

Forcing Change



Politicizing Eco-Spirituality: The Call for Interdependence

By Carl Teichrib www.forcingchange.org

NOTE: This article is a draft chapter taken from a book project that, hopefully, will be released in the spring of 2014. The purpose of the book, like the chapter being published here, is to better inform you about the history, worldview, and direction of the deep green movement. This includes its religious components, the interplay with politics, and – **very importantly** – how traditional Christianity is targeted for change.

More details will follow as completion approaches, and other draft chapters and excerpts will make their way into *Forcing Change* over the next few months.

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Carl Teichrib, Editor.



“We have to completely revise our western understanding of what it is to be an inhabitant of the planet Earth, our human story and the western story.”

- *Empowerment For Sustainable Development*.¹

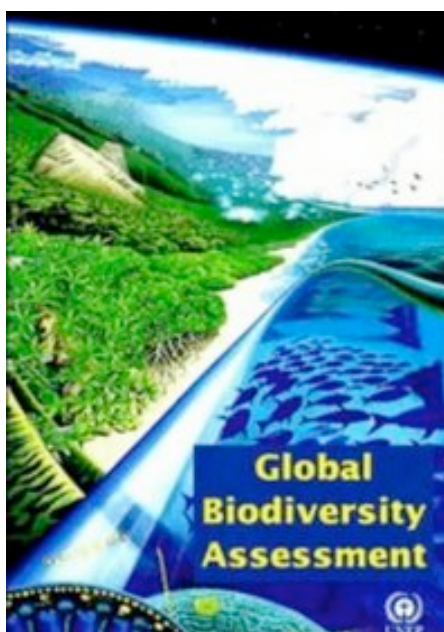
Religion as a leveraging tool for social change and the green politics of environmentalism are inescapably linked.

At the world’s political gathering place, the United Nations, eco-spirituality has been embraced while disparaging traditional Christian standards. One example is the UN *Convention on Biological Diversity* (CBD), a short document hardly amounting to twenty letter-sized pages. Taken at face value the CBD appears to say very little, with nothing in the text that could be construed as overtly religious-in-nature.

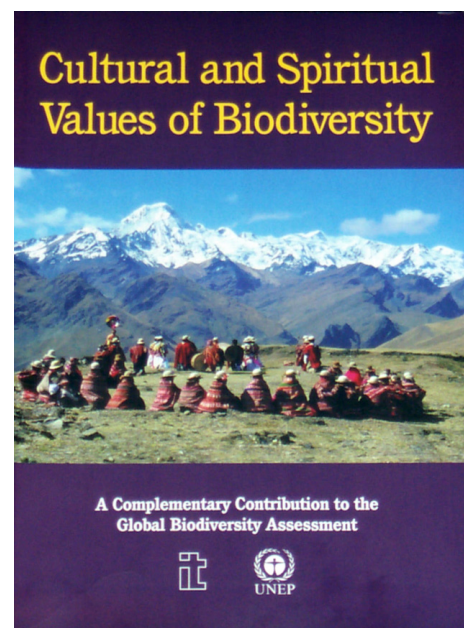
However, when the United Nations Environmental Programme (UNEP) interpreted the CBD, it resulted in an 1100+ page work titled the *Global Biodiversity Assessment*. In this staggering volume, the idea of eco-spirituality was deemed important enough to warrant the subsequent publishing of a second massive volume, aptly titled *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment*. So why would the CBD, a minuscule document with no reference to religion foster such a huge interpretive response, including one text specifically detailing the spiritual aspects of biodiversity? UNEP published the answer,

“...the UN has turned increasing amounts of time and energy to articulating practical measures for meeting the global environmental crisis and to forming an international consensus around a global environmental ethic. Much of this effort came to fruition at the 1992 Earth Summit through the passage of Agenda 21, the Rio Declaration, and the Convention on Biological Diversity [CBD].”²

In case you missed it, the answer is found in the middle of the above quote; the formation of “a global environmental ethic.”



The *Global Biodiversity Assessment* was published by UNEP and Cambridge University Press in 1995. It contains over 1140 pages and weighs 8 pounds. *Cultural and Spiritual Values of Biodiversity* was published by UNEP and Intermediate Technology Publications in 1999, and has 731 pages and weighs 5.2 pounds. Both were intended to help interpret the *UN Convention on Biological Diversity*, which, laid out on letter sized paper, easily fits on 18 pages.



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Elaborating on this point, J. Baird Callicott, a UNEP contributor and Professor of Philosophy in the Department of Religion Studies at the University of North Texas, writes in *Cultural and Spiritual Values of Biodiversity*,

“With the current and more ominous global dimension of the twentieth century’s environmental crisis now at the forefront of attention, environmental philosophy must strive to facilitate the emergence of a global environmental consciousness that spans national and cultural boundaries... In part, this requires a more sophisticated cross-cultural comparison of traditional and contemporary concepts of the nature of nature, human nature, and the relationship between people and nature... a new paradigm is emerging that will sooner or later replace the obsolete mechanical world-view and its associated values and technological esprit.

What I envision for the twenty-first century is the emergence of an international environmental ethic based on the theory of evolution, ecology and the new physics... Thus we may have one world-view and one associated environmental ethic corresponding to the contemporary reality that we inhabit one planet...”³

The desire for a new international ethic is endemic in the green movement. But such a development means a change needs to take place in society, particularly as it relates to philosophy and religion, for ethics historically hinges on these two platforms. Hence, if a new global ethic is to rise, religion as a whole – and spiritual leadership in particular – must be included in the process of transforming values. And a value shift is exactly what’s anticipated, as was expressed in the mid-1990s by the International Institute for Sustainable Development, a policy development think tank working with national governments and the United Nations; “We must pass from a human-centred to an earth-centred sense of reality and value. We now recognize the larger earth community, and not the human community, as normative as regards [to] reality and value.”⁴

Lester Brown of Worldwatch fame once wrote; “Values are the key to the evolution of a sustainable society not only because they influence behavior but also because they determine a society’s priorities...”⁵

And Steven C. Rockefeller [on right], a longstanding trustee of the Rockefeller Brothers Fund, also understands the importance of values. Writing on the *Earth Charter*, an environmental manifesto he helped draft, Rockefeller called for a “Great Transition” – a global values shift; “A major social transformation involves a change in a people’s ethical values... The Great Transition requires that a new ethical vision take hold of the imagination and heart of the world’s peoples.”⁶



In another essay Rockefeller expanded on this idea through the context of the *Earth Charter*,

“The Earth Charter initiative is part of the worldwide movement to develop a new global ethics... One element of world security in the twenty-first century is the clarification and development of shared ethical values. Of special importance, global ethics provides an essential foundation for international law.”⁷

Ethics, philosophy, and religion are the historic building blocks that frame a civilization, with religion playing a far more foundational role than often acknowledged by the newer generation of secular-humanists, or even considered by many “people of faith.” It’s no surprise, therefore, to find that religion and spirituality, like ethics, are of concern to the green movement. Reports from one of the most influential environmental think tanks demonstrates this fact, with the International Institute for Sustainable Development bringing spirituality into the conversation through its publications, *Empowerment For Sustainable Development* and *Our Responsibility to the Seventh Generation*. In both cases, earth-friendly spirituality is encouraged while “Western” culture and Christianity are debased, for “the earth’s destruction is the result of societies having lost a sense of the earth’s sacredness.”⁸

Likewise, the 1996 Sierra Club book by Tom Hayden, *The Lost Gospel: A Call for Renewing Nature, Spirit and Politics*, reaches for a new green spiritual vision while claiming that civilizations with a Biblical-religious and Greek-humanist context are the cause of ecological crisis.

In all of the above, two questions emerge: Which religions and spiritual practices are deemed valid in creating a new Earth-centric ethic? Which religions need to be modified to better fit within a global green society?

Neither question is difficult to answer, and both have been more than hinted at. However, we need to consider this subject in greater detail so as to better appreciate the intended value-shift and how it impacts Christianity. One example will suffice before moving on to UNEP interpretations of the *Convention on Biological Diversity*.

As April 22, Earth Day, is the most celebrated green event of our time, it would be wise to see what *The Environmental Handbook* says regarding acceptable religions and cultures. This book, for those unfamiliar with it, was published for the “First National Environmental Teach-In,” held on April 22, 1970 – the first recognized “Earth Day,” which mobilized 20 million Americans for ecological action. In celebrating this event and informing a new generation to accept and promote planetary change, copies of the book were placed in hands of students and embedded in school curriculum. And yes, *The Environmental Handbook* gushed religion; from the first page with a Tibetan Buddhist “Smokey the Bear,” to Lynn White’s famous essay calling for a “new religion” to replace Christianity, to a list of appropriate religions and cultures that “have worked through history toward an ecologically and culturally enlightened state of affairs.”⁹

“Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushmen, American Indians, Polynesians, Anarchists, Alchemists... the list is long. All primitive cultures, all communal and ashram movements.”¹⁰

UNEP texts likewise bump into deeply religious concepts. In its interpretations of the *Convention on Biological Diversity*, Christianity is castigated while pagan practices and Eastern religions are upheld as positive models.

Consider this excerpt from the *Global Biodiversity Assessment*,

“...the Judaeo-Christian tradition, set humans not as part of a wider community of beings, but apart. It came to view nature as totally dedicated to the fulfillment of human wants, at the pleasure of people. Eastern cultures with religious traditions such as Buddhism, Jainism and Hinduism did not depart as dramatically from the perspective of humans as members of a community of beings including other living and non-living elements. So Hindus continue to protect primates... Buddhist shrines in southeast Asia have temple groves attached to them, as do Shinto shrines in Japan. This does not at all mean, however, that these Asian societies have not permitted large-scale erosion of their biological diversity, whether in India or Thailand.

Societies dominated by Islam, and especially by Christianity, have gone farthest in setting humans apart from nature and in embracing a value system that has converted the world into a warehouse of commodities for human enjoyment. In the process, not only has nature lost its sacred qualities, but most animal species that that have a positive symbolic value in other human cultures have acquired very negative connotations in the European culture. Conversion to Christianity has meant an abandonment of an affinity with the natural world for many forest dwellers, peasants, fishers all over the world.”¹¹

After laying basic blame for environmental problems at the feet of Christianity, the *Assessment* continued by giving the negative example of sacred grove destruction.

“The northeastern hill states of India bordering China and Myanmar supported small scale, largely autonomous shifting cultivator societies until the 1950s. These people followed their own religious traditions which included setting apart between 10 and 30% of the landscape as sacred groves and ponds. Most of these people were drawn into the larger market economy and converted to Christianity by the late 1950s. On so converting to a religious belief system that rejects assignment of sacred qualities to elements of nature, they began to cut down the sacred groves...”¹²

Interesting, the *Assessment* recognizing that the current political action of establishing “protected areas” – land set apart for nature without interference from human development – is the “modern equivalent” to the ancient pagan idea of protecting “sacred groves.”¹³

The second UNEP interpretive volume, *Cultural and Spiritual Values of Biodiversity*, takes an even more challenging approach to Christianity and Western positions. It proposes that world religions, “especially those in the West,” redefine their ultimate purpose to align with a more radical Earth-based view – suggesting that Western religions compare their cosmology with the *Assisi Declarations*,¹⁴ which propagates world unity and universal harmony as the answer to Mankind’s globally destructive tendencies.¹⁵

Moreover, the “Christian philosophy of the white man” is referred to as “the ego-driven hegemony of Christian doctrine.”¹⁶ Instead of these negative “white man” philosophies, other

more harmonious world-views are to be encouraged, such as the sacredness of the soil: “The soil is our Goddess; it is our religion.”¹⁷

Eco-feminism, antagonistic to traditional Christianity and the image of “God as single, male and transcendent,” is also brought into the matrix. The UNEP contributor on eco-feminism suggests a number of “interconnected transformations of our world-view.”

1. “A shift from a conception of God as holding all sovereign power outside of and ruling over nature; to a conception of God who is under and around all things, sustaining and renewing nature and humanity together as one creational biotic community.”
2. “A shift... to a view of the world as an organic living whole, manifesting energy, spirit, agency and creativity.”
3. “A shift from an ethic that non-human entities on the earth, such as animals, plants, minerals, water, air and soil have only utilitarian use value...to a view of all things having intrinsic value to be respected and celebrated for their own being.”
4. “A shift... to a holistic psychology that recognizes ourselves as psychospiritual-physical wholes in interrelation with the rest of nature as also psychospiritual-physical wholes who are to mutually interdepend in one community of life.”
5. “A shift from a view that patriarchal dominance is the order of ‘nature’... to a recognition that patriarchal dominance is the root of distorted relations...”
6. “A shift from the concept of one superior culture (white Western Christian) to be imposed on all other peoples to ‘save’ and civilize’ them; to a respect for the diversity of human cultures in dialogue and mutual learning, overcoming racist hierarchy and defending particularly the bioregional indigenous cultures which are on the verge of extinction.”
7. “A shift from a politics of survival of the fittest that allocate resources and power to the most powerful; to a political community based on participatory democracy, community-based decision-making and representation of the welfare of the whole bio-region in making decisions.”¹⁸

Fitting with eco-feminism, *Cultural and Spiritual Values of Biodiversity* presents the Gaia idea as a cornerstone paradigm. This “scientifically” favored hypothesis, named in honor of the Greek Mother Goddess – a primordial female entity who infuses the Earth with life – builds on the principle of interdependence and a living planet.¹⁹ Helping to understand this hypothesis, Lawrence E. Joseph, author of *Gaia: The Growth of an Idea*, explains,

“Gaia, Greek goddess of the Earth, has been reborn through modern science. The Gaia hypothesis is the first comprehensive scientific expression of the profoundly ancient belief that the planet Earth is a living creature... Taken as a whole, the planet behaves not as an inanimate sphere of rock and soil... but more as a biological superorganism – a planetary body – that adjusts and regulates itself.”²⁰



The UNEP report brings Gaia home,

“We belong to the Webs-of-being – to Earth – to Gaia... We long to and are inseparable from our culture – from one another – from Gaia. We are interdependent with all that is... We belong to – are responsible for – the webs-of-being – the universe – Earth – Gaia... Cultures built on values other than belonging are doomed to self-destruct. A culture based on ‘domination of the earth, and all the animals therein’ is doomed to disappear.”²¹

This line, “a culture based on ‘domination of the earth, and the animals therein’ is doomed to disappear,” is a negative reference to the Judeo-Christian order of nature as presented in Genesis chapter 1; that humanity is placed over the natural world, and that the Earth is meant to support human life. So it’s no surprise to read,

“...primitive religions and cultures, often conceived of as constituting one single and earliest form of religion, have constantly functioned as the positive or negative counterpart to Western civilization and life. In the period of environmentalism they have predominately functioned as positive, sometimes even paradisiacal, models for an ecologically sound world-view and society. The period of environmentalism coincides with a period of New Age thinking...”²²

Throughout UNEP’s *Cultural and Spiritual Values of Biodiversity*, we read of heroic eco-saving worldviews; the importance of shamanism in bridging tribal communities and the natural world, Native American spirituality as a model for Earth service, the role of Taoism in preserving sacred mountains, traditional Dai beliefs in Holy Hills where sacred animals and gods reside, the inner-and-outer connectedness of Buddhism, the anticipated world unity of the Baha’i faith, the spiritual-ecological interplay in animism, Vedic views of spirit manifested in nature, the importance of trees in Islam, ancient Celtic beliefs as germane to deep ecology, and more. Interdependence, drinking from the pagan well of one-ism²³ – humanity, nature *and all else* are one²⁴ – is posited as the framework for a deep ecology worldview.

“Deep ecology does not separate humans from the natural environment, nor does it separate anything else from it. It does not see the world as a collection of isolated objects but rather as a network of phenomena that are fundamentally interconnected and interdependent. Deep ecology recognizes the intrinsic values of all living beings and views humans as just one particular strand in the web of life... Deep ecology is grounded in ‘ecocentric’ values.”²⁵

Judaism and Christianity, from an ecological perspective, are considered in a positive light insofar that both stress the importance of stewardship. One Christian example given was the Amish, with their intense agrarian lifestyle and “deep connection to their place on earth.”²⁶ Another positive development, according to the UNEP text, is Christian engagement in “cross-cultural and cross-religious” action aligned with ecological values and “unity and diversity,” such as “turning Christian churchyards... into ecologically sound spaces” as part of the inter-faith “Sacred Land Project.”²⁷

But on a whole the traditional Judeo-Christian worldview, especially Christianity with its message of “sin and salvation” and history of world missionary activity, takes a negative hit. The reasons are evident and implied: The God-of-the-Bible is elevated beyond creation and humanity above nature, and the exclusivity of this God, with Jesus Christ’s claim of deity paralleling the Old Testament,²⁸ represents the antithesis of spiritual inclusivity and the pagan paradigm that nature equals humanity equals God. In today’s “global society” with its burgeoning “global ethic,” all aimed at “oneness,” the idea of God separate and above nature in character, personality, and fact is international heresy. Not only does such exclusivity push against the goal of human-demanded spiritual equality, it correlates with the Genesis account of humanity-above-nature.²⁹

One Jewish contributor to UNEP’s *Cultural and Spiritual Values of Biodiversity*, in writing on Judaic land traditions, penned what had to be an upsetting statement to those immersed in the deep green mindset.

“When approaching the subject of environmental protection, we must be careful to maintain the proper balance between protection of the environment and protection of man. The proper balance in this context is certainly not one of equality between man and nature. The relationship between man and nature is one of ownership – albeit limited. In our enthusiasm for protecting the environment, we must not forget man’s interests or his role in the scheme of creation. Love of nature may not take precedence over love of man. We must avoid at all costs the error of those who were known as lovers of animals yet perpetrated the worst crimes imaginable against their fellow men.”³⁰

Although this Jewish contributor doesn’t say it, for anyone familiar with the strong animal rights policies of German National Socialism (Nazism), the last sentence in the above quote is a haunting reminder of what happened when “lovers of animals... perpetrated the worst crimes imaginable against their fellow men.”

With all of the above in mind, it’s obvious that the religious foundation for the coming global ethic is being constructed on pagan cosmologies. Traditional Christianity, proclaiming God beyond-creation and humanity above nature, doesn’t fit. Neither does the position that Jesus Christ is the only Savior and Redeemer (John 14:6 and Ephesians 1:7). Rather, an Earth-friendly religious inclusivity is required; interfaithism for interdependence. This inclusivity, however, is *selective*. Marcus Braybrooke, longtime President of the World Congress of Faiths and promoter of global religious tolerance in the name of peace and planetary harmony, levels a charge against “fundamentalists” – those who uphold a “narrow” truth claim.

“Fundamentalists, however, adopt an a-historical attitude to the central ‘truths’ of a religion. They are unchanging and not open to reinterpretation in a changing world...”

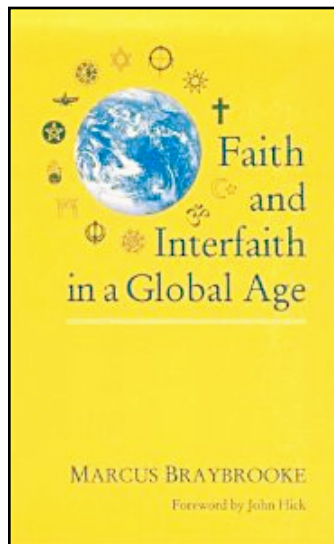
For the fundamentalists, there is only one truth - which they possess. They cannot then accept a pluralist society in which equal status is given to a variety of truth claims...

The pluralistic interfaith vision rests on radically different presuppositions. It assumes the possibility of those of different faiths respecting each other and affirming together certain basic moral values. It opens out also the possibility of theology be-

coming an inter-religious discipline and also the possibility of people of one faith absorbing into their spiritual life practices from another faith.

In my view, the interfaith vision is in tune with the character of the emerging post-modern global society. Indeed it offers the hope of a world civilization based on spiritual values, whereas the fundamentalist approach is likely only to lead to confrontation and conflict...

My picture then of an emerging world society is one in which our interdependence is acknowledged and in which society is shaped by cooperation."³¹



Marcus Braybrooke, a retired Anglican priest, is the President of the World Congress of Faiths, Patron of the International Interfaith Centre at Oxford, serves on the International Council of the Temple of Understanding, and is an Honorary International Advisor to the Council for a Parliament of the World's Religions. He was awarded a Lambeth Doctorate of Divinity by the Archbishop of Canterbury.

Of course, the not-so-subtle irony is that Braybrooke, and those who push for global inclusivity, advocate a worldview of self-accepted truth claims and parameters of non-compromise. In other words, "fundamentalism," complete with a vision that "offers the hope of a world civilization" – a declaration of planetary salvation. Paradoxically, their stance is not unlike the charge they level against traditional Christianity; unbending and unwilling to accept other positions. The double irony is that the Biblical framework, making uncompromising truth claims, recognizes that humanity has a free choice to accept or reject beliefs (Genesis 3:1-6 provides the core context). Yes, the Biblical framework announces God's exclusive standard as High Judge above creation, yet it provides the freedom for us to co-exist, whether we choose to follow the Biblical pattern or humanistic philosophy. Just as importantly, it allows both sides to experience the consequences of the choices made. The bottom line is that the God of the Bible declares salvation through Himself, alone – a take-it or leave-it proposition. But this declaration is inadmissible to Global Humanity, asserting salvation via interdependence. Both profess to order destiny, both avow a truth claim. The final irony is this: The God of the Bible, under the banner of exclusivity, grants freedom of choice. Global Humanity, flying the flag of inclusivity, seeks to diminish that freedom.

Another mark brought against the Judeo-Christian worldview is that it informs the "Western" system of private property ownership and free-market economics, considered anathema to the deep green movement. Instead, during the last forty-plus years, those enmeshed in deep ecol-

ogy have vigorously pushed for central government planning, “community ownership,” and radical socialistic methodologies.

Multiple more “strikes” are called against Christianity, including apparent gender biases and racial superiority (never mind the original gender equality in Genesis 1:27 and the gender, ethnic and class irrelevance found in Romans 3:23 – “all have sinned and fall short of the glory of God” – and that, for those in Christ, we are one family through His justification; Galatians 3:26-29). Therefore, the old Christian culture with its God-beyond-creation and Mankind-as-superior-to-nature, is no longer relevant or tolerated. As the UNEP text reminds us, this type of thinking “is doomed to disappear.” Or, as suggested in *The Environmental Handbook*, we will have to “rethink” the faith; “More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one.”³² After all, “we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man.”³³

But “Christianity,” or a form thereof, can have a place at the global table. This is a “politically correct” Christianity configured to fit within a harmonized world society, a faith that stays quiet regarding fundamental points of separation, for not only does this divide Man-from-Man via an unpalatable truth claim, but more importantly, it creates an unmovable wedge between God and humanity. For if Jesus Christ is the only redeemer and “way to the Father,”³⁴ then we *can’t* save ourselves – not through good works, rituals or religious systems, or through our feats of engineering or management. And if we can’t save ourselves from the judgment that comes from a standard above nature, then we can’t save the planet either.

Conversely, to accept Christ’s singular and finished act of redemption is necessary for restoration between the individual and God, for among other things, it is an acknowledgement of *God’s divine order*. But make no mistake, this runs counter to an Earth-centric ethic and neo-pagan faith in global unity. Christianity, therefore, must conform to a new paradigm; a politicized eco-spirituality.

Change and join us, the world says, or die. **FC**

Part II will be published in the next edition of Forcing Change.

Endnotes:

¹ Budd Hall and Edmund Sullivan, “Transformative Education and Environmental Action in the Ecozoic Era,” *Empowerment for Sustainable Development: Toward Operational Strategies* (International Institute for Sustainable Development, 1995), p.102.

² *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment* (UNEP, 1999), p.446.

³ Ibid. p.447.

⁴ Budd Hall and Edmund Sullivan, “Transformative Education and Environmental Action in the Ecozoic Era,” *Empowerment for Sustainable Development: Toward Operational Strategies* (International Institute for Sustainable Development/Fernwood Publishing, 1995), p.102-103.

⁵ Lester R. Brown, *Building a Sustainable Society* (W.W. Norton, 1981), p.349.

⁶ Steven C. Rockefeller, “The Transition to Sustainability,” *The Earth Charter in Action: Toward a Sustainable World* (KIT Publishers, 2005), p.165.

⁷ Steven C. Rockefeller, “The Earth Charter and human Rights,” *Human Rights, Environmental Law and the Earth Charter* (Boston Research Center for the 21st Century, 1998), p.22.

⁸ Linda Clarkson, Vern Morrisette, and Gabriel Regallet, *Our Responsibility to the Seventh Generation: Indigenous Peoples and Sustainable Development* (International Institute for Sustainable Development, 1992), p.65.

⁹ *The Environmental Handbook: Prepared for the First National Environmental Teach-In, April 22, 1970* (Ballantine/Friends of the Earth, 1970), p.331.

¹⁰ Ibid.

¹¹ *Global Biodiversity Assessment* (UNEP, 1995), p.839.

¹² Ibid, p.839.

¹³ Ibid. P.839.

¹⁴ *Cultural and Spiritual Values of Biodiversity*, pp.448-449.

¹⁵ The *Assisi Declarations* can be found in the UNEP publication, *Only One Earth: A Book of Reflection for Action* (UNEP, 2000).

¹⁶ *Cultural and Spiritual Values of Biodiversity*. p.451.

¹⁷ Ibid. p.453.

¹⁸ Ibid, p.459-460.

¹⁹ For literature supporting the Gaia hypothesis, see James Lovelock, *Gaia: A New Look at Life on Earth* (Oxford University Press, 1979/1995) and Lawrence E. Joseph, *Gaia: The Growth of an Idea* (St. Martin's Press, 1990). Two books critically exposing the eco-spirituality of the environment movement, including Gaia concepts, are Michael S. Coffman, *Saviors of the Earth?* (Northfield, 1994) and Samantha Smith, *Goddess Earth* (Huntington House, 1994).

²⁰ Lawrence E. Joseph, *Gaia: The Growth of an Idea* (St. Martin's Press, 1990), p.1.

²¹ *Cultural and Spiritual Values of Biodiversity*, p.449. Taken from the poem, "All That Is - Is a Web of Being," by William N. Ellis and Margaret M. Ellis.

²² Ibid., p.497.

²³ Dr. Peter Jones of TruthXChange details the pagan and Hindu concept of "one-ism" in his essay, "Confronting Neopaganism in the Culture and the Church," at truthxchange.com, April 12, 2011.

²⁴ Consider the following from esoteric author, David Spangler, who recognizes that interdependency is an expression of the "new age idea... of wholeness." (Spangler, *Reflections of the Christ*, [Findhorn Foundation, 1977], p.128). "The New Age is the age of... communion on three levels: man to man, as manifested by right and wholesome human relations...; man to nature, man's oneness with all the lives of earth, animal, vegetable, mineral; and man to spirit, man's oneness with the more evolved life forms such as the Christ and the Hierarchy, and man's oneness with God. So there can be demonstrated the reality of one humanity, one Earth, one planet, and indeed one life." (p.19). Furthermore, interdependence or one-ism plays a formative part in the idea of total global unity. As Edgar Morin writes for UNESCO, "The minimal rational demand of a shrunken interdependent world is planetary union." (Morin, *Seven Complex Lessons in Education for the Future* [UNESCO, 1999], p.38).

²⁵ *Cultural and Spiritual Values of Biodiversity*, p.489.

²⁶ Ibid., 309.

²⁷ Ibid., p.497. The Sacred Land Project was launched in 1997 by the World Wide Fund for Nature UK, the Alliance of Religions and Conservation (ARC was started by Prince Philip) and the Archbishop of Canterbury; "with the aim of reviving and creating sacred sites in Britain and overseas." (statement comes from the ARC Projects - Sacred Land website, accessed October 23, 2013).

²⁸ For example, see Revelation 1:4-8, 1:17-18, 22:12-17 and Isaiah 44:6-8. See also 1 Corinthians 1:30 and Ephesians 1:7 for a view of Christ as Redeemer, and Isaiah 43:25.

²⁹ Contrast this to the pagan approach; "Becoming an Earth Healer means becoming awake: evolving spirituality, cementing our connection to all life, joining the Oneness..." Kisma K. Stepanich, *The Gaia Tradition: Celebrating the Earth in Her Seasons* (Llewellyn Publications, 1991), p.19.

³⁰ *Cultural and Spiritual Values of Biodiversity*, p.624. The contributor is Professor Nahum Rakover.

³¹ Marcus Braybrooke, *Faith and Interfaith in a Global Age* (CoNexus Press, 1998), pp.50-52.

³² Lynn White Jr., "The Historical Roots of Our Ecological Crisis," *The Environmental Handbook: Prepared for the First National Environmental Teach-In, April 22, 1970* (Ballantine/Friends of the Earth, 1970), p.24.

³³ Ibid. p.25.

³⁴ John 14:5-7 - Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him."

Climate Catastrophe Skeptics:

If You Can't Beat 'Em, Shrink 'Em!

By Charles Clough

Note: Charles Clough, a Meteorologist with an M.S. in Atmospheric Science from Texas Tech University, is retired Chief of the U.S Army Atmospheric Effects Team at Aberdeen Proving Ground in Maryland. There, he focused on atmospheric measurement technology, modeling, and environmental applications. Today, Mr. Clough is a conference speaker and founder of the Bible Framework Course.

The National Wildlife Federation's 2012 publication *The Psychological Effects of Global Warming on the United States*, gives wildlife a new meaning. Citing evidence that many in the climate alarmist community are "frustrated and burned out," it quotes one member as trying to keep on persuading mankind that a climate apocalypse is at hand so "I will not be able to feel the angst or despair" of failure.

For nearly three decades, certain U.S., U.K., and U.N. activists, like NASA's James Hanson, have tried to sell governments on draconian centralized economic policies supposedly to save the planet. Anyone disagreeing - regardless of credentials and reasoning - becomes the target of rhetorical terrorism. But the skeptical resistance is so strong and growing so rapidly - not just in the public, but also among scientists - that the alarmists increasingly show signs of both despair and loss of self-control.

In an April 19, 2012 *Forbes* article, alarmist Steve Zwick, apparently inspired by Hanson's tirades, wants the scientifically unpersuaded to be hunted down and their homes burned. Daniel Souweine of the Soros-funded Citizen Engagement Lab demands that TV weathercasters who disagree that man is the prime cause of climate change to be persecuted until they repent.

A rational person would think a call for psychological intervention would be directed against such behavior. Not so. The National Wildlife Federation (NWF) now calls upon government to bankroll massive intervention by the mental health community to deal with up to 200 million cases of stress from projected "climate related events and incidents."

Then, in language reminiscent of Mao Tse-tung's education camps for the non-compliant, the NWF eagerly anticipates how government-funded psychological experts will break down denial and bring "rational thinking into decision making."

Such experts will merely extend the present authority for reporting child abuse to reporting climate skepticism! Oregon professor Kari Norgaard already argues that scientific disagreement on the cause of climate change is an aberrant sociological behavior that must be treated.

These strident calls for an end to free thought are based, according to NWF, on "knowing full well what the science is telling us."

What science is telling us? Where? In adjusted surface temperature data sets? In the misfit between actual global temperatures and model projections? In the limited effect of doubling CO₂ of about a degree Celsius? In the global warming of the medieval period and other ages past due to yet unknown natural causes - causes that somehow have mysteriously ceased so that we "know full well" that the present gradual warming must be due to man?

The real source of "what the science is telling us" is a sociological phenomenon that President Eisenhower warned about in 1961 - a phenomenon readily recognizable in the case of the military but apparently ignored in the case of science. Most students of government are aware of his warning against misplaced power of the military-industrial complex.

Few, however, have read two paragraphs further, where Ike also warned, "The prospect of domination of the nation's scholars by federal employment, project allocations, and the power of money is ever present and is gravely to be regarded... We must also be alert... that *public policy could itself become the captive of a scientific-technological elite.*"

Shrinks aren't needed to heal the imagined sickness of widespread scientifically based disagreement. If they want a project, why not study the dynamics of the climate elite that suppresses publication of contrary papers, withholds funds from politically incorrect research, and demands conformity of educational curricula with its political agenda of globalism?

Oh, and, while they're at it, why not check the increasing human wildlife behavior of certain alarmists? **FC**

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