

Mirela Šarac and Andrija Crnković

Faculty of Law, University of Split, Croatia

e-mail: mirela.sarac@pravst.hr

Cyborg Liberation: Ecocentrism, Devotion, And the Planetary Ethics of Responsibility for Life on Earth

The brutal expansion of humanity's passion for conquest and accumulation (under the guise of undifferentiated economic growth) has drawn the world into a climatic cataclysm, into social anomie, and the darkness of spiritual impoverishment. A world strongly marked by technocratic policies is increasingly losing direct face-to-face contact. The once very frequent and intimate relationships between man and nature and man and man are now becoming increasingly superficial and abstract, *ad majorem hominis degradationem*. Planet Earth, our home and "the third pebble from the Sun," is a living organism, supporting intrinsically valuable biological and cultural diversity - and by no means a storehouse of necessities for unbridled consumption and exploitation.

The concept of sustainable development extends moral and ethical imperatives into the near and foreseeable future, through intergenerational solidarity. This concept of distinctly anthropocentric provenance seeks to establish and maintain a dynamic balance between economic efficiency, social cohesion, and ecological stability. Therefore, the basic mandate of ecological modernization is: Do not limit economic growth, but make it sustainable.

In contrast, the ecocentric philosophy of nature thinks in moral, spiritual, and metaphysical categories. Ecocentrists are concerned with the integrity of future ecosystems. Ecocentrism strongly opposes market fundamentalism because it recognizes it as the main culprit for the reification of nature and its endangerment. Of course, the question is not only how to solve the physical problem of environmental degradation, but also how to suppress the spiritual crisis (caused by the merciless march of technical civilization on the living world) - so that the free man would continue to live in nature, and that the boisterous nature would remain in man. The first and most important effort is to reawaken the repressed man's natural respect for the beauty of life. Philosophers such as Alfred North Whitehead, Rudolf Steiner, Arne Naess, Stuart Hampshire, Peter Singer, and many others provided the philosophical framework for building an ecocentric environmental ethic.

Since technological power has become self-governing (it is now in a position to transform being into nothingness), the need for the formation of a planetary ethic of responsibility for life on Earth has been emphasized. As a free and thinking being, man must choose his destiny, not accept it.

We are not just spectators but also co-players in the drama of life. We have a responsibility, complementary to our freedom, to preserve life on Earth. In the essential conditions of its survival, humanity is as indivisible as the biosphere.

Keywords: sustainable development, ecocentrism, climate cataclysm, ethics of responsibility