

DOI: <https://doi.org/10.33182/joe.v1i1.2113>

## Editors' Note

Peggy Karpouzou<sup>1</sup> and Nikoleta Zampaki<sup>2</sup>

Welcome to *Journal of Ecohumanism's* inaugural issue, which presents five articles and two book reviews.

While we are in the midst of a radical global crisis and socio-political transformations such as pandemics, climate change, justice issues, etc., we have to re-think our identity and position in a human and more-than-human world in order to shape sustainable future societies. The entangled boundaries between humans, animals, plants, and non-human entities embrace an approach that does not reject anthropocentrism but goes beyond the binaries of nature and culture (Cocks, 2013, x-xi, 6, 353). In this sense, we aspire to provide a forum for such approaches examining the relationship between human and non-human life forms (Cohen, 2019, xxiv), seeking to explore the involved parameters through interdisciplinary approaches, from literature to philosophy and art, and from technology to science and justice.

Although there are controversies within humanism over issues of ecology and environmental ethics, according to William R. Patterson, humanism still has to offer numerous principles that could guide us in ethical decision-making about the environment (Patterson, 2008, 105). A new perspective in that research would be most helpful both in theory and practice. 'Ecohumanism', a term coined by Robert Tapp (2002), combines under its rubric two perspectives, the humanistic and the environmentalist one, which are inextricably linked by both accepting that the ecology of the environment is an essential human value, and that environmental stability will become a crucial aspect of human survival (Cohen, 2019, 16). Ecohumanism is perceived as a unifying concept that explores ecology, natural systems (e.g., human, animal, plant, microbial, etc. systems) and human awareness and values, examining humans' symbiotic relationship with nature. It offers a critical starting point of re-thinking our being, identity, and future, aiming to shed light on the planning and design of our future communities and seeking to provide new insights on the concepts of citizenship, civil justice, sustainability, resilience, urban ecologies, etc. in both theory and praxis. In the line of Robert Tapp's statement for the critical judgments that shall be made about our human future (Tapp, 2002, 14), ecohumanism contributes to ameliorating our human House (*Oikos*), which is the Earth, providing sustainable patterns and practices for our future.

The inaugural issue consists of five articles, involving different topics about ecohumanism and its future. The conversation opens with Hubert Zapf's article entitled "Posthumanism or Ecohumanism? Environmental Studies in the Anthropocene" arguing in four different domains in which such an ecologically redefined humanism can productively respond to all

<sup>1</sup> Peggy Karpouzou, National and Kapodistrian University of Athens, Greece. E-mail: [pkarpouzou@phil.uoa.gr](mailto:pkarpouzou@phil.uoa.gr).

<sup>2</sup> Nikoleta Zampaki, National and Kapodistrian University of Athens, Greece. E-mail: [nikzamp@phil.uoa.gr](mailto:nikzamp@phil.uoa.gr).



domains of science, culture, art, and literature. Zapf results in the pivotal role of humans in the shaping of sustainable future societies through an “ecologically redefined humanism rather than an ecocentric posthumanism” in order to figure out all the potentials and paradoxes of non-anthropocentric humanistic narratives.

An ecologically redefined humanism is perceived through the multiple dimensions of experience and time. Caitlin Anderson’s article “Bee and Tree Temporality in *The History of Bees* and *The Overstory*” investigates how extensive scales and multiple temporalities can be imagined in *The History of Bees* and *The Overstory*, aiming to provide different perspectives of human citizenship in a more-than-human world. Tied relationships among species are also explored in marginalized communities’ foraging acts. In “Interstitial Spatiality and Subversive Sustainability: Urban Foraging in Ava Chin’s *Eating Wildly* and Rita Wong’s *forage*” Yiyi He applies political ecologist Ryan Galt’s concept of ‘subversive and interstitial food spaces’ to explore Chinese American writer Ava Chin’s semi-autobiographical memoir, *Eating Wildly* (2014), and Chinese Canadian writer Rita Wong’s poem collection, *forage* (2007), concluding that urban foraging narratives in the North American context can be read as transitioning from being interstitial to subversive.

A rudimentary ecosophical aesthetic sense is found in the primitive foragers in multispecies’ world as “interactive singularities” which act dynamically to transform the concept of ecology and shape an “immanent sublime” in Colin Gardner’s “Constructing an Immanent Sublime: Ecosophical Aesthetics as “Ecstatic Truth” in Werner Herzog’s *Lessons of Darkness* (1992)”. The use and adoption of concepts around the ecohumanist perspective of human being is also studied by James M. Cochran in his article entitled ““They Carried the Land Itself:’ Eco-Being, Eco-Trauma, and Eco-Recovery in Tim O’ Brien’s *The Things They Carried*”. In his hermeneutical approach of Tim O’ Brien’s novel *The Things They Carried*, Cochran aims to provide a theoretical model of positioning ecological damage as pivotal to wartime traumatic experience.

Lastly, two book reviews are published in this issue: Martin M. Tweedale’s review for the *Power: Limits and Prospects for Human Survival* by Richard Heinberg and Heidi Hart’s review for the *All Art is Ecological* by Timothy Morton.

In the light of the ecohumanist outlook, *JoE* aspires to offer a holistic research, aiming to encourage the study beyond the binary logic of “anthropocentrism versus ecocentrism” accounts and address the challenges of the 21<sup>st</sup> century. We are excited to announce that, starting in January 2022, the *JoE* will publish two issues this year (January and July 2022), aiming to publish three issues next year. To achieve *JoE*’s goals, our publisher, Transnational Press of London in the United Kingdom, and its Executive Director, Dr. Ibrahim Sirkeci, accepted our idea to launch a new journal and assist us in all matters of electronic publication. We would like to thank him and his team for their warm support. Moreover, we are grateful to all of our contributing authors, editors, anonymous peer-reviewers, book reviewers, and readers who contribute their time and dedication to improve our journal’s quality and support it. Our efforts as Editors are to strive to do our best to ensure that the journal may soon be approved for inclusion into the Scopus, Web of Science, and other indexation platforms.

We hope that the journal’s inaugural issue may assist and inspire scholars of all kinds to engage in the research of ecohumanism through multidisciplinary layers. Ecohumanism encourages a dialogue of humanities with the future, between scholars of different disciplines,



backgrounds, and countries, and mostly a dialogue between the academic world and civil society. With the hope of continuing the dialogue on a global forum in solidarity with other journals, we invite professors, scholars, and researchers to share their work with us. Why are the questions raised in the different branches of Environmental Humanities, important for the future? Can ecohumanism ground itself on an ontological foundation or is it doomed to be a theory of self-contradiction? How about the rise of Citizen Humanities and the rise of new narratives beyond anthropocentrism? We welcome your work, special issue proposals, and book titles for review, hoping you will enjoy *JoE*'s inaugural issue.

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