

The Trumpeter

Editorial

Volume 19, Number 1 (2003), finds us in the enviable position of being able to present the deep ecology community with an issue of diverse articles. Although these articles tend to be somewhat on the long side, their authors provide well-developed and innovative analyses that will appeal to a wide range of interests. From connecting post modernism to quantum physics (Opperman) to examining E. O. Wilson from a deep ecological perspective (Bowers), and from an examination of pragmatism and the stages of environmental awareness (Low) to an exploration into the idea of an Earth jurisprudence (Bell), the present issue provides challenges to cross-disciplinary and perspectival analyses that could be described as deeply innovative and penetrating. They serve, among other things, to engage the deep questioning process as they shed new light on different ways to approach that process, as initially envisaged by Arne Naess.

Ellen Laconte's "Next things After Surrender" is this issue's narrative. Her's is a particularly valuable and timely article for me, since it goes a long distance in helping me find ways of envisaging a means for addressing a theory/praxis problem, which has bothered me for many years. I have been increasingly concerned about the problem of the disconnect between theoretical rigour and experiential attunement as it pertains to understanding the human/environment relationship. I see our community as one that struggles to find ways to articulate this connection in the attempt to promote greater participation in both aspects of deep ecological awareness. In a way, what appears to be the split between theoreticians and those advocating experiential awareness that mirrors the split in Buddhism soon after the Buddha's death. This anciently rooted struggle continues today in environmental philosophy and particularly in the deep ecology community. For those who share this struggle, Ellen Laconte's narrative and David Low's article help to shape innovative approaches to addressing this problem.

Serpil Opperman's treatment of contemporary physics and post modernism challenge another divide, that between science and the human arts. In the spirit of such writers as Capra and David Bohm, Opperman shows how much of the environmental problem is the result of failing to appreciate the ideas of interconnectedness and interdependency of all things, resulting in confused thinking. This confusion operates at institutional and disciplinary levels, so that thought needs to be transformed at these levels before significant change will occur. Enter here the integration with post modernism. Using the concept of rhizome, Opperman proceeds to offer a conceptual means through which a more integrated, but non-totalizing, approach to thought in the disciplines can be developed through a transformative learning process.

Chet Bower's critique of E. O. Wilson's influence on environmental thought and environmentalism ferrets out dangers in Wilson's genetic explanation of our moral sense as expressed in his efforts to develop the discipline of sociobiology. The confidence and focus on science and humanity's engineering capacities as the primary means to understand and rectify environmental problems brings Bowers to accuse Wilson of a contradiction, in light of Wilson's attempt to avoid accusations of genetic determinism. Connecting this reliance on science and its form of rational explanation leads to a further championing of Western cultural norms and the denigration or devaluing of other cultural norms. In turn, these connections are further connected to the educational and economic norms of Western culture, which in effect entrench nineteenth-century cultural and industrial expectations. Without a more thoroughgoing self-critique and dialectical understanding of the place of science, Wilson turns out to champion scientists as the repositories of wisdom for social values and norms, thereby deepening the environmental problem.

David Low brings us a comparison between Frank Fisher's three stages of environmental concern and Charles S. Pierce's three grades of clarity, which aids in addressing the possibility of integrating the different approaches to environmentalism, that is, the relationship between feeling and thought. As he sorts out the various types and levels of response to environmental problems, Low connects this analytical framework to Arne Naess's idea of deep questioning as a process of gaining ever evolving clarity and understanding in the interest of developing a ever deepening cooperative community.

For this issue, we are trying something innovative in the interest of advancing a work in progress. Mike Bell explores the idea of an Earth jurisprudence, based on Thomas Berry's work and modelled on Inuit

jurisprudence systems. For this exploratory essay, we are attempting a different feedback mode. Bell's explication and application of Berry's concerns for a Earth derived system of justice invites commentary, especially of the kind that contributes to the development of the idea. For this reason we publish Bell's essay as exploratory and use the Web capacity to introduce a way for readers to contribute their ideas. We are asking Mike Bell to monitor the discussion for the duration of the time this issue is current, after which we ask that he provide a synopsis of the feedback he received. In the event that this leads to greater discussion on the issue, we may publish similar "exploratory essays" that the deep ecology would find of interest.

Ellen LaConte's, "The Next Things After Surrender," is our lone narrative this issue. While previously published, her desire to engage the *Trumpeter* readership is received with pleasure. Her expressions of encountering the forest, comparing and contrasting it with her encounter with church, illuminate and draw attention to the immediacy of becoming attuned to the living world of the forest.

We are also thankful for the contributions to our poetry section by Daniel Boland and Mark Frutkin. As I become increasingly exposed to the poetic through my editorship, I find myself exploring the analytical mind quite differently. "Demeter," "A Beechwood Poem," (Boland), "Badminton Net," "A Walk in the Quebec Countryside," and "Spark" (Frutkin) by these poets further enhance this experience.

Appreciation also goes out to our book reviewers: Chet Bowers, Susan Turner, and Richard Arnold.

Lastly, you will notice a new PDF format for this issue. We hope this change will facilitate easier access and use of the *Trumpeter*. When funds become available we hope to bring our back issues into line with this format, although previously published issues in the hard copy version are unlikely to be similarly converted.

Bruce Morito

Editor

