

The *Trumpeter*

Editorial

This issue is spearheaded by Chet Bowers' critique of Richard Rorty and the influence he wields in re-entrenching a view of language and liberalism that blocks us from advancing a deepening concern for today's ecological crises. This may seem an odd way to begin an issue which includes articles on ecopsychology, ecospheric ethics and a critique of UNESCO. But "Assessing Richard Rorty's Ironist Individual Within the Context of the Ecological Crisis" addresses themes and problems of western culture that are addressed in each of the articles. Each asks us, in typical deep ecological form, to deepen the investigative process to examine matters such as how language biases perception and understanding. The idea of progress implicit in the liberal program, Bowers notes, is tied to the environmental crises we face today, since it encourages a denial of our fundamental connectedness to community, both ecological and human. He uses a contrast between the way indigenous cultures view the world and Rorty's assumptions to draw out how a linguistic and political tradition promotes (or discourages) a sustainable way of living.

The two articles on ecopsychology in a way address similar concerns. "Ecopsychology: A Review," by Whit Hibbard and "Applied Ecopsychology: The Unusual Language of Michael J. Cohen," by John Scull, represent resurgent interest in ecopsychology. Much of this interest has been generated because of the growing malaise in the human psyche-environment relationship. This malaise, in turn, is connected to a sense of detachment from the earth and one another, a detachment fostered by the way we frame our relationship with the world. Hibbard, in particular, shows how the field links the conceptual, valuational and ethical critiques of the presently dominant society found in deep ecology to this psychological malaise. He helps orient us to how the field is taking shape in light of this background. John Scull provides a more specific description and analysis of a particular approach in ecopsychology, through an attempt to "explain" Cohen's approach to

deepening our awareness and relatedness to our ecosystem communities. This, once again, raises the issue of the interface between the theoretical, written approach to environmental awareness and the experiential, direct encounter approach.

Anecdotally, I can attest to the increased concern in the deep ecology community about the general lack of attention being paid to the psychological dimensions of our environmental crises. Authors and referees alike have identified points of concern for psychology, often expressing dismay at the lack of attention paid to these crises by psychology as a discipline and profession. From mental health to the effects of the built environment on human relationships, and from the effects of depriving ourselves of direct experience with other animals and wilderness to a lack of attention paid to the erotic in the human-environment relationship, ecopsychologists, if I may be permitted the term, are trying to raise the profile of this issue. The two articles on ecopsychology in this issue may not cover all of the issues that people identify as ecopsychology concerns, as suggested by reviewers, but they do present us with a challenge to attend to this field as supporters of deep ecology. Moreover, as reviewers responded to these articles, it became clear that “ecopsychology” refers to substantively diverse yet connected areas of study and activism. My hope is that this issue will help in the re-emergence of discussion and debate about and within the field of ecopsychology.

Stan Rowe’s, “The Living Earth and Its Ethical Priority,” presents an Earth Ethics that addresses the fundamental concerns of healing our relationship with Earth. His is an argument in line with the likes of James Lovelock’s Gaian ethics, as he argues for the a-reconceptualization of the ideas of life and Earth as alive. He then establishes terms of reference for the way in which this Earth-centred approach is to guide the development of an earth centred consciousness/ethic. By focusing on “life,” Rowe moves us to consider the importance of seeing ourselves living in the context of a living Earth and the implications for ethics that such an acknowledgement brings. In the process, he also addresses the issue of language, pointing out that the influence different linguistic traditions have on how we see and understand things needs to be examined at fundamental levels. In these ways, Rowe integrates the major concerns of the preceding articles.

Rolf Jucker’s critical review of the UNESCO’s internet/computer based Education for Sustainability also deals with issues of culture and indirectly with language. The critique of the view of science in this program, like John Scull’s, is a micro-level examination of some of the more macro-level analysis provided by Chet Bowers and Stan Rowe.

Drawing on criticism of the hidden and uncritically accepted cultural norms in the UNESCO program, Jucker shows how the contradiction between expressed intent and what the terms of reference allow results in a deep deficiency in the program. He is especially struck by the expressed respect for indigenous knowledge, which, however, fails to be included in the substance of the UNESCO program.

While identifying the common threads in this issue's articles, I wish also to point out that each contributes to distinctive fields of interest and stands on its own.

Our book reviews begin with David Orton's examination of Samuel Huntington's *Clash of Civilizations: Remaking of World Order*. Orton asks us to examine this book in light of the role religious fundamentalism plays on environmental degradation and its effect of producing resistance to identifying ourselves as Earthlings first and members of civilizations, derivatively. James M. Cahalan's *Edward Abbey: A Life* is reviewed by Jerome Stone and Joseph Clift reviews Alan Drengson and Duncan Taylor's, *Ecoforestry: The Art and Science of Sustainable Forest Use*.

Poetry in this issue is contributed by Simmons Buntin, Nicola Vulpe and Emily Milliken. I am grateful to Tom Henighan, Michael and Aerin Caley, Freya Mathews and the poetry editorial board for enabling the *Trumpeter* to continue publishing poems. Without this literary element, the *Trumpeter* would be a lesser publication. Many thanks go out to Simmons Buntin for "Great White Heron," to Nicola Vulpe for his "How War Was Declared" and "But I'll Speak," and to Emily Milliken for "The Empty Cellar."

Bruce Morito

Editor