

For cosmopolitan bioregionalism

This article sketches a vista of human inhabitation within the expanse of the natural world freed from human physical and discursive ownership. In that future, humanity is downscaled within the ecosphere, where the sixth extinction has been averted, climate change made tractable, and chemical poisons banned. To live bioregionally is to live in concord with the land and in accordance with its affordances; it is to belong with all its members, non-human and human, equitably and generously. To live as cosmopolitans is to be open to, connected with, and hospitable toward all Earthlings. Also cosmopolitan, in this article's argument, is the pursuit of self-realization by a creative mash-up of cultural shards – a kind of intra-individual cosmopolitanism. Cosmopolitan bioregionalism is an imaginary founded on belonging to place and planet. It is a way of life inspired by the desire to remain near Earth's being and cosmic wealth, with all the existential biddings of respect and delicacy such nearness entails.

“Bioregionalism is the entry of place into the dialectic of history. Also we might say that there are ‘classes’ which have so far been overlooked – animals, rivers, rocks, and grasses – now entering history [...] We seek the balance between cosmopolitan pluralism and deep local consciousness. We are asking how the whole human race can regain self-determination in place after centuries of having been disenfranchised by hierarchy and/or centralized power. Do not confuse this exercise with ‘nationalism,’ which is exactly the opposite, the impostor, the puppet of the State, the grinning ghost of the lost community.”

Gary Snyder (1990: 42–3)

Visions are often associated with utopian thought, both in their articulation as social ideals and in their dismissal as castles-in-the-sky doomed to fail given the messiness and inherent imperfection of human life. The word ‘utopia’ was intended by its 16th century coiner, Thomas More, to mean ‘no place’ (from the Greek *ou-topos*), while simultaneously leading the ear to

the meaning ‘good place’ (*eu-topos*).¹ Despite the bad rap utopian thought regularly gets as wishful speculation, creating the contours of ‘good place’ in the individual, household or collective mind is a positive exercise. For even if utopian ideals fail to materialize for any number of reasons – their corruption, unforeseen circumstances, strong obstacles or insufficient willpower – the alternative to aspiring towards utopia, or good-place vision, is far less desirable.

The default alternative to intentional action towards an envisioned destination is to let things happen as they will. Letting things happen as they will tends to mean allowing the past to (more or less) reassert its clout, colonize the present and manifest itself into (and as) the future. Indeed, inertia is the continuous reiteration of the past into the future via living in the present with minimal mindfulness or higher purpose. Letting things happen can signify helter-skelter living by the seat of one's pants, lazy thinking that extrapolates from current trends to future realities (thus empowering current trends to *become* future realities), and, when problems arise, navigating haphazardly or muddling through. This pattern of letting things

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happen as they will is pervasive at personal and social levels. The way the international community has (not) dealt with climate change is a case in point. Letting things happen does not make for meaningful living. It disavows the power of intention, which, when activated, is formidable, intelligent and generates momentum not simply to arrive at an intended 'good place' but to feel increasingly empowered, alive and awake on the way.

At the same time, it is important not to get too specific about envisioning 'good place,' because that would yield utopia in the negative (*i.e.* unrealizable) sense of the word. First, when people get too specific in the articulation of a vision, quibbling over the nitty gritty may ensue and the collective impulse to move enthusiastically in a certain direction wanes. Second, when thinkers get over-detailed in their description of vision, leeway for a desired destination to emerge organically and realistically, and to be shaped by future people, will be forestalled. Therefore, good-place vision must remain fluid and open, but without losing its backbone, without sacrificing its values and without foregoing its inspirational thrust.

Ecocentric vision must navigate that razor's edge of being neither too nebulous nor too specific. Yet 'seeing-forward' the unfolding of the human sojourn on Earth can help inspire collective willpower to move in that direction. In that spirit, I offer a sketch of cosmopolitan bioregionalism as an Earth-centric vision for human inhabitation. Its core value is universal freedom for all, humans and non-humans. As I have argued elsewhere, freedom is the highest value in existence because it enables and empowers cultivation towards self-realization (Crist, 2015; 2019). Freedom is neither a human-concocted nor human-exclusive concept. Human beings discerned, and subsequently conceptually distilled, the ideal of freedom by witnessing the living world's *state of being* – manifesting in flows of organic and inorganic movement, in unexpected happenings, in life's rebellions against confinement and in the creative potentiality inherent in constant dynamism and becomings.

Nature

That the natural world does not belong to humanity is a self-evident truth. Humans have embezzled the planet by means of the ascension and spread of the worldview of human supremacy, the shared belief-system that the human is a distinguished and entitled entity invested with absolute sovereignty over everything not human. Through this worldview's ideological brainwash, human beings exercise the power of life and death over all non-humans and the prerogative to control all geographical space.

Any person with clear sight can directly perceive that non-humans are beings who are subjects-of-their-lives, who command respect by their inherent awesomeness and who deserve nothing but our gratitude, love, care and amazement. Non-humans co-create the world in ways that are experientially extraordinary, ecologically complex, evolutionarily fecund, materially abundant and unutterably beautiful. Only eyes blinded by a superiority-and-entitlement complex, and minds made shallow by the delusion of human pride, are unable to countenance these truths and experience their full existential force. Because human supremacy has yet to be superseded and discarded as the disgraceful ideology that it is, non-humans are considered usable, ignorable or dispensable, treated as though ethical considerations do not apply to them, and reconfigured as resources for taking or slaying, while their homes can be legitimately stolen. Human supremacy has soldered a distorting lens onto human cognition and perception, enabling an ignorant and violent inhabitation of Earth seem sound and normal.

When humans finally free themselves from this dark legacy – and desist from behaving like the Ku Klux Klan of planet Earth – Earth and all its beings will be set free to be who they are, live as they will and become who they may, and our relations with them will be restored on foundations of goodness and reciprocity.

At first blush it may appear a *non sequitur* to claim that the above argument entails,

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among many other changes, the abolition of the nation-state. Yet one of the foundational pillars of the nation-state is *territory* – the annexation and subjugation, as national property, of a portion of Earth's body. Collectively, nation-states are constructed through a jigsaw-puzzle division of Earth into contiguous segments, with each geographical subdivision belonging to the corresponding nation and people. By virtue of their design, nation-states are premised on a core feature of human supremacy – namely, geographical appropriation and occupation for whatever use, purpose or whimsy is deemed desirable.

Contemporary liberals, and many environmentalists influenced by liberal thought, love to castigate corporations (and the current neoliberal economic regime that favours them) as the quintessential nature-malefic entities. The institution of the nation-state, however, is equally malefic (if not more so) given the multiple levels at which it sponsors nature's destruction. For starters, we can consider what nation-states do and have done to their own natural environs, as well as what nation-states do to other nations' natural environments after they acquire sufficient military, sociopolitical and economic power to impose their interests.

In terms of relations between humans it has been noted that the nation-state always carries "within it the seeds of exclusionary injustice at home and aggression abroad" (Benhabib, 2002: 558). If this often manifests as the case *vis-à-vis* certain humans (for example, foreign refugees, out-group adversaries and minorities), the nation-state's exclusionary injustice and aggression is exhibited in absolute terms towards non-humans and the natural world. However, the plight of the non-human – which is ever-tenuous membership, existential precarity and a status undeserving of human virtue – is, as such, too often unrecognized in the public sphere and deplorably under-theorized by intellectuals. The non-human is subject to persecution, displacement, killing, enslavement, takeover or exploitation as a normal matter of the exercise of sovereign

power over national territory, and this remains largely uncontested as a political modality and matter of justice.

Nation-states empower and authorize economic industries – intensive agriculture, concentrated animal feeding operations, mining, forestry, fishing, infrastructure and manufacturing – to ravage places and Earthlings. Relations among nation-states, especially in a post-Bretton Woods world, have enabled nature's ravaging to go global. The journalistic platitude that the global economy is 'deregulated' is hugely overstated. The global economy is, in fact, governed and facilitated by state power on many levels, including: national laws; international treaties and agreements; revolving doors between government and business and the consequent regulatory capture; subsidy schemes and tax-breaks; a global financial system; government bail-outs of 'too big to fail' financial firms. Most importantly, if least explicitly, the global economy runs on the undisputed ground of it all – the human-supremacist license to exterminate and exploit non-humans and their homes for wealth and power, including *national* wealth and power.

To single out one of the most nature-devastating exercises of this institution, nation-states are the architects of infrastructural expansion, which is ruinous on multiple levels. First, in itself, as it entails the conversion, fragmentation and pollution of natural habitats. Second, by enabling activities like logging, poaching, mining and agricultural development that follow infrastructural build-out, most especially of roads. Third, by greasing the wheels of excessive global trade, which is responsible for one third of all extinction threats (Lenzen *et al.*, 2012) and for planet-wide copious pollution and garbage. Fourth, in its keynote role of humanizing the world by perniciously, though seemingly innocuously, amalgamating it into the technosphere. And lastly, by the viral reproduction of all the above, given that infrastructural expansion, in a world governed by the mass hallucination of human planetary ownership, operates without restraint or end in sight.

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The liberal idea that if only we could get the right people into political office, and if only we could redistribute the wealth of the *über-rich*, our problems would start to be solved, does not challenge the fundamentals of the nature-destroying establishment. Changing that *status quo* requires superseding the nature-parasitizing institution of the nation-state, which configures geographical space as national territory and which relegates non-humans to being useable, killable, enslavable, disposable and voiceless. It also calls us to redefine the very meaning of ‘wealth’ – instead of focusing on and bemoaning its unequal distribution among people – so that we might create a way of life in which wealth no longer signifies accumulating material acquisitions by means of invading and plundering the natural world.

The abolition of the nation-state is necessary to free the world from its unwholesome clutches – which are not only territorial, legislative, administrative and economic, but also ideological in conning people to identify with nationalistic drivel. The latter aspect of the institution of the nation-state has remarkable, albeit indirect, ramifications for the natural world. The nation-state brainwashes people – through patriotic education, histories of present and bygone glories, geopolitical maps and assorted pipedreams of making nations great (or “great again”) – into internalizing national identity and adamantly believing that they are Americans, Brazilians, French, Bulgarians, Greeks, Chinese, Kenyans, Australians, Indonesians, and what-have-you, instead of realizing who they really are which is *Earthlings*. Nation-states filch people’s allegiance away from the sundry beings with whom they dwell, shackling their loyalty instead to nationalistic ideals that are socially constructed, nonstop, through education, dominant discourses, propaganda and (when all else fails) demagoguery. The nation-state schema has thus more or less successfully hijacked the wholesome human predilection for *belonging* away from the real world,

yoking it to a dangerous fiction of some ‘in-group.’ All forms of nationalism are pathetic, a waste of life and perilous as we are witnessing with nationalist revivals worldwide.

The bioregional polity will be an entirely different entity than the nation-state, and bioregional life may well emerge through acts of secession from nation-states (Kloppenburg *et al.*, 1996; Snyder, 1990; Crist, 2019). Each bioregional formation will acquire its character from loyalty to place and develop naturecultures that emerge out of a place – its landscapes, soil types, watersheds, altitudes, animal and plant inhabitants, weather patterns, geological peculiarities and other unique features (Snyder, 1990; Sale, 1997; Taylor, 2000). Bioregional humans will inhabit natural *places* rather than national *territories*; and they will form alliances with human and non-human neighbours, rather than defining themselves in opposition to them and at their expense.

Between bioregional formations, immense expanses of Earth will flourish *free*: belonging to no human conglomerate and emphatically *not* defined as humanity’s ‘commons.’ These will be Earth’s wild places, belonging to the wild ones and co-created by them along with inorganic processes of water, wind, climate, fire, volcanic events and other natural processes. The vast expanses of landscapes and seascapes between bioregions, along with the beatitude of well-cared bioregions themselves, will make Earth shine like a living mandala in the universe – a beacon of loveliness and resplendent being.

The arts of wilderness trekking, questing and survival, along with those of diving and snorkelling, will know a future-primitive renaissance, since those uninhabited (by humans) places will be available only for low-trace visiting. Human beings will then have the privilege to remember, experience and chronicle the primordial physical and spiritual powers that lie dormant in our genome – as wild and remarkable as anything else on this amazing planet. The University of the Wilderness, as environmental historian Rod Nash calls it,

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is the kind of schooling that can awaken that inner potency for those who would seek its secrets and gifts (Nash, 2012).

At the interface of Earth's expanse of wilderness and each bioregion will flourish the middle-landscape ecotone of the foodshed. Food will be made following the Agroecological Way (Fukuoka, 1978; Wirzba, 2003; Jackson *et al.*, 2018). Without synthetic pesticides and fertilizers, which were products of the war industry repurposed for the war against nature. In friendship with adjacent and downstream wilderness and wild animals. In mixed landscapes, gorgeous in their own right, where the cultivated and the wild meet in orchestrated and unexpected patterns. In polycultural, perennial and artful combinations of cultivars. With loving-kindness for the farm animals and gratitude for their contributions. Through the high-level skills and expert knowledge of farmers. Indeed, small-scale farming is the ultimate bundle of art, science, skill and labour of love in relating with the world, and that inherent validity claim will be vindicated in bioregional civilization.

Wholesome, nutritious and ethical food for human beings will be a cornerstone endeavour of bioregional food cultures. The junk food purveyors of our time will be convicted in the annals of history for their heinous crimes against children, animals, disempowered humans, the natural world and humanity at large. If the barons of bad food appear 'rich' today, future history will always remember how pitifully poor they really were.

Culture

Each bioregion will have a *cultural feel* – that will ripen well with age, as all good things do – defined through climate, natural and other attractions, nearby wildlife, ecologies, arts, languages, cuisines, healers, universities, and natural and human histories. Yet the essence of culture as the repository of material and ideational achievement will come to fruition in the *individual*. In the bioregional societies of the future, each individual will be the site of self-created culture, by means of combining

fragments of the diverse cultures that have emerged in history's laboratory. All humanity's collective wisdom, practices, ways of knowing, technologies, systems of healing, movement and meditation, and diverse crafts and arts, will be at the service of the individual for collage self-composition (Taylor, 2000). One of the highest expressions of human freedom is indeed this ability of the individual to self-create themselves within, and in relation to, community and more broadly humankind. Having available the rich sources of humanity's diverse achievements, personal freedom is granting individuals the capacity to become what they *will* – as long as their will includes supporting the freedom of all others, non-human and human, to do the same.

The experiment of the human diaspora, which has unfolded over thousands of years into diverse cultures, will be taken to a whole new level when individuals can avail themselves of the collective insight, attainments and methods of that diaspora. Bioregional good-place vision thus aligns itself with *individualism*, but not in the sense of me-first self-aggrandizement and self-promotion promulgated in capitalist societies. Authentic and elevated individualism blooms from the personal freedom to invent or discover (depending on your metaphysics) the *essence* of who you really are, which is "one without a second." As political theorist Luke Plotica writes in his exploration of the different faces of 19th century individualism (2018: 6–7):

As a normative ideal, individuality counsels the individual to deliberately pursue self-development after one's own distinctive desires, ideas, and capacities. Rather than merely conforming to the customs of one's society or the expectations of others, one should intentionally strive toward a personal conception (however varied or imprecise) of who one wishes to become, a personal vision of flourishing.

The beauty of the potential of individualism for the 21st century and beyond is that, because of globalization,

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individuals have enormous resources to draw on for self-creation. Indeed, the accessibility of such resources to (in principle) all individuals is one of globalization's greatest gifts (the other noteworthy one being a wide diversity of foods).

When the unit of culture is the “group” as it has traditionally been defined (in national, racial, religious, tribal or ideological terms) bad things regularly happen to those who do not fit in the group or who are outsiders. Indeed, scapegoating, as well as in-group versus out-group invidious antagonisms, are core norms of how social groups (including nations) define themselves. On the other hand, shards of cultures can be mixed and matched within each person as self-creative “bricolage” (Taylor, 2000). This conception of individualism is not contrary to community, but a *prerequisite* for the most optimal form of community in which all individuals can participate and be respected for who they are. Rescuing culture from the “group” where it has traditionally resided, and delivering it to the individual's personal evolution, harbours the promise of world peace, which has eluded humanity ever since tribes, empires, races, genders, castes, sects and nations were fabricated. May all such fabrications fall away! “For the Region, there is no Race,” writes surregionalist Max Cafard; “Miscegenation is the rule” (2003: 10). In bioregional civilization, humanity will be one and cultures will be as many as there are humans. Loyalty is pledged to place and all its beings, and place of course goes beyond specific locales to include all Earth – for Earth is our bioregion in the cosmos.

Every human child will be raised for the purpose of finding the gift that belongs to them and will be given tools to make that gift reality. Human beings will not be born for subjection to child marriage, child labour, to people armies, to do grunt work, or to disappear in dark, dangerous recesses of alienation and psychic suffering. In cosmopolitan bioregional civilization there will be no invisible, fungible, disposable or uncared-for people. This is the family planning of the future: Every child will

be brought intentionally into the world in order to matter infinitely.

Cosmopolitanism is incorporated on three levels into the futuristic vision I am describing. First, a cosmopolitan *zeitgeist* is expressed and enacted within each human being in creating themselves by availing of the cultural fragments that globalization has unleashed. Second, this futuristic vision concords with traditional cosmopolitanism's “recognition that human beings are moral persons entitled to legal protection in virtue of the rights that accrue to them not as nationals, or members of an ethnic group, but as human beings as such” (Benhabib, 2009: 30). Third, a cosmopolitan spirit will be fostered in the relations between bioregions. They will stay connected through modest high-quality trade, in the exchange of ideas, discoveries and inventions, for the sake of times of need (such as from natural disasters), through inter-bioregional travel and migration, and in the name of hospitality, curiosity, learning, mutual benefit and love of Earth and all humanity.

Traditional humanistic thinking on cosmopolitanism, from Immanuel Kant to present-day exponents, has been shrilly anthropocentric, theorizing cosmopolitans as people whose primary allegiance is to the global *human* community (e.g. Benhabib, 2009). In contrast, cosmopolitan bioregionalism expands the universal, inclusive moral vision of conventional cosmopolitanism, rectifying its jarringly self-contradictory, human-supremacist blind spot of excluding non-humans and their geographies from that moral vision. Cosmopolitan bioregionalism celebrates human beings as Earthlings first and foremost, devotedly grounded in care of place and simultaneously pledged to the well-being of Earth's entire community of life, non-human and human.

Economy

Humans are material beings and are variously attracted to material stuff. We wear clothes, live in houses, tend to prefer to have central heating and running water, need furnishings, are drawn to personal

accessories (like jewellery, tattoos or high-tech devices), require a medical material culture (which will be immensely trimmed down by means of healthy eating, proper movement and unpolluted surroundings), desire transportation (personal and public), enjoy materially-mediated entertainment (from playhouses to video games), and need educational venues (like schools) and educational materials (high- and low-tech). And of course human beings love food.

How are we going to enjoy an abundant (without clutter) and lush (without waste) material life amidst a biodiverse, thriving, more-than-human world? Two avenues: First, there must be far fewer of us, so that all may enjoy an equitable and high-quality standard of living. Analysts have argued for 2 billion as a good first approximation of an optimal global population (Pimentel *et al.*, 2010). I have also argued for that ballpark figure as the estimated number of people who can be supported by an agroecological, ethical and geographically downscaled food system (Crist, 2019). Second, we must create our material cultures mindfully, make them durable, value what is long lasting, conserve objects and energy, share generously, and reduce-reuse-recycle like our hair is on fire. We must also cultivate virtuous tastes. Biting into a piece of meat may seem viscerally appealing, but, unless sparingly consumed, animal products are bad for the human body, the animals and the Earth. A plant-based diet is an acquired taste, but once people 'get it,' the sensual pleasures of eating are endless, supportive of robust physical and mental well-being, and far less nature-impactful (Tuttle, 2005). We must cultivate tastes, at all levels, that are good in multiple and enduring ways. Mostly plant-based food. Public transportation. Locally made clothes and home goods. Artisanal musical instruments and furniture passed down generations. Well-made stuff that is repairable.

The mass production of cheap, often throwaway commodities is the bane of the Earth, and its ascendancy reflects the convergence of overpopulation, industrialism and capitalist-goaded consumerism. In a

bioregional civilization, industrial mass production will be ratcheted down. It will produce objects that are durable, fixable and recyclable, and be reserved for products that cannot be inherited, hand-crafted or locally made. Foregoing fossil-fuel energy, by itself, will force the hand of downscaling industrial production, but we should welcome this eventuality as heralding a high-quality material culture in which we will relinquish consumerism without foregoing the human attraction to material objects. Even now we are aware of this, since the labels 'hand-crafted' and 'artisanal' come with a premium price tag, and the consumption of such products is refreshing to the eye and relishing to the taste buds.

Bioregional economies will be frugal, lush and slow. Sometimes frugality means you value what you have inherited or otherwise endures way beyond what anything 'new' has to offer. Sometimes lushness – the way we prize lush food, for example – can be guaranteed by wholesomeness, a global repertoire of recipes, spices from everywhere, restoring nutrient-rich soils, falling in love with cooking and enjoying certain foods only as infrequent luxuries (especially animal food products). Slow economy means *slowing down*, relishing the cycles of nature and body, respecting the natural limitations of what we can achieve in any given amount of time, valuing free time over more income and acquisitions, rejecting the insanity of multi-tasking and never-ending 'to do' lists, and allowing ourselves the spaciousness of time to accomplish our tasks, projects and dreams. The acceleration and frenetic overload of modern life, in the service of a hollow productivism, is the system's most perverse and insidious crime against human beings. Even now, before we create a slow way of life, we must fight to decolonize our minds and bodies from the dehumanizing tempo of a way of life gone mad, deliberately rejecting our enforced enslavement to speed (Virilio, 2012).

For love of the Earth

Bioregionalism, as two early bioregional theorists stated, is both "a geographical

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terrain and a terrain of consciousness” (Berg and Dasmann, quoted in House [1999: 126]). As geographical terrain, bioregions will be characterized by their topography, animal, plant, fungi, and microbial communities, bodies of water, microclimates, animal migrations, histories of all kinds, and other unique aspects. As terrain of consciousness, bioregional life embraces daily remembrance of gratitude and care for beings and ecologies who share place with humans.

Intimacy is perhaps the best word to describe the relation between bioregional people and the places they inhabit (Sale, 1997). Intimacy manifests at the levels of knowledge, lore, care, relationship and ceremony. It signifies the end of the “declining ecological baseline,” which, as I have argued in detail elsewhere, is a direct upshot of the arrogance and inattentiveness of human-supremacist societies (Crist, 2019). In their conceited mindset, and mindless, violent sprawl, human-supremacist societies become afflicted by ecological amnesia and nescience of non-human neighbours and their ways.

Emulating indigenous lifeways and traditions, bioregional people will create celebratory traditions to honour and commit to memory non-human denizens and their achievements, needs and ways (House, 1999). Extending ecological and evolutionary science, schools of natural history and citizen science can instruct bioregional citizens from the perspective of modern-day paradigms. We might envision bioregional life as *neo-indigenous*, pooling human attainments across cultures and times and integrating traditional and modern ways of knowing. Bioregional people will live from a new consciousness that blends evidence-based reasoning, indigenous balanced living, compassion for all beings, the cosmopolitan *esprit* of open-mindedness, and awe for all existence and planet Earth. In the ‘good-place vision’ words of poet and literary thinker Robert Crist (personal communication):

Under the sway of diversified universal consciousness all desire for self-aggrand-

izement and dominance will dissolve. Well-being for all varieties of life will arise with cross-fertilization between all peoples in a world freed from profiteering, power-mongering, weapons contamination, and artificial systems of value. Militarism, ethnocentrism, nature domination, and hierarchy will be banished to the trashcan of time. There will be an ever-developing individual and collective aesthetic and creative order in which the ancient will be revered and selectively revived and the future will be constructed with wonder and humility.

I want to end this article with the image of the vocation of cartography reborn. Bioregional cartography will be dedicated to creating novel maps of the world that decisively part company with the geopolitical mappings that represent, reify and tacitly praise the vandalisms of anthropocentric imperialism and nationalist occupations over the face of the Earth. The new maps will portray vast areas of land and sea freed from human occupation, picturing with original flair – according to the inspiration of each cartographic practitioner – a variety of aspects, such as forested terrains, keystone and endemic species, unique topographies like canyons, caves, or rock formations, animal migrations routes, sacred indigenous sites, memorials where fracking and other scourges occurred, water bodies for swimming or rafting, and other remarkable landmarks.

The bioregional design of life will reflect, and over time shape, the emergence of a mature human, one endowed with the elevated consciousness of inhabiting Earth – both as local and planetary hearth – artfully, mindfully and with abiding love. ■

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Notes

¹ The final lines of the poem included in the front matter to *Utopia* express this double meaning: “Wherefore not Utopia, but rather rightly, / My name is Eutopia: a place of felicity.”

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Call for Artists

Stephanie Moran, Art Editor, and Salomón Bazbaz Lapidus, Art Advisor

We are inviting artists to submit artworks to *The Ecological Citizen*. We are seeking full-page spreads across 2–4 pages, single-page artworks and individual smaller drawings and images. We are looking for a range of artworks that fit with the ecocentric ethos of the Journal.

Artworks may relate to the Journal's topic areas (see www.ecologicalcitizen.net/about.html), or be images of animals and other nature including but not limited to: observational drawings, landscapes of all kinds, macro and cosmic perspectives, and animal vision.

We are also looking for artists to respond to written articles with smaller drawings; please contact the Art Editor, via the contact form linked to below, if you would be interested in making work specifically in response to submitted articles.

Artworks must be suitable to place in an online journal format, to fit onto A4 pages, and should be provided in high resolution (300 dpi) at intended size for the A4 page.

Contact us about making a submission: www.ecologicalcitizen.net/contact.html