

## Editorial

---

The self or person has formed the core of many philosophical queries in the West, the East, Aboriginal traditions, biomedical ethics, law; it is no less so in environmental philosophy. In this issue, two articles, one by Barbara Davy and the other by Christian Diehm, present us with further perusals into the nature of the self in relation to others, an otherness that includes non-human ecosystem members. While Davy's "Being Implicated in the World," adopts a postmodern approach reflecting on Emmanuel Levinas' ethic, Diehm focuses on the deep ecology vs. ecofeminism debate in addressing the nature of the person-in-relation. Dylan Wolfe's, "The Common Erasure of Space and Nature: Communication as a Bridge Between the Discourses of Designed Space and Ecocentred Identity," brings these considerations into line with our conceptions of space.

This continuous struggle in the deep ecology community to address the well-entrenched idea of the self as isolated individual is closely related to a plethora of issues as articulated in various disciplines, ranging from philosophy, through psychology, education, biomedical ethics et cetera. As editor of the *Trumpeter*, I see many submissions and receive many announcements concerning the self-other, self-environment relationship, most of which seem not to be informed of similar concerns formulated in other disciplines and arenas. Recent issues of the *Trumpeter* have represented this concern particularly from those in the area of ecopsychology, some, but not many, of whom seem to be familiar with developments in transformative learning circles. This apparent coincidence, or perhaps synchronicity, suggests to me that the *Trumpeter* could serve to integrate or at least disseminate views from these diverse areas of concern. In so doing, these scattered concerns could perhaps become a more unified and directed response to the crisis of personhood, as many in the deep ecology community see it.

Supporters of deep ecology can be characterized in some ways as leading analysis, imagination, perception, and experience toward a recognition and embracing of the spiritual. Chet Bowers' article, "The Environmental Ethic Implicit in Three Theories of Evolution," takes us there by means of a critique of ethical theories influenced by

evolutionary theory. His worry about the threat to mythopoetic foundations of ethics points us, like our three other authors, back to grounding our moral lives in the results of deep inquiry.

In our narratives section, Tim Rogers' "Kwalt" uses a creative writing genre to advance further recognition of a need to investigate, experience more deeply, by placing us in a quandary over whether the colour kwalt exists and how we are to give an account of it. Tara Todesco writes in "Healing Through Wilderness" about many of the themes in ecopsychology, relating her experience as a wilderness experience therapist to the conception of wilderness as healer.

Richard Arnold ("fragment" and Lesson for a God) and Gabriel Wainio-Théberge ("Hymn to Gaia") contributed our poetry in this issue. Many thanks for helping the *Trumpeter* retain its poetic presence.

Thanks go out once again to our book reviewers: Annie Booth, Sherilyn MacGregor, Richard Arnold, and Rolf Jucker for their reviews. My contribution as reviewer in this issue is due to a longstanding interest and involvement in the area covered by the review.

Bruce Morito