

List of options (titles and short wordings)

This complementary table of contents is different from the one at the beginning of the book; it presents a detailed list of all the options proposed in this manifesto.

Remember what has been explained in the introduction: this book has proposed a range of successive key statements that represent proposed patterns for a change of behaviours. These patterns are the expressions of an alternative understanding of our society and, as such, provide powerful incentives for change. As they open to new choices, they represent many options that consist of a personal or collective choice (or commitment) which depends on us alone and the way we want to interact with the world.

Each option is made of a title and a short summary in two or three lines. They are organised here by chapters and sub-chapters, in the same order they have been presented; with the page number as reference.

PART A – Re-uniting with creation

Chapter 1: The turnaround of landscape

Nature as our indifferent Mother: mighty but fragile

The “Garden of Eden” 27

As we have progressively isolated ourselves from it, nature has nowadays been reduced to a tamed leisure place which we can enjoy during our Sunday walks.

Changes in perception of the landscape 28

Traditional societies have generally considered nature as the nourishing Mother, but Romanticism has reduced it to a landscape.

Nature feeds but also threatens us 29

Nature is not simply a landscape but the powerful context to which we belong and which nourishes us as much as it threatens us.

1) Nature’s indifference towards us despite being our Mother 31

Because nature is our Mother, we resent its threat, due to our very narrow comfort zone, as a shocking indifference towards us.

2) Nature is powerful but fragile 31

Nature is powerful yet fragile; natural forces are tremendous but equilibriums, established over millions of years, remain very fragile.

Two contrasting perceptions of the cosmos

Two different interpretations of the world 33

The world and its evolution can be interpreted in two different ways: 1) a materialist interpretation or 2) a spiritual interpretation.

Visible or hidden reality 36

The world can be understood as the fruit of an evolution towards more complexity or as the expression of an invisible intelligence.

The orientation of the cosmos 40

If nature is the visible expression of a deeper Reality, we may observe that evolution is guided by growing consciousness and deeper meaning.

The 4 types of escape from the threat of nature 42

Illusion, destruction, accumulation and uprooting are four mechanisms we practise to escape the indifference of nature and our feeling in awe of it.

List of options (titles and short wordings)

- Harmonisation or self-destruction** 43
If we want to survive, we have only one choice: to integrate harmoniously into nature. If we don't, we will be destroyed. It is an urgent choice!
- Comfort as an insulating bubble** 45
Comfort creates an artificial bubble which prevents us from being in touch with the natural rhythms and forces acting in the cosmos.
- The body as a sensitive receptor** 46
Comfort aims mainly at delivering us from physical effort, i.e. from using our bodies, which become therefore almost like dead weights.
- Essential links are broken by individualism** 49
Comfort and search for pleasure develop our egocentric tendencies, mainly by breaking our social and environmental links.
- Whose culture is primitive?** 49
Traditional societies have too often been considered primitive, but they demonstrate a greater level of maturity in their capacity for self-limitation.

Chapter 2: The traditional model

The traditional choice for harmony

- The choice of minimal comfort** 51
Amerindian or Australian Aboriginal cultures have consciously reduced the impact of materiality to remain connected with nature.
- The concentric circles of Ojibway tradition** 52
The Ojibway people describe our integration into nature as concentric circles, where humanity stands at the most dependent periphery.
- A Copernican revolution** 54
The recognition of the truth of the Ojibway perception means a complete change of mind: a deep transformation.
- Connections with land and belonging** 56
We have lost the awareness of being rooted in, or belonging to, the land and the living community that have fostered and shaped us.
- Traditional societies as our teachers** 59
Traditional societies which have developed a harmonious, integrated relationship with nature should become our teachers and guides.

Effort and comfort

Reconciliation with traditional thinking and being

- Reconciliation with First Nations cultures** 61
Reconciliation can only happen when First Nations are given the opportunity to contribute freely to transforming our Western society.
- Indigenous land rights** 65
Indigenous people have the right to use their land in the traditional way that excludes all interfering polluting activities such as mining.
- Ecotheology** 67
When ecology – integration into our surroundings – merges with theology – contemplation of the sacred – harmony and peace arise.
- A new anthropology** 70
We need a new anthropology (understanding of life) which will guide us in our choices on the path towards truth and happiness.

Part B – Four ways to escape from the power of nature

Chapter 3: Escape through denial

Refuge in illusion

- Force and virtuality** 75
We create an artificial place of illusory refuge through the use of force (energy) and virtuality (technology); both deny true life.
- 1) Force allows denial** 76
Our use of force (energy) changes our relationship with our surroundings, which lose their heaviness and meaningful reality.
- 2) Virtuality allows illusion** 77
Virtuality allows us to live in an illusory world whose laws we have created ourselves, impairing our ability to confront the truth.
- A trend towards dematerialisation** 79
The power of force and virtuality makes the world unreal and therefore frightening because we never know where we truly stand.
- A trend towards demobilisation** 80
Such a caricatured world rejects people who find it depressing or who cannot adapt because of their differences.

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Speed as denial

- 1) The car – a tool of violence and virtuality** 82
Our use of cars translates into violence (denial of distance and effort) and virtuality (illusion of power and false identity).
- 2) The car as a piggy bank for time** 84
Our use of the car is based on the misguided belief that driving saves time. In fact the average speed of a car is slower than the one of a bicycle.
- 3) The car and the natural environment cycles** 86
The use of cars should be compatible with the cyclic laws of nature, as the use of horse-drawn carts was in the past.
- 4) The car and public space (the commons)** 88
We must learn to protect the commons (goods which nobody can appropriate for themselves) from invasion and destruction by vehicles.
- 5) The car and social networks** 91
Mobility, although it creates an opportunity of contact with differences by expanding social networks, should not imply a form of domination of the powerful over the weak.
- 6) The car and market control** 93
In order to escape from the control of major economic interests and to become social tools, cars have to become simple products.
- 7) The car and individualism** 94
Driving cars should help us develop social links instead of promoting individualism; the practice of car-sharing becomes imperative.
- 8) The car as a god keen on human sacrifice** 95
Although the principle of human sacrifice disgusts us deeply, we sacrifice yearly a high number of victims to our god of mobility and greed.
- 9) The ideal car** 96
Both requirements of self-limitation and of respecting natural cycles help us draw a perfect description of the ideal car.
- The crime of flying** 98
Planes are highly destructive tools: they produce a terrible amount of pollution (CO₂ and noise) and destroy the authenticity of people.

Effort and comfort

- Travelling by land or sea** 101
Trains and ships are very effective means of transport in tune with our human experience and perception of distance and time.
- Transport necessity managed by profit** 103
Nowadays profit – not necessity – decides what and who is transported or not – despite environmental and social destruction.
- Re-localisation, slowness and human diversity** 106
We must completely rethink our transport system and its purpose, in a spirit of strict self-limitation which will make it more human-centred.
- In praise of slowness** 107
Speed is the negation of space and time, which are the basic dimensions of life. Life and speed are therefore often antagonistic.

Chapter 4: Escape through destruction

Refuge in domination

- Harmony versus mastery** 109
Traditional cultures search for harmony in adapting to the sacred order of the universe, whereas modern cultures aim at dominating the world.
- Domination and transformation** 110
We believe we should transform the world to meet our needs and desires, and adapt it to our own representations.
- Domination, exception and competition** 112
Domination relies on the belief that humankind is exempt from having to submit to natural laws; this leads to competition and destruction.
- The free market economy as a forum for domination and destruction** 114
Capitalism exploits resources to the extent of destruction; destruction of social and natural resources becomes the means for supremacy.
- The biblical heritage** 116
The Judaeo-Christian tradition teaches that humankind has to dominate the Creation. Yet this has a symbolic self-restraining meaning.
- Another understanding of guilt** 117
The path of our inner personal maturation helps us relate to our world better than the path of grabbing the fruit of knowledge.

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Technology as dominance

Tools increase our own energy 122

By using tools, we enhance our own physical energy and hence the overall impact while at the same time protecting our bodies from the effect of this increased force.

Machines rely on external sources of energy 124

Because they use an external source of power (such as wind, fuel or electricity), machines can carry out jobs beyond our human scale.

1) Using machines creates constraint 125

Using tools multiplies the faculties of the user in a creative way while using machines imposes their own rhythm and method through power.

2) Using machines promotes excessiveness 127

As tools require more effort in their use, they allow a more effective evaluation of needs, whereas machines, because of their power, encourage excess.

3) Using machines creates an illusion of power 128

Tools set us in a true relationship with our environment (heavy, hard and distant), while machines create an illusion of ease and power.

4) Using machines causes degradation of our surroundings 129

While using tools has little impact on the environment, using machines disturbs our quality of life as well as the natural cycles or balances.

5) Using machines drives social domination 130

Tools do not have a significant impact on social relationships, while machines have completely transformed our social structure.

6) Using machines facilitates cultural colonisation 132

While tools remain very versatile, machines impose a unique way of using them, becoming thus supports of a certain mentality or culture.

7) Using machines depletes natural resources 134

Tool use relies on the renewable physical energy of the user, while machines need an external – and rarely renewable – source of energy taken from nature.

The 2 myths of technology 135

Technology relies on two myths: 1) for any problem, there is a technical solution, and 2) problems, whatever they are, call for more technology.

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The 3 roles of technology 138

To find a balanced and appropriate use, technology should become the art of restraint: right purpose, right means and self-limitation.

The measure of effort 139

Technology provides power and spares us effort. Yet the total amount of effort required remains the same or is even increased. How can we judge this?

Self-destruction by comfort, money and slavery 142

Our consumption of hidden energy, acquisition of many services and exploitation of unknown slaves destroys our capacity for life.

Mastery or discipleship 145

Mastery requires many admirable skills, yet it gives us the illusion we are able to dominate the world; instead, we need to listen and learn.

The 7 questions of the Tibetan monk 147

We constantly need to re-evaluate each process in terms of its authenticity, evolution, appropriateness, precaution, harmony, need and purpose.

Chapter 5: Escape through accumulation

Refuge in exploitation

The paradox of the law of freely chosen poverty 149

While wealth seems the best way to a rich life, voluntary poverty (simplicity) remains the best way to living life to the full.

Exploitation and accumulation 151

We consider nature to be a huge stock of raw materials we can consume as we want; we feel accumulation, beyond security, gives us consistency.

Honourable harvest 152

When we harvest gifts from nature, we should adopt an attitude of respect, attention, receptivity, gratitude and reciprocity.

Competition versus cooperation 154

While competition is mainly an illusion for losers, cooperation is the only path to building a harmonious collective life.

Cooperation as necessity 155

In a poor natural environment, species have to cooperate, nutrients circulate quickly and each takes only the minimum they need.

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Accumulation versus circulation and sharing 157

As long as individuals do not retain for themselves the product of common creativity, it remains in circulation, accessible to all.

Qualities of cycles and measurement of quantities

Integration of human activities into natural cycles 160

We have to integrate our activities into natural cycles (of transforming wastes into resources) and adapt to natural rhythms, variations and locations.

Demography, population density and consumption 164

Deterioration of nature is also linked with demography. Yet it is the wealthiest consumers who cause most of the problems.

The management of flows 169

We have to measure and manage the different flows of our activities and production: natural resources, wastes, energy and consumption.

The price is not a measure 172

Accounting today is mainly financial because decisions are taken only from the financial point of view, in terms of sales and profit.

Embodied energy 173

Embodied energy is the total quantity of energy needed to produce a good, from extraction to transport.

The new quest for energy

The urgency for change 176

We must urgently act before the crisis becomes acute: it is the only way to find peaceful solutions to provide a better life for all.

Peak oil = general collapse 179

The expression “peak oil” is a euphemism which hides the immediate threat of collapse of our civilisation (within 10 years?).

The 7 paths to a new energy quest 181

Two principal orientations: natural cycles and ethics; and 5 practical paths: frugality, imagination, choices, consequences and management.

The 2000 W society 185

A scientific institute has calculated the average available energy to be 2000 W per person, or 17,520 kWh per person per year.

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Chapter 6: Escape through uprooting

Refuge in isolation and material values

Needs and destruction **189**

Our society exacerbates any possible need. Finding the meaning of life is the key to choosing which needs and desires are real.

Needs and desires **190**

Needs and desires are difficult to tell apart, especially in a society that plays on this confusion; we have to learn to see the truth.

Being, doing and having **191**

In our life, being is the most important need, far more essential than doing and having, which are often escapes rather than actual needs.

The screen and the movie **195**

Life is like a movie, where the screen is the truly unchanging element, while the projection (movie) never stops changing and creating new illusions.

Greed and ignorance **197**

Greed and ignorance are our main traits that incite us to escape from being into more doing and more having.

Material and non-material goods **199**

As soon as survival is ensured, non-material goods (such as respect, love or peace) become more important; these have a lower environmental impact.

Services between care and profit **202**

Public services like health and education rely on a combination of material and immaterial goods, where the simplest are the most effective.

Cancer, auto-immune disease, depression and obesity **203**

The major illnesses of our time are often direct expressions of our collective lack of awareness of the meaning of our common evolution.

Market society as uprooting

1) Direct use of natural resources vs conversion into money **207**

Vernacular societies extract from nature what they need for subsistence; the market economy tries to convert anything possible into money, independently of purpose.

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- 2) Wealth of the commons versus scarcity** 211
The market economy has forced traditional societies into a global society obsessed with unsatisfied needs and fear of scarcity.
- 3) Vernacular abundance in self-limitation** 214
Vernacular societies relate to their natural environment which defines laws of self-limitation and of solidarity and reciprocity by which they have to operate.
- 4) Vernacular versus industrial patterns** 216
Vernacular subsistence generates continuity, diversity and life, whereas industrialisation creates disruption, repetition and virtuality.
- 5) The market's creation of scarcity** 219
The market transforms normal life into acts of production and consumption that are only linked by money or market laws.
- 6) The illusion of wealth creation** 220
Industrial society pretends to create wealth; but production is an illusion because it consists only in transformation of what is given.
- 7) Protectionism and globalisation** 222
Protectionism allows weaker societies to consolidate according to their own pattern; opening to external exchanges comes later.
- 8) Roots, subsistence, reciprocity and exchanges** 224
Subsistence and reciprocity do not exclude trade but require social awareness to protect the practice of human conviviality.

Rootedness in the land

- Food as energy of the place** 226
Food nourishes us with the subtle energies it has been loaded with through the "production" process, from growth to absorption.
- Fast food or slow food** 230
Because food production is a lucrative business that has nothing to do with real needs, consumers become the slaves of big corporations.
- Agriculture as landscape maintenance** 233
Natural system agriculture contributes to maintaining the landscape and in deepening people's roots in their place and relationship with nature.

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- Restoring our forests, waters, land... as ecosystems** 235
Our forests, waters, oceans, glaciers are the systemic regulators of biodiversity and climate: life, food, heat, transfer, cover, storage.
- Local production as empowerment** 241
When a community relies on what is produced locally, it becomes culturally richer, socially empowered, more aware and self-reliant.
- Rootedness in Land and Culture** 245
In our mobile modern civilisation we have lost our rootedness in the Land and the link with Culture that goes with it; we have become like bodiless and soulless beings.

Chapter 7: Climate change as a symptom

22 misunderstandings about climate change

- 1) Technological means versus change in our ways of life** 251
Priority is given to finding further technical solutions (renewable energy technology) instead of accepting the need to deeply question our ways of life.
- 2) Rich against poor versus solidarity-mutuality** 253
Instead of fostering solidarity to save the future of our common home, climate change deepens the rift between rich and poor.
- 3) Corporations versus citizens-workers-consumers** 256
Corporations are said to be responsible for action; but as citizens-workers-consumers we are the only real actors able to initiate action.
- 4) Government programs versus collective initiatives** 259
New ways of life can only be initiated by local communities and then, by cumulative effects, generate governmental responses.
- 5) Reduction of CO₂ versus integration into natural cycles** 262
Climate change (resulting from an excess of greenhouse gas emissions) is only a partial sign of the non-integration of our activities into natural cycles.
- 6) Renewable versus non-polluting energies** 266
It is important to make a clear distinction between renewable energies (which do not exhaust resources) and non-polluting ones.

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- 7) Sustainable sources of energy versus temporary forms for better use** 269
It is essential to make a clear distinction between the real source of energy and the form into which it is converted for better/easier use.
- 8) Solar or renewable mirage versus really sustainable energy** 272
Almost all energy sources are derived from solar energy (plants, fuels); yet energy sources which are 100% renewable and sustainable are rare.
- 9) Renewable as addition versus radical replacement of fossil fuels** 274
It is good to increase our use of renewable energy and goods; however, we need a total conversion that will eliminate the use of all fossil fuels within the next 10 years.
- 10) Carbon neutrality versus transformation process** 277
The principle of carbon neutrality is treacherous: biomass cannot be burnt under the pretext it will be replaced by new biomass.
- 11) Carbon sequestration versus restoration of processes** 279
The focus on carbon sequestration hides the wider urgency of restoring the integrity of natural processes humanity has destroyed.
- 12) Hidden dimension of time versus storage and flexibility** 283
The question of quantity (how much?) must also integrate the dimension of time (when?). There are two requirements: storage and flexibility.
- 13) Addition of new renewable resources versus substitution and reduction** 288
It is not enough to implement renewable sources of energy: consumption must be reduced and conventional (over)production progressively dismantled.
- 14) Concentration versus decentralisation or equitable sharing** 290
While conventional power generation is centralised (coal-fired power plants, hydroelectric dams), renewable energy allows decentralisation.
- 15) Cautious scientific forecasts versus actual processes of acceleration of imbalances** 292
Experience may reveal forecasts to be wrong as these are based on now obsolete data; imbalances provoke an ever-increasing acceleration of change.
- 16) Strategy for public awareness versus absolute urgency** 296
Environmentally conscious groups and institutions need some time to make the public more aware of the urgency for change. Yet the urgency is now.

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17) Excellence versus equity (reduction of consumption by a factor of 8) 297

We dream of the ideal solution; yet excellence is for much later; first we need to become “simply” average: to divide our standard of living by 8.

18) Criminal carbon trading versus no right to destroy 299

As an incentive for lowering emissions, carbon trading should reward those who pollute less. But it has become a new form of speculation (a right to pollute).

18) Slow negotiations versus spontaneous commitment 302

Procrastinating on negotiations hinders the spontaneous commitment of communities to restore ecosystems.

20) Free trade versus climate security 305

Free trade agreements prevent effective action against global warming as they increase pollution and paralyse local governments.

21) Radical action versus adaptation 309

Rich countries have by now given up the will to radically fight climate change. They are resigned to adapting to the consequences.

22) Economic pattern versus anthropological (happiness) pattern 310

We are afraid of questioning the validity of our economic system and of searching for the truth about the meaning of life.

Two types of energy, two ways 311

There are two very different types of energy: our life energy, which is the (sacred) energy of our being; and the human-transformed energy of the market economy and technology.

The Work (capital W) that needs to be done

The golden rule 316

It is not about unilaterally reducing our consumption, but about integrating our activities into natural cycles; any other behaviour is irresponsible.

Climate change denial 318

Acceptance of the reality of climate change is more fruitful than denial because it will force us to mend our relationship with nature.

Accumulation as debt and the death of relationships 320

Industrialised countries have a huge debt towards poorer countries; our constant drive for extraction has destroyed true relationships.

List of options (titles and short wordings)

The Work (with a capital W): life is stronger than death 324
Even if the present crisis is seriously threatening our survival, there is always a possible creative response that restores life and meaning.

PART C - The new way: Liberation and harmony

Chapter 8: Time, transformation, life

Cyclic time as a fluctuating dimension

Time is not linear but cyclic 330

Our civilisation tries to tame time according to a linear regular measure, but time is in fact pulsing in cycles, like at various speeds.

Coordination of times 332

Daily life is divided into different times work, family, leisure, friends; and similarly for a lifetime: childhood, adulthood, maturity, wisdom.

The agenda: a struggle against time 334

When life is understood as a project to be actualised to impose our will, our agenda becomes a fight against time and our fellows.

Time as transformation into maturity

Here and now 337

The new project does not consist in “doing things”, but in “being with”, here and now, in the present: life as an experience of love.

Old age as maturity 338

We tend to grow into more spirit and less material; it is why old age is the stage of best maturity, despite physical and/or mental decline.

Past – present – future 340

Only the present is real; the past exists as memory (interpretation); the future exists as perspective (projection). Both exist in the present.

1) The past as personal and collective memory 342

Our memories are made up of our personal as well as our collective memories, with their (un)told and (un)conscious parts.

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2) The future as a hypothesis or projection 345

Our perspective of the future should not be a projection of our views or desires but a hypothesis that has to be verified and readapted.

The present as listening 346

The present has no duration; it is the state of awareness of what is here and now, whether we like it or not; listening to it is a rich teaching.

Duration (length of time) as integration through heritage 348

We are never isolated; duration links us with the wider context, upstream and downstream, through our ancestors' or children's heritage.

The present and eternity as a gift 350

Our integration into a wider chain of heritage provides continuity: what we give to others is assimilated, recycled and will last for ever.

Time as scarcity or abundance 352

The dominant shortage in our culture and society is one of time. However, in reality time is abundant; it is the basic substance or material of our life.

Chapter 9: Harmonisation through nature

Evolution and consciousness

The 3 stages for an urgent change 355

If we want to survive, we need to change our ways of life deeply by: 1) stopping our destruction of nature, 2) being in harmony with nature, and 3) discovering our essence.

Fuel and money 356

Fuel and money are the two main powers we use in our society; they allow speculation, which fascinates us but goes against life.

Harmonisation through nature 358

When we listen to the laws of nature, our life is re-harmonised; peace, love and consciousness arise naturally; development can happen.

Nature as a teacher 360

Nature is like a book that teaches us the true meaning of life and how to live in harmony with our natural and social surroundings.

Wellbeing or bliss 363

As we behave like takers instead of leavers, we create a terrible confusion of comfort (wellbeing) with bliss (deep joy of life).

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Loving what is 368

We are accustomed to judging what suits us and deciding how other people should act to make us happy, instead of just loving what is, as it is.

Reconciliation as conversion 371

True reconciliation is a deep change of mind, a conversion far beyond guilt, in the recognition of what is and of our own limits.

The metaphor of the universe 373

When we try to interpret what we know scientifically of the universe, we refer to a different universe which is rather more broadly a metaphor about life.

Consciousness and complexity 377

Consciousness exists in all parts of the universe: mineral, vegetable, animal, human; its depth grows with complexity.

One conscious body in interaction 380

As humans we are not only parts of nature; we form one body with the whole community of life, to which we contribute as enhanced consciousness.

Evolution as an expression of love 384

When Darwin understood evolution, it seemed cruel and amoral to him; yet evolution seems to be guided by a loving energy towards harmony.

The four intentions of the Cosmos 385

The evolution of the universe is guided by four main intentions: towards greater differentiation, subjectivity, communion and depth.

Consciousness and community 387

Because consciousness tends towards community, it abolishes the trinomial of individualism, competition and distance from nature.

The path of liberation: resistance, energy, dreams

The 4 steps towards freedom 389

We need to 1) overcome our instinctive handicaps, 2) resist social pressure, 3) adapt to natural laws and 4) delve into mystery.

1) Overcoming our 6 instinctive handicaps 391

Our evident tendencies towards fear, ignorance, awkwardness, denial, greed and cruelty imprison us in a self-destructive attitude denying life.

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2) Resisting social adaptation 397

We tend to conform to social values and pressures; as they are often contrary to our vocation, we must become free of them.

3) Adapting to the laws of nature 400

The laws of nature are our teachers: they reveal to us the pathways to harmony and are the tactile expressions of the invisible Reality.

4) Delving into the invisible mystery 401

Although nature is our teacher, Reality remains invisible; we have to become rooted in what always remains beyond any representation.

The rift between spirit and matter 404

The new anthropology we need has to repair the connection between spirit and matter: we have to live in our wider body (the universe).

The 3 antagonisms of resistance, energy and dreams 406

Antagonisms of resistance (inertia–resilience), energy (entropy–growth), dreams (reification–choice) lead to, or away from, maturity.

Diversity, choices, unity and depth

1) The intention towards differentiation 409

Our society tends to level any difference and create flat land, while evolution tends to generate ever greater diversity or complexity.

2) The intention towards subjectivity 413

Our society tends to be rational, neutral and indifferent while evolution tends to generate vocational choices and commitments.

3) The intention towards communion 416

Our society tends to foster individualism and competition while evolution tends to create communion and unity – one body of life.

4) The intention towards depth 419

Our society is focused on materialism while evolution tends to make us aware that matter is only the thin envelope of a more subtle content.

The balanced dynamic of constant change 420

The life–death cycles in nature unlock our freedom and challenge us to experience life as creative chaos leading towards wisdom.

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Giving as the law of life 422

Not only sustainably returning to nature its gifts, but feeding everyone with the inexhaustible energy of love, we receive endlessly.

A strategy for today 424

In a democratic frame the only way to change our relationship with nature is to implement sustainable ways of life at a grassroots level.

The choice for life 427

The present crisis can be seen either as a problem we have to solve by imposing severe restrictions or as the precious opportunity to rediscover life.

Chapter 10: Ten commitments for daily life

10 commitments for reconciliation with nature 429

In order to allow reconciliation between nature and humanity to take shape, here are 10 commitments we may conform to in our daily life.