

The Trumpeter
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Editorial

The Trumpeter is a journal of ecosophy. Ecosophy is household wisdom (*oikos + sophia*). Ecology is household logic; that is, the parts and processes of the household (*oikos + logos*). Economics is household laws; that is, the rules that govern the relationships of the parts and the processes of the household (*oikos + nomos*). Psychology is the soul (feeling) of the household (*oikos + psyche*).

The ‘household’ in question is comprised of all the natural systems of planet earth. Every householder, in this case, we refer to all of the natural systems of planet Earth as a household, ought to understand the components, processes, relationships, and rules that operate. Wisdom must follow from rather than precede logic, laws, and feelings. From this we understand that the role of the Trumpeter is not to publish articles of ecology, economics or psychology as self-contained disciplines, but rather articles that seek the emergent wisdom that is a synthesis of ecology, economics and psychology, in which these disciplines (and others of course) become part of something larger than themselves.

In the past few years, we have published the canonical works of Arne Naess and insightful commentary on Paul Shepard’s wisdom. The 24-year history of the Trumpeter has been an exploration of evolving, emergent wisdom.

Learning the components and the processes of a household is relatively easy and once learned the components and the processes can be passed on to others. Learning the relationships of the parts in the processes which are the rules of the household is also relatively easily learned and taught. Understanding the soul of the household arises from the experience of interaction with its local components.

We use the models of scientific investigation to discover the components of ecosystems both biotic and the abiotic to create knowledge of our environments. Paleolithic humans learned the wisdom of their particular households by growing up and living in them. As keen observers of the seasonal habits of the flora and fauna, as

well as the abiotic aspects of their households, they integrated themselves almost seamlessly into their particular households—they felt them.

Discovering the natural laws that govern in the flow of energy and materials through ecosystems allows us the privilege of integrating human societies into natural systems in different ways. However, it has not and does not allow us to ignore logos, nomos, and psyche. The option to use the knowledge gained to control the flow of energy and materials has failed miserably. Climate change over the past 100 years affirms this, with a vengeance. This approach assumes that our knowledge of the components and processes is sufficient, of itself. Economics, over the past decades, has been based on the assumption that we do in fact have such knowledge.

Wisdom, as I stated above is an emergent property of human knowledge based on the information gained from the study and experimentation of the components, processes, and laws of natural systems combined with long experience living in those systems. In essence, this is the argument proposed by Wendell Berry and others for sustainable agriculture. Other writers have proposed similar arguments for sustainability of human populations in a variety of conditions.

Since wisdom is an emergent property of the recursive interaction of knowledge and experience, it cannot be taught in a manner analogous to teaching logic and laws. Knowledge acquisition requires a finite amount of time. Therefore, one must live long enough to acquire significant knowledge. Experience goes hand in glove with the acquisition of knowledge. Experience of living in one or more ecosystems is necessary for the emergence of wisdom in later stages of life. However, a person may have great knowledge and little wisdom. A long life does not guarantee that wisdom will emerge. As Barbara McClintock would say to her students, “You must have a feeling for the organism.”

The Trumpeter relies on the emergent wisdom of its authors who have acquired both the knowledge and experience through living in a variety of households. In this issue, the essays received brim with wisdom of knowledge and experience.

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