

## Introduction

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This is the second special issue celebrating the life and work of Paul Shepard. My own introduction to Shepard was a first edition copy of *The Tender Carnivore and the Sacred Game*. Like most, I was both captivated and challenged by his arguments and assertions. Shepard is, for me at least, difficult to read. His ideas, though, are provocative, and he makes me work to understand them. But he is also evocative, as his lyrical style pulls me into his worldview.

In this issue, Fred Bender applies Shepard's ideas to the problems of global environmental catastrophe. Bender takes us deep into post-historic primitivism.

Douglas David Karrow, Bob Henderson, and Jeanne Kentel give us a variety of approaches to modern environmental education, based on Shepard's ideas. They teach us how Shepard shapes "thought, word, and deed in both teaching and learning."

Gene Halton turns our thinking upside down with *Eden Inverted*. Halton asks, "It is a social science truism that selves are made through socialization. But how was socialization made?" We experience "the wild self" through Shepard's paleolithic human.

Jorge Conesa-Sevilla starts with this enticing statement: "I explore perhaps his most radically consistent claim and far-reaching exposition, an extension of his studies of the totemic mind." The material that follows will draw you in and arouse your heart and mind.

We reprint here Florence Shepard's own experience "Riding the Bear." Paul investigated bears cults in Europe and in North American Aboriginal societies. Flo gives us a first hand account of living the myth.

Terry Winogron takes us with him on a personal journey of discovery led by the ideas of Paul Shepard. Here we discover differences between wild and domestic life from a Shepardian perspective.

This marvelous group of submissions, written by some of the best thinkers in deep ecology, pays an extraordinary homage to Paul Shepard's original visions. These authors will keep you questioning and thinking about Shepard and his legacy as it applies to our current problems—local to global. They also keep Shepard's ideas alive and well for current and future ecologists and philosophers who have yet to confront him.

My gratitude goes to Flo Shepard for providing me with numerous contacts and for her unflagging support in developing these two issues. We have become good friends in our advancing elderhood. Also, I must acknowledge the work of Bill Devall in teaching me the fundamentals of the editing craft. His discerning eye and encyclopedic knowledge has made these issues much better than I could have done alone.

When I accepted the position of Associate Editor, I did so with the stated intention of revisiting the work of inspired thinkers in ecological philosophy. I started with Paul Shepard because of his enormous influence on my "deep ecology." It is, I think, important that we keep seminal work alive for current and future generations of scholars. Progress is usually recursive.

As the bumper sticker admonishes: "Don't believe everything you think!"

Michael T. Caley  
Associate Editor