

new ideas, discovers new evidence and has new experiences. The ethical aspect of the ecosophy deals with this through empathy, regret and gratitude (i.e. care), rather than an attempt to preserve moral consistency by considering those we harm as inferior, worthless or just resources. Empathy implies awareness of impacts on others, regret implies minimising harm, and gratitude implies a duty to 'give back' something to the systems that support us. Environmental limits: If human consumption exceeds the ability of natural resources to replenish themselves then this damages the ability of ecological systems to support life (and living) into the future. The 'valuing' takes place in different ways: consciously, instinctively and almost (but not quite) mechanically, from a pedestrian watching carefully for cars, to a sparrow taking flight at the sound of a fox, or a snow buttercup following the arc of the sun to soak up life giving rays. The summary follows Naess (1995) in starting with one word that sums up the ecosophy and then adding explanatory detail as concisely as possible. is normative, indicating 'to be valued/celebrated/respected/affirmed', and it applies to all species that are living. Although wellbeing applies to all species, high wellbeing for humans is a sine qua non, since no measure to address ecological issues that harms human interests is likely to be adopted. Care: While respect for the lives of all species is central, continued 'living' inevitably involves an exchange of life. Wellbeing: Living