroyed. They
always refer to it as “the fire”. And call it evil, though they know that fire has always
been part of the life of this land.

The weather changed dramatically during the two weeks I was in Bali. It has become
hotter (35 degrees) during the day; it’s stickier, it’s warmer longer and much warmer
at night. It was only 23 or so last night. I have put away the quilt and my warm socks—
—for good. Under the net at night it’s sometimes really stifling. I can no longer take a
nap in the afternoon. I find it hard to understand why some of the trees are losing
their leaves and yet there has been no rain for months! You’d think trees would lose
their leaves in Autumn, wouldn’t you? But it’s spring and yet it’s so dry! (This is all
news to me!) I am reading Gretel Ehrlich’s book about Wyoming, which I highly
recommend to you. She understands about leaves: “Leaves are verbs that conjugate
the seasons.”

We are now into the “Build-up” season. I dread it on one level because I know that it
brings more heat and humidity and rain—to test my little house. On another level, I’m
really ready for the elements this time: I have all my systems working.

My recent trip to Bali was a good experience in acknowledging “ecological
awareness” or “the burden of awareness”. I saw/sensed pollution everywhere—both
cultural and natural. It was hard to engage in denial or to collude . . . as a tourist.
These seem to be the two main risks in all human endeavour: collusion and denial.
Bali has massive ecological (sanitation and transport) problems which threaten the
integrity of its whole system: both culturally and economically. Wandering through the
rice paddies with foul water running in the channels was not an enriching experience.
And the choking fumes on the road from Kuta to Ubud made me very aware of the
serious problems unrestricted tourism brings. The only consolation I can find is that,
in my small way, I am trying to make a difference. I am really trying to do something
about it.
When Clare and I went to Bali on July 31 there was still a little water in my creek. Now it’s totally dried up. When the creek stopped running on July 14, all its water vegetation just ‘disappeared’. Its whole life—the fish, frogs, waterweeds, goannas, tiny creatures—all gone! And yet, I found a small frog at my shower just two days ago. Because the leaves have fallen, it’s very bare up the hill at the shower. Only my creek with its Pandanus palms is still a shaded spot.

As I clear the leaves from around my house and keep an eye out for smoke, I think of how it was a year ago—that terrible empty feeling (shock? compassion?) I felt after the fire. And what a challenging year it’s been for me. I wouldn’t say that my “ecological eyes” are exactly ‘open’—but at least I know I have eyes. You know, I haven’t learned much ‘ecological’ from living in the bush. But it has allowed me to settle. I think I’m more ‘present’ now than I’ve ever been. The earth feels soft and dusty under my feet—feels responsive and comfortable, not harsh. I’ve spent many hours walking barefoot in the darkness—trying to communicate to the snakes my positive (non-malevolent) intent. It’s really hard to imagine that in a couple of months, if the rains come, the creek, now so dry underfoot, will be flooding, that there will be springs and mud everywhere . . . almost impossible!134

So many changes have happened in the ten months since I came here. I don’t feel very separate any longer. I sense a permeable membrane between me and the bush. Sometimes, particularly at night, the fragility of that boundary frightens me. I leak out.135 I have been reading Ken Wilber again, this time No Boundary.136 That book is about how our sense of identity can expand beyond the narrow confines of mind and body to embrace the entire cosmos.137 How that feels I do not know, but the prospect terrifies me.138 I seem to be more interested in embodiment than in transcendence these days.139 At night I find myself walking in the starlight, open-palmed, feeling light on the Earth. I feel more peaceful than I can ever remember. And, for the first time since I arrived, I am feeling powerful, competent. It’s as though the bush is more than benign—it’s protecting and teaching me.

My mind is wandering in this heat. So I’ll attach some of my random thoughts at the end of this letter. You’ll see how living in the bush affects a person’s mind!

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Random Thoughts

How does this leaf litter decay? How quickly? What's the rate of termite chewing?

Is my firebreak adequate? With a real fire, real wind, no water pressure . . . would I have a chance to save my house?

Because it's been such a dry year, where are the larger animals going for drinking water now? Shouldn't the lack of water here mean that I don't see/hear as many wallabies as I usually see/hear?

Where can I go next? Clearly I can't live in the city comfortably, or at least not all of the time. I will be in a state of shock.

How can I continue to be "compassionate" towards my planning colleagues, when I have such a sense of desperation and urgency? This is a very hard one!
I feel as though my life is about to be burned down. With me inside. Today a hundred acres of neighbours' bush burn a quarter-mile from my house. Cause unknown. The fire service manages to save their houses. At the margins the large birds soar and wheel on the updraughts, circling above the smoking stumps, queuing to dive on the survivors, who are struggling with scorched fur and feathers to flee what used to be their home. The dry afternoon breeze delivers an acrid stench across my porch. I breathe my fear. \(^{140}\)

Deep Creek, 17 August 1992

Dear Dr. Turner:

I am preparing to write a piece on fire ecology and enclose my notes for your comments. I have also summarised the Deep Creek community's fire policy for your information. Could you please refer me to any other current materials? I have almost exhausted the resources of the Research Unit.

Research notes on fire ecology, 17 August 1992\(^{146}\)

- Fire is a major factor in the life of the land—a very controversial issue.
- Calculated use of fire over many millennia altered the whole ecology of Australia: low forests became grasslands.
- Aboriginal people used fire to drive animals from the long grass when hunting. They called their fire regime "cleaning up country".
- They also lit fires to encourage growth of new shoots to feed kangaroos and other herbivorous animals.
- Most fires are set by humans (not started by lightning). In the North fires may burn for several weeks on fronts of 20 kilometres or more.
- Tropical eucalypts are not highly flammable: they have a lower and less volatile oil content than their southern counterparts.
- Trees are able to recover from dormant buds.
- There is a great difference between early and late season fires. The destructiveness of fire increases as the season progresses.\(^{147}\)

Early fires are less destructive than later ones. Islands of green are still left in a sea of ash. Only the smallest seedlings and shrubs are killed. Young trees over 2.5 metres are spared. Some bird nests are destroyed but few vertebrate animals are killed. Because there is still some soil moisture, perennial grasses send out new shoots.
Later fires (September to October) can be explosive holocausts—roaring and crackling with awesome volume of noise, fanned by strong winds. All is consumed. Flames reach to six metres. Shrubs and seedlings are reduced to ashes. Many animals are killed. All the grasses and litter are burnt. There is no food for animals as a result. After a late fire, the homes of birds and animals are destroyed. The forest will remain apparently lifeless until the first rains. Then new grass will shoot and trees will put out new leaves. But all species (except some herbs) will be diminished either in numbers or in vigour.

Ecological impacts of fire:

- Removes forest litter, which provides shelter and food for small animals.
- Removes logs, nesting materials and sites.
- Directly or indirectly removes a lot of life and food from the understorey.
- Fire-damaged trees do not produce as much nectar or fruit and therefore cannot support as much birdlife.
- There is a significant loss of soil nutrients.
- The carbon dioxide load on the atmosphere is increased.
- More rainfall can run off burnt country, causing loss of water and soil; soil erosion silts up creeks.

Notes on the Deep Creek Community's Fire Policy and Rationale, June 1992

Deep Creek residents strongly disagree with their neighbours, the National Parks and Wildlife Service, the management of Kakadu National Park, local authorities and most fire ecology experts when it comes to fire. They hold to a strong view. They have been keeping fire out of their land for about thirteen years. Refusing to accept what they call "the local theology" that annual burning is healthy for the bush, they commit themselves to a rigorous process of cutting and maintaining fire breaks, rostered daily fire watches and careful monitoring of the local ecology.

They don't believe that the country recovers after a fire and passes through a series of phases of recovery. That is not their experience. They believe that biodiversity suffers where fires are regularly lit. At Deep Creek, fire is the burning issue. In the community's view, frequent burning (say every year or every other year) rapidly turns the land to desert: an eco-catastrophe. Walking through the shorn grass in the firebreaks, I can see it for myself. From the boundary I survey the neighbouring land which is burned annually. There is none of the vigorous understorey clearly evident behind us in the unburnt community land. The difference is as clear as day. Even with my urban eyes I can see it.
Fire exclusion is heresy in the Top End. The Deep Creek residents have found that excluding fire does not increase litter fuel after about the third year. The white ants eat it, it decays. After a few years the highly flammable spear grass dramatically declines in dominance. New species of grasses and other small grass-like plants appear. A process of infilling. New tree seedlings begin to become established. After about eight years little thickets start to form in all the really shady places. Litter on the forest floor is food for the whole ecosystem. Fires literally burn it away, blowing away precious nutrients from nutrient-poor soils and contributing to air pollution over wide areas.

Deep Creek, 25 August 1992

Dear Dr. Turner:

I have just reviewed the Draft *National Ecologically Sustainable Development Strategy*. It has moved me to tears and convinced me that I must refocus this research—on education rather than planning practice. We will not heal the Earth with such a strategy. I enclose my letter to the Australian ESD National Secretariat. I don’t imagine it will do any good. There is no heart in their work.
Gentlefolk:

Re: Draft National Strategy for Ecologically Sustainable Development:
Discussion Paper, June 1992

I participated, with 22 others, in the Darwin ESD meeting last year, as part of the community consultation process. As you can imagine, I combed the Draft Strategy for valuable information for my thesis and to gather an understanding of your approach (or rather "our" approach), reported through the filter of the ESD process. I cannot tell you how disappointed I am with the result. I desperately hope that you will consider my comments and those of the other people who have been able to comment on the Draft Strategy. I am certainly eager to enter into a discussion about my concerns. I do hope that you will take them seriously.

1. Little Sense of Urgency

Reading your report, I feel as though I am in a time warp. Although the first few pages tell me that the matter is urgent, the "no hum" nature of the discussion and recommendations convinces me that the authors have not yet "got it"... Do you believe that we are really "out of time"? I do. And I find it hard to believe that the primary focus of your report can be other than to communicate that urgency—and ways of dealing with the urgent problems which make up the ESD challenge:...

2. A Lack of Vision

Nowhere in your report can I find any alternative futures described. I would like to encourage you to describe an "ESD Future" or futures or at least some "representative scenarios" from the results of your consultations. And, if you do not have that information, to seek it as a matter of urgency. I'd be willing to help "flesh out the vision" if you wish. We need to be able to "get it"—taste the differences, imagine the possibilities. The grey prospect of being "regulated" into a range of increasingly less and less attractive ESD-responsible changes feels deadening to me. I would prefer to be drawn towards an enticing vision of the possible. And told what I need to do to make my small contribution to facilitating the new order.

3. Meeting the Challenge of Working from the Heart

It feels as though there is no "heart" in your report. And yet if we love this planet and work to save it, we will have to do it with our hearts, won't we? You know that your report lacks heart. It glimmers solely in the "gender" section. As I yawned my way through your report, I struggled to find the passion and commitment which could lead us to save our dying planet. If you have it, why not let it show? If not you, who? If not now, when?

8. Concerns About Specific Issues in Your Report

8.7 Education for ESD

I believe that professional and continuing education need further emphasis here (p. 14) and in Section 3.7 at page 65. What about the importance of educating builders, planners, landscape architects and architects and development professionals generally, both in professional education programmes leading to professional certification/qualification and in in-service and other continuing and professional education programmes?
... It sounds like you believe we're dealing with a technical problem. I don't want to see all the ESD research and development money spent on scientific studies. I believe that "listening to communities" will help you chart a course for us out of the current problem. There is great wisdom in the Australian community. We are ready to lead the leaders....

As you can see, I feel that your report needs a great deal of work. It's a brave start which needs refining. Effective and accountable reports, in my experience, generally need more work than it appears you've been able to put into this one. Nevertheless, it was very good of you to provide time for comment. I wish you good luck with the next draft and await it with interest and concern.

Yours faithfully,

Wendy Sarkissian

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LATE KURRUNG SEASON 2

Deep Creek, 19 September 1992 9 am
Dearest Leonie,

Hello from the steamer! It's getting pretty hot here again. Lots of cloud and even an occasional storm at night. Some days it's like sitting in one of those bamboo steamers-cooking. No more lazy mornings in bed for me!

I have now been here for ten months. Seeking compassion. Sitting on the porch, sipping my morning cup of tea, I consult the Nordic Runes. My question: How to find compassion in my heart for all beings?

The message of the Runes: Berkana: Growth, Rebirth, A Birch Tree

fertility which promotes growth
leads to blossoming and ripening
go into things with care and awareness
gentle, penetrating and persuasive
disperse resistance; then accomplish the work
motives must be clear and correct
may need to find expert help.
hold firm... right attitude leads to the blossoming
 cleanse the dark corners!

The trees have buds and flowers now and some are beginning to releaf just as I feel I am about to drown in fallen leaves! In the morning a Pandanus releases its catch of a bucket of evening rain. An unexpected splash! Then sharp fronds sparkle in sunlight. The cycads' soft, pale green shoots resemble the fern shoots we used to eat steamed (accompanied by a remarkable concoction called raspberry soup) at the Muckamuck Restaurant in Vancouver. It's hard for me to imagine, as I inspect them near my shower, that they grow into such dark, hard, spiky and treacherous plants, causing me little injuries if I rush past them.
The white ants are into the recycled wood in the doorframe again. I have to keep an eye on them; that wood is not termite-resistant. They move around, nibbling at the Callitris intratropica (cypress pine) but don’t actually eat it.\textsuperscript{151} I am battling them with infusions of tobacco and tea tree oil, as pesticides are prohibited at Deep Creek.

The “cycad path”, my route to my car, shows so many stages of cycad growth—from infant to adult. Some are pale and soft; others sharp and dark. And yet all are cycads, all have been cycads. Only cycad essence is expressed through them. The cycad path reminds me that most of us do survive and transform. They do not die but are reborn: soft, flexible, pale green. They grow to be prickly, sharp, dark green. Fire and white ants didn’t destroy many cycads. And even after a fire their appearance is maintained—at least the stem. I wonder how new cycads are created.\textsuperscript{152}

\[ \text{\textasciitilde} \]

At sunset on my porch Carrie (my closest neighbour) and I talk about ecstasy. With this small part of the bush I have peace, healing, awe, wonderment, delight, contentment . . . but not ecstasy. Will I ever know that here?

I spend a lot of time looking at the stars. Stars aren’t good in strong moonlight. The black moon nights are best. I stand in the clearing on the other side of the creek and marvel at the stars. Because it’s a circular space, the whole place has a fish-eye quality in the moonlight. The trees seem to be standing in a circle and the moonlight casts dramatic shadows off the Pandanus. It looks almost too dramatic—like a stage set. But, although it’s captivating, I have learned to brace myself before I look at the stars. And I’m always prepared to run and hide.
Deep Creek, 1 September 1992

Dear Dr. Turner:

This weekend I prepared my house for the Wet Season, wiring in three more small 12-volt lights for reading and cooking and another fan, as well as repairing the porch roof. In another ten days, with the help of a friend, I will begin the work on my porch floor and paths—adding some cement and lime, making them more navigable in the rain. And I will “tie down” the porch to keep it from blowing away. An architect neighbour is helping me install a gutter on the west side of the house to keep rain from splashing onto my bed! (I already have one on the eastern side for rainwater.)

The weather is now very hot again. After nights of down to 8 degrees (brrrr!) about eight weeks ago, it is now 20 at night and up to 36 during the day. It’ll be getting humid soon but the air is still very dry and it’s dangerous with so much leaf litter around. We’ve just (two weeks ago) passed the anniversary of the fire last year. It was a very tense time. (The “anniversary effect” is always hard on survivors of trauma experience.) We’ve had a few close fires but nothing that has threatened the Deep Creek property. I have cleared the statutory four metres around my house of almost all vegetation except for trees and pray the Pandanus palms close to the house will not catch fire. I enclose my latest dissertation proposal, as requested.
PLANNING FOR ECOLOGICALLY SUSTAINABLE DEVELOPMENT IN HOUSING ESTATES IN AUSTRALIAN CAPITAL CITIES: IMPLICATIONS FOR PROFESSIONAL EDUCATION AND PRACTICE

OUTLINE OF PROPOSED PH.D. RESEARCH

by

Wendy Sarkissian
September 1992

This research project explores the ecological factors which should be considered in the planning of large residential developments in Australian capital cities. It proposes to provide recommendations for planning education and practice. It will explore ways in which members of the planning professions (including planning educators, and practising planners, engineers and surveyors) can foster their own ecological literacy and that of their colleagues. It will also address specific ways in which planning professionals could be assisted in implementing principles of ecologically sustainable development (ESD) in their professional work in planning new housing developments.

The research method will involve a multi-faceted approach to understanding the practical implications of ESD principles for residential planning and the learning needs of planning practitioners. A review of the relevant literature in environmental ethics, environmental philosophy and ESD provides the theoretical and philosophical foundations. An assessment of the implications of the global ecological situation for residential planning in Australia and the strengths and weaknesses of current approaches to residential planning, as well as an assessment by means of survey and qualitative research with practitioners, will lead to identification of their learning needs. Drawing on the researcher’s 23 years of planning practice in Australia, the research aims to “study success” in the mode of a “reflective practitioner” by identifying ways in which Australian planning practitioners have embraced previously ‘unacceptable’ concepts (often “social planning” concepts such as: goals clarification, community services planning, community development, community participation, evaluation, acknowledgment of age and gender issues) for guidance on how practitioners might now embrace and implement ESD principles. These findings will lead to the development of a set of conceptual and practical ‘tools’ for practitioners, as well as an “ESD curriculum” for planning education.

The researcher, a qualified planner, is attending to her own ecological literacy in the research’s early stages by employing an ethnographic approach to learning about ecological issues, living for twelve months as a participant observer in a self-built house in very basic conditions in an established community which relies on appropriate technology to provide basic services.
KURNUMELENG SEASON 2

Deep Creek, 22 October 1992

Dearest Leonie,

Still hot and steamy. The notorious Build-Up season. Hot nights, too. Hard to breathe under the net.

I have forest fever today. Did I tell you that when I first came up to Deep Creek to visit Mica, eighteen months back, he used to vanish into the forest? As if he were transparent. We would be walking single file in the bush in the Dry Season before the Fire and then he'd just disappear. I'm not kidding. He'd just melt into the bush and reappear further down the track. He didn't do it intentionally and he certainly didn't do it to impress me or as a game. He just became transparent. When I asked him about it he just stared at me.

Now I am beginning to understand how that could happen in a forest. After a while, and especially at night, the power of the forest begins to claim me. Please understand that this is not a dramatic forest. Nothing like the giant sequoias you and John visit in northern California or the Douglas firs I grew up with. This is a hot, dry, scrappy, barren, burnt-over, patchy, dismal, unlovable place, with precious little shade in the Dry and only a couple of patches that you could dignify with the name "remnant rain forest". And yet it is a forest and I am becoming part of it.

I now notice everything, want to notice everything, to discover the differences. It's as though I have been visited with powers of discernment, of differentiation. I have stopped feeling guilty about not walking far from my house (as Thoreau did every day). I just sit here and watch. I feel settled at last, and filled with great gratitude for all this learning and the compassion that's accompanying it. The part you'd never believe is that I've undertaken huge amounts of physical work with gusto, with great joy. I have finished concreting the porch floor and have built a low stone wall along the south side to keep the creek from washing away the earth floor. I pushed probably
forty wheelbarrow loads of road gravel two hundred metres through the bush from Roger's silted-up drain. And every stone for the wall was carted in the boot of the car from the rocky ridge above Gordon's house and then shifted across the creek by wheelbarrow. Whew! You wouldn't recognise me in my ragged shorts and stained singlet—sweaty, exhausted, proud of myself, grinning, singing, laughing! (Not your average urban couch potato!) Here's a photo of the "Dry Season" house. You can see the tarp tied to a tree and my glorious new stone wall. I even built in a space for candles and the solar-power light.

*My new stone wall and the finished porch floor, October 1992.*

And I've come out of my house at last! I no longer want to hide from the weather. I want to be close to nature. Particularly the trees. I sense tree essence everywhere, engage in philosophical discussions about "cycad essence" in my journal. Find myself staring at the spiral pattern on a palm for hours. Is this hypnosis? Everything I pick up these days is about trees. Books fall into my hands—books about trees. You know I am no Jungian, but I begin to sense that trees hold a special place in our collective
unconscious. The forest does provide instruction and wisdom. My first research proposal in 1991 was entitled, “Learning From the Forest”. I must have known. How could I?

I have been reading the work of Sulak Sivaraksa, the Thai monk, who works to encourage “engaged” Buddhism. He argues that if trees cannot survive, humankind cannot survive. Once we respect trees—the tree as a living being—we make a step toward mindfulness. I am trying to be mindful. Psychologist Ralph Metzner agrees, saying that “We are like individual leaves on a vast, complex World Tree.” He encourages us to “explore the inner tree.”

Did you know that trees have figured in the myths of all peoples and are key symbols in dreams. Their meanings range from evolution and psychic growth to psychological maturation, sacrifice and death. The Old English root word for tree and truth is the same: treow. Trees are symbols of transcendence: they have roots in the Earth and yet they reach to the sky. They connect heaven and Earth, body and spirit, emotion and reason, matter and mind, immanence and transcendence. They form the bridge, channelling Earth wisdom and heavenly wisdom. They make the invisible visible. They embody sacred qualities and are themselves sacred. A tree becomes sacred through recognition of its power as food, shelter, fuel, materials used to build boats, or medicine. The Buddha found enlightenment under the Bodhi tree.

Why shouldn’t trees be claiming me, I ask you? After all, I’m living in a tiny clearing in a forest in a house that only eleven months ago was seventy living trees. At night, now that the trees have resealed, I can’t even see Mica’s light a hundred metres away. I can’t see a single light, in fact. I sit here, listening to the breeze in the treestops, the flying foxes and possums rustling through the leaves, and dream of Sacred Trees, the Tree of Life, the Cosmic Tree, the World Tree, the Tree of Knowledge, the Tree of Wisdom, trees in the Capilano Indian Reservation where I sought refuge from my painful childhood, trees having souls or spirits. Many primal people consider them to be gods and goddesses. In quite respectable books at the Research Unit, I read of trees as channels of divine healing. Many cultures believe that the souls or spirits that inhabit certain species of trees are able to protect individuals from evil
influences and entities that cause disease, accidents and death. (Clare tells me the Findhorn people call the plant spirits devas.) They are good friends to have! Anthropologist Deborah Bird Rose, writing about Dreaming Trees, says that in her studies of the Yarralun people, all the Dreaming plants she was shown were trees. Some apparently acquire their Dreaming status by growing in a place where a Dreaming was active in the past. Others could be identified because they were living outside their proper habitat. Not understanding who belongs where—at least not yet—I can’t determine who is who here. Will I ever understand?

I am working on an idea about “tree communion”—a way to foster physical and spiritual grounding. The tree I feel closest to is a Tristania tree (Lophostemon lactiflora, formerly known as Tristania lactiflua). I like it because it’s sort of unruly, a bit shaggy and not too controlled. There is one, with a sorrowful feeling about it, like an old dog, right to the east of my porch. It’s a medium-sized spreading tree with three trunks, flaky bark and large oval shaped leaves. The books say it’s of “poor form”. It has small, tight cream flowers now and will fruit from November to January. It seems to be able to communicate with me. Perhaps I am imagining this. I even imagine that it has a name—Tristia. She reminds me of the really old trees Gary Snyder talks about in his new book, The Practice of the Wild, who “can give up all sense of propriety and begin throwing their limbs out in extravagant gestures, dancelike poses, displaying their insouciance in the face of mortality, holding themselves available to whatever the world and the weather might propose.” What a poet he is! I’ll let you know how my tree communication works out some day!

I often think about our felling the great White Gum. I have tried to be ‘practical’ about it. It had to go; there was no other place to site the house and I couldn’t have branches falling on my head, could I? But the other night I was sitting here alone reading about archetypal psychology. “The White Tree is an important symbol of growth and transcendence,” I read. “It has its roots in the ground and its branches spread towards the heavens.” As long as the White Tree lives, our psyche is balanced and whole.” Alone in the lamplight, I stared in horror at the words. I had killed the White Tree in my pursuit of enlightenment. Had I sacrificed my Self in the process?
How am I to atone, to reweave the tattered web connecting heaven and earth?\textsuperscript{176} Trapped between guilt and bewilderment, I search fruitlessly for a key.

All is not bewilderment, however. On Saturday, I drove over to visit Laura and Klaus in their new bush house about an hour's drive away. They really do live at "the end of the road". In another two or three months they will have to use a rowboat to get to their place, as the creek floods over the road for several months. They are a close-knit family. On the track near their creek stands a group of ochre-coloured magnetic termite mounds about two metres tall. Like a family grouping of four human figures—adults and children. I felt as though the family were there—and at home half a mile away—at the same time, watching to redirect any guests who might have lost their way. At the Research Unit last week a young research scientist back from the bush at Kakadu tried to explain to me in 'scientific' terms (climate, cooling the mound) why the termite mounds always face north. I didn't believe him for a minute.

Driving back from Laura and Klaus's place on Sunday after a lovely afternoon with those bold, strong, resourceful bush people, I was quite overcome by the beauty of the land by the Valley Road. And yet it was, objectively, so grim. On both sides of the highway, trees were scorched to their top branches from the fires that have been lit all through the Dry. It was hot and steamy. The sun so bright it seared my eyes. The land looked parched, dying for rain. It smelled so dry, so dusty. Who could love land like this?\textsuperscript{177}

And yet I do. Since the night before I became an Australian citizen, travelling back from Melbourne to Adelaide on the Overland, peering out at the dusty gums, I haven't felt this love for the Australian countryside. Then (three years ago) it was more a resignation or gentle surrender. This time, driving home, it was a joyous embrace!\textsuperscript{178} This love of the bush, the land, seems to be connected to, or triggered by, human love. It was a wonderful afternoon!

Oh, Leonie, so much has changed for me. I don't feel separate any longer. But with this widening sense of myself has come a great vulnerability. I am much more sensitive than I used to be. Some days I cry spontaneously with joy for my full-heartedness.\textsuperscript{179} Other days my openness brings great pain. Neighbours have cleared
the bush on their land (must be 160 acres) directly east of the Deep Creek property—only about three hundred metres from my house. They tore out all the trees with bulldozers and have been burning them—for weeks—in huge bonfires which light up our night sky and fill my lungs with smoke. It makes me weep to see the blackened, raw land and burning trees as I drive into the Deep Creek property. I hear the trees screaming. I really can’t imagine how I allowed that big White Gum to be cut down. And yet it did seem to be the right thing to do at the time. And all the men agreed—in fact, they didn’t seem particularly fussed by it.

My hearing is also changing. I am hearing with more than my ears now. I am able to discern some of the trillions of forest sounds—and not just the animals. Especially the frogs and the cicadas—and the night animals. Sometimes I go into town to collect library books at the Research Unit. At night, driving back, I can tell by listening when I am nearing my creek. I sense the unique sounds and smells of the life of Deep Creek, a different cadence. I can’t explain it.
Deep Creek, 17 November 1992

Dearest Leonie,

I have been here for one year! Can you believe it? A year today! And so much has changed for me in that time—real changes I cannot begin to explain. They are all ‘interior’. I am being refashioned, or so it feels to me. I have been reading Max Oelschlaeger’s book about wilderness. He quotes Thoreau, who said, “All nature will fable if we will but let it speak.” In Oelschlaeger’s book I found this quotation, which I feel has a prescient quality:

... our Mother will speak to us, if we will listen. Her words have earth clinging to their roots; her statements are grounded in gigantic truth. Such fables are revealed, however, only to a person of Indigen wisdom, who seeks no more than a sympathy with intelligence—a negative knowledge, because its meaning goes beyond the web of belief.

I wonder how to gain this “Indigen wisdom”, how to have sympathy with intelligence.

It’s been raining and everything is bursting with green, sweaty energy. The average rainfall for this month is 142 mm. I think we must have passed that already. It’s certainly much wetter than it was this time last year.

The forest is beginning to speak to me, Leonie. I’ll let you know what it says.
Deep Creek, 11 November 1992

Dear Dr. Turner:

I promised I'd write after a year about how my first blindness was healing, and what I had learned about trees. You said that the landscape would change, as I developed "ecological eyes". When I first came here all I could see was "out there"—intimidating, undifferentiated, frightening. The bush. I could not access it, understand it, negotiate with it. I certainly did not feel part of it. I saw, as you predicted, small shrubs and big trees and the occasional flower. I literally could not see what was around me. Now I can't look at any landscape in the old way. A year of living in a forest certainly changes one's perceptions. I have bought John Brock's book, *Native Plants of Northern Australia*, and it is my constant companion, that and Slater's bird book.¹⁸⁴

I had to wait this long to write because it has taken this long to be able to see! And hear and taste and touch. Especially to hear. It was ten months before I began to notice the differences among the trees, to see that I am living in a paperbark swamp, a creek community, with *Pandanus*, *Lophostemon*, *Carallia*, *Melaleuca* and some gums I am unable to identify. Up the hill and to the east I see *Lophostemon* trees, but no paperbarks and *Pandanus*. The billy goat plums, woollybutts and acacias seem to prefer higher and drier locations, as do the ancient cycads (*Cycas armstrongii*) and kapok bushes (*Cochlospermum fraseri*), whom I covet for their succulent yellow salad flowers.

Living in an open forest, near a creek, I have watched plants adapt to survive the long Dry Season, obtain moisture from the lower layers of the soil, and go into dormancy. The deciduous trees flower and put on new foliage as if in anticipation of the Wet

₂₂₉
Season. That contradicts my temperate North American rainforest experience of Autumn.

Uses of Top End Native Plants

*Pandanus spiralis, Eucalyptus alba and Melaleuca*

I have learned that I am living in a pharmacopoeia, a craft shop and a vegetable garden all in one. Take the *Pandanus*—it has many names in different languages. In Djambarrpuyngu it has at least three local names. Down the track at Minyerri the Alawa people call it Bruwana. I have learned that despite its unfriendly exterior, it’s good food. The Alawa people eat the tiny ripe seeds from the bright orange nut and the Mangarrayi people eat the raw cabbage at the base. Kangaroos and white cockatoos eat the white cabbage at the base of the *Pandanus aquaticus* fronds—and the *Pandanus spiralis* too. I saw one cockatoo completely dismantle the top of a tall *P. spiralis* only weeks after I arrived here—scattering the palm fronds over a wide distance, screeching all the while. Mica claimed it was a significant territorial display, a warning.

Pandanus is fine medicine. Aboriginal people use some species for treating diarrhoea, stomach pains or yaws. Groote Eylandt people used the nuts for contraception. The leaf of certain species can be chewed and swallowed for a sore throat or toothache or placed directly onto sores on the skin. In the Bulla community they boiled the chopped white leaf base to make eye drops and to produce a strong wash for scabies. Warruwi people made a poultice of the growing tip for joint and bone pain.

I have also become aware of the plant’s other practical benefits. The Alawa people use its leaves to make high-quality string for coiled baskets and for dilly bags, which we buy locally. The Mangarrayi people crush and boil the leaves to produce a grey-green dye. Other Aboriginal people make mats, drum sticks, arm bands and even rafis from it. *Pandanus* was sometimes ignited by Aboriginal people to illuminate nocturnal ceremonies.

Everyone who lives in this part of the bush has an affinity with *Pandanus*. Paul, the bushman who built my house, introduced me to them on our second day on the site.
“Here’s tucker, Wendy,” he said, gesturing to a frond as he marked out the location of
the house poles. “Eat it, weave it, make sails, mats.” His Aboriginal partner smiled and
warned me about the prickles. As I concentrated on the Pandanus, I speculated about
why some were straight and others twisted. The feng shui analysis is turning out to be
very accurate. Some spiral from the bank; a few metres away member of the same
species (Pandanus spiralis) grow perfectly straight.

The white gums (Eucalyptus alba) grow to great heights around here—some as high as
twenty metres. They like the alluvial black soils and low flats and depressions beside
lowland freshwater streams like this creek.

Paperbarks were very important to Aboriginal people in this area. Their leaves were
used as decongestants and counter-irritants; all paperbarks were used to treat cold, flu,
fever and sinusitis. And the bark had innumerable practical uses, from shelters and
bedding to storing cooked food, fire tinder and baby-carrying baskets. Bark from large
paperbark trees was also used for wrapping corpses for burial. The peaceful dove
sometimes chooses the paperbark (Melaleuca cajuputi) for its nest.

*Callitris intratropica*

I have also learned about the qualities of the trees we used to build my house: seventy
aromatic, honey-coloured northern cypress pines (*Callitris intratropica*), cut in an
abandoned research forest. These trees are also healers. People in Barunga and
Maningrida use the red, sticky inner bark to treat diarrhoea, cuts and abdominal pain.
The gum has been used for contraception, and ashes rubbed on sore chests. Its strong
wood is great for paddles, fighting sticks, spears and music sticks. Colonial settlers
used the clear cypress resin, which they called sandarac, to coat pills and fill decaying
teeth. They steamed the leaves and inhaled the vapour to combat chills and pains.

I am greatly helped in this work by the support of the Research Unit in town. They
have an excellent library on native plants. When it gets unbearably hot here, I take a
basket of laundry with me, set it going in the washer and read in the air-conditioned
comfort of their library for a few hours. It's worth the two-hour drive. So, as you can see, my education is proceeding. I may not be a botanist but I will never look at a palm in the same way again!
I do not know what I have to say, but they will help me. In the confusion of modern oversimplification it is not easy to know what is essential, what is radically simple and to the core. I am asking the trees to push me to my growing edge, even as they do this so elegantly themselves. What is my deepest understanding? How do I live my life as a witness to this depth of truth?


Although tree communion is an ancient practice, it is a relatively new concept for many people today. . . . Tree communion can open the door to an entirely new relationship with the beings of the natural environment. It can also open the door to new perspectives on who we are and help us reclaim the natural wisdom so remote from most of us today.


YEKKE SEASON 2

Fremantle, Western Australia, 18 May 1993

Dearest Leonie,

Remember my telling you about “forest fever” and tree communication back in October 1992, not long before I left Deep Creek? I did not know how to explain it, thought that you might worry that I was hearing voices. Well, I was. And that experience has yielded a story. Here it is.

Yekke is the time to begin “burning off” the wet season growth that has now become dry. It is an excellent time to hunt kangaroos, as they often nap during the cold afternoons.

After several months back in the city four thousand kilometres away, Lucy returned to Deep Creek for a few hours for some photographs. Like a trespasser, she picked her way through the damp creekbed just before sunrise. After all, she no longer lived at Deep Creek. The place she had called home was abandoned. But Trista was there, just the same, silhouetted before the house, beside the young paperbarks, standing in the soft black earth. Lucy felt her noticing her suspiciously,
as she crept in the cool dawn light up from the creek's shelter of *Pandanus* and paperbarks to the little shack.

"What are you doing here? I thought we sent you away months ago."

"Just having a look around. Just to see how you are all doing," Lucy answered defensively.

"Well, it's better if you don't stay now," Lucy heard her respond, sternly. "You don't belong here any longer and don't you have serious work to do teaching people everything you have learned from us?" Lucy knew that she did, glanced around hastily at the place which had sheltered her for a year, and crept off, admonished.

Tristia was the first one Lucy met when she moved to Deep Creek. Except for Mica, of course. She was by far the oldest of all Deep Creek inhabitants. She had lived all her life on that piece of land, in the paperbark swamp north of the creek, choosing not to travel, not to investigate other places. From her Lucy learned about homelessness and rootlessness and the importance of being at home. "You can't learn to be at home on this whole Earth," she would chide her, "until you really know what it is to be home in one place." Tristia was committed to understanding relationships and how they were in one place. All the seasons, all the rough times, all the good times. She had a solid quality which Lucy needed. She was wise, a rock. Wise and taciturn. Just listening to her kept Lucy from falling apart during her difficult times.

Tristia. Lucy felt she embodied a patient, worn sadness. When she first came to Deep Creek and times were so painful with Mica, Lucy used to sit with Tristia on her front porch and listen to the sad cooing of the bar-shouldered dove. Tristia seemed to sense her sadness.

She was always approachable, the way older folk often are—not that she said much directly—but the two spent many hours sitting quietly in the gathering darkness. And over the year Lucy lived at Deep Creek somehow Tristia's wisdom seeped into her. Lucy found her speaking when she least expected it. Lucy would be sitting on her little porch before moonrise, craning her neck to take in the swirling vortex of
stars or a wallaby near the shower. And suddenly Tristia would be asking those embarrassing questions about what she was doing. Lucy would pull up her chair and sit staring at her, leathery, lined and weathered. In their silences, an unspoken dialogue developed. As questions of ethics arose as Lucy’s research developed, she found herself addressing them to Tristia. 193

Tristia invested her energy in the subject of caring. “You can’t come to love the bush by studying its minutiae in isolation,” she’d explain. “That’s too scientific. And too masculine. It’s too detached. Men are trying either to dissect the Earth or to leave it, rise above it, in order to connect with it. You’ll learn much more if you can learn to listen, just sit quietly and listen with all your senses. 194 Start by feeling through the soles of your feet.” Lucy tried it, walking barefoot, even with snakes about. Her feet got rough and cracked. She learned to enjoy sensing the softness and warmth and harshness of the seasons with her soles, feeling the gradations of Earth energy. She felt the warmth of the Earth warm her soul. By April when the leaves were turning yellow and falling, it was too hot to walk barefoot by midafternoon.

Tristia reminded her that the most important journey is made in inner space, that she should just keep listening, sensing and taking it in. “Don’t think too much,” she admonished. “Try to listen with your third ear.” 195

For Tristia, context was everything: life needed to be felt viscerally. Sensing the landscape over a long period eventually made its secrets accessible. She taught Lucy to smell the dryness of May, to taste the mantle of bark the white gums drop in October, to hear the trees screaming under a bulldozer in November. For her the task of understanding ecology was primarily sensual, not intellectual.

Lucy remembered their first real conversation. She began seriously listening to Tristia about the end of March, when she’d been in the bush for about three months and didn’t feel connected to the experience at all. She was lonely, aching and depressed. Bewildered and discouraged, Lucy had finally exhausted her inner resources. She turned to Tristia for help in listening to what was really going on. It was as though Tristia read her thoughts. Lucy listened carefully to her this time, allowing her to direct her learning. She recorded their conversation in her journal.
Lucy: *Do you think it's time I introduced myself to this forest?*

Tristia: Yes, they are wondering who you are. You're a bit different from the others. They want to know what you are doing here.

Lucy: *Well, I'm trying to learn a new way of living. Can't quite explain it. I thought that living here close to them would help. But it is unbelievably difficult and I don't seem to be having much fun.*

Tristia: Maybe fun's not the right word. More like peaceful and joyful times—feeling in touch. Like great sex.

Lucy: *Are you trying to tell me that the forest has much sex?*

Tristia: Much sex? Are you kidding? It's one constant orgasm around here—everyone bursting out—one way or another.

Lucy: *What do you think I can learn from all of you, anyway?*

Tristia: Well, that depends on your priorities. We have endless things to teach. Depends on the student.

Lucy: *What would you say if I said I didn't know?*

Tristia: We'd say, "get your priorities straight."

Lucy: *Then I'd have to reply: to be whole, to be healed.*

Tristia: Aha! So... not exactly about 'ecology', eh?

Lucy: *Well, I'm not going to be much good to 'ecology' if I'm not healed.*

Tristia: Exactly. So, do you want us to teach you about healing, then? You're going to have to get a lot dirtier, you know. Really sit in the mud for a while.

Lucy: *Okay. I'll sit in the mud. What else?*


Many of their conversations were like that. Tristia communicating on behalf of other beings or helping Lucy hear her own voice. Sometimes they discussed ethics and the subject of forgiveness. Lucy found she needed to explain the clumsy things she did when she first arrived but she was afraid and ashamed. She tried to emulate Tristia, feel the black Earth squish up between her toes in the Wet. It was Tristia who showed her a little spring just beside her porch where with a piece of hose and a bottle she collected sweet water for her tea.
Aside from her guilty conscience, Lucy was a bit shy about talking directly with Tristia because of her age and mysterious quality. Also, she still had a lot to learn about the complexity of the Deep Creek community. Lucy arrived there thinking she knew how to communicate. But Tristia represented a whole new challenge. Like a neophyte devotee, Lucy regarded her a little sideways. Sometimes Tristia intimidated her.

One steamy Wet Season afternoon Lucy turned to Tristia for help in listening to what was really going on. Tristia taught her to hear her own voice. She taught her to listen to her body. That was her secret. Lucy would sit in her lap, her back against her warm body, facing the little house, feeling her supporting her. She closed her eyes and felt Tristia's energy flow in through her hips, warm and strong. "Breathe into your belly," Tristia directed her. And as she breathed in her warmth, she asked her questions. Her inarticulate body responded. Over the next nine months she took her body's advice most of the time. And she was never ill as she had been in the city.

Tristia undertook to teach Lucy about breathing and her connection with the earth. Grounding, she called it. She explained that to be alive all beings have to both contain and express energy. She taught Lucy to breathe in, to get bigger, and to exhale and give back, come closer to the ground. She even suggested that Lucy hop about on one foot to experience her connection with the ground and then massage her foot and stand again with both feet planted to feel the energy moving inside her. To re-experience that connection. She said she was trying to help Lucy experience her grounding cords—her essential connection to the earth. It was a funny thing to do, but it seemed to achieve something. Tristia explained that she was teaching Lucy about her tree-nature. Grounding raises trees with roots and branches. Roots establish a ground based on self-trust; branches connect us to the wider world.

While she tolerated her, Tristia certainly didn't approve of everything Lucy did. She was responsible for teaching her and expected her to make her own contribution to what she called the "gift community" by teaching others. Which is what this story is about. But there were things Lucy did in the early days at Deep Creek that Tristia and several other neighbours really disapproved of. As she came to know Tristia, Lucy came to understand that she was right. Growing to love her only increased
her pain. Her new awareness was a burden she could not shrug off. And by far the worst thing she did was sawing down the huge White Gum which stood to the east of the porch. It was the most awesome act of violence.

On her last day at Deep Creek, just before Christmas, Lucy sat on the packed earth of the porch in the fading light, while Tristia stood as always beside the paperbarks. Lucy apologised for the murder of the White Gum and asked her forgiveness. She hoped Tristia might have developed some compassion for her predicament when the house was being built, having been at the mercy of more knowledgeable local people, and so forth. Perhaps she’d noticed the purity of Lucy’s intentions. That she would never do such a thing again. That she would find another way to resolve the house sitting problem without killing a living being.

But on this subject Tristia was unmoved. Lucy heard her say flatly, You killed my friend. There’s absolutely no excuse. It’s on your karma, I’m afraid. She was very dear to me, Tristia continued. I saw her grow from a tiny seedling. For a hundred years we stood here together beside the paperbarks. Until you came along. We had such wonderful conversations, Alba and I.

You’re becoming a good listener, Lucy. And I know you’ll do good work back in the city. But you could never replace my beloved.

There was really nothing more Lucy could say. She knelted down beside her as she had done so many times. Leaned her face to touch her, felt the roughness of her bark, the strength of her presence. Remembered her words about the White Gum. Felt her grief.

Lucy left Deep Creek, carrying Tristia’s lessons with her, to a new direction back in the city in the South.
THE RETURN

... the Return is to a place we never left, although we did not know that we were there all along... [We return to] this life thread that sews together the fabric of our world. Here we can stitch together the robe of society with the stuff of creation and renew the life of our peoples and help them see that culture only blossoms in the field of nature.


... as soon as the boundary dissolves between our world and the 'world of the kangaroo', no cognition will expect us over there. Knowledge awaits the one who returns from the wilderness.

Hans Peter Duerr, 1985.

When we have followed the 'golden thread' and heard the stories of our ancestors, we can return to the present. We can bring the stories into our own lives to re-inform and refresh us, whether this be in our work or in our garden, whether it be in the protection of wilderness or in the way we farm the land or build our cities.


WURRKENG SEASON 2

In Wurrkeng, the cool nights have finished but the days are still pleasant. It is the time when the red kangaroos are fat and stringy bark and paperbark trees flower. The "turning off" began in Yekke season continues, sometimes posing a threat to both people and animals.

Fremantle, Western Australia, 30 June 1993

Dearest Leonie,

It’s very difficult being back in the city. Sometimes I wonder what I learned and what to make of it now. I long for the bush. But the 'Lucy' project is coming along. I now have fifteen stories and more are growing.²⁰³ I think the theme is about dancing. (Many dances, Two Couples Dancing... ) And, of course, healing. Here is one of the latest stories. I send it with my love, as always. I have also found in Joanna
Macy’s latest book the very essence of what happened to me during my year at Deep Creek. Doesn’t it seem appropriate that my commitment to action which I stated in her 1984 Australian “Despair and Empowerment” workshop finally led me to this new sense of connection?

There is a sense of being acted through and sustained by those very beings on whose behalf one acts. This is very close to the religious concept of grace. . . . With this extension, this greening of the self, we can find a sense of buoyancy and resilience that comes from letting flow through us strengths and resources that come to us with continuous surprise and sense of blessing.

I hope Joanna Macy will come to Australia again. I am about ready for another of her workshops! Anyway, here’s my story.

Something important! Nearly the New Year and I have forgotten something important. Lucy glanced apprehensively at the clock. Ten-thirty. There was just time, if nothing went wrong. But time for what? She put down the book she was reading, marking her place. She had been reading about Imbercombera, the Earth Mother sacred to the Aboriginal people of northern Australia, the original ancestress from whom all life emanated. She was the symbol of fertility, the creator of life, responsible for the fluctuation of the seasons from plenty to scarcity, from Wet to Dry. Lucy was fascinated by the story of how Imbercombera came from across the sea to Amhem Land with a stomach filled with children. In a dilly bag suspended from her head were yams, bulbs and tubers which she planted as she travelled far and wide, forming the hills, creeks, animals and plants. She left behind many spirit children, giving each group a different language.

She was quite a woman, Imbercombera. Her story was the story of contemporary Goddess spirituality—that divine creativity or ultimate mystery is in and around us, immanent, not concentrated in some distant seat of power, a transcendent sky-god. Lucy wondered if Imbercombera had ever asked herself the question she kept asking again and again about her own year in the bush: “What is the meaning of this experience?”
Lucy wrapped herself again in her sarong—her bush clothes. Kicking off her shoes, she rummaged in her suitcase for her small torch and checked the battery. She grabbed her compass, wondering why. She measured herself before the mirror—a round, middle-aged woman with grey beginning in her short cropped hair. A soft, generous woman, she thought, not unlike the Mesopotamian goddess Ishtar, Mother of the Fruitful Breast. Her voluptuous sturdiness encouraged her. As she parodied the goddess’s breast-offering stance, a familiar sadness infused her.\footnote{210} She had struggled alone for a long time, sensing she was in the service of the goddess, despairing of ever discovering a means of affiliation. She selected a fireflower from the vase on the bedside table and tucked it behind her ear. She supposed she was ready.

As she drove the forty kilometres from the Research Unit back to Deep Creek, Lucy reviewed the year she had spent there. It had challenged everything she believed, brought to the surface her deepest fears. She had come to study for a year with Mica, a friend of fifteen years, to learn about ecology in the tiny house she had built by the creek, and to write a book about her changing ecological awareness. But things had gone horribly wrong. She and Mica were constantly at war, her intolerance of his behaviour, their mutual stubbornness, a massive cultural clash and the harsh living conditions complicating their unrealistic expectations. For months on end they didn’t speak at all, prowling about the land they shared like caged animals. Finally she had surrendered,\footnote{211} frustrated and angry, judging her fieldwork to be in a shambles.\footnote{212} She moved to the Research Unit for a few weeks to sort things out before returning south.

Although she had tried to heal the relationship and later, when that became impossible, her own pain, she had emerged bruised and bewildered. As a result of her year’s adventure, however, she had come to love the land with a fierce passion, much stronger than her prideful stubbornness. She grieved for leaving it and yet she simply could not stay. Mica had demanded that she leave and she had finally, reluctantly, acceded.

It was well past eleven when she arrived. Lucy felt the tug of the familiar Deep Creek landmarks, surprised to be travelling that road again so soon after her final departure. She had finished with her research and with Deep Creek, she had tried to convince herself. She thought she had said her final farewells to the land, to her
beloved creek and the trees beside her house which had nurtured and taught her. And yet she must have forgotten something. Otherwise, what was she doing back on this road, at this time of night? And only hours before she was to fly south?

Lucy knew the place would be deserted. Mica was in town for the New Year holiday. Her visit would not be noticed. She drove carefully down the gravel track past Mica’s and pulled up in her accustomed parking spot in the clearing beside the white gums. Nobody was about. All was as it had been. Barefoot in the moonlight, she navigated the path and the bridge over the creek, feeling her way as she had done for so many months. It had been raining. The earth was soft underfoot. The frogs in the creek were at it again. The little house was deserted, stripped of the accoutrements she had used to make it homey. And yet its beauty persisted. She imagined its future, returning to the bush, vines and flowers claiming its honey-coloured poles, a spring bursting through the earth floor.

The tiny house had served her well. Protected by it she had learned to notice and listen to the forest’s voices. And, despite her temporary exhaustion, she felt refreshed right down to the cellular level. Her study of environmental ethics had gone well; she really was beginning to understand. She had come to the end of this part of her journey. She felt ready to leave this place. Her research would now have to continue in the city.

**Something important.** What had she forgotten? Lucy searched the deserted house and climbed the ladder to the upper floor. Emptiness greeted her everywhere. There was really nothing left. At the shower under the *Lophostemon* tree she collected a comb, a small rubbish bin and a cake of soap which the wallabies had nearly devoured. Surely she was here for more than that.

**Something important. Something important,** the voice continued inside her.

Then Lucy seemed to remember. Picking her way in the darkness north from her shower, she recollected the joys which had filled her heart during the lonely nights in the bush. Suddenly she felt suffused with grace, gratitude and peace. Stepping carefully off her established path, Lucy stopped before the single *Pandanus* who had survived without injury the Big Fire of ‘91. Unaccountably, this *Pandanus* was untouched, a pale circle of dry leaves perhaps a metre in diameter her mysterious protection. She was easily three metres tall, her crisp, dry brown skirt brushing the
earth, a crown of spiky fronds casting sharp, black shadows in the starlight. Lucy imagined this tree as her local Earth Goddess, but had found herself unable to contact her, much less worship her.\textsuperscript{213} When times were at their worst with Mica, she had cleared away the circle of dried leaves, burned candles and incense and made offerings at her feet, leaving sweet wine before her in a small blue china cup. But she was hesitant to do more. The energy was too strong. The sanctity of the place frightened her. She did not feel worthy, invited.

In the starlight, finally, the Goddess beckoned\textsuperscript{214} and this time Lucy drew near, extending a hesitant hand to touch her skirt, like a child reaching for an apron. "Look upwards, Lucy," the tree whispered, "and hold yourself fast." Lucy peered up into the sky between the \textit{Lophostemon} tree and the Earth Goddess. The sky began to spin, that swirling starry vortex again. Planting her feet more firmly, Lucy found a strong voice within herself calling out to the sky, to the forest, to the Goddess, to all who would listen. "Yes! Yes! Yes!" she cried, feeling her heart move. A sacred yes, formed of swirling stars, binding her to Earth and Sky. Her fears were groundless. The swirling vortex did not draw her upwards. A great calm suffused her. The Goddess whispered again—words that sounded familiar: \textit{listen, journey, wait, purify, dance}. Lucy struggled to remember where she had heard them before.

Then she heard the announcement, like an order. But spoken \textit{within} her, in her own voice, her own announcement. The words entered though the crown of her head, energy pouring in from stars above, burning through her and into the Earth below.\textsuperscript{215} \textit{I am now consecrated}, she announced, decisively. She announced again and again: \textit{I am now consecrated}.\textsuperscript{216} She felt substantial—like a cathedral. She found herself folding her hands before her heart and turning her attention to the Goddess. \textit{Namaste}, she said, quietly. She knelt, and removing it from behind her ear, carefully placed the fireflower before the Goddess.\textsuperscript{217}

And that was it, really. Nothing more. She looked her last goodbye, noticing everything, as if for the first time. She walked slowly to her car. Filled with grace and resolution, Lucy headed back to the city. As she passed the Deep Creek gate, she glanced at the clock on the dashboard. It was a minute past midnight.
Hours later one light was still burning at the Research Unit, a small light in a first-
floor bedroom. The window framed a woman sitting cross-legged on a small pine
bed, hugging herself despite the penetrating heat, rocking herself in a comforting
way. It was as if someone else were rocking her, gently. Something strong was
growing inside, moving from tailbone, drawing fire from genitals, pulsating toward
her heart. Her heart was alive, bursting, its brilliant petals opening wider. Drawing
energy from the base of her spine as she rocked, she fed her heart opening.

The sense was of honey, formed and flowing deep in the secret places bees
guard. From soil and roots and water deep in the Earth. Fashioned from the
wellspring of terror and blackness in the creekbed, from the glancing aspects of
sunlight on a Pandanus frond, the wash of memory. The sharpness of cycad
shadow. Overseen by a Goddess whose creativity knew no boundaries. Earth
surging into heart and back again. Lucy sensed again the process of becoming
herself. Sensate, pulsating, vibrating, streaming energy. The room vibrated, the
night birds screeched. Rich tropical fragrance swirled through the open window
from the garden below. Lucy breathed from her roots, each breath stretching
shoulders back, chest open. The pressure under her ribs almost too much to bear.
A pulse growing somewhere below her navel, forcing energy upwards. Would she
burst with joy, with keenness? Could she contain more joy?

In the dictionary beside her she located the word she sought. Without interrupting
her gentle rocking, she read the definition slowly. Consecrate. She breathed the
word. Consecrate:

\[
\begin{align*}
to \hspace{0.5em} & \text{dedicate} \\
to \hspace{0.5em} & \text{devote as sacred, deify} \\
to \hspace{0.5em} & \text{make sacred} \\
to \hspace{0.5em} & \text{set apart (a person or thing) as sacred to the Deity} \\
to \hspace{0.5em} & \text{dedicate solemnly to some sacred or religious purpose, and so give the object itself a character of holiness} \\
\text{to make sacred and holy and fit for religious use.}
\end{align*}
\]

"Consecrate your hands thus unto the Lorde." Lucy inspected her hands,
scratched and torn, nails black from digging into the damp earth. Now they had
a grudging familiarity with real work. She smiled. How handy she had become.
Consecrate. The year of struggle and endurance, determination and suffering, distilled into one word, one message. Finally, her direction, her purpose. Her heart allowed the pain she had experienced, the aching weariness of past weeks packing and moving out. She embraced it, gently. A mother comforting a crying child, rocking. I embrace my pain, my darkness, she reminded herself. I lie in the creek and fill my mouth with my Shadow. I have eaten my Shadow, the creekbed my sacrament.

Lucy was a long way from home. Within hours she’d be in a southern city, struggling with the restraints of an urban life. Would she be able to fit her bursting heart into it? Smiling, she set aside the dictionary and turned to two books she’d been reading. The first one addressed a familiar topic. “Your wounding, the breaching of your soul, is an invitation to your renaissance,” she read. “In times of suffering, when you feel abandoned, perhaps even annihilated, there is occurring—at levels deeper than your pain—the entry of the sacred, the possibility of redemption. Wounding opens the doors of our sensibility to a larger reality, which is blocked to our habituated and conditioned point of view. Wounding is the traditional training ground for the healer.”

In the other book Lucy found, finally, the key. “Can the creative be born from the destructive forces in human existence?” she read. The answer was simple. It requires the Sacred Yes. Saying Yes, the Sacred Yes, releases us from the burning fires of regret and resentment to find a life of creativity.

Putting down the book, Lucy crossed the room, opened the screen door and stepped onto the verandah. All around the city slept. Her eyes took in the peaceful garden, the frangipani tree and the fireflowers. The sky was a soft, luminous pink. Dawn was moments away, its promise having swept away the stars.

Turning to the east and opening her arms, Lucy embraced the warm day, the New Year. Yes, she said.
The Goddess comes to us in very private and experiential ways. To bring about a paradigm shift in the culture that will change assumptions and attitudes, a critical number of us have to tell the stories of our own personal revelations and transformations.


Fremantle, Western Australia, June 1993

Dearest Leonie,

Here I am at my computer in the University, staring out the window at the crows on the carefully manicured lawn. A man in a blue uniform from Buildings and Grounds is sweeping up the leaves as though they were trash. I am still having a very difficult time reentering academic life. I long for the bush, for the trees and my creek. When I play the Kakadu birdsong tape in the morning, I just burst into tears. I feel the trees in my heart. Tristia creeps into all my thoughts, my dreams, my unguarded moments. She is in my blood. She appears to be looking after me—so that I can finish this thesis. Here's the latest dialogue. I know this is not to your taste exactly, but honestly, I was just writing about fire in the Top End and suddenly, this:

Hello, Tristia. It's a long time since we spoke. How're you doing?

Pretty well. It's lonely without you. I'd got accustomed to all your questioning.

I wondered if you could tell me why I had to come to listen to you.

Well, listening is everyone's task. Just to explicate listening is valuable. In your case, you had an aversion to listening. So it was important that we establish a contact in which that was all you could do. All you were permitted to do.
I thought I'd come to Deep Creek to study with Mica. What was all that about, anyway?

Well, Mica had to point you in the right direction but it turned out that that direction was away from him. You both thought that it was with him, in tandem with him, but we knew better. He had to get you started on the path, like pushing a cyclist in the velodrome to give them a good start.

But then you were in different lanes. And every time you changed lanes you collided. We tried to show you so many times. But you were very persistent.

Can you please try to tell me as precisely as you can what I was supposed to learn from you?²²⁸

Silence, just silence—and the information that's woven in the web of silence—knitted into the tapestry of it. How much information silence contains.²²⁹ I think you really started to learn that. I can see it in what you're writing now. It's as though you wrote in invisible ink while you were here at Deep Creek and some light you're throwing on it is making it come up clear and bright and tangible. From transparent to tangible. Looks good to us.

What about ecology—do you think I made any progress there?

Well, as you know, we don't put much faith in progress as a concept. That's where your species has gone wrong, in our view. But we do feel that you were beginning to understand about the relationships between things. Take the creek, for example. You'll never look at a dry creek in the same way again—or think that it might not flood and make some rash decision about it. That learning might save your life—or someone else's life—in the future.

Thank you. Can you see me on the path now, readying myself to do good work?

We see you, yes we see you. We support you, Lucy. Don't despair. Just get on with it.

We are waiting to see what you can do.
Two drawings reveal how my relationship with Nature changed as a result of this journey. The first is the outcome of an exercise called “environmental autobiography”\(^\text{220}\). In 1979, my friend and colleague Clare Marcus, a gifted teacher, encouraged me to draw my favourite childhood environment and dialogue with it. It’s a sad picture: a small child, cowering in the small bit of remnant forest near my suburban Vancouver house, hiding from the violence and unhappiness I experienced in my home. I am tiny, fearful, seeking refuge. Held by the hands of the Earth. All the bush could provide then was shelter. I had no idea how to reciprocate.

*My environmental autobiography drawing, September 1979*
The second drawing, made a few months after I returned from Deep Creek, shows my heart held inside a circle of *Pandanus* fronds, supported by the hands of the rich black Earth.

`My 'reciprocity' drawing, March 1993`

Inside my heart is the *Pandanus* palm—symbolising the Goddess spirit, the Creator Being.

This drawing reveals to me the reciprocity of a mature relationship with the natural world. I am no longer escaping. I no longer cower within Nature's protection. As I cherish her within my heart, Nature supports and protects me.

This ethic of caring for Nature I have finally embraced and embodied. In opening myself to care, I receive protection in return. Reciprocity, it seems to me, is our 'natural' relationship. Humans have simply forgotten what is natural.
CHAPTER 6

WEAVING AN ETHIC OF CARING FOR NATURE:
LESSONS FROM THIS INQUIRY FOR PLANNING EDUCATION
With each step we take, we can remember that our weaving is there in the Earth, enriching it, filling it and us with our lives and knowing. Plant this weaving deep in the Earth now so it can become part of a new seeding, of a new life for this Ithaca, this beloved homeplace of ours. Jean Houston, 1992.

Since relationships, when cast in the image of hierarchy, appear inherently unstable and morally problematic, their transposition into the image of web changes an order of inequality into a structure of interconnection. Carol Gilligan, 1982.

1.0 Approach to this chapter

This chapter weaves together themes—like strands of a web—drawn from chapters 2, 4 and 5—into the first form of the fabric responding to the question, “How can an ethic of caring for Nature be nurtured in the education of Australian planners?” The outcome, detailed in chapter 8, is a tentative learning model for planning education in Australia. The strands are already intertwined. One of my tasks was to separate and identify them. That required me to examine my own life and practice and to ask why I was unable to formulate and apply my own ethic of caring for Nature in my professional work as a planner. In chapters 2, 4 and 5, I explored many aspects of this question, using various methodologies. Now, four years later, I find my research investigations fit the typology of William Blake’s poems, “Songs of Experience” and “Songs of Innocence”. Thus, I have ordered my observations under those headings. I found parallels in my personal journey of discovery with archetypal and initiatory journeys (see chapter 5). Here, I use the metaphor of the long and perilous journey undertaken by Odysseus and the activity of weaving as means of explaining the qualities of the fabric of revelation and argument which emerges from this inquiry.

In The Hero and the Goddess (1992), Jean Houston identifies the mythic components in sacred psychology that relate to the renewal of the soul. She contends that “weaving is the work of sacred psychology.” Houston explains that weaving, as a metaphor, can integrate “the warp and weft of human and divine threads” to “tell the tale.” Such is the case with this study.
The story, revealed by listening to the *Songs of Experience* and the *Songs of Innocence*, opens a place for the divine aspects of Nature. Frequently employed in classical myth and literature, the metaphor of weaving often had to do with ways in which “the world of givens and the world of grace” could mesh and form a cloth of better quality than the one that seemed inevitable (J. Houston, 1992: 342).

We weave stories, according to Houston, “for the purpose of weaving a net, a cloth of caring, a loose tapestry around the Earth, our homeplace.” As I attempt, in this chapter, to weave “a cloth of caring,” I am conscious of how I am implicated. My own professional behaviour, as explained in chapter 5, was and, to some extent still is, complicit with the guiding metaphors of modernity, as expressed by the Australian planning profession. Thus, following Houston’s advice, I want to weave the power of the life force into my own life and into this cloth of caring for the Earth, making the Earth stronger by my willingness to weave everything of my life into the whole (1992: 347-348).

Houston reminds us that weaving is sacred work and should not be undertaken lightly. The warp threads must be strong enough to bear the tension of being strung upon the loom. And the moment when the shuttle is passed through the opening in the warp threads, this very moment as I attempt to weave together the lessons from this study, is “an instance of kairos”—the potent time when things can happen, when “the new fabric takes form” (1992: 343). Thus, I approach the ‘weaving’ tasks in this chapter with some trepidation, knowing that I write during a potent time for the Earth—a time when transformation can occur.

1.1 *Songs of experience* (sung on the path of explanation)

I studied in five basic modes as I listened to the *Songs of Experience*. They are discussed briefly below.

1. **A professional life of twenty-five years in the Australian planning profession**

In order to embrace this study, I was forced to reflect upon my professional life and my lack of connection with the natural world. I explored the possibility of a deeper connection and sought ways to contribute to reforming my profession’s participation in the global crisis (see chapter 1, Appendix C and chapter 5).
2. **Surveys of Australian planning education: the university planning communities**

I undertook a comprehensive examination of professional education in planning in Australia; visiting all schools of planning, speaking with program Heads, educators and students, and canvassing the views of 205 of them. I asked about their interests in and commitment to environmental ethics and how an ethic of caring for Nature might be nurtured in the education of planners (chapter 4).

3. **Surveys of the Australian Planning Community**

I undertook a survey of 154 members of the “planning community”, of whom 73 were practicing planners in all Australian States and Territories. I asked about their current interest in and recognition of environmental ethics topics and how an ethic of caring for Nature might be nurtured in professional education (some of these findings are presented in chapter 4 and Appendix E).

4. **Interviews with planning and other educators and environmental philosophers in other countries**

I sought “expert advice” from a wide range of specialists and others experienced in the teaching of planning students and/or environmental ethics. Among the questions I asked them were, “How to open a student to an ethic of caring for Nature?” and “How to encourage students (and their teachers) to open up to information (and approaches) which they may find threatening?” These insights inform the conclusions to chapter 4, this chapter and chapter 8.

5. **Philosophical and ecological literacy**

I examined the literature to understand more about the nature of ethics in general and feminist epistemology in particular. This is presented in chapter 2 as an analysis of the feminist concept of an ethic of caring Distinctly aware of my lack of ecological literacy (revealed in chapter 5), I undertook to learn more from others and from the literature on ecology, environmental issues, environmental literacy and environmental ethics. This is reflected in some of the endnotes to chapter 5 (for example, fire ecology), which are located in Volume 2 of this dissertation.
1.2 *Songs of innocence* (sung on the path of expression)

To balance these more 'objective' approaches, I searched more deeply and farther afield. In contrast to what could perhaps be seen as my 'expert' position as listener to the *Songs of Experience*, I sought to maintain a state of "not knowing", to be inexpert and incompetent. I did not know what songs I was listening for—or even if songs were there to hear. I sought to inquire into what might constitute a right relationship with Nature by putting myself in a position where I would experience that connection at first hand. In an isolated setting, I listened closely to my neighbours singing of the land, of their love for it. And finally, listening to the land, I sang my self into being. The approaches of listening to the *Songs of Innocence*, told in chapter 5, are the following:

1. **An ethnographic case study of a community practising an ethic of caring for nature**

I lived for thirteen months in conditions of "voluntary simplicity" at "Deep Creek", an intentional community of 25 residents in rural northern Australia. As an ethnographer-in-the-making, I participated in community life and observed my neighbours' relationships with the land and its life. I discovered the elements of the practice of an ethic of caring for Nature in conditions of stress and hardship. While this part of the study has not been reported, it forms the context for and is alluded to in chapter 5, and informs the learning model presented in chapter 8.

2. **A journey to the ecological self**

I undertook a journey of discovery to understand, at a personal level, what a deep connection with the natural world might consist of, and lived at Deep Creek under very difficult conditions. Despite my inexperience and resistance, I found myself opening up to Nature and discovering a more permeable sense of self, which felt great compassion both for myself and for the rest of life on Earth. I experienced a profound sense of alignment, atunement and consecration during this period of engrossment. Joy became my new companion in this exploration, as I faced my fears and learned the beginnings of new abilities. That story, told in many voices, makes up chapter 5.
2.0 Ways of seeking: common themes and insights

Children of the future Age,
Reading this indignant page:
Know that in a former time
Love! Sweet Love! was thought a crime.

William Blake

Undertaking this study for the past four years, I have been both traveller and weaver, singing and listening to songs. I have found my experience parallels archetypal journeys described by Jean Houston in *The Hero and the Goddess* (1992). As a person journeying to gain a different world view, I was, like Odysseus, forced to confront my own darkness and many difficult challenges in the “here-and-now”. My *exterior* journey spanned three continents and required visits to all Australian capital cities and several regional centres. I was required to leave the shores of my own country, the realm of my professional competence (social planning), and to seek new questions and find new answers elsewhere—in the “foreign territory” of environmental ethics. This work was generally undertaken in analytic mode. I administered questionnaires to some people; I interviewed others. I analysed their responses.

My *interior* journey was guided by a different energy, a different way of knowing. Here, my feminine and feminist sides were given full play. Directed by the Goddess (Athena in Houston’s conceptualisation), I became a weaver. My lodestone was my Accountability Group of planners in Adelaide who, like the patient Penelope, waited for me to return with the lessons of my journeying. These loving friends held the centre for me while I journeyed. I sent them my work in progress. They interpreted it for their own work, sent messages back, and I wove them into the tapestry of my work. We worked together, though we met only occasionally during the past five years. Like Athena, I wove my new perceptions into being, reflecting as I journeyed. We shared our continuing frustrations about the role of the planning profession in contributing to global ecological problems. Often we felt, like Penelope, that we did not know how much longer we could “go on trying to hold it all together” (J. Houston, 1992: 348).
3.0 Songs of Experience

3.1 Insights from Songs of Experience

Songs of Experience, the lessons from the journey in analytic mode, are communicated in chapter 4. Apart from the academic literature on ethics, epistemology and ecology, most Songs of Experience sung to me during this research were mournful dirges. Sometimes, as they told of their relationships with the natural world, the songs of my professional colleagues resonated like the Sirens tempting Odysseus and his men to destruction. They sang songs to confuse me, perhaps even to lead me astray, to bring this wandering journey to a painful, homesick end, with no home in sight--or to force my vessel into deeper water--eventually to shatter against the rocks of Scilla and Charybdis, as I attempted to negotiate the dangerous and narrow path between “the rock of rational, logical thought and the abyss of mysticism” (J. Houston, 1992: 206). I did not stop my ears but forced myself to listen, trying to discern, above their poignant cries, the true messages my colleagues were communicating. I wove as I travelled, without design, sensing I was weaving something larger--not entirely of my own making. Back home, patient weavers waited for me. I could hear their songs as well, their tempering voices. At their looms they waited for my threads to contribute to the fabric of their work.

As I listened for the language beneath the language, the Songs of Experience communicated much more than cynicism, guile or deceit. I heard voices of professionals calling out for direction, not knowing where to turn. The Songs of Experience were choruses of estrangement, homesickness, loss and confusion, of a journey without direction. Some of my colleagues sang of frustration, of conflicting priorities, lost goals, weak leaders and dispirited followers. Some told me that the spirit had gone out of their academic and professional communities. They had become associations, corporations, businesses. Some sang of a bleak future which they felt powerless to influence. Metapoetic language aside, my planning colleagues taught me the following nine lessons about forces operating in Australian planning practice and education.
3.2 Lessons from the *Songs of Experience*

**Lesson 1:** The necessity to study planning education, not practice, in the first instance

Professional and environmental ethics do not take a prominent place in the average planner’s agenda. An ethic of caring for Nature is unlikely to arise *naturally* in a professional planner’s life without some form of assistance. For this reason, I turned from the study of planning *practice* to study planning *education*.

**Lesson 2:** An unwelcoming climate within universities and among practitioners

Current professional pressures severely limit opportunities to seek, nurture, support or embrace forces of change within planning schools and among practitioners. There is a hardening of positions, a battening down, a tightening, limiting ethos of doing more with less. In some universities and among some professionals, I found a “poverty consciousness” about ideas, particularly radical ideas.

**Lesson 3:** The nature of planning practitioners and educators

Consistent with findings from North American research, it appears that the kinds of people who self-select into planning in Australia do not necessarily seek change. Rather, they are, in general, the sorts of people who support the *status quo*, value compliance, and appreciate the adulation of their peers. They are not likely, without support and encouragement, to embrace radical causes or lobby strongly for change.

**Lesson 4:** The crisis in the planning profession

In Australia and overseas, the planning profession is in great crisis about its identity—a crisis of several decades’ duration. The global ecological crisis further confuses matters and raises anxieties. Unlike the architectural profession, which has at least periodically addresses the environmental crisis at international conferences and has supported concepts like "green architecture" for several decades, the planning profession is confused about how to proceed. It lacks a sense of direction about ecological issues.
Lesson 5: The limits of tinkering with planning without a holistic approach to ecological issues

Planners have coloured some old approaches ‘green’ (such as AMC OR D and the now-defunct federal “Better Cities” program) 5 in an attempt to address ecological issues (or to convince themselves that they are addressing global ecological issues and the moral questions which underpin them). Some of these approaches have real value, but often, in my experience, these projects are conceived without the holistic ethical shift necessary to bring about the paradigm shift called for in this thesis. In Australia, the few hopeful examples are still just that—and the principles they embody are not represented in the mainstream—certainly not in mainstream planning. Embracing without question concepts such as ecologically sustainable development (ESD), 7 minimal increases in urban densities, and “transit-oriented neighbourhood development” serves to encourage planners that they are really making a difference when, in my view, their attitudes toward the natural world and their relationships with it remain substantially the same. 8

Important advances in thinking about ecological sustainability are not being embraced by planners, nor are innovative approaches being promoted by them. Even more importantly, critical ethical issues still remain unaddressed at the time of this writing. 9

Lesson 6: Weak leadership in planning education and practice

Many of those who teach planners in Australian educational institutions lack leadership abilities, expertise in and current knowledge about ecological processes and environmental philosophy. Discussion of professional ethics is all but absent in planning practice and education. Given their choice of a profession not renowned for its leadership, educators seem to “hide behind” its facade of impartiality and objectivity. In what could be seen as a cowardly response, Australian planning educators, who depend on practitioners for jobs for their graduates (and ultimately for their own jobs), tend to find in the conservatism and pragmatism of the profession excuses for not delivering up-to-date course content on ecological or environmental ethics or environmental matters to their students.
Lesson 7: Students' instincts and learning needs are not supported by planning educators

Planning students' nascent and intuitively correct instincts about caring for Nature are not nurtured by their teachers in their professional courses. As most planning education in Australia is by undergraduate study and undergraduates are fairly young and impressionable, this response to their initial caring instincts contributes to premature cynicism about both environmental ethics and professional practice.

Lesson 8: The negative impacts of culture and 'business' of the modern university

Within Australian universities a barrage of forces conspire to thwart impulses to nurture an ethic of caring (not only for Nature). This is also true of planning schools, which reflect the larger situation in microcosm. Among the strong forces (all aspects of economic determinism) present in modern Australian universities are the following:

- economic rationalism (the "university as a corporation")
- the emphasis on paying your way (a "product orientation" or commodification of education)
- staff cuts and retirements without replacements
- increasing class sizes
- the complexity of technical, legal and statutory material which planners are now required to learn
- demands for greater competency in social planning and community services straining already overloaded course programmes
- professional requirements requiring new skills by educators and graduates: conflict resolution, mediation, negotiation and community participation.

Lesson 9: No "sense of community"

As a result of these forces, as the interviews and survey research reported in chapter 4 reveal, planning educators and students find that they have no time to be part of a community. Nurturing professional relationships is regarded as too time-consuming, in a culture of pragmatic self-serving individualism, and not likely to contribute directly to professional success. Intellectual and professional leadership and the possibility of a sense of community and camaraderie are casualties of the increasing commercialisation of the university. Educators
and planners I spoke to overseas identified similar trends in Canada and the United States. My recent university teaching experience in Canada, in three professional planning and design programs, confirmed this worrisome trend.

The research revealed that the Australian planning profession lacks heroes and leaders. With respect to moral leadership or leadership about environmental ethics, the problem is much more serious. As an example, several years ago, when I was beginning this research, I had the opportunity to speak with the then National President of the Royal Australian Planning Institute. I asked him how he went about attending to his ecological literacy (a subject, as shown in chapter 5, I considered to be the key issue in the early stages of this research). I will never forget his reply: “I hire people to do that for me.” Perhaps the operative model in planning is simply subcontracting: Find another professional to do your thinking while you carry on with the mechanics. If the thinking that needs to be done is philosophical thinking, then perhaps it’s better not to bother about it at all.\textsuperscript{11}

3.3 Summary of these lessons
In summary, the *Songs of Experience* I heard were songs of bitter experience, of a dispirited profession lacking direction and hope for the future. I believe there were recent encouraging trends that a national urban agenda was being developed in Australia but, with the recent change in federal government, the beginnings of a foundation for a national ecological urban agenda are under serious threat.\textsuperscript{12} And as for an ethical urban agenda? Chapter 4 demonstrates how my questions on that topic were received by many influential people--planners and educators alike. Talking about morality is regarded as a dangerous, biased and ‘fringe’ activity. Trying to nurture a “moral community” is regarded as an equally suspect enterprise.
4.0 The Songs of Innocence

4.1 Insights from Songs of Innocence

To see the World in a Grain of Sand
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
and Eternity in an hour

William Blake

The Songs of Experience were familiar. While the depth of the problem surprised me, its general parameters did not. After all, it was partly those ‘experienced’ (largely male) voices that provoked me to follow another path in this study, to find ways to listen to the Songs of Innocence. I could sense their fear (often disguised as denial) when I would ask, several years ago, “How can we be ‘green’ on this site?” I suppose my colleagues sensed I was asking much deeper questions. If the tone or content of the Songs of Experience did not surprise me, by contrast, the potency of the Songs of Innocence astonished me. The transformative power of direct connection with Nature exceeded my imaginings. In searching for the essence of connection with Nature, I found totality of experience—the engrossment that educator Nel Noddings describes (Noddings, 1984). I found that quality both in the community of Deep Creek and in my personal journey.

Insights from The Deep Creek experience

While lack of space prevents me from reporting in detail on my ethnographic study at Deep Creek, the community members taught me many lessons—all valuable lessons when applied to the question of how to nurture an ethic of caring for Nature in planning education. Through my slowly developing capacity to listen to their songs, I came to understand the dimensions of their constant struggle to weave and sustain an ethic of caring. Their ethic was, however, strongly nurtured by the following:

- commitment to ecological literacy and community education
- deep involvement and engrossment in the natural world (their “piece of bush”)
- hard work
- a commitment to learning how to work better
- the experience (though not the expectation or requirement) of reciprocity
- idealism
• frequent articulation of and discourse about ethical and moral issues and what constituted a right relationship with the bush.

Deep Creek residents engaged with environmental ethics as “everyday fare”. Learning how to be in relationship with Nature was almost all there was. My neighbours modelled for their children an ethic of caring for Nature which the children certainly learned and embraced. A possible weakness of the Deep Creek community was the lack of an explicit nurturing of a ‘spiritual’ connection within the community. Deep Creek residents were often highly pragmatic in their human relationships (in this regard their approach resembled planners’ ways of operating).

**Insights from a journey to the ecological self**

The personal journey was a journey of “beginning again” with Nature, as revealed in the videotape (Appendix A). I began the journey as a naïve incompetent and developed only limited competencies during the year I spent at Deep Creek. While I had prepared myself psychologically in various ways, I nevertheless began this stage of the journey from a place of “not knowing.” My awareness of and commitment to self-change were my only support at times. In that new and unfamiliar place (for a professional accustomed to competence), the natural world of the northern Australian bush appeared to me as an undifferentiated “green wall”. The key words for my transformation became compassion (*Karuna*) and loving-kindness (*or mettā*). That transformation took a great deal of time. I had great resistance. There were many distractions. Initially, I did not know how to listen to the innocent songs of Nature (see chapter 5). I found it very difficult to learn without a guide, without a mentor.

The support of the weavers, my planning colleagues (especially four women in my Accountability Group, 3000 kilometres away in Adelaide) was essential (see chapter 3). Their accountability to my project, their commitment, and sense of community sustained me. I felt like their emissary in uncharted territory.

I discovered that intense, sustained, and direct concrete experience of Nature, combined with time for reflection and few distractions, provided a strong anchor in the natural world. Ultimately, readings in environmental ethics and discussions with experienced environmental
philosophers helped me make sense of my experiences. I would not have learned so much without that support. An academic home with many ‘green’ activists, critics of urban planning and development, and committed eco-philosophers in the Institute for Science and Technology Policy at Murdoch University, convinced me that this work cannot be done alone. A “community of interest” was essential. There I do not feel marginalised; I benefited greatly from the camaraderie in my ethical and environmental work. A critical element of my journey to my “ecological self” was the unexpected desire to expand my levels of ecological literacy. This emerged after I felt anchored in the Earth and sustained by it. The opportunity to explore different literacies, afforded by the Ph.D. program, reinforced the growth of my ethic and sustained me during the subsequent years of research and writing.

I learned that there is no single truth--no single “right way” to be in relationship with Nature. There are many paths, many ways of caring, many points of view. For a person consciously seeking truth, all paths lead to the centre. Nevertheless, without leadership, community and courage, no path will rise up to meet those who seek to change their relationships with Nature. I had difficulty imagining that such support would be forthcoming in the barren institutional and professional climates I encountered within the planning profession and the universities. I conceded that a complete transformation of professional education is required. That necessary change is heralded in the T.E.N.C.E.L. model described in chapter 8. It grows directly from the research and experiences described above.

Assessing an ethic of caring

Summarised below are the qualities of an ethic of caring, described in detail in chapter 2. I then explore how these qualities manifested in my Deep Creek experience, both as part of my personal journey and as characteristics of community life. Later they are woven into the fabric from which an approach to planning education is fashioned.

QUALITY 1: **Contextuality:** A contextual ethic of caring is concrete relationality, is grounded, local, and particular.

QUALITY 2: **Respect:** Acknowledging and paying attention to the intrinsic worth of others is an essential caring quality.
QUALITY 3: **Interrelatedness:** Maintaining relationship with another is important in its own right and not primarily in response or obedience to rules.

QUALITY 4: **Identification:** understanding, empathy and loving attention. When we identify with another, we perceive them “on their own terms”; this is openness, experiencing without a goal, without alienating judgment and with vulnerability. The practice of empathy leads to understanding.

QUALITY 5: **Reciprocity:** If one has true empathy and is able fully to respect and identify with another, it is possible to experience “from the inside” how they receive our care, without requiring a direct response from them.

QUALITY 6: **Joy:** Joy reinforces the caring impulse; feeling joy in relatedness encourages growth in the ethical ideal.

QUALITY 7: **Appropriate Action:** Action involves concerned responsiveness—the process of responding to another’s particular needs.

While the surveys and interviews with planning educators, students and practitioners undertaken in 1994-95 were valuable in describing the *dimensions of the problems* within planning practice and education, I learned more of value from the year in the bush in terms of possible *solutions*. Each mode contributed to my understanding, however. The *Songs of Experience* delineated the problem; the *Songs of Innocence* pointed the way—a new direction. Thus, this section summarises insights from my year at Deep Creek. Following that year, I analysed my experiences in terms of the qualities of an ethic of caring (see chapter 2). I found many common threads, which I can contribute to the fabric of this analysis. They are explained below.

**Quality 1:** A *contextual moral theory*, firmly based in the *particular*

At Deep Creek, I found that knowledge of the local context changes one’s perception. I began to see beyond the “green wall” and developed a measure of discernment and the beginning of
"ecological eyes". For me, as for Gary Snyder, the bush was "the place on earth we work with, struggle with, and where we stick out the summers and winters. It has shown us a little of its beauty" (1990: 95). I sought to learn the dimensions and possibilities of a "maturing relationship" with the particular piece of Australian bush I had chosen for my temporary home. And, as I felt more sturdy and resilient, I began to replace my image of the romanticised, fragile forest with a more accurate view. In relationship with it, I saw my face in it. That helped me develop a passionate commitment to protect it.

My experiences paralleled those of my neighbours, but were compressed in time. As each of us made ourselves available to Nature, our perceptions changed. Our ecological blindness was healed, to a greater or lesser extent. Degrees of blindness must be a highly personal matter. Equally, the experience of sight, the discovery of the ability to distinguish or to hear clearly, must come as an individual revelation. My neighbours often spoke of 'we' in speaking about the land, their work and their commitment. With respect to ecological eyes, by contrast, the response was always personal, individual, particular. And it is much more than the differences between types of selective perception. Seeing is not simply physiological; it is also about intuition. On one level, it is a profound secret. On another, it is transparent, perfectly clear for all to see. The contradictions in 'seeing' expressed by my neighbours and experienced by me (see chapter 5) parallel Annie Dillard's classic explanation: "For the newly sighted, vision is pure sensation, unencumbered by meaning . . ." (Dillard, 1974 in Armstrong and Botzler, eds., 1993: 135).

Most astonishing were the revelations of one newly-sighted resident, a man who insisted we see for ourselves by looking at one particular example which illustrated, for him, the value of the whole Deep Creek project. It was the end of a warm March day. We picked our way through the woollybutts, ironwoods and billy goat plums--across the stony land to the firebreak on the western boundary of his land. Gordon pointed to the intersection of Deep Creek community land and neighbouring land which had been burnt annually. We stood in the soft, fading light, surveying the land, watching the dragonflies, heralds of the Dry Season. With great enthusiasm, this somewhat taciturn boilermaker exclaimed: "I didn't have a concept of any of this before I moved here. Now I can understand and can see with my own eyes. And I'm glad. All you have to do is look from here to there." Initially the experiences--of building roads, bridges and houses, moving in and getting settled--were exciting for the new residents.
Like a blind person glimpsing life for the first time, they “watched for exciting developments on anyone’s land.” While this initial excitement was difficult to sustain, my neighbours never lost their sense of astonishment at seeing the beauty of the regenerating bush.

Quality 2: Respect

By 1992 the Deep Creek community, then thirteen years old, had three responsibilities of caring: to keep their dream alive and modify it to accommodate changing conditions; to continue to tread lightly on the land and protect the regenerating bushland; and to take care of themselves as an evolving and maturing community. Becoming expert caretakers of the land, they had grown in wisdom together, sharing their knowledge of the local ecology. They cared about the land and they cared for it in scores of daily rituals and activities grounded in the deepest commitment. And they stayed with the task, against great odds. Identifying, understanding, respecting and accommodating differences in values, perceptions and behaviour were critical to developing wisdom and essential for formulating strategies for change (see Gilligan, 1982; Tronto, 1987). My neighbours’ fluid and contextual approaches to each other paralleled their relationships with Nature. Watching them argue, tolerate, accommodate, suffer and struggle, while still nurturing their land and their community and striving to stay on their chosen path, taught me a great deal about living a life in relationship, committed to ecological principles. I learned to respect their singleness of purpose even more because of the diversity of their views.

Mutual respect and tolerance featured at Deep Creek. As Noddings reminds us, there is a ‘toughness’ implicit in caring, despite a prior natural sentiment of caring and a willingness to sustain tenderness (1984: 98). She argues that “it is precisely because the tendency to treat each other well is so fragile that we must strive so consistently to care.” Caring is a complex business, involving more than simple intent. A sense of shared purpose must be supported by demonstrations of unconditional positive regard or people will feel vulnerable, especially in a high-risk setting such as Deep Creek. Members of the community accommodated differences with lots of compromise and respect which led to tolerance and forgiveness.

Quality 3: Interrelatedness

A key component of an ethic of caring is that we must stand in relation to the object of our caring. Although I intended to be ‘independent’ at Deep Creek, in fact, most of my learning
was about interdependence. Because of my lack of experience and skills, I was constantly depending on others to help me (see chapter 5). Day-to-day living of an ethic of caring for Nature involves a complex web of relationships, responsibilities and contradictions. This is related to what Snyder calls "the web of the wild world" (1990). This investigation into an ethic of caring in practice leads to a hypothesis that relationship with the land (as the local Aboriginal people say, with country) is more easily established and sustained by individuals who undertake that commitment in relationship, in community. It helps if they are flexible and able to attend to their learning needs, both in terms of ecological literacy and social and communication processes. Attempts to nurture a caring relationship with Nature without learning how to be in community, at home, are likely to meet with failure.

In helping and being helped by my neighbours, I learned part of the Deep Creek community's story of interrelatedness, intentionality, acceptance, knowledge and delight, nurtured by learning, competence, and growing confidence. At the core of our common experience was relationship: relationships with each other and with the land and its life. As with Amy in Carol Gilligan's study, our world was a world of relationships, where an awareness of the connection between people gives rise to the perception of the need for response (Gilligan, 1982). Responsibilities were seen as both interpersonal and interspecies. Striving to maintain high ideals in an isolated setting under harsh conditions places great pressures on the elusive concept of 'community'. Yet the Deep Creek community's ecological and ethical learning could not have occurred without 'community'--and the acknowledgment of interrelatedness. Implicit in their view was, of course, their interrelatedness with the natural world they sought to learn from and protect.

Our common sense of interrelatedness with and responsibility toward Nature changed as our commitment yielded changed perceptions. At Deep Creek the word 'potential' was often used in conversations about caring, a view reminiscent of M. Scott Peck's description of love as "the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth" (1978: 81) and Mayeroff's description of caring for another: "to help him grow and actualize himself" (Mayeroff, 1971, cited in Noddings, 1984: 9).15
Quality 4: Identification

Many of my neighbours also identified with Nature—at the personal and ontological levels.\textsuperscript{16} Engrossment, determination and literacy strengthened relationships among people and with Nature. The Deep Creek land was poor and hard to love at the beginning. Our experiences of learning from ‘poor’ land echo Gary Snyder, describing his beloved Sierras:

These foothill ranges are not striking in any special way, no post-card scenery. . . . Although they were considered ‘worthless’, they had lessons to teach. . . . the fact that my neighbours and I and all of our children have learned so much by taking our place in these Sierra foothills, logged-over land now come back, burned-over land recovering, considered worthless for decades—begins to make this land a teacher to us (1990: 95).

By identifying with the wellbeing of the bush around them, my neighbours reinforced their caring impulses.\textsuperscript{17} When I originally decided to live at Deep Creek, my focus was on ecological literacy. I soon realised that identification was a great teacher. Observing, listening and communicating were essential components of the practice of caring for Nature at Deep Creek. For planning education the implications are clear: to learn, one must be resourced and prepared to learn; one must be helped to observe closely, and make sense of particular situations. Good teachers practice what they preach.

Quality 5: Reciprocity

Listening and hearing, looking and seeing were featured as ways of learning at Deep Creek. Slowly I began attuning myself to what Nature was prepared to “give back.” Listening to my neighbours talking about listening, hearing and ‘seeing’ helped me to understand the critical role of observation in the development both of commitment and “ecological literacy” (see Orr, 1992: 88). They said, “You can see it with your own eyes,” always in a tone of mild astonishment, as though a great gift had been bestowed. I felt humbled by their humility. Like parents of a baby, at once protective of its vulnerability and respectful of the wisdom of the new soul in their care, they struggled with the “hands-on” work required to implement their “hands-off” policy. We did not see that we were “healing the bush”. We were humbly involved in a reciprocal healing relationship where all were healed. That was the “unaccountable effect”, the grace which strengthened our resolve (see Spretnak, 1991).
Quality 6: Joy

Critical to sustaining an ethic of caring for Nature is direct, concrete experience of Nature, leading to joy. Nel Noddings argues that joy accompanies a realisation of our relatedness, that "it is a special affect that arises out of the receptivity of caring." Joy features in sustaining an ideal: "Feeling joy in relatedness--whether in relation to persons, other living things, or ideas--encourages growth in the ethical ideal. Our joy enhances both the ideal and our commitment to it" (Noddings, 1984: 132). With my neighbours, I experienced inestimable joy living in a protected forest. On one level, we surrendered. And in that experience found joy. In observing Nature around me, especially one species of plant, the ancient cycads (*Cycas armstrongii*), I discovered that concepts of flexibility, adaptability and persistence are important building blocks of an ecological community. They are natural responses. For only if we can learn to be flexible can we learn to surrender. And surrender is essential to the joy of knowing Nature (Snyder, 1990).

The familiarity of working hard, learning, and caring for the land eventually yielded discernment. The humans became bonded to the rest of the biotic community, to their local ecology. When that happens, as many writers have discovered (see Dillard, 1974; Thoreau, 1983; Muir; 1913; Fowles, 1979; Ehrlich, 1985; 1994; Snyder, 1990; 1992), Nature bestows in full measure. The self is redefined in relation to a larger Self (see Naess, 1986; Fox, 1990; Devall and Sessions, 1985; Mathews, 1991). Joy was the reward, as essential to their ethic of caring as their hard labour. As chapter 5 reveals, the joy of direct connection with Nature sometimes found me crying without warning. The memory of that joy, which can best be described as a sense of 'homecoming,' a sense of 'being received,' remains in my bodymind, anchoring and sustaining me in my earthly purpose and in this work. (see Bradshaw, 1990).

Quality 7: Appropriate Action

The action I observed and experienced at Deep Creek was a subtle blend of "non-action" and hard work. Simply allowing Nature to take it own course (see Seed, 1996) required intensive, daily labour. On arrival, I was immediately struck by the contrast between the residents' passionate love of the land and their "hands-off" policy. Like me, my neighbours began their relationship with the bush in a state of "not knowing" or emptiness. They followed an ancient and honourable tradition: "the experience of emptiness engenders compassion" (Snyder, 1990: 23). While the back-breaking work of building infrastructure and the ongoing maintenance
could hardly be described as ‘inaction’ (see Ip, 1993: 539-544), they committed themselves from the start “just to look after the bush and keep the fire out.” This self-deprecatig Aussie style of translating commitment into action paid off in over twelve years’ fire-free land. The only plan was to ask some basic questions and to let right action flow from there, as one member explained, to see “how the land might vary if we protected it.” Like my neighbours, I was required to demonstrate flexibility and eventually to alter my behaviour. I came to understand what Gary Snyder calls “going with Nature’s tendency” or “working with the grain” (Snyder, 1990:90). Eventually, Nature apparently taught the community members what to do. Initial intentions had to be modified as understanding grew. Learning and literacy were closely connected to competence and empowerment. Every resident confirmed the beneficial effects of their growing competence and confidence as they came to understand the land and its capabilities.

Other forms of caring action were less outwardly visible, but nonetheless essential. Carol Gilligan has observed that the way people talk about their lives is of significance. The language they use and the connections they make reveal the world that they see and in which they act (Gilligan, 1982: 2). Like some of my neighbours, I kept a regular journal, learning names of plants and animals. They did much more: walking the bush and exploring its minutiae year after year.

4.2 Lessons for planning education from the Deep Creek experience
On 1 June 1992, after I had been living there for six months, I wrote to a friend, a Sydney planner, as follows: “I’ve come to love many of my neighbours here at Deep Creek and to greatly respect their hard work and love of this impoverished piece of bush. It’s poor land, poor soil, scrappy vegetation, a very harsh climate. And they love it so passionately and responsibly.” My neighbours taught me by example how to love the land and taught me of the vital connections between caring for the self, caring for community and caring for all life (Noddings, 1984).

Deep Creek community life impacted upon me very powerfully. Because of our isolation, my inexperience, and the challenges of the elements (cyclones, flooding, fire), I was extremely sensitive to my neighbours. In that ‘hothouse’ environment my learning accelerated. They
taught me many lessons which could inform a reconceptualisation of planning education. I summarise eight of them below.

**Lesson 1:** Anchored in direct experience of the land, flexibility and learning to see

It is very difficult to sustain a commitment to nurture Nature when one does not feel nurtured or supported in one's local community or empowered to create a nurturing environment in which healing can take place. The qualities of flexibility and a commitment to learning how to see revealed themselves as critical components in maintaining our ethic of caring for Nature. Opportunities for direct contact with the natural world on a sustained basis over a long period contribute to the development of an individual ethic of caring for Nature. It could be argued that Nature, seeing it in her best interests to have humans protect her, pays attention to those who pay attention. All residents expressed the feeling that Deep Creek would always be there for them, that direct, engrossing experience had contributed to the formation of core values, and that they were confident about the reality of the natural world and did not see themselves as separate or alienated from it. The land and its life were a strong anchor for these people, as they became for me.

**Flexibility**

To care effectively one needs to be flexible. The object of your caring changes, different modalities are required, your own resources become strained, things do not work out as planned. To care for Nature without a clear vision of the outcome, without expectations, requires a discipline of flexibility. My neighbours and my direct experience taught me to honour that. Deep Creek residents are learning how to be hardy, to live a rough life with grit, clarity of intent and artfulness. I know they could make further sacrifices if called on to do so.

**Learning to see**

My neighbours also taught me how to see by explaining how *their* urban sightlessness had been cured. Personal experience and the assistance of a visionary leader were the key ingredients. Finding sight meant at some level finding "The Path" (see Snyder, 1990) or "The Way" (see Goldsmith, 1993). This demands a movement away from an anthropocentric perception of "the environment" to a holistic, ecological perspective. In showing me how they had changed their perceptions, modified their approaches and literally "seen things differently," my neighbours helped me make sense of my own experiences.
This process requires time, the support of others and solitude, not an easy balance at any one time or in any one location. The role of a mentor, guide or adviser, largely denied me, is very important. The new abilities to see must be used or they will atrophy and blindness will return. As I gained in confidence to speak about what I was experiencing, feedback from some supportive neighbours encouraged me. They taught me that unless a person has been awed by the bush, they can't develop sight. As we shared our common delight, I could feel my blindness healing. The lessons for planning education focus on the primacy of direct experience of Nature, the need for time for reflection as learning occurs, and the creation of a supportive, reciprocal environment in which doubt can be openly shared and learning supported.

This aspect of planning education demands urgent attention. Many critics, in this country and overseas, have argued that if planners persist with the technical/mechanistic mentality which has characterised their work in recent decades, they are not worthy of calling themselves a profession. If merely applying land use zoning regulations and enforcing strict adherence to codes in a regulatory capacity are to remain planning's predominant roles, it is difficult to see how we will develop the "hardy souls" needed to take the profession into the new millennium. Planning educators, as we have seen in chapter 4, teach as they plan—with a strong reliance on compliance and adherence to rules and regulations (see also Sennett, 1990: 201). To my mind, they lack a strong anchor. Not firmly grounded, they rarely teach the essential professional capabilities of flexibility and common sense—capacities which can be taught.

Lesson 2: Time and reflection

Odysseus had to spend seven full years with Calypso, a period which, for the ancient Greeks, symbolised a major phase in life, as well as in myth. Houston argues that this time is given him so that "he may integrate all his learnings" (1992: 41). This period of reflection gives him the possibility of rebirth, of a new life. I lived at Deep Creek for just over a year. After about ten months, I began to see what was around me, discern differences, and "read the landscape." Initially, my urban blindness was a great impediment to my learning. On reflection, I had just enough time to begin to see. At least I experienced the full range of seasons. The practice of caring, practical caring, truly understanding what's needed, how to care, to intervene, cannot be grasped in an instant. Simply choosing to love, the intent of it, is not enough. And the art of caring requires persistent practice and discipline. In a fluid environment with many daily
challenges and dramatic seasonal differences, reflection and sharing of experience are critical paths to understanding. Several neighbours spoke of five to six years as the time it took for the bush to begin to regenerate naturally after begin protected from fire. One insisted that he did nothing but observe for the first six years of living there.

During the fifteen years of community life, Deep Creek members have accumulated their own lore about the bush, spun from observations, stories, and shared experiences. In learning from each other and the bush, the residents have come to understand the cycles, the warning signs; to read land health in the forest. Proud of their survival and the stability of their membership, they pass on the stories to new residents. It takes time to learn experientially.

The lessons for planning education are manifold: the need to maintain standards of “best practice” through constant reflection, with educators performing roles as “reflective practitioners” (see Schon, 1983; 1987b); the need to attend to the variable and changing literacy needs of students and educators; the value of experiential learning; and the critical importance of valuing the ‘mentor’ role, with older practitioners, community members and educators helping younger ones to understand the narratives and stories of professional life. There are lessons about questioning mentors, too, and not depending exclusively on “handed-down” information. There are also lessons in the lost opportunities of learning from native wisdom: knowledgeable local Aboriginal people could have educated Deep Creek pioneers about the land in the early days and saved them a lot of strife. Nevertheless, we need to be able to listen and this takes time. The processes of listening, trial and error and learning are in themselves important.

Lesson 3: Not knowing, being uncomfortable and asking hard questions
The Deep Creek community’s original objectives were to live “off the grid” (that is, not connected to electrical or water services provided by government authorities) at “an urban level of amenity”. Urban comfort levels were seen as important. Watching my neighbours’ back-breaking work (and hearing about the even more exhausting work of clearing fire breaks, bridge-building, road-building, house-building, drilling bores and constructing windmills in the early years), I was shocked by the struggle required to achieve those so-called ‘urban’ levels of amenity. My neighbours were frequently uncomfortable, physically and psychologically, as each struggled to find ways to care for the bush.
Several of my neighbours told me how they cultivated this respectful state of "not knowing" as a matter of principle, of discipline, even though it was alien to their professional approach. They found themselves having to listen to "the voice of the Earth" (Roszak, 1993); they surrendered to the grain, a surrender not easily achieved. For them, it involved pain, loss, despair and defeat—and probably a lot of repressed anger. The 1991 fire taxed them profoundly. Later burning trees on neighbouring land crashing to the Earth wrenched them from their sleep. Daily, they faced disappointment. However, their engrossment protected them from a sense of failure, allowing them to experience the "joy of relation" (see Noddings, 1984: 169). With their new "ecological eyes", they could see death everywhere in neighbouring landscapes not protected from fire. Yet they continued in their maturing relationship with the land in a state of committed and respectful bewilderment.

Clear lessons emerge from this analysis for planning education. First, developing a professional culture which values "asking the hard questions" is the first step to a mature, ethical professional relationship with Nature. Allowing expressions of discomfort and dissonance in the educational community provides fertile ground for teaching ethics, as moral questions arise naturally out of this sort of intellectual discourse. Second, giving voice to moral issues and generally supporting moral discourse creates a context where "moral voices" will not sound so loud, over-zealous, or out-of-place. They will simply be voices within a culture of questioning (see Etzioni, 1993). Thus, questioning concepts such as ESD and the role of planners vis-a-vis developers can be employed to maximum educational effect. Third, discomfort is a strong antidote to hubris: it breeds humility, not pride. Cultivating a personal posture of "not knowing" allows listening to occur, and permits an openness to others' perspectives, especially in participatory planning situations. This will require a reorientation of educational approaches within Australian planning schools.

Lesson 4: Listening to all the community's voices and accommodating differences
While Deep Creek residents listened well to Nature, their processes for listening to each other were often deficient. They used ineffective and dated models of group decision-making, with adults almost completely ignoring the voices of their older children in their formal decision-making processes. Meetings were often acrimonious and deliberations indecisive, with much business being held over to the next meeting. However, examination of successful examples in
other communities, such as the Findhorn Foundation in Scotland, reinforced important lessons about the importance of interpersonal communication and group dynamics.

The implications for planning education relate to ways of listening to all the voices in a community to hear a diversity of perspectives from multiple publics who can inform our professional relationships with Nature. We live in complex multicultural communities with multiple publics. The "politics of difference" informs planning practice at every level. For planners, it is essential to develop processes where all voices can be heard and where balanced decision-making can occur. A right relationship with Nature is a complex matter, for Nature shows many faces to those who seek to know her. Thus, strategies must be developed to accommodate difference, deviance and dissent, while not losing sight of the goal of implementing an ethic of caring.

For planning education one of the messages is about the necessity to teach skills in understanding multicultural perspectives and social and environmental justice issues related to the natural world. Teamwork can also be taught, thus expanding the students' understanding of different learning styles (see Lang, 1995) and ways of accommodating differences. Students can be taught skills to spot subtle and not-so-subtle attempts to deflect good intentions through denial, collusion and manipulation. Encouraging better communication skills helps students acknowledge when they truly do not understand cultural differences—and to learn to ask for help.

**Lesson 5: Dedication, commitment and sacrifice**

Many analysts now agree that if the human species is to survive on this Earth (and learn to protect all life), a radical redefinition of the way we live is required (see Appendix C). Our caring will need to take concrete expression, our theories translated into practice. Few disagree that it will be hard work for which most urban Western people are ill-equipped. At Deep Creek I learned about the hard work necessary to implement and sustain an ethic of caring for Nature. I learned that dedication could grow in those not initially part of the dream. I saw my neighbours struggle to find innovative ways to live within the constraints of their principles. I found selflessness and sharing. Significantly, I found them mopping their brows, shaking their heads when a leak was found in an underground water line, the generator failed, the fire truck would not start, the creek overflowed, the new drain silted up or they spotted a
plume of smoke on neighbouring land. They did not call the local Council or the plumber. They rolled up their sleeves.

In terms of caring, I learned that so powerful are the blessings and the sense of grace which flow from a life defined in relationship with Nature that the lack of "urban amenity" was not a great problem. Sacrifices became 'unbearable' only when residents felt unsupported by their neighbours.

Lessons for planning education were found in identifying ways in which all members could be included and feel empowered, despite differences in temperament, experience, skills and abilities. Planning educators can learn from the Deep Creek residents' (and my own) experience of embodying their principles.

**Lesson 6: Leadership and teamwork**

While I am unable to recount the Deep Creek story in detail, many lessons emerged about the moral leadership required to ensure the success of a highly risky enterprise such as the one this community undertook. The community could not function without wise leaders. My own learning was inhibited because of lack of access to their expertise and advice, which some withheld from me. The leadership I witnessed, however, made a significant impression on me and convinced me that to undertake such a perilous task as that of sensitising the planning community to the global ecological crisis will require highly sensitive leaders.

Educational programs which offer guidance about leadership, emphasise the many leadership styles available, and relationships between learning styles and leadership styles, will probably be most successful. The Eurocentrism of most leadership models will need to be balanced by more culturally appropriate approaches. Finding ways to encourage women to enter the profession and to progress to senior levels is an even more daunting challenge (see Bell, 1990; RAPI, South Australian Division, 1989; Urquhart, 1992; "Women Planners" (AustPlan), 1990; Kerkin and Huxley, 1993). And yet, at the risk of sounding 'essentialist', it is my deep experience that women take on a disproportionate amount of the caring practiced in planning in Australia, attempting to nurture ourselves in the process and to keep caring on the agenda. Significantly, for planning education, it must be emphasised that there is more to leadership
than having a grand impractical vision. Embodied visioning, grounded in ethics and worked out in practice, is required.

**Lesson 7: Speaking about the unspeakable: about ethics and feelings**

In my professional work with communities and during my stay at Deep Creek, I have had to learn to “speak about the unspeakable.” Saying what’s true is often very difficult in communities, as in families, where there has been a history of denial and collusion to deny. And yet, saying what’s true can have a catalytic effect, often when planning negotiations have broken down. Planning practice enforces well established professional taboos against talking openly about money, anger, enthusiasm, fear, ignorance, or not understanding what is going on. With respect to ethical and ecological issues, it is essential to create and sustain an educational and professional environment where it is acceptable to speak openly about pain, grief, guilt and despair. It is natural and healthy to feel and wish to express these strong emotions about the loss of species, land degradation, the global ecological crisis (Macy, 1983; Seed et al., 1988). They are not signs of weakness. Equally, dynamics in communities, as with families, often involve certain taboos, subjects which are never openly talked about. This denial is a psychological defense mechanism closely related to rationalisation. Personally, professionally and culturally, it is a self-protective measure. However, as Christina Grof wisely advises, “If we deny the elephant in the middle of the living room . . . we shield ourselves” (Grof, 1994a; 1994b; see also Middleton-Moz, 1994). But we do not engage in truthful or ethical behaviour. Providing a professional context in which it is acceptable to speak openly about “the elephant in the living room” is empowering to all, especially the younger or more inexperienced community members (see Sarkissian and Walsh, eds, 1994; also Hart and Spivak, 1993).

**Learning to speak openly about feelings**

Another lesson relates to feelings of fear and despair which are unable to be expressed and validated. Being so close to Nature and living in an isolated setting, dependent more on your neighbours than on outside services (such as fire protection), can be a very frightening experience for children. Asked about the “worst thing” they could possibly imagine happening at Deep Creek, four of the children (and most of the adults) identified “a big bushfire”. I argue that, because Deep Creek adults defined themselves by their commitment to keeping fire out of Deep Creek and instituting a community-wide “no burn” policy, fire became imbued with a
fearful, archetypal quality—and especially for the children. Listening to all the voices means acknowledging the fear in voices—young and old—and allowing fears to be openly expressed (see Macy, 1983). During the early stages of my research for this dissertation, I came to believe that the overwhelming reason why so many of my professional colleagues refused to discuss environmental questions with me was simply that they were afraid—afraid to allow the full impact of the global ecological crisis to touch them.²²

Learning skilful ways to speak about ethics
My Deep Creek experience taught me that it is critical to attend to the community's learning, as well as creating an environment in which individual learning is valued and nurtured. Sometimes the first step is to acknowledge, list and codify what is already known, what works, to “study success” (see Stretton, 1975; Newman et al., eds., 1988). Making these values explicit is an essential element in community-building. Unfortunately, without structured attention, these processes do not evolve ‘naturally’ in Western societies (see Egar and Sarkissian, 1985). Planning students, like community members, will need help in learning about meeting procedures and group processes, learning to speak up assertively, organising their opinions, presenting their views, listening and experiencing being heard. If these opportunities are not forthcoming, those with more resources, experience, expertise and technical knowledge will inevitably control planning decision-making. Lessons for teamwork, ecological literacy and pedagogical practice are illuminated by this example.

It is important to hear ethics promulgated as part of everyday discourse. Deep Creek children listened to their parents and the other adults and generally understood the reasons behind their value positions. As one teenager put it, “The most important lesson I have learned from living at Deep Creek is not only of understanding the necessity of morals, beliefs and dreams, but equally of understanding your own limitations when pursuing these things” (see Etzioni, 1993). Speaking openly about ecological values (or environmental ethics) was part of everyday community life. In a community where moral behaviour was expected, it was not so difficult to extend the notion of the moral community to the nonhuman world (See Naess, 1989).
Valuing “telling the story”

Deep Creek members love to recount their stories—about the challenges, the struggles, and the triumphs of their community enterprise. It is one of the ways they express their interdependence. They modelled in their self-deprecating way important community processes. As I found myself listening to their stories and then, slowly, beginning to hear the bush speak for itself, I came to understand the vital importance of storytelling. Finally, my own stories emerged, the “strong stories” described in chapter 3, and partly reproduced in chapter 5. I discovered that there is great value for professionals in learning how to tell good stories.

“Telling the story,” feeling connected, and acknowledging solidarity, are critical elements in any practice or discipline. They are essential to the art of community building (Dunstan and Sarkissian with Ward, 1994; Sarkissian and Walsh, eds., 1994; Sarkissian with Walsh, 1994; J. Houston, 1987, 1992). This work challenges us to move beyond “the local story”, using storytelling, the oldest form of teaching. We can look again for the patterns in what could otherwise be seen as a mere inventory of complaints which, in many cases—both personal and with communities—is one of defeat, despair, inertia and bereft of meaning. The Great Story or Larger Story employs myth and archetype, plays upon our minds, activating different themes and illuminating previously unknown parts. It can carry us beyond old agendas into new ways of being and enables us to see patterns of connections, as well as symbols and metaphors. We begin to see our individual lives as part of a Great Life. The use of mythopoeic language, such as the language of heroism, propels us beyond the personal-particular focus of the local life to the personal-universal. We can see more clearly from this vantage point. By using myth, we hold a mirror up to Nature and tell about something that never was but is always happening (J. Houston, 1987; 1992: 77).

If the planning profession is to enter into a more mature relationship with Nature, as the residents of Deep Creek are doing, its members, particularly the senior, influential ones and the educators, will need to communicate more directly with its members and students the story of their profession’s journey so far. This is partly a question of literacy and partly one of ethics. It will also require a professional stance of humility, not common among planners. It’s uncommon to hear planners say they have been wrong, or at the least misguided. Moving to a professional model based on evaluation and reflection, assessment and reflectiveness, will be very demanding for the planning profession, as it has been for Deep Creek residents. Teaching
specific community participation processes, like community visioning, in workshop and case study modes, will help students to clarify their own goals and ethics, as they begin to form as professionals (see Walker, 1994).

Lesson 8: Nurturing learning relationships
Hugh Stretton has argued that "people can't change the ways they use resources unless they change the ways they relate to one another" (Stretton, 1976: 3, cited in Young, 1991: 132). Lessons emerge for planning education about attention to process in education: the values of teamwork; opportunities for students to determine their own learning goals; and regular evaluation of teaching effectiveness. My Deep Creek experience confirmed that not everyone learns exactly the same ethical lessons from what appear to be the same examples in the same "moral community" (see R. Lang, 1994). Like the adults, the children responded individually to the experience, although all experienced a strong anchor in the natural world. This lesson about different learning styles is very important for the learning model presented in chapter 8.

While definitive lessons are not possible, as both the "human experiment" and Deep Creek experiment have not concluded, some lessons can be summarised as positive guidance. First, implementing an ethic of caring must be done in relationship. It is important to value relationship in all its manifestations, to pay attention to process, and to design appropriate group structures and decision-making approaches which nurture both individual and collective development. This is as important as the task of protecting the Earth. It is that task brought down to practicalities, down to Earth, brought home. As the new physics teaches us, there are no finite entities, all is energy, relationship (see Mathews, 1991; Capra, 1975; 1982; Bohm, 1973; E. Matthews, 1989: 46 ff). Quantum physics reveals the ways in which everything is part of everything else. As Houston explains, "In the microcosm, every electron is aware of and influences every other electron, just as each of us is ubiquitous throughout the great hologram, the macrocosm, that is our universe" (1992: 375). Nash explains this new way of 'unselfishness' in the following terms: "The heart of the theory was the idea that the identity of the individual was indistinguishable from the identity of the whole, interrelated cosmos. Therefore, selfishness, rightly understood, could embrace the interests and rights of all life and matter" (Nash, 1989: 151; see also Dass, 1994).
Nurturing caring relationships within community provides a testing-ground, a model for taking caring into the wider context, into the planner's professional life. Planning education could profit from understanding the links between individual, specialised skills and literacy—and the wider literacies required to translate information into action in relationship. These lessons provide guidance for designing community participation processes, where one must stay "in relationship" with communities, often with sharply polarised interests and expectations, and often for long periods.

5.0 Summary of lessons for planning education
To recapitulate, within Australian education and the planning profession, I was able to delineate the problem and describe the need for professional education which nurtured an ethic of caring for Nature. The Deep Creek experience, both my solitary insights and my more limited life-in-community, provided some insights into a model to address these deficiencies. At all stages throughout this research, I learned about self and relationship. I found alienated, disaffected, unaffiliated selves among my colleagues. I experienced my own Self as larger, permeable, boundless and inextricably connected to the natural world. Self and Other and self and Nature were persistent themes. I heard about challenges and ways of resisting or ignoring the challenge. I also found among my colleagues many with deep spiritual beliefs and instincts, uneasy about bringing spirituality into the corporation which the modern-day Australian university has become. Within some (particularly the younger students), I sensed a deep longing for connection—for some sustaining mechanism which would keep them from losing balance as the exigencies of professional life tugged at them from all directions.

5.1 Seven Avenues of Exploration, Five Key Principles and Fifteen Revelations
Journeying along two major paths, the path of explanation and the path of expression, I explored seven avenues, asking how my profession might be helped to nurture an ethic of caring for Nature. These explorations led me to five key principles about the nature of the self in relationship with the natural world. These five principles could be imagined as strands in the web or the warp and woof of the fabric I have been weaving—a fabric which represents a reconceptualisation of planning education. Taken together, they provide the framework for fifteen revelations about an ethic of caring for Nature within the context of planning education and practice. Under five headings, they are the following:
Teamwork

1. *Leadership* and courage are essential in any enterprise which aims to empower others.
2. While learned competence reinforces a sense of empowerment and resourcefulness, initially a range of particular practical and *human relations skills* is necessary.
3. *Listening* is both an ethical orientation and a skill which can be taught. There are many ways of listening.
4. Everyone will learn about and to care for Nature according to their *individual learning styles*, which must be accommodated in the design of any learning situation.

Experiencing Nature Directly

5. *Comfort, joy and delight*, experienced as part of a reciprocal relationship with the natural world, serve to sustain people, especially during hard times.
7. Building a relationship with Nature takes *time*, and is enhanced by reflection and solitude.
8. Skilled and compassionate *mentoring* can greatly enhance the formation of an ethic of caring.

The Community Ground

9. The work of *collective consciousness*, nurtured by the “keepers of the dream”, supports community and individual enterprise. Feelings must be expressed, as well as more abstract concerns.
10. *Community stability and harmony* are important and can be nourished by flexibility, tolerance, mutual respect and forgiveness—for each other and for the natural world.

Environmental Ethics

11. *Commitment and patience* are essential to the success of any long-term project.
12. An ecocentric *ethical vision*, clearly articulated and supported by clear ‘pragmatic’ intentions, must be honestly and conscientiously fostered.
13. *A balance between idealism and pragmatism* is necessary, with opportunities for all members to participate in their unique ways without the sense that there is one “right way”.
14. *Ontology must precede ethics*: a commitment to care for Nature will be sustained if it is allowed to arise naturally out of a sense of connection with the rest of life, rather than from a sense of duty or a notion of abstract rights.

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These fifteen revelations form the basis of the learning model presented in chapter 8.

6.0 Opening up a space for dialogue and dialectic development

As noted earlier, the moment when the shuttle is passed through the opening in the warp threads is a potent time when things can happen. As Weston explains,

A central part of the challenge is to create the social, psychological, and phenomenological preconditions—the conceptual, experiential, or even quite literal “Space”—for new or stronger environmental value to evolve (Weston, 1993: 100).

Opening up the space for weaving challenges the warp. One challenge is revealed by this study: the need to “bring the spirit out of the closet.” Direct experience of Nature and spirituality are woven throughout all spiritual traditions. I believe there is a risk of these relationships becoming lost in any learning model unless they are given specific emphasis. The spiritual dimensions of this study (and of the proposed learning model) are fundamental. They offer the basis for awakening an ethic of caring for Nature and provide the potential for the healing necessary for the next steps. Learning to be “part of the whole” is a skill best promoted with spiritual guidance. And, as one academic confided, “ethics is a safe way of talking about spirituality” (Campbell, pers. comm., 1994). Deep space can be opened up for dialogue and dialectic development (Reason and Hawkins, 1988: 85). This subject is discussed further in chapter 7.

7.0 Conclusions: a fabric emerging

Weaving a cloth of caring for Nature from the multicoloured threads emerging from this research has yielded fifteen revelations—the basis of five key relationships experienced by a self seeking to participate in an ethic of caring for Nature. That self participates in the sacred web of life, seeking to live a life of cosmological and professional integrity (see Spretnak, 1991: 195). These five key relationships are further woven into a larger tapestry—a model for learning an ethic of caring for Nature. That model is discussed in chapter 8. Before proceeding
to delineate it, however, we must return to the original object of this inquiry, caring for *Nature*. Chapter 7 addresses the elements of an ecologically responsible approach to education and provides a theoretical foundation for the learning model.
CHAPTER 7

AN ECOLOGICALLY RESPONSIBLE APPROACH TO PLANNING EDUCATION
These things [evidence of the global crisis] are threads of a whole cloth. The fact that we see them as disconnected events or fail to see them at all is, I believe, evidence of a considerable failure that we have yet to acknowledge as an educational failure. It is a failure to educate people to think broadly, to perceive systems and patterns, and to live as whole persons.

Cosmology may be fun, but only so long as it doesn’t detract from the real business: getting a useful qualification. Paul Davies, 1995.

1.0 Introduction

Chapter 6 wove together lessons for planning education into the first form of a fabric of caring for Nature, lessons derived from all aspects of this study. Not included in that analysis was reference to the recent and highly provocative literature on environmental education, or “ecologically responsible education” (see Bowers, 1993c: 164-190; Bowers, 1995: 23-40; Orr, 1992: 133-148). I argued that to nourish an ethic of caring for Nature, planning education needs to be holistic, collaborative and deeply grounded in direct, concrete experience of the natural world. The research yielded five key principles which I named teamwork, direct experience of Nature, the community ground, ethics and literacy. Together they provide a conceptual framework for fifteen revelations within the context of planning education and practice. All must be addressed if an ethic of caring for Nature is to be nourished in an educational and professional context.

Here I summarise the findings of chapter 6 and the approaches of two leading educational theorists whose work is directly relevant to the objective of this dissertation: an ecologically responsible approach to education at the university level. I also discuss some examples of their theories and concerns in action. The focus is on university education, particularly professional education. First, I briefly outline the elements of an approach to ecologically responsible education, drawing on the writings of David Orr and Chet Bowers. Then I examine the two
strands of educational liberalism, *emancipatory liberalism* and *technocratic liberalism*, to demonstrate how their emphasis on individualism is antithetical to an ecologically responsible approach. The views of planning educators (characterised as emancipatory and technocratic liberal views), are presented (in this chapter and in Appendix J), as examples of the prevalence of that aspect of liberal philosophy within planning education, in Australia and overseas.

The chapter then proceeds to a detailed analysis of principles for rethinking professional education by means of a reworking of our *master metaphorical templates*. I outline specific changes necessary in university education and guiding principles for nurturing an ethic of caring for Nature. The next section specifically addresses the weaknesses of liberal educational theory and asks how an ecologically responsible approach to education would confront the three tenets of educational liberalism, identified as: (1) a linear and progressive view of change; (2) a representation of the student as an "atomistic" individual; and (3) an emphasis on rationality as the student’s distinctive individual attribute. To counter each of the three tenets, educational approaches and philosophies are presented which would counter the dominance of the prevailing paradigm and open the way for a new educational approach.

### 2.0 Why ecologically responsible education?

During the preparation of this dissertation I had few disagreements with my supervisors. On two topics, however, one of my supervisors and I regularly disagreed. They were, firstly, the need to state (or even ‘prove’) the extent of the environmental crisis and, secondly, my contention that the Australian planning profession was not genuinely engaged in activities that could be described as "caring for Nature." This dissertation addresses primarily the second point. My response to the first is included as Appendix C. On the first point, I kept returning to the insistence of my “deeper knowing”—from thirty years of planning practice—that many of my colleagues disagreed that a global environmental crisis actually existed—or at least that it was of a dimension which required their attention.¹ I know that I was correct about planners’ views. Thus, before exploring appropriate curriculum directions in planning education, I discuss the
views of two leading theorists, David Orr and Chet Bowers, whose seminal works clearly demonstrate the links between the environmental crisis and the crisis in university education. In 1992, David Orr, Professor and Chair of Environmental Studies at Oberlin College, explored the highly complex nexus between ecological literacy, education and the transition to the Postmodern world. He argued that educators must seek "emancipation from modernity itself," for "the continuation of modernity threatens the very survival of life on our planet." The crisis is unique in its range and scope. Above all else, it is "a crisis of spirit and spiritual human values" (1992: 4). Critical for this inquiry is Orr's contention that, "the crisis cannot be solved by the same kind of education that helped create the problems" (1992: 83). Thus, I argue that, whether or not the immensity of the global ecological crisis is fully acknowledged by planners and planning educators, planned urban development is a significant contributor to global ecological problems. We cannot continue with the forms of education that currently operate in Australian planning schools if we honestly want to reduce the negative impacts of urban planning upon the Earth. Planners need to stop being part of the problem and start being part of the solution. We need a new form of education.

Echoing Orr's ideas, C.A. Bowers, Professor in the School of Education at Portland State University, Oregon, has written widely on education, modernity and the ecological crisis. Environmental philosopher Alan Drengson led me to Bowers as "the best person in terms of the problems of education," because of his "in-depth scholarship concerning what's wrong with university education" (Drengson, pers. comm., 1994). Nearly a decade ago, Bowers wrote, "The main issue facing educators now is to decide whether to wait for more definitive evidence that we have exceeded ecological limits or to take the threat seriously by beginning to rethink those aspects of our belief system that do not take into account our ecological interdependence" (1987: 162). In his latest book, *Education, Cultural Myths, and the Ecological Crisis* (1995), Bowers reaffirms his position: The challenge will be to see through the illusions of a consumer-oriented, technologically based existence, to alter the premises upon which the
belief system of the dominant culture is based, and to retain those aspects of our past cultural achievements that are compatible with a culture in equilibrium with the carrying capacity of the natural systems that make up the biosphere (1995: 9-10).

The perspectives of Orr and Bowers are explored in greater detail later in this chapter. First, however, I review the findings yielded by my Australian research to set the context for a deeper analysis of ecologically responsible education.

3.0 Messages from chapter 4: teaching environmental ethics in Australian planning schools

3.1 Summary of chapter 4

Chapter 4 revealed that formal study of environmental ethics in planning education is not taking centre stage in any Australian university, with the possible exception of Macquarie University. In 1995, of the fourteen universities where town planning was taught, only one offered a specific subject in environmental ethics. Ethical issues generally were marginalised and approached conservatively. Little attempt was made to weave ethical perspectives throughout school programs. The intellectual climate within planning schools was not supportive: while some students expressed interest in environmental ethics, educators were generally less interested, with their interests growing more slowly. Heads of schools massively overstated offerings of environmental ethics topics and often did not know what was being taught. Schools provided weak coverage of specific environmental ethics topics, mainly offering traditional, conservative, and largely anthropocentric topics, including utilitarianism, biodiversity and species preservation. Philosophy and philosophising were seen as a "soft option"; moral issues were not seen as appropriate topics of study. Educators valued objectivity, detachment and rationality over passion, enthusiasm and commitment. Leadership in ethical matters was found to be wanting on a wide scale. Some planning educators clearly believe that planners should follow, rather than lead, in matters of environmental ethics (see Cussen, 1996).
I argued in my conclusions to chapter 4 that both Heads and educators are abrogating their responsibilities to provide ethical leadership for their students—and an ethical or moral community for their students and themselves. Educators are misjudging and underestimating students and deprecating attempts to nurture environmental ethics in teaching. There is little evidence of a moral community in Australian planning schools. Looking more generally at the culture of Australian planning and planning education, I identified widespread denial, both of the scope of the global crisis, and the planning profession’s contribution to it. Within universities and in professional practice, the following characteristics of the “learning culture” of Australian planning emerge:

- denial of the global crisis and the profession’s role in it
- anthropocentrism
- acceptance of the benefits of growth, progress and development
- lack of vision and imagination
- conservatism
- utilitarianism
- ecological illiteracy
- a narrow, specialised focus, with little emphasis on interdisciplinarity
- lack of a “sense of community” within the profession and within university departments
- a absence of moral discourse
- lack of respect for students’ learning needs, according to students’ accounts
- lack of commitment to continuing education and professional development
- lack of a “sense of place” or connection with the Earth among land professionals and
- confidence in technical solutions to complex problems that are seen as ‘solvable’.

3.2 Five Myths of Higher Education

Reviewing the words of the educators reported in chapter 4, I see their views generally support what Orr calls “The Five Myths of Higher Education” (Orr, 1993b):

1. Ignorance is a solvable problem.
2. With enough knowledge and technology, we can ‘manage’ planet earth.
3. Knowledge is increasing (and by implication, so is human goodness).
4. We can adequately restore that which we have dismantled.
5. The purpose of education is to give one the means for upward mobility and success.
Orr's fifth 'myth' rings particularly true. Australian planning schools reflect the mainstream (or 'malestream') values. Liberal individualism is the accepted philosophy. The individual is put in the foreground and the background (place or context) is put out of focus (see Bowers, 1987: 163; see also Evernden, 1993: 213). And yet, while these defining aspects of modern consciousness have not yet met the test of long-term sustainability (Bowers, 1995: 26). I could discern little imperus for change.

One reason for the resistance to change is the comfortable culture of the academy. Orr could be writing about Australian schools of planning when he observes, "The academy... is a safer haven than it ought to be for the professionally comfortable, cool, and upwardly mobile. It is far less often than it should be a place for passionate and thoughtful critics." Among the dangers he identifies within the academy are the following: that professionals will "clone themselves"; that a great deal of important 'nonprofessional' knowledge will be dismissed or ignored altogether; that the academy will become an "agent of global homogenization," rather than a place where multiculturalism can thrive and be understood; and that higher education "will mostly opt out of the great ecological issues" because it cannot summon enough vision and courage to do otherwise (Orr, 1994: 101). Educational liberalism is a core problem of modern education at all levels. The following sections discuss their views on this subject.

4.0 Key concerns about education in the postmodern world: liberal individualism in education

Educational theorists have identified liberal individualism within education as the driving force behind the sorts of educational approaches which contribute to "the problem." For Bowers, the term liberalism, with its "gestalt of culturally specific assumptions and emancipatory ideals," is inadequate for understanding the world we live in today because it is one aspect of "a conceptual framework that associates empowerment with continued progress in the areas of individualism and rationality" (1987: vii, 162). Three tenets of liberal thinking are shared by liberal educators, whether they are technocratically oriented or align themselves with the 'emancipatory' tradition:
(1) a view of change as linear and a manifestation of the progressive nature of social development;

(2) a representation of the student as an "atomistic individual"; and

(3) a view that the rational process is one of the distinctive attributes of the individual, and that rational activity enables the individual to be self-directing.

In the sections that follow, I explore the implications for planning education of these three tenets. According to the first tenet, supported by liberal and emancipatory educational theorists such as John Dewey, Carl Rogers and Paulo Freire, deliberate social change, initiated by individual or collective activity, is viewed as inherently progressive. These thinkers are guilty of valuing solely the emotive response of the student and "relativizing . . . all traditions except those authorized by the critical reflective individual" (Bowers, 1993c: 74-76).

Those within the emancipatory education stream who share the technocratic view of the student as an atomistic individual support the second tenet of liberalism. But the third tenet is of greatest concern for modern educators, as it represents "the dominant mind set in the West": the view that the individual is the basic social unit and the centre of all rational activity (Bowers, 1993c: 77). The philosophies of the planning educators participating in my study reflected aspects of both emancipatory and technocratic liberalism.

4.1 Emancipatory liberalism

Few Australians I spoke with discussed their educational philosophies in depth. However, educators in planning schools and other professional schools overseas often offered insights and suggestions which reflected a commitment to emancipatory liberalism. In Appendix J, I present interviews with seven planning educators who could be described as representative of the emancipatory liberal tradition. While my questions were about environmental ethics education, their responses focused on empowerment. I found strong support for the work of Paulo Freire, especially in the Urban Planning Program at the University of California at Los Angeles (UCLA) and in the Faculty of Environmental Design at
York University in Toronto. At both universities educators (mostly part-timers, younger staff or outside people) were bringing the insights of “popular education” into the planning classroom. I found their work highly provocative and (I would imagine) effective. Their emphasis on community development, literacy, reflection-in-action, and individual and community empowerment resonated with my own values, as an educator influenced by Carl Rogers and Paulo Freire. I also found, to my disappointment, that most held primarily anthropocentric views. While some were teaching ethics, few taught environmental ethics or seemed to question the ecological context of their work.  

The influence of Paulo Freire on education

The educators discussed in Appendix J and several others I spoke with, are inheritors of the emancipatory tradition in educational liberalism, which owes much to the work of Paulo Freire, as well as Henry Giroux and Ira Shor (see Giroux, 1983 and Shor, 1980). Most responded to my questions about teaching environmental ethics by trying to fit my environmental concerns into their emancipist liberal educational model. This was a distressing finding. They seemed “so at ease with those aspects of modernism that are the greatest threat to the rest of the biotic community” (Bowers, 1993c: 78). Many identified Paulo Freire as a key influence on their lives—and their educational approaches.

While Freire is arguably “the most influential educational theorist today,” Bowers claims that his ideas are still “marching to the same anthropocentric drum beat that has drowned out the voices of the larger biotic community” (1993c: 105). Freire is, at base, a Western humanist, “who views change as progressive when guided by the de-mystification process of critical intelligence.” His view of education makes the autonomous individual “the epicenter of the universe.” Freire is silent on the ecological crisis and does not question “whether naming the world from the perspective of an individual who must continue, through the critical reflection—praxis, dialectic—to rename the world is an appropriate way of understanding the proper relation of humans to the ecosystems” (Bowers, 1993c: 109).
These representatives of the emancipatory liberal tradition in education, the educators discussed in Appendix J, limit their "moral community" to human life. And, while experienced educators such as Haas, Hutchinson, Pincetl, Richman and Barndt offer valuable insights for teaching about empowerment, community development and multiculturalism, all expressed primarily anthropocentric ethical views. While these educators are clearly sensitive to ecological issues, their moral community does not extend beyond human life. Their Enlightenment vision ignores the "bottom line": "understanding the interdependence of the human culture/natural habitat relationship in terms of what is sustainable over the long term" (Bowers, 1993c: 115).

4.2 Technocratic liberalism

Some readers may complain that the foregoing analysis is an assault upon a straw person. Would that more of our planning educators were as enlightened as those whose views are discussed in Appendix J! Nevertheless, we must acknowledge the fundamental anthropocentrism of the emancipatory liberal approaches. More representative of the views of Australian planning academics, were opinions of those aligned with the technocratic liberal tradition. Their insights and suggestions were very helpful and contributed much to the learning model presented in chapter 8. Nevertheless, they were also fundamentally anthropocentric, embracing the dominant Western paradigm of individualism, rationality, growth and progress.

Those in the technocratic liberal tradition share many basic tenets of liberal thinking with colleagues in the emancipatory tradition. They start from the same basic set of shared deep assumptions, but they emphasise different aspects of liberal thought. Members of this tradition include those influenced by the behaviourist principles of B.F. Skinner; approaches to scientific management pioneered by Frederick Winslow Taylor; and the epistemological framework associated with Cartesianism. Hallmarks of technocratic liberalism reflected in educational reform can be recognised by terms such as: mastery teaching, classroom management, effective schools, individual learning styles, curriculum
alignment, site-based management, integrative curriculum, cooperative learning, higher-order cognitive strategies, practical intelligence and constructivist learning (Bowers, 1993c: 74; 1995: 95; see also Noddings, 1992: 173).  

I learned much from educators in the technocratic liberal tradition, including Reg Lang, who teaches at York University in the Faculty of Environmental Studies. My interview with him is reported in Appendix J. Lang, himself a planner with many years’ experience of both planning practice and education, teaches ethics to planning students but does not include environmental ethics in his subject. His analysis was based on learning styles. He cautioned me to ensure that any educational approaches to nurturing an ethic of caring for Nature be acceptable to different personality types. Each student has a different preferred learning style. Lang explained how planning students’ perspectives about ethical issues changed markedly when they were first exposed to the realities of planning practice. After some time their values became congruent with ethics of the profession they were about to enter. Lang’s extensive research on learning styles (see Lang, 1993; Lang, 1995) revealed that the personality types of planners generally fall into a very “narrow band,” with few in the ‘feeling’ category.  

Lang was not the only educator who took the technocratic line. From others, I learned about “competency-based education,” another current ‘fashion’ in technocratic educational philosophy, according to Bowers. Competency-based education or training (CBT) involves the specification of a set of outcomes, clearly stated so that students, educators and interested third parties can all make reasonably objective judgements about student achievement or nonachievement. The CBT approach forms the basis for the continuing professional development initiatives of the Royal Australian Planning Institute (Melotte, pers. comm. 1995). According to Bowers, this is evidence of yet another form of “individual empowerment,” attained by learning a body of factual information or methods of inquiry, analysis, data collection, and now deconstruction. These approaches are
often used to reinforce "an attitude taking for granted the individual as the basic social unit" (Bowers, 1993c: 165).

There is currently considerable debate in Australia about the 'dazzling' commonsense character of the competency rhetoric, the attractiveness of the "competency bandwagon" and policies associated with CBT (Jackson, 1993: 159). Critics call CBT a "theoretically and methodologically vacuous strategy" (Hyland, 1992: 35, cited in Jackson, 1993: 154), while supporters call it "as close to a panacea for educational ills as one might find..." (Fagan, 1984: 8, cited in Jackson, 1993: 154). The "discourse of competency" is increasingly defining not only current educational practice but also "the parameters of our imagination on issues of education and training" (Jackson, 1993: 159). Further, longitudinal experience of professional groups identifies the difficulties with obtaining 'objective,' standardised judgements, especially in a value-based subjective 'discipline' or profession. Viewed in a limited 'technical' manner, the approach has less to offer than many of its proponents would suggest (Wolf, 1995: 133).

Not all the planning educators I consulted embraced the traditions of educational liberalism. But this view--of change as linear and progressive and students as atomistic individuals engaged in a rational process--was strongly represented. Several educators I spoke with overseas, acknowledged, however, the seriousness of global problems and advocated much more holistic approaches. While some taught in areas where environmental factors were not necessarily given prominence (as in design for people with disabilities), their educational philosophies could easily be translated to environmental ethics. I cite some of their ideas later, as examples of how education can be 'rethought'--the topic of the next section of this chapter.

5.0 Reworking our master metaphorical templates

Bowers and Orr claim that a complete "reworking of our master metaphorical templates" is called for (Bowers, 1993c: 166). I support this view, especially in view of the dimension of the crisis reported in Appendix C. We need long-term solutions, involving changes both in consciousness and the language we use to
speak about everything—from education to the global situation. This is because environmental ethics cannot be reconciled with the traditional liberal emphasis on the rights of the individual (see Nash, 1989). We must change the “guiding metaphors” and foreground ecological problems. We will need to ask what is important for people to know—and therefore what ought to be taught—and frame both our questions and answers in less ‘technical’ terms. We must affirm the role of education as a means of affirming our affinity with all life (Orr, 1994: 205). Changing “the guiding metaphors of a culture of progress and environmental exploitation” will require clear articulation of the new (and ancient) “guiding metaphors for a sustainable culture.” Bowers provides the basis for this reconceptualisation (see Bowers, 1993c: 167-168). Somewhat modified, it is presented below as Table 7.1.
<table>
<thead>
<tr>
<th>Guiding Metaphors for a Culture of Progress and Environmental Exploitation</th>
<th>New (and Ancient) Guiding Metaphors for a Sustainable Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Change (innovation, experimentation):</strong></td>
<td><strong>Tradition:</strong></td>
</tr>
<tr>
<td>• Belief that changes is progressive.</td>
<td>• Awareness of continuities with the past.</td>
</tr>
<tr>
<td>• Being new (in ideas, values, products) is an expression of progress</td>
<td>• Valuing traditions (cultural patterns) that contribute to long-term sustainability.</td>
</tr>
<tr>
<td><strong>2. Freedom:</strong></td>
<td><strong>Freedom:</strong></td>
</tr>
<tr>
<td>• Choice of ideas and values by the autonomous individual.</td>
<td>• Restrictions of self for the sake of a larger sense of self.</td>
</tr>
<tr>
<td><strong>3. Community:</strong></td>
<td><strong>Community:</strong></td>
</tr>
<tr>
<td>• A geographical area, a collection of common interests.</td>
<td>• An ecology of life forms.</td>
</tr>
<tr>
<td>• Humans only.</td>
<td>• Energy and information webs that include humans as dependent members.</td>
</tr>
<tr>
<td><strong>4. Science:</strong></td>
<td><strong>Science:</strong></td>
</tr>
<tr>
<td>• The way to explain, predict, and control natural phenomena.</td>
<td>• A source of analogue thinking.</td>
</tr>
<tr>
<td>• The culture-free way of knowing.</td>
<td>• One of many forms of knowing.</td>
</tr>
<tr>
<td>• Associated with progress and rational understanding.</td>
<td>• A way of understanding relationships, patterns and processes.</td>
</tr>
<tr>
<td>• Value-free.</td>
<td>• Observer influences how phenomenon is understood.</td>
</tr>
<tr>
<td>• Mastery of nature.</td>
<td>• Wholeness.</td>
</tr>
<tr>
<td><strong>5. Technology:</strong></td>
<td><strong>Environmentally Sensitive Technology:</strong></td>
</tr>
<tr>
<td>• Rationally formulated procedures designed to be context-free.</td>
<td>• Sensitive to environmental/cultural context.</td>
</tr>
<tr>
<td>• Concerned with preserving efficiency, which must be measurable.</td>
<td>• Contributing to sustainable development, based on an ecological model of understanding.</td>
</tr>
<tr>
<td>• Part of a mechanistic mind set.</td>
<td>• Decentralised</td>
</tr>
<tr>
<td>• The expression of progress and modernization.</td>
<td>• Built upon traditional technologies.</td>
</tr>
<tr>
<td>• Expression of ‘Man’s’ power to control Nature.</td>
<td>• Using local sources of energy and skill.</td>
</tr>
<tr>
<td>• Experimental.</td>
<td><strong>6. Knowledge:</strong></td>
</tr>
<tr>
<td><strong>6. Knowledge:</strong></td>
<td><strong>Major Forms of Knowledge:</strong></td>
</tr>
<tr>
<td>• From rational thought and observation.</td>
<td>• Thought process influenced by epistemological orientation of cultural groups.</td>
</tr>
<tr>
<td>• Explicit.</td>
<td>• Many forms: tacit, theoretical, critical, technical, folk, encoded (in genes, language, cultural artifacts, plants, animals, etc.).</td>
</tr>
<tr>
<td>• Basis of generalisations across cultures.</td>
<td>• Poetic, spiritual, embodied.</td>
</tr>
<tr>
<td>• Contributes to freeing individual from the hold of tradition.</td>
<td>• Continuities with the past.</td>
</tr>
<tr>
<td>• Acquired mainly through books or scientific observations.</td>
<td>• Responsibility for not diminishing future prospects.</td>
</tr>
<tr>
<td>• Elevates ‘man’ over other forms of life.</td>
<td></td>
</tr>
<tr>
<td>• Secular</td>
<td></td>
</tr>
<tr>
<td>• The basis of human progress.</td>
<td></td>
</tr>
</tbody>
</table>

Table 7.1
Guiding Metaphors for Exploitative and Sustainable Cultures
5.1 Cultures of survival and cultures of progress

The ecological model of education proposed above in Table 7.1 aligns education with a pattern of thinking that takes into account "the relationships that bind our destiny to that of the environment" (Bowers, 1993c: 168). It contributes to the formation of a culture of survival, rather than the culture of progress, the dominant ideology of Western society. It questions the illusion of continued growth and prosperity (Bowers, 1993c: 168; see also Berger, 1979: 204). It supports a culture of sustainability, relying more on proven traditions of the past as a guide to survival (Bowers, 1993c: 169). It is also consistent with principles of rethinking education, discussed below.

6.0 Six principles for rethinking education

Principles of ecologically responsible education include Orr's "six principles for rethinking education," which challenge the liberal assumptions described in the foregoing sections of this chapter. Orr asks simply, "What is education?" And further, "What is education for?" His principles are:

1. All education is environmental education.\footnote{23}
2. The goal of education is not mastery of subject matter, but of one's person.
3. Knowledge carries with it the responsibility to see that it is well used in the world.
4. We cannot say that we know something until we understand the effects of this knowledge on real people in their communities.
5. The way learning occurs is as important as the content of particular courses.
6. Campus-wide education issues need to be considered, based on a campus-wide dialogue about the way we go about our business as educators. For instance, does the university contribute to a sustainable regional economy or does it contribute to the process of destruction in the name of efficiency? (Orr, 1993b: 44).

The "deep changes" proposed by Bowers and Orr (and other philosophers and educational theorists, like Nel Noddings) demand a complete reconceptualisation of university education and a close examination of how universities and university departments operate vis-a-vis the wider social and ecological world. The fifth principle reminds us that the way learning occurs is as important as the content of particular courses.
7.0 Ten necessary changes in university education

The need to change the guiding metaphors challenges the core principles of university education. We need to articulate and support a land ethic that acknowledges the interdependence of all life on Earth. We need to find inclusive and non-alienating culturally appropriate languages in which to communicate. And we need to give primacy to ecological approaches in all education. Ten changes outlined below address those imperatives.

7.1 Challenging anthropocentrism

The first change requires us to move from an anthropocentric to an ecological model of human understanding. This will require careful inquiry, as it can be argued that humans can act only from an anthropocentric consciousness, as human understanding is fundamentally inside human consciousness (Wilson, pers. comm., 1996; see also Grey, 1991; and Drengson, 1991).

7.2 Honouring folk practices and technologies

The second change requires us to pay more attention to ecologically sound folk practices and technologies to learn how guiding conceptual frameworks altered the way the human-habitat relationship was understood. We need to learn to value local knowledge and “what works,” as opposed to novelty and innovation.

7.3 Questioning science and technology

The third change involves changing the guiding and legitimating ideology of science and technology and thinking relationally about the impact of science and technology on culture and Nature. This may lead to asking the question that seemed totally inappropriate in the days of liberal-dominated science: “Will this new knowledge, and the technology it fosters, contribute to long-term sustainability?”

300
7.4 Emphasising the Arts and Culture
This change involves turning away from areas of study that further a consumer-oriented society, in favour of the study of the arts as a spiritual language which allows for expressing the deep connections between person, culture, and physical habitat.

7.5 Learning about the bioregion
A bioregion is a distinct ecospace, distinguishable from other ecospaces.\(^{25}\) A curriculum that nourishes a knowledge of the student’s bioregion will assist survival and guide human action by revealing the patterns which connect the human organism with its environment. Students would be helped to live in such a way as to know their place and be profoundly affected by it (Berg, 1990). This change would influence all aspects of university education, involving a departure from a focus on the individual to an understanding of the wider context of planning. It could encourage members of the university community to be much more active in local social and environmental matters.\(^ {26}\)

7.6 Nourishing communicative competence through stories and songs
This change will alter our modes of communication in favour of song and story-authentic stories, rather than those controlled by the media. This could involve some of Habermas’ approaches, which could be applied to community development and participation for ecological and social sustainability (see Habermas, 1984; Forester, 1993b; Hillier, 1994).\(^ {27}\) And, as narrating is about relationships, we can turn to song and story as “pathways to a larger and more interconnected sense of reality” (Bowers, 1993c: 212). Planners could become better at listening to local stories and linking them to more global perspectives (Beauregard, n.d.: 6; Sarkissian, Walsh and Gherardi, 1994).\(^ {28}\)

7.7 Paying attention to difference
While Postmodern rhetoric frequently addresses issues of race, gender and cultural difference, these are rarely spoken of in terms of ecological sustainability. This change demands that planners critically inspect their attitudes to race, gender and other cultural differences (Sandercock, 1996; 1998). Bringing race,
gender and cultural difference into professional discourse in planning in Australia has been a long and painful process. We need to acknowledge “the same combination of denial and glacial pace of reform is part of how we are confronting the new crisis” (Bowers, 1993c: 177; 1995: 3).

7.8 Reforming both curriculum and the teaching process
This change challenges educators to model principles of ecological sustainability in their teaching, and to identify and place at the centre of the curriculum the more ecologically problematic aspects of the dominant culture (Bowers, 1995: 13). The way learning occurs is as important as the content of particular courses. Educators will need to examine their teaching philosophies and styles to ensure they model practices which contribute to a sustainable culture. Additionally, “the challenge for educators will be to assess whether the curricula they teach contribute to the myths of progress and an anthropocentric universe or to sustainable balanced living” (Bowers, 1993c: 190).

7.9 Nourishing interdisciplinary, ecological thinking
This change required educators to forge strong links among disciplines and pay specific attention to resourcing interdisciplinary learning. Ecological thinking is thinking that requires a new kind of vision across boundaries. That vision reveals the self as enobled and extended, part of the landscape and the ecosystem (Shepard, 1967, cited in Bowers, 1993c: 204). Breaking open both the boundaries of disciplinarity and of the skin-encapsulated ego-self will certainly challenge some academics. Schools of planning with links with landscape architecture and geography would be particularly well placed to take advantage of this opportunity (Chung, Tong Wu, pers. comm., 1994), as would those with possibilities for links with ecology, philosophy and biology. This critical boundary-spanning opportunity has yet to be realised.
7.10 Transforming the modern university
A change in the culture, function, management and accountability of the university will be required to nurture the sorts of educational experiences proposed here and in chapter 8. In particular, the ecological impacts of all aspects of the university’s operations would need to come under much closer scrutiny.

8.0 Nurturing an ethic of caring for Nature

8.1 Seven guiding educational principles
The changes heralded above can be translated into educational principles and applied to Australian schools of planning. Working models are always valuable when one is breaking new ground. Thus, a source of optimism can be found in one educational model, which represents “a clear break from the key assumptions upon which modern consciousness is based.” This is the Elmwood Center for Ecoliteracy in Berkeley, California, founded by Frijof Capra (Bowers, 1995: 21, 206-207). The Center helps local schools reorganise themselves into “collaborative learning communities.” The principles used to guide the interactions of participants in the learning community, as well as the design of the curriculum, are derived from the characteristics of natural ecosystems. The deep conceptual foundations for the Center’s approach can be traced to Capra’s two books, *The Tao of Physics* (1975) and *The Turning Point* (1982). His three-part definition of *ecological literacy* guides the enterprise: (1) knowledge of the principles of ecology; (2) systems thinking; and (3) the practice of ecological values (Capra, 1993: 2, cited in Bowers, 1995: 205; see also Greenway, 1994d: 1).

I have converted Capra’s eight principles into seven guiding educational principles, as set out in Table 7.2. At the end of each recommended core practice is a word or phrase which summarises my sense of the meaning of the core practice, e.g., *Teamwork, Community, Direct Experience of Nature.*
The core principles identified in Table 7.2 contribute key strands to the fabric of the learning model proposed in chapter 8.

<table>
<thead>
<tr>
<th>GUIDING EDUCATIONAL PRINCIPLES</th>
<th>RECOMMENDED CORE PRACTICES IN PLANNING EDUCATION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Interdependence</strong> All members of an ecosystem are connected in a web of relationships in which all life processes depend on one another. The success of the whole system depends upon the success of the system as a whole.</td>
<td>• In a learning community, educators, students, administrators, businesses and community members are interlinked in a network of relationships, working together to facilitate learning (Teamwork).</td>
</tr>
<tr>
<td><strong>2. Partnership</strong> All living members of an ecosystem are engaged in a subtle interplay of competition and cooperation, involving countless forms of partnership.</td>
<td>• All members of the learning community cooperate and work in partnership, which means democracy, teamwork and empowerment because each plays a crucial role (Teamwork).</td>
</tr>
<tr>
<td><strong>3. Ecological Cycles and Energy Flow</strong> The interdependencies among the members of an ecosystem involve the exchange of matter and energy in continual cycles. Solar energy, transformed into chemical energy by the photosynthesis of green plants, drives all ecological cycles.</td>
<td>• Learning communities are one community, with people moving in and out, finding their own niches in the system. • The teaching does not flow from the top down; rather there is a cyclical exchange of information. • The focus is on learning. • Everyone in the system is both learner and teacher (Direct Experience of Nature).</td>
</tr>
<tr>
<td><strong>4. Coevolution</strong> Most species in an ecosystem coevolve through an interplay of creation and mutual adaptation; the creative reaching out into novelty is a fundamental property of life, manifest also in the processes of development and learning.</td>
<td>• As business and representatives of wider communities work more in partnership with the university, each better understands the needs of the other. In a true, committed partnership, both partners change—they coevolve (Community).</td>
</tr>
<tr>
<td><strong>5. Flexibility</strong> In their function as feedback loops, ecological cycles have the tendency to maintain themselves in a flexible state, characterised by interdependent fluctuations of their variables.</td>
<td>• In a learning community, there is dynamic change and fluidity. • The learning environment is recreated with every change in theme (Community).</td>
</tr>
<tr>
<td><strong>6. Diversity</strong> The stability of an ecosystem depends on the degree of complexity of its network of relationships, that is, the diversity of its ecosystem.</td>
<td>• Experiences that encourage students and educators to use diverse modes and strategies are essential in learning communities. • Diverse learning styles are appreciated for the richness they bring to the learning situation. • Cultural diversity is critical to establishing the university and the school as a true community (Community).</td>
</tr>
<tr>
<td><strong>7. Sustainability</strong> The long-term survival (sustainability) of each species in an ecosystem depends on a limited resource base.</td>
<td>• Building learning communities around the issue of sustainability means that educators see the long-term impact they have on students (Ethics and Literacy).</td>
</tr>
</tbody>
</table>

Table 7.2
Guiding Educational Principles and Core Practices
8.2 Core practices of the Foxfire Outreach Program
Another helpful model is found in the “core practices” of the Foxfire outreach program, based on the radical ecological curriculum developed by Eliot Wigginton in rural Georgia, and published in Sometimes a Shining Moment (Wigginton, 1985) and more recent Foxfire Fund publications (Foxfire Fund, 1990). Wigginton’s community-based approach to learning was strongly influenced by John Dewey’s writings. Three strengths are particularly noteworthy: participatory decision making, nurturing group cohesiveness, and learning from face-to-face communication with the “real community” (Bowers, 1995: 187).

9.0 How an ecologically responsible approach to education would confront the three tenets of educational liberalism

This section examines each of the three tenets of educational liberalism in terms of the principles of ecologically responsible education examined above. To recapitulate, the three tenets are:

(1) a view of change as linear and a manifestation of the progressive nature of social development;

(2) a representation of the student as an “atomistic individual”; and

(3) a view that the rational process is one of the distinctive attributes of the individual, and that “it is rational activity that enables the individual to be self-directing” (Bowers, 1993c: 74-76).

Each tenet is discussed in turn.

The approaches to education advocated here and elsewhere by programs such as those operated by the Elmwood Center for Ecoliteracy and the Foxfire program would confront these three problematic assumptions, contribute to global social and ecological sustainability, and open up a space for more radical discourse. I now examine each of the three tenets to determine how an ‘ecological’ approach would counter liberal assumptions.29
9.1 Liberal tenet 1: a view of change as linear and progressive

Many planners and planning educators regard all change as a positive sign—as evidence of progress. Many also argue that “managing growth” is what they do for a living. Yet the deepest assumptions of the culture often go unrecognized (Bowers, 1995: 2; see also Bowers, 1987: 164). This is why anthropocentrism is often called “the default option” in Western societies. Questioning change would confront the “myth of the anthropocentric universe” and counter the “myth of progress.” Examining ‘progress’ with a critical eye would require students and educators to accept ecological realities and scrutinise the culpability of members of the land professions and the denial which has shrouded their activities. A full accounting of global ecological realities, perhaps using methods such as Wackernagel’s and Rees’s concept of the “Ecological Footprint” (Wackernagel and Rees, 1996) or the “Extended Metabolism Model” for assessing sustainability in settlements (Australia, State of the Environment Advisory Council, 1996) could help students understand the enormity of the global crisis, identify those domains in which the land professions are implicated, and assess the potential for action.

9.2 Liberal tenet 2: a view of the student as an “atomistic individual”

Connective education, experiential and collaborative learning could strengthen and validate qualities of interdependence rather than independence. The student is valued as more than a separate learner of specific skills and bodies of information. The models discussed below challenge the notion of the “atomistic individual” by strongly emphasising interdependence, teamwork, collaborative learning, interdisciplinarity, and the importance of direct experience and case studies grounded in local realities.

Connective education

In a learning environment characterised by connective education, the student simply cannot be an “atomistic individual.” Connective education connects disciplines, as well as disparate parts of the personality: intellect, hands, and heart. Its aims go deeper than mere ‘interdisciplinary’ or team-taught courses, for it involves changing the structure and purposes of education (Orr, 1992: 137-
Interdependencies are the key. Thus, Berkeley landscape architecture professor, Tim Duane reminded me that the emergence of the land ethic in Leopold's work was “a direct result of his knowledge of the interdependencies” (Duane, pers. comm., 1994).

**Integrating place into education**

One way of creating opportunities for connective education is to focus more on place. Orr argues that educators have ignored the *importance of place* for three reasons: it is easy to overlook the immediate and mundane; we are a ‘displaced’ people whose food and other natural resource sources and waste disposal locations are largely unknown to us; and place is, by definition, specific, but our mode of thought is increasingly abstract (1992: 126-127). Connective education provides a chance to bring *place* back into the university. Connecting intellect, hands and heart means connecting students directly with the natural and social world. Here is a clear call for a bioregional approach, where lessons can be grounded in the social and ecological realities of the bioregion in which the university is located. Thus, we can “integrate place into education” and restore the deeper aspects of “town and gown” relationships which have been fractured by the increasing specialisation and separation of academia from community life.

Integrating *place* into education also harmonises intellect and experience. It counters disciplinariness and overspecialisation, as place is a laboratory of diversity and complexity. Significantly, “a place cannot be understood from the vantage point of a single discipline or specialization” (Orr, 1992: 129). *Place* provides opportunities for intellectual and experiential learning and can provide opportunities for reeducating people to live well where they are.

**The ‘real’ environment**

This approach will also assist students in grasping, at the “gut level,” the reality that all human activities are embedded in the natural environment. Ideally, education would involve learning about how to interact with the natural systems upon which we are dependent (Bowers, 1995: 36). Then students and educators could study, instead of Marxism, Gary Snyder’s classic rejoinder that the real
forces of production and the true origin of wealth are not labour, but photosynthesis (Snyder, cited in Bowers, 1987: 158).

**Experiential learning: casework, scenarios and role-playing**

Experiential learning is at the core of any radical curriculum. Fortunately, environmental educators have developed highly effective models of experiential learning. And recent research, focusing on the transpersonal dimensions, allows radical eco-philosophical approaches to be tested in natural settings. Given half a chance, Nature will facilitate learning without extensive intervention, although skilled facilitation certainly assists learning. For example, a course on a nearby river, with students living on the river for a time, swimming in it, watching it in its various seasons, studying its wildlife and animals, and listening and talking to people who live along it, would be a rich learning experience. In fact, the river becomes “a microcosm of the world” (Orr, 1994: 96; see also C. McDaniel, 1993).

Orr identifies six benefits of experiential learning particularly relevant to this inquiry: It can counter problems associated with the abstractness and secondhand learning; rural experiences can help compensate for urban students’ “experience deficit”; it helps students cultivate mindfulness by slowing the pace of learning to allow “a deeper kind of knowing to appear”; it would provide a stimulus to interdisciplinary learning; it would teach the art of careful field observation and the study of place; and it would teach students that “there are some things that cannot be known or said about a mountain, or a forest, or a river--things too subtle or too powerful to be caught in the net of science, language, and intellect” (Orr, 1994: 96).

Direct experience of Nature is one of the most potent ways to nourish experiential learning. John Friedmann explained, “You can’t expect a transcendental experience in nature from reading Annie Dillard” (*pers. comm.*, 1994). Philosopher Alan Drengson lamented that the problem with planners is a matter of “just not having any first-hand experience of Nature. Those planners who do care (like Bill Rees) have some sort of rural background. For Drengson,
this work must be conducted at a deep level and not be just “another university-type workshop.” Students would learn more readily with an interpreter/mentor or teacher (Drengson, pers. comm, 1994).

**Lessons from educators who employ a holistic teaching perspective**

I learned more about direct experience of Nature from educators who taught in schools of landscape architecture than from those in planning schools. Practicing what he teaches, Matt Kondolf began our interview with two questions. After offering me a chair, he pulled out his atlas. “Where are you?” he asked, turning to the page on Australia. “Show me where you are.” He wanted to understand the context of my inquiries, firstly by locating me within my Australian bioregion. Kondolf, who teaches geology and hydrology in the Department of Landscape Architecture at Berkeley, claimed compulsory field trips were very important and “standard practice” in geology. His postgraduate environmental geology course depends heavily on fieldwork in the eastern Sierra mountains. Within a field trip experience, both structured and unstructured models work well to teach affinity with the natural world. “Just being out in the field” has the required effect: “Once you're out there, things are just going to happen.” Kondolf takes students into the field very early in the ten-week course, in week two or three, for a mapping exercise. That way students can “tap into a basic experience.” The interpreter role is also important: “A lot of things that are obvious to me are not obvious to the student.” However, by the end of the [field] course, people start picking things out.” His effectiveness as an interpreter is due “just to the fact that I'm accustomed to reading the landscape.” Students benefit from the sense of discovery, pleasure at solving a problem, and, finally, understanding: “Then they understand how geologic maps are made.”

Stephen Wheeler, a postgraduate planning student at Berkeley, Vice President of Urban Ecology, and editor of the *Urban Ecologist*, described ten-day *Outward Bound* courses, undertaken with a three-day ‘solo’ component. The solo experience was the most powerful: the three days with no food and water were “very meditative.” He began to “feel rhythms of the place.” Wheeler recommended “structured inquiry into the place,” with students encouraged to
ask, "What is here?" This structure was necessary because "we see so little of what is here unless we really push ourselves" (Wheeler, pers. comm., 1994).

From others who had participated in outdoor experiential education programs, the same lessons came through. Jason Marcus described the Santa Cruz Wilderness Orientation Program, offered to all freshmen at that campus. Of 3,000 freshmen, 120 choose this option annually. The aim is to orient first-year students to independent living. The course includes explicit emphasis on "living lightly," and personal growth experiences, facilitated by solo periods, rock climbing, off-trail travel, peak ascents and rappelling (abseiling). Program operators discovered that, with a mix of skilled and totally inexperienced people, there is little correlation between previous experience and how well participants do in the group. The solo experience is the highlight: 24 hours spent in a small designated spot without human contact and without food. Students value being alone, the time for reflection (or "down time"). Post-course evaluations revealed high levels of satisfaction and a higher percentage of degree-completion among this group. Participants also generally tended to have better first-year experiences than other members of the first-year class.

Marcus did not feel that a high level of ecological literacy was essential for effective facilitation. And, while most leaders know more than students, "awareness is more important than literacy." The unsuccessful leaders were those who were "forever pointing out birds that we couldn't see." According to Marcus, "Knowledge is not important; awareness and appreciation is." An explicit component of this program was its emphasis on caring. It was "important to model caring for the natural environment." This was reflected in the low-impact nature of the program, and the fact that "the leader parallels care for nature in care for the students" (J. Marcus, pers. comm., 1994; see also Gass, 1986).

Clare Marcus, professor of architecture and landscape architecture at Berkeley, claimed that students could learn a great deal about their personal environmental values by reflecting on their direct experiences of Nature. Direct experience of
Nature within the design or planning program was also highly effective. Marcus reminded me of the path-breaking work of landscape architect Lawrence Halprin who, in 1977, conducted a “Taking Part” workshop with students at Berkeley’s College of Environmental Design. Students in planning, landscape architecture, architecture and environmental design, accompanied by faculty, spent two weeks in various natural locations in Northern California in an intensive group process designed to expand awareness of the natural world (Perlmut, pers. comm., 1978, 1996; see also Halprin, 1969 and Halprin and Burns, 1974).

In 25 years of teaching, Marcus has consistently emphasised personal values and design, with the aim of uncovering layers of people’s environmental values. Her approach has three stages. First, in preparing their environmental autobiography, students focus on the natural world—on places that have been significant in the formation of their values (see Marcus, 1978, 1979). Second, back in the classroom, Marcus encourages students to talk about three or so places in the natural world near enough to where they now live where they could take the whole class. She suggested having students devise their own field trips, perhaps choreographed according to the Halprin model, which involves using techniques taken from dance to ‘score’ human interactions with the natural environment (see Halprin, 1969; Halprin and Burns, 1974). In this way, students introduce their “sacred spaces” to each other (see Hester, 1985, 1996; Marcus, 1987, 1995).

In the third stage, students are encouraged to “free-associate” about their feelings. Marcus argued that direct experience of Nature is “a good starting exercise, more powerful than learning from a teacher.” This is because talking about values is often difficult in words, whereas “the outdoors expects nothing of you. There is no judgement in nature.” Students can then discuss the impact of these values on their current and proposed professional work (C. Marcus, pers. comm., 1994).
Bringing the community into the classroom

Connective education means bringing the community into the classroom via local case studies and scenarios and, as in the case of the Foxtire program, having a local audience beyond the teacher for student work. Orr proposes engaging students and faculty together to address real problems. His emphasis is not solely on ‘service’ projects, but on ways to integrate learning with service (1994: 97). This approach works well in planning education. Several educators and senior planners I spoke with overseas also suggested this method. At UCLA, Neal Richman (see Appendix J), suggested case simulations and role playing to highlight ethical issues. Senior Vancouver planner and community participation specialist, Ann McAfee, suggested teamwork be taught through case studies or examples of “what happens when you don’t involve communities.” Case studies could be used to explore the spectrum between advocacy planning and more technical approaches. Case studies are the best way to teach the techniques of community participation (McAfee, pers. comm., 1994). At York University, Deborah Barndt suggested role plays and simulations based on media representations of local issues as an effective way to identify conflicting interests. Beth Moore Milroy, teaching at the University of Waterloo in 1994, used scenarios and small-group exercises in a problem-based learning format to teach planning theory, philosophy and ethics (Milroy, pers. comm., 1994).40

At UCLA, Bob Gottlieb argued that “ethics teaching needs to be grounded in practical example.” Senior planner and professor, Allen Jacobs, Chair of the Department of City and Regional Planning at Berkeley, suggested the question to ask was, “What makes learning?” For him, the important thing was “doing it: those kinds of learning that still give you the combination of hard knowledge of what people have done (so-called ‘science’ and replicating studies) and learning in the field.” The best learning situations were “studios replicating real world situations.” At UCLA, Leonie Sandercock and John Friedmann argued that any effective pedagogical model needed to “stimulate and deal with real life situations” (pers. comm., 1994). Friedmann’s recent surveys of North American planning schools support his contention. One emerging theme in the findings is “a strong orientation to the practical implementation and outcome of plans, rather
than simply to the rational making of plans” (Friedmann and Kuester, 1995: 59). To nurture ecologically responsible education, it would be best, in my view, for educators to rely more fully on real case studies and real life situations, rather than simulations.

Several Australian academics identified case studies as valuable teaching approaches. At the University of Queensland, I was told by the Head of school that his approach to teaching “environmental ethics” (actually “environmental matters”) was for students to bring their own case studies and he would “address them with the help I am offering.” What worked best was “demonstrating on cases brought by participants themselves.” For the academic, this had the advantages of finding out “where your [analytic] tool is weak” (Kozlowski, pers. comm., 1994). At RMIT, I heard more about the case-study and role-play approach than at other Australian universities. The Program Chair told me that the focus of their environmental and ethical teaching uses case studies from Melbourne, examined from social, political or economic perspectives. A new first-year Faculty-wide subject was addressing river valleys in Melbourne in terms of management and “green design.” RMIT has also had success with role plays with community activists (Jackson, pers. comm., 1994). At the University of New South Wales, I was told that environmental justice issues often surface in field-based studio projects. As the Head explained, “We have a lot of studio projects that go to places and investigate. . . but are not taught as a lecture.” He saw a distinction between “things consciously taught vs. consciously surfaced” (Cuthbert, pers. comm., 1994).

Local case studies, role plays and simulations have a special advantage in teaching environmental ethics (and ecological and social sustainability), according to Orr, as “virtually all schools and institutions of higher education are located in places that are losing biological diversity and the means for right livelihood; rural and urban places alike that are polluted, overexploited, and increasingly derelict” (Orr, 1994: 97). Recalling the pollution and tangled traffic I encountered on most trips to urban planning schools, I argue that Orr’s argument also extends to Australia. For Orr, a number of specific requirements is needed to make the “case
study” approach really effective in teaching about sustainability (and, by implication, about environmental ethics). They include: institutional flexibility and creativity; a commitment to make knowledge count for the long-term health of local communities and people; overcoming the “outmoded idea that learning occurs exclusively in classrooms, laboratories, and libraries”; and acknowledging the possibility that “learning sometimes occurs most thoroughly and vividly when diverse people possessing different kinds of knowledge pool what they know and join in a common effort to accomplish something that needs to be done” (Orr, 1994: 98). 43

A new definition of literacy 44
The new literacy recommended by Bowers and Orr has no place for notions of the atomistic individual. This new ecological literacy differentiates between schooling and learning. It is not about individual empowerment in the traditional terms of educational liberalism (see Appendix I). It is deeply grounded in ecological realities. An ecologically literate person is engaged, informed and competent. They have local knowledge and a sense of place; experience their kinship with life; and seek to assert and practice civic competence. According to Orr, “Not only are we failing to teach the basics about the earth and how it works, but we are in fact teaching a large amount of stuff that is simply wrong.” Unlike emphasising “seeing things separately,” as a separate (atomistic) individual might, ecological literacy aims to help the learner to “see things whole.” Ecological literacy is not separatist; it is activist and unashamedly politicising: “Real ecological literacy is radicalizing in that it forces us to reckon with the roots of our ailments, not just their symptoms” (Orr, 1992: 85-86).

An alternative to anthropocentrism
Anthropocentrism was defined in chapter 1 as human-centredness or human chauvinism. It almost goes without saying that a person who feels connected and realises that individual activities are not the measure of all life, is likely to be open to non-anthropocentric views of relationships with the nonhuman world. It is difficult to embrace the dominant paradigm of anthropocentrism when one begins to understand, at a sensate level, that the human place in the ecosystem is
not primarily as the apex of the evolutionary pyramid. Embedded in the natural world, a person comes to seek a wider "sense of community." They embrace the concept of interrelatedness within the paradigm of sustainability. The acknowledgment of interrelatedness offers little support for the reductionism and atomism of Cartesian logic. This consciousness of interrelatedness is at the root of Gregory Bateson's (1972) concept of an "ecology of mind." Bateson argues that humans participate in life as part of a larger mental ecology, not simply a biotic or physical reality. His work sought to explain the errors of the Cartesian mind set which represented the individual as "the source of rational thought and the observer of the external world." According to Bateson, life really consists of collaborative actions within a web of relationships; the actions are always collaborative, as "expressions of interacting systems, and not individualistic" (Bateson, 1972, cited in Bowers, 1993c: 158-160).

**Teamwork**

A rich thread runs through the literature on ecology, environmental ethics, environmental education and sustainability: 'partnership' and 'collaboration'. For this study of planning education, I have used the term *teamwork*. Learning to work collaboratively in interdisciplinary teams is one of the most effective ways to combat the image of a separate individual. Not surprisingly, many educators explained the educational benefits of working in teams and learning specific teamwork skills. Matt Kondolf at Berkeley exclaimed, "Just going out in the field [in teams] makes the class hang together better. After that the class organises themselves" (Kondolf, *pers. comm.*, 1994). Berkeley activist and educator, Fran Peavey, spoke of her own experience with an "outdoor ropes course." The physical challenge is "great for team building" (*pers. comm.*, 1994). Ed Blakely, then at Berkeley, argued that the individualism of planners is reflected in the communities they planned: "We are creating communities of atoms rather than communities of systems." "Teamwork as a communal exercise" was essential in planning education. Blakely recommended, as well, an eco-literacy course: "begin the month-long program by developing ecological functional literacy. Then different types of ethical dilemmas could be addressed as you move through the course" (Blakely, *pers. comm.*, 1994). John Friedmann's
recent work emphasises small group work from the beginning of graduate study
(Friedmann, 1996, draft: 22).49

Countering “the cult of individuality”: team learning at Schumacher
College

Teamwork features at an institution founded specifically to teach environmental
ethics. At Schumacher College, Devon (England), founded in 1991, the key
educational aim is: “To explore the foundation of a more sustainable, balanced
and harmonious world view, where a unified residential education involving
physical work, meditation, aesthetic experience and intellectual inquiry creates a
sense of the wholeness of life” (Schumacher College, 1996). The first principle of
courses, explained Director of Programmes, Satish Kumar, is that “you do not
exist as an isolated individual.” The College aims to “counter the cult of
individuality.” This is achieved with explicit emphasis on teamwork in
Schumacher’s residential courses, none of which is shorter than three weeks.
Each class of no more than 36 members is divided into five “animal” teams of
five or six. As apes, elephants and other animals, team members work and study
together, sharing in College management. Teamwork operates within two
structures: (1) teaching from the tutor and (2) participation in the College
structure. Doing work is part of the experience in ecology, according to the
Schumacher philosophy. Cooking and cleaning is ecological work because you
need to do it every day. It’s cyclical. For Kumar, “It’s important to experience
and value that work as part of the learning process. You receive learning as you
go.” Course leaders ask students what they want to learn; attempt to find out
what is inside them, motivating them and then work hard to address those
interests.

The whole of life at Schumacher College is organised in teams. Students meet as
a team with teachers, as well as in classes as a whole group. The small teams also
meet weekly with a staff member to discuss the process of the group. The team is
the essential of the College life, with members developing develop a very strong
bond. Afternoons are spent in teams and evenings are generally times for
relaxation. The small size of the team is critical to the success of the endeavour:
Learning as a "mutual process" cannot develop if the group is too big. To build confidence in teamwork, trust must be built. Thus the need for an extended period of time. In Kumar's view, the real learning comes from the team because of the multicultural nature of the group, its multidisciplinarity and gender mix. Teachers do not teach; the students do: "They have their own things to teach. Actually, they are all teachers to each other" (Kumar, pers. comm., 1994). The Schumacher example is a useful reminder that the notion of 'community' must consciously extend beyond the limitations of the emancipist tradition to include the rest of Nature.

"Some inspired connection": the Exxon project

One my most stimulating interviews was with Ray Lifchez, Professor of Architecture at the University of California, Berkeley. In the late 1970s, Lifchez, recipient of the University of California's Distinguished Teacher Award, received a large grant from the Exxon Foundation to conduct a national research project on several campuses. One aspect was an innovative undergraduate architecture subject aimed at sensitising first-year students to the needs of people with disabilities. The approach was highly provocative and challenging. 'Consultants' (people with profound disabilities) participated in all studio classes (the studio met ten hours a week over three days) to ensure that students directly confronted, not only accessibility issues, but their own fear, denial and prejudice.

When Lifchez and I debriefed the project, fifteen years after we worked together, I began to understand his deeper purpose. Teaching effective teamwork, he said, was certainly an educational objective: "We were always hoping that people got along." But, for Lifchez, strongly influenced by Synanon, Gestalt therapy, and psychological research undertaken in England's Tavistock Institute at that time, "the point was actually to aggravate differences." Students were required to build scale models of their designs. And, while "the models were ostensibly to demonstrate craft... [they were] also a metaphor for the group itself." "The more difficult, the more chaotic," and the more effective. "Conflict has to be enjoyed and it has to be sought for. As an educator, when you can help students
to become part of a team who can do this [overcome their differences and fears], you are trying to change the way people see the world."

Lifchez’s model relied heavily on insights from psychoanalysis. He attempted to make the often terrifying studio environment a “safe place,” arguing that “out of sustained associations in a fairly safe environment you really develop fairly simple trust.” Then “all the parts come out.” To develop that trust and reduce chaos at the same time, the students, the people with disabilities working as consultants and the teaching team “need to feel that it’s worthwhile. They need to feel more and more connected to what’s happening.” What he hoped to nurture, Lifchez said, was “some inspired connection.”

I strongly believe Lifchez’s approach could be applied to education for sustainability. Here the task is one of breaking down barriers between people and the natural world, just as Lifchez tried to break down barriers between ‘different’ types of people. As noted earlier, true caring has a ‘toughness’ about it (Noddings, 1984). Lifchez explained, “In the Exxon work, the worst thing was for someone to become pathetically related to a person with a disability.” Part of our job was to teach “a great respect for our own lens.” The Exxon experiment was essentially about embodiment, according to Lifchez. Although it often looked that way to me, Lifchez claimed that “nothing was incidental. Over ten weeks your whole life changed in relation to this experience.” Again, the parallels with environmental education are revealed. What Lifchez was really seeking was to nurture love, a passionate, caring attachment: He claimed, “The ‘beauty’ side will ultimately drive it. You need to find out very early from these people, without them knowing it, what they fall in love with? It’s like the breast. What is the . . . relationship between you and the world? . . . everything that comes later is infused with that sense of love.”

This work is, of course, open to manipulation and I observed some evidence of that with the Exxon project, with some members of the teaching and consultant team occasionally ‘playing’ with the emotions of the highly stressed young students. Lifchez is aware of this problem. The guiding principle, he said, was
“Do no harm.” Rather, students’ own inclinations can be followed for guidance: “People really have to have an orientation that leads them in whatever direction they need to follow.”

In 1994, I discussed the Exxon project with one of the ‘consultants’, Mary Ann Hiserman, an architect and wheelchair user. At the time of the Exxon project she was a postgraduate student in architecture in the same Department. We agreed about the similarities between learning to respect the rights of Nature and those of people with disabilities. In the latter case, Hiserman explained “what doesn’t work”: straight lectures, reading, even slide presentations. This is because “it’s very easy to separate yourself from the subject and not be a part of it.” The success of the Exxon project depended on two factors: it was a required subject and accessibility requirements were being increasingly strongly mandated in building codes. Nevertheless, student fear was a problem: “The topic [access] is frightening to them, I think . . . . It’s easy to shut it out, to ignore it. People don’t like being told that it could happen to them.”

Hiserman drew a clear parallel between Lifchez’s project and sensitising students to environmental ethics perspectives: “With the whole ecology subject, people want to ignore it because they’re afraid of what it means. It means the planet may not be around in twenty years.” She advised me to find ways to counter the sense of despair and futility which awareness brings. For example, as Hiserman explained, “these things you hear [about] . . . the disappearing ozone layer . . . . How can one person do it? The whole problem is so immense. And maybe it’s not their issue, either. Everybody has their own issue. You get wrapped up in your own issues.” She encouraged a holistic, experiential approach. Teaching would be most effective when students can be helped to see “how it all works together.” The direct experience of working with the consultants with disabilities was the key: “You really have to be part of it— to get into it.” The consultants kept centring the students on one topic, bringing them back to the key issues, despite their resistance. They had an interest in trying to get ideas across. Other qualities that educators and consultants needed were patience, understanding, sympathy, and humour, leading to acceptance. Reflecting on my dissertation
question, she added, “I think you really have to get students involved with it. Take them out to the bush, and get them to do what you did [when you lived in the bush]” (Hiserman, pers. comm., 1994). Hiserman’s comments ring true for the project of this dissertation. She took me to the bush in a wheelchair in a self-handicapping exercise. And, just as I learned powerful lessons from my direct experiences at Deep Creek, I learned powerful lessons from the direct experiences she designed for me.

The “wilderness effect”: the transpersonal work of Robert Greenway, Michael Brown and Michael Cohen

Robert Greenway

Although it is hard to believe when one hears him speak about wilderness, Robert Greenway used to be a planner, both at the Stanford Research Institute and the University of California at Santa Cruz.55 Since 1969, he has been conducting wilderness trips56 for a wide range of participants, from students and faculty to senior executives. Speaking in Ireland in May, 1994, Greenway described “a lifetime spent in the high tension between nature and culture” (Greenway, 1993), and reported on the results of post-experience evaluations with participants.57 At that time, his program had been offered to approximately 1400 participants, in programs ranging from two to three weeks, as part of a larger semester-long or longer university program, as well as Masters-level training programs for wilderness leaders (Greenway, 1994c).58

Reminding us that we are “awash in nature, for the most part unaware of it,” and that the issue is “how much we leave culture behind,” Greenway reported the following remarkable statistics from his broad sample of wilderness experience participants: 90 per cent said they felt “an increased sense of aliveness”; 90 per cent said they had been able to break an addiction; 80 per cent found the return to “the everyday” really positive, while 53 per cent experienced depression shortly after their return. Remarkably, for 77 per cent of participants, the course resulted in “a major life change” on return (Greenway, 1994c; 1995).59
Important for this study was Greenway’s finding that the “major goal” of 57 per cent of female and 20 per cent of male participants was “to come home.” Participants “came home” to the wilderness. A large proportion (92 per cent) felt that the “alone time” was the single most important part of the trip. When he undertook a wilderness experience for a corporation, 60 per cent of participants left their jobs on returning to work! (I empathised his problems in “helping people come back.”) Greenway believes his wilderness experiences offer opportunities for “becoming open and dropping into our place.” This new reality, however, “is in conflict with a culture “pathogenic with regard to nature. It takes energy to wall ourselves off from the city” (Greenway, 1994e; also 1994a).

Greenway recommended that wilderness workshops of this type be a minimum of ten days; two to three weeks was preferred. It is “very difficult to come back after four weeks.” While wilderness is important, it is not essential to conduct programs there. There are other ways of helping students make direct connection with Nature, using meditation and “practices that get to the heart of the problem.” We need to be careful when we specify that wilderness is required for transformative experiences, as there is simply “not enough wilderness.” In fact, “part of our recovery is to learn to let wilderness be” (1994a: 215). Further, “we find out that we are immersed in nature wherever we are. We found we didn’t need wilderness for healing. It can happen anywhere. It [needing wilderness] was a stage we had to go through” (1994f). Thus, Greenway identified a “fundamental contradiction” in his work and in my proposals to use wild Nature for nurturing an ethic of caring for Nature (pers. comm., 1994). What is crucial is not that planners should go off into the wilderness and leave the city behind. Rather, they should commit themselves to the reconsecration of the city. Ecological consciousness, therefore, is not the same as “attunement with Nature.” The experience of direct connection with Nature can nurture a wider, and deeper, ecological consciousness, however.
Greenway’s approach is summarised in a 1994 paper (Greenway, 1994a: 213-214). He employs language from a “variety of psychologies” to articulate the human-nature relationship (1994a: 213). His process of nurturing the personal and cultural rehabilitation of a balanced relationship with Nature includes the following essential components: awareness of the dynamics of relationship by learning to recognise an example of a healed relationship; crossing the wilderness boundary psychologically through ritual, contemplation and experiencing the wilderness fully, without projection; leaving urban time structures behind; creating a community of support based on cooperation, sharing, respect, and commonly shared de-conditioning practices; realising one’s degree of disjunction from the four elements and reestablishing relationships with each; distinguishing and orienting the four directions as a means of finding one’s place in the world; balancing solitude with group/community activities; practicing full honesty in feeling, speaking, and acting; caring for one’s healing process; cleaning up the messes of past users; and awakening a sense of aesthetics, love, and sacredness and “pondering how to continue to arouse these senses” (1994a: 213-214).

Greenway expressed great exasperation with my questions about the planning profession. The main problem, he explained, was that “planning is an abstraction. It’s in the heart of the culture’s dualism.” Further, “Most planners are oblivious to nature. The ones who hate nature are easier to work with than the ones who are oblivious. At least the ones who hate nature have some connection there!” Careful process design would be necessary to find ways to touch planners because of their great estrangement from nature. (Greenway, pers. comm., 1994).

**Michael H. Brown**

Greenway’s approach is evocative of transpersonal work by Michael H. Brown, also in natural settings, “facilitating transformation in outdoor experiential education” (Brown, 1989). Drawing heavily on transpersonal psychology, consciousness and brain-mind research, and non-Western spiritual rituals and disciplines, Brown has developed a range of powerful techniques for “accessing, exploring, and developing latent human resources” (1989: 51). His *Fascinations*
process is an explicit combination of exercises designed to move people toward the experience of transformation in nature. Its steps bear some similarity to those used by Greenway. The whole process could easily be modified for use with planning students. Like Greenway, Brown is careful to spell out the importance of using growth techniques effectively. Further, “participants must be ready and willing to experience and explore themselves in depth” (M.H. Brown, 1989: 55).

**Michael J. Cohen**

Another experiential learning practitioner with an ecopsychology approach is Michael J. Cohen, who reports widely on his work on the Internet. Cohen, who has counselled students in natural areas for over thirty years and written several books on connecting and reconnecting with Nature, has developed 97 hands-on nature-connecting activities that rejuvenate over 49 “inherent sensory fulfillments” (see Cohen, 1987; 1989; 1993; 1995a; 1995b; 1995c). For Cohen, direct experiences of Nature “reduce our estrangement, its pain and adverse effects” and “induce critical thinking while in natural areas, letting our many inborn feelings of love and understanding express and validate themselves.” Importantly for planners, Cohen claims that the process “gives natural areas added value as renewers of our biological and spiritual integrity” (Cohen, 1993).

**Final comments about liberal tenet 2: the notion of an atomistic, self-directing individual**

The foregoing examples demonstrate a range of educational perspectives and methods available to enhance learning, while combating the second tenet of emancipatory liberalism--the notion of an atomistic, self-directing individual. An ecologically responsible approach to education in general, and planning education in particular, is inconsistent with *liberal tenet 2*. Notions of connective education, experiential learning, bringing the community into the classroom, teamwork and attention to group process and formation, and finally, direct connection with Nature can counter the individualism prevalent in most planning education. All of these processes depend on collaboration and emphasise interdependency.
Liberal tenet 3: the distinctive rational process of the individual

... killing the messenger is not rational problem-solving. Denial is not a symptom that responds to rational argument. We cannot begin to heal the earth or bring about social change unless we ask what is at the root of that denial. Janis Birkeland, 1993.

In this section, I examine the third tenet of liberal educational theory: the view of the rational process as a distinctive attribute of the individual enabled to be self-directing via rational activity alone. Many educators have explored ways to overcome this philosophical “blind spot” and encourage the emergence of an alternative epistemology. To demonstrate how rational individualism serves to undermine opportunities for an ecologically responsible approach to education, I first examine opportunities presented by new definitions of intelligence, in particular, ecological intelligence, embodied intelligence and emotional intelligence. Then I briefly explore problems with teaching approaches which emphasise individual creativity. Alternative approaches to learning are then discussed.

Many of the educators and students I consulted emphasised “non-rational” and “non-linear” ways of learning. Ethics, particularly environmental ethics, was regarded as particularly suited to these so-called “non-traditional” ways of teaching and learning, despite most planners’ assumptions (as Mora Campbell at York University observed) that “all humans are rational.” The non-rational approach directly conflicts with the third tenet of the technocratic and emancipatory liberal view: the celebration of the rational capacities of the self-directing individual. In five areas, the insights of educators are particularly pertinent to this study. They are: a new definition of intelligence; a serious questioning of current fashions in teaching creativity; promoting multiple, alternative epistemologies and different ways of knowing; the importance of narrative, songs and stories in communicating learning; and a new, explicitly moral and ethical model for university education, emphasising the importance of caring and love (biophilia), as part of the teacher-student relationship, and, ultimately, the human-Nature relationship. These five realms are discussed below.
A new definition of intelligence

Many analysts argue that different approaches to intelligence are needed to address the complex problems of the Postmodern world. A noted earlier, Robert Greenway believes that “to become ecologically intelligent is absolutely essential.” For David Orr, “education can be a dangerous thing,” as problems inhere in “the modern fetish with smartness.” The intellect which universities seek to train fits the demands of instrumental rationality built into the industrial economy (Orr, 1994: 17, 30). Further, “we do not know very much about intelligence and . . . from the perspective of the earth, much of what we presume to know may be wrong, which is to say that it is not intelligent enough.” What we call intelligence and what we test for and reward is more akin to cleverness. Intelligence has to do with “the long run” and is mostly integrative, whereas cleverness is mostly preoccupied with the short run and tends to fragment things (1994: 48-49). 67

Modern views of intelligence as ‘smartness’ began, says Bowers, in the individually centred view of intelligence, wherein the mind processes information and the raw data of direct experience, using different bodily and mental attributes to express intelligence (Bowers, 1995: 113). Bowers offers the alternative concept of embodied intelligence, intended to foreground the material/symbolic cultural environment. He further proposes the ecological view of intelligence, based on the long-term sustainability of the earth’s ecosystem as the primary criterion. This would lead to patterns of thinking that relate to ecosystems: interdependence, ecological cycles, energy flows, partnership, flexibility, diversity, and coevolution (Bowers, 1995: 125, 132; see also Capra, 1993). Embracing this approach, educators would need to place more emphasis on trans-generational communication. 68 For the planning educator, it requires a reassessment of criteria for evaluating academic and professional success, placing at the centre the life of the ecosystem.

Orr argues that a sustainable society in a just world order will demand “more than a specialized, one-dimensional mind and more than instrumental cleverness” (1994: 30). This claim is supported by a best-selling book by Harvard-trained
psychologist, Daniel Goleman. *Emotional Intelligence* reviews the wide recent research literature on intelligence, pointing to the importance of emotional intelligence and the consequences of life without it (Goleman, 1995b; Thompson, 1995: 29; see also Goleman, 1995a; 1995c) The fundamentals of emotional intelligence are self-awareness, skilful handling of emotions, empathy, and social skills (Goleman, 1995a: 27). Emotional intelligence or emotional literacy foregrounds a focus on the emotional fabric of students’ lives. Emotional literacy reinvents education, expanding the schools’ mission to include essential lessons in the human skills needed for life (Goleman, 1995a: 24). Thus, the inadequacies of technological liberalism can be addressed and students’ scope for expression expanded. Of importance for this dissertation are parallels between Goleman’s view of intelligence and those of Bowers and Orr. While it is true that Goleman generally accepts a liberal view of life, his focus on nurturing relationship skills, especially empathy and altruism, is relevant to this study. Of particular importance is his emphasis on empathy as “the root of caring.”

**Rethinking the modern ideal of individual creativity**

In general, planning educators report that they value individual creativity, although individual creative skills are not emphasised as strongly as in architectural education (see Association of Collegiate Schools of Architecture, 1986). Bowers seriously questions current approaches to teaching creativity because of their individualistic and liberal underpinnings. What is needed, rather, is an understanding of creativity based on a more ecologically responsible footing. Our image of the creative person should be “grounded in a sense of connectedness and dependency within the larger biotic community” (Bowers, 1995: 72-73, 91). If educators look seriously at the teaching of creativity, “[t]his will mean shifting away from the Western approach that represents the individual as the basic social unit and source of moral judgment, and adopting a perspective that represents “the individual” as giving individualized expression to cultural patterns.”

In traditional societies, creativity offers models for modern education: expressing connectedness and interdependency rather than emphasising the individual's
subjective sense of meaning and critical judgments (1995: 29, 69). Educators could help students recognise how achievements of the past are embedded in current practices; knowledge of these traditions may expand their own sense of meaning and depth of creative expression. A key task will be to find ways to integrate this local knowledge into the curriculum. No culture that has met the challenge of long-term sustainability carried on its primary educational processes by "instilling in its young a bias against the knowledge of the older generations" (Bowers, 1995: 17).

The "epistemological leap": promoting different ways of knowing
Attainment of ecological consciousness can follow many avenues: traditional ecological cultural practices; mythic atunement with Nature; scientific ecological knowledge (literacy); and spiritual 'world' consciousness. Nurturing mythic and spiritual consciousness may be beyond the realm of the planning educator. Thus, 'bridging' activities deserve our attention. Bowers argues that, "Unless we are prepared to make immediately the epistemological leap demonstrated by others who have achieved a sense of wholeness through a variety of spiritual disciplines, we had better take seriously whatever intermediate steps are available to us" (1993c: 159). Short of requiring apprenticeship to a spiritual teacher for all planning educators, we must seek other intermediate steps leading to "the epistemological leap." This is because of the misrepresentations inherent in the current world view promoted in planning schools, which could be termed "an ecology of bad ideas" (Bateson, 1972: 316).22

In chapters 3 and 5, I discussed growing interest among educators and researchers in alternative epistemologies and ways of communicating knowledge. To date, these approaches have had very little influence on planning education, except perhaps in exceptional circumstances, as in the subjects taught at UCLA by Leonie Sandercock and John Friedmann on planning theory, gender and alternative epistemologies (see Birkeland, 1991; Sandercock and Forsyth, 1990, 1992; 1995; Sandercock, 1996; 1998; Forester, 1993) and interest in Postmodernism (see Beauregard, 1989; Hillier, 1995; Milroy, 1991). These ways of knowing--sometimes characterised as feminist or feminine--are alien to
planning discourse in general. In fact, the ‘masculine’ nature of Australian planning discourse (see chapter 4) often means that female planning students, whether or not they specifically identify gender bias in the curriculum, feel isolated from ‘rational’ discourse (see also Hazebroek, 1995; Bowers, 1995: 217-218). Female planners often observe that they would relate better to a more diverse range of ways of learning and knowing. Other epistemologies include: validating feminine, intuitive, and affective ways of knowing; giving more credence to the emotional and feeling aspects of professional life; teaching about aesthetic, sacred, shamanic and indigenous relationships to the land and its life; and exploring modes of non-rational consciousness and communication. These alternative epistemologies will also be important, as more women enter the planning profession and express dissatisfaction with its dominant, rational modes of discourse.

Teaching through narrative, songs and stories
Non-rational modes of communication can be used to reinforce the person’s sense of connection, not only with the wider community of life, but also with the lineage of life of which they are a part. This will combat the sense of the individual as an isolated, self-directing, disconnected, autonomous self. These approaches are necessary as “un-numbers”--ways of bringing life and vitality back to numb, lifeless and ‘frozen’ aspects of the person (Campbell, pers. comm., 1994). Narrative (storytelling) is an important resource for environmental ethics because it stresses relationships, expresses diverse attitudes toward Nature and shows that ethics “emerges out of particular situations” and provides “a fitting conclusion” (K.J. Warren, 1990).

At York University’s Faculty of Environmental Design, Mora Campbell emphasises “the importance of narrative” and the need to encourage students to tell their stories. Campbell teaches “Environmental Thought,” a subject designed to counter denial, open up the discourse to include acknowledgment that “ethics is about what you really care about,” and help students find the Green Person within. “A lot of planners are numb,” she said. “They are missing a sense of connection with the world around them. It’s not okay to value, not okay to care
deeply" Campbell uses narrative approaches in her "environmental reflection project," which yields "fascinating responses," as students learn the value of "reflection, not classification." Many openly express their fears about environmental issues for the first time (Campbell, pers. comm., 1994).

To strengthen a sense of connection, storytelling and songs have long been favoured by environmental educators, serving as "pathways to a larger and more interconnected sense of reality," as both the content and the process of narrating is about relationships (Bowers, 1993c: 212-213). In oral history, they nurture trans-generational communication and the transmission of values. Other modes include art, poetry, novels, video and film, which reflect the values of different groups in society (see Sandercock, 1995 and L.M. Smith, 1993).

Barriers to biophilia: denial, lack of imagination, and the limits of disciplinarity

In chapter 4 and earlier in this chapter, I painted a somewhat dismal picture of planning education in Australia. While not all planning schools nor all planning educators embrace utilitarian and anthropocentric views, I believe my picture accurately depicts Australian planning education. I also expressed in chapter 4 my frustrations with some of the findings of my research. Three concerns worried me specifically: (1) denial, (2) lack of vision and imagination, and (2) lack of commitment to interdisciplinary teaching. Of these, denial is my greatest concern. Recognition of professional denial of the ecological crisis first led me to consider undertaking this study.

For Orr, the problem of denial is one of two formidable barriers to the biophilia revolution, or a transformation of society's values from purely rational calculation to a reverence for life and the urge to affiliate with other forms of life (Wilson, 1984: 85). He says, "We have not yet faced up to the magnitude of the trap we have created for ourselves. We are still thinking of the crisis as a set of problems that are, by definition, solvable with technology and money." Further, "We face a series of dilemmas that can be avoided only through wisdom and a higher and more comprehensive level of rationality than we have yet shown." We must be humble and admit failure: "Denial must be met by something like a
worldwide ecological 'perestroika', predicated on the admission of failure..." (Orr, 1994: 145). Bowers agrees, contending that the greatest challenge is "recognizing the many cultural/individual forms of denial that there is an ecological crisis. Only as we begin to recognize the forms of denial, and the accompanying dangers, will our traditional approaches to an individually centred... education be radically changed" (Bowers, 1995: 40).

The second barrier to the biophilia revolution is lack of imagination. It may be easier to overcome denial, says Orr, than to "envision a biophilia-centred world and believe ourselves capable of creating it." He contends that we lack the capacity to imagine a sustainable society, partly because we believe we need to "think big," when a smaller, closer-to-home vision may be more appropriate and effective (1994: 146). While acknowledging both the benefits and entrenched nature of disciplinarity knowledge, he decries the absence of interdisciplinary learning and teaching in the modern university. This is the third barrier. Institutional support is often lacking and budgetary constraints seem to mitigate against, rather than for, collaborative teaching arrangements. In many universities, interdisciplinary programs are rarely well funded, rewarded or acknowledged (1994: 98, 102-103).

**Biophilia, caring and love: a new ethical model**

This work by Orr and Bowers coincides with my purpose: to reaffirm the primacy of caring for Nature in the educational context. I argue that all educational initiatives must be regarded as secondary to the primary one of paying attention to opportunities to develop the caring instinct. And if the caring capacity is not enlivened, mere technical literacy will have insignificant impact on global problems. For, as David Orr declares, "The nourishment of that affinity [biophilia] is the beginning point for the sense of kinship with life, without which literacy of any sort will not help much." Ideally, the purpose of education is to create "an ecologically literate and caring public willing to help reduce the scale of problems by reducing its demands on the environment" (Orr, 1992: 86-87, 90). One way to nurture this ethic is in the education of professionals who play an active role in shaping urban futures. Ultimately, in an educational setting
where an acknowledgment of the interrelatedness of all life is considered the first priority, the illusion of the rational, separate individual student (and educator) will dissolve in the power of caring and mindfulness (see Sivaraksa, 1994).  

The light of the experience and recognition of biophilia drives away the illusion of separation from Nature, so strongly reinforced by both formal education and popular culture. In a learning situation where caring and acknowledgment of interdependencies eclipse “classroom management” as the dominant paradigm, empowering learning relationships and rich teacher-student relationships can flourish. When educators act as models of caring, they also model a host of other desirable qualities: meticulous preparation, lively presentation, critical thinking, appreciative listening, constructive evaluation, and genuine curiosity (Bowers and Flinders, 1990: 15). Educators can also be encouraged to demonstrate, in their lives, evidence of how they seek to live in a healed relationship with Nature.

**Virtue and moral education**

Within these kinds of learning environments, moral questions are squarely on the agenda, reflecting the strong link between caring and virtue. David Orr argues fervently in favour of an educational process which produces civic competence, citing philosopher Alasdair MacIntyre, who believes that “the modern world suffers from moral amnesia, the vague awareness of a deficiency of virtue that we can no longer describe” (Orr, 1994: 60; see also MacIntyre, 1985b). An approach to education which encourages discussion of moral issues and the growth of courageous people would counter the emphasis on individualism (particularly technocratic liberalism) prevalent in Australian universities. In contrast to the deafening silence on moral issues I encountered in Australia planning schools (where my small “moral voice” sounded like shouting), a caring academic community would nurture differences within ethical discourse. This would require a dramatic transformation of cultural values.

The links among virtue, civic competence and caring for Nature will require much more of educators than they have been delivering. This is because, as Orr explains, “only people who take their obligations seriously, people of virtue,
would willingly pay the full costs of their actions or even demand to do so” (1994: 63). My experience visiting fourteen Australian schools of planning convinced me that, until at least a basic literacy in moral philosophy is attained by educators (and later by students), attempts to nurture philosophical discourse will likely be subjected to ridicule. As noted in chapter 4, compared to their North American counterparts, Australian planning schools provided a weaker coverage of environmental ethics topics and educators communicated a general disinterest in philosophy, with philosophy and philosophising seen either as a “soft option”, “religious zealotry”, or simply irrelevant. Thus, in order to nurture the civic and professional capabilities necessary for a reconceptualisation of human relationships with the nonhuman natural world, we will need to teach and learn about philosophy—and virtue. As Orr explains, the subject of virtue needs to become a part of what we talk about with clarity and understanding. This will require learning about moral philosophy in formal and informal ways. We need to expand the notion of virtue to imply actions that are harmonious with the wider world and to acknowledge the common root, in ecology and region—relatedness (Orr, 1992: 182-183). 

In the only book on environmental ethics and planning, Ethical Land Use, American planning educator Timothy Beatley makes his position clear: “I hold to the belief that moral intuition is an important ingredient in making ethical land-use policy” (1994b: 29). However, sometimes the ethically appropriate choice, if not made within a context of full information, may be counterintuitive. The moral intuition also requires schooling, for education to nurture an ethic of caring for Nature is moral education. Nothing less than a radical reworking of the liberal and individualistic underpinnings of moral education will be required. Of no effect, argue Bowers and Orr, will be approaches to moral education predicated on overly optimistic assumptions about autonomous individuals being able to reach moral decisions that reconcile their interests with those of the larger community. Rather, we will have to step back and listen to the softest voices (and the silences) of the biotic community. If educators really do ask the questions suggested above, the responses they hear will hopefully provoke them to recognise: (1) the connections between the various streams of educational
liberalism and the ecological crisis; (2) that modernism is a historically and culturally specific phenomenon; and (3) the impact that modern cultures are having on the Earth's ecosystems (Bowers, 1995: 172).

Then the question to ask will be: What is a viable approach to evolving a culture where self-limitation for the sake of the other beings that make up life on Earth (ecosystems, nonhuman systems and processes, and future generations) can become a taken-for-granted attitude toward existence (Bowers, 1995: 9). From these questions should flow the core principles of moral education.

Both Bowers and Orr advocate moral education within the university system. Moral education, says Bowers, cannot be treated as an area separate from the rest of the curriculum. Rather, it must be woven through all education and based "on a deep comparative understanding of cultures and their relationships to ecosystems." Further, the argument that forms of moral/environmental education are part of the solution, rather than part of the problem, must be "grounded in a fundamentally different ideological/epistemological orientation" (Bowers, 1993c: 40). We can learn from other, less destructive and individualistic cultures. Indeed, any relevant discussion of moral education must also address the question of how moral values are communicated in cultures that have evolved along "more ecologically-sustainable pathways" (Bowers, 1995: 9). As we consider future directions for this moral education within Australian planning education, how we speak about it will be critical. Language can be used to reproduce cultural schemata or serve as a stimulus for their unsettling.

How planning schools would change if caring for colleagues were considered to be part of the daily life of a school of planning! As British meditation teacher and Green activist, Christopher Titmuss explains, undertaking the real work of changing society's attitudes requires community and support—and the "immense significance of contact with like-minded people." People who choose to be activists and teachers have different needs, but all need a sense of accountability to and support from community: "We must remember that the source of that comes from community. That gives them incredible confidence. This gives us
tremendous resources and tremendous nourishment” (Titmuss, *pers. comm.*, 1994; see also Titmuss, 1995). Of course, some will always voice concerns about the risks of self-righteousness among those articulating an ethical vision. The response must not be to walk away from responsibility, but to exercise competence in caring (see Noddings, 1992: 103).

10.0 Implications for the operation of universities

One would think that senior professors of environmental studies anticipate graduation day at their institutions with a sense of accomplishment. Not so for Orr, who can hear “Creation groan” every northern spring, as students graduate:

> The truth is that without significant precautions, education can equip people to be more effective vandals of the earth. If one listens carefully, it may even be possible to hear the Creation groan every year in late May when another batch of smart, degree-holding, but ecologically illiterate, *Homo sapiens* who are eager to succeed are launched into the biosphere (Orr, 1994: 5).

Orr’s sad scenario parallels my observation, within the Australian planning profession, that some of my more ‘proficient’ colleagues employ their scientific and technical literacy against the best interests of the Earth. To ensure that technical specialists do not continue to have the upper hand, what is required of universities, and by implication, planning schools? For Orr, the answer is that “educators must become students of the ecologically proficient mind and of the things that must be done to foster such minds.” There is no escaping the implications: “In time this will mean nothing less than the redesign of education itself” (Orr, 1994: 3). Standard measures of educational quality have to be changed, as well, “to account for how institutions and their graduates affect the biotic world” (Orr, 1994: 87). Universities must play a more substantial role in engaging all students to become active in fostering societal change, implying that universities must “recognize that all education is or should be environmental education and that they therefore should revise their curricula substantially” (Lemons, 1992: 709, citing Orr, 1994).

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10.1 Transforming life in academia (1): the tenure process

Universities are a critical part of civil society, with responsibilities akin to those of churches and community and professional associations. They exert considerable influence over the moral tone and direction of society. From the perspective of nurturing ecologically responsible education and values, however, they have been found wanting. Life in academia would change dramatically if a holistic vision were to inform academic life. It would change further if producing competitive, conforming, uni-dimensional functionaries and optimising the prospects of the individual student or educator were not considered the principal measures of effectiveness.\(^2\) An ecologically responsible approach to university education would mean the prevailing rule of thumb, "if it has no obvious and quick professional payoff, don’t do it," would give way to a more collaborative approach. The professionalisation which has led to the ascendance of the idea of the specialist and has "Balkanized the intellectual landscape," with each ‘fiefdom’ having its own professional association, trade journals, specialized jargon, and "obscure, jargon-laden and trivialized professional knowledge," could be transformed (Orr, 1994: 100).

One way, suggests Orr, would be to reform the tenure system. Candidates for tenure, in all disciplines, could be required to appear before an institution-wide forum to answer questions such as the following:

- Where does your field of knowledge fit in the larger landscape of learning?
- Why is your particular expertise important? For what and for whom is it important?
- What are the wider ecological implications and how do these affect the long-term human prospect?
- Explain the ethical, social, and political implications of your scholarship (Orr, 1994: 102).

Orr argues that such a forum would provide great incentive for candidates to think beyond the confines of their disciplines and communicate clearly and in commonly understood language. It would also help establish a balance between those professionals with "a sense of the larger issues of the time" and those content to be narrowly specialised professionals. Finally, it has two important
benefits: It would “smoke out certain kinds of intellectual deficiencies, such as ethical flaccidity or gross ignorance of the relation of ecological realities to one’s scholarship.” And it might even “exert a moderately beneficial effect on the inquisitors, causing them to ponder the larger architecture and purposes of knowledge as well” (Orr, 1994: 102). I acknowledge that Orr’s approach would represent a incommensurable change in the way faculty members are selected and promoted in Australian planning schools. Nevertheless, I have had some success with a similar approach in selecting a consultant team for a large planning project (see Sarkissian with Walsh, 1994, chapter 2: 51-75), and believe that it could be introduced by thoughtful and courageous Heads of planning schools, particularly where new Heads are already making significant changes to program structure and faculty responsibilities.

10.2 Transforming life in academia (2): legitimising and encouraging interdisciplinarity

The “hold of narrow professionalism” is a problem within universities, related increasingly to the universities’ growing utilitarianism, dependence on private funding and the perceived ‘need’ for professional accreditation. It is evident in planning education in Australia (see chapter 4). This is a moral problem and not just a practical one for Australian education. As Nugget Coombs, economist and former Chancellor of the Australian National University, claims, “Academe is not simply a place for the training of a class of managers and for research and development workers to do the bidding of large corporations at public expense.” Further, “The intellectual and moral basis of Australian society is being corrupted by the subordination of its institutions to the demands of the owners and entrepreneurs of ‘the economy’” (Coombs, 1992: 1).

Interdisciplinary teaching is poorly resourced in Australian planning schools. Universities will need to explore “new and daring ways” to reorganise knowledge without the “heavy baggage of disciplines and departments” (Orr, 1994: 102). Among Orr’s suggestions are regular forums, programs, courses, and projects that offer participants “every opportunity to suspend their status as disciplinary specialists.” This emphasis on interdisciplinarity, which will not be easy, will

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certainly counter the third tenet of liberalism and reveal that professionals need to regular contact with colleagues in cognate disciplines. More importantly, in these times when courage appears to be at a premium, it could encourage the growth of academic courage in a 'community' of peers. Orr argues that, "The world has always needed a dangerous professoriate and needs one now than ever before. It needs a professoriate with ideas that are dangerous to greed, shortsightedness, indulgence, exploitation, apathy, high-tech pedantry, and narrowness" (Orr, 1994: 103; see also Roszak, ed., 1969: 11-44; and Chomsky, 1969: 227-264). The remedy, according to Orr, is "unequivocal institutional support and encouragement for boldness, breadth, and disciplinary boundary crossings" (1994: 103).

Specific attention to teaching ecological design and planning in the university curriculum could involve two other approaches. First, whole institutions could be made over, so that their operations and resource flows (food, energy, water, materials, waste, and investments) become a laboratory of the study of ecological planning and design. Second, separate centres within universities would be established with the mission of "fostering ecological design intelligence." The functions of such institutes would be fourfold: (1) to equip students with a basic understanding of systems and to develop habits of mind that seek out "patterns that connect" human and natural systems (see Bateson, 1988: 8); (2) to teach analytical skills necessary for thinking accurately about cause and effect; (3) to give students the practical competence necessary to solve local problems; and (4) to teach students the habit of "rolling up their sleeves and getting down to work" (Orr, 1994: 110). 83 John Friedmann's recent research on planning education in North America supports this call for boundary-crossing, by means of what he calls curriculum integration to "differentiate our curriculum in ways that address race, gender, class, and ethnicity across the entire spectrum of courses" (Friedmann and Kuester, 1995: 62).

10.3 The role of the university vis-à-vis the wider community
Nowadays, university educators often speak about "environmental vulnerability." By this they mean the economic climate in which the department or school finds
itself: one of economic stringency, rationalism and cutbacks, as with a recent
study of Heads of Australian university departments which concluded that, "The
environmental vulnerability of universities, and more so of colleges, is obvious.
With most of the funds coming from the government . . . universities are very
dependent on government grants and are aware of the power of interference they
have and sometimes exercise" (Moses and Roe, 1990: 12). While not devaluing
this important consideration, I must complain that the use of the term
"environmental vulnerability" is misleading and dangerous. The real
"environmental vulnerability" facing university departments may be concealed by
this so-called 'environmental' language.

What environmental impacts do universities really have? Few educators could
say. Orr and Bowers propose that universities honestly address environmental
vulnerability by examining the full scope of their operations for their
environmental impacts. Orr proposes five criteria for ranking colleges and
universities: analysis of consumption and waste; assessment of impacts of all
management policies; assessment of curriculum, asking whether it provides "the
essential tools for ecological literacy"; examination of institutional finances and
their relation to sustainable regional economies;84 and examination of the
ecological impacts of graduates' employment (Orr, 1994: 90-92).85

10.4 Summary of the views of Bowers and Orr on ecologically responsible
education

In support of my argument that planning education needs to be ecologically
responsible, I examined in this chapter the provocative views of two leading
educational theorists. While they do not specifically address planning education,
Orr and Bowers argue for reframing university education to address the urgent
problems of the Postmodern world. Of course, many forces conspire to
impoverish education, including corporate internationalism, economic
rationalism, and uncontrolled capitalism. This analysis has focused on one
problematic aspect: the philosophy of liberal individualism, that array of
concepts which elaborates individuality over community or a sense of a wider
ecological responsibility. It could equally be argued that the problem is not so
much with individualism as with conformity, with individualism being the ideology and the rhetoric and conformity the practical and systemic reality (Wilson, pers. comm., 1996). I accept that Wilson has a point. Nevertheless, from an ecological perspective, individualism, deeply entrenched in educational philosophy, creates serious impediments to implementing an ecologically responsible approach to planning education. Addressing individualism in ways which also respect individuality and nurture an ethic of openness and questioning can confront the conformity which certainly afflicts the planning profession. While conformity is a real problem in planning education, emancipatory and technocratic liberalism also need to be challenged.

Looking next at the education of Australian urban planners, the basis for a model is presented which weaves together the analysis in the first six chapters of this dissertation with the perspectives presented in this chapter. The model, the subject of chapter 8, is provided in rough outline only. It will probably require the work of the second half of my life to refine it.

11.0 Conclusions: implications for planning education
As explained in chapter 4, planning education in Australia is generally conducted at the undergraduate level, which is different from the situation in North America, where most students enter planning schools with an undergraduate degree. Thus, great responsibility is placed on Australian educators' shoulders to provide an ethical framework for contextualising professional education for these young people. The RAPi accreditation procedures, while currently seen as a hindrance by many educators, could operate as a force for change. There are hopeful signs of change afoot within RAPi with the recent election to the National Council of a Queensland planner committed to these issues. The requirement of continuing professional development for practising planners, in any case, will mean that the professional body must examine the range of subject options offered and consider which ones most directly address current professional realities.
However we proceed, we must bear in mind Orr's prophetic words, "The crisis cannot be solved by the same kind of education that helped create the problems" (Orr, 1992: 83). Thus, in the initial stages of this project, some form of bridging will be required. The learning model presented in chapter 8 is designed as such a bridge. Eventually, it is hoped, the bridge will form within the hearts and minds of the educators themselves.

The next chapter presents my learning model, the T. EN. C. E. L. model. It weaves together principles identified and teased out throughout the dissertation into the fabric of an approach to education to nurture an ethic of caring for Nature.
CHAPTER 8

THE T.EN.C.E.L. LEARNING MODEL FOR PLANNING EDUCATION
Adapting to change must be at the center of any new kind of teaching.

Deep, long-range environmental protection can come through such an understanding of the natural world based on love. We can understand Nature well enough to live harmoniously, if we approach it in the right spirit. Then we will learn how to design practices that conform to the needs of the Earth.
Alan Drengson, 1989.

1.0 Introduction to the T.EN.C.E.L. model

This dissertation has examined the current situation within Australian schools of planning, the value of direct experience of Nature in nurturing an ethic of caring for Nature, and critiques by educators and educational philosophers focusing on the need for education to be ecologically responsible. Many strands have contributed to the weaving and unconventional colours and textures have been introduced. The weaving has profoundly challenged both the warp and the weaver. Now the design of the tapestry becomes manifest. In this chapter, I offer my learning model for nurturing an ethic of caring for Nature in Australian planning education. While it is the culmination of the research, it is also a work-in-progress. Not all the threads have been tied off. Embellishments are certainly possible. The work is not yet framed.

The chapter begins by summarising the five critical relationships a professional planner would be required to sustain to nurture activities which care for Nature. These relationships must also be sustained in the planner’s education. The learning model, the T.EN.C.E.L. model, is then presented in detail. Finally, implications for current planning education in Australia are discussed. I offer proposals for short-term, medium-term and long-term activities to be undertaken by Australian schools of planning.

First, it is necessary to remind the reader of the fifteen revelations emerging in this analysis thus far (see chapter 6). They are presented in summary below.
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<th>Teamwork</th>
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<td>1. Leadership</td>
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<td>2. Human relations skills</td>
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<td>3. Listening</td>
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<td>4. Acknowledging individual learning styles</td>
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<th>Experiencing Nature Directly</th>
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<td>5. Comfort, joy and delight</td>
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<td>6. Grounding in the land (engrossment)</td>
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<td>7. Time, reflexivity and solitude</td>
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<td>8. Skilled and compassionate mentoring</td>
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<td>9. Collective consciousness</td>
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<td>10. Community stability and harmony</td>
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<th>Environmental Ethics</th>
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<td>11. Commitment and patience</td>
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<td>12. An ecocentric ethical vision</td>
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<td>13. A balance between idealism and pragmatism</td>
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<td>14. Ontology must precede ethics</td>
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<tr>
<th>Literacy</th>
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<td>15. Knowledge-sharing and the development of new literacies and skills in ethics and ecology.</td>
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These fifteen revelations form the basis of the learning model presented below. They can be woven into a fabric together with five critical relationships. I argue that Australian planning education should aim to strengthen the student’s capacity to function effectively within all of these relationship styles. I emphasise that the model will work most effectively if attention is paid to all aspects of the model. This is because, as numerous researchers and educators specialising in teaching ethics have explained, “planning schools have relatively little impact on shaping the substantive values of their students” (Howe and Kaufman, 1981b: 276). Without concerted
effort, we can expect little result.\textsuperscript{1} The five critical relationships form the basis of the learning model.

\section*{2.0 Five critical relationships}

\textbf{Critical relationship 1: self cooperating with others:}

- learning to work collaboratively with other professionals
- learning the value of synergy in creative work with others
- combating the model of the ‘expert’ or atomistic specialist
- knowing yourself as a professional in relationships with others
- learning trust, honesty and ethical values through experience
- experiencing opportunities to develop and exercise leadership skills
- experiencing the confidence to speak out about commitments, passions, hopes and fears, both in the university and the in workplace.

\textbf{Critical relationship 2: self anchored in Nature:}

- developing an affinity with the living world (\textit{biophilia})
- developing a sense of confidence in and competence with aspects of wild Nature
- developing respect for nonhuman Nature
- learning about Nature experientially through the direct agency of Nature
- experiencing the interdependence and interconnectedness of all life
- combating the human sense of separation from the rest of the natural world
- experiencing a wider sense of self as part of the rest of life
- learning to listen to silence, to the softest voices of nonhuman Nature, as well as to their harsher voices
- developing curiosity about the processes of Nature
- gaining confidence in the support, ground or anchor of one’s life in the natural world (as well as awareness of the dangers)
- allowing the possibilities of experiencing the spiritual dimensions of deep connection with Nature.
Critical relationship 3: self grounded in community:
- learning interdependence within the wider community
- fostering and enhancing listening skills
- learning about social justice issues from an environmental perspective
- understanding the impacts on local communities of environmental and planning decisions
- developing skills in community participation processes which address environmental issues
- understanding and respecting differences within communities.

Critical relationship 4: self as responsible to all life:
- exploring and learning an ethical framework for supporting and explaining the direct experience of Nature and commitment to the protection of life on Earth
- learning how to formulate arguments to support approaches which emphasise ecological concerns
- understanding the basic principles of environmental ethics and the positions taken by various philosophers in explaining human relationships to and responsibilities for the rest of nonhuman Nature
- situating environmental ethics within a wider moral framework
- understanding the basis of anthropocentrism and liberalism and the predominance of those philosophical positions within the established paradigms of modernism
- being aware of the relationships between the oppression and domination of woman and the oppression and domination of Nature, as explained by ecofeminism.

Critical relationship 5: self seeking understanding:
- developing the capacity to observe Nature with insight
- nurturing the acceptance of kinship with all life and membership in an Earth community of living things
- nurturing acceptance of the complexity and interrelatedness of environmental issues
- nurturing confidence and competence in an understanding of the natural world
• nurturing an understanding of the interdependencies which characterise the ecological model
• combating the notion of specialist knowledge and disciplinariness, and nurturing interdisciplinary learning
• providing opportunities to explore alternative literacies and methodologies which would not necessarily form part of planning education, for example, consciousness studies, shamanism, spiritual perspectives, indigenous perspectives, and storytelling.

The five critical relationships are expressed below in Figure 8.1. I have used the first initials of each of the key words to form an acronym, T.E.N.C.E.L.¹

![AN ETHIC OF CARING FOR NATURE IN PLANNING EDUCATION THE T E N C E L MODEL]

T Teamwork SELF COOPERATING WITH OTHERS
EN Experiencing Nature Directly SELF ANCHORED IN NATURE
C The Community Ground SELF GROUNDED IN COMMUNITY
E Earth Ethics SELF RESPONSIBLE TO LIFE
L Professional Literacy SELF SEEKING UNDERSTANDING

Figure 8.1: Critical Relationships in the Growth of the Planner's Ecological Self

These five critical relationships are grounded in ten foundational aspects of pedagogical caring, which link pedagogy to the literature on a feminist and feminine ethic of caring reviewed in chapter 2. These foundational aspects are presented in Appendix K.
3.0 General implications for planning education

As discussed in the chapter 7, within educational circles and among educational philosophers there is broad agreement that education in Western countries needs to be radically reconceptualised. Our modes are inappropriate to current demands and the challenges of the new millennium. At all levels education must be reformed. A new curriculum is required. Writers such as Robert Ornstein and Paul Ehrlich (1989) propose "a curriculum about humanity," while C.A. Bowers and David Orr emphasise the link between the global ecological situation and inadequacies in education. Orr and Bowers particularly concentrate on professional education and its potential to address global ethical and environmental concerns, as discussed in chapter 7 (see Orr, 1992a, 1992b, 1993a, 1993b, 1994; Bowers, 1987, 1990, 1993, 1995).

David Orr proposes the concept of connective education as a way forward (1992b: 138). According to this model, discussed in chapter 7, connections would be forged not only among disciplines but also among "the disparate parts of the personality". Thus a strong and flexible filigree of commitment could be spun to link heart, head and hands. The two goals of connective education would be:

(1) setting up a community of life that includes future generations, male and female, all races and nations, rich and poor, and the natural world. This community would recognise and celebrate interdependence. Indicators of the effectiveness of this approach would be sustainability in all its forms: peace, justice, harmony, and participation.

(2) personal wholeness and transcendence.

This reform does not require a master plan before it begins. Rather, "It needs to be guided by a clear sense of the direction in which we must move, and a full awareness of the consequences if we fail" (Bowers, 1993: 217). The principles of ecology would provide the "basic interpretive framework" (Bowers, 1995: 106).

The learning model presented here is grounded in the philosophy of connective education and supports these two goals. It is called the T.E.N.C.E.L. model, as the first letters of the five key strands form an acronym.
4.0 The five strands of planning education: weaving the T.EN.C.E.L model

_Humans did not weave the web of life._
_We are merely a strand in it._
_Whatever we do to the web we do to ourselves._

Chief Seattle

4.1 The T.EN.C.E.L model explained

The foregoing analysis leads directly to a learning model which could be developed into a core curriculum. A model with five strands is proposed. Caring, unapologetically the aim of the enterprise, is embedded in the model to yield caring relationships. Following Noddings, this form of education is moral in purpose, policy and methods, with a clear goal of producing competent, caring, loving and lovable people, who can care for self, ideas, colleagues, other humans and nonhuman Nature in their work and relationships. Planning education needs to be grounded in the matrix and realities of professional practice and community expectations and requirements, deeply informed by the global ecological situation and underpinned by a framework of environmental ethics.

Although it is hoped that they will be woven through the warp of a curriculum, all strands of this model of connective education are interdependent. The most effective way would be to approach them in a collaborative manner. However, some strands would be undertaken most effectively in the early stages. While no specific core curriculum can be proposed at this stage, it is proposed that the final strand, Literacy, not be woven into the curriculum until the students have had an opportunity, through a structured program, to experience Nature directly (strand 2). The argument for this is that one will not be motivated to learn until an inclination toward an ethic of caring for Nature has been nurtured and embodied. Caring involves a motivational shift. The ultimate aim is to inform action in the professional realm.

Some of the strands of this model are already in place in environmental studies programs in Australian and overseas universities. Using a model for environmental studies in universities, Orr proposes that the following issues be addressed:
great institutional flexibility, willingness to experiment, funding and patience;

(2) support: faculty will need time and resources to develop "the breadth necessary to comprehend environmental studies" ("renaissance thinking" must be encouraged); and

(3) experiential learning: "Carefully designed experiential education which reinforces intellectual and personal growth will require a deeper understanding of what kinds of experiences catalyze what kinds of learning" (Orr, 1992b: 147).

The proposed model embraces these principles. What is proposed here, however, is not a separate program or subject or a "core curriculum," but, rather, an approach to weaving these strands throughout the whole curriculum, as a weft thread, using the current 'warp' as a foundation. This is not 'tinkering', for in forcing the warp to accommodate these changes, the warp itself (the existing curriculum) will be significantly challenged. Major changes in educational philosophy and practice will be required. The task will be one of "weaving the values that sustain us" (Louv, 1996). Some guidance is already available, as discussed in chapter 7. Key approaches employed in successful environmental studies programs could also be modified for our purpose. However, as Orr observes (1992: 147), even "a decent environmental studies program" may still fail because its graduates are unable to make the leap from "I know" to "I care" to "I'll do something."

The proposed approach attempts to help students be conscious about their knowledge, aware of and comfortable with their caring, and strengthened in their resolve to "do something." Thus, the qualities of flexibility, adequate time for reflection (reflexivity), and integration and experiential learning are considered as the main prerequisites in the model. Skillful, determined and courageous work will be required by Heads of schools and faculty members to address the professional entrenchment and political problems revealed in chapter 4 and the anticipated counter arguments regarding the practicalities of implementing such a vision: lack of resources, time, large class sizes, the need for academics to be re-educated and the challenges of forging better links with practitioners. While I acknowledge that this is a significant challenge, facing it squarely could result in the transformation of academic life in planning schools.
4.2 Strands of the T.E.N.C.E.L model
The five key strands of the learning model are described below.

**T:** TEAMWORK: self cooperating with others
Teamwork and collaborative learning are considered essential strands. From the analysis of planning education presented in chapter 4 (and considerable analysis of professional practice not included in this dissertation), it is clear that Australian planners and planning students have difficulty in working effectively together.

Individuality reigns. Teamwork skills are rarely taught; most group experiences are cases of learning from bad example. Most academics know nothing (or very little) about group process; ‘products’ are valued in preference to ‘process’ skills. While planning teams need and value listening skills, many planners don’t know how to listen well (see Sandercock, 1989; Forester, 1980; Sarkissian and Walsh, 1994). Conflict resolution, mediation and negotiation skills are required. Educators will need to model effective pedagogy and refine their mentoring skills. They will need to be able to help students visualise themselves doing things differently and, as much as possible, be “like them,” so that they can relate to their ways and their culture.

This will require educators to learn to bridge the communication gap between themselves and their students and learn non-authoritarian ways of teaching (Munro, *pers. comm.*, 1994).

I argue that practitioners will have difficulty listening to the “softest voices” or take the needs of nonhuman Nature into account when they have difficulty working with other humans. Most of the time the “softest voices” can’t be heard in planning teams because of the lack of group process development. If groups have not developed beyond dependency to cohesiveness, individuals have difficulty speaking out. Thus, both individual and group skills are necessary. Inappropriate processes ultimately yield poor results for Nature. If interpersonal issues are ignored, the powerful will dominate, disempowering others. Denial of the interpersonal dimension is likely to result in an overemphasis on ‘technical’ and ‘rational’ modes of operation within groups. Dysfunctional patterns will develop in groups that don’t pay attention to group development issues. Marginalised group members may “act out” in
dysfunctional ways: e.g., sabotage, victimising, codependency and collusion, denial, and withdrawal of support (see Sarkissian with Walsh, 1994).

Drawing on the extensive and wide-ranging literature on teamwork, collaboration, partnership, personality characteristics and personality theory, learning styles, and group processes in education and management, it would be possible to integrate teamwork experiences within all aspects of the curriculum, using case studies, role plays, simulations and direct experiences with local communities. Assessment of teamwork exercises using peer review and methods which emphasis the quality of the leaning process, as well as the product, would be required.

Individual learning styles influence how people work in groups in an educational setting. In the postgraduate planning course at the University of Technology, Sydney, students are separated into learning groups of six or seven students before the semester begins, using two methods: an 80-question learning styles questionnaire and the Belbin Team-Role Self-Perception Inventory (BTRSPI), which UTS has been using since 1991 (see Belbin, 1981; Belbin, 1996; Belbin, 1993a; Belbin, 1993b; Smith, 1993; Furnham et al., 1993a; Furnham et al., 1993b; Woods and Elwyn, 1990). A workshop on building high-performance learning teams is held for all staff and students in mid-February, on the first day of the postgraduate program. This method has been highly effective and results in a satisfying groupwork experience for students, all of whom are studying part-time. Comprehensive subject assessment reviews of all assessable components and the overall course are conducted at several points throughout the year. Faculty report that “teams hang together much better” now that the Belbin and learning styles methods are used in team selection. Teamwork becomes “a very strong bonding process.” And, while the administration of the questionnaires is a considerable administrative burden, student support for the team process means that students become “their own peer mentors” and work through much of their work by themselves. Team projects can be marked without concern for the equity of individual assessment. This eventually saves time in terms of marking (Searle and Champion, pers. comm., 1994).
Other universities could certainly learn from these approaches. The potential of the Belbin model and other approaches to team selection should be explored with specialist help. Learning styles and personality differences could be assessed and used in selecting group members for learning teams and helping educators understand the strengths and weaknesses of their preferred modes of operating. Both approaches would be likely to improve the benefits of collaborative work, and support research findings about empowerment, efficiency and greater involvement of group members. As partnership is the new ‘buzzword’ in education, educators would be wise to look to new, collaborative models of team leadership which stress team development; these non-hierarchical, flat models have great potential for the education of professionals. Attention to teamwork and collaborative learning will also help to address concerns about inequitable attention to issues of gender, race, multiculturalism and equity within planning schools (see Sandercock, 1996: 115). All educational processes can be strengthened by empowering students to speak more openly about process issues in the classroom. These approaches are also generalisable to planning teams (not simply to learning groups).

**EN:** EXPERIENCING NATURE DIRECTLY:

self anchored in Nature

*Trying to resolve the earth’s problems without this awareness of our already-existing connection with nature is like trying to swim without water, eat without food.*


*In order to be part of a life system, any entity, humans included, must in some way be in communication with that system. Otherwise the entity may, to its cost, stray from it.* Michael J. Cohen, 1989.

*What one is after is not moral guidance but experiential knowing.*


The human relationship with Nature cannot be healed without direct experience of Nature, as direct experience of nonhuman Nature opens the person to healing on a deeper level than that possible solely within the nonhuman world. This “experiential invitation,” a personal healing process, is seen as a critical first step towards the “ecological and social healing process” for the wider human community (see Birkeland, 1996a: 48; also Birkeland, 1993b: 3; Naess, 1978, cited in Fox, 1990: 244). Thus, this component of the model is seen as the most critical, though all are
interdependent. The component of the program that involves *experiencing Nature directly* should be conducted at the very beginning of any planning program and reinforced throughout. An example might be a residential field trip for incoming planning students, integrated into a wider semester-long course. The aim of the component which emphasises experiencing Nature directly is to help students recover an “acute sensory response to the natural world” (Orr, 1994: 95). This can be done throughout the course, but will almost certainly require an initial period of separation (probably of the order of seven to ten days) from the university (and ideally, from the city), when specific experiential processes are undertaken with skilled facilitation, to help the students “recover a sense of place.” There must be adequate time for reflection, a balance between group and solitary activities, and opportunities to gain some level of competence, through basic self-management and group tasks. At least part of the program should encourage *engrossment*, that is, experiencing Nature without judgement or evaluation.

The aim is to foster *biophilia*, a sense of kinship with all life, through direct experience with *specific places*. As Orr explains, “I do not know whether it is possible to love the planet or not, but I do know that it is possible to love the places we can see, touch, smell, and experience” (1994: 147). This ‘local’ focus will help combat the oft-heard complaint that “the environment” is “out there”---too large, too complex, too challenging, too difficult to come to grips with. The argument here is that direct contact with Nature over a sustained period will allow the student to integrate the lessons learned. And the experience, in all its sensate richness, can provide the necessary *anchor* so that the student (and, later, the practitioner) will not be ‘thrown’ when his or her ecological sensibilities are challenged by those who support the dominant paradigm.15

This work also aims to develop a wider ecological sensibility, to assist the student to experience his or her *ecological self*, that self that is coterminous with all phenomena. It will require both passionate and skilled facilitation and interpretation. Ideally, planning educators would collaborate with educators in landscape architecture, geography and environmental studies to develop interdisciplinary field trips that could then be used by educators in other disciplines. While this will be difficult to achieve,
this work must be fully resourced and not treated as an “add-on” to the existing curriculum. Every attempt should be made to have local people, especially indigenous people, assist in designing field experiences, conducting them, designing evaluations and interpreting the result of evaluations. The transpersonal dimension would also be able to be explored, as the learning styles of students and facilitators permit. As Spretnak suggests, “Perhaps the growing appreciation of their embodied wisdom will lead to an interfaith deepening of the spirituality of Earthlings” (1993: 467).

Not only will this work require skilled facilitation, effectiveness can be increased if its revelations and lessons can be reinforced throughout the entire planning program. Thus, regular opportunities for direct contact with Nature to sustain the connection will be required. All educators should be offered the opportunity to be sensitised to the issues which this strand confronts. Ideally, all faculty could participate at least once in the required preliminary component of direct experience of Nature. The enterprise would benefit from a thorough review of the experience of educators specialising in “nature education” and environmental education settings, to ensure that the design of this strand is consistent with the latest and most effective approaches. Thorough and systematic evaluations of any pilot projects would strengthen the effectiveness of this approach. Frequent reviews of the effectiveness of this strand of the curriculum in relation to the other strands will also be required.

Of course, such a departure from the current mode of operating will require additional resources during a time of great financial stringency, given recent Australian government cuts to university funding. The arguments presented in Appendix C (about the global environmental crisis and the role of planning in contributing to it) may need to be used to educate decision-makers about the ecological realities of life on Earth. I argue that these issues need to be given priority over other competing issues because, quite simply, the biological basis of life on Earth is at stake here.
C: THE COMMUNITY GROUND: self grounded in community

In putting forward proposals for institutional change, planners can contribute to the realisation that the community has the right and capacity to take charge of its own destiny and shape its own institutions. Janis Birkeland, 1996.

In helping students to develop their environmental ethic, the concept of community offers many opportunities. To begin with, as Timothy Beatley explains, the concept of community is primary to the foundational work of environmental philosophers such as Aldo Leopold. Leopold finds analogies between the human community and the natural community: "In a human community there are certain obligations that derive from the mutual interdependence of individuals. Individuals in the community benefit from the community as whole, and thus in turn have obligations to the community" (Beatley, 1994: 120). Aaron Sachs takes the argument further, observing that, "When communal rights are respected, communities often turn out to be ideal promoters of sustainability" and that "protecting the rights of the most vulnerable members in our society . . . is perhaps the best way we have of protecting the right of future generations to inherit a planet that is still worth inhabiting" (Sachs, 1995: 31, 55; see also Roseland, 1994: 3). In the renewal of community, a sense of place, and civic competence, we may find the thread to bind together the objectives of caring for humans and caring for Nature. Recovering a sense of place also means "rewaving the local ecology into the fabric of the economy" (Orr, 1994: 147).

To model an 'ecological' approach to planning education, local communities (including the biotic community) and their experiences of environmental issues should have a foundational role in the planning program. Issues of social and ecological (environmental) justice and advocacy should be given prominence. Study should be grounded in a local reality, with assessments of students’ progress made with the assistance of community members. One approach could be to take a lead from the planning school at the Massachusetts Institute of Technology and develop courses in "indigenous planning," involving a long-term learning and development process conceptualised "from the point of view of people in the community" (Starr and Lee, 1992, cited in Friedmann and Kueser, 1995: 59). It may be a good idea for students to 'adopt' a community at the beginning of their program or have several
subjects focus on one geographical area. The purpose of this approach is not to make
students see things one way, or to make the focus too narrow or too local, but to
accept and reward different styles of ‘academic’ work. It also aims to provide an
interdisciplinary perspective and reintroduce the primacy of a “sense of place” and to
ensure that students are fully aware of the impacts on local communities of
environmental and planning decisions, even those taken at other levels.

This approach should not lead to a biased or local view or to attachment to local
decisions (see Fox, 1990). On the contrary, by understanding the passionate nature of
place attachment and the inequitable ways in which planning decisions impact on
communities in an urban areas, students will be better prepared to discuss the
“environmental justice” aspects of their work. Additionally, these local experiences
will assist students in designing appropriate community participation strategies and
bringing considerations of trans-generational communication into the classroom (see
Sarkissian and Walsh, eds., 1994; Perry, 1994). All education in community
participation and consultation strategies should be grounded in local realities, ideally
using real projects or employing case studies and role plays based on real local
situations. These experiences they should be contextualised in terms of the
environmental ethics frameworks of environmental philosophy. In addition, students
will need to learn about the wider context: political realities, interests, conflicts, and
bioregional and national economic forces and conditions.

As suggested above, one critical aspect of this approach would be to encourage
planning students to be actively engaged in the task of connecting the university with
the wider local community, in a social, economic and ecological sense. Models exist
(Smith, 1992; Eagan and Orr, eds, 1992). Another way in which the ‘community’
aspect of an ethic of caring can be grounded is in the explicit nurturing of a sense of
community within the university department. In becoming familiar with and
experimenting with non-competitive and collaborative ways of working, students can
begin to change the dominant culture within the profession and bring a new ethos
into it when they graduate. This will help to develop planning as a mature profession,
where the dialogue between fairness and care is balanced.

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E: ETHICS: self as responsible all life

Our only contention is that serious and systematic work in ethics will enable students to grapple, at a mature level, with questions they will inevitably have to face, both in their present and in their future.

... the inclusion of ethical concerns in planning curricula is critically important. Only if planning education sensitizes the neophytes to the moral dimensions of their work are they likely to carry that sensitivity throughout their careers. Sue Hendler, 1995.

I began this research with no formal grounding in philosophy. I was a planning practitioner dissatisfied with practice. My concerns centred on implementation—initially on implementation of ecologically sustainable development (ESD). During the year I spent at Deep Creek, I read widely in environmental ethics. Later my husband, a welder/boilermaker, began an undergraduate philosophy degree at age 45. Together we learned about moral philosophy. My experience of the impact of reading in moral philosophy on my consciousness paralleled my experience in the early 1970s, when I started reading about feminism. My situation and my professional problems were described by writers like Germaine Greer and Robin Morgan in words I could understand. In 1992, as I sat by my gas lamp deep in the tropical forest, reading about responsibilities to future generations and "the practice of the wild," I discovered I was not alone. Ecophilosophers the world over were struggling with the questions I faced. I did not feel disappointed, in the sense that there was now nothing for me to do. On the contrary: I felt a huge sense of relief. I began to understand, to make sense of, my life and my struggles in 25 years as a planner. I began to see them as ethical issues. Even teenage arguments with my father nearly forty years earlier began to make sense. I experienced the philosophical equivalent of the sociological imagination (see Mills, 1970). As a result of my tentative steps towards literacy in moral philosophy, my confidence began to increase. I began to formulate better responses to comments from my colleagues in the planning profession when I told them I was working on "caring for Nature." I came to identify evidence of liberalism, positivism, utilitarianism and anthropocentrism in planning discourse.²¹
From this place of gratitude grew the emphasis on environmental ethics and the formal study of moral philosophy in the T.E.N.C.E.L. model. I argue that, if students can be helped to understand the deep and pervasive influence of anthropocentrism as the default ethic of Western societies (and indeed the dominant ethic in mainstream psychological theories of learning), they may be able to find ways to counteract it in their work as planners. This view is supported by educators like Timothy Beatley, who argues that such an approach “can help to establish a clearer sense of professional purpose and normative direction . . . that will later serve as a strength in difficult professional times” (Beatley, 1995: 324; see also Friedmann, 1996). Thus, formal study of environmental ethics is called for within a planning program, to nurture contextualist thinking and the extension of the moral community. Students would be encouraged to explore the range of ethical positions which can be taken vis-à-vis Nature and become familiar with arguments against caring for Nature (see Beatley, 1994, 136 ff.). They will be encouraged to develop their moral positions toward and about the environment “through a deliberative and dialogic process,” employing existing approaches and material in environmental ethics (Beatley, 1989: 27). As their normative ethical language improves, they will be able to see more readily “the ethical content embodied in many contemporary issues,” their moral compasses will be activated and their moral imagination stimulated (Kaufman, 1995: 269; see also Kaufman, 1980: 297-298). Locating the study of environmental ethics within an ethics framework would also assist students in identifying moral choices in professional and private life in more general terms (see Bok, 1978), although it must be reiterated that environmental ethics is not to be seen as a subset of professional ethics.

Importantly, as noted in chapter 2, ethical studies could explore the dimensions of a relationship between justice and care, possibly by locating each along a continuum of ethical responses to planning dilemmas. It would be important not to create the impression that there is a ‘competition’ between the two ethics or to further contribute to dualistic thought (see Bartlett, 1992: 82).
Examples of specific planning courses in environmental ethics

For specific advice on curriculum design within a planning program, few models are available. The Australian subject offerings are described in chapter 4. The only subject with comprehensive coverage of environmental ethics is the “Attitudes” subject at Macquarie University.

Overseas, only a few models are available for study, as most ethics teaching within planning schools is not specifically tailored to environmental ethics. In the Department of Urban and Environmental Planning at the University of Virginia, Charlottesville, where environmental planning is a major curricular concentration, Timothy Beatley has been teaching environmental ethics to postgraduate planning and other students annually since 1987 to classes of ten to thirty students. Trained in both philosophy and planning, he uses case study approaches in a seminar format, which has been met with good student response. “Environmental Values and Ethics,” provides an important opportunity for planning students and others to “critically examine the question of our ethical responsibilities to, or relative to, the environment” (1995: 339-340. It has three primary objectives: (1) to sensitize students to the ethical and value dimensions of environmental policy and planning issues; (2) to expose them to a variety of ethical positions, theories, principles and points of view that could be used to guide environmental decisions; and (3) to help students develop and or/clarify their own particular environmental ethics or set of ethics (1995: 324). Importantly, the ethics course is not a separate entity but is taught in combination with “a broader environmental curriculum intended to impart a fairly comprehensive understanding of physical and natural systems, environmental policy and planning, as well as ethics and values” (1995: 323). As Beatley believes it is especially critical to provide “an opportunity to develop and clarify students’ own values,” much of the class is oriented around personal reflection and clarification of appropriate ethical standards (p. 324).

In terms of course pedagogy, the semester-long seminar employs an applied-philosophical approach, focusing heavily on environmental philosophy, with an emphasis on values and how environmental ethics and philosophy can inform us about how we ought to act in relation to the environment and its human and
nonhuman inhabitants. Ethical concepts and theories are examined in a policy context and relate to the resolution of tangible planning policy conflicts and dilemmas. With classes meeting weekly for three hours, there is heavy responsibility on student preparation. Half of each session is devoted to discussion of ethical theories, concepts and principles, while in the second half students apply these principles to tangible planning quandaries or conflicts, using a combination of a set of hypothetical scenarios and recent newspaper clippings. The hallmark of the approach, according to Beatley, is the "free and open dialogue," with all points of view regarded as legitimate and worthy of respect. The way the seminar is conducted models the ethical principles in the course content: "an ethic of respect and tolerance is critical" (p. 326). The instructor, therefore, is not a lecturer or provider of information (or ideological positions). Rather, as Beatley admits, "I have tended to view the role of the instructor as primarily one of ethical facilitator and certainly not lecturer" (p. 326).23

Topics covered in this subject include "a tremendous amount of substantive ground," organised according to two primary ethical dimensions: (1) teleological vs. deontological and (2) anthropocentric vs. nonanthropocentric formulations (see Beatley, 1995: 329 and Beatley, 1994: 25). The preliminary issues covered include: (1) definition of the relevant "moral community"; (2) what ethical standards, concepts, or principles should define obligations to the moral community; and (3) on what ethical grounds or bases can we defend or justify these ethical standards, concepts, and principles (Beatley, 1995: 330). Set out below in Table 8.1 are the areas of topic coverage in Beatley's subject.

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Anthropocentric Perspectives

- utilitarianism, cost-benefit analysis and market failure
- environmental rights
- obligations to future generations
- paternalism and risk-taking

Nonanthropocentric Perspectives: Further Expanding the "Moral Community"

- duties to sentient life-forms
- duties to species and biodiversity
- biocentrism (life-centredness: holding that all life has inherent worth and thus ought to be at the centre of the moral framework)
- ecocentrism (ethical holism: the inherent worth of the larger ecosystem itself)
- deep ecology, ecofeminism and bioregionalism
- other nonanthropocentric positions, including: North American native perspectives, Eastern religious views and Christian stewardship.

Table 8.1
"Environmental Values and Ethics" at the University of Virginia: Course Content

In agreement with the Australian students and educators studied in chapter 4 and other educators I consulted, Beatley argues against separate courses and one-off treatments of environmental ethics:

It is important to keep in mind that, despite the success of the ethics seminar, environmental values and ethics should not be relegated to a single course. Rather, curricula should seek to inject consideration of ethics wherever possible, including within more specialized environmental policy and planning courses and in planning theory courses common to all planning students (Beatley, 1995: 340).

While I have not discussed this with him, two possible weaknesses could be identified in Beatley's approach. First, the emphasis appears to be on those aspects of environmental philosophy traditionally associated with masculine perspectives, that is rights and responsibilities, and less on more recent feminine and feminist formulations based on an ethic of caring, reciprocity, relationship and responsiveness (see chapter 2). Second, the course reading materials do not appear to reflect the full range of
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approaches currently available in new collections which are being used as textbooks in environmental ethics courses (see Armstrong and Botzler, eds., 1993; Zimmerman et al., eds., 1993; Merchant, 1992; Merchant, 1996; Pojman, ed., 1994). A greater emphasis on gender issues may be more appropriate in Australia, given the fact that these issues have only recently gained acceptability in planning practice. Nevertheless, Beatley’s explanation of his approach is extremely valuable to planning educators everywhere.

At the University of North Carolina, David Brower teaches a required undergraduate course in environmental ethics in the Department of City and Regional Planning. Called “Perspectives”, it is taken by both planning students and student in public policy and provides a comprehensive coverage of both environmental ethics and issues related to sustainable society (Brower, pers. comm., 1996; see also Pojman, ed., 1994). At York University’s Faculty of Environmental Studies, Mora Campbell and Neil Evernden teach a subject called “Environmental Thought.” Other planning educators teach ethics courses at York University (Reg Lang) and the University of California at Los Angeles (Neal Richman and Martin Wachs). At the University of British Columbia, Bill Rees, an ecologist, makes reference to environmental ethics in his two subjects, “The Ecological Context of Planning” and a seminar on “Ecological-Economic Systems,” but neither subject has specific readings on environmental ethics and neither prospectus identifies ethical issues among the subject objectives. At Queens University, Kingston, in the School of Urban and Regional Planning, Sue Hendler teaches ethics to planning students, as did Beth Moore Milroy at the University of Waterloo until last year.

A proposed approach in Australian schools of planning

In keeping with my opinion that educators must also become students, I propose that environmental ethics should not be taught by a visiting academic from the philosophy department. This could be seen as “the easy way out” and will not address the needs of interdisciplinarity and boundary-crossing demanded of this challenge. Rather, despite the significant demands on planning educators, faculty members should decide among themselves who is going to retrain and those people should be provided with the opportunities to learn enough about environmental philosophy to
teach environmental ethics. Excellent textbooks are now available (see Armstrong and Botzler, eds., 1993; Zimmerman et al., eds., 1993; Merchant, 1992; Merchant, 1996; Devall and Sessions, 1985). There is a wide range of excellent films and videos which illustrate the key themes of environmental ethics (see Norbert-Hodge and Page, 1993; Green Bucks, 1994), and wide choices are available among popular literature and within the "nature writing" genre (see, for example, Tobias and Cowan, eds., 1994). In addition, there is no shortage of case studies in urban areas which can be studied from the perspective of environmental ethics. In Australia, environmental activist-philosophers like John Seed, internationally respected activist and founder and Director of the Rainforest Information Centre (see Seed et al., 1988; Seed, 1996; Ram Dass, 1994) are available as visiting lecturers, as are philosophers with a specialism in this area.25

In my view, it is better for planning educators to expose students to environmental issues with clarity of intent and commitment than to wait until pedagogical skillfulness in philosophy is finally achieved. Teachers and students can learn together, for the field of environmental ethics is still in the "originary stage" (Weston, 1992). Within a university department where a sense of community is being nurtured, and where teamwork and collaboration are supported by the ethos of the department, discussions of the extension of moral considerability to the nonhuman world will not seem as out-of-place, as they are currently regarded in the planning schools, which are rarely collaborative or cooperative places to work or learn.

I believe that environmental ethics should be taught in the early stages of the planning program, possibly as part of a wider ethics subject which includes professional ethics (as the focus is "applied ethics" in both cases). The subject must not, however, be buried in courses on "environmental studies" or "environmental science".

Environmental ethics must be taught within an ethical framework, and must clearly be about environmental ethics. The subject should assist the student to explore and learn an ethical framework for supporting and explaining the direct experience of and commitment to the protection of life on Earth. Students should be assisted in formulating arguments to support approaches that emphasise ecological concerns. In essence, they should be helped to situate environmental ethics and environmental
matters generally within a wider moral framework. (This approach is hinted at by John Friedmann in his suggestions for a core curriculum, although he does not mention *environmental* ethics in proposing professional ethics as a "generic planning skill" [see Friedmann, 1996].)

This proposed change in course content necessitates a change in the character of the moral discourse now common within most Australian planning schools. Heads of schools and educators generally will be required to become more philosophically literate. This does not mean they must necessarily embrace new or radical political philosophies, although such an approach would certainly have implications for their political philosophy. Rather, they will need to demonstrate competence in explaining their current values in more 'philosophical' terms, so that students will be able to situate those values along the anthropocentric-nonanthropocentric continuum (see Merchant, 1992). More and keener moral voices might then be raised on behalf of the nonhuman natural world from within planning schools. This could even lead to the birth of a more responsible and passionate professoriate, though that is probably stretching the issue. Some academics might even hear what Orr calls, the *calling of service* (Orr, 1992b: 140). At least the widespread cynicism and denial that characterised educators’ responses to my 1994-95 survey might be replaced by a more philosophically informed debate.

**L: LITERACY: self seeking understanding**

*Because quantitative disputes can be resolved on technical grounds and value disputes cannot, disagreements tend to get settled on analytical technical grounds.* Donald Brown, 1993.

A definition of literacy proposed throughout this dissertation encompasses much more than technical or scientific knowledge. As discussed above, David Orr describes an ecologically literate person as engaged, informed and competent, having local knowledge and a sense of place, experiencing their kinship with life, and seeking to assert and practice civic competence. Real ecological literacy forces us to acknowledge and address the basis of our estrangement from Nature, not just the symptoms. It implies a broad understanding of how people and societies relate to each other and to natural systems, and how they might do so sustainably. It presumes
“both an awareness of the interrelatedness of life and knowledge of how the world works as a physical system.” It requires us to understand “our place in the story of evolution” (Orr, 1992b: 85-86). Ecological literacy is based on the comprehension of the interrelatedness of life grounded in the study of natural history, ecology and thermodynamics. It also requires knowledge of the speed of the crisis that is upon us and challenges us to “understand the human enterprise for what it is: a sudden eruption in the enormity of evolutionary time.” The ecologically literate person, according to Orr, “will appreciate something of how social structures, religion, science, politics, technology, patriarchy, culture, agriculture, and human cussedness combine as causes of our predicament” (Orr, 1992b: 85-86, 92-93; see also Tchudi and Lafer, 1993).

This definition bears very little resemblance to the ‘literacy’ currently being taught in Australian schools of planning. While in some schools a unit in environmental studies or environmental science might be balanced by some exposure to sociology and cultural studies, at present no institution offers an integrated curriculum focusing on the essential literacies required by professional planners in the Postmodern world. Even in schools of planning with a strong emphasis on environmental studies, as at the University of British Columbia’s School of Community and Regional Planning, students not registered in the ‘environmental’ stream often take no subjects in environmental issues and are not exposed to environmental ethics.\(^\text{27}\) In general in planning in Australia and overseas, educators and students alike appear reluctant to “learn new material,” possibly because branching out in unfamiliar territories may affect either future job prospects or tenure or promotion opportunities. Specialisation is rewarded; there are few rewards for trans-disciplinary work.

This situation will need to change if planners are to embrace the challenges presented by the ecological crisis. Educators need to become students of the new literacies required of them. To ensure that planning practitioners are capable of backing up the arguments and points of view likely to emerge as the other four strands in the T.EN.C.E.L. model are attended to, planning schools will need to strengthen their interdisciplinary teaching and offer opportunities for re-education of faculty, as required. Team-teaching will also help to break down disciplinary barriers. While
Australian planning students tend not to appreciate team teaching. I argue, based on my experience with the Exxon project, that this may be because of lack of resourcing and skill on the part of educators. New faculty may be needed to assist educators and students to develop the capacity to observe Nature with insight and to nurture an understanding of the interdependencies that characterise the ecological model. This will, of course, be difficult, with cutbacks, the tenure system and the ‘greying’ of academia. A current and relevant library collection will be essential, as environmental ethics as a sub-field of environmental philosophy is in the ‘originary’ stages of development and some approaches quickly become outdated. This will require budget allocations for building a new collection if environmental philosophy is not already taught at the university.

Credence will also need to be given to alternative ways of being, knowing and teaching. Support for this approach can be found in feminist epistemology and the emergence of so-called ‘alternative’ and dialogical forms of writing which validate “experiential, embodied, contextualized knowledge as opposed to objective, disembodied, abstract systems of reasoning” (Sandercock, 1995: 85; see also Milroy and Andrew, 1988; Hillier, 1995 and chapter 2). These alternative forms can include poetry, reflective writing, visualisation, guided imagery and symbolic drawing, journals, scripts, life-writing, narratives, storytelling, autography and oral history (see chapters 2 and 3; and Sandercock, 1995; Disinger and Howe, 1992: 6). The current practice of rewarding only academic papers in refereed journals will need to be expanded to provide significant support for interdisciplinary research and teaching, valuing the lessons planners bring from praxis, and giving full credit to educators’ explorations into alternative learning approaches.28

I acknowledge this is a great challenge: clearly, planning academics will need to take up this matter with others outside their institutions. Students will need assistance to understand the key role of imagination in the learning process, and to build their confidence as their competence with unfamiliar material increases. Students will also need greater opportunities to express their views, both in the classroom and in community forums, to strengthen their fluency with argumentation based on this new literacy. Another valuable approach would be to encourage academics to share their
work-in-progress in non-academic modes, such as the community press. This will take practice and will require academics to learn to value ways of being in the world which are different from the specialist technical ‘skills’ commonly taught in planning schools.

For three years in the mid-seventies, I held an academic post in a school of social work. There, I experienced firsthand what educators in those schools regularly report: the challenges of their programs put great stress on students’ and educators’ relationships. Unfamiliar ways of perceiving and interacting with the world, modelled in social work teaching, challenge what many students have learned to hold sacred. Relationships frequently break up; many students “act out” in dysfunctional ways as they come to grips with their own issues while learning to help others with theirs. So it is likely to be in a school of planning where the “real issues” facing life on Earth are openly spoken about and worked through. Psychological distance, “the powerful defense mechanism of moral disengagement” (Noddings, 1992: 112), and the denial which characterise Australian planning schools will be revealed as weak defences in the light of brighter realities: the truth about the global crisis and the promise of the ecocentric vision.29 This will be the time when developing other literacies will be required if faculty and students are to embrace new approaches without encountering massive problems. Emotional and embodied intelligence will need to be supported. Psychological competence and ego strength will also need to be nurtured. The “hassle-free” teaching environment which planning educators dream of will be profoundly changed.

To avoid the risks of the whole project succumbing to hopelessness and despair, educators would be wise to become familiar with experiential process models designed to address despair and empowerment issues.30 Schools could consider inviting appropriate facilitators to run workshops such as the Council of All Beings. This approach provides ways of embodying a cosmologically based sense of identification and a deep-seated realisation that all entities are aspects of a single, unfolding reality (see Seed et al., 1988; Macy, 1983; Macy, 1993; Fox, 1990: 258; also J. Houston, 1982; 1987; 1992). Where workshops of this nature have been conducted in the environmental ethics subject at Murdoch University (from 1993 to

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1995), the response has demonstrated their effectiveness in helping participants to
deal with the sense of despair and futility that awareness brings, to work through
their grief about the state of the Earth, and to experience a renewed sense of
empowerment and commitment to action. This work, while it can occur as part of the
"direct experience of Nature" residential workshops, will need to be reinforced
throughout the planning program. This will require resources for provision of
additional subjects and workshops, as well as educator development. However,
greater emphasis on interdisciplinarity could reduce some duplication.
The strands of the \textit{T.E.N.C.E.L.} model and their relationships are presented below in Figure 8.2.

![Diagram](attachment:diagram.png)

**LEARNING AN ETHIC OF CARING FOR NATURE**

**THE T E N C E L MODEL**

\textbf{T} TEAMWORK

\textbf{EN} EXPERIENCING NATURE DIRECTLY

\textbf{C} THE COMMUNITY GROUND

\textbf{E} ETHICS

\textbf{L} LITERACY

\textbf{Figure 8.2: The T.E.N.C.E.L. Model\textsuperscript{91}}
5.0 Why T.E.N.C.E.L?

I chose the acronym T.E.N.C.E.L partly because it sounds like tensile. Tensile means resistance to breaking under tension and the capability of being drawn out or stretched. A technical term used in metallurgy, it means: flexibility or tenacity; molecular bonding with a sense of interdependence or web; the connection an individual (molecule) has with the group (of molecules); and woven. Throughout this dissertation, I have attempted to communicate the interrelated nature of the global crisis facing all life.

The aim of the T.E.N.C.E.L model is to nurture ecological literacy, planning schools need a radical approach to education that is strong and flexible—an approach whose strength inheres in the interdependencies and interrelatedness of all aspects of the curriculum. Where planning schools are considering program reviews, the approach recommended in this dissertation could provide a means of evaluating proposed changes in terms of their consistency with ecologically responsible education.

The model can be likened to a tree, perhaps a Sacred Tree or the Tree of Knowledge (see Figure 8.3). The image of a tree is consciously chosen. Trees are symbols of transcendence: rooted in the Earth, they reach to the sky. As discussed in chapter 5, trees have been associated with evolution, growth, psychological maturation and sacrifice since antiquity. The Old English root word for tree and truth is the same: treow (Metzner, 1986: 163, 179). Trees connect heaven and Earth, body and spirit, emotion and reason, matter and mind, immanence and transcendence, forming a bridge, channelling Earth wisdom and heavenly wisdom. As with this model, trees make the invisible visible.
The Sacred Tree is the path to rebirth, symbol of the place of confluence of the human collective and the means of achieving a transcendent vision of the culture by directing the spirit heavenward (Halifax, 1979: 15). Sacred Trees are seen as channels of divine healing. Trees are known to communicate wisdom: traditionally in the form of direct teachings of enlightenment through trees serving as vehicles for oracles (Altman, 1994: 134-135). Trees can also be used as a metaphor for group activity, reflecting both group and personal growth. In one model, the tree’s roots represent the group’s formation, branches and leaves represent the group’s diversity and capabilities, and seeds represent personal learning and growth that took place within the group (Ping, 1994). Thus, I offer my T.EN.C.E.L. model, grounded in direct experience and rich in potential for transcendence, as one more strand in the web of hope for a sustainable world.
Figure 8.3: The T.E.N.C.E.L. Tree

6.0 Pedagogical caring

6.1 Updating the debate about pedagogical caring

Throughout this dissertation, I argue that an ethic of caring for Nature must be nurtured if Australian planners are to be part of the solution to the global ecological crisis, rather than continuing to be part of the problem. Chapter 2 explored the literature on the feminist ethic of caring to provide a foundation for this argument. I now want to return briefly to caring, to ensure that that the curriculum directions
discussed in chapter 7 are tied to the concept of caring. Writing nearly thirty years ago, Carl Rogers, one of the early voices for emancipatory liberal educational theory, argued for a specific attitude by educators:

There is another attitude which stands out in those who are successful in facilitating learning. I have observed this attitude. I have experienced it. Yet it is hard to know what term to put to it so I shall use several. I think of it as prizing the learner, prizing his feelings, his opinions, his person. It is a caring for the learner (Rogers, 1969: 109, cited in Hult, 1979: 241).

As revealed in chapter 4, Australian planning educators do not seem to care very much for or about their students. The qualities identified by Rogers, so apparently missing in the student assessments of planning educators, could certainly be nurtured in a ways that were free from the problematic anti-ecological characteristics of educational liberalism. I believe that learners can be cared about in ways which strengthen ecological awareness.

In an article entitled “On ‘Pedagogical Caring’” in Educational Theory, Richard Hult described the qualities of the “caring teacher.” While some aspects of his approach could be seen as consistent with the problematic emancipatory liberal views discussed earlier, other aspects deserve highlighting. Hult argues that “fundamentally, pedagogical caring refers to the careful or ‘carefilled’ manner or style by which a teacher operates. In doing his [or her] professional job with due care, the teacher demonstrates serious attention, concern, and regard for all his [or her] duties” (1979: 243). Among the duties of care a teacher has to a student are to recognise, understand and respect the student, and express a sense of concern and appreciation for their uniqueness and special circumstances. Paying serious attention to students and prizing their individual skills and interests are also critical qualities of the caring teacher. As reported in chapter 4, many educators in Australian planning schools do not appear to prize (or even respect) their students’ interests in environmental ethics and their needs to learn about ecologically responsible ways of planning. Planning educators appear not to be caring for their learners. This view is also shared by Australian planning practitioners. Few I spoke with could recall ‘caring’ acts by teachers. As one Melbourne developer-planner explained, “Caring must be demonstrated within the community of students. Within their group, caring can be
fostered in teams and that will foster caring in the outside world” (Bartlett, pers. comm., 1995).

Stanford educator Nel Noddings has brought the pedagogical caring debate up-to-date with another book on caring, this one specifically aimed at educators (Noddings, 1992; see also Noddings, 1984; Noddings, 1986). It will be recalled that the early work on caring by Noddings (1984) and Carol Gilligan’s (1982) psychological work on “the method of inclusion,” enunciated two general caring imperatives: (1) always meet the other as one-caring; and (2) maintain and enhance the caring relation (B. Houston, 1992: 113). In The Challenge to Care in Schools: an Alternative Approach to Education (1992), Noddings returns the reader to “the relational ability of caring,” which she clearly places within an ecological context by extending moral considerability to nonhuman life. Her relational caring includes caring for self, for intimate others, for associates and distant others, for nonhuman life, for the human-made environment of objects and instruments, and for ideas. To implement pedagogical caring, Noddings argues, teachers need to “reconceptualize our educational purpose” by finding “a scheme that speaks to the existential heart of life—one that draws attention to our passions, attitudes, connection, concerns and experienced responsibility” (Noddings, 1992: 47). The outcome of the process must be to produce caring people, rather than “a relentless or hapless drive for academic adequacy.” This will require a complete reordering of priorities (p. xii). Drawing her bow and aiming at the educational technocrats, Noddings attacks what she regards as the largely irrelevant education resulting from educational reforms focusing on “narrow, cognitively based competence” and curricula devoid of content that students “might really care about” (p. xii). In order to produce caring people, educators must “encourage the growth of competent, caring, loving, and lovable people,” who will be able to experience “their connectedness in an integrated relational pedagogy” (pp. xiv, 20).33

It would be difficult to imagine the Australian educators presented by their students in chapter 4 fitting the description of Noddings’ “model educator”. The essential quality of the caring educator, Noddings claims, is modelling caring behaviour. Modelling is important in most schemes of education, but, Noddings contends, “in
caring it is vital . . . we have to show how to care in our relations with cared-fors" (Noddings, 1992: 22). Thus, "the primary aims of every educational institution and of every educational effort must be the maintenance and enhancement of caring," and educators, if they want their students to learn to be caring and non-hurtful people, "must meet them and interact with them in a moral way" (my emphasis). This emphasis on being in a caring relationship with people in whom you desire to nurture the caring sensibility becomes, as it is practiced, "a lens through which all practices are examined" (Bowers and Flinders, 1990: 15).

7.0 The qualities of the model and possible implementation approaches

The T.EN.C.E.L model is designed to counter the weaknesses of both emancipatory and technocratic liberalism in education, while ensuring that the skills students bring to planning education are able to be shared, expressed and developed. The aim is to train potential leaders in leadership approaches for a professional future within a world where Nature is at risk. And in a world where dealing with complexity, uncertainty and fear will be planners’ daily fare. It aims to nurture group process skills through explicit education in group dynamics. From the survey respondents, there was not a strong call for a separate course in environmental ethics. Rather, teaching of environmental ethics should be integrated with other subjects. Some of the key qualities are discussed below.

7.1 Implications of the proposed approach

Introducing an approach to nurturing an ethic of caring for Nature, by means of environmental ethics education, will have financial implications. In these times of economic rationalism and restraint, the response is likely that schools cannot afford this new direction. However, the costs of implementation, while significant, are not prohibitive. Much of what is taught in planning programs could probably be recast and taught from an ethical perspective. Interdisciplinary teaching in collaboration with other departments and schools could reduce duplication, releasing some staff for retraining and new teaching duties. Some educators will need additional education to raise their levels of ecological literacy. This continuing professional development should be considered a necessary function of providing ecologically sustainable education (as necessary as courses in Geographical Information Systems or
computing). It should not be regarded as ‘extra’ or additional activity. This is because the true costs of not developing ecological literacy among faculty will ultimately be much greater than the costs of re-education.  

Staff development will also be necessary in group dynamics and related areas. To build expertise in this area, interdisciplinary cooperation will be required with schools of social work, community development, psychology, and so forth. Reasons for faculty disinterest in teaching environmental ethics (e.g., few incentives for younger scholars to do research in this area; the difficult learning curve for older scholars; and the specific teaching skills required) must be clearly identified and addressed (see Beatley, 1995: 257). Assessments of personality, temperament and learning skills will require resources and specialist assistance (these services are most likely already available within the university).  

Evaluation and assessment procedures would need to be change to reflect an emphasis on ‘process’ as well as ‘product’. Again, models are available and most universities have learning skills and evaluation staff available to assist departments and individual educators.

It is important to stress that the kinds of educational reforms proposed here do not require a detailed master plan for the first steps to be taken. Small steps will yield good results. Simply asking individual educators how they intend to address issues of environmental ethics in their subjects would be a useful start. A search could be made of materials available in the university library (especially videos and collections of essays) suitable for reinforcing the teaching of environmental ethics. A departmental or interdepartmental committee could be established to review learning models in other universities. Subscriptions to relevant journals (such as Environmental Ethics and The Trumpeter) could be ordered for the university library, if they are not already held there. Librarians could be alerted to keep an eye out for key new books and journals, and educators encouraged to enrich library holdings by suggesting relevant books. At professional conferences, and especially through the newly formed ANZAPS, educators and Heads of schools could be encouraged to share experiences and seek assistance. Most importantly, from the very beginning, Heads of schools should openly commit themselves to the process of resourcing interdisciplinarity in all its forms. This will require sensitising educators and students to the dimensions of the
global crisis and the implications for planning education and practice. The objective will be to build a learning culture within the school where key initiatives are directed toward supporting ecologically responsible activities.

7.2 Possible stages in the curriculum development process: the planning school as a learning organisation

It is beyond the scope of this dissertation to detail either specific curriculum elements or the exact steps necessary to implement a curriculum to nurture an ethic of caring for Nature in planning education and to encourage a culture of learning within the school (see Kofman and Senge, 1993). That work is the subject of further research which will extend the current inquiry. I hope, however, that Australian educators will take up the challenge presented by this research, begin their own reviews and institute the appropriate strategic planning processes. Each school’s approaches will differ according to their particular circumstances. However, all will face financial stringencies, staff resistance and lack of resources. While small, initial steps will certainly bring results, the radical reconceptualisation of planning education that is ultimately required will demand more of universities. The steps required to implement the sorts of institutional transformations required could include the following five phases: (1) developing awareness; (2) exploring alternatives; (3) making a transition; (4) achieving integration; and (5) taking action (Apps, 1988: 65).

Everyone’s responsibility
To have an impact, it will be most effective if the approaches recommended here be addressed by all schools of planning. That is not to say that all schools should have the same emphasis, but that the current approach (particularly in Sydney), where one school specialises in environmental issues and another appears to ignore it, cannot continue. Every planning school should address environmental ethics in its curriculum.

The following three-stage program is offered as a suggestion.36
Stage 1: Short-term activities (year 1)\textsuperscript{37}

- establish objectives and begin to build a "community of interest" by identifying educators and students interested in this new direction;
- begin to explore opportunities for academics to venture outside their specialties and ways of releasing them from teaching duties so that they can expand their knowledge of environmental philosophy;
- establish a staff-student planning committee to be expanded once objectives have been established (ensure full student participation);\textsuperscript{38}
- offer a special unit in environmental ethics (for educators and students) until it can be integrated into the curriculum but ensure that it is not made permanent; otherwise, opportunities for integration are very likely to be lost;
- involve selected people from government and related professions in curriculum design (in ways that ensure that their input does not result in making the curriculum more conformist);
- encourage staff and student involvement in campus planning issues;
- begin a careful preliminary review of offerings (with respect to their ethical and ecological content) in all relevant subjects taught within the school or offered by other departments to planning students;
- review existing subjects which offer potential models, such as the subject at the University of Virginia and the student-directed, interdisciplinary community and environmental planning program at the University of Washington, as well as successful environmental studies programs. Consider inviting educators with experience in teaching environmental ethics to planning students to visit the school to assist in course design and offer inspiration;
- begin review of library holdings;
- begin holding seminars focusing on environmental ethics issues (not simply on environmental matters);
- plan and pilot-test an experiential field trip (as a weekend excursion), using specialist consultant assistance;
- invite visiting lecturers to speak at school functions and seminars;
- begin to review the quality of teaching generally, with regular, systematic student and peer evaluation of teaching performance;
• review teaching in alternative dispute resolution, conflict resolution, group processes, negotiation, teamwork and strategic questioning;

• review all course content and assessment procedures, to identify opportunities and gaps, determine the extent to which ecological issues are addressed, and to ensure that they acknowledge ecological and embodied intelligence, rather than focusing on narrow skills or 'cleverness'. Develop methods to ensure that acceptance of alternative epistemologies (related to gender, race, difference and cultural issues) is reflected in assignments and assessment procedures;

• consider ways of inviting community members to participate in school activities;

• begin preliminary discussions with ANZAPS and RAPI regarding a core environmental ethics curriculum among all participating Australian planning schools; as a consciousness-raising exercise, administer a basic test of bioregional knowledge to all educators and students; and

• lobby for resources to put the future program into operation.

Stage 2: Medium-term activities (years 2-4)

• continue to lobby for resources for the future program;

• consider dedicating one faculty position (or part of a position) to teaching and related duties, to enable the teaching program to complement the research program, with both reflecting an environmental ethics orientation;

• fully involve RAPI in designing program changes and meet with other bodies representing practitioners in the other land professions;

• explore ways of involving practitioner faculty members with expertise and interest in environmental ethics and issues;

• with consultant assistance, design and conduct a residential workshop of at least 10 days in a natural setting. Integrate this workshop into the overall program, and arrange post-workshop evaluations;

• begin consideration of revisions to hiring and tenure requirements (within the school and the wider university context) and explore avenues to encourage those academics who cannot embrace new, more collaborative and ecologically responsible ways of teaching to consider other options, including early retirement or reducing their teaching commitments;
• develop governance processes for the school based on democratic principles;
• begin to develop core curriculum elements, based on refinements of the
  T.EN.C.E.L. model and ensure that teaching of environmental ethics is given
  primacy in any new course content;
• review fieldwork components within all subjects to coordinate and strengthen
  environmental ethics ‘lessons’ and opportunities for interdisciplinarity;
• encourage educators to focus on values clarification in all subjects in the first
  weeks of each term/semester;
• undertake educational programs for educators and students in effective
  teaching/learning methods, group processes, teamwork, conflict resolution,
  mediation and negotiation skills, strategic questioning, visualisation and the use of
  role plays and scenarios in the classroom;
• formalise interdisciplinary arrangements with other departments, universities and
  outside bodies and community members;
• consider ways of integrating Aboriginal studies and ways of knowing into courses
  on sustainable culture and development and ways of honouring the traditions and
  wisdom of indigenous elders;
• review the UCLA model and consider instituting the school’s version of a
  Community Scholars Program (or similar program);
• complete review of library holdings and make changes in subscription and book-
  ordering policies to reflect the new orientation on sustainability;
• institute a Visiting Lecturer Program in environmental ethics;
• establish a regular environmental ethics seminar program within the school or
  with university-wide support;
• develop a selection method for dividing incoming students into groups, based on
  assessment of individual learning styles and personality profiles, to enable more
  effective group work;
• institute and resource team-teaching arrangements;
• initiate a professional development program to ensure that educators’ teaching
  and interpersonal skills are kept up-to-date;
• participate fully in campus planning issues;
• review the school’s research program to ensure a focus on sustainability and
  ecological literacy;
• review all school policies, from recycling to energy use, for their implications for ecological sustainability;

• contribute to reviews of planning systems at state, local and federal government levels to ensure that they are not biased against the preservation of nonhuman Nature (see Birkeland, 1996a); and

• review school policies and practices with respect to university equity policies to ensure that teaching and assessment approaches are appropriate to, and not hostile to, the learning needs of women, in particular, and a culturally diverse student body, in general.

**Stage 3: Long term activities (year 4 onwards)**

• review all functions of the university within the bioregion and initiate programs to reform unsustainable practices;

• lobby for changes in requirements of professional journals to demand more ecologically responsible material;

• make representations regarding university hiring policies and continue reform in tenure procedures;

• place an emphasis on ability to teach and work effectively with others as primary criteria for selection of faculty;\(^{42}\)

• find resources for permanent interdisciplinary arrangements;

• strengthen the bioregional focus of all school teaching and research and expand attention to include the wider geo-political region (i.e., Asia and the Pacific);

• consider equitable ways to encourage faculty and students to embrace research opportunities which require collaboration among researchers;

• seek funding for Visiting Scholars Program (possibly based on the Murdoch Snailwood Trust program);\(^{43}\)

• organise public lectures and encourage faculty members to take public positions on ecological issues and demonstrate leadership capabilities within the wider community;\(^{44}\) and

• as the planning program begins to develop its own distinctive flavour, consider exploring educational and experiential approaches which centre on the "spiritual renewal of consciousness" (see Tacey, 1995: 15-176).\(^{45}\)
8.0 Drawing the threads together

I have argued that the warp of existing planning curricula will need to be strong and flexible to accommodate the weft of the new, interdisciplinary approaches proposed in this dissertation. The process of weaving will severely challenge the warp. The new colours and textures introduced by weaving unfamiliar materials into the familiar fabric of planning education may startle and dismay some more traditional educators and administrators. Weaving a cloth of caring for the Earth is not a single project to be completed in a semester or even during one person's professional career. It requires a change in the culture of planning education. It requires educators to choose an affinity for life and demonstrate that choice by conscious pedagogical acts of caring and concern for Nature and for their students. And it requires good will, courage, and wholehearted commitment. Perhaps, as this work unfolds, as the richness of the tapestry is revealed, Heads of Schools may discover they have earned a new appellation: Hearts of Schools.46

Thus the challenge remains: How can planning educators embody and communicate a sense of commonality that extends the moral community to the wider realms of the more-than-human? How can our students become “present day seers”? (Noddings and Shore, 1984: 205). Will we, as educators, have the commitment and willingness to abandon self-interest and the comfort of well-entrenched methods? The T.E.N.C.E.L. model, embraced by courageous educators of good will, offers one avenue of hope for that shared commonality.
CHAPTER 9

CONCLUSIONS:
WEAVING A NEW VISION
FOR ALL LIFE ON EARTH
Contemporary environmental philosophy wants us, implores us, challenges us, not to be afraid to ask fundamental questions. Contemporary environmental philosophy argues that to the extent we do not pose these underlying questions and then act upon their implications, our planning deeds may be irreversible at best and counterproductive at worst. This is not the easy path: contemporary environmental philosophy would have us believe, though, that there is no other if our goal is an effective, long-term, sustainable, and equitable planning." Harvey Jacobs, 1995.

Is it possible that we westerners, because of our woundings, might possess the capability of providing a vision that could inform, guide, and inspire us toward the creation of a sane and ecological future? Chellis Glendinning, 1994.

1.0 Introduction

This dissertation has focused on nurturing an ethic of caring for Nature in the education of Australian planners. Its approach has been based on the assumptions that Australian urban development is contributing to both local and global ecological crises and that the activities of urban planners help to determine the form of urban development and, by implication, the ecological impacts. It has explored the teaching of environmental ethics within Australian planning schools and the educational implications of direct connection with Nature. I propose the foundations for a radical curriculum for planning education to nurture an ethic of caring for Nature.

The dissertation set out to address three research questions. First, What is the current situation in Australian planning schools with respect to the relationship between planning education in general and education in environmental ethics, in particular? I concluded that within planning schools very little was being taught and that there was a sparseness of discourse about ethical issues in general and environmental ethics issues in particular. Second, I asked, How might the education of urban planners in Australia be changed to contribute to the solution of ecological problems? I concluded that nothing short of a radical reconceptualisation of planning education was required, grounded in direct contact with Nature, involving hands-on and concrete experience of environmental
ethical questions in a community context, and reinforced throughout the entire curriculum. Finally, I inquired, *How important to the educator and the student who ultimately becomes the practitioner is a direct experience of Nature in giving substance and energy to the formation of environmental ethics?* I concluded that a complete revisioning of Australian urban planning education and a grounding in ecological and ethical realities are necessary to counter the entrenched anthropocentrism and utilitarianism which underpin both planning practice and education. The intensive journey to my own *ecological self* documented in this dissertation informed this realisation.

2.0 Summary of approaches employed in this dissertation

These questions are addressed in the eight chapters which make up the body of the dissertation. My approach wove insights and information from a wide range of methodologies, balancing *Songs of Experience* (surveys, interviews and data collection) with *Songs of Innocence* (a study of the self), and proposed the outline of a radical curriculum for teaching planning in Australia. Using a range of approaches, within the *interpretive* research paradigm, I employed empirical and formal research methods, relying on fieldwork, formal analysis of surveys, statistics, and analysis of curriculum materials, as well as storytelling, autobiographical life-writing, and other feminist and *Postmodern* approaches. Each approach contributed to the learning model woven from all aspects of the research project.

Following an Introduction, chapter 2 presented the epistemological foundations of the inquiry, by means of a comprehensive review of the literature on a feminine or feminist ethic of caring. Chapter 3 outlined the research methodology, divided into *explanatory* and *expressive* approaches, within the interpretive research paradigm. Chapter 4, the survey chapter, summarised results of surveys of planning education and practice, comparing an earlier North American study with my Australia surveys. Chapter 5, using a radical framework in its presentation, explored the dimensions of a "journey to the ecological self," and examined ethical and epistemological aspects and benefits of direct experience of Nature within an ecofeminist and deep ecology framework. Weaving together lessons for professional education implicit in chapters 2, 4 and 5, chapter 6 established the foundations for a radical model of planning education.

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Turning to the work of two leading educational theorists, C.A. Bowers and David Orr, chapter 7 critiqued the liberal educational theories underpinning most post-secondary education to show their inconsistency with principles of ecologically responsible education. Chapter 8 then presented the outcome of the research, a learning model which I call the T.E.N.C.E.L. model of planning education. This model, in preliminary form, is woven from the following strands: teamwork, direct experience of Nature, grounding in community processes and experiences, the formal study of ethics, and attention to the various professional literacies necessary to understand environmental issues related to planning practice. Strategic approaches for implementing the model within Australian planning schools were presented at the end of that chapter.

3.0 Environmental ethics education in Australia

When I compared environmental ethics offerings of North American and Australian planning schools, I found more diverse coverage in North American schools. There coverage was mainly of traditional, conservative and "non-core" environmental ethics topics. A similar topic emphasis was found in planning schools in North America and Australia: obligations to future generations; ecological economics; environmental history; business and corporate environmental responsibilities; the Gaia hypothesis; and minorities and environmentalism. Australian schools covered more non-core environmental ethics topics than core topics, with weak coverage of core topics. Core topics were taught neither widely nor in depth. Environmental ethics was treated peripherally, both in schools' mission statements and in curriculum offerings.

In general, Australian Heads of schools appeared to be out of touch with the realities of their schools' coverage of environmental ethics topics. All but one Head reported a higher degree of topic coverage than did educators and students. Students appeared not to recognise many topics that both educators and Heads said were being taught. Males reported more extensive coverage than did females. Students' perceptions of educators were particularly revealing: they said that educators needed educating (in terms of ecological literacy and teaching skills) to teach with competence subjects focussed on environmental problems and ethics. They told me that their teachers often stayed with the
issues they are trained in and often used outdated material. Educators appeared
disinterested in environmental issues, cynical about the nature of global environmental
problems, and revealed a lack of desire to work for change. Educators were not fully
committing their energies to their teaching or to their own professional development.

Environmental ethics is not considered to be an important issue in Australian schools of
planning. The soil in which one could nurture such an endeavour is far from fertile: there
is virtually no ethical context, as very little attention is paid to professional ethics in most
courses. Core environmental ethics issues are not being learned. Heads of schools
massively overestimate both interest in and offerings in environmental ethics. An interest
in the ‘fashion’ of Postmodernism is adding to the confusion and serving to separate
students from the biological reality of life on Earth. Economic rationalism within
universities is further diluting the impact of approaches aimed at strengthening interest in
either professional or environmental ethics.

I also encountered high levels of cynicism in Australian schools of planning, finding very
little evidence of positive or proactive approaches. Several Heads told me that their
students viewed tertiary education as a narrow training with a meal ticket at the end.
Most educators offered a range of excuses for not covering environmental ethics. While
some Heads were caught up in problems of budget cuts and economic rationalism within
their universities, others expressed support for ethics and interdisciplinary teaching but
could offer little evidence of these approaches.

Some educators and Heads of schools blamed the accreditation requirements of the
Royal Australian Planning Institute for their inability to include either professional or
environmental ethics in already overcrowded curricula. These professional ‘requirements’
apparently offered a convenient excuse to avoid addressing environmental ethics. The
continuing professional “identity crisis” among planners also provided excuses for
ducking the issue. What is clear is that educators are misjudging (and underestimating)
the profession and its needs. Planners in practice generally recognised environmental
ethics topics more readily than did their university counterparts. As a group, planners are
older than members of the university community and appear to be more aware. Their
interests, however, reflect a utilitarian, pragmatic, and ‘applied’ focus, as one would
expect. The influence of the High Court’s 1992 Mabo Native Title decision is evident in planners’ high rates of recognition of issues related to Aboriginal land rights, issues and settlement history.

4.0 Ten key findings of this research

In summary, the study revealed the following ten key findings related to environmental ethics and caring for Nature in Australian schools of planning and within the Australian planning profession.

4.1 Culpability
Australian urban planners are culpable as a profession because their participation in urban development contributes to local and global environmental problems.

4.2 Ignorance and denial
In Australia, both the planning profession and planning education are experiencing an identity crisis. And, despite some encouraging trends, there is evidence of widespread ignorance and denial of both the scope of environmental problems to which urban development contributes and the ethical issues which underpin them. In general, Australian planners still rarely address environmental problems in a holistic manner. Environmental problems are seen as separate from one another and capable of ‘technical’ solutions.

4.3 Objectivity and detachment
Australian planning education, at undergraduate and postgraduate levels, seeks to meet what educators and Heads of schools regard as the requirements and priorities of the planning profession. Using what could be seen as a circular argument, planning educators claim that their mission is to produce ‘technicians’ who can operate in a rational, objective, and detached manner. Their rationalist approach emphasises the scientific method, prediction and modeling and values cost efficiency, control, purposiveness, and individuality (Birkeland, 1991: 76). In planners’ discourse and decision making, so-called “value-free” stances are considered preferable to so-called ‘emotional’ or committed styles of working.
4.4  *Silent moral voices*

Moral discourse is virtually absent from Australian schools of planning. The cultural environment in the schools, and in the universities generally, does not support either students or educators voicing moral and ethical concerns.

4.5  *Anthropocentrism*

Professional planning education is deeply implicated in the "default ethic" of Western societies: *anthropocentrism* (human-centredness or human chauvinism) and a dominant paradigm based on valuing progress, growth, competition and human domination over and separation from Nature. So deep is planning educators' commitment to anthropocentrism that a complete revisioning is necessary to bring professional education into line with current ecological and ethical realities. Simply adding an 'ethics' subject or tinkering with existing curricula will have little impact.

4.6  *Environmental ethics*

The study of environmental ethics, a sub-discipline of moral philosophy, offers a new approach to conceptualising professional relationships with and responsibilities to the natural world. In Australian planning schools, as in North American schools, there is widespread ignorance of environmental ethics. Where ethics is taught in Australian planning schools, the emphasis is on *professional* ethics, and/or conservative, traditional and utilitarian formulations of conservation ethics.

4.7  *Addressing the dominant paradigm*

The only way to change planning practice is to address directly the dominant paradigm and, in particular, planners' estrangement from and ethical stances toward Nature.

4.8  *The limitations of technical and scientific literacy*

This revisioning must precede all attempts to foster further ecological literacy or understanding of the scientific and technical aspects of environmental matters and problems. Environmental *ethics* is not the same as environmental *studies* or
environmental matters. Planning students must be offered opportunities to learn about and embody an ethic of caring for Nature.

4.9 The meaning of an ethic of caring for Nature
One way to learn to care for Nature, as professionals, is to overcome perceptions of separateness from or domination over Nature and to experience a deep sense of connectedness and relationship with Nature. This dynamic relationship is joyful, reciprocal, deeply engrossing and grounded in particular contexts. Experiencing it does not, in the first instance, depend upon a sense of duty and responsibility.

4.10 A culture of questioning and moral discourse
This caring is an ethical stance, which will contribute to questioning by both students and educators, of current attitudes and practices with respect to Nature in planning education and practice. The result will be a more lively culture of questioning and critical discourse within planning schools, which will permit moral voices to be heard, speaking on behalf of Nature. Ontology must precede ethics.

5.0 A radical curriculum for planning education

A radical curriculum must provide opportunities for students to embody an ethic of caring for Nature, by experiencing at a deep level their connection with the natural world. The key requirement is experiencing Nature directly, to provide an anchor in the natural world to sustain the neophyte planner throughout the challenges of professional life. Only skilful professional education that focuses on the ethical dimensions of human relationships with the natural world can equip urban planning practitioners to propose and implement socially and ecologically sustainable plans.

Thus, I propose a learning model containing the key elements of an ecologically responsible approach to planning education, the T.E.N.C.E.L. model. This five-part model weaves together elements required to nurture an ethic of caring for Nature: teamwork (T); direct experience of Nature (EN); grounding in community processes and experiences (C); the formal study of ethics (E), by means of environmental ethics courses; and attention to the aspects of professional literacy (L) necessary to understand
environmental issues related to planning practice. Some preliminary steps are suggested in a strategic approach to implement this proposed approach in Australian school of planning.

6.0 Directions for further research

While the current study offers neither a theoretical account of curriculum evaluation nor proposals for a detailed planning curriculum, such work is regarded as a necessary next step. In chapter 8, the necessary key steps in curriculum development were outlined, as part of a three-stage implementation process. To attend to these processes would enable implementation of a program to nurture an ethic of caring for Nature within a specific school of planning. Much more than staged implementation will be necessary, however. Research is required in a number of critical areas. Some of these have already been identified in chapter 8. Other research undertakings could include the following:

- consultation with Australian planning students, educators and practitioners about the implications of these findings and to seek advice about future research directions (at the RAP! National Congress in Perth in October, 1996);

- further analysis and publication of results of surveys of planning practitioners conducted for this study but not reported here;

- examination of whether planning education should be provided at undergraduate or postgraduate level in order to provide the best opportunities for nurturing an ethic of caring for Nature;

- comparison of the current study with unpublished research by Evelyn Martin on the teaching of environmental ethics in North American schools of landscape architecture and possible further research in landscape architecture schools in Australia and North America;

- exploration of the cross-cultural dimensions of the current study, possibly with further in-depth research in North America;

- further exploration of the implications of feminist epistemology and pedagogy for planning education in Australia, linked to existing research on experiences and assessments of female planning students and planners;

- exploration of ways of integrating wider notions of the moral community to include the nonhuman world in theoretical formulations, such as communicative action and communicative ethics;
• more detailed research in the following specific areas with respect to their relevance to ecologically responsible planning education: learning styles; competency-based education; experiential learning (especially in wilderness settings); teaching of ethics, especially environmental ethics in professional courses; conflict resolution, alternative dispute resolution and teamwork and group processes;

• further research into ways in which schools of planning and whole universities can begin to model more ecologically responsible means of operation, taking into account all aspects of their operations;

• a full exploration of the ecological implications of university hiring and tenure procedures;

• application of the principles of the T.EN.C.E.L. model to continuing professional development and short courses for Australian planners;

• examination of the relationships between environmental economics and an ethic of caring for Nature, including some of the formulations of Christian economists and philosophers (see Daly and Cobb, 1989) and others (see Coombs, 1990; Jacobs, 1994);

• exploration of potential of affirmative and constructive aspects of Postmodernism as means of nurturing an ethic of caring for Nature;

• exploration of ways of encouraging participation of those in planning education and practice who hold religious and spiritual views, with a view to collaborating to expand the spiritual dimensions of an ethic of caring for Nature in planning education and practice;

• review of appropriate textbooks and collections of readings for use in teaching environmental ethics to planning students and professional planners in continuing education courses;

• development of environmental ethics teaching guides, with appropriate collections of readings and case study materials focusing on environmental ethics issues for planners;

• monitoring of the activities of the Royal Australian Planning Institute (especially undertakings made at the National Congress in 1992), with respect to both ESD and education in environmental issues and environmental ethics and a wider examination of the role of the Institute in nurturing an ethic of caring for Nature;

• research into collaborative, community-based ways of strengthening the 'community' and social and environmental justice dimensions of the T.EN.C.E.L. model;
• further review of models of transpersonal ecology and wilderness experience, building on the work of Robert Greenway, Michael Cohen and others, particularly related to introducing direct experience of Nature into planning education;

• development of approaches for educating planning educators in effective teaching methods;

• review of assessment procedures within schools of planning to ensure that "ecological intelligence" rather than 'cleverness' is rewarded;

• investigation into ways of bringing the approaches outlined in the T.EN.C.E.L. model to planning students and planning practitioners in the Asia-Pacific region and incorporating bioregional perspectives which reflect the needs of people in those areas;

• research into appropriate governance models for Australian schools of planning to reflect the requirements of ecologically responsible education;

• a review of RAPI accreditation requirements and procedures and the role of Course Advisory Boards to ensure that they reflect principles of ecologically responsible education;

• development of "bridging" principles that mediate between abstract ethical theory (in environmental ethics) and actual planning practice situations (see Lang and Hendler, 1986); and

• refinement and development of the research base for the T.EN.C.E.L. model by means of longitudinal research in schools where versions of this approach are likely to be undertaken.

7.0 The deeper lessons of the tapestry revealed: wounded healers for a wounded Earth

Life on Earth is in peril. Increasingly threadbare is the fragile fabric of life, Nature's glorious web, woven from numberless brilliant threads, representing lineages whose origins fade in the tidewash of memory. Urban development, woven fiercely into this matrix, challenges and weakens, rather than strengthens it. Planners, members of the culpable human family, have much to account for. Our weaving has compromised the integrity of the warp of life, coercing it beyond its natural flexibility. Its elasticity and adaptability no longer support life. Through our heedless weaving, honouring priorities inconsistent with ecological and social realities, we have suffered a profound wounding and now feel estranged from Nature, the source of our life. We
cannot hear the softest voices. Our cynicism and retreat into rationality are calls for help from our wounded selves. Our tapestry reveals our wounding.

By opening to awareness of ways to nurture an ethic of caring for Nature in planning education and practice, some of us may discern a new path rising up to meet us. We may sense new ways to voice our trauma, denial and estrangement. And to acknowledge the depths of our wounding. Then we can seek integration. A curious irony may attend the healing of our estrangements.

A gift of our wounding may be the awareness and vision to inspire and guide us toward a more ecologically responsible role for our profession.

Opening to Nature, growing to care for this incommensurable miracle, may be our first step. Our first step in weaving a new vision for all life on Earth.
With a Whole Heart:
Nurturing an Ethic of Caring for Nature
in the Education
of Australian Planners

VOLUME TWO:
NOTES, APPENDICES
AND
BIBLIOGRAPHY

by

Wendy Sarkissian, B.Sc., M.A., M.T.P.
NOTES TO CHAPTERS
ONE TO EIGHT
NOTES TO CHAPTER ONE

1 Environmental ethics is the field of inquiry that addresses "the ethical responsibilities of human beings for the natural environment." It is concerned with values and questions about the extension of moral considerability to nonhuman life, the rights of Nature and the responsibilities of humans to Nature and natural entities (Armstrong and Botzler, eds., 1993: xv). A working definition for research purposes is "the most fundamental aspects of the relationship between humanity, other life forms, and the Environment or Nature, as well as the moral obligations of humanity to the earth community" (Martin and Beatley, 1993a: 117).

2 Beatley's definition of the "land professions" includes urban and regional planners, landscape architects, foresters, soil conservationists, and conservations biologists, among others (1994b: 8). I would add architects, engineers, surveyors, hydrologists, urban designers and environmental planners.

3 In Sarantakos' typology of social research paradigms, the following methodologies are grouped under the 'interpretive' umbrella: symbolic interactions, phenomenology, ethnomethodology, hermeneutics, psychoanalysis, ethnology, ethnography and sociolinguistics (1993: 31).


5 Engrossment is defined by Nel Noddings as a receptive mode of consciousness in which "we receive what there is as nearly as possible without evaluation or assessment" (Noddings, 1983: 34, cited in B. Houston, 1992: 112). Another definition Noddings offers is the following: "the soul empties itself of all of its contents in order to receive the other" (Noddings, 1992: 16, citing Simone Weil, 1951: 115).


7 See Roszak, Gomes and Kanner, eds., 1995 and Walsh and Vaughan, eds., 1993. This matter is discussed in greater detail in the notes to chapter 5.
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1 In a forthcoming review of planning, focussing on the United States and Australia, Leonie Sandercock examines some of the planning ‘classics’, books which form the foundation for much Australian planning education today. Finding their origin in the “headwaters of Enlightenment epistemology,” she summarises the “five pillars of the ‘heroic model’ of modernist planning” as rationality, comprehensiveness, scientific method, faith in state-directed futures, and faith in planners’ abilities to know what is in the “public interest.”

Following Perloff (1977 [1957]) and Faludi (1978), the ideal modern (or modernist) planner is rational, detached, apolitical, a servant of a benign state, confident in his own expertise, and in his ability to develop and apply universal planning principles (Sandercock, forthcoming, 1998, draft: 8). In this respect, planning is like the social sciences, which have been dominated by “a positivist epistemology which privileges scientific and technical knowledge” (chapter 1: 4).

2 Hazenbrook speaks from experience. A former Catholic nun, she has sought to bring a caring quality to her professional work over many years. And she would probably be the first to agree with Lorraine Code about what Code calls women’s “underclass epistemic status.” In Australian planning, the voices of women and people in local communities for whom women planners often speak rarely have authority. As Code explains, there is “no surer demonstration of a refusal to know what a person’s experiences are than observing her ‘objectively’ without taking her first person reports seriously” (Code, 1991: 218, cited in Sandercock, forthcoming: 28). Many Australian women planners have found that their ‘caring’ work in planning has only received validation once national and state awards for planning excellence have recognised its validity.

Hazenbrook would also probably agree with Australian planner Chris Cunningham, who argues that “if caring and nurturing have any place in this system, they have become at a cost, increasingly thrust upon women and marginal groups, a forced altruism which is not altruism at all” (see Cunningham, 1995: 12, citing Dalley, 1989; see also Hochschild, 1983).

3 I am conscious of the problems involved in using Aboriginal materials here. While I do not wish to colonise these voices, it is important to begin with these voices and to pay them respect. For a supporting view, see Booth and Jacobs (1993: 519), who argue that “while one cannot ‘borrow’ a culture . . . ideas in Native American cultures can lead to the discovery of new directions for contemporary Western society.”

”Defining the Dreaming is not an easy task for a non-Aboriginal person. Often used simultaneously with the term Dreamtime, Dreaming, as manifested in the natural world and celebrated in Aboriginal ritual, is the spiritual identification of an individual with a place, species of plant, or animal or being. It also refers to the spiritual significance of a place.

In Australian Aboriginal belief, the Dreamtime is “a collection of events beyond living memory which shaped the physical, spiritual, and moral world; the era in which these occurred: an Aboriginal’s consciousness of the enduring nature of the era.” During the Dreamtime period, the Earth, the sky and all living beings were created by spirits. What is difficult to understand from a Western perspective is that the Dreamtime is bygone and pre-historic. And yet it is still present and has a flow of its own, separated from the time of normal daily activities (Ramson, ed., 1988: 217). Anthropologist Deborah Rose argues that “Everything comes out of the earth by Dreaming; everything knows itself, its place, its relationships to other portions of the cosmos” (1992).

The “Dreaming Times” is a term sometimes applied to the Creation period in Aboriginal cosmology. A dreaming path, site or track is a place or route of dreaming significance (Ramson, ed., 1988: 217). In many parts of Australia, the mythic creator figures themselves are called ‘Dreamings’. The forces of the Creation times continue to be immanent in the landscape which they created (Merlan, 1989: xii). Rose explains that “Dreamings are the creative beings who make possible the continued coming into being of the world; and they are living powers in the world” (Rose, 1994: 328).
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Many feminist philosophers have attacked current philosophical practice. Walker, for example, argues that it "still largely views ethics as a search for moral knowledge, and moral knowledge as comprising universal moral formulae and the theoretical justification of these" (Walker, 1989: 15). Since Gilligan’s and Noddings’ studies, and Kheel’s early ecofeminist work on caring (1985), the analysis of caring has had a powerful impact on many fields, including philosophy. It has garnered “an enthusiastic international following” (Puka, 1990: 58), and become “a veritable growth area for professional philosophers” (Salleh, 1992: 227). Salleh believes, however, that this activity has resulted in "neutralizing the radical feminist impulse which originally politicized it" (Salleh, 1993: 227-228). Lorraine Code has exclaimed, “Caring is fashionable these days” in a recent work tracing the popularity of the concept in management in advertising (1995: 103).

The dry “rhetorical conventions” of philosophy—its standard discursive forms, canonical styles of presentation, methods of argument, and characteristic problems—are nicely summarised by Walker (1992: 172):

These forms include stark absence of the second person and the plural in projections of philosophical deliberation; virtual exclusion of collaborative and communicative modes of formulating and negotiating moral problems; regimentation of moral ‘reasoning’ into formats of deductive argument; reliance on schematic examples in which the few ‘morally relevant’ factors have already been selected, and in which the social-political context is effaced; and omission of continuing narratives that explore the interpersonal sequel to moral ‘solutions’.

Not all the concerns are central to the argument of this thesis. Some important concerns are summarised by Bartlett (1992: 82-83) as follows: inability to transcend parochial association with family and friends; inability to extend an ethic of caring to citizen responsibility; a lack of mention of liberty; and a concern that the “language of love and compassion” will not challenge nondemocratic and oppressive political institutions.

See Murdoch, 1970.

I wish to clarify that I am aware of the hidden patterns within the dominant patriarchal culture that are reflected in the seeming submission to authority by the Milgram research experiments.

Some feminist scholars disagree about the value of continuing the “ethic of care versus the ethic of justice” debate. Among them is Bartlett, who, while acknowledging Gilligan’s contribution to the study of women’s moral development, nevertheless believes that the “competition between the two ethics” has brought the debate to a dead end (Bartlett, 1992: 82). She argues that it would be more fruitful to explore the dimensions of a relationship between justice and care.

Noddings’ ethic emphasised the importance of trying to apprehend the reality of the other. Her feminine approach to morality, using mothering as a case, was that of “one attached”, in contrast to the more ‘detached’ masculine approach (Noddings, 1984: 2; see also Card, 1990: 104 and Fry, 1989: 93-94).

Tronto, in rather scathing terms, describes Noddings’ meaning of ‘feminine’ as “mired in the particular [which] . . . cannot be generalized beyond close, personal relationships . . .” (Tronto, 1989, cited in Leffers, 1993: 75n). Tronto argues that this ‘feminine’ approach differs from a ‘feminist’ approach which would work “toward a much broader understanding of what it means to care for.” Other feminist philosophers agree with Tronto and have attempted to widen Noddings’ analysis to incorporate a feminist analysis. This would necessitate examining issues of difference and oppression and the fact that women’s work (and caring) have traditionally been an expression of internalised oppression. Mullett (1988) contends that, while Noddings does not present a feminist analysis, Noddings’ view does not invalidate a political analysis. Says Mullett, “To be really helpful, a political analysis is often the necessary one. A person lacking a feminist perspective might not be able to judge to which feelings to be receptive and so might fail to address the needs in question” (Mullett, 1988: 25).
Peter Newman, an Australian Christian environmental advocate and academic, argues that it is important not to completely discard rules and principles, a view supported by some feminist authors. He calls for "grounded principles," firmly tied to relational and real-life situations (Newman, pers. comm., 1995).

The "Cartesian self" is separate from other selves and known only by rational processes (Cogito ergo sum). Soul and body are separate and both are separate from the rest of the natural world, not coextensive with it. In terms of the Cartesian ethic, which is grounded in anthropocentrism, the natural world was regarded as inert. Humans were superior to the rest of Nature. As Hughes explains, for Descartes, "nature was fixed and stable; ... there was a dualism between mind and matter, the latter being inert; while the mind was the source of reason, motivation and other mental functions. ..." Nature was known to the self by "logical deduction from self-evident principles" (Hughes, 1990: 8, 17; see also Berman, 1981).

According to the Cartesian dualism of soul and body, humans are superior because we have souls and animals do not. Animals are "mere automata" and lack the divine element that makes us spiritual beings (Taylor, 1981, cited in Zimmerman et al., eds., 1993: 79). In philosophy, the Cartesian self is a way of representing the paradigm of objectivity and rationality which characterizes much of Western thought.

The image of a web is chosen consciously and used throughout this thesis. In explaining this alternative epistemology, Margaret Walker calls it "a lattice of similar themes," with "many crossing strands," out of which she is able to find "the thread ... of a profound and original rebellion against the regnant paradigm of moral knowledge..." (Walker, 1989: 16). See Wilber. 1996 for a strong critique of the concept of web in this context.

Other feminist scholars have set out the central tenets of feminist ethics, not necessarily focusing on caring. For example, Raugust's seven tenets are the following: (1) relationship with other beings, rather than a focus on individual rights; (2) giving and receiving of care; (3) interdependence over individualism and a multiplicity of giving and receiving over entitlements to one-sided taking of nurture from others; (4) focus on a distinct and particular 'other', in contrast to an other as generalised, faceless and impersonal; (5) decisions rooted in context and responsive to the particularities of the individual case; (6) processes which are circular, atemporal and accepting, rather than linear, time-bound, and transformative; and (7) virtue rather than justice seen as the highest good (Raugust, 1992: 127-128).

In the Introduction to a collection of essays on feminist ethics, Browning Cole and Coultrap-McQuin (1992) summarise feminist ethics as currently discussed as follows: "they are grounded in a feminist perspective; they seek to challenge traditional, some would say 'masculine' moral assumptions; they frequently seek to reinterpret the moral significance of women's cultural experiences as care-givers; they emphasize the importance of particularity, connection and context; and they strive to reinterpret moral agency, altruism, and other relevant concepts from a feminist perspective" (1992: 3).

Karen Franck has also provided a summary of this alternative epistemology in a feminist analysis of architecture. Reviewing writings from recent feminist literature in psychoanalysis, philosophy, and philosophy of science, she identifies seven qualities that characterise feminine or feminist ways of knowing and analysing. They are:

(1) an underlying connectedness to others, to objects of knowledge, and to the world; (2) a desire for inclusiveness and a desire to overcome opposing dualities; (3) a responsibility to respond to the needs of others, represented by an "ethic of care"; (4) an acknowledgment of the value of everyday life and experience; (5) an acceptance of subjectivity as a strategy for knowing, and of feelings as part of knowing; (6) an acceptance and desire for complexity; and (7) an acceptance of change and a desire for flexibility (Franck, 1989: 203).

Relating feminist epistemology to environmental ethics, philosopher Karen J. Warren has identified eight "woman-nature connections" which reflect the same emphasis on embodiment, holism and relationship (see K.J. Warren, 1993: 257-262).
Margaret Walker’s three related and naturally interdependent elements of an alternative feminist epistemology are: attention, contextual and narrative appreciation and communication (Walker, 1989: 19). The seven qualities in my model could easily be grouped under those headings. I would, however, need to add a category for ‘action’.

17 These terms are not necessarily co-terminous. The distinction is not important, however, as such expressions are always fluid. For a discussion of “loving attention”, see Murdoch. The Sovereignty of Good, 1970.

18 I have chosen the term “caring for” because my view agrees with Tronto’s definition. In this choice I have decided to ignore the advice of philosopher Karen Warren (pers. comm., 1995). In my non-philosopher’s reading of the term, “caring for” connotes a more intimate relationship than “caring about”, which feels less embodied and more dispassionate to me.

For a further discussion of caring for and caring about, see Dalley, 1988: 8-9 and Hult, 1979: 237-238. Hult’s distinction resonates with me. Caring about refers to a primary emphasis on a set of attitudes, a state of mind and feelings. When we care about something, we are attentive, express concern and appreciation for their special uniqueness and circumstances. Caring for generally implies a personal relationship. By contrast, caring for involves both specific behaviour and the use of “special skills to support or increase some condition of value in the cared for.” Caring for presupposes caring about and caring about is generally incorporated within the process of caring for. When we care for someone, we engage in valutational activities. The kind of value we extend depends on ourselves, the relationship and the recipient (Hult, 1979: 238).

19 To summarise this distinction, according to Hult (1979: 238): Caring about means: attentiveness, concern, serious attention, prizing the other, a sense of concern and appreciation for their special uniqueness and circumstances. It is generally seen as a personal relationship. Caring for includes valutational activities, where a person behaves with special skills to support or increase some condition of value in the cared for. The kind of value located and extended depends on the agent, recipient and relationship. As this dissertation focuses on action, I have chosen to use the term caring for.

20 Ecological footprint analysis is an accounting tool to enable estimates of the resource consumption and waste assimilation requirements of a defined human population or economy in terms of corresponding productive land area (Wackernagel and Rees, 1996: 9). It can be used as aid to environmental policy and for personal decision-making. It is a way of measuring and visualising the resources required to sustain human impacts on the Earth by converting seemingly complex concepts of carrying capacity, sustainability, resource use, and waste disposal into an easily comprehensible graphic form. The product of many years’ work by Rees and more recently by Wackernagel and other students, it has been developed through the University of British Columbia’s Healthy and Sustainable Communities Task Force.

21 As revealed in chapter 5, my definition of empathy encompasses more than the standard psychological definition. Hoffman (1984) offers the more limited definition: “a vicarious affective response that does not necessarily match another’s affective state but is more appropriate to the other’s situation than to one’s own” (1984: 285).

22 Among key authors are Theodore Roszak, Charles Birch, Max Oelschlaeger, Thomas Berry, Edward Goldsmith, Charlene Spretnak, Freya Mathews, Joan Halifax, Chellis Glendinning, David Orr, David Tacey, Michael Tobias and Georgianne Cowan, Warwick Fox, Patsy Hallen, Christopher Titmuss, Calvin Luther Martin, and Alan Drenson.

23 Some of the identified shortcomings of an ethic of caring include its bourgeois, middle-class bias and “the danger that this concept, naively applied, will foster a sentimental, paternalistic understanding of gender difference as unitary and ‘essential,’ boxing women into traditional roles as organizational wives and mothers...” (Jacques, 1992: 590). Equally, it could be argued that Noddings’ ethic of caring neglects the moral risk when caring is not based on more fundamental moral values.
24 Holler uses the term “lateral transcendence” to describe the process of knowing which holds within it “the weight of the earth.” Lateral transcendence is based on being-in-relation-to, wherein the knower is not tempted to abstract things from concrete space and time (Holler, 1990: 10). See Wilber, 1996: 254 for a critique of the immanence/transcendence dualism.

25 In Kant's view, according to Dillon, there is a sense in which respect views persons as “intersubstitutable, for it is blind to everything about an individual except her rational nature” (Dillon, 1992: 74). Kantian respect requires treating all persons exactly the same, while care respect may require treating different people differently. Kant’s categorical imperative encapsulated this notion: “Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only” (Dillon: 80; see also Kant trans. Gregor, 1964).

26 Extending the web of caring could also be seen as “the empowerment of the cosmological self,” in Spretnak’s terms: “a flowering of one’s capabilities of subjectivity and cosmic unfolding within a web of caring and solidarity that extends backward and forward in time, drawing one from the fragmentation and lonely atomization of modernity to the deepest levels of connectedness” (Spretnak, 1993: 471).

27 If we consider the views of C.A. Bowers (discussed in chapter 7), we could not agree with this conclusion with reservations. Bowers would probably argue that the emphasis on the intrinsic worth of individuals is both anthropocentric and indebted to the liberal individualistic tradition. See Bowers, 1993.

28 Code argues that thinking in terms of differences could be the first step in breaking down the divisiveness and emphasis on dichotomies which is “at the core of traditional epistemological thinking” (Code, 1988: 81).

29 Sandercock also expresses concern about the ‘essentialist’ position. I believe that the debate has now moved beyond arguments which suggested “that women’s superiority lies in their innate peace-loving and nurturing qualities (compared with man the aggressor and destroyer) (Sandercock, forthcoming, 1998, chapter 3: 19). Nevertheless, one of the major differences among ecofeminists is found in their view of the relationship of women to nature. Some theorists reject biologically based gendered roles, contending that the role of cultural conditioning is ignored in claims that women are closer to nature than men (see Walker, 1989: 16).

Charlene Spretnak, however, with whose work I closely identify, maintains that women’s physical experiences do provide women with a biologically based, “special closeness to natural processes, a process which is to be recognized and honored. . .” (Armstrong and Botzler, 1993: 431).

30 For a discussion of feminism and the politics of difference, see Gunew and Yeatman, eds., 1993.

Himani Bannaji explains that emphasis on difference can help white feminists become more aware of the pitfalls of essentialism, and also respond to the “vigorously dissatisfied anger and anger” on nonwhite women. As Bannerji explains,

The admission of ‘experience’ to theory has moved feminist theory into speaking of the concrete and the tangible. In Britain and the U.S., for example, it has been most forcefully brought to attention that racism is a central determinant of women’s experience in advanced capitalism as are, relatedly, poverty, discrimination and dispossession. As non-white women have spoken up for themselves, so they have been valorized as ‘different’ and granted, in theory, the right to equal access to a representational voice. A large section of the feminist mainstream accepts that only we can speak for ourselves, and that women’s varied experiences provide the ground for multiple types of politics (1995: 70).

31 Ken Wilber takes great exception to the ecofeminist notion of ‘web’. While this is not the place to critique his thorough analysis, it is necessary to explain his concept of the “eco-noetic self”:
In the nature-mystic experience, you are not a strand in the web. You are the entire web. You are doing something no mere strand ever does—you are escaping your ‘strangeness’, transcending it, and become one with the entire display. To be aware of the whole system shows precisely that you are not merely a strand, which is supposed to be your official stance (1996: 205).

Arguing that ecofeminists ignore the evolution of consciousness, Wilber further argues that a weakness in this approach is that one forgets “all the stages of transcendence” that got one to this noble point.

32 This reference to ‘anchor’ is critical to the learning model proposed in chapter 8, in which the ‘anchoring’ qualities of direct experience of Nature are emphasised.

33 Ecofeminist philosopher Karen J. Warren advised me to remove the concept of reciprocity from my typology (pers. comm., 1995). Initially, I agreed, but after further research and reflection, I now strongly affirm its centrality to any ethic of caring. What indigenous writers, anthropologists like Deborah Bird Rose and some environmental philosophers describe when they use the term reciprocity is a very complex matter, much richer and more sacred than that implied by the expectation of reward, simple pay-back or in-kind response. I believe Warren’s (probably utilitarian or contractual) conception is too limited (as does Noddings, 1990: 12).

34 Claudia Card is highly critical of this definition. In her view, Noddings ought to be using the term complementarity. Card argues that “among peers, such complementarity [spontaneously sharing with the carer] is seldom sufficient for reciprocity” (1990: 106). For a response, see Noddings, 1990.

35 See Morris Berman, The Reenchantment of the World, 1981. Berman argues that to regain our full participation in the natural world we must recognise the distance between ourselves and Nature and regain “participating consciousness” or “original participation” (pp. 156, 193).

36 For further discussion of the position that joy cannot have moral worth (the motive of duty), see Kant, trans. Gregor. 1964: 66.

While the quality of joy rarely appears in male philosophical discourse, it holds an established place in male theological discourse. For example, British theologian, C.S. Lewis, writing in 1955, describes a joy he experienced in deepest solitude that opens “a road right out of the self,” which is “far more objective than bodied” (Lewis, 1995: 176-177). This “experience of the other,” however, contrasts dramatically with the joy implied in a feminist ethic of caring. It celebrates transcendence (being out of the body), rather than the immanence implied by the ethic of caring and which I experienced at Deep Creek, as explained in chapter 5.

37 This definition of “emotional work” differs sharply from Hale’s definition discussed in the endnotes to chapter 5. Hale is speaking about emotional work (conscious work on the self but not necessarily undertaken by a care-giver), undertaken by an individual who seeks to change. This work may result in “a stronger affirmation and love of life, a powerful connection with the mystery and beauty of the cosmos, and a renewed sense of purpose and meaning in life” (Hale, 1992: 71).

38 Davion (1993) contends that because the element of motivational displacement involves supporting another’s goals, those goals must be evaluated as values worthy of support. Moral autonomy and integrity are values which must be incorporated in the ethical ideal.

39 While I stand by my choice of term, I nevertheless agree with Noddings, replying to three reviewers, who says, “the language of caring is dangerous. It has an ambiguous ring and a deeply flawed history.” However, I also agree with Noddings when she says, “That does not mean that my analysis is wrong or that an ethic of caring is inherently inadequate” (1990: 125).

40 It is never a simple matter, however. Ynestra King wisely notes that “theory never converts simply or easily into practice: in fact, theory often lags behind practice; attempting to articulate the understanding behind things people are already doing. Praxis is the unity of thought and action, or theory and practice” (Y. King, 1989: 25).
I wish to explain that I do not consider Nature and culture as separate. From an ecological perspective, the two are inseparable, co-evolving and mutually interactive.

This is the conclusion I reached at the end of the personal journey to the ecological self, described in chapter 5.

In response, Noddings argues that, "[a]n ethic of caring is liberational rather than exploitative because the expectation is that all people, not just women, should act as carers" (Noddings, 1990: 120).

The idea for this Venn diagram originated with Canter (1975: 158).

See Purdy, 1989: 10-13 for some of the elements of a feminist ethics which could be taught to students.
NOTES TO CHAPTER THREE

1 This work also aligns with perspectives presented by Ken Wilber, in focusing on the evolution of my consciousness, as well as on my sense of immanence within the biotic world (Wilber, 1996: 338).

2 While not discussed in detail in this chapter, Postmodernism is a complex term and a diverse social moment manifesting itself along a spectrum ranging from skepticism to affirmation. Michael Zimmerman explains that the words ‘postmodern’ and ‘postmodernity’ are often used to refer to “the complex social and cultural permutations that are now occurring.” He uses the term ‘postmodernity’ to refer to “the unstable contemporary situation in which modern socioeconomic structures remain in place, but in which modernity’s progressive ideologies and many of its basic assumptions are being challenged from a number of different angles” (Zimmerman, 1994: 11). Many of the following positions are adhered to by postmodern theorists: a critique of representational epistemology; critique of representational concepts of language; critique of foundational metaphysics; critique of a self-grounding, self-present, self-centered, patriarchal, anthropocentric subject; and a critique of master narratives (1994: 93-96).

3 In order to avoid creating unnecessary dualisms, I should explain that the expressive approach does also explain. The selected modes of explanation may differ in expressive approaches, but phenomena are nonetheless explained.

4 The survey component of this research fits the into Andrew’s and Milroy’s ‘hybrid’ category (1988: 181). I attempted to “conjoin alternative methods with conventional ones.” I used qualitative methods to complement the quantitative data and “to expand upon and check the validity of data and implications drawn from qualitative (sic.) surveys” (Armstrong and Armstrong, 1983, cited in Andrew and Milroy, 1988: 181. I think they meant to say quantitative.). For example, I would not have discovered that the Macquarie University ethics subject had been cancelled had it not been for students’ comments on the self-complete questionnaire.

5 Grounded theory, developed by Glaser and Strauss, 1967, is considered to be ‘grounded’ because it is related to, emerges out of, is created through, and grounded on empirical data. As Sarantakos explains, “The centre of its interest is not on collecting volumes of data but on designing the variety of thoughts and experiences the researcher gathers during the analysis of data” (Sarantakos, 1993: 269).

6 While these insights have yet to reach Australian planning practice, positivism is no longer accepted as the dominant research paradigm within social research. I summarise some of the arguments against positivism below.

Positivism can be defined as a narrow or exclusive focus on measuring things ‘scientifically’. It is often associated with empiricism, “the idea that the world can be understood in terms of relations between a thinking and knowing self and an outside, not-self world.” The empirical view says that the world “out there” is “a reality that can be visited and studied objectively” (Kellehear, 1993: 26). As a dominant research paradigm, world view or perspective, positivism defines reality as “everything that can be perceived through the senses.” Reality is objective, independent of human consciousness, rests on order, is governed by strict, natural and unchangeable laws, and can be realised through experience (Sarantakos, 1993: 34; see also Wallerstein, 1991: 237-255). The researcher with a positivist orientation perceives social research in an instrumental way, as a tool which allows general causal laws to be discovered, explained and documented (Sarantakos, 1993: 37). Positivism draws a sharp distinction between science and common sense, and treats the researcher as having access to superior knowledge (Hammersley and Atkinson, 1983: 234).

The positivist paradigm has been roundly criticised in the social sciences for its over-emphasis on quantitative measurement and the assumption that reality can be defined objectively outside of the interpretation of individuals. (For a detailed analysis see Sarantakos, 1993: 33-44 and Kellehear, 1993: 26.) Australian planning academic, Leonie Sandercock, for example, decries the impact of positivism in the social sciences:
The social sciences have been dominated by a positivist epistemology which privileges scientific and technical knowledge over an array of (what I argue are) equally important alternatives—experiential, intuitive, local knowledges; knowledges based on practices of talking, listening, seeing, contemplating, sharing; knowledges expressed in visual and other symbolic, ritual, and artistic ways rather than in quantitative or analytical modes based on technical jargons that by definition exclude those without professional training (Sandercock, forthcoming, 1998, chapter 1, draft: 4).

Among the claims of positivism, which this dissertation contests, is the notion that values are "matters of personal taste or preference" that cannot be empirically supported or rationally defended (Klosterman, 1983: 222; see also Martin and Beatley, 1993a). The debunking of the fact-value bifurcation has been rigorously argued by many prominent philosophers of science, including Thomas Kuhn (1970). This matter is discussed in greater detail in chapter 4.

7 Several Australian and American planning educators cautioned me against relying too heavily on comparisons with the United States because of the significant differences between that country and Australia (population size, ethnic diversity, crime, urban problems, 'distant' governments). As a result, I have referred to the American literature but not depended on it. There is a limited Australian literature in planning theory.

8 Of course, the assumption of 'objectivity' in engineering is also a convenient illusion.

9 For more on objectivity and rationalism in Australian planning practice and education, see chapter 4.

10 For a defense of the proposition that facts are inherently value-laden, see classics such as Kuhn, 1970; Rose and Rose, eds., 1976; Harding, 1986; and Bleiter, ed., 1986.

11 This is not to say that those criteria could not also be applied to the expressive approaches detailed later in this dissertation, however.

12 By 1995, Griffith University, Brisbane, had begun to offer an undergraduate program in environmental planning. I was unable to include this program in my sample.

13 According to Patton (1986), quantitative measurement usually relies on the use of instruments that provide a standardised framework in order to limit data collection to certain predetermined response or analysis categories.

14 Because the aim is not specifically to educate or train urban planners, I did not include the program within the Institute for Science and Technology Policy, Murdoch University, in my sample. The postgraduate City Policy course offered by the Institute for Science and Technology Policy is briefly described in chapter 8.

15 I was particularly eager to include planners from remote, tropical and/or fast-developing regions in my sample to combat the temperate, southern states bias which is so often experienced in Australian planning research (see Sarkissian, Coates and Forsyth, 1991).

16 Because of the possibilities for bias in this sampling method and the rate of response, there are limits to what can be done statistically with the sample. No tests of significance were possible because of the sampling procedure used.

17 According to the interpretive perspective, reality is not "out there," but in the minds of people; reality is internally experienced and socially constructed (Sarantakos, 1993: 35).

18 Instead of grounded, Sarantakos uses the term naturalistic here, a social research term I have avoided because of possible confusion with the philosophical term 'naturalism,' connoting "the naturalistic fallacy."
While I acknowledge that the issue of applicability of the Deep Creek community’s experience to predominantly urban Australia could be a matter of concern, my recognition of the qualities of an ethic of caring for Nature which the residents of Deep Creek embodied and displayed was a significant finding. That insight influenced the structure of the subsequent research and the final form of this dissertation.

Giddens defines the sociological imagination as “the application of imaginative thought to the asking and answering of questions.” It involves the individual in “thinking herself of himself away” from the familiar and routine of day-to-day life (Giddens, 1993: 18-20; 763). The term was first coined by C. Wright Mills in *The Sociological Imagination*, 1970.

Deep ecology is a philosophy, a social movement, and a path of transformation. It encourages us to ask deeper questions about our relationship with the rest of the natural world. Deep ecology challenges the prevailing notion that the environment is simply a storehouse of resources for human use. It recognises our fundamental interdependence with all life and seeks to protect free nature and restore the richness and diversity of human culture (Institute for Deep Ecology Education, 1994). This perspective is nurtured by a “broadening and depending of the self, rather than dutiful altruism” (Fox, 1990: 220-221; see also Devall and Sessions, 1985).

I now understand Alan Dergson’s comment that, “Deep ecologists claim that before knowing what we ought to do, we must understand who we really are” (Dergson, cited in Fox, 1990: 227 and pers. comm., June 1994).

See Thoreau, 1906. *Annie Dillard’s Pilgrim at Tinker Creek*, 1974, also influenced me strongly, especially her sections on “Seeing”.

See the first endnote to chapter 5 for a further development of this topic.

A more extensive exploration into this process is a collection of short stories written from the experience. Entitled tentatively, *Two Couples Dancing*, this is an unpublished work of fictionalised autobiography or life-writing.

I began using Accountability Groups (AGs) in my social planning and research work in the late 1980s. Now I realise that I was on to something important. As Robert Wagner observes, “The concept of ‘accountability’ and its implications are quite complex from both a theoretical and a practical standpoint” (1989: 7). My aim was to communicate that they (in this case, my own AG) would be accountable to the project (i.e., finding ways to nurture an ethic of caring for Nature in planning education). I would be accountable or ‘answerable’ to them. I would see them as representatives of the planning profession, to which I would feel obligated to give a report, a relation, a description and a justification of my analysis (see Wagner, 1989: 8). We would all practice being answerable to Nature. Thank you, again, Malcolm, Angela, Janet, Iris and Shelagh.

From February to December 1992, I was enrolled as a Ph.D. candidate in the Mawson Centre for Environmental Studies, University of Adelaide. I transferred my candidature to Murdoch University, Institute for Science and Technology Policy, in January 1993. During my year at Deep Creek, my research base in Darwin was the North Australia Research Unit, Australian National University.

The *Prologue* to this dissertation details an example of one of my professional concerns during this period.

I could tell many stories like this. The true story of the planning of the Williamstown Rifle Range, presented in the *Prologue*, was also a salutary lesson. See also Sarkissian and Walsh, eds., 1994: 35-50, for details of the social planning process for the Rifle Range at Williamstown.

An extract from my letter is included in chapter 5. While there were significant research opportunities to pursue in relation to planning practice and ESD, I have not chosen to focus on that dimension. I do acknowledge that the ESD consultations were a significant step in a long process of social change. Nevertheless, the enthusiasm of Australian planners was not captured in the early
stages. In fact, no planners were involved, to my knowledge, in any of the Expert Committees, a fact which is revealing in itself.

30 This depressing assessment was made by the former project manager for the study, a government employee. When the report was finally released, over a year after completion, only the first volume was made public.

31 I realise that this is a personal view. Not all my colleagues share it. Nevertheless, it is necessary to express my opinion here to explain the impetus for my research orientation, rather than to ‘blame’ Australian planners for not taking action.

32 I was blessed with opportunities to spend over a year in Canada and the United States from 1994 to 1996. I haunted alternative bookshops in Los Angeles, San Francisco, Seattle, Toronto and Vancouver, and benefited from the excellent collections of the University of California Library system and the libraries of the University of British Columbia. As well as formal literature searches, I used my own version of “snowball sampling” to find key references. I asked every person I interviewed to name at least one book which they felt would aid me in finding ways to nurture planners’ relationships with Nature. Most offered several. I followed up every lead.

33 Kant would not agree with this approach. This would be a beautiful act (a good action based on inclination, rather than a sense of duty), but not a moral one.

34 Additional interviews and seminars were conducted during 1995 and 1996 in the United States and Canada. In April 1996, I was also able to visit Evelyn Martin, co-author of the original study, to discuss research work in progress.

35 My presentation, about my journey to my ecological self, received a strongly positive response from the audience of about 700, a very different group from the planners I had been speaking with. The group consisted mainly of middle-aged practitioners (therapists and others in the holistic healing fields). Most were American women.

36 These changes were made both in acknowledgment of weaknesses in the original design of the North American research and to improve the Australian study and thereby permit better cross-cultural comparisons at a later date.

37 Because of space limitations, these data are not reported in this dissertation but will form the basis of a forthcoming publication (Sarkissian and Cross, 1998).

38 The instrument I used was not the one used in the 1991 North American survey of planning schools. Rather, on Martin’s advice, I modified a later instrument, used in a survey of North American schools of landscape architecture (undertaken by Martin for the Center for Respect for Life and Environment, Washington, D.C. in 1992. See Martin, 1992.). Care was taken to keep questions comparable to the North American planning schools’ survey, however. The second instrument was used because Martin regarded it as a significant refinement of an improvement on the earlier instrument. The landscape architecture research is yet to be published. I hope to undertake cross-cultural studies in landscape architecture education in 1997, using that study as a base.

39 Differing from the depth interview, the long interview is intended to accomplish certain objectives without committing the investigator to intimate, repeated, and prolonged involvement in the life and community of the respondent (McCracken, 1988: 7).

40 In a preliminary survey, undertaken before this research commenced (for a presentation to the 1990 EcoCity1 Conference in Berkeley, California), I surveyed 24 planning practitioners and community representatives, asking questions about ESD and community participation.

41 In my survey research experience, Australian respondents seem to prefer to “sit on the fence,” especially about moral issues.
The Likert scale employs a set of response categories ranging from very positive to very negative, one of which the respondent has to choose (Sarantakos, 1993: 435).

I am conscious that, as my sample was not a probability sample, tests of statistical significance could only be seen as diagnostic and suggestive. I chose *purposive sampling*, a non-probability sampling method. Following Sarantakos’ advice, I recognised that I might be able to use some statistical tests (1993: 137-138). After some trials with chi-square statistical tests, however, I decided not to attempt to demonstrate the statistical significance of these relationships.

The calculations for the weighted totals are as follows: total number of Australian planning students=1905.3; total number of planning educators=101.2; total number of students and educators=2006.5. The sample was weighted to reduce the representation of educators to 4.64 per cent (or 9.51 out of 205) and to increase the representation of students to 195.49 (or 95.36 per cent).

For details of these categories and definitions, see chapter 4. See also Martin and Beatley, 1993b: 121-124.

Most were members of what Timothy Beatley calls “the land professions”: those involved in the design, management, and planning of the land (Beatley, 1994: 8).

Lindsey (1993) calls this “convenience sampling”.

For an example of the myth, ritual and archetypal approaches in my participatory planning work, see Sarkissian and Walsh, eds., 1994: 179-198.

I did not realise in 1990, when I began to explore social planning themes using mytho-poetic and meta-poetic language, that I was participating in a wider movement involving the use of storytelling in management and organisational development. Later I read that others were using a similar approach: “one particular technique is to invite people to tell stories of those who are seen as the organization’s heroes, villains, and fools” (Reason and Hawkins, 1988: 99, citing McLean and Marshall, 1988; see also Hansen and Kahrweiler, 1993).

While I have difficulties with his lack of ecological perspective, Freire’s approach aligns with my community development work in that both acknowledge that the mark of a liberating process is to help people tell their own stories (1970). The whole subject requires further investigation, however, for, as Reason and Hawkins note, “We need to do a lot more thinking about the authentic and alienating uses of storytelling” (Reason and Hawkins, 1988: 99; see also Estes, 1993: 463 on the problems, *for the storyteller*, of certain stories).

The fictionalised autobiography or “life-writing” stories which resulted from the experience may be the beginning, not the conclusion, of an initiatory process, if Kremer is to be believed. He argues that “tales of power” are the first stage of the journey toward individuation (Kremer, 1988: 193). The literature on initiation is discussed fully in the notes to chapter 5. See in particular, Halifax, 1993; Murdock, 1990; and Bolen, 1994a: 51.

Edward O. Wilson has used the storytelling technique effectively to reduce his ‘expert’ persona in *The Diversity of Life* (1992). He structured the non-fiction book like a novel to ensure that readers would care about the book’s main character—life on Earth. Thus, he tried, in the opening chapters, to give readers an opportunity to come to know the character by showing how evolution has woven together a rich tapestry of species. See David Wheeler, 1992: A15.

Charlene Spremuk explains that, “Skillful storytelling can create a ritual space, a consciousness in which boundaries are arbitrary and connectedness is deeply felt” (1991: 95).

Thoreau called this domestic work “hoeing beans,” a daily toll which he saw as integral to the task of building an individualised self (see Bennett, 1994: 34).

I listened to taped music but did not use the radio during this time. A neighbour left fresh food in my car, 100 metres away, on pre-arranged dates.
54 Hermeneutics may be defined as a school of thought aimed at studying and interpreting texts and other manifestations of culture. It emphasises meanings and understanding people, as well as interpreting objects and actions. It has proved to be a very useful approach for interpretive social science and for qualitative methodology (Sarantakos, 1993: 48, 434).

55 Eckhartsberg storytelling sees as "central to the hermeneutical process." He claims that "human meaning rests in stories. Life-making calls for accounts, for story, for sharing. To be human is 'to be entangled in stories'" (Eckhartsberg, 1981: 90, cited in Reason and Hawkins, 1988: 82).

56 The ambiguous quality of myth suited my purpose, as I was often trying to communicate bewilderment. As Weaver explains, "Mythology does not state a truth per se but acts as a sort of non-deliberate divination. It acts in a magical way, transcending the limitations of consciously adapted life. . . . The myth being numinous nods its head at the observer, but it cannot be interpreted to mean this or that specifically" (Weaver, 1973: 129).

57 Like Lee Wallas, in Stories that Heal, 1991, I explored the possibilities of storytelling as a healing art:

You may well ask, 'Why stories?' Stories are the source of all history as we know it, the oldest form of exchanging human knowledge and experience. Storytelling has been a vehicle for teaching since earliest history. It supplies a very important component of the socialization process, introducing and reinforcing cultural values. Stories are metaphors for our own experiences. We can fit them into the framework of our own lives, making sense of them as they would apply to us. We are able to accept what the story implies and to incorporate new messages more easily because they are presented as metaphors once removed; suggestions without command. In this way resistance need not be aroused (Wallas, 1991: 14; see also Napier, 1993: 155).


59 In a practical guide to storytelling, Nancy Mellon argues that "[A]s you tell stories, life powers which may be hidden away within you can recover beat and rhythm. The melodies of many moods can reverberate through your story imagery. You have a sense of coordination that wells up naturally in your muscles and limbs" (1993: 22). That was my experience as I dealt with the urgency of the sixteen stories which demanded expression.

60 In a collection of "sacred stories," James Price and Charles Simpkinson explain the function of sacred stories in giving voice to care and concern:

Sacred stories reveal our relationships with the divine. The divine cannot in itself be named; its reality transcends all words and concepts. Just as ultimate concern is a movement not an object, so the divine is not an object. It is, rather, the ground of our ultimate concern, the transcendent context for the movement of desire at the center of our being (Price and Simpkinson, 1993: 13).

61 The Western grand master narratives of legitimation describe "the historical process whereby the subject (whether autonomous ego or social collectivity) becomes master of its own destiny, often by colonizing other peoples and their lands in the name of universal 'freedom'" (Zimmerman, 1994: 96-97). Sandercocn argues that they are no longer credible "for they are all based on unitary definitions of truth." All commit "the epistemological sin" of assuming one overarching truth (Sandercocn, 1998, chapter 3. See also Spremok, 1991: 221 and her Appendix A: 234-244).

62 In a powerful new book on the environmental crisis, David Ehrenfeld emphasises the leadership role which storytelling can support: "The leaders who eventually guide society back to true heading will be the most fit to tell the story and establish the ritual of its remembrance" (1993: 194).

63 The significance of narrative is that (1) it gives voice to a felt sensitivity, often lacking in traditional analytical ethical discourse; (2) it gives expression to a variety of ethical attitudes and
behaviours often overlooked or underplayed; (3) it provides a way of conceiving ethics and ethical meaning as emerging out of particular situations, rather than being imposed on those situations; and (4) it has argumentative significance and force by “suggesting what counts as an appropriate conclusion to an ethical situation” (Karen J. Warren, 1993: 438-440).

64 I am extremely grateful to my high school friend, Robert Wallace, editor at Coach House Press, for introducing me to this book and to the genre of “life writing” (pers. comm., 1994).

65 *Métis* is the Canadian word given to people of mixed First Nations (native) and non-native blood: or “halfbreed” in some common usage. Campbell was, at the time of the book’s publication, an activist with the Métis Society of Saskatchewan.

66 In three parts, the Book comprises: a narrative with fragments of dialogue; a dialogue (often highly acrimonious) between the two women; and the play itself.

67 I did not read her dissertation until I had almost completed writing. Perhaps Elaine and I had more in common than we realised when we shared an office at the University of Adelaide for a few weeks in 1992.

68 I am deeply conscious of Chantelle Spretnak’s concerns about these sorts of expression of “deconstructive Postmodernism.” In promoting these ways of literary expression, I do not want to deny the fundamental processes of the universe. Spretnak has stern words and clear advice for those who could ignore these realities:

A few deconstructive postmodernists themselves have admitted that free negotiation among multiple centers of interest needs an overarching principle, or, as they would say, a ‘valorized, universal’ perspective. Should it be ‘justice’ or ‘rights of self determination’ or some other ‘socially produced’ construct?

*Consider fundamental processes of the universe—differentiation, subjectivity, and communion—as guides to whether a ‘negotiation’ impedes or enhances the great unfolding* (Spretnak, 1991: 221; author’s emphasis).

69 *Autography* differs from autobiography in its emphasis on process and the self. It is not necessarily concerned with the process or unfolding of life events but rather “makes the writing itself an aspect of the selfhood the writer experiences and brings into being” (Perreault, 1995: 4). My own experience in creating chapter 5, in twenty drafts, was that I was singing my ecological self into being. Kremer highlights the significance of this process in creating “tales of power”:

... the act of writing and rewriting—using the rational mind of the tonal to capture the trans-rational, numinous reality of the nagual—allows for the conscious harvesting of an apparently intense, dense, and profound experience, as well as helping to build a bridge between the tonal and the nagual that prevents the fleetingness and subtlety of the experience from being buried in oblivion (Kremer, 1988: 196).

70 This is the activity, and the consciousness, which I seek to portray in the video, “Beginning Again With Nature.” (See Appendix A.) It attempts to communicate what David Orr means when he says, “there are some things that cannot be known or said about a mountain, or a forest, or a river—things too subtle or too powerful to be caught in the net of science, language, and intellect” (Orr, 1994: 96).

71 While the title, “Beginning Again with Nature,” was conceived before David Ehrenfeld’s 1993 book, *Beginning Again: People and Nature in the New Millennium*, came to hand, my approach certainly aligns with Ehrenfeld’s.

72 Bennett claims that Thoreau was a *sojourner*, and thus makes clear distinctions between *sojourning*, *sauntering* and *journeying*. In her view, sojourning is not as purposive as journeying but not as aimless as sauntering. The sojourner is perhaps a more *ideal* or idealised self, as opposed to the individual self involved in journeying (Bennett, 1994: xxi).
While I would have preferred to order the material by the elements of earth, air, fire and water, I found that that order failed to communicate the temporal qualities which were so important to my sojourn and my transformation.

For a discussion of the function of “strong stories” in Australian Aboriginal lore, see Rose, 1992: 234-235.

One male student at the University of New England had a good suggestion for improving the questionnaire—a suggestion which I would incorporate into any further studies of this type, although I would add his question rather than replace my questions with it. He suggested that it would have been “better to have asked for each individual’s views [about the interest in and teaching of environmental ethics] rather than attempting to get individuals to rate the school.” He argued that “many questions did not provide the options I wanted or were asking for answers in a ‘general or ‘average’ sense. I feel the reality and complexity of this area and the essential importance of each individual’s perspective could cause you problems.”

While the survey research texts caution against this, my research experience has taught me that most respondent will fill in a questionnaire if it is properly designed. A few will complain, regardless of the length. I had lots of questions; this was my chance to ask them—so I asked them all.

Although the data on the “non-planners” are not presented in this dissertation, it is necessary to explain how I define this group. They excluded members of the planning profession (and planning students), but included members of the “land professions” (as defined by Beatley, 1994: 8), as well as other involved in urban and community development, including community services personnel, activists, members of local government, and all others who filled out my questionnaires at planning conferences during 1994 and 1995.

Taken as a whole, this sample of the practitioners and the non-planners made up the “planning community.” This total group is akin to Beatley’s description of “individuals faced with ethical judgments about land use” (1994). Beatley’s list includes: landowners and landholders; builders and land developers; public land-users; citizens and representatives of particular community interests; elected or appointed officials; land-use professionals and resource managers; banks and lending institutions; homeowners and renters; and environmental and conservation groups (1994: 7).

I am particularly indebted to Bob Zehner of the School of Town Planning, University of New South Wales, for expert advice on design of the survey instruments and analysis of survey data.

I had expected this but was nevertheless unprepared for it. As Gregory Bateson wisely observed, “Notoriously it is very difficult to detect gradual change because with our high sensitivity to rapid change goes also the phenomenon of accommodation. Organisms become habituated” (Bateson, 1988: 104; see also Ornstein and Ehrlich, 1989 and Dubos, 1980 on habituation and adaptation).

Reading Stephanie Kaza’s powerful book about listening to Nature, The Attentive Heart, 1994, I came to understand that the potential for interspecies communication was probably heightened by my conscious choice of periods of solitude:

I spent time in silence, close to trees, doing my best to be simply present with the tree as Other, aware of my thoughts, moods, and projections. I had no idea at first how this would work, but I persisted in the experiment... I did not go to the trees with an agenda or story in mind, but chose rather to see what would unfold by being completely present in the specific place and moment (Kaza, 1994: 5).


Matthew Fox makes a strong case in favor of this work—with darkness—for the benefit of the Earth, in a piece on “stories that need telling.” He says,
We also need the story of the west. In the west, the sun sets; the west is the direction of darkness, of letting go, and of dying. It is what mystics call the *via negativa*, the negative way. It encompasses the dark night of the soul. As a species, we are today in a dark night of the soul. That is a frightening place, but it is also sacred and revelatory. It is in darkness that we can learn to be transformed in a deep way. When our hearts break, the cosmos opens up (M. Fox, 1993: 246-247).

The value of shadow-work in story-writing is highlighted by Estes, who encourages people not to sanitise their stories, “for the scraped knuckles, the sleeping on cold ground, the groping in the dark, and the adventures on the way are worth everything. There must be a little spilled blood on every story if it is to carry the medicine” (Estes, 1993: 81).

*2* While I thought I was prepared to tell my stories, perhaps I was not fully prepared. As Estes warns, “The handing down of a story is a very big responsibility; we have to make sure people are wired for the stories they tell” (1992: 463).
NOTES TO CHAPTER FOUR

1 In 1994, thirteen Australian universities had schools or departments where planning was taught to undergraduate and/or postgraduate students. In addition, at Southern Cross University (SCU) in Lismore, New South Wales, planning subjects are taught to students in tourism, recreation and Third World planning courses. I included SCU in my sample.

In 1995, Griffith University in Brisbane began offering a course in Environmental Planning to undergraduate students. New material to hand has revealed that a strong environmental course (within the Faculty of Environmental Science) is being developed. Emphasis on environmental ethics will be minimal, however, according to the new head of school. No separate subject will be offered and it is possible that attention to environmental ethics will be limited to a final-year planning theory course, with possibly some coverage in earlier years (Brown, pers. comm., 1996).

2 Refinements of my questionnaire were based as well on a full data set from an unpublished survey of North American schools of landscape architecture, conducted in 1992 by the Center for Respect for Life and Environment, by Evelyn Martin (see Beatley, 1992).

3 Not all Heads of programs were Heads of schools, although wherever possible I interviewed the Head of school, to ensure that I had accurate information about the schools’ missions.

4 The needs of practitioners were also examined. The full study is not presented here, due to space restrictions, but will be reported in a forthcoming publication (see Sarkissian, forthcoming, 1997).

5 To be fair to Martin and Beatley, they did undertake detailed analysis of course offerings of individual North American planning schools. Much of that material, too extensive to be included in their article, informed their conclusions. That material has also been made available to me.

6 An entire dissertation could be written on this depressing subject. I am glad I did not attempt it.

Fortunately there is insufficient space to recount in detail all the arguments explaining why the profession is in crisis. A summary is presented below.

Among North American planning analysts examining the profession’s identity crisis, lack of direction, and lack of influence are the following: Marcuse, 1976 (guit loyalty); Rodriguez, 1993: 153 (planning educators have to take new risks); Blakely and Sharpe, 1993: 140-141 (lack of vision in planning schools; planners should be more than “just mechanics”); Levy, 1992: 82 (“The planner has become a broken field runner dodging the barriers and traps placed on the course by citizens.”)

There is a division between educators and practicing alumni; planning education needs to focus more on strategic and long-range thinking; Galloway, 1992: 230 (schools are threatened and practice is imperiled; planners have a poor public image; professional organisations need a better understanding of planning education); Dalton, 1993: 149 (a new set of principles must guide the profession if it is to be relevant and have a future in a changing world scene); Friedmann, 1989b: 337 (the profession is “a rudderless ship”); Innes, 1995: 187 (widespread disillusionment with the paradigm of institutional rationality); Harper and Stein, 1992: 106 (the need for a reunion of critical theory and planning theory; citing Friedmann [1987] about planning being in crisis); McClendon, 1993: 140 (planning needs a vision of itself before it embarks on fashioning visions for communities); McClendon, 1989 (planning at the crossroads; nothing less than the future of the profession may be at stake; cannot return to failed utopian policies and practices of the past); Thomas and Healey, 1991 (immobilised professionals, cynical and in a policy malaise, practicing a profession that increasingly does not measure up to the purposes that first attracted them to planning; lack of ethical moorings; growing crisis of legitimacy and ethics); Udy, 1994 (profession in a make-or-break situation; unconscious of its peril); Brooks, 1993a: 144 (“It may be time to call off the search for a defining paradigm.”); Beauregard, 1991: 189-190 (planning currently suspended between a modernist sensibility whose validity is problematic and a post-modern reality posing serious challenges for planning’s underlying assumptions”; erosion of the arrogance of the planner’s “totalizing discourse”); Beauregard, 1989: 391 (“Planning theorists tend to carry on a dialogue among themselves, reflecting in their insularity
the ambiguous and the peripheral social position of planning...""); Wachs, 1989 (planners constantly trapped between two competing models of their role as 'scientists' and 'advocates'; two choices are inherently in conflict with one another); Klosterman, 1983 (planners have failed to develop acceptable procedures for combining the empirical and normative aspects of their practice); Howe and Kaufman, 1979: 248 ("Planning has been struggling over the question of its proper stance as a public profession in a democratic society for many years."); Howe and Kaufman, 1981: 274 (the standard image of value-free planners is that their professional neutrality "serves as a block preventing them from expressing their values in their work."); Hemmings, 1988: 85 ("The profession has suffered a major loss in public interest and appreciation"; present confusion about planning education).

Australian critiques have been less common or less vehement. Alexander Cuthbert, Head of the School of Town Planning at the University of New South Wales, had identified "the continuing crisis in planning practice" as a major concern (Cuthbert, 1994a: 207). Further, it is apparent from the literature that the last ten years have seen "comparative chaos within planning practice" (Cuthbert, 1994b: 49). The social theory which has informed planning is now seen to be "practice-irrelevant theory."

Mike Berry and Brian McLoughlin argued that, "As elsewhere in the English-speaking world, there is in Australian planning and education a great deal of confusion surrounding the chronic crisis of identity" (1989: 9). See also Colman, 1993 for a balanced and enlightened view from practice.


8 Evelyn Martin has expanded on this definition thus: "The fundamental basis of humanity's relationship with, and moral obligation to, the earth community." She helped me understand further the importance of concentrating on environmental ethics, recounting a conversation with a leading American planner who specialises in ethics. He had equated her concern with environmental ethics to "the lack of similar specific attention to housing ethics, social ethics, and so forth." Martin explained that "this demonstrated to me vividly the profession's tendency to categorize and subcategorize 'environmental' matters, and, hence, 'environmental ethics'. And [the planner in question] is more astute than most!" (Martin, pers. comm., 1995). For another definition of environmental ethics, see Armstrong and Botzler, 1993: xv-xvi.

9 For example, Timothy Beatley, Jerome Kaufman, Sue Hendler, Harvey Jacobs, Reg Lang, Elizabeth Howe, Martin Wachs, Richard Klosterman, Charles Hoch, Thomas Harper and Stanley Stein.

10 This finding is as one would expect. With respect to utilitarianism, as Beatley points out, "Contemporary land-use policy has been driven largely by a utilitarian ethic. Utilitarianism holds that the morally correct action is one that will create the greatest aggregate level of social utility or benefits." Further, "Land is viewed by the utilitarian as essentially a means to an end; as an economic commodity; to be used to satisfy human preferences (often narrowly defined) and to optimize human welfare" (Beatley, 1994b: 33; see also Harper and Stein, 1992: 105 on utilitarianism as "the underlying implicit normative ethical theory" of planning).

As to the anthropocentrism of Australian planning education, this is found even in the one school where environmental ethics is formally taught. As the lecturer in charge claims, "In the current moral and ideological climate... calls for an ethics-based planning system and for a change from human-centred governance to eco-governance are empty and dangerous." Such a proposal would depend on the acceptance of "the highly controversial notion of the intrinsic value of nature" (Cussen, 1996: 83-84).

Responding to the anthropocentrism in a critique of their article (see Lindsey, 1993), Martin and Beatley confront the problem directly, saying, "What is an unashamedly anthropocentric perspective, if not pedagogically compromising?" (1993a: 58). The same question could be asked of Dr. Cussen.
11 The Martin and Beatley study was not without its flaws. It was a descriptive study which relied heavily on self-reporting by heads of schools and did not canvass students’ and educators’ opinions. While a rigorous analysis and cross-tabulation of responses was undertaken, the study nevertheless lacked qualitative data to help explain certain findings. And, given the burgeoning field of environmental ethics, many of the findings could now be seen as out-of-date. Critically, it did not ask heads of schools to explain their professional or educational ethics in general or to comment on the prevailing ethic within their schools. Thus the ethical climate which might be expected to nurture communication of environmental ethics was not really examined. It was, nevertheless, a most valuable starting point—and a foray into previously uncharted territory.

12 On the advice of Evelyn Martin, I deleted questions about landscape aesthetics from my questionnaire. I also removed their questions about sustainability (which she believed had clouded the environmental ethics issue and unnecessarily lengthened the questionnaire), and added questions more directly related to Australian government policies of ecologically sustainable development (ESD). These findings will be reported in the forthcoming publication (Sarkissian, forthcoming, 1997).

13 For further details of definitions, see Martin and Beatley, 1993b.


16 When I inquired further, I rarely encountered real emphasis on environmental ethics in courses supposedly with that emphasis. The problem of Heads overstating environmental ethics offerings is revealed in comments from Jackie Wolfe of the University of Guelph. While she admitted that “questions of environmental ethics come up under a whole host of guises in a whole series of cases,” it was decided that they should not have a specific course in environmental ethics. Wolfe said, “I hunted through the stuff (course materials) and I really couldn’t find it [referring to Martin and Beatley’s assertion that Guelph was teaching environmental ethics]” (Wolfe, pers. comm., 1994; see also Martin and Beatley, 1993a).

During my North American field work in 1994 and during a year’s teaching in 1995-96, I asked several other Canadian planning educators about this finding. Most were surprised. In the School of Community and Regional Planning at the University of British Columbia, one of the universities which featured in the 1991 study, Professor Bill Rees’s two subjects appear to be the only forum for formal discussion of environmental ethics. Some faculty members (not Rees) responded defensively, even angrily, to my queries about teaching environmental ethics, saying things like, “Why do we need an environmental ethic? Isn’t an urban ethic more important?” Or: “We are already teaching environmental ethics, though it’s probably not called that” (Faculty meeting, 14 September, 1995).

I thank Evelyn Martin for interpretations of this information and the overwhelming evidence from the Australian research which revealed that Australian Heads of schools do not seem to be in touch with what their educators and students think is being taught. She argues that these findings should lead to more serious questioning of the validity of the Martin and Beatley research. It is important that the claims of North American Heads of schools not be accepted too uncritically. Perhaps the situation in the two continents is not as different as one might have originally assumed.

17 Value-free planning is impossible in principle and in practice, argues Klosterman. The first three assumptions of the “social engineering” approach are fundamentally mistaken, both because the supposed ‘objectivity’ of science does not stand up to scrutiny (see Capra, 1975, 1982; Bohm, 1973; Bohr, 1963) and because of the complex and ever changing nature of the planning act and the difficulty in establishing a set of norms for planning decisions. Objectivity in planning decisions
“cannot be achieved by excessive quantification, elaborate model building, technical jargon, or other ‘scientific’ attempts to adopt the methods and language of modern science” (Klosterman, 1983: 222).

Of Australian planning education, McLoughlin argues that that detachment is also a sign that teachers are “out of touch” (1983a: 19).

Students also expressed concern about loss of objectivity. A male student at UTS, while stating that he believed the ‘ethics’ issue is very central to the lack of ESD at present, expressed his concern: “I’m not sure, however, if an institution can ‘teach’ ethics without the program being value laden.”

10 The resilience of the notions of ‘objectivity’ and ‘rationality’ in “rational comprehensive planning” in the United States is discussed at length in a recent book by Charles Hoch (1994).

15 That a “moral voice” should be equated with ‘zealotry’ is evidence of the fear of moral claims which I found in the Australian schools. Perhaps it sounded ‘zealous’ within the context of passionless commitment to detachment which seemed to characterise many of the educators I spoke with. Addressing this issue in a response to a critique of their article, Martin and Beatley make the point that, “Environmental ethics promotes insight, not indoctrination.” Further, “… environmental ethics covers the full spectrum of values” (1993a: 57-58). I now believe that much of this concern about so-called ‘objectivity’ may mask a general uneasiness to discuss ‘philosophical’ matters.

In a passionate new treatise on communitarianism, Amitai Etzioni (1993) explains his frustrations in trying to give legitimacy to moral voices and moral claims in the American political agenda. He says, “When I discuss the value of moral voices, people tell me they are very concerned that if they lay moral claims, they will be perceived as self-righteous” (Etzioni, 1993: 36). He continues,

It is my contention that if we are about attaining a higher level of moral conduct than we now experience, we must be ready to express our moral sense, raise our moral voice a decibel or two. In the silence that prevails, it may seem as if we are shouting; actually we’re merely speaking up (1993: 36; author’s emphasis).

20 At the one university with a specific commitment to teaching environmental ethics, my questions met a different response: “We require the students to take a course [in environmental ethics] . . . rather than [requiring] a collective view of what we as a unit should do. [This is an] essential unit . . . as staff we see the need to reflect on our own position in that regard.” This Head had just succeeded in gaining approval for an additional faculty position for environmental ethics. The new faculty member arrived in 1993.

21 This response is quite characteristic of Australian planners’ reliance on objectivity and rational argument. See also Sandercock, forthcoming, 1998. Typical of the responses was this from the Head of a large school:

We concentrate on producing . . . consciously . . . balanced people who are capable of seeing both sides of an argument and producing a balanced report. . . . [It is] not our job to turn out ‘missionaries’. . . . [I have] no problem with someone having very strong personal values . . . [but] the value is to be detached and to do good research and come up with decent proposals.

22 Janis Birkeland argues that traditionally planning in Australia, conceived “as the process of evaluating and selecting alternative land uses,” has failed as an institution because of deeply rooted systemic adherence to anthropocentric and instrumentalist concepts. In Birkeland’s view, within the Power Paradigm in planning, “human and natural resources are construed as having value to the extent that they can be used for human purposes.” Arguing for an “ethics-based” system of planning, Birkeland contends that the present planning system is “systemically biased against the preservation of nonhuman Nature” (1991: 72-73, 76).

Pointing to some of the ‘incongruities’ between environmental problems and traditional planning solutions, Birkeland identifies the following key concerns:
• Planning is not designed to address ethical issues, such as the limits to growth;
• Planning controls do not encompass the major actors, such as large-scale multi-national, military
  and industrial interests;
• Planning does not address the central conflict: the transfer of the public estate to special interests;
• As an institution, planning conceals the ‘corruption’ of market mechanisms;
• Planning ideology cannot deal with preservation issues because it is trapped in a liberal
  paradigm;
• Decision making processes in planning lack a normative basis and increase social conflict;
• Planning operates to mitigate spillover effects after the substantive decisions as Planning
  techniques are inherently biased in favour of development; and
• Planning regulations do not prevent environmental damage because they only abate pollution

23 On this point, see Martin and Beatley’s rejoinder to a critique of their 1993 article (Martin and
Beatley, 1993a).

24 The environment merits only one mention, on the following page, under “particular educational
objectives”: “To provide a solid elementary foundation for understanding the economic, political and
social processes affecting urban and environmental change and the capacity to understand planning

25 Information just to hand (August 1996) reveals that an environmental ethics course is being
planned at the University of South Australia. No details are yet available (Flammett, pers. com.,
1996).

26 The impact of the recent Mabo land rights decision may be seen as partly explaining this result, as
it has received considerable media coverage in recent years. For non-Australian readers, it is
necessary to explain the significance of the Mabo decision for planning practice and education.

The 1992 Mabo decision by the High Court of Australia, which granted to Torres Strait Islanders,
habitants of the Murray Island, native title to their traditional lands, was a landmark decision in
many ways. It reversed numerous previous court decisions which had held that Australia was
‘empty’ at the time of European invasion. The land was considered empty (terra nullius) if its
indigenous inhabitants were not occupying the land in the European sense and where a recognisable
legal system seemed absent (Essays on the Mabo Decision, 1993: 2). This concept made possible the
conquest and appropriation of land without the technicalities and treaties which would otherwise have
been required. The 1992 High Court decision found the concept of terra nullius to be based on a
discriminatory and denigrating view of the indigenous population (Essays, 1993: 7).

The Mabo decision, an historic turning point for Aboriginal land rights in Australia, also has
noticeable implications for all Australian ‘land professions’. First, it overturned a view, held for over
two hundred years, that the Crown owned all land under the legal control of Parliament. Second, the
decision recognised the existence of native land titles similar to those existing in the United States
and Canada. Third, it requires professionals to exercise extreme care in all land dealings where
Aboriginal interests are involved because of the uncertainty which has been created with respect to
native land ‘ownership’. (This has been complicated by continuing attacks by the Federal
government, pastoralists, and industry against both the spirit and the details of the decision from
several States and, not surprisingly, the mining industry.) Finally, the judgement also affects value
judgements regarding the cultural, religious and legal rights of Aboriginal people with respect to land
(Essays, 1993: 105-179; see also: Butt and Eagleson, 1993; Government of Australia, 1993;

It is now almost impossible for any Australian planner to ignore the impacts of the Mabo decision.
Especially in rural areas, with respect to Torres Strait Islanders and Aboriginal people, planners must
consider the historical and political context; implications for pastoral leases in relation to official
policies; constitutional background and ramifications of the decision in relation to mineral rights and natural resources:

The High Court's Mabo judgement challenged the legal forms of Australia's colonizing liberalism. The sovereignty of the Crown over this continent was reasserted, but that sovereignty was encumbered with new responsibilities to have regard to indigenous property rights (Rowse, 1993: 19).

Planners have been required to become knowledgeable about the Mabo decision, if only to allay the fears of communities, their colleagues and clients that the suburban back yard is not at risk, as Rowse explains: "Victorian Premier Jeff Kennett has never tabled the legal advice which he claims shows even suburban back yards to be in doubt" (Rowse, 1991: 16).

27 The high profile of animal rights activists in North America may partly explain this difference.

28 Anyone who has lived in this country for any time will realise that this is an astonishing finding. As Australian philosopher, David Tacey points out, "Australian society is notorious for its brute masculinity, its tough machismo, its laconic shyness, its disregard for the interior and its disrespect for the nonrational." Hardly a supportive environment for teaching about spiritual and religious perspectives related to Nature. Further, Tacey contends,

... the anti-spiritual rationalistic temper ... continues to dominate social and intellectual enquiry in this country. The ethics of individualism, libertarianism, and positivism will not allow researchers to argue in favour of mythic awareness or to point to the necessity of religious experience" (Tacey, 1995: 5, 10).

29 This is despite its identification by a prominent environmental philosopher as a key environmental ethics topic (Warren, pers. comm., 1995).

30 A note about questionnaire wording is necessary here. I changed the terms to "Aboriginal settlement history" to suit Australian conditions. In the North American study this question used the term "indigenous peoples' settlement history."

31 The Gaia Hypothesis, coined by British scientist, James Lovelock (1979), explains life as a planetary-scale phenomenon. The evolution of any species cannot be considered as separate from the evolution of their environment. This hypothesis has significant implications for planning policy and practice. First, if Nature can no longer be seen as a "random assortment of different forms of life," planners must pay attention to relationships between and among aspects of the environment. Second, if living organisms are not predominantly egotistical, competitive and aggressive and must, in fact, cooperate with each other to enable the natural system to function properly and achieve stability, those cooperative relationships must also be identified and sustained through planning activities. Finally, if the Earth is a system capable of maintaining its stability in the face of environmental challenges, planners must acknowledge that at times "nature knows best" and some forms of intervention will be inappropriate (See Bunyard and Goldsmith, eds., 1988: vii; 42).

32 Melbourne University closed their Department of Environmental Planning in 1994 and dismissed the academic who had been teaching environmental ethics. The head reported that in future "we will be teaching straight planning and design. The Geography Department will be teaching ... planning type things."

33 It has been a great source of disappointment to me that RAPI has not, until very recently, followed up the initiatives of the 1992 National Conference. Melotte argues that it was "the driving force" for the 1994 Conference (with sustainable development as the theme) (Melotte, pers. comm., 1995). However, the Conference program appears to be seriously deficient on this issue. Further, the President of the RAPI, Rob Milner, outlining in 1994 the "major issues on the Institute's agenda," following the 1994 Conference, did not mention environmental issues, although in another section of the RAPI newsletter (AustPlan), McMullen argues that the 1994 Conference emphasised delegates’
consensus about "the global imperative of sustainability" (McMullen, 1994: 7). For RAPI it seems, the "environment" has been too difficult to address until very recently.

34 This view is hotly contested by the Institute. Education Convener and National Vice President of the RAPI, Professor Barrie Melotte argued that "there is enough scope in the RAPI guidelines to offer a philosophically based course." It was, he said, up to individual institutions to interpret the guidelines in their syllabi. Contrary to what might be assumed, there were opportunities for new university research to address environmental ethics issues. The RAPI objectives were "not prescriptive" (Melotte, pers. comm., 1995; See also RAPI Education Policy and Accreditation Procedures, December 1992, approved December 1993).

Melotte also argued that ethics (and environmental ethics), as "part of the knowledge planners are trying to take on board," will be an important component of newly developing continuing professional development programs, initiated by RAPI (Melotte, pers. comm., 1995). A review of the RAPI accreditation policy and procedures confirms Melotte's statement, although in practice RAPI does influence program offerings. With respect to environmental matters, there appears to be great latitude. Recognised planning schools are encouraged to develop their own specific education focus by the inclusion of specialist options. Four components are required: planning methodology; the physical environment and human activities; the administrative context; and communication skills. While social justice is mentioned, as are planning theory, environmental inter-relationships and maintenance of environmental standards, professional and environmental ethics are not included. The category "professionalism in planning" might include professional ethics.

Brian McLoughlin, a longtime critic of Australian planning education and practice, contended that "Many departments are in awe about all this and will go to almost any lengths to get RAPI recognition." He saw RAPI recognition as "another source of illiberal influence and potential distortion of what should be an open and critical field of study" (1994: 1119). Earlier he argued that "the profession in Australia seems to have been (and to be) remarkably ineffective in a number of key areas typically associated with such bodies [like RAPI]. . . . It has lacked any clearly stated purpose other than the promotion of welfare of its members. It has been continuously racked by identity crises . . . [and] has lacked any clear political programme . . . and any sense of intellectual development. . . ." (1988: 17-18). In similar vein, Eccles, Hamnett, Huxley and McLoughlin, four experienced educators, took RAPI to task in 1990, saying, "It is hardly surprising . . . that a good deal of discontent has dogged the recognition process over the years and . . . expressions of profound dissatisfaction and sometimes anger should have so often been expressed by people in academic circles--even those who might be basically favourable to the whole business of professional recognition." They claimed, further, that, "[t]here is no effective mechanism at Federal level for monitoring the operation of the recognition process" (1990: 42).

35 Major problems also accompany the RAPI suggestion that planning schools could develop a special or unique educational focus. Without a requirement that environmental ethics be taught in every school, some schools, as in the case of Sydney University, may choose completely to avoid teaching environmental ethics, or even environmental matters.

36 With recent cutbacks in funding to universities, these problems have greatly increased.

37 The problems (and my ways of addressing them) are discussed above in chapter 3. I have used weighted totals where possible for the "university community".

38 I am aware of the possible problems of double-counting here. However, for confidentiality reasons, I could not identify which educators completed their questionnaires and which ones of those were Heads.

39 The low response to this question was most likely the result of an error in the layout of the questionnaire, which was corrected in subsequent versions.
This is partly due to a design weakness in an early version of the questionnaire which was pilot-tested in Sydney.

Gender differences would probably be even more apparent in a study of planning practitioners’ interests in environmental ethics. The sample in this study was too small for differences to be significant. For discussions of gender issues in the Australian planning profession, see: Bell, 1990; AustPlan, 1990; Kerkin and Huxley, 1993; Royal Australian Planning Institute, South Australia, 1989; and Urquhart, 1992. For a theoretical review, see Sandecker and Forsyth, 1990; 1992a; 1992b. And, for a review of studies of gender differences in concern for the environment, see Mohai, 1992.


This again supports the view that discussion of ethics in any form is not a mainstream activity in Australian planning schools.

Evelyn Martin comments that “this discrepancy is amazing, considering that it’s a very specific concept, not a general ‘subject’” (pers. comm., 1995).

My experience is that, by second year, students are well aware of subject offerings—and weaknesses—and there is much discussion among them of the quality of content and lecturing. This would not apply to such an extent to part-time and external students, however. Certainly, the students’ recognition rate is much lower than both the Heads and the educators assume to be the case. The difference between “student recognition” and “faculty offerings” may be a significant factor.

I later read that I used an acceptable interview technique called “calling the bluff.” As Dolby points out,

One of the greatest skills in interviewing is calling the bluff of the informant, thus letting him know that you know that this is a sham. But this must be done in such a way that it does not antagonise the informant and give him the feeling that you doubt his word. When done successfully, the informant seems relieved, making it unnecessary for him to maintain pretences and be on guard. Thereafter, he can talk more freely (Dolby, ed., 1967: 293).

Intergenerational equity is, of course, enshrined in national Ecologically Sustainable Development (ESD) Policy in this country (see Australia, Ecologically Sustainable Development Steering Committee, 1992: Australia, Ecologically Sustainable Development Working Groups, 1991).

One male Head claimed to be an ecofeminist. Reports from his colleagues revealed this philosophical position is reflected neither in his treatment of the wider topic of environmental ethics in his school nor in process terms in his treatment of female educators with expertise in this area.

However, nearly three times the proportion of males identified spiritual and religious perspectives. It is difficult to find a trend in these data about spiritual and religious perspectives. It may be, however, that deep within the closets of Australian planning schools are nascent covens of highly spiritual, deep ecologist, and ecofeminist male students and educators, patiently anticipating opportunities to learn and apply principles of environmental ethics in their studies and professional practice (see Tacey, 1995).


A deeper analysis of Australian planning education would, of course, reveal other impediments. It could easily be shown, for example, that fundamentalist economics, or the economics of the short-term market place, are driving planning education in Australia. Academics are forced to face commercial realities in their departments. Knowledge is becoming increasingly commodified.
In presenting these three examples, would not want the reader to think that I am ignoring the systemic forces which shape planning decisions. Nevertheless, these three forces serve to operate against ecologically responsible planning education, in my view.

Reading this material in draft, Evelyn Martin responded by saying, “The academy can’t contribute well to solving the ecological crisis because it is lost in its own excess rhetoric, reflecting the fragmentation and overspecialization of disciplines. Why can’t we just grow up and work together to help and honor that which gives us all life?” (Martin, pers. comm., 1995).

This comment is reminiscent of an interview with John Friedmann and Leonie Sandercock in Los Angeles in May 1994. They reminded me that “everything planners do is complicit with capital accumulation.” And yet in a recent article, Sandercock and Forsyth have argued for acknowledgment of the biological basis of life and that it is important to “start with the need for production and maintenance of life rather than the production and consumption of goods and services” (Sandercock and Forsyth, 1992a: 41).

As I tried to explain the necessity for environmental ethics education to my Marxist colleagues, I could sense their disdain, even sympathy. Thus, I was encouraged to read David Ehrenfeld’s anecdote about George Orwell. Says Ehrenfeld,

Orwell claimed that every time he wrote something positive about nature he got dozens of letters from angry Socialists calling him a bourgeois sentimentalist and saying that he ought to have more faith in progress and the ability of the machine to liberate workers from oppression (Ehrenfeld, 1993: 25).

Providing a theoretical context for this statement, Hoch explains the basis of the Marxist critique of planning thus:

This approach criticizes popular forms of planning rationality as efforts to reform and justify the unjust equalities of a capitalist society. Socialist planning alternatives require serious attention to class relationships and rational analysis that informs revolutionary social movements to remedy class exploitation and associate injustices.” (Hoch, 1995: 286).

Spretnak’s encounter was also with a student, who said, “There’s nothing to be grounded in except what we invent. It’s all just discourse–socially produced language games people take for some kind of objective correlation with a fixed outer reality because that makes them feel secure” (Spretnak, 1991: 16).

I sincerely thank Bob Zehner for a sensitive debriefing of this painful experience.

Taken at face value, this is a shocking and revealing comment. Nature is regarded as ‘degrading’? See Abram, 1996: 94 for a discussion of the lineage of estrangements which make the ‘sensual’ natural world appear to Western people as ‘degrading’.

I now see that one of the reasons I could be so horrified by the mocking and blinkered cynicism of young students was that I had experienced what Spretnak calls “the vast, ecological self.” My Deep Creek experience still resonated within me. That experience undoubtedly influenced my approach in the seminar. I was faced with a philosophical stance that derided and ignored my experience. Spretnak reminds us that “cultural commentators who wish to be considered sophisticated and urbanely modern routinely mock expressions of communion with nature as sophomoric, embarrassing, sentimental, or boring. Deconstructive postmodernists add that the ‘narrative’ of experiencing oneness is politically incorrect because it ‘totalizes’ or ‘colonizes’ multiplicity, or ‘difference’” (Spretnak, 1991: 103). The urbanite, young sophisticates at Sydney University caught me unprepared and unprotected with an open heart.

In trying to explain “what’s wrong with Postmodernism,” Christopher Norris has come to a similar conclusion as the one I arrived at:
In short, we have reached a point where theory has effectively turned against itself, generating a form of extreme, epistemological scepticism which reduces everything—philosophy, politics, criticism and 'theory' alike—to a dead level of suasive or rhetorical effect where consensus-values are the last (indeed the only) court of appeal (Norris, 1990: 5).


38 In her rejoinder, Spretnak used the example of the basic life-sustaining substance of water—rather than air—as a way of reminding the student of the biological basis of life. Of my Sydney University experience, Evelyn Martin said, "I run into this, too" (Martin, pers. comm., 1995).

39 I thank this student for helping me realise just how important it was to spell Nature with a capital ‘N’. This subject is addressed in Appendix D.

40 Summarising the deconstructive Postmodern position on Nature, Spretnak says the belief is that "science is just a narrative. It’s a discourse that keeps changing all the time. It’s not about the physical world; it’s about itself. There’s no such thing as ‘nature’; it’s just a tabula rasa onto which people project the concepts of their era in their particular society" (Spretnak, 1991: 17).

41 Another problem with the Postmodern view, hinted at by Milroy, is the move away from reliance on cause-and-effect reasoning. She explains that, "Postmodernist analysis relativises the importance of ‘thereness’ in empirical, observable forms for matters of social understanding, and indeed stresses ‘not-thereness’" (Milroy, 1991: 186). Because global ecological problems do have causes and are the effects of human activities, this approach could lead to further denial of the impacts of, say, urban development, by one of the professions complicit in the undertaking.

The foregoing should certainly not be regarded as a wholesale rejection of Postmodern approaches. I would call my position a postmodern ecological worldview, which emphasises relationships in the development of Postmodern thought. And, as explained in chapter 3 and demonstrated in chapter 5, I have borrowed heavily from Postmodern approaches to reflexivity and the notion of multiple discourses existing simultaneously and have found them to be highly effective in communicating complex layers of meaning (see Milroy, 1991: 186-187).

42 I agree with Spretnak that reliance on any movement or philosophy within a profession which separates us from acknowledgment of the biological basis of life is not a constructive way to educate students. She reminds us of the "metadiscourse of the universe":

As for those deconstructive postmodernists who dismiss all attempts to align our consciousness more clearly with the rest of the natural world as merely groundless, culturally constructed ‘discourse,’ scientific or otherwise, they might consider that, cultural choices aside, they themselves exist embedded in the ‘metadiscourse’ of the universe. They can ignore the clearer reality or actively engage with it, but they do not exist apart from it (Spretnak, 1991: 81; see also Wilber, 1996).

43 While Pattee does acknowledge both "the disastrous effects of fundamentalism" and the basic androcentrism and Eurocentrism of Christian exegetical practices, and calls for "envisioning appropriate multidimensional exegetical practices," his recent book contains not a single mention of moral considerability and nonhuman life. Clearly, while androcentrism and ethnocentrism can be identified, the default option of anthropocentrism is still invisible to some Christian scholars (see Pattee, 1995).

44 Christian academic Peter Newman has reminded me that critiques of White (e.g., Passmore, 1974), suggest that much of the ethic of care for Nature has developed from Judeo-Christian traditions, as opposed to Greek philosophic traditions, which do have strong utilitarian views of Nature. Nevertheless, most critiques of White admit that the Church has often followed these Greek traditions and done little to facilitate an ethic of caring for Nature (Newman, pers. comm., 1995).
For an alternative view, "alternative biospheric visions," by two Christian environmentalists, see Herman Daly and John Cobb, 1989, especially chapter 20, "The Religious Vision," pp. 376-400. From the biospheric perspective, the biblical notion of human domination is seen as "a fundamental error and distortion responsible for much of the evil that has been visited on this planet" (p. 387).

65 Strictly speaking, my colleague is correct, if the Bible were interpreted literally. The editors of a comprehensive recent volume on the concept of Christian stewardship clearly state that "equating God with the earth, creation with the Creator" is a "serious mistake." The Creator's immanence is "not of that sort." Further, "we do not achieve a proper view of God's immanence by denying his transcendency..." Equally, we must be wary of new directions in physics and spirituality which assume that "indications of holism in the universe point to a holism between creation and the Creator." Indeed, "the exclusion of the Creator from the dance of creation is unwarranted..." (Wilkinson, ed., 1991: 189, 279).

66 An example of the deep-seated anthropocentrism of the fundamentalist Christian response to environmentalism was an article in the Wall Street Journal of 22 April, 1994. In "The False Gods of Earth Day," Robert Sirico argues that,

...environmentalism has become a religion, infecting the churches, and it worships false gods, with many followers in mainstream churches, also including Albert Gore, Vice-president of the United States. One result is to undermine the positive result that economic growth has played in achieving the goals of religious ethics and concern for persons, and the role of religion in reforming persons in these economic and political systems and keeping them moral.

Sirico claims that there is a "straightforward commandment" against worshipping false gods.

67 Peter Newman comments that this nihilism is also apparent in the writings of Carl Sagan (1986) and others who see the natural catastrophe of the Earth leading inevitably to the extinction of the human species. Perhaps all it does is highlight that, whatever your philosophical starting point, if you end up without some hope, there is probably a need for a new environmental ethic and that such subjects are critical for anyone who contemplates the future, as a professional or not (Newman, pers. comm., 1995).


69 Within mainstream Christianity, "the growing public acceptance of the word and concept 'stewardship'" (Wilkinson, ed., 1991: ix) clearly represents a position which does not accord with principles of deep ecology or ecocentrism, as Wilkinson sharply points out. Speaking of the impact on global ecological consciousness of photographs of Earth from space, Wilkinson laments that, "For some they have taken on a new significance as symbols of a troubling new religion of Gaia, goddess of the earth..." (Wilkinson, ed., 1991: viii, my emphasis).

A somewhat more flexible position is taken by Wendell Berry, for whom the stewardship argument is essentially this: "The divine mandate to use the world justly and charitably... defines every person's moral predicament as that of a steward." However, in Berry's view, this admonition is hopeless and meaningless unless it produces an appropriate discipline: stewardship. And stewardship is hopeless and meaningless unless it involves long-term courage, perseverance, devotion and skill. It has to do with "everyday proprieties" in the practical use and care of created things (W. Berry in Armstrong and Bozler, eds, 1993: 492). In other words, it involves concepts which are also embraced by Buddhists: right action and "right livelihood".

More liberal interpretations of stewardship, therefore, offer hope for reconciliation with more ecocentric perspectives. For example, offering direction for "the role of redeemed humanity."
Wilkinson advocates the precautionary principle and intergenerational equity in stressing the relationship between care and stewardship:

The earth’s managers must also balance present needs with future ones—the needs of present humans with the needs of future humans and nonhumans. Since we don’t know much about the shape of the future, this obligation to future creatures implies a cautious and conservative use of our powers (of domination). We dare not interfere irrevocably with the well-being of the biosphere—or even individual ecosystems—in the hope that we will come up with something better in the future. It is appropriate that we shape creation into cultural worlds. But the goal of such worldmaking should be earthkeeping. So the steward should use creation sparingly, sharingly, and caringly (Wilkinson, ed., 1991: 319).

70 How the stewardship notion can be corrupted is evidenced by an Australian radio news broadcast I heard while writing the first draft of this chapter. On 20 June 1995, the United States, responding to the French government’s intention to resume nuclear testing in the Pacific Ocean, stated their commitment to maintain “stewardship of the nuclear arsenal.”

71 Merchant’s point is reinforced by a “Guidepost” for Christians in charge of Creation, as explained by Wilkinson (1991: 351):

Redeemed humanity is directed to exercise dominion, stewardship, and justice, guided by the mind of Christ. Redeemed humans are not to shun their powers of intellect, creativity and technique. Rather, they are to use them for the wise and loving management of creation—stone, beast, or human—and lifting all of that creation to share in their adoption as sons and daughters of God.

72 Of course, not all Christians take this position. Jay McDaniel, for example, argues for “Christian spirituality as openness to fellow creatures.” In contrast to the literal interpretations of Scripture discussed above, he believes, that a “feeling for the organism” emerges from “openness to God as immanent within this world” (McDaniel, 1986, cited in Armstrong and Botzler, eds., 1993: 502, 510; see also Keller, 1983; Kinsley, 1996; and Gottlieb, 1996a).

73 Professional representatives often do take firm positions, as members of Course Advisory Boards which are required for each school. Often these representatives outnumber educators on Boards. Where environmental ethics is being taught, members of the university community report that only the most conservative, traditional and ‘applied’ topics are being addressed—most with only cursory coverage and little care to provide up-to-date readings or nurture interdisciplinary teaching. This is despite the growing field of professional ethics in planning and environmental ethics, with several recent texts available in planning ethics (Kaufman, ed., 1993; Howe, 1994; Hoch, 1994; Hendler, ed., 1995; Beatley, 1994a), and a wide variety of excellent current texts to choose from in environmental ethics, such as: Armstrong and Botzler, eds., 1993; Zimmerman et al., 1993; Zimmerman, 1994; Merchant, 1992; 1996. (The current “Attitudes to the Environment” course at Macquarie University and the “Social Responsibility and Professional Ethics” subject at the University of New South Wales would be exceptions, of course.)

74 It is probably not surprising that the most interesting and helpful suggestions came from students and educators at the Southern Cross University in Lismore. Perhaps the fact that those students did not necessarily see themselves as future members of the planning profession contributed to a greater depth and breadth of vision. Equally, the ‘green’ focus of their course could be the reason for greater creativity in responses. Additionally, the academic in charge of the planning subjects was using current and provocative materials on creativity and teamwork in her teaching (see Covey, 1990).

Echoing the views of many ethically oriented university people who completed my questionnaire, an older male educator at the University of South Australia suggested that any program to nurture an ethic of caring for Nature should involve three elements:

(1) Understanding how our life expectations have developed and on what assumptions;

(2) Understanding our separation from the natural world through our fear of it, subjugation of it, then lack of respect for it; and

(3) Developing new respect for nature and finding ways to a different quality of life."


Included in this sample were town planners and members of those professions which Timothy Beatley has called “the land professions”. See chapter 1.

It is important to note here that the practitioners and others not included in the university sample were not asked the same questions in all cases. For example, I did not ask these respondents simply to identify core and non-core environmental ethics topics that they had been taught. The questions to this group were designed more to test familiarity with the concepts. While I believe that there is value in comparing the knowledge base of different groups, I acknowledge some shortcomings in the comparative approach taken in my surveys. This is one of the reasons why I am reluctant to present these data here.

I have defined “non-planners” as those who are involved in the planning process, as community representatives, member of other professions, elected officials and other interested people. Included in my sample were members of the “land professions” (as defined by Beatley, 1994b): architects, engineers, landscape architects, surveyors, and so forth); 5 per cent were builders or valuers and 23 per cent worked in community services or community development. In addition, 23 per cent were either community members, advocates or elected members in local government. Most members of this group were aged between 30 and 54 (71 per cent), while a further 15 per cent were aged over sixty. The group was evenly divided between males and females. For further details, see Sarkissian, forthcoming, 1997.

The wider “planning community”, for the purposes of this study, included members of the “land professions”, as well as members of the wider community who completed questionnaires I distributed at conferences and workshops. See chapter 3 for details of the sampling process.

For readers unfamiliar with the Australia scene, it may be necessary to point out that, as I write, the fabric of post-secondary education in Australia is coming apart at the seams, largely due to the economic rationalist imperatives in the 1996 budget of the Federal government. Funding to universities has been severely cut, as has direct funding to students. Thus, the utilitarian and ‘business’ emphases highlighted in this dissertation will certainly continue within universities—and within planning schools.

The planner is referring to the RAPI Revised Code of Professional Conduct. See Royal Australian Planning Institute, 1995.
NOTES TO CHAPTER FIVE

1 The ecological self is defined in chapter 3. As the editors of Earth Prayers explain, “We recognize that our identity is inextricably entwined with lives beyond our own. This sense of expanded identity goes beyond human relationships… Our own hearts constantly beat out the cosmic rhythm within us” (Roberts and Amidon, eds., 1993:1). John Seed, supporter of deep ecology, claims that our true Self is the ecological self “which includes all the creatures and plants and landscapes of the world” (Seed in Roberts and Amidon, eds., 1993: 34). Freya Mathews defines the ecological self as a selfhood “attributable to wider systemic wholes” (1991: 133). For Joan Halifax, the ecological self is “the self that is co-extensive with all phenomena” (1993: 160). Warwick Fox defines it as “a sense of self that extends beyond one’s egoic, biographical, or personal sense of self” (1990; see also Walsh and Vaughan, eds., 1993).

In deep ecology, the development of an ecocentric sensibility involves wider identification, thus eliciting compassion for those with whom one identifies. Importantly, this does not require moral imperatives or a sense of duty. The resulting relational self is “inextricably involved with the larger cosmic whole” (Zimmerman, 1994: 47, 83).

Nel Noddings’ description of the “ethical self” parallels these descriptions of the ecological self: “The ethical self is an active relation between my actual self and a version of my ideal self as one-caring and cared-for. It is born of the fundamental recognition of relatedness; that which connects me naturally to the other, reconnects one through the other to myself” (1984, p. 49). See also Merchant, 1996, Chapter 9: 185-207.

The journey described in this chapter could be called a “neo-shamanic” journey. While I did not design it as such, I did experience what Rowena Pattee calls “dying to the limited self,” a process of accessing states of consciousness which led to “self-empowerment and sacrifice for the benefit of his or her community” (Pattee, 1988: 17).


3 Although the concept of “the journey” is unfamiliar to planners, it is a concept well known in sacred and therapeutic literature. Writing about nature, the sacred in contemporary Australia, and his own journey to his ecological self, Australian philosopher David Tacey explains that the journey to the interior (of the self and the Australian continent) is conducted for the sake of the soul (Tacey, 1995: 29).

4 Charlene Spretnak distinguishes between affirmative (or constructive) and deconstructive Postmodernism (1991: 146f.). See her Appendix A: “The Merely Relative: A Brief Survey of Deconstructive Postmodernism”, 23-244. For a full discussion of Postmodernism, see the discussion of the research design and methodology in chapter 3 of this dissertation and the notes to chapter 4.


6 Leonie and the five members of my Adelaide-based Accountability Group of planners served as ‘witnesses’ to my work during the past four years. Their support enabled me to continue. Speaking about the initiatory journey at midlife, Jean Shinoda Bolen celebrates the importance of bearing witness to another’s life, saying, “It is no small matter to be a witness to another person’s life story. By listening with compassion, we validate each other’s lives, make suffering meaningful, and help the process of forgiving and healing to take place” (1994: 110-111).

7 See Theodore Roszak, Mary Gomes and Alan Kanner, Restoring the Earth, Healing the Mind, 1995. A new discipline is in the making, promoted by Roszak, Gomes, Kanner and psychologist Ralph Metzner. Its herald was Roszak’s 1993 book, The Voice of the Earth: An Exploration of Ecopsychology. The aim of the new discipline appears to be to transform therapeutic practice.
The book cover announced that “the new field of ecopsychology . . . studies the relationship between the individual and the earth? Called a “new brand of psychotherapy,” ecopsychology defines sanity as “the awareness of the connection between the environment and the human soul.” Ways to achieve this include “weaving together science, psychiatry, poetry and politics” to “bridge the gap between the psychological and the ecological.” See also Warren in Zimmerman, et al., 1993: 254 on the new discipline of eco-psychology.

The eco-psychology platform was presented to a major international conference of alternative psychotherapists on “Ecology, Spirituality and Native Wisdom.” in May 1994 in Kilkenny, Ireland. by Conference organiser, Ralph Metzner. He linked eco-psychology to “ecological spirituality”. In a brochure promoting the International Transpersonal Association Conference, Metzner proclaimed.

The area of spirituality is . . . rarely brought into association with environmental concerns. Mainstream environmentalists and establishment scientists are often reluctant to address publicly the role of spirituality in relation to the political and economic dimensions of environmental protection—in part because of the conventional, media-sponsored misconception of spirituality as an irrational, fringe or ‘New Age’ phenomenon.

Introducing the first issue of The Ecopsychology Newsletter (Issue 1. Spring 1994), Theodore Roszak said, “We see ecopsychology as an effort to strengthen our sympathetic bond with the natural world.” He stressed the important contribution to ecopsychology of the wisdom of indigenous peoples. In Roszak’s view, ecopsychology faces in two directions: (1) seeking to acquaint the environmental movement with a subtler, more sensitive psychological approach to the public it seeks to win over to its cause by asking “searching questions about the values and motivations that change human behavior;” and (2) encouraging psychological professionals to address the major issue of our time—the environmental crisis. (See also Sivaraksa, 1992 and 1994, on the relationship between Buddhism and indigenous spirituality.)

Interestingly, the new edited volume, Ecopsychology, has two forewords. The first is by Worldwatch Institute President, Lester R. Brown, who stakes out a claim for ecopsychology to help people do “the right environmental thing”. He claims that “ecopsychology brings together the sensitivity of therapists, the expertise of ecologists, and the ethical energy of environmental activists," leading to “a new, more effective, more philosophically grounded form of environmental politics" (p. xvi).

The second foreword, designed to appeal to therapists, is by noted Jungian analyst and author, James Hillman. In a piece entitled, “A Psyche the Size of the Earth,” Hillman is highly critical of psychology, echoing concerns expressed in his recent co-authored book, We’ve Had a Hundred Years of Psychotherapy and the World is Getting Worse (with Michael Ventura, 1993). Hillman states categorically that the reform of psychology is his main objective; he fears that psychology will be “swallowed up in its caverns of interiority, lost in its own labyrinths and explorations of memories, feelings, and language . . .” (Hillman with Ventura, 1993: xiii).

Supporting this definition, researchers at Harvard University’s Center for Psychology and Social Change focus on the transformation required in psychology, defining eco-psychology as: “a variety of endeavors which bring together the methods and understandings of ecology and psychology in order to develop a psychology which promotes mutually enhancing human-earth relationships” (Center for Psychology and Social Change, 1994).

In what appears to be an attempt to carve out yet another discipline, Australian philosopher Warwick Fox proposed a new term, transpersonal ecology, in his analysis of deep ecology published in 1990 (Toward a Transpersonal Ecology: Developing New Foundations for Environmentalism). Acknowledging recent developments in transpersonal psychology, he advocated not solely adding an ecological dimension to psychology, but rather “psychologizing” our ways of approaching ecophilosophical issues and . . . arguing for the views advocated by the ecocentric ecology movement.” A transpersonal approach to ecology involves opening to ecological awareness, with realising one’s ecological, wider, or “big Self,” or “with the this-worldly realization of as an expansive sense of self as possible” (1990: 198-199). Fox argues that “the more ecophilosophically relevant question is about psychologizing ecophilosophy (p. 204).
Another emerging genre or field to which this work contributes is *spiritual geography*. The reviewer of two recent books argues that "there is a growing body of literature that reflects a multidisciplinary expansion of radical thought in the postmodern areas [and that] ... the concept of place as a means of human identity is clearly evident..." Spiritual geography acknowledges that "our existence is temporally and contextually framed" (Barthelme, 1993: 23-25). It seeks to redefine human relationships with the Earth and with each other. Spiritual geography is linked to *spiritual ecology,* which Carolyn Merchant, 1992, calls "a product of a profound sense of crisis in the ways that twentieth century humans relate to the environment"—focusing on "the transformation of consciousness, especially religious and spiritual consciousness." In spiritual ecology, "place becomes the text of what it means to be human." For Merchant, the main project of spiritual ecology is "to effect a transformation of values that in turn leads to action to heal the planet... With most individuals practicing some form of religion and with increasing attention to the ecological consequences of current ways of doing business, a spiritual revolution may help to support human and ecological justice..." (Merchant, 1992: 129).

Many authors are now calling for new disciplines, searching for new terms to define this emerging field. Australian philosopher David Tacey calls for "a *postmodern spirituality*, one that meets the demands of the present in ways that are entirely in accordance with our advanced technical, scientific, and intellectual development" (Tacey, 1995: 3).

Jean Houston would argue that much of what is encompassed by these emerging disciplines could be called *sacred psychology*. Mythic transformational journeys such as the one recounted in this chapter, are best understood, she claims, through the premises of sacred psychology: "In nearly all traditions, sacred psychology assumes that the deepest yearning in every human soul is to return to its spiritual source, there to experience communion and even union with the Beloved" (J. Houston, 1992: 77).


9 I am conscious of the problems inherent in attempts to appropriate Aboriginal cosmology. I support the views of anthropologist Deborah Bird Rose that "those of us who are not Aboriginal cannot appropriate Dreamings..." (Rose, 1994: 338; also Rose, *pers. comm.,* 1995). Thus I agree with David Tacey that, "Euro-Australians cannot simply graft onto their own souls a fifty-thousand-year-old Dreaming borrowed or stolen from another tradition." Nevertheless, I did profoundly experience some aspects of the year in the bush in ways which paralleled the experience of indigenous peoples. Like all Europeans, I needed to find my own relationship with the landscape. Tacey argues that, "We know we are spiritually bereft, but the way ahead may not be by means of a return to archaic animism or a belief in ancestor spirits. For the Western psyche, this may simply represent a regression to a spiritistic world-view, which predates modernity and which would engender enormous tension between the soul and our developed intellect."

Rather, according to Tacey,

our need is certainly to remythologise and develop spiritual kinship with the land, but the Aboriginal cosmology may best serve us as an inspiration to create our own cosmology than as a template or foundation upon which to build our own. We need to regard Aboriginal mysteries metaphorically rather than literally, to experience them as rich cultural fantasies that stir our own souls, rather than as metaphysical systems to believe in (Tacey, 1995: 133).


11 In the *Severance* or separation stage of the initiatory journey, the neophyte abandons or is severed from the familiar and begins to move into seclusion (Halifax, 1993: 16). Christina Grof, referring to the ground-breaking work of Joseph Campbell (*The Hero with a Thousand Faces*), reminds us that
"the male or female hero leaves his or her familiar dwelling, either intentionally or through a 'call to adventure' from some outside force... and enters a realm of unknown and difficult challenges" (1993: 132).

Lucy was suffering from a severe case of burnout. Mica was astute enough to see it as a spiritual problem, and not one simply requiring a rest. For as Merrill Carrington, explains,

Burnout is, at root, an affliction of the soul... Though we may never locate soul amid the brain's neural firings, we can only know its reality, paradoxically, by its injuries. We can recognize, too, the dangers of allowing the soul to remain too long untended" (Carrington, 1995:122).

With respect to orthography, there is some confusion about both the accepted name and accepted spellings for the language and people of the Kakadu area. Currently, as Press and others point out, the accepted name of the language of the people of the region is Gaagudju. Comprehensive orthographies of Aboriginal words used in the region are available but none has been published (see Press et al., 1995: 10; David Lea, pers. comm., 1995; Lawrence, forthcoming, 1997, chapter 6). Because I rely so heavily on their descriptions for the seasonal notations at the beginning of each section of this chapter, I have chosen to use the orthography used in a calendar published by neighbouring Aboriginal people from Oenpelli in Eastern Arnhem Land (see Injalak Arts and Crafts Association, 1993).

The Kunwinjku language is spoken at Oenpelli and nearby outstations in Western Arnhem Land and as a second language for many other Aboriginal people in nearby communities.

Murdock argues in The Heroine's Journey that, once I had identified the necessity for change, I had only two choices. The heroic choice was to say yes to the heroic task. To say no was to risk extreme discomfort. To say yes was to "be willing to hold the tension until the new form emerges. Anything less than that aborts growth, denies change, and reverses transformation" (Murdock, 1990: 83).

It's difficult to imagine what would have happened if I had not moved to Deep Creek. Unlike Cathy Johnson's family, my pattern was not to run away when I was unable to deal with the pressure of urban life. She reminds me that retreat is sometimes healthy: "'Life is hard/nature heals' paints it too simplistically. Like the animals we are, we need to live beyond the reach of other eyes; we think our thoughts alone; we crawl away to lick our wounds, to find new strengths or die" (C. Johnson, 1990: xx).

To an observer experienced in the structure of initiatory journeys these words would have suggested that I was about to experience the dark night of the soul. Dissatisfaction with social roles and masks is one feature of this process. In addition, as Hale explains, "the individual may initially feel a sense of being different, the first impetus toward self-realization. As he or she questions the actions and beliefs of others, stronger feelings of alienation, inadequacy, or estrangement may develop" (Hale, 1992: 72).

Writers chronicling the qualities of a woman's journey of initiation often comment on the strength of women's reactions to the spiritual aridity of the male quest, especially in business and the professions. I felt dried up and burnt out as I tried to continue functioning in a male profession. See Murdock, 1990: 73-75.

Hiring someone who did not live near Deep Creek, could not visit the site and worked only from maps was a highly significant act, I now realise. First, it was a reflection of the lack of support I felt from Mica and others at Deep Creek at the time when the decision to move there and build a house was being taken. I did not have other reliable helpers. Second, and also importantly, I wanted to bring some part of my "housing knowledge" to bear on the design and siting aspects of the endeavour. While I was to be an 'ethnographer', I nevertheless had nearly thirty years of housing experience. Some of it, I hoped, would be relevant to this project. Finally, the employment of a geomancer was a clear statement that I valued the 'invisible' energetic qualities of the land at the level of principle, even though I had yet to experience them directly. Thus, hiring Juergen was at
once a reflection of my urban 'disconnectedness', an affirmation of my housing expertise, and a radical act of trust in the invisible forces of Nature.

20 Voluntary simplicity certainly played an important part in quietening my mind to allow me to see and hear more clearly. On voluntary simplicity, Arne Naess, founder of the deep ecology movement, has this to say, "... I believe that multifaceted high-level Self-realization is more easily reached through a lifestyle which is 'simple in means but rich in ends' rather than through the material standard of living of the average citizens of industrial states" (Naess in Armstrong and Botzler. ed.. 1993: 420).


21 For the initiatory journey to begin, the experience of woundedness is a valuable start. Perhaps a "wounded healer" is needed for a "wounded planet". Jean Houston explores the multifarious possibilities of "the sacred wound" in The Search for the Beloved (1987), chapter 10, pp. 104-121 and in a more recent book, The Hero and the Goddess (1992), pp. 70 ff. This theme is also taken up by Joanna Macy, 1993. For a contrary view of the value of wounding to a healer, see Schaef, 1992: 237-238. Some wounding (of a professional healer or therapist) can be synonymous with codependency, a condition where people put the needs of others before their own, to their own detriment.

22 It is well accepted in spiritual practice that change is difficult in a familiar environment. Thus, the 'wilderness' was where the mystics (for example, John the Baptist and Jesus) went to face their spiritual challenges before beginning their teaching. For Joan Halifax, change has often taken the form of pilgrimage—a form of inquiry in action. For some, like me, a change of geographical environment was necessary. As Halifax puts it, "Everybody has a geography that can be used for change. That is why we travel to far-off places. Whether we know it or not, we need to renew ourselves in territories that are fresh and wild. We need to come home through the body of alien lands" (Halifax, 1993: 51). I thank Sevan Sivaciyan for explaining the role of the desert in healing grief.

23 See Appendix I.

The framework for this Chronicle in Appendix I came from Fox, 1990, pp. 249-252, as well as from Halifax, 1993, passim. Speaking about the "process of identification" by which one realizes as expansive a sense of self as possible, Fox argues that "there are three general kinds of bases for the experience of commonality that we refer to as identification... personal, ontological and cosmological." Critical to my argument in this dissertation is that "ontology precedes ethics" (p. 227). Personally based identification refers to experiences of commonality with other entities that "are brought about through personal involvement with these entities." Ontologically based identification refers to "experiences of commonality with all that is that are brought through deepening realization of the fact that things are." Cosmologically based identification refers to "experiences of commonality with all that is that are brought about through deep-seated realization of the fact that we and all other entities are aspects of a single unfolding reality."

One of the purposes of the Chronicle of Noticing is to address Fox's concern that personally based identification can lead, not to a wider sense of self and the natural flowering of a sense of responsibility, but to attachment and proprietorship (1990: 262-263). My own experience was of a progression through the three stages of identification. Fox quotes several supporters of deep ecology who, following Naess's formulation, argue that this is the 'correct' progression for the formation of an environmental ethics. For example, as Michael Zimmerman explains, ontology precedes ethics (Zimmerman, 1986, cited in Fox, 1990: 227). Or, as Bill Devall contends, "cultivating ecological consciousness precedes and pre-empts the search for an 'environmental ethic'" (Fox, 1990: 225).
"depend on our understanding of Being" (Evernden, 1985: 69, 137). For John Livingston, "what one is after is not moral guidance but experiential knowing" (Livingston in Evernden, ed., 1984).

A book on Kakadu World Heritage area (one of Australia's most culturally significant and beautiful wilderness areas) explains how Aboriginal people perceive the seasons. The annual cycle is divided into six named seasons; progress is marked, not by fixed dates, but by observed and regular changes of weather and plant and animal life. The seasons, named in the Gudjejhmi (Mayali) language, are as follows:

- **Gujdew:** heavy rain season.
- **Bang-Gerrenge:** strong south-easterlies flatten the tall brown spear grass.
- **Yegge:** beginning of the dry weather and the first firing of grasses.
- **Wurrngeng:** cold-weather time; clearing of larger areas by fire.
- **Gurrung:** late Dry Season
- **Gunumeleng:** the humidity rises and electrical storms build; winds again come from the northwest and the first scattered monsoon rains fall (Australian National Parks and Wildlife Service. 1980, cited in Press et al., 1995, *Kakadu: 43*).

I have also relied on a book about Groote Eylandt (bearing in mind its distance from Kakadu) for information about Aboriginal perceptions of the seasons: Levitt (1981), *Plants and People: Aboriginal Uses of Plants on Groote Eylandt*, chapter 4: "The 'Bush Calendar'". Levitt argues that because seasonal times may vary by up to a month, observing plants is a much more reliable indication of seasonal change than counting the months (p. 23).

See Halifax, 1993. The initiatory journey is the journey to experience communion and even union with the Beloved, harmonising inner and outer space, reconciling duality and experiencing unity. Halifax uses the three phases of initiation described by Dutch cultural historian Arnold van Gennep: separation, transition and incorporation. The terms she uses are the *Severance*, the *Threshold*, and the *Return*. The first phase, the *Severance*, is a "time of preparation for the ordeals and tests faced in a rite of initiation." There is a move into seclusion; the neophyte abandons or is severed from the familiar. In the second phase, called a time of "fallow chaos", the limits of the self are recognised and a territory is entered where "the boundaries of the self are tested and broken." In the final phase, *Incorporation*, the initiate returns to society but with a new body and a new life. They live in "a new way" (pp. 15-16). Halifax argues that this journey may be undertaken when a person recognises the *World Wound*—the collective wound suffered simply by being born—and chooses to heal the wound in ourself and in other beings. Recognising the World Wound serves to turn us away from a sense of isolation and exclusiveness: "If we work to heal the wound in ourselves and other beings, then this part of the body of the world is also healed" (pp. 13-14).

Jean Houston (1992: 77-78) calls a similar phenomenon *the Sacred Wound* and explains the qualities of mythic transformational journeys, where the human soul fulfils its "deepest yearning" to return to its spiritual source. She locates the initiatory journey in the wider context of the soul's journey. For Houston, the themes in sacred psychology that relate to the renewal of the soul include the following:

- **The Sacred Wound**, which reframes life's cruelties and betrayals so that we come to see them as gateways to deeper understanding, greater vulnerability and empathy;
- **The Mythic Journey of Transformation**—the story of the soul's journey, embarked on again and again with ever deepening consciousness and high purpose;
- **The Discovery of the Larger Story**—seeing our lives as part of a Great Life, participating in the unfolding myth of Life on Earth;
- A series of *Initiations into Our Own Depths*: involving new connections with the depth structures of the psyche;
- **Partnership with Spiritual Allies** for the regreening of the world in the company of others; and
- **Union with the Beloved of the Soul**—our personal archetypal representative of God.

Houston explains that "the soul's journey" is the journey of initiation, which involves "dying to our current, local selves and being reborn into our eternal selves." Two great works must be performed as we enter those archetypal realms. First, we must withdraw from everyday life and open ourselves. Secondly, we must return to everyday life, "carrying the knowledge we have gained in the depths
and putting it to use to redeem time and society” (p. 16). The six stages described above fall into these two main categories.

Speaking about the initiatory journey at midlife, Bolen echoes Halifax’s sentiments, saying that only through our personal story can Goddess spirituality be known. While she argues that the “deep knowledge” to be gained from the search is “beyond gender,” more women than men seem to sense the importance of these initiatory journeys to connect with the Earth, a connection which is necessary to heal the planet. A critical element in the journey is “being innocent and risking being foolish . . . [to] heal those parts of us and help in healing the planet” (Bolen, 1994b).

Other writers, characterising the initiatory journey in different ways, nevertheless present similar typologies of the key stages. Catford and Ray, for example, in a book on creativity (1991: 38-42, 66), categorise the stages in the hero’s journey as follows:

- **Innocence** (the stage of preparation)
- **Call to Adventure** (identifying and recognising the challenge; characterised by frustration)
- **Initiation** (into strange other worlds: a journey of maturation and transformation)
- **Allies** (finding assistance, amulets, advice; at the point of surrender the allies usually appear)
- **Breakthrough** (reaching new awareness and resolution; crossing of the return threshold and moving out of the underworld into the so-called ‘ordinary’ world) and
- **Celebration** (returning home and being different).

Among authors focusing on women’s initiatory journeys is Maureen Murdock, whose book *The Heroine’s Journey*, 1990, derives from Joseph Campbell’s model of the heroic quest (see *The Hero with a Thousand Faces*, 1949). She argues that “It is a very important inner journey toward being a fully integrated, balanced, and whole human being.” And, while she does present a model with identifiable stages, she argues that “like most journeys, the path of the heroine is not easy; it has no well-defined guideposts nor recognizable tour guides” (p. 3). An important stage is, however, “initiation and descent to the goddess”.

Speaking from her own experience about healing addiction, Christina Grof also clarifies the stages of the initiatory journey. She is careful not to discount the “overwhelming forces and trials” which must be faced before the heroine or hero meets the spiritual Self. Significantly, the final task, often the most difficult, is to return home, “transformed and with new gifts to share with others” (Grof, 1993: 132; also 1994).

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26 I did not know what I was asking here. As explained in chapter 3, the experience of regaining sight had many consequences. Some of them increased my estrangement, making me a more ‘marginal’ person than I had been in my pragmatic, professional role. I was often in the cloudy realm of liminality. But I could no longer sit on the fence. I was soon to be immersed in the natural world, claimed by the powers of Nature. As Duerr points out, a person who consciously undertakes such a journey is no longer who they were before. Their home “will have lost much of its homeliness. But just as a world taken for granted is not a world understood, be will now understand much of his own world for the first time, even if from then on he will at times experience what it is to tell the blind what ‘red’ is” (Duerr, 1985: 133).

Bolen also experienced this state of liminality. Describing the early stages of her mid-life pilgrimage, She explains that “the idea of passing through a gateway or doorstep is reflected in the psychological word liminality, which is derived from the Latin word limen, meaning ‘threshold’ . . .” (Bolen, 1994a: 7).

My experience of seeing with new eyes was perhaps something akin to what Halifax describes as “seeing in a sacred way” (Halifax, 1979: 93). Of course, from an ecological standpoint, there is “no one right picture of the world.” As Alan Drenston explains, “the world is rich and deep in the multitude of ways in which it can be known, felt, seen, appreciated, and responded to.” He recommends that, “following deep ecology, one would try to see with the eyes of many, not just with one’s own” (Drenston, 1991: 52-53). Jean Houston suggests that, as a result of an initiatory process
which balances inner and outer experience, we come to “see anew with ancient eyes” (I. Houston, 1992: 55).


This event was very important to the Deep Creek community’s sense of purpose and identity, a subject I hope to explore elsewhere. Louise Krasniewicz, speaking about the effects on the local community of Seneca, New York, of the dramatic events portrayed in Nuclear Summer, explains a situation which I see as comparable to the effect of the 1992 fire at Deep Creek: “The events of 1983 provided people with a ritualistic means of contemplating and witnessing exactly those things that could tear their society apart and then those things needed to put their society right again” (Krasniewicz, 1992: 31).

The response of ‘Laura’ and ‘Klaus’ to this version was very interesting and reveals the extent of my “non-native” perceptions of the danger of a late-season bushfire in open eucalypt woodland.

‘Klaus’, a writer and longtime northern Australia bush resident, remarked that he “liked how it was absolutely an ignorant narration—interpreted by an unknowledgeable person.” He read that the narrator saw it as more cataclysmic than the person [the author—me] did a year later.” In a telephone conversation he explained: “That year has changed your standpoint.” I had to agree: I would not find a late season bushfire nearly so devastating now that some of my blindness and separation has healed.

Braithwaite, writing in Country in Flames (ed. D. Rose, 1995), strongly disagrees with the perceptions described in this piece, which were, of course, non-native, the result of inexperience, and influenced by Mica and the rest of the Deep Creek community. He believes that fire in northern Australia does not have such devastating consequences for habitats. (See also Press et al, 1995: 219.) In fact, he argues that “the habitat changes over the years and the abundance of different animal species changes considerably over time. In many cases the animal composition may be totally different at one end of the successional series versus the other.” He claims that “recovery is rapid” and that “within two weeks to a month, perennial grasses have usually resprouted, new leaves have appeared on the trees, new and prolific suckers have developed on shrubs and the underground lignotubers. . . . The removal of the old rank foliage also improves the accessibility of many resources to animals, including seeds and animal prey for predators and scavengers. Thus the fire itself and the short-term recovery phases following over the next two months are exploited by many animals. . . .” Some species survive and prosper as a result of fire (pp. 96-97).

28 I learned later that the ancient Cycas armstrongii is not a palm, but a deciduous palm-like shrub. Cycads are not related to palms (Wightman and Andrews, 1991: 38).

29 That familiar feeling is described by Murdock as “the sense of loss . . . a yearning for the feminine, a longing for a sense of home within their own bodies and community” (Murdock, 1990: 73). She explains further that, unmasking her heroic aspect, “I see my deep feminine nature that yearns to be acknowledged, talked with, cleansed, changed, and fed. But this connection is so fragile that at times I forget it” (p. 110).

30 Feng shui is an ancient system, the Taoist science of auspicious siting and layout. Literally meaning “wind and water,” it posits that these forces help to determine health, prosperity and good luck. Harmonious places have good Chi (Qi); harmonious places are sought by avoiding negative forces (Pearson, 1992: 33). This form of geomancy concentrates on the relationships between people, their buildings and tombs and the life force of Chi, which flows through all environments (Skinner, 1980: xiii).

Geomancy has been defined as “the science of putting human habitats and activities in harmony with the visible and invisible world around us.” In geomancy, the world was conceived as a continuum, in which “all acts, natural and supernatural, conscious and unconscious, were linked in a subtle manner, one with the next” (Pennick, 1979: 7). Geomancy is generally regarded as covering two distinct areas. Divinatory geomancy is a technique used to foretell the future. Telleric
Geomancy, including *feng shui* and its recently evolved Western counterpart concerned with the study of megalithic alignments and ley lines, is a comparatively recent term (Skinner, 1980: xiii).

Geomancy has come to have several meanings: (1) a system of divination with its origins in Africa; (2) an independent Chinese method for determining the location of “dragon veins” in the earth; (3) ley-line theories, coupled with the interpretation of the siting of Megalithic monuments; and (4) seismography (Skinner, 1980: 6).

While some of the subtleties of *feng shui* have doubtless been lost in translation, it can be described as the Chinese science of divining the presence of subtle currents in the earth and their effect on humans. It has been called geomancy for want of a better English term. Also called *P'ung-sui*, the concept can be seen to have “many parallels with new paradigm thinking in science, which emphasises a holistic and systemic approach to scientific understanding,” according to a recent Australian book. Kim argues that “not only can understanding and applying the principles of *P'ung-sui* help to improve environmental understanding and decision-making; *P'ung-sui* could also be influential in changing the value systems of the general public and particular interest groups” (1994: 73). He compares the planning implications of both *P'ung-sui* theory and current anthropocentric approaches to planning.

Tracing the origins of the concept of *feng shui*, Clare Marcus explains that it originated with the absolute nothing, which evolved out of the great absolute, the primordial cause of all existence. “When it first moved, its breath or vital energy, the ch‘i, animated the male and female principles” that produced all of life, animate and inanimate. At its origin, *feng shui* was “principally a way of ensuring good fortune emanating from the spirits of ancestors by locating their tombs propitiately.” It is now widely used in building siting and design in Hong Kong, Taiwan and Singapore and is growing in acceptance in mainland China, experiencing a revival in rural areas, following its suppression during the Cultural Revolution. In rural areas, the *feng shui* master is often approached to advise on personal health matters, as there is a critical shortage of doctors in Chinese villages. Younger men are now being trained in this profession (C. Marcus, 1987: 7 and pers. comm., 1995 and 1996).

The concept of *feng shui* is still widely accepted in Hong Kong for new buildings and adaptations (Pearson, 1992: 33). It is also growing in acceptance in mainstream Western culture. In Vancouver, Canada, destination for wealthy Hong Kong residents reluctant to continue living under the Chinese administration, *feng shui* masters are now regularly employed in design and siting of new dwellings for Chinese residents. In Vancouver, a highly successful local chain of organic food shops and restaurants has used this expertise for building design and siting. Real estate agents have used the method to improve a property’s chances of a quick sale in San Francisco. Reflecting cultural change, even an Australian woman’s magazine now has a regular *feng shui* feature.

For a selection of *feng shui* approaches, see: C. Marcus, 1987; Kim, 1994; Pennick, 1979; Skinner, 1980; Walters, 1988; Lip, 1985; Rossbach, 1987; and Pearson, 1992.

Geomancy is in many respects the Western equivalent of *feng shui*. It is currently undergoing a revival and the older astrological traditions, with orientation to solstice and equinox, are being adapted to modern sacred architecture (Pearson, 1992: 33-36). Juergen Schmidt’s unique and somewhat eclectic approach reflects this new movement—it involves practical methods for detecting and interpreting all types of energy in the landscape. He uses both ancient and modern methods, including *feng shui*, and what he calls geobiology, geomancy, polarity, harmonics and patterns systems. Practical note is made of magnetic and electrical field disturbances, as well as study of the physical and of psychological health effects of energy systems, including electromagnetic energy. His approach involves the use dowsing as a diagnostic tool, using both angle rods and pendulums. What Juergen terms “remote sensing of energy systems”; the method used for Deep Creek, is undertaken with map and plan dowsing. His brochure offers assistance in identifying problems with biomagnetism, static electricity, microwave radiation and fault lines, as well as identifying and bringing into balance ley lines, x-ray and gamma radiation, ionization caused by water, and *Qi* (or *ch‘i*). It is likely that Juergen combines these approaches with a distinctively German approach of *baubiologie* (C. Marcus, pers. comm., 1996).
While I acknowledge that these approaches have yet to be fully accepted in the West, I was nevertheless drawn to this technique as a potential means of assisting me to live comfortably in my new situation. I am convinced that my health and wellbeing benefited from my careful attention to Schmidt’s house-sitting and design advice.

31 I thank Evelyn Martin for reminding me how my objectives paralleled those of Thoreau over a century earlier:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear, nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life... (Thoreau, “Where I Lived, and What I Lived For,” Walden, [1854]. 1983: 125-142).


33 For a summary of Juergen’s report, see Appendix H.

34 Not content to be Australia’s favourite cartoonist, Michael Leunig has become an influential commentator on a subject still surrounded by considerable taboo in Australia: the sacred. Australian philosopher David Tacey claims that “In popular culture, Michael Leunig’s contribution to anima mundi or soul in the world has been outstanding. For countless Australians, Leunig has disrupted the conventional envelope of the self, and allowed us to wander in a ‘third dimension’ of the soul—a world that is neither merely material nor elevatedly spiritual... In a secular society... Leunig has almost single-handedly won back for popular culture the different and more subtle reality of the soul” (Tacey, 1995: 23).

35 A friend would spend the month of January with me. Then I would be on my own. Tacey would probably argue that I was overwhelmed as much by Nature as by the tasks left undone. He says, “There is too much nature in Australia, too much rock, too much prima materia or untransformed matter. If we heroically pitted ourselves against nature here in a bid to transform nature into spirit, we would go mad, break down, or be consumed by nature. The entire heroic fantasy about subduing nature, conquering Gaia or controlling Mother Earth is a European fantasy, which can never work in Australia” (1995: 23).

36 Discussing “learning from the forest” with ecophilosopher Alan Drengson more than two years later, I was not surprised to hear him say, “the forest does provide instruction and wisdom” (Drengson, pers. comm., 1994).

37 Reading this I can now see that I had found myself in an archetypal forest, entering through the threshold between worlds. As Bolen explains,

We find ourselves ‘in the forest’ when we have lost our usual bearings: when we find ourselves questioning the meaning of what we are doing... When we enter a forest place in our lives, we enter a period of wandering and a time of potential soul growth. In the forest it is possible to reconnect with our own innate nature, to meet what we have kept in the shadows and what we have been kept from knowing or acknowledging about ourselves... (1994a: 148-149).

38 This could be called ontological openness, deep relatedness and intense participation in experience, that some argue may be seriously limited, constricted, and impaired by personal identity (Hale, 1992: 79).

39 I first encountered the term “green wall” in a 1993 interview with biologist Daniel Jantzen in Omni. He speaks of the “green wall” which we fear:

You can call it fear. During the last 50,000 years, humans were pushing back the green wall. The minute they relaxed, the wall came back on top of them. People finally won with
their chain saws, bulldozers, and parathion. Suddenly, we've got this arsenal of technology to smash the green wall. But the hard-wiring to push back the wall is still in our brains. We weren't under selection to leave part of the green wall standing, even though the wall is color for our color vision, the stimuli for our senses of smell and taste (Omni. p. 94).

I have used the term green wall in a slightly different sense here—not just as a resource but as an archetypal fear or barrier between humans and Nature. Other writers have described this condition using different terms. Ronald Harvey, writing in the British journal Resurgence, asks the question. "Is there a wall between the observer and the observed?" and replies, "No, the wall is not a fiction: it is real. Reality is the combination of myself and the wall" (R. Harvey, 1994: 4-5).

Duerr speaks of a similar phenomenon when he describes the fence or hedge separating the domain of the wilderness from that of culture. He reminds us that it was not "an insurmountable boundary to the archaic mind" (1985: 64).

John Fowles uses the term "green chaos" to describe a similar phenomenon or quality. For him, "the return to the green chaos, the deep forest and refuge of the unconscious, is a mighty phenomenon, and one that psychiatrists—and torturers—tell us is essential to the human mind. Without it, it disintegrates and goes mad" (Fowles [1979], 1993: 140). Perhaps before I could learn to differentiate I had to learn fear of chaos, of undifferentiated form, the green wall with all its implied darkness.

40 *Melaleuca leucadendra* (weeping paperbark), the largest of the paperbarks, flowers mainly between November and April, but flowering may also occur at other times of the year. I can't recall seeing these trees in flower, though clearly they did flower while I lived at Deep Creek.


42 The crow was to play an important role during my year at Deep Creek, often as a reminder of the consciousness of the life around me. Many writers have expressed opinions about the significance of crows and ravens in human contact. While it is difficult to determine exactly the significance. Joan Halifax's explanation resonates within me. She found a compassionate response from Crow. Perhaps Crow had come to save me, to provide guidance. Halifax contends (1993: 24) that "in the future, according to some, it is not us who will save the creatures but the creatures who will save us:

The Crow
I saw him when he flew down
To the earth
He has renewed our life
He has taken pity on us."


44 Bradshaw, 1990. This is one of a series of books for adult children of dysfunctional families.


46 I was probably experiencing an aspect of 'seeing', according to Annie Dillard. She describes "another kind of seeing that involves a letting go" and explains that "when I see this way I sway transfixed and emptied" (Dillard, 1993: 137).

47 I would now determine the kookaburra's sex by his dark blue tail.

48 Colleagues with extensive Australian bush experience confirmed the influential qualities of the kookaburra. Anthropologist Deborah Bird Rose explained that kookaburras can be regarded as announcing death, but that "these things change from country to country" (Rose, *pers. comm.*, 1994). Experienced bushman Joe Schmieder confirmed Mica's view that kookaburras are "territorial, dominant and announcing." In his view, "all other birds and animals defer to the kookaburra" (Schmieder, *pers. comm.*, 1994).
The real lesson from the kookaburra’s visit is not so much whether or not the kookaburra is “king of the bush,” but how I reacted to this “announcement.” The animals around Deep Creek were in general very shy; I didn’t have much contact with them. (Many are nocturnal, of course, which limits contact.) Those I did meet, however, seeing through me, had a grounding influence on me, helping me to be more truly present. Gretel Ehrlich argues that “living with animals makes us redefine our ideas about intelligence” and recounts a similar experiences in Wyoming:

Animals hold us to what is present: to who we are at this time, not to who we’ve been or how our bank accounts describe us. What is obvious to an animal is not the embellishment that fattens our emotional resumes but what’s bedrock and current in us: aggression, fear, insecurity, happiness, or equanimity. Because they have the ability to read our involuntary tics and scents, we’re transparent to them and thus exposed—we’re finally ourselves (Ehrlich, 1985: 7).

Joan Halifax makes the point in The Fruitful Darkness (1993) that, just as we have as a species taken to heart the biblical injunction to have dominion over animals, we have created a great fear on their part. She argues that “there is a kind of strange, ironic, and tragic truth in this familiar passage found in Genesis: ‘And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth on the earth.’” (p. 165). Possibly even more significant for those of us who seek a right relationship with Nature is the impact of this misconception for all relationships:

The fear and dread experienced by the creatures has [sic.] penetrated into our relationships with one another and even with ourselves. Our alienation attacks our bodies, and against ourselves we have no defense. In what seems to be an existential crisis of planetary proportions, our very existence is threatened as we destroy ourselves through the destruction of the Earth (Halifax, 1993: 166).

An alternative interpretation of the ‘dread’ issue is put by Peter Newman, who argues that, “Most biblical interpretations of this passage say that it is describing our alienation, not to show that this is natural but to show that this is the result of the alienation from God (the Fall). The rest of the Bible is about how that can be restored: to God and to nature, to ourselves and to other humans (Newman. pers. comm., 1995).

Evelyn Martin, a supporter of deep ecology, comments that this experience did not involve anthropomorphising animals. Rather, she argues, “they did reconsider. You emanated trust and safety and you all co-adapted. Simple behavioural psychology” (pers. comm., 1995).

At the personal psychological level, this yearning can be explained in terms of codependency. Christina Grof has described the same feeling as “a gnawing emptiness within that is never filled... . [an] insistent stirring from within [that]... seems to originate at one’s very core... .” (Grof, 1993:12). She calls it “the universal thirst for wholeness”, an ache in the soul, which permeated all aspects of her life: “I felt monumentally homesick for something undefined, for an unnamed entity, place, or experience. Nothing I did seemed to alleviate the yearning within me” (pp. 12-13). Nel Noddings, in articulating the dimensions of an ethic of caring, explains her joy in looking at her child: “It is a recognition and longing for relatedness that form the foundation of our ethic, and the joy that accompanies our commitment to the ethical ideal that sustains us as one-caring” (1984: 6).

Many adult children of dysfunctional families experience a deep longing, a deep loneliness. That was my experience until I had lived at Deep Creek for some time. On a wider (or deeper) level, the deep longing is cultural, and cannot be explained in strictly personal or psychological terms. I was, as ecofeminist philosopher Karen J. Warren has explained, Longing for Home: “both an internal and external yearning or desire for what is (or is perceived to be) a safe, comfortable, nurturing, life-affirming, loving, respectful place where one’s basic needs are valued and met” (Karen J. Warren, 1995).

Susan Griffin (1982: 292) captures the joy of relinquishing this yearning pattern, while still acknowledging the “old cry of loss come home”:
Awake now. I feel part
of the forest
sunken deep
in the green not
drowning not dead
but alive with the dead and
the distant a cave
in the centre filled with
weeping and singing the old cry
of longing, the old cry of loss
come home.

The source is Stephen Levine (1989). *A Gradual Awakening*, chapter 6: 5-90. A similar version is presented in Macy, 1993: 40-42. Explaining the importance of mettā, Armstrong and Botzler point out that “a follower of Buddhism cultivates an attitude of compassion and sympathy for living things. Mettā refers to feelings of boundless loving-kindness towards all creatures. Buddhist reverence exhibits itself in a gentle, nonviolent attitude toward plants—especially long-standing gigantic trees” (Armstrong and Botzler, eds., 1993: 534). Loving-kindness is a term often used in the Buddhist tradition. Welwood explains that metta is a Pali word: in Sanskrit, the word is maitri (Welwood, 1996: 70n).

This meditation is really about forgiveness. I cannot overemphasise the importance of forgiveness in healing my estrangement from Nature. As Robin Casarjian perceptively notes, “to live without forgiveness is to live separated from the sacred and from the most basic instincts of our own heart. To live with forgiveness is to reveal in each moment the beauty and value of life” (1992: 236).

See the Australian ESD national reports (Australia, Ecologically Sustainable Development Working Groups, 1991), which together are a set of radical documents worked out by panels of representatives from industry, the conservation movement, unions, social equity groups and government. The summary report by the Australian Government (Australia, Ecologically Sustainable Development Steering Committee, 1992), is a much less radical, although the principles remain a challenge to all sectors of society to implement.

It may not be accurate to describe my condition as ‘blindness’. I did have some sight, but it was impaired. My limitations were more cultural than physiological. Ken Wilber has called the larger problem of separation from the natural world “the optical delusion of separateness”. He believes that it is possible to discover “the real integral Wholeness” of the Ultimate. We are potentially capable of this because, unlike rocks, plants or animals, “human beings—because they are conscious—can . . . awaken to the Ultimate. Not believe in it, but discover it.” Wilber claims that this process (transcendence, libration, moksha, wu or satori in various spiritual traditions) is “very straightforward; there is nothing spooky, occult, or strange in any of this” (Wilber, 1983: 6).

Artist-naturalist Cathy Johnson’s book, *On Becoming Lost*, 1990, plays with the notion of “losing oneself” to find one’s way. For her, sight develops from initially being unable to see what is directly at hand. She writes, she says, “with a fresh eye”, focusing on the God in the details. Unlike me, she wandered without a path. Reading what she has to say about wandering, I wonder how my blindness might have been healed had I had the courage to venture beyond the immediate environs of my house at Deep Creek. Seeing, for Johnson, required wandering:

Wandering gave me a new set of eyes—or removes adulthood’s blinders from the ones I have. It is permission to see as well as to wander, to be an archaeologist of my own life. The treasure is there; wandering is the itinerary, discovery itself the map. My archaeologist’s tools are my eyes and mind—and a willingness to go beyond my safe, homey environment, my comfortable and comforting preconceptions (p. 22).

There are other ways to look at sight. I found support for the notion of *revisioning* in contemporary feminist scholarship. The editors of a recent collection on feminist ethics explain that “Re-vision is a central theme: a painstaking scrutiny and explication of reasons for the hegemony of certain
theoretical principles, and an exploration of how structure of thought and action might be transformed if they were considered from a radically different perspective” (Code et al., 1988: 3). Although my preoccupation with my ‘blindness’ may sound as though I was focusing on physiological processes, I was actually restructuring all my ways of looking at life. As the editors of that collection continue, “Women’s emotions, bodily awareness, moral reasoning, and social practices become legitimate foci of this discussion [of feminist method and morals]” (Code et al., 1988: 5).


57 My non-native response is typical of many European Australians. Much of the Australian landscape is dry, flat, bare and seemingly dead, particularly for the non-native with an environmental aesthetic developed in dramatic landscapes. And yet, as David Tacey points out, “The landscape in Australia is a mysteriously charged and magnificently alive archetypal presence… Although experienced by some as dull, flat, and uneventful, the Australian landscape is in fact a most exciting archetypal field. The land is, or seems to be, the sacred which bursts in upon our lives, which demands to be recognised and valued” (Tacey, 1995: 7).

58 Press et al., eds. (1995); see also Lawrence, forthcoming, 1997.

59 Some researchers believe that Aboriginal people have been living in the savannas of North Australia for at least 60,000 years. Tony Press argues that

If 60,000 years is a provable date, then, by all probabilities, Aboriginal people occupied the landscape tens of thousands of years before then. When Ludwig Leichhardt came down the gorge near Jim Jim Falls and headed toward the coast through what is now Kakadu National Park, he found the landscape populated with a prosperous people. What he saw was ‘a landscape that had been fashioned as much by the hands of those Aboriginal people he met as by the forces of wind, spontaneous fire and drought’ (Press, 1995: 21).

Press and others (1995) explain the “natural fire regime”. They put the date of Aboriginal arrival in the region as more than 50,000 years ago. Like Rose, they claim that Aboriginal people used fire to “clean the country”, an activity which had different significance in different situations. One was to demonstrate the “responsibilities towards caring for, and managing land…” (Press et al., eds.: 219), although fire also fundamentally changed the ecosystem and the climate as a result.

60 These dates are now outdated. A more likely estimate is 60,000 years or more. See Rose, ed., 1995: 2, 21. A recent discovery at Kakadu has revealed “one of the world’s richest and most significant rock art areas” in a gorge system deep in Arnhem Land. The galleries are up to 15,000 years old and contain paintings which depict bizarre, extinct fauna and depictions of the Rainbow Serpent up to 6000 years old (West Australian, 20 July, 1995: 28).

61 The Aboriginal Dreaming is possibly the most ancient and continuous sacred tradition on Earth. Aboriginal Australians are frequently depicted as possessing “sacred values, truths, and visions, and as inhabiting sacred space.” It is regrettable, however, that a split between the spiritual and the secular in Australian experience has, according to Tacey, “manifested along racial lines”. White Australians have been denied access to sacredness, while black Australians have often been denied access to materiality, wealth and economic security (Tacey, 1995: 8). Notwithstanding my concerns about appropriating Aboriginal cosmology, I do not accept that, as a European woman, I cannot experience a connection with Nature which might have ‘indigenous’ qualities.

Deborah Bird Rose (1994) explains some of the many meanings of Dreaming, which is used by Aboriginal people as both a noun and a verb. Dreamings are the creative beings who “make possible the continued coming into being of the world; and they are living powers in the world” (1994: 328).
In a personal communication, Rose added, “... it is appropriative and downright ridiculous to pretend that our cultures produce the kind of land-based spirituality that is characteristic of Aboriginal religions. Certainly the Judaic concept of land as gift and promise is closer than universalising messianic Christian ideas, but the similarities also serve to highlight the differences. ... On the whole, I think that Aboriginal place-centred religion is fundamentally different from religions of transcendence” (Rose, pers. comm., 1995).

61 I have difficulty understanding the concept that all time is coterminal. I think this is the same concept described by Rose as “the contingent quality of continuity in the world.” For the Aboriginal people from whom Rose learned, “what is given in the world is not given automatically or eternally, but is constantly being brought into being through the actions of responsible moral agents” (1994: 329). In an article on the role of mythology in the social life of an Aboriginal community in Northeast Arnhem Land, R. Layton explains that, according to their Aboriginal myths, the events of Dreamtime established present-day patterns. In ritual, dreaming and contemporary reality are brought together to ensure that established order will continue” (Layton, 1970).

63 See Aboriginal Dream Time: Contemporary Aboriginal Art 1996 (1995). This appears to be a 1996 American version of the latest edition of the beautiful 1994 calendar, Kunwinjku Seasonal Calendar 1994, produced by the Injalak Arts and Crafts Association, Oenpelli, N.T. Duerr points out that “the concept of ‘dreamtime’ does not refer to any time in the distant past to which the Australians supposedly think they can return. ... The ‘Dreamtime’ is not past, present or future time: it has no ‘location’ whatever on the continuum of time” (1985: 119).

64 A ‘European’ explanation of this concept is provided by Bruce Chatwin (1987). He says: “Before the whites came ... no one in Australia was landless, since everyone inherited, as his or her private property, a stretch of the Ancestor’s song and the stretch of country over which the song passes. A man’s verses were his title deeds to territory. He could lend them to others. He could borrow other verses in return. The one thing he couldn’t do was sell or get rid of them” (p. 64).

65 As a non-Aboriginal woman, I have some reticence in ‘borrowing’ mythical information from another culture. It may not be authentic to speak of Imbercombera as though I could understand her. And yet I steadfastly reject the notion that “white fella got no Dreaming”. The critical issue seems to be how material is ‘borrowed’ and to what use it is put. These issues are discussed by Gordon Oles (1992: 20-24). He points out that “there are a number of invaluable things from the rich cultural legacy of the past that could be appropriately utilized without being a rock of offence.” See also Tacey, 1995: 133 on appropriating Aboriginal cosmology.

Many Dreamtime stories provide guidance about or understanding of fire. At a recent symposium on fire in northern Australia, Mak Mak Marranuugu, an Aboriginal woman, told a Dreamtime story about a-titi—the chickenhawk. The chickenhawk took a firestick from a fire that was lit for a big ceremony and flew across the country, burning it. Importantly, “his flight path gave us significant areas and his actions began the handing down of one of our responsibilities—burning country” (Bright, 1995: 59).

66 Michael Harner, The Way of the Shaman (1980). See also Arnold Mindell, Shaman’s Body (1993). Harner is founder of the Institute for Shamanic Studies and teaches widely in shamanic practice and healing. Mindell, a process-oriented therapist, is best known for his work in “process work” psychology and conflict resolution. In this new book, he challenges would-be shamans to bring their revelations into work back into the cities, into communities to heal both the future city and the global culture (pp. 218-219).

67 I thank Jan Kapetas for this insight and for helping me interpret this experience. When I did undertake a deep journey, during a ten-day retreat, first I nearly choked to death and then was brought abruptly to my senses by a mysterious ailment: a crippled arm. I now regard this as a dangerous and misguided activity. Jan Kapetas reminded me that mythic stories caution that an elder should be standing by to assist in activities of soul retrieval. Even Theseus was given a string by Ariadne so he could find his way out again when he journeyed to the underworld (Kapetas, pers. comm., 1995).
Morris Berman in *The Reenchantment of the World* (1981) reminds us of the alchemical warning, “do not use high-grade fires.” As many psychiatrists, healers and those adept at yoga and meditation know, “the danger in tapping the unconscious is that one will get more than one bargained for” (p. 85).

Ultimately, of course, this journey is required, for true connection with Nature to be forged and sustained—and the lessons taken back into society. As David Tacey explains, “The only way to develop a spiritually powerful culture in Australia is to enter more into the psychic field of nature; to ‘shamanise’ ourselves in the image of nature” (1995: 7).

Anthropologist Michael Harner, himself a shaman, describes the shamanic journey in this way:

The shamanic journey is one of the most important tasks to be undertaken. The basic form of this journey... is the journey to the Lowerworld. To undertake this, a shaman typically has a special hole or entrance into the Lowerworld. This entrance exists in ordinary reality as well as in nonordinary reality... Entrances... commonly lead down into a tunnel or tube that conveys the shaman to an exit, which opens out upon bright and marvellous landscapes. From there the shaman travels wherever he desires for minutes or even hours, eventually returning back up through the tube... to emerge at the surface, where he entered (Harner, 1980: 31-32).

During a week-long shamanic healing workshop at the Esalen Institute, Big Sur, California, May, 1986.

See Snyder, 1990.

Ken Wilber would argue that the bird was the classic symbol of the shaman. Its function: “to fly beyond the confines of earthbound mortality and death terror and soar the skies of the All.” Citing Joseph Campbell, he explains that “the bird of the shaman is one of particular character and power, endowing him with an ability to fly in trance beyond the bounds of life, and yet return” (Wilber, 1983: 70).

The persistent “7:30 crow” I was to encounter early in my stay at Deep Creek and the three crows always flying southwest may also have been manifestations of this power. (Or they may have simply been local birds performing their daily activities with little attention to the human intruder in their midst.)

Feeling crazy, I later discovered, was characteristic of the quest into an archetypal wilderness. A few months later, in the Dry Season, I was reading Gary Snyder’s *The Practice of the Wild*. He describes that quest:

One departs the home to embark on a quest into an archetypal wilderness that is dangerous, threatening, and full of beasts and hostile aliens. This sort of encounter with the other—both the inner and the other—requires giving up comfort and safety, accepting cold and hunger, and being willing to eat anything... It grants freedom, expansion, and release. Untied. Unstuck. Crazy for a while. It breaks taboo, it verges on transgression, it teaches humility. Going out—fasting—singing alone—talking across the species boundaries—praying—giving thanks—coming back (1990: 179-180).

While it is true that I easily slipped into the role of “naive incompetent outsider” in my ethnographic studies of my neighbours at Deep Creek, I was not totally incompetent in a psychological sense, as discussed above. In fact, the psychocatastrophic experience which I underwent, characterised by “the spontaneous breakthrough of overpowering archetypal or transpersonal contents previously denied expression by the ego,” was partly facilitated by the presence of my strong ego. It is one of the ironies of deep work that “regression in the service of the ego” is most likely to occur in people with strong ego boundaries. From years of deep personal work, I knew that I had a fairly highly evolved self-structure. My ability to benefit fully from the deeper experiences offered by Deep Creek was related to several factors identified by Hale (1992: 68): strong ego boundaries; a firm sense of identity and a consistent reality orientation; an openness to inner
experience; motivation for growth and change; sufficient psychological resources; continuum variability; a precedent of intense emotional experiences and rapid personality changes, sufficiently well integrated into the evolving self structure; a positive view of traumatic experiences; and courage and fortitude.

One of the more difficult tasks I encountered in learning to live in right relationship with Nature was learning to live with the locals, the people of northern Australia. Some were a rough bunch of derelicts, druggies, deviants and weirdos. And their moods and passions were dramatically stirred by seasonal changes. In the "suicide season", people really did "go mad". The scenes in the local pub frightened me. I met people who were running from wives, the tax office, the law, their pasts, themselves. I asked myself to what extent the impact of wild nature had affected these people, had possibly contributed to their darkness. Or did they bring all that darkness with them? I learned what social ecologists like Murray Bookchin have been at pains to point out: that there can be no human relationship with Nature that is separate from our relationship with culture (see Bookchin and Foreman, 1991).

Gretel Ehrlich also discovered the "dark side" of life in the bush. She writes:

So the dark side to the grandeur of these spaces is the small-mindedness that seals people in. Men becomes hermits; women go mad. Cabin fever explodes into suicides, or into grudges and lifelong family feuds. Two sisters . . . inherited a ranch but found they couldn’t get along. They fenced the place in half. When one’s cows got out and mixed with the other’s the women went at each other with shovels. They ended up in the same hospital room but never spoke a word to each other for the rest of their lives (Ehrlich, 1985: 13).


Urban folk often have trouble understanding the impact of seasonal changes beyond a very superficial interest. The weather report has been reduced to advice about taking an umbrella to work. But in the bush, seasonal change has intense and dramatic impact, as Gretel Ehrlich explains in the book which grew out of her grieving process in the open spaces of Wyoming following the death of her lover, The Solace of Open Spaces (1985). On seasons, she had this to say: "Not unlike emotional transitions—the loss of a friend or the beginning of new work—the passage of seasons is often so belaboured and quixotic as to deserve separate names. The year might be divided eight ways instead of four" (p. 71).


In 1975, the Australian Bureau of Meteorology introduced a system of alternative male and female names for cyclones.

The cyclone provided another opportunity for growth and understanding of the natural world. During a period of existential angst, I was required to face what Hale calls "the reality of natural disasters"—the brutal forces present in nature, which threaten physical survival and well-being (1992: 81). I could no longer hold to a simplistic view of Nature as totally benign.

The experience of terror—of fire and storm—turned out to be an essential ingredient in the Threshold stage of my initiatory process. Some of the fear I experienced probably echoed the fear the forest community experienced when I caused the White Gum to be killed. More significantly, however, I was learning about trust. As Calvin Martin explains, humans lost their essential embeddedness in the natural world "when trust in nature turned to distrust, when Homo succumbed to the terror that nature would not furnish enough and that we, alas, would die through her malice or alien ways." I believe that I had to experience that terror before I could experience the natural world around me as benign (Martin, 1992).

Bookchin and Foreman (1991), Defending the Earth—the famous debate between the founder of Earth First! and the founder of social ecology. The debate revealed more similarities than differences in their positions.
Throughout this dissertation I have purposely not called anyone by the term “deep ecologist”, following a stern admonition by Norwegian philosopher Arne Naess at the ITA Conference in Ireland in May 1994. At the Deep Ecology Symposium, Naess exclaimed, with not a little frustration in his voice, “I did not introduce the term ‘deep ecologist’. That is very bad. I introduced the term ‘supporter of the deep ecology movement’” (Naess, 1994b).


I experienced less richness in the palpable power of the divine during the Dry Season, time of bright skies and sharp, cool, cloudless nights. The Dry felt like ‘analytic’, sun-god time, where clarity was valued over intuition and deeper non-rational processes. My longing for the Wet, my grief at the drying up of the creek also confirmed, I feel, seasonal changes in my own bodymind. I was entering menopause, a deeply reflective and self-engrossing season. My analytic powers were departing, not to return for nearly two years. Thus, I sought what Spretnak calls “the greening power of the divine” in the “optimal spiritual condition” which was, for me, as it was for St. Hildegard, the twelfth-century poet, “to be green and juicy, warm and moist, rather than cold and dried up” (Spretnak, 1991:87).

Bolen, describing her state of consciousness after a midlife journey, exclaims that “to be wet and moist and green and juicy is to be emotionally alive. Our bodies express authentic feelings through moisture” (1994b: 216). This was the energy with which I was to align over the year to come. Although it was extremely uncomfortable, the tropical conditions were exactly what I needed. Maureen Murdock explains that, to benefit from the initiatory journey, “we need the moist, juicy, green, caring feminine to heal the wounded, dry, brittle, overextended masculine inner culture” (1990: 156). See also Bolen, 1994a: 43.

Injalak Arts and Crafts Association (1993).

Source: Press et al., eds., 1995: 44.


In Gretel Ehrlich’s story of healing grief in the open spaces of Wyoming I found parallels to my responses to the creek and seasonal change. On creeks she had this to say: “In Wyoming we are supplicants, waiting all spring for the water to come down, for the snow pack to melt and fill the creek” (1985: 75). On the transitory nature of water, paralleling my early reaction to the creek as boundary rather than watercourse, she said, “Running water is so seasonal, it’s thought of as a mark on the calendar—a vague wet spot—rather than a geographical site” (p. 76).

The creek was, in a sense, an ecotone, in that, as far as I could discern, the soil and the plant communities to the southeast differed dramatically from those on the land north of the creek where I had built my house. Mica had impressed on me many years ago that “growth and change always occur at the edges—in ecotones.” Thus I was not surprised to read in Gretel Ehrlich’s second book, A Match to the Heart (1994), of the richness she found in tide pools as ecotones: “Tide pools are another kind of gap—an edge between batholith and lithosphere, ocean and earth. They are ecotones, in-between places like those clefts in the brain and the rug-pulled-out limbos in our lives where, ironically, much richness occurs” (p. 94).

This sense of acceptance, this “free gift” agonising for being so painfully undeserved, is what Erazim Kohak describes in The Embers and the Stars (1984). This is the gift of the moral sense of nature. He explains that “though again and again we wound the world around us,” nature heals and accepts:

In the stillness of the evening, amid the sun-drenched hum of the noonday forest, in the grandeur of the lightning, there comes the overwhelming, agonizing, and reconciling
...recognition of being accepted, being justified. Here the dweller is alien no longer. Nature envelops and accepts... (p. 93).

94 The creek is a sacred place. The capacity of a sacred space to foster joy is described by Charlene Spretnak (1991: 142-143): "When a woman... immerses herself in sacred space where various manifestations of the Goddess bring forth the Earthbody from the spinning void... the woman’s possibilities are evoked with astoundingly joyous intensity."

95 On reflection, "sitting for hours" was probably the single most valuable thing I learned at Deep Creek. I learned that direct experience of Nature requires time—lots of time. And then more time to reflect upon and integrate the experience.

96 I thank Australian Aboriginal writer, Bea Ballangarry, for explaining to me about the sacredness of creeks. And Susan Griffin, in Woman and Nature, for celebrating the sacredness of rivers in language deep as creek:

"We say look how the water flows from this place and returns as rainfall, everything returns, we say, and one thing follows another, there are limits, we say, on what can be done and everything moves. We are all part of this motion, we say, and the way of the river is sacred, and this grove of trees is sacred, and we ourselves, we tell you, are sacred (Griffin, 1978: 186).

Like a river, a creek has the potential to communicate and to support reflexivity. In a provocative piece on "ecstasy and sacrifice," Rowena Pattee recounts the words the River spoke to her. They echo what I heard from the tiny creek near my house. She asked the River, "How can the eternal present be experienced." The River replied:

"The experience of the eternal present is ecstasy, which naturally leads to sacrifice. Slow down, sit down, go down to my depths and listen to the sounds of your own soul. Everyone who truly wants to can go deep into my waters and find the eternal present directly. In my depths are slow tides in the utmost darkness where ideals, promises, and hopes cease. Allow your soul to journey with the still tides where the self-created dies to itself... (Pattee, 1988: 29).

97 Living from 1200 to 1253 AD, the Dōgen was the founder of the Soto School of Zen Buddhism in Japan.

98 This would not come as a revelation to me now. For some considerable time, environmental philosophers have sought to highlight this fundamental character of anthropocentrism. It is important, however, that I came to this insight experientially and not analytically. Among writers on anthropocentrism is Neil Evernden, whose aptly titled book, The Natural Alien, 1985, raises profound questions about the underlying connections between humankind and nature. Evernden argues that we are like an exotic or alien species on the planet; a species for whom the rest of the living system has no effective feed-back control mechanisms. He chronicles the history of failure of environmental movements to make any significant difference and raises profound questions about the underlying connections between humankind and nature.

Another author whose book title clearly explains that he feels that humans do not "know their place" is David Ehrenfeld. In his prophetic 1978 book, The Arrogance of Humanism, Ehrenfeld made a desperate plea for a reconsideration of our fundamental anthropocentrism. He claims that "in this Age of ironies this must be the greatest irony of all: humanism, which proclaims and celebrates the critical intelligence of humanity, has in the last analysis failed to invoke it where it is needed most, to test humanism's own faith by apprising the success of our interactions with our environment" (p. 19).

It could be argued that the arrogance of humanism which Ehrenfeld identifies is the same alienation described in early Genesis. The Fall is about hubris and how it cuts us off from God, ourselves and Nature. It is a very ancient idea. Genesis was, of course, a set of songs passed down from at least 10,000 BC.
In his latest book, *Beginning Again: People and Nature in the New Millennium* (1993), Ehrenfeld argues that we have no choice but to transform the dream of control, of progress, from one of overweening hubris, love of consumption, and the idiot’s goal of perpetual growth to one based on “the inventive imitation of nature, with its honesty, beauty, resilience, and durability.” He believes that “the ultimate success of all our efforts to stop ruining nature will depend on a revision of the way we use the world in our everyday living when we are not thinking about conservation” (p. 183; author’s emphasis). Reviewers have praised this book as the most inspirational since Leopold’s *Sand County Almanac*. See *Branches of Light*, 1995: 61.

In a powerful recent book on Australian spirituality, David Tacey takes issue with the concept of humans as *aliens* on this planet, recounting his own experiences as a teenager first arriving in central Australia:

> The silence and remoteness of the land, the enormity of the stony gibber plains, the strangeness of the red earth and the brilliant sky, the occasional glimpse of wild horses and camels, of huge tumbleweed, of local dust storms, all this both scared and attracted me. I felt like an alien, yet a deeper, more ancient part of me resonated to the ancient spirit of the place and said: Welcome home, stranger (Tacey, 1995: 18).

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99 I sensed another paradox here. I was very disappointed with the Wet season and sad to see the rains ending and the creek drying up. And yet I had to admit that the dry weather brought healing. Thus I was not surprised to read in Press et al., 1995: 58) that with the end of the Wet season, “the time of plenty returns” and that “traditionally, important ceremonies were held at this time [by Aboriginal people] to mark and celebrate the renewal of the seasonal cycle.” I undertook two ritual celebrations: a ten-day retreat with no human contact and the building of a small stone wall to protect the south side of the house from potential creek flooding in the next Wet season.

100 This was such a huge revelation I almost missed it. Finding a home in my heart for my father was intimately tied to finding a home for myself at Deep Creek and on the Earth. It allowed me to embrace not only shadow aspects of myself but also some of the darker aspects of life at Deep Creek, represented by my relationship with Mica. The release of my anger against and disappointment with my father opened me, finally, to much deeper human loving.

101 A powerful and evocative deep ecology group work or ritual process developed originally in Australia by John Seed, and continued Joanna Macy, Arne Naess and Pat Fleming to help people sense connection with all life forms and counter the predominant anthropocentricism in our ways of relating to Nature. See Seed et al., 1988. The Council “refers to both a particular ritual enactment and also to a set of group processes and practices of which the ritual is a part” (page 8).

102 In several papers written about this time I confronted the conflict between my despair and the importations of my colleagues to “be optimistic”. I became very wary of ‘optimism’, especially after working with John Seed in 1988 and Joanna Macy in 1984 (see Seed et al., 1988 and Macy, 1983). I felt my colleagues in the planning profession were trying to repress their fears. As Hale argues, repressing strong feelings can yield disastrous results. “For, although conventional ‘wisdom’ recommends a cheerful and optimistic attitude at all times, the repression of negative emotions simply results in more suffering” (Hale, 1992: 84).

103 I thank Jerry de Gryse, landscape architect and environmental activist of Hobart, Tasmania, for this insight. He discovered, while coordinating an international conference co-sponsored by the Australian planning, architecture and landscape architecture associations, that Australian planners could identify no ‘heroes’ or professional leaders to invite to the 1994 conference. With respect to caring for Nature, he argued that “planners will only respond if people are pressing them on all fronts” (de Gryse, pers. comm., 1994).

104 The distinction between enabling and doing was an early stage of discernment. A later stage of my changing consciousness concerned the distinction between doing and being. As Murdock points out, “finding out about being instead of doing is the sacred task of the feminine” (1990: 128).
My neighbours’ work and the work I came to do with gusto could be described as *divine ordinariness*, “seeing the sacred in each ordinary act” (Murdoch, 1990: 139).

Many nature writers and philosophers have sought to explain the transformative and healing powers of the night sky. Among the most poetic is Erazim Kohák (1984). He says simply, “There still is night, star-bright and all-reconciling” (p. 67).

Kohák, 1984: 147.

It is well known to astronomers that under southern skies, stars seem to sparkle with an intensity unmatched anywhere in the world. Two factors account for the spectacular brilliance of the night sky in the southern hemisphere. First, several of the brightest stars are visible only from southern latitudes. Second, southern skies are darker and clearer than those of the north because they are relatively free of pollution from light and dust (Lester, 1995: 18-19).

Non-scientific explanations for the power of stars are found in writings about the initiatory experience. As Joan Halifax reminds us, during the *Threshold* stage, the time of “the fallow chaos”, “the limits of the self are recognized and a territory is entered where the boundaries of the self are tested and broken” (Halifax, 1993: 16). At this stage, in this silence, “the world and its places and aspects are apt to become present to us. The lives of water and trees and stars surround our life” and, as the poet Wendell Berry explains, “press their obscure demands” (Halifax, 1993: 17).

Lester, 1995: 19.


Mary Oliver, 1990: 58-59. The poem is “The Ponds”.

Anyone who has lived in the Top End knows about the madness of the Wet. I thank Jan Kapetas, a longtime Top End resident, for helping me remember its astonishing qualities. And a young law student at Murdoch University who helped me start my stalled car one rainy night. He had just returned from a year in Darwin. Hearing that I had lived in the tropics, he exclaimed, “It’s a different world. Nobody would believe me. Darwin in the Wet Season: bent, deranged, marvellously insane, seedy beyond imagining” (13 September 1993).

Of course, the stars spin, as the Earth is spinning at an incredible rate. This eccentric realisation is not really remarkable. What is remarkable is that we continually deny it in our waking reality. Astronomer and physicist Carl Sagan describes exactly my experience in *Contact: A Novel* (1986), where his fictional character, Ellie, reports an experience in her tenth summer. She was lying in the grass, gazing up at the night sky:

The sky was blazing with stars... She felt again for the ground beneath her; it was solid, steadying... reassuring... she stretched out again and tried to sense the spin. Maybe she could feel it just a little... But if something as big as the Earth turned once a day, it had to be moving ridiculously fast. Everyone she knew must be whirling at an unbelievable speed. She thought she could actually feel the Earth turn—not just imagine it in her head but really feel it in the pit of her stomach. It was like descending in a fast elevator. She craned her neck back further, so her field of view was uncontaminated by anything on Earth, until she could see nothing but black sky and bright stars. Gratifyingly, she was overtaken by the giddy sense that she had better clutch the clumps of grass on either side of her and hold on for dear life, or else fall up into the sky, her tiny body dwarfed by the huge darkened sphere below (p. 17).

Voluntary isolation, an impulse that came naturally to me at Deep Creek, is seen by Murdoch as an essential stage in the heroine’s journey. It is also important to remove oneself from the “male realm” (Murdoch, 1990: 88-89). Therefore, Mica’s withdrawal of his mentoring, while reducing opportunities for interpretation and ecological literacy, reinforced opportunities for self-growth. See also Bolten, 1994b: 51.
See Coombs, 1990. Nugget Coombs, the distinguished Australian economist and former senior public servant, was eighty-six when we discussed my work. A fearless campaigner for Aboriginal self-determination, he has continued to question the dominant assumptions of Australian society and bring fresh insights to discussions of the underlying causes of contemporary problems. Thank-you, Nugget.


The male kangaroo is called kologgarr in the local language. Also shown in the painting are four Wurrkeng plants: a yam (bardjubarr), which is eaten by both kangaroos and people; a green plum (mandudjmi), between the kangaroo and its tail; a tree at right, the mankalurrudj palm; and three grass plants (mankorth), which are eaten by kangaroos.

As explained by Aboriginal people, Mimis are the original beings who occupied Arnhem Land in the Northern Territory before the humans. Though rarely seen, they continue to live in the rocks, caves, trees and water, in the stone country above the floodplains. They taught the Kunwinjku people of Arnhem Land everything they need to know to survive: how to hunt, gather and prepare food, sing, dance and perform ceremonies.

According to George Chaloupka, Mimis are spirit people who live in the stone country of the Arnhem Plateau, possessing certain physical peculiarities, but otherwise leading the same way of life as contemporary people. Stories about the mimpi people continue to be told and a number of Aboriginal clever men still associate with these spirits. Chaloupka argues that it is said that it was the mimis, in their role as some of the “first people, the genitors of populations and creators of their physical and spiritual environment, who first painted the images on the rock walls of their shelters and thus ‘taught’ the people this skill” (Chaloupka, 1984: 12-15).

I have now changed my views about the Big Fire and the risks my Deep Creek neighbours took with their fire policy. Now I believe that controlled use of fire within the Deep Creek community’s property would have significantly reduced the risk to life, property and the land. As Press and others (1995) note:

One result of this controlled [Aboriginal] use of fire over much of the landscape was that the potential for widespread, human-lit, intense late dry season fires which might compare with those ignited by lightning, is unknown. . . . Such a burning mosaic enhances habitat diversity which . . . is essential for maintaining suites of animal species with different requirements (p. 220).

The ideal of pursuing a fire-free environment at Deep Creek was nevertheless a brave experiment. A more sensible balance with fire could possibly be worked out somewhere between the extremes of “annual burn-off” and “total exclusion.” The latter was possible only in the wet tropical forest that existed before Aboriginal involvement, which introduced fire as a hunting technique.

The approach used by Deep Creek residents is described by Australian rainforest activist and philosopher, John Seed, as “the Bradley Method of Bush Regeneration,” a method used in several countries, including India. This humble technique, designed to bring back the original native vegetation that once covered a particular piece of earth, “requires us only to remove all foreign influences while causing the minimum possible disturbance to whatever vegetation still exists.” The steps are equally simple and involve the following: fence the chosen area if necessary to keep out cows or goats; take steps to prevent fire from invading the land; identify all species of plants encountered, both exotics and those native to the area; then remove the exotics without treading on the natives. The expectation is the same as that of the Deep Creek pioneers: “Encouraged in this way, the native species begin to come back, growing stronger in each ensuing season” (Seed, 1996: 287). Humility is the key word:

Human is not the hero, proudly planting thousands of trees, reclaiming the desert, healing the earth. Rather, we are humble in the face of the super-human intelligence of nature, and invite the original nature of the place to return (1996: 288).
I realise now the Eurocentrism and inexperience communicated by my remarks about fire and especially smoke. Writing in a recent collection on fire in northern Australia, researcher John Bradley explains this difference and argues that, for some Aboriginal communities, “burning country is visual evidence that an area of land is being utilised, or is most likely soon to be utilised by a group of hunters. . . . Smoke from country that is burning tells the observer that everything is good, the people on that land are well and doing what is required of them. Country that is not burning, especially where it is known that people are present, is not good. It means that something may be worrying and the people should go and visit. This view is remarkably different from the European-origin culture where smoke seen in the distance is seen as a signal of distress” (Bradley, 1995: 29-30).

This fear is another example of the need for ecological literacy to support an environmental ethics position. Without much regular contact with my neighbours and deprived of the ‘mentor’ services of my host, Mica, I was unable to express my fears and learn that many of them were groundless. I later discovered that fire in northern Australia does not have the same devastating qualities as fire in the temperate bioregions. As Press and others point out, in contrast to forested areas of southern Australia . . . where serious conflagrations are associated with fires in tree canopies (i.e., ‘crown fires’), fires in the tropical forest and woodland savannas are ground-borne. This is mostly a consequence of the fact that, unlike their southern ‘fire-promoting’ relatives, the leaves of tropical eucalypts contain only small quantities of highly combustible, volatile oils. As such, tropical savanna fires are generally of much lower intensity, and pose relatively little risk to human life (Press et al., 1995: 217-218).

Feelings of terror, hopelessness, and despair have value in the spiritual journey, although it’s cold comfort at the time. They can be integrated into a more highly evolved self-structure (see Hale, 1992: 75).

Of course, I am talking about the “skin-encapsulated ego” here (see Watts, 1966). Carl Hale explains that, “just as a seed must undergo stratification, when a forest fire or a night frost cuts the hard outer shell, enabling the seed to germinate, so the ego must be stratified by the psychocatastrophic event, when trauma and upheaval begin a channel leading to deeper and more vital psychic energies” (Hale, 1992: 77).

In Carl Jung’s analytical psychology, the shadow is defined as “those repressed elements of the personality that are unacceptable to the ego, with which we do not want to be identified” (Vaughan, 1995: 3).

I believe I imbied the shadow realm, represented to some extent by Mica, with great power when I hid communication from myself. I had difficulty interpreting my actions and feelings toward him because of my history with alcoholism in a dysfunctional childhood, a topic I hope to explore in depth in another work. What I learned Ken Wilber has explained in Up From Eden: “The shadow becomes . . . [the person’s] seat of misinterpretation, bad hermeneutics, a false reading of . . . life’s text. And this is why the shadow simultaneously generates various ‘symptoms’—actions and feelings the individual does not understand, does not comprehend, does not interpret correctly—and thus actions and feelings that seem alien to him, alienated from him, frightening, afflicting” (Wilber, 1983: 277).

I can now clearly see that one important aspect of the dark night of the self was a confrontation with the shadow side of my personality, represented by Mica. I can now also see my tendency to project my own negative qualities on him. Equally, I encountered existential evil, represented by fire. This was, as Hale describes it, “the universal dark matrix of the unconscious” (Hale, 1992: 73). Differentiation was not possible at this stage. Often Mica, fire and evil were indistinguishable and inextinguishable. Only to a limited degree was I able to integrate the energy of evil into my self (see Hale, 1992: 74).
A colourful and eccentric character, Mica also embodied an archetypal pattern fundamental to Australian psychology, as David Tacey explains in *Edge of the Sacred* (1995). Living in rough conditions in an isolated spot on the margins of so-called ‘civilised’ life, he resembled in many ways the bushranger anti-hero, Ned Kelly, who “acted out on the social stage the release of oedipal rage, primal narcissism and the attempted defeat of an apparently repressive, paternalistic system” (p. 44). Struggling to come to terms with my own isolated and often frightening circumstances, I was often unsuccessful in separating the negative from the positive in this particularly Australian experience. Often I was left with paradox (see Tacey, 1995: 45).

The darkness I experienced at Deep Creek was, quite accurately, in the words of Erazim Kohák, “beyond the powerline” for Deep Creek residents refused to be connected to the local electricity grid. Kohák proposes that “to recapture the moral sense of . . . [artificial] life and its world . . . humans need to bracket it, seeing beyond it to the living world of nature.” Importantly for Kohák, “it takes the virgin darkness to teach us the moral sense of electric light” (1984: xiii).

A very important part of the reconciliation which was one result of this initiatory journey was that, after several months, I found a way to negotiate with the Other without losing my ground. I began to see Mica as an aspect of myself, and my unhealed relationship with Mica as an aspect of my unhealed relationships with aspects of my self and with the wider world. Perhaps I was experiencing, in my own way, what John Welwood describes when he says, “we need to reclaim and make friends with whatever we have made Other inside. Then we will naturally start to love and care for what we have made Other outside as well--our beautiful, broken world” (1991: 239).

This experience was embedded in paradox. Learning to accept, and eventually have compassion for, a human Other was nurtured by the experience of contact with *Other* in the nonhuman world. As Stephanie Kaza explains, “The relationship between person and tree, arising over and over again . . . is one subset of all human-nonhuman relationships. . . . I assume that sensing of the Other is two-way and active. . . .” (Kaza, 1994: 10).

Like Halifax, I entered the shadow realm most unwillingly. Like her, I did find the “fruitful darkness”, the darkness of an alien culture, of the psyche, of Nature. I found, to my surprise, that “the most important secrets seem always to hide in the shadows” (Halifax, 1993: 5). I now understand that darkness was a necessary element in the transformative journey. As Hale explains, the “dark night of the self” is a stage of the hero’s adventure, when “the limited ego descends beneath social biography into the deeper strata[sic.] of the unconscious, where innate healing energies are released, accompanied by archetypal affects, images, and ideational motifs” (Hale, 1992: 66).

Jean Achterberg, speaking of her own initiatory journey, explains that, while “the traditional path of self-discovery taken by native healers during their initiatory process has a modern prototype which is becoming more and more common,” not everyone enters into the shadow realm willingly. In her case, the journey of initiation was not engaged by conscious choice or even by desire. She reminds us of the Latin proverb to the effect that “she who goes willingly, the Fates will lead; she who does not go willingly, the Fates will drag along.” In her case (as in mine) “the latter best describes my participation” (Achterberg, 1988: 120).

A Christian colleague reminded me that shadow in a hot climate is always sought after. So in the Hebrew tradition ‘shadow’ is always seen as good: as in finding the “shadow of God”. There is also a sense of shadow being a reminder of death, which can also be cleansing, as in Psalm 23: “Yea though I walk through the Valley of the Shadow of Death yet I will be near Thee” (Newman, pers. comm., 1995).

Choosing to spend a year alone in rough conditions in an isolated piece of bush confirmed my reputation for eccentricity among my urban colleagues. I found solace in Cathy Johnson’s description of many of the nineteenth-century American naturalist solitary, whose single-minded concentration on native plants and animals “contributed greatly to their reputations as oddballs and eccentrics” (C. Johnson, 1990: 11). For an explanation of some of the benefits of solitude, see Birch, 1993: 65.
Speaking about eccentricity, Australian spirituality and nature, David Tacey explains that “the call for resacralisation” is also sometimes seen as eccentric or inappropriate, especially by academic colleagues who have “struggled so long and hard to achieve cultural freedom and liberation from archaic superstition” (Tacey, 1995: 1-2).

Not all my colleagues felt I was eccentric or misguided. I would have expected that, as Murdock predicts, as I focused on my inner journey, I would have received “little recognition and less applause from the outer world” (Murdock, 1990: 10). In fact, this was not the case. My Accountability Group of five Adelaide planners supported me throughout this experience. Many colleagues and friends regarded me as their emissary undertaking important work in territories where they did not choose to journey. Many gave me their wholehearted support. One ambitious woman planner even offered financial support, on the basis that I was working for “all of them,” doing work (which she saw as ‘environmental’ work) they could not do.


130 Halifax, 1993. Halifax’s quest was to seek the limitations of embodiment. She found the way of interconnectedness which shows all phenomena to be an extension of the self, a self without boundaries. See also Garcia, 1993: 41.

131 Writing about the necessity of facing the condition of our world with an open heart, John Welwood has perceptively noted that “it is only through letting our heart break that we discover something unexpected: The heart cannot actually break, it can only break open. What breaks when we are touched by life’s pain is the contraction around our heart that we have been carrying for so long” (Welwood, 1996: 236).

132 Eliot, 1976. The quotation is taken from p. 75 (Jack Lindsay’s translation).


134 Annie Dillard would probably argue that my astonishment (expressed even more strongly later in a piece about the creek) was a result of a prerequisite to ‘seeing’. As Armstrong and Botzler note, “Seeing involves the readiness to be surprised. . . .[I]t is also the heightened perception which results from loving something enough to devote one’s time to it. . . . Seeing requires attention, since nature conceals much in its constantly moving complexity” (Armstrong and Botzler, 1993: 131).

135 David Tacey would probably argue that I was experiencing the movement of my archaic dreaming soul. While he is clear that the necessary ingredient for Australia’s psychological health and cultural stability is not “consuming Aboriginality”, work must be done with the dreaming soul. It can be integrated by way of “cracking open our own consciousness to find the deeper, primal layers buried there, waiting to be released into life.” Significantly, Tacey argues, “Landscape is sufficiently powerful to be able to deliver the necessary blow to our consciousness, and thus create the opening through which the soul ‘down under’ can be born” (Tacey, 1995: 12).

Duerr, also referring to the Australian Aboriginal experience, explains that crossing boundaries requires the acknowledgment of boundaries: “In contrast to our own culture, the societies possessing what we called ‘archaic’ cultures have a much clearer idea about the fact that we can be only what we are if at the same time, we are also what we are not, and that we can only know who we are if we experience our boundaries and, as Hegel would put it, if we thus cross over them” (Duerr, 1985: 125).

136 Wilber, 1985. Wilber is trying to explain “unity consciousness” or no-boundary awareness, where the sense of self expands to totally include everything once thought to be not-self. I was to experience this later during my year at Deep Creek. In contact with a being I experienced as the
Aboriginal Creator Being or Goddess, Imbercombera, I experienced a deep sense of alignment or atunement, not unlike this description by Wilber (p. 47):

One’s sense of identity shifts to the entire universe, to all worlds, high or low, manifest or unmanifest, sacred or profane. And obviously this cannot occur as long as the primary boundary, which separates the self from the universe, is mistaken as real. But once the primary boundary is understood to be illusory, one’s sense of self envelops the All—there is then no longer anything outside of oneself, and so nowhere to draw any sort of boundary.

With this softening and diminishing of the primary boundary came great vulnerability, as revealed by the letters written after my return to the city. My experience also coincided with Spretnak’s realisation of the anchor of the remaining perceptions: “Later, after one has reentered society . . . one functions more--much, much more--at the level of apparent solid and separation, but the body memory of the more subtle perceptions remains” (Spretnak, 1991: 53).

Wordsworth in “Lines Written Above Tintern Abbey” also spoke of the ‘anchor’ which nature provided to him:

“... Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth; of all the mighty world
of eye and ear--both what They half create,
And what perceive; well pleased to recognize
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart and soul
Of all my moral being.”


Full embodiment, being fully anchored in “somatic reality,” requires attention to boundaries in the physical, energetic sense as well. Stanley Keleman, a teacher of somatic psychotherapy, a form of neo-Reichian therapy, explains the importance of boundaries, containment and expression as part of the formative process. The process he describes parallels my experience at Deep Creek: “There then comes a critical point at which I let go of my boundaries so that I can express my excitement. My containing capsule, in addition to intensifying my feelings and perceptions, serves as a channel for my self-expression. When I express my excitement, I interact with the world—in new experiences that will once again provoke me to expand, contain, and express my formative self” (Keleman, 1975b: 47).

I thank Michael Booth of Murdoch University for pointing out that an early diagram I prepared of the formative process I experienced at Deep Creek bears a striking resemblance to the “Turning Points” diagram of Stanley Keleman’s Formative Process (1975b: 47).

137 This sense of boundarylessness is well described in the wide literature on spiritual experience. Charlene Spretnak, in an artful review, argues that in a spiritual experience, “one perceives being as a unitary ground of form, motion, time, and space, such that one experiences an enormously spacious sense of the immediate. Perceptual boundaries between the ‘inner’ and the ‘outer’ dissolve, and an intense awareness of the whole, as a benevolent and powerful presence, is common” (Spretnak, 1991: 208).

Some ecofeminist scholars might have difficulty accepting aspects of these experiences of “no-boundary”, if they assume that a state of indistinguishability is to be sought. This could be seen as further evidence of a male bias towards transcendence and a devaluing of immanence. See Plumwood, 1993: 293.

138 Anthropologist Deborah Bird Rose offers insights into both the question of species intersubjectivity and the immanence/transcendence continuum. Explaining about consciousness and
responsibility in Aboriginal religion, she says that boundaries thought to be “immutable as a result of Dreaming action” are not impenetrable. Clever people and clever animals can change their shape. Comparing Aboriginal religion with mysticism in the religions of the great traditions, she argues that many traditions lead people “out of this world and toward a transcendent experience of unity beyond.” Aboriginal religion, by contrast, “leads people into this world and towards an immanent experience of unity in the here and now,” a view which some claim also to be part of the Judeo-Christian tradition. The experience she describes is the experience I sought and finally experienced at Deep Creek: “a unity of time, life and place in which human beings are responsible conduits for life and at the same time are pivotal actors in cosmic processes” (Rose. 1987: 257-269).

In *Dingo Makes Us Human* (1992), Rose continues with this argument, explaining the seeming paradox that boundaries are only meaningful in context. She says that “in ceremony paradoxical play becomes an art form, and boundaries are demolished, constructed, and above all asserted to be arbitrary. This is deep play” (p. 216).

In Wilber’s transpersonal psychology, according to Zimmerman, “ontological identification is made possible when the ego-subject is revealed not as a solid entity, but rather as a shifting and changing phenomenon that is merely one among the countless manifestations arising and passing away, moment by moment” (cited in Zimmerman, 1994: 53). In my therapeutic experience, this is often characterised by the sensation of “losing it”. At Deep Creek the experience had different qualities—qualities of compassion. The experience was more akin to the deep ecology concept of the development of an eccentric sensibility, where, as Zimmerman puts it, “wider identification elicits compassion for those with whom one identifies, without the need for moral imperatives and ethical duties” (Zimmerman, 1994: 47). The relational self which emerged was, finally, “inextricably involved with the larger cosmic whole” (p. 83). I understand this new relational self to be a compassionate self.

With respect to compassion, Ram Dass explains an apparent paradox: that to achieve and maintain a state of compassion is a “delicate balance”. On the one hand, we experience the pain of the world, the suffering which permeates the universe. On the other, we know that everything is unfolding as it must and the “suffering itself is a part of the perfection of the evolving nature of spirit through matter. . . . We experience only wonder and awe, and a joy that opens our hearts wide” (Dass, 1993: 234-235). In the years following my return from Deep Creek, I found my compassion severely tested as I travelled to discuss this journey and the implications for professional education with my professional colleagues.

156 This change in preference for ways of being should not be underestimated. As seen above in chapter 4, the dominant mode of my profession is detached, objective and rational. The professional persona values empiric-analytic inquiry in “average-mode consciousness”. As a rule, planners, functioning in their mental egoic states, personify (rather than embody) what Wilber calls “the European dissociation” between mind and body. Personal thought is seen as the chief source of inspiration, the basis of judgement. My attempt to find a balance between immanence and transcendence, then, flew in the face of my cultural and professional socialisation. I no longer chose as my dominant operating mode using thought to transcend the body. (See Wilber, 1983: 200 and Macy, 1993: 7). Macy argues that “this gets tricky, because we still have bodies and are dependent on them, however advanced we may be on the spiritual path” (Macy, 1993).

In his latest book, *A Brief History of Everything*, Wilber takes on the “eco-romantics” over this precise issue (see Wilber, 1996). He argues that the point is not that we must move from an egocentric to an ecocentric view. Rather, we must attempt to balance both transcendence (the Ascending) and immanence (the Descending), as outlined in the great nondual traditions of East and West. Harmony is found only in the union of the Ascending and the Descending (p. 13). While Wilber’s detailed critique of modern environmental philosophy is (fortunately!) beyond the scope of this dissertation, I want to address only his concerns that ecofeminists are enmeshed in the “flatland” of “the mere descended grid”, by explaining that I believe Lucy’s (and my) change was a change in consciousness, as well as a clear recognition of the biological basis of life. I do not embrace what Wilber calls “the purely descended worldview” (1996: 259). Equally, my use of the metaphor of web and weaving acknowledges the need for inner transformations and the stages of inner transcendence necessary to be able to find “an identity that embraces the all” (1996: 318).
Feminist authors have also addressed this question. Spretak warns against the dangers of a solely 'transcendent' approach to environmentalism being proposed by some environmental writers who take the following deconstructive-postmodern 'advanced' stance:

"Why then be sad as the body is unplugged from the planet? What is this if not the more ancient philosophical movement of immanence to transcendence as the body is on its way to being exteriorized again?" Indeed, it is the ancient patriarchal dream: transcendence beyond the body (Spretak, 1991: 127).

Spretak argues that in the Western, patriarchal societies where deconstructive Postmodernism flourishes, "deeply ingrained cultural norms of separateness, reactive autonomy, and self-absorption have diverted the sense of grounded, responsible being at the very moment we have finally realized that the destruction of our habitat may have passed the point of no return" (p.15).

Looking at it another way, Evelyn Martin argues that I may have miscast the distinction. She sees immanence as the result of transcending the physical and mental script of modern life and becoming one in body and mind with the Earth (Martin, pers. comm., 1995).

Anne Wilson Schaef encourages us to embrace a new paradigm and eschew the apparent duality of transcendence/immanence and disembodiment/embodiment. She argues that adherence to the 'masculine' mechanistic worldview of either God (transcendence) or Goddess (immanence) will not bring about the necessary global change in consciousness (Schaef, 1992: 211). On the importance of embodiment, she quotes a speech by Ursula Le Guin, who claimed that "people crave objectivity because to be subjective is to be embodied, to be a body, vulnerable, violable" (Schaef: 205). And she reminds us of Morris Berman's participatory scientific worldview or "participating consciousness," which demands that we let go of being disembodied (p. 291).


141 These notes were written before Country in Flames (1995) was published, early in my stay at Deep Creek when I was thoroughly impressed by the wisdom of the community's fire policy. The naivete of my comments on fire in the Top End and the Deep Creek community fire policy which follow demonstrate the important link between direct experience of Nature and ecological literacy. I was immersed in the question of fire but I was not literate about it. Four years later, I can see that the Deep Creek policy was probably idealistic and overly purist. I now believe that the more determined community members sought to return the land to some "Golden Age" before Aboriginal settlement.

A comprehensive recent study of fire in the Top End, edited by anthropologist Deborah Bird Rose, contains voices of Aboriginal and non-Aboriginal people (Rose, ed., 1995). In it Rhys Jones argues that,

Fires were systematically lit by Aborigines and were an integral part of their economy. Their firing massively affected the land. And this presents an important question. What do we want to conserve? We've got a choice. Do we want to conserve the environment as it was in 1788 [the time of the European invasion of Australia]? Or do we yearn for an environment without humans as it might have been sixty or more thousand years ago. If the former, that is, as it was in 1788 at the time of contact, then we must do what Aborigines did and burn at regular intervals under controlled conditions. The days of firestick farming may not yet be over (Jones, 1995: 17).

142 Some researchers believe that burning by traditional Aboriginal people was and is done for a wide variety of reasons, many of which are incidental to other activities. For a comprehensive list of the purposes of burning by traditional Aboriginal people, see Braithwaite (1995: 98-99). The list includes: resource management, resource harvesting, communication, protection, warfare, diplomacy, ease of travel, illumination, demonstration of status and bushmanship, education, spiritual cleansing and control of landscape.
Much of this material is taken from a 1992 report by a Deep Creek resident. For reasons of confidentiality, I cannot reveal the source.

Deep Creek Community Ten Year Report, 1987. As with the report above, the correct citation cannot be provided.

I would have to include most of the Deep Creek residents in the category of southern Australian who drew conclusions about fire ecology based initially on their experiences in very different bioregions. As a recent symposium on fire in northern Australia reported,

The ecological, social and cultural uses of controlled fire (particularly Aboriginal) are widely misunderstood in the community at large, including the media, who continue to equate North Australian fire management activities (eg fuel hazard reduction) with the potentially catastrophic fires of temperate Australia. This community perception is very far from the truth. Fires in North Australia are grass borne and generally involve little risk to human life, whereas fires in southern Australia have the potential, under severe climatic conditions, to grow into life threatening firestorms raging in the treetops (Rose, ed., 1995: 2).


For an explanation of approaches to "working from the heart," see: Peavey, 1994: 112-118; Peavey et al., 1986; and Green et al., 1994.

Needless to say, I did not receive a substantiate reply to this letter. The final policy, however, was a great improvement over the draft I reviewed.

The runes are an ancient Norse oracle. See Ralph Blum, 1982.

Cycas armstrongii. This palm-like shrub grows to four metres (and occasionally to seven metres), with separate male and female plants. It is widespread in the Top End and quite common in open forests and woodlands, preferring sandy, well-drained soils. It flowers and fruits in the Wet Season. The cycad is a paradox: it is a rich source of food, yet it hides a dangerous secret for the person inexperienced about bush tucker. Although Aboriginal people in the Top End have valued its seeds as a major source of protein, they are highly toxic in the raw state and require extensive preparation prior to consumption. Seeds are first roasted, then chopped and soaked, made into flour and then into cakes. These cakes may be stored for long periods and have been used extensively on ceremonial occasions (Wightman and Andrews, 1991: 38).

While the Callitris is relatively termite-resistant, it is also relatively fire-susceptible. I later discovered. Stands of cypress pines, like rainforest, may be quite tolerant of occasional and perhaps even frequent low-intensity fires, but their susceptibility to burning increases under an intense, late dry season burning regime (Press et al., 1995: 224). I suppose I could have found myself in a firetrap in a late-season fire if I couldn’t have made it to my car in time!

The seeding of the ancient Cycas armstrongii is stimulated by fire. While they provide a major staple food in eastern Arnhem Land, they were apparently little used in the Kakadu region (Press et al., 1995: 54). Arnhem Land Aboriginal people chopped up male flower stalks, mixed them with warm urine, and applied them to spear or circumcision wounds (Low, 1990: 163, 167; also Brock, 1993; Wightman and Mills, 1991; and Wightman and Andrews, 1991).

The use of the term litter is revealing, I think; it shows how some people in the Top End regard fallen leaves: as a mess to be cleaned up!

Submitted to the University of Adelaide, South Australia, Mawson Centre for Environmental Studies.

I now regard this as a very significant comment. Along with my neighbours in the Deep Creek community, I came to wish that there were more monsoon rainforest on the community land. (A
highly valued tiny relict patch was located just to the east of my house.) Now I feel that the hope that
caring for the country would result in the development of greater species diversity (possibly even
some regeneration of rainforest) was a futile dream. As Braithwaite points out (1995: 91), the
situation in the wet-dry tropics of Australia is not comparable to that in other parts of the world
where rainforest has been cleared and a savanna vegetation has been the outcome. In those
situations the derived savanna vegetation will gradually return to rainforest if kept free from fire. In
Australia, the area of wet tropics is very small compared with the vast area of wet-dry tropics.
Consequently, “the vast Australian savanna area is not a rainforest waiting to develop if only people
would stop burning . . .” (p. 93; my emphasis).

Explaining the impacts of lightning strikes, Braithwaite continues and disagrees to some extent with
Rhys Jones: “Although the biological impacts of burning at different times are quite different . . .
fire has dominated this landscape for millions of years and is not a post-Aboriginal phenomenon of
only tens of thousands of years.”

156 Speaking about the process of recovery from addiction, including societal addictions, Schaeff
reminds us that “noticing and naming are vital for recovery” (Schaeff, 1992: 279). At an archetypal
level, I was learning what Murdock calls “the task of discrimination,” as Psyche did, sorting a huge
pile of many different kinds of seeds, ultimately “dying to an old way of being before achieving
wholeness” (Murdock, 1990: 59).

157 Thoreau had neighbours close by and was within walking distance of the town of Concord (see
Johnson, 1990:13). Like me, he found solitude by choosing not to become involved in local affairs.

158 Presenting a model to measure the level of experience in an experience-based adventure
programme, David Hopkins and Roger Punam argue that “experience-based programmes reach
their highest level when they contribute directly to the growth of individuals as persons by helping
them establish initiative, competence, and identity. . . . At its upper register the scale of planned
experience-based learning merges indistinguishably with the activities of life” (1993). My personal
“adventure program” had exactly that effect. Building a small stone wall, while perhaps not a
massive task, became a symbol of my new competence, in contrast to the incompetence which I
displayed when I first arrived at Deep Creek.

159 Welwood would probably argue that this love of the particular resulted from the loving-kindness
exercise: “For if our heart gives rise to universal compassion, it is in our soul that we love
particulars—this face, this grove of trees, this neighbourhood, this world” (1996: 237).


161 The World Tree plays an important part in shamanic initiation, argues Holger Kalweit in a
comprehensive discussion of shamanism: Dreamtime and Inner Space: The World of the Shaman
(1988). It is seen as the opening or channel to other realms of being, a “cosmic axle” holding
the universe in balance and at the same time its centre. It is, like all archetypes, an allegory of a higher
mode of perception, an externalisation of transpersonal reality (p. 209).

162 See Metzner, 1986: 163, 179. Metzner suggests that “perhaps this means that you are ‘straight’
as a tree when you speak the truth” (p. 179).

163 Immanence is defined by Morris Berman as the doctrine that claims:

God is present within all phenomena we see, rather than external to them. Pantheism,
animism, and Batesonian holism are all variations on this theme. Contrasts with
Transcendence, which sees God in heaven, external to the phenomena around us.
Cartesianism and mainstream thinking fall into this category (Berman, 1981: 345-346).

164 See Halifax (1979: 15) for a description of the Sacred Tree. She explains the essential
relationship between the Sacred Tree and the shaman in this way:
This Sacred Tree, path to rebirth, symbol of the place of confluence of the human collective, draws the society together by directing its energy towards its powerful center. It is also the means of achieving a transcendent vision of the culture by directing the spirit heavenward. As the shaman is one who is in dynamic relationship to this “axis of the world,” the shaman is also the one who balances and centers the society, creating the harmony from which life springs.

Many myths speak of the Tree of Life (or World Tree) that was somehow involved in the creation of the universe, the origin of humanity, and the divine gifts of nourishment and civilized skills. In the Judeo-Christian tradition, the “Tree of Life” is in the centre of the heavenly city, a symbol of healing with nature after the Fall, which occurred when humanity chose to eat from the “tree of knowledge of good and evil” and lost innocence in relation to nature. Some Christian authorities maintain that Jesus’ cross should be identified with the biblical Tree of Life. The Woman’s Dictionary of Symbols and Sacred Objects remind us that “what is not often realized about this World Tree is that it was assigned a female gender and was regarded as an all-nourishing, all-giving mother (Walker, 1988: 472).

Biblical references to the Tree of Life and the River of Living Water include the following: (1) A person who trusts in the Lord is likened to a tree which, planted by a river, bears fruit even in drought (Jeremiah 17:8; Psalm 1:3); (2) The Tree of life as a symbol of God’s presence, the River of Living Water flowing from it, dispersing His presence throughout Creation (Genesis 2:9, 10; Revelation 22:1, 2); and (3) giving everlasting life (John 4:13, 14).


Among the many recent books which discuss the significance of trees in myth, archetype and healing, Nathaniel Altman’s Sacred Trees (1994) stands out. He writes of trees as “channels of divine healing”, explaining that they have played a vital role in healing throughout history. Indigenous people the world over have believed that spirit beings reside in certain holy trees (pp. 134-135). Wisdom from trees has traditionally taken the form of direct teachings of enlightenment from inhabitants of spirit realms or through trees serving as vehicles for oracles given to humanity in a manner that transcends both time and space. The Bible includes numerous references to trees as vehicles of heavenly wisdom (Genesis 12:6, 13:18, 21:35; and 2 Samuel 5:24).

Many people have believed that “trees have the capacity to communicate to humans and provide us with Earth wisdom” (Altman, 1994: 166, 176). Relating science and philosophy, Altman reminds us that “many students of quantum theory believe that interrelatedness exists not only on the physical plane, but on the subtler levels as well,” so that the “inner being, or consciousness, of the tree is also connected to our own soul, or ‘higher self’.” From this point of view, emphasizing communion rather than worship, Altman argues that “reclaiming our intimate relationship to trees is primarily a task of acknowledging consciously what we have instinctually known from the beginnings of our existence on this planet” (p. 201).

Reading John Fowles’s description of the vulnerability of trees reminded me, several years after the White Gum was killed, of the essential anthropocentrism of that act: “They [trees] are the most defenceless of creation in regard to man, universally placed by him below the level of animate feeling, and so the most prone to destruction” (Fowles, 1993: 40).

Two other recent books on the sacred qualities of trees are: Moyra Caldecott (1994), Myths of the Sacred Tree (1994) and Michael Perlman, The Power of Trees: The Reforesting of the Soul (1994).

Using myth has helped me make sense of my experiences and find ways of communicating them to others. As Thomas Moore points out, “Mythology teaches us how to imagine more profoundly than sociological or psychological categories allow. . . . By reading mythology, we learn how to think more deeply and imaginatively” (Moore, 1994: 222).

Modern archaeologists use the term devas from the Hindu term which means “shining ones”. They are said to range in size from several inches tall to “almost unimaginably immense” (Altman, 1994: 42). While visiting the Findhorn Foundation community in June 1994, I discovered that
community members no longer refer to the nature spirits as devas. Angels, perhaps more appropriate
to Findhorn’s Christian and Celtic heritage, have replaced them.

169. Rose, 1988: 380. In Aboriginal cosmology, the Dreamtime stories arose from listening to the
innate intelligence within all things. For example, in many Aboriginal languages, the word for
listen and the word for understand are the same. Thus, as Snow points out, “a botanical tree, with its
roots embedded in the earth and its branches reaching into the sky, may stand as the metaphysical
‘tree of life’, the connecting link between the upper and lower worlds. . . . for the Aborigines . . . the
knowledge and understanding gained and reiterated as metaphor derives from an intelligible energy
actually emanating from the observed form—the seed, tree, or stone—to which subtle sensory centers
in your body respond” (Snow, 1994: 326).

170. See Altman, 1994: 214. The entire book is, at some level, about “tree communion.” Altman is
keen to point out that “this wisdom is not a throwback to the fear and superstition of the Dark Ages.
. . . It is rather a new, deeper, and more spiritual relationship based on the understanding of the
unity of life and the respect and gratitude that this realization brings” (Altman: 214-215). This can
also be said in relation to the reaction often experienced by those from the Judeo-Christian tradition.
Several Christian colleagues explained to me that in that tradition a spiritual cul de sac was seen in
the worship of trees (Baal), rather than the worship of God. Experiencing a common unity as
created beings and finding healing through this is different from the experience of idolatry. (This
matter is also discussed in chapter 4.)

171. This tree is also called the Swamp Box or Water Gum. It is a very close relative of the eucalypts
which it resembles in overall appearance and fruit shape (See Clark and Traynor, 1987: 100).

172. Discussion of the topic of interspecies communication caused great concern among the planners
and planning educators I consulted in the preparation of this chapter. I found strong resistance to the
concept, even from close and compassionate friends. On several occasions, I was taken aside by
helpful colleagues and told that all references to “speaking to trees” would have to be deleted for the
academic reader. And yet anthropological literature abounds with evidence of interspecies
communication, despite the general denigration of the concept in Western cultures. Stephanie
Kaza’s poetic book, The Attentive Heart: Conversations with Trees, is perhaps the most eloquent
recent exposition of the process of interspecies communication outside of anthropological literature.
She speaks of fragmentation, loss, healing and transformation in a way which reflects a deep
ecology perspective. She tried to be simply present with trees as Other, with no idea initially of how
the experiment would work. Importantly, she had no plan: “I did not go to the trees with an agenda
or story in mind, but chose rather to see what would unfold by being completely present in the
specific place and moment” (1994: 5).

Joan Halifax also highlights the problems which we as a species experience when we deny the
possibility of direct communication with other species. Citing Thomas Berry’s recent book, The
Dream of the Earth, Halifax explains that,

Most of us suffer from some kind of autism when it comes to communicating with anything
other than our own kind. The Holy Wind has been stilled within our own lives, and we live
in a cultural atmosphere that does not confirm the mutuality of creation. Even when we
recognize our kinship and intimacy with other forms of existence, we remain mute before
them. Their language has been forgotten. We are enclosed in a psychocultural cocoon; the
outer world no longer flows into our being (Halifax, 1993: 84).

This point is also taken up by Calvin Luther Martin in a provocative recent book, In the Spirit of the
Earth: Rethinking History and Time (1992), in which he argues that “once we were all shape-
shifters.” The process which Western societies have undergone can be conceptualised as
"disarticulating nature"—whereby we have lost our skills of listening to and communicating with other species. The abilities of interspecies communication served humans well, Martin contends: "By learning the songs of other-than-human beings, one became joined to them—more properly, one recollected one's ancient kinship (communion) with these beings. What we would call species distinction, species separation, would have been rejected as absurd and undesirable by humans. . ." (p. 18).

For Martin, the challenge is for humanity to speak an aperture to "find a way out of this enchanted realm" (p. 107). He reminds us, quite properly, that "History forgets. It forgets the truth of mankind's embeddedness in the earthly planet: it forgets that there is no interesting or sane account of mankind apart from this larger narrative" (p. 121).

Max Oelschlaeger, writing about wilderness, argues that humankind has placed art and language between human consciousness and nature, thus unknowingly severing "the organic link with the Magna Mater, with the cosmic womb that gave us birth." In *The Idea of Wilderness* (1991), he reaffirms what primal people have known for eons: all nature will fable if we will but let it speak. Because we have been weaned early from the breast of nature, and are not as wise as the day we were born, we cannot hear. But our Mother will speak to us, if we will listen. Listening to the voice of nature requires us to suspend our beliefs. And the statements of our Mother "are grounded in gigantic truth" (pp. 350-351).

Within Christianity there is a rich tradition of acknowledging and expressing kinship with the nonhuman members of the biotic and abiotic communities, as Rosemary Radford Ruether reminds us. She recommends learning the lessons of the interrelation of all things by following the example of Francis of Assisi. We should learn to "greet as our brothers the wolf and the lamb, trees and grasses, fire and water. . ." This is a way of acknowledging the "basic codependency of the carbon cycle, which sustains organic life processes" (1993: 48-49).

Ecopsychologist Ralph Metzner, while acknowledging that it takes training to be able to hear, explained to a large audience of psychologists that "everything in life says something" (Metzner, 1994a).

One concern expressed by my academic colleagues was that in attributing emotions to animals (or plants, for that matter), I was "anthropomorphizing" them. I recalled my years as a student of French literature three decades ago. The Romantic poets were seen to engage in a "pathetic fallacy" as they found their joys and sorrows mirrored in the natural world. Was not a simpler word for what I was experiencing projection? Did I not simply see in the natural world what I saw in myself—or what I chose or hoped to see?

These responses by my colleagues raised strong emotions in me. I felt it was obvious that animals had feelings. Yet I knew science continues to deny it. A recent book has shed some light on this question and provided support for my approach. In *When Elephants Weep* (1995), Jeffrey Masson and Susan McCarthy argue that animals do lead emotional lives. Animals communicate information through posture, vocalizations, gestures, and actions, both to other animals and to humans who are attentive. They argue that "just as humans communicate through body language, gestures and expressive acts, formalized through mime and dance, consideration should be given to the nonverbal statements about feelings that animals make." Among the emotions identified by these researchers were: sense of beauty, hope, joy, and grief.

Australian Aboriginal leader and poet, Bill Niedjie, lives only a few hundred kilometres from Deep Creek. His long poem, "Tree" (in *Story About Feeling*, 1989: 35) presents in Aboriginal voice an image of the tree as a living, communicating (and listening) being:
Well some people they say... 
"Lovely tree, look!"

But me... I think that story.

This tree e stay... watching you.
Something... this tree.
If you go by yourself, lie down,
that tree e can listen.
Might be e might give you a signal.
Spirit... quiet e say... 
“Oh, my man coming!”

Something... you know, noise.
You might say... 
“Hey, what’s that!”

For a discussion of some other primal cultures’ understanding of interspecies dialogue and empathy, see Peter Knudson and David Suzuki (1992: 89-93).

Snyder, 1990.

In several public presentations of this story, I have been struck by the strength of my grief and guilt, which has abated very little in nearly four years. Many helpful friends have attempted to explain why the act was important and what I must learn from it. While some have underestimated its significance, in my view, others’ interpretations have been particularly helpful. For example, Evelyn Martin, taking an eccentric perspective, had this to say:

The White Tree lives on through you. You are the White Tree. Its physical presence was transfigured. It, through you, has important things to teach. Its sacrifice was not merely ‘practical’. You approached your home site (1) with the best information at your disposal at the time, and (2) in loving consciousness of the web of life. Think of the strength that this tree has given, and will always give, your life (Martin, pers. comm., 1995).

Martin’s supportive comments notwithstanding, I feel that my guilt is appropriate. As so many writers have pointed out, humankind is profoundly alienated from the rest of the natural world. Chellis Glendinning, charting her ‘recovery’ from this alienation, clarifies the problem: “The question that arises from such an unprecedented predicament is this: how can we reclaim, and honor, a lineage so fraught with abuse, injustice, and pain?” (Glendinning, 1994: 195).

The myths of many people include the sacred tree and make prophetic pronouncements about the consequences of ignoring its sacred quality. Duerr recounts the following salutary story:

The Khasi tell a myth, according to which an enormous tree used to shade their land in the dim and distant past. The ancestors of the Khasi wanted to make gardens and needed the rays of the sun that could not penetrate the jumble of leaves of the tree. So they felled it. But as the tree thundered to the ground, the sky dissolved and disappeared above. Now they were able to enjoy the fruits of the earth, but the navel cord to the sky had been torn forever (Duerr, 1985: 30-31).

I was reassured to read of forest ecologist David Bowman’s “fear, alienation and cultural revulsion” when he first encountered the northern Australian landscapes, with their strange vegetation and discordant bird calls. He, too, commented on the midday light that seems to burn away all colour and leave a ‘delirium’. Like me, he found beauty, however:

But then you learn of a light that calms before darkness falls, a light so soft that it reveals subtle folds of land, and makes small details (a rock, a shrub, a pool) resonate perfection.
Perhaps the joy I experienced was related to my pain and compassion for the burnt-over land on both sides of the Valley Road. This experience reminds me of Joan Halifax's wise account of the relationships among suffering, compassion and joy: "Suffering can also bear the fruit of compassion, the fruit of joy" (Halifax, 1993: 14).

In her poem, “This Earth: What She Is to Me,” Susan Griffin identifies her empathy with the Earth. It was this mixture of grief and empathy, eros and solace I felt at this time. Griffin says: “As I go into her, she pierces my heart. As I penetrate further, she unveils me. When I have reached her center, I am weeping openly. I have known her all my life . . .” (Griffin, 1978, quoted in Murdock, 1990: 147-148).

The experience of watching the trees die by their hundreds on the neighbouring land brought forth all my unexpressed grief and despair for the Earth. I had been cautioned that this could happen and that living in a regenerating forest would help me keep my balance. But the “regenerating forest” I expected was badly burned by the time I arrived.

In a provocative interview in The Trumpeter in 1994, Ram Dass asked John Seed, “Can you experience that feeling [of great joy and ecstasy in the interconnectedness of all life] even in the face of the hopelessness of the situation?” Seed’s reply conceded the spiritual challenge of the task and the “huge obstacles to spiritual development of the past.” He did not diminish the power of “the intense glare of what’s coming down towards us,” claiming that it “really burns those things away.” That was my experience—the ‘crucible’ experience. Seed continues:

... then it leaves us very open to being able to experience this joy. And then to do everything that one can for the Earth. I think that it’s a very joyful position to be in. And to invite the despair and rage and the sorrow and to partake of that, to feel the pain of the earth. As Thich Nhat Hanh said, ‘The most important thing we can do is to hear within ourselves the sounds of the Earth dying’ (Dass, 1994: 71-79).

Many people I have spoken to about my journey told me to forgive myself for cutting down the White Gum. I sensed denial and perhaps projection in their advice. They have “cut down a few trees” in their lives, I’d wager. Cutting down an old, healthy tree is serious business; I feel the gravity of it still and expect I always will. The poet Antler understands (Roberts and Amidon, eds., 1993: 322):

To learn to die cut down a tree,
Watch how so many years fall.
You don’t need to have planted it for it to be your life.

It is important to reiterate how much time was required before my perceptions really began to change. The “real time” of the bush bears very little resemblance to urban, “business-as-usual” time, as Cathy Johnson notes:

Such a small event [a fox squirrel husking green walnuts high in a tree] to stop the merry-go-round. A plot and spatter of sound, incongruous in the burning blue sky, is enough to alert me to real time, my focus changes instantly. From my bumping, headlong progress, I am suddenly caught, brought up short, transfixed by a happening too small by far to make the six o’clock news... Taking time out, taking note of these natural happenings takes me out of myself, puts me in another dimension (C. Johnson, 1990: 10).


This discussion is not intended to be a comprehensive ethnobotanical investigation of all plants living at Deep Creek. Rather, I selected significant plants which grew within the small circle of my
house’s territory and attempted to understand them. A more comprehensive listing of the traditional uses of plants by Gundjeihmi people, other than for food, in the central Kakadu region is provided in Press et al., 1995: 48. Table 2.1 lists other uses for these plants, as follows: *Callitris intratropaica:* mosquito repellent, wooden implements; *Pandanus spiralis:* leaf blades for weaving baskets; *Pandanus aquaticus:* paint brushes for ornamentation.

While I was unable to decode the particular ‘warning’ the cockatoo gave, I later learned that the white (or sulphur-crested) cockatoo is a significant bird, associated by Arnhem Land Aboriginal people with death and mortuary ceremonies. It is believed to keep a sentinel eye on wayward spirits lost en route to the island of the dead. Its imperative call alerts Aboriginal people to spirits in limbo among the rocks and scrub of Arnhem Land. A bird or two high in the trees warn the feeding flock against predators. See Harry Allen and Gerry Barton (1989), *Ngurradj Warde Djokkeng: White Cockatoo Dreaming and the Prehistory of Kakadu* and Jennifer Isaacs, ed. (1980), *Aboriginal Dreaming: 4000 Years of Aboriginal History:* 228-230.

See Braithwaite, 1995: 99.

As I discovered more about *Callitris,* I reflected on a paradox nested in a paradox. The trees used to build my house were cut in an abandoned research forest where the aims had been to find the conditions which would maximise their growth, as they have been disappearing in the Top End. In fact, the local extinction of *Callitris* is currently occurring in vast areas throughout the Top End, according to David Bowman reporting to a recent symposium on fire in northern Australia (Bowman, 1995: 105-106). The decline of the cypress pine is occurring on all land tenures. As an indicator of land health, it is very important, as Bowman notes: "This tree species is most probably like the miners' canary, signalling that fundamental ecological changes are occurring in response to the breakdown of traditional Aboriginal land management and a shift of intense fires, many of which are deliberately lit."

A recent publication (Jones, 1995:16) discusses the ‘paradoxical’ aspects of fire suppression policy at Maningrida, some 500 kilometres by road northeast of Deep Creek. In the early 1970s, the local forestry officer initiated a fire-suppression policy which meant an increase of fuel on the ground. When fire did go through, it burnt trees which had survived for perhaps a hundred years during the Aboriginal regime. The local Aboriginal people were bewildered, asking the forestry officer if he were trying to kill the trees, rather than save them. The fire-suppression policy was seen as "the instrument of destruction of the Callitris in that area. . . ." Ironically, trees grown in an experiment designed to protect their dwindling species found their way into a house on land where an identical fire-suppression policy was being practiced by the Deep Creek community.

Paradox played a major role in my direct experience of nature at Deep Creek. Seeking peace and solitude, I was confronted by the shadow realm of my unhealed personal issues. And yet, living within these nested paradoxes was, it turned out, exactly what I needed to do. As Robert Johnson sagely explains,

For some incomprehensible reasons we often refuse this paradoxical nature of reality and, in an idiot moment, think we can function outside it. The very moment we do this, we translate paradox into opposition. . . . To suffer one’s confusion is the first step in healing. Then the pain of contradiction is transformed into the mystery of paradox. . . . It is only our inability to see the hidden unity that is problematic. To stay loyal to paradox is to earn the right to unity (R. Johnson, 1991: 76, 88).

Tacey would probably explain Tristia’s somewhat stern dismissal of Lucy in terms of “a new revelation, which is profoundly ecological in character . . . [that] the spirit cannot wander alone but is drawn into nature in order to enliven and divinise nature, while also transforming and incarnating itself” (1995: 200). My sense is that, transformation being in the best interests of all life, Nature assists (often a bit emphatically) whenever a person seeks transformation. As Rilke proclaims, "Earth, is it not this you want: an invisible / Resurrection in us?" (Rilke, 1939, cited in Tacey, 1995: 201).
Tristia’s response was important to reveal to Lucy that the nonhuman natural world has its own priorities which may even result in indifference. Karen Warren could have been describing this relationship when she sagely remarked, “Loving perception” of the nonhuman natural world is an attempt to understand what it means for humans to care about the nonhuman world, a world acknowledged as being independent, different, perhaps even indifferent to humans” (Karen J. Warren, 1993: 441).

The swamp undoubtedly contributed to Lucy’s education. She felt that it was a feature of the location of her house, not a problem. During her initiatory journey, Murdock also found protection in the swamp: “I know this swamp; this isn’t new. I’ve been here before and have felt protected. The swamp, the woods, they are my mother. I felt connected to the trees, to the mud, to the grasses and leaves. I never felt alone. I take back that connection. It runs deep” (Murdock, 1990: 92-93).

Mica also believed in the importance of bonding with one place. Betraying his strong anti-urban bias (which I hasten to add I do not share), he argued that mobile urban people were a real danger because of their essentially ‘homeless’ nature. David Cadman, writing about cities in Resurgence, makes a similar point: “...if our quest is to be rooted in our own land, we must first listen to our own stories and bring them to life in our relationship with the land” (Cadman, 1994: 24-25.)

A contrasting view is that of the eminent Australian environmental activist, Jack Mundey, the father of “Green Bans”, who has enjoined me on a number of occasions “not to betray the cities”. The real challenge, according to Mundey, is to bring the skills and passion of environmental activism which applied in battles to save the rainforests back into cities which are riddled with both social and environmental problems (see Mundey, 1981).

On the importance of “the proper balance between mobility and rootedness,” see Orr, 1992: 131. Orr argues that “the lack of a sense of place, our ‘cult of homelessness,’ is endemic, and its price is the destruction of the small community and the resulting social and ecological degeneracy. We are not the first footloose wanderers of our species. Our nomadism, however, is on a larger and more destructive scale.”

For a discussion of “the tristesse, the melancholy of some trees,” see Naess, 1994b.

Lucy’s communication with Tristia served to accelerate her healing process and prepare her for the work to come. As Chellis Glendinning points out, “Communicating with the inhabitants of the natural world is essential if we are going to reclaim our psychological well-being and regain the ecological understanding we need to create a sustainable future” (1994: 187). Like Lucy, Glendinning was not very ‘expert’ at first, saying to the cactus in their first conversation, “I’m not very good at this, but here I am. I trust we can have a relationship” (Glendinning, 1994: 189).

Listening with all your senses is a prominent theme in anthropological literature. Hearing is often seen as a way of perceiving and responding to a life activity, however small the voice. Arne Naess cautions us to “listen to the smallest voices.” And Joan Halifax suggests that Buddhism, shamanism, and deep ecology in their different ways “are calling us to put our ears against the body of the Earth, to listen closely to what is really being said, and to consider the consequences of that we are hearing” (Halifax, 1993: 207).

See Wallas, 1985.

Australian Aboriginal author, Robin Morgan, speaking in her mother’s voice, describes the importance of this listening function of trees:

I had a crying tree in the bush. It was down near the creek, an old twisted peppermint tree. The limbs curved over to make a seat and its weeping leaves almost covered me completely. You didn’t cry in front of anyone at the Home, it wasn’t done. You had to find yourself a crying place (1987: 248-249).

Tristia’s advice amounted to basic exercises in the neo-Reichian processes of bioenergetics, somatics or somatic integration—essential to human formation and ultimately to the process of going

Morris Berman, arguing for a systemic or ecological approach, also identifies the importance of Reichian work for healing our society's estrangement from Nature. He argues that we must regain our full participation in the natural world by recognising the distance between ourselves and Nature and experiencing the divinity within the human heart. We need to regain "participating consciousness" or "original participation." Reich sought to reconnect humans and Nature and "attempted to reintroduce Dionysus to a culture gone berserk from Apollo, but the real importance of his work is that it points to the primacy of visceral understanding: the recognition that the intellect is grounded in affect, and the contention that instinctual repression is not merely unhealthy, but productive of a world that is factually inaccurate."

For my study, the value of Reich's work is that he "puts flesh and blood into the concept of tacit knowing..." (Berman, 1981: 156, 193). This has significant implications for experiential education, discussed below in chapters 7 and 8.

Reich was not the only originator of these ideas, of course. As Berman points out, "Since the late nineteenth century, a significant number of Western intellectuals have come to grips with the limitations of verbal-rational knowledge and have devoted their lives to demonstrating the different cognitive schema present in art, dreams, the body, fantasy, and illusion." Further, "If we are ever to break free of the Cartesian paradigm, we must do more than simply delineate the contours of non-discursive knowing; we must show how the two forms of knowledge relate to one another" (Berman, 1981: 180).

198 Tristia mourned the death of Alba, her longtime friend. Together they had survived fire, cyclone and flood for more than a hundred years. Tristia's grief reminded me of the story told by Stephanie Kaza of two trees, tan oak and madrone. Kaza said, "Now I see what drew me back here--the need to remember what it is to just survive, to exist, to go through the bare experience of living through whatever comes. These two have done this together in the same space and time frame. This is not insignificant. Their knowledge of age and relationship is quite tangible; it is what trees have always offered" (1994: 76).

199 While the necessity of self-forgiveness as an element in healing the rift between self and Nature is an important message of this chapter, I do not believe that it was necessary for Tristia to forgive me for my healing to proceed. Some acts are perhaps never truly 'forgivable'. I believe that it was wrong to kill the White Gum. One of the prices I paid for my lack of attention at the time the decision was made is continuing estrangement from Mica and from some members of the Deep Creek community whom I would have valued as friends. Nevertheless, had I not proceeded with my self-forgiveness, I would not have been able to 'hear' and accept what Tristia had to say about who must rightly bear responsibility for the death of her friend.

I found few helpful works on forgiveness in the academic philosophical literature. Berel Lang (1994) explains that: "Moral philosophers have largely ignored the concept of forgiveness, certainly in comparison to the attention they give to the related concept of punishment." One way of looking at the situation of being forgiven, she argues, is for the wrongdoer to show remorse, give some reason to think the conduct will not recur and ask for forgiveness which is granted by the person who was wronged. Using another model, forgiveness can be unilateral.

According to Calhoun (1992), genuine forgiveness involves a change of heart in spite of the culpability of the wrongdoer and one’s entitlement to resentment. True forgiveness involves understanding wrong actions as "making biographical sense if not moral sense". In my case, my action in causing the White Gum to be cut down did make biographical sense. I did not understand, in November, 1991, the import of my action.
Margaret Holmgren argues that forgiveness is always appropriate as the culmination of the victim’s process of healing in response to a wrong that has been done. She focuses on the victim’s recovery process (1993).

Tristia embodied the qualities of Magna Mater or the Great Mother, not the all-forgiving Great Goddess. Her qualities did not seem to extend to what Holmgren calls “unconditional genuine forgiveness”, although I did feel that, had she not respected me as a moral agent, she would not have encouraged me to continue in my work. My final conversation with her indicates. I feel, that she had at least developed a tolerant, if not a forgiving, attitude toward me.

The deeper forgiveness of the Great Goddess, however, remains a palpable reality. Rumi, the thirteenth-century Sufi mystic and poet, felt for his Beloved what I experienced with the Great Goddess (Mitchell, ed., 1989:59):

Out beyond our ideas of wrongdoing and rightdoing,
there is a field. I’ll meet you there.

When the soul lies down in that grass,
the world is too full to talk about.
Ideas, language, even the phrase each other
doesn’t make any sense.

For an excellent summary of modern spiritual and therapeutic approaches to forgiveness (contrasted to philosophical approaches), see Robin Casarjian, 1992. Casarjian argues that “to live without forgiveness is to live separated from the sacred and from the most basic instincts of our heart” (p. 236). She makes the link between forgiveness and planetary peace:

Forgiveness is a required course for all of us. There is no way for us to have world peace without it. Forgiveness gives each of us the immediate power to play a vital and necessary part in a planetary placemaking and evolutionary process. If enough individuals choose to live from their heart for more and more moments, perhaps we will reach that critical mass where healing is not only possible, but inevitable (p. 236).

Speaking about Buddhist wisdom, Thai monk and activist, Sulak Sivaraksa helped me understand the importance of self-forgiveness by highlighting the role of ignorance. In his view it is important that we “forgive the destruction of the past and recognise that it was produced in ignorance” (Sivaraksa, 1994).

My Christian colleagues point out that forgiveness is, of course, central to the Judeo-Christian tradition and is seen as fundamental to the healing process between us and God, among ourselves, in our relationships with other humans, and with nature.

Sacred psychology and eco-psychology explore the concept of the relationship with the Beloved, as does sacred poetry and prose. See: Jean Houston (1987), The Search for the Beloved: Journeys in Sacred Psychology; Jean Houston (1992), The Hero and The Goddess; Stephen Mitchell, ed. (1989), The Enlightened Heart: An Anthology of Sacred Poetry; and Stephen Mitchell, ed. (1991), The Enlightened Mind: An Anthology of Sacred Prose. The poems of Rumi are particularly evocative of the human relationship with the Beloved.

The point of view of a tree whose loss is inconsolable is well expressed by Susan Griffin in “Forest: the Way We Stand”, 1978: 220-221. The values of interdependence and the intrinsic worth of life are implied in Tristia’s response to Lucy, as they are in Griffin’s ‘Forest’ announcement. Griffin could have been speaking as Tristia when she says, in Forest’s voice:

The way we stand, you can see we have grown up this way together, out of the same soil, with the same rains, leaning in the same way toward the sun. See how we lean together in the same direction. How the dead limbs of one of us rest in the branches of another. How
those branches have grown around the limbs. How the two are inseparable. And if you look you can see the different ways we have taken this place into us. . . . You know we have grown this way for years. And to no purpose you can understand. Yet what you fail to know, we know, and the knowing is in us. how we have grown this way, why these years were not one of them needless, why we are shaped the way we are, not all straight to your purpose, but to ours. And how we are each purpose, how each cell, how light and soil are in us, how we are in the soil, how we are in the air, how we are both infinitesimal and great and how we are infinitely without any purpose you can see, in the way we stand, each alone, yet none of us separable, none of us beautiful when separate but all exquisite as we stand, each moment heeded in this cycle, no detail unloved.

Again Kohak’s writing comes closest to expressing my responses to Tristia’s firm stand on forgiveness. Within the protective womb of the creek I sensed a deep and abiding forgiveness, freely given. I sensed it as well in what Kohak calls “the all-reconciling night” (1984: 94). But, like Kohak, I know that it is not easy to describe the sense of being forgiven. Perhaps Tristia did forgive me, in the sense that she encouraged me, tolerated my presence, educated me, took a firm stand with me, and sent me on my way.

Like Kohak, “the sense of the utter violence of my presence haunted me for many years.” As I write this, it is nearly four years since I caused the White Gum to be killed. Like him, making a clearing in the forest and building his house, I could argue that “I could have done little else, yet I came to regret the decision to build.” For Kohak, perhaps more deeply experienced in these matters than I, the experience of acceptance simply took time. Only slowly the forgiveness came. And for him, as I hope it will be for me, “the audacious recognition that we belong, that we are accepted, justified, is not the conclusion. It is the starting point, the primordial given” (Kohak, 1984: 94-95).

Cathy Johnson also experienced this moral sense and the acceptance of wild nature, despite her ‘transgressions’: “I enter the territory of something not-human. I am an intruder, a trespasser, and the real owners of this property are quick to notify me of my transgression. I hold no claim to this land other than a claim of the heart, a genetic claim of blood. I own no deed, pay no monthly stipend on this small piece of Missouri in America’s heartland, and yet I know it as well as I know my childhood home. Here I am at home—in every sense” (C. Johnson, 1990: 3).

Taking the lessons back into my familiar urban social milieu was important. But it is also important to emphasise that that milieu had not previously offered such profound lessons, despite my persistent searching. David Tacey explains that the lessons he learned in the landscape around Alice Springs “could not have been achieved while living in Melbourne. It was the Earth Mother and her stony landscape that broke the encasement of my rational ego and drew me into a larger sense of identity, that opened up a dialogue between myself and the archetypal other” (Tacey, 1995: 24).

I was completely astonished by these stories which came unbidden in a steady flow, one a week for sixteen weeks. Murdock would see this flowering of creativity in an unfamiliar medium as a perfectly predictable outcome of the initiatory process:

A woman who has made the descent has experienced the devouring, destroyer aspect of the feminine, who is in the service of the death and renewal of herself. After the dryness and aridity experienced during this separation from life ‘above’ she yearns for the moist, green, juicy aspect of the creative feminine. A woman who has felt cut off from her feminine may slowly begin to reclaim who she is as she feels creativity start flowing (Murdock, 1990: 126).

Bolen would probably agree. After the period of soul growth in the forest, a time of learning about suffering and compassion, humility and humiliation, and the immersion in feminine wisdom and mysteries, “we may uncover a wellspring of creativity that has been hidden for decades” (Bolen, 1994a: 155).

That workshop was co-facilitated by John Seed. Paired with him in the “Learning to See Each Other” exercise (Macy, 1993: 47-49), I looked into his eyes. I saw the despair and pain of years of
intense activism in environmental causes. Joanna Macy directed us: “Open your awareness to the
gifts and strengths and the potentialities in this being . . . . Behind those eyes are unmeasured
reserves of courage and intelligence . . . . In this person are gifts for the healing of our world. In him
are powers than can redound to the joy of all beings.” My pain, mirrored in John’s eyes, reminded
me that I was not alone in this work. I promised to join his work in my own way, although I did not
know how it would be for me.


In some Aboriginal cultures, the Original Ancestor is not necessarily given female form.
Knudtson and Suzuki describe the activities of the Original Ancestor of the Red Kangaroo clan of
Central Australia thus: “During the course of a particular ancestor’s heroes, land-sculpting journey
on, under, or above the earth’s virginal Creation Time surface, the ancestor left in its wake a secret,
 eternal, living spoor. Rock formations, trees, water holes, and other features that dot the local terrain
mark ancestral Dreamtime passages, record their dramas and entomb many of its principal
characters, as if in slumber. At the same time, these sacred places are centers of nature’s
reproductive powers” (Knudtson and Suzuki, 1992: 130). They conclude: “Indeed, during their
heroic Creation Time treks across the landscape, the ancestors left a trail of words and musical notes
as well as indelible physical footprints, permanently etching their stories in the earth” (p. 132).

American mythologist, Michael Meade, recounts creation stories from Native American peoples
which bear a striking similarity to this story. One story, told by first people across North America,
features a pregnant woman who fell from the sky. Her body created the plants and animals and her
two children were the first people (Meade, 1995).

I do not seek to reinforce dualisms by rejecting the values of transcendence out of hand. As
Spretnak wisely notes, the rituals of Goddess spirituality evoke possibilities for realizing one’s
uniquely felt relationship with divine creativity and the ultimate mystery of the universe (Spretnak,

Murdock would argue that this deep sadness was caused by Lucy’s separation from the feminine.
What was needed is what Lucy eventually received: “the support of the positive feminine . . . to
contain her safely while she expresses it” (1990: 121).

Perhaps a more appropriate word would be yielding, rather than surrender. Like Halifax, Lucy
was discovering that “there can only be a yield, a harvest, when one yields.” The key, finally, is not
to resist, not to desire to “fight the sun, dust and rain” (See Halifax, 1993: 11). As Grof explains, “. . .
someone who has truly surrendered . . . is automatically launched over the threshold into a new
way of living” (1993: 164).

Surprisingly, the failure of her intended project, this ‘shambles’, was an important ingredient in
Lucy’s transformative journey. As Halifax points out, “the process of initiation can be likened to a
‘sacred catastrophe,’ a holy failure that actually extinguishes our alienation, our loneliness, and
reveals our true nature, our love. That is why we seek initiation: to heal old wounds by reentering
them in order to transform our suffering into compassion” (Halifax, 1993: 15). Subsequent experiences with Mica some years later caused Lucy to test the limits of her compassion. The centre held. As Nietzsche explained, “What doesn’t destroy us makes us stronger” (Nietzsche, Thus Spake

Lucy’s reticence is echoed by Max Oelschlaeger, who asks whether the perception that we are
nature grown self-conscious is a useful fiction, a postmodern myth, or “a new beginning”.
Reminding us that the Magna Mater has, like Imbercombera, borne in her life all the flora and
fauna, and is herself a child of cosmic process, he asks, “Is there still hope for us, spoiled children of
the Great Mother, who refuse to see, to hear and heed Her message?” (Oelschlaeger, 1991: 353).

Lucy’s experience is characteristic of the Threshold stage of the initiatory journey, according to
The experience had qualities of immanence and transcendence. Like Bolen’s experience of grace during her wedding, healing energy did come from above, as well as from within: “There are certain experiences that are simply ineffable. I experienced God as spirit, as an infusion of grace from above that was sacramental— it made the moment sacred” (1994a: 47).

One way to explain what Lucy was experiencing is that connection with the divine, which she earlier saw as an abstract process, found embodiment through a process of lateral transcendence.” As Hallen explains, “Abstractions explode as artificial boundaries begin to fall away. Present to themselves and their own being, they become embodied and grow heavy with the weight of the earth” (1992: 2, 10).

In the moment of consecration, Lucy was profoundly healed. As Murdock explains, “In nature, woman is healed from her weary quest in the arms of Gaia, the original Mother” (1990: 140). While Lucy would not have distinguished between the Great Mother and the Great Goddess, the distinction is nevertheless important. Ken Wilber points out that the Mother Image in its natural/biological aspects could be called the Great Mother. That Mother is “initially representative of global, bodily, separate, and vulnerable existence in space and time, with the consequent desires for a Great Protectress and the consequent fears of a Great Destroyer” (Wilber, 1983: 118-119). The Great Mother is a “simple biological nourisher and fertility token, magically blown up to cosmic proportions...” (p. 134). By contrast, the Great Goddess is “a subtle Oneness of actual Transcendence, representative of true Divinity” (p. 134). She embodies the transcendent, mystical and saintly elements of the Goddess.

Tristia may have embodied some of the qualities of the Great Mother—in the crone stage. Or perhaps she was another aspect of the Great Goddess. Her demands were more in the “here-and-now,” however, and often amounted to injunctions to “get on with it” and “get down to work”.

I am confident that manifestation of Imbercombera which Lucy encountered to the north of her house was the Great Goddess. She had the power to consecrate and to bestow more than biological blessing. Her interest was in Lucy’s consciousness, not her activities. To her, yielding was demanded. Wilber further clarifies the distinction:

The Great Mother demands blood; the Great Goddess demands consciousness. The great outward difference, therefore, is that offerings to the Great Mother were always sacrifices involving literal body death or blood murder, whereas the sacrifice of the soul to the Great Goddess occurred in the heart, and never involved literal body murder (Wilber, 1983: 136).

Although Charlene Spretnak does not subscribe to these distinctions, her views of contemporary Goddess spirituality are certainly important and relevant to this discussion. She argues, quite simply, in States of Grace (1991), that,

The central understanding... is that the divine—creativity in the universe, or ultimate mystery—is laced throughout the cosmic manifestations in and around us. The divine is immanent, not concentrated in some distant seat of power, a transcendent sky-god.... The Goddess, as a metaphor for divine immanence and the transcendent sacred whole, expresses ongoing regeneration with the cycles of her Earthbody and contains the mystery of diversity within unity: the extraordinary range of differentiation in forms of life on Earth issues from her dynamic form and kin (pp. 136-137).

The Aboriginal Creator Being, the Goddess Imbercombera certainly manifests that quality: the source of all forms of life on Earth—humans, yams, all plants, birds, animals and landscapes and watercourses.

Lucy’s experience of consecration was also an experience of conversion. Veronica Brady calls it a “call by the land to enter the land”-- “a call to conversion, to change our way of loving, a call to become friends of the earth, of its creatures and all peoples...” (Brady, 1991: 48).

Had Lucy read Susan Griffin’s powerful Woman and Nature: the Roaring Inside Her (1978), she would have found another expression of this immanent experience:

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... you make the movement of the earth come into me, you fill me, you fill me with sound. Is that my voice crying out? The sunlight in you is making my breath sing, sing your name. Your name to you, beautiful one, I could kiss your bones ... I am filled with light inside you, I have no boundary, the light has extinguished my skin, I am perished in light, light filling you, shining through you, carrying you out, through the roots of our mouths, the sky, the clouds, bursting, raining, raining free, falling piece by piece, dispersed over this earth, into the silk, deeper, deeper into you, into the least hair on the deepest root in this earth, into the green heart flowing ... (p. 227).

Lucy glimpsed “the oneness of the sacred whole, knowing Gaia, knowing grace” (Spretnak, 1991:113). Joan Halifax has called this experience “the kiss of knowledge,” the experience of intimacy with the nonhuman world” (Halifax, 1993: 85). In this process, the pandanus tree and the place where the Goddess stood became sacred for Lucy. She acknowledged and honoured their sacred qualities. As Jim Swan explains, “a thing becomes sacred to us when we perceive it as having a quality that inspires us to call it sacred and regard it as somehow capable of linking us more closely to a spiritual dimension of life” (Swan, 1988: 153).

The experience was a complete surprise. The circumstances were nothing out of the ordinary. In fact, Lucy was holding a rubbish bin at the time the Goddess summoned her. Christina Grof explains that “… this divine activity transpires in the most ordinary circumstances. Grace simply happens…” (1993: 124).

See Keleman, 1975a: 64-65.

Lucy experienced a state of grace. Charlene Spretnak’s States of Grace (1991) is devoted to explaining this experience and its implications for addressing the global ecological crisis. She points out that, “Grace is considered by nearly all theologians to be a gift that is given to humans by the divine, in whose image we are made” (p. 25). The experience is, at once, immanent and transcendent, resulting in healing and ‘groundedness’. A transformation from despair to unbounded joy may characterise this transition. In fact, feminists have struggled to cut through the patriarchal dualisms which have insisted that “experiences are either rational or emotional, either objective or bonding. . . Some feminists now call this embodied and deeply connected way of knowing “lateral transcendence” or “dynamic objectivity” (p. 155). As Spretnak explains:

When we experience consciousness of the unity in which we are embedded, the sacred whole that is in and around us, we exist in a state of grace. At such moments our consciousness perceives not only our individual self, but also our larger self, the self of the cosmos. The gestalt of unitive existence becomes palpable (p. 24).

As discussed above in chapter 4, a deconstructive-postmodern ‘advanced’ attitude toward our relationship with Nature would argue that there should be no sadness if the body is unplugged from the planet. Lucy experiences transcendent qualities but her experience is still primarily one of immanence. She does not participate in what Spretnak calls “the ancient patriarchal dream” of transcendence beyond the body (see Spretnak, 1991: 127).

The experience of joy is an essential component of an ethic of caring for Nature, as explained in chapter 2 above. This perspective on ethics, resting on moral sentiment, has been contrasted by feminist scholars with the justice perspective, based on reason. Arne Naess recognised that joy was a natural outcome of a process of self-realization. Freya Mathews explains a transition from self-love to Self-love as resulting in “the conclusive cure for alienation, replacing alienation with an ineffable sense of at-homeness in Nature, and a disposition to live in harmony with it.” (Mathews, 1991: 150, 182-3):

Understanding our involvement in the grand scheme of Nature, our whole perception of ourselves and our role in the world is transformed. We experience life differently, and the love that was narrowly beamed inwards onto our personal egos is beamed outward, illuminating everything around us, drawing it into the circle of our own concern, our own
being. This loving of the world is a blissful state which warms and animates everything around us (p. 130).

In neo-Reichian or bioenergetic terms, Lucy’s state of grace was also a state of energetic excitation, as described by Keleman, who argues that “the human animal is an energetic process . . . [in which] each of us creates, replicates, maintains, transforms, and generates energy. . . .” According to Keleman, there are three stages in this process: vibration, pulsation, and streaming. Streaming is action, “the organization of desire throughout the body . . . [which] embeds the body in the world” (Keleman, 1975a: 64-65).

Lucy was now “in service”. As David Tacey explains, ultimately freedom requires being a servant, not a master. Philosophers and spiritual teachers generally agree that “the ego can either choose a life of service or be made to serve in various involuntary and destructive ways. The choice is between a relative freedom and no freedom at all. No other freedom seems available to us” (author’s emphasis). Thus, the central paradox of many religions (and archetypal psychology) is revealed: “only by entering into deliberate service can the individual become free.” Years later, Lucy would certainly agree with Tacey that “in my commitment to servitude is my happiness; in my acceptance of bondage to the divine is my liberty” (Tacey, 1995: 185-186).

Lucy was to find, on her return to the city, that ‘service’ was out of fashion. For a discussion of “the calling of service,” see Orr, 1992: 140:

The calling of service, we are told . . . is quixotic, passe, unrealistic, and quite unprofitable. Such talk rests on the vain hope that one can avoid the tragedies of the future by simply ignoring them. At a deeper level, one detects the fears of disappointed hopes, shared suffering, and commitment.

The process of digging was of great importance to Lucy’s transformation. Murdock argues that “women find their way back to themselves not by moving up and out into the light like men, but by moving down into the depth of the ground of their being. [The] . . . metaphor of digging the earth to find her way back to herself expresses woman’s initiation process” (Murdock, 1990: 89).

Lucy’s experience paralleled that of Bolen, who chronicled both the psychological and spiritual aspects of her initiatory journey. The state of grace Lucy experienced was characteristic of her experience:

To be initiated into a mystical psychologically is to have a mystical experience that changes you. You no longer are who you were before. You have undergone something that sets you apart from those who have not had the experience. Often an initiation involves an element of isolation, of facing fear or undergoing an ordeal. But perhaps just as often, the initiatory experience comes as a gift of grace, when mystery and profound beauty come together in a numinious moment of which we are a part. The new initiate feels archetypally twice-born: into life at birth, and now through a mystery, into a new state of being or new consciousness (Bolen, 1994a: 51).

In a response to an earlier draft of this chapter, Evelyn Martin argued that “your wounds from cutting the White Tree are redeemed in its life everlasting within you” (pers. comm., 1995). I had not thought of my killing the white gum in that light until I considered the role of wounding in shamanic work. Jean Ackterberg says that “being wounded, the crisis that leads to personal transformation or spiritual awakening . . . [can lead] ultimately to the wisdom to serve the community as a leader” (Achterberg, 1988: 117).

Lucy is embracing her new purpose. Following a period of intense suffering and discomfort, she has taken the plunge into the dark abyss of the human psyche and resurfaced with a deeper understanding of her Self. As Hale explains, she now experiences “a stronger affirmation and love of life, a powerful connection with the mystery and beauty of the cosmos, and a renewed sense of purpose and meaning in life” (Hale, 1992: 71).
The Return, the period of reentry, and the stage which precedes it, are rarely described as an easy transition. The last stages in the classical process of initiation are, according to Houston, "generally embedded in long, difficult, and dangerous journeys." The "narrow precipice of logic" presents an even more difficult path (J. Houston, 1992: 286-297).

Duerr describes the person who attempts to straddle the boundary between two worlds (or modes of consciousness) as "riders on the fence." When they return home, he tries to explain, "home will have lost much of its homeliness." The person experiencing the Return stage of the initiatory journey may experience more blindness than sight: "But just as a world taken for granted is not a world understood, he will now understand much of his own world for the first time, even if from then on he will at times experience what it is like to tell the blind what ‘red’ is." For researchers like me, another warning is in order: "... in some sense the researcher will always stay a bit ‘between the worlds.’ It is the price he has to pay for knowledge: to be forever excluded from the world of talking animals and from the world of talking anthropologists as well" (1985: 153).

Charlene Spretnak asks the question which preoccupied me after my return to the university:

Why do silent moments on wilderness trips when the membrane between inner and outer mind seems to dissolve and one experiences the vast, ecological self later seem so remote from the possibilities of daily life?

There is no cultural support for the experience of self beyond the human-centered confines of a culture that is hostile to nature. The stubborn recurrence of such experience is derided or ignored (Spretnak, 1991: 102).

By the time I had returned to the city and the university, my perceptions had changed so dramatically that I accepted interspecies communication without much question. Stephanie Kaza, who sought to learn how to speak directly with trees, also experienced "two-way and active" sensing of the Other, as she explains:

By the middle of the book I have completely entered the tangle of human-tree relationships. Trees are no longer simply trees; they carry painful stories of fear, killing, unconsciousness, and objectification... I am caught in dialogues of time and place that reflect a long history of habits that distance and kill the Other” (Kaza, 1994: 12-13).

According to Bolen, knowing how to ask the correct questions during the initiatory process is often the most difficult task. Our mythic traditions abound with examples of heroes (and the occasional heroine) who refused, forgot or simply could not bring themselves to ask the appropriate question, and, like Percival, "lost it all." The critical questions, it appears from Bolen, are ones such as, "What is the meaning of this experience?"; "What am I meant to learn here?" or simply, "What am I doing here?" The next step is learning to listen—with the whole being --to the answers (Bolen, 1994b; see also Bolen, 1994a).

Glendinning asked the cactus the right question: "Tell me who you really are" (Glendinning, 1994: 193).

Writing about the male archetypal journey, Sam Keen reiterates the importance of good questions. Encouraging his readers to journey "from sunny pragmatism to the dark wisdom of Dream Time," and from false optimism to "honest despair", Keen places great emphasis on the shift from "having the answers to living the questions" (Keen, 1991).

Cathy Johnson, wandering to restore her sight, makes a strong point about the value of unanswered questions. Reading her book I was reminded of my Buddhist teacher who instructed his students to stay in a state of "beginner's mind". For him, "not knowing" was a condition to revere. Johnson says, "... as long as I am in possession of a good unanswered question or two, I'm not lost" (C. Johnson, 1990: 23).
Environmental philosopher Donald Weston highlights the importance of “not knowing” for deeper, wider communication. He says, “Practice is the opening of the ‘space’ for interaction, for the re-emergence of a larger world. It is a kind of exploration. We do not know in advance that we will find . . .” (Weston, 1993: 101).

Schaef reinforces this well known psychological principle, attempting to explain “the paradox of knowing and not knowing” with respect to deep process work. Often the paradox reveals itself as “seeing what we see and knowing what we know,” while still knowing what we don’t know and can’t see (1992: 173-175).

Bolen emphasises the role of naivete and innocence in deep healing work (see 1994a: 43). Employing as example the myth of the wounded Fisher King and the role of the innocent ‘fool,’ she says:

It may be that only the young, naive, innocent element within the psyche--which from the perspective of worldly thinking would be considered the fool--can . . . ask questions about meaning, which then can lead to a restoration of a connection between the ego and the Self. Then the internal landscape which has been a wasteland or dry desert, may bloom or be green again, as emotional and spiritual feeling, the irrational elements in touch with the symbolic layer of the unconscious, are brought into the personality.

229 Evelyn Martin reminded me of this quotation from Thoreau: “The only thing worth listening to is silence” (Thoreau, Journal, 21 January 1995). And Ralph Metzner insisted, “if you are not silent, you don’t hear what the trees are saying” (Metzner, 1994b).


231 The journey continues with the completion of this dissertation. I did not, however, experience a smooth Return. After I returned to the city and the university, I would not be able to work effectively for a year. I could not engage my analytic side. I could write stories but I could not read, think clearly or find my car keys. I could hardly drive my car. The Change coincided with another Change in my perceptions, my consciousness. Surprisingly, it was a fertile time. In October 1994, three years after I moved to Deep Creek, I wrote,

Even now I cannot think the way I used to. Deep Creek was a time of testing and healing and being provoked right down to the cellular level. It’s as though the bush took compassion on me as I began to grow in compassion for myself and all beings. As I sat in my little house under my mosquito net, speaking the “loving kindness” meditation, sending healing and loving kindness out throughout the Earth, the bush reciprocated. Reciprocity seems to be at the core of my experience.
NOTES TO CHAPTER SIX

1 As I was writing the final draft of this chapter, Jean Houston was in the news as the ‘cosmic’ adviser to the American First Lady, Hilary Clinton. The American media cruelly misrepresented this eminent scholar, who has a Ph.D. and fifteen books to her name. Would that the White House had more such advisers!

2 Jean Houston’s (1992) analysis of the Odyssey treats Odysseus’ journey as a soul’s journey of initiation. Her powerful book is also a strong call for the recognition of the need for myth in modern society.

3 See chapter 3 for a description of the research approaches undertaken along the path of explanation.

4 For a recent example, see International Union of Architects and American Institute of Architects, 1993.

5 For a description of the Better Cities program, see Campbell, 1993. AMCORD. the Australian Model Code for Residential Development, is described in Howe, 1993.

6 An example is the recently completed ‘green’ North Haven housing development in suburban Adelaide. While pioneering energy-efficiency, drainage and water quality innovations, this residential development suffers from such serious micro-scale design flaws (in terms of dwelling livability) that it is unlikely to greatly influence housing planning and design. Nevertheless, it recently received a national planning award.

With respect to planning education, David Orr makes the point that the imperative is not “to tinker with minutiae, but a call to deeper change” (1994: 5).

7 Some writers feel that this concept is ‘oxymoronic’ and that better terms would be “sustainable societies” or “sustainable communities.” For a current and thorough review of the literature on sustainable development, see Pezzoli, 1996. See also Lea, 1992; Moffatt, 1992; Australia, Ecologically Sustainable Development Committee, 1992; Australia, Ecologically Sustainable Development Working Groups, 1991; Carley and Christie, 1992; Fowke and Prasad, 1996; Green Bucks, 1994; and Hare et al., 1990.

8 I realise that these are strong claims. The reluctance of RAPI to address urgent ESD issues raised at its 1992 National Conference and the lack of interest in environmental matters and ethics within universities revealed by my surveys are offered as evidence for this contention. As this dissertation was being printed, I learned that the Institute has developed a draft policy on ESD.

Of course, there has been some change in the six years since I first considered this research. Some planners and urban analysts in Australia disagree with my analysis. My observations and discussions with mainstream planning professionals led me to another conclusion, however. As explained in chapter 4, I believe that there has not been a significant change in the atomistic and specialised approach taken to ecological matters by members of the planning profession and associated professionals. As with teaching, unless at least one passionate and committed professional is willing to maintain the struggle against the “old ways”, very mediocre projects will continue to be the result.

9 A recent article in the Australian Planner argues that in Australia there is no accepted definition of sustainable development and that “the notion of sustainable development risks being meaningless.” The concept is not making it into the mainstream. It revealed low levels of awareness of sustainable development issues in Australian local government, confirming my suspicions that the issue needs to be highlighted and monitored much more thoroughly than is currently the case (see Fowke and Prasad, 1996).

10 Recently Australian academics have been particularly critical of the lack of ‘community’ in Australian universities and the competitive and individualistic focus of university life (see Crittenden, 1995; Davies, 1995; De Lacey and Moens, 1990; Nevile, ed., 1994; Masten and Slattery, 1994; see also Lapping, 1993). Both students and educators in my survey highlighted the problems with the “lack of community” within the
profession and academia, as did others outside the universities and the profession, commenting on negative aspects of its ‘culture’.

11 This interview was strangely reminiscent of my interview in May 1994 with the President of the Canadian Institute of Planners, John Livey. Confessing that the “eco-view” is largely ignored in Canadian planning, Livey also admitted, with respect to the national code of ethics for planners (Canadian Institute of Planners/Institut Canadien des Urbanistes, 1994a and 1994b), that, “There is nothing in there [in the Code] that gives primacy to the environment over social or equity issues.” Furthermore, “people [i.e., planners] don’t understand that their health, that their economy is going to be affected.”

Livey continued by saying that planners “don’t have confidence to take the leap yet.” Comparing the global ecological situation to a cholera outbreak in the nineteenth century, he explained that Canadian planners are still saying, “Prove it”. For Livey, the answer lies in more scientific and technical research. Basic research to prove it is needed. In order to sensitize planners to what it really going on, we would have to “show there’s a ‘ticking time bomb’”. Even with respect to the “oil catastrophe” or energy shortage, he argued that “people can’t believe that the crisis is real” (Livey, pers. comm., 1994).

12 Not all analysts agree with this pessimistic interpretation. Carolyn Merchant, for example, believes that:

The sustainability movement ... has characteristics at one extreme of maintaining the status quo and at the other of radical, structural, social and environmental change. The sustainability movement has the potential for transforming the conditions of production to make them ecologically viable. Is sustainability a viable option for meaningful transformation? Or is it another passing fad? (1992: 232-233).

Merchant has identified the most important question, in my view. While there are those who believe that the current lack of visibility of specific sustainability initiatives and the lack of discussion about ESD issues within the planning profession is a sign that nothing much is happening, others believe that that very quietude is a good sign. They see it as an indication that central policy development and promulgation and the associated rhetoric and monitoring are no longer required, as sustainability has now filtered through all relevant professions and levels of government and industry and is informing all decision-making. I belong to the former, more pessimistic group.

13 In Buddhism, metta and Karuna are two of the four boundless states of moral living (see Myint, 1996).

14 Roots might be a better term than anchor. Published while I was at Deep Creek, this poem in Gary Snyder’s recent collection describes the sensation I am trying to communicate:

Draw over and dig
The loose ash soil
Hoe handles are short,
The sun’s course long
Fingers deep in the earth search
Roots, pull them out, feel through:
Roots are strong.


15 Peck continues: “Thus the act of loving is an act of self evolution even when the purpose of the act is someone else’s growth. It is through reaching toward evolution that we evolve” (1978: 82).

16 For a discussion of levels of identification, see Fox, 1990: 249-252. See also Appendix I.


18 I regard this as aspect of the experience as absolutely critical to my changed perception and ethics. For this reason, the material in chapter 5 was organised according to the Aboriginal seasons of the Top End.
As explained in chapter 5, discomfort was part and parcel of Deep Creek life, as that region experiences 220 days of human discomfort a year (see Macquarie University et al., 1994, *Macquarie Atlas*).

See Peavey, 1994 and Carson, 1995 on strategic questioning for recent developments in participatory and negotiation processes.


I have had similar (though less powerful) experiences working in the field of crime prevention through environmental design (CPTED). A level of denial seems to operate among planners (and also among architects) which I decode as an unwillingness to admit that our cities, despite our best ‘planning’ efforts, are dangerous places, particularly for women, children and older people.

Arguably the most eminent critic of Australian planning, Stretton, an historian, is author of the most influential book on Australian cities written in the last thirty years, *Ideas for Australian Cities* (1970).

Bohm suggested that we live in a holographic universe in which the world of space and time is but the unfolded or explicate order deriving from the underlying hologram of the implicate, enfolded order (Bohm, 1973, cited in J. Houston, 1992: 59).
NOTES TO CHAPTER SEVEN

1 For example, in 1995 a middle-aged male community services worker explained the Australian planning context to me thus:

Economic rationalism being promoted now is reducing the allocation of resources for those who care for nature and overrides the high priority of real concern in the community, especially private and public sectors. Those who foster the caring for nature mostly lack general support and struggle to survive while volunteering so much in time and money and skills. ‘Greenies’ still seen as renegade in the economy of survival.

Writing about Australian universities, Jennifer Neville would agree:

This erosion of the valued traditions of the universities, especially in the humanities, is a reflection of the ascent of economic rationalist, or economic fundamentalist ideology during the 1980’s in Australian public institutions, both in government and in business. It is an ideology that would seek to reduce society to a market. Its reductive impulse tends to obliterate the plurality of traditions that have characterised our universities (Neville, 1994: 2; see also Marginson, 1993 on the supremacy of economic rationalist economic theory in framing the debate and influencing policy formulation about education in Australia).

Further, there is occurring within academia in the United States (and in Australia), a “blurring of the boundaries between what is academic and what is business.” As one recent study on higher education admitted, “Academia and business are taking on the characteristics of the other more and more. Higher education is increasingly concerned about budget, about income and expenses, and about profits from certain educational offerings” (Apps, 1988: 6).

2 For this reason, I have included the different voices on the global environmental crisis. See Appendix C.


4 This finding reinforces Neil Evernden’s contention that “the voice of non-humans is avoided in environmental ethics,” making the whole subject or sub-field “a human prosthetic” (pers. comm., 1994).

5 Of course, the problem is not limited to schools of planning. In Australian universities in general, as Horsburgh observes, “... the changes in the culture of the university mirror those in the larger society. We have come from an essentially village model of community into an essentially urban one. Closeness, mutual knowledge, intimate understanding and cooperation have given way to distance, difference and competition” (Horsburgh, 1994: 73).

6 Australian universities are coming under steady fire for their lack of vision from critics like Maslen and Slattery, who claim that,

The lack of vision, a concept around which the institution and its members can proclaim their values and ambitions, is unsettling to many in the academy. Such a vacuum is a new and alarming experience for higher education. In the past, the university has always been able to lean on some commanding model or expressive vision to give meaning and purpose to its work (Maslen and Slattery, 1994: 244-245).

7 Not all Australian university educators see liberal individualism as a problem, however. The editor of a report of a recent Australian conference on “social responsibility and educational values” had this to say in support of a liberal education: “... a liberal education is also seen today as an education of the whole person: and education which teaches students how to discover themselves, how to reflect upon the world around them and upon the moral choices they will have to make in the course of their lives” (Neville, 1994: 64).
For a definition of liberalism, see Heywood, 1992: 15-18. A leading Australian educational theorist has argued that, “In contrast to the US, there has been very little theoretical discussion in Australia of general and liberal education,” and that “At the present time, the purpose of education is interpreted predominantly in terms of its utility in contributing to individual and national advancement” (Crittenden, 1995: 8-9). In his call for stronger links with “the values of an advanced liberal education,” and “a critical understanding of the major perspectives of theoretical knowledge by which the full range of practices in human life can be enhanced,” however, Crittenden reveals that he, too, is marching to the same old anthropocentric drumbeat, as he fails to mention any issues related to ecological or social sustainability.

See, for example, Dewey, 1938; Rogers, 1969; Freire, 1983.

A typical example of the praise for emancipatory liberal educational approaches is found in an American book examining themes for change in higher education. Jerold Apps explains emancipatory learning as follows:

Emancipatory learning has as its purpose the freeing of people from the personal, institutional, or environmental forces that may prevent them from seeing new perspectives of their lives, from attaining broader and deeper goals for their lives, from gaining some control over their lives and their communities and beyond (Apps, 1988: 118).

This is exactly the sort of statement that makes Bowers see red. Rather than ‘freeing’ people from “environmental forces,” Bowers would probably advocate encouraging people to understand their identity as embedded in the ecological realities of their communities and, as part of that environment, trying to find ways to act that are not separate from, but part of it.

Neil Noddings’ 1992 book, The Challenge to Care in Schools: an Alternative Approach to Education, provides another thorough critique of liberal education in chapter 3. “Beyond the Disciplines: A Critique of Liberal Education,” pp. 28-43. Noddings expresses concern with the way liberal education supports a “worship of expertise,” which puts “too much emphasis on rationality and abstract reasoning (1992: 39, 43). The key problems, in Noddings’ view are: (1) emphasis on a narrow form of rationality; (2) risk that students think they are truly superior to those living more ‘physical’ lives; and (3) that liberal education has been largely “a celebration of male life” (1992: 43).

Of course, rationality is deeply woven into planning theory and practice. However, morality may be surfacing as an element in planning theory. Friedmann and Kuerner report the claim by American planning theorist, Charles Hoch, that planning is “a link between rational inquiry and moral reflection” (1995: 58).

An obvious exception is Robert Gottlieb, whose recent work has focused on environmental justice and the environmental movement in the United States. Nevertheless, I found his approach to be consistent with the emancipatory liberal tradition. See Gottlieb, 1993.

Within this same tradition I would have to locate Australian educator Leonie Sandrock, whose excellent recent work on planning and the multicultural city is contributing much to opening up the limited modernist discourse in planning and exposing “the crumbling pillars of modernist planning wisdom.” However, despite her laudable emphasis on difference and diversity, practical wisdom, other ways of knowing, and multiple publics, Sandrock’s work still neglects the ecological dimensions of the multicultural city and her call for “multicultural literacy” continues to pay scant attention to the fundamental requirements of ecological literacy (Sandrock, 1996; 1998).

Freire’s concept of conscientization (or consciousness-raising) is relevant to the education of planners because of their resistance and denial. It addresses the problem of non-learning responses to a potential learning situation. Conscientization is defined as “a process whereby people become aware that the meaning system that they have imposed on their life world is not the only system and that there are alternative systems of meaning” (Jarvis, 1988: 204; see also Andreola, 1993; McLaren, 1988). One problem with Freire’s approach is that his definition of literacy is based on the
critical consciousness of people’s own reality and the not necessarily the ecological reality in which they are embedded.

15 To be fair to Freire, this criticism is not as valid as it would be if Freire were writing about these issues today. When he wrote the works that influenced liberal educators, the environmental crisis was not seen as the critical issue it is today.

The emancipist tradition is more easily adapted to environmental thinking than the technocratic approach, as it requires people to think beyond themselves and to act collaboratively.

16 From a limited interview, it was not possible, of course, to infer the state of ecological consciousness of my interviewees.

17 Nel Noddings describes educators of this persuasion as having been “infected by the mad desire for method” (1992: 8).

18 I am not assuming that all these approaches are unsound. Rather, they represent a fascination with ‘technique’ and technology and reflect an emphasis on the individual as the exclusive focus of the learning experience. Although I have not comprehensively reviewed it, I would add to this list some of the new ‘futures’ literature, which often seems to deny the validity of learning from the past (see Beare and Slaughter, 1991 and Crawford, 1992: 80).

19 Unfortunately, this interesting topic cannot be discussed at length here. For a discussion of change in self-construction during the transition from university to employment, with a somewhat different conclusion, see Fournier and Payne, 1994: 297-314. Hillier argues that planning students’ views do not significantly change once they enter professional practice (pers. comm., 1994).

20 This view is widely supported in the planning ethics literature. In a key recent work, for example, Elizabeth Howe notes that the roles of planners “fit particular kinds of people.” People with dominantly sensate personalities like order and stability and gravitate toward such roles. They are not likely to want to take risks (see Hardwick, 1995: 1174, citing Howe, 1994: 334 and Loewen, 1982). Some classic works on learning styles recommended by Lang include: Gregorc, 1982; Griffin, 1988; Guild, 1985; Hagberg and Leider, 1982; Huff et al., 1986; Hunt, 1987; Kidd, 1973; Kolb, 1984; McCarthy, 1980; McKinley, 1983; McMullan and Cahoon, 1979; Melamed, 1978; Mezirow, 1978; Robinson et al., 1985; and Smith, 1982.


For works on personality profiles, see Myers, 1987; 1993; and Myers with Myers, 1995 and Appendix J.

Planning educator Ann Forsyth of the University of Massachusetts supported Lang’s view, reminding me that, “People have very different cognitive styles and learn differently about different things... For example, I can imagine someone who could grasp the interconnectedness of the biological/geological world best through making models and reading data rather than by going out to the bush and being constantly worried about being bitten by mosquitoes” (Forsyth, pers. comm., 1994).

21 See: Wolf, 1995: xvii; see also: Jackson, 1993; Collins, ed., 1993; National Training Board [Australia], 1992; National Training Board, 1993; Curry et al., 1993; Park, 1994; Melotte, 1994b.

This approach, which has gained recent credence in Australia, has come to mean the “demonstrated attainment of specific competence rather than mere completion of courses or time served” (Maslen and Slattery, 1994: 223). However, because quality in higher education is “a notoriously difficult concept to measure and because of Australian inexperience,” the rapid move to adopt CBT could result in much of the work being inadequate because those undertaking it did not have the skills for the task (Maslen and Slattery, 1994: 232).
The RAPI definition of competency standards is as follows: "The competency of professionals is based on particular attributes, performance and standards which are derived from knowledge, skills and attitudes of a profession." Competency standards are intended to provide "a benchmark of competency in workplace performance" (Melotte, 1994b: 1).

These definitions of competency could not be further from Noddings’ definition:

Teach them that caring in every domain implies competence. When we care, we accept the responsibility to work continuously on our own competence so that the recipient of our care—person, animal, object, or idea—is enhanced. There is nothing mushy about caring. It is the strong, resilient backbone of human life (Noddings, 1992: 175).

22 I wish to emphasise here that simply because the biophysical environment is fundamental makes it neither more important nor all-inclusive (see Wilber, 1996). Changes in consciousness are equally important.

23 This is a contentious statement. To explain: "By what is included or excluded, students are taught that they are part of or apart from the natural world” (Orr, 1994: 12).

24 The answers to the question will, of course, always be contentious.


26 It is important to emphasise here that action was one of the seven elements of an ethic of caring enumerated in chapter 2. The whole focus of the ethical and philosophical aspects of the learning framework is on “applied philosophy,” seeking practically effective solutions and bearing the question of ends in mind (Almond and Hill, eds., 1991: 1). The aim is to nurture conscious, principled action, where further learning occurs through doing. As Michael Dickman explains, “One must teach by doing the thing; for though you think you know it, you know no certainty until you try” (1993: 369; author’s italics).

27 Jürgen Habermas is one of the principal exponents of critical theory. He argues that valid knowledge can only emerge from a situation of open, free and uninterrupted dialogue (Abercrombie et al., 1984: 109; see also Hillier, 1994: 135-136).

28 For examples of the use of fiction in teaching ethics, see: Dobel, 1992; Cava, 1990; Marini, 1992a; 1992b; and Breiner, 1993.

29 Arguing for an ethics-based planning system which would embrace the approaches similar to those favoured by Orr and Bowers, Janis Birkeland claims that ecological planning is “not in opposition to the philosophical principles underlaying liberal democracy.” Nevertheless, she argues, in support of these critics, that “utilitarian planning is actually designed for helping us to decide how to divide things up.” Further, “traditional planning methods are biased against sustainability” (1996: 47).

30 When I began this research, my comments about denial were met by strong denial. Now, it seems, the issue denial is firmly on the ‘ecological’ agenda. Within ecopsychology, Chellis Glendinning’s 1994 book represents a milestone. Within transport planning, the idea is also catching on (see Hart and Spivak, 1993). Planning educator Bill Rees agrees that the social denial is widespread:

From a political perspective, the actionable facts of the matter are confused by a combination of scientific uncertainty and analytic blindness that mitigates against significant policy action. All this feeds into a subconscious seam of social denial. Not far below the surface in any discussion of global sustainability is a collective fear and loathing of the implications and potential consequences of taking ‘our common future’ and the ecological crisis seriously (Rees, 1995: 356; my emphasis; also pers. comm., 1994).
It is beyond the scope of this dissertation to explore the highly problematic issues of the parochial, prejudiced and limited views of many people in local communities. I have experienced those views on countless occasions in my planning practice and have struggled to find ways to help local people move beyond their limited views with respect to issues like intergenerational equity and environmental justice. My frustration with my failure is one reason I decided to undertake the current study.

I take this to mean that all human activities occur in some embodied way in some location. I do not mean to privilege those which rely more on embodiment or immanence over consciousness and transcendence (see Wilber, 1996).


Paul Groth, who teaches landscape architecture at Berkeley, disagrees with this assumption. He believes that “nature on its own will not teach it.” However, he agreed that learning from nature “can be sped up with interpreters” (Groth, pers. comm., 1994). Australian educationalist Noel Wilson would probably agree with Groth. He says, “Living in nature can put such a premium on ‘personal survival’ that very little is learnt except just that” (Wilson, pers. comm., 1995).

This certainly was my experience living on a small watercourse at Deep Creek.

“Learning from the river” was part of an interdisciplinary summer school conducted by Tchudi and Lafer (1993). During the intensive two-week program, participants spent two days on field trips exploring the Truckee River in Nevada and its complex systems of tributaries, canals and reservoirs.

Another environmental writer who understands the teaching value of rivers is Holmes Rolston. He explains the value of the river as metaphor (and physical reality) in correcting the shortsightedness which the individualistic ethic imposes:

This concept of a current in which the individual is buoyed up and on is at once biologically viable, culturally informed, and satisfying to many of our deepest ethical intuitions. Its corporate nature perhaps does not give due place to that individual integrity that is well served by the more atomistic paradigms. . . . The thesis here is that an individualistic ethics is short-sighted and needs to be corrected by a collective vision. . . (Rolston, 1981: 123).

Michael Dickman makes a similar point about rivers: “To be effective, environmental education must involve individuals in making intimate contact with the natural world. We must encourage people who want to protect our rivers to venture out and study them, and to report what they find” (Dickman, 1993: 369).

Neil Evernden disagrees. He writes, “An awareness of places doesn’t always come naturally” (1993: 3) and explained to me that some people could be “moved—not just intellectually—by some fiction and by writers like Dillard, who pin-point personal experience” (Evernden, pers. comm., 1994).

Drenson cited Michael Harner’s shamanic journeying workshops as an example (Harner, 1982).

The anchoring value of the environmental autobiography is reinforced by Gary Snyder, writing in The Practice of the Wild (1990): “All of us carry within us a picture of the terrain that was learned
roughly between the ages of six and nine. . . . Revisiting that place with its smells and textures, walking through it again in your imagination, has a grounding and settling effect" (Snyder, 1990: 26).

40 One key advantage of role plays is that they have the advantage of creating low-risk conditions for expression of extreme opinions by students, while requiring limited interference from the instructor, thus avoiding preaching by the "authority figure" (see K. Brown, 1994). This is particularly important for teaching ethics where a range of ethical perspectives needs to be explained, and not simply "one best way".

41 Friedmann is arguably the most influential planning theorist writing in English today. Sadly, I could find little reference to environmental ethics in his works and found that topic virtually absent from his recent work on curriculum development. In a recent study of core curricula in North American planning schools, he described as a "socio-spatial process" the "transformation of nature." While his analysis of the problems urban planning has created for nature is accurate, an approach which emphasised the inherent worth or intrinsic value of Nature might have been more supportive of reforms I am advocating here. In one work, however, Friedmann specifically indicates that environmental issues are on his reform agenda, with a call for planners to embrace a green ideology (1989b).

42 The omission of the environment from this list is probably significant and reflects a weakness in the RMIT program in 1994.

43 From educators who taught landscape architecture I often heard about flexibility as an educational value. Paul Groth at Berkeley, for example, reminded me, as we spoke about nurturing ethical consciousness, that "a healthy cell has permeability—you can move between it" (Groth, pers. comm., 1994).

44 In this discussion, I am conscious of the risk of being misunderstood. As Bowers (1987: 166), explained, I do not want to imply that literacy should be totally rejected in favour of an uncritical acceptance of orality as the chief means of sharing knowledge with others. In fact, I highlight the importance of all forms of literacy in the learning framework presented in chapter 8 (see Bowers, 1987: 166, 168-169).

45 I confess that I use the word teamwork as a convenient generic term, by which I mean to include group work skills. In using this term for convenience, I do not mean it in the limited sense as it is used by management consultants. My use of teamwork is based on my observations of the problems widely experienced both in teamwork exercises in planning education and in teams of planning and other professionals. I could equally have used the term group work.

46 To a person, Australian planning students have reported to me over twenty years that they hate group projects. I believe that the problem lies, not with the notion of collaborative work, but with the lack of artfulness in most planning school projects which require group processes and teamwork. This is one of the reasons for the emphasis on teamwork in the learning model presented in chapter 8.

47 Blakely is now Dean, School of Urban Planning, University of Southern California.

48 This view is confirmed by a study by Fournier and Payne (1994), who found that "getting it right the first time" in a new job was important for self-construct and for building self-confidence (p. 312). Therefore, I hypothesise that within a planning program, opportunities in teamwork situations to help students "get it right" could lead to greater professional effectiveness and satisfaction.

49 While I agree with him, it could be argued that Friedmann's prescription is "too little, too late," for postgraduate students already set in their ways. By the time they enter postgraduate study, most planning students have firmly made up their minds against group projects, unless they have been particularly fortunate in their undergraduate education. Thus, teaching about and modelling effective group processes at undergraduate level is seen as critical.

The need for safety and trust was emphasised by most educators I spoke with. Paul Groth, for example, while confirming the value of the ‘expansiveness’ of the one-to-one contact possible through studio-based teaching, also recommended camping and field experiences because of the safety (and intensity) they afforded: “You need to establish an environment where you drop the shields of defense” (Groth, pers. comm., 1994).

Lifchez’s views are echoed in the Journal of Business Ethics, where Kouzes and Posner argue for the healing and energizing powers of love in “ethical leadership” (1992: 481). And, in Organizational Dynamics (1993: 5-23), Kofman and Senge argue that a learning organisation must be grounded in a culture based on transcendent values of love, wonder, humility and compassion.

Mary Ann Hiserman was my student and I was hers. A long-time champion in the movement for rights for people with disabilities in Berkeley, she died tragically in March, 1996. She taught me everything I know about accessibility. I credit her with constantly challenging my prejudices and opening my heart to a deeper understanding of the clear parallels between the struggle for the “rights of Nature” and the rights of people with disabilities. Bless you, Mary Ann.

Among my tasks on this project, during one ten-week quarter, was to interview all students and evaluate journals which they were required to keep. For a discussion of my insights into their ways of “avoiding the issues,” see Sarkissian, 1986a.

Greenway participated in and studied the Wilderness Program at Sonoma State University for 22 years, and has developed postgraduate courses in ecopsychology for that university.

Greenway is by no means the only innovative practitioner/researcher in this field. His contribution is significant for this study, as he is a trained planner. Also in Washington State, Michael J. Cohen offers both written and experiential exercises in what he calls “applied ecopsychology” (see Cohen, 1987, 1989, 1993, 1995a, 1995b, 1995c). Works by other authors specialising in direct experience of Nature include: M. Brown, 1986; 1989; Roads, 1987; 1990; Cornell, 1979; 1987; Van Matre. 1990; Van Maret and Weiler, eds., 1983; Swan, 1983; 1988;1990; and 1992.

Some authors prefer the term “backcountry” to wilderness, as wilderness is under such considerable threat.

This research is also presented in a number of unpublished papers. See: Greenway, 1993: 1994b: 1994c; 1994d; 1995.

Importantly, as they evolved, Greenway’s programs extended well beyond the ‘wilderness’ experience and included: courses on wilderness literature; studies of the human-nature relationship (ecopsychology); explorations in Jungian and transpersonal psychology; and often training in yoga, meditation and physical conditioning (Greenway, 1994c).

For details of these and other statistics, see Greenway, 1994c: 15-16 and Greenway, 1995.

Of course, wilderness experience has, from ancient times, been associated with the moral transformation needed for prophets to be true to their calling. As ancient traditions such as the Bible reveal, the wilderness experience gave prophets the perspective, clarity and motivation to return to the city. Once they returned, the wilderness experience functioned as a spiritual tool to sustain them during times of conflict and confusion (Newman, pers. comm., 1996).

Glendinning argues in her powerful book, which elaborates a relationship between our psychological dysfunctions (particularly human addictions of various forms) and the ecological
crisis, that our *homelessness* is the source (and the manifestation) of our "extreme and untenable situation": "We want to go home" (Glendinning, 1994: 12).

Very short trips are not very valuable, according to research. As Simpson explains, "It is asking a lot of short-term wilderness experience to alter a lifetime of attitudes toward the natural environment. If an individual comes into the back-country with a weak environmental ethic, he or she is likely to leave with a weak environmental ethic" (1993: 37).

Greenway's concern to protect wilderness is reflected in the following admonition:

Perhaps the wilderness experience will help us reconnect and open up to the wisdom inherent in the information systems of the natural networks of nature. But healing needs to take place outside the wilderness. If the growth, learning, and inspiration of the wilderness experience is meant to serve the culture, let it be done in the culture (1994a: 215).

I thank Patsy Hallen and Jack Mundey for this insight.

The question remains whether it is really possible for students in urban areas to have access to direct experience of Nature. In the Australian context, it is not a problem to find some wilderness reasonably close to cities for this to be a regular experience for planning students. This may not be the case in Los Angeles, however.

James Swan, author of several book on experiencing Nature, has a similar list of five "experiences to develop a sense of harmony with nature": survival skills, isolation, ceremonialism, service, and enchantment. An essential first step is "finding the spirit of a place" (Swan, 1990: 200-201). Experiential educator Karen Warren (not the ecofeminist philosopher) and Alison Rheingold examine experiential education from a feminist perspective to yield quite a different list of suggestions for a feminist way of experiential learning and teaching. See Warren and Rheingold, 1993: 29-30.

As I write this, I can see experienced male academics wincing at the implications this call has for political correctness and sexual harassment policies within universities. I don’t know what to make of this. Clearly, rights need to be protected and vulnerable members of the university community certainly need protection from the unwanted attentions of more powerful ones—or from any unwanted attention, for that matter. Nevertheless, I worry about the direction that policies are moving. Perhaps it is the absence of caring and love within the university context that makes healing gestures so frightening. Obviously, expressions of care and concern must be made within a context which does not violate the rights of any educators or students. One of the consequences of not showing care and concern within the university community is that it then becomes "unprofessional" to show that care and concern for others outside the university (i.e., in professional life) and unthinkable to show it for nonhuman life.

Noddings calls this love *educational caritas* (love in education). While speaking primarily in anthropocentric terms, Noddings nevertheless captures the essence of biophilia when she describes "love in the classroom": "Love in the classroom is neither naïve expectation nor stoic resignation, but a commitment to the whole experience of learning and teaching. It is also an eagerness to use intuitive feelings to guide students and ourselves, and a strength to endure inevitable setbacks and disappointments" (1984: 171).

See also Bolan, 1983: 32: "The true task of the professional is not to display cleverness and intellectual dexterity but, rather, to create a new sense of value."

Although it would seem anathema to most educators, Thomas Berry suggest that we engage in *postcritical naïveté*, "a type of presence to the earth and all its inhabitants that includes, and also transcends, the scientific understanding that now is available to us from those long years of observation and reflection" (1988: 4). In other words, science had its value; now we must change modes to make sense of its lessons.
Noddings also addresses the question of intelligence. She argues that educators must operate on the “assumption of multiple intelligences” and a great variety and variability of students. She argues against what she sees as “the persistent undervaluing of skills, attitudes and capacities traditionally associated with women,” and proposes the notion of “interpersonal reasoning” (Noddings, 1992: xiii, 53).

More recently in planning, the emphasis seems to be on innovation, rather than creativity. The concept of innovation is enshrined in recent Australian planning documents like the latest version of the Australian Model Code for Residential Development (AMCORD), which promises “innovation in urban development” and proposes “innovative approaches to design and regulation” (see AMCORD, 1995 and Howe, 1993).

A large proportion of Bowers’ 1995 book, *Educating for an Ecologically Sustainable Culture: Rethinking Moral Education, Creativity, Intelligence, and Other Modern Orthodoxies*, deals with this subject.

As Bateson explains, individualism rests on an erroneous assumption that the individual simply acts in an unrelated way upon the environment. Not so: the context or system involves relationships which require an ongoing exchange of information, taken into account in the subsequent behaviour of participants. The state of community consciousness will certainly influence people’s actions. The general problem, Bateson argues, is that “when you narrow down your epistemology and act on the premise, ‘What interests me is me, or my organization, or my species,’ you chop off consideration of other loops in the loop structure” (Bateson, 1972: 316, 484, cited in Bowers, 1993c: 159-160, 163-164).

See, for example, Gilligan, 1982; Noddings, 1984; Belenky et al., 1986; Bell, 1990; Franck, 1989; Liggett, 1992; RAPI, 1989; and Urquhart, 1992.

Curiously, women are now entering engineering courses in Australia in unprecedented numbers. The main interest is in environmental engineering and environmental degree courses generally, where about 50 per cent of students in 1992 were women (Surtees, 1992). It appears that planning does not have the same ‘environmental’ flavour and attractiveness, although, in general, female participation in university courses is increasing in Australia, though not in academic employment (Maslen, 1995; Maslen and Slattery, 1994: 136-137).

From a feminist perspective, narrative stresses relationships, expresses diverse attitudes, and shows that “ethics emerges out of particular situations” (Armstrong and Botzler, 1993: 434). This approach could lead to enriched means of problem-solving, as well, according to Starhawk, who believes that “as we are able to perceive the world as interconnected we can approach problems in a multifaceted way” (Starhawk, 1979: 182).

On alternative, interdisciplinary approaches to counter education which emphasises calculative thinking, see Richmond, 1990: 302 and Richmond, 1995.

*Biophilia* is regarded (by Orr, Wilson and others) as the way to counteract the persistence of *biophobia* in the modern (and postmodern) world. Orr defines *biophobia* as “the culturally acquired urge to affiliate with technology, human artifacts, and solely with human interests regarding the natural world.” He intends the word broadly to include, as well, “those who regard nature ‘objectively’ as nothing more than ‘resources’ to be used any way the favoured among the present generation see fit” (Orr, in Kellert and Wilson, eds., 1993: 415-416).

I do not want to create the impression here that literacy and numeracy are not important. They are essential to the credibility of the planning work which emerges from the ethical response. Several educators I spoke with emphasised this point. At the Findhorn Foundation, Roger Doudna claimed it was essential to “demonstrate and master the academic stuff,” while Satish Kumar at Schumacher College told me that they employed a trained ecologist to lead their field trips. Jane Munro, an adult educator, spoke of the importance of mentors being “credible sources,” and Mathis Wackernagel, now at the University of Mexico, spoke of the importance of literacy, numeracy, and critical
thinking—developing the skill of asking questions (Doudna, Kumar, Munro and Wackernagel, pers. comm., 1994).

Noel Wilson explains that separation can thus be healed in two ways: by moving backwards into more tribal, mythic forms, or by transcending it in world consciousness (Wilson, pers. comm., 1996).

Beatley resolves this dilemma by using Rawls's concept of reflective equilibrium (see Rawls, 1971). According to Beatley, this concept "suggests that we may need to constantly equilibrate or balance our sense or intuitions about what is correct against what our broader ethical principles and standards tell us is the appropriate outcome" (Beatley, 1994b: 29). Edward Goldsmith also argues that the most fundamental ecological knowledge is acquired by intuition. Such knowledge is usually referred to as wisdom and the method of acquiring it is normally called intuition (Goldsmith, 1988: 162).

Those who feel that teaching philosophy to planning students and educators is "too hard" should be reminded that environmental philosopher, Karen J. Warren, has been successfully teaching environmental ethics and critical thinking to primary school students and teachers in Minnesota for over twenty years. Part of her focus is metacognition: thinking about thinking (pers. comm., 1995).

This could be part of a general review of institutional practices, as Bok (1978: 247) suggests. A simple question to ask would be, "How scrupulously honest are they in setting an example?"

A model of a bioregionally based interdisciplinary curriculum is described in Tchudi and Lafer, 1993. See also Tchudi, 1991.


Orr notes that "this presumes, of course, that the faculty itself is ecologically literate and relates environmental themes to course material" (1994: 91).

Many observers of planning have noted this. See Sennett, 1971; Sennett, 1990; Blakely, pers. comm., 1994; Blakely and Sharpe, 1993; Brooks, 1993; Levy, 1992; Galloway, 1992; Dalton, 1993; Friedmann, 1989; Innes, 1995; Cutburt, 1994b; and Harper and Stein, 1992.

While this dissertation argues for radical reforms to planning education, I also acknowledge the necessity to build bridges from the current situation to an ideal future. If educators and administrators are not willing to change their programs because they, themselves, care for Nature, they may opt for change out of more utilitarian motives. This may be one way to proceed, although it will not involve the "paradigm change" which most analysts believe (and I agree) is necessary.

For less radical arguments in favour of bridging methods, see Marietta, 1995:80; Lang and Hendler, 1986; Lang and Hendler, 1990: 57, 15; and Bok, 1979. The academics' first instincts may be utilitarian, self-serving and deeply grounded in the dominant anthropocentric paradigm. The last word in this chapter belongs to a senior Canadian planning academic, who noted that changes in behaviour initially resulting from solely utilitarian objectives could ultimately lead to changes in individual and cultural values:

How to bring about the change? Enlightened self-interest. If you don’t preserve old growth forests, you are going to die. Appeal to anthropocentric, utilitarian aspects may have to be a first step. With this step you buy time. Then you protect nature. You buy time to begin to undermine the prevailing ethic (Rees, pers. comm., 1994; see also Rees, 1995 and Birkeland, 1996a: 85 on some areas of compatibility between anthropocentric and liberal perspectives).
NOTES TO CHAPTER EIGHT


2 This could also be “self seeking wisdom.” I have chosen the word understanding with Arne Naess’s words ringing in my ears: “I invite you to try to understand rather than to try to find weaknesses of exposition and argument. We are, I presume, all seekers. . . . We do not wish to impose any doctrines upon anybody. . . . We look for helpful cooperation rather than for opportunity to preach” (Naess, 1986, cited in Fox, 1990: 244).

3 I have not followed the stylistic protocol of omitting punctuation in acronyms, as I do not want the reader to confuse my model with a brand of jeans made from cellulose-derived fibre. I plan to change the acronym to GENCEL in future work.

4 The source is Louv, 1996. I have changed Louv’s gender-specific language, realising that Chief Seattle spoke in his own language and may not have said this at all.

5 I suggest this while acknowledging the view of one experienced American educator that, “There seems to be little agreement on what should constitute the core of planning education” (Friedmann, 1996).

6 I have used the word model despite the many difficulties with the term. A model is defined as an abstract way of presenting the relations between social and other (e.g., natural) phenomena (see Abercrombie et al., 1984: 158). It differs from a theory, which is a set of logically and systematically interrelated propositions describing and explaining social and other phenomena (see Sarantakos, 1993: 439).

I use the term model in a way which is similar to the use of model in education and planning: to mean a cluster of original ideas or a set of concepts that form into a theory, generally as a representation of reality or a guide to action. I do not recommend an ideal pattern which must be followed dogmatically. Rather, the model proposed here suggests a set of key principles to guide policy development and action. This guiding framework could be used and changed as appropriate to the individual school’s curriculum. For distinctions between models and theories, see Williams, 1976: 266-269 and Sills, ed., 1968: 378-385.


8 While this research focuses on planning education, I wish to stress that significant changes will also need to be made within practice—within the realms of practitioner decision-makers. It will be necessary to overcome educator and professional inertia and resistance to ensure that change does not occur solely at the margins of the profession (Hillier, pers. comm., 1996; see also Hunt, 1991). Both Jerome Kaufman and Elizabeth Howe argue for the importance of continuing education programs for planners, with attention given to such subjects as values clarification and values inquiry and analysis (Howe and Kaufman, 1981b: 276).

It should be restated that these recommendations do not apply to continuing professional education or short courses, although these are considered to be highly important. Rather, the focus is on undergraduate and postgraduate study at the thirteen universities where professional planning programs were in place in 1994-95.

9 It is critical that the ethical dimensions of alternative dispute resolution, conflict resolution, mediation and negotiation be fully explored. As Douglas Amy has pointed out, the notion of the moral high ground can disappear altogether (and moral relativism will result) if planners are encouraged to see “all issues as negotiable and amenable to compromise.” In fact, environmental disputes (and most planning issues) are principled in nature. It is important that environmental
mediation does not divert participants from other, more appropriate forums to address their problems. In other words, technical skills cannot replace moral inquiry (Amy, 1987: 179, 185).

10 Mentoring skills in environmental ethics are important, as faculty become at least “quasi-mentors” for the uncritical young student and send powerful signals to their students about what they talk about and or are silent about (Poynter and Thomas, 1994: 72; see also the interview with Reg Lang reported in Appendix J).


12 Of course, it is not possible to determine whether selection is the most important factor, as these are not blind ‘studies’, but rather the application of a management technique.

While faculty at the University of Technology Sydney report success with the Belbin method of team selection, the method is not without its critics, to whom Belbin keenly responds. The Belbin Team-Role Self-Perception Inventory is used widely in applied settings, especially in the selection, counselling and development of management teams. Some critics have argued that there is little empirical evidence to support Belbin’s theories. Problems include: (1) test reliability, with traits like neuroticism tending to be overlooked; (2) the approach was not designed specifically for students, but was meant to be used in organisational settings; (3) the method relies on individuals’ perceptions of themselves; (4) titles given to team roles were less than perfect; and (5) there was no allowance made for the expert-specialist on the team (Woods and Thomas, 1990).

Belbin’s replies have centred on the contention that the Inventory was never marketed as a self-standing psychometric test. Rather, its success as a do-it-yourself inventory prompted him to develop a way of assessing the potential team role contribution of individuals. He is clear that team roles are not personality traits but refer to a “pattern of behaviour characteristics of the way in which one team member interacts with another so as to facilitate the progress of the team as a whole” (Belbin, 1981, cited in Belbin, 1993a: 260). In addition, the Interplace II computerised Belbin Questionnaire set aims to address these criticism (Woods and Thomas, 1990). UTS uses a later version: Interplace III (see also Belbin, 1989; Belbin, 1995).


14 In proposing the use of these models, I feel I must emphasise again that the intention is not to embrace the technocratic view of education, but rather to use effective technologies to create optimal learning conditions so that a more holistic perspective can be achieved.

15 Daily reinforcement of the anchor is important in helping the person maintain a sense of unity with Nature. For a lovely ‘everyday’ example of the joys of simple awareness, see Cameron, 1992: 185.

For a discussion of a parallel argument about the role of reciprocity (the contribution of the cared-for in contributing to “the energy required to sustain caring relations,” see Noddings, 1990: 122-123 and chapter 2 of this dissertation.

16 And, hopefully, after some experience, students could be encouraged and facilitated to sustain this contact for themselves, perhaps also leading introductory field trips for new students in subsequent years.


Although my own extended period of direct connection with Nature yielded a dramatic change in my perceptions and awareness, I am conscious that not everyone is likely to respond positively. As Roger King notes,

> Many people lack any concrete awareness of the workings of the environment and do not care very deeply about the fate of nonhuman beings and systems. But if this is so, then any reliance on lived experience and personal narrative as a basis for constructing a moral perspective in environmental ethics presupposes some reconstruction or education of lived experience that is not intrinsic to that experience itself (R. King, 1991: 84).

I conclude from King’s warning that experience of Nature must form part of a wider educational strategy and that opportunities provided for expression of a range of responses emerging from those experiences.

This issue is addressed by Bellah *et al.* with respect the “the therapeutic quest for community” (1991: 134-135).

I realise that this approach is open to the problems of both the NIMBY syndrome and also of communities *wanting* what some would see as ecologically inappropriate development (as with the case of mill towns wanting continuation of logging of old growth forests to retain their employment base). Nevertheless, with Skillful teaching, each community environmental issue could become a valuable learning resource.

Utilitarianism is, of course, not limited to planning. A recent study of Australian universities identified “the current wave of utilitarianism” to which universities in general are responding (de Lacey and Moens, 1990: 15, 25; see also Beare, 1996: 3).

Beatley’s small classes are a luxury which is rapidly disappearing in Australian planning schools. Where some classes, such as those at Perth’s Curtin University, are likely to be larger than 100 (Hillier, *pers. comm.*, 1996).

Many educators who teach ethics made a similar point. Introducing a section on teaching ethics in a recent collection on *Planning Ethics*, Klosterman observes:

> All authors agree that it is essential that courses in planning ethics be conducted in an atmosphere of free and open dialogue in which all points of view are treated as equally legitimate and worthy of respect. It is especially important that instructors avoid ‘imposing’ their own ethical views on students, intentionally or unintentionally (Klosterman, 1995: 257).

Jerome Kaufman didn’t have the luxury of good textbooks (like Wachs, ed., 1985; Hendler, ed., 1995; and Beatley, 1994) when he began this work. With Elizabeth Howe, he began teaching planning ethics in 1979 in the Department of Urban and Regional Planning at the University of Wisconsin-Madison. Both Kaufman and Howe are completely self-taught. He says, “We approached the task with some trepidation since neither of us had any training in philosophy nor were we particularly conversant in moral or normative ethical theories” (1995: 263); see also Howe and Kaufman, 1979; 1981a; 1981b; Howe, 1990; 1992; and Howe, 1994).
For example, Janis Birkeland, Warwick Fox, Patsy Hallen, Freya Mathews, Robyn Eckersley, Peter Singer, Val Plumwood, and Ariel Salleh.

Placed last as an acknowledgment of what must precede it, literacy should not be treated as the least important element in the T.E.N.C.E.L. model. Hearing my explanation that literacy should be preceded by elements which specifically nurtured a caring response, Neil Evernden responded strongly, “Be very careful that literacy won’t be at the very end” (Evernden, pers. comm., 1994).

UBC’s program is highlighted in a recent study by John Friedmann. Of twenty North American planning schools surveyed, UBC had the least requirement of core courses or “maximum play,” with only 25 per cent of courses required. The School’s mission statement is the clearest on the questions of the “domains of planning,” exploration of the meaning of sustainable development among the five areas of competence (Friedmann, 1996, draft: 5, 12). Two of its five areas of competence specifically address the biological basis of life.

While I feel my colleagues in practice have much to learn about planning, they also have much to teach and often their excellent work is ignored by the academy. As an example, I recall the growing sense of unease which accompanied my first reading of “The New Urban Studies Literature: The State of the Art,” by Brian McLoughlin and Margo Huxley (1985; see also Huxley and McLoughlin, 1985). It was some time later when I realised “what was missing from this picture.” To my knowledge, not a single consulting report or piece of professional research by a practitioner was included in their “comprehensive survey.” If practice is to inform theory and vice versa, much is still to be done to forge the necessary links.

An example of a sensitive and thoughtful critique of planning education in Australia is provided by experienced planning practitioner Jim Colman, whose list of “key issues for educators and practitioners” begins with the concept of sustainability. Colman addresses participatory planning, the development/environment debate, resource use, waste management, interdisciplinary collaboration and planning in the Asia-Pacific region. He raises a number of key ethical questions, including the rights of nature, the need to shift away from utilitarian precepts, and the need to address the emergence of new ecological paradigms. Colman recommends “introducing students at the earliest possible stage to the notion that environmental planning involves moral and ethical as well as technical elements” (Colman, 1993: 2).

See Birkeland, 1993b: 2 on denial, avoidance and dissociation as defence mechanisms among professionals, and Grof, 1994 on denial as a self-protective measure: “the common psychological defense mechanism closely related to rationalism.”

These approaches confront the problems frequently associated with ‘technocratic’ versions of experiential education. Great diligence must be maintained to ensure that approaches remain free of these problems (see Robottom, 1991).

I thank Helen Sykes of Melbourne for helping me give this form to the model.

For a discussion of the differences between caring about and caring for, see chapter 2.

As noted earlier, this will present some difficulties in subjects with large enrolments.

All aspects of ecological literacy, using Orr’s (1992b) definition will need to be taught for, as Donald Worster wisely points out, the study of ecology alone cannot provide “the philosophical model necessary to help humans live harmoniously with nature” (Armstrong and Botzler, 1993: 3). Philosophical education will also be required.

Noel Wilson, an experienced educational administrator, warns that these assessments are “highly suspect” because “they require a positivist perspective with regard to people” (Wilson, pers. comm., 1996). The appropriate means of assessment will need to be carefully investigated, to reduce those dangers and also to reduce risks of bias in the instrument against women, older students and members of different cultural groups.
This may look like a very short-term program. It has been consciously designed to cover only a few years, as changes in both technology and our understanding of the scope of the global ecological problem will influence the extent and speed with which individual initiatives are embraced.

Because of rapid changes in education and technology, as well as in the Australian economic situation, all of the time frames have been shortened. The accepted strategic planning time frames, which would see three to six years as being "medium-term," are seen as too long for this task (see Moses and Roe, 1990: 250).

A possible model for such an approach, as a starting point, could be the recent curriculum review conducted by students in the School of Community and Regional Planning at the University of British Columbia (see Perumiak et al., 1996). A survey of alumni and employers was undertaken by the students as part of this review to determine learning needs. The study revealed strong support for experiential learning, and greater emphasis on teamwork, collaboration, and professional ethics.

Strategic questioning is the "skill of asking questions that will make a difference" and involves "a special type of question and a special type of listening." It is a way of questioning which relies on a re-positioning by the questioner to avoid speaking at the person being questioned and instead being alongside the person being questioned in a position which allows for a mutually found answer or solution to arise (Carson, 1995: 218). It relies on different levels and types of questions and diligence on the part of the questioner to avoid leading the person being questioned to what the questioner believes to be the 'right' answer.


It should be acknowledged that this is a daunting task. There is, among North American educators at least, very little agreement on what should constitute a core curriculum for planning education. One valuable early step would be to review John Friedmann's recent articles on "The Core Curriculum in Planning Revisited" (1996) and "Planning Education for the Late Twentieth Century," (Friedmann and Kuester, 1995) for their implications for Australian planning education.

See Brooks, 1987. This approach was undertaken at the University of Kentucky in 1987.

While I acknowledge that this is a very difficult undertaking, I believe that it is worth trying to improve the quality of teaching in this way.

The Snailwood Trust, funded by an anonymous bequest to Murdoch University, provides funding on a biannual basis to bring an ecofeminist scholar to teach Murdoch's undergraduate ecofeminism subject.

It must be borne in mind, as Arne Naess wisely reminds us, that "to discuss values in public requires training, some of it (and of course only some of it) being theoretical" (Naess, 1989: 73).

David Tacey's book on Australian spirituality, Edge of the Sacred (1995) would make an excellent textbook for an component addressing human relationships with the natural world, in particular, the Australian landscape. Arguing that "spiritual progress will be made, with or without our consent," Tacey proposes that,

We can urge each other to 'care more; about the environment, but until we have revised our sense of identity to include the natural; world our best intentions may be in vain. The cure for our ecologically disastrous abuse of the earth and for our culturally debilitating racism is the spiritual renewal of consciousness" (1995: 175-176, 206).

In Tacey's view, the "desperate need in every secular society is to 're-make' the sacred, in the sense of restoring our relationship to the sacred" (1995: 1).

I thank Jean Hillier of Curtin University for this suggestion.
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A 30-minute videotape is included
with the two volumes of this dissertation.
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# APPENDIX B: PERSONS AND ORGANISATIONS CONSULTED

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### Others Interviewed

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APPENDIX C: Voicing the Dimensions of the Global Environmental Crisis
APPENDIX C:
VOICING THE DIMENSIONS
OF THE ENVIRONMENTAL CRISIS

1.0 Urbanisation, Australian cities and the environmental crisis
a personal perspective

As explained in chapter 1, the focus of this research and, indeed, the whole research project, developed from my acute sense of frustration with Australian urban planning as I experienced it in the late 1980s and early 1990s. Working as a social planning consultant on large suburban residential projects, particularly in Melbourne, I began to ask my colleagues on the project team, “How can we be ‘green’ on this site?” I meant, *How can we implement principles of ecologically sustainable development (ESD)?* ESD is a concept which was growing in acceptance throughout the land professions. Their responses can be grouped into five categories.

First, I heard clear statements of denial: “Who says there is an environmental crisis? Can you prove it? Even the scientists can’t agree about the Greenhouse Effect or the size of the hole in the ozone layer.” Second were those who believed that, as they said, “The scientists will get us out of this problem as they have done in the past.” These colleagues believed in the “technological fix” and its various sub-concepts, including the substitutability principle and the cornucopia concept. Third were those who tried to convince me that they (or we) were actually implementing ESD principles on a given site: by reducing road widths, increasing housing densities, using reed beds and detention basins to handle on-site drainage and water-quality problems; specifying low-maintenance or drought-resistant landscaping, and providing land for a community garden. “Wasn’t that enough?” they asked “What did I want, anyway: solar panels on all the houses?” In the fourth category were those who simply told me to relax, that I worried too much. Finally were colleagues who told me to “get back in my box,” to concentrate on my own work, calculate the

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1 Substitutability is a concept used by mainstream economists. They generally refer to the substitution of one resource for another so that “a satisfactory substitute can always be found for the role of any one of them” (see Ehrlich, 1989: 9-16, cited in Sagoff, 1994: 2). An extreme version of the thesis, supported by Barnett and Morse (1963), argues that “our technical ability to substitute resources for one another is so great that ‘the particular resources with which one starts increasingly become a matter of indifference. The reservation of particular resources for later use, therefore, may contribute little to the welfare of future generations’” (Barnett and Morse, 1963:11, cited in Sagoff, 1994: 2).
demand for child-care places and not worry about other people's work. The environment was not regarded as the social planner's domain.2

By 1991, I was writing about my confusion and frustration and using opportunities to speak at professional conferences to explore my first insights into the reasons behind these responses. I could not understand how, in the face of what seemed like overwhelming evidence about the global ecological situation, my colleagues in the land professions continued with "business as usual." I sought to categorise their reasons in a paper to the national planning conference in Canberra in 1992, a few months after my Ph.D. research began. Expressing my bewilderment, I offered the following explanation:

The only thing I know for certain is what I have experienced: despite a great deal of rhetoric and increasing amounts of information, it appears that our planners and developers working on major residential development projects are avoiding implementing ESD principles.

I have tried to outline some reasons why this might be so and offer them as a means of stimulating debate and seeking direction for my work (Sarkissian, 1992).

My list of reasons included the following: values conflicts; fear; short time frames; unreliable data; discrediting "the community" as an information source; not understanding the problem; not knowing how to frame the question; separation from the land; previous anti-environmental stands; planning as a "disabling profession; not enough time to reflect; and aesthetic concerns.3

Reflecting on this list, and especially on the categories I would add today, I realise that I was struggling with institutionalised denial within my profession and the other land professions. By 1992, ESD was firmly on the National and State political agendas; policies seemed to be springing up everywhere to address all aspects of the global ecological crisis, as it manifested in Australian urban settlements. There was no shortage of professional and popular literature following the Brundtland Report.4

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2 I am not exaggerating here. All of these statements were made by colleagues, often in angry tones or in tones of frustration. It is significant, I believe, that I heard these responses only from my male colleagues.


Bob Zehner, writing in the Australian Planner in March 1991, remarked on the plethora of planning conferences devoted to global ecological issues thus:
Bringing that literature up to date to demonstrate the scope of the ecological crisis (and the importance of urban planning in that equation) is not a difficult task. Virtually every book I pick up which addresses environmental issues has an obligatory first chapter addressing the dimensions of the crisis from the author’s perspective. Many were published during the early stages of this research. Summarised below, therefore, are key claims about the scope of the environmental crisis. That section is followed by a brief statement of the “counter argument,” that is, the view that the environmental crisis does not exist, or at least is not of the dimensions which are commonly assumed to exist. There follows a brief section summarising the factors which are particularly ‘urban’, that is, those aspects of the problem which are either attributable to urban development or whose impacts likely to be felt most dramatically in urban areas.

What then, are the dimensions of the ecological crisis which led me to pursue this inquiry? While individual researchers differ in their emphases, the lists are remarkably similar.

2.0 The global ecological situation: voicing a summary of characteristics and Problems

It is customary to begin reviews of this sort with scientific and government reports. Here I choose to offer first a range of perspectives to illustrate the range of voices from various disciplines expressing concern before summarising ‘scientific’ findings reported in government publications.

2.1 A medical practitioner

Attempting to catch our imagination and open us to the enormity of the global problem, Australian physician and activist Helen Caldicott compares the state of the Earth to a human health problem. “The Earth is Dying: the Medical Implications of the Ecological Crisis” (1992) lists symptoms and signs of “the dying planet.” These include: ozone depletion as a result of CFC gas; deforestation (the loss of the “lungs of the earth”); loss of species; over-population; contamination by plastics; organochlorines; and nuclear war and nuclear waste. Caldicott recommends the practice of “global preventive medicine” (Caldicott, 1992: 391-396).

For the past year, if one had the stamina it would probably have been possible to attend a ‘greenhouse’ or ‘global warming’ or ‘climatic change’ conference/seminar/workshop somewhere in Australia virtually every week of the year. Articles in newspapers and journals have appeared almost as frequently. As a result, it is very likely that levels of awareness and understanding of greenhouse matters have increased, on average, across the country since the last months of 1989... (Zehner, 1991: 37-38).
2.2 A feminist philosopher
Ecophilosopher Charlene Spretnak’s list includes: steady degradation of our habitat; nuclear war; landfills at 90 per cent of capacity before recycling was commenced; “reckless depletion of groundwater”; and the building of nuclear power plants when safe storage options have not been proven (1991: 10).

2.3 A Christian philosopher and historian
Max Oelschlaeger, calling for spiritual perspectives on the global crisis, highlights “the risk of global ecocatastrophe” and identifies three research priorities: global change, biodiversity and sustainable ecosystems. He emphasises the “central importance of the precautionary principle” and argues that scientific solutions alone are not feasible. Reporting research findings from eminent scientists and scholars in several countries, Oelschlaeger reiterates that time is running out for an effective response. The key problems are overpopulation, climate heating and biodiversity (1994: 16-17).

2.4 A philosopher
Roger Gottlieb is a professor of philosophy whose recent work focuses on the philosophy of religion and human relationships with nature. In an Introduction to a recent collection, This Sacred Earth: Religion, Nature, Environment (1996), Gottlieb provides a brief overview of the environment crisis which yields “at least the following eight areas of acute concern”: global climate/atmospheric change; toxic wastes; loss of land; loss of species; lost of wilderness; devastation of indigenous people; human patterns and quantities of consumption; and genetic engineering. For Gottlieb, the environmental crisis has created, in turn, “an emotional crisis of despair over our planet’s future, and a crisis of confidence in humanity’s right to further develop industrial civilization. Past certitudes about humanity’s special place in the world seem absurd when our species is poisoning that world” (Gottlieb, ed., 1996: 6-7).

2.5 A geographer
British geographer Ian Moffatt, during a year in Australia, conducted an exhaustive review of the literature on ecologically sustainable development in Australia. For Moffatt, the literature review yielded three key concerns: land degradation, species extinction and rainforest clearing (loss of original tree cover) (Moffatt, 1992: 227).

2.6 An economist and Aboriginal rights policy analyst
Writing about the opportunities presented by a “return of scarcity”, Australian economist and activist, Nugget Coombs, contends that strategies for a economic
future must include the abandonment of the "bigger is better" conviction because current rates of exploitation of natural resources cannot continue. Coombs proposes establishing sustainability as the primary objective for enterprises exploiting or using natural resources (1990: 13).5

2.7 A green politician and teacher of meditation
British teacher of meditation, former Buddhist monk and Green Party candidate, Christopher Titmuss, feels that a focus on environmental problems is not the appropriate way to address the global crisis. Nevertheless, in The Green Buddha he lists the following global concerns which he associates with "the plundering of the poor nations by the wealthy ones": importing goods from poor nations at rock bottom prices; selling arms and weapons; damming rivers; mining; deforestation; construction of factories in the Third World (for cheap labour, absence of effective environmental legislation and maximization of profits); and destruction of beautiful habitats to create tourist ghettos (1995: 8).

2.8 The popular media
These concerns are not elucidated solely in academic literature. The popular media, while often denying the scope of the problem, also finds material for front page news in the global crisis. Take, for example, a 1994 special report in Time, chronicling progress (or lack of it) since the 1992 Earth Summit in Rio. In a wide-ranging summary, Charles Alexander reported that answers to questions about the state of the planet were not encouraging. In fact, environmental protection was receding as a political priority, and not only in the Unite States. The key concerns identified by the researchers and policy analysts Alexander spoke with were: overpopulation, climate change, deforestation, ozone depletion (the ozone layer described as "a threadbare shield"), pollution and waste (Alexander, 1994: 57-59).

Even the right-wing local press in Vancouver featured two articles on ozone depletion and global warming in November 1995. One, summarising the report of the U.N. Inter-governmental Panel on Climate Change (IPCC), explained to those who still doubted it, that human-made global warming is already underway and that temperatures will continue to rise faster than any time in the past 10,000 years (Vancouver Sun, 1995: A24).

5 For those of us feeling a bit tired of the battle, it should be noted that Nugget Coombs published that book when he was 86 and until 90 was regularly visiting remote outback locations in Australia, continuing over nearly thirty years of intensive work as an advocate for Aboriginal people. This work began in the 1960s following his formal retirement as Chancellor of the Australian National University and Governor of the Reserve Bank.
2.9 Views of environmental scientists

UNCED, 1987
I trace a renewed sense of urgency in my awareness of the scope of the global environmental problem to the Brundtland Report published in 1987. In *Our Common Future*, the World Commission of Environment and Development (UNCED) reported the following matter of global concern:

- The gap between rich and poor nations is widening;
- Environmental trends threaten to radically alter the planet and threaten the lives of many species, including the human species;
- Each year another six million hectares of productive dryland turns into worthless desert;
- The burning of fossil fuels is causing gradual global warming; other industrial gases threaten to deplete the planet’s protective ozone shield; and
- Industry and agriculture put toxic substances into the human food chain and into underground water beyond the reach of cleansing (World Commission on Environment and Development, 1987).

The Worldwatch Institute
The Worldwatch Institute publishes annually two reports on environmental issues: *The State of the World* and *Vital Signs*. One volume which I consulted for this research was *The State of the World, 1994*. There I read of the unprecedented pace and scale of global degradation. Populations and economies grow exponentially but the natural resources that support them do not. In the Foreword, Lester Brown argued that “we have filled up the planet’s ecological space.” The global economy is driving toward ecological bankruptcy (Brown, 1994: 2-3; see also Worldwatch Institute, 1995 and 1996).

David Suzuki
Geneticist, activist and broadcaster, David Suzuki, in a public lecture in Perth, Western Australia in 1993, exclaimed that humankind is on “a destructive rampage that simply cannot be sustained.” Arguing that we must identify and combat “Sacred Truths” about economics, society and the environment, Suzuki highlighted the following characteristics of “the global eco-crisis” which, he said, had been raised in “31 years of reminders”: unprecedented growth in human numbers; decline in total global food production; human activity changing the very nature of air, water and soil; loss of wilderness; and loss of resilience of the “skin of life” on the planet (researchers at Harvard University in 1993 estimated a loss of 50,000 species a year) (Suzuki, 1993).
David Orr
David Orr, a professor of environmental studies, has provided perhaps the most succinct recent summary of current global ecological problems. In Earth in Mind (1994: 7), Orr explains that on a typical day on planet Earth:

- 116 square miles of rain forest are lost.
- 72 square miles of desert are created.
- Between 40 and 250 species are lost (includes plant and animal as well as micro-organisms).
- 250,000 additional humans are born.
- 2700 tons of chlorofluorocarbons are added to the atmosphere.
- 15,000,000 tons of carbon dioxide mix with the atmosphere.

It would not be unreasonable, argues Orr, to suggest that those events could be linked to the events described below:

- A high proportion of European forests has been damaged by acid rain.
- Human breast milk often contains sufficient toxic materials that were they found in a dairy it would lead to its closure.
- Some human remains are sufficiently toxic to warrant their disposal as toxic material. Similar toxins are found in the bodies of whales and dolphins washed up on beaches and in deltas.
- There has been a decline in male sperm counts by 50 per cent since 1938, the cause of which is unknown.
- Ultraviolet radiation reaching the ground in Toronto is now increasing at 5% per year.

Stephen Boyden
Australian environmental scientist, Stephen Boyden, providing an overview of “The Human Situation in the Biosphere,” attempts to separate ecological certainties from uncertainties. He identifies four certainties:

- limits to the absorptive capacity, resilience and adaptability of living systems;
- the present pattern of resource and energy use and waste production in high-energy societies is not sustainable ecologically;
- recent evidence of significant changes in the biosphere due to human activities (acid rain, ozone depletion, greenhouse, desertification and widespread changes in the oceans); and
- warnings that we are fast approaching the limits of tolerance of the biosphere as a system capable of supporting humankind (Boyden, 1994: 16-17; see also Boyden et al., 1990).
Mathis Wackernagel and Bill Rees

Environmental and planning scholars Mathis Wackernagel and Bill Rees, asking, "Why Worry about Sustainability?" point to the growth of the world’s population and express concern that “current rates of resource harvesting and waste generation deplete nature faster than it can regenerate.” Reporting on the scientific literature, they argue that, “Many scholars believe that the continuing on this historical path might even put our very survival at risk. Certainly, there is little to indicate that current sustainability initiatives will be effective at reversing global ecological deterioration” (1996: 1-3).

2.10 Australian studies

In 1990, the key Australian environmental organisations6 joined forces to produce a submission to the Federal Government’s investigations into ecologically sustainable development (ESD). This wide-ranging study described the “state of the environment” in the following terms: “The overall picture of the global and Australian environments is one of continuing decline. Loss of biological diversity and the degradation of natural systems are accelerating” (Hare et al., eds., 1990: ix). The key issues of concern were: unprecedented climate change; the extraordinary rate of species loss in Australia in the last 200 years; land degradation; and land management measures inadequate to deal with the imperative of ESD (1990: x).

3.0 Urbanisation and the culpable modern city

The modern city has provided a large target for criticism from many quarters. Concerns about its devastating ecological impacts are not expressed solely by scientists or students of the urban sphere. Ecophilosopher and social critic Theodore Roszak, for example, in The Voice of the Earth (1992) identifies “City Pox” as a malaise with which Gaia is stricken. In his view, Cities, the body armour of culture, have expressed their madness in ways which have much wider ecological implications (Roszak, 1992: 217-218).

American planning educator, Tim Beatley, in the first book published in English about environmental ethics and planning practice, argues that, “globally, the planet is in the midst of an unprecedented period of species extinction and loss of biodiversity. . .”(1994: 102). He summarises the environmental impacts of land-use actions (and thus establishes the mandate for his work). The central argument of his book is that

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6 The organisations represented in the submission were the Australian Conservation Foundation (ACF), Greenpeace (Australia), the Wilderness Society, and the World Wide Fund for Nature-Australia.
“the social allocation of land to different uses and activities is fundamentally and inextricably a problem of ethics . . . because such land-use decisions have, both individually and cumulatively, tremendous social and environmental impacts” (1994: xiii).

According to Beatley, some critical impacts are the following:

- Land-use practices and patterns can create and induce serious air and water pollution problems;
- Site grading and land development can generate tremendous erosion and sedimentation problems;
- Replacement of natural vegetation with pavement and other impervious surfaces can create serious stormwater runoff problems, as well as modifications to climate;
- Heavy reliance on septic tanks leads directly to degradation of water quality; and
- Sprawling land-use patterns, encouraging use of automobiles, contribute to air-quality problems (ozone and carbon monoxide pollution) (p. 102).

Peter Newman, Jeff Kenworthy and Peter Vintila, researchers at the Institute for Science and Technology Policy, Murdoch University, have undertaken a number of studies for government agencies summarising the detrimental environmental effects of automobile-dependent cities. In “Housing, Transport and Urban Form,” a study commissioned by the Australian National Housing Strategy (1992), they identify the following constraints on the future of Australian cities and key environmental concerns:

- oil vulnerability;
- greenhouse gases;
- photochemical smog (regional air pollution);
- the environmental impacts of urban sprawl; and

The most recent and comprehensive study of environmental trends relating to Australian cities (Green Cities, 1995), identifies urban development trends as contributing to the following problems:

- social and ecological problems related to development trends and urban structure, especially low-density development;
- deteriorating urban air quality;
- transport problems;
- greenhouse gas emissions;
- high levels of urban waste;
- water pollution and water quality problems; and
- loss of biodiversity (pp. 9-15).
From the foregoing we can see that, across many disciplines, researchers and analysts are identifying alarming rates of pollution, land degradation, species loss and dysfunction resulting from human activities on Earth. While there is some disagreement as to the causes of specific problems and the interventions necessary to redress the situation, there is general agreement in the academic community that serious, unprecedented changes have occurred. There are, however, strong voices still communicating a very different message, a message that suggests that the global situation is not as perilous as we those cited above would have us believe. Some of those voices are represented below.

4.0 The counter view: what global crisis?

Writing in the Atlantic Monthly in 1994, Robert Kaplan described the potential for the resource scarcity associated with the global ecological crisis to contribute to acute conflict. He made it very clear, however, that “the environment” was not considered an appropriate topic of discussion in foreign-policy circles. Rather, he said, “mention ‘the environment’ or ‘diminishing natural resources’ in foreign-policy circles and you meet a brick wall of skepticism or boredom. To conservatives especially, the very terms seem flaky....” This view, prevalent among conservatives, is cause for concern, argues Kaplan, because of the danger of ignoring the national security importance of environmental conflicts and issues. He believes that policymakers must recognise the political and strategic impacts of the following global issues:

- surging populations;
- spreading disease;
- deforestation and soil erosion;
- water depletion;
- air pollution; and
- (possibly) rising sea levels in critical, overcrowded regions (Kaplan, 1994: 58).

Kaplan’s article sparked a barrage of responses, some of which were reported in Canada’s national newspaper, The Globe and Mail (1994). In a piece called “Apocalypse Deferred,” Marcus Gee took on the ‘doomsayers’ by arguing as follows:

The past few years have seen a steady improvement in human health, nutrition and longevity. The rapid expansion of the world economy, which has grown nearly fivefold since 1970, has raised living standards in all but the poorest countries. Food production
has easily outstripped population growth. Democracy has advanced
in almost every corner of the globe (Gee, 1994: D1).

Contrary to Kaplan's view, Gee contended that international security has improved.
Some of the other encouraging trends he identified were the following:

- better farming methods, improved pesticides, and the introduction of high-yield
  strains of rice and other cereals, leading to an increase in world food production
  of 20 per cent per capita from 1960 to 1990;
- discovery of new oil reserves leading to falling prices;
- more efficient use of energy;
- a decrease in global temperatures, leading to questioning of global warming
  theories; and
- depletion of the ozone layer may actually have a cooling effect on the earth, thus
  cancelling out the impacts of global warming (1994: D21).

Not surprisingly, Gee's article in turn brought a strong response from readers of the
Globe and Mail. So much so that the editor of the "Letters to the Editor" section
headed the full-page collection of responses, "The Planet Through Pollyanna's Eyes."
Most educated readers condemned Gee's data and interpretation. A strong sub-
theme of the criticisms was the underlying anthropocentrism of Gee's formulations

The view that the Earth can endlessly support the human project is endorsed by other
researchers, who possess a "cornucopian vision" of limitless possibilities. Reporting
on that research, John Dryzek (1987) argues in a chapter provocatively entitled, "Is
There an Ecological Crisis?" that this vision is reinforced by "recent empirical
accounts of man's increasing harmonious relationship with the natural world" (1987:
14). Writing before the publication of the Brundtland Report (UNCED, 1987),
Dryzek pointed to declining trends in real prices of specific natural resources. Among
the encouraging trends:

- worldwide increases in life expectancy;
- increasing agricultural yields;
- increasing global food supply in relation to population; and
- declining trends in indicators of specific pollutants in some rivers and in the air in

To be fair, Dryzek also identifies some "worsening trends" (p. 15).
5.0 Concluding comments

We can see that, with the exception of the foregoing voices, many observers of the state of the world believe that the Earth is in peril. This review is intended for planners, planning educators and students who still continue to believe that the environmental crisis is "out there", separate from them, or capable of resolution by technical and scientific 'solutions'. It is designed to contribute to balanced planning and policy-making.
APPENDIX D:
Nature with a Capital N: A Note on Language and Orthography
APPENDIX D: NATURE WITH A CAPITAL “N”: A NOTE ON LANGUAGE AND ORTHOGRAPHY

Throughout this dissertation I have selected words to convey particular meanings. I have chosen, for example, to encode in the title notions of heart and wholeness to emphasize that the project proposed here is not primarily an intellectual one. Caring for Nature requires full, embodied participation: heart and head together. This project involves biophilia, or love. A heartfelt sense of connection, rather than dutiful observance, I argue, will support the caring instinct.

Second, I have deliberately used the term ‘Nature’. I have chosen not to refer to the nonhuman natural world as “the environment”, “the biosphere,” “the biota,” or “the ecosphere” for very precise reasons. I have been influenced by the writings of environmental philosophers, who argue that to call the nonhuman world “the environment” is to accord it the status of a resource, which has utilitarian value primarily for human use and enjoyment (see Naess, 1989; Devall and Sessions, 1985; Mathews, 1991). To reinforce the ethical focus of this study and to underscore my belief that the nonhuman world should be accorded ethical status in its own right (that it has intrinsic value or inherent worth), I have chosen to refer to all nonhuman life on this earth as Nature.

I was influenced in my decision by the work of spiritual teacher and politician, Christopher Titmuss, who explains the ‘distancing’ qualities of “the environment” in the following way:

When we talk about the ‘environment’, we talk about something at a distance from ourselves. In Buddhism there is no such word as ‘environment’—that is, an objective and independent world that surrounds us (Titmuss, 1995: 27).

In taking this stance, I am aware that, as Neil Evernden contends, “nature is a very dangerous word” (Evernden, 1995: 112). The term appears to have come into disrepute. For some it seems too romantic, for others too scientific or too vague (see chapter 4). Our relationship with Nature is now so problematic that often “we are
afraid to call it by name” (Von Uexkull, 1988: 169). Contemporary Western views of Nature have complex origins (Evernden, 1992). As a social creation, Nature has played a very important role in the intellectual development of Western civilisation (Chambers, 1984: 7). Nature has been regarded as fact, fantasy, abstraction and romantic escape (Ittelson et al., 1974: 38-46).

Many attempts have been made to categorise attitudes towards and ways of conceiving Nature. Finish environmental philosopher, Juhani Pietarinen, for example, argues that there are four principal attitudes towards nature: utilism, humanism, mysticism and naturism. For a proper balance between people’s interests and the tolerance of nature, it is necessary to respect and accommodate different views and interests (Pietarinen, 1991). Ittelson and others argue that human assessment of Nature is achieved within the context of “three broad, not always congruent, ways of looking at the world.” They are the historical perspective, a focus on immediate needs and preferences, and seeing the environment (or Nature— they use the term interchangeably) in terms of its future (Ittelson et al., 1974: 52). In an Australian textbook, Imagining Nature (1984), David Chambers explains “five conceptions of Nature”: Nature as the infinite, unknowable universe; Nature as the material world; Nature as wilderness, Nature as the natural order; and Nature as essence (1984: 7-14). Evernden’s three definitions of Nature are:

(1) **Nature-as-object:** humanistic and technocratic assumptions;

(2) **Nature-as-self:** implies an extension of a separate selfhood to nature; allows thinking about environmental ethics and the rights of nature;

(3) **Nature-as-miracle:** emphasises its more uncanny and unpredictable characteristics.

Evernden argues that the third concept may be “an essential element in the process of changing the human relationship with nature” (Evernden in Armstrong and Botzler, eds., 1993: 209). The Nature which I explore in chapter 5, “Nature-as-miracle”, “transcends the normal understanding and holds it temporarily in abeyance so that the personal awareness of the living world is restored. . . .” This is seen by Evernden as a
prerequisite to any real change in awareness in individuals and therefore change in the conception of Nature in the popular culture (1993: 216).

Contemporary definitions of Nature, especially those which do not reflect the changed relationship with and reenchantment of Nature influenced by developments in modern physics, quantum and chaos theory, and work by Morris Berman (1981) David Bohm (1973) and Rupert Sheldrake (1995) clearly see Nature as “a world apart from human influence” (Evernden, 1992: 21). An environmental psychology textbook notes the prevailing attitude toward the environment as “a resource to be looted” (Iffelston et al., 1974: 21). Australian environmental philosopher Freya Mathews explains that, owing to the anthropocentric and dualistic view of the world which has characterised Western attitudes toward the natural world, Nature is often regarded as both atomistic and mechanistic, “a world of mere matter, of aggregates of atoms . . . drained of all attributes associated with mind. . . .” It is inert matter, a “mere backdrop for the human drama” (Mathews, 1994: 38-39).

Writing about urban planning, Anne Winston Spirn has echoed this view of Nature as a lifeless material world:

As cities grow, these [environmental problems and] issues have become more pressing. Yet they continue to be treated as isolated phenomena, rather than as related phenomena arising from common human activities, exacerbated by a disregard for the processes of nature. Nature has been seen as a superficial embellishment, as a luxury, rather than as an essential force that permeates the city (Spirn, 1984: 5).

Mathews and other ecophilosophers, scientists and environmentalists are now calling for a redefinition of Nature which reflects our changing relationship with it. This ‘reenchantment’ of Nature aims “to heal the split between mind and matter, animating the world with a quality analogous to mind, emphasizing the intelligence immanent even within our own corporeality.” In this new conception, Nature becomes,

the primary locus of meaning, from which the meaning of our own lives and those of all other beings is derived. Moreover, the healing of the split between mind and matter, humanity and Nature, re-establishes our affinity, our kinship, with the natural world (Mathews, 1994: 39).
'Nature' and 'environment'

During the research for this dissertation, I was often cautioned by academics to take care with my language. I found that when I attended carefully to what they said, my ways of conceiving my research changed dramatically. Listening to Canadian environmental philosopher Neil Evernden, for example, I became more aware of how planning tends to turn "the environment" into something inanimate. As he said, "Most of urban planning and living is directed to beating the wildness out of life." Evernden advised me to "challenge the language" of planning and environmental ethics, to beware of "plastic words," which seem scientific and respectable and are then "reinserted into the vernacular." He argued that often real qualities (such as 'wildness') are lost when "we tend to make nouns out of things" (Evernden, pers. comm., 1994). Hilda Blanco makes a similar point, saying: "... nature is the jewel and not the environment. What we have come to mean by the environment is the functional aspect of nature, its instrumental value to us--the biological necessity. ..." (Blanco, 1995).

In a similar vein, two Canadian environmental researchers, William Rees and Mathis Wackernagel, both cautioned me in 1994 against the use of the term environment, which I was still using in my dissertation prospectus. Explaining that "environment is a cultural construct," Rees argued that the word is "its own pejorative. It meekly sets itself aside from something more important, something at the centre." By the very use of the word, Rees contended, "we have as part of our cultural paradigm an ethic (Cartesian dualism) manifested by emphasising anthropocentrism and instrumental value" (Rees, pers. comm., 1994). Wackernagel, himself a Ph.D. student at the time of our interview, took an equally strong line. He advised me to use the terms nature, biosphere or ecosphere. "Definitely do not use the word environment." he advised. Nature, for Wackernagel, could be defined as "life forces on the earth" (Wackernagel, pers. comm., 1994).

A similar position is taken by American environmental philosopher, Mark Sagoff. When I asked for advice on teaching environmental ethics to planning students, he suggested I pay particular attention to language. He made a clear distinction between nature and the environment. The environment, he contended, could be regarded as "a
collection of resources” related to processes of production and consumption. Nature, on the other hand, connotes aesthetics, moral respect, religious awe, cultural interests, historical legitimacy, and wonderment. Planners and others needed “to be educated to what nature is” (Sagoff, pers. comm., 1994). Nevertheless, as there is also a substantial literature on environmental ethics, the word environment cannot be avoided completely.

**Nature with A Capital ‘N’**

Throughout this dissertation I have referred to the natural or nonhuman world as *Nature*, with a capital “N”. I do this consciously, aware of the debate I have briefly discussed above. I have chosen this orthography for the following reasons. First, I wish to acknowledge the power of the nonhuman world, as manifest in the personal experiences recounted in this dissertation, particularly in chapter 5. For me, the natural world is alive, powerful and potent. Second, I wish to assign integrity and standing to the nonhuman natural world. I wish to convey a presence, as Freya Mathews does, and to communicate that, “far from being the mere backdrop to the human drama,” *Nature* “becomes the primary locus of meaning, from which the meaning of our own lives and those of all other beings is derived” (Mathews, 1994: 39; see also Mathews, 1991 and Mathews, pers. comm., 1995). Third, although I acknowledge that this is a problematic objective, I wish to personify *Nature*, to communicate my experience of *Nature* as a being, capable of self-organising activities and communication. This was also my experience, as recounted in chapter 5.

Fourth, I was influenced by Neil Evernden, who for many years has been trying to explain “the social creation of Nature.” In a recent piece, he explains his rationale:

> *Nature* is a dangerous word. It’s never exactly what you think it is. . . . For want of a better way of doing it, I decided that when I was speaking in a colloquial sense I would use *nature* with a small *n*. When I was talking about what came to be after the Renaissance, I would use the term *Nature* with a capital *N*. There has to be some distinction, and short of inventing a new word, I couldn’t think how else to do it (1995: 112).

As I cannot accept the distinction which Evernden proposes, I have chosen to use a capital *N*. 

5
Earth with a Capital “E”

For very similar reasons, I have chosen to refer to the Earth, and not to the earth, except when citing or where I wish to communicate a sense of ground or soil. I would have used the term “Earth ethics” throughout the dissertation, had I not been advised against it by an environmental philosopher who convinced me that I was working in the sub-field of environmental ethics within environmental philosophy and that using the term environmental ethics would firmly locate this work within that sub-field (K.J. Warren, pers. comm., 1995). Nevertheless, I noticed that the title of Carolyn Merchant’s recent book is Earthcare (Merchant, 1996). Her title encapsulates the key notions in this dissertation.

Finally, I want to communicate, as does Ken Wilber (1996), that the Nature I refer to is neither “purely immanent” nor “despises anything transcendental.” I do not agree that “the sensory and empirical world is the only world there is” (1996: 11). My experience of Nature, as presented in chapter 5, reflects the harmony which results from the union of what Wilber calls “the Ascending and the Descending currents.” Like Wilber’s, my philosophy both transcends and includes ecology. I do not support an approach to education which “simply privileges ecology in a repressive flattening to one-dimensional life, to the flatland of all life” (1996: 39).

Wilber argues that “now we have two natures: a nature that you can’t deviate from, versus a nature that you can. And clearly they can’t be the same thing. They [the “mere Descenders”] sneaked in two natures.” According to Wilber, “Nature with a capital N embraces everything, whereas nature with a small n is different from culture because it is getting ruined by culture” (1996: 287). I make a distinction between those aspects of the natural world that are merely the biospheric, ecological reality and those which embody Spirit and I seek to emphasise that the Nature referred to in this dissertation, Nature with a capital N, is alive, enchanted and full of Spirit.
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Table E.18: Change in Educators' Interest in Environmental Matters Australian Planning Schools, 1994-95
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Table E.20: Change in Student Interest in Environmental Matters, Australian Planning Schools, 1994-95

Table E.21: Relevance of Environmental Ethics to Planning Schools' Mission Statements, Australian Planning Schools, 1994-95

Table E.22: Students’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95

Table E.23: Change in Students’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95

Table E.24: Educators’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95

Table E.25: Change in Educators’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95

Table E.26: Non-Core Environmental Ethics Topics Explicitly Covered in Planning Courses, Australia, 1994-95

Table E.27: Core Environmental Ethics Topics Explicitly Covered in Planning Courses, Australia, 1994-95.

Table E.28: Interest in Professional and Environmental Ethics Planning Educators and Students, Australia, 1994-95

Table E.29: Interest in Professional and Environmental Ethics and Environmental Matters: Planning Educators and Students, Australia, 1994-95

Table E.30: Highest Ranking Environmental Ethics Topics Recognised: Planning Practitioners and the University Community

Table E.31: Recognition of Environmental Ethics Topics by Australian Planning Practitioners and the University: Community: Seven Core Topics

Table E.32: Core Environmental Ethics Topics: Levels of Recognition by Planning Practitioners

Table E.33: The Seven Highest Rated Environmental Ethics Topics: Levels of Recognition by Planning Practitioners

Table E.34: Recognition of Non-Core Environmental Ethics Topics by Planning Practitioners and University Sample

Table E.35: Other (Non-Core) Environmental Ethics Topics: Rates of Recognition by Planning Practitioners.
<table>
<thead>
<tr>
<th>Heads of Schools’ Assessment of Relevance of Environmental Ethics to School’s Mission</th>
<th>Heads of Australian Planning Schools, 1994 (n=14)</th>
<th>Heads of North American Planning Schools, 1991 (n=81)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Central or very important to our mission</td>
<td>5</td>
<td>35.7</td>
</tr>
<tr>
<td>Somewhat important (1)</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>Peripherally important</td>
<td>7</td>
<td>50.0</td>
</tr>
<tr>
<td>Of absolutely no importance: non-existent</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14</td>
<td>100.0</td>
</tr>
</tbody>
</table>

(1) Not applicable. Due to changes in questionnaire design, this question was worded differently in the Australian study.
(2) “Other” category not included in this tabulation.

Table E.1
Relevance of Environmental Ethics to Planning Schools’ Mission Statements, North America, 1991 and Australia, 1994

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1 Based on my own experience in survey research in Australia, and following Evelyn Martin’s general research design advice, I changed the response categories in this question to reduce the opportunities for clustering of responses around the central response. While this caused difficulties in comparing the Heads’ data, I believe it contributed to greater validity in the responses in the self-complete questionnaire surveys.
<table>
<thead>
<tr>
<th>Heads of Schools' Assessment of Degree of Interest in Environmental Matters Among Educators and Students</th>
<th>Number of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educators</td>
<td>Students</td>
</tr>
<tr>
<td>very strong</td>
<td>3</td>
</tr>
<tr>
<td>strong</td>
<td>8</td>
</tr>
<tr>
<td>weak</td>
<td>3</td>
</tr>
<tr>
<td>very weak</td>
<td>0</td>
</tr>
<tr>
<td>don't know</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14</td>
</tr>
</tbody>
</table>

Table E.2
Heads of Schools' Assessment of Degree of interest in Environmental Matters, Australian Planning Schools, 1994
<table>
<thead>
<tr>
<th>Heads of Schools' Assessment of Change in Interest in Environmental Matters Among Educators and Students</th>
<th>Number of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>4</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>3</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>4</td>
</tr>
<tr>
<td>There has been no change</td>
<td>2</td>
</tr>
<tr>
<td>There is less interest</td>
<td>0</td>
</tr>
<tr>
<td>Don't know</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14</strong></td>
</tr>
</tbody>
</table>

Table E-3
Heads of Schools' Assessment of Change in Interest in Environmental Matters, Australian Planning Schools, 1994
<table>
<thead>
<tr>
<th>HEADS OF SCHOOLS’ ASSESSMENT OF INTEREST IN ENVIRONMENTAL ETHICS AMONG EDUCATORS AND STUDENTS</th>
<th>Number of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>educators</td>
</tr>
<tr>
<td>very strong</td>
<td>1</td>
</tr>
<tr>
<td>strong</td>
<td>6</td>
</tr>
<tr>
<td>weak</td>
<td>5</td>
</tr>
<tr>
<td>very weak</td>
<td>2</td>
</tr>
<tr>
<td>don't know</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td><strong>14</strong></td>
</tr>
</tbody>
</table>

Table E.4
Heads of Schools’ Assessment of Interest in Environmental Ethics, Australian Planning Schools, 1994
<table>
<thead>
<tr>
<th>Heads of Schools’ Assessment of Change in Interest in Environmental Ethics Among Educators and Students</th>
<th>Number of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>2</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>2</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>5</td>
</tr>
<tr>
<td>There has been no change</td>
<td>4</td>
</tr>
<tr>
<td>There is less interest</td>
<td>1</td>
</tr>
<tr>
<td>Don't know</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
</tr>
</tbody>
</table>

Table E.5
Heads of Schools’ Assessment of Change in Interest in Environmental Ethics, Australian Planning Schools, 1994
<table>
<thead>
<tr>
<th>COURSES TAUGHT WITHIN THE PLANNING PROGRAM IN AUSTRALIAN SCHOOLS OF PLANNING</th>
<th>No. of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>a full year course in ecological/environmental ethics</td>
<td>0</td>
</tr>
<tr>
<td>a one semester/term course in ecological/environmental ethics</td>
<td>2 (1)</td>
</tr>
<tr>
<td>an explicit component on ecological/environmental ethics within another subject</td>
<td>1</td>
</tr>
<tr>
<td>Other less formal coverage of ecological/environmental ethics</td>
<td>11</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>14</strong></td>
</tr>
</tbody>
</table>

(1) The Melbourne University course is no longer operating, due to the closure of the School of Environmental Planning.

Note: no courses were taught outside the planning program for any other students.

Table E.6
Teaching of Environmental Ethics in Planning Schools, Australia, 1994
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Biocentric or ecocentric view</td>
<td>No. 7  %50.0 No. 30  %39.0</td>
</tr>
<tr>
<td>2.</td>
<td>Aboriginal land rights or land views</td>
<td>No. 7  %50.0 No. 20  %26.0</td>
</tr>
<tr>
<td>3.</td>
<td>Deep ecology</td>
<td>No. 5  %35.7 No. 19  %24.7</td>
</tr>
<tr>
<td>4.</td>
<td>Spiritual and religious perspectives</td>
<td>No. 3  %21.4 No. 26  %33.8</td>
</tr>
<tr>
<td>5.</td>
<td>Aldo Leopold's &quot;Land Ethic&quot;</td>
<td>No. 3  %21.4 No. 32  %41.6</td>
</tr>
<tr>
<td>6.</td>
<td>Ecofeminism</td>
<td>No. 3  %21.4 No. 15  %19.5</td>
</tr>
<tr>
<td>7.</td>
<td>Rights and basic interests of animals, plants and ecosystems</td>
<td>No. 2  %14.3 No. 29  %37.7</td>
</tr>
</tbody>
</table>

(1) See Table E.2 "Explicitly covered" means that (in the Head's experience) at least minimal readings were assigned in a course.

Table E.7
Heads' Assessments of Core Environmental Ethics Topics Explicitly Covered in Planning Courses, Canada and USA, 1991 and Australia, 1994
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>utilitarian and economic rationales for environmental protection</td>
<td>14</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 100.0</td>
<td>% 70.1</td>
</tr>
<tr>
<td>2.</td>
<td>biodiversity and species preservation</td>
<td>10</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 71.4</td>
<td>% 58.4</td>
</tr>
<tr>
<td>3.</td>
<td>Environmental /eco-justice</td>
<td>10</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 71.4</td>
<td>% 50.6</td>
</tr>
<tr>
<td>4.</td>
<td>obligations to future generations</td>
<td>9</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 64.3</td>
<td>% 68.8</td>
</tr>
<tr>
<td>5.</td>
<td>green politics</td>
<td>9</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 64.3</td>
<td>% 41.6</td>
</tr>
<tr>
<td>6.</td>
<td>natural conservation history</td>
<td>8</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 57.1</td>
<td>% 45.5</td>
</tr>
<tr>
<td>7.</td>
<td>ecological economics</td>
<td>8</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 57.1</td>
<td>% 46.8</td>
</tr>
<tr>
<td>8.</td>
<td>environmental history</td>
<td>7</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 50.0</td>
<td>% 51.9</td>
</tr>
<tr>
<td>9.</td>
<td>Aboriginal settlement history (2)</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 50.0</td>
<td>% 11.7</td>
</tr>
<tr>
<td>10.</td>
<td>business and corporate environmental responsibilities</td>
<td>6</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 42.9</td>
<td>% 42.9</td>
</tr>
<tr>
<td>11.</td>
<td>&quot;Tragedy of the Commons&quot;</td>
<td>6</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 42.9</td>
<td>% 72.7</td>
</tr>
<tr>
<td>12.</td>
<td>property rights of natural systems</td>
<td>5</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 35.7</td>
<td>% 53.2</td>
</tr>
<tr>
<td>13.</td>
<td>Gaia hypothesis</td>
<td>4</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 28.6</td>
<td>% 24.7</td>
</tr>
<tr>
<td>14.</td>
<td>minorities and environmentalism</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>% 28.6</td>
<td>% 26.0</td>
</tr>
</tbody>
</table>

(1) "Explicitly covered" means that (in the Head's experience) at least minimal readings were assigned in a course.

(2) Some terms have been changed to suit the Australian survey conditions.
<table>
<thead>
<tr>
<th>HEADS OF SCHOOLS' ASSESSMENTS OF PLANS TO ALTER COVERAGE OF ENVIRONMENTAL ETHICS IN AUSTRALIAN SCHOOLS OF PLANNING</th>
<th>No. of Australian Planning Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, we have considered expanding or adding and expect to do so within the next year.</td>
<td>1</td>
</tr>
<tr>
<td>Yes, we are currently considering this.</td>
<td>2</td>
</tr>
<tr>
<td>Yes, we have considered this but do not plan to make changes.</td>
<td>1</td>
</tr>
<tr>
<td>No, we have not considered this.</td>
<td>7</td>
</tr>
<tr>
<td>We expect to continue with our current coverage as listed.</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>14</strong></td>
</tr>
</tbody>
</table>

Note: one university has cancelled a course in environmental ethics taught to planning students until 1994.

Table E.9
Proposed Changes in Coverage of Environmental Ethics
Australian Schools of Planning, 1994
<table>
<thead>
<tr>
<th>UNIVERSITY</th>
<th>STUDENT SAMPLE</th>
<th>TOTAL STUDENTS</th>
<th>%</th>
<th>EDUCATORS SAMPLE</th>
<th>TOTAL EDUCATORS</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curtin</td>
<td>15</td>
<td>108.5</td>
<td>13.8</td>
<td>3</td>
<td>7</td>
<td>42.9</td>
</tr>
<tr>
<td>Macquarie</td>
<td>10</td>
<td>120</td>
<td>8.3</td>
<td>0</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>QUT</td>
<td>20</td>
<td>137.7</td>
<td>14.5</td>
<td>2</td>
<td>7</td>
<td>28.6</td>
</tr>
<tr>
<td>RMIT</td>
<td>9</td>
<td>129</td>
<td>7.0</td>
<td>6</td>
<td>7</td>
<td>85.7</td>
</tr>
<tr>
<td>UNE</td>
<td>21</td>
<td>277.1</td>
<td>7.6</td>
<td>8</td>
<td>9</td>
<td>88.9</td>
</tr>
<tr>
<td>UNSW</td>
<td>11</td>
<td>162.5</td>
<td>6.8</td>
<td>4</td>
<td>8</td>
<td>50</td>
</tr>
<tr>
<td>UQ</td>
<td>21</td>
<td>136.7</td>
<td>15.4</td>
<td>0</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>USA</td>
<td>7</td>
<td>123.6</td>
<td>5.7</td>
<td>3</td>
<td>11</td>
<td>27.3</td>
</tr>
<tr>
<td>USyd</td>
<td>10</td>
<td>94.2</td>
<td>10.6</td>
<td>3</td>
<td>7.5</td>
<td>40</td>
</tr>
<tr>
<td>UTas</td>
<td>2</td>
<td>87</td>
<td>2.3</td>
<td>3</td>
<td>5.2</td>
<td>57.7</td>
</tr>
<tr>
<td>UTS</td>
<td>9</td>
<td>24</td>
<td>37.5</td>
<td>0</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>UTV</td>
<td>12</td>
<td>172</td>
<td>7.0</td>
<td>5</td>
<td>14.5</td>
<td>34.5</td>
</tr>
<tr>
<td>MEL(2)</td>
<td>6</td>
<td>138</td>
<td>4.3</td>
<td>3</td>
<td>4</td>
<td>75.0</td>
</tr>
<tr>
<td>SCU</td>
<td>5</td>
<td>195</td>
<td>2.6</td>
<td>7(1)</td>
<td>5</td>
<td>n/a(1)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>158</td>
<td>1905.3</td>
<td>8.1</td>
<td>47(3)</td>
<td>101.2</td>
<td>46.4</td>
</tr>
</tbody>
</table>

See Table E.11 for abbreviations of school names.
(1) Not all SCU educators surveyed taught in the planning program.
(2) Melbourne University chose not to provide data for the QUT analysis.
(3) Includes some heads of schools' responses.

Table E.10
The University Sample:
Location of Students and Educators, 1994-95
<table>
<thead>
<tr>
<th>Code</th>
<th>Institution Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curtin</td>
<td>Curtin University of Technology, Perth</td>
</tr>
<tr>
<td>Mac</td>
<td>Macquarie University, Sydney</td>
</tr>
<tr>
<td>QUT</td>
<td>Queensland University of Technology, Brisbane</td>
</tr>
<tr>
<td>RMIT</td>
<td>Royal Melbourne Institute of Technology, Melbourne</td>
</tr>
<tr>
<td>UNE</td>
<td>University of New England, Armidale, New South Wales</td>
</tr>
<tr>
<td>UNSW</td>
<td>University of New South Wales, Sydney</td>
</tr>
<tr>
<td>UQ</td>
<td>University of Queensland, Brisbane</td>
</tr>
<tr>
<td>USA</td>
<td>University of South Australia, Adelaide</td>
</tr>
<tr>
<td>USyd</td>
<td>University of Sydney, Sydney</td>
</tr>
<tr>
<td>UTas</td>
<td>University of Tasmania, Hobart</td>
</tr>
<tr>
<td>UTS</td>
<td>University of Technology, Sydney</td>
</tr>
<tr>
<td>UTV</td>
<td>University of Technology Victoria (Footscray Campus)</td>
</tr>
<tr>
<td>Melb.</td>
<td>University of Melbourne</td>
</tr>
<tr>
<td>SCU</td>
<td>Southern Cross University, Lismore, New South Wales</td>
</tr>
</tbody>
</table>

Table E.11
Australian Planning Schools, 1994:
Key to Table E.10
<table>
<thead>
<tr>
<th>SCHOOL</th>
<th>U/G</th>
<th>Grad Dip.</th>
<th>Masters</th>
<th>Masters by Research</th>
<th>PhD</th>
<th>Total Students</th>
<th>Total Students and Staff</th>
<th>Academic Staff (Educators)</th>
<th>Student/Staff Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curtin</td>
<td>85</td>
<td>18</td>
<td>0</td>
<td>5</td>
<td>0.5</td>
<td>108.5</td>
<td>7</td>
<td>115.5</td>
<td>15.50</td>
</tr>
<tr>
<td>Macquarie</td>
<td>8</td>
<td>61</td>
<td>36</td>
<td>5</td>
<td>10</td>
<td>120</td>
<td>6</td>
<td>126</td>
<td>20.00</td>
</tr>
<tr>
<td>QUT</td>
<td>75.9</td>
<td>52</td>
<td>0</td>
<td>4</td>
<td>5.8</td>
<td>137.7</td>
<td>7</td>
<td>144.7</td>
<td>19.67</td>
</tr>
<tr>
<td>RMIT</td>
<td>107</td>
<td>16</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>129</td>
<td>7</td>
<td>136</td>
<td>18.43</td>
</tr>
<tr>
<td>UNE</td>
<td>198</td>
<td>70.9</td>
<td>0</td>
<td>2.5</td>
<td>5.7</td>
<td>277.1</td>
<td>9</td>
<td>286.1</td>
<td>30.79</td>
</tr>
<tr>
<td>UNSW</td>
<td>153</td>
<td>0</td>
<td>0</td>
<td>3.5</td>
<td>6</td>
<td>162.5</td>
<td>8</td>
<td>170.5</td>
<td>20.31</td>
</tr>
<tr>
<td>UQ</td>
<td>98.9</td>
<td>4.7</td>
<td>27.1</td>
<td>0</td>
<td>6</td>
<td>136.7</td>
<td>8</td>
<td>144.7</td>
<td>17.09</td>
</tr>
<tr>
<td>USA</td>
<td>86.6</td>
<td>34.5</td>
<td>0</td>
<td>0</td>
<td>2.5</td>
<td>123.6</td>
<td>11</td>
<td>134.6</td>
<td>11.24</td>
</tr>
<tr>
<td>USyd</td>
<td>n/a</td>
<td>26.6</td>
<td>51.1</td>
<td>7</td>
<td>9.5</td>
<td>94.2</td>
<td>7.5</td>
<td>101.7</td>
<td>12.56</td>
</tr>
<tr>
<td>UTas</td>
<td>70</td>
<td>0.5</td>
<td>14</td>
<td>2</td>
<td>0.5</td>
<td>87</td>
<td>5.2</td>
<td>92.2</td>
<td>16.73</td>
</tr>
<tr>
<td>UTS</td>
<td>0</td>
<td>4</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>24</td>
<td>2</td>
<td>26</td>
<td>12.00</td>
</tr>
<tr>
<td>UTV</td>
<td>155</td>
<td>15</td>
<td>1.5</td>
<td>0.5</td>
<td>0</td>
<td>172</td>
<td>14.5</td>
<td>186.5</td>
<td>11.86</td>
</tr>
<tr>
<td>MEL</td>
<td>n/a</td>
<td>99</td>
<td>19</td>
<td>20</td>
<td>0</td>
<td>138</td>
<td>4</td>
<td>142</td>
<td>34.5(2)</td>
</tr>
<tr>
<td>SCU</td>
<td>145 (1)</td>
<td>0</td>
<td>50</td>
<td>0</td>
<td>0</td>
<td>195 (1)</td>
<td>5</td>
<td>200</td>
<td>39.00 (3)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1182.4</td>
<td>402.2</td>
<td>218.7</td>
<td>52.5</td>
<td>49.5</td>
<td>1905.3</td>
<td>101.2</td>
<td>2006.5</td>
<td>18.83</td>
</tr>
</tbody>
</table>

(1) Includes 20 Third World planning students.
(2) Melbourne University chose not to provide data for the QUT analysis.
(3) The data for SCU are not comparable and not collected by the same method as the other data (i.e., not collected or tabulated by QUT).


Table E.12
Enrolments and Staffing:
Australian Planning Schools, 1994
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDUCATORS’ INTEREST IN PROFESSIONAL ETHICS</td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
</tr>
<tr>
<td>very strong</td>
<td>8.51</td>
<td>6.96</td>
<td>7.03</td>
</tr>
<tr>
<td>strong</td>
<td>40.43</td>
<td>41.77</td>
<td>41.70</td>
</tr>
<tr>
<td>weak</td>
<td>34.04</td>
<td>30.38</td>
<td>30.55</td>
</tr>
<tr>
<td>very weak</td>
<td>4.26</td>
<td>2.53</td>
<td>2.61</td>
</tr>
<tr>
<td>don’t know or no response</td>
<td>12.77</td>
<td>18.35</td>
<td>18.09</td>
</tr>
<tr>
<td>TOTAL</td>
<td>47</td>
<td>158</td>
<td>205</td>
</tr>
</tbody>
</table>

Table E.13
Educators’ Interest in Professional Ethics,
Australian Planning Schools, 1994-95

2 In response to many of the questions, there was quite a high level of “no response.” Students had the highest rate of “not knowing/no response”. This is perhaps due to their short relationship with the educators and/or their relative youth and inexperience with the concepts. Rates of not knowing were highest with questions where students were asked to assess levels of change in interest, something they simply may not have been able to assess.
<table>
<thead>
<tr>
<th>STUDENTS’ INTEREST IN PROFESSIONAL ETHICS</th>
<th>EDUCATORS (n=47) %</th>
<th>STUDENTS (n=158) %</th>
<th>EDUCATORS AND STUDENTS (n=205) % (weighted)</th>
</tr>
</thead>
<tbody>
<tr>
<td>very strong</td>
<td>0.00</td>
<td>6.96</td>
<td>6.64</td>
</tr>
<tr>
<td>strong</td>
<td>34.04</td>
<td>36.08</td>
<td>35.98</td>
</tr>
<tr>
<td>weak</td>
<td>42.55</td>
<td>36.71</td>
<td>36.98</td>
</tr>
<tr>
<td>very weak</td>
<td>8.51</td>
<td>8.23</td>
<td>8.24</td>
</tr>
<tr>
<td>don’t know or no response</td>
<td>14.89</td>
<td>12.03</td>
<td>12.16</td>
</tr>
<tr>
<td>TOTAL</td>
<td>99.99</td>
<td>100.01</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.14
Students’ Interest in Professional Ethics,
Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>ASSESSMENT OF CHANGE BY ...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators (n=47)</td>
</tr>
<tr>
<td>CHANGE IN EDUCATORS' INTEREST IN PROFESSIONAL ETHICS</td>
<td>%</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>8.51</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>10.64</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>42.55</td>
</tr>
<tr>
<td>There has been no change</td>
<td>17.02</td>
</tr>
<tr>
<td>There is less interest</td>
<td>4.26</td>
</tr>
<tr>
<td>Don't know or no response</td>
<td>17.02</td>
</tr>
<tr>
<td>Total</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.15
Change in Educators' Interest in Professional Ethics
Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHANCE IN STUDENTS' INTEREST IN PROFESSIONAL ETHICS</td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>0</td>
<td>7.59</td>
<td>7.24</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>8.51</td>
<td>17.72</td>
<td>17.29</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>38.30</td>
<td>22.78</td>
<td>23.50</td>
</tr>
<tr>
<td>There has been no change</td>
<td>23.40</td>
<td>20.25</td>
<td>20.40</td>
</tr>
<tr>
<td>There is less interest</td>
<td>0</td>
<td>1.27</td>
<td>1.21</td>
</tr>
<tr>
<td>Don't know or no response</td>
<td>29.79</td>
<td>30.38</td>
<td>30.35</td>
</tr>
<tr>
<td>TOTAL</td>
<td><strong>100.00</strong></td>
<td><strong>99.99</strong></td>
<td><strong>99.99</strong></td>
</tr>
</tbody>
</table>

Table E.16
Change in Students' Interest in Professional Ethics
Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
<th>Heads of Australian Planning Schools (n=14)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
<td>%</td>
</tr>
<tr>
<td>very strong</td>
<td>10.64</td>
<td>12.03</td>
<td>11.96</td>
<td>21.43</td>
</tr>
<tr>
<td>strong</td>
<td>44.68</td>
<td>49.37</td>
<td>49.15</td>
<td>57.14</td>
</tr>
<tr>
<td>weak</td>
<td>38.30</td>
<td>18.99</td>
<td>19.88</td>
<td>21.43</td>
</tr>
<tr>
<td>very weak</td>
<td>2.13</td>
<td>4.43</td>
<td>4.32</td>
<td>0</td>
</tr>
<tr>
<td>don't know or no response</td>
<td>4.26</td>
<td>15.19</td>
<td>14.68</td>
<td>0</td>
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<tr>
<td>TOTAL</td>
<td>100.01</td>
<td>100.01</td>
<td>99.99</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.17
Educators’ Interest in Environmental Matters, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>ASSESSMENT OF CHANGE IN INTEREST BY ...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators (n=47)</td>
</tr>
<tr>
<td></td>
<td>Students (n=158)</td>
</tr>
<tr>
<td></td>
<td>Total University Sample (n=205)</td>
</tr>
<tr>
<td></td>
<td>Heads of Australian Planning Schools (n=14)</td>
</tr>
<tr>
<td>CHANGE IN EDUCATORS' INTEREST IN ENVIRONMENTAL MATTERS GENERALLY</td>
<td>%</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>17.02</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>19.15</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>21.28</td>
</tr>
<tr>
<td>There has been no change</td>
<td>17.02</td>
</tr>
<tr>
<td>There is less interest</td>
<td>10.64</td>
</tr>
<tr>
<td>Don't know or no response</td>
<td>14.89</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table E.18
Change in Educators' Interest in Environmental Matters
Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>ASSESSMENT OF INTEREST BY ...</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators (n=47)</td>
</tr>
<tr>
<td>STUDENTS' INTEREST IN ENVIRONMENTAL MATTERS GENERALLY</td>
<td>%</td>
</tr>
<tr>
<td>very strong</td>
<td>17.02</td>
</tr>
<tr>
<td>strong</td>
<td>51.06</td>
</tr>
<tr>
<td>weak</td>
<td>21.28</td>
</tr>
<tr>
<td>very weak</td>
<td>4.26</td>
</tr>
<tr>
<td>don’t know or no response</td>
<td>6.38</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.19
Students’ Interest in Environmental Matters, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
<th>Heads of Australian Planning Schools (n=14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHANGE IN STUDENTS' INTEREST IN ENVIRONMENTAL MATTERS GENERALLY</td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
<td>%</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>8.51</td>
<td>19.62</td>
<td>19.10</td>
<td>28.6</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>31.91</td>
<td>30.38</td>
<td>30.45</td>
<td>35.7</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>23.40</td>
<td>22.15</td>
<td>22.21</td>
<td>21.4</td>
</tr>
<tr>
<td>There has been no change</td>
<td>4.26</td>
<td>5.70</td>
<td>5.63</td>
<td>7.1</td>
</tr>
<tr>
<td>There is less interest</td>
<td>8.51</td>
<td>2.53</td>
<td>2.81</td>
<td>0</td>
</tr>
<tr>
<td>Don’t know or no response</td>
<td>23.40</td>
<td>19.62</td>
<td>19.79</td>
<td>7.1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>99.99</td>
<td>100.00</td>
<td>99.99</td>
<td>99.9</td>
</tr>
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</table>

Table E.20
Change in Student Interest in Environmental Matters, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>RELEVANCE OF ENVIRONMENTAL ETHICS TO SCHOOL'S MISSION</th>
<th>Heads of Australian Planning Schools, 1994 (n=14)</th>
<th>Universities Sample (educators and students), 1994-95 (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Central or very important to our mission</td>
<td>5</td>
<td>35.7</td>
</tr>
<tr>
<td>Somewhat important (1)</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>Peripherally important</td>
<td>7</td>
<td>50.0</td>
</tr>
<tr>
<td>Of absolutely no importance; non-existent</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>Don't know or no response</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14</td>
<td>100.00</td>
</tr>
</tbody>
</table>

(1) This response was not offered in the Heads of Schools interviews.

Table E.21
Relevance of Environmental Ethics to Planning Schools' Mission Statements, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>ASSESSMENT OF INTEREST BY . . .</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators (n=47)</td>
</tr>
<tr>
<td>STUDENTS' INTEREST IN ENVIRONMENTAL ETHICS</td>
<td>%</td>
</tr>
<tr>
<td>very strong</td>
<td>2.13</td>
</tr>
<tr>
<td>strong</td>
<td>17.02</td>
</tr>
<tr>
<td>weak</td>
<td>38.30</td>
</tr>
<tr>
<td>very weak</td>
<td>17.02</td>
</tr>
<tr>
<td>don't know or no response</td>
<td>25.53</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.22
Students' Interest in Environmental Ethics, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
<th>Heads of Australian Planning Schools (n=14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHANGE IN STUDENTS' INTEREST IN ENVIRONMENTAL ETHICS</td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
<td>%</td>
</tr>
<tr>
<td>It's already high and continuing that way</td>
<td>6.38</td>
<td>8.23</td>
<td>8.14</td>
<td>7.1</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>12.77</td>
<td>26.58</td>
<td>25.94</td>
<td>28.6</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>29.79</td>
<td>21.52</td>
<td>21.90</td>
<td>14.3</td>
</tr>
<tr>
<td>There has been no change</td>
<td>17.02</td>
<td>17.72</td>
<td>17.69</td>
<td>28.6</td>
</tr>
<tr>
<td>There is less interest</td>
<td>4.26</td>
<td>1.27</td>
<td>1.40</td>
<td>7.1</td>
</tr>
<tr>
<td>Don't know or no response</td>
<td>29.79</td>
<td>24.68</td>
<td>24.92</td>
<td>14.3</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.01</td>
<td>100.00</td>
<td>99.99</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.23
Change in Students' Interest in Environmental Ethics, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>ASSESSMENT OF INTEREST BY . . .</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Educators (n=47)</td>
</tr>
<tr>
<td>EDUCATORS’ INTEREST IN ENVIRONMENTAL ETHICS</td>
<td>%</td>
</tr>
<tr>
<td>very strong</td>
<td>8.51</td>
</tr>
<tr>
<td>strong</td>
<td>27.66</td>
</tr>
<tr>
<td>weak</td>
<td>31.91</td>
</tr>
<tr>
<td>very weak</td>
<td>17.02</td>
</tr>
<tr>
<td>don’t know or no response</td>
<td>14.89</td>
</tr>
<tr>
<td>TOTAL</td>
<td>99.99</td>
</tr>
</tbody>
</table>

Table E.24
Educators’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>CHANGE IN INTEREST</th>
<th>Educators (n=47)</th>
<th>Students (n=158)</th>
<th>Total University Sample (n=205)</th>
<th>Heads of Australian Planning Schools (n=14)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHANGE IN EDUCATORS’ INTEREST IN ENVIRONMENTAL ETHICS</td>
<td>%</td>
<td>%</td>
<td>% (weighted)</td>
<td>%</td>
</tr>
<tr>
<td>It’s already high and continuing that way</td>
<td>14.89</td>
<td>5.06</td>
<td>6.34</td>
<td>14.29</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>12.77</td>
<td>19.62</td>
<td>18.54</td>
<td>14.29</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>19.15</td>
<td>27.22</td>
<td>25.85</td>
<td>35.71</td>
</tr>
<tr>
<td>There has been no change</td>
<td>23.40</td>
<td>20.25</td>
<td>23.90</td>
<td>28.57</td>
</tr>
<tr>
<td>There is less interest</td>
<td>4.26</td>
<td>1.90</td>
<td>2.44</td>
<td>7.14</td>
</tr>
<tr>
<td>Don’t know or no response</td>
<td>25.53</td>
<td>25.95</td>
<td>22.93</td>
<td>0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table E.25
Change in Educators’ Interest in Environmental Ethics, Australian Planning Schools, 1994-95
<table>
<thead>
<tr>
<th>Topic No.</th>
<th>ECOLOGICAL AND ENVIRONMENTAL ETHICS-RELATED TOPICS AT LEAST MINIMALLY COVERED (1) (Rank Order for Heads)</th>
<th>Heads of Australian Planning Schools, 1994 (n=14)</th>
<th>Australian Planning Educators and Students, 1994-95 (n=205)</th>
<th>University Educators (n=47)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>utilitarian and economic rationales for environmental protection</td>
<td>14 100.0</td>
<td>62 30.10</td>
<td>19 40.43</td>
</tr>
<tr>
<td>2.</td>
<td>biodiversity and species preservation</td>
<td>10 71.4</td>
<td>67 32.52</td>
<td>16 34.04</td>
</tr>
<tr>
<td>3.</td>
<td>Environmental/eco-justice</td>
<td>10 71.4</td>
<td>60 29.13</td>
<td>21 44.68</td>
</tr>
<tr>
<td>4.</td>
<td>obligations to future generations</td>
<td>9 64.3</td>
<td>85 41.26</td>
<td>18 38.30</td>
</tr>
<tr>
<td>5.</td>
<td>green politics</td>
<td>9 64.3</td>
<td>50 24.27</td>
<td>11 23.40</td>
</tr>
<tr>
<td>6.</td>
<td>natural conservation history</td>
<td>8 57.1</td>
<td>66 32.04</td>
<td>18 38.30</td>
</tr>
<tr>
<td>7.</td>
<td>ecological economics</td>
<td>8 57.1</td>
<td>49 23.79</td>
<td>13 27.66</td>
</tr>
<tr>
<td>8.</td>
<td>environmental history</td>
<td>7 50.0</td>
<td>58 28.16</td>
<td>15 31.91</td>
</tr>
<tr>
<td>9.</td>
<td>Aboriginal settlement history (2)</td>
<td>7 50.0</td>
<td>37 17.96</td>
<td>10 21.28</td>
</tr>
<tr>
<td>10.</td>
<td>business and corporate environmental responsibilities</td>
<td>6 42.9</td>
<td>43 20.87</td>
<td>11 23.40</td>
</tr>
<tr>
<td>11.</td>
<td>&quot;Tragedy of the Commons&quot;</td>
<td>6 42.9</td>
<td>47 22.82</td>
<td>20 42.55</td>
</tr>
<tr>
<td>12.</td>
<td>property rights of natural systems</td>
<td>5 35.7</td>
<td>46 22.33</td>
<td>12 25.53</td>
</tr>
<tr>
<td>13.</td>
<td>Gaia hypothesis</td>
<td>4 28.6</td>
<td>16 7.77</td>
<td>2 4.26</td>
</tr>
<tr>
<td>14.</td>
<td>minorities and environmentalism</td>
<td>4 28.6</td>
<td>47 22.82</td>
<td>11 23.40</td>
</tr>
</tbody>
</table>

(1) "Minimally covered" means that at least minimal readings were assigned in a subject.
(2) This topic was called "Native American or indigenous peoples' settlement history" in the original Martin and Beasley study.

Table E.26
Non-Core Environmental Ethics Topics Explicitly Covered in Planning Courses, Australia, 1994-95

26
<table>
<thead>
<tr>
<th>Topic No.</th>
<th>CORE ENVIRONMENTAL ETHICS TOPICS AT LEAST MINIMALLY COVERED (1) (Rank order for Heads)</th>
<th>Heads of Australian Planning Schools (n=14)</th>
<th>Australian Planning Educators and Students (n= 205)</th>
<th>University Educators (n=47)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Biocentric or ecocentric views</td>
<td>7  50.0</td>
<td>32  15.53</td>
<td>9  19.15</td>
</tr>
<tr>
<td>2.</td>
<td>Aboriginal land rights or land views</td>
<td>7  50.0</td>
<td>64  31.07</td>
<td>19  40.43</td>
</tr>
<tr>
<td>3.</td>
<td>Deep ecology</td>
<td>5  35.7</td>
<td>19  9.22</td>
<td>2  6.35</td>
</tr>
<tr>
<td>5.</td>
<td>Aldo Leopold's &quot;Land Ethic&quot;</td>
<td>3  21.4</td>
<td>14  6.80</td>
<td>6  12.77</td>
</tr>
<tr>
<td>7.</td>
<td>Rights and basic interests of animals, plants and ecosystems</td>
<td>2  14.3</td>
<td>38  18.45</td>
<td>7  14.89</td>
</tr>
</tbody>
</table>

(1) "Minimally covered" means that at least minimal readings are assigned in a subject.

Table E.27
Core Environmental Ethics Topics
Explicitly Covered in Planning Courses,
Australia, 1994-95.
<table>
<thead>
<tr>
<th>DEGREE OF INTEREST</th>
<th>INTEREST IN PROFESSIONAL ETHICS (n=205)</th>
<th>INTEREST IN ENVIRONMENTAL ETHICS (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Strong/very strong</td>
<td>48.5</td>
<td>42.7</td>
</tr>
<tr>
<td>Weak/very weak</td>
<td>34.5</td>
<td>46.1</td>
</tr>
</tbody>
</table>

Table E.28
Interest in Professional and Environmental Ethics
Planning Educators and Students,
Australia, 1994-95
<table>
<thead>
<tr>
<th>Group Making the Assessment</th>
<th>Environmental Matters</th>
<th>Professional Ethics</th>
<th>Environmental Ethics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Students . . .</strong></td>
<td>Assess educator interest as higher than educators do.</td>
<td>Assess educator interest as equal to educators’ assessment and weaker than student interest.</td>
<td>Assess student interest as much stronger than educator interest.</td>
</tr>
<tr>
<td><strong>Educators . . .</strong></td>
<td>Assess student interest as equal to students’ assessment.</td>
<td>Assess student interest as lower than students do.</td>
<td>Assess student interest as lower than students do.</td>
</tr>
<tr>
<td><strong>Heads of Schools . . .</strong></td>
<td>Assess educator interest as higher than educators do. Assess student interest as slightly higher than educators and students do.</td>
<td>N/A (no question to Head on professional ethics).</td>
<td>Assess student interest as generally equal to students’ assessment. Assess educators’ interest as noticeably stronger than educators do.</td>
</tr>
</tbody>
</table>

Table E.29
Interest in Professional and Environmental Ethics and Environmental Matters
Planning Educators and Students, Australia, 1994-95
<table>
<thead>
<tr>
<th>ENVIRONMENTAL ETHICS TOPIC (rank order)</th>
<th>Land Profession Practitioners (n=73)</th>
<th>University community (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Intergenerational Equity</td>
<td>64.4</td>
<td>41.3</td>
</tr>
<tr>
<td>Biodiversity and Species Preservation</td>
<td>60.3</td>
<td>32.5</td>
</tr>
<tr>
<td>Aboriginal Land Rights or land views</td>
<td>50.7</td>
<td>31.1</td>
</tr>
</tbody>
</table>

Table E.30
Highest Ranking Environmental Ethics Topics Recognised:
Planning Practitioners and the University Community
<table>
<thead>
<tr>
<th>CORE ENVIRONMENTAL ETHICS TOPIC</th>
<th>Land Profession Practitioners (n=73)</th>
<th>University Sample (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>1. Deep ecology</td>
<td>11.0</td>
<td>9.2</td>
</tr>
<tr>
<td>2. Biocentric or ecocentric views</td>
<td>12.3</td>
<td>15.5</td>
</tr>
<tr>
<td>3. Aldo Leopold’s “Land Ethic”</td>
<td>2.7</td>
<td>6.8</td>
</tr>
<tr>
<td>4. Rights and basic interests of plants, animals and ecosystems</td>
<td>32.9</td>
<td>18.5</td>
</tr>
<tr>
<td>5. Spiritual or religious perspectives</td>
<td>34.3</td>
<td>12.1</td>
</tr>
<tr>
<td>6. Aboriginal land rights or land views</td>
<td>50.7</td>
<td>31.1</td>
</tr>
<tr>
<td>7. Eco-feminism</td>
<td>11.0</td>
<td>13.6</td>
</tr>
</tbody>
</table>

Core topics based on Martin and Beasley (1993).

Table E.31
Recognition of Environmental Ethics Topics
by Australian Planning Practitioners and the University Community
Seven Core Topics
PLANNING PRACTITIONERS HAD HIGHER LEVELS OF RECOGNITION OF CORE ENVIRONMENTAL ETHICS TOPICS THAN STUDENTS AND EDUCATORS

- Deep ecology
- Rights and basic interests of animals, plants and ecosystems
- Spiritual and religious perspectives
- Aboriginal land rights or land views

Core topics based on Martin and Beadley (1993b).

Table E.32
Core Environmental Ethics Topics
Levels of Recognition by Planning Practitioners
<table>
<thead>
<tr>
<th>Planning Practitioners (n=73)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental Ethics Topic (rank order)</td>
<td></td>
</tr>
<tr>
<td>Obligations to future generations (intergenerational equity)</td>
<td>64.4</td>
</tr>
<tr>
<td>*Aboriginal land rights or land views</td>
<td>50.7</td>
</tr>
<tr>
<td>*Rights and basic interests of animals, plants and ecosystems</td>
<td>32.9</td>
</tr>
<tr>
<td>Business and corporate environmental responsibilities</td>
<td>34.3</td>
</tr>
<tr>
<td>Green politics</td>
<td>32.9</td>
</tr>
<tr>
<td>Biodiversity and species preservation</td>
<td>60.3</td>
</tr>
<tr>
<td>*Spiritual and religious perspectives</td>
<td>34.3</td>
</tr>
</tbody>
</table>

* Denotes core environmental ethics topic (Martin and Beatley (1993b)).

Table E.33
The Seven Highest Rated Environmental Ethics Topics:
Rates of Recognition by Planning Practitioners
<table>
<thead>
<tr>
<th>NON-CORE ENVIRONMENTAL ETHICS TOPIC RECOGNISED OR STUDIED (Rank order for practitioners)</th>
<th>Planning Practitioners (n=73)</th>
<th>University Sample (n=205)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>obligations to future generations</td>
<td>64.4</td>
<td>41.3</td>
</tr>
<tr>
<td>biodiversity and species preservation</td>
<td>60.3</td>
<td>32.5</td>
</tr>
<tr>
<td>environmental justice</td>
<td>48.0</td>
<td>29.1</td>
</tr>
<tr>
<td>utilitarian and economic rationales for environmental protection</td>
<td>42.5</td>
<td>30.1</td>
</tr>
<tr>
<td>business and corporate environmental responsibilities</td>
<td>34.3</td>
<td>20.9</td>
</tr>
<tr>
<td>green politics</td>
<td>32.9</td>
<td>24.3</td>
</tr>
<tr>
<td>property rights regarding natural systems</td>
<td>32.9</td>
<td>22.3</td>
</tr>
<tr>
<td>natural conservation history</td>
<td>31.5</td>
<td>32.0</td>
</tr>
<tr>
<td>Aboriginal settlement history</td>
<td>30.1</td>
<td>41.3</td>
</tr>
<tr>
<td>Tragedy of the Commons</td>
<td>30.1</td>
<td>22.8</td>
</tr>
<tr>
<td>environmental history</td>
<td>30.1</td>
<td>28.2</td>
</tr>
<tr>
<td>ecological economics</td>
<td>27.4</td>
<td>23.8</td>
</tr>
<tr>
<td>minorities and environmentalism</td>
<td>26.0</td>
<td>22.8</td>
</tr>
<tr>
<td>Gaia hypothesis</td>
<td>20.5</td>
<td>7.8</td>
</tr>
</tbody>
</table>

Non-core topics based on Martin and Beatley (1993b).

Table E.34
Recognition of Non-Core Environmental Ethics Topics by Planning Practitioners and University Sample

34
PLANNING PRACTITIONERS HAD HIGHER RATES OF RECOGNITION OF NON-CORE ENVIRONMENTAL ETHICS TOPICS THAN STUDENTS AND EDUCATORS

- Environmental history
- Utilitarian and economic rationales for environmental protection
- *Tragedy of the Commons*
- Biodiversity and species preservation
- Obligations to future generations
- Property rights regarding natural systems
- Environmental justice
- Business and corporate environmental responsibilities
- Green politics
- Gaia hypothesis
- Aboriginal settlement history

Typology of core environmental ethics issues identified by Martin and Beatley (1993b).

**Table E.35**
Other (Non-Core) Environmental Ethics Topics: Levels of Recognition by Planning Practitioners
APPENDIX F:
Teaching Environmental Ethics
in Australian Schools of Planning,
1994-1995
APPENDIX F:

TEACHING OF ENVIRONMENTAL ETHICS
IN AUSTRALIAN SCHOOLS OF PLANNING, 1994-1995
MACQUARIE UNIVERSITY, UNIVERSITY OF MELBOURNE,
UNIVERSITY OF NEW SOUTH WALES,
AND ROYAL MELBOURNE INSTITUTE OF TECHNOLOGY

1.0 Introduction
In 1994-95, when the survey research was undertaken, only two environmental ethics subjects were being taught in Australia to planning students: at Macquarie University in Sydney and at Melbourne University. By 1995, this had been reduced to one subject. This Appendix summarises the offerings in environmental ethics of some Australian planning schools and related areas and identifies opportunities where existing subjects could be modified to increase the focus on environmental ethics.

2.0 Specific programs in Australian schools of planning

2.1 Macquarie University
When the survey research component of this study was undertaken in 1994, no course was operating at Macquarie, although one had operated since 1987. Thus, student comments relate to the previous subject. A female student who had taken the course in an earlier year commented, ‘Students seem to be very inspired and renewed after the ethics course. As for staff: some are positive about the course and see the benefits, others are not interested in it or its focus.’

The presence of an ethics subject in the curriculum seemed to foster more informed discussion of the pros and cons of including an ethics subject. Macquarie students (albeit a small sample), articulated with the greatest clarity explanations for the need for an ethics subject in a planning program. Unfortunately, because of the small numbers of questionnaires

---

1 The survey results reported in chapter 4 reveal some high levels of dissatisfaction. One young female student at Macquarie explained her frustration with the situation before the reinstatement:

Students want to learn more, whereas lecturers don’t seem eager to accommodate. Since the one staff member who taught ethics has left, the others weren’t interested because they felt they ‘couldn’t do the subject justice.’ After strong student outcry, they are now going to get someone (temporary) in to teach ethics.

2 A middle-aged male student explained it this way:
returned from Melbourne University and Macquarie University, I was unable to draw any firm conclusions from the analysis. With respect to curriculum offerings, some comments are illustrative, however. One female student at Macquarie commented that “students seem to be very inspired and renewed after the ethics course,” while not all staff were positive about it or interested in its focus. A male Macquarie student said, “Ethics is not perceived as ‘practical’ and schools that churn out practitioners get support from government and industry.” By implication, schools that teach ethics do not.

Asked for the “one thing” that could foster an ethic of caring for Nature in their program, an older male student (possibly the same person) recommended that Macquarie “restore the course unit ‘Attitudes’--formerly history, philosophy and politics and extend it to six months of pre-reading and one semester of discussions and assignments.” Another middle-aged male student suggested that it was necessary to learn “philosophy of nature--the meaning of life and its interconnectedness with other beings--the sense of sharing this world and the responsibility for care.”

In 1995, the only subject specifically devoted to environmental ethics was “Attitudes to the Environment,” taught in the postgraduate Environmental Planning course at Sydney’s Macquarie University, commencing in 1987, interrupted during 1994, and reinstated after student protest in 1995. The subject outline recommends a wide range of readings, including many current works of both anthropocentric and nonanthropocentric orientation, with most core and non-core environmental ethics topics represented, except Aboriginal land rights and views and the Gaia hypothesis

I think it’s a fundamental problem for all universities--the world wants ‘practical’ people--i.e., training vs. education. . . . Planning is now politics and there is nothing very ethical in politics nor is there anything ethical in ‘the public’. Outcomes from ‘public consultation’ are often dreadful but it’s a living. The growing emphasis on consultation processes required strong ethical balance and it’s not there.

Another male student at Macquarie commented,

The issue of ethics and values is I feel sadly neglected in some professions. Ethical behaviour is the only safeguard where being wrong is not marked by immediate and spectacular outcomes. . . . For people working in environmental planning and assessment, the consequences of ‘getting it wrong’ are remote as is the chance of anyone finding out--who bothers to monitor what really happens? The idea of planners as ‘value neutral technical experts’ gives me little confidence in planning outcomes.
APPENDIX G
(Appendices G1 to G7)
Appendix G1:
Heads of Planning Schools
Interview Questionnaire
APPENDIX G1

INSTITUTE FOR SCIENCE AND TECHNOLOGY
POLICY
MURDOCH UNIVERSITY

ECOLOGICAL AND ENVIRONMENTAL ETHICS
IN PLANNING EDUCATION
IN AUSTRALIA

In-depth Interview Questionnaire,
Heads of Schools, August - October, 1994

Date of Interview: ......................... Time commenced: .........................

1. Institution:
   School or Department:
   Name of Person Responding:
   Title: Professional Level:
   Title: School Administration:

2. Program(s) offered:

3. Total Numbers of Students: ......
   Undergraduate: ......  Diploma: ......  Masters:......  Ph.D. ......
4. Undergraduate Students

Program 1: Total: ......
Full-time: ...... Part Time: ......
Program 2: Total: ......
Full-time: ...... Part Time: ......
Program 3: Total: ......
Full-time: ...... Part Time: ......
External Studies Total: ......

5. Postgraduate Courses

Program 1: Total: ......
Full-time: ...... Full time: ......
Program 2: Total:......
Full-time: ...... Full time: ......
Program 3: Total: ......
Full-time: ...... Full time: ......
External Studies Total: ......

Definitions

The following definitions are offered as a general guide for your responses:

Ecological or environmental ethics: Concerns the most fundamental aspects of the relationship between humanity, other life forms, and the environment or nature, as well as the moral obligations of humanity to the earth community. Examples - anthropocentric, biocentric, and ecocentric perspectives: Aldo Leopold’s "land ethic".

Environmental matters more generally: the planning, design, and/or management of human activities within nature, and of natural systems. Examples - environmental design, natural systems assessment, Environmental studies, environmental science.
PART 1: PROGRAM ORIENTATION

6. When did a planning program begin at your institution?

7. How many staff do you currently have teaching planning students in any program:
   full-time    fractional    casual or occasional
   part-time

8. Could you summarise in a few words what you feel the primary aim or direction of your school presently is?
   Additional material on mission provided? yes ...... no ......

9. Speaking about your program as it is CURRENTLY operating, to what degree would you say that ECOLOGICAL OR ENVIRONMENTAL ETHICS is an explicit or essential part of your program's basic mission? I do not mean the ethics of environmental protection but rather ethics as defined above.

   1 central or very important to our mission
   2 peripherally important
   3 of absolutely no importance; non-existent

10. Could you explain why, please?

11. How strong would you say INTEREST in ecological or environmental ethics is at present among staff and students, in general terms?

<table>
<thead>
<tr>
<th></th>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>very strong</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>strong</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>weak</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>very weak</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>don't know</td>
<td>9</td>
<td>9</td>
</tr>
</tbody>
</table>

Comments:
12. To what extent over the last several years, has interest in ecological or environmental ETHICS changed within your program?

<table>
<thead>
<tr>
<th></th>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>It's already high and continuing that way</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>There has been no change</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>There is less interest</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Don't know</td>
<td>9</td>
<td>9</td>
</tr>
</tbody>
</table>

Comments:

13. How strong would you say interest in ECOLOGICAL OR ENVIRONMENTAL MATTERS GENERALLY is at present among staff and students, in general terms?

<table>
<thead>
<tr>
<th></th>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>very strong</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>strong</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>weak</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>very weak</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>don't know</td>
<td>9</td>
<td>9</td>
</tr>
</tbody>
</table>

Comments:
14. Over the last several years, to what extent has interest in ENVIRONMENTAL MATTERS generally changed within your program?

<table>
<thead>
<tr>
<th>14</th>
<th>Staff</th>
<th></th>
<th>14a</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It's already high and continuing that way</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>There is significantly more interest</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>There is a bit more interest</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>There has been no change</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>There is less interest</td>
<td>5</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>don't know</td>
<td>9</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>

15. Could you explain that, please?

PART II: INSTRUCTION

16. To what extent do planning staff members teach the subject of environmental ethics (or ecological ethics) or values WITHIN THE PLANNING PROGRAMS offered by your institution?

| 1          | a full year course in ecological/environmental ethics? |
| 2          | a one semester/term course in ecological/environmental ethics |
| 3          | an explicit component on ecological/environmental ethics within another course/subject? |
| 4          | Other less formal coverage of ecological/environmental ethics? |

17. If "yes", please list below the prefixes, titles, lecturers and credits of each course.

CREDITS  SEMESTER  LECTURER  DATE OR YEAR COMMENCED

FULL COURSE:

COURSE COMPONENT:

OTHER COVERAGE:
18. Could you tell me about the key texts or references used in each of these course offerings?

FULL COURSE:

TEXT:

USE READER? (YES/NO)

COURSE COMPONENT:

TEXT:

USE READER? (YES/NO)

OTHER COVERAGE:

TEXT:

USE READER? (YES/NO)

19. To what extent do planning staff members teach the subject of environmental ethics (or ecological ethics) or values OUTSIDE OF THE PLANNING PROGRAM - for example, in an interdisciplinary capacity or as a general university course?

1 a full course in ecological/environmental ethics for a full year

2 a full course in environmental ethics for one semester/term

3 an explicit component on ecological/environmental ethics within another course/subject?

4 Other less formal coverage of ecological/environmental ethics?

5 nothing taught at all

Comments:

20. If "yes", please list below the prefixes, titles, lecturers and value (in credits) of each "outside" course.

If you are aware of any, please provide details below:

<table>
<thead>
<tr>
<th>CREDITS</th>
<th>SEMESTER</th>
<th>LECTURER</th>
<th>DATE OR YEAR COMMENCED</th>
</tr>
</thead>
</table>

FULL COURSE:

COURSE COMPONENT:

OTHER COVERAGE:
21. Do staff from other programs teach the subject of ecological or environmental ethics or values either in your program or in other programs which you are aware of?

FOR PLANNING STUDENTS AS PART OF THE PLANNING PROGRAM:

FULL COURSE:

COURSE COMPONENT:

OTHER COVERAGE:

FOR OTHER STUDENTS, NOT NECESSARILY PLANNING STUDENTS:

FULL COURSE:

COURSE COMPONENT:

OTHER COVERAGE:

22. Has your department considered either expanding or adding coverage of ecological/environmental ethics (for example, expanded from a course component to a full course or adding a component where none exists)?

1 Yes, we have considered expanding or adding and expect to do so within the next year.

details:

2 Yes, we are currently considering this.

details:

3 Yes, we have considered this but do not plan to make changes.

4 No, we have not considered this.

Reasons

5 We expect to continue with our current coverage as listed.

22a. Comments:

PROBE FOR COURSE RESTRUCTURING, CUTBACKS, OTHER ADMINISTRATIVE OR ORGANISATIONAL FACTORS.

23. Bachelor's Programs: Within the last three years have any planning students chosen the subject of ecological or environmental ethics for their final year major projects, dissertations or theses?

Details:
24. **Graduate Diploma or Equivalent Programs**: Within the last three years have any planning students chosen the subject of ecological or environmental ethics for their final year major projects, dissertations or theses?

Details:

25. **Masters or Ph.D. Programs**: Within the last three years have any planning students chosen the subject of ecological or environmental ethics for their dissertations or theses?

Details

26. Listed below are some of the topic areas associated with ecological or environmental ethics. Please indicate the degree to which each topic is explicitly covered in any of the courses or subjects taught by planning staff in your institution.

(a) mentioned
(b) covered minimally
(c) covered moderately
(d) covered extensively

| 27. | natural conservation history (not built environment) |
| 28. | environmental history |
| 29. | deep ecology |
| 30. | Gaia hypothesis |
| 31. | biocentric or ecocentric views |
| 32. | utilitarian and economic rationales for environmental protection |
| 33. | ecological economics |
| 34. | Aldo Leopold's *land ethic* |
| 35. | *Tragedy of the Commons* |
| 36. | Rights or basic interests of animals, plants and ecosystems |
| 37. | biodiversity and species preservation |
| 38. | obligations to future generations/intergenerational equity |
| 39. | property rights regarding natural systems |
| 40. | spiritual and religious perspectives |
| 41. | Aboriginal land rights and issues/land views |
| 42. | Aboriginal settlement history |
| 43. | Eco-feminism |

8
44. Green politics
45. Eco-justice/environmental justice - social and economic impacts of environmental decisions
46. Minorities and environmentalism
47. Business and corporate environmental responsibilities
48. Other (please specify):
49. Is there one area where you see an opportunity to foster an ethic of caring for Nature in planning education in general in Australia? Where or how might that be brought about?
50. If you could do just one thing now within your program to help to bring about an ethic of caring for nature in Australian planning education, what might that one thing be?

**PART III: OTHER ACTIVITIES**

Please provide below brief information on program and faculty activities that focus SPECIFICALLY on ecological or environmental ethics, with the staff members responsible.

51. Research and Scholarship
52. Consulting
53. Professional and Community Activities

**OTHER INFORMATION**

54. If you would like to add any other information, please do so here.
55. Time interview ended: .....
56. Length of interview: ....., mins.
57. Follow-up arranged:
58. Contact details:
59. Materials provided in interview:
60. Materials still to be provided: (who to contact further)
61. Questionnaire left for detailed filing out?
62. Staff/student questionnaires still to be provided/mailed back?
63. Other comments (overleaf):
Thank you very much for your assistance.

Wendy Sarkissian

Institute for Science and Technology Policy
Murdoch University, Murdoch, W.A. 6150
phone (09) 360 2913; fax (09) 310 5537

e-mail wendy_s@central.murdoch.edu.au
Appendix G2:
Self-Complete Questionnaire for Educators and Students
(Long Version)
APPENDIX G2

INSTITUTE FOR SCIENCE AND TECHNOLOGY POLICY
MURDOCH UNIVERSITY

 Foster ing and Ethic of Caring for Nature in the Education of Town Planners in Australia

Institution Survey, August - October, 1994
Questionnaire for Planning Staff and Students (Long Version)

Dear Colleague:

I am undertaking a Ph.D. at Murdoch University in Perth examining the education of town planners in Australia to foster an ethic of caring for Nature. As part of my research, I am asking students and staff in all planning schools in Australia to fill in my questionnaire. In some places I am also conducting short meetings or workshops with staff and students. I would be very grateful for our comments and ideas and ask if you could fill out this questionnaire for me and leave it with your lecturer or with the Head of your School. As you know, response rate is very important in studies like this, so please do try to complete it and return it.

Thank you for participating in this survey. I do not need your name and all replies will be kept confidential. I am interested only in the range of responses and the ideas and experiences which you can share with me.

With many thanks,
Wendy Sarkissian

PLEASE BEGIN ANSWERING QUESTIONS HERE.

1. Are you a student or a member of staff? Circle one.

   1 student
   2 staff member (go to Question 7)
   3 both student and staff member (go to question 7)
   4 other (please specify)

FOR STUDENTS:

2. If you are a student: what is the name of the institution and department and school where you are studying?

   INSTITUTION
   DEPARTMENT

1
3. Are you studying part-time or full-time? Circle one.
   1 part-time
   2 full-time

4. How long have you been studying (full-time or part-time) in planning or directly related areas? Circle one.
   1 0-1 years
   2 2-4 years
   3 5-8 years
   4 9 or more years

5. What is the name of your current degree program?

6. When do you expect to finish your current degree program? .......... year

FOR STAFF MEMBERS:

Note: If you are giving lectures and conducting studios in your own right (more than simply tutoring in another's course), please count yourself as a staff member.

7. What is the name of the institution and department and school where you are teaching?

       Institution: ................................................
       Department: ................................................

8. How long have you been teaching (full-time or part-time) in planning or directly related areas? Circle one.
   1 0-1 years
   2 2-4 years
   3 5-8 years
   4 9 or more years

ALL RESPONDENTS:

ABOUT COMMUNITY PARTICIPATION:

Now I would like to ask some questions about community participation.

9. As a resident or community member, have you been actively involved in local community groups in recent years? Circle one.
   1 very active
   2 somewhat active
   3 not very active
   4 not active at all
10. How many community participation processes around planning issues associated with major development projects have you been involved in (either as community member or as a professional) the past five years?

1  none
2  one
3  2 to 4
4  5 to 10
5  more than 10

11. What do you think are the most important skills that planning professionals (such as engineers, town planners, landscape architects, architects, etc.) need to have to enable them to work sensitively and effectively with communities on large projects? Please list at least three with the most important one first, please.

1. ........................................
2. ........................................
3. ........................................

12. Is there one outstanding thing you wish you could improve on in terms of your own personal or professional skills, abilities or sensitivities to make yourself more effective in working in participatory processes? Please list one below.

13. Please list below any subjects in your school or department which address the following issues: community consultation/participation; conflict resolution; negotiation; listening skills; team or group dynamics; community development.

ABOUT ECOLOGICAL AND ENVIRONMENTAL MATTERS (NOT ETHICS):

Now I would like to ask some questions about ecological and environmental matters (not ethics).

14. How active would you say you have been in environmental groups in recent years? Circle one.

1  Very active
2  Somewhat active
3  Not very active
4  Not active at all

15. What would you see as the most important skills needed by planners and members of planning teams in developing major housing and other developments in an ecologically sustainable manner? Circle any.

1  Training in science/ecology/environmental studies
2  Communication and negotiation skills (listening, group dynamics)
3  Understanding of community needs and issues
4  Legal/statutory planning knowledge
5  Planning/management/organisation/coordination
6  Emotional disassociation/openmindedness/objectivity
7  General reading and awareness of ecological issues
8  Other (Please specify):
16. Could you describe one action which could increase the effectiveness of ecologically sustainable development (ESD) principles in influencing residential planning in Australia?

17. How strong would you say interest in ECOLOGICAL OR ENVIRONMENTAL MATTERS GENERALLY (not ethics) is at present among staff and students in your school/department? Circle one in each column.

<table>
<thead>
<tr>
<th></th>
<th>Staff</th>
<th>Students</th>
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<tbody>
<tr>
<td>very strong</td>
<td>1</td>
<td>1</td>
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<tr>
<td>strong</td>
<td>2</td>
<td>2</td>
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<tr>
<td>weak</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>very weak</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>don't know</td>
<td>9</td>
<td>9</td>
</tr>
</tbody>
</table>

18. Over the last several years, to what extent has interest among staff and students in ENVIRONMENTAL MATTERS generally (not ethics) changed within your program? Circle one in each column.

<table>
<thead>
<tr>
<th></th>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>It's already high and continuing that way</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>There is significantly more interest</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>There has been no change</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>There is less interest</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Don't know</td>
<td>9</td>
<td>9</td>
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</tbody>
</table>

19. Could you explain that, please?

20. Please list below any courses (including short courses) offered by your school/department which involve direct experience of Nature, such as field trips, wilderness excursions, etc.

21. In general, how effective have you found these courses to be in helping students sense or experience a connection with the natural world? Circle one.

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<tbody>
<tr>
<td>1</td>
<td>highly effective</td>
</tr>
<tr>
<td>2</td>
<td>effective</td>
</tr>
<tr>
<td>3</td>
<td>not very effective</td>
</tr>
<tr>
<td>4</td>
<td>very ineffective</td>
</tr>
</tbody>
</table>

22. Could you explain why, please?

ABOUT ECOLOGICAL OR ENVIRONMENTAL ETHICS:

Now I would like to ask some questions about ecological or environmental ETHICS. The following definition is offered:

**Ecological or environmental ethics:** Concerns the most fundamental aspects of the relationship between humanity, other life forms, and the Environment or Nature, as well as the moral obligations of humanity to the earth community. Examples - anthropocentric, biocentric and ecocentric perspectives: Aldo Leopold's "land ethic". Please note: this does not refer to ecological MATTERS generally.
23. With respect to ecological or environmental ethics, could you tell me briefly how planners would think or act if they were significantly influenced by an ecological or environmental ethic?

24. If you were in charge of developing a planning curriculum at undergraduate or postgraduate level to encourage learning about an ethic of caring for Nature, what do you think would be the most important aspects to emphasise?

25. Speaking about your program as it is CURRENTLY operating, to what degree would you say that ECOLOGICAL OR ENVIRONMENTAL ETHICS is an explicit or essential part of your program's basic mission? I do not mean the ethics of environmental protection but rather ethics as defined above. Circle one.

   1  central or very important to our mission
   2  somewhat important
   3  peripheral or not important
   4  of absolutely no importance; non-existent

26. Could you explain why, please?

27. How strong would you say interest in exploring ecological or environmental ethics is AT PRESENT among staff and students in your department/school? Please circle one in each column.

   27   27a
   Staff Students

   very strong  1  1
   strong 2  2
   weak  3  3
   very weak 4  4

28. To what extent over the last several years, has interest in ecological or environmental ethics among staff and students changed within your program? Circle one in each column.

   28   28a
   Staff Students

   It's already high and continuing that way 1  1
   significantly more interest 2  2
   There is a bit more interest 3  3
   There has been no change 4  4
   There is less interest 5  5

29. Could you explain, please?
30. To what extent do planning staff members teach the subject of ecological or environmental ethics or values WITHIN THE PLANNING PROGRAMS offered by your institution? Circle any.

1. a full course in ecological/environmental ethics FOR A FULL YEAR.

2. a full course in ecological/environmental ethics FOR A SEMESTER OR TERM

3. an explicit component on ecological/environmental ethics within another course/subject?

4. Other less formal coverage of ecological/environmental ethics?

5. nothing taught to my knowledge

6. other (please explain below):

30a. Do you have any comments about the courses taught?

31. Listed below are some of the topic areas associated with ecological or environmental ethics. Please circle topics which are explicitly covered in any of the sources or subjects taught by planning staff in your institution, to your knowledge.

   Circle any.

   Could you please place a large * beside any subjects which are particularly emphasised.

32. conservation history
33. environmental history
34. deep ecology
35. Gaia hypothesis
36. biocentric or ecocentric views
37. utilitarian and economic rationales for environmental protection
38. ecological economics
39. Aldo Leopold’s land ethic
40. Tragedy of the Commons
41. Rights or basic interests of animals, plants and ecosystems
42. biodiversity and species preservation
43. obligations to future generations/intergenerational equity
44. property rights regarding natural systems
45. spiritual and religious perspectives
46. Aboriginal land rights and issues
47. Aboriginal settlement history
48. Eco-feminism
49. Green politics
50. Eco-justice/environmental justice - social and economic impacts of environmental decisions
51. Environmentalism and minority groups
52. Business and corporate environmental responsibilities
53. Other (please specify)

53. If you could do just one thing now within your program to help to bring about an ethic of caring for Nature in Australian planning education, what might that one thing be?

   What would you see as the FIRST STEP and who might be responsible for taking that step?

54. The first step:
55. The responsible one(s):

56. Are there any models in the courses taught in other schools/departments which you think could be used in your school/department to emphasise ecological or environmental ethics? Please be as specific as possible.

ABOUT PROFESSIONAL ETHICS GENERALLY:

57. How strong would you say interest in exploring professional ethics is AT PRESENT among staff and students in your department/school? Please circle one in each column.

<table>
<thead>
<tr>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>very strong</td>
<td>1</td>
</tr>
<tr>
<td>strong</td>
<td>2</td>
</tr>
<tr>
<td>weak</td>
<td>3</td>
</tr>
<tr>
<td>very weak</td>
<td>4</td>
</tr>
</tbody>
</table>

58. To what extent over the last several years, has interest in professional ethics among staff and students changed within your program? Circle one in each column.

<table>
<thead>
<tr>
<th>Staff</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>It's already high and continuing that way</td>
<td>1</td>
</tr>
<tr>
<td>significantly more interest</td>
<td>2</td>
</tr>
<tr>
<td>There is a bit more interest</td>
<td>3</td>
</tr>
<tr>
<td>There has been no change</td>
<td>4</td>
</tr>
<tr>
<td>There is less interest</td>
<td>5</td>
</tr>
</tbody>
</table>

58b. Are there any comments you would like to make about PROFESSIONAL ETHICS?

59. Are there any courses in which PROFESSIONAL ETHICS are taught which could serve as a model for teaching ecological or environmental ethics or could be expanded to include this ethical dimension? Please be as specific as possible.

FOR STUDENTS ONLY:

60. Do you have any plans for specialising in any area after graduation?

<p>| | |</p>
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<tbody>
<tr>
<td>1</td>
<td>yes</td>
</tr>
<tr>
<td>2</td>
<td>no</td>
</tr>
</tbody>
</table>

61. If yes, could you briefly describe them below?

66. If you have worked (or are currently working) in a planning or planning-related job, could you please give details below:
ALL RESPONDENTS:

62. What is your sex?

1 Male
2 Female

63. What is your age? Circle one.

1 under 25
2 25-29
3 30-34
4 35-39
5 40-44
6 45-49
7 50-54
8 55-59
9 60+

64. If you already have a degree or a professional qualification, what SUBJECT AREA was it in (e.g., economics, geography, architecture, social sciences)

65. If you have any further comments, please write them below or on the back of this page or attach another page to this page.

I really welcome comments on all aspects of my research.

Thank you again for your assistance. If you wish further information, please ask me and I'll gladly send you a summary of my research.

Or, if you wish, you can clearly print your name and address at the end of this questionnaire and I will reply. Or please write to me c/o ISTP, Murdoch University, Murdoch W.A. 6150.

e-mail address: wendy_s@central.murdoch.edu.au
Appendix G3: Self-Complete Questionnaire for Educators and Students (Short Version)
INSTITUTE FOR SCIENCE AND TECHNOLOGY POLICY
MURDOCH UNIVERSITY

FOSTERING AND ETHIC OF CARING FOR NATURE IN THE EDUCATION
OF TOWN PLANNERS IN AUSTRALIA

INSTITUTION SURVEY, 1995

QUESTIONNAIRE FOR TEACHING STAFF AND STUDENTS IN
PLANNING SCHOOLS (SHORT VERSION)

Dear Colleague:

I am undertaking a Ph.D. at Murdoch University in Perth examining the education of town planners in Australia to foster an ethic of caring for Nature. As part of my research, I am asking students and staff in all planning schools in Australia to fill in my questionnaire. In some places I am also conducting short meetings or workshops with staff and students. I would be very grateful for our comments and ideas and ask if you could fill out this questionnaire for me and leave it with your lecturer or with the Head of your School. As you know, response rate is very important in studies like this, so please do try to complete it and return it.

Thank you for participating in this survey. I do not need your name and all replies will be kept confidential. I am interested only in the range of responses and the ideas and experiences which you can share with me.

With many thanks,
Wendy Sarkissian

PS. Please ignore the fact that question numbers do not follow consecutively. They are coded to another questionnaire.

PLEASE BEGIN ANSWERING QUESTIONS HERE.

1. Are you a student or a member of staff? Circle one.
   
   1 student
   2 staff member (go to Question 7)
   3 both student and staff member (go to question 7)
   4 Other (please specify):

2. What is the name of the university you attend or teach at? Circle one.
   
   1 University of Queensland
   2 Victoria University of Technology, Footscray
   3 Royal Melbourne Institute of Technology
   4 Melbourne University
   5 Macquarie University
Appendix G3:
Self-Complete Questionnaire
for Educators and Students
(Short Version)
APPENDIX G3

INSTITUTE FOR SCIENCE AND TECHNOLOGY POLICY
MURDOCH UNIVERSITY

FOSTERING AND ETHIC OF CARING FOR NATURE IN THE EDUCATION
OF TOWN PLANNERS IN AUSTRALIA

INSTITUTION SURVEY, 1995

QUESTIONNAIRE FOR TEACHING STAFF AND STUDENTS IN
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Dear Colleague:

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Thank you for participating in this survey. I do not need your name and all replies will be kept confidential. I am interested only in the range of responses and the ideas and experiences which you can share with me.

With many thanks.
Wendy Sarkissian

PS. Please ignore the fact that question numbers do not follow consecutively. They are coded to another questionnaire.

PLEASE BEGIN ANSWERING QUESTIONS HERE.

1. Are you a student or a member of staff? Circle one.
   1 student
   2 staff member (go to Question 7)
   3 both student and staff member (go to question 7)
   4 Other (please specify):

2. What is the name of the university you attend or teach at? Circle one.
   1 University of Queensland
   2 Victoria University of Technology, Footscray
   3 Royal Melbourne Institute of Technology
   4 Melbourne University
   5 Macquarie University
3. If you are a student, are you studying part-time or full-time? Circle one.
   1 part-time
   2 full-time
   9 not a student

4. How long have you been studying (full-time or part-time) in planning or directly related areas? Circle one.
   1 0-1 years
   2 2-4 years
   3 5-8 years
   4 9 or more years
   9 not a student

5. What is the name of your current degree program?
   1 undergraduate degree program
   2 graduate diploma
   3 masters degree program
   4 Ph.D. program
   5 other (please specify):
   9 not a student

FOR STAFF MEMBERS:

Note: If you are giving lectures and conducting studios in your own right (more than simply tutoring in another's course), please count yourself as a staff member.

8. How long have you been teaching (full-time or part-time) in planning or directly related areas? Circle one.
   1 0-1 years
   2 2-4 years
   3 5-8 years
   4 9 or more years

ALL RESPONDENTS:

ABOUT COMMUNITY PARTICIPATION:

Now I would like to ask some questions about community participation.

9. As a resident or community member have you been actively involved in local community groups in recent years? Circle one.
   1 very active
   2 somewhat active
   3 not very active
   4 not active at all
10. How many community participation processes around planning issues associated with major development projects have you been involved in (either as community member or as a professional) the past five years?
   1. none
   2. one
   3. 2 to 4
   4. 5 to 10
   5. more than 10

13. Please list below any subjects in your school or department which address the following issues: community consultation/participation; conflict resolution; negotiation; listening skills; team or group dynamics; community development.

**ABOUT ECOLOGICAL AND ENVIRONMENTAL MATTERS (NOT ETHICS):**

Now I would like to ask some questions about ecological and environmental matters (not ethics).

14. How active would you say you have been in environmental groups in recent years? Circle one.
   1. Very active
   2. Somewhat active
   3. Not very active
   4. Not active at all

What would you see as the most important skills needed by planners and members of planning teams in developing major housing and other developments in an ecologically sustainable manner? Circle any.

15.1 Training in science/ecology/environmental studies
15.2 Communication and negotiation skills (listening, group dynamics)
15.3 Understanding of community needs and issues
15.4 Legal/statutory planning knowledge
15.5 Planning/management/organisation/coordination
15.6 Emotional disassociation/openmindedness/objectivity
15.7 General reading and awareness of ecological issues
15.8 Other (Please specify):

How strong would you say interest in ECOLOGICAL OR ENVIRONMENTAL MATTERS GENERALLY (not ethics) is AT PRESENT among staff and students in your school/department? Circle one in each column.

17. Staff
   1. very strong
   2. strong
   3. weak
   4. very weak
   9. don't know
17.1 Students
1 very strong
2 strong
3 weak
4 very weak
9 don’t know

Over the last several years, to what extent has interest among staff and students in
ENVIRONMENTAL MATTERS generally (not ethics) changed within your program? Circle one
in each column.

18. Staff
1 It’s already high and continuing that way
2 There is significantly more interest
3 There is a bit more interest
4 There has been no change
5 There is less interest
9 Don’t know

18.1 Students
1 It’s already high and continuing that way
2 There is significantly more interest
3 There is a bit more interest
4 There has been no change
5 There is less interest
9 Don’t know

20. Please list below any courses (including short courses) offered by your school/department
which involve direct experience of Nature, such as field trips, wilderness excursions, etc.

21. In general, how effective have you found these courses to be in helping students sense or
experience a connection with the natural world? Circle one.
1 highly effective
2 effective
3 not very effective
4 very ineffective

ABOUT ECOLOGICAL OR ENVIRONMENTAL ETHICS:

Now I would like to ask some questions about ecological or environmental ETHICS. The following
definition is offered:

**Ecological or environmental ethics**: Concerns the most fundamental aspects of the relationship
between humanity, other life forms, and the Environment or Nature, as well as the moral obligations
of humanity to the earth community. Examples - anthropocentric, biocentric and ecocentric
perspectives: Aldo Leopold’s "land ethic". Please note: this does not refer to ecological MATTERS
generally.
25. Speaking about your program as it is CURRENTLY operating, to what degree would you say that ECOLOGICAL OR ENVIRONMENTAL ETHICS is an explicit or essential part of your program's basic mission? I do not mean the ethics of environmental protection but rather ethics as defined above. Circle one.

1. central or very important to our mission
2. somewhat important
3. peripheral or not important
4. of absolutely no importance; non-existent
How strong would you say interest in exploring ecological or environmental ethics is AT PRESENT among staff and students in your department/school? Please circle one in each column.

27. **Staff**
1. very strong  
2. strong  
3. weak  
4. very weak

27.1 **Students**
1. very strong  
2. strong  
3. weak  
4. very weak

To what extent over the last several years, has interest in ecological or environmental ethics among staff and students changed within your program? Circle one in each column.

28. **Staff**
1. It's already high and continuing that way  
2. significantly more interest  
3. There is a bit more interest  
4. There has been no change  
5. There is less interest

30. To what extent do planning staff members teach the subject of ecological or environmental ethics or values WITHIN THE PLANNING PROGRAMS offered by your institution? Circle any.

30.1 a full course in ecological/environmental ethics  
**FOR A FULL YEAR.**

30.2 a full course in ecological/environmental ethics  
**FOR A SEMESTER OR TERM**

30.3 an explicit component on ecological/environmental ethics within another course/subject?

30.4 Other less formal coverage of ecological/environmental ethics?

30.5 nothing taught to my knowledge

30.6 other (please explain below):
Listed below are some of the topic areas associated with ecological or environmental ethics. Please circle topics which are explicitly covered in any of the sources or subjects taught by planning staff in your institution, to your knowledge.

Circle any.

* Could you please place a large * beside any subjects which are particularly emphasised.

32. conservation history
33. environmental history
34. deep ecology
35. Gaia hypothesis
36. biocentric or ecocentric views
37. utilitarian and economic rationales for environmental protection
38. ecological economics
39. Aldo Leopold’s *land ethic*
40. *Tragedy of the Commons*
41. Rights or basic interests of animals, plants and ecosystems
42. biodiversity and species preservation
43. obligations to future generations/intergenerational equity
44. property rights regarding natural systems
45. spiritual and religious perspectives
46. Aboriginal land rights and issues
47. Aboriginal settlement history
48. Eco-feminism
49. Green politics
50. Eco-justice/environmental justice - social and economic impacts of environmental decisions
51. Environmentalism and minority groups
52. Business and corporate environmental responsibilities

**ABOUT PROFESSIONAL ETHICS GENERALLY:**

How strong would you say interest in exploring professional ethics is AT PRESENT among staff and students in your department/school? Please circle one in each column.

57. **Staff**
1. very strong
2. strong
3. weak
4. very weak

57.1 **Students**
1. very strong
2. strong
3. weak
4. very weak

7
To what extent over the last several years, has interest in **professional ethics** among staff and students changed within your program? Circle one in each column.

58. **Staff**

1  It's already high and continuing that way
2  There is significantly more interest
3  There is a bit more interest
4  There has been no change
5  There is less interest

58.1 **Students**

1  It's already high and continuing that way
2  There is significantly more interest
3  There is a bit more interest
4  There has been no change
5  There is less interest

60. Do you have any plans for specialising in any area after graduation?

1  yes
2  no
9  not a student

61. If yes, could you briefly describe them below?

66. If you have worked (or are currently working) in a planning or planning-related job, could you please give details below:

**ALL RESPONDENTS:**

62. What is your sex?

1  Male
2  Female

63. What is your age? Circle one.

1  under 25
2  25-29
3  30-34
4  35-39
5  40-44
6  45-49
7  50-54
8  55-59
9  60+

64. If you already have a degree or a professional qualification, what **subject area** was it in (e.g., economics, geography, architecture, social sciences)

65. If you have any further comments, please write them below or on the back of this page or attach another page to this page.
I really welcome comments on all aspects of my research.

Thank you again for your assistance. If you wish further information, please ask me and I'll gladly send you a summary of my research. Or, if you wish, you can clearly print your name and address at the end of this questionnaire and I will reply.

Or please write to me c/o ISTP, Murdoch University, Murdoch W.A. 6150.
e-mail address: wendy_s@central.murdoch.edu.au
Appendix G4: Self-Complete Questionnaire for Planning Practitioners and Community Representatives (Long Version)
APPENDIX G4

INSTITUTE FOR SCIENCE AND TECHNOLOGY POLICY,
MURDOCH UNIVERSITY

FOSTERING AND ETHIC OF CARING FOR NATURE IN THE
EDUCATION OF TOWN PLANNERS IN AUSTRALIA

PLANNERS SURVEY, AUGUST - OCTOBER, 1994
QUESTIONNAIRE FOR PLANNERS
AND OTHER PROFESSIONALS

(LONG VERSION)

Dear colleague:

I am undertaking a Ph.D. at Murdoch University in Perth examining the education of town planners in Australia to foster an ethic of caring for Nature. As part of my research, I am asking planners and those in associated professions to fill in my questionnaire. In some places I am also conducting meetings or workshops with planners and others. I would be very grateful for our comments and ideas and ask if you could fill out this questionnaire for me and leave it with me. As you know, response rate is very important in studies like this, so please do try to complete it and return it.

Thank-you for participating in this survey. I do not need your name and all replies will be kept confidential. I am interested only in the range of responses and the ideas and experiences which you can share with me. With many thanks.

Wendy Sarkissian

PLEASE BEGIN ANSWERING QUESTIONS HERE.

1. City or town where you live:

__________________________________________
2. Position held and affiliation (Circle one)

1. town planner with local government
2. town planner with state government
3. town planning consultant
4a. other town planner (please specify):
4b. town planning student
5. other student
6. engineer
7. surveyor
8. architect
9. landscape architect
10. environmental scientist
11. interior designer
12. valuer
13. developer or builder
99. other (please specify):

ABOUT COMMUNITY PARTICIPATION:

First, I would like to ask some questions about community participation.

3. As a resident or community member have you been actively involved in local community groups in recent years? Circle one.

1. very active
2. somewhat active
3. not very active
4. not active at all

4. How many community participation processes around planning issues associated with major development projects have you been involved in (either as community member or as a professional) the past five years?

1. none
2. one
3. 2 to 4
4. 5 to 10
5. more than 10

5. What do you think are the most important skills that planning professionals (such as engineers, town planners, landscape architects, architects, etc.) need to have to enable them to work sensitively and effectively with communities on large projects?

Please list at least three with the most important one first, please.

1. ...........................................
2. ...........................................
3. ...........................................
6. Is there one outstanding thing you wish you could improve on in terms of your own personal or professional skills, abilities or sensitivities to make yourself more effective in working in participatory processes? Please list one below.

ABOUT ECOLOGICAL AND ENVIRONMENTAL MATTERS (NOT ETHICS):

Now I would like to ask some questions about ecological and environmental matters (not environmental ethics).

7. How active would you say you have been in environmental groups in recent years? Circle one.

1 Very active
2 Somewhat active
3 Not very active
4 Not active at all

8. What would you see as the most important skills needed by planners and members of planning teams in developing major housing and other developments in an ecologically sustainable manner? Circle any.

1 Training in science/ecology/environmental studies
2 Communication and negotiation skills (listening, group dynamics)
3 Understanding of community needs and issues
4 Legal/statutory planning knowledge
5 Planning/management/organisation/coordination
6 Emotional disassociation/openmindedness/objectivity
7 General reading and awareness of ecological issues
8 Other (Please specify):

9. Could you describe one action which could increase the effectiveness of ecologically sustainable development (ESD) principles in influencing residential planning in Australia?

ABOUT ECOLOGICAL OR ENVIRONMENTAL ETHICS:

Now I would like to ask some questions about ecological or environmental ETHICS. The following definition is offered:

Ecological or environmental ethics: Concerns the most fundamental aspects of the relationship between humanity, other life forms, and the environment or Nature, as well as the moral obligations of humanity to the earth community. Examples - anthropocentric, biocentric and ecocentric perspectives: Aldo Leopold's "land ethic". Please note: this does not refer to ecological MATTERS generally.

10. With respect to ecological or environmental ethics, could you tell me briefly how planners would think or act if they were significantly influenced by an ecological or environmental ethic?
11. If you were in charge of developing a planning curriculum at undergraduate or postgraduate level to encourage learning about an ethic of caring for Nature, what do you think would be the most important aspects to emphasise? I do not mean the ethics of environmental protection but rather ethics as defined above.

12. How strong would you say interest in exploring ecological or environmental ethics is AT PRESENT among your immediate colleagues working in planning and related areas? Circle one.

   1. very strong
   2. strong
   3. weak
   4. very weak

13. To what extent over the last several years, has interest in ecological or environmental ethics among your immediate colleagues working in planning and related areas changed within your program? Circle one.

   1. It's already high and continuing that way
   2. significantly more interest
   3. There is a bit more interest
   4. There has been no change
   5. There is less interest

14. Listed below are some of the topic areas associated with ecological or environmental ethics. Please circle topics with which you are familiar or which you may have studied formally.

   Circle any.

   Could you please place a large * beside any subjects which are of particular interest to you.

   15. conservation history
   16. environmental history
   17. deep ecology
   18. Gaia hypothesis
   19. biocentric or ecocentric views
   20. utilitarian and economic rationales for environmental protection
   21. ecological economics
   22. Aldo Leopold's "land ethic"
   23. "Tragedy of the Commons"
   24. Rights or basic interests of animals, plants and ecosystems
   25. biodiversity and species preservation
   26. obligations to future generations/intergenerational equity
   27. property rights regarding natural systems
   28. spiritual and religious perspectives
   29. Aboriginal land rights and issues
   30. Aboriginal settlement history
   31. Eco-feminism
   32. Green politics
   33. Eco-justice/environmental justice - social and economic impacts of environmental decisions
   34. Environmentalism and minority groups
   35. Business and corporate environmental responsibilities
   36. Other ecological ethics issues (please specify):

   37. If you could do just one thing now to help to bring about an ethic of caring for Nature in Australian planning education, what might that one thing be?
What would you see as the **FIRST STEP** and who might be responsible for taking that step?

38. The first step:

39. The responsible one(s):

**ABOUT PROFESSIONAL ETHICS GENERALLY:**

40. How strong would you say interest in exploring **professional ethics** is AT PRESENT among your immediate colleagues working in planning and related areas? Circle one.

   1 very strong
   2 strong
   3 weak
   4 very weak

41. To what extent over the last several years, has **INTEREST in professional ethics** among your immediate colleagues working in planning and related areas changed? Circle one.

   1 It's already high and continuing that way
   2 There is significantly more interest
   3 There is a bit more interest
   4 There has been no change
   5 There is less interest

42. Are you aware of any courses in which **PROFESSIONAL ETHICS** are taught which could serve as a model for teaching ecological or environmental ethics to planners or could be expanded to include this ethical dimension? Please be as specific as possible.

43. What is your **sex**?

   1 Male
   2 Female

44. What is your **age**? Circle one.

   1 under 25
   2 25-29
   3 30-34
   4 35-39
   5 40-44
   6 45-49
   7 50-54
   8 55-59
   9 60+

45. If you already have a degree or a professional qualification other than planning, what **SUBJECT AREA** was it in (e.g., economics, geography, architecture, social sciences)?

46. If you have any further comments, please write them below or on the back of this page or attach another page to this page.

    I really welcome comments on all aspects of my research.

Thank you again for your assistance.
If you wish further information, please ask me and I'll gladly send you a summary of my research. Or, if you wish, you can clearly print your name and address at the end of this questionnaire and I will reply.

Or please write to me c/o ISTP, Murdoch University, Murdoch W.A. 6150.

e-mail address: wendy_s@central.murdoch.edu.au
Appendix G5:  
Self-Complete Questionnaire  
for Planning Practitioners  
and Community Representatives  
(Short Version)
Dear Colleague:

I am undertaking a Ph.D. at Murdoch University in Perth examining the education of town planners in Australia to foster an ethic of caring for Nature. As part of my research, I am asking planners and those in associated professions to fill in my questionnaire. In some places I am also conducting meetings or workshops with planners and others. I would be very grateful for our comments and ideas and ask if you could fill out this questionnaire for me and return it to the colleague who gave it to you or in the reply-paid envelope attached.

As I hope to finish my research in June of this year, I would be grateful for your speedy response, if at all possible. As you know, response rate is very important in studies like this, so please do try to complete it and return it. Please do not be concerned that questions are not numbered consecutively. The question numbering is linked to numbers in another questionnaire.

Thank-you for participating in this survey. I do not need your name and all replies will be kept confidential. I am interested only in the range of responses and the ideas and experiences which you can share with me. With many thanks. Wendy Sarkissian

PLEASE BEGIN ANSWERING QUESTIONS HERE.

1. City or town where you live:
   1. Darwin
   2. Brisbane
   3. other Queensland
   4. Melbourne
   5. Perth
   6. Sydney
   7. Adelaide
   8. other (please specify):
2. Position held and affiliation (Circle one)

1. town planner with local government
2. town planner with state government
3. town planning consultant
4.1 other town planner
4.2 town planning student
5. other student
6. engineer
7. surveyor
8. architect
9. landscape architect
10. environmental scientist
11. interior designer
12. valuer
13. developer or builder
99. other (please specify):

ABOUT COMMUNITY PARTICIPATION:

First, I would like to ask some questions about community participation.

3. As a resident or community member have you been actively involved in local community groups in recent years? Circle one.

1. very active
2. somewhat active
3. not very active
4. not active at all

4. How many community participation processes around planning issues associated with major development projects have you been involved in (either as community member or as a professional) the past five years?

1. none
2. one
3. 2 to 4
4. 5 to 10
5. more than 10

ABOUT ECOLOGICAL AND ENVIRONMENTAL MATTERS (NOT ETHICS):

Now I would like to ask some questions about ecological and environmental matters (not environmental ethics).

7. How active would you say you have been in environmental groups in recent years? Circle one.

1. Very active
2. Somewhat active
3. Not very active
4. Not active at all
8. What would you see as the most important skills needed by planners and members of planning teams in developing major housing and other developments in an ecologically sustainable manner? Circle any.

1. Training in science/ ecology/ environmental studies
2. Communication and negotiation skills (listening, group dynamics)
3. Understanding of community needs and issues
4. Legal/statutory planning knowledge
5. Planning/ management/ organisation/ coordination
6. Emotional disassociation/ openmindedness/ objectivity
7. General reading and awareness of ecological issues
8. Other (please specify):

ABOUT ECOLOGICAL OR ENVIRONMENTAL ETHICS:

Now I would like to ask some questions about ecological or environmental ETHICS. The following definition is offered:

**Ecological or environmental ethics**: Concerns the most fundamental aspects of the relationship between humanity, other life forms, and the environment or Nature, as well as the moral obligations of humanity to the earth community. Examples - anthropocentric, biocentric and ecocentric perspectives: Aldo Leopold’s "land ethic". Please note: this does not refer to ecological MATTERS generally.

12. How strong would you say interest in exploring ecological or environmental ethics is AT PRESENT among your immediate colleagues working in planning and related areas? Circle one.

1. very strong
2. strong
3. weak
4. very weak

13. To what extent over the last several years, has interest in ecological or environmental ethics among your immediate colleagues working in planning and related areas changed within your program? Circle one.

1. It's already high and continuing that way
2. significantly more interest
3. There is a bit more interest
4. There has been no change
5. There is less interest
Listed below are some of the topic areas associated with ecological or environmental ethics. Please circle topics with which you are familiar or which you may have studied formally. Circle any.

Could you please place a large * beside any subjects which are of particular interest to you.

15. conservation history
16. environmental history
17. deep ecology
18. Gaia hypothesis
19. biocentric or ecocentric views
20. utilitarian and economic rationales for environmental protection
21. ecological economics
22. Aldo Leopold's land ethic
23. Tragedy of the Commons
24. Rights or basic interests of animals, plants and ecosystems
25. biodiversity and species preservation
26. obligations to future generations/intergenerational equity
27. property rights regarding natural systems
28. spiritual and religious perspectives
29. Aboriginal land rights and issues
30. Aboriginal settlement history
31. Eco-feminism
32. Green politics
33. Eco-justice/environmental justice - social and economic impacts of environmental decisions
34. Environmentalism and minority groups
35. Business and corporate environmental responsibilities
36. Other ecological ethics issues (please specify):

ABOUT PROFESSIONAL ETHICS GENERALLY:

40. How strong would you say interest in exploring professional ethics is AT PRESENT among your immediate colleagues working in planning and related areas? Circle one.

1 very strong
2 strong
3 weak
4 very weak

41. To what extent over the last several years, has interest in professional ethics among your immediate colleagues working in planning and related areas changed? Circle one.

1 It's already high and continuing that way
2 There is significantly more interest
3 There is a bit more interest
4 There has been no change
5 There is less interest

98. If a serious proposal was made in your community to plant plastic trees on public land, what would be your response? Circle one.

1 strongly opposed
2 opposed
3 undecided
4 support
5 strongly support
99. Could you explain why, please?

43. What is your sex?

1 Male
2 Female

44. What is your age? Circle one.

1 under 25
2 25-29
3 30-34
4 35-39
5 40-44
6 45-49
7 50-54
8 55-59
9 60+

45. If you already have a degree or a professional qualification other than planning, what SUBJECT AREA was it in . . . (circle one):

1 architecture
2 landscape architecture
3 urban design
4 sociology/social administration/community development
5 arts, social sciences and humanities generally (not geography)
6 education
7 surveying
8 engineering
9 environmental science/environmental studies/environmental management
10 geography
11 valuation or real estate
12 other (please specify)
99 do not have another degree or professional qualification

46. If you have any further comments, please write them below or on the back of this page or attach another page to this page. I really welcome comments on all aspects of my research.

Thank you again for your assistance. If you wish further information, please ask me and I'll gladly send you a summary of my research. Or, if you wish, you can clearly print your name and address at the end of this questionnaire and I will reply.

Or please write to me c/o ISTP, Murdoch University, Murdoch W.A. 6150.
e-mail address: wendy_s@central.murdoch.edu.au

My telephone number is (09) 360 2913; fax (09) 310 5537.
Appendix G6
Deep Creek:
Adults’ In-Depth Interview Instrument
DEEP CREEK
SURVEY OF RESIDENTS, 1992
FINAL SURVEY INSTRUMENT

Interview no.

Respondent:

Date of interview:

Time of interview: Length of interview:

Transcribed on: Disk no and document name:

1. Are you a founder member of Deep Creek?
   
   1   yes
   2   no

   If founder member:

2. When did the idea of the Deep Creek project (as it came to be) first occur to you?

   If not founder member:

3. When did you first learn about the Deep Creek idea?

4. When did you begin planning and being involved in Deep Creek?

5. When did you begin site preparation and/or building at Deep Creek?

6. When did you actually start living at Deep Creek?

7. When did you actually take up residence at Deep Creek (that is, occupy your house)?

8. Where did you spend most of your childhood?

9. Was that an urban or rural setting?

10. Was it anything like this bush country?

11. What has been your previous experience of living in the bush?

12. Have you had any experience of living on and managing a rural property -- and the work that that entails?
13. What previous experience have you had with communal living, intentional communities, community building or community development?
14. And any previous experience in building, development, engineering?
15. Do you have any professional/trade/other relevant qualifications or experience?

**NON-FOUNDING MEMBERS: GO TO QUESTION 18.**

**FOUNDING MEMBERS:**

16. Can you tell me your main reasons for establishing Deep Creek?
17. *Can you give me one key reason/motivation for its establishment? PROBE: Why here? Why not somewhere else?*
18. **FOR LATER MEMBERS:** Can you tell me your main reasons for coming to live at Deep Creek?
20. To what extent do you think that the Deep Creek idea was a reflection of "the spirit of the times" in post-cyclone reconstruction Darwin?
21. Can you tell me about one thing you expected to happen or to work out here at Deep Creek which has been different from your expectations?

**THOSE WITHOUT CHILDREN GO TO QUESTION 23**

**THOSE WITH CHILDREN:**

22. How has the arrival (and growing up) of your children affected your approach to Deep Creek, satisfaction with it, participation in community activities?
   
   **PROBE:** Impact of the Deep Creek setting, community, environmental awareness on resident children?
23. Do you expect that Deep Creek children will choose to make their homes here as adults?
24. How would you describe the *philosophy -- core values or key principles* -- of Deep Creek members when you were first associated with the community?
25. What is in your opinion the most significant "piece of work" or activity which Deep Creek members have engaged in during the time of your involvement?
26. To what extent do you think Deep Creek members are in agreement at present about how the management, maintenance and development of Deep Creek should proceed?

   1. totally in agreement
   2. basically in agreement
   3. not very much in agreement
   4. totally in disagreement
   5. don't know

Comments:
27. What are (or have been) the key areas of disagreement about development, activities, etc?

28. How has the community dealt with and/or accommodated differences in approaches among its members, especially regarding environmental or ecological issues?

29. If there is strong disagreement, what typically happens?

30. When a community member or members thinks that the solution to a problem is to "do nothing" and others feel that some activity or development should occur, what typically happens? Can you give me an example?

31. To what extent do you think that gender has been a factor in community members' participation in Deep Creek affairs?

32. From what you know, how did community members approach development of the site AT THE VERY BEGINNING? That is, what were the key considerations? What factors really influenced the way the land was developed, the roads and water put in, the drainage handled, etc.?

33. How do you feel that the decision to proceed with the existing subdivision plan (when the original plan was found to be unacceptable in planning terms) influenced the social life of the community?

34. From your experience, what would you say were the key steps in the community's development?

35. What skills and tools do you feel were necessary to facilitate the process of development and management of the community to its present state? PROBE: Are different skills needed now? Which ones? Why?

36. Do you feel that any skills or experience necessary for the development, management and maintenance of the community were missing or perhaps not adequately represented among community members?

1 all skills present
2 most skills present
3 some skills present
4 few skills present
5 none present

37. IF SKILLS MISSING: Which additional skills would have been useful?

38. To what extent do you feel that the transition from capital works to management/maintenance has required different skills from community members? PROBE: Are those skills present in members now?

39. To what extent do you think that did the state of the land (having been burnt, destruction by Cyclone Tracy, etc.) has affected your and your neighbours' approaches to the community's development? PROBE: Is degraded land easier to love? Harder to love?

40. How do you feel your approach and that of your neighbours to the land and its development, management and maintenance has changed over time?

41. To what extent does the philosophy of environmental "repair" and restoration contribute to the approach used by DeepCreek members and the current philosophy? PROBE: How has this changed?

42. From your own point of view, can you highlight something that you yourself set out to demonstrate or achieve at Deep Creek? Anything personal or individual?
43. How did you yourself go about becoming acquainted with the land, understanding its potential and limitations?

44. How did you attend to your own ecological education/ecological literacy at the same time?

45. What is the most significant lesson you yourself have learned from being involved with and living at Deep Creek?

46. What is the best thing that has happened in or at Deep Creek since you have been involved?

47. What is the worst thing you can imagine that could possibly happen at Deep Creek now?

48. Overall, in your opinion, how well would you say the original objectives of Deep Creek have been achieved?

   1 very well
   2 quite well
   3 not very well
   4 poorly

Comments:

49. You could say that ecologically responsible development of land might involve "working with the grain" of the land and its living systems? What could that concept potentially mean for Deep Creek?

50. To what extent do you think Deep Creek residents have worked "with the grain" here??

51. How important has been "working with the grain" in your experience? PROBE: Is it (or has it been) really a guiding philosophy?

52. What is the importance, in your view, of the land held in common to the community's overall approach? Is it:

   1 very important
   2 important
   3 not very important
   4 totally unimportant

53. Why is that?

54. Would things be significantly different here at Deep Creek if there were no land held in common? PROBE: How would things be different?

55. How do you think (recall) the philosophy of/approach to the management of the common land has evolved? PROBE: Has there been much debate about that?

56. To what extent do you feel that the social ecology of the community-- the relationships among members, the development of the community and the shared environmental values -- have contributed to the current philosophy regarding development and maintenance of the land?

57. To what extent do you think that the people who live here would operate differently with regard to environmental protection, waste, fire, water use -- if they did not have neighbours who shared those values -- at least to some extent?
To what extent do you feel that living at Deep Creek has encouraged members to live in more ecologically responsible ways than, say, residents of suburban areas in Darwin? PROBE for specific examples.

What sort of development -- approach to energy or resource use or management -- would be totally unacceptable to you here at Deep Creek?

Would you ever consider having houses connected to mains water supply?

1 definitely not
2 probably not
3 probably
4 definitely
5 don't know

Why is that?

1 insecurity of supply
2 lack of control over supply
3 inconsistent with community principles: contribution to pollution, etc. (specify)
4 other (please specify)

Comments:

Would you ever consider having houses connected to mains electricity?

1 definitely not
2 probably not
3 probably
4 definitely
5 don't know

Why is that?

1 insecurity of supply
2 lack of control over supply
3 inconsistent with community principles: contribution to pollution, etc. (specify)
4 other (please specify)

Comments:

Can you explain how the use of diesel generators to generate electricity for household use is consistent with the community's philosophy?

Could you speculate on the nature of the impact of last year's (August 17th) fire on member's approaches to development and management of the land at present? To what extent was it a catalyst for following events and people's attitudes?

To what extent has the fire had an impact on your attitudes to environmental issues generally at Deep Creek?

About self-sufficiency at Deep Creek: can you tell me about any further directions in the way of self-sufficiency which are likely to be pursued by Village members in the future?

Could you tell me please what you believe the term "ecologically sustainable development" to mean?

To what extent do you feel that principle has been applied at Deep Creek?
70. Could you speculate on how your experience at Deep Creek could provide guidance for planners and developers working on major residential development projects in Australian capital cities?

71. Are there any areas in which community members do not appear to be acting in ways which are consistent with the original establishment/founding principles, in your opinion? PROBE: generators, commuting, lawns, exotic species..

72. How much did you know at the outset and do you know now about other eco-villages or villages with a similar orientation in Australia or elsewhere in the world?

73. How did you/do you learn about them?

74. To what extent has this information been useful to Deep Creek?

75. What aspects of the development of this community do you think would be useful to others planning something comparable?

76. Are there any aspects of communal living like eating meals together regularly, sharing cars, etc. -- which are not practiced here -- which appeal to you?

Comments: (If yes, why? If not, why not?)

77. Any other comments?

Thank you for your cooperation.

Interviewer's Comments:
Appendix G7:
Deep Creek:
Children’s Self-Complete Questionnaire
APPENDIX G7

DEEP CREEK
CHILDREN’S SURVEY, 1992
FINAL SELF-COMPLETE QUESTIONNAIRE

Name ................................................................. Age: ........

Date................................. Time started ..................

How long did it take you to complete this? ...... minutes

INSTRUCTIONS

Hi, people. Thank you for agreeing to answer these questions.

These questions are taken from the questionnaire which was used to interview the adults. I apologise for not being able to interview you in person. However, it's possible that we could have another conversation on January 26th for those of you who are going to be at Deep Creek then. I will contact you later about that (that's the only day I have, unfortunately.)

Please answer all questions as fully as you can. It is very important that you fill them in WITHOUT THE HELP OR COLLABORATION OF OTHER PEOPLE.

It will probably take you about an hour. Please use pen rather than pencil. Don't worry about spelling or grammar -- I am really interested in what you have to say -- in your opinions.

If you have any other comments, please put them at the end of the questionnaire or on a separate piece of paper. I need your name and what you say will be kept confidential in that you will not be identified or quoted directly unless you would like to be. That's something we can discuss later. You may want to discuss that with your parents, who can explain to you about using pseudonyms, etc.

If you have any questions, please contact me directly at the following:

Institute for Science and Technology Policy, Murdoch University on (09) 360 2913.

Please return this questionnaire to me in the envelope provided before 15th January. Many thanks.

1. (*Adults 21.) Can you tell me about one thing you expected to happen or to work out here at Deep Creek which has been different from your expectations?

2. (Adults 23.) Do you expect that Deep Creek children will choose to make their homes here as adults?

3. Do you think that you yourself will choose to live at Deep Creek for any significant period when you are an adult?

References to numbers in the adults’ questionnaire are provided for comparison purposes.
4. (Adults 25.) What is in your opinion the most significant thing Deep Creek members have done since you have lived here?

5. (Adults 35.) What skills do you feel the adults need to develop and manage Deep Creek to its present state?

6. (Adults 41.) To what extent do you think that Deep Creek members are trying to repair and restore this land?

7. (Adults 42.) From your own point of view, can you tell me something that you yourself would like to show or achieve at Deep Creek? Anything personal or individual?

8. (Adults 43.) How did you yourself go knowing about the Deep Creek land, understanding it ... its potential and limitations?

9. (Adults 45.) What is the most important lesson you yourself have learned from living at Deep Creek?

10. (Adults 46.) What is the best thing that has happened in or at Deep Creek since you have been involved?

11. (Adults 47.) What is the worst thing you can imagine that could possibly happen at Deep Creek now?

12. (Adults 52.) How important is the land held in common to the community's overall approach? Is it:
Please circle one:

1 very important
2 important
3 not very important
4 totally unimportant

13. Why is that, do you think?

14. (Adults 54.) Would things be very different here at Deep Creek if the members didn't jointly own two blocks of land? How would things be different?

15. (Adults 57.) Do you think that the people who live at Deep Creek would do thing differently with regard to environmental protection, waste, fire, water use -- if they did not have neighbours who shared their conservation values?

16. (Adults 58.) Do you feel that living at Deep Creek has encouraged members to live in more ecologically responsible ways than, say, residents of suburban areas in Darwin? Can you give some specific examples, please?

17. (Adults 59.) What would be totally unacceptable to you here at the Deep Creek?

18. (Adults 60.) Would you ever consider having Deep Creek houses connected to mains water supply if it were available nearby?

19. (Adults 62.) Would you ever consider having houses connected to mains electricity if it were available nearby?

20. (Adults 65.) What do you think was the impact of last year's (August 17th) fire on community members' ways of doing things here at Deep Creek?
21. Can you tell me about anything which seemed to result directly from the fire?

22. (Adults 66.) How has the fire affected your own personal attitudes to environmental issues generally at Deep Creek?

22. (Adults 67.) About self-sufficiency at Deep Creek: can you tell me about any things to make Deep Creek more self-sufficient which you think should be done by Deep Creek members in the future?

22. (Adults 71.) Are there any areas in which Deep Creek members appear to be acting in ways which are not consistent with the original principles, in your opinion?

23. (Adults 76.) Are there any aspects of communal living like eating meals together regularly, sharing cars, etc. -- which are not practiced here -- which appeal to you?

23. (Adults 77.) Any other comments? Please write them here.
Appendix G8:
Deep Creek:
Letter to Deep Creek Residents,
6 November 1992
APPENDIX G8

DEEP CREEK:
LETTER TO DEEP CREEK RESIDENTS
6 NOVEMBER 1992

Deep Creek
6 November 1992

To: All Deep Creek Residents

From: Wendy Sarkissian

Subject: My thesis research on Deep Creek

As most of you are aware, I have been a Ph.D. student for the past nine months and part of my thesis research focuses on the Deep Creek community's experience. I will be returning south in mid-February.

I have now almost completed collecting data on the community and expect to have the first draft of the chapter of my thesis on the Deep Creek case study completed by early January. (I am about to go south for four weeks and will begin writing when I return in mid-December.)

I enclose with this note a copy of the draft thesis outline I am currently working to. It is about to be revised but the revisions should not affect Chapter 6, which is the Deep Creek case study.

In addition to this chapter of my thesis, I propose to prepare a short article for the Australian Planner, the professional journal for planners, outlining the lessons I have learned in my fifteen months here. I will write that before I leave the community as well. I also expect to be doing some university lecturing next year (to planners and designers) and would like to talk about the case study in a lecture format.

Thus, I require your clarification and advice on some matters of protocol and presentation as I begin the task of writing up the case study. These matters have to do with my originally undertaking of confidentiality in the interview survey research which I made to you many months ago when I began my studies formally.

As I have explained before, the draft of the Deep Creek case study chapter of the thesis will be available for you to read and comment on. My estimate is that this will be about mid-January with a final draft available to you before I leave in mid-February. So you will have ample time to make comments change your opinions about this. But I need guidance now, as it will affect how I write up the information.
Basically, there are a number of ways to handle the confidentiality issue, with regard to describing residents and their opinions in the thesis, article and subsequent papers or lectures. I think they boil down to the following:

1. **Names**: some people may allow me to quote them directly and use their names;

2. **Pseudonyms**: Some people may prefer pseudonyms but will allow descriptive information (e.g., "Sally, a woman who has lived here for twelve years"; "Marcus, a teenage boy", etc.);

3. **Descriptors**: for some people the most appropriate approach will be for me to use a descriptor, e.g., "a male resident who is a founder member";

4. **Gender Only**: Some will prefer gender (sex) descriptors only: e.g., "a female resident"; and

5. **Complete Anonymity**: Some people won’t want to be identified at all.

There may be other categories, but I can’t think of them at the moment.

Some people may want me to paraphrase what they said when they see their direct quotations in the text. I will be very careful in quoting directly, however, in the text, as I have to protect the confidentiality of my informants/respondents.

I would be grateful if you could read over the section on the Deep Creek case study in the accompanying outline and think about how you would like to have your material presented in the thesis, article and other papers. If we could discuss it on Saturday at the meeting, I’d be very grateful.

With many thanks.

Wendy Sarkissian
(see Martin and Beatley, 1993b and chapter 4). In the third part of the semester-long course, students are asked to apply environmental ethics concepts to a specific area of environmental concern. The previous Macquarie subject (taught from 1987 to 1993 by a different lecturer) appeared to have more emphasis on personal environmental attitudes and values and had a more comprehensive reading list. The subject content, however, was not as comprehensive as in the current subject.

This first semester postgraduate subject, offered annually, promises to subject social attitudes to a critical analysis, using philosophical and ethical perspectives. A secondary aim is examination of historical and political views about the environment. Both the lecture outline and suggested reading list indicate comprehensive coverage. Most core environmental ethics topics identified by Martin and Beatley (1993b) are included in the readings (with the exception of Aboriginal land rights and land views—a curious omission). The Gaia hypothesis is the only non-core environmental ethics issue not covered in the readings.

Three complementary subjects are also available to planning students through Macquarie’s School of Education: “Philosophical Aspects and Values in Environmental Education,” “Learning and Teaching in Environmental Education,” and “Resources and Networks in Environmental Education.”

While I held out high hopes for the potential of the Macquarie environmental ethics subject when I interviewed the Head of school in 1994, I am now concerned that its ideological thrust may be to reinforce the role of planners as ‘followers’, rather than as promoters of change. The course material or the way in which it is taught may have limited potential to present an anthropocentric view of human relationships with Nature. This is certainly a concern, if it is true.

The academic in charge of the Macquarie subject, writing in 1996 in the Australian Planner, appears to belong to the “rights-based” school of environmental ethics. Declaring that planners are “like police officers on the beat,” he strongly disagrees that they should take the lead in promoting an ethic of caring for nature because that position would require them to accept “the highly controversial notion of the intrinsic
value of nature.” According to Cussen, planners would best be advised to wait until the community has agreed “that nature has intrinsic value” (Cussen, 1996: 84).

Subjects in some other planning schools contain elements which could be developed further to help nurture an ethic of caring for Nature. Many offer subjects in environmental science, landscape ecology, ecology, environment and infrastructure, land evaluation and land degradation, environmental impact assessment, natural resource management, conservation, geography, ecosystems management, all of which could be expanded to include an environmental ethics orientation. Specific emphasis in environmental ethics, as well as teamwork and communication skills, could be included in a range of other subjects.

2.2 University of New South Wales

In keeping with the School of Town Planning’s educational objective “to generate the ability to think holistically and objectively,” a large component of the subject, “Social Responsibility and Professional Ethics,” in the Faculty of the Built Environment at the University of New South Wales addresses issues of sustainability, although only one core environmental ethics topic (the rights of Nature) is covered in the readings. covered some environmental ethics topics. Issues of sustainability were well covered, but not always presented within an ethical or philosophical framework. ‘Sustainability’ and “Benign Design” accompanied professional ethics to comprise the three themes in the subject, which is offered to all students in the Faculty of the Built Environment (in architecture, landscape architecture, building, industrial design, and planning). The approach of the subject involved analysis of case studies and small seminars, as well as lectures. The assessable material comprises both individual and collaborative projects. The tutorial groups aims to expose students from different disciplines to the values and priorities of the various professions.

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3 Cussen was responding to Janis Birkeland’s call for an “ethics-based planning system” because traditional planning methods are “systematically biased against the preservation of (non-human) nature.” According to Birkeland, Australian planning needs “a new kind of ecological planning system . . . [which] can provide a forum for resolving the fundamental ethical issues that lie at the heart of the environmental crisis” (Birkeland 1996a: 47). Birkeland responded to Cussen’s critique by reminding him that the contradictions he identifies are hardly news to environmentalists. And she underscores the dangers of recommending that social change should await community consensus, contending that, like the chicken and the egg, “both institutional and social transformation must precede each other” (Birkeland, 1996b: 86).
Despite its innovative approach (and the fact that it is a compulsory planning subject), the ethics topics were largely confined to office, worksite and ethical considerations related to the client-professional relationship. Environmental concerns and social responsibility were addressed solely within the 'sustainability' component of the subject. Readings related to environmental ethics were rather sparse, and dominated by environmental politics and economics themes, with emphasis on sustainability and energy efficiency. The only core topic addressed in readings was the rights of Nature (Roderick Nash’s book, *The Rights of Nature*, was recommended). Non-core topics covered were business and corporate environmental responsibilities and ecological economics. Assignments in 1994 included: an essay on professional ethics; development of a “Green House” design following sustainability principles; a case study debate on appropriate land use; and a group presentation on sustainable design.

As noted above, all of these assignments could have been approached from an ethical perspective. However, during my visit to the University in 1994, discussions with students enrolled in that subject indicated that the subject did not appear to emphasise environmental ethics issues very strongly. The subject has not always been entirely successful, partly because students feel that they’ve heard the messages before. Nevertheless, the collaborative and interdisciplinary qualities of the subject brought praise from some students and faculty. In addition to this course, the School of Town Planning has its own “Professional Practice” subject, which addresses professional ethics.

2.3 Queensland University of Technology

In the undergraduate program at QUT, support subjects are provided in “professional values,” a non-core-stream including two semester-long subjects, “Introduction to the Professions” (year 1) and “Issues and Ethics” (year 3). The second subject could certainly be expanded from its rather ‘technical’ and political focus to include environmental philosophy and could be taught earlier in the program.
2.4 The University of Tasmania

In Hobart, where environmental politics is always on the agenda, "Ecology and Resource Management" is taught at the University of Tasmania by landscape architect, Jerry de Gryse, in the Master of Arts in Town Planning course. As well as examining the basic concepts of the environment and natural processes, the subject explores philosophical positions related to natural resources planning. Included in subject coverage are "a variety of humanistic stances and deeper ecological approaches."

2.5 The University of Melbourne

Examination of the contents of the Melbourne University subjects reveals the following features. At Melbourne University in 1994, in the now-defunct Department of Environmental Planning, the undergraduate semester subject, "Conservation and Development," aimed to explore the philosophical and ethical basis of environmental planning and management, and to develop an understanding of the need for an integrated approach to conservation and the demands made by development. A significant number of core topics was covered in the lectures, although there were no readings assigned for most of them. Key core environmental ethics topics included deep ecology, Aldo Leopold's *Land Ethic*, ecofeminist perspectives and rights of animals, plants and ecosystems. Non-core topics covered included: environmental economics, the Gaia hypothesis, intergenerational equity and green politics. As with the core topics, many topics were covered in lectures but without assigned readings.

Another Melbourne University undergraduate subject, slated for closure at the end of 1995, was "Urban and Landscape Design Theory." It focused on design processes and sustainability in the light of ecological and other exigencies. Additionally, it emphasised ecological ethics and ecologically based theories of landscape and urban design. Despite its laudable aims, however, this subject did not really address current issues in environmental ethics and is probably representative of the 1991 North American courses where the emphasis was on more traditional and conservative topics. None of the core or non-core environmental ethics topics identified by Martin

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4 Some core topics were covered in major assignments, thus requiring reading which was not assigned for the whole class. Generally, topics were comprehensively covered in this subject.
and Beatley was covered. Readings focused on urban design, landscape ecology, environmental psychology and Postmodernism. While this course certainly could become the vehicle for teaching a more comprehensive ethics subject, which could integrate genuine environmental ethics topics into landscape ecology and theory, it, too, was phased out, along with the entire environmental emphasis in planning education at that University.

In 1995, a highly innovative subject, "Planning and Community," was taught at Melbourne University by David Yencken, Helen Sykes and Nick Low. The semester-long subject dedicated four weeks to group work and team-building, five weeks to community participation and consultation and a week each to interviewing and negotiation. Assessment, again highly creative and appropriate, included a "groupwork journal" worth 30 per cent of the mark. It is hard to imagine that this sort of creative teaching will continue at Melbourne University, however, as Yencken has now retired, Sykes is not a faculty member, and the dismissed teacher of environmental philosophy in that Department has found another contract job at RMIT. At Melbourne, the 'environment' is now handled in the narrow 'geographical' sense, with no emphasis on environmental ethics. Teaching of all undergraduate planning students is now the responsibility of the Arts Faculty (Cosgrove, pers. comm., 1994; Yencken, pers. comm., 1995).

2.6 Curtin University of Technology
While the planning course at Perth's Curtin University does not specifically address environmental ethics issues (in fact, their Head of school admitted that they "shy away from teaching ethics and values"), their course does include some emphasis on professional ethics and considerable exposure to community and social planning issues. While Curtin's specific 'environmental' teaching commitments might be a bit

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5 As noted in chapter 4, there are significant problems with including discussion of Postmodernism in courses on ecology. Yencken is a wise and experienced observer of both planning and the natural world. Undoubtedly, his deep understanding of ecological issues and the biological basis of life saved him from obvious errors. Not all teachers may be so wise or experienced, however. Michael Zimmerman has explained why many radical ecologists suspect Postmodern theory. The reasons, while complex, can be summarised thus: "Although they agree with postmodern theory's critique of modernity's totalizing control obsession, many radical ecologists ... [suspect] that postmodern theory can be neoconservative, since it renounces the possibility of a general critique of the conditions generating social and ecological problems" (Zimmerman, 1994: 8).
deficient, the School's *Strategic Plan* contains some admirable statements of environmental values (along the lines of Eagan and Orr, eds., 1992) to "engender environmental responsibility," including a commitment "to teach environmentally responsible practices within the courses run by the School," and a commitment that "staff must be prepared to lead by example." Implementing those strategic planning elements could lead to more a precise emphasis on teaching to nurture an ethic of caring for Nature.

2.7 The University of South Australia
While planning faculty at the University of South Australia do not teach ethics, the "Natural Resources" subject in years 1 and 2 does address conservation issues and the natural environment in relation to human activity. That subject could possibly be expanded. The first-year subject, "Interpersonal Communication" (which I co-taught in the 1970s), could be expanded to include a more specific groupwork or teamwork emphasis, and ethical and philosophical emphases in three postgraduate electives, "Urban Ecology," "Compact and Sustainable Cities," and "Environmental Impact Assessment," could also be strengthened.

Encouraging news just to hand (August 1996) is that this School is intending a new subject for 1997 focusing on environmental ethics (Hamnett, *pers. comm.*, 1996).

2.8 The University of Technology, Sydney
Some ethics issues raised in role plays in the "Environment and Infrastructure 2" subject at Sydney's UTS, which could also be strengthened. Clearly, the use of personality, learning styles and teamwork assessments contribute to learning effectiveness (see chapter 8). The explicit attention to team selection, rigorous evaluation of course effectiveness on a regular basis, and student-centred approaches to learning employed at UTS offer models for other schools of planning to build on. An evaluation of the Belbin model of student team formation could be undertaken to provide guidance in this area to other schools of planning (see Belbin, 1989; 1996).
2.9  The University of New England

The strong ‘geographical’ focus of the planning course at the University of New England offers hope for strengthening the ethical dimension. In addition, the creative teaching approaches of one academic, in particular, using visioning, role-plays and simulation, could be expanded to address more environmental ethics issues, which are clearly of interest to him (see Cunningham, 1991, 1995). At UNE, however, I detected what I could only term quite a strong “anti-philosophical” bias, a cynicism and a discounting of the global and interconnected nature of the environmental crisis. These features of School life, if I have accurately assessed them, could mitigate against implementing a more ethics-based approach to planning education in a school which otherwise offers great potential in this area.

2.10  Royal Melbourne Institute of Technology (RMIT)

While environmental ethics has not been taught at Royal Melbourne Institute of Technology (RMIT), the program at that School has for many years had a reputation for challenging the dominant views of the planning profession. Examining comments from the small sample of educators and students at RMIT, however, did not reveal particularly fertile ground for environmental ethics endeavours. Justice and equity concerns (which could, of course, nurture the teaching of environmental ethics) appear to be paramount in terms of course content. Environmental issues, in general, seem to be given short shrift within the planning program. One young female student commented that there were only “one-off seminars within professional practice subjects.”

The impression gained from analysis of comments by RMIT educators and students was of awareness of the need for an ethical approach which, “by the way” might include environmental ethics. But there appears to be little current commitment. The ‘flavour’ of the comments suggests that that the program is already a “grab bag” of a range of ideas which try to provide students with the ‘tools’ they will need to guide

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6 Made on the basis of a four-day visit, four seminars with staff and students, the survey questionnaires and interviews with the Head of School several academics and students, this statement may not represent the true situation at UNE. Nevertheless, student questionnaires contained many comments critical of what could possibly be seen as the ‘anti-green’ focus of this ‘green’ school—a seeming paradox.
communities in making sound choices. While some students may identify environmental ethics as “a vital subject,” and most educators regard environmental ethics as part of this “tool kit”, they do not yet see it was a very important component.

In reply to questions about the future direction of the RMIT planning program, in 1995 one female educator identified “a strong trend toward theory and away from ecology” among many designers. A male educator commented that indigenous issues have been dropped from the School’s agendas and “specialised realms” of ecofeminism, radical ecology and sustainable development have become more important. Another male educator commented that within the School, environmental ethics issues are currently treated “in a patronising sense,” and are dictated by “economic and deconstructionist thought.” He felt that environmental values were ‘submerged’ in a “theoretically sustainable ecology facade.” There was the sense that academics teaching environmental philosophy might be intolerant of those colleagues they considered to be less philosophically ‘sophisticated’--those who, in their view, might not appreciate the finer points of epistemology or ontology. For a young female student, environmental ethics “may be brought up in discussion, presentations, etc., but it is not formally structured in the curriculum.” A male teacher was more scathing, in part blaming academic politics:

Explicitly it [environmental ethics] is on the agenda, implicitly it is not. The latter has been buried by virtue of changing staff desires and attitudes to technology in design, but also [because of] the burgeoning self-justification bureaucracy [that] academia is now being vested in. We speak the words but do not have the opportunity to implement them now.

Among the possible reasons for the lack of attention to environmental matters or ethics at RMIT were the following: (1) environmental ethics was seen to be the preserve of the SEAP (socio-environmental assessment and policy) course, located within the same Department; (2) too many disparate elements are already crowded into a “grab-bag” planning course; (3) environmental ethics is seen as proselytising, taking a stand or too ‘radical’; teaching environmental thought was deemed a ‘safer’ academic option; and (4) social justice and equity concerns are driving the course (with environmental issues and environmental justice only recently included). One
female academic commented that RMIT has "only just managed to drag the course into the 80's," and that there was "no energy for further change." Another female academic, perhaps the same person, commented, "It [environmental ethics] is not something that needs to be taught separately from commitments to social justice and inequality in personal dealings. . . ." A male student confirmed this that view was prevalent among academics in his Department:

I really believe planning education in Australia (from my experience at RMIT) needs an overhaul. But everyone claims that their stream--politics, economics, etc.--is the most important--instead of taking a wholistic stance/view of producing rounded, 'good' professionals.

Opportunities for expanding a formal process to facilitate direct experience of Nature also exist at RMIT, where students in the undergraduate planning course participate in a three-day orientation camp. And, although the planning course has no environmental emphasis, that program is located within a larger Department (Planning, Policy and Landscape), where innovative approaches have been tried. For example, the landscape architecture program has pioneered changes in attitudes to the landscape by making the perspective "more Aboriginal" (Jackson, pers. comm., 1994). The appointment of Leonie Sandercock as Professor of Human Settlements and Head of the Department of Planning, Policy and Landscape is likely to bring support for more creative and participatory Nature-based approaches (Sandercock, pers. comm., 1996), provided she can gain the support of the disparate factions within her Department.

3.0 Environmental ethics in non-planning courses

My research revealed that environmental ethics subjects were taught at other institutions--but not as part of the university's planning program. Murdoch University's highly successful undergraduate Environmental Ethics (S206) subject, taught by Patsy Hallen, has been operating since 1981, both for internal and external (distance education) students. Environmental ethics subjects are also taught at several other Australian universities, including the University of New England. But little cross-fertilisation occurs. As a male educator at UNE lamented, in planning "...
teaching in ethics is overlooked. UNE has excellent teaching in environmental ethics (in Philosophy) but I know of no planning student who has chosen this as an elective.\textsuperscript{7}

4.0 Conclusions

In July, 1996, my request to all Australian educators via the Australian and New Zealand planners network on the Internet for updates of any subjects addressing environmental ethics topics yielded only one response (from the University of South Australia where a subject is being developed), although several planning educators in New Zealand responded with details of their course offerings.\textsuperscript{8} While there are few specific offerings in environmental ethics in Australian schools of planning, there is some recent evidence of new developments and several courses offer potential for development into this field. The pedagogical philosophies of some educators also reflect an interest in and considerable skill in teamwork and group processes. Unfortunately, the most promising examples, both of educator skill and specific subject content, were in the cancelled program at Melbourne University, where, in the case of David Yencken and Helen Sykes, the educators are no longer with the program.

New developments at the University of South Australia may provide an impetus for other schools to follow suit and should be reviewed in light of the findings in chapter 4 of this dissertation. The potential for possible anthropocentric bias within the subject at Macquarie University should probably be monitored.\textsuperscript{9}

\textsuperscript{7} For a summary of ecofeminism and environmental ethics course offerings at Australian universities generally, see Carolyn Merchant (1996), Chapter 9: “The Ecological Self: Women and the Environment in Australia”: 185-208.

\textsuperscript{8} Jean Hillier, who teaches at Curtin University, noted that she addresses many environmental ethics issues in her subjects, however (pers. comm., 1996). Comments from students in the survey revealed that these approaches are very well received by students.

\textsuperscript{9} See Appendix 1, p. 9.
APPENDIX H:
Energy Analysis of Deep Creek House Site
for Wendy Sarkissian
by Juergen Schmidt,
14 November, 1991
ENERGY ANALYSIS OF DEEP CREEK HOUSE SITE

(EXTRACTS)

for Wendy Sarkissian
by Juergen Schmidt
14 November 1991

1.0 House siting

With respect to the house siting, there are a number of positive features, a number of negative features and a number of features in between. The predominant features from an electromagnetic point of view are associated with Mica’s proposed site location in relation to a microwave tower and a television mast (which I located on the Lands Department map you sent me). They are both very close (with a few metres of Mica’s proposed house site), forming a triangulation. As that microwave energy crosses, one of the pathways is directly over your proposed site and the other one is very close. This analysis was done at a time when it’s relatively dry; in wet weather the whole system will expand. Thus, you will be getting quite a lot of microwave scatter. The intensity is well in excess of the long-term exposure levels permitted by Australian Radiation Safety Council standards: probably between 1.0 and 1.5 milliwatts per square centimetre. The maximum allowed is 1.0 for microwave ovens, but for psychological reasons it’s recommended that people working with microwaves not be exposed to more than 0.1 milliwatts per square centimetre. Thus, you’re getting up to fifteen times the recommended radiation.

My recommendation is that you do not site at that particular spot, but that you site some distance away in the spot I have marked as ‘site’ on Mica’s mud map. This site is essentially neutral to electromagnetic radiation. It’s north of the creek, and, although it may be damp in wet weather, it is between a number of underground watercourses, which shield the whole area.
2.0 Qi energy

This is what one calls an Old Qi site. There are two types of Qi. The young Qi comes down from the upper atmosphere and circulates fairly quickly and we breathe it in. The old Qi moves through the forests, rivers, and streams, through the ridges and into the valleys, and brings with it what we call the "ancestral wisdom" of the planetary form. Such a site is protected on all sides; encapsulates higher vitality than the surrounding area; and because of that, all the energy systems (including the microwave forms) move around it, leaving it relatively pure.

In terms of your health, I suspect that you will be in good physical and emotional shape living on the site I recommend. This is an area which is best suited to contemplation, because the major systems do not run through it. You will receive refined energies softened by the purity of that Qi. And you're getting the wisdom of all of Gaia, the essence of the whole planetary system, accumulating there.

3.0 Siting away from the fault line

It is important to site the house away from the fault line, which I have also marked. It's uncomfortably close to the site you had originally chosen. The geomagnetic field discharges considerable magnetic turbulence. Where we have studied instances of people living on fault lines, we find conditions like cancer, leukaemia, multiple sclerosis, severe manic-depressive syndrome and other major disturbances.

4.0 Avoiding positive ions

On the recommended site, on the north side of the creek, the wind will tend to move positive ions southward into this marshy area away from you. But the proposed site, which Mica has marked with an 'X', would get an increased positive ion level, particularly in the wet weather because the prevailing winds will draw most of the moisture down from the creek, and off into the direction of your proposed site. And we know that increased number of positive ions is related to respiratory disorders. Essentially, it weakens the lung function.

5.0 Areas for recharging

There's an interesting feature in relation to this pocket of jungle which Mica has identified on the map—north of the creek and east of my recommended house site. Where you have a rotation of the magnetic field, it goes through a vortical process. That indicates that beneath this there is a considerable mass of rock containing large amounts of iron. The rock is setting up its own eddy field. If you're wanting to recharge your batteries, to get yourself energised, I would go to this point—or to any of the areas which I have shaded yellow.
From analysis of the high-frequency radiation and the geomagnetic physical parameters, one can infer that the psychological attributes of people living in this area would tend to be fairly torporic. In other words, it'll be laid back, very slow, not a lot of creativity, with inability to reach decisions effectively. If you do find the same tendency occurring (however, if you select the site I've recommended, you won't), the areas I have marked in blue will certainly be where you can go to regenerate your system.

5.0 Water systems
Nearly all of the water between the surface and the water table is pretty pure, with impurities of less than 120 parts per million. At Deep Creek the indication is that the water environment is pretty healthy. Even the marshy areas will show reasonably good levels of water purity, because grasses and other plants will filter impurities. You will be able to swim in the creek without problems and I would recommend sitting in the creek.

The water table is very close to the ground and in the Wet Season most of the area between the surface and the water table will become relatively saturated. Thus you have to make sure when you build your house that you do have enough rubble and structural material in the ground to stop it sinking into the creek.

6.0 Garden location
Along the primary geo-magnetic flows (marked in gold), the ones with yellow crossings would be appropriate for gardening. But not directly on a crossing. You'll often find in these areas that trees and plants are distorted. Particularly where there are triangular formations, you'll often see trees growing in a corkscrew fashion, because basically there's too much energy and they can't cope with it, and they try to grow away from it, which they can't.

7.0 Negative ley lines
The negative ley lines, marked in green, show some very interesting characteristics, in that where they cross we have what are called "inverted vortices". Normally, where energy systems cross there's an upward pattern; the energy system flows upward. However, in this particular area, it's characteristic of the high frequency radiation, that it actually inverts, moves downwards. I would avoid the places I have shaded in green, because they are areas where you'll feel very uncomfortable very quickly. You'll become not only psychologically, but also probably physically drained. We're dealing here with frequencies that are very high, probably what's called 'octave' 65 to 66, which is just above the frequency of the sense of
smell. As a result you'll actually smell putrid smells, very foul odours, in these areas which you will identify very clearly: by standing barefoot, you'll experience a real sense of cold. Even though it's a warm climate, you'll be shivering because of the draining effect on your own energy systems.

*Juergen Schmidt*
APPENDIX I:
Chronicle of Noticing: Deep Creek,
November 1991-January 1993
<table>
<thead>
<tr>
<th>STAGE OF INITIATION</th>
<th>ABORIGINAL SEASON</th>
<th>PERSONAL</th>
<th>ONTOLOGICAL</th>
<th>COSMOLOGICAL</th>
</tr>
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<tbody>
<tr>
<td>1. PRE-SEVERANCE</td>
<td>GURRUNG (May-November, 1991)</td>
<td>concern with control, action-oriented, yearning, empty, hungry, competent but despairing (sitting in the ashes at Two Couples Dancing)</td>
<td>wounded, middle-aged, alone, see land as wasteland, inhospitable, flat, dead</td>
<td>seeking holism but unable to &quot;ground it&quot;.</td>
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<tr>
<td>2. THE SEVERANCE</td>
<td>GUNUMELENG (November 1991)</td>
<td>some 'cosmic' confidence, anthropocentric/human focus, controlling, fear, yearning</td>
<td>alone, no security</td>
<td>feeling separate from the natural world, the &quot;green wall&quot;, impermeable self/ego</td>
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LEVELS OF IDENTIFICATION (after Warwick Fox, 1990)
<table>
<thead>
<tr>
<th>STAGE OF INITIATION</th>
<th>ABORIGINAL SEASON</th>
<th>PERSONAL</th>
<th>ONTOLOGICAL</th>
<th>COSMOLOGICAL</th>
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<tbody>
<tr>
<td>(after Joan Halifax, 1993)</td>
<td></td>
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</tbody>
</table>
| 3. THE SEVERANCE (cont’d.) after 3+ months identification with crow, Kookaburra, butterflies, wallabies | GUDJEWG/ BANG-GERENG (December 1991 to April 1992) | • compassion for self  
• compassion for others  
• sensing compassionate treatment by other humans  
• oral yearning departing  
• sadness at spring drying up, creek about to stop running  
• delighted to be here  
• also sick and bewildered | • felt bush as benign  
• noticing/discernment: individual 'features' of the landscape  
• took down the tarpaulins  
• know landscape is dangerous but experience if as benign  
• see myself as benign as well | • experience acceptance by the natural world  
• home-bounded  
• able to dialogue with the forest  
• bewilderment |
| 4. THE THRESHOLD (after 5+ months) | YEGGE (May 1992)   | • compassionate approach to thesis  
• detached  
• compassion for Mica | • most unresolved issues with father reported healed  
• frozen shoulder (June)  
• "nothing to say" at May conference in Adelaide | • pretty permeable membrane between me and the forest (in retreat - June) |
<table>
<thead>
<tr>
<th>STAGE OF INITIATION (after Joan Halifax, 1993)</th>
<th>ABORIGINAL SEASON</th>
<th>PERSONAL</th>
<th>ONTOLOGICAL</th>
<th>COSMOLOGICAL</th>
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<tr>
<td><strong>7. THE RETURN</strong> (after 12 months)</td>
<td><strong>GUNUMELENG</strong></td>
<td></td>
<td></td>
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<tr>
<td>(November/December, 1992)</td>
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<tr>
<td></td>
<td>• found I'd forgiven my father</td>
<td>• noticed and found significance in 3 crows flying southwest</td>
<td>• hear trees screaming on neighbours' land</td>
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<tr>
<td></td>
<td>• looked at everything, noticed everything</td>
<td></td>
<td>• in Adelaide I can feel the <em>Tristitia</em> &quot;in my blood&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• feel a member of a community, not a visitor</td>
<td></td>
<td>• connected inseparably with Tristia and the Earth she forms part of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• rededicated</td>
<td></td>
<td>• Tristia initiating conversation; giving direction (about my leaving)</td>
<td></td>
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<tr>
<td></td>
<td>• embraced the Shadow</td>
<td></td>
<td>• feel <em>holy</em> and <em>wholly</em> part</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• love and pain co-existing as Earth bond realised via Tristia</td>
<td></td>
<td>• speak the <em>sacred Yes</em></td>
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<tr>
<td></td>
<td>• grace, gratitude, sense of peace</td>
<td></td>
<td>• identify three paths and the path I must take</td>
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<td></td>
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<td></td>
<td>• sense of consecration</td>
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<td></td>
<td></td>
<td></td>
<td>• feel that the three crows farewell me</td>
<td></td>
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<tr>
<td>STAGE OF INITIATION (after Joan Halifax, 1993)</td>
<td>ABORIGINAL SEASON</td>
<td>PERSONAL</td>
<td>ONTOLOGICAL</td>
<td>COSMOLOGICAL</td>
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| 8. THE RETURN (after 14 months)             | GUDJEWG (from January, 1993) | • find a home for myself and a home in my heart for my father.  
• yield to and accept Mica's anger (May 1995)  
• forgive my mother (March 1996) | • feel profoundly estranged in the urban environment  
• long for the bush | • feel part of a wider ecological process, as well as a human environmental movement  
• experience the pandanus (the forest) inside my heart, protected by me, as well as surrounding and protecting me (reciprocal relationship) |
APPENDIX J:  
The Influence of Emancipatory  
and Technocratic Liberalism  
in Planning Education:  
Some Case Studies With a Commentary
APPENDIX J

THE INFLUENCE OF EMANCIPATORY AND TECHNOCRATIC LIBERALISM IN PLANNING EDUCATION: SOME NORTH AMERICAN CASE STUDIES WITH A COMMENTARY

1.0 INTRODUCTION

This Appendix is designed as background material to chapter 7, section 4.1, which discusses the problems with educational philosophies based on liberal individualistic foundations. I interviewed educators in planning and related fields (within the land professions), asking them for advice about ways to open students in planning programs to an ethic of caring for Nature. When I transcribed these interviews, I found that, while I was asking about Nature, many of the educators I spoke with were responding about non-environmental matters, essentially founded in educational liberalism. Thus, I present in this Appendix, summarises of seven interviews with educators in the emancipatory liberal tradition described in chapter 7 and one educators in the technocratic liberal tradition.

2.0 EDUCATORS IN THE EMANCIPATORY LIBERAL TRADITION

Gerda Wekerle, York University

For example, Gerda Wekerle, a senior professor, told me that in the highly successful postgraduate program in the Faculty of Environmental Studies (FES) at York University, students enter into individual learning contracts and participate in “a lot of student-initiated seminars and workshops.” There is a self-directed program for each of the 350 students, with individual learning objectives and strategies for learning. Astonishingly, there are “no required courses at all for anyone.” Field experience is

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1 Within Australian planning education and among some innovative and enlightened planning educators elsewhere, either the emancipist or the technocratic model of educational liberalism seems to dominate educational philosophy.
encouraged. While the program works very well, it doesn’t work for everyone. It doesn’t work for those who need more structure, or students with lower levels of academic achievement. This approach has now been operating for 25 years (Wekerle, pers. comm., 1994).

The FES program at York University certainly merits further examination, as, despite it large size and the relatively smaller sizes of Australian schools of planning, it could provide a model for Australian schools of planning. It currently offers the largest postgraduate program of its kind in Canada, with an annual intake of 100 new Masters students. Among the faculty, backgrounds, research/consulting interests and course options reflect a strong commitment to interdisciplinarity. The individualised learning contracts entered into by students help them assume responsibility for their learning early on in the program. A recent review of the program by an Australian planning student summarises the five main characteristics that FES feels “define their thinking and learning environment.” The approaches, clearly indebted to ecological theory, are: holistic and systemic; contextual; experiential; critical and self-directed and collaborative (McGillivray, 1996: 6; see also Faculty of Environmental Studies, York University, 1993).

Deborah Barndt, York University
At York University, for example, Deborah Barndt, a distinguished community educator, activist and author, described her work in community-based education and social and popular movements in education. She explained that, for planning, “Freire’s ideas are historically important.” Barndt had employed Paulo Freire’s approaches in working with communities in Brazil, using photography and oral history techniques. She argued that, while environmental education could incorporate a variety of cultural experiences, to be successful, any approach would need to counter a lot of dichotomies, including the popular perception that “nature is not inside the community.” “We need a way to rethink the natural world in the urban context,” she said. Photos could be used as catalysts or “generative tools.” It was

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1 This is not to say, however, that other systems would work more effectively for these students.

3 See Barndt, 1980; 1989; 1991; Arnold et al., 1985; Barndt et al., 1983.
important to find ways to help local people in communities develop “an image of their perceptions of nature,” possibly through people’s involvement with their own image of nature through photography. In highlighting environmental problems, she suggested making clear “experiential things like tensions between jobs and the environment.” She also recommended role plays and simulations, including examination of how the popular media documents environmental problems. Students could be given roles to play which were related to real media statements. Then they could be encouraged to look at photos and describe them in their roles (Barndt, pers. comm., 1994).

Gilda Haas, UCLA

In similar vein, in the Urban Planning Program at UCLA, Gilda Haas, a nationally recognised community developer, activist and part-time teacher in planning, suggested that students be encouraged to see environmental issues in terms of a “broad definition,” encompassing all aspects of environmentalism, including violence and occupational health (Haas, pers. comm., 1994). She advised starting with a study of the students’ own communities. One approach would be to connect students in their first year with a specific community. Relationships would be at the centre of this form of environmental education. Community members would soon impress upon students the need to be personally trustworthy. As Haas explained, “All of this is about relationships and their impact on each other. Different hierarchies of accountability should be grounded in values.”

From Haas, I had my first introduction to the environmental justice movement.\footnote{This movement has already an established tradition within planning, especially in North America, where study of equity or social justice issues is well established in planning curricula. As Beatley points out, “Concerns about the plight and condition of the least-advantaged members of society, and the need to expand social choice, have been central tenets in the planning field.” Their centrality is seen in codes of professional conduct. (Beatley, 1994b: 8).} She explained a major split in the movement around what she called “the issue of people.” Within the “sustainable development” discussion, two things were missing. The first is culture: “You have to value diverse cultures to want to sustain them.” Haas argued that while it is sometimes “useful and efficient to homogenise thinking,” it will not work in the Postmodern world. The second missing dimension is people: the human
dimension is very diverse. For example, "Native peoples'... claims to land and power/resources have to do with history, stolen land and rights and primary relationships... and a culture that sustained those relationships." In urban areas, the situation is also highly complex. Discussions of sustainability need to be contextualized. Questions of "what's environmentally good and sustainable" can easily create polarized discussions. Thus, I concluded that it is necessary to 'frame' discussion so that students learn to value diverse views but don't get lost in argumentation.

Haas also explained that the planning program at UCLA already has "a very multicultural program and lots of activists." Among its innovative programs is the Community Scholars Program (in what was then the Graduate School of Architecture and Urban Planning). Each year this program brings into the School eight community leaders with particular constituencies. The group includes activists, labor leaders and leaders of community organisations. While they are not registered for a degree, all are required to take one class (subject). They work together for a year on a project they define, related to the theme of building grass-roots economic development policies in Los Angeles (see also Sandercock, forthcoming, 1996: 116 on multicultural city ???). Haas confided that "bringing that experience and perspective into the classroom gives me a lot of allies." And that view was shared by several other UCLA educators with whom I spoke. The process provided students with "a lot of modelling," as these people have a wide range of different skills.

Turning specifically to an ethic of caring for Nature, Haas also explained the workings of the Highlander Folk School, a popular program in citizenship education and leadership training for African-American activities founded by Myles Horton (see: Freire, 1972; 1983; Horton and Freire, 1990; Freire and Shor, 1986; Edwards

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5 For a description of the UCLA Urban Planning Program's Community Scholars Program, see Friedmann, 1994a: 11-12; see also Sandercock, forthcoming, 1998, on planning the multicultural city).

In 1994, UCLA's distinguished Graduate School of Architecture and Urban Planning was disbanded as part of the Professional School Restructuring Initiative of University Administration. Its two components, Architecture and Urban Planning, were redistributed, Architecture to the School of Arts and Urban Planning into the newly created School of Public Policy and Social Research.
and McCarthy, 1992; Morris, 1991; and Tjerandsen, 1980; 1986). Haas argued in favour of retreats and residential workshops, saying that "going away from all your normal stuff is a good way to start." One value of that model was the experience of "being taken care of and taking care of others" and "time for informally relating to other people so you can call on them another time." Haas felt that in workshops dealing with Nature, community leaders could function as resource people. However, workshops need to be designed "more like a process than to teach specific content areas." Thus, working with communities directly, students could reflect on the process of community participation and "disclose what they had experienced as a methodology." I asked Haas why she felt that the natural connection was so important. She emphasised the benefits of the anchoring qualities of direct connection with Nature, which could sustain the student in later professional life:

Those experiences do raise consciousness in a retrievable manner. You can't go back. The reason that's so important is that going up against 'the powers that be' requires a great amount of staying power and confidence. It's really, really hard, especially when you're young. This is going to have to be a permanent part of your life. 

Haas also explained something I was to understand later, as I reflected on the experiences chronicled in chapter 5: "You have to be somewhat sophisticated for nature to mentor you."  

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6 The Highlander Folk School was established in 1932 as a residential centre for democratic education and political activism for African Americans. Horton was convinced that to accomplish real democracy, the poor had to be empowered socially, economically and politically, which meant dismantling the system of class domination (Morris, 1991).

7 Tjerandsen also emphasises the importance of the residential workshop, as a way of "developing understanding and commitment." The round-the-clock, informal experience of living and learning together was seen as "a powerful contributor to change" (1980: 200, 206).

8 I thank Gilda Haas for this fine insight about 'anchoring'. A similar point is made by Carol Gilligan in A Different Voice (1982). Speaking about women's psychological development, she argues that "when the distinction between helping and pleasing frees the activity of taking care from the wish for approval by others, the ethic of responsibility can become a self-chosen anchor of personal integrity and strength" (Gilligan, 1982: 171).

9 The importance of mentoring was also taken up by Paul Groth at Berkeley, who argued for the role of "exemplar or inspirer": someone who inspires you [who] has the value. They play the 'translator' role. Students then can be converted and 'start to learn'. Then they can learn on their own. "The key quality of the interpreter or mentor, Groth felt, was "enthusiasm--jumping up and down with enthusiasm" (Groth, pers. comm., 1994).
Haas identified a critical difference between “serving a people's movement and serving nature.” She acknowledged that “the movement of the times is narrower than the environmental movement.”

Nevertheless, teaching an ethic of caring for Nature “could start with the environmental justice movement.” One could bring the community in as leaders and teachers, and encourage interdisciplinary studies, with the help of geographers, geologists and other professionals. This would require a change in the composition of planning schools as well: schools would need to seek progressively more community-based and practice-based people as faculty.

Bob Gottlieb, UCLA

These views were echoed by Robert (Bob) Gottlieb, who also teaches in the UCLA Urban Planning Program. He argued in favour of UCLA’s model of non-disciplinary teaching, which differed from the disciplinarity of other planning schools, where “much of environmental studies and analysis is driven by biological and physical sciences and the engineering professions.” Gottlieb, an environmental activist and writer, participated in the creation of an interdisciplinary “grassroots centre,” the Pollution Education and Research Center. In the UCLA Urban Planning Program, he participates in “community collaborative teaching and research.” The guiding concept was the “idea that we're [different sectors of the community and people and nonhuman Nature] not separated”. Thus the program examines social and urban infrastructure issues from the perspective of how they are framed as environmental questions. Understanding the context is critical to understanding the problem. I could see that this approach could result in reshaping the problem. Planners think that they understand the problem already, but their understanding is often indebted to a Cartesian or ‘technical’ point of view.

Gottlieb recommended establishing a Community University Forum, which could parallel the Community Scholars Program within his Program. It is essential that “ethics teaching be grounded in practical example.” He felt that “caring is a powerful

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10 See Wilber, 1996. Wilber would probably say that the environmental justice movement is not 'narrower. It may have less span, but not necessarily less depth than the environmental movement.

11 Haas did not address the problem of what happens when these faculty lose touch with practice. One way to deal with this problem would be to continue employing part-time faculty, provided equitable employment conditions could be assured.
concept, where it is related to a concept of place where people feel rooted, connected.” For example, women in the grassroots environmental movement are often motivated by a sense of attachment and violation. Gottlieb found particular value in the writings of grassroots community-based movements describing the politics of place. A critical aspect of environmental ethics education, he argued, was fieldwork with communities. The important work is that which is “real and relevant.” There is some place, he argued, for “classic political economy classes”--but the community action/case study approach is more valuable because it is ‘grounded’.12 When I asked about the importance of non-urban Nature in teaching an ethic of caring, Gottlieb responded that it is equally important to “rediscover nature within the urban setting” (pers. comm., 1994).

Judy Hutchinson, UCLA

This community and popular education theme was reinforced by Judy Hutchinson, a Ph.D. student and part-time teacher in the UCLA Urban Planning Program. Interestingly, although my questions focussed primarily on environmental ethics, her answers addressed community education and development. She described projects in communities with African American and Latino populations in metropolitan Los Angeles, where residents were encouraged to develop “a community-based vision of their city, which would reflect the dreams, needs, and priorities of people.” In a situation of “tremendous racial tension,” working with a base of community members, residents were discovering “new ways to work together.” This participatory planning work, which relies heavily on visioning, uses a curriculum which “enables people (whether they are literate or not) to do all their own research, evaluation and planning . . . [the work] that generally sociologists do.” Hutchinson acknowledged that this process required skilled facilitators. But local people must have control of the process (Hutchinson, pers. comm., 1994).

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12 This ‘grounding’ issue is of great importance. This is particularly in planning, for, as Robert Greenway, a wilderness workshop instructor and former planner exclaims, “Planning is an abstraction. It’s in the heart of the culture’s dualism” (Greenway, 1994e).
Applying these lessons to the education of planners, Hutchinson said there could be difficulties if planning students were not able to make a long-term commitment. As she reminded me, “I’m only doing it with people who have real accountability to the people (not with consultants).” Any training program to introduce these community development and empowerment perspectives would need to be at least ten days to two weeks in duration; would have to be residential; and be designed by and originate “from a community themselves.” Ongoing accountability and evaluation systems would be required, with evaluation by local people. Mutual accountability was very important. Hutchinson expressed concern about the challenge of trying to change the dominant ethos of planning education. In her experience, “the biggest difficulties [and barriers to change] are with the technical experts and the middle people. For those who have gained some degree of technical skills . . . it feels they have given up some power [if they embrace a ‘popular’ or community education or development model]” (Hutchinson, pers. comm., 1994).

Stephanie Pincetl, UCLA

Another postgraduate student and part-time teacher in the UCLA Urban Planning Program is Stephanie Pincetl. Like Haas, Gottlieb and Hutchinson, she said, “You find a lot of wisdom from within the community which is struggling.” Pincetl argued that a planning curriculum needed to arise from the felt needs of local communities. Valuing spiritual and emotional connections among students and between students and members of the wider community was also important in an educational setting if students were to learn about Nature in a community context: “it [the educators’ approach] has to be a commitment from the heart.” While Pincetl was eager to discuss environmental ethics, she reminded me that “people have very different environmental perceptions and understandings.” Therefore, students could best understand environmental ethics by “learning from the people who are here.” This would be a breakthrough, for “we never do that at the university.”

Pincetl compared the work I was proposing to environmental justice. One way to design an environmental ethics curriculum would be to find ways of “making planners sensitive to local knowledge.” A starting point could be the bioregional literature: “starting from where you live and understanding how dependent that urban region is
on a larger region.” This type of learning, Pincetl argued, would be “very concrete,” and would enable students to “understand dependencies and inter-connections.” Then it would be possible for them to “build ethical arguments.” One way of presenting the information would be to have students study disenfranchised peoples’ struggles over place. She recommended readings in the equity literature, including works by liberal writers like John Rawls (1971), and writers on citizenship, entitlement and participation (Pincetl, pers. comm., 1994).

**Neal Richman, UCLA**

Neal Richman, an activist housing consultant who teaches ethics in the UCLA Urban Planning Program, expressed concerns about the “desacralising process of education,”¹³ which he saw as the legacy of the Enlightenment. Urban children were growing up with limited experience of nature. Richman wondered how planning professionals could learn to care for nature if “they are not exposed to nature in a real way.” The approach I was advocating met with Richman’s support: “We need this more broadly within the culture.” In exploring an early draft of my learning model, Richman expressed concern that I might be advocating only “one way” to be in relationship with Nature. Places must be found in the model to nurture and give voice to dissent. He asked, “Where do you teach them to say no?” As a major problem in planning, in his view, is “solidarity and organisational culture,” it is important to find ways to teach students “not to collude.” Dissent and whistle-blowing need to be taught, especially for students who are socialised into compliance. They will need help to work through their cognitive dissonance. The question of peer support must also be addressed: “Where do you find cohort groups and networks?” For Richman, “The important thing is that it [the classroom] becomes a safe space, a place for dissent. You can’t dictate it . . . [but] there is a process that happens.” He warned me of potential problems of course ‘overdesign’.

In terms of course design, Richman has been successful in teaching ethics (mainly professional ethics), using case simulations and role playing in class. He recommended encouraging students in these simulations “to go for broke.” The value of the case study is that students can “step out and look at the process.” It yields

¹³ See Berman, 1981.
“very deep lessons.” For the educator, the process is also very fulfilling. Often explicit teaching of the lessons is not necessary. As Richman explained, “I don’t have to do it... the material does it.”

14 Thus it is much more rewarding than other, more traditional teaching modes. In the role plays, people can give voice to different issues without having to own them themselves. Students expressed a high level of satisfaction with this form of teaching. For Richman, “for the first time this felt like a safe place without anyone becoming the target.”

15 To teach environmental ethics issues, Richman suggested locating cases within political formats. In his class, he said, “I am the mayor and I am ruthlessly unfair.” Basically, students design their own class and sometimes really surprising things come up. Negotiation exercises were also seen as a valuable teaching tool (Richman, pers. comm., 1994).

3.0 AN EDUCATOR IN THE TECHNOCRATIC LIBERAL TRADITION

Reg Lang, York University

A former planner, professor in the Faculty at Environmental Studies at York University and a specialist in learning styles, Reg Lang admitted in our interview that, “You’re always teaching something. If you’re giving environmental ethics passing reference, you’re teaching that environmental ethics needs only passing reference.”

But he did not agree that giving environmental ethics a prominent place in the

14 Support for case study approaches came from educators in a range of disciplines, including Roger Doudna and John Talbott at the Findhorn Foundation, Scotland and Satish Kumar at Schumacher College, England.

15 In 1996, a Ph.D. student in the UCLA program confirmed that Richman’s class is remarkable in that dissent can be voiced in a supportive environment (Epstein, pers. comm., 1996).

16 It is probably significant that so many of the innovative educators I spoke with recommended role playing as a way of providing verisimilitude in planning education. Reviewing this chapter in draft, Australian planning educator Jean Hillier observed that this may be a way of avoiding teaching about real situations and possibly a method used by academics for distancing themselves from the “outside world” (Hillier, pers. comm., 1996).

17 Bowers calls this invisible quality “our taken-for-granted background”: the core beliefs and values taught directly and indirectly at all levels of the educational process” (1994: 3). Several other educators made this point to me. For example, Tim Duane, who teaches landscape architecture at Berkeley, explained that “there are implicit environmental ethics in how one learns” to locate themselves vis-a-vis an anthropocentric ethic. No learning (or teaching) is value free. (Duane, pers. comm., 1994). And Bill Rees, Director of the School of Community and Regional Planning at the University of British Columbia, claimed that, “When you teach something, it’s something you were not born with. We have an ethic now we were never taught. Therefore, the need to teach an environmental ethic is an admission of failure” (Rees, pers. comm., 1994).
curriculum was necessarily the most effective way to proceed. This was a view I was to hear often in my surveys of Australian planning schools (see chapter 4).

In the final stages of a completing doctorate on learning styles, Lang expressed some serious doubts about the ‘caring’ dimensions of my learning model. The problem with focusing explicitly on caring, Lang contended, was that different personality types respond differently to “feeling-based” arguments. He asked, how do you influence each of these different types? Some students, because of their individual learning styles, simply could not relate to an approach which emphasised feelings. There was a need for a balance between approaches based on objectivity and fairness and those based on compassion. The educator would need “a vocabulary for each learning type.” Lang suggested using a Myers-Briggs indicator at the beginning of the course, to determine the individual learning styles of students. Perhaps a ‘ladder’ (showing the students’ different styles) could then be developed to help the educator understand and appreciate individual personality differences and learning styles.

Using insights from Jungian psychology, Lang explained that, as a rule, planners were deeply afraid of their “shadow side.” It was “completely undeveloped” and they were “very scared of it.” He advised me against approaching the issue of ‘caring’ too

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18 Berkeley landscape architecture professor Paul Groth made a similar observation, saying, “People will respond to different channels. Aesthetics can be a channel” (Groth, pers. comm., 1994).

19 The Myers-Briggs indicator is a technique for determining learning styles and is used, as is the Belbin Inventory, to determine roles in learning and organisational groups. See, Myers, 1987; Myers, 1993; and Myers with Myers, 1995.

20 Jean Hillier reminded me that this approach would work best in small classes (as in Sydney’s part-time postgraduate planning course at UTS). With increasing class sizes, it is difficult to imagine how this approach would work without additional resourcing (Hillier, pers. comm., 1996).

21 This view was echoed by Ed Blakely, who for many years has worked both in the United States and in Australia. As if harkening back to Richard Sennett’s incisive critique of planners in the Uses of Disorder (1971), Blakely claimed that, as planners,

We don’t have a hidden vocabulary to maintain boundary conditions (like Latin or equations), and, as a result, we’re not a profession by most people’s standards. Most people in planning are interested in being accepted (not like engineers). If you’re insecure about your profession, your knowledge and your boundaries, you seek acceptance . . . . What the planner wants is the comfort of acceptability. The root stock from which planners come [is that] . . . . they come from people who need other people to endorse them. Planners are really seeking acceptance. Why would they do what they do if they weren’t seeking acceptance? I don’t know if I’ve [ever?] heard a planner say, ‘My goal is to . . . .’ Rather, they say, ‘I work for . . . .’ (Blakely, pers. comm., 1994).
directly. A more indirect approach would work better for people with these general inclinations, he suggested. For example, taking a leaf out of the existential psychotherapist’s book, he said some meaning cannot be approached frontally; some aspects must be approached peripherally. 22 Thus, Lang argued, teaching an ethic of caring for Nature may need a less direct approach than I was intending. He said, “You may have to approach ethics in a peripheral way . . . through a pathway that’s oblique and roundabout.” Lang also argued (though I disagree with him) that “Nature will not work for many of them.” He felt that compulsory experiential workshops or field trips in a planning program would “drive them away.” Rather, he suggested, I would have to “approach them through something they are already familiar with.” I would have to understand their preferred ways of learning, as a group, and “go through the preferred to the non-preferred.” 23 He suggested the value of role play/experiential situations. The place to begin, he said, was with “an overlay of learning styles.” The next step would be to “infuse it [environmental ethics] in what you do and, in addition, do specific work on it.” Lang reminded me of the current

Sennett comes back to this point in his later book, The Conscience of the Eye, where he claims that planners design “neutral, sterile environments” as part of a “compulsive neutralizing of the environment” because of their “fear of pleasure.” Further, “faced with the fact of social hostility in the city, the planner’s impulse is to seal off conflicting or dissonant sides, to build internal walls rather than permeable borders” (1990: 42, 201).

22 I thank psychotherapist Daniel Weber for the related insight that “the demonic” cannot be engaged directly. I recognise some useful parallels between his perception and Lang’s understanding of the shadow side in existential psychology. Joan Halifax appears to disagree with Weber’s position. She argues that:

Both Buddhism and shamanism are based in the psychological grammar that says that we cannot eliminate the so-called negative forces of affective emotions. The only way to work with them is to encounter them directly, enter their world, and transform them. They then become manifestations of wisdom. Our weaknesses become our strengths, the source of our compassion for others and the basis of our awakened nature (1993: 179).

Perhaps the difference is one of skill. An adept would be able to confront the forces of darkness more effectively than the neophyte. The average planner is unlikely to have the level of spiritual awareness or training that Halifax probably assumes. My own experience, dealing with darkness during my year in the bush, was that the more I shone the light, the darker the shadows became.

23 John Talbott, Manager of the New Findhorn Directions Company at the Findhorn Foundation, Scotland, has had extensive experience with group process and social change. He agreed with Lang’s concerns, saying that, despite the fact that there is now “more and more awakenings and ideas are becoming more acceptable,” an approach to teaching an ethic of caring for Nature might need to be “slightly covert” to ensure academic acceptance. The curriculum would need to be “set up in a non-threatening way;” the language selected to describe the educational objectives would be important. He was convinced, however that “students want to get it.” Key factors would be demonstration of ethical principles and modelling by educators (Talbott, pers. comm., 1994).
fashion for teaching ethics in business schools. It’s now accepted that “ethical issues are to be given a gloss; a ‘spin’ you put on things.”

Lang offered two further suggestions for teaching environmental ethics: (1) conducting ethical reviews of students’ own work (and thereby bringing discussion of protection of rights into the classroom); and (2) “struggle with the ethics yourself” (pers. comm., 1994).

Again, while it is not possible to determine Lang’s level of consciousness, and he clearly is a self-reflective person, he could nevertheless be seen as representative of one type of educator who embraces a liberal educational philosophy. The liberal values encoded in positions taken by educators such as Lang, according to Bowers, give primacy to a certain view of intelligence as an attribute of the individual which “reinforce the same deep cultural assumptions that lead us to view every technological innovation as the expression of progress. . . .” (Bowers, 1994: 105). The “learning styles” educators are particularly dangerous, says Bowers, as “the unthinking acceptance of cultural meta-narratives . . . allows educators to perpetuate the collective illusion that the content of the curriculum should be determined by the personal interests and preferred learning style (and mood) of the student” (1995: 106). It would be more responsible, not to base the approach on individual students’ proclivities, but “to clarify the deep cultural patterns of thought and behavior that are ecologically sustainable, and the form of education that will help constitute those cultural patterns as part of the student’s taken-for-granted sense of reality” (1995: 109).
APPENDIX K:
Ten Foundational Aspects
of Pedagogical Caring
APPENDIX K

TEN FOUNDATIONAL ASPECTS OF PEDAGOGICAL CARING

Ten foundational aspects of pedagogical caring for Nature are summarised below. All have been discussed throughout this dissertation, particularly in chapters 6 and 7. When the dimension of pedagogical caring is woven though all aspects of the TEN.C.E.L. model described in chapter 8, the structure of the warp becomes more apparent, as though weaving strengthens fibres as it challenges them.

Foundational aspect 1: Connectedness

To nurture connectedness, students would be offered every opportunity for direct connection with the natural world, for collaborative work with other students and educators, and to extend their education beyond the confines of the university. Educators would offer an integrated program aimed at encouraging the growth of competent, caring, loving, and lovable people, able to experience their connectedness. The program would begin with a residential school of one to two weeks’ duration in a natural setting, conducted by skilled facilitators and designed to enrich and deepen connection with the natural world and anchor the student in the realities of life on Earth.

Foundational aspect 2: Conscience

To nurture conscience, students would be exposed to educators who would relate to them in a caring and moral way, communicating a moral vision, able to educate their moral imagination and strengthen their moral voices. Within a culture of questioning,

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1 These foundational aspects are consistent with the foundational goals for a new environmental decision-making system proposed by Birkeland. Her starting points include ensuring sustainability or biosphere health and promoting human fulfillment (Birkeland, 1993c: 30).

2 The task of educating the moral imagination should not be underestimated, as Roger King explains, “If people do not care about nature, do not see, feel, or understand it, then an ethics of care is faced with the difficult task of educating the moral imagination to perceive and interpret nature in
a transformation of values from anthropocentric to ecocentric would be possible. Students would learn that the exercise of moral choices is part and parcel of professional life.³

**Foundational aspect 3: Continuity**

To communicate a sense of *continuity*, students would be encouraged to understand the cultural and historical roots of planning practices and attitudes toward Nature. The outcome could be that moral considerability would be extended through ethics education to all aspects of future life on Earth, as part of a recognition of the lineage of species and their rights to continue to flourish. Thus, planning education would be deeply respectful of the ecological values of earlier societies and deeply anticipatory and precautionary in its future orientation. Future visioning approaches would assist students in visualising the future for which they are planning.⁴

**Foundational aspect 4: Culture**

Addressing cultural issues within the model of an ethic of caring requires exploring in depth the impacts of the dominant culture on planners’ attitudes towards Nature, as well as honouring voices from the multiplicity of ‘borderland’ cultures whose experience can inform relationships with Nature. It will mean exploring ways in which the modernist planning project is being challenged by the “political and

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³ These crucial choices can be conceptualised in many ways. One way is explained by David Orr: “We must choose between biophobia and biophilia because science and technology have given us the power to destroy so completely as well as the knowledge to understand the consequences of doing so. . . “ (Orr, 1993a: 417).

⁴ I am proposing a radical expansion of approaches to visioning as it is currently used in planning education and practice (for a review of current approaches see Walker, 1994; New Economics Foundation, 1997a, 1997b, 1997c).

An ecocentric vision would make clear that past, present and future are not separate. As Holmes Rolston explains,

Past, present, and future are not strung together like beads on a string. . . . They flow together like the upstream and downstream of a river, only more organically. The myopic, arrogant ‘now’ generation thinks of the past as dead, the future as nonbeing, with only the present alive. The far-sighted see that to be alive in the present is to carry the past into the future. . . . We are constructed in memory and hope, and it is indeed a prophetic truth that where there is no vision, the people perish (Rolston, 1981: 130).
economic manifestations of Postmodernity and its corresponding cultural practices” (Sandercock, 1995: 78; see also Friedmann, 1996). Planners will need to discern cultural patterns of thought and behaviour that are ecologically sustainable. Educators will need to make clear distinctions between cultures of progress and cultures of sustainability, and engage in discourse about the implications for the future of the Earth of continuing to identify with and support the former paradigm. Educators will need to help students see through "the illusions of a consumer-oriented, technologically based existence," while retaining those aspects of our past cultural achievements that are compatible with the carrying capacity of the biosphere’s natural systems (Bowers, 1995: 9-10). Emphasising culture also means strengthening teaching in community arts and cultural planning, and valuing the ecological learning which could be embodied in the handed-down cultural information held by elders.

**Foundational aspect 5: Community**

The planning student would experience the university as part of a wider social, political, economic and ecological community, firmly grounded in the local bioregion (see Tchudi and Lafer, 1993). The school should be an extension of the community. Members of various local communities (including those whose voices are not often heard in academia) would be welcomed into the classroom; the wider community would serve as the planning students’ extended classroom. The planning and development issues of the wider region (in this case, the Asia-Pacific region) would be considered in planning courses and students would be encouraged to study abroad and undertake placements in local and regional communities. The focus would be on transactive planning, with its emphasis on dialogue and discourse (see Friedmann, 1993; 1994a: 18-19; Forester, 1989; 1993).

An epistemology of multiplicity (Sandercock, 1995: 85, citing Gomez-Pena, 1993: 38) would characterise discourse within planning schools. The notion of community would extend from the complex, multicultural Australian human community to the wider, more diverse biotic community. The communitarian vision (see Etzioni, 1993)
would be widely discussed, as would opportunities for developing civic competence to ensure that Nature is cared for.\footnote{Communitarianism is “a social movement aiming at shoring up the moral, social, and political environment. It is “part change of heart, part renewal of social bonds, part reform of public life.” It aims to provide an opportunity for deep human satisfaction through people’s engagement with one another and “to strengthen the community as a moral infrastructure.” Educating moral voices through explicit moral education is seen as a serious responsibility of communities (Etzioni, 1993: 142, 247).}

Local activists, community workers and indigenous and other elders would participate and their advice would be sought on ecologically sustainable solutions to planning problems. Members of the local community would have a considerable say in the design of the planning program and in the assessment of student work. Governance of the planning school would involve all participants, acknowledging gender and cultural differences (see Friedmann, 1994b; see also Birkeland, 1996a).

**Foundational Aspect 6: Critical Reflection**

An ecological model of understanding would respect critical reflection as an important aspect of intelligence (Bowers, 1995: 132). Students would be assisted in becoming \textit{reflective practitioners} (Schon, 1983; 1987b), that is, reflecting on the implications of their education and practice. The theoretical underpinnings of planning would be thoroughly explored, including some of the more ‘insurgent’ and oppositional planning perspectives now emerging (see Sandercock, 1995; 1996 and forthcoming, 1998). Theoretical perspectives from the Postmodern debate would be clearly linked to practice. Adequate time would be allowed for reflection, to encourage development of students’ thoughtfulness, as well as the ability to “think on their feet.”

**Foundational Aspect 7: Consciousness**

Australian economist and activist, Nugget Coombs, has argued that the job of the planner is to make the client conscious: “You don’t change people by arguing that they ought to be different” (Coombs, \textit{pers. comm.}, 1992). Encouraging conscious awareness and mindfulness (quieting the egoic-cognitive frenzy and allowing space for awareness) would be an important function of a planning curriculum (Greenway, 1994d: 9; see also Titmuss, 1994). All aspects of students’ consciousness would be
considered in planning education. Initially, ethical consciousness would be strengthened through formal teaching of environmental ethics within a moral philosophy framework. Ecological consciousness would be nurtured through direct experience of Nature, opportunities to develop specific ecological literacies, and interdisciplinary learning situations. Spiritual consciousness, leading to joy and hope, providing an antidote to despair, would be nurtured through the exploration of radical approaches to environmental ethics and ecopsychology, including deep ecology, ecofeminism and spiritual ecology.

**Foundational aspect 8: Collaboration**

Specific skill-building in teamwork, conflict resolution, alternative dispute resolution, mediation and negotiation, and strategic questioning (see Peavey, 1994 and Peavey in Green *et al.*, 1994; Carson, 1995) would enable planning students to become skilful in collaborating with colleagues, community members and professionals in other disciplines, especially in difficult situations where the rights of Nature are likely to be violated without artful intervention. Classroom experiences would feature teamwork and group work, with facilitation aiming to ensure that students have positive, rather than negative group learning experiences. Planning educators would be trained in group process skills and employ respected pedagogical techniques, aiming to achieve group cohesiveness. These could include emphasis on real projects and case studies, as well as role playing and simulations, intensive workshops and field trips, to encourage student participation (see Friedmann, 1996). American negotiation specialist, Lawrence Susskind, argues that simulations and case-oriented studies are essential, as negotiation skills can only be taught this way (Friedmann and Kuester, 1995: 58). Close links with practitioners would be fostered through the direct participation of practicing planners and representatives of the Royal Australian Planning Institute (RAPI), and educators encouraged to participate fully in real projects to keep in touch with the realities of practice. Interdisciplinarity would be strengthened and encouraged, with members of the wider community, other universities and departments as regular participants in class exercises.
Foundational aspect 9: Congruence

In psychology and environment-behaviour studies, the term *congruence* has two meanings: (a) integration of the self and (b) a ‘fit’ between the individual and their environment (as in a setting being congruent with specific user needs). Here, the term is used in both senses. A planning program should ‘fit’ the needs of Nature, as well as those of individual students, by addressing the range of issues necessary for planners to function effectively to contribute to the solution, rather than to the problem. Skilled mentoring would help to ensure that students’ learning needs are met, within the wider requirements of ecologically responsible education. Such a program would also aim to nurture ecological sensibilities in the whole person. This would require teachers to teach “in a moral way” and to nurture wholeness in the student. By these means, it is hoped that the student (and later the planner) will respond to the needs of Nature out of a sense of connection, wholeness and desire, rather than a sense of duty (see Fox, 1990: 198, 220-221, 228).

Foundational aspect 10: Competence

Planning schools would encourage literacy, excellence and best practice among their students, with the criteria for excellence being social and ecological sustainability. Ecological literacy would be the competence most sought after, rather than other fashionable competencies promoted by educational technologists. The focus on planning excellence would be achieved within a bioregional context. Skilful pedagogy would model a balance between approaches which have withstood the test of time and innovative approaches which are warranted and do not compromise the integrity of the ecosystem (see Friedmann, 1996). Planning literacy would be extended to include visionary literacy, with students encouraged to give voice to their moral visions, and to debate ethical issues with respect to planning and wider social issues. The kinds of competencies or literacies referred to here extend beyond the narrow technocratic competencies addressed by “competency-based education”. Rather, they

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6 A dictionary definition of *congruence* is: “the conscious integration of an experience to become part of the self” or “being mutually agreeable or conforming; harmoniously coexisting” (Chaplin, 1985).

7 I use the term *competence* here as literacy and not in the narrower sense employed by some technocratic educators.
include the ability to recognise the qualities of “right livelihood” (Tulku, 1978) and to discern between meaningful and trivial work (Etzioni, 1993: 142).
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