ancient Greek form, it is in reality only a
myth—and in the end, the gods themselves
faded away.

We the monkey people, are the
greatest folk in all the jungle.
We know this is true because we
always say it is true.

from the film version of
Rudyard Kipling’s The Jungle Book

LETTERS

To the editors:

The over-intellectualized writing of
Charlie Blatz (“Why (Most) Humans Are More
Important than Animals,” Between the Species,
1/4 (1985)) leads him repeatedly to the
apparently comforting (to him) realization that
we really don’t know all the facts, so let’s
not be too hasty about taking our boot-heels
off the necks of the exploited. We can’t
know all the repercussions of a cultural
transition to veganism, so let’s keep on
consuming the products of factory farming.
Etc.

Pardon my expression of human emotion in
an academic journal, but doesn’t tin-man
Blatz understand that all the facts are never
in? That we always make our practical,
ethical decisions on an incomplete informa-
tion base? That the heart as well as the
head factors into the way we choose to live
our lives? And that “lack of complete in-
formation”—about nuclear proliferation, the
government’s latest dirty little war, animal
abuse, sexual violence, you name it—is al-
ways used by the politically timid, the non-
exploited, and the beneficiaries of exploita-
tion as an excuse for continued cooperation
with the status quo?

I suggest that Professor Blatz make a
date with Dorothy during the next tornado
season in Kansas. Perhaps he can get from
the Wizard of Oz what he so glaringly needs
to balance his writing on the rights of non-
human animals.

BILLY RAY BOYD
San Francisco, California

Opinion

JOHN STOCKWELL
The Schweitzer Center

An ecological science of environmental
administration is defined by Pierre Dansereau
in his Inscape and Landscape (1973). Danser-
eau suggests that images, inscapes, mind-
scapes—partly composed from our knowledge of
the natural world—profoundly affect the
human instruments (tools and forms of organi-
ization) which, as human power grows, increas-
ingly condition the landscape. Management is
one such instrument. Ecologically and ethic-
ally uninformed, its images increasingly
model a devastated planet. Science, techno-
logy, and human populations follow suit, with
the result that human life itself grows more
precarious and—we may add (and this is ou-
trageous!)—nature finds itself being phased
out.

Dansereau urges,

The need to build a new world is
now a necessity, not the utopia
that it may have seemed in 1914 or,
even in 1939. This is a work of
the imagination, and imagination
reaches out to hidden dimensions.

In other words, the richness of
our inscapes is a preliminary to a
good management of our landscapes.

If we saw the world through the eyes
of Ajax, we would rush perhaps to confront our
challenges as did that hero—only to find
ourselves slaughtering animals instead. So,
it does make a difference which mindscape
we inhabit.

In examining either animal liberation
or the structure of managerial decisions (which
latter Dansereau has said suffer from an
uneccological picture of the world), it is not
possible to completely disengage—as so many
attempts to do—with analysis of class.

In The Hidden Injuries of Class (1972),
Richard Sennett shows how it is that in Amer-
ica and variedly elsewhere comparative judg-
ments of persons’ abilities serve to maintain
a class structure of inequities in material well being and in the according of respect. A principal effect of these judgments is to keep the human person from joining together his/her worlds of competence and love. This class influenced dynamic, which also helps to maintain inequities of class, is structured upon images of ability linked to the changing life-styles which are the reward of ability. For most persons this reward is always receding. Ability itself is increasingly associated with mind. The person's pursuit of upward mobility requires an increasing emphasis on mental skills. This pursuit is part and parcel of the means of production in societies which a number of authors have celebrated or anticipated as "post-industrial."

Insofar as the destruction of nature is due to conspicuous consumption, commodity addiction, superfluous styles of high living and the like, it can be seen from Sennett's analysis that these forces acting destructively upon the planet will not be abated except as the divisions of class are also abated. A solid discussion of class and its destructive public consequences in American life is to be found in Michael Harrington's Decade of Decision (1960).

Class analysis and ecological analysis must proceed in alliance, if not in tandem. Classlessness and animal liberation, along with the protection of nature/environment, are the ends toward which the analyses need proceed. This is not to say that class analysis is the only "proper concern of humanity," only that class is very real and does involve injuries both hidden and easily apparent. It might be obvious that some portion of the source of the widespread unwillingness to see nature liberated lies in class considerations and indeed that in part our societal attitude toward animals and nature itself is an attitude of precisely the same kind as those attitudes of class which justify injustice in human societies. Sennett describes for us a woman "of quality" in the ancien regime, more than ordinarily human within her circle, but quite insensitive to the situation of a man of the lower classes at the gallows. She is surprised at his display of human behavior, his trembling with fear as he twists and turns at the end of the rope. Sennett shows us also the sociologist Goffman's description of present day humanity twisting (we can see) under the hidden injuries of class as humanity is carried along by the controlling definition (society's dominant images) of the present situation. So also do most of humanity watch the sufferings of nature as societies and individuals twist and turn in industrial society.

It is necessary for humanity and nature to make common cause.

To the extent that class attitudes and attitudes toward nature are similar, then in the absence of support for animal liberation, society is unable even to get clear about class in society. To the extent that individuals refuse to participate in the liberation of nature there continue to exist restraints on imagination such that ideas critical for the solution of seemingly more purely human problems are not released into consciousness.

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BETWEEN THE SPECIES