

an evocation of Homer. He calls our attention back to the dawn of Western civilization and to its earliest extant literature. Some three thousand years have elapsed, Leopold reminds us, since the days when Odysseus's black-prowed galleys clove the wine-dark seas, headed for beautiful Ithaca, headed home. Must we not do our utmost to sustain that civilization, per se, so that it can endure and evolve for at least another three thousand years? Isn't that an object to which we owe allegiance? Isn't that a living entity that we know and love? Isn't it in our hearts to work to preserve it?

To meet the challenge of global climate change, philosophers need to shift the subjects of ethics from Jack and Jill to entities that themselves exist at proportionate temporal and spatial scales: to species—including but not limited to *Homo sapiens*—not specimens; to the planet's congeries of biotic communities and ecosystems that species compose and in which they function; and to the civilization that is the signal achievement of our own species. And they need to shift the moral sentiments into a more prominent place alongside reason in their moral psychology. Then we might have a coherent, practicable, and inspiring ethics with which cheerfully to confront the moral challenge of global climate change.

Touching the Earth

bell hooks

I wish to live because life has within it that which is good, that which is beautiful, and that which is love. Therefore, since I have known all these things, I have found them to be reason enough and—I wish to live. Moreover, because this is so, I wish others to live for generations and generations and generations and generations.

LORRAINE HANSBERRY,
To Be Young, Gifted, and Black

When we love the Earth, we are able to love ourselves more fully. I believe this. The ancestors taught me it was so. As a child I loved playing in dirt, in that rich Kentucky soil, that was a source of life. Before I understood anything about the pain and exploitation of the southern system of sharecropping, I understood that grown-up black folks loved the land. I could stand with my grandfather Daddy Jerry and look out at a field of growing vegetables, tomatoes, corn, collards, and know that this was his handiwork. I could see the look of pride on his face as I expressed wonder and awe at the magic of growing things. I knew that my grandmother Baba's backyard garden would

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yield beans, sweet potatoes, cabbage, and yellow squash, that she too would walk with pride among the rows and rows of growing vegetables showing us what the Earth will give when tended lovingly. From the moment of their first meeting, Native American and African people shared with one another a respect for the life-giving forces of nature, of the Earth. African settlers in Florida taught the Creek Nation runaways, the Seminoles, methods for rice cultivation. Native peoples taught recently arrived black folks all about the many uses of corn. (The hotwater cornbread we grew up eating came to our black southern diet from the world of the Indian.) Sharing the reverence for the Earth, black and red people helped one another remember that, despite the white man's ways, the land belonged to everyone. Listen to these words attributed to Chief Seattle in 1854:

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of this Earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people . . . We are part of the Earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and man—all belong to the same family.

The sense of union and harmony with nature expressed here is echoed in testimony by black people who found that even though life in the new world was "harsh, harsh," in relationship to the Earth one could be at peace. In her oral autobiography, granny midwife Onnie Lee Logan, who lived all her life in Alabama, talks about the richness of farm life—growing vegetables, raising chickens, and smoking meat. She reports:

We lived a happy, comfortable life to be right outa slavery times. I didn't know nothing else but the farm so it was happy and we was happy. . . . We couldn't do anything else but be happy. We accept the days as they come and as they were. Day by day until you couldn't say there was any great hard time. We overlooked it. We

didn't think nothing about it. We just went along. We had what it takes to make a good livin and go about it.

Living in modern society, without a sense of history, it has been easy for folks to forget that black people were first and foremost a people of the land, farmers. It is easy for folks to forget that at the first part of the twentieth century, the vast majority of black folks in the United States lived in the agrarian South.

Living close to nature, black folks were able to cultivate a spirit of wonder and reverence for life. Growing food to sustain life and flowers to please the soul, they were able to make a connection with the Earth that was ongoing and life-affirming. They were witnesses to beauty. In Wendell Berry's important discussion of the relationship between agriculture and human spiritual well-being, *The Unsettling of America*, he reminds us that working the land provides a location where folks can experience a sense of personal power and well-being: "We are working well when we use ourselves as the fellow creature of the plants, animals, material, and other people we are working with. Such work is unifying, healing. It brings us home from pride and despair, and places us responsibly within the human estate. It defines us as we are: not too good to work without our bodies, but too good to work poorly or joylessly or selfishly or alone."

There has been little or no work done on the psychological impact of the "great migration" of black people from the agrarian South to the industrialized North. Toni Morrison's novel *The Bluest Eye* attempts to fictively document the way moving from the agrarian South to the industrialized North wounded the psyches of black folk. Estranged from a natural world, where there was time for silence and contemplation, one of the "displaced" black folks in Morrison's novel, Miss Pauline, loses her capacity to experience the sensual world around her when she leaves southern soil to live in a northern city. The South is associated in her mind with a world of sensual beauty most deeply expressed in the world of nature. Indeed, when she falls in love for the first time she can name that experience only by evoking images from nature, from an agrarian world and near wilderness of natural splendor:

When I first seed Cholly, I want you to know it was like all the bits of color from that time down home when all us chil'ren went berry picking after a funeral and I put some in the pocket of my Sunday dress, and they mashed up and stained my hips. My whole dress was messed with purple, and it never did wash out. Not the dress nor me. I could feel that purple deep inside me. And that lemonade Mama used to make when Pap came in out of the fields. It be cool and yellowish, with seeds floating near the bottom. And that streak of green them june bugs made on the tress that night we left from down home. All of them colors was in me. Just sitting there.

Certainly, it must have been a profound blow to the collective psyche of black people to find themselves struggling to make a living in the industrial North away from the land. Industrial capitalism was not simply changing the nature of black work life, it altered the communal practices that were so central to survival in the agrarian south. And it fundamentally altered black people's relationship to the body. It is the loss of any capacity to appreciate her body, despite its flaws, Miss Pauline suffers when she moves north.

The motivation for black folks to leave the South and move north was both material and psychological. Black folks wanted to be free of the overt racial harassment that was a constant in southern life, and they wanted access to material goods—to a level of material well-being that was not available in the agrarian South, where white folks limited access to the spheres of economic power. Of course, they found that life in the North had its own perverse hardships, that racism was just as virulent there, that it was much harder for black people to become landowners. Without the space to grow food, to commune with nature, or to mediate the starkness of poverty with the splendor of nature, black people experienced profound depression. Working in conditions where the body was regarded solely as a tool (as in slavery), a profound estrangement occurred between mind and body. The way the body was represented became more important than the body itself. It did not matter if the body was well, only that it appeared well.

Estrangement from nature and engagement in mind/body splits made it all the more possible for black people to internalize white supremacist assumptions about black identity. Learning contempt for

blackness, southerners transplanted to the North suffered both culture shock and soul loss. Contrasting the harshness of city life with an agrarian world, the poet Waring Cuney wrote this popular poem in the 1920s, testifying to lost connection:

She does not know her beauty
She thinks her brown body
has no glory.
If she could dance naked,
Under palm trees
And see her image in the river
She would know.
But there are no palm trees on the street,
And dishwater gives back no images.

For many years, and even now, generations of black folks who migrated north to escape life in the South returned down home in search of a spiritual nourishment, a healing, that was fundamentally connected to reaffirming one's connection to nature, to a contemplative life where one could take time, sit on the porch, walk, fish, and catch lightning bugs. If we think of urban life as a location where black folks learned to accept a mind/body split that made it possible to abuse the body, we can better understand the growth of nihilism and despair in the black psyche. And we can know that when we talk about healing that psyche we must also speak about restoring our connection to the natural world.

Wherever black folks live we can restore our relationship to the natural world by taking the time to commune with nature, to appreciate the other creatures who share this planet with humans. Even in my small New York City apartment I can pause to listen to birds sing, find a tree and watch it. We can grow plants—herbs, flowers, vegetables. Those novels by African American writers (women and men) that talk about black migration from the agrarian South to the industrialized North describe in detail the way folks created space to grow flowers and vegetables. Although I come from country people with serious green thumbs, I have always felt that I could not garden. In the past few years, I have found that I can do it—that many gardens will grow, that I feel connected to my ancestors when I can put

a meal on the table from food I grew. I especially love to plant collard greens. They are hardy, and easy to grow.

In modern society, there is also a tendency to see no correlation between the struggle for collective black self-recovery and ecological movements that seek to restore balance to the planet by changing our relationship to nature and to natural resources. Unmindful of our history of living harmoniously on the land, many contemporary black folks see no value in supporting ecological movements, or see ecology and the struggle to end racism as competing concerns. Recalling the legacy of our ancestors who knew that the way we regard land and nature will determine the level of our self-regard, black people must reclaim a spiritual legacy where we connect our well-being to the well-being of the Earth. . . .

Collective black self-recovery takes place when we begin to renew our relationship to the Earth, when we remember the way of our ancestors. When the Earth is sacred to us, our bodies can also be sacred to us.

Love, Grief, and Climate Change

Katie McShane

In countries around the world, conversations are under way about what sacrifices we should be willing to make for the sake of reducing greenhouse gas emissions. Some have argued that we should do nothing—that rather than try to prevent climate change, we should just allow it to happen and try to adapt to it.¹ While the cost-benefit analyses behind this recommendation have been criticized, it's also true that economic efficiency isn't the only value relevant to this decision. We should also think about what it would be like to live in a world where climate change is allowed to progress unabated and whether this is a future that we want to choose for ourselves and our descendants.

Even conservative estimates of the scale and pace of environmental disruption that will take place if greenhouse gas emissions continue at their current rate are stunning. The latest IPCC report estimates that by 2100, climate change “will alter the structure, reduce biodiversity . . . perturb functioning . . . and compromise the services” provided by *most of the ecosystems on Earth*. By then 20–30 percent of all species that currently exist will be at “high risk” of extinc-

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1. See, for example, Bjorn Lomborg's *Cool It: The Skeptical Environmentalist's Guide to Global Warming* (New York: Knopf, 2007).