

Excerpts from *The Land Ethic* by Aldo Leopold, from A Sand County Almanac, 1948

The Community Concept

All ethics so far evolved rest upon a single premise: that the individual is a member of a community of interdependent parts. His instincts prompt him to compete for his place in that community, but his ethics prompt him also to co-operate. The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land.

This sounds simple: do we not already sing our love for and obligation to the land of the free and the home of the brave? Yes, but just what and whom do we love? Certainly not the soil, which we are sending helter-skelter down river. Certainly not the waters, which we assume have no function except to turn turbines, float barges, and carry off sewage. Certainly not the plants, of which we exterminate whole communities without batting an eye. Certainly not the animals, of which we have already extirpated many of the largest and most beautiful species. A land ethic of course cannot prevent the alteration, management, and use of these 'resources,' but it does affirm their right to continued existence, and, at least in spots, their continued existence in a natural state. In short, **a land ethic changes the role of Homo sapiens from conqueror of the land-community to plain member and citizen of it.** It implies respect for his fellow-members, and also respect for the community as such.

The Land Pyramid

An ethic to supplement and guide the economic relation to land presupposes the existence of some mental image of land as a biotic mechanism. We can be ethical only in relation to something we can see, feel, understand, love, or otherwise have faith in.

The image commonly employed in conservation education is 'the balance of nature.' [T]his figure of speech fails to describe accurately what little we know about the land mechanism. A much truer image is the one employed in ecology: the biotic pyramid. I shall first sketch the pyramid as a symbol of land, and later develop some of its implications in terms of land-use...

In the beginning, the pyramid of life was low and squat; the food chains short and simple. Evolution has added layer after layer, link after link. Man is one of thousands of accretions to the height and complexity of the pyramid. Science has given us many doubts, but it has given us at least one certainty: the trend of evolution is to elaborate and diversify the biota. Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals. Food chains are the living channels which conduct energy upward; death and decay return it to the soil. The circuit is not closed: some energy is dissipated in decay, some is added by absorption from the air, some is stored in soils, peats, and long-lived forests; but it is a sustained circuit, like a slowly augmented revolving fund of life. There is always a net loss by downhill wash, but this is normally small and offset by the decay of rocks. It is deposited in the ocean and, in the course of geological time, raised to form new lands and new pyramids...

This thumbnail sketch of land as an energy circuit conveys three basic ideas:

- (1) That land is not merely soil.
- (2) That the native plants and animals kept the energy circuit open; others may or may not.
- (3) That man-made changes are of a different order than evolutionary changes, and have effects more comprehensive than is intended or foreseen.

These ideas, collectively, raise two basic issues: Can the land adjust itself to the new order? Can the desired alterations be accomplished with less violence?

The Outlook

The case for a land ethic would appear hopeless but for the minority which is in obvious revolt against these 'modern' trends. The 'key log' which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land-use as solely an economic problem.

A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.

Aldo Leopold was born in Iowa, in 1887. Graduating from the Yale forestry school in 1909, he joined the U.S. Forest Service, holding a series of important positions. In 1933 he was appointed chair in Game Management at the University of Wisconsin. Leopold was throughout his life at the forefront of the conservation movement. He was also an internationally respected scientist and author of the classic text Game Management, which is still in use today. He died in 1948.

selected and compiled by Rabbi David Seidenberg, neohasid.org, rebduvid86@gmail.com
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