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## Volume 1 (1) Editorial Introduction

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## Editorial Introduction

Several objectives were on our minds when we shared our call for papers before and, presently, during the Coronavirus pandemic. One, we hoped that the final collection of writings would represent a diversity of perspectives from across the world. Our invitation to submit work that focused on *human-nature relations* went out to all continents. We were fortunate that a collection of voices and ideas of what this could signify and translate into was realized. Educational, experiential, therapeutic, aesthetic, critical analyses, and personal stories come together to suggest a variety of means and outlooks of what we might mean by “ecopsychology.”

The label “ecopsychology” is vague and general enough so as to garner an interdisciplinary following. Its meaning-rendering is both subjective and objective, however, within the widening scope of these ideas it is also important to maintain the discipline of critical thinking. To be fair, in a *William Jamesian* pragmatic sense, even ideological and hermetic (and equally, vague) views of “self,” “consciousness,” and/or “nature” may yield, without provable ontologies, the means for a personally satisfying and meaningful set of parameters that make for stronger human-nature relations. Also true, to the extent that “ecopsychology” emphasizes both *ecology* and *psychology*, as disciplines, then scientific or more systematic means for exploring how humans invent and reinvent notions of “self” in “nature” would be preferred.

A second and obvious objective was to heed and reflect on the transformative nature of the Coronavirus pandemic as one more aspect of human-nature relations. To the extent that overpopulation, overcrowding, global mass transportation, the quality of our food supplies, and wild habitat loss seem to be interconnected variables, then, in a real sense, humans are suffering through the very factors that might have given rise to the pandemic—by human means. It would be too simplistic and anthropocentric, and a misdirection, to imbue “nature” with the agentic potential to “punish humankind” or to “save us.” This is side-stepping our responsibility. It would also be quite unfair and very dangerous to blame any one country or its people of nefarious intentions. We are all responsible for this pandemic in both conscious and unconscious ways. We have yet to discover a teleology of progress, thus, we only get what we think and do.

A third objective was, and will continue to be, that IJE responds to the rapid and varied transformations that “ecopsychology,” however interpreted as therapy, scholarly work, and aesthetics, makes as an evolving construct for fundamental processes that many of us intuit or fully appreciate as an unquestionable necessity: *an authentic immersion in and understanding of all the important processes that intermingle and give rise to sustainable, psycho-socio-ecological edifying expressions of “self” and “nature.”* Let’s also gift ourselves with a degree of open-mindedness to be surprised by counterintuitive findings that might challenge our own biases and preferred intellectual and affective modalities. We are, or become, what we think and do.

We are very fortunate to present a selection of articles from authors who took this mission and goals to heart in courageous and novel ways. All the authors presented here were more than willing to enter into *a full conversation* where our thoughts, words, and understanding, in the end, were regaled and enriched by a variety of perspectives and experiences.

Jorge Conesa-Sevilla, *Editor-in-Chief*, October 10, 2020