

## Editorial

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Welcome to Issue 20-1 of the *Trumpeter*.

This issue of the *Trumpeter* brings together the happy and the sad. Longstanding supporters and pillars of the deep ecology movement, together with new voices, form a creative mix of ideas and energies that develop emerging *Trumpeter* themes. But we also mourn the passing of longtime contributor and editorial board member, Stan Rowe, who passed way of a stroke on April 6, 2004. Stan will be remembered by many in different ways, but as a member of the deep ecology community, Stan is remembered for the many contributions to ecologically inspired thought, both in the *Trumpeter* and in such works as *Home Place*. This issue contains a critique of a recently published Stan Rowe article by Michael Zimmerman, indicating the significance of Stan's voice as one that was, and remains, heard in the deep ecology community and elsewhere. Stan's dedication to protecting the Earth, both as a scholar and activist, will be missed, even as his other qualities will be missed by those who knew him in various contexts.

### **A Call for Papers**

In this issue, we are asking readers to consider a somewhat innovative idea. While third in the order of presentation for this issue, the paper by Keith Wilde and Michael Caley is introduced as a call for papers. They have prepared a challenge for *Trumpeter* readers by presenting Jerzy A. Wojciechowski's ecology of knowledge as a way to understand what it means for human beings to be knowledge-seeking creatures. For the deep ecology community, it is a proposal for situating and framing the epistemological concerns of the community and its critique of science. The graphs and twenty-five laws of knowledge are designed to stimulate reflection on the impacts that we as knowledge seekers have on ecological systems and, in turn, what consequences these impacts have on us. As a proposed framework for thinking through epistemically related issues we face today, the *Trumpeter* readership is invited to respond to this proposal.

Michael Zimmerman's "Humanity's Relation to Gaia: Part of the Whole, or Member of the Community?" is largely a response to Stan Rowe's critique of Ken Wilber's, *A Brief History of Everything*. In the *Trumpeter* Vol. 19, No. 3, Rowe's article, "Transcending this Poor Earth—à la Ken Wilber," criticizes the developmental, hierarchical, and allegedly anthropocentric aspects of Wilber's *Brief History of Everything*. Zimmerman's critique of Rowe and explication of holons and holarchy in Wilber's thought is meant to defend against Rowe's criticism that Wilber's philosophy is a misuse of the concepts and that they support totalitarian socio-political regimes.

Although a sensitive matter to publish a critique of a member of the community who has just passed away, as a scholarly community, there is often no better way to express respect and appreciation than to do exactly that. As Zimmerman mentions at the end of his article, we are saddened by the fact that Stan will not be able to respond to the critique, since it is in this sort of engagement that ideas are sorted out and refined to their greatest clarity and usefulness. So, while we are in a mode of calling for papers, we ask the community to take up the challenge of responding to this exchange between Zimmerman and Rowe.

Dirk Dunbar has contributed what has turned out to be part of a series of articles on ecopsychology. "Eranos, Esalen, and the Ecocentric Psyche: From Archetype to Zeitgeist" traces the origins of some of the major concerns of ecopsychology through the Romantic period and various movements—the references to Eranos and Esalen—to demonstrate the presence of a zeitgeist. Responding to similar intellectual and social movement patterns, as seen by previous authors in the *Trumpeter*, Dunbar proposes that these patterns belong to a spirit of the times that can be traced as far back as Goethe. Although touching on similar thinkers and themes as previous authors, he takes a separate path toward elucidating the connection between environmental degradation and psychological illness/detachment.

The Wilde and Caley article also contributes to the concerns of ecopsychology, particularly with respect to the impacts of increasing knowledge demands and decreasing knowledge capacities. The first of Wojciechowski's twenty-five laws, in fact, states: "The number and the variety of causes of stress are proportional to the amount of knowledge." The notion that we are creating a world with which we can no longer cope is becoming a repeated theme in the *Trumpeter*, quite without design or intention.

In the re-published "The Wild Way," Alan Drengson also contributes to the themes of detachment and healing. The focus on the whole art of

wilderness experience and practice as they lead us toward voluntary simplicity, awareness, and appreciation speaks to the healing and communication processes so deeply related to the crises of detachment and illness.

Poems this issue by Daniel Boland (“Western Meadowlark” and “Toward the Chrysalis”), express the kinds of awareness which Alan Drengson speaks of in “The Wild Way.” We are also thankful to our own Tom Henighan for his contribution, “Jungle Epitaph,” that draws us to attend to the wild.

Thanks to Bill Devall for his review of Frederic L. Bender’s, *The Culture of Extinction; Toward a Philosophy of Deep Ecology*.

Bruce Morito