

EARTH PHILOSOPHY

Earth,
our Museum
of Nature
teaches
lessons for Human living.

In our adventure of interaction
our imagination grows
understanding
of food
of pleasure and pain
warm and cold
soft and hard
palettes of color
wonderous inter-connected diversity
sequence
cycles
coming to be and passing away
abundance
territory
ever present violence of survival
death and destruction
balance
limit.

We see full firm but flowing Earth
and great emptiness
among the stars.

The lessons we learn
are reflected in the way we organize
this rich understanding.
Early structure
comes from community:
good and bad things
right and wrong acts
obey
don't touch
don't say that
that's dirty
a bird in the hand
a pig in a poke
a place for everything
waste not, want not
early bird
land of the free and the brave
let the big dog eat
you can't fight city hall.
On top we lay
special languages and skills,
a record of experience,
expectations
fear.

Philosophy
is a word for an ancient
Mediterranean tradition

of inquiry
into the structure, function and interaction
of Human mind with
the vast, the immediate, the minuscule
Universe,
and into the elements
of a Good Life.
Men speculated and debated
how mind is organized
and how it can be
improved,
how communities with which Humans live
can be improved
for Good Lives.

The impact of this work,
the literature produced,
helped form Paideia,
Mediterranean education for elites and citizens,
providing a common ground
of protocol and discourse,
definitions of virtue,
an organization of mind,
for rulers, administrators and ambassadors
lawyers and traders,
which evolved through the Church,
post-Roman Europe,
in the rise of market society,
to be academically buried under technological interests
in the corporate domination of
Earth.

Today
the field,
the breadth and depth of surroundings,
for mind organization
is the culture of management,
the sciences and religion of technology,
the charts of rank and responsibility,
standard procedures,
disciplined performance,
public law and corporate law
and the media imperatives of
acquisition
accumulation
consumption
and the tribal axioms
of enemy and ally,
and the digital and concrete
coliseums
of violent and terrifying entertainment,
the destruction of forest and field,
over harvest of life forms
poisoning land, air and water
wasting precious resources
fattening a few and flattening
many.

Some
reject the illusory individualism
of people
line dancing through
pseudo history,
with shallow symbolic notions of reality
and empty emotions

of value.
Some
endeavor to find
reality
good
integrity
beatitude.

Philosophical theories
help organize mind
for conduct
and provide standards
for judging
the logic
of politicians, pundits and preachers
of pod casting influencers
family
salesmen
doctors
institutions
power.

Historically
theories often begin
responding to existing and emerging theories
attacking or defending
politics or economics,
religion.
Theories are built to justify
central concepts
such as
wealth and authority
progress
spirituality
or equality
justice,
reality.

Mind organization
depends on
reality,
understanding existence,
mind and its surroundings,
Universe.
A lot of Earth wealth
has been consumed by the
social enterprise study of Universe.
We think we understand
something of the vast
“out there.”
Heck, we landed on the Moon!
We think we understand
something of the minuscule
inside of things.
Heck, we built the nuclear bomb!
But these understandings
are way beyond the touchable,
the surroundings of sensation.
They stand on
layers of complex machines,
years of guessing
and relatively accurate calculations:
the Remote Reality.
There are also
many fascinating stories told

about the Remote Reality.

A firm foundation
for mind organization?

We live in
a crystal ball,
lit and caressed by Sun and Moon,
filled with whole things
composed of interacting parts,
waves of changing conditions,
our Immediate Reality.
The social enterprise of study
has given us intricate pictures
of the Immediate Reality,
structure and function,
anatomy and physiology
measurement of motion and change.
We can compare those pictures
with the touchable,
with our record of experience,
with our feeling of Logic,
and design personal and community
mind organization.
Call it
Earth Reality.

Mind organization
and conduct
depend on
concepts of Good.
People are raised with
and internalize
sets of them.
For centuries
preachers and professors
have debated the definition
of Good
and its relation to morality.
Prevailing views
justify rules imposed on people.
Some
seek the reality
of Good.

Good
expresses the positive elements
of the polarities of
Human passion
produced by the tri-partite brain,
the top parts of the amazing nervous system,
Reptilian, Mammalian, Human:
gust and disgust
love and fear
beauty and ugliness.
In activity
images of sensation, perception
and conceptual structures
are coded with passion.

Good
expresses the identity of sources
of positive passion
produced by the
systems of Earth
and Human artificial environments,

the Immediate Reality,
surroundings.
Food and water are
Good.
Air is Good.
A warm fire is
Good.
A friend is Good.
Birds
spring flowers
and the emerging forest
are Good.
Electricity
is Good.
Human purposes
are rated according to their likelihood
to find Good
and avoid not-Good.
Is there
an ultimate, supreme
Good?
Something
without which there would
be
no other Good?
The answer is obviously
YES:
Earth
and the systems of Nature
which support
Earth.
Call it
Earth Good.

This realization
by whomever wherever
ought to impact
deep mind organization
with significant implications
for surface
mind organization.

In the modern world
people and communities
frequently
change surface mind organization.
They change to solve problems.
They change in response to
political and economic forces,
new technology,
discovery or depletion of resources,
popular fashion.
Some change
because they think
they can do better.

Changing
deep mind organization
takes sustained commitment.
Old philosophers
recommend
getting in harmony with Nature
by finding the spirit, the tutor,
the search engine
residing inside,

that voice that tells us
“beware”
that answers our questions,
the Muse,
our recording
of the Earth Museum
of Nature.
Like Earth
it is not something
we control.
We can ask for help,
with prayer,
if you like.

What understanding
does our daily art
actualize?
To what Good
are our lives
devoted?
How can we change the law
to replace the insanity of “growth”
with reasonable development
for supplying Human need
while limiting our demand
and respecting the balances,
the natural regulation,
of Earth systems?
How much is enough?

Let us require public service
from the specialists
of the social enterprise of study
for which we pay
with public tax, and the private tax
which corporations call profit.
Let us require their symbolic languages
be translated into public language
and their findings and speculations
about reality
explained in public fora.
Let us require politicians
defend their proposals
with argument
supported by study
of reality and good.

Earth Philosophy
runs
on an electric motor
spinning with Earth Reality
and Earth Good:
what is real, what is good?
what is real, what is good?
what is real, what is good?
generating ideas
of how to repair
the damage done,
aligning understandings
and wantings
into an integral organization
for well-being.

- Thomas L. Thompson: "Kingship and the Wrath of God: Or Teaching Humility," *Revue Biblique*, Vol 109 #2 2002 Jstor
- Werner Jaeger: *Early Christianity and Paideia*, 1961
- Lewis Mumford: *Technics and Civilization*, 1934
- E. A. Burtt: *The Metaphysical Foundations of Modern Science*, 1932/52
- John Henry: "Metaphysics and the Origins of Modern Science: Descartes and the Importance of Laws of Nature," *Early Science and Medicine*, Vol 9 #2 2004 Jstor
- Margaret C. Jacob: "Newtonianism and the Origins of the Enlightenment: A Reassessment," *Eighteenth-Century Studies*, Vol 11 #1 1977 Jstor
- Walter E. Houghton: "Victorian Anti-Intellectualism," *Journal of the History of Ideas*, Vol 13 #3 1952 Jstor
- "The History of Trades: Its Relation to Seventeenth-Century Thought: As Seen in Bacon, Petty, Evelyn, and Boyle," *Journal of the History of Ideas*, Vol 2 #1 1941 Jstor
- James R. Jacob, Margaret C. Jacob: "The Anglican Origins of Modern Science: The Metaphysical Foundations of the Whig Constitution," *Isis* Vol 71 #2 1980 Jstor
- Gregory Vlastos: "Whitehead, Critic of Abstractions (Being the Story of a Philosopher Who Started with Science and Ended with Metaphysics)," *The Monist*, Vol 39 #2 1929 Jstor
- Barry Commoner: "Economic Growth and Ecology- A Biologist's View," *Monthly Labor Review*, Vol 94 #1 1971 Jstor
- J. Baird Callicot: "The Metaphysical Implications of Ecology," *Environmental Ethics*, Vol 8 #4 1986 Jstor
- Earth's Insights: A Survey of Ecological Ethics From the Mediterranean Basin to the Australian Outback*, 1994
- "Turning the Whole Soul: The Educational Dialectic of 'A Sand County Almanac,'" *Worldviews* Vol 9 #3 2005 Jstor
- Frank N. Egerton: "History of Ecological Sciences, Part 47: Ernst Haeckel's Ecology," *Bulletin of the Ecological Society of America*, Vol 94 #3 2013 Jstor
- James Justus: *The Philosophy of Ecology: An Introduction*, 2021
- Lori J. Swanson: "A Feminist Ethic That Binds Us to Mother Earth," *Ethics and the Environment*, Vol 20 #2 2015 Jstor
- David W. Orr: "The Limits of Nature and the Educational Nature of Limits," *Conservation Biology*, Vol 12 #4 1998 Jstor
- "Orr's Laws," *Conservation Biology*, Vol 18 #6 2004
- Jeremy L. Caradonna: *Sustainability: A History*, 2022
- W. B. Mahan: "The Right and the Good in Theory and Practice," *The Monist*, Vol 34 #1 1924 Jstor
- Jason Raibley: "Well-Being and the Priority of Values," *Social Theory*, Vol 36 #4 2010 Jstor
- Donald C. Williams: "The Meaning of 'Good,'" *The Philosophical Review*, Vol 53 #4 1937 Jstor
- "Naturalism and the Nature of Things," *The Philosophical Review*, Vol 53 #5 1944 Jstor
- Shirley Darcus: "'Daimon' As a Force Shaping 'Ethos' in Heraclitus," *Phoenix*, Vol 28 #4 1974 Jstor
- John M. Rist: "Plotinus and the 'Daimonion' of Socrates," *Phoenix*, Vol 17 #1 1963 Jstor
- Henry Dyson: "The God Within: The Normative Self in Epictetus," *History of Philosophy Quarterly*, Vol 26 #3 2009 Jstor