Towards An Urban Ecological Consciousness:

EXPERIENCING WILD PLACES IN THE CITY

by Jean-Marc Daigle *

> The chaos of weeds growing in an 'empty' lot is now recognised for its essential, almost intelligent role in the planetary homeostasis....We begin to glimpse something of the uncanny coherence of enveloping nature, a secret meaningfulness too often obscured by our abstractions. This wild proliferation is not a random chaos but a coherent community of forms, an expressive universe that moves according to a diverse logic very different from that logic we attempt to impose.[1]

I. Introduction

The "Green City"[2] has in recent years emerged as an integrated conceptual framework with which to respond locally to the global environmental crisis. In theory, a Green City is "in harmony with ecosystems that support it, and...contains a populace that considers itself a part of the biosphere and acts accordingly."[3] The concept, in short, addresses the need for our society to respectfully build with, rather than impose upon, the land and the natural world.

The restoration, rehabilitation, and preservation of natural diversity and complexity within urban/suburban open spaces[4] is gradually becoming an accepted means to literally "green" the city. To this end, an ecological approach is used in the design and maintenance of open spaces, resulting in what some have called an ecological landscape or "aesthetic."[5] Through this approach, natural processes determine the spirit, character, and appearance of urban open spaces. This, of course, goes against the philosophy of traditional landscaping practices. These employ a strictly maintained, horticulturally defined and designed order which suppresses the land's and people's natural impulses. Werner Nohl reveals the tensions and implicit values that underlie the contrasting approaches to the creation of urban landscapes:

> Open spaces that are presented as valuable and unalterable works of art will always remain somehow alien... [E]nvironments in which we do not allow nature to intervene continuously may express the "genus architecti," but the genus loci will certainly be absent. It is the interplay between users and natural processes that gives a place its special character. Together, they successfully produce an impression of the totality of nature in urban open spaces.[6]

A natural urban open space, free to evolve outside of human domination and manipulation, aquires a quality that transcends appearances. It becomes wild. As such, wild places are not merely aesthetic adjuncts to the human and humanized urban environment; they are intrinsically valuable expressions of the natural world that so often disappear beneath the pavement and beyond our consciousness. Wild urban places offer people the opportunity to experience nature within the context of their own lives, in proximity of their homes, rather than in special faraway places. A wild place within the city may be sensed or experienced as an expression of the natural world which, in turn, envelops the city. Through such encounters, we begin to acquire insights into our existence in the natural world where we must learn to dwell.

It has been suggested that the preservation of wild places in the context of the Green City represents one means of undertaking the "process of reconciliation between humans and nature."[7] In this paper, I explore this possibility and seek to develop a philosophical rationale for creating wild places in the city. The discussion emerges from my own reflections and experiences as a landscape architect and environmental "thinker" and educator involved in a project

* Jean-Marc Daigle is a graduate student at the Faculty of Environmental Studies, York University, and is currently working with Donna Havinga on the Green Campus Project. He lives on the 16th floor of a crumbling apartment tower in Toronto. This paper is based on research that was partially funded by a Canada Mortgage and Housing Corporation scholarship.

oriented towards the preservation of a wild place in the City of North York, Ontario.

II. Towards an Ecological Consciousness

The global ecological crisis is, I think, essentially a crisis of consciousness underlying present human/nature relations. Within our Western culture we have philosophically, morally and consciously extricated ourselves from nature. We perceive ourselves as a separate and dominant species. Armed with our objective, "value free" scientific view of the world, nature is rationalized so that "it is now possible to regard the world as a composite of neutral material."[8] This view represents a conscious denial of nature's eternal presence as "a substantial surrounding reality, ...that is palpable as well as mystical, creative, life-producing, and life-sustaining."[9]

From our pedestal, the natural world becomes but a collection of objects, a storehouse of resources and space needed for the development of a "progressive", humanized world. Consequently, we no longer perceive ourselves as dwelling in a whole, living, interconnected and natural world. As John Livingston suggests, we have lost our sense of place in nature:

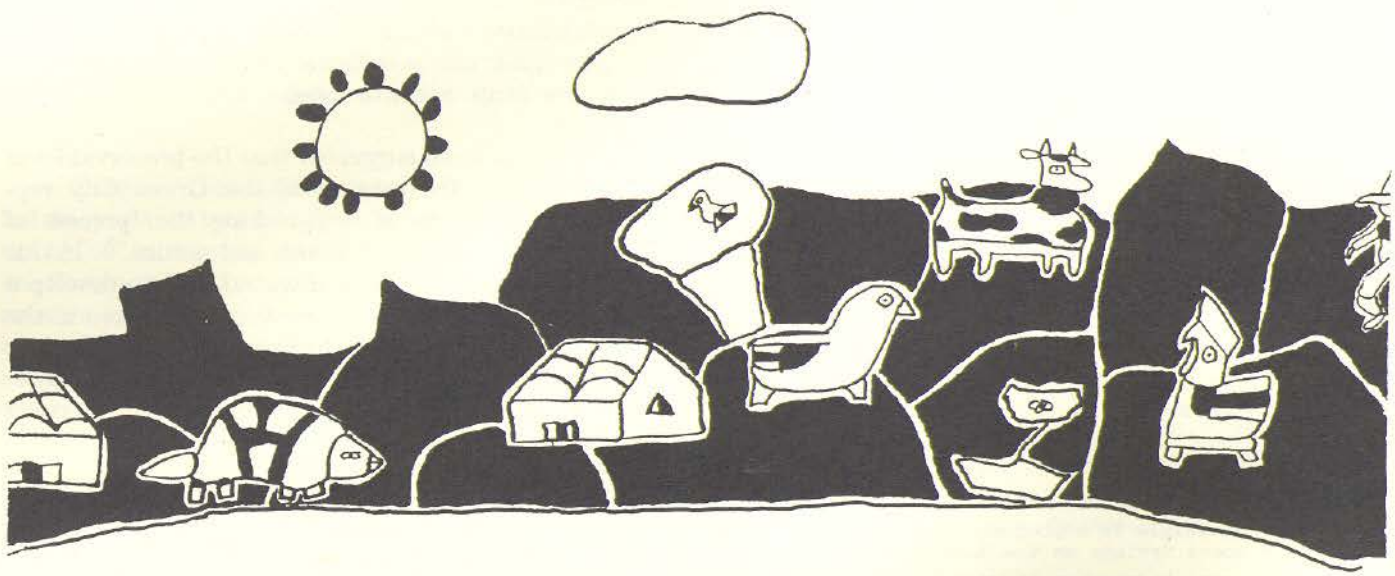
> [O]ur sense of belonging in nature, our sense of a place in nature, has been utterly destroyed...having wilfully abdicated our place in the life process, we can no longer remember that "place" means "belonging", and that belonging is what living is all about.[10]

The deleterious effects of our loss of place are now clearly evidenced in the many manifestations of environmental degradation. Clearly, our survival, and that of all other life forms, now depends on our ability to collectively move towards a more careful, respectful, and meaningful existence on the land and in nature. This may be possible through the cultivation of "an ecological consciousness."[11]

At the core of an ecological consciousness lies a profound, empathetic and spiritual sensitivity to the natural world in which we are immersed. The cultivation of an ecological consciousness is a process of,

> ...becoming more aware of the actuality of rocks, wolves, trees, and rivers --the cultivation of the insight that everything is connected....It is learning to be more receptive, trusting, holistic in perception, and is grounded in a vision of non-exploitive science and technology.[12]

An ecological consciousness is attuned to the natural rhythms, cycles and processes of the land and "the continuum of Nature, and...only when we are consciously aware of this shared continuum and actively engaged in its processes can we attain all that life has to offer to our existence."[13] This heightened awareness allows us to exist in, rather than apart



from or above, nature, and we become "'plain citizen-[s]' of the biosphere, not its conqueror[s] or manager[s]."[14] Through the process of acquiring an ecological consciousness, we undertake the long journey back to our place in nature.

As our sense of place in nature grows, it becomes possible to structure a mode of dwelling grounded in a sensitive, caring, and careful existence. In what he calls the "Human Homecoming", Joseph Grange defines this mode of dwelling as,

> ...an essential and authentic way of being human. That way is an existence that opens itself to nature rather than aggressively reconstructing it according to personal ends. [W]e seek to dwell so that we can move nearer to that which resides hidden at the center of our selves: *being itself which speaks to us through the hiddenness of earth and the openness of world.*
>
> To come home is therefore to undertake a way of relating to nature that allows nature to show itself to us and that encourages us to abide and take up residence in that meaning. Home is the concernful region where earth, body and the world *work* to gather into nearness that which requires our preserving care. This is the journey unto care that every human being must undertake.[15] [author's emphasis]

The Urban Dilemma

An ecological consciousness is grounded in a lived awareness of the natural world as an enveloping totality. Nature is not merely encountered intellectually, as an abstract idea, but empathetically, as a subject--a living, interconnected and interdependent whole. Within cities, it is difficult to know nature in this way. The city is generally depicted as an entirely human entity separate from and void of nature. For example, Jerry Mander paints a rather bleak picture of the city in his discussion on the "walling of awareness":

> [W]hen we live in cities, no experience is directly between us and the planet. Virtually all experience is mediated in some way. Concrete covers whatever would grow from the ground. Buildings block the natural vistas. The water we drink comes from a faucet, not from a stream or the sky. All foliage has been confined by human considerations and redesigned according to human tastes. There are no wild animals, there are no rocky terrains, there is no cycle of bloom and decline. There is not even night and day.[16]

Mander's description of our mediated experiences within urban environments suggests that the city is not likely to inspire a shift towards an ecological consciousness. This very real and disturbing possibility creates the urban dilemma: urban dwellers, who are most strongly encouraged by the popular media and other institutions to "care" for the "environment", are least likely to conceptualize the "environment" as whole nature and hence a subject worthy of care.[17]

Nature is indeed obscured and suppressed by the humanized urban world. Yet, to believe that nature can be known only outside of the city, in entirely natural environments or in wilderness, fuels the misconception that cities exist outside of nature. Nature can, and often does manifest itself in the city, in those untended places so often dismissed as vacant, empty, undeveloped, or unused, where wildness has rooted.

Here, in a moment of willingness and openness, nature can be experienced in its totality. If the city dweller is to develop a care and concern for nature through the cultivation of an ecological consciousness, such experiences must be encouraged. But first, the person must learn to see and know nature in all of its manifestations, in commonplace and seemingly insignificant embodiments.

III. Knowing Nature

Within our culture, nature has become an abstract concept, too often associated only with those special, exemplary embodiments that seem to exist only outside of the city and the human influence. Nature, known this way, is an object, the sum of its objects.

From this perspective, we quantitatively and qualitatively evaluate natural landscapes according to their specialness on the basis of objective, scientific,

aesthetic, geological or other criteria. For example, in the Province of Ontario, "natural areas" worthy of preservation are labelled "Areas of Natural and Scientific Interest", and are defined as,

> ...environmentally sensitive or significant areas...that have been chosen by the Ministry of Natural Resources as most significant from a provincial perspective....In a practical sense, natural areas are usually good examples of vegetation communities or wildlife habitat, or areas where one or more rare species or geologically significant landform features of some kind are found.[18]

We must indeed preserve such areas, for they are powerful and evocative reminders of the natural world and the life-force. We must not, however, take the totality of nature to be wholly contained within the objective qualities of its most significant embodiments, nor should we deny other, seemingly less significant manifestations their intrinsic worth.

Unfortunately, I fear that many urban people who visit conservation areas will mistakenly conceptualize nature as the objective contents of these special, rare, or unique places. Nature will be seen and conceived as objects on the landscape rather than experienced as a whole, enveloping totality that transcends the arbitrary boundaries of the conservation area. These people will return to the city where, in the absence of these specially designated landscapes, nature will be out of sight and, I presume, out of consciousness. Known solely through its objective qualities, nature is thus denied its wholeness as the context for our existence.

In order to see and know nature whole, we begin by exchanging our role as passive, objective landscape viewers for a subjective and participatory mode of encounter. Our feelings, emotions, impressions, and insights become as relevant and important as the objective qualities which elicit these responses.

By looking/experiencing beyond the superficial objective, physical qualities of a wild landscape's features, we begin to perceive wildness. It is this expression of the life-force that flows through and beyond the landscape, linking the past with the future through the present.

A natural landscape need not be special, unique, or rare to elicit such a sensory and conscious awareness of nature. While wilderness areas are indeed magnificent, they are of the same essence which inspires a "weed" to set roots in pavement--both are of the same life-force. To know the weed this way, as an embodiment of the totality of nature, we cannot simply encounter it as a meaningless, troublesome object; we must experience it as a subject, not merely as it meets the eye, but as it touches the soul.[19]

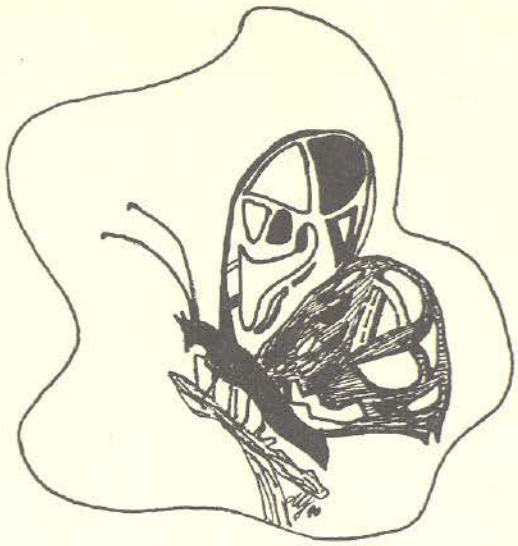
The Experience of Nature as Subject

From within contemporary Western culture, the natural world is known as a collection of economic, scientific, aesthetic or recreational resources whose value and potential is defined solely by human needs and preferences. In the process, we have, as Evernden puts it, transformed "the planet from a world of living subjects to one of extended matter, passive porridge to be rearranged by human dictate."[20] John Fowles suggests that this need to derive some form of use or "personal yield" from these resources contributes to our alienation from nature:

> [W]e shall never fully understand nature (or ourselves), and certainly never respect it, until we disassociate the wild from the notion of usability. For it is the general uselessness of so much of nature that lies at the root of our ancient hostility and indifference to it.[21]

This conscious denial of nature's subjectivity and intrinsic worth is a consequence of the tendency to base our understanding of nature upon scientific abstraction and the study of nature's objective qualities. The foundations for this empirical view of the natural world, Evernden suggests, lie in "Galileo's demand that nature be known through mathematics rather than merely through human experience and sensation."[22] We must, in essence, emotionally extirpate ourselves from nature in order to study, understand, and use it.

Thus removed from, and insensitive to, nature's subjects, we are hard pressed to nurture a caring and respectful attitude towards the natural world. As geographer Allen Carlson suggests, "the landscape contains many objects that have determinate forms, [and] if the attention is directed specifically to them, we no longer have what...is called the love of nature."[23]



We can begin to care for and love nature only when we become aware of ourselves as part of its totality. Nature is not just "out there" in the objective landscape; nature, in its essence, resides within us. After all, we and the natural world are of the same, living stuff. This insight into our own nature becomes possible when we can, in moments of clarity and openness, "strip our consciousness of its rational presuppositions,"[24] so that we may begin,

> ...to see the interrelations that span and connect human being and nature. We are not "outsiders" looking in, nor are we intellectual voyeurs "peeping" at nature through our analytic tools. We are first of all being human--an activity that involves intimacy with nature since we, too, are natural.[25]

Through subjective experiences as insiders, we begin to know the natural world as the context of our existence, wherein we may dwell in place. Known this way, nature becomes a subject of our care and respect.

In a subjective experience, we see beyond our "rational presuppositions." We encounter the world as it presents itself to us in our own experiences. This, of course, is in direct contrast to the present situation where we "no longer trust personal observation, even of the self-evident, until it is confirmed by scientific or technological institutions."[26] The subjective experience is entirely personal: "[T]he person works to discover the world for himself [sic], to meet it authentically: his [sic] aim is to see the world as it is in his [sic] own fashion--not as other people tell him [sic] it is."[27]

A subjective experience is characterized by moments of "heightened contact" wherein the person's conscious attention and awareness is directed entirely towards the world at hand. In such moments,

> ...the person feels a serenity of mood and a vividness of presence; his [sic] awareness of himself [sic] is heightened, and at the same time, the external world seems more real.[28]

Such instances of heightened awareness and clarity of insight have been, over the ages, the stuff of poetic imagination for people seeking truth and meaning through environmental encounters. In the subjective experience, a person can develop "a deep appreciation of the unique qualities of landscapes, although achieving its fullest possibilities requires creative effort and the exercise of imagination."[29]

In subjective experiences of nature, the objective landscape is transformed. We become aware of the natural world as a place of other beings' experiences. As momentary insiders in this other world of natural places and rhythms, we begin to understand something of our own nature. Such insights are not, in and of themselves, derived simply from our admiration of natural things; they emerge from a profound awareness of the life-force that underlies nature's embodiments and the totality of the natural world.

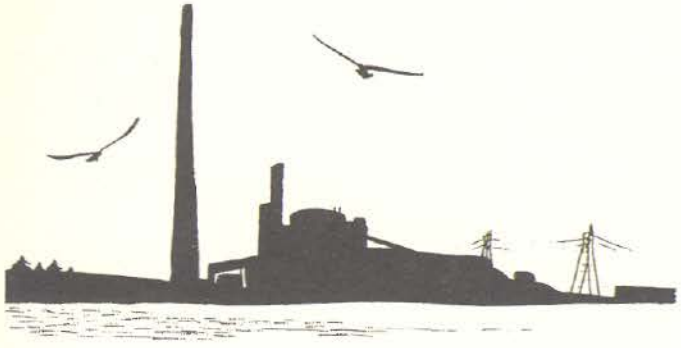
Wilderness, Wildness, and the Life-force

The life-force is an essence and therefore not directly seen in the landscape, nor is it entirely contained in or by natural objects. Rather, it is that which gives rise to, and hence underlies, all that is naturally manifested and embodied, including ourselves. The life-force is that which unifies the whole natural world and is perhaps best understood as the mystery of nature, life and the universe.

Through the rise of the sciences, the life-force has been denied its mystical and mythical meaning. It has been explained away and dismissed as those natural processes that allow the natural world, as a clockwork mechanism, to unwind. This perpetuates a narrow conception and understanding of nature. From a scientific point of view, the life-force is irrelevant, and is obscured by our obsession with objects. The life-force, as a unifying principle, reappears only when we experience the natural world's wildness.

Wildness, here, must not be confused with wilderness. A wilderness is a landscape in which nature fully embodies and expresses itself, as "a complex of natural relationships where plants, animals, and the land collaborate to fulfill their environments."[30] A true wilderness, if there remains such a thing, exists only in the absence of any human imprint upon the land. In the absence of true wilderness, there remains only degrees of wilderness. As Roderick Nash, in **Wilderness and the American Mind** suggests, "the presence of an occasional beer can, cabin, or even road would not disqualify an area but only move it more slightly toward the civilized pole."[31] Wildness, on the other hand, flows through, between and beyond the wilderness landscape and its place-bound beings, as an expression of life and the life-force.

In an experience of wilderness as a subject, the natural world becomes something other than a lifeless, meaningless and intrinsically purposeless resource warehouse. The wilderness's wildness expresses an intrinsic sense of purpose independent from, and essentially indifferent to human will and intent. Here, enveloped by wildness and wilderness, we become aware of the "transhuman otherness of the world"[32] as a manifestation of the life-force and the wholeness of nature.



Wildness is not, however, wholly contained within wilderness landscapes or in officially ordained natural areas. In subjective experiences of the world, wildness transcends all boundaries, and becomes manifested in the enveloping totality of the natural world. Even within the staunchest of urban environments, wildness manifests itself. Harvey Taylor, in his poem "Full Circle", shares his insights on the wildness of the world:

The ground was scraped
barely level
by dull bulldozer blades,
then covered with concrete
asphalt, and
cement,
as if the life-force could be
held down by
sidewalks,
patios
backroads,
driveways, and
parking lots.

But,
little shoots break through,
tiny cracks widen,
air-borne seeds make themselves at home,
tree roots heave slabs aside.

The world insists on being wild.[33]

Wildness captivates the soul only when our objective mode of knowing and evaluating a natural thing, as a weed, is replaced by our subjective sense of it, as a living, subjective being. Taylor's experience renders invalid Mander's assertion that "when we live in cities, no experience is directly between us and the planet."[34] In moments of heightened contact, the totality of nature reveals itself in all manifestations of wildness.

The city exists in a natural world imbued with wildness and the life-force. Thus, in the city's forgotten, undeveloped, or purposely untended landscapes, wildness once again prevails. These vacant spaces become wild places. Though so often rendered insignificant or undesirable by our aesthetic tastes, they are in fact rich, interrelated and interdependent places in which plant, animal and insect communities dwell. Wild places, in and of themselves, are literal embodiments of a life-force independent from human will or intent. When juxtaposed against the surrounding city, they encapsulate the reality of an "other" universe of other beings' existences and experiences. As Fowles suggests, these wild places allow us "a constantly repeated awareness of the mysterious other universe of nature....A love, or at least a toleration, of this other universe must reenter the urban experience."[35]

Through our subjective experiences of urban wild places, we can begin to understand something of our own nature. In those moments of clarity and heightened awareness this "other" world is trans-

formed into an extension of self. In this "person-world mergence,...the person feels joined and akin to the world."[36]

IV. Wild Places And Environmental Education

Environmental educators who seek to inspire a shift towards an ecological consciousness should recognize the importance of wild urban places as a context for the experience of nature and environmental learning. This conclusion is drawn from two separate streams of thought within the field of environmental education and the study of nature: the importance of subjective experiences of the natural world, and the need to undertake the education process from within our own places.

Environmental educators are gradually awakening to the importance of the subjective experience as a valid means to know nature. In a recent environmental education report entitled **Breaking the Barriers: Linking Children With Nature**, the value of such encounters is clearly stressed:

> To have a relationship with nature, young children must have meaningful personal experiences with natural elements and other species. These interactions should evoke a sense of wonder, magic, and connection with the world, as well as a feeling of kinship and interrelation with other beings. The intensity of the relationship, physically, emotionally, and mentally, is the foundation for caring for the world and the basis for responsible action.[37]

The report goes on to note that such encounters with the natural world should be encouraged by giving children ample opportunities to experience natural environments. Children who live in urban areas need "ready access to natural settings where they can explore and experience other life forms."[38]

Traditionally, the natural settings for such experiences are located outside the city, in environmental education centres. Jacqui Stearn, in an article titled "Whatever is Environmental Education Coming to?" calls into question this practise of countryside education. She reveals a recent evolution in environmental education towards "working from where people are," as,

> ...a reaction to mere field trips to those separate, special places....It is not that field trips are actually wrong, but the dissociation of learning that takes place there, from the home--frequently urban--experience, which is.[39]

In the synthesis of these two concepts, I have drawn the conclusion that environmental educators should encourage those subjective experiences within the context of the city. Through encounters with wildness in our neighborhoods and backyards we can begin to dispel the illusion that nature exists only out there, in those remote and spectacular landscapes seen on TV, or in conservation areas. In urban wild places, our lived-experiences extend into the natural world, and we begin to know nature as an enveloping totality.

V. Case Study: The Green Campus Project

In the present context of urban development, the will to preserve and restore wild places is somewhat lacking. Whereas the naturalist or environmental educator may perceive the totality of nature in a wild place, the planner or developer, I fear, sees only vacant open space and hefty economic returns. In the context of the Green City, our development values must clearly be reconsidered.

The Green Campus Project calls into question some of these existing values. The project, devoted to the preservation of a landscape of wild places on the York University Campus, reflects our attempts to inject some "ecological sensibility"[40] into current university planning and development practices. Along with the preservation proposals, we have also recommended that an inner city environmental education and learning centre be created within this landscape. In the remainder of this paper, I will discuss the Green Campus Project in the context of these two proposals.

The York Campus: Revealing a Hidden Landscape

York University sits on a 600 acre tract of mostly undeveloped land in the City of North York, on the outskirts of Metropolitan Toronto, Canada's fastest growing urban area. With over 450 acres of "open space," the land, given its urban context, is a valuable economic resource. In order to unlock its vast economic potential, a new campus development masterplan was recently unveiled. If developed as recommended, the existing campus landscape will be transformed from "open space" to urban space.

A "landscape resource" inventory was conducted prior to the preparation of the masterplan.[41] This document and its maps supposedly identify the land's existing natural features so that they may be incorporated into the masterplan.

The document directs our attention to four mature woodlots covering approximately 15 acres of land. These woodlots should be preserved, the document suggests, for their aesthetic appeal, as a "gateway:" They will "create a natural and symbolic eastern entrance to the Campus."[42] Aside from the woodlots, the inventory reveals little else of the landscape, characterizing the remaining 400 or so acres of undeveloped land as undifferentiated space, as "unused open field."[43] This economically biased analysis of the land becomes a licence to develop it, as recommended by the masterplan.[44]

Unfortunately, the inventory failed to reveal York's "hidden landscape." As a result, the masterplan, if implemented as proposed, will lead to the eradication of some 50 acres of untended pioneer homesteads and farmland, gone wild. Though not a wilderness, the hidden landscape is imbued with wildness, and our sense of that wildness is accentuated through its juxtaposition against the urban realm.

Where farmers once cleared and subdued the land, there are now meadows positively bristling with the energy of flowers, insects and birds. In some fields, young trees have rooted themselves, in the now untilled soil. A number of untended and overgrown remnants of orchards continue to bear plentiful fruit. Forgotten and now politically irrelevant hedgerows tell stories of past land divisions; though planted by humans, they are now very much a part of nature's continuum. Nestled among the trees, old house and barn foundations, too, have gone wild as they crumble under the passage of time; the spaces between their walls are now home to elm trees and sumac.

Though not threatened by development, even the favoured woodlots are a part of the hidden landscape. Viewed from our cars, the woodlots, as gateways to the campus, remain obscure and meaningless things on the aesthetic landscape. Only when we experience them from within do we know them differently, as wild, living places. Here, amidst aged and majestic trees and their offspring, we enter an "other" world of nature's rhythms, smells, sounds and sensations, a world of other beings' places.

From an official, "provincial" perspective, the hidden landscape in an aesthetic or scientific sense, is not particularly significant: there are no prominent geographical features, nor is the land inhabited by any rare or unusual plant or animal species. But there is wildness in which we can learn to dwell.

The preservation of the hidden landscape and its inherent wildness underlies our efforts in the Green Campus Project. We have been working with the campus planners to incorporate the hidden landscape into the development masterplan. But the project is much more than an exercise in planning and greening; there is also a strong educational component in our work. As the site for a proposed ecological education and learning centre, the hidden landscape would provide an experiential basis for ecological literacy and the cultivation of an urban ecological consciousness.

The need for such a place within the city became abundantly clear to me on a recent visit to the Mono Cliffs Outdoor Education Centre. Located in a conservation area some 80 kilometres outside of the city, this facility caters to children who attend schools in North York. At Mono Cliffs, the value of subjective experiences of nature is clearly recognized; children are encouraged to encounter the naturalized farmland setting as they will, in their own way.

During my stay at the Centre, I was startled to learn that the children in attendance were from the Driftwood Public School, which is located on the western boundary of the York Campus, directly adjacent to the hidden landscape. While educators are willing to send 200 children out to the country to learn about nature, they are oblivious to its presence in their own backyard. These children, as a result, receive mixed messages. Nature encountered in countryside landscapes is somehow more valuable than that which is manifested in the city. We preach preservation and conservation to our children, and yet, in the case of the hidden landscape, we also propose to eradicate nature that manifests itself in the midst of our places. In the resulting confusion, the child, I fear, will fail to understand nature as an enveloping totality; nature, the child learns, is known according to its parts, and valued only in those special landscapes. This schism of values sustains the urban dilemma.

If we are to move towards the Green City and an urban ecological consciousness, we must find ways to resolve this dilemma. It will begin with a willingness to preserve urban wild places. While we all share responsibility in this undertaking, it is also clear that environmental educators and planners have

to work together towards a common vision for the city and our relationship to the natural world. Through the Green Campus Project we have hopefully initiated that process of co-operation.

Notes

1. David Abram, "The Perceptual Implications of Gaia," **The Ecologist**, 15:3 (1985), p. 98.

2. For a British perspective on the Green City Movement, see: David Nicholson-Lord, **The Greening of the Cities** (London: Routledge and Kegan Paul, 1987); for a Canadian perspective, see **City Magazine**, 11:1 (1989), which is devoted entirely to the Canadian Green City Movement.

3. Jim Savage, "Greening the City", **Probe Post**, 9:1 (1987), p. 22.

4. Open space, in the context of this discussion, includes: parkland, playgrounds, school yards, open areas around buildings, and undeveloped land.

5. See, for example: A.D. Bradshaw, and J.F. Handley, "An Ecological Approach to Landscape Design," **Landscape Design**, 138 May (1982), pp 30-34; O.D. Manning, "New Directions 3: Designing for Man and Nature", **Landscape Design**, 140:November (1982), pp. 30-32. Other authors incorporate social processes with natural processes in their discussions on the ecological aesthetic. See, for example, Anne Whinston Spirn, "The Poetics of City and Nature:Towards an Aesthetic for Urban Design", and Jusuck Koh, "An Ecological Aesthetic", in **Landscape Journal**, 7:2 (1988).

6. Werner Nohl, "Open Space in Cities: Inventing a New Esthetic," **Landscape**, 28:2 (1985), pp. 39-40.

7. Savage, p. 25.

8. Neil Evernden, **The Natural Alien**, (Toronto: University of Toronto Press, 1985), p. 19.

9. J. Stan Rowe, "What on Earth is Environment?", **The Trumpeter**, 6:4 (1989), p. 123.

10. John A. Livingston, **The Fallacy of Wildlife Conservation**, (Toronto: McClelland and Stewart, 1981), pp. 84-85.

11. The cultivation of an ecological consciousness is one of the fundamental principles underlying a deep ecological and critical environmental perspective on our environmental problems. The ideas have been, and continue to be explored in a number of publications, including: Bill Devall and George Sessions, **Deep Ecology: Living as if Nature Mattered**, (Salt Lake City: Peregrine Smith Books, 1985), and **The Trumpeter**, a journal "dedicated to the exploration of and contributions to a new ecological consciousness."

12. Devall and Sessions, **Deep Ecology**, p. 8.

13. Vern Weber, "The Secularization of Consciousness and the Artificial Environment", **The Trumpeter**, 5:4 (1988), p. 153.

14. Bill Devall, as quoted in Evernden, **The Natural Alien**, p. 29.

15. Joseph Grange, "On the Way toward Foundational Ecology", **Soundings**, 60:1 (1977), p. 148.

16. Jerry Mander, **Four Arguments for the Elimination of Television**, (New York: William Morrow and Company, Inc., 1978), pp. 55-56.

17. Rowe, in "What on Earth is Environment?", identifies the confusion surrounding the word "environment", and suggests that we must come to concieve environment as "something real and substantial, as the enveloping four-dimensional Ecosphere." p. 126.

18. Stewart G. Hilts, et al., **Islands of Green: Natural Heritage Protection in Ontario**, (Toronto: Ontario Heritage Foundation, 1986), p. 15.

19. This is a variation on John Ruskin's suggestion that "You do not see with the lens of the eye; you see through and by means of that, but you see with the soul of the eye", as quoted by Edward Relph in "To See with the Soul of the Eye", **Landscape**, 23:1 (1979), p. 28.

20. Neil Evernden, "The Ambiguous Landscape", **The Geographical Review**, 71:2 (1981), p. 149.

21. John Fowles, "Seeing Nature Whole", **Harpers**, 259:1554 (1979), p. 54.

22. Evernden, "The Ambiguous Landscape", p. 149.

23. Allen Carlson, "Appreciation and the Natural Environment", **The Journal of Aesthetics and Art Criticism**, 37:3 (1979)

24. Grange, "On the Way toward Foundational Ecology", p. 144.

25. Ibid.

26. Mander, **Four Arguments for the Elimination Of Television**, p. 54.

27. David Seamon, **A Geography of the Lifeworld: Movement, Rest, and Encounter**, (New York: St. Martin's Press, 1979), p. 124.

28. Ibid., p. 111.

29. Edward Relph, "To See with the Soul of the Eye", p. 28.

30. Joseph Meeker, "Wisdom and Wilderness", **Landscape**, 25:1 (1981), p. 16.

31. Roderick Nash, **Wilderness and the American Mind**, (New Haven, Con., Yale University Press, 1967) p. 7.

32. Meeker, "Wisdom and Wilderness", p. 16.

33. Harvey Taylor, "Full Circle", **The Trumpeter**, 6:1 (1989), p. 35.

34. Mander, **Four Arguments for the Elimination of Television**, p. 55.

35. John Fowles, "Weeds, Bugs, and Americans", **Sports Illustrated**, December, 1970, p. 102.

36. Seamon, **A Geography of the Lifeworld**, p. 124.

37. The Roger Tory Peterson Institute of Natural History, **Breaking the Barriers: Linking Children and Nature**, (New York, RTPI, 1989), p. 5.

38. Ibid., p. 6.

39. Jacqui Stearn, "Whatever is Environmental Education coming to?", **Urban Wildlife**, 2:1 (1988), p. 21.

40. The phrase "ecological sensibility" is used by John Rodman in his article "Four Forms of Ecological Consciousness Reconsidered" in **Ethics and the Environment** eds. Donald Scherer and Thomas Attig, (Englewood Cliffs: Prentice-Hall Inc., 1985). In the context of our work, we have used the term in expressing to university administrators the need to incorporate ecological knowledge and sensitivity in land development practices.

41. **York Campus Master Plan: Landscape Resources**, p. 3, fig. 3.

42. Ibid., p. 12.

43. Ibid., p. 8.

44. **York Campus Master Plan: Structure Plan**, p. 3, pp. 19-20.