

Ecoculture, Ethics of Care, and United Actions to Save the Planet and Society

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Summary:

In this paper, I aim to analyze some of the more complex cultural and socio-anthropological aspects and causes of the current crisis we're all struggling with. It is clear that fundamental changes in society, our habits, culture in general, and the whole system are required to resolve the crisis. But the critical mass for change is not being reached because the resistance is fragmented and people are not sufficiently informed about the severity of the crisis. Most people live in a delusion of the contemporary world. This is because the materialist-consumerist culture and lifestyle dull people and breed passivity. What's more, technology creates an addiction to comfort. Ideological norms are globally imposed through culture: physicality and separate existence (individuality), conceptuality and discursiveness are forced, and the soulfulness, heart feeling, spirituality and unity are suppressed in the background, or completely neglected and rejected. Too much imbalance exists on many grounds. Globalism is the neoliberal political imaginary core idea/force in world governance!

We build a grand ego that alienates us from ourselves, others, and nature. I argue that today's environmental, social, climatic, and health crises is an extension of the spiritual crisis and is the outcome of a long term of reckless, selfish, greedy, and aggressive human behavior. That is why care, empathy, compassion, solidarity and love are the threads that will weave the unification of different layers of society, sectors, ecologies and movements to develop a current in the opposite direction. When we return to nature and when instead of material goods, career, prestige and power we begin to worship the mountains, lakes, forests and the whole planet, without craving to possess them, a quantum leap into consciousness will occur. It brings us joy and revives energy, so much needed in our fight to solve multiple crises, to save the planet, society and the soul.

Keywords: spiritual crisis, social crisis, ecological crisis, health crisis, ecosophy, ecofeminism, ethics of care, the culture of resistance, ahimsa (non-injury), karuna (compassion).

The crisis in today's world is growing deeper and deeper. "Let us be neither utopians nor dystopians, but realists!" I heard that in a speech by eco-activists. My comment is that in order to escape the dystopian quagmire in which we all sink, we must first envision utopia and find a counterbalance (and balance). Only then can we become truly realistic and place ourselves somewhere in the space between dystopia and utopia.

The starting position of our actions is the comprehensive awareness of the situation in which humanity and the planet find themselves, as well as a thorough understanding of the causes that led to this situation, a precise definition of the crisis, accurate location of the crisis, and effective methods and strategies for resolving the crisis. Today's environmental, climatic, social and health crisis has much deeper roots in society and in human beings and is an extension of the spiritual crisis. In my studies I have elaborated that the spiritual crisis is also a crisis in perception, i.e. a crisis in understanding of the relation subject-object, individual-universe, and multiplicity-oneness.

It is crucial to emphasize that the spiritual crisis encompasses the social devastation, which is the result of unlimited human labor exploitation. Nature's uncontrolled exploitation is analogous. Labor is devalued as an essential human value since it is turned to an exchange stock for capitalistic profit. Labor, for the majority of people, is not a creative activity that liberates them. Like nature, it has become increasingly alienated. Another text dedicated to the fight for labor emancipation and ecosocialism will look into this aspect of the issue. (Is climate change a class war?)¹

What kind of creatures are we?

Among eco-activists, I often hear this definition: "Human beings are social (political) animals" (*ζoon politikon*). This Aristotelian thought gives us the certainty in which we want to be grounded as a good foundation for the beginning of our battle. But what if that is not a real basis? For, the human being is not an animal, even social, nor is it as perfect as the animal! Animals have fantastically developed their instincts and senses over a long period of evolution. That is why they are perfect in their own way. Man is not perfect, because he has not yet completed his development. Humans are not nearly as good as animals. Because no animal behaves as destructively, selfishly and suicidally as the human does. Human beings are Beings in Becoming². They have not developed their potential as psychic-spiritual beings yet. It is true that the predator-prey relationship among humans is a remnant from the animal kingdom. But predation in wildlife is natural and normal, and in humans it is unnatural and abnormal. Because humankind has the potential to develop other relationships: care, cooperation, solidarity, empathy, compassion, love, which means that it is capable of eradicating predatory elements completely. According to the Rig Veda, man is a one-year-old child in a spiritual sense, he has just risen to his feet and is taking his first steps. Hence, we are human social beings in becoming. If we consider ourselves animals (and by no means do I use this term derogatively) then we are free from the need to develop responsible behavior. We can remain babies who are constantly taken care of by someone else: nature, mother, religion, state, nation, political party or science / technology or God (Jesus, Buddha, Allah). Then we will always find excuses for our immature behavior. This can no longer apply.

In the text *Utopia ...*³ I talk about the integral change of consciousness that is necessary for our transformation to enter the next era of evolution. That process of transformation is time-consuming, extensive and plodding progress, but now, because we are facing multiple crises, there is a need for a change in a very short period. Something that would normally take 500 years to develop is now being compressed in five years. Will our leap-to-the-next-era-project succeed? Nobody knows!

¹ Interview with Prof. Matt Hubet: Building Socialism on Warming planet w/Matt Hubet, <https://www.youtube.com/watch?v=LNgQKpAHsxw>

² Sri Aurobindo. (2005). *The Life Divine*, Sri Aurobindo Ashram Press, Pondicherry.

³ Tatjana Miljovska. (2017). "The Dream of Utopia – Hope, Escape from Reality or Realization of the Ultimate Striving?", Context 15: Review for Comparative Literature and Cultural Research, Institute of Macedonian Literature – Skopje.

But let's be realistic!

We can't observe the health crisis as something separate from the environmental crisis, nor the environmental crisis as separate from the deeper spiritual, social and moral crisis. The solution should be thorough in order to solve the crisis on several levels and in depth, at the very base. And, eventually, to develop a culture that will supersede today's dominant materialistic and consumerist culture. Since scientists have already precisely elaborated on the environmental and climate crisis, I will not go into that. I fully accept their facts and arguments about the alarmingly poor condition we are in as an ecosystem and I unconditionally support the eco-activists in their actions to save the planet. I myself am an eco-activist. I especially support the young generations, who have developed a strong movement in the last few years. They are still not corrupt like the elderly, so their movement is sincere and erupts from pure energy, and is even motivated and guided by the highest ethics of care. Many young people from the millennial generations manifest a high level of ability for cooperation, solidarity and compassion, a sense of responsibility, love of nature and a developed eco-consciousness.

In order to be realistic, we must immediately accept the fact that if we want to overcome the crisis, fundamental changes must take place in all areas of our lives. A pivotal area is the economy. Economy and ecology have the same prefix - *eco* which comes from the Greek word *oikos*, "house, household". Economy (*oikonomia*) means household management or household maintenance. We return to the original meaning of the term economy - sustainability. Therefore, the most dramatic seismic shift must occur in the economy: economic growth, consumption, and profit are no longer set as the ultimate goals of the advanced businessmen, economists, and powerful people who need to make a difference, but survival and sustainability. Furthermore, a monetary economy is already defective and inhumane, and it should be replaced with a resource-based economy. The term "resources" denotes not only renewable natural resources, but also, and most importantly, human resources. Because people as intelligent beings are the key resource in the form of new energy, consciousness, conscience, knowledge and skillfulness necessary for qualitative change.

The spiral of the crisis. Why is the crisis so deep?

I'll try to get to the bottom of the crisis by going back at least a century, to the time when the painter Vasily Kandinsky spoke of a spiritual crisis. He felt an *inner need* to redeem society from materialistic decay.

The soul at that time did not seem to be completely lost; it only needed to be saved with society in some utopian vision of social and spiritual change. Other historical avant-garde painters, like Malevich, Mondrian, and others, felt a messianic call to save society as well. In this regard Malevich's spiritualized socialism is especially interesting.

Then, what followed in society was the complete opposite: World War I happened, then World War II. Already after the Second World War, man found himself in a deep existential crisis. Many artists emigrated across the ocean to escape Nazi persecution. Abstract painters from the New York scene (Pollock, Rothko, Newman, Still etc.) concentrated on the quest to save the soul. Society is already lost, it can not be repaired. Painting ascended to the level of poignancy, excitation, drama, power of music and poetry, in the Grand Style of high culture. According to Rothko, his art is an organic presence and communication on an existential level of deep experience. The turn off is made by the emergence of popular culture. The initial idea was democratization, but at the same time commercialization of art. In parallel with pop art, conceptual art developed as a kind of conscience and critique of society. In fact, it initially emerged as a resistance to the megabusiness with art in high modernism, and then protested against commercialization. When there is no material work but an idea-concept or pure critique, art cannot be turned into a business! But, likewise all other human deeds, conceptual art turned into business with the shallow notion "everything goes" which was diametrically opposed to the initial idea,

and popular art ushered in consumerism. The same is with the spiritual, namely that it usually becomes its polar opposite—superstition.

However, the mainstream that has been embraced with globalization⁴ has been the acceptance of technological advancement as an end in itself. And with technology comes the pursuit of comfort (dependence on a comfortable life). So for everyone, according to the target group, commodities had to be produced for greater comfort and to satisfy the needs for enjoyment, from cheap pleasures to unique, extravagant and luxurious. If there is no need for some products, it is created. It is part of the business. Consumerism has been accepted as a lifestyle by hundreds of millions of people globally. On the other hand, hundreds of millions of other people are getting poorer every day.

Pop-culture has been developed for the pleasure of the common "individual" in the neoliberal era, where society has virtually disappeared. "This project was perfectly summed up by Thatcher's slogan: *There Is No Alternative*, or *TINA* ...there is no *structural* alternative to the neoliberal economic system..."⁵ Since the "individual" is "thrown" in the system, she must develop strong instincts in order to survive. That is why she needs diverse entertainment to get her mind off her worries. Together with that, the planet has been exploited and dissipated mercilessly without any concern for the consequences, as scientists have not been listened to when they warned of what could result from this behavior.

The 2008-recession-big-STOP-signaling was ignored and greedy human beings continued even at a faster pace in the same direction. Thus, we gradually spiraled into a triple crisis: ecological, climatic, and emigrant (of course, the economic crisis is permanent and underlines all the others). Artists are now dealing with the problem of how to save the planet or, more recently, how to preserve health. If an even more deadly virus were to appear tomorrow, how would we get rid of it? We have completely forgotten that the spiral of the spiritual crisis, which we did not solve, has remained buried, and grown even deeper. That is why the agony now echoes in those depths and the pain and the feeling of helplessness have become more acute.

With this brief cultural review, I wanted to point out the fact that environmental, climatic, emigrant, health and social crises do not appear unexpectedly and by chance, but follow the spiritual crisis, resulting from human long-term reckless, selfish, greedy and aggressive behavior. But whatever has happened, has happened, we can not turn back time nor should we waste it on complaining and drown ourselves in pessimistic thought. Dystopia is a reality if we unconsciously accept to be trapped in and to be victims of the negative consequences of human actions. To be realistic also means to be in a position of constant resistance to these negativities.

How can we re-energize our energy? (The wilderness, intuition and the woman-painter)

There is an artistic phenomenon in the past century that has not been explored thoroughly. In the midst of all the atrocities of the last century, the painter Georgia O'Keeffe remained mentally, and physically healthy as she withdrew in the wilderness. All her life (she lived up to almost a hundred years) she remained true to her intuition, outliving all Art Movements and "Isms" in the 20th Century. Is living in harmony with the wilderness a parallel reality to technologically advanced civilization? Georgia O'Keeffe's intuition is also an avant-garde worldview ahead of its time, a model icon promoted as a supreme value today not only by feminists, after we went too far with consumerism. So, one might ask themselves, why this reference to the aesthetics of the wilderness and the intuition of the woman painter now?

⁴ According to Prof. Gabriel Rockhill there are three variants of globalization realist thesis: „... globalization is primarily an economic reality (“hyperglobalizers”); it is a multidimensional reality (“transformationalists”); it is an illusion hiding the true reality of our times (“skeptics”) . According to “skeptics” : „...globalization does not in fact exist but is rather a powerful ideological construct that aims at hiding the deliberate expansion of neoliberalism.“ (Gabriel Rockhill „Counter-history of the Present: *Untimely Interrogations into Globalization, Technology, Democracy*“, Duke University Press, Durham and London, 2017, p. 25.)

⁵ Ibid. p.16

This will be analyzed from a slightly different angle and the crisis will be observed so as to identify some socio-anthropological aspects of the causes of the crisis. I want to point out that an essential feature of the society and system which we are trapped in is patriarchy. So, the crisis will be resolved if we also break free from the patriarchal worldview. An almost impossible mission! Namely, patriarchy is embodied through language. And the notions (ideas, thoughts, concepts, terms, views), which are formed in a patriarchal structure (a society that develops under the influence of a patriarchal religion, that means patriarchal philosophy), bear the mark of a certain hierarchy of "values". In the building of the patriarchal axiological system, the reason is the sovereignty (and, in turn, a "slave of passions", according to David Hume), the will to overpower, and consequently to dominate, as "natural" and "normal" instincts, the law of the stronger (social Darwinism, predatory relations) is inevitable and necessary, as follows: the competitive spirit and success in building a career as a meaning of life, violence that leads to (self) destructiveness, war and death, as "hygiene for humanity". Have we not recognized these forces as still dominant in our society? On the other hand, in that system, emotionality, sensibility, sympathy, trust, are often understood as weaknesses; sacrifice and love, generosity and charity – unprofitable; peaceful problem solving and constructiveness – temporary; sociability, understanding, honesty and kindness– transient; gratitude, tenderness, compassion, are considered irrelevant, intuition is perceived as a secondary "supernatural" alternative to reason.

So again we need to extract a new quantum of potential from our being to further develop these neglected merits. First of all, we need great strength to get away from the habits, the way of thinking and the overall value system of the patriarchy. That is why maternal ethics and ethics of care are key to change. It becomes clear to us how fundamental a transformation must take place to make a quantum leap in consciousness! Female energy makes an upturn and breakthrough in a new phase of evolution!

Ecofeminism, social ecology and positive aesthetics

Earth Rights are Human Rights

Earth Rights are Women's Rights

Earth Rights are Indigenous Rights

Earth Rights are the Rights of Children, Youth and Future Generations.

Vandana Shiva

Women can more easily and accurately identify and locate the weaknesses of the system whose perversity manifests in monstrous deviations, in which she was trapped, and therefore she knows how to deal with the crisis more successfully. Ecofeminists like Vandana Shiva are vigorous fighters for justice today. We are constantly being informed that under the great miracle of economic growth the neoliberal model of economic globalization lies: "... the ecological, economic, social and political costs that are systematically externalized and made invisible. It shows how the growth miracle is based on a kind of war, how it has deepened inequalities and eroded democracy; how it is destroying the rich biodiversity and cultural diversity of our land through ecological destruction and the imposition of monocultures; how millions lose their livelihoods so that a handful of global corporations and billionaires can control markets and resources."⁶ An enormous resistance force is developing that should push powerful people "to make peace with the planet." And ecosophy⁷ supports all ecologies by pointing to the fact that there is no universal solution, a ready-made model for all people, for all nations and all environments. Resistance and crisis resolution strategy as well as the development plan emerge from specific situations, locally. Local changes in certain cultures and countries are driven by a particular ecosophy for that

⁶ Vandana Shiva, *Making Peace with the Earth*, Fernwood Publishing, Nova Scotia CA, 2013, p.7.

⁷ "So an ecosophy becomes a philosophical world-view or system inspired by conditions of life in the ecosphere. It should then be able to serve as an individual's philosophical grounding for an acceptance of the principles or platform of deep ecology..."(Arne Naess, *Ecology, Community and Lifestyle*, Cambridge University Press, 1989, p.38.)

environment. It is a kind of a reversal of the current of globalization. Moreover, everyone should discover in themselves their individual ecosophy (the ray of truth) as how to be a better human being, so that their actions for a better life will flow into the actions for a better life of all beings.⁸ This means that the creativity of every human, man, woman, child in that social architecture and sculpture, as the artist Joseph Beuys called them, should be developed. We agreed that Care is the backbone of the relationships we develop to build a better society. Care is the common thread that unites us all and it overcomes fragmentation.

Resistance must not diminish because we cannot harmonize more broadly in all our individual ways and actions. The workers' class labor struggle (which includes not only physical workers but also cultural and intellectual workers, since labor is considered an essential human value) is complementary to the revolt of the middle class with advanced eco-conscience. The former has a concrete enemy in the capitalist system, while the latter has a more abstract enemy in the capitalist system's destructive powers, which threaten life on this planet! So we're all struggling for survival, for the sake of life itself.

Also the ethical and aesthetic components of resistance are not in collision. Caring for the well-being of all living beings is both a good and a beautiful motivation for our actions. The good is beautiful, and the beautiful is good. We love the earth and nature not only because it nourishes us but also because we enjoy and bask in her charming beauty. In my opinion, the synthetic approach in developing a comprehensive vision of positive aesthetics produces the best solution, which in turn has the best expression through functionality in the combination of the beautiful and the useful. Functionality, with sustainability and survival as key elements in its structure, will bring out the best approach for each specific environment in perspective.⁹ So, the environmental-issue aspect in the current change is crucial together with awareness-raising and social mobilization.

We must keep in mind that the neoliberal system absorbs all new ideas, particularly progressive ones, adapts to everything, but does not change in its core. It is successful in using identity politics to divert attention away from the main battle for true societal reform.¹⁰ This monstrous system first divided people across all bases and now rules successfully with the atoms and fragments granting them rights. All rights shall be granted to us as long as we do not demand **the right to survive!** The idea that we may achieve any kind of emancipation without first gaining life itself is an illusion. That is the primary driving force that unites all effective actions together.

Development is often driven by the situation "when there is no other choice"

Different scrutinizing approaches to the crisis should lead us to a multilevel knowledge of the complexity of the problem, but also to the vital urge to join the efforts. In this process, if we return to nature, it will definitely be easier for us: we will be able to develop peace and steadiness, equanimity and clear consciousness. In the wilderness we are immersed in inner silence and easily approach our true Self. We renew our energy, we are purified of the chaotic thoughts and negative emotions that we create as human beings. That is why the essential question now is how to develop eco-consciousness en masse!

⁸ „To the ecological field worker, *the equal right to live and blossom* is an intuitively clear and obvious axiom. Its restriction to humans is an anthropocentrism with detrimental effects upon the life quality of humans themselves. This quality depends in part upon the life quality of humans themselves. This quality depends in part upon the deep pleasure and satisfaction we receive from close partnership with other forms of life. The attempt to ignore our dependence and to establish a master-slave role has contributed to the alienation of man from himself.” (Arne Naess, *Ecology, Community and Lifestyle*, Cambridge University Press, 1989, p.28.)

⁹ Carlson, Allen and Sheila Lintott (eds). (2008)., *Nature, Aesthetics, and Environmentalism: From Beauty to Duty*, New York: Columbia University Press.

¹⁰ “Identity politics and these politically correct regulations, to a large extent, for me, they are a perfect example of this: how to make big bombastic rhetorical change without really changing anything.” Slavoj Žižek & Lowkey heated exchange “Do we hide behind identity politics?” <https://youtu.be/D1p45ZjPeuE> ; Slavoj Zizek vs Vivek Chibber: What is Ideology? <https://www.youtube.com/watch?v=rLNSzxxEbKU&t=3s>

But the mentality of the consumer culture cannot be changed suddenly and abruptly. Because whenever violent changes take place, the so-called "revolutions", are short-lived. Changes in culture should emerge from the deep inner necessity of the human being. Change should be evolutionary, meaning natural and a result of a development. But, development is often driven by the situation "when there is no other choice" as we have it now. So there is another interesting component in the process of transition. A "new added effort", i.e. a new quantum of creative potential develops, which drastically changes evolutionary course. Therefore, it can be said that evolution is a kind of perfect creation. Now we need to discover such a great impulse for change in ourselves. As human beings we have much greater potential - resources to extract from within in order to help ourselves and other species. Peace and goodness are the resources, inner qualities, and values (antidotes) we urgently need to overcome the dominant (anti)culture: greediness, selfishness, aggressiveness and arrogance (poisons). We gain the antidotes when we are close to nature. That's why cultivating an eco-spirit is so crucial!

Intense sense of responsibility

Some religions consider man to be the most developed species and therefore the master of the earth. Now those religions are expected to have a pedagogical role and to teach the people to be a good host, to take good care of "their property"! But, what is most necessary to happen does not happen, but unexpectedly, we would say, defective directions in development emerge. It's most likely the result of patriarchy's perversity!

A special profile of intellectuals, but also another type of individuals who are obsessed with power, become extremely religious and political fanatics and thus great harm to society. They want to have unlimited free will without being responsible for their actions and consequences. Even more terrible are certain multimillionaire barons who have a strong mission vocation "to save the planet", without undertaking fundamental bottom-up economic and cultural changes or adopting actions to restore the eco-balance (pretending that we can continue to live as if the planet has limitless resources available for human needs). They are especially interested in supporting scientific research that intervenes in genes (genetics) and, by extension, evolution, thereby desecrating life. It is their option to leave the planet and settle on Mars or in another galaxy, or to intervene artificially in the Earth's atmosphere to control the climate, which really is part of an extremely infantile and dangerous crisis-resolution plan. These powerful individuals with messianic egoism are the worst menaces on this planet. They are representatives of the high class, which is naturally opposed to any change, even if it comes at the cost of total self-destruction. I'm afraid they're already spending vast sums of money on projects to meddle in the atmosphere, which will damage the ecology even more in the long run.¹¹

That is why today the world we live in is as it is. And therefore, the most difficult part of the task of the intelligentsia is to neutralize the consequences of their actions. Every action has a reaction, because every action contains the seed for a future set of situations that ripen and bear fruit. It is a law of nature and of the universe, and therefore of humans as part of nature and as part of the universe. Therefore, it should become clear to us that free will goes hand in hand with an intense sense of responsibility and taking effective action in accordance with that responsibility.

Planet Earth (Gea) is a masterpiece of Evolution and Life. We must do everything in our capacity to save her by preserving the ecosystem's natural balance. The scientists go into great detail about how to achieve it.

Pure energy as modus vivendi

¹¹ See Prof. Alexandre Costa's lecture "Marxism, the Ecological Crisis and pathways to eco-socialism", <https://www.youtube.com/watch?v=jCNRUanyh7k&t=6585s>

In the ecosophy of Arne Naess there are many elements of the ideal morality found in yoga and Buddhism: *ahimsa* and *karuna*, non-harm and compassion. A special comparative study should be devoted to the junction-points of interconnection of deep ecology, ancient spiritual teachings and indigenous tribal shamanic propinquity with nature, but here I will only touch upon some key aspects. In spiritual practice and meditation there are no lasting benefits if we have not firstly designed and developed the space of the soul (heart-space), through *ahimsa* and *karuna*. *Ahimsa* means not harming and hurting others (and oneself) either in thought or in word or in deed. Complementary to *ahimsa* is the other norm - *karuna*, compassion, care, love. That's the essence of spirituality. It is not necessary to be religious to be spiritual! So we, modern people, who aspire to shift to qualitative change, can not achieve the goal if we had not been embedded this morality in our personality. Because only in this way we cut off the core of cause-and-effect actions and reactions that result from the harm and hurt.

This is the psychological component of the change. The philosophical component helps us to understand the crisis as a phenomenon of alienation. Again, Spinoza's philosophy, to which Naess refers, is very relevant, because it brings us back into unity with the nature and the universe. In the Australian Aborigines "richly resonant philosophical category is that of **motj**. Motj is the source of all life ... It is what allows "a tree to take water inside itself from the leaves and roots and to flourish" but it also "directs our thinking to a purpose. We speak to the wind, clouds and the earth, and Motj speaks to us through them." (Burrumarra and Macintosh 2002, 10) Motj connotes a certain kind of directedness in things, a directedness towards realization - towards growth, towards truth, towards wisdom - and as such connotes a force of creativity that may be active in us and all things, at all times, whatever we are doing and wherever we may be doing it, whether in thought or in the flesh, whether in `nature` or the `city`. There is no nature / culture dualism at work here, nor confinement of ethics to the domain of the merely `ecological`, in the narrowly scientific sense of that term ..." ¹² The goal is within us — Being as a pure energy must be revealed. Our Being is Sat-Chit-Ananda (Existence-Consciousness-Bliss), according to Vedanta. Human beings should rediscover the resource of pure energy within themselves and spread it as *modus vivendi*, or the art of life, by changing the object of their worship.

Worship nature!

In our modern materialistic times, we are constantly looking outwards for something that will fulfill us, and we are exhausted by projections. Until we build the space of the soul, the Self is compensated by grabbing things. Possessive mentality lasts until we turn inward and create our own essence in the interior from outside world experiences.

Humans as beings in the process of becoming carry all the potential of their true nature which manifests as an ardor for fulfillment either through the continuation of their family or through devotion and the worship of something. So, the cult of fetish can neither be, nor should be eradicated. Unfortunately, a cult of fetish imminent to neoliberalism is the cult of possession, from which the culture of obsessive need for possessions arises. People's properties vary depending on their appetites for not only material goods but also intangible possessions such as careers, fame, prestige, power, and even living beings. Fetishism as a phantasmagoric interaction between people, as well as fetish as a material object and an idea-relation to particular "power objects," is at the heart of neoliberalism's culture. Although the obsession is strong, I believe that if the object of worship changes, things will change!

So, we badly need a new quality or value, which I call purity, as I can't find a better term. Purity is, I would say, the possibility of complete liberation from the destructiveness of the fetish, in a fluid existence of the spirit. That is why purity is the gate through which it is not easy to pass. But I think that

¹² Mathews, Freya. *Environmental Philosophy*. Available from: https://www.researchgate.net/publication/305702378_Environmental_Philosophy. [accessed Nov 15 2018].

when we get rid of the need to possess, that is, when we cross to a higher status where the statement *to be* overrules the statement *to have*, we will finally be rid of the fetishistic obsessions.

The shift will occur if we return to nature and instead of the above mentioned things, we start to worship mountains, rivers, lakes, forests, whole ecosystems, the whole planet, living and inanimate, organic-inorganic worlds, and, what is more importantly, without the need to grab and possess them. We simply adore Life since it's so precious. What a relief and what joy this change brings! That is also why cultivating environmental awareness is so vital at this juncture.

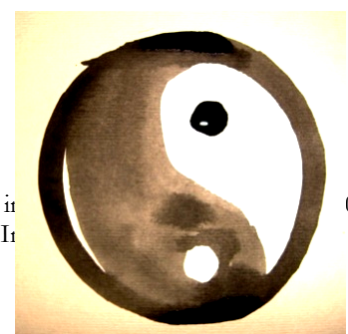
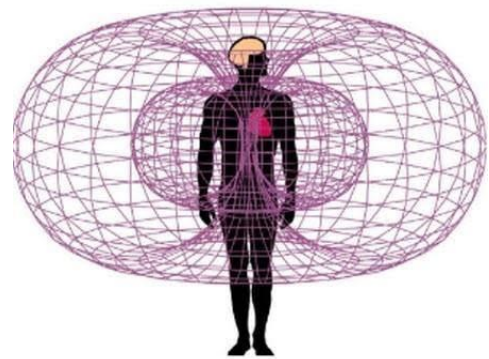
Adults, Eco-Youth and The Intelligentsia

Adult generations, eco-youth and the Intelligentsia are still parallel worlds. However, we strive towards change together. Of course, the eco-youth is moving forward, and we, the adult, are keeping up, fully supporting them with unconditional love, hearty care and willingness for change, and with great positive energy¹³. It is not time to unite in a single action yet, because we need to fully develop our specific ways of resolving the crisis and install changes within our own different domains, and moreover because there is a generation gap. Furthermore this cannot be accomplished due to the fact that there is a difference in responsibility. Older generations are responsible for the crisis, so they should bear the burden of the crisis. But in this fight they receive strength and vigor from the youth. Young people, on the other hand, learn from the mistakes of adults, but also from the wisdom of the intelligentsia. The adult movement is heterogeneous, including the labor class movement against capitalism for labor liberation, the emancipation movement on any basis or identity, and the movement to save life itself, i.e., the earth. The third movement integrates the previous two because it is essential for survival.

Again the ideals of high culture revive to weave a linking structure / tissue in a contemporary context.¹⁴ This does not mean that intelligentsia is unattainable, at the top of the pyramid in a centralized messianic position of absolute power. Those concepts of power no longer apply, because what we aspire to, that Being, Beautiful Soul, we all have as human beings. We may be inspired by intelligentsia, but to find the same in ourselves. Intelligentsia, on the other hand, sees the big picture and organizes all movements, connecting generations. That is why, without her all-encompassing vision, the project could collapse.

Recently I have discovered that the aura of the psychic-spiritual being can be symbolically represented through various models of toruses. This image shows "the supposedly nested toroidal geometry of the human body, heart and brain"¹⁵ as a fusion of two fields: inner field around the space of the soul (heart-space), and the outer expanding field as a connection with the world and the universe (nature). Torus models represent interesting movement inside-out: the inner field is involving more inwards and then from the inner core is spreading outwards. Consciousness (which is the main term here) connects the inner and the outer realm, also the human and the universe. Scientists today confirm what the ancient sages experienced thousands of years ago. It looks like yin and yang in the dynamic system of Tao, which are being drawn into each other like the fields in a torus structure. In the text *Utopia ...* I wrote about how the fusion of the rays of truth takes place in the intelligentsia. I guess that in torus model it is what is called "Event Horizon" (see F in the figure below).

I want to conclude that every person who develops positive energy, unconditional love, care and some authentic purity is part of Intelligentsia. Therefore, if we develop these qualities, we work in the best



¹³ Adults have a great chance to exercise their unselfishness now!

¹⁴ I wrote extensively about this in my doctoral dissertation, "Revitalization of the spiritual in

¹⁵ Dirk K.F. Meijer and Hans J.H. Geesink (2017). „Consciousness in the Universe is Scale Invariant“, *NeuroQuantology*, Volume 15 , Issue 3, p.47.

way for ourselves, for others, for society and for the whole planet. Undoubtedly, the pressure for change is enormous and not everyone can withstand it. But if we endure it, that momentum also means that we get a new fresh quantum of the Being's potential for creative development.

Action NOW

Intelligentsia links generations and coordinates all movements. The survival of life on this planet is the primary motivation. That is the main current that brings people together. However, the key notion in our survival movement is that everyone should develop their own ecosophy—eco-wisdom and love of nature—and resist injustice, greed, aggressiveness, and lies. Megalomania and grandeur are not in the spirit of ecosophy, but simplicity, modesty, sincerity, purity. When we have goodwill we are all connected both internally and externally. There is some simultaneous connection and harmonization of actions. That is, the innermost fine fabric and the outermost vast energy come together to create a strong movement that will bring about widespread change. And the feeling plays the most important role in the overall process.¹⁶

There is some kind of toroidal connection between the local and the global. A change that happens locally can be very important for a global - change chain. Global and mass are no more important than local or individual in this whole process. Of course, the responsibility for the environmental and climate crisis should be mostly borne by the developed industrial countries and those countries that are the largest emitters of greenhouse gasses. It is likely that activism in those countries will have different individual strategies in relation to activism in smaller countries. Because now, in the most developed countries there is a need to push for change through redirection of finances, to start from the unreasonable and absurd production of a huge amount of weapons to projects to save the planet. Unfortunately, the Ukraine war has increased weapons production, making even nuclear war a serious threat.¹⁷ Some war experts estimate that with this war balance of forces shifts, and unipolarity is replaced by multipolarity.¹⁸ Many prominent intellectuals consider the Ukraine conflict to be a NATO proxy war with Russia.¹⁹ Will destructive forces prevail over constructive ones?

What peacemakers have built over the course of many years, war can demolish in a single day! In wartime peacemakers are scorned on all sides! But the vital building elements for a better society are exactly peace and goodness! And we all need peace for a cultural shift to occur. The evolutionary emergence of eco- enlightenment is in correlation with Peace. So eco-awareness must evolve everywhere, whether on a global scale, locally or worldwide, in developed or developing countries. That process involves both internal and external movement. The subtle inner treads connect us to our inner nature's "white space," the essence that gives us value as beings and connects us to the universe from within. We will not succeed unless we touch this spiritual level – the feeling of peace and goodness. I am certain of that.

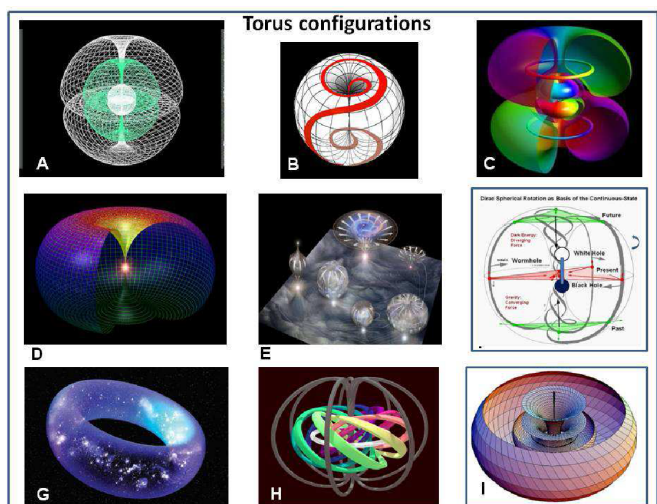
In Action NOW, we are guided by our inner feelings, and everyone acts in their own unique way because it is best for us and the whole, and our care for life and solidarity unites us in a powerful international movement.

¹⁶ I want to emphasize that my approach is cultural, and that to

¹⁷ Interview with Prof. Noam Chomsky by Owen Jones: “Noam <https://youtu.be/tFFIANZ7dA8>

¹⁸ Interview with Prof. John Mearshemer, “Who armed Ukrain https://www.youtube.com/watch?v=sq_q7WsiCWs&t=512s

¹⁹ Interview with economist Jeffrey Sachs by One on One – <https://www.youtube.com/watch?v=G12TI3rSghE>



“Various modalities of toroidal geometry: A: Nested torus structure B: Torus trajectory (red) C: Atomic structure as double torus, D: Filled space-time structure with singularity, E: Torus network, F: Dirac spherical rotation showing toroidal trajectories in relation to time G: Donut model of the universe, H: Knot structure in torus as metaphor for attractor/standing wave, I: cartoon of a twistor as a supposed space-time unit.” (Dirk K.F. Meijer and Hans J.H. Geesink, op.cit., p. 43)

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Slavoj Žižek & Lowkey heated exchange "Do we hide behind identity politics?" <https://youtu.be/DIp45ZjPeuE>

Jacobin channel debate, Slavoj Žižek vs Vivek Chibber: "What is Ideology?" <https://www.youtube.com/watch?v=rLNSzxxEbKU&t=3s>