

think *radically different from the present*. You think *I need to change my mindset, now, then I can really start making a difference*. You are thinking along the lines of agricultural religion, which is designed mostly to keep agricultural hierarchies in place. You are trying to get the right attitude towards some transcendent principle; in other words, you are operating within the language of good and evil, guilt and redemption. Agricultural religion (Judaism, Christianity, Hinduism and so on) is implicitly hierarchical: there's a top tier and a bottom one, and the very word *hierarchy* means *the rule of the priests*. By framing ecological action this way, you have been sucked into a gravity well, and it's not an especially ecological space down there. In many ways, it's not helping at all. For instance, there's really no reason to feel individual guilt: your individual actions are statistically meaningless.

We don't have to frame an ecological future as being *radically different*, at least not in quite that way. Now some of you may be tempted to close this book because you've already pegged me as a quietist who doesn't want to address the elephants in the room such as neoliberal capitalism. You'd be quite wrong. I'm talking about exactly *how* to address the elephants, considering that all forms of elephant address so far haven't worked out so well for planet Earth (and all the creatures, including humans, who live on it). There's nothing wrong with being a little bit hesitant and thoughtful and reflective. But anti-intellectualism is the favourite hobby of . . . the intellectual. At the end of ecology conferences, you so often hear someone saying, 'But what are we going to *do*?' And this has to do with guilt about sitting on chairs for a few days thinking and talking (and perhaps also

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