

## EDITORIAL PREFACE

Welcome to the second issue of *Environmental Philosophy*.

We are delighted to feature several important articles relating to Deep Ecology, including an exclusive interview with eco-philosopher Arne Naess, conducted by Christian Diehm. The interview is moving, instructive, and highly inspirational. Whether or not readers explicitly associate their thinking with the Deep Ecology movement, this interview will remain highly compelling for all. Naess addresses his relationship to phenomenology and Continental philosophers, from Marcel to Heidegger, Sartre and Merleau-Ponty. He reflects upon the limitations of the “subject-object” distinction and the meaning of his notion of “identification” – the “spontaneous, non-rational, but not irrational, process through which the interest or interests of another being are reacted to as our own interest or interests.” Naess speaks about his understanding of “holism,” the ego and the social self. There are personal reflections on his experiences at his mountain hut at Tvergastein. Finally, we read about Naess’ views on ethics, ontology, and pluralism. We are highly honoured to feature this piece in our new journal and we are certain that readers will find the piece particularly rewarding and insightful.

Christian Diehm then critically reflects upon his discussions with Naess, concluding that “while it would be false to claim without qualification that he is a phenomenologist, [i]t is clear, however, that phenomenology – particularly existential phenomenology – is a vital component of Naess’ ecological thinking.” Diehm discusses in further detail how Naess’ thought relates to the philosophy of Sartre, Marcel, Merleau-Ponty and Heidegger and how, in the end, Naess is able to return “time and time again to the things themselves.”

Carol Bigwood engages Naess’ Deep Ecology from what she herself deems to be a playful “*ecofeminological*” approach – stressing an ecofeminist perspective but also her inclination to do phenomenology “in the feminine.” Bigwood links Naess’ intuitions as “incentives to interpret our ultimate insights with more precision,” and then she thoughtfully links these intuitions with bodily gesture. Her imaginative and highly creative piece reminds us that “to become strongly bounded as a mature, feelingful individual is not to *stand against* but to have inner folds and to be porous, to be *of* the world, respiring with life’s rhythms of inspiration and expiration.” Here, ecofeminism meets phenomenology that meets Deep Ecology in a meaningful, originative way.

Finally, Glen Mazis critically engages Naess in a discussion of the relationship of language, perception, feeling and our expressive capabilities in dwelling with the natural world. Drawing upon the work of Merleau-Ponty, Mazis returns to a discussion of the meaning of embodiment and emplacement, enjoining the reader to seek to regain the “cogency of our lived experience.”

All in all, these featured articles do much to take us forward in our understanding of Deep Ecology, of the insights of Arne Naess, of the relationship to phenomenology and to our collective task to rethink our place in the lived world and to better care for our planet in a technological age. We are convinced that readers will find this issue of *Environmental Philosophy* to be an exciting and provocative one, as we move forward to engage more thoughtfully in building a sustainable world.

Our undergraduate essay also asks us to look at the world differently, through the framework of courtyards. Robin Bellows leads us through a phenomenological reading of architectural places and reminds us that environmental philosophy is not simply an encounter

with wilderness but with the richness of humane dwellings.

Our Discussion Papers similarly engage us in the space between nature and culture. Eric Sean Nelson shows us how Heidegger and early Daoism think sociality “from out of the openness of the human placed between earth and sky, rather than basing it on the attempt to dominate nature by transforming it into an instrumental object of calculation and control.” Dennis Skocz invites his readers to contemplate the poetry and prose of a 17<sup>th</sup> century Japanese writer, Basho. The piece itself is poetic in nature, and helps us to question to what extent earth is revealed through the poetic word.

The Editors also urge you to attend to the report on books, and Bruce Wilshire’s review of Glen Mazis’ *Earthbodies: Rediscovering our Planetary Senses* (SUNY 2002.) We encourage you to send your own books and articles to us for notation and/or review in future issues.

We hope that you will find this issue to be as important as we did in assembling it. We invite you to submit your manuscripts to us for future publications and please inform your undergraduate students that we welcome their exceptional essays. Do keep in mind that the journal is only as important as its readers, however, and our ultimate aim is to take these ideas forward, to effect change and to continue to critically engage in the everyday practice of improving the state of our built and natural environments.

Ingrid Leman Stefanovic  
University of Toronto

Kenneth Maly  
University of Wisconsin - La Crosse