

Ecocentrism: Resetting Baselines for Virtue Development

From: Darcia Narvaez
Sent: Tuesday, July 14, 2020 11:18 AM
To: iptaskforce@simplelists.com
Subject: new paper--Ecocentrism: Resetting Baselines for Virtue Development

Hi, All,

Here is a newly published paper that might interest some list members. Here is a link to the paper for free viewing: <https://rdcu.be/b5xLu>

[Ecocentrism: Resetting Baselines for Virtue Development](#)

D Narvaez - Ethical Theory and Moral Practice, 2020
ABSTRACT:

From a planetary perspective, industrialized humans have become unvirtuous and holistically destructive in comparison to 99% of human genus existence. Why? This paper draws a transdisciplinary explanation. Humans are social mammals who are born particularly immature with a lengthy, decades-long maturational schedule and thus evolved an intensive nest for the young (soothing perinatal experience, responsive care, extensive breastfeeding, multiple responsive caregivers, positive social support, self-directed free play with multi-aged mates in the natural world). Neurosciences show that evolved nest components support normal development at all levels (e.g., neurobiological, social, psychological), laying the foundations for virtue. Nest components are degraded in industrialized societies. Studies and accounts of societies that provide the nest, particularly nomadic foragers, the type of society in which humanity spent 99% of its genus history, indicate a more virtuous human nature than that industrialized societies think is normal or possible. Nest-supported human nature displays Darwin’s moral sense whereas unnested individuals show dysregulation and a degraded moral sense—a species-atypical human nature. Original virtue is about flourishing—of self, human community and the more than human community—within all circles of life, based in a deep awareness of humanity’s dependence on the rest of nature to survive. The pillars of original virtue include relational attunement (engagement ethic), communal imagination, and respectful partnership with the natural world. All are apparent in human societies that provide the nest to their young, fostering connectedness throughout life. They maintain communal imagination through cultural practices that enhance ecological attachment and receptive intelligence to the natural world.

~~~~~

Darcia Narvaez (DAR-sha narv-EYES)  
Professor of Psychology Emerita, [Psychology Department](#),  
362 Corbett, University of Notre Dame, Notre Dame IN 46556 USA  
dnarvaez@nd.edu, [574-631-7835](tel:574-631-7835)

**[My University Website](#)**  
[The Evolved Nest \(Evolved Developmental Niche\)](#) (academic papers)  
**[EvolvedNest.Org](#)** (podcasts, info, and monthly newsletter)

Also see [DarciaNarvaez.com](http://DarciaNarvaez.com)

**Blog** at Psychology Today: [Moral Landscapes](#)  
**Twitter:** @MoralLandscapes, @EvolvedNest  
**Facebook:** Moral Landscapes, EvolvedNest  
**Youtube:** [Evolved Nest Initiative](#), [DarciaNarvaez](#)

**SoundCloud (podcasts):** [Evolved Nest](#)

**[For Life to Continue on Earth, Every Day Must Be Indigenous Peoples' Day](#)**

BOOKS:

[Indigenous Sustainable Wisdom: First Nation Know-How for Global Flourishing](#) (Peter Lang)  
[Basic Needs, Wellbeing and Morality: Fulfilling Human Potential](#) (Palgrave-Macmillan)  
[Embodied Morality: Protectionism, Engagement and Imagination](#) (Palgrave-Macmillan)  
[Neurobiology and the Development of Human Morality: Evolution, Culture and Wisdom](#) (winner of the 2017 Expanded Reason Award and the 2015 APA William James Book Award)  
[Evolution, Early Experience and Human Development](#) (OUP)  
[Ancestral Landscapes in Human Evolution](#) (OUP)  
[Young Child Flourishing: Evolution, Family & Society](#) (OUP)  
[amazon.com/author/darcianarvaez](https://amazon.com/author/darcianarvaez)  
[Kindred World](#)

*I acknowledge my presence at the University of Notre Dame on the traditional homeland of the Pokégnek Bodéwadmik / Pokagon Potawatomi, who have been using this land for education for thousands of years, and continue to do so.*

---

**From:** Ron Boyer  
**Sent:** Tuesday, July 14, 2020 3:38 PM  
**To:** iptaskforce@simplelists.com  
**Subject:** Re: new paper--Ecocentrism: Resetting Baselines for Virtue Development

Gratitude Darcia for this deep insight on the value of human interconnection to Nature from early childhood in the facilitation of virtuous character, so lacking in post-modern urban society. Plan to share this article with my adult children to support their successful parenting of my infant grandchildren.

---

**From:** Darcia Narvaez  
**Sent:** Tuesday, July 14, 2020 4:24 PM  
**To:** iptaskforce@simplelists.com  
**Subject:** Re: new paper--Ecocentrism: Resetting Baselines for Virtue Development

Terrific. Also send them to EvolvedNest.org where there are lots of information/resources for parents

---

**From:** Dr. Louise Sundararajan  
**Sent:** Wednesday, July 15, 2020 8:18 PM  
**To:** iptaskforce@simplelists.com  
**Subject:** IP--resetting baselines continued

Dear All,

Another paper that continues the theme of resetting baselines: Attached preprint.

Sundararajan, L. (2020). Spirituality in a Civil Religion: The Chinese notions of Harmony. In A. Dueck (Ed.), *Indigenous Psychology of Spirituality: In my beginning is my end*. Cham, Switzerland: Palgrave Macmillan.

[Sundararajan Harmony chapter 8-3-19.pdf](#)

Enjoy,  
Louise

---

**Sent:** Thursday, July 16, 2020 10:37 PM

From: **Bond, Michael [MM]** <michael.bond@polyu.edu.hk>

Dear Louise,

I so enjoyed reading your harmony chapter! You write well – engaging prose, often poetic.

Content wise, you seem to be arguing in hope of individuals developing a complex hierarchy of identities that become relevant to the nature of the target of our harmonizing intention, be it our family, friends, neighbors, fellow local, state, national citizens or members of humanity - “horses for courses”, as the British might say. Of whichever grouping we are considering and for whatever issue, however, the overarching consideration is for the kind of harmony that retains the integrity of the relationship unit without eliminating any of its constituents, right?

Social psychologically, of course, that cognitive “leger de main” becomes more and more difficult as targets of consideration become more socially distant [what is my in-group, really?]; also, this extension of the harmonizing impulse is more likely from some person persons more than others [see my morality paper]. that is the “real world” problem we face more and more in the 21<sup>st</sup> Century, particularly as we confront Covid-19 and soon enough the next corona virus.

Keep on writing, dear Louise,

Your fan in HK,

michael

PS.I attach a 2006 paper we wrote on harmony in the daily world of HK Chinese. michael

[2006 Lun & Bond Harmony.pdf](#)

---

**From:** Dr. Louise Sundararajan

**Sent:** Thursday, July 16, 2020 10:55 PM

**To:** iptaskforce@simplelists.com  
**Subject:** Re: IP--resetting baselines continued

Dear Micheal,

Thanks for the thoughtful comments on my paper. Here is another paper that further elaborates on your observation of harmony: “overarching consideration is for the kind of harmony that retains the integrity of the relationship unit without eliminating any of its constituents”.

[Harmony.pdf](#)

Enjoy,  
Louise

---

**From:** Bond, Michael [MM]  
**Sent:** Friday, July 17, 2020 8:48 PM  
**To:** iptaskforce@simplelists.com  
**Subject:** RE: IP--resetting baselines continued

Esteemed Louise,

What you write about harmony in this article is so right. it dovetails with the late-in-life work of Kwok Leung on true and false harmony that he developed through his close reading of the Confucian texts. He then developed scales for each aspect of harmony and made some cross-cultural comparisons, described in the chapter I sent you some time ago by Vivian Lun (2012).

Also, harmony has been extracted as one of 7 domains of value distinguishing national cultures in the work of Schwartz. Empirically and pan-culturally, harmony is understood as an accommodative, non-confronting personal orientation towards others. its underlying motive may of course be avoidance of conflict [Kwok’s false harmony?] or a sophisticated desire to integrate oppositional elements [Kwok’s true harmony?]

As always, how to link philosophical approaches to any concept with psychological, as-lived approaches to the same concept is a question that puzzles me. I have occasional conversations with Roger Ames on this issue, but he, like many philosophers, seems not to be concerned about the question. What about you?



Michael

---

**From:** lonnymeinecke@gmail.com  
**Sent:** Thursday, July 23, 2020 10:34 PM  
**To:** iptaskforce@simplelists.com  
**Subject:** RE: IP--resetting baselines continued

This is great Louise – just what I needed. Thank you for sharing!  
Lonny

Dr. Lonny Douglas Meinecke (King University)

<http://lmeinecke.com/>

*"Comparison is the thief of joy" – Theodore Roosevelt*

*"Live as if you were to die tomorrow. Learn as if you were to live forever" - Mahatma Gandhi*

*"God guard me from those thoughts men think In the mind alone" - William Butler Yeats (A Prayer For Old Age)*

---