

## *The Land Ethic*

By [Aldo Leopold](#), from *A Sand County Almanac*, 1948

When god-like Odysseus returned from the wars in Troy, he hanged all on one rope a dozen slave-girls of his house-hold, whom he suspected of misbehavior during his absence.

This hanging involved no question of propriety. The girls were property. The disposal of property was then, as now, a matter of expediency, not of right and wrong.

Concepts of right and wrong were not lacking from Odysseus' Greece: witness the fidelity of his wife through the long years before at last his black-prowed galleys clove the wine-dark seas for home. The ethical structure of that day covered wives, but had not yet been extended to human chattels. During the three thousand years which have since elapsed, ethical criteria have been extended to many fields of conduct, with corresponding shrinkages in those judged by expediency only.

### **The Ethical Sequence**

This extension of ethics, so far studied only by philosophers, is actually a process in ecological evolution. Its sequence may be described in ecological as well as in philosophic terms. An ethic, ecologically, is a limitation on freedom action in the struggle for existence. An ethic, philosophically is a differentiation of social from anti-social conduct. These are two definitions of one thing. The thing has its origin in the tendency of interdependent individuals or groups to evolve modes of co-operation. The ecologist calls fees symbioses. Politics and economics are advanced synbioses in which the original free-for-all competition has been replaced, in part, by co-operative mechanisms with an ethical content.

The complexity of co-operative mechanisms has increase with population density, and with the efficiency of tools. It was simpler, for example, to define the anti-social uses sticks and stones in the days of the mastodons than of bullet and billboards in the age of motors.

The first ethics dealt with the relation between individuals; the Mosaic Decalogue is an example. Later accretions dealt with the relation between the individual and society. The Golden Rule tries to integrate the individual to society, democracy to integrate social organization to the individual.

There is as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it. Land, like Odysseus' slave-girls, is still property. The land relation is still strictly economic, entailing privileges but no obligations.

The extension of ethics to this third element in human environment is, if I read the evidence correctly, an evolutionary possibility and an ecological necessity. It is the third step in a sequence. The first two have already been taken. Individual thinkers since the days of Ezekiel and Isaiah have asserted that the despoliation of land is not only inexpedient but wrong. Society, however, has not yet affirmed their belief. I regard the present conservation movement as the embryo of such an affirmation.

An ethic may be regarded as a mode of guidance for meeting ecological situations so new or intricate, or involving such deferred reactions, that the path of social expediency is not discernible to the average individual. Animal instincts are modes of guidance for the individual in meeting such situations. Ethics are possibly a kind of community instinct in-the-making.

### **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 (perhaps in order that there may be a place to compete for).

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 downriver. 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.

In human history, we have learned (I hope) that the conqueror role is eventually self-defeating. Why? Because it is implicit in such a role that the conqueror knows, *ex cathedra*, just what makes the community clock tick, and just what and who is valuable, and what and who is worthless, in community life. It always turns out that he knows neither, and this is why his conquests eventually defeat themselves.

In the biotic community, a parallel situation exists. Abraham knew exactly what the land was for: it was to drip milk and honey into Abraham's mouth. At the present moment, the assurance with which we regard this assumption is inverse to the degree of our education.

The ordinary citizen today assumes that science know what makes the community clock tick; the scientist is equally sure that he does not. He knows that the biotic mechanism is so complex that its workings may never be fully understood.

That man is, in fact, only a member of a biotic team is shown by an ecological interpretation of history. Many historical events, hitherto explained solely in terms of human enterprise, were actually biotic interactions between people and land. The characteristics of the land determined the facts quite as potently as the characteristics of the men who lived on it.

Consider, for example, the settlement of the Mississippi valley. In the years following the Revolution, three groups were contending for its control: the native Indian, the French and English traders, and the American settlers. Historians wonder what would have happened if the English at Detroit had thrown a little more weight into the Indian side of those tippy scales which decided the outcome of the colonial migration into the cane-lands of Kentucky. It is time now to ponder the fact that the cane-lands, when subjected to the particular mixture of forces represented by the cow plow, fire, and axe of the pioneer, became bluegrass. What if the plant succession inherent in this dark and bloody ground had, under the impact of these forces given us some worthless sedge, shrub, or weed? Would Boone and Kenton have held out? Would there have been any overflow into Ohio, Indiana, Illinois, and Missouri? Any Louisiana Purchase? Any transcontinental union of new states? Any Civil war?

Kentucky was one sentence in the drama of history. We are commonly told what the human actors in this drama tried to do, but we are seldom told that their success, or the lack of it, hung in large degree on the reaction of particular soils to the impact of the particular forces exerted by their occupancy. In the case of Kentucky, we do not even know where the bluegrass came from—whether it is a native species, or a stowaway from Europe.

Contrast the cane-lands with what hindsight tells us about the Southwest, where the pioneers were equally brave, resourceful, and persevering. The impact of occupancy here brought no bluegrass, or other plant fitted to withstand the bumps and buffetings of hard use. This region, when grazed by livestock, reverted through a series of more and more worthless grasses, shrubs, and weeds to a condition of unstable equilibrium. Each recession of plant types bred erosion, each increment to erosion bred a further recession of plants. The result today is a progressive and mutual deterioration, not only of plants and soils, but of the animal community subsisting thereon. The early settlers did not expect this: on the cienegas of New Mexico some even cut ditches to hasten it. So subtle has been its progress that few residents of the region are aware of it. It is quite invisible to the tourist who finds this wrecked landscape colorful and charming (as indeed it is, but it bears scant resemblance to what it was in 1848).

This same landscape was 'developed' once before, but with quite different results. The Pueblo Indians settled the Southwest in pre-Columbian times, but they happened *not* to be equipped with range livestock. Their civilization expired, but not because their land expired.

In India, regions devoid of any sod-forming grass have been settled, apparently without wrecking the land, by the simple expedient of carrying the grass to the cow, rather than vice versa. (Was this the result of some deep wisdom or was it just good luck? I do not know. )

In short, the plant succession steered the course of history; the pioneer simply demonstrated, for good or ill, which successions inhered in the land. Is history taught in this spirit? It will be, once the concept of land as a community really penetrates our intellectual life.

#### **About the author:**

Aldo Leopold was born in Burlington, Iowa, on January 11 1887. As a boy he developed a lively interest in field ornithology and natural history and after schooling in Burlington, at Lawrenceville Prep in New Jersey, and the Sheffield Scientific School at Yale, he enrolled in the Yale forestry school, the first graduate school of forestry in the United States. Graduating with a masters in 1909, he joined the U.S. Forest Service, by 1912 was supervisor of the million-acre Carson National Forest, and in 1924 accepted the position of Associate Director of the U.S. Forest Products Laboratory in Madison, Wisconsin, the principal research institution of the Forest Service at that time. In 1933 he was appointed to the newly created chair in Game Management at the University of Wisconsin, a position he held until his death.

Leopold was throughout his life at the forefront of the conservation movement—indeed, he is widely acknowledged as the father of wildlife conservation in America. Though perhaps best known for *A Sand County Almanac*, he was also an internationally respected scientist, authored the classic text *Game Management*, which is still in use today, wrote over 350 articles, mostly on scientific and policy matters and was an advisor on conservation to the United Nations He died of a heart attack on April 21, 1948 while helping his neighbors fight a grass fire. He has subsequently been named to the National Wildlife Federation's Conservation Hall of Fame, and in 1978, the John Burroughs Memorial Association awarded him the John Burroughs Medal for his lifework and, in particular, for [\*A Sand County Almanac\*](#).