

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

**WHO GUARDS THE GUARDIANS? THE PRACTICAL AND  
THEORETICAL CRITERIA FOR ENVIRONMENTAL  
GUARDIANSHIP**

---

A thesis  
presented in partial fulfilment  
of the requirements for the degree  
of  
**Doctor of Philosophy**  
in **Geography**  
at Massey University

---

**PETER ANTHONY RAINE**

**1998**

## ABSTRACT

In the modern era, solutions to many environmental problems appear to be beyond the reach of a dialogue based solely on argumentation, dialectics, and the presentation of 'evidence'. The purpose of this study is to construct a bridge between incommensurable ways of perceiving reality, a bridge which can facilitate dialogue across worldview boundaries on environmental issues. The methodological framework underlying this study is derived from the work of Raimon Panikkar, who in a search for a means to encourage interreligious dialogue, developed a three-step interpretative method. Panikkar's hermeneutic model was originally designed to overcome the limitations imposed by a single approach to ascertaining truth, i.e., the secular rational approach espoused by the Western tradition. The framework outlined in Panikkar's diatopical model can be used as a basis for the conceptualisation of a new theoretical model which can provide for complex environmental issues to be approached from the perspective of differing traditions. Both practical and theoretical considerations are presented in two major case studies; the question of time and timing, and forests as sacred places. The model provides a pathway to link theological, philosophical, and ecological aspects of environmental issues as they are presented to different peoples. Using the three-step model, a symbolic discourse is arrived at which shows how an exchange of ecological wisdom can be facilitated. If the views of 'others' can be validated as being equally intelligible as one's own, then meaningful dialogue can proceed. From meaningful dialogue, practical and theoretical criteria for environmental guardianship can be elucidated. The question of who will guard the guardians can then be answered.

## ACKNOWLEDGEMENTS

This thesis could never have been completed without the assistance of many people. I owe a debt of gratitude to John Flenley whose consistent encouragement throughout my undergraduate and postgraduate studies determined that my academic development reached to an advanced level. Without his continued support as chief supervisor this project would have never eventuated. I am also indebted to Scott Eastham for his substantial contributions to the topics included in this work, for introducing me to the works and thought of Raimon Panikkar, and for his sharp editing skills which encouraged me to express my ideas as clearly as possible. The numerous discussions and debates with Peter Horsley over a number of years have been of inestimable value to the development of my intellectual independence. As supervisor and friend, Peter made himself available at short notice to discuss, edit, and comment upon various chapters. Without the continued support of my partner, wife, and dear friend Simmi Krishnan, the difficulties and struggles of the PhD experience would have been unbearable. Simmi endured long periods of virtual 'widowhood' while I spent months writing the basic drafts of each chapter, for this I offer both thanks and apologies.

Kalaveti Batibasaga willingly donated his time to explain the essence of Fijian attitudes towards, and values for forests on his home island of Viti Levu. I am also greatly indebted to Kalaveti and his wife Sera for their hospitality during my visit to their home in Navola village. I also wish to thank Peter Schouls for his contribution on the philosophy of John Locke, and Stuart Lawrence for his help on the interpretation of certain early Greek terms. Thanks also to my friends Charlotte Sunde, who willingly edited my final copy, and Adrian Heays for his many suggestions on certain chapters. Many thanks to you both for many inspiring conversations and discussions over numerous dinners and coffee breaks.

## TABLE OF CONTENTS

ABSTRACT .....	ii
ACKNOWLEDGEMENTS .....	iii
INTRODUCTION .....	1
 <b><u>CHAPTER ONE - MYTHS, WORLDVIEWS AND THE ENVIRONMENTAL CRISIS</u></b>	
 <b><u>PART I - OUTLINING THE PROBLEM</u></b> .....9	
INTRODUCTION .....	9
THE RISE OF APOLOGETIC UNIVERSALISM .....	14
DIALOGUE AS AN APPROACH TO ENVIRONMENTAL CONFLICTS .....	18
 <b><u>PART II - THEORETICAL CONSIDERATIONS IN RELATION TO WORLDVIEW CONSTRUCTION</u></b> .....29	
PLURALISM.....	29
<i>MYTHOS</i> AND <i>LOGOS</i> .....	37
SYMBOL AND SYMBOLIC DISCOURSE .....	43
FAITH AND BELIEF .....	49
WORLDVIEW CONSTRUCTION .....	51

## **CHAPTER TWO - THE EVOLUTION OF ENVIRONMENTAL VALUES**

<b><u>PART I - ENVIRONMENTAL ORIGINS OF WORLDVIEWS</u></b> .....	58
A TYPOLOGY OF ENVIRONMENTAL DETERMINISM.....	60
THE NORTH AMERICAN EXCEPTION .....	66
ENVIRONMENTAL VALUES .....	67
<b><u>PART II - THE EVOLUTION OF WESTERN ATTITUDES TO NATURE</u></b> .....	73
RELATIONSHIPS TO NATURE IN THE EARLY GREEK TRADITION.....	73
INTERPRETATION OF SOME EARLY GREEK TERMS .....	75
PLATO AND ARISTOTLE .....	79
THE JUDAEO-CHRISTIAN WORLDVIEW .....	80
THE RISE OF SECULARISM .....	85
TECHNOLOGY AND THE RISE OF ECONOMICS .....	92
THE CURRENT ERA.....	99

## **CHAPTER THREE - A PATH TO DIALOGUE**

THEORETICAL CRITERIA .....	103
DIALECTICAL DIALOGUE.....	108
DIALOGICAL DIALOGUE .....	109
THE DIATOPICAL MODEL .....	111
BARRIERS AND DIFFICULTIES FOR DIALOGUE.....	119
THE CRISIS OF THE INTERMEDIARY .....	122
INDUCEMENTS TO DIALOGUE.....	124
PRACTICAL CRITERIA.....	127
INTRODUCTION TO THE CASE STUDIES .....	130
ENTERING THE HERMENEUTIC CIRCLE.....	132

CONCLUDING COMMENTS .....	135
 <b><u>CHAPTER FOUR - TIME: A STUDY</u></b>	
<b><u>PART I - TEMPORAL DISCOURSES</u></b> .....	137
INTRODUCTION .....	137
TEMPORAL MAPS.....	139
TIME AND PLACE: A NECESSARY UNITY .....	141
THE WESTERN TRADITION OF TIME .....	146
CLOCKS, CALENDARS AND SCHEDULES.....	149
CYCLIC TIME IN THE INDIAN TRADITION .....	151
TIME IN THE AUSTRALIAN ABORIGINAL WORLDVIEW.....	156
THE 'HISTORY' OF TIME.....	160
THE EVOLUTION OF EUROPEAN LINEAR TEMPORALITY .....	161
METAPHYSICAL TIME CONCEPTIONS .....	162
THE EMERGENCE OF LINEAR TIME.....	165
SCIENTIFIC TEMPORALITY.....	168
SPACE AND TIME BECOMES SPACETIME .....	171
TIME IN THE INDIAN WORLDVIEW.....	173
DREAMING AND CREATION IN THE ABORIGINAL WORLDVIEW .....	179
 <b><u>PART II - TEMPORALITY AND LOCAL RHYTHMS</u></b> .....	184
MYTHIC AND SYMBOLIC COMPARISONS .....	184
TEMPORALITY AND PLACE.....	192
MAORI AND CELTIC CALENDRIAL CORRELATIONS .....	198
CONSERVATION AND TEMPORALITY .....	205
CONCLUSION .....	210

**CHAPTER FIVE - FORESTS: SACRED PLACES OR ‘STANDING-STOCK’  
RESOURCES**

<b><u>PART I - SACRED PLACE: ANCIENT AND MODERN EUROPEAN ATTITUDES TO FORESTS.....</u></b>	<b>212</b>
INTRODUCTION .....	212
PLACE AND PLACELESSNESS .....	216
SPACES AND PLACES: THE SACRED AND THE ORDINARY .....	221
EUROPEAN ATTITUDES TO FORESTS: FROM SACRED GROVES TO PROFANE PLACES .....	229
THE EVOLUTION OF PROPERTY RIGHTS .....	245
JOHN LOCKE AND THE THEORY OF PROPERTY RIGHTS .....	249
 <b><u>PART II - FIJI: FORESTS IN TRANSITION.....</u></b>	 <b>259</b>
INTRODUCTION .....	259
BARK CLOTH AND KAVA: SYMBOLS FROM THE FOREST .....	263
THE WAY OF THE CHIEFS .....	264
LAND TENURE .....	267
ARRIVAL OF EUROPEANS: STRANGERS WHO TRAVELLED ON THE SEA. .	269
LAND TENURE REVISITED .....	273
THE FATE OF THE SACRED FORESTS OF VITI LEVU .....	276
THE BURENITU FORESTS .....	280
FORESTS AS MYSTERY: SYMBOLS IN COMMON? .....	282
OBJECTIVE INQUIRY AS A BARRIER TO A SACRED ENCOUNTER.....	289
A PATH TO SACRED EXPERIENCE? .....	293
PROTECTION OF FIJIAN FORESTS AS SACRED PLACES .....	296
CONSERVATION AND PROTECTION OF SACRED NATURAL PLACES .....	299
CONCLUSION .....	300

<b>INTERLUDE</b> .....	303
 <b><u>CHAPTER SIX - THE PATTERN THAT CONNECTS</u></b>	
<b><u>PART I - MEANINGFUL DIALOGUE AND SYMBOLIC DISCOURSE: PROBLEMS AND POSSIBILITIES</u></b> .....	307
 UNIVERSALISM: A BARRIER TO DIALOGUE.....	308
THE ‘ONE’ AND THE ‘MANY’: TOWARDS A PLURALISTIC ATTITUDE TO TRUTH.....	313
TECHNOLOGY AND ECONOMICS: UNIVERSAL CULTURAL MODELS OR STRATEGIES FOR DEVELOPMENT? .....	324
TOWARDS A NEW HORIZON: UNIVERSALISM REVISITED .....	330
APPROACHING A NEW MYTHIC HORIZON .....	333
AN ONTONOMIC <i>MYTHOS</i> .....	336
 <b><u>PART II - THE DIALOGICAL DIALOGUE AND ENVIRONMENTAL GUARDIANSHIP</u></b> .....	
 EMERGING ENVIRONMENTAL GUARDIANS.....	356
 <b>BIBLIOGRAPHY</b> .....	360

### **Errata**

Because of the need to use different word processing software programmes for printing purposes, default printer settings resulted in some unintended formatting changes. Some footnote texts thus appear on the page following the footnote reference number. Associated changes have also resulted in missing paragraph breaks on page 31 [at the end of line 2], page 87, and page 315.