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THE TRUMPETER

*Voices From the
Canadian Ecophilosophy Net Work*

ECOPOETRY

Heidegger has said that the most immediate contact with the world for a nonimperial human consciousness is naturally expressed in mythopoetic language. This is the same family of linguistic response which gives rise to ecopoetry. A paradigm example of ecopoetry is the Zen Haiku of Basho. Ecopoetry neither exalts the ego's adventures, nor exaggerates nature's glory. It celebrates and appreciates the diverse and wonderful ways of nature's communities **as they are**. Ecopoetry is a natural expression of Zen and Taoist attitudes toward nature, but it also arises in the West.

Ecopoetry is free from acquisitiveness and the compulsion to enter the adventures of the ego. The poet is able to let other beings be, and appreciate their self nature and unique ways. The human poet expresses this through human languages and arts. Ecopoets use many forms, traditional and created, to give voice to the wonder and delight of nature's diversity, otherness and unity.

In the West ecopoetry has been written by Pope, Shakespeare, Robinson Jeffers, Whitman, Wendell Berry and Gary Snyder. This is not an exhaustive list, and not all of their poetry is ecopoetry.

As a further introduction to ecopoetry, let us consider some remarks from an essay sent by Hwa Yol Jung (1984): "(Ecopoetics) is a **gathering** together of ecology and poetics. The very neologism fashions the ecological imperative that in the UNI/VERSE everything is connected to everything else. It signifies the free, diatactical interplay of **all** things." (p.1) "Poetry for Heidegger does not surmount the earth in order to escape it, but rather it brings man onto,

and makes him **belong** to, the earth: it brings him **dwelling** on earth. The thought of the ecopoet should teach us how to dwell **appropriately** and **care-fully** on earth. The poetics of space is man's attunement to Being's topology." (p. 3) "One Should argue, as the ancient Chinese argued, that there is a filiation between the aesthetic and the ethical: the beautiful and the good are synonymous. Just as the aesthetic is the harmony between man and nature, so is the ethical the harmonious relationship between man and man: not only is the ethical grounded in the aesthetic, but also harmony is the unifying theme of the aesthetic and the ethical. Harmony, therefore, is the essence of both the aesthetic and the ethical." (p. 6) "The ecopoet must sing the harmony of the universe not as the unitariness of the undifferentiated but as a polyphonic chord or orchestration of differentiated many. His song is an echo of the universe as a sounding orbit or familial circle. He celebrates a negentropic ecotopia." (p. 7)

WHALES

I have heard the whales singing to each other
Across the floors of the seas
I got goose pimples on my skin
Listening to their music,
yet we kill them daily
Until the time will come
When in total silence we go crazy
And hang ourselves on a silent tree.

Henryk Skolimowski

A butterfly
poised on a tender orchid,
How sweetly the incense
Burns on its wings.

Basho



LESSONS IN HOLISM I

What is here, is there;
As within, so without.

The beauty we see,
Is the mirror,
In which we find ourselves.

That which we condemn,
Or fear in others,
And in the world,
And that which we repress,
And hide within ourselves,
Are just other parts
That we have not yet accepted,
And which, only by their acceptance,
Are able to reveal their positive sides,
And become available to us.

It is only with all,
Of the parts of ourselves,
Available to us,
That we can become,
Truly available to others,
And to the earth,
Without detriment to ourselves,
And to the earth.

Stuart B. Hill
30 July, 1983.

PICKING KINNICKINICK

We stood by Straight Creek late afternoon
it was all over November pure-earth-color
and the wind was speaking on our skin:

I am alive and see
my spirit breath weave
the **Larix** leaves
and blocky bark sharp spruce needles
break into song

Arctostaphylos, bearberry, Kinnickinick
leaf leathergreen in mats across the hardening ground
growing round communities of place and purpose:

We bind with knit power
this watershed
recover these rocks that Great Burn
once claimed

The creek runs clear in the deepening cold

my hands pass over the tight twigs
my body is a light waterfall, a snowy ridge, a dark pine
the leaves fly into my hands
feathers without birds
and dry they will become pipe pouch magic
for the depth of winter
I leap, rise, and root in place
heart and mind awake the same
the autumn larch breaks into yellow flame

Ed Grumbine
November 1979

LESSONS IN HOLISM II

Near is far, unseen;
Direct is indirect,
With unexpected outcomes;
Low power amplifies,
As thresholds tumble,
And a smile gives birth,
To universal peace.

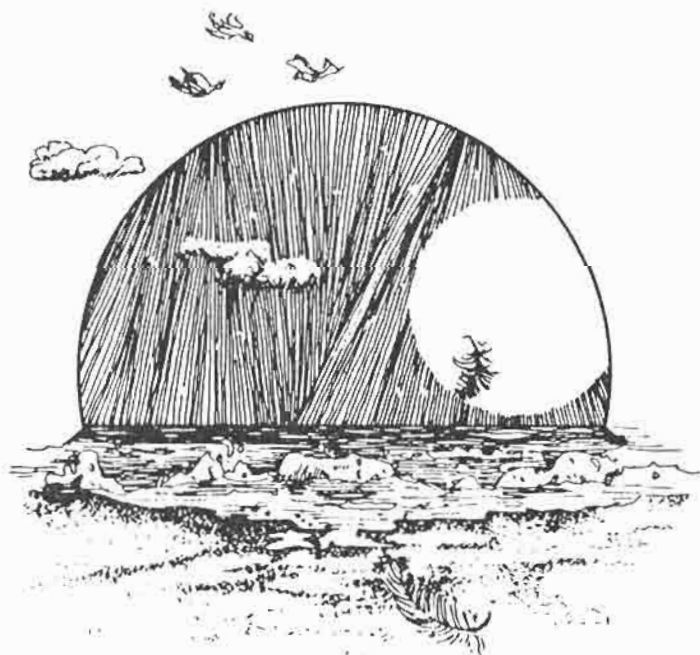
Wisdom,
Fed by peripheral senses,
Comes alive,
As intuition is welcomed.

Powerful persons,
Needing no acknowledgement,
Holding the world,
To its evolving course.

Stuart B. Hill
10 August 1983.

For Locke and Hobbes, the law comes from Man.
 We make the laws to protect ourselves from each other,
 And to make our "property" safe.
 YOU TWO! You have slit me,
 Killed my cosmic roots,
 Denied my spirit and that of Nature,
 Made me fear-ridden and suspicious,
 Murdered my dreaming,
 ("And seeing dreams are caused by
 the distemper of some of the inward
 parts of the Body; divers distempers
 must needs cause different Dreams.")
 Reasoned away my inner space,
 ("Imagination therefore is nothing
 but decaying sense.")
 You park me at the rim of the visible
 My eyes clanged shut with money.
 The old Australians say,
 "The Law tells us how to live together
 and treat one another with respect.
 It tells us about our links with the Land,
 our Mother,
 from whom we are born and to whom we return.
 It is the law of our sacred place
 and of what happened in the Dreamtime.
 That is the Law that comes from the Mountain."

John Martin



Breaking the silence
 of an ancient pond,
 A frog jumped into water--
 A deep resonance.

Basho

Wondrous Waxwings,
 Sonorous birds,
 singing songs
 without words,
 Among berries
 in Madrona tree.
 Gladden winter's grey
 with grace.

Alan R. Drengson

Prayer of the Other, Earth

"Whatever it was I lost, . . .
 Was a wild, gentle thing. . . ."
 --James Wright

I am always here,
 the wild, gentle source hidden
 by the streams beside you,
 shining toward you
 out of this dark time.

What you grasp are movements
 of a listening face
 whose richness draws you.
 You have not felt
 my sorrowing ground.

I am so changing.
 All my restless forms
 need room and have their reason
 and take their turn.
 Their own laws dance in them.
 Even your original law
 ran close to mine.

You do not need to lose me.
 I have watched forever
 and still wait
 for your returning face,
 your ear inclined toward
 my unfathomed voice.

Jean Pearson

Ecological Sensibilities and Ecological sense

I. The master ecopoet reads the Earth wisdom as it was read in the Old Ways. Ecopoetry need not be linguistic, but could express Earth wisdom in a tune, a dance, a chant, a ceremony, a ritual, a picture, a tool, in techniques, in a shelter, an art, as an appropriate technology. The Earth, Heavens and Seas are filled with meaning, each event, each being, each stone and twig has significance. It is a nexus of values and has its place. Ecosophy is the state (activity or non-activity) wherein we are attuned to (in harmony with) all these meanings and processes. Then we learn wisdom from the Earth. It is **in us**, for we are fully **in it**.

In the Old Ways the meanings were encapsulated in the wing of a hawk or the curve of a river's bend. One sought to have a vision of how such things hang together with the whole cosmos. (In its roots "cosmos" means a harmonious whole.) (Modern perspectives could possibly rejoin this vision with the recognition that even genes carry information. Pattern, meaning and context all involve one another in ascending levels of significance. Modern concepts could come to "picture" levels like hieroglyphs, and, given the techno-context, they could be artistically represented as crystals and/or holograms. Each being and place contains in its relationships everything, and everything else contains it. "As above, so below, as within, so without," are old alchemical sayings.) A visionary in the old sense saw how all things hang together. It was from this vision that his or her stories and descriptions arose. Full meaningfulness, ultimately, can only be the no-meaningfulness of the whole. It is just what truly and really **is**. The pure mind of the master ecopoet, the Bashos, show nature **as it is**. Its having no-meaning (in this sense) **is** its meaning. This is also its ultimate mystery.

To spontaneously begin to hear ecopoetry is the result of an inner silence, a receptivity which develops with sensibilities and sensitivity to place. Ecopoetry flows from a deepening **ecological** sensibility. Deep ecology philosophers suggest that deep ecology is a way to begin and to continue this process of deepening. The degree of an ecopoetry's clarity and purity is a reflection of the depth of the refracting organism. ("Is the light of Nature **pure** from this source?")

In the Spring 1984 issue we attempted to describe this deep ecological sensibility and indicated that it was not just an intellectual theory or an idea, not a belief or a single attitude, but rather a whole, integrated way of approaching, relating and responding to the world. It involves a shift in ontology or mode of being, which involves and resonates through all elements of the self, as these form our capacities for whole, sound understanding. These elements can be conveniently categorized under four aspects of the human self: 1. the material, 2. the psychological-emotional, 3. the rational-cognitive, and 4. the spiritual. Intelligence reaches its peak when all of these elements function harmoniously in a focused attention.

II. It has been said in past **Trumpeters** that some forms of deep ecology find common ground with what Aldous Huxley called the perennial philosophy. The perennial philosophy, an ancient wisdom, perceived nature as an ordered whole, which was sometimes represented as a "Great Chain of Being," which contains hierarchies of order, forms of organization, interrelationships and patterns that have a certain stability, but which are also being modified by the creative processes of living energy. Through this creative flow the patterns of life not only complete past cycles, but also, by continual improvisation, create new, novel forms, with relative degrees of stability. The evolutionary process is not closed, but open and experimental.

The idea of the Great Chain of Being can be found in pale form in the hierarchies of biological classification which imply ascending and unifying principles of order that, among other things, suggest cultured organization of value and meaning. The traditional Chain of Being was an expression of a deep metaphysical view of nature, and was part of a religious vision that involved a practice and discipline. In short, this wisdom was not theory but a way of life, a daily practice, connected with a vision of nature. The chain also provided a way to choose between conflicting values by appealing to the various purposes of things. Hierarchies of ends naturally suggest themselves. I have said that deep ecology is compatible with aspects of the perennial philosophy. The problem we now explore is how the hierarchy of the Great Chain could be consistent with the deep ecology principle of biospheric egalitarianism. To begin let us consider this principle in more detail.

As formulated by Arne Naess (1973), the egalitarian principle assumes the phrase "equal in principle." The "in principle" is necessary for ecological sense and balance, for it underscores practical necessities. We are consumers and consumed. We depend upon nature's bounty, but our vital desires improperly pursued can threaten its stability. Careful observations of nature teach us that these relationships must be reciprocal in some way. The egalitarian principle reminds us that we are an interdependent part of all of nature, that it supports us, as it supports other beings. Together we make up our total world. Egalitarian natural philosophy calls attention to how diseased sensibilities can become, if we exclude and isolate ourselves from nature and other humans.

A focus on the biospheric, egalitarian principle would help us toward a sensibility that is free of desires for domination. A sensibility that is open and humbly accepts its ignorance of nature's myriad ways, is one prepared to learn from nature. It is respectful and accepting of all beings as equally necessary parts of a wider, wilder living ensemble (community) of meaningful interrelationships, that we will never fully understand. It helps us to remain alive with the love and delight that discovery is continuous with life. It could also be an aid in a creative process of transformation, an opening to higher forms of awareness. It could help us to shift perspectives radically enough to shake our attachment to limiting forms of conceptual awareness that alienate us from the world. (Creative philosophy is an inquiry that fuses intellect, imagination, and aesthetic sensibilities, with a sensual grasp of the particular.)

The idea of biospheric egalitarianism has been criticized by Warwick Fox (1984) and Wendell Berry (1983) for giving us no clear practical direction. It provides no basis for rational choice between conflicting values and needs (e.g. the small pox virus versus human health). Here is how Berry puts the main points against the principle: "It is the hierarchical principle of the Chain of Being that makes it all-inclusive: Creation is not so bountiful and various as it is because life is copious, but because it is orderly, full of places where an abounding diversity of creatures can be at home. By definition, the Chain of Being can exclude no kind; like Eden and the Ark, it affords room to every species of living

thing. If all the kinds were equal, all places would be in dispute, to be contended for. The result would be a free-for-all, which in turn could only result either in a restoration of hierarchy or in total annihilation, for the most powerful kind would either destroy all the less powerful, and so eventually destroy itself, or it would respect their places in an order which both keeps them alive and implies their right to live." (p. 166) Berry goes on to point out that if all hierarchies are overturned by "equality" "(t)he ferocious equation between abstraction and materiality will be free to establish itself, after which nothing can exist that cannot be finally "equalled" by enough money or power to destroy it." (pp. 166-167)

Fox's criticism is similar to Berry's. He says the essence of the deep ecology intuition is that: "there is in reality no boundary between 'the field and the knower of the field.' To the extent that we perceive boundaries, we fall short of deep ecological consciousness." (p. 8) A lack of boundaries implies a lack of basis for clear choices. The relationship between egalitarianism in principle and egalitarianism in practice becomes unclear. Thus Fox says, "The deep ecologist who is 'thoroughgoing' in confusing ecological egalitarianism in principle with ecological egalitarianism in practice is forced into the position that they might as well eat meat as vegetables since all organisms possess equal intrinsic value." (p14) Deep ecologists, he adds, must come up with some clear guidelines for cases of practical conflict of values. Egalitarianism in principle is not sufficient for this. In the exposition which follows I will keep the points made by Fox and Berry in view. Let us begin with Berry.

Berry's criticism is developed in the context of a long, insightful essay on poetry and place. He discusses the Great Chain of Being as this was expressed in the works of some traditional Western poets. "Place" for Berry (and also for the poets and the ecophilosopher) includes not only a particular geographic location, but the emotional, cultural, philosophical, and spiritual space that we inhabit and by means of which we identify and locate ourselves. The Great Chain of Being is a way of placing humans within the community of nature and the universe. From it one can particularize to one's own embodied life located in a specific place and niche on Earth, in a

tribe, a community and society. It shows one the alternative roles in the drama of existence, and provides hints of higher forms of existence (in the Heaven/paradise symbolism) open to us. We have a sense of our larger world place, our possibilities, and this makes sense of human life. Our choices are made within reality's hierarchies of value, order and the absolute.

The environmentalist, Berry notes, who insists on biospheric egalitarianism will lose the capacity to make sense of human life, or even to locate it. We cannot treat all things equally, he points out, and so the principle lacks content. These are points well taken. However, suppose that the main force of the egalitarian principle is that it brings about an affective reorientation in ourselves? Perhaps we could call this orientation the impartial, non-perspective, which contains all perspectives (and more). In this spirit I suggest that we first think of how practicing the principle for one day, or week, might change our perceptions and receptiveness to wider perspectives and smaller ones, how it might open our minds and then hearts to new possibilities and natural sensitivities.

The egalitarian principle is not a choice mechanism, but points toward a way of facilitating the process of deepening our appreciation for nature **as it is**. This does not mean we never act upon nature, but that we are capable of allowing all things to settle.

III. The new ecological paradigm is associated with the movement to expand political and social participation and the sphere of rights, so as to include all members of society. This involves an extension of the basic elements of decency and fair impartiality to everyone. For the deep ecologist "everyone" includes not only human persons, but all person-kinds, the person-kinds of wolves, whales, even of mountains.

Ecological sensibility enables us to perceive (feel and conceive) the world **as it is**, without prejudice or bias. Ecological sense (in the form of a rational sense of place, oriented by the Great Chain and the perennial philosophy, e.g.) would enable us to fashion cultural forms that are practical and adaptive to the place that we as humans occupy in the scheme of things, as we **now** ecologically understand it. The principle of ecospheric egalitarianism continuously

informs sensibilities, the rationally understood principles of ecology inform sense. Through experience and actions we develop ecological wisdom in a form of life. (E. g. we learn to build a shelter that is sensitive to place, to human needs and to the ecological requirements involved.)

The "Great Chain of Being" (the **whole** natural and spiritual order) shows the human place in the patterns and hierarchies of order that nature and God have created. It shows the stages of development from lowest form to human, and relates all forms to religious and moral ends. It shows how human persons move from animal-like ways of life, to machine-like automatons, or to fully conscious beings. Heaven (full consciousness) could be realized on Earth by following the perennial teachings linked to the Great Chain. At times the symbolism for this process of transformation was called alchemy, sometimes it was called astrology, in still other traditions it was called simply "the Great Teaching." Berry shows in his essay (1983, pp. 92-199) how the richness of a place can be revealed in its particularity through a poet whose vision is enlarged by the Great Chain. Its symbolism and place are even in our dreams, myths, fantasies and jokes.

The forms of symbolic, topological and cosmic order embedded in the "Old Ways" also gave human life a sense of place and direction. The old teachings showed what life was all about: The direction of progress was to ever higher states of being (consciousness, spirit, etc.), and could be facilitated by purifying one's self through disciplines of a specific kind. As one's willful nature was calmed, consciousness expanded and one became aware of deeper, more value saturated, dimensions of existence. The Christian way, that compares to these old ways, taught that through love we can realize the nature of the world **as it is**. This would bring us into harmony with it. This love is a whole love, it is eros, agape, compassion, and more. It has many guises. It has been worshipped as the beatific state in which the ultimate or absolute perfection of existence is known.

IV. The physical world is an expression of the nonphysical (and vice versa). Its explanation in physical terms alone does not tell its full story. (Any more than describing Charlie Brown's size tells us the story of a particular cartoon.) The full story is told indirectly in myth, in poetry, in religious chanting, in inspired art.

Meaning needs the wider context of this story.

Stories of creation and human destiny are a necessary part of the human place, which can show us what unity with the rest of nature requires. From them we can be helped to learn to hunt or farm, build or preserve; contemplating biospheric egalitarianism (and acting with care) can make us more receptive and can help to mobilize the energy of love as a total, positive affirmation of life. This would be ecosophy, for the deep ecologist. This is the kind of spiritual energy (and a communion) that can unify a community, and enable it to take on enormous tasks with confidence, efficiency and devotion, even over many generations. When lacking this energy, community often decays. It becomes a shell of formal relationships, or a facade of niceness hiding an undercurrent of passions. The Great Chain of Being gives a sense of place from which to understand creation and destiny. As Berry points out, the Chain as it works in some poets is ecopoetic. The poetry evokes a sense of whole organisms and their interrelationships in place.

V. Philosophical anthropology helps us to appreciate the unique adaptive role of traditional human cultures their own places. But all life forms are part of an interdependent whole. This does not mean that all forms are equal regardless of context. They are what they are by virtue of this context.

In practice, ecological constraints force us to set priorities. Our choices and observations help us to understand our place and to live well within it. The "fit" between community and biosphere has many creative possibilities. These possibilities enlarge with each newly added dimension of meaning (the physical to the biological, the biological to the mental, the mental to the affective and cognitive, the union of these to the intelligible, the intelligible to the spiritual. . .). These possibilities begin to emerge as we give up dogmas and games of domination politics (which are carried on at every level of organization: self, family, community, society, and toward all of nature).

Egalitarianism helps to reinstall our sane sense of appropriateness to place and the multidimensional chain helps us to grasp its various ends and almost limitless possibilities. Even the most frugal and simple settings (such as hunting and gathering, wilderness travel, etc.) are

laden with rich possibilities for theme and variation of meaningful activities and productions. An expanded perspective of the many stories possible, enables us to catch some of the richness of the open world.

The deep ecology egalitarian principle does not deny the unique position we do occupy in the scheme of things, which might force us, sometimes, to choose between the life of a fish or a cow and that of a human child. We do not hesitate to choose the child. Our priorities are a result of our position in the scheme of things, within a spectrum of species, within a form of culture. We must consume to survive. Our bodies consume microbes that threaten health. The principle of egalitarianism cannot (by itself) decide cases of conflict, but it can help us to proceed without being anthropocentric in the bad sense, or without unwittingly becoming tyrants.



VI. These are tricky slopes to negotiate. The followers of deep ecology are wary of such references to hierarchy (in the Great Chain of Being), as these can veil an anthropocentric humanism that arrogantly seeks to master nature and subjugate it to human rule. These concerns are heightened by the fact that some new age philosophy, that seems to accept ecological paradigms, nonetheless embraces algeny (biogenetic

engineering control of evolution) as a rightful human destiny. The gulf between those who welcome algeny and those who would outlaw it, is partly the result of the difference in the degree to which they accept an ecological paradigm, but it is also related to a difference in their visions of human destiny.

The modern Western world view sees nature as governed and determined by natural law. Today the dominant view places humans in the position of law enforcers and masters of nature. Such a position was originally held by God.

God's knowledge and power posed problems for human freedom in various Christian theologies. (Similarly, our power and knowledge pose problems for our own and other being's freedom.) This problem passed into secular philosophy and became a central issue with the emergence of the newer mechanistic paradigms of nature. In breaking the study of the world into several separate disciplines, we were left with various "chunks" of reality, each thought to follow laws more or less like the others. From an ecological standpoint, things like culture and economy are the result of complex, natural, interrelationships and human actions, and cannot be understood by any one discipline. And certainly not by their simple, mindless addition. What is needed is a new synthesis and constellation of paradigms and models for work, study, proper behavior, international relations and so on. Paradigms, let us remember are not only concepts and pictures, they are also particular, individual persons or beings. . E. g. Buddha is a paradigm of the Buddhist way, Lao Tzu of the Taoist, etc.

VII. For the follower of deep ecology, the egalitarian principle allows us to acknowledge our **exceptional** nature, but it also calls attention to the **exceptional** character of all other beings. It prompts us to see that nature's diversity is the result of these myriad exceptional ways. These ways are a result of long and complicated ecological processes, which we do not know with any depth. But we can see that our exceptional characteristics do not **exempt** us from the ecological constraints of our context, any more than being exceptionally musical (a genius) exempts one from the basic requirements of human decency.

To use the language of planetary consciousness, in the context of deep ecology, stresses that we aim at a whole, integrated, harmonious, receptive

consciousness, and an understanding characterized by compassionate, humble dwelling **in place** on Earth. The ecosopher is aware of his or her own ignorance ("Nature knows best." The 3rd "law" of ecology, a la Barry Commoner.) A planetary (whole) consciousness is aware of its own potential for harm. It lives with care and attention to place. It is a guardian spirit, or care-taker of place. It appropriates **itself** to place, and as a result that place enters it. (Some plains Indians expressed delight that their faces in time were full of hills and valleys just like the prairies.) In this spirit it celebrates its place in ritual and art. This is a self which masters its own exemptionalist tendencies, for these are connected with the ego's passion to make an exception of itself. It has also overcome its fear of vulnerability. Such fears can lead it to seek either to rule or to avoid everything. (To secure itself at the expense or exclusion of all others.) Deep ecology **planetary consciousness** lives in harmony with the other, and does not try to eliminate it. It does not judge it inferior. It accepts its own self-nature. It is conscious of the Earth **as it is**. The Earth is in its whole consciousness. (Hence, descriptions of the Earth as it is **are** themselves metaphorical and literal. E. g. the Earth and the human body have the same general forms and patterns of optimum and minimal functioning. Such symmetries and differences are grasped in one consciousness.)

VIII. One of the most helpful of Naess's descriptions of egalitarianism is quoted by Delores LaChapelle: "Biospherical egalitarianism ...equal right to live and blossom is an intuitively clear and obvious axiom. Its restriction to humans is an anthropocentrism with detrimental effects upon the life quality of humans themselves." Naess and others are reluctant to call themselves deep ecologists. Instead they prefer to say that they are "followers of deep ecology." They are learning the way through practice and good work.

When we write of ecosophy, and of a deep ecology mastery of the art of life, we are writing about human possibilities, describing alternative forms of maturation. In contrast to the substitute gratifications hocked by slick entertainment with its pursuit of Mamon, ecosophy represents growth that develops creative and appreciative capacities. In this sense there are no limits to growth, and sharing increases the wealth.

In contrast, growth in physical size, ego power and consumption have obvious limitations, and are potential sources of conflict, harm, and a win/lose psychology. Ecosophy and the master deep ecologist are ideals; they represent a perfection of person in human form toward which we can work. As a follower of deep ecology, one works to expand one's ecosophy, so as to live in ever deeper harmony with nature. Our sensibilities are emergent, i.e. always deepening. We find deep ecology in a personal way in terms of our senses, feelings and attitudes, and this is balanced with sense for the communities we help through our actions to create, improve and maintain.

We mature into deeper sensibilities by means of experience and through disciplined reflection on that experience. Reason then has a firm ground in sensibilities that are impartial and receptive to the multitude of nature's great spectrum of values. Bio:pheric egalitarian sensibilities refined with rational ecological system and hierarchy find harmony in the life of the ecospher (e.g., in the planetary person "John Tao").

Ecosophy, as eco-wisdom, is manifest in particular persons who live in a practical, balanced, orderly, respectful and nonviolent way. By respecting the differences of others, we can build community with each other and with the web of life. Deep ecology visionaries point toward appropriate, natural life styles, that use, e.g., technologies that help to actualize human potentials for compassion, understanding and the development of latent skills. Practice and daily work are patterned to open the heart to the world **as it is**, in all of its richness. ("Practice" includes the range of daily actions that are part of settled routine and pattern. Ask yourself of them, are they by and large **care taking** of each object, task, and living being you encounter?) The world is thus no longer treated as an "object" abstracted through scientific and technical concepts, nor merely as a "thing" subjectivized by a selfish, adventuring, passionate ego.

IX. Ecosophy in one form is simply the acceptance of nature in all its diversity as **it is**. The acceptance of nature **as it is** gives access to the ancient naturalistic Earth vision common with the **Old Ways**. (E.g. Precolumbian Amirind, ancient Taoist, the Primal Mind, etc.)

The vision of the world close to that found in the "Old Ways" has been described well by J. Needham, writing about the ancient Chinese understanding of nature: "Chinese ideals involved neither God nor law. The uncreated universal organism, whose every part, by a compulsion internal to itself and arising out of its own nature, willingly performed its functions in the cyclical resurgence of the whole, was mirrored in human society by a universal ideal of mutual good understanding, a supple regime of interdependence and solidarities which could never be based on unconditional ordinances, in other words, on laws."

The ancient Taoists and Confucians escaped the bogey of determinism and the angst caused by it in the West. This hobgoblin tended to tie the Western intellectual self in knots, especially when the universe was seen as a totally determined clock-like machine. This provoked despair (in some quarters) for the loss of mysterious, living nature, and angst for lack of a free, creative human spirit. All dimensions of meaning seemed closed.

Although sharing this mechanism, modern optimistic **exemptionalism** assumes humans to be free of nature, even while all of nature follows invariable laws. These inconsistencies (confusions, knots) hindered the modern West in solving the problem of personal responsibility. It helped to create the conditions of delusion caught in the Zen Koan: "That the self advances and confirms the myriad things is called delusion. That the myriad things advance and confirm the self is enlightenment." (La Chapelle (1981), as quoted from Sessions.) The technological human self would give nature meaning by mastering it.

In recent times, not all sciences failed to notice that natural limits and constraints must include humans, but the social sciences tended to emphasize human uniqueness and to ignore these constraints. In the quest of prediction and control of behavior (natural and human), and relishing exuberant, unrestrained economic and technological growth, its aims outreached its own philosophy, which implied natural controls to everything (including humans) within the whole system. How could humans be products and masters of nature? Sooner or later the contradictions would undermine this world view. Those who become aware of the inconsistencies have an opportunity to shift their **ground** perceptions. However, by ignoring the paradox, the technocratic

optimists believe that nature can be mastered, and proceed to act accordingly. Here mastery means complete subjugation and control. Nature becomes our slave, even if it takes an atomic bomb to do it.

The conception of deterministic law we have been discussing goes back to the religious context of Divine decree. In the exemptionalist, technocratic paradigm, the law bends to the decree of human science and technology. This raises questions. If humans can create the future by using scientific knowledge of natural laws, then humans must be outside of the law, or our assumptions about its universal determinism are false. Some of our acts must be free of it, if we are to in some way understand how it can be controlled. But our free acts are part of the determining forces in the total process. The future is created partly by our acts. If we seek control of nature as a whole, our responsibility must match the power of our technology. We become responsible for all of nature. However, our society has not yet achieved a level of responsibility equal to its technological power. Moreover, we have no clear conception of what rites of passage would mark (or complete) the assumption of such awesome responsibility. (What would make us **worthy** of it?)

X. There is no determined future in the sense imagined by the "scientific" futurist. The abuse of nature and place will not be cured by new, "future" technologies alone, for the spirit that makes a solution possible does not follow a technological imperative, but a moral one. Its questions are: What good is power? What should its purposes be? For whom is it to be wielded? What motives lie behind the desire to control? What is the final good we seek in this quest for power? Such deep questioning provokes an inquiry that changes us. A change in ourselves changes our experienced world, and also the ways in which we relate to each other and to the world as a whole. Nature **as it is** is not mere mechanism, but mental structures can desensitize us to see it that way.

In the Chinese vision of nature **as it is**, "order in nature was not due to rules laid down by a celestial law giver, as in the West, but (arose) from the spontaneous cooperation of all the beings in the Universe brought about by following their own natures. The Chinese thought that since human beings had themselves been produced by nature, humans could discover the order of the universe by receptively paying attention

to nature." (LaChapelle (1981, p. 7) And also, we add, by paying attention to the deep natural self and not just to the ego self.

Some Chinese sages became dynamically aware of nature's on-going, rich processes. They saw these forces all around and within themselves. They became aware of nature's living, creative possibilities. This involved the realization that the original self is in essential unity with all conscious beings. This means that the flower can blossom in Haiku. The poet blossoms in the flower and also in the haiku. They all blossom in one another. In this situation the haiku becomes vehicle and destination, poet, haiku and flower are one. In the West the realization of such a **fit** (sometimes) was seen to be in the context of a Great Chain of Being. Originally, this was less chain, and more (for the ancients) a great ordered spectrum of interrelated beings, each with its own way, even though each depended upon the others for mutual support and survival. Our whole reality (world) is created by this complex co-evolved process. The tradition surrounding the Great Chain contained an esoteric language on the stages of growth from infant to fully realized human, views on the passages from animal to divine. Its ultimate realization was that the sacred, the divine, dwells not only beyond all we see, but right in the profane world of historical time. In Christian symbology this is imaged by the incarnation of the Christos in Jesus. However, this is celebrated as a unique episode or event, that could be re-enacted through ritual, but not repeated in each of us. (There were mystical strains that said otherwise.)

The Taoist's vision of realizing this fullness of life led them to celebrate even the humble "clod of earth" on the ground. For **there** also is a **community** of living beings, each with an accumulated wisdom embodied in its way of life and physical form. We can share in it, if we respect them enough to be receptive to their ways. More practically, we depend on this "lowly of the low," for survival. In the modern Western mechanistic view, soil, insect and worm communities are seen as lower in phylogenetic complexity, smaller and less developed, and not conscious; but for the Taoist, the Amerind, and in the Old Ways, they are seen as aware beings, each having their own way, and this is to be respected. This is also the perspective of deep ecology.

From the perspective of deep ecology, then, we see that each uses and depends on all others. To lose whole species from the web is a terrible tragedy. The chain is formed by interrelated complexities of exchange and reciprocity, from quarks, electrons, protons, atoms, molecules, viruses, microbes, plants, fungi, animals and humans, to the intelligences, spirits and to the divine (ultimate, absolute, God). (More about this spectrum in future issues.) Within historical time on Earth, all consume and depend on one another.

Human societies and cultures display a spectrum of patterns, but even within codified cultural forms individual variations are allowed. From hunter-gatherer to the high-tech explorer, the background otherness of the non-human, and the wild uncertainty of nature and life, represent the universe all must relate to. The awareness of the essential mysteriousness of nature as it is, is maintained through respect, ritual and worship. Seen in this way, ritual and worship are ways to renew our sense of proportion and humility, our inherent knowledge of value; they are ways to put us in touch with the spiritual reality that joins all things. We cannot figure out or fathom by intellect alone the ultimate mystery of nature. It is a presence, a given reality, always and everywhere particular but universal. Although it awes us, we can harmonize with it. For the Christos, the way to that harmony is love. Love unifies across boundaries. In the resulting harmony arises an understanding of the sense of life.

The ancients had rituals and practices to regain this center when it was lost. The forest pygmies return to the forest and to their old ways. (The master of wilderness travel returns to the mountains.) The high tech warrior needs such a way as well, otherwise his power becomes a meaningless, futile gesture. In the new ecological paradigms the ground of the sacred becomes a religious ecology, inspired by understanding field ecology and the ecology of ancient religions. Both are ways which bring us to the poetic immediacy and truth of present reality. If we see ourselves as exempt from nature, this understanding will be lost, and the harmony will be broken. Nature will not open to us.

The hunter-gatherers engaged in sacred acts of communion, with that which they would hunt and consume to survive. In this

way they re-entered the sacred and left the limited time of the historical ego; they could see beyond their own immediate desires and needs. The wisdom of the Old Ways did not hide necessities or the values of the other. Values, the rituals made concrete, involved exchange and reciprocity. A predator, such as a wolf, bears no hatred or ill will towards its prey. In many ways it loves its prey. The deer as an individual might be consumed by individual wolf, but the deer as a prey species might be biologically and physically improved as a result of predators. (Jeffers has a line that says the wolf's fang carved the elegant curve and strength of the Elk's leg.) Individual elk have their priorities, but they also carry the imperatives and necessities of their kind. They have, as do we, a hierarchy of concerns. Open to them, as to us, are stages of development which involve transformational change.

XI. Biospherical egalitarianism is a guide to an open receptiveness which helps us to remember our mutual interdependence and place. It is a guide to ways by which we might come to a deepening process of understanding nature. It does not end in a finished doctrine, but helps to continue the ongoing dialogue (reciprocal exchange) with nature and each other. That we must consume to survive is not incompatible with the deep ecology principle, nor the natural context of our place, for all beings that live must engage certain cycles. All take and give themselves.

The various levels of order and organization, pattern and form that we perceive in nature can be seen in terms of hierarchies of meaning and value, but only so long as we do not turn one particular perspective on these networks of value into an exclusive, dominant one; only so long, that is, as we are able to remain humble by shifting our paradigms, and acknowledging the incompleteness of our limited perspectives (world views). (In ecosophy we go beyond paradigms as concepts, to their embodiment as particularized values in e.g. the sage Lao Tzu, or the saint, Francis of Assisi.) The egalitarianism of deep ecology is not an ideology that would enforce a mindless equality which ignores genuine differences and hierarchies of order.

To reproduce, life harmonizes in a union of opposites. In such unity in difference lies every creative act. The vitality of

life as present reality lies in neither extreme, but in the harmonious balance of different forces. The resolution of seemingly endless conflict between warring differences becomes possible for an impartiality of compassion born out of the deep recognition that we all suffer and all can know joy. This can grow to a deep awareness of nature **as it is**. "To consume, or not to consume," is not the question, but how to live in a careful, respectful, creative, harmonious way, with as little violence and harm as possible. Within our communities and societies there are compelling priorities, limits on the range of actions. There are no mechanical formulas by which we can run our lives. Knowledge, judgement, attention, wit, luck and intuition all play a role.

From what has been said, we can conclude that a follower of deep ecology is committed to: Ecological harmony and health, responsible actions in support of community and place, increasing democratic participation, and nonviolence. In the deep ecology Way, biospheric egalitarianism informs sensibility, and the "in principle" and the insights embedded in the perennial philosophy and something like the Great Chain of Being (to be elaborated for our senses by the total ecology of science and art) inform sense and direction. Together all three are unified in the wholeness of a place, as an ecosophy, a practiced way of life.

XII. Some philosophies use the hierarchy of the Great Chain of Being to assert human superiority, and to attempt to justify our domination of nature. This attitude is characteristic under the technocratic paradigm, discussed in the last issue of **The Trumpeter**. (For a detailed outline of the features of the Technocratic philosophy, compared to the Pernetarian, see side two of the chart inserted in this issue.) It is one of a family of paradigms we will call **exemptionalist**, using the terminology of Riley Dunlap and William Catton. In addition to the Human Exemptionalist Paradigm (HEP), we have described (what they call) the emerging New Ecological Paradigm (NEP). The NEP involves an effort to rediscover place, to reenchant the world, rediscover its mystery and to remember our relatedness to all that lives. The exemptionalist thinks that our exceptional traits justify our full control of almost all other life forms.

The scientific exemptionalist thinks that nature is constrained by laws and ecological

limits, but acts as if humans are not. Furthermore, the "planetary" consciousness of some algeny new agers is nothing more than the old dream of world domination, now to be attained through biogenetic engineering and the direction of evolution. (Eugenics on a grand scale!) The planetary consciousness of the follower of deep ecology (e.g. the pernetarian) is a whole Earth (all "hemispheres" and parts are working in balance, with a grasp of global processes) consciousness, which accepts the right of other beings to be and to develop in their own ways. Its coevolution is not one of domination and dictation, but of letting other beings blossom in their own way and in their own time.

We have been contrasting the exemptionalism of modern Western paradigms of humans and nature, with the inclusiveness of the new ecological paradigms. We need not speculate on the actual existence of these two paradigm families, for Riley Dunlap and William Catton have carefully documented the existence and the features of the exemptionalist and ecological paradigms in the natural and social sciences. They have found that those who have most stressed the role of biological limits (for humans) have been physical scientists, mainly physicists and biologists. Those who tend not to recognize such limits are more often social scientists, especially economists. (These two paradigms are in our popular culture, contemporary film and print fiction.)

According to Dunlap and Catton (1978a), the human exemptionalist paradigm (HEP) rests on 4 assumptions: "1. Humans are unique among the earth's creatures, for they have culture. 2. Culture can vary almost infinitely and can change much more rapidly than biological traits. 3. Thus, many human differences are socially induced rather than inborn. They can be altered and inconvenient differences can be eliminated. 4. Thus, also, cultural accumulation means that progress can continue without limit, making all social problems ultimately soluble." (1978a, pp. 42-43) They characterize the New Ecological Paradigm (NEP) as making the following assumptions: 1. "Human beings are but one species among the many that are interdependently involved in the biotic communities that shape our social life. 2. Intricate linkages of cause and effect and feedback in the web of nature produce many unintended consequences from purposive human action. 3. The world is finite, so there are potent physical and biological limits constraining economic growth, social

progress and other societal phenomena." (1978a pp.44-45)

Wide public recognition of such environmental problems as acid rain, toxic wastes, energy shortages, water and air pollution, has prompted minor modification of the exemptionalist outlook. The initial response to environmental concerns is what Schnaiberg (as cited in Catton and Dunlap (1978a) p. 46) calls managed scarcity. He outlines three responses to environmental constraints and the problem of sustained economic growth. To paraphrase: 1. There is an **economic synthesis** which ignores ecological disruptions and attempts to maximize growth; (E. g. the approach of the Reagan administration) 2. There is the **managed scarcity synthesis** which deals with the most obvious and pernicious consequences of resource utilization by imposing controls over selected industries and resources; (E. g. the policies of the Carter and Trudeau administrations) 3. There is an **ecological synthesis** in which "substantial control over both production and effective demand for goods" is used to minimize ecological disruptions and maintain a sustainable yield of resources. (Sweden and China come closest to this.)

From our perspective on these shifting paradigms, we can see that conflict between paradigms shows in the interminable debate between some social scientists and biologists about such things as the limits to growth, population limits, resource limitations, dangers of pollution, etc. But we also note that many social and natural scientists are attempting to develop new approaches based on ecological paradigms. (For examples see the **ABS** journal cited under Dunlap (1980) in the references which follow.) In sum, the status quo is still very much under the sway of exemptionalist paradigms in the social sciences, but there are signs that a shift is in progress. As we will see in future issues of **The Trumpeter**, this shift is proceeding not only on an academic-theoretical level. It is even more advanced in many areas of our cultural life. Meanwhile, we note that the conflict in paradigms is well illustrated by the debate between L. J. Simon and Paul Ehrlich on limits to growth. R. Dunlap (1983b) has documented this very well in his writings. (See the references.)

XIV. As an aside, we note that one area with a high potential for paradigm conflict resolution is in the design of appropriate technologies. One of the things that is promising about the philosophy of appropriate technology (which will be discussed in some future issue of **The Trumpeter**) is that it is nonideologically aligned. Furthermore, this philosophy aims at mastery of the technological process, and seeks to develop activities for the design and introduction of ecologically sound technologies. The philosophy of appropriate technology emphasizes humane values and environmental compatibility, and these will be embedded in its design processes. The philosophy of appropriate technology is not opposed to continuing technological and social development, but is concerned with its kind and quality. It does not reject the idea of use or investment, but aims at responsible use and investment. It recognizes the necessity for developing new social and economic orders which address concerns for fairness and non-violence. It recognizes that there are constraints, but sees room for a wide range of creative activity within those limits.

The new philosophy of appropriate technology is quite different from the older technicism, for the aim is not mastery of nature by means of overly powerful technologies. The aim is to meet the need for balanced, elegant design, within ecological and moral requirements. In this it recognizes the need to examine and appraise programs, policies and desires. It is committed to the design of technological, work processes that enhance and develop human skills, rather than downgrading or losing them.

XV. Surveying what has been said about paradigms in this issue and the last, we can appreciate the usefulness of the distinctions that Catton and Dunlap make. They complement other points that we have made. In the Spring 1984 issue we contrasted a specific instance of an exemptionalist, technological, social philosophy, which I call the technocratic (no connection with

Technocracy, Inc.), with a particular philosophy of the new ecological paradigm, which I call the pernetarian. (These two are compared in outline on the enclosed chart. This chart represents major philosophies and attitudes toward nature. It is not meant to be exhaustive, merely illustrative.)

Adopting the new ecological paradigms for purposes of sociological, political or economic theory will lead to new types of research and experiment. To do this research does not require that one become a follower of deep ecology. To be a follower of this way is to incorporate its understanding of nature into one's whole person, not just appropriate it to the intellect as a specialist. A follower of deep ecology would be scientist and poet, artist and artisan, activist and contemplative, ritualist and spontaneous agent. In the dialectic play of all of the elements of life these pursuits are not incompatible, but can enhance, enlarge and nurture the growth of whole selves in community with nature.

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These last two issues of *The Trumpeter* (Spring and Summer 1984) have been devoted to a creative philosophical sketch of some current world views and shifting paradigms, as these bear on our fundamental orientations to reality, nature and environment. We have attempted to illustrate how pushing against certain ecological limits forces realization that our received, assumed and unquestioned philosophy (as doctrine) is one of the barriers to the transforming process that will enable us to enter new dimensions of growth that transcend exclusive focus on such things as GNP.

Creative philosophy enables us to shift our paradigms, which helps us to realize that if something as fundamental as our **sense** of reality can change through shifting perspectives and expanding awareness, then dealing with difficulties present in our economy and environmental relations does not involve fighting alien things beyond our control. These things are made in part of

relationships that we help to create and perpetuate. How deeply we realize this is a reflection of our level of awareness. Creative philosophy frees us of such assumptions that "the economy" or "society" are things external and beyond our control. They are processes in which we participate, and in which we can act creatively. (The problems are not "in the stars.") It is possible for each of us as individuals and also as communities and groups to move in practical ways, from exemptionalist centralization and control, to grass roots democracy, decentralization, respect for place, and to economies blended with nature's economy. It is now possible to find out, to discover what and how we can act in very practical ways. (Perhaps such as shifting our savings to socially responsible investments.) In this sense, then, we can say that ecophilosophy and deep ecology are processes of transformation of ecological consciousness (awareness and sensibilities). The result is increasing harmony with nature **as it is**. Ecosophy as ecowisdom is translation of these transformational processes into actions such as organic farming, objects such as bioshelters, and forms of community activity such as celebration of the solstice. (Is it possible to develop a neoprimitive consciousness in the neotechnical environment, or does this require reinhabitation of place and continual contact with wilderness, with pure nature, which through design could be encountered in the urban context?)

The Trumpeter will continue to contribute to creating a new ecophilosophy, and to explore how an evolving ecological consciousness could express itself in an urban setting, in the actual creation of ecosophically appropriate technologies, in entertainment and art, and social and economic activities. We will explore in more detail what values and ethical guidelines might inform and inspire the emerging ecological consciousness in specific contexts. We will consider its manifestation in forms of work, ways of life, in wilderness studies, in the education of whole persons, in war and peace, in martial traditions, in the arts, and in other areas.

The Fall 1984 **Trumpeter** will return to the format of Winter 1984 (vol. 1, no. 2) and will have news on books, conferences, contacts, organizations, etc., as well as a discussion which will tie up the loose ends of the broad setting of context that has been undertaken throughout volume one. Following the Fall 1984 edition, we will explore the implications of new ecological paradigms for specific areas. The Winter 85 (Vol. 2, No. 1) issue will focus on agriculture, so please send material relevant to ecofarming, ecologically coping with insects, etc. Book notes, poems, sketches, cartoons and **short** essays are welcome. The Spring 1985 issue will focus on wilderness. Later issues will address such diverse (but internally related) matters as alternative and local economies, socially responsible investing, appropriate technology, forms of participatory citizen action, new forms of learning, economks and ecosteries, feminism and ecology, religious ecology, ecological mysticism, and so on.

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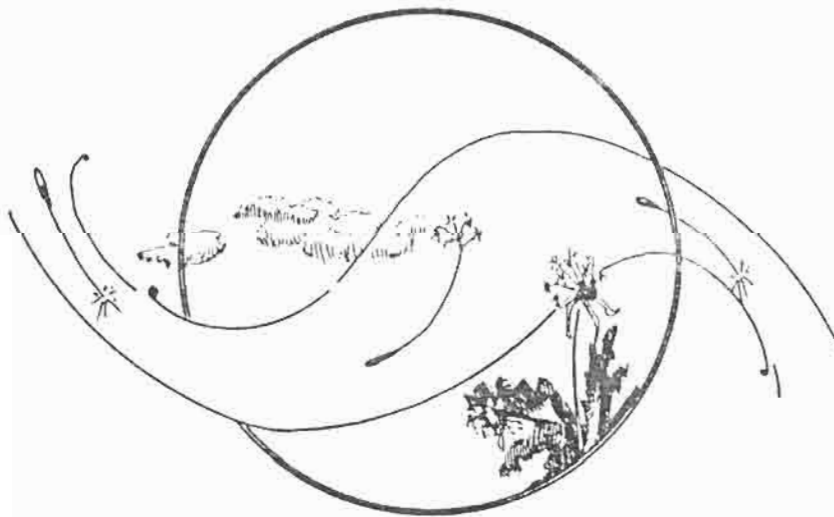
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