

Acknowledgements. ix Foreword. xi Preface. Xv **A new vision of ourselves - Gift of Gaian identity – ‘Mighty Matter, irresistible march of evolution’ De Chardin. Surveying the accumulation of error and of structural design faults in economic systems [husbandry!]**

1 Resourceful Earth. 1 - Classical logic has fallen by the wayside – desecralization of the earth exposed – ego-centric, utilitarian hierarchical attitude must be deposed - with implications for our metaphors and our inclusiveness

2 Disdained Earth. 11 – Words on a 1672 pot ‘*Earth I am, it is most trew; disdain me not, for soe are you*’. Basic tenets of Locke’s ‘Of Property’ were followed inexorably by destruction of species and the rich/poor disparities in their exponential growth today.

3 Appropriated Earth. 20 – private property began in 8th Century BCE - ‘gaining ground’ [with its exponential irony!] – need more informed categories for accurate self-imaging our place in Gaia.- Lovelock and Margulis at each end of scale’s ‘irresistible march of evolution’ challenge the prejudice against earthiness that favours reason.

4 Reformed Earth. 31 – ‘Vociferous rejection of localisation of the holy’ – ‘all enacting might had other aims than my delight. Un-Lock[e]ing our encultured prejudices to counter thinking earthy as ‘vile’ or ‘corrupt’- co-existence continually reforms earth into living bodies – thus the livingness, the image-thinking of the soil.

5 Classical Earth. 43 – Plato’s first extensive and co-herent body of written speculative thought led reason to replace observed indigenous wisdom – must recover the image-thinking of poetry that humbly fuses subject and object in sympathetic [empathetic] self-identification. [The essence of the indivisible double command and creative tension of loving God and neighbour]. Homer’s ‘heroic’ warfare led to the military–industrial complex

6 Colonized Earth. 54 - Property protection is like a public notice ‘No Breathing’ – US adopted Locke’s vision of its land and inhabitants as property and source of monetary wealth accumulation far beyond any contribution to common good.

7 Monetized Earth. 65 – Money suspends the spoilage proviso of stewardship – fruitless gain becomes possible – exponential land grabbing – gross manifestation and irresponsibility of ‘external costs’ – abstraction of money changes valued factors to money evaluated commodities when in reality things are ‘far more deeply inter-fused’.

8 Devalued Earth. 76 – Usury – the birth of money from money is fruitless and unjust – a groundless illusion destroying community. - valuing earth as property has led to marketization devaluing intrinsic value of our planetary interdependent life

9 Marketized Earth. 88 - the expanding price paid for a society where everything is up for sale – the problem now invasive and mundane – demoralising earth into a state of ‘a human asset class’.

10 Peaceable Earth. 99 – the Christian contribution to understanding the creative unity of all life on earth overwhelmed by militarism - bodily death of Jesus to be remembered to awaken the prophetic voice challenging the destruction of the natural world, its diversity and natural riches – danger of proclaiming the Messiah come, yet not living its implications – globally damaging double think – We call Jesus The Christ, often omitting ‘the’ – and so understate our own need to be ‘in Christ’ manifesting kingdom marks by reference and by action

11 One Earth. 110 – The challenge of ‘One God’ affirming the unity of all interdependent living things – recovering the sensory perception of ‘unified difference’ found in holistic theology and earth system science.

12 Living Earth. 121 – earth so different from its sister planets – giving life to all its organisms, species and plants is Earth’s defining characteristic. Earth is not our property – it is our life – [God is embarrassed by possession] –the book is focussed in the 1992 Earth Charter [given in the appendix [a basic tool of behavioural ‘audit’ –see also Harrison’s ‘Cheating Index’ to counter embedded ‘Statecraft of Greed’]

Afterword. 131 – Gaia theory transforms our description of ancestry and present identity – all life tightly coupled with air, ocean and surface rocks – the earth community embodies a sacredness that attaches to the whole of existence – [from big bang through star dust to planetary formation and the expansion of life reaching as shown by the spacecraft’s 8 watt battery power now reporting from beyond the humanly ill-conceived limits of time and stellar space]

Appendix 1. 133 – the original NGO charter 1992 – this text and how it was later sanitized seen on www.discerningtoday.org/members/analyses/earth%20charter.htm

Appendix 2. 137 – the David Suzuki Foundation Declaration of Interdependence
Bibliography 139 – extensive Index 143.

COVER ABSTRACT AND COVER COMMENTS ON of EXPLORING EARTHINESS

If we see ourselves as Earth rather than Earth as existing for us our perspective is transformed. A variety of religious, philosophical, cultural, and political self-perceptions that dominate our sense of human identity are deeply challenged by this shift in perspective. John Locke's doctrine of Earth as human "property" has been central to current presuppositions about our selves: justified on the grounds of our possessing unique, divinely bestowed, rational abilities. But today, the effects of that doctrine on Earth's resource base and on its other-than-human creatures directly challenge such assumptions. At the same time contemporary scientific findings about the evolution of Earthly life demonstrate that while we belong to Earth and nowhere else, Earth does not belong to us. Exploring this role reversal raises fundamental questions about our theological, philosophical, scientific, and economic presuppositions that underpin the "business as usual" viewpoint and human-centered aims of contemporary policies and lifestyles. It takes us beyond hierarchical Christian and philosophical doctrines toward a deeper, Earth-focused and peace-based understanding of what it means to be human today.

"Exploring Earthiness is an inspiring call for a fundamental change in how we relate with the ecology and spirit of our planet. At its core, Anne Primavesi asks us to shift from the dying, yet pervasive, worldview that nature belongs to humanity and move toward a sense of ourselves as people who come from the soil, air, and water of our home: Earth. A sustainable future for human and more-than-human communities requires nothing less."

TIM LEDUC - author of Climate, Culture, Change: Inuit and Western Dialogues with a Warming North

"With relentless clarity Anne Primavesi bares the historical, cultural, and religious roots of our ecological crisis... . Increasing injustice as well as climatic and other dangerous global changes reveal the inescapable need to scrutinize and transform our human self-understanding, and to disabuse us from the fatal misconception of owning the Earth. With critical acutenessshe encourages us to convert this insight into alternative, sustainable life and thought styles." *SIGURD BERGMANN Founder, European Forum for the Study of Religion and the Environment*

"The Earth is one, a living entity. Our survival as a species depends on Earth's well-being, yet today the devastating global impact of human consumption threatens all life on Earth. In this brilliant analysis, Anne Primavesi exposes the mental categories that undergird and justify the Western anthropocentric worldview, arguing persuasively for the need to embrace rather than transcend our Earthliness. This is a critically needed book to change minds."

DAN SPENCER Associate Professor of Environmental Studies, University of Montana

ANNE PRIMAVERESI is presently a Fellow of the Westar Institute and Jesus Seminar_ Willamette University, Salem, Oregon, and has authored Sacred Gaia (2000); Gala's Gift (2003); Waking God Laugh (2004); Gaia and Climate Change (2009); and Cultivating Unity within the Biodiversity of God (2011). www.wipfanandstock.com ISBN78-1-62032-468-- RELIGION / Theology Cascade Books An Imprint of WIPF and STOCK publishers

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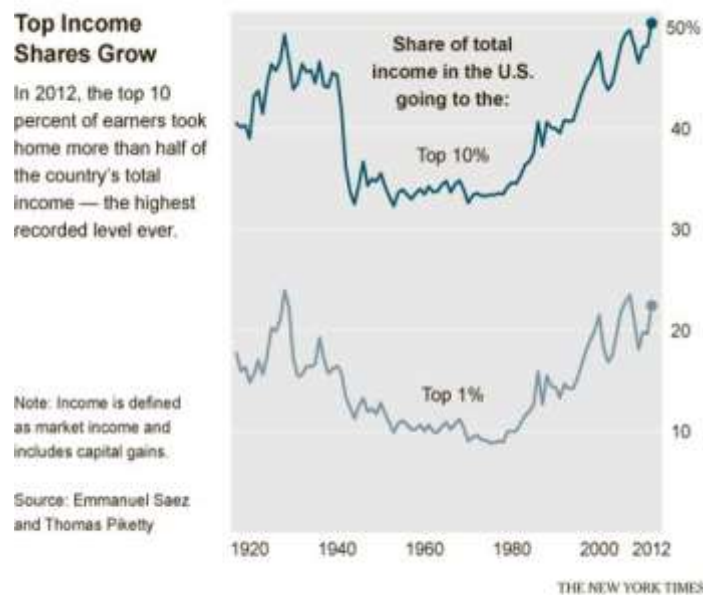
“In the Anthropocene Age of the human, we can see that our actions have caused high impact of global geophysical change and we are now living on a new planet that is different than that of our ancestors. As beings who have come from the elements of the earth, we need to learn to appreciate them before we cause our own destruction.” [Read more](#)

EVIDENCE SEPTEMBER 2013

1. Theology is a rational, deeply human, attempt to explain our experience with God. Theology is, therefore, never primary; it is always secondary to experience. Theological explanations can thus never be eternal. All explanations not only will change, but must change when knowledge grows and by so doing will always invalidate previous conclusions. Theology can never be infallible, unchanging or ultimately real.”

Bishop John Shelby Spong, from "The Need for the Christian to Journey Beyond Scripture, Creed and Church"

2.



The income gap between the top 10% and the rest is wider now than immediately before the Wall Street Crash of 1929 which led to the depression of the 30s and World War II. The graph shows clearly how the post war consensus was progressively eroded from around 1980. At the peak of US power, around the 1960s, the income gap was near its lowest point.

3. **Catch up with the whole disgusting story** -And on the theme of NHS privatisation there is an excellent video of a talk by Professor Raymond Tallis, author of ‘NHS SOS’, which sets out frame by frame the “tale of deceit, weakness and greed”, showing how the Tories have led us to the sell off now taking place. Give yourself 45 minutes to clock this one, it’s time well spent -

<http://bit.ly/1gx8Avu>

2. Neruda *‘You have made me see the world’s/clarity and the possibility of joy./You have made me indestructible, for I never end in myself’*

3. Madeleine Bunting: *“Disciplining the dairy may be necessary act of resistance, but it is not always enough; the concept of “quality time” is a capitalist fraud to get us to work harder. Working and consuming crowd our emotional hard drive. There simply isn’t the mental space for those twin qualities of heart and mind critical to intimacy; **attention** and **presence.**”*

COHESION

We are required to value all our
intimate *selfscape*, corporate *socialscape*, and global *earthscape*'s
observations, settings and experiences,
between which we needs must oscillate, in our *poieticscape*.

This leads to the calling we need to nurture
A psyche the size of the planet, our Gaian identity,
tight coupling with the our environment,
within which to discover our ecologically humble,
economically response-able self,
thus providing imperatives of inclusive justice
arriving only with public money issued free of interest,
with property acquisition conditional on
its contributing to transparently audited
common good.

How hard to realize that every camp of men or beast has this glorious starry firmament for a roof! In such places standing alone on the mountaintop it is easy to realize that whatever special nests we make — leaves and moss like the marmots and birds, or tents or piled stone — we all dwell in a house of one room — the world with the firmament for its roof — and are sailing the celestial spaces without leaving any track. ~ John Muir

This grand show is eternal. It is always sunrise somewhere; the dew is never all dried at once; a shower is forever falling; vapor ever rising. Eternal sunrise, eternal sunset, eternal dawn and gloaming, on seas and continents and islands, each in its turn, as the round earth rolls. ~ John Muir (born 21 April 1838)

EARTH INDEX

RESOURCE-FULL, ever emergent creativity,
DISDAIN her not, or be led on to eco-cide;
nor selfishly gain APPROPRIATED ground,
stealing the commons of given-ness.

Dare not REFORM in isolated localities
the riches of wholeness shared, without
re-visiting the errors of CLASSICAL speculation
that grew insidiously to COLONIZATION
magnified by MONEY'S destructive COMODIFICATION;
usuriously DEVALUING intrinsic ecological wealth
in the conceits of MARKETING;
as though everything is for sale
and acquisition the purpose of our lives.
Therefrom denial of justice and
thence of PEACE, lost to rivalry and war,
holds all planetary being hostage.

The ONE EARTH, yes one LIVING EARTH,
is indubitably, inexhaustibly, our life
demanding we each own GAIAN IDENTITY
with the whole and all its parts,
indexed in an EARTH CHARTER
and proclaimed in a daily DECLARATION
of inextricable INTER-DEPENDENCE.

Designed by Peter Challen using Anne Primavesi's Exploring Earthiness and her other works.