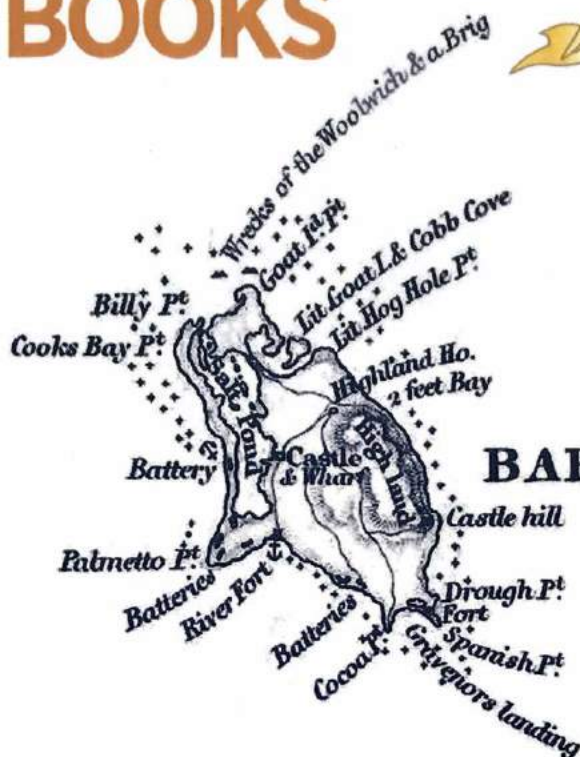


THE ANTIGUA AND BARBUDA REVIEW OF BOOKS



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BROWN

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REVIEWING THE WORKS OF GLENN SANKATSING

Analysis and Review of Glenn Sankatsing's *Quest to Rescue our Future*

Elaine Henry Olaoye



"The seventeen Sustainable Development Goals (SDGs) are our shared vision of humanity and a social contract between the world's leaders and the people," UN Secretary-General Ban Ki-moon said of the 2030 Agenda for Sustainable Development adopted unanimously by 193 Heads of State and other top leaders at a summit at UN Headquarters in New York in September.

*Time's timeless whispers float, sometimes blow, across the ages
Allowing humankind to partake in conversations of gods and sages.
Olaoye Feb. 12, 2019*

"The Quest to Rescue our Future" is a searing analysis of the thinking and actions of our past... The invitation to consider the possibility that too many of the actions of our so called civilization have succeeded in creating an uncertain future for human life on earth is laid out with brilliant and poetic insistence. The clarity of this analysis lays bare the underlying complexity of the cyclical patterns of motives, determinations, strategies and actions in a manner paralleling a skillful surgeon wielding a scalpel as he demonstrates how to excise a malignant tumor. New methods, observations and understandings emerge and there is recognition that the challenges before them are many and difficult and often not predictable. This quest is not for the faint of heart.

In the depth of his analysis and the rigor of his investigation of the major institutions of our civilizations, Sankatsing places them under a microscope that reveals increasingly bold and predatory motives and procedures that expressed themselves throughout centuries of successive,

relentless and ever widening strategies of domination and control, first of the many Others and more recently, directed also, at aspects of the planetary eco-structure and system that is supportive of human life.

But the compelling analysis and cogent arguments of "*The Quest to Rescue our Future*" only begin here, they highlight early, a fundamental observation, that a negative possibility presupposes a positive possibility. And with an incisive clarity, Sankatsing addresses and develops a relevant alternate reality. Employing a rare clarity of vision, he provides convincing arguments and identifies these two modes of possibility and realization, using language with the precision that comes with excellence in writing. With this he differentiates methodically and consistently throughout his harrowing analysis, the fine distinctions between the processes and trajectories of "*development*" and "*envelopment*". With regard to the former, one sees embodied an existential process that allows for human flourishing while the latter engages a seductive and manipulated process that suffocates much of the freedom, conditions and resources that humans need to survive and grow.

The thrust of this magnus opus is to re-assert and recognize the fundamental tendencies that have worked to protect and nurture much of human life and to inquire without apology, as to how and sometimes why humans worked against this basic goal, and acceptance of related principles, but instead chose to raise the specter of becoming so self-destructive, that the earth can be turned into hostile environment for humans. Refusing to openly acknowledge the serious consequences of these modes of thinking and acting, in turn, created the possibility of man becoming his own worst enemy. This persistent denial by powerful and/or dominating groups and nations, may only increase the probability of the realization of Wagner's imagined spaceship, the Flying Dutchman... circling orbits with its dead crew.

The deft and vigorous analysis of many of our revered institutions of understanding and actions: history, politics, religion, culture, science social and physical as well as our humanity will surprise some, anger more than a few, annoy others, leave some cold with scorn but it will also relieve many of quiet but nagging and haunting questions, that some have been plagued with or in some cases, about which they were forced to be silent.

The above provide the critical value of this volume, the urgent truths that are laid bare: and the necessity to confront them at the individual, the societal, the institutional, the cultural, the national and international levels. Monumental tasks and overarching operations all need to be orchestrated in a timely fashion, in a last moment attempt, to undo, to shift habits of thinking and acting that have governed and moved progressively towards the possibility of the extermination of much of what humans have known and enjoyed as life, on planet earth.

The fundamental thrust of *Quest to Rescue our Future* is somewhat radical, an approach that will be rejected by some and welcomed by others. However, it provides a depth of analysis and a breadth of investigation that is needed to gain a necessary understanding, if not a detailed blueprint about how to move forward with an operational strategy that can assure us, that there might be a positive solution, that can contribute to averting the potential catastrophe that humans have helped to craft wittingly or unwittingly, especially in the last century or so.

As a psychologist who has embraced the use of statistics in the discipline, I find myself responding with the comment 'that's overstated' as I made my way through the volume. The wholesale writing off of disciplines as completely complicit with ultimately self-destructive motives, intentions and actions, requires qualification and recognition of those who refused in various ways and at various levels to go along with these trends and directions.

In addition, basic use of probability theory acknowledges a reality that limits the tendency to make absolute statements that in turn contribute to rejection, based on percentages related inaccuracy. However, despite this troubling tendency, the observations and issues raised are worthy of consideration and contribute to an improved understanding of our varying responsibilities, misguidances and conscious and unconscious actions that might be contributing to our current and future problems.

I will review briefly, Sankatsing's two major categories development and envelopment, already referenced above and five of the institutional strategies that power them, examining each at several of the following levels: the individual, societal, cultural, national, international and global levels.

The Quest to Rescue our Future takes you very much into our past rather than a journey into our future. It is a systematic examination of the long rather than the short history of many institutions that contribute to the structures of our democracies. The investigations and analyses look unflinchingly at the unexpected and contradictory results in so many instances where resources, opportunities and options allowed for institutions, corporations and nations to come to different and more wholesome outcomes.

The methodology in providing context and employing wisdom in its analysis, engages the thinking and observations of a wide range of diverse scholars, in particular philosophers and historians from the Southern and Northern hemispheres, as well as, those not just from ancient Greece but also from China and India.

Sankatsing notes that if human extinction already has a date on history's calendar, why bother folk with examining the conditions that are leading to their demise? Let them enjoy what is left, ignorance has been shown many times to be bliss. But if planetary demise for humans moves from possibility to a measurable probability, there is still a chance to avoid this event. For the latter reason Sankatsing while he spends much time identifying negative conditions, he tries however to lay out a positive path. Below is his definition of the two choices guiding humanity differentially around the world:

1. ***“Development*** is the mobilization of inherent potentialities in interactive response to challenges posed by nature, habitat and history to realize a sustainable project with an internal locus of command.” p.35.
2. ***“Envelopment*** is the paternalistic, disempowering control of an entity by an external locus of command at the expense of its internal life process and ongoing evolution.” p.38.

The mining of the meaning that the clarity of using these two words convey should not be lost on the reader. When we coin phrases such as “sustainable development” instead, it introduces continuing levels of confusion and the redundancy brings to mind the Shakespearian line “Methinks thou dost protest too much.”

Whether Sankatsing is ultimately able to take us from A to Z or even to G in carrying out his quest will not be question that I will pursue, though it is important. He goes as far as his methodology allows and with that, he has provided a good start.

Additionally the power balance with development and envelopment is so overwhelming, so asymmetrical, that a clear operationalization of development at this time is likely to just get crushed. A peculiar strength of envelopment at this time is the amazing presence and interconnectedness of its strategies of domination and control, a fundamental dynamic contributing to its enormous growth, expansion and financial success.

There will not be space to review all of the institutions that Sankatsing examines in his extensive work. Some may be more important or of greater concern than others, depending on one's interests or position in the world. I will focus on some of those that seem most in need of attention to me.

One of the page-turning variables that pulls you through this voluminous work is the depth of deception and the cunning contradictions that result in so much harm and devastation to so many but elicit little if any compassion or concern from a powerful minority. The avaricious nature of religions, the manipulations of academicians, the financial exploitation of

corporations, the toxic forms of pleasure relentlessly pushed by marketing moguls and the specious arguments that are boldly presented in the face of racism and its many variants, each contribute to the increasing concern that we are responsible for putting ourselves at risk, for making the earth an uninhabitable place for human beings. Sankatsing identifies the contributing complicity of each of many Euro-American institutions to the continued creation of modern human's current dilemma.

While *Quest to Rescue our Future* suggests a pragmatic operationalized plan, it is instead more of an epistemic and psychological journey. This underscores what Sankatsing was forced to confront in reaching his understandings: With all the opportunities and options afforded humans at this point in our civilization, it is not if we can do it, but why we do not do it, this is the critical focus for investigation. It also demonstrates the need at this time, that after a period of specialization, maybe over specialization, the very real need for interdisciplinary reconnections, as a necessary component to any real strategy and commitment to change.

Six dialogues and dynamics or what Sankatsing describes as '*Envelopment tales in Development attire*' will be reviewed:

1. Globalization: Imposition of Western controlled civilization vs allowing development of localized cultures around the world.
2. Economics: infinite growth vs sustainability
3. Psychology: identity vs. individualism
4. Education: science vs. human science
5. Religion: 'God'-made gifts vs. human-made problems.
6. Politics: profit and political will vs. suffering and peoples' wills.

While the early half of our civilizing experience left humans relatively isolated in their respective physical habitats, in this current phase of our civilized journey, the rapid advance and spread of technological products with their almost magical worldwide connectivity, the reality that we are no longer separate but indeed intimately connected has asserted itself, with accompanying perceptions, expectations and manipulations. A reasonable general expectation of the concept of globalization is that with the new resources, new opportunities and new ways of communicating and negotiating that there would be greater understanding, cooperation and increased wealth making and sharing across countries and borders. Sankatsing's observations are very different. Globalization has emerged to a large extent instead as an instrument of envelopment with disempowering and controlling strategies that stifle critical development and increase or maintain significant levels of discrimination, dispossession and divisiveness. Sankatsing writes " '*Modern civilization*'—

shorthand for the model that originated in Europe and went global into many variants, local adaptations and mutations—has played a leading role in the core problems humanity is facing today.”

A second analysis of dialogues and dynamics will look at how these factors operate with an Economics framework. The current Euro-American normative model is one of infinite growth. Without apology but with bold, calculated and aggressive energies blazing linear pathways of growth that encourages competition and destruction of any values or persons that dare to block the path. Sankatsing continuously invites the reader to compare humans thinking and strategies to those of nature, so humans in asserting their intelligence and making decisions have been given models that can be used for comparison regarding impact of likely results. Infinite growth, despite its widespread acceptance can be and has been shown to be a seriously flawed model.

Sankatsing reminds the reader that *“the core trait of growth is not to grow in infinity but to grow into maturity, which means until one is full grown.”* p.157. He provides a dramatic natural example from Andrew Simms, et. al. 2010: *“From birth to puberty a hamster doubles its weight each week. If, then instead of leveling-off into maturity as animals do, the hamster continued to double its weight each week, on its first birthday we would be facing a nine billion ton hamster. If it kept eating the same ratio of food to body weight, by then its daily intake would be greater than the total, annual amount of maize produced worldwide.”* p.157. Similar statistics can be collected on excessive behavior of modern civilization, general estimates have indicated that we need several planets to sustain us on the path that developed countries are on.

Basic observations as well as common sense are clear in their assessments that our modern economic and marketing strategies are pathological and impossible to sustain. This model attempts to subordinate every sphere of life to a race of just increasing profit margins. This is all the more pernicious in that it also has the effect of neglecting or obliterating important social and personal dimensions of human life.

Further the absurdity of the infinite growth model that marches onward in plain sight has had to be sustained by going beyond human need satisfaction to stimulating relentless demand creation for privileged populations in developed countries. This very real aberration of capitalist reasoning is nonetheless the engine of multi-billion dollar market driven economies.

Although Sankatsing does not focus on the discipline of psychology specifically, in describing development as *“devotion to life enhancement”* he creates and defines a psychological space: For him life enhancement *“constitutes the driving force that mobilizes inherent potentialities in the*

dynamic process of bringing life into movement and keeping it afloat. The triggering point is the awakening of dormant inner forces and inherent energies when the required conditions fall in place.” p. 36 Sankatsing identifies ‘four underlying forces’ associated with life enhancement or a psychological space:

1. Situatedness based on context-relatedness.
2. Sovereignty based on an internal locus of command.
3. Sustainability as the guarantee for continuity.
4. Participation as a prerequisite for self-realization.

Development is a fundamental psychological concept. However, as Sankatsing notes, the reality of development is not a human invention but a precondition of life, it is a process by which nature interacts, relates and shapes itself continuously from within. The dialogic and dynamic that comes with the envelopment model, imposes alien or context free models, underemphasizes relatedness, breeds alienation and generates frustration related to blocking potential life processes, contributing to current high and widespread levels of anxiety, depression and anger. The latter too often results in some degree of dehumanization accompanied by breakdown in community.

The fourth dialogue and dynamic to be reviewed briefly is the structure of our educational strategies. Three major practices of academia that tend to support envelopment rather than development will be reviewed: an intentionality to supply persuasive discourses that justify envelopment and block alternatives; and the complicating use of determinism and the status and use of science. Envelopment discourse helps to distract peoples from listening to their own voices by creating forms of ideology, philosophical streams and scientific thinking, each of which can act as effective vehicles of domination, while appearing to be agents of development. Subtle and often used academic strategies include promotion of universal truths and value which are really particular and specific to a singular context. This can amount to epistemic violence that can obliterate the awareness of necessary realities and limit abilities of millions to engage in meaningful learning, understanding and development of personal agency.

The use of determinism is a second academic practice that contributes to the establishment of thinking and practices that allow envelopment to anchor itself in the human psyche despite its destructive nature. Specifically *“At the root of all variants of determinism are theories of fatality that abolish ethic, since they eliminate responsibility and accountability... It invalidates ethics, because dismissal of free choice eliminated the role of agency and volition. Inherently, it discards the possibility of wrongdoing.”* As Sankatsing continues, *“when in the last instance laws of nature or*

factors external to human will and agency are accountable for the outcome, nobody can be at fault, since geography, climate, economy, the divine, birth, hereditary traits, providence and natural law all take full blame.” p.156.

The marginalization of ethical imperatives leading to elimination of responsibility allow determinism to be used as a major support and a critical component of the maintenance system of envelopment.

Science has also been coopted as part of the acceptance of envelopment strategies of control and domination. The claim of science to truth, knowledge and certainty has been a recurring debate for centuries. Despite this, the scientific worldview, with much justification, enjoys great prominence and enduring prestige. However, the foundations and strategies of science will benefit from a careful examination. Clarity regarding the anthropomorphic nature of science and its epistemological structure are needed to understand some critical roles that science is playing in the modern development/envelopment dynamic.

Modern science emerged from a specific Eurocentric context. As we track its ascendancy from Aristotelian times, historically it takes place in a specific socioeconomic context that encouraged the rise of individualism and capitalism, as it asserted its epistemic control. Ironically, after forcing the church to recognize that it did not have a valid basis for the knowledge it was promoting, some current proponents of science, standing on the success that its methods are associated with, have adopted for the discipline, both an anthropocentric and androcentric characteristics. Inability to observe of these characteristics make some critical manipulations that permeate modern science relatively invisible and their effects unchecked.

An anthropocentric attitude in science makes plausible reification and assertion of a false objectivity of science. Anthropocentricity normalizes the acceptance of an objective science, a science that is reality, instead of the human science that it is and always has been. Science as we know it, is a product of human understanding and limited by that reality: the gift of our senses (and now the technologies that extend them); the sharpness of particular observations; the limited though vast capacity of our brains; the structure and conditions of our mind; the limitations of language, and other human forms of representation; our specific location in the world and in the universe; each and all dictate that human beings have unique modes of observing what is around them. Sankatsing sums it up in this fashion: *“Instead of offering a gateway to objective reality or to the secrets of the cosmos, science constitutes a customized reading of the universe from a window of perception confined to the physical limits, brain capacity, intellectual (and emotional, added) imagination and the technological capabilities of humans and of their imaging capacity in the forms of concepts, categorization and language itself.”*

Human science, nonetheless, has produced much valuable, practical knowledge and a vast array of technological solutions in responding to the challenges humans encounter as we respond to events and the natural environment. These discoveries have contributed in truly amazing ways to humans ability to survive and thrive. *"The belief that the Universe, as perceived by human beings is the only existing reality is stark proof of science's anthropomorphic myopia."* A logical 'science' or human science must admit to the existence of other universes with modes of perception of phenomena that might be non-gravitational using energies yet unnamed and beyond current human imagination.

Anthropomorphic science can engage in aspirational acts to reduce bias by demanding commitment to inter-subjectivity, replication, and peer review but these checks do not add up to objectivity. Instead they offer some protections from fraud, identifiable human error, and verifiable methodological manipulations and biases, *"in fact, they are all reliability tests for anthropomorphism!"*

Human science is our interrogation of nature, a continuous conversation with who we are and the world around us, that has been part of our development. However, growth of human science has been more in response to challenges, dangers and specific interests of particular and powerful groups, rather than a result of pursuing abstract knowledge and truth. In essence human science is a never ending search for perishable truths. Most times it is a dialogue or debate among humans who differ in their needs, perceptions and motives and therefore in their vision of what solutions human science should focus on.

An androcentric focus on human science refers to the trend that is still evident regarding the conduct of scientific enterprise to be dominated by males, at times leading to biased research in many disciplines. Evidence of this comes from the extent to which the work of women and minorities have been blocked, made invisible or stolen or still worse the negative bogus theories that were created and still haunt their personhood. So slaves were diagnosed with Drapetomania, a mental illness that, in 1851, American physician Samuel A. Cartwright hypothesized as the cause of enslaved Africans fleeing captivity. It is now recognized as part of the edifice of scientific racism. Currently black men incarcerated, many without good cause, in record numbers, are haunted with diagnosis of paranoia; women are identified negatively for the very same traits that are celebrated in men....

With respect to the dialogue and dynamics of human science, an argument can be made that science has made some false claims to high levels of validity, certainty and universality in too many instances. Additionally, academics have made it normative to outsource some of their reflective and creative capacities to experts and centers of reputation

or so named excellence. This has provided a strategy for not challenging the status quo and accepting a truth without making the effort to find out whose truth it is. These practices have made the academy currently at times, a favoured handmaiden of capitalism and corporate expansion resulting in being a major contributor to current planetary problems with limited will and capacity to provide effective solutions.

Sustainability goes hand in hand with survival and for this reason has permeated all human settings, simply because continuity and reproduction are the quintessence of life and evolution. The dialogical dynamic that emerges here for Sankatsing is the subtle inversion of intentions by creation and perverse use of oxymorons or pleonasm.

Thus development that is unsustainable leads to discontinuity which is tantamount to destructive envelopment. Development is sustainable by definition. 'Sustainable development' is the same as participatory democracy. If there is no participation there is no democracy. These labels introduce redundancy but can reduce clarity and provide a false sense of security.

Additionally, current focus on sustainability was not motivated or structured based on commitment to care for people and the planet but is an overdue response to the sustained damage that has ravaged the lives of millions as well as significant elements and parts of our ecosystem. With this as an underlying reality, sustainable development signals to many sustainable infinite growth, this means their focus is on exploiting the negative changes by turning them in capitalist ventures, rather than attempting to curb the conditions that human's excessive desires created. Using the term sustainable envelopment makes clear the political process that is engaged. The extent to which the development/envelopment dynamic becomes inadequate to the challenge, is further underscored by the hope of inter-generational equity: While planetary changes may not occur with the life-threatening vengeance during the lives of many baby boomers, the future of the planet is tied up with the future of their immediate offspring. The verbosity that characterizes the many expensive conferences and World Summits on everything and nothing, that can be related to our possible environmental catastrophe has created justifiable anger among many of our youth. Twelve-year-old Seren Suzuki at a 1992 conference in Rio de Janeiro expressed some of the frustration of the youth with, *"If you don't know how to fix it, please stop breaking it."*

Social science disciplines as evaluated by Sankatsing suffer from four grave flaws that undermine their validity: "(1) fragmentation into autonomous fields of study; (2) the parochial origin of disciplines; (3) claims to context-free models and devices; (4) social science disciplines as agents of envelopment. p.231. The fragmentation without a systematic and sustained commitment to reintegrate them results in a critical loss

of needed synergetic capability, perspectives and logical capabilities that deliver less than adequate solutions but also delay meaningful shifts from an envelopment model to a developmental model.

Sankatsing's inclusion of the positions and roles of religions with regard to the development/envelopment dynamic is a worthwhile decision. For some it would seem that development should be triumphing over envelopment if the fundamental goodness that is embodied in all the varying concepts of a Godhead is true. How can such reckless and relentless destruction of the Other and the planet take place if Life is good? A response to this question invites a return to the anthropocentric posture of modern thinking: With the rise of scientifically based discoveries and the attendant generation of knowledge and technology leading to practical solutions by the thousands and increased conveniences in living, awareness of anything beyond human's abilities faded away, in fact humans became truly intoxicated with what was just the beginning of a wide array, as well as, a series of small and great discoveries.

Among the many gifts human received as part of how they are constituted, is the freedom to use our intelligence and our senses in pretty much what ever manner we choose. However, thoughts, behaviors and actions have consequences, ranging in degrees from negative to positive. When humans seek, plan and take actions that in turn create large scale problems, some of which can set off sequences and chain reactions which go beyond human control and are detrimental to planetary life. These are not problems created by religious Godheads, these are human made problems and require human made solutions and for centuries while human actions threatened particular groups, countries or nations, they did not present a global challenge, recent changes in available products and the behavior of millions of human beings, are forcing us to face a planet wide problem.

Discontinuity or death is and has been a consequence that has been made clear to humans as part of our gift of consciousness. While denial is a cognitive and emotional mechanism that humans can and do employ, denial does not change the reality of natural negative consequences, it merely increases the likelihood of their occurrence. Lives of human beings on a planet wide scale can be discontinued.

Mention needs to be made of the very well known creation story in Genesis that has been used extensively to show that humans were given a mission to subdue the Earth and to rule over everything with great passion and zeal. For over two millennia now, the mandate that the cosmos exists for the purpose of serving humankind has justified the right of envelopment supporters to dominate and if necessary, harm nature, notably, with divine blessing.

The three Abrahamic religions, Judaism, Christianity and Islam established patriarchal traditions that have maintained androcentric cultures around the world, that expresses itself in much of the gender and orientation abuse, that is still so widespread today.

The last dialogue and dynamic to be subject to a brief review is politics. Sankatsing focuses on the extent to which modernity has succeeded in dissecting communities and cultures into free atomistic individuals. This provided an opportunity to reassemble a new structure for aggregation and manipulation. Free-wheeling, self-indulgent individuals given unlimited freedom runs contrary to the dynamic of the evolutionary stream. An over emphasis on an individualistic approach to structuring peoples' lives can increase their vulnerability despite the power of 'one-individual-one-vote' political systems. As the shift continues from rural communities to cities all over the world, alienation from displacement occurs; the need for a self-marketing orientation emerges as competition at every level increases and complicity and responsibility related to labour and living escalate. These provide fertile soil for envelopment models, where marketing and technological tools can be used to further capitalism and fundamentalism. This in turn makes possible a homogenization of globalization. Ironically, however, with the politics of globalization individualism is a precursor to divisiveness and conflict: "Freedom can destroy freedom" *"Too often, identity has been about instrumental loyalty to oneself and one's next of kin. In history, we have frequently seen how this radicalized into nationalist and fundamentalist polarization and unjust wars, Competitive self-realization is the opposite of solidarity."*

Also, it is worthwhile to look briefly at the role of free speech, especially as it has evolved with the wide availability of media platforms. As Sankatsing suggests, the Euro-American dictate should be free communication rather than free speech. The problems created by the latter so evident in modern society is that although speech should facilitate the development of relationship, emphasis on free speech rather than free communication has fueled increase in monologues and bullying rather than dialogues and listening, resulting in more polarization and conflicts instead of communicating and establishing some common ground of understandings.

Sankatsing has reminded us that life is a fatal disease but denial of death and lack of compassion, has been a focus of many institutions and systems of governments and corporations in modern society. Many of us have been seduced or otherwise come to accept particular ways of thinking: We have been manipulated and seduced into a reckless pursuit of satisfying inflated egotistical behaviors such as wanting and buying more and more things, enjoying more and more things, then throwing away more and more things only to buy more and more again, in an endless cycle

of consumption, anxiety, waste, each believing in infinite growth while contributing daily to environmental toxicity, while in sharpest contrast, billions of other human beings lack adequate shelter and food, suffer with preventable diseases, and succumb to premature deaths, at the same time, the planet is moving to a point where it is unable to replenish what we do not need but take from it. Human beings are now faced not only with possible shortages of nonrenewable resources but also unnecessary destruction of conditions needed for the survival of humankind.

It is noteworthy that the hubris that has characterized the thinking of a significant percentage of human beings, has led them to ignore the fact that the gift of the intellect granted to them, how or why they truly know not. However, in the space of this silence, in this sacred vacuum, some human beings have aggressively sought with the reifying of science and the instruments of technology, to assert that they know or can know everything, dominate and control everything and make their wants and wishes, not their needs, the central focus of major planetary activity. They have remade, (but it is only in their minds,) the natural universe 4.5 billion years old, as far as humans, (only about 200,000 years old,) know, into an anthropocentric universe.

For millennia although individuals died, survival of the species under even better conditions, or with better knowledge and skills to cope with challenges was the human trajectory. The growth of hubris in modern times with the 'success' of scientific and technological discoveries, products, and instruments, particularly since the industrial revolution, created a trajectory that now points to the possibility of an end game.

The irony however, is that our hubris leads us to disassociate ourselves from the planet and to whatever extent some of us will acknowledge that we might be responsible for some irreversible destruction to the planet, many of us remain unaware that the planet is and will be fine whatever human beings do, the only issue is human survival. Some of us because of the narcissism and lack of compassion that often accompanies hubris, are blinded by this pathological way of thinking.

The universe, including Earth is part of a bigger, brighter, stronger and more powerful process than human beings or their petty endeavors. If we choose, we can activate what Sankatsing identifies as our moral reserves, if enough of us will refocus and recognize that we are talking about the future of each and every one of us, or that of our children and grandchildren and that this is of the greatest importance. If we understand that it will take nothing less than a strategically empowered, committed and well funded coalition of tens of millions of individuals the world over, working at intellectual, social, environmental, economical, cultural, national, international and global levels, working to avoid zero sum confrontations and conflicts and xenophobia, and choosing solidarity and

working with a great sense of urgency, supported by the best ethics in the applications of science and technology, humans will succeed in redirecting what has been a potentially catastrophic millennia long trajectory.

*In the silent womb of night and sorrow,
In recesses too deep for language or thought
Responses, miracles that match seemingly unsurmountable challenges
Incubate and can be sought. Olaoye, Feb 16, 2019*

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