SAVING THE ECOLOGY AND LIFE ON EARTH
A CONSCIOUS MOVE FROM AN
ANTHROPOCENTRIC GLOBALIZATION
TO AN ANTHROPOGENIC & ANTHROPO-ECOLOGICAL
G-LOCALIZATION

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In this article Sustainable Development -on purpose- slightly but deliberately altered thinking that “Sustainable Development” will now basically be built on two interdependent and mutually reinforcing pillars: awakening human collaborative consciousness and socio-economic development, with a primary attention to the protection of the life supporting ecology of Earth. Above all everything needs to be re-hauled by redirecting the naturally evolving path of presently wrong-going evolution of human, as one of the species within the living system on Earth now in a state of free fall. It has totally lost its way and is now wandering in wilderness.

The aim to pursue and the path to follow would be at arriving at a democratic way of living growing from below operating based on local participatory administrations and/or governments. Their boundaries should preferably delineated by their particular watersheds requiring close and collaborative care and use of people living therein thus forming its inseparable parts. This would be the renewed concept of G-Localization.

This certainly requires the realization of a political culture of solidarity and of consensus which in turn promotes curiosity, imagination, innovation, invention and application of people of which the whole society and the Earth benefit. In all moves of such newly born human beings, opportunities and possibilities now hidden in the near future. This is a new anthropo-ecological paradigm, which is only realized by unblocking human evolution and by human beings becoming a native of Nature and a part Cosmos.

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WHAT TO DO NOW TO UNBLOCK THIS ILL-GOING HUMAN EVOLUTION?

Human being is now obliged to re-invent her/himself at the original species level, in a way to enable all living creatures living within the mutually enhancing relationships so that our activities enhance the world instead of degrade everything as at present. At a cultural level as people are displaced from their traditional lands and move cities, they are fully alienated from the wider ecosphere. Thus cultural diversity erodes, artificial societies are created which value competition over cooperation, destroying the deep web of life and on the way, life and living loses its meaning. Humanity is thus ‘reversing ecologic succession, transforming a complex ecology into a much simpler, less efficient, and less sustainable one, thus creating an impoverished and degraded world that is ever less capable of sustaining life’ (ref: Edward Goldsmith 1998).

We should not forget that Humanity is part of the cosmic process, so the cosmogenic principle must be part of our essential nature. Indeed, looking at the long history of indigenous cultures on our planet, we can see that diversity, interiority, cooperation have all been marked characteristics of autochthonous peoples and even that of agricultural societies thereafter. It is only in the age of modernity that ecological destruction has become truly widespread and systematic on a planetary scale. We have thus created societies that seem fixated on mono-culture, consumerism, thus promoting population increase and competition at large. Thomas Berry refers to our current, anti-ecological time as the “Techozoic” era. He proposes instead to inaugurate a new “Ecozoic” era. Thus in brief, we need to find ways to be at peace with other creatures, which inhabit our planet, finding new ways of truly living in harmony with greater community of life of which we form a part. This process requires re-inventing ourselves as we have done time and time again. This is the key point. That is, we were born in the forest and savannahs of Africa, but we were to adapt to life in the ice age thereafter. We began as hunter-gatherers, moved on to become farmers, and then reinvented ourselves as industrial, city–dwelling people who mainly consume of the products produced by and work in economically organized globalized and totally mechanized industry in at times obscure invisible hands.

This new way of living has left no room for people’s own hands to be visible. Now we have reached a crossroads with no clear light to show us which direction to choose to carry humanity to its final purpose: Happiness. Thus there is no reason why we cannot reinvent ourselves yet again in harmony with evolutionary processes and ecological way of living. It is easy to say but difficult to realize but a few inter-related challenges may clear the path such as: (a) learning from the grounding experiences that we have to renounce blind consumerism and the folly of thinking economic growth as the unique way to reach happiness; (b) discovering the missing meaning and the satisfaction we get from our active participation in the process of cosmic evolution, and in particular of thus reaching Happiness on Earth. Here I should precise that what I mean with happiness is one’s being able to live her/his life according to one’s personal-natural givens and talents towards an hidden-personal goal in the process of one’s living. This kind of happiness does not thus have a tangible value; hence it is the real core of human well-being. It is not thus a kind of measurable wealth or material gains; (c) deepening our communion with our planet-earth which is
both the material and spiritual source of our-sustenance; (d) looking for a new kind of ethics based
on care and enhancement of life by way of reaching to truth, grace, creativity, beauty and sense of
awe-spirituality (not religion) as well as collaborative relational living with other creatures by living
together in a nested way with a sense of belonging to a larger and larger material and immaterial
systems.

Step (d) is the most important and effective step, which can lead humanity to take one step up in the
evolutionary transformation. That is to find a balance between the material and immaterial worlds
not to succumb uninitiated into the neither one. Especially important to find the balance between the
tangible and intangible values so as not to untimely passing the threshold – between Chaos and
Order, namely into the working space of artists and creative scientists and people at large. Both
sides in their extreme may take humanity out of its rail again as it is the potential danger at present
if pushed to extremes (i.e. greediness and extreme fantasia-fanaticism).

In reflecting on the re-invention of the human, the need for a new way of conceiving ethics, and the
concept of globalization, the key resource on which we can draw should best be the Earth Charter,
officially approved by UNESCO in 2003, a document that represents an important contribution to a
holistic and integrated vision of the socio-ecological problems currently facing humanity based on a
new spirituality and a new ethic. This is the entry point from where to initiate a new type of
Globalization. It could as well be in the form of re-organization of the following present
organizations in a new garb. On the general ground while the existing UN Organization may deal
with sorting out the issues and endless problems created among governments and their people,
ecological issues should be dealt with at the local level assisted by if and as needed with existing
institutions with extended apposite terms of references.

CENTRALITY OF THE COMMUNITY LIVING IN SAFEGUARDING THE EARTH AND
LIFE ON IT

This part is written as inspired by and benefitted from the recent book of Mark Hathaway and
Leonardo Boff, entitled “The Tao Of Liberation: Exploring the Ecology of Transformation”
(May 2012).

Basic principles of community living:

- Respect and care for the community of life;
- Life, including all living creatures, as a chapter;
- Human beings are a sub-chapter of the chapter of life, a link in this vital current and a
  unique member of its own kind within communities of life.

Blending of all these three basic principles we can derive at that all beings are independent and
intertwined in a fabric of interrelationship that guarantees the bio-diversity and subsistence of all,
even the weakest; this is imperative to build democratic societies that are just, participatory, sustainable and peaceful. In such communities the other is recognized in his or her uniqueness and otherness and in the second place, is perceived with his or her intrinsic value. Human intervention in nature began 2.3 million years ago, about only after 99.98% of the Earth’s history. Thus it is very clear that nature does not need humanity to manage its biodiversity. Rather, humanity sees itself in its true place when it understands itself as living in communion with the wider community of life. Albert Schweitzer called “ethics as the unlimited reverence and responsibility for all that exist or that lives on Earth”. Its vast complexity when *homo habilis* first began using tools. With intervention, the risk of disrespect also arose, as did the risk of denying the “otherness” of other beings or the risk of understanding the other not a subject but rather as an object valued for its usefulness to other humans. This is the sin of anthropocentrism now so common in almost all cultures around the globe with the exception of still remaining indigenous cultures still living in deep communion with the community of life.

From the myths come the idea that care is not just one fundamental attitude or virtue among others; rather it is the concrete essence of being the human. It is the precondition that allows a conscious, rational, and free being to emerge that molds its existence together with others as they move into the future. The degraded state of the Earth and eroded quality of life on our planet are due, fundamentally, to a lack of care on the part of human beings. Concretely speaking care is the essential guide to all our conducts. All that we do with care is well done, without care all can be destructive. Caring for the Earth is an all-encompassing strategy of sustainable living. A strategy that is as good from personal as to the global levels.

The Earth Charter also emphasises that care must be exercised with understanding. In truth we can only really now that which we love. The care thus should be accompanied by love and compassion as the most powerful energy that exists in human beings and in the universe. It is a force of indomitable attraction and union, which seeks a kind of fusion within experience of non-duality. It will make an eternal covenant among all living beings. In the story of the universe in which matter possesses nothing truly material, since it is essentially highly condensed and stabilized energy, woven together in a field involving colossal interactions. Here comes the importance of a kind of living by balancing entropy augmenting material gain inclination with an invisible-hidden syntropic forces of immaterial values like love, care and sensing the grace in nature as well as all creative works.

The occurrence of this step in human evolution is very close as it started to be the theme of many science-fiction and art works as one recent example of David Icke’s books mostly depicted in ([www.neilhague.com](http://www.neilhague.com)) as ‘The rise of true human being’. Let’s close this paragraph with an aphorism of David Icke: “Infinite love is the only truth. Everything else is illusion.”
HOW TO MOVE AHEAD

Seeing the Earth beyond the Earth, the human being awakens to an understanding that s/he and the Earth, from a unity, and that this unity in turn is part of a greater, more encompassing unity called the solar system, which in turn is encompassed by the galaxy and cluster of galaxies and finally the entire cosmos. It is this whole that, eco-spiritually, linked with the whole cosmos. From the perspective of eco-spirituality, hope retro-causally flourished by the potential hidden in future assures us that, despite all the threats of devastations by the aggressive machine of destruction that humans have unconsciously accumulated and used against the Earth. The Earth and the cosmos are the main sources of spirit and the source of this potentiality. The whole cosmos and the Earth will thus take the curative actions required into their hands. A good and beneficial future is, thus, assured.

This point now links us to the other Symposium on Human Personal and Spiritual Development. An example on how to proceed: as an attempts to create models learned from solid past experiences likely hidden in such morphic fields mentioned below (Remembering is knowing as said also by “Platone B.C 5th Century”).

An Example: Lammas Eco Village in Wales. This pioneering and very successful Eco Village is a key inspiration and could be a model for new community formations as it has accumulated all past community living experiences and their imbedded spirit.

The approach to ecological living requires a bioregional vision. It can be organized as a self-contained geographic region or a watershed. Only then we allow our surroundings to grow into us. The major pillars of this vision are self-reliance, harmonizing with nature, meeting individual needs and above all building a community culture and achieving a community control. It requires that we gain a knowledge of the land and local ecosystem, that we learn the local lore-the history and culture of the place; then we develop the potential of the bioregion by discovering how to realize the possibilities and potentialities of the place within its carrying capacity while cultivating regional self-sufficiency. Such an atmosphere promotes peoples’ personal and spiritual growth. This will
then clear the presently blocked path of human evolution letting them to become ecological and spiritual beings. **This could then be the next level to emerge in human evolution.**

![Image](image.png)

**Message to take home**

Closely related Rupert Sheldrake’s theory of morphic-resonance proposes that all self-organizing systems, from crystals to human societies, inherit a collective memory that influences their form and behavior. Rather than being ruled by fixed laws, nature is essentially habitual. All human beings draw upon this collective human memory, and in turn contribute to it. Even individual memory depends on morphic resonance rather than on physical memory traces stored within the brain. Morphic resonance works through morphic fields, which coordinate the activities of brains, and underlie mental activity. Minds are extended beyond brains both in space and time.

In place of the mechanistic worldview that has dominated science since the nineteenth century, his theory opens up a new understanding of life, minds and evolution. This area of searching the truth presently enters mostly into fields of science-fiction mainly touched by cosmologists and astrophysicists in the garb of science-fiction writers. The next step in the presently derailed human evolution is expected to be the appearance of the highly conscientious and ecologically minded human being. She/he would be fully aware of being a part of the complex living system on earth and also a part of the cosmos. This much delayed jump in human evolution is hopefully near. Thus the way of the sustainable future presently obscured owing to the ongoing delirium of human beings is about to be cleared up. Positive thinking is also Syntropic.