

Deep Ecology or Ecosophy: Eco-Self and Ecopsychology for Wilderness Preservation and Sustainability in Edward Abbey's *The Monkey Wrench Gang*

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ABSTRACT

*This study presents a compelling and significant perspective on the urgent and transformative power of sustainability and Wilderness preservation, two paramount concerns of the 21st century, as vividly depicted in Edward Abbey's ecosophical fictional work *The Monkey Wrench Gang* (1975). It delves into the intriguing perspective of madness as a metaphor, symbolising the greed of American society induced by growth myths and calling for an eco-self and ecopsychology. The novel's strong call for an eco-self and ecopsychology underscores the need for personal and psychological change in the face of environmental crises. The book portrays the violent crimes of a gang against the life-threatening machines in defence of the wilderness under the leadership of wild lion-faced Hayduke, a Vietnam veteran diagnosed as a psychopath by the army, making capitalist crimes symbolised by the Mormon politician Bishop Love and the Grand Canyon Dam seeable. Although the Gang's violent actions seem to call for radical environmentalism, the novel reflects deep ecology or ecosophy, calling for an ecological self, Wilderness preservation, and diversity as self-care. This study reads *The Monkey Wrench Gang* and his autobiographical *Desert Solitaire*, with a conceptual tool-box made of R. D. Laing's "Mad Society," "economic metaphor," Michel Foucault's self-care, Harvey Cleckley's psychopath, Gilles Deleuze's nomadic thought, Homi Bhabha's hybridity, and Bhabha's the Third Space concepts. For Hybrid Hayduke, the "healthy" psychopath, destroying the Grand Canyon Dam is necessary for fixing the synonymous self and the earth. Ironically, the wild Gang, mirroring societal crime, wants to stop the vicious violence-crime cycle caused by civilisation's wild(er)ness idea.*

Keywords: Wild(er)ness; The Psychopathic Self; Ecosophy/Deep Ecology; Eco-self; Ecopsychology

INTRODUCTION

The environmental writer and philosopher Edward Abbey presents crimes committed against the wilderness (nature) and the greed of the capitalist mad society that prevents sustainability (Wilderness preservation) and sanity in *The Monkey Wrench Gang* (1975) as symbolised by the confrontation of the nomadic wild George Washington Hayduke with the face of a lion maddened by the army and the Mormon politician Bishop Love with his big family controlling the desert. Ironically, Hayduke, a Vietnam veteran, is a healthy psychopath as defined by Doc Sarvis, a general Surgeon who becomes a member of Hayduke's Gang with a mission to save and heal the wilderness and the world from environmental disaster by destroying the Grand Canyon Dam, their enemy. Bishop Love, a greedy capitalist, and a covert manipulative psychopath, controls the whole region, occupying the land, the desert, and the wilderness formerly inhabited and farmed by Indigenous people with advanced peculiar irrigation and farming techniques, as exemplified by their growing corn in different colours in the desert. Criticised for its extreme violence, it is a visionary novel considering the importance of a 21st-century notion called sustainability and deep ecology and the call for the eco-self based on ecosophy and ecopsychology to embrace debatable wild(er)ness and diversity concepts. The four primary values of big wilderness, according to Reed

F. Noss in the article "Sustainability and Wilderness" (1991), are that it offers a standard of largely intact, healthy, and unaltered land: a biological value; Wilderness as a source of humility; and the last and still debatable concept is wilderness as a value for its own sake (p. 121), which Abbey discusses with his idea of Wildness/Wilderness defence in *The Monkey Wrench Gang* via the animal-like lion-faced Hayduke, with his indigenous background as animal identifying people, a trickster, a Coyote. Mountain lions, like coyotes, are natives of North America and are sacred to Native Americans (as shape-shifting tricksters, appearing suddenly on the road, they may lead to the right or the wrong path and trigger change and transformation). For Noss, who also mentions the necessity of Wilderness defence, the notion of sustainability is anthropocentric, as it "is being hailed as a new paradigm for conservation" by Hal Salwasser (Noss, 1991, p.120) and excludes wild(er)ness and other species. It seems to represent the "perfect middle ground in natural resource conflict"; instead, sustaining evolutionary potential and freedom for all creatures should be of concern (Noss, 1991, p. 121). Combining Noss's wilderness arguments with others, Nan Feng and Mohamad Rashidi Pakri provide a broader definition of wilderness. According to them, "Wilderness designates any place or psychological state in which a person feels unguided, isolated, depressed, frightened, or revered. A person straying into a primitive forest or a desert may be in the traditional wilderness; a person lost in a violent community or an alien and dangerous modern world may be in the urban wilderness; and a person suffering from illnesses such as autism, depression, and trauma may be stuck in the psychological Wilderness" (Feng & Pakri, 2024, p. 36) as a controversial topic wild(er)ness as used in this paper and embodied by Hayduke needs a careful approach.

To understand the psychology of the violent Gang members and the crimes committed by the government and society as a whole, as well as the term "monkey-wrenching," which refers to anti-technological acts of sabotage, an understanding of the psychopath's state of mind to avoid misinterpretation as reflected in overt psychopath George Washington Hayduke and the covert psychopath Mormon politician Bishop Love and the psychopathic crime inducing society founded on the success, progress, and sameness based American Dream that turned into a Nightmare for Americans and the World, is required. As stated by Joyce Carol Oates, the American critic and writer, the American way of life with embedded violence is based on the big American Dream, a false dream of subjugation, dominance, and possession. Overcoming mutability is an unattainable goal (Creighton, 1992, p.107).

Despite the deep ecosophy and Abbey's emphasis on creating a new eco-self based on ecosophy and ecopsychology, the novel has inspired radical environmental movements, like neo-Luddites, green anarchists, and eco-terrorists, with its acts of sabotage and use of violence. Ironically, the novel mirrors violence and crime circles, a fact of American culture, and individuals still must find ways to defend their rights for wild(er)ness to save the world. Unfortunately, reactive individuals respond to the violence around them with violence that fails against active forces and policymakers, leaving them without sustainable solutions other than causing authoritarian anger and fury. Abbey's fiction makes this authoritarian anger and fury visible, calling for action, which means individual responsibility and self-transformation.

Therefore, under the lion-faced, traumatised Hayduke's leadership, a Gang of four (modelled after Abbey's actual friends) unite in ferocious Love for an uninhabited Wilderness against the life-threatening machines that reflect and make visible invisible capitalist crimes. Hayduke, a Vietnam veteran, is an environmental activist, as mentioned by Fennimore (2004) in an article ; Abbey based Hayduke on nature writer and ecological activist Doug Peacock, whose 1990 book *The Grizzly Tears: In Search of the American Wilderness* seeks to save the last of North

America's big animals (Fennimore, 2004, p. 100). Doc Sarvis and his secretary and a nurse, Bonnie Abzug; the Mormon (a polygamist) river guide "Seldom Seen" Smith; and "George Washington Hayduke III, a bearded, beer-guzzling, foul-mouthed former Green Benet and a Vietnam Pow," a temporary boatman working for Smith, come together for the first time on the Colorado river coming together for a guided trip and decide to form a Gang for eco-defence, the monkey wrencher(s), "a term coined by Abbey that would three decades later enter the dictionary as a slang term for environmentally motivated (Fennimore, 2004, p.100). Together with his sequel, *Hayduke Lives!* (1990), the novel shaped public discourse and led the mainstream press to use monkey-wrenching for eco-sabotage. On the other hand, Abbey's belief that eco-warriors must protect the earth triggered action by less radical environmentalists (Spurgeon, 2009, pp. 750-751). As a well-written work, a group of four eco-raiders wanting to save the Southwest appeals to "the sophisticated" reader (Hanna, 1976, p. 677). It reveals a new spirituality, making Abbey one of the elders of John Muir, Gary Snyder, who illuminated radical environmental spirituality with their focus on wild places and creatures and their call for the defence of sacred places and beings contributed to radical environmentalism (Taylor, 2008, p. 29), which should be strengthened by ecopsychology.

Thus, this study examines wild(er)ness or madness (psychopathic mind) as a metaphor for the greed, violence, and crime induced by the American Dream of Progress, which turned out to be a nightmare for both Americans and the Other (animate and inanimate) in *The Monkey Wrench Gang*, a fiction Abbey based on his non-fictional, autobiographical work *Desert Solitaire* akin to Henry David Thoreau's *Walden* for creating an environmental consciousness, as Abbey develops his ecosophy for healthy ecopsychology, establishing his eco self based on his desert experiences. With their distorted points of view, Nomadic Hayduke and the Gang members are the creations of his wandering thoughts based on actual and virtual clouds. Abbey depicts the violent crimes of a Gang against the life-threatening maddening machines under the leadership of Mad Hayduke to create an eco-Identity based on eco-self, eco-sophy, and ecopsychology to preserve wild(er)ness for sustainability to cope with capitalist violence or wild(er)ness idea to break the vicious violence-crime cycle. It seeks to analyse the novel using a carefully created conceptual tool-box (a monkey wrench) similar to Deleuzian and Guattarian conceptual tool-box made of R. D. Laing's "Mad Society," "economic metaphor," Michel Foucault's self-care, Harvey Cleckley's psychopath, Gilles Deleuze's nomadic thought, Homi Bhabha's hybridity, and again Bhabha's Third Space concepts to fix the self synonymous with the earth opening a space for ecopsychology debates.

LITERATURE REVIEW

However, some critics asserted that the book only contains "an action-packed plot powered by jokes, puns, and postmodern irony" (Fennimore, 2004, p. 102). The work depicts the pathetic state of the modern person imprisoned in a false identity that they have constructed with huge myths and discourses about freedom, achievement, progress, and sameness. Moreover, Abbey, in his novel, seems to answer the question asked by Terry Tempest Williams as mentioned by David Osborn (2014) in an article in *Earth Island Journal* "A Chronicle of Edward Abbey and Radical Environmental Movements," related to our contemporary moment, "as one in which we must ask ourselves how serious we are about doing something and what we are willing to do for a livable future." Each of us needs to answer this question. Abbey questions the role of the (selfish) individual, who remains passive and willing in the systematic destruction of Nature (Wilderness)

in cooperation with the government and profit organisations. Therefore, the transgressive Gang members, with their distorted point of view, take the only initiative (violence) to respond to the violence around them in the name of Love for the wilderness. Ironically, they use a reactive strategy to take responsibility for the earth as self-care since caring for the wild(er)ness is synonymous with self-care. Having a significant cause and concern, they seem almost trying to stop the human-driven planetary changes, as expressed by Ben A. Minteer in the article "Why Edward Abbey Still Matters" (2015), such as widespread land conversion, mass extinctions, nitrogen cycle regulation, water diversion, and primarily human-caused atmospheric manipulation through greenhouse gas emissions, in what the Nobel Prize-winning atmospheric chemist Paul Crutzen introduced to the scientific committee as the "Anthropocene" (p. 2), which is according to Supthita Pal and Dhishna Pannikot "fuelled by the imperialistic drives of capitalism." The Anthropocene becomes synonymous with Capitoscene because of eco-violation, unjust and "well-practised, globalised and globalising planned distribution of intra and interspecies" (Pal & Pannikot, 2023, p. 28).

In their struggle to maintain the basic lores of connection to the land, the Gang members engage in a desperate fight with the myths of the American Dream, progress and growth, and the institutions in which they are represented. The American self, created in connection to the wild landscape with mythmaking (Murphy et al., 1998, p. 94), defined the basics of the American Identity. Unfortunately, it became a commodity with concepts like teamwork, competition, success, progress, and road building ideas, access to fresh air, economic welfare, and growth, leading to the delusion of freedom, independence, and comfort, as Abbey expresses in his autobiographical work *Desert Solitaire* (1968). A false Self is created by the ideas of success, progress, and growth stories that lead to alienation, loneliness, and self-confinement in the so-called comfort zones (in their airconditioned cell-like apartments). Via their transgressive Gang leader, mad, animal-like Hayduke, the Gang members make a bold stand to break free from all confines of their 'elite class,' a dyspeptic Doc Sarvis and the well-read nurse Bonnie Abzug (as the spokesperson for R. D. Laing's ideas), Mormonism (polygamous Smith) and 'assimilation and stereotyping' (hybrid Hayduke) and want to destroy the world they made. Madness, transgression, sabotage, and terrorism become the prerequisites for taking the act of freedom in a mad, 'wild' society that creates murderous discourses/ the lies of growth, comfort, and freedom. Therefore, this paper argues that the novel aims to portray the madness or wild(er)ness brought on by a capitalist society gone mad and the systematic production of the psychopathic self, which remains covered and disguised as success and progress, which is the cause of both personal and societal suffering and pain uncovering the violence and intolerance against the wild(er)ness. The philosophy of Abbey presented in his fiction calls for an ecosophy that will produce an ecopsychology well-grounded on a healthy eco-self based on a non-fixed identity to embrace (wild(er)ness), difference and diversity created anew in the desert in harmony in a balance with the world. However, the study has some limitations as there are no previous studies on the ecopsychological aspects of the novel based on R. D. Laing's view of mad(ness) society as synonymous with wild(er)ness discourses.

Hayduke, in his very being, ironically, embodies the destructive perils of capitalism. His mission to demolish the Grand Canyon Dam, the source of his anguish, lays bare his and Bishop Love's dysfunctional selves. The criminal activities of this Gang serve as a stark, undeniable visual representation of capitalism. As demonstrated by Hayduke, Abbey employs the tool of 'psychopathology.' Hayduke is a product of the Vietnam War, as well as heavily propagated government and military programs that were part of the grand 'growth' narrative. 'Globalism' and

'Capitalism' are both forms of schizophrenia that shatter and fragment the ego, depersonalise people, and leave no space for diversity, as expressed by R. D. Laing in *The Divided Self: An Existential Study in Sanity and Madness* (1962). The only solution to rid oneself of the fear of (being labelled mad or "wild") madness (Deleuze and Guattarian concept of schizoanalysis) is to understand and confront the technique of depersonalisation, one of the primary causes of fear that hampers people from taking action and thinking.

Using the depersonalisation strategy, one may deal with the unpleasant other. This method is popular and frequently employed. Because people do not want to be seen as "it" and depend on other people's validation to survive, they depersonalise others out of fear of being objectified (Laing, 1962, p. 47). Depersonalisation is considered natural. This propensity to depersonalise is the foundation of most relationships and society. People function like android robots inside a massive machine (Laing, 1962, p. 47). The Gang members want to combat depersonalising forces, showing how groups function. Hayduke intends to destroy the machines and the dam, not the people and refuses to be a robot, naming the bulldozers their enemy, ironically destroying nature by exploding the dam, throwing away beer cans, and consuming indefinitely. He is reactive and blind to his self-annihilation and institutionalised objectification like the other Gang members.

Abbey targeted capitalistic institutions and profit-making organisations that would hold and sell the land for profit. He blamed bureaucracy, public land ranchers, and resource extractors for the overcrowding, pollution, and destruction he saw in American civilisation (Loeffler, 1993, p. 48). For this reason, he depicts Hayduke as wild and with the face of a lion. As emphasised by Reed F. Noss, in his article "Sustainability and Wilderness," who writes about the necessity of protecting the Wilderness (1991, p. 120), criticises the road-building tradition that destroys wild animals like bears, wolves, and mountain lions that emphasises the absence of healthy land (1991, p. 121) and Hayduke, twenty-five, represents mountain lions vital for wildlife and the colonised people who identify themselves with the land and the animals:

The face is hairy, very hairy, with a wide mouth and good teeth, prominent cheekbones, and a thick shock of blue-black hair. A bit of Shawnee blood back in there, maybe somewhere, way back in the gene pool. His hands are large and powerful, pale white under the black hair; he's been in the jungle and then in the hospital for a long time.

(Abbey, 1975, p.18)

He was used, abused, and lastly, labelled a lunatic with twenty-five per cent disability by the army, who did not want him let go, as he needed to be "processed and rehabilitated:"

When I finally got free of those jail-hospitals and found out they were trying to do the same thing to the West that they did to that little country over there, I got mad all over again. Hayduke grins like a lion. "So here I am."

(Abbey, 1975, p. 360)

Ironically, in his madness, he realised that the army was responsible for the destruction of the land (the West) in the name of democracy and civilisation. Moreover, through Abbey's incredible talent for writing, which according to Gilles Deleuze is a political act, and for Abbey, an act of sabotage, as a break in the flow, he became a vehicle for change, transformation, and war such, causing fear in the Wilderness rapists leading to nationwide police arrests and state repression in the 1980s and 1990s, and some related FBI cases. Some members of the radical environmental group Earth First and Earth Liberation Front inspired by Abbey's writings were imprisoned for conspiracy to sabotage nuclear power plants, as depicted in the historical film *Wrenched* by filmmaker ML Lincoln (Osborn, 2014). Ed Abbey was an anarchist and a wise

activist who courageously destroyed metal plunderers that razed wilderness. He warned that when conflicts would erupt between humans and those who speak for wildlife habitat, the government would impose a police state (Loeffler, 1993, p. 48). Unfortunately, he misread and mislabeled as an eco-terrorism spokesman, as James M. Cahalan (2003) discusses in his article "Was Ed Abbey an Ecoterrorist?" Abbey shows Civil Disobedience samples participating in demonstrations against the building of dams in the Southwest and pouring beer. To label him solely as an environmental writer, a radical environmentalist, or an eco-terrorist would do him an injustice since he critiqued the culture in which he lived as an American writer, a philosopher, and a critic.

ECOSOPHY/DEEP ECOLOGY AND EDWARD ABBEY

Abbey's philosophical approach also influenced Deep Ecology, a controversial philosophical subject that integrates environmental and spiritual perspectives to address ecological challenges from a new perspective. Peter Madsen in Encyclopedia Britannica defines Deep Ecology as a social movement advocating for a radical shift in the human relationship with nature, based on eight organising principles founded by the Norwegian Arne Ness and the American George Sessions. Deep ecology distinguishes and makes broader and more basic philosophical claims about metaphysics, epistemology, environmental ethics, and social justice, focusing on developing an ecological self as deeply connected with and as part of nature, not disassociated from it. Deep ecology aims to help individuals build their deep environmental positions to preserve diversity regardless of its usefulness to human needs rather than enforcing rigid dogma.

The radical advocates reject Christianity as it is anthropocentric. The focus should be on the environment, animate and inanimate, wilderness, the world, and living environments (Taylor, 2008, p. 42), which is why Mormon Seldom Seen Smith's prayers do not provide a solution. Paul T. Bryant (1989) states that for Abbey, the industrialised civilisation focuses too much on technology and control and speaks of a balanced world that blends urban, rural, and primaeval characteristics where extremists are for counterbalance (p. 42). Abbey displays a spirituality similar to Deep Ecology in his novel as he presents a hallucinating mad society destroying the environment with their fancy about growth, endless greed, progress, and success veiled power force symbolised by the Mormon Bishop impossible to overcome. David N. Cassuto (1994) emphasised that the Southwestern agribusiness consortia make wise investments while putting up a ceremonial front to amass a fortune by playing on the nation's economic machinery and ideological prejudices (p. 13). Psychopath Hayduke in *The Monkey Wrench Gang* wants to stop a mad consumerist society. He is an ecological idea, a capitalist failure embodying wild(er)ness discourses.

In *Desert Solitaire* Abbey dissects the discourses of "growth", "progress", and wild(er)ness through his redefinition of concepts (1968), where he imagines an actual and virtual place and opens up a new space in Deleuzian and Guattarian's sense, creating a new desert discourse. As emphasised by Rune Graulund in the article "Contrasts: A Defense of Desert Writings" (2003), in the desert, one's nude person becomes part of a nonhuman environment (p. 352), an independent entity in solitude in *Desert Solitaire* as one can never find a better companionship than that of himself (1968, p. 353) and then deconstructs the misused concepts of teamwork and success via writing/sabotage/ the power of imagination and shifting thought in an attempt to forge new ecological discourses and relocating home from the wild city to the open land, the desert, which is

the home, Oikos or house. As defined in Merriam-Webster Dictionary, Eco originates from the Late Latin (oeco)-household, from the Greek oikos-house.

Abbey carries his personal experiences and ideas created in the desert into a virtual space into *The Monkey Wrench Gang*, with his outlaw characters, ironically symbolic of spirituality and healing. According to Minter (2015), Abbey's critic, Peter Kareiva, the chief scientist of conservation policy and the most prominent critic of the conservationist movement, wants to show "Abbey as something other than a desert solitaire." As mentioned in *Dot Earth* by Andrew C. Revkin (Critic of Conservation Efforts Gets Critiqued, 2012), Kierán Suckling, the executive director of the Center for Biological Diversity and a great polar bear imitator, critiques Kareiva's scholarship, "His pairing of the Ed Abbey quotes is not only terrible scholarship, it displays an almost aspergerish disinterest in psychological complexity." Therefore, the source of Abbey's works is his imagination; as Abbey stated in 1977 in an interview, he had no desire to become an environmental activist or an environmental reporter; he wanted to be a fiction writer (p. 3). Like any thinking person (a philosopher according to Deleuze and Guattari), Hayduke, like Abbey in *Desert Solitaire*, wants to protect the land and the wilderness from his imagination as self-care and care for the earth. Philosophy, a necessity for All, comprises multiplicities of actual and virtual elements, where a cloud of virtual images always surrounds the actual and should be exercised by any thinking individual (Deleuze & Parnet, 2007, p.148). In other words, anyone who employs the shifting (nomadic) thought. Avoiding particularly binary ways of thinking that would lead to conflicts is the core of nomadic thinking and the job of any active individual. Since actual bodies are encircled by "clouds" or virtual bodies, with their binaries and opposites, they create a dispute, for instance, when they are used to describe the "civilised world" and the "primitive world." The "primitive" world—the wild or non-Western regions—rejects becoming "civilised", creating a dispute for the so-called civilised Westerners, who seek to introduce civilisation into these areas to "democratise" them. Instead, the two worlds should coexist for sustainability, as Abbey emphasises. The thinking process is crucial to redefine terms and concepts to surpass the discourse of the active forces, who are the real holders of power, not to remain reactive and passive. The Gang is reactive because of its use of visible violence or crime, whereas Bishop Love remains dominant with his active discourses and invisible crimes.

With the Gang, Abbey displays a microcosm of a desiring community to take action and risk, the prerequisites for liberty, like Deleuze, who took the idea from Nietzsche for his philosophy of difference. Active forces dominate the masses by creating new discourses; reactive forces remain passive. Though the Gang is reactive, Abbey produces new discourses and debates via his writing, though sometimes undesired, like the much-critiqued "radical environmentalism." He dismantles the historically formed mind, which assembles several machines' coexisting replicas through detached perceptions of natural bodies. Everything becomes an idea, a picture with concrete and abstract meanings, and the desert—the source of all creativity—becomes a place where someone may create an ecological identity. Two transformed ecological personas are Bonnie, the desire for companionship and harmony at the world's core (the desert) of spirituality, and Doctor Sarvis, awaiting their baby. They are assemblages like Hayduke. He is the libido becoming an assemblage, which Deleuze and Guattari define as a combination of social and technological machinery, human and inhuman, structured molar and molecular with Oedipal apparatuses. If the libido is a machinic assembly of interpenetrating multiplicities, it is impossible to discriminate between machines (Deleuze & Guattari, 1987, p. 36). Given their ecological makeup, humans are not the only living things on Earth. As a result, Abbey is interested in Deep Ecology/Ecosophy, which deals with developing an Eco-self. According to Joseph Dodds (2012),

ecology is home (Oikos). Ecology employs ecological, relational, and situational thinking to investigate the world, ecosystem, living things, interactions, and their interdependence. Its research also encompasses social and virtual.

The Monkey Wrench Gang is about ecology and developing an ecological self in the mind opened in the desert, a Third Space. Abbey has a large dark cloud on his mind, similar to the "Deleuzian cloud," which he refers to as "progress" in *Desert Solitaire* (Abbey, 1968, p. 51). Despite Wayne Grady's (2009) belief that "the desert is for movies and God-intoxicated mystics, not for family recreation" (p. 108), Abbey creates his ecological self and a new family in the Desert in *The Monkey Wrench Gang*. The desert functions as a meeting place for several others. This Gang wants to save New Mexico, a territorialised space, a nuclear testing area, a former colony, and an annexed land inhabited by Indigenous people from environmental disaster with its insane hybrid leader, Hayduke, who has Native American ancestry back in his gene pool. Only hybridity, as later put forth by Bhabha in *The Location of Culture* (Bhabha, 2006, p.54), Hayduke, and his female Other Bonnie, can bring the desired change in outlook with their non-fixed identities in the Third Space, the desert, an in-between place of the conquerer and conquered. Homi Bhabha challenges the "fixity of identity," or stereotyped identity imposed on conquered people or nations. In this respect, the desert and the mind become Third Spaces for new life forms. Opening a space of enunciation between the colonisers and the colonised worlds or cultures shows the possibility of creating a non-fixed identity—the colonised's hybrid identity (Bhabha, 2006, p. 123). Creating a hybrid identity requires a "strange sense of the relocation," the feeling of unhomey, based on Freud's concept of *unheimlich*. Hayduke's case displays homelessness, and Bonnie's case reflects the dislocation of women in the name of democracy.

Like Moira Gatens (1995), Abbey critiques de Spinoza's (1677) democratic ideas, which excluded women from politics and decision-making, marking them irrational and denying them their political rights (p. 57). She argues that Spinoza's views led to confusion and conflict (Gatens, 1995, p. 134). In *The Gang*, Abbey imagines women's inclusion and control in politics, relying on Bonnie, a shamanic woman who later shares Hayduke's Dream, metaphoric of forming wild generalisations, as Spinoza's views created confusion and contributed to Wilderness debates. Ironically, all the Gang members will share the same Dream of destroying the dam as imagination leads to wild generalisations, as argued by Spinoza since one would love or despise a whole class or a nation if someone from that class or nation did him wrong (Gatens, 1995, p. 135).

Psychoanalysis and its cures could not heal Hayduke despite several treatments by the army, as he perceives his body and the body of Earth as shambles in the wild(er)ness, worrying about them. As emphasised by R. D. Laing's views related to the psychopath's perception of a torn body and mind, there is a need to look at the alienating relation and communication networks that are disturbed and disturbing and reflect the disorder of personal worlds of experience: Half-dead bodies; genitalia separated from the heart; head separated from genitalia; heart cut from the head. Body, mind, and soul are torn and tugged in various ways by internal conflicts. Man severed equally from his body and intellect, is a half-mad creature living in a wild world. The therapeutic process depends on this setting (Laing, 1967, p. 55), and Hayduke needs understanding.

Therefore, the Gang members empathise with Hayduke and the dissected earth, experiencing similar pain. As evident in Hayduke's words, the lonely person would go mad, in a trap for insanity somewhere beyond wildness and freedom deep within the seclusion (Abbey, 1975, p. 114), a fact that is also relevant to wild animals, as even the vicious vulture needs a friend (Abbey, 1975, p. 114). Unfortunately, authentic connections based on genuine Love, empathy, and tolerance for the (different) other are no longer possible. People even commit love crimes in the

family; ironically, Bonnie is abused and raped by Hayduke, replacing the mother, to deconstruct the protection racket idea related to the role of the traditional mother; in the family, the spouse gives the child security, prestige, and financial support, and the mother invests in her child. The family functions as a "protection racket," seeking to profit off the respect and affection of others, which expresses people's fear, cowardice, and dejection (Laing, 1967, pp. 63-64). The family suppresses Eros, induces false security consciousness, denies death, and promotes one-dimensional manhood. It supports the belief in God to avoid the Void. It encourages respect, conformity, obedience, fear of failure, and respect for work (Laing, 1967, p. 65). Therefore, all men in the Gang depend on Bonnie, who becomes an alternative mother model refusing Love and loyalty for only one man since violence masquerades as Love in a mad society, and humans destroy themselves through it (Laing, 1967, p. 58), as alluded to with Mormon Bishop Love with many wives. Therefore, Abbey deconstructs the idea of Love or violence in disguise.

To heal the earth, nurse Bonnie will rearrange relations. Furthermore, Bonnie represents the transformative power of art and music. She is twenty-eight years old and is from the Bronx, the birthplace of rap and hip-hop music (1970), home for off-off Broadway shows, and with over seventy-five languages spoken on its streets, she represents diversity the Other America, with no kinship with the senator and no power. She calls herself half Wasp, White Anglo Sexy Protestant, a dancer who came to the Southwest as a member of a college troupe and decided to stay because she fell in love with the mountains and deserts and graduated from college with an honours degree, becoming a nurse. She worked as a waitress, go-go dancer, and by several doctors as a receptionist, first for Evilsizer, a psychiatrist, and a urologist called Glascock (Abbey, 1975, p. 40), but decided to stay with a surgeon called Doc Sarvis, suggestive of the shortcoming of science and psychiatric institutions which tend to label and categorise individuals and species as evident in the pun of their names. Working with the surgeon Doc Sarvis and meeting the insane Hayduke as a catalyst. she overcomes her fear of madness (schizoanalysis) in the Deleuze and Guattarian sense, inspiring us to confront our fears and act.

THE PSYCHOPATHIC SELF: HAYDUKE AND BISHOP LOVE ENCOUNTER

The Gang members imagine reestablishing the lost and destroyed balance of nature by attacking and destroying the massive machines used to build the dam (representing the authorities). Hayduke meets his other Mormon politician, Bishop Love, a covert lunatic and a racist in the desert:

"What's your name?" the Bishop asked.

"Herman Smith."

"You don't look very American to me. Sure it ain't Rudolf?"

"Who?"

"Rudolf the Red."

Hayduke threw his mugful of coffee into the Bishop's face and dashed for the doorway.

(Abbey, 1975, p. 288)

However, Hayduke uses the wrong strategy, being reactive, which leads to surrender to the Love brothers, who are everywhere, as there is no escape from "the search and rescue team." He becomes stigmatised as an armed and dangerous youth by Bishop, who knows every parcel and corner of the human soul and land and pioneered roadbuilding in the first uranium rush in the 1952s (Abbey, 1975, p. 294). This describes the condition of the corrupted landowners in the capitalist psychopathic society. George Washington and Captain John Smith allude to the leaders

who shaped the American nation. Unfortunately, Seldom Seen Smith cannot tell dreams from reality apart, and Doc Sarvis is a paranoiac, reflecting blind, alienated individuals serving the capitalistic system (Laing, 1967, p. 11).

Bonnie reads Laing's books, suggesting the cure that society needs (Abbey, 1975, p. 41). As a metaphor, psychopathology represents greed and vulnerability as well as wild(er)ness, the misused term, as it destroys life and the land, oppressing and controlling the voiceless, a Taoist idea Deep Ecology uses (Ambrosius, 2005, p. 7). Therefore, the Gang members respect Hayduke as a "healthy" psychopath and reject the concept of the ordinary man, as explained by Laing. According to Laing (1967), people become ridiculous and lose their identity because of society's "normal" man (p. 28). Shared feelings, dislikes, and desires turn violence into self-defence (Laing, 1967, pp. 95–96). People internalise conflicting images and anxiety from the collective unconscious, which prevents uprisings. Envy and hostility are fueled by inferiority complexes and the powerlessness that comes with the economic system, making people join gangs and use violence, as in the case of The Monkey Wrench Gang. Laing views lunacy as a type of personality and avoids using the phrases "sick" or "psychologically disturbed," like Michel Foucault, who mentions the negative effect of the idea of imperfection and sickness imposed on people, making them dependent on experts (1986, p. 57), Doc Sarvis and the nurse Bonnie view Hayduke as a healthy psychopath reflecting Laing's idea of madness, which is the condition of well-being in a wild world. The fabricated self adopts social reality (Lupack, 1951, p. 13).

In other words, for Abbey (my emphasis), madness or will(der)ness is a struggle for liberty from erroneous beliefs and ideals, allowing the "real self" to emerge from a false exterior existence influenced by social obligations and conventions. (Laing, 1967, p. 5). Liberty comes by rejecting social obligations and conventions that affect these people's behaviours. Through lunacy, a person regenerates, as stated by Laing in *The Politics of Experience* (1967). The Gang members come to life with the aid of traumatised Hayduke (the Vietnam War) since traumatic events cause people to behave destructively because they have an insecure view of the world and adopt roles based on how they interpret various elements of the circumstances (Laing, 1967, pp. 131-133). Hayduke's reality or the reality of the insane individual cannot be disregarded (Laing, 1967, p. 25). Regulative and healthy lines blur between me and not me, private and public (Laing, 1967, pp. 34-35). The Gang members learn to accept the traumatised Hayduke.

Ironically, Doc Sarvis knows the truth that the massive mechanism causes disease and criminality, and growth for growth's sake is cancer-like (Abbey, 1975, p. 64). The police cooperating with the sick Bishop must be exposed for their unseen crimes and should be stopped from running for the Assembly of Utah State. He is rich, has eight children, and owns stakes at the marina complex at Hall's Crossing, the Chevrolet agency in Blanding, and several uranium mines (Abbey, 1975, pp. 295-296).

The blind masses, led by people like the Mormon Bishop Love, ignore reality and engage in societal behaviour captive to similar situations (Laing, 1967, p. 95). They believe in road-building traditions, leading to the destruction of wilderness. Hayduke, an eco-warrior, dreams of a time when free men and women will ride their horses in the open lands (Abbey, 1975, pp. 88-89). The Gang members know people will misunderstand their actions, and their hatred for the Glen Canyon Dam is rooted in the manufactured nature of the American Dream. The dam destroyed a wild golden river with concrete and turned into Blue Death, as Smith called it (Abbey, 1975, p. 32). Abbey writes about his country's natural and knowable world, historical changes, the American Dream that became a nightmare and the human ability to control outcomes. The Mormon Seldom Seen Smith has nightmares of seeing himself as a machine. As stated in R. D.

Laing's *Self and Others*, the body is fundamental to the self. A personal experience, the body-for-self, might be perceived as real or unreal, living or dead, and it can manifest in dreams, imagination, and memory. Reflexive awareness views it as unreachable. On the other hand, fantasy could spread unnoticed if there is no consensual confirmation. In a qualified sense, even public events can be considered private (Laing, 1969, pp. 34–35). Smith and Hayduke cannot distinguish "public" from "private" and remain reactive, unable to produce new discourse. Only Doc can distinguish between private and public. He warns against using credit cards as they can track them. Smith has difficulty feeling empathy; only when the machines scan him in his Dream can he feel Earth's anguish in his body, making indifference visible. With their motto, "God is on our side," they want to remove all the bridges as God did not place them across the canyons (Abbey, 1975, p. 178); unable to adapt, they start to imagine and dream. According to Laing, humans must employ their intelligence and a degree of intellectual equilibrium that permits flexibility and warns against total adaptation (Laing, 1967, p. 64).

Hayduke also dreams of the Pentagon and Kremlin as nursing homes for generals, blaming them for the world's suffering. The Southwest was once home to mining and livestock industries but is now a popular migration destination with luxury resorts. The former military site, once used for nuclear tests, is now an area for golf courses (Abbey, 1975, p. 53). People with power and money can manipulate laws, ensuring liberty. Individuals must strive for self-liberation and create a space for self-liberation (Rabinow, 1984, p. 245) and healing since many of Doc Sarvis's patients had erectile dysfunction and drug addiction in the city. In their madness, since the Gang's strategy was wrong, they used syrups, caltrops, detonating cords, wire cutters, night-vision binoculars, and monkey wrenches for the destruction causing pollution. They get caught despite their attack in the early morning hours.

THE ECO-SELF AND ECOPSYCHOLOGY

Nevertheless, liberty requires constant effort, practice, and care for oneself, and only self-cultivation can prevent mechanisation. As Michel Foucault mentioned, self-care is a prerequisite for self-mastery (Foucault, 1986, pp. 43–45). Cultivation of the soul turned into character-shaping (Foucault, 1986, p. 67). Professionals used the ideas of imperfections and well-being to construct false ideals that forced people to depend on them. Hayduke, verified as a psychopath and labelled as a criminal youth by Bishop, accepts the labels without fear to achieve freedom.

Like his Other Mormon Bishop, he has transcended fear, including the fear of imperfection and illness. In a twist of irony, Hayduke and Bishop, fully aware of human imperfection, remain focused on their goals, navigating the restrictive discourses surrounding sickness, well-being, and the body and ultimately achieving their aim. Hayduke and Bishop disregard their doctors' advice regarding the need for rest, refusing to relinquish control over their bodies, the desert, and the Gang. Though Bishop caught them, Hayduke escaped. Doc Sarvis and Bonnie fall into a trap, and Smith, unable to endure hunger and thirst, gets caught.

Hayduke, because of his animal instincts and use of Indigenous knowledge as a survival strategy, could escape, as Abbey, like Muir and Synder, introduces critical concepts related to militant pagan environmentalism, setting the scene for 20th-century environmental consciousness (Taylor, 2008, p. 41) crucial to the 21st-century. Hayduke puts death over losing freedom because he is claustrophobic, and the idea of entrapment threatens his psychological well-being. Joshua W. Buckholtz and Kent A. Kiehl note that institutionalising psychopaths would make them worse,

not better. With group therapy, they find opportunities to find out others' vulnerabilities and become more manipulative, as mentioned in "Inside the Mind of a Psychopath" (2010, p. 28). An overt psychopath, Hayduke, and his other covert psychopath, Bishop Love, fight for power and control more and more violently, triggering a transformation change.

The Gang initiates into society via overt psychopath Hayduke, who finds shelter in the Gang. For Hervey Cleckley, psychopaths have rock-solid personalities, and outside forces do not affect them. Well-meaning family members and friends cover up the psychopath's actions, allowing them to go unreported and unpunished. Selfish Bishop Love is a covered psychopath who is successful, as he is a well-respected politician who has the community's support. Hayduke and his Mormon Other Bishop, as the inhabitants of the wilderness and the desert, represent the madness of society, who suit Hervey Cleckley's definition in *The Mask of Sanity*; they cannot love and feel guilt (Cleckley, 1988, p. 426) as Hayduke rapes Bonnie.

Abbey writes about the need for cooperation between science, philosophy, and religion in ecopsychology to shape the eco-self via Bonnie, Hayduke (the psychopath), Seldom Seen Smith (the Mormon), and Doc Sarvis (the Jew), as emphasised by Deep Ecology or Ecosophy. He wants to change the scientific and religious outlook in this psychopathic society. The Gang members are after ecojustice, as Smith prays to God for justice in vain. Abbey calls for individual responsibility; saving the environment is everyone's duty. Everyone, Mormon Smith, should stop following the Bishop.

Devall's Deep Ecology advocates for creating an ecological self, a mature, aware, sensitive, and caring entity towards the environment, despite challenges posed by societal institutions (Ambrosius, 2005, p. 5), as Bishop Love represents. Therefore, wilderness and wildness are prerequisites for liberty (Taylor, 2008, p. 35), ironically opposed to Spinoza's notion of democracy. Ecological resistance and sabotage are a form of self-defence for the ecocentric person (Taylor, 2008, p. 49).

Abbey has influenced environmentalists to seek ways to decentralise power in land control and emphasise the importance of Civil Disobedience, stating, "A patriot must always be ready to defend his country against his government" (Loeffler, 1993, p. 49). He learned from human exploitation of nature, different from neo-environmentalists, before the related fancy Anthropocene talk (Minteer, 2015, p. 4). Hayduke represents the lack of philosophy associated with wilderness, including Indigenous people. Leopold's ideas about harmony between humans and the land do not include the debates discussed in Abbey's fiction. Abbey advocates preserving natural Wilderness (Noss, 1991, p. 122) and deconstructing harmful Wilderness discourses.

CONCLUSION

Edward Abbey is a Wilderness advocate who protects wild animals and Indigenous people and preserves Wilderness areas for a healthy planet. He deconstructs myths and discourses of democracy, civilisation, and wilderness, questioning the societal ideals that turn the human body, earth, and spirit into commodities. Abbey uses parallelism between the psychopathic mind and the earth's body to highlight invisible crimes committed by covert authorities. He calls for an eco-self and ecopsychology that respects and responsibly approaches the earth, urging for controllable outcomes into the 21st century.

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