

# None Action or Intelligence, Which Makes the Earth Greener?

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## Japanese Summery

2000年に入り、メディアや商品のパッケージ等で「エコ・フレンドリー」という言葉をよく見掛けるようになり、サイクリングやオーガニック食品、ガーデニングにも注目が集まっている。実は、エコが注目される切掛けになったのが、2008年の世界金融危機であるという見解がある。将来を不安に思った人々が今まで慣れ親しんだ大量生産大量消費を中心とした社会に疑問を持ち、自分らしい暮らしを求めた過程で、エコが以前に増してより一層注目されたのである。その考え方に基づき、お金を使用しない生活を称賛するマーク・ボイルの著書、*Moneyless Manifesto* (邦題『ぼくはお金を使わずに生きることにした』)と、お金を使って少し高価でも環境に良いものを購入することで社会を変えることを謳うダニエル・ゴールマンの著書、*Ecological Intelligence* (邦題『エコを選ぶ力—賢い消費者と透明な社会』)という、お金や消費を軸に両極端に違う考えを持つ2冊を読み比べて見えてくるものがエコ・フレンドリーな生活に繋がる鍵だと仮定し、エコ・フレンドリーな生活とは何か、現代社会で私たちに何が出来るのかを考察した。

まず初めに、*Moneyless Manifesto* を中心にして1章は書かれている。4年間お金を一切使わずに生活をした作者マーク・ボイルの体験や彼の哲学をもとに、お金を使用しない生活方法が書かれている本著は、お金は、環境にも人間にも悪な存在で、価値のないただのコンセプトであり、現代人は消費活動に依存しているとしている。よって、オーガニック商品やリサイクル品を購入するという倫理的なエシカル消費も結局は消費活動であるので、環境問題を解決することは不可能だと考えられているのだ。彼の解決策カネなし生活は、地産池消とギフト経済を混ぜたような考え方で、物々交換、次の人のために自分が支払うペイ・イット・フォワード方式、お金ではなく時間で支払うことに同意し

た人々が集まるオンラインコミュニティを使用した活動、そしてヒッピーや私達の先祖のような原始的な生活の主に4つを勧めている。しかし、これは誰にでも真似が出来ることではないことが欠点である。また、最近の研究によると、より裕福な人ほど、よりお金に対して前向きであり、欲深いことがわかっており、私は一度物に溢れた裕福な資本主義を経験している発展国の人々が、お金を使用しないことや物欲を無くすことは不可能だという結論に達した。

2冊目 *Ecological Intelligence* は、心理学者ダニエル・ゴールマンによって書かれている。買い物をしている人の脳は気が散っており、パッケージの格好よさや価格の安さ、良い香り等で衝動的に買い物をしているので、環境問題の存在を知っていても、消費者が購入する商品のバックグラウンドを考えることはない。自分が店で手に取った黒のTシャツを見て、そのTシャツを作った労働者の労働環境や条件、Tシャツの素材となっている綿の栽培され方、着色された水の後処理方法、工場から店までの輸送間に排出された二酸化炭素の量など、誰も知らないし、知ろうともしないのだ。また、倫理的なエシカル消費をしようとしたところで、私たちが得られる情報はJAS, USDA, FAIR TRADEのようなロゴだけであり、実際の裏側までは知り得ることは不可能なのである。しかし、自分が使用しているシャンプーに癌になる成分が含まれていることや、自分がトイレに捨てた薬が川の魚を絶滅させていること等を知っていると、直接自身に関係のあることでもあり、消費者の消費行動は責任感のある行動に変化するはずなので、知識、エコロジカル・インテリジェンスが必要だと、彼は述べる。もし、消費者が責任感のある消費活動をすれば、結果的に企業は消費者に合わせた商品を発売しなければいけなくなるため、社会が良い方向に動いていくという考えを可能にするのは、商品の中身や企業の労働条件などを分かりやすくランク付けしているウェブサイトである。それを使用することによって、人々の消費に対する姿勢や考え方が変化するのである。しかし、人々に商品の裏側を見せたところで消費選択は変化するのかという批判もある。

では、その2冊の共通点とは何か。それは、

1. 私たちは商品の作られる過程や輸送過程等を何も知らない。

2. 資本主義の中でどんな影響にも惑わされない知識が必要。

3. 人間は自然の一部だと知るべきである。

環境によいことは人間にもよいことだということがわかる。

驚いたことに、どちらの本もコミュニティーの中でお互いの面倒を見合うこと、問題を見張りあうことが必要だと書かれている。実際、セネガルの飢え知らずの小さな村では、庭で地産池消が行われているだけでなく、コミュニティー内での頻繁な近所付き合いがあり、泥棒もすぐに見つかり追い出されるので住人は安心して暮らしている。その村を見習って作られたエコビレッジがニューヨークにある。量より質を求めた彼らの土地面積はアメリカ人平均面積の半分であるが、同じく量より質を求めたヨーロッパの幸福度がアンケートの結果、アメリカよりも高かったことから分かる様に、量だけが幸せの全てではない。私たちは、科学が発展し、グローバリゼーションの下で一定化している消費社会の中で人間らしさや自分らしさを見失っているのだ。お金のお陰で物質的に世の中が裕福になり、科学のお陰で世の中が便利になり、工業化により社会がより効率よくまわり、大量に良い商品が出回るようになった。私たちは買い物の楽しみを学び、それに依存している人さえいる。しかしその反面、私たちは環境や人とのつながりの大切さを忘れているのだ。

環境を守るために自然の中で原始的な暮らしをすることも、都市でできることをすることも個人の選択である。しかし、人間として、そして自然の一部としての自己理解なしにエコ・フレンドリーになることは不可能だという結論に至った。自分の知人を傷つけないために、その人のことを学ぶのと同じように、自分も自然環境の一部だと考えることによって、環境について知るようになり、自分の行動に責任を持ち始めるからである。エコ・フレンドリーとは、自分の周りの全て、全員に思いやりを持つことである。近年、社会が資本主義からコミュニティー重視に変わりつつある動きはエコ・フレンドリーが注目されている理由を説明している。

## **Introduction**

Before starting my thesis introduction, I decided to quote a part of lyrics from my favourite karaoke song, The Submarines' 'You, Me & The Bourgeoisie'. This 2008 hit pop song that was once used as an advertisement track for Apple Inc. product has projected my frustrated perspective about our current material society.

Plastic Bottles

Imported Water

Cars we drive wherever we want to

Clothes we buy, it's sweatshop labour

Drugs from corporate enablers

We're not living the Good life

Unless we're fighting the Good fight

You and Me just trying to get it right

Existentialists argued that life is your own responsibility in the 20th Century, yet our life in 2014 has more complex and different issues in our hands. Unemployment, pollution, war, deforestation, low birth-rate and longevity, divorce, lack of water, nuclear plants, Fukushima, phone tracking, leaking personal information, country financial debts, huge student loans, food waste and starvation. Everything is happening

somewhere in the world at the same moment. Even Hollywood movies are ready to scare us with apocalyptic fictions in every season and starring famous actors, and we are addicted to them and technology. To understand the environmental situation more closely, let's look at our current historical events a little. The warmest year since 1860 were recorded in 1998. In 1999, the earth's population surpassed six billion. Finally in 2001, the notorious President George W. Bush's energy plan emphasized oil exploration and new construction of coal and nuclear power plants, as well as conservation. (*Stoll*, p157) The 21<sup>st</sup> century began with seriousness.

On the other hand, in American subculture history, new perspectives had been protected and arose metamorphosing from beat, hippie, and punk to alternative, with the times. In 2008, the Global Financial Crisis happened. As it was called The Second Great Depression, a huge number of people lost their jobs and properties. This was the moment when some people, especially young adults reconsidered their lifestyle and started accepting the subculture point of view. So, what is the idea? The subculture perspective is called "The Third Wave". The First Wave is determined as the period of gaining the modern life necessities such as Color TVs and cars, The Second Wave is the period of mass production/mass consumption. Then, The Third Wave is the time when people are careful about food, clothing, and shelter. People in the period are eco-minded and likely to love DIY, or organic commodities. (*佐久間*, p27) The third wave is an antithesis for the glamorous and luxurious bubble economy period. (*Ibid*, p50)

When those young adults are looking over their individualistic and capitalistic perspectives, and shifting to The Third Wave, simultaneously, how they see the global warming also changes. According to Mark Masslin, Individualists who believe they can measure their success in wealth and the number of followers they can command are likely to believe that nature is predictable, bountiful, robust, stable, and forgiving of any insults that humankind might inflict upon it. So human activities don't need to be managed, and nature can be cured by itself without any cares. However, people in The Third Wave movement, Egalitarians who believe in nature and communities, are likely to believe that nature is fragile, precarious, and unforgiving. Nature must be protected from humans. (*Masslin*, pp36-42) So, it is natural that people who defocus on capitalism start considering more about the environment.

According to the sociologist, all trends tend to be firstly followed by young adults who are from a better financial class, and knowledgeable in specific categories. When society has already almost fully accepted the new trend, then older people eventually adapt to it. Around then, the trend has been already transformed to be a custom. (*川本* p.55) And also, *IBIS World Report* showed in 2012 that Echo Boomers, the current young adults “hold the highest post-housing collapse unemployment rate of any demographic”. But also “they are actually highly educated and hold substantial buying power” and “this generation also wants to live in metropolitan areas.” (*Sullivan*, Advisor One) So, market is expecting young adults and adjusting their new way of

being in the society.

Since 2000, I have an impression that people start talking about eco, green, organic food, and food /animal factories. At the time, I hadn't noticed the fashion yet. In spite of that, definitely a lot of eco-related films were made, celebrities started caring about organic food or health, and our urban society started emphasizing the environmental issues. As the trend goes, significant numbers of people started to consider organic foods and eco friendliness. Eco Friendliness has even become linked to other smaller fashionable movements, such as Small House Movement<sup>1</sup>, bicycling hipsters, gardening, DIY, vintage clothing, minimalist and small-quantity productions starting from Smorgasburg<sup>2</sup> in Brooklyn. The word 'Environmentally friendly' has shortened to 'Envirendly' in Urban Dictionary as introducing a new American slang. In addition, once we hear the word 'ECO', we can easily imagine the green clean and costless. (Sometimes, eco friendly commodities cost more than standard ones to purchase for the first time.) But what is really the environmentally friendly? To recycle garbage? Or to consume organic food? Perhaps it means just to go back to the ancient way of living. It is easier to say that, "I am trying to be ecofriendly. However what makes life ecofriendly? Is there any definition of ecofriendly life?

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<sup>1</sup> Small House Movement: popular description for the architectural and social movement the advocates living simply in a small house. More information about this movement: 'TINY, story about living small'. (2013)

<sup>2</sup> Smorgasburg: prepared and packaged food weekend market sold by makers.

Assuming that the Global Financial Crisis inspired a part of the eco movement, to answer my question “what is ecofriendly life”, The ECO cannot be separated from money, which is a center of the capitalistic society nowadays. In order to find out the resolution, I picked two books to read. They have completely opposite perspectives: No action or intelligence. Interestingly, both have extreme and idealistic points of view. For my very practical eyes, it is hard to say that they are grounded.

The first book in the first chapter is named *Moneyless Manifesto* written by Mark Boyle. The author advocates a lifestyle without spending any money to fully engage with life, nature and human beings more. I categorize his notion as Deep Ecologist. The other in the second chapter is titled *Ecological Intelligence: How knowing the hidden Impacts of what we buy can change everything* written by Daniel Goleman. His notion suggests that we spend more money to consume better quality commodities, and then eventually our decision of action would change the system of economy in the world. I find his position quite Cornucopian.

My goal is by analyzing those two ideas: *Moneyless Economy* and *Ecological Intelligence economy*, I am going to seek out what is the possible ecofriendly lifestyle in modern society through two extremely opposite viewpoints. What is it mean for us to be ecofriendly?



## **Chapter 1: *Moneyless Manifesto*.**

### **I. Money, What We Believe in Modern Society Is Just Illusions.**

To start the chapter, let me introduce the book *Moneyless Manifesto*. An Irish author, Mark Boyle is revolting against the current capitalistic society. Inspiration from a film, '*Gandhi*' made him give up his business degree, and he ended up living in an old trailer without spending any money for 4 years from November 2008. He is also known as a co-founder of a free economy village<sup>3</sup> and also traveled in India carrying no money and minimum possessions. During his not spending a penny project, he submitted articles of his fascinating life to *The Guardian*. Quoting from one of his articles, a quote of Emma Goldman, "If I can't dance, I don't want to be part of your revolution." He focuses on living without money and having a great time physically, ecologically, and psychologically. (Boyle, The Guardian) This book was written after finishing his experiment in 2012. Looking back "how his life was like" made him decide to publish a guidebook for his future moneyless living fellows. His aim for writing is "looking at the consequences of money on our physical, mental, emotional and spiritual selves, and subsequent effects on the state of our society and our planet."(Boyle p.11) Since this crazy pioneer gained popularity during his experience, he currently travels to open his seminars for living. I chose to investigate and include his thoughts in my thesis because

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<sup>3</sup> Free Economy Village: Free economy community website which allows people to share skills following the Pay It Forward philosophy. Currently over 50,000 members are registering.

his belief is unique, and as if he is a deep ecologist, he once performed an idealistic and almost textbook-like lifestyle.

For a man who has already experienced living without money, Money is simply iniquity and unnecessary. Quoting him, “Consumerism is the insistent and endless purchase of ever increasing amounts of goods, resources and services”. So that, “Ethical consumerism cannot take into account the full spectrum of human and biological relationships affected by a product or service” (Boyle p.21). Purchasing the better quality does not have the same amount of good effects on the environment as cancelling the money system. Technically he is right. If all human beings on earth do not purchase anything, there never is the situation of inventing, manufacturing any useless articles and maintaining the circle of supply and demand process.

When the coin money was invented, at the time, money was only seen as a temporary solution. In 700BC, the very first minted coin was manufactured in Lydia in the modern western Turkish province. (松本 p.20) As Silk Road Trade became popular, merchants started to use money rather than exchanging what you have, for what you want. Defining the monetary value of commodities was easier for them than finding people who want what you have, and negotiating how many axes were fairly valuable for one kilogram of mammoth meat. Monetary system increased the speed at business,

whether mammoth slaying or monument building. (*Beattie*, Investopedia) The convenient system in the past has been seen as one of the biggest problems in the 21<sup>st</sup> century. Student debts torture young adults after graduating from College, bribe supports Political Corruption, and financial crisis led to the Occupy Movement worldwide.

As Adam Smith, the father of modern economics, famously said, “All money is a matter of belief” (*Brainyquote*), the author Mark Boyle declares that money is culture and delusion. Moreover, money itself doesn’t have any values. In other words, money is just silver and paper overall. He explains about it in such an interesting way.

Money – that soulless, empty, arbitrary concept, subject to the fickle whims of markets and inflation, in itself good for neither feeding us, sheltering us nor loving us – has become more meaningful, more valued and more sacred in our lives than trees – providers of oxygen, water, food, shade, shelter and soil structure. We are in Alice’s wonderland, where nothing is what it seems, and nothing is as it should be. We are completely delusional about what we need in order to live nourished, meaningful lives, and our delusion is destroying not only our ability to do that, but the ability of every other species on the planet to do so too. (*Boyle p.10*)

In western and our developed nation's civilization, social stratification is conferred on you by economic rank: how much you own, how much money you earn, where you live, how powerful you are, what career you have. Or perhaps when you relax at a coffee store, the type of café you choose: Doutor, Starbucks or MacDonald's defines your status as well. If you choose to have a life of simplicity or less money, you promptly abandon most culturally accepted indicators of success. Objective decorations and corporate brands naturally create your public image. People stop creating their own goods but purchase them. A 'degrowth activist', Charles Eisenstein states, "Identity becomes a commodity, and clothes and other consumer items its proxy." (*Eisenstein* p.67 2011)

Not only the common term "the bigger the better", but also the author, Boyle recounts this modern society for "the bigger or more expensive the better". In the society, what we gained is an addiction to industrialization. Surveys suggested that up to 16% of the United States citizens have 'compulsive buying disorder' as known as Shopaholic (*Black* pp.14-18), where they experience craving to buy things they don't need and have difficulties controlling their shopping habit. Surprisingly, the free online game named "*Shopaholic*"<sup>4</sup> exists to educate a happiness and satisfaction of shopping to young children and also it is used for actual addicts as a virtual therapy.

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<sup>4</sup> Shopaholic: an online game to satisfy your desire for shopping without spending actual money. <http://www.shopaholic-games.com/>

I found an interesting line which makes me want to share, “We can be independent of the nature around us: If the water is polluted, I can buy it in bottles. If the soil is toxic, I can buy organic food from afar. In the worst case I can afford to move away” (*Eisenstein* p.3 2010). For majority of people, to pay for something is to quantify it. Instead of considering things for what they are, we see them for what they are financially worth.

In United States, several university researchers had an experiment of sales. One towel printed under a logo reading FAIR AND SQUARE was put next to the other adjacent towel that lacked information. The study showed that they had a steady boost in sales over a five months period while they have the same price. However, when the price of the Fair and Square towels was raised, their sales jumped up more quickly. From Caltech neuroeconomist Hilke Plassmann’s research, she concludes, “Our concepts about price shape an expectation, which then biases our experience and our purchasing decisions.” In other words, a lower price turns down our expectations of merchandise, and a higher one raises them. (*Goleman* pp.117-119) As I mentioned in the forward, we are addicted to consuming. In fact, 70% of economic activities in United States of America are shopping. Consumption has been praised as a healthy economy signal in the society. (*佐久間* p92) It doesn’t matter what we consume, only thing we matter is number on the price tag. And in economy is stock prices and GDP. In

conclusion, we are addicted to consuming the planet. As evidence, sadly we are even having debates about the financial value of nature, lands and even an outer space.

Money is not only damaging nature. It creates a separation among people, society and products. Charles Eisenstein, in *Sacred Economics*, makes an intelligible summary:

Community is not some add-on to our other needs, not a separate ingredient for happiness along with food, shelter, music, touch, intellectual stimulation, and other forms of physical and spiritual nourishment. Community arises from the meeting of those needs. There is no community possible among a people who do not need each other. (*Eisenstein* p.286, 2011)

With money, we do not need anybody else.

Anthropological studies have shown for many times that majority of tribal people, regardless of how much food they gather or successfully hunt, will never store food. However, on the other hand, we developed country civilians are always worried about things from the past and planning ahead for the future, never being in the moment. (*Boyle* p.17) Our minds are time travelling in space, therefore we are missing most of the lifetime.

## **II. Solution: Moneyless Economy**

In his theory, money creates the disconnection between human, nature, what we consume, and society. To fill the gap among them, he proposes a new life style: living without money. The strategy is called “*Moneyless Economy*”. It is almost a mixture of the 100% local economy and a gift economy. Besides making a compact lifestyle alike to hippies or ancestors, instead of increasing the use of money, Boyle advocates barter, pay it forward, and join in online communities. Bronislaw Malinowski discovered the gift economy through anthropological research. A gift economy, as how organic nature works, is society or community within which people share their time, skills, knowledge, information or material items with each other without any sense of debts or credit, which eventually manifests in the form of money. (Boyle p.33) Civic Educator, Tom Tresser clarified “Gift Economy, as it is not based on accumulation or greed, but rather generosity and reciprocity.” (TED) Let’s look at Moneyless Economy closely.

First of all, Barter is the most effective way in a gift economy. It is a direct trade in goods or services without using money. Before at least 3000 years of monetary human history, people were likely using the system of bartering. The origin of barter is debatable as to it was started among totally strangers or not. However, even if it was carried on between siblings and families, barter could be seen as a form of respect and kindness to those who you are dealing with.

“Pay It Forward” was originally inspired by a science fiction Hollywood film. However the very first origin was from the denouement of a prizewinning play in ancient Athens in 317 BC *‘Dyskolos’*. Since then, various writers such as Benjamin Franklin and Lily Hardy Hammond adored the notion. (*Kenny*, Times Union) Boyle is also one of them.

When you do something for somebody, and they ask you what they can do to help you in return, you tell them not to ‘pay you back’, but instead to look out for an opportunity to ‘pay the favor forward’ by doing something useful for someone else, possibly someone they’ve never even met before. (*Boyle* p.43)

The ‘Pay It Forward’ might not strike you intuitively. For those people, online community is useful to find similar minded people to share the passion. Some of online communities are absolutely trying to shift money-involving services to bartering system. If you value the environmentally and monetary free method to access the Internet, you probably should visit the public library. For instance, Boyle created a website, *‘Freeeconomy’* in 2007. This alternative economy involves sharing your time, skills, tools and knowledge to whatever degree you are comfortable, unconditionally and for free. Let’s look at the example to know how it actually works. Your bike tire is punctured. Instead of pushing the bike to a bike shop, you log on the website and search



for the word “bike mechanic”. The list is created based on the distance from where you are. So as soon as you find the mechanic nearby, you reach to the person by email and get fixed it for free. (Boyle p.68) There are now over 160 countries are joining in the community. Besides *Freeeconomy*, The similar system bloomed in Europe after the euro crisis. How unemployed young people in Spain and Greece performed and calculated their tasks by the hour is a famous story. (*Eunjung*)

And of course, for those radicals who are considering copying the author’s no money lifestyle, you are able to purely living like a hippie or an ancestor. If you want to go on a trip, you can hitchhike and sleep at someone’s house who you met through CouchSurfing<sup>5</sup>. Live in a van daily, make a fire with sticks, if you want to use shampoo, you can make it from baking soda and water. If you eat well, then your body doesn’t create any bad smell. So you only need a water to rinse your sweat and dirt away and to freshen up. Finding enjoyment from creating from nothing. That is what he calls NO-MONEY life.

### **III. Critiques**

Critiques about his methods are, not everyone can do this. I have already known some people who dislike camping in woods. I don’t think they can survive

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<sup>5</sup> CouchSurfing: hospitality exchange through meeting through social network system. <https://www.couchsurfing.com/>

without shopping and soap. In fact, I have experienced using the baking soda shampoo. After shampooing, a chemical, burned, and mangy-clothe-like odor was left on my hair. I have no idea who on the earth is willing to wear that smell on him everyday. Besides, if you espouse his method as your personal lifestyle, unless the entire society shifts to moneyless economy, you will face financial problems when you get a serious illness and need to go to hospital or you bear children and you find it necessary to let them study in higher education. In the world where even churches ask for donations, Moneyless Economy, neighbor loving community-oriented lifestyle cannot be operated well in current society. Besides, if you want to start the moneyless lifestyle, you need a budget for starting up the life. It is necessary to secure a place to live, enough money for food until harvesting vegetables successfully, and ideally have a community to help you out. Friends, family or whoever they are, who can provide you food and a ride once in a while is a must. Even if you join in the online community, those fundamental needs are unable to be met by strangers perfectly. People, who attend burning man<sup>6</sup>, usually are strongly suggested to bring a portable shower, 1.5 gallons of water per person per day, clothing for hot and cold weather, fire extinguishers, and food... (*Burning man*) It is said that only for preparation, you need over \$600 and it is just for a weeklong event. To start the lifestyle, it is really sure that you need a strong will for achieving the perfect moneyless lifestyle. Therefore, not everyone is able to practice this.

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<sup>6</sup> Burning man: annual survival entertaining event in Nevada.

## **Chapter 2: Ecological Intelligence**

### **I. Money and Economics**

Before introducing the second book, I would like to make it clear about system of economy to clarify our economic system. We casually use the vocabulary “Money” but do we know what exactly money is? In the science of economics, money is defined as an abstract term, which owns functions of exchanging, measuring and preserving value. The economy is the exchanging system through spending money. In order to make the economy flow, we simply need to spend money. However, there are always limitations in terms of resources and services. Even if you are eager to taste Kobe beef, it is impossible to serve the expensive beef to everyone in the world. So, what we call economic activity is the endeavor to gratify our boundless wants, namely, endeavors to maximally procure scarce resources. I begin to wonder if it is possible to reduce desires, needs or greed for things from humans.

Interestingly, the major four world religions such as Christianity, Judaism, Islam and Buddhism prohibit having and feeling strong lust, desire, and greed. Historically speaking, where people embraced desire and lust, those empires tended to collapse, be conquered and be destroyed. As a current study shows that, “upper-class individuals are particularly likely to value their own welfare over the welfare of others and, thus, may hold more positive attitudes toward greed”. (*Piff et al* pp.4086-4091) The wealthier you

are, the more you want. So, I came to this conclusion. Especially after people have already tasted capitalism, it seems impossible to either abolish money or pursue to be non-wanting anything in modern society. However, is it okay to spend money for whatever we want, even though, those resources are limited and hiding a huge impact on environment? This second book provides advice on that question.

## **II. Money and Transparency: Ecological intelligence**

A book *Ecological Intelligence* was written by Daniel Goleman, who is well known for publishing the “Intelligence” series. After exploring and publishing about what it means to be intelligent about our emotions, at our work, and about our social lives, as his new force of a topic, he chose to put his effort on Environmental issues viewed from the perspectives of intelligence. Which means, as said by him, “how ecological intelligence, combined with marketplace transparency, can create a mechanism for positive change”. (Boyle p.3)

How many people have truly considered about what impacts we are causing on the earth and ourselves from merchandise while we shop? A black T-shirt you bought at a fast fashion brand like H&M, under what condition the workers were in, how the cotton was made, was the coloring water purified, where was it made, and how much CO<sub>2</sub> was created during the conveyance process? I assume none of us deeply care

or think about them at all. It is almost impossible for us to collect that information. Therefore that process of gathering information is obviously troublesome for consumers. Consumers are at the store meaning to buy a T-shirt, not to study a T-shirt. Even if you choose to shop ethically, the information we are able to get tends to be organization-certificated logo signs, such as JAS, USDA, FAIR TRADE or CRUETLY-FREE, but not actually the information of what they do in reality. Believing in those logos is the only thing consumers can do.

In Goleman's opinion,

As we shop, our perceptual apparatus attunes us to whatever confronts us in the immediate surround: the stylishness and cut of the outfit, the rock-bottom sales prices, or the tempting aroma wafting our way from that coffee shop. These sensory impressions drive our shopping decisions far more than some vague memory of the latest alarm over global warming, that news story about yet another toxin scare, or a grim scene of an Asian sweatshop glimpsed on some website. In the eyes of a shopper roaming the aisles of a market, eco-campaigns and the like occur elsewhere, a dim memory in the recesses of the mind.

*(Goleman p.95)*

Even if consumers know something about the serious environmental issues from

afar, those issues will hardly be in their mind during their shopping. When it comes to shopping, there are two mechanisms for shopping: excitement and rationality. Excitement is impulsive desire when you feel like buying products without any reasons. On the other hand, rationality becomes essential if you encourage consumers to do ethical shopping. For example, four basic chemicals construct shampoo.

The first is surfactants, cleaning agents that strip dirt off hair. But surfactants are too harsh for hair to leave it dry and brittle, so formulators add a conditioning agent to rectify the pH balance. Foaming agents make it bubbly. Fragrances give a shampoo its unique identity. Shampoos can have dozens and dozens of ingredients fine-tuning their unique appeal in these four basic categories.

*(Goleman p.158)*

Some of “greenish-sounding name hinting at shampoos” have been containing the ingredients which link to cancer, reproductive toxicity in women, allergies, and disruptions of the immune and endocrine systems. It doesn’t mean that you get cancer after one wash, or after years of using it. However definitely you have been damaging yourself by those chemicals. You need rationality while shopping to protect yourself rather than only excitedly reading “ECO” labels.

Not only regarding what you buy, but ignorance about how you treat those

commodities also causes problems. Even though tall humans only take a sip of pharmaceuticals to maintain their health, as treated wastewater flows into rivers and streams everyday, small fish and animals all over the world would get strongly affected by those chemicals including everything from pesticides to personal care products. In the 1990s, science in the UK noted that,

Male fish living downstream from wastewater treatment plants were becoming feminized. They were making proteins associated with egg production in female fish, and they were developing early-stage eggs in their testes. Feminized male fish have now been observed in rivers and streams in the U.S. and Europe.  
*(Halford p.13)*

This syndrome was caused by a synthetic steroidal estrogen, which used in birth control pills. In Canada, after a tiny sip of chemical exported into a lake, male minnow began bearing eggs. In 3 years, those fishes are endangered, and bigger predators such as a number of trout are 30% decreased. “As science progresses in the ability to detect ever more subtle dangers from side effects of man-made substances, the list grows longer.”  
*(Ibid)* Here is one more example to show. The more we use antibiotics and they leak into the nature, the more only antibiotic-resistant bacteria can live in the nature. In the factory farm, 25 million pounds of antibiotics are used annually to help fatten sheep and

cows quickly. (Ibid) Whoever uses antibiotics or antibiotic soaps, and eats the cheap meat made in factory farms is involved in the problem. What we consume in daily life is connected to us directly, but we are ignorant about it.

We shop mindlessly. As some people call shopping a hobby, and shopping becomes stress releasing to some people, we shop just for enjoyment. We shop from what we encounter in daily life not according to a plan. If TV says to you that “Organic” is important, the majority goes to purchase organic goods without doubting if the rumors and the trends are true. As Sartre claimed what you are is what you do. In that example above, the fact: organic products trend cannot be changed, but we have a freedom to choose how to respond to it. Then, we may have better assertively search, and make a choice with facing to the reality, without having any excuses or fancy hope for tomorrow.

### **III. Solution: Ecological Intelligence Economy**

The author, Daniel Goleman’s belief: Ecological Intelligence depends on radical transparency. If all consumers educate themselves to be knowledgeable about the background and manufacturing process of products they are considering purchasing, corporations eventually have to change their aims of what to sell. His ultimate goal is to change the system of economy and the relationship with earth.



In short, radical transparency holds the potential to better align what sells with the public good. It changes consumers from helpless cogs in a vast machine into a force that matters –whether those consumers be concerned moms or purchasing agents for a huge organization. (*Goleman p.246*)

His conclusion is like this, “In an ecologically intelligent economy, executives will be paid to maximize shareholder value by being responsive to the public good. As market forces align corporate and public interests, commerce takes on a new role as a tool for our collective well-being.”(*Ibid*) For the first step for developing the eco-minds, he suggests two websites named “*Good Guide*” and “*Skin Deep*”. Those websites can calculate and summarize the specific environmental impacts of a product during manufacture, transport, use, and disposal. They also can analyze a single chemical among a batch of ingredients. They rank brands and companies in the field on environmental, health, or social performance in comparison with other brands. Besides, they can evaluate a company’s policies, its disclosure of key information on products, and ultimately a company’s impacts on consumers, workers, communities, and the environment. (*Goleman p85*) If you want to know about a company’s CSR activities, there is a website “B Corps” to evaluate the corporation by rigorous standards of social and environmental performance, accountability and transparency. (*佐久間 p100*) If we start to use such websites, then we can gradually walk towards having an Ecological

Intelligence Economy.

#### **IV. Critiques**

However, there are also critiques about his notion. Baba Shiv, a neuromarketing researcher at Stanford Business School doubted,

If the ultimate goal is to help people choose more eco-friendly products by giving them more information, we need to know: does more information necessarily change people's consumption habits? Shoppers are distracted, thinking about life's preoccupations. That lowers the capacity of their working memory, what they can hold in attention. They don't have the cognitive ability they would if they were paying full attention. When we're distracted, our inhibitors for emotional impulse are weaker and we fall prey to what appeals right now, without thinking about the consequences. Through the years, consumers have been given calorie, nutrition, and trans fat contents of food right on the label. But sales haven't really budged on the basis of this information that much. For most of our decisions as consumers there's not clear decision matrix, where A is better than B. Product A has some bad features and some good ones, Product B the same. In a trade-off decision like that, our emotions settle it. The option that will win or lose is the one associated with the stronger emotion,

negative, or positive. (*Goleman* pp.99-100)

Also, Human beings, just like the other animals, perform both altruistically and selfishly. It has been proven by primatology and even other studies. Therefore, there are some doubts that even if radical transparency were successfully achieved, consumers would not support the ideology through consuming with ecological intelligence.

### **Evaluation: Similarities are the Key for Eco-friendliness**

I acknowledge that both theories are incomplete and extreme. With or without money, there are enormous issues for solving the environmental problems and it is obviously hard to change the sociality, which we are acclimated to, and has already existed. If you take the moneyless economy, you have to abolish the accustomed lifestyle and equip for living on a farm, being away from some of the stimulating urban parts. On the other hand, if you make the ecological intelligent decision, in this point, you have to earn more money to surround yourself with ethical organic goods. Sometimes you have to give up choosing your favorite products due to make less impact on nature. The choice you made may create more frustration and stress over you to encourage buying more stuff. Even though, the ethical shopping never promises you that companies will change to make better quality goods or create products ethically.

To me, the moneyless life is tempting. In fact, as the world gets more

industrialized, the personal social world gets narrower. As technology develops more, we tend to stay in the inner world more. It would be marvelous to live without counting pennies and feeling threatened by numbers in my bankbook. I can make community and be nice to people. In fact, several studies suggest that giving and being kind to others make the givers happier. (*Dixon, Greater Good*) It seems much more healthier relationship as a human with nature.

After reading these two books, *Moneyless Manifesto* and *Ecological Intelligence*, which are holding extreme opposite notions, I realize that both books are pointing at parallel issues. Since I realized the congruencies, I gradually consider that those issues that both books are pointing out are the key for contemporary environmentally friendly life. What are those congruencies?

- 1). We don't know what eminently we are consuming. How and when products were made, who and how many people were involved behind products to manufacture, transport, or sell? We don't know anything about it.
- 2). We need to have knowledge to live through modern capitalism. If you don't know the background of materials, then find the information or make those goods by yourself.
- 3). We need to know humanity and nature are not separated. We are a part of food chain. We are what we eat, what we see, and where we live. Let's say your neighbor's water is poisoned, if you drink the water, you will die. Even if you didn't drink it, the vegetables

grown by the water can poison you.

From these congruencies, I acknowledged that doing well for the environment is also good for humanity. Then, what kind of lifestyle shall we pursue?

Surprisingly, both books have the notion of staying in a community and watching each other, even including corporations. For example, an Ecovillage<sup>7</sup> in New York State, where environmentalists live was designed based on a small Islamic village in Senegal. There is nothing in the Senegalese village but everyone is satisfied and peaceful with the closeness of inhabitants. They plant vegetables and grains in their yard, catch fish, and doyens in the village arbitrate between people under a tree after church services. They don't get starved as a result of gardens every inhabitant owns, and they trust neighbors since thefts will be found out and banished immediately. (McKibben, PP.214-5) As those New Yorkers in Ecovillage choose to live in a half size of land for a purpose of spending less, in comparison with average American, the ecofriendly life leads them to focus on the importance of quality rather than quantity. I found interesting comparisons with Europe and America. According to the book, *Deep Economy*, in average, Europeans expend only half the energy that Americans do, Europeans work shorter hours than Americans, Europeans spend money on themselves less than Americans, but in terms of Quality-of-life, as determined by *The Economist*,

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<sup>7</sup> Ecovillage Ithaca in New York: non-profit education organization founded village. You have to participate a toll study tour before moving in.

all top 10 countries were from Western Europe. The economist Richard Layard summed up, “The decrease of happiness is Americanization.” (*Ibid*, pp300-5) Materials or wealth are not a source of wellbeing, and quality is much more important in life than quantity. As I mentioned in the forward, America has gradually innovated, and focus is being placed more on community oriented and better quality life rather than materialistic “bigger and more expensive the better” life. Yet, they have still many things to learn from Europe. English Romantic Poet, William Wordsworth wrote in his poem ‘*The Table Turned, An Evening Scene on the Same Subject*’ strongly, “Let Nature be your Teacher.” (*Wordsworth P.377*), nature can teach you more about good and evil than philosophers and preachers. We probably need not only to live close to the nature, but also live like a nature. As Boyle and Goleman wrote, we are addicted to industrialization. Purchasing, possessing and dominating the world are cultural behaviors, which were accustomed after money system, and it got stronger when science was invented. We shall acknowledge that we all are a part of nature and knowing about nature will also teach us about life. The environmental organization, Fuck For Forest claims in their manifesto “Without consciousness, technology will continue to be a demon for humanity and existence.” (*Fuck For Forest*) As Rene Descartes divided the world in two, “Extended Substance” and “Thinking Substance”, it is possible to say that science is the opposite of nature. Looking at both those virtues make it more obvious. Science has the virtue of power, speed, efficiency,

productiveness, impersonality and organization. On the contrary, nature has the virtue of assertiveness, simplicity, organic, freedom from society, sensual pleasure and intuitive thoughts. (*Marx* p130) Nature is “Thinking Substance”, and it is like our mind, humanistic. The humanism helps us to feel more compassion and consideration to people who live closer. (*佐久間*, p32) If humanism also helps us to feel compassion towards the environment, we have to fully acknowledge that we are a part of nature.

The other day, I found an article in *National Geographic*. It started, as “Some experts say modern humans should eat from a Stone Age menu.” Basically it was because our diet and lifestyle at the time was the most suitable for the race type and the land. (*Gibbons* pp36-65) As globalization completely has standardized western ideas, especially Americanized capitalistic beliefs are spread on numerous parts of the earth. From 1961 to 2009, people increasingly eat the same types of food such as wheat, corn, rice and animal proteins. (*Ibid*, p41) It threatens the environmental balance of the earth. Even if those commodities were grown at farms, we must care about the food chain on the earth. Moreover, as globalization spreads, Christianity thoughts such as subduing nature, Promised Land, love your enemy but not necessary to love nature is dominating the market and science. (*Lynn*, pp78-81) Can we recognize what is western and what is traditional? Do we know who we are? Is it possible to think about the environment deeply when you are not recognizing yourself and things you want to have?

Twenty-five hundred years ago it might have been said that man understood himself as well as any other part of his world. Today he is the thing he understands least. (*Skinner* p3)

Because of money, our world became wealthier physically. Because of science, our world became more convenient. And because of industrialization, our world became more practical, speedy and exciting. We learnt the happiness of shopping and some of us are addicted to it. However, because of those, our world forgot the importance of connections to other humans, and to the environment. Doing good for the environment and recognizing yourself as a nature also offers humans goodness.

## **Conclusion**

I came to the conclusion that “it is impossible not to spend any money” in chapter 3. But, it is not ok to spend money for junks and unnecessary products. In order to be an eco friendly, self-understanding as a human, and also as a part of nature is the most important. It is personal choice to go back to nature or stay in a city but as it is often said that, “to live life is to make decisions”, without knowledge, it gets harder to make decisions. Once you understand yourself and your surroundings, you will be much more responsible for your being. Like you don’t hurt people you know, once you understand the circumstances of your behavior, you are going to care what to eat, what



to do, and what to buy and what to think. We are totally lacking the idea of unity in the contemporary developed society, but once we know what community is, that group minded senses let you know to gain some eco-knowledge and consideration towards the environment as well as to your neighbors. Society is changing and people are looking for emotional and physical connections rather than individualistic capitalism. To be eco friendly means to be considerate to everything, everyone around you. That is the main reason why eco-trend gets bigger among vulnerable human beings.

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