Our societies are not melting away, but collapsing in that slow-motion fashion we see in the great ice shelves of Greenland and Antarctica. Slippery conditions have developed under the apparently solid surface of our societies especially in America.

The Trump administration deals harsh blows distorting the idea of truth on three levels: the individual organism, social truth, and truth about our surroundings. The linkages between these three and their connections to biological and inorganic components of the environment influence how our human image forms an ecology of truth.

Their goal is not to slowly melt truth as it has developed over centuries and as LigoranoReese have argued in their concept of the web of truth, but to explode it, create a nuclear melt-down, by claiming that god and personal preference have as much truth value as the sciences that dominate global decision.

First, our surface understanding of our surroundings is cratered with overt lies floated in the press and social media about research into ecosystems and pollution’s effects on individuals, groups, and environments; making people question their own perceptions in an unhelpful manner. This weakens individual resolve at exactly the time when concerted efforts are needed to change how we collect and adapt resources for use overturning our own assumptions and categories, sometimes referred to as “ground truth.”

Second, the Trump administration undermines the institutions that manage our resources as visibly in the EPA by cutting 20% of its workforce and in the Interior Department by rolling back boundaries of public lands and opening them to private exploitation, a battle between the provisional truths of science and the fixed truths of faith.

The administration’s efforts to insert fixed truth into an untidy system like the sciences seeks to shatter the idea of truth on three levels: the individual organism, social truth, and truth about our surroundings. The linkages between these three and their connections to biological and inorganic components of the environment influence how our human image forms an ecology of truth.

How does an environmental model of truth address these problems? We treat ourselves carefully if we understand our own value. But the truth about ourselves depends on our surroundings. I am more useful at my desk than on the battlefield. Understanding the truth about myself cannot be determined by looking only at my mind, because its processes reach out to other people and my surroundings. These sources determine how I think as much as my inherent characteristics. I would not want to reach too far beyond my usefulness, but sometimes I fulfill an obligation to myself such as writing this piece for the meltedaway.com website.

First, we treat other people in ways that reflect how we treat ourselves. Second, the matrix of self-truth connects to the ways we treat others. Third, these views about self and others extend to how we treat our surroundings, the ecosystems we inhabit, and the environment of the planet taken as a whole. Fourth, if we think of ourselves as inherently flawed, our ecosystems suffer. Thus, our surroundings reflect how we treat ourselves and others and help us to see how we might treat ourselves and others. These channels between people and their surroundings are complex and variable.

If our statements and actions are only self-serving and fail to consider our surroundings, then they may be said to be false, untrue, mendacious.
We must look toward intersectionality which is nothing more than the social component of environmentalism. To be true in the sense of the society and the world rather than just our perceived self-interest, we must consider external matters — those outside our immediate frame of reference—along with our own interests.

Truth is fragmented when we express only our own perceptions. The world collapses around us, and while we cannot control the truth, we cannot control what we refuse to accept. This is not the case with moral values. Our beliefs are very personal, and if our belief is that a particular action is right or wrong, it does not conflict with our own view. This position of moral ambiguity, as Marshall Rees has phrased it, comes from perceived self-interest, ignoring the factors of other people and our surroundings. The views of truth where evidence can be most useful are those external truths that have been the province of science for centuries. Reconstructing those truths in terms of religious practice ignores the morality of assumptions built only on faith.

Our surroundings reflect how we treat ourselves.

Would we, for example, want the hunches of the detective to convict us of crimes, or would we like to see proof of the accused's guilt or innocence? Would we like the dictates of priests to determine where and how to build a bridge across a river? Such obvious examples should block libertarian political donors such as McMahon, DeVos, Ricketts, and Ross. But the administration has given them key cabinet posts, a similar tactic to asking a priest to build a bridge. Is knowing how to operate a system or an institution as important as repaying oligarchic leadership and its networks for funding the election?

The ecology of truth, as an alternative to faith, focuses on the connections between ourselves, other people, and our surroundings. How are those ideas between things used? We know the world is constantly telling us things, but how do we hear them? Are our associations exploited only for our self-interest? Do our ecosystems exist only to serve us, or is it necessary to cultivate them to serve us more effectively and for the long term?

Some systems need to be efficient and singular. Some, about 30% (Waide, R.B., et al. 1999. Annual Review of Ecology and Systematics 30: 257-300), operate more effectively through diversity. A single value or fixed answer to these questions is not supported by the facts. Diversity exists in many answers, and those answers most often come in ranges, not as single values.

European and American culture has focused on the characteristics of our minds and internal connections for nearly 200 years. It is time for us to focus outward, to see our connections to the world, to include the complexity of planetary interaction in our inspiration, in the food that nourishes us, the water, the air, the information that we carefully write. Our task in interpreting is to avoid allowing what we already have in materials and industrial processes. Scavengers and installations which involve a range of unusual visual culture in the media.

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