

2019 Harmony with Nature – Theme: Earth Jurisprudence

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Education for the Self

1. What would the practice of Education look like from an Earth Jurisprudence perspective? How is that different from how Education is generally practiced now? And, what are the benefits of practicing Education from an Earth Jurisprudence perspective?

Education from an Earth Jurisprudence perspective, is oriented to the development of the Self.

Currently, Education focuses on the development of the personality. We call personality to the external dimension of the human experience, composed of three layers: the physical body, the emotional center, and the mental center. Personality is the accumulation of impressions received through the doors of perception of these three layers: sensations, emotions, and thoughts, respectively. Those impressions accumulate in the form of habits, emotional patterns, and beliefs.

If we live identified with our personality, we are just a conglomerate of habits, emotional patterns, and beliefs. We live our life identified with our individuality, generating an illusory separation between the Self and the other. The higher the identification with the personality, the greater the difficulty in identifying and developing a sense of belonging to the collective: family, community, nation, and the entire planet.

Beyond the personality is what we call the Self. The Self develops through systematic psychophysical workouts that awake what is known as the Observer. The Observer is that part capable of observing and breaking the identification with the personality. Breaking that identification, the Observer begins the process of identifying with the collective plane, developing the sense of belonging to something bigger than itself. This phenomenon is known as expanding consciousness.

The development of the Self allows educating human beings with a sense of belonging to the totality of life on Earth. A person who develops the Self identifies itself with Nature and knows itself responsible for what is happening on Earth. A person who embraces the development of the Self knows itself as the answer to the problems Nature's facing.

This is why an education-oriented to the development of the Self, would inevitably develop Earth's Jurisprudence. It would be an education that allows awaking the connection with Nature from the earliest ages, and that forms people who know they are part of a whole. People who understand that taking care of themselves is taking care of the entire planet and

vice versa. In this way, the development of Self enables us to teach and to learn how to create conscious, healthy, and sustainable lifestyles in harmony with Nature.

2. What promising approaches would you recommend for achieving implementation of an Earth-centered worldview for Education? (Note: depending on the discipline, approaches could also be theoretical, although practical approaches should be prioritized).

Education must shift to conscious evolution.

To this day, natural evolution has ruled on Earth, been dominated by force, chance, and necessity. It has been guided by masculine energy in the frequency of freedom. Under this paradigm, suffering acts as a catalytic force for personal transformation. That freedom and the resulting suffering have been necessary and have allowed the emergence of current civilization, with all that this implies in terms of the knowledge and technology that has allowed us to generate the existing material abundance. In addition, it let us know where freedom takes us based on ambition and gratification of personality.

From the great mistakes and successes, the same natural evolution brought us to a point where, regarding the survival of biodiversity, we discover that conscious evolution is possible. Thanks to that, it is now possible to replace natural evolution with a conscious evolution, governed by intention, wisdom, and abundance and guided by feminine energy, in the frequency of a love that adds and includes freedom. This without pretending that this feminine energy is exclusive to women.

That conscious evolution is cultivated through the participation of personal transformation processes, through which we break the identification with the personality and awake the identification with the Self. Hence, we stop being one with the content of the personality and become one with the Observer of that content. This Observer acknowledges the belonging to the totality of life and understands that each action in our lifestyle has a planetary impact. Recognizing the imprint of my personal experience on the planet, I can take responsibility for my actions and choose to do something about it. By making that possible, we replace the need for suffering for the use of the faculties of conscious life, becoming planetary beings.

Education must incorporate the shift from natural or unconscious evolution to conscious evolution, creating planetary beings, who recognize themselves as belonging to Nature and who know, reduce, and compensate for their personal footprint. To do so, a new conception of the person is necessary, where the traditional conception is extended to include the lifestyle and dimension of the Self, as an observer of the content of personality.

3. What key problems or obstacles do you see as impeding the implementation of an Earth-centered worldview in Education?

Education does not develop the Self.

Education based on a system of transmission of information on the content of personality, makes the appearance of new attitudes difficult. Education lacks systematic psychophysical

training that induces students in processes of personal transformation that awaken and develop the Self, and that includes clarification of values and transformation of emotional patterns and habits.

Without a systematic psychophysical training that awakens and develops the Self, the person is imprisoned of itself, of the values and beliefs instilled and of the emotional patterns and habits that derived therefrom. Values, patterns, and habits focused on an individual development that is rooted in possession of Nature and prevents the creation of lifestyles in harmony with Nature.

Education does not cultivate personal responsibility in the care of Nature.

Current Education is based on the paradigm of natural evolution, which, as explained in the previous section, only cultivates the personality content, excluding the lifestyle and dimension of the Self. Under this paradigm, the person does not develop a sense of belonging to Nature but develops a sense of possession over Nature.

This possession involves the indiscriminate use of natural resources, exploits and depletes Nature, altering its systems, which has culminated in severe global warming and has generated the phenomenon of climate change. In addition, by not developing that connection with Nature, the person tends to ignore the personal footprint and reject personal responsibility in caring for the planet.

Under this paradigm, that responsibility is attributed to the other: national authorities, politicians, businessmen, and the great world leaders. In conscious evolution, I am responsible for what happens to me, and I know that I am humanity and that the response to climate change can only be found in my Self, which of course, includes not only my neighbor but the entire planet.

Education does not encompass the right to be educated in and for peace.

The result of Education based on the development of personality is the formation of citizens identified only with themselves and without personal responsibility. Citizens who are not able to understand the relationship between inner peace, peace among peoples, and peace with Nature. Therefore, it is an education that does not include the right to be educated in and for peace.

Peace education begins in the deepest part of the Self and ends up including the entire planet. It is an education that contributes to creating, from the first years of life, a new relationship with the Earth, in which each person knows how to live a life in harmony with Nature, recognizing and protecting her rights.

4. What are the top recommendations for priority, near-term action to move Education toward an Earth Jurisprudence approach? What are the specific, longer-term priorities for action? (Note: give 3 to 10 priorities for action).

Within the medium-term actions to achieve an education that implements and develops Earth Jurisprudence, support for private initiatives that design and implement education programs for peace, sustainability, wellness, and human rights is essential. Initiatives that will hardly arise from national authorities, since education portfolios are usually among the most conservative and resistant to change. This support must be provided from national authorities, through executive decrees and other instruments of public law that legitimize such initiatives and promote them at the national level. This support is also needed as financial aid, through funds allocated by private companies and international organizations linked to Education, culture, and environment.

Such is the case of the Gaia Foundation of Costa Rica, which currently develops the educational program I Am the Answer, with the support of the government, private companies, and personal donations. I Am the Answer seeks to contribute to the fulfillment of the Paris Agreement and the satisfaction of the Objectives for Sustainable Development, forming citizens with planetary awareness and lifestyles in harmony with Nature. I Am the Answer is a program endorsed by Harmony with Nature, declared of Educational Interest by the Ministry of Public Education of Costa Rica, and said of public interest by the government of the Republic.

In the long-term these programs should seek among the expected results, to generate educational guides that enable teacher trainings, so that their implementation does not fall on an eternal permanence of the non-governmental organization that implements the project, but is integrated into the study plans of the Ministry of Education of the country. These educational guides plus the teacher training, allow these programs to be replicated at the community and provincial levels until they start scaling at the national level.

Likewise, with the support of the government, the new paradigm of conscious evolution and development of the Self, raised in these educational programs, must be incorporated into the educational public policy and the national development plans. Once at this level, national authorities can initiate to scale at the international level, exporting the new paradigm to regional summits on Education and placing themselves at the forefront in the protection of the rights of Nature.

Once these proposals are included in the national development plans, they should also be included in the national foreign policy agendas, to legitimize the search for international financial support that allows the growth, multiplicity, and development of such initiatives. Diplomacy will be the way to consolidate an education that protects the rights of Nature in the international arena and achieve its inclusion among the objectives of the global development agendas. This is how the proposals will reach a worldwide scale and how Nature will find its rights guaranteed.