

The Only Solution for the Human Civilization to Avoid the Future *Apocalypse*

Abe, Kenji, Ed.D.

Toin University of Yokohama

1614 Kurogane, Aoba, Yokohama 225-8503, JAPAN

k-abe@toin.ac.jp

Abstract: The apocalypse has often been attributed to excessive human activities due to anthropocentrism. This paper discusses how and why our casual custom of eating meat plays a central role in anthropocentrism, and ending this is the key to the solution. It also demonstrates an example of how the solution can actually be put into action.

Keywords: avoid apocalypse, solution, anthropocentrism, eating meat

1. Today's *Apocalyptic* Anxiety

The *apocalypse* has been featuring many movies and TV dramas. The reason zombie movies are so popular today could be partly reflecting this trend. Although we are hazily aware that the apocalypse will happen as a result of excessive human activities, we know that if we cease our activities all at once, our daily lives will not be able to continue to function [1]. Thus, most of us just go about our day, engaging in minor environmentally-conscious efforts, such as separating our garbage and switching to hybrid cars, hoping that we can avoid the possible future nightmare during our lifetime. Phenomena such as *El Nino*, global warming, and abnormal weather are often mentioned in this context as signs that our lifestyle needs to change [2]. But what exactly is wrong with today's lifestyle?

2. Anthropocentrism

Anthropocentrism is defined as the belief that human beings are the central or most significant species on the planet [3]. Although the idea of human-centeredness was already seen in *humanism* during the *Renaissance* era, it cannot be denied that today's world is running more heavily on this belief [4]

[5]. Everything is done to increase our happiness as human beings. Then what is wrong with the apocalypse [6]? At first glance, nothings seems to be wrong with pursuing further happiness. After all, we are humans, and we all want to be as happy as possible.

3. Happiness Only for a Selected Few

Earth is one big organism as a whole [7] [8]. Everything on Earth is in perfect harmony according to the *Laws of Nature* [9]. It is obvious that human beings are part of this organic system. However, many human activities are deviating from this system, and they are severely disturbing this perfect balance. It is as if we were taking too much of a drug for our body to handle. Simply put, anthropocentrism is a view in which happiness is pursued only for human beings, which is only a small section of Earth, and ignores the whole. This is a clear structural disregard. And human pursuits of happiness are at such extreme levels that they are now overturning the balance of the whole Earth [10].

4. Capitalism and Christianity

This excessive situation is not only unharnessed, but it is

further being promoted by other forces such as *capitalism* and religions such as *Christianity* [11] [12]. In capitalism, goods have to be pursued to produce profits by distribution [13]. To keep this system functioning, this pursuit must be continued infinitely. This is further spurred by competitions among individuals, companies, nations, and so on. Consequently, whatever is preciously available on Earth is to be thoroughly exploited and then sold. Religion, on the other hand, has its own worshipping God and asserts its own righteousness, which work to support its believers' interests. As a result, as we have seen in our history, there have been times in which one religion crashed with other(s). The *ISIS* (the Islamic State in Iraq and Syria) situation could be seen as one of such examples, in which Islamic extremists are fighting against other disbelievers [14]. Still, it cannot be denied that religions are powerful forces that promote partial interests of their believers, not inclusive of the others [15]. Religions such as Christianity in particular place human beings as being *shepards* for all other beings on Earth [16]. This guarantee of a predominant position makes it easier for human beings to do things in their favor. Thus, capitalism and religions are strong forces to maintain and push forward the status quo of the excessive human-centered exploitations against nature.

5. Human Beings' Meat-Eating Habit as a Quintessential Example of Anthropocentrism

Anthropocentrism only focuses on human beings' happiness, which is only a small part of the whole Planet Earth, with the aim to achieve it to the extreme by ignoring/sacrificing all the rest [17]. This dynamic is clearly disrupting to the whole, and human beings' meat-eating habit is a quintessential example [18].

Human beings and chimpanzees are considered to have 95% compatibility in DNA [19]. Moreover, chimpanzees primarily eat foods of plant origin. They eat far less meat, and even when they eat, they eat smaller monkeys of other species mainly for reproductive and political reasons, in which they try to attract female and to establish comradery

by sharing the same booty [20] [21]. Based on these facts, it seems safe to say that human beings are not inherently carnivores (Medeiros et al., 2013). Although humans later developed enzymes to digest meat, this was not what they were originally endowed with [22] [23]. Today, however, eating meat is becoming standard in our diet worldwide [24]. This indicates that today we are living on the types of food that were not naturally intended for us for the sake of their taste and nutrition. We are literally "meat-eating monkeys," animals that did not exist in the natural environment. We have diverted (lost) from our natural providence. The high disease rates among those who consume meat as a major part of their daily meals show that the human body was not naturally designed for eating meat [25] [26].

6. Inconvenient Facts

However, human beings still continue this unnatural habit and are intentionally turning a blind eye to certain inconvenient facts associated with it in the process.

1. Preserving the hotbeds of aggressive acts in society

Many of our aggressive acts, such as violence, murder, war, and genocide, are based on what we do daily to livestock at slaughterhouses [27]. By raising them to certain ages and then killing them senselessly for our consumption, the attitude of betrayal is subliminally cultured in society and becomes one of the bases of our social constitution [28]. In addition, knowing that sentient animals share many of our feelings, we intentionally ignore their suffering and expend them by compartmentalization and dehumanization, typical mental devices that are used whenever aggressive acts are conducted by human beings [29].

2. Justifying pathological acts of eating our own kin

Although we vehemently detest *cannibalism*, we are eating animal meats daily, particularly those of mammals such as cows, pigs, and sheep, which are constitutionally almost identical to human flesh. That is, we are practically cannibalizing almost every day [30]. The reason we detest cannibalism so much could be due to our projection in that we are in denial of our

guilt/insecurity about this deviant daily behavior and blame the similar activity to feel more secure [31].

3. Denying the very nature of ourselves

We are born as part of nature. As such, we all preserve an animalistic nature in ourselves. However, as mentioned in 2, killing animals for food necessitates compartmentalization and dehumanization of the nature of animal beings. This consequently leads to the denial of our own animalistic nature, which is an important part of who we are [32] [33].

It is reported that many livestock cows come back to the slaughter route, noticing/fearing the danger awaiting ahead, and that livestock pigs sing at their barrack at night looking at the moon [34] [35]. The phrase *butcher's choice* is literally butchers choosing good internal parts/organs of these animals, as seen in *Delicatessen*, which feared and flinched from their slaughter. Nazis allegedly drew upon the slaughterhouse system when developing a way to efficiently massacre the Jewish people [36]. There are many cases reported in which serial killers pointed out that wars and the systematic killing of animals by society was an excuse for their killings [37]. Veal calves are known to be confined in a narrow space in which they cannot even change their position just to get the "best pink" in the color of their meat [38]. Liver pate is ground liver from mammals sharing the same feelings as humans. *Bovine Spongiform Encephalopathy (BSE)* is caused by feeding cattle bone chips to herbivorous cattle [39], and baby back rib literally means meat on the ribs of a new born calf.... Our meat-eating custom concentrates our society's systematic negligence/justification/approval of all these repugnant acts to the sentient beings for the sake of our subtle tastes/interests [27].

Mammalian beings are so similar to humans in the way they act that how we treat them indirectly affects the treatment of our own [40]. As such, our exploitation of them could very well be the gateway into the exploitation of our own kind. Eating animal meat is a cheating act of bereaving nutrition/body parts from the animal, which are saved/developed originally for the animal's own use. Here is

the prototype of human exploitation of others. With today's technology, it should not be so difficult to develop foods of non-animal origin that have an almost identical taste to those of animal origin [30]. We already have many plant-based substitutes like soy-been based "meatballs." This is also expected to raise society's empathy level, upon which our own peace/safety is based [41] [42].

7. We Cannot Ignore It Any Longer

All human antipathetic attitudes toward nature, which are symbolized in eating animal meats in this way, have now been accumulated to such a level that we cannot ignore them any longer. At a social level, we are already facing severe environmental destruction [43]. At an individual level, physical modifications, such as make-up, dying hair, tattoos, plastic surgery, etc., often make it difficult to recognize a person's authentic/natural appearance. Moreover, by denying and not accepting our true natural feelings/desires, we cannot be stable/content as we are [32] [33]. As a result, we try to achieve relative momentary happiness/pleasure by appropriating others, nature, and animals.

8. Need for a Clear Parameter

There must be a clear parameter here that sets a clear limit on human acts. Seeing the objections to the gun-control act, vehement objections are expected to a policy that prohibits meats [44]. Nevertheless, to avoid the apocalypse, we must stop focusing only on humans' well-being and start focusing on the welfare of the whole planet. After all, what is the point of material luxury on a ship that is on the verge of sinking? To correct our meat-eating custom is to correct the fundamental structural contradictions of today's human civilization due to excessive anthropocentrism [45] and to treat the serious ailment of our civilization. Animals are important because they best represent *Mother Nature* as a whole in that they are the only entities that can move like humans beings [35]. In this sense, it is more suitable for us to pay more attention to animals other than family pets, which are well into human family.

9. Individuation by Carl Jung

As Carl Gustav Jung pointed out, “[t]he psychological process of integrating the opposites (*individuation*) is the central process of human development” [46]. This suggests that we need to integrate contradictions within ourselves to achieve true happiness, and that this is our ultimate goal as human beings. By denying who we are, we can never be happy. Consequently, we repeatedly force foreign ideals onto ourselves and invade into others looking for what they hope will satisfy their inner discontent.

10. Why Eating Meat is Wrong

To eat animals, we needed to deny nature. This necessitates that we deny who we naturally are [47]. This leads us to further exploit nature by psychological projection [48]–[50]. Hence, we are indeed covertly approving the abuse/exploitation of animals [51]. That is, our act of eating animals has to do with our deep subconscious sense of conquering “nature” [52]. Thus, the apocalypse is our doomed fate due to these pathological repetitive acts of our own doing [53] [54]. And now these uninhibited acts are causing serious damage to our planet. We need to control the current excessive anthropocentrism within the range of nature’s automatic recovery capacity by establishing symbiosis between nature and human activities. The infinite pursuit of our greed has now severely disturbed the perfect organic balance of our mind/Earth as a whole. Meat is, to the utmost, an unusual/special food source to human beings, which is filled with concentrated protein that animals saved for their own lives, and as such should be consumed only in exceptional cases, such as being emaciated with an illness. The reason Earth cannot feed all human beings on what it can provide is because herbivorous humans are eating meat, which was not intended by nature [55]–[57]. By starting to eat meat, we separated ourselves from the rest of the nature [58] [59]. This was the true *Adam’s apple*, which caused us to see animals only as “resources” for food/other human goods and not as companions, who share Earth with us and deserve respect in their own rights [60] [61]. We have lost our way from the Paradise where all other living beings are.

11. American Lifestyle as the Symbol of

Excessive Anthropocentrism

Today, many countries are hoping to achieve the level of material wealth that the U.S. enjoys. However, we should never forget about the social problems that the U.S. carries along with all their material wealth, such as their high crime rates [62]. It is generally said that we need four Earths if the whole world is to enjoy the American lifestyle [63]. This logically indicates that when one fourth of the world attains the American lifestyle, we will use up all the available resources on Earth. To try to achieve the American lifestyle, as is symbolized by “American exceptionalism,” is indeed to continually choose the path of current excessive anthropocentrism, which will lead us to destroy the earth without fail [64]. The fact that the U.S. continually needs to invade others’ territories to maintain their lifestyle seems to further prove this point. They cannot be self-sufficient with what their expansive land provides. This is likely due to the inner insecurity they secretly suffer, which is caused by their excessive dependence on materials for happiness [65]. Do we really want to follow in their footsteps at the expense of the entire planet? Do we really want to destroy this miracle planet in the universe filled with greens and living beings in exchange for such unnecessary material wealth, which will not last forever and will not bring us true happiness in the first place? Are we not just in the heat of material addictions due to today’s decadent capitalism [66]?

12. It Is Now or Never

If everyone thinks/acts globally, we can all survive and live peacefully until Earth naturally dies [67]. The key to our survival is to respect animal beings. Animal welfare is the best barometer of the health of our civilization [68]. Humans are creatures of a single basic behavior pattern [69]–[72]. We cannot conveniently maintain the double standard of being kind to humans only and treating all the rest as objects. That is why war veterans have difficulty readjusting to the civilian life [73]. We cannot condone selfish exploitative acts to the others just because they are different from us. We “must choose” either companionship or exploitation as our basic attitude to live on this planet. It is thus clear that the only option left for us is to unify our

behaviors in a positive way and integrate ourselves with the rest of the natural environment. The key is whether we can stop eating meat. Continuous die-hard meat eaters are not only obsessed with their pathological pursuit of abnormal taste, but also violating the new global compliance, which will ensure survival for us all. Therefore, they must be dealt with as such with whatever they deserve, social ostracism or punishment, together with those who still drive unnecessary big cars or own multiple expensive fur coats/mansions they rarely use. They are our “new public enemy” in this age when everyone is cooperating with each other and struggling their best to ensure the survival of the whole. Sadly, 17% of the Amazon forest has already been lost in the last 50 years [74], and 70% of this is attributable to ranching operation [75]. With such cruelties to animals intact in society, which is the very source of all the human evil acts, we are steadily breaking down from the inside. When are we going to do it...? It is now or never.

13. *United Earth* as the Center of the Operation

We need a central organization to orchestrate and accomplish this global correction. However, the *United Nations (UN)* is fully occupied with coordinating national interests, which are usually in stark contrast with global interests, due to their make-up of members who represent each national interest. Indeed, we might as well say this is the reason true global interests are never clearly reflected in UN decisions. Furthermore, it is unlikely that this situation will change drastically in the near future. We need another station that can lead this global mission, independent of national interests. Today, we see many antisocial individuals the world over resort to terrorist acts by claiming they belong to ISIS. Yet we know there were no official inductions of the sort that label them as ISIS members. They are merely identifying with this antisocial group by themselves, which is deserted/looked upon as the enemy by the global community, just as they are [76]. If it is possible for those antisocial people to unite together for such a destructive cause, it should be possible for us to be united for a constructive global cause as well. Moreover, our global center does not necessarily have to have a magnificent

facility either. A global network via the Internet without irksome procedures/registrations should be sufficiently functional. Suppose we name such a network *United Earth (UE)*.

14. An Example of the UE Manifesto

An example of the manifesto of UE is as follows:

1. UE is a global network of positive minds via the Internet, which countervails ISIS. Our mission is to avert the earth from the apocalypse by shifting human attitudes from anthropocentrism to *geo-centrism*.
2. Our primary slogan is “Stop Eating Meat” to raise our awareness of respect for animal beings as the symbol of all natural beings on Earth. To smoothly promote this shift, we actively cooperate with industries that are actively developing foods of non-animal origin that have an almost identical taste to those of meat origin.
3. Parallel to this primary slogan, we also work systematically on stopping pathological/abnormal human acts, which typically involve animals that cannot speak out for themselves. Among such conditions as animal shelters, pet shops, animal experiments, livestock, wildlife, and so forth, we first work on eliminating euthanasia at animal shelters in all countries, which some leading countries, such as Germany, have already accomplished.
4. We unite globally via the Internet and act locally. We take global cooperative actions by sending supportive messages via letter/fax/e-mail/phone or sending donations to a specific local target (organization/government/institution) or a specific local action one at a time to make a fully recognizable impact. We can also send out volunteer representatives, if necessary, for local negotiations to help achieve the intended results effectively.
5. We communicate about our developments on our website globally, utilizing *social networking sites (SNS)* such as *YouTube* effectively.

15. Conclusion

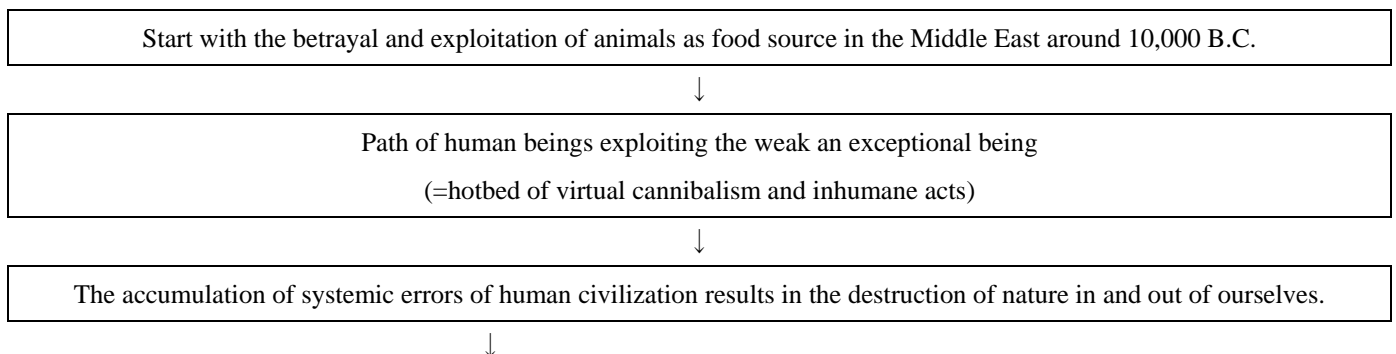
The human and environmental destruction that we now face are clear signs of systemic errors that have resulted from civilization. Our civilization has been destroying nature both in and out of ourselves. This is because we chose to consider ourselves as an exception in the natural world and to justify our exploitation of all the others to get what we want. Instead, we should have considered ourselves as a part of the natural world by respecting and coexisting with it. Our split from nature began around 10,000 B.C., when western civilization in the Middle East cut off animals and started to betray and exploit them as sources of food to feed our ever increasing population, which could not be fed using only plants. This group specialized in hunting and raiding on horseback, and it is the ancestor of western civilization, which is the dominant civilization in today's world. Human beings crossed the line at this time by taking what animal beings possessed, such as their flesh and fur, to satisfy our own needs. To make such self-centered acts possible, we needed to dehumanize and compartmentalize animals. This resulted in virtual cannibalism and many cruel acts committed against animals, which became the model for our inhumane treatment of other people. Animals are the best representatives of the whole of nature because they can move like we do. This attitude also led to the denial of our own inner nature. These continued and accumulated violating acts have caused our present situation of human and environmental destruction.

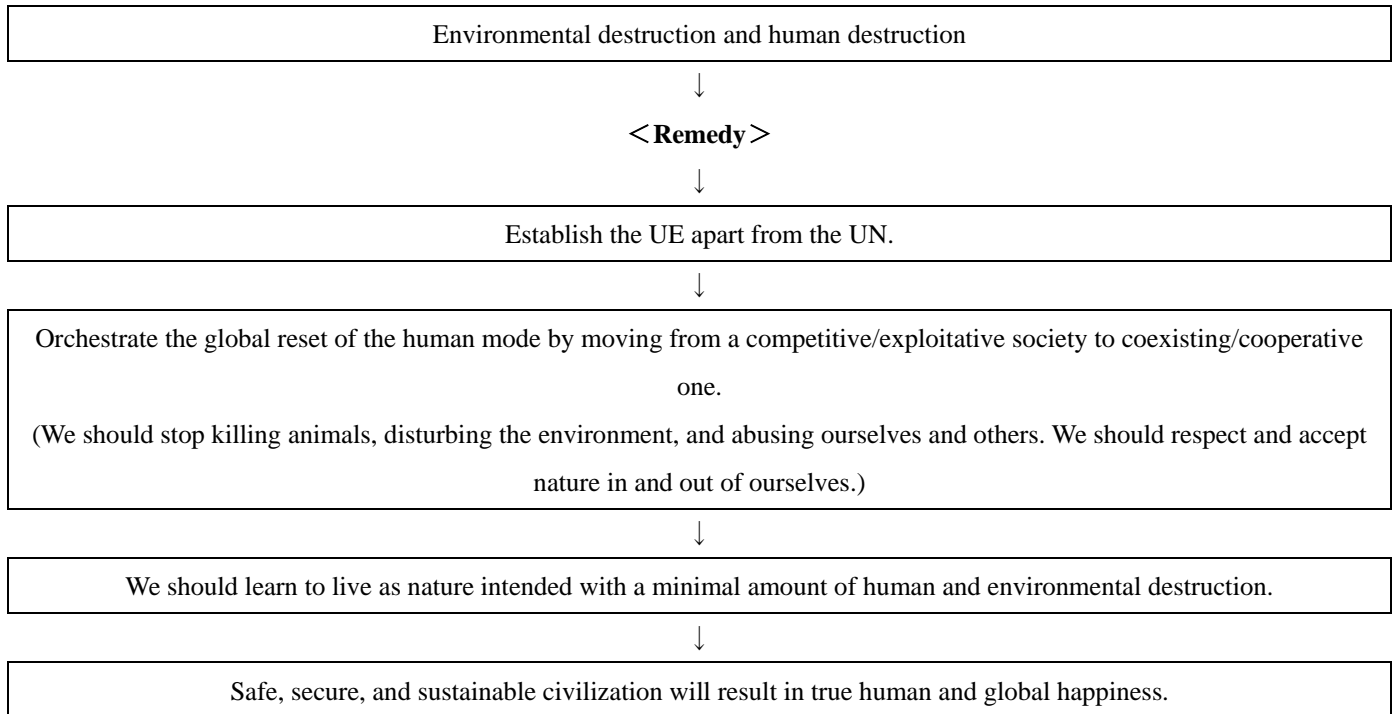
To solve the problems posed by human and environmental destruction, we need to correct this systemic error. We need

to start a positive spiral by taking our first step in the path that leads to respecting/coexisting with the rest of natural beings. To do this we must see animal beings not only as sources of food and other resources but also as our companions. So, we should stop killing them and disturbing nature to the best of our ability. We must not take a short cut to get what we want by bereaving what animal beings possess for their own use. Human beings are basically herbivores, and as such animal products are not of absolute necessity to our survival. In addition, without human interventions nature will be able to reestablish its original balance. Last, in order to solve today's global problems, we need to change our approach to nature from one characterized by aggression and exploitation to one of acceptance and appreciation. We only have two options: exploit and destroy our environment and ourselves or to respect, sustain, and coexist with nature. To orchestrate such global actions in a timely manner, we need to set up United Earth (UE). This organization should be distinct from the United Nations (UN), which cannot take decisive actions due to the demands associated with coordinating the interests of all nations. This macro-level reset of the human mode is the only way to avoid the apocalypse, and ceasing to eat meat is the symbol of this human oath.

If we continue to do whatever we want to do uninhibitedly and irresponsibly as we do now, we will destroy all that surrounds us, and we will in no time have nowhere to live, and this aggressive mentality will gnaw and dismantle our sanity from inside.

<Diagnosis of Today's Global Problems>





References

- [1] Bruckner, P. (2013). *The fanaticism of Apocalypse: Save the Earth, punish the human beings*. Cambridge, UK: Polity Press.
- [2] Timmermann, A., Oberhuber, J., Bacher, A., Esch, M., Latif, M., & Roeckner, E. (1999). Increased El Nino frequency in a climate model forced by future greenhouse warming. *Nature*, 398, 694–697.
- [3] Merriam-Webster. (2016). *Merriam-Webster Dictionary*. New York, NY: Pocket Books.
- [4] Summit, J. (2012). Renaissance humanism and the future of the humanities. *Literature Compass*, 9(10), 665–678.
- [5] Jasanoff, S. (2010). A new climate for society. *Culture & Society*, 27(2–3), 233–253. doi: 10.1177/0263276409361497
- [6] Kera, D. (2013). Designing death and apocalypse: Theodicy of networks and uncanny archives. *The Information Society: An International Journal*, 29(3), 177–183. doi: 10.1080/01972243.2013.777307
- [7] Vitousek, P. M., Mooney, H. A., Lubchenco, J., & Melillo, J. M. (1997). Human domination of earth's ecosystems. *Science*, 277(5325), 494–499. doi: 10.1126/science.277.5325.494
- [8] Steffen, W. & Sanderson, R. A. (2005). *Global change and the Earth system: A planet under pressure*. Berlin, Germany: Springer.
- [9] Bak, P. (1996). *How nature works: The science of self-organized criticality*. New York, NY: Springer.
- [10] Benedikt, M. (2011). Another word on “God and the twenty-first century.” *Tikkun*, 26(2), 14–16, 43–44. doi: 10.1215/08879982-2011-2006
- [11] Rull, V. (2011). Sustainability, capitalism and evolution- Nature conservation is not a matter of maintaining human development and welfare in a healthy environment. *EMBO Reports*, 12, 103–106. doi: 10.1038/embor.2010.211
- [12] Sessions, G. (1987). The deep ecology movement: A review. *Environmental Review*, 11(2), 105–125.
- [13] Moseley, F. (1997). The rate of profit and the future of capitalism. *Review of Radical Political Economics*, 29(4), 23–41. doi: 10.1177/048661349702900403
- [14] Shamieh, L. (2015). The propaganda of ISIS/DAESH through the virtual space. *DATR*, 7(1), 7–31.
- [15] Tawney, R. H. (2015). *Religion and the rise of capitalism*. Brooklyn, NY: Verso.
- [16] Metzner, R. (1995). The psychopathology of the human-nature relationship. In T. Roszak, M. E. Gomez, & A.

- D. Kanner (Eds.), *Echopsychology: Restoring the Earth, healing the mind* (p. 55). New York, NY: Sierra Club Books.
- [17] Shrivastava, P. (1995). Ecocentric management for a risk society. *ACAD MANAGE REV*, 20(1), 118-137. doi: 10.5465/AMR.1995.9503271996
- [18] Boddice, R. (2011). The end of anthropocentrism. *Anthropocentrism*, 12, 1-18.
- [19] DeWitt, D. (2003). Greater than 98% chimp/human DNA similarity? Not anymore. *Journal of Creation*, 17(1), 8-10.
- [20] Stanford, C. B. (1995). Chimpanzee hunting behavior and human evolution. *American Scientist*, 83(3), 256-261.
- [21] Mitani, J. C. & Watts, D. P. (2001). Why do chimpanzees hunt and share meat? *Animal Behavior*, 61(5), 915-924.
- [22] Smil, V. (2013). *Should Humans Eat Meat? Scientific American*. Retrieved from <http://www.scientificamerican.com/article/should-humans-eat-meat-excerpt/>
- [23] Levitsky, D. A. (1978). *Malnutrition, environment, and behavior: New perspectives*. Ithaca, NY: Cornell University Press.
- [24] Smil, V. (2002). Eating meat: Evolution, patterns, and consequences. *Population & Development Review*, 28(4), 599-639.
- [25] Willet, W. C. (1994). Diet and health: What should we eat? *Science*, 264(5158), 532-537. doi: 10.1126/science.8160011
- [26] Dwyer, J. T. (1998). Health aspects of vegetarian diets. *Am J Clin Nutr*, 48(3), 712-738.
- [27] Plumwood, V. (2003). *Animals and ecology: Towards a better integration*. Australian National University. Retrieved from <https://digitalcollections.anu.edu.au/bitstream/1885/41767/3/Vegpap6.pdf>
- [28] Stibbe, A. (2001). Language, power and the social construction of animals. *Society & Animals*, 9(2), 145-161.
- [29] Abe, K. (2014). Compartmentalization and dehumanization as one of the root causes of today's global concerns. *European Journal of Academic Essays*, 1(11), 18-26.
- [30] Diamond, C. (1978). Eating meat and eating people. *Philosophy*, 53(206), 465-479.
- [31] Tetlock, P. E., Kristel, O. V., Elson, S. B., Green, M. C., & Lerner, J. S. (2000). The psychology of the unthinkable: Taboo trade-offs, forbidden base rates, and heretical counterfactuals. *Journal of Personality and Social Psychology*, 78(5), 853-870.
- [32] Griffin, S. (1981). *Pornography and silence: Culture's revenge against nature*. New York, NY: HarperCollins.
- [33] Olson, E. T. (2003). An argument for animalism. In R. Martin, & J. Barresi (Eds.), *Personal Identity* (pp. 318-334).
- [34] Dillard, J. (2008). Slaughterhouse nightmare: Psychological harm suffered by slaughterhouse employees and the possibility of redress through legal reform. *Georgetown Journal of Poverty Law & Policy*, 15(2), 391-409.
- [35] Masson, J. M. (2004). *The pig who sang to the Moon: The emotional world of farm animals*. New York, NY: Random House.
- [36] Patterson, C. (2002). *Eternal Treblinka: Our treatment of animals and the Holocaust*. New York, NY: Lantern Books.
- [37] Agnew, R. (1998). The causes of animal abuse: A social-psychological analysis. *Theoretical Criminology*, 2(2), 177-209. doi: 10.1177/1362480698002002003
- [38] DeWilt, J. G. (1985). *Behavior and Welfare of Veal Calves in Relation to Husbandry System* (Doctoral dissertation). Retrieved from <http://library.wur.nl/WebQuery/wda/238176> (Wageningen UR, MN08200, 1062)
- [39] Smith, P. G. & Bradley, R. (2003). Bovine spongiform encephalopathy (BSE) and its epidemiology. *Br Med Bull*, 66(1), 185-198. doi: 10.1093/bmb/66.1.185
- [40] Edwards, K. L. (2005). *Milton and the natural world: Science and poetry in Paradise Lost*. Cambridge, UK: Cambridge University Press.
- [41] Furnham, A., McManus, C., & Scott, D. (2003). Personality, empathy and attitude to animal welfare. *Anthrozoos*, 16(2), 135-146. doi: 10.2752/089279303786992260

- [42] Tavior, N. & Signal, T. D. (2005). Empathy and attitudes to animals. *Anthrozoos*, 18(1), 18–27. doi: 10.2752/089279305785594342
- [43] Douglas, M. & Wildavsky, A. (1982). *Risk and culture: An essay on the selection of technological and environmental danger*. Berkeley, CA: University of California Press.
- [44] Daily, G. C. & Ehrlich, P. R. (1992). Population, sustainability, and earth's carrying capacity: A framework for estimating population sizes and lifestyles that could be sustained without undermining future generations. *BioScience*, 42(10), 761–771.
- [45] Costanza, R., Graumlich, L., Steffen, W., Crumley, C., Dearing, J., Hibbard, K. et al. (2007). Sustainability or collapse: What can we learn from integrating the history of humans and the rest of nature? *A Journal of the Human Environment*, 36(7), 522–527.
- [46] Jung, C. G. (1939). *The integration of the personality*. Oxford, UK: Farrar & Rinehart.
- [47] Joy, M. (2005). Humanistic psychology and animal rights: Reconsidering the boundaries of the humanistic ethic. *Journal of Humanistic Psychology*, 45(1), 106–130.
- [48] Barlett, S. J. (2002). Roots of human resistance to animal rights: psychological and conceptual blocks. *Animal Law*, 8, 143–176.
- [49] DeWaal, F. B. M. (1999). Anthropomorphism and anthropodenial: Consistency in our thinking about humans and other animals. *Philosophical Topics*, 27(1), 255–280.
- [50] Drengson, A. R. (1980). Social and psychological implications of human attitude toward animals. *The Journal of Transpersonal Psychology*, 12(1), 63–74.
- [51] Flynn, C. P. (2001). Acknowledging the “zoological connection”: A sociological analysis of animal cruelty. *Society & Animals*, 9(1), 71–87.
- [52] Willard, B. E. (2002). The American story of meat: Discursive influence on cultural eating practice. *Journal of Popular Culture*, 36(1), 105–118.
- [53] Bull, M. (1996). Apocalypse theory and the ends of the world. *Utopian Studies*, 7(2), 226–228.
- [54] Mikulak, M. (2007). This is the end: Earth first! And apocalyptic utopianism. *FORUM: University of Edinburgh Postgraduate Journal of Culture and Arts*, 5. Retrieved from http://scholar.google.co.jp/scholar?q=This+is+the+end%3A+Earth+first%21+And+apocalyptic+utopianism.+&btnG=&hl=ja&as_sdt=0%2C5
- [55] Cohen, J. E. (1995). Population growth and earth's human carrying capacity. *Science*, 269(5222), 341.
- [56] Pimental, D., Bailey, O., Kim, P., Mullaney, E., Calabrese, J., Walman, L., Nelson, F., & Yao, X. (1999). Will limits of the earth's resources control human numbers? *Environment, Development and Sustainability*, 1(1), 19–39.
- [57] Foley, J. A. (2011). Can we feed the world & sustain the planet? *Scientific American*, 305, 60–65. doi: 10.1038/scientificamerican1111-60
- [58] Descola, P., & Palsson, G. (1996). *Nature and Society: Anthropological Perspective*. UK: Routledge.
- [59] Kheel, M. (1985). The liberation of nature. *Environmental Ethics*, 7(2), 135–149. doi: 10.5840/enviroethics19857223
- [60] Charles, R. H. (2003). *The Book of Enoch*. Floyd, VA: SaltHeart Publishers LLC.
- [61] Regan, T. (2011). In P. Pojman & L. P. Pojman (Eds.), *Food ethics* (pp. 31–39).
- [62] Garland, D. (2000). The culture of high crimes societies. *Br J Criminol*, 40(3), 347–375. doi: 10.1093/bic/40.3.347
- [63] Jucker, R. (2002). Sustainability? Never heard of it! Some basics we shouldn't ignore when engaging in education for sustainability. *International Journal of Sustainability in Higher Education*, 3(1), 8–18.
- [64] Lipset, S. M. (1997). *American Exceptionalism: A Double-edged sword*. New York, NY: W. W. Norton & Company.
- [65] Debrix, F. & Lacy, M. (2009). *The Geopolitics of American insecurity: Terror, power and foreign policy*. UK: Routledge.
- [66] Reith, G. (2004). Consumption and its discontents: Addiction, identity, and the problem of freedom. *The British Journal of Sociology*, 55(2), 283–300.

- [67] Ward, P. & Brownlee, D. (2004). *Life & death of planet earth: How the new science of astrobiology charts the ultimate fate of our world*. New York, NY: Judy Piatkus.
- [68] Tannenbaum, J. (2010). Surveying animal welfare science and policy. *Journal of Applied Animal Welfare Science*, 2(2), 147–149.
- [69] McCrae, R. R., Costa, P. T., Ostendorf, F., Angleitner, A., Hřebíčková, M., Avia, M. D. et al. (2000). Nature over nurture: Temperament, personality, and life span development. *Journal of Personality and Social Psychology*, 78(1), 173–186.
- [70] Deci, E. L. & Ryan, R. M. (2000). The “What” and “why” of global pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268.
- [71] Skinner, B. F. (1953). *Science and human behavior*. New York, NY: The Free Press.
- [72] LaPiere, R. T. (1934). Attitude vs. actions. *Social Forces*, 13, 230–237.
- [73] Demers, A. (2011). When veterans return: The role of community in reintegration. *Journal of Loss and Trauma: International Perspectives on Stress & Coping*, 16(2), 160–179.
- [74] WWF. (2016). Threats Deforestation. Retrieved from <http://www.worldwildlife.org/threats/deforestation>
- [75] Fearnside, P. (1993). Deforestation in Brazilian Amazonia: The effect of population and land tenure. *Amibio*, 22(8), 537–545.
- [76] Dandurand, Y. (2015). Social inclusion programs for youth and the prevention of violent extremism. In M. Lombardi, & V. Chin (Eds.), *Countering radicalization and violent extremism among youth to prevent terrorism* (pp. 25–36). Amsterdam, Netherland: IOS Press.

Author Profile

Kenji Abe, Ed.D. researches the effects of globalization and social pathology at Toin University of Yokohama and serves as a board member for the National Correctional Counseling Committee in Japan.