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Geoethics in the theological perspective: beatitudes, human rights, and human-geosphere intersections

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"grasping leads to homelessness and gift leads to home"
The Land [Brueggemann, 2002, p.203]

Abstract

This paper aims to open a possible way in our search for human dignity in relation to the place we dwell. Bridging the nature-human divide can provide us with an interesting path in how to tackle human rights. According to biblical tradition, Christianity is an earth-affirming political faith. The Hebrew term eres refers both to earth and land. The term earth, referring to the creator, God, contrasts with the land of promise [Brueggemann, 2002]. Hereby, the difference has a larger implication in terms of our relation with other humans. The earth is occupied, whilst the land is dwelled. The land becomes a geospheric space full of meaning that gives sense to what we are: a true geoethics of place, a geotheology. Geoethics, or the relational values that bind the human with the geosphere, are the basis of our cultural parading, defining not only what we are, but also how we make sense of the reality, the world, our perception of reality and how we relate to the others. Nevertheless, the geosphere is stripped and the resources are looted. In turn, the current neoliberal discourse of human rights is framed as a demand, forgetting the sense of gratitude and lacking

a deep spiritual dimension, a spirituality that gives life, the gift of Creation. Geoethics may overcome this fragmentation by providing social geosciences with a political theology background as the foundation of responsible human action towards the planet [Peppoloni and Di Capua, 2022] and, thus, towards the neighbor, because we relate to the geosphere through the other.

This paper is organized as follows. First, it sets up the current situation and problem in relation to human rights and spatial justice. Furthermore, it suggests the geosphere, or the solid part of the Earth system from which the other spheres (atmosphere, hydrosphere, and biosphere) develop, is a key concept in shaping temporal and spatial embedded dimensions of place (material, socioeconomic, and spiritual) in relation with human beings using the concepts of the noosphere and pneumatosphere. After a brief introduction to the fundamentals of human rights, the paper highlights the importance of place in recognizing human identity with the dignity of Creation, contrasting the Universal Declaration of Human Rights (UDHR) in 1948, with the Gospel's Beatitudes of the Sermon on the Mount (Mt. 5:1-12), because they represent two different cultural paradigms: one based on dominion and the other founded in the power of love. Finally, we discuss how geoethics may open a way in terms of intercultural and inter-ecological dialogue, considering the hermeneutic and historic character of social geosciences articulated through the formulation of geoethical dilemmas to preserve our relation with geosphere and, consequently, with the neighbor according to the dignity of human being within of Creation.

Geoethical thinking opens a way into interdisciplinary research between the humanities, natural and religion sciences to enrich Earth System analysis as a means to foresee a more sustainable future of the Anthropocene [Gerten et al., 2018]. It bridges the religion, nature and cultural divide through a geoethical understanding of the proper place for people and other "living" things in the world [Taylor, 2007].

Keywords: Geosphere; Noosphere; Pneumathosphere; Human rights; Beatitudes; Geoethics

1. Geosphere and cultural identity

Human rights and environmental rights[1] relate to each other [Cone, 1968] in terms of spatial justice [Soja, 2010], or the spatialization of human rights[2]. Indeed "The right to life, the right to work, or the right to housing never are enjoyed in a spatial void, but always need to be contextualized with a certain place and realized in a spatial environment of many and often conflicting demands and claims to the use of space" [Davy, 2014, p.329]. In turn, spatial justice looks at the inequitable distribution and access to space, its resources, and the opportunities to access them.

Human rights are not value-neutral, but are embedded in political and economic ideologies[3] of the status quo within historic territorial identities resulting from power spatial constructs and manifested through technocratic artifacts[4] over time. Geopolitics[5] and governance of georesources and geohazards largely determine when human rights are applied, and who and where their subsidiaries are. Then, "when we talk about the ecological crisis, we must also take into account social issues, such as inequalities, poverty, solidarity, rights, exploitation, or integration. The ecological crisis is also the direct effect of the crisis of the social, economic, and political organization systems." [Peppoloni and di Capua, 2021, p.9]

In the Anthropocene, Technopoly [Postman, 1993] represents the current cultural paradigm [Arditi, 1994]. Technopoly is grounded in a technosphere of technocratic artifacts relying on geoengineering[6]; where knowledge is based in sciences' positivism and political neoliberalism that mathematizes the space, emptying it of meaning [Bellaubi, 2023], a reification of the space that is at the root of current misleading patterns of spatial justice in relation to human rights. The tension between georesources to increase production patterns to satisfy population consumption, articulated through governance models in a territory, relies on the geopolitics [As-Saber and Härtel, 2023; Sarpong, 2021]. In turn, the geopolitics of Technopoly relate to ideologies that enact practices of domain through scientism

[1] From now on, referred to as human rights considering the UN Resolution A/RES/76/300; the human right to a clean, healthy, and sustainable environment.

[2] Historically, 'green-environmental' movements and human rights activism have failed in finding a common path. Although under an anthropocentric vision, progress against the deeper structures of oppression and environmental exploitation could only be made when both movements recognize their connections [Spencer, 2008].

[3] Ideology is understood as an imaginary of spiritual ideas that unfold in an array of multiple values in the perception of the World, exercising political influences on historic territorial identities as power of spaces and spaces of power [author, based on Žižek, 1989].

[4] Technocratic artifacts refer to the development of technology, the socio-political organizational structures and economic production systems institutionally formalized, or not, framing relations of power between the governed system and the subject that governs it, defining governability [Koimann et al., 2008].

[5] "Geopolitics do not mean the fact that politics have become international in scope, but rather that geology today lies at the center of political concerns, whether the issue is climate change, endangered species, natural resources, or the siting of roads and landfills [Frodeman, 2003, p.8]

[6] https://www.geoengineeringmonitor.org/what-is-geoengineering/ (accessed 20 May 2024].

as epistemologies of power [Foucault ,1990]. Therefore, spatial conceived models are a representation of space that mimics and enhance asymmetries of power in terms of allocation and distribution of georesources, including environmental services and geohazard affected areas and other spatial features that contribute to the construction of human rights [García Elena, 2020].

The way how Technopoly address environmental and social inequities in relation to human rights and spatial justice relies on institutional governance frameworks considering social-ecological systems [Anderies and Janssen, 2016]. However, governance remains a large concept, as yet with no broadly accepted definition. It has a clear focus on stakeholders' participation, a conflicting interest approach, and expectation of social learning to contribute in solving a number of challenging global-local problems [Bakker, 2003; Doorn, 2016], whilst a value-based approach has been largely ignored on governance issues [Glenna, 2010]. Conversely, transparency, accountability, and participation, which are considered key in enhancing governance, fall short in addressing "ecological inequities" [Bellaubi and Pahl-Wostl, 2017]. Instead, considering the active role of territories as living spaces, it highlights how geogovernance [Masson Vincent et al., 2012] is relevant for planning policy, respecting sustainable development, and how useful it is in building shared projects with inhabitants of a region. This spatial dimension is largely missing in social-ecological systems' analysis. Although social-ecological systems' analysis includes governance social dimensions, it does not emphasize many other human dimensions, such as the cultural dimension as taken into consideration by Liu et al. [2021] "Coupled Human and Natural Systems (CHANS)", and Bohle [2016] "Human-Geosphere Intersections". Geosphere intrinsic value and agency [Latour, 2014] is at the base of social geosciences [Stewart and Gill, 2017; Mata-Perelló, 2012]. As stated by Archer et al. [1987, p.2], "the geosphere is the most important component of our natural environment, largely determining the material, intellectual and even social aspects of our lives. Man has been linked to it throughout his evolution". Furthermore, geodiversity determines biodiversity [Gray, 2013; Tukiainen et al., 2023].

The use of the term geosphere is not excepting of controversy [Möller, 2023]. In 1926, the Russian biogeochemist Vladimir Ivanovič Vernadsky[7] [1998] divided the Earth into envelopes or geospheres, where all the biogeochemical cycles and geodynamic processes occur, and identifying the upper geosphere with the biosphere, so called: nature by Alexander von Humboldt (1769-1859), Gaia by James Lovelock (1919-2022), and ecosphere by others [Grinevald, 1998]. According to Vernadsky, the biosphere is both life and life-support system; a living organism

[7] (1863-1945).

and the media in which they live [Hugget, 1999]. Following USGS geologists Williams and Ferrigno [2012], the atmosphere and hydrosphere develop from the geosphere in a way that the geosphere constitutes the spatial physical substrate enabling living matter, at the same time, life is a geological force [Westbroek, 1992]. Because the humans relate to the geosphere through technocratic artifacts (technosphere) that configure the human-geosphere complex intersections, the Earth System is made up of different interlinked biotechnological-cultural subsystems [Yanitsky, 2018][8].

The geosphere plays a double role being the space where social relations occur, shaping these relationships in terms of asymmetries of power by the way the geospheric space is conceived (spaces of power). At the same time the disruptive geosphere's agency modifies such relationships (the power of the space). As mentioned, Technopoly conceives the geosphere as a meaningless space to be used and exploited in a form of material, economic, and spiritual extractivism through representational models of a perceived reality [Bellaubi, 2021a]. In that way, the geosphere has lost the intrinsic value and agency and the relation between human and the geosphere is forgotten, a relation that is at the core of human identity [Bellaubi, 2023]. If the problem lies in how the geospheric space is conceived instead of lived, then it is necessary to look for a science that takes into consideration human-geosphere relationships that are interpreted from a values point of view and the understanding of these values. Hence social geosciences and geoethics looks at the relational values [Stålhammar and Thorén, 2019; Mattijssen, 2020] between humans and the geosphere, with which humans interact being a part of it. Therefore, it seems pertinent to ask what are the geoethics of geopolitics in achieving human rights in relation to spatial justice, by understanding how human identity relational values with the geosphere can be at the base of human dignity, which is at the core of the human rights idea [Cincunegui, 2022]. Zizioulas [2021] puts it in other words: What relation of human with his natural environment is attuned to the truth of his identity? This question can be framed in a geotheological sense. Geotheology refers to a spiritual openness to the World, giving sense to reality, of how the human relates to a place, a space of revelation that may bring us in contact with the otherness; bounding an identity, a way of knowing and being into the World by occupying a space or dwelling in a place, a mode of being in a place that refers to the spiritual self or what give us life [Danani, 2014]. Following Frodeman [2003], Wright [1947] and Vann [2007], geotheology may be defined as the relation between the human and the geospheric place as part of the Creation or how people conceive, imagine,

[8] The International Geosphere-Biosphere Programme clearly differentiates between geosphere and biosphere conforming to the Earth System and considering human society a part of it. Source: http://igbp.net/download/18.2709bddb12c08a79de780002812/1376383208857/IGBPDraftvision27September.pdf (accessed 20 May 2024).

and relate to geospheric space according to their beliefs, considering the space as an eschatological place of revelation and incarnation, a place of memory and hope, a place of encounter [Bellaubi, 2023].

The question about what it is to be human becomes the interrogation of the relationship with the inhabited space, the neighbor and the whole of Creation. The theological Christian understanding of this geoethical relation, and more specifically in the orthodox tradition [Chryssavgis and Foltz, 2013], is an earth-affirming political faith based on a land covenant and, the latter on a renewed covenant in the incarnation of God "in" and "of" self-own created matter. This understanding allows addressing human rights in relation to a place from a different perspective that is claimed by stewardship as an alternative to human domination over Creation in which Technopoly is rooted [White, 1967]; because human dignity lies not in the human being itself, but in an outside World, in relational identity values bounding the human and the geosphere. Thus, the Christian tradition challenges the current positivism scientism and neoliberal human rights, not by trying to mimic a divine order, but by challenging it! It suggests a radical shift from acquired citizens' rights to Gods' grace manifested in the omnipotent vulnerability of loving [Casadesus, 2023] the creatures as genuineness expressed in the Beatitudes of the Gospel (Mt 5:1-12). In this way geoethics becomes a political theology of place or geotheology. This does not disregard other geotheologies based on pantheism animism [Taylor, 2009] or Sufi monism [Nasr, 1964], although it needs to be kept in mind that geoethics declares itself as an ecological humanism [Peppoloni and Di Capua, 2021].

The fundamental point to answer the exposed question is how we perceive the physical space, conceive the territory, and live our relations[h]ip with the land in a dialectic[9] production of space [Lefebvre, 1991]. The material and socioeconomic dimension of space is defined by the geosphere as a source of resources, support of activities, provider of services, and a sink for the wastes of our human activities [Cendrero, 2003]. The geosphere sustains life and the human relates to the geosphere through technocratic artifacts. But there is also a cultural dimension that defines the cycle of belonging [McIntosh and Carmichael, 2016]; not by descendence to a place, but by dwelling the land. Thus, the geospheric space may be understood as fulfilled with meaning; a meaningful place in relation with the human being inhabiting the geospheric space, the land, contrary to an occupied geospheric space, the Earth. The cycle of belonging roots the human being into a place because humans are phenomenological bounded to a place, defining identity values. "Place is space which has historical meanings, where some things have happened which are now remembered and which provide continuity and identity

[9] This term is later addressed in the paper.

across generations. Place is a space in which important words have been spoken which have established identity, defined vocation, and envisioned destiny. Place is a space in which vows have been exchanged, promises have been made, and demands have been issued. Place is indeed a protest against the unpromising pursuit of space" [Brueggemann, 2002].

Bastons and Armengou [2017, p.7] point out the ethical dimension of dwelling. "Place is more than location; it is an experience of living... Dwelling is not only organizing a physical place; it is building our lives. This is why the human place acquires also an ethical sense. Habitat is closely connected to what the Greeks called ethos (habit)."

The territory as a conceived space is a cultural construct that "is not simply the place where one was born or lives by chance, but it is the physical, cultural, and valuable support of one's life, a valuable resource, and, above all, one of the founding values of human identity, thus a good to be preserved. Furthermore, rediscovering the identity value of the territories can lead to cultural change and a growth in responsibility in most of societies, thus understanding the importance of developing policies for land protection and prevention of risks" [Peppoloni, 2023, p.6].

This has considerable implications in terms of spatial justice and human rights perspective. A broad understanding of spatial justice allows defining spaces of vulnerability; exposed spaces not solely occupied by exploited social groups with no representation rights and excluded communities because of unequal allocation and distribution of georesources and basic environmental services, but also the effect of environmental degradation, geohazards and pollution. Therefore, exposure is an intrinsic condition of the exploited and excluded; by being vulnerable, one becomes exposed. Spatial justice mainly refers to spaces where human beings have lost their interdependence and interconnection with the space and their meaning, their identity, their right to exist, and uprooted from the place that defines what we are because of power asymmetries of domain. Therefore, in addressing human rights, the question remains about the identity of the human being and what dynamics of power underlay the representations of space in the human's relationship with the geosphere.

The idea of identity as a human-geosphere relation value is well reflected in the concept of the noosphere as an alternative cultural paradigm to Technopoly [Bellaubi, 2022; 2023]. Vernadsky [1938] defined the noosphere as the Energy of Human Culture, meaning the alteration of the biogeochemical cycles of the geosphere through technocratic artifacts, or technosphere, modifying the geodynamic processes that, in turn, affect the vulnerability of human activities. The ideas of Vernadsky were strongly influenced by the Slophile philosophers of the XIXth century and the concept of sobornost [Bischof, 2007]. For Vernadsky, the transition to the noosphere presupposes the community of brothers and sisters

sharing the same spiritual value by which human beings are able to transform the geosphere through technological artifacts and, therefore, implies the communion between the human being and the geosphere in a place, the land as a symbolic spiritual place that gives life [McIntosh and Carmichael, 2016], or takes it away.
Pavel Aleksandrovič Florensky (1882-1937), a Russian theologian and mathematician, exchanged ideas with Vernadsky [Naldoniová, 2020] considering the spiritual dimension of the noosphere. The objective of human activity is not only to transform matter into culture, but to elevate matter to the level of the spirit, to spiritualize it. In this way, the pneumatosphere constitutes the spiritual dimension of the noosphere. For Florensky, human activity produces culture through the creation of technocratic artifacts, and nature becomes culture when the human imprints the creativity on it; the human's capacity for co-creation as imago Dei because Creation calls upon the human to collaborate [Zizioulas, 2021]. When the human does not respond correctly and degrades nature then ecological sin appears; a sin that is related to our individualism, selfishness, and loneliness. If the human being wants Creation to achieve its purpose - its dignity as a perfect union of the human being, Creation, and God, the spirituality of unity (Jn 17:21) according to God's design (Jn 17:21) - it is necessary that the artifacts reflect the sacramental value of the communion between the human being and Creation (where the geosphere is part of Creation), instea[d] of its poetic value [Dussel, 1996][10], transfiguring the Energy of Human Culture into Cult. Technocratic artifacts should not be seen as mere products or things according to the use or function they perform by domination, but rather their use must be corrected and they must be seen as crafts that fulfill a design that reflects the human love-based relationship with the geosphere, as a "true renewed identity". To adopt this sacramental value, the human being must be in Christ, seeing the neighbor as imago Dei because it is through the neighbor that human beings relate with the geosphere [Bellaubi, 2022]. In other words, the neighbor is the most perfect "artifact" in our relationship with the geosphere in a way that the representation of the geospheric space [b]ecomes a living icon of the face of God[11], as will be explained later.
This means resisting the dominion over others through which we relate to the geosphere, non-resistance to evil, but resistance in love (Mt. 5:39; Lc 6:27-31), understanding justice as justification (diké), a solidarity of forgiveness [Nygren, 1953] as the maximum expression of the power of love over the power of dominion, or caritas over justice as admission of my needs [Taubes, 2004, p.54]. Therefore, Christian tradition provides geoethics with a possible geotheological content.
Fundamentally, the noosphere is a hermeneutic and interpretative concept to understand a completely different cultural paradigm other than Technopoly, in our

[10] According to Dussell [1996], humans relate to each other through the poietic productive value of nature.
[11] https://faceofgodfilm.com/ (accessed 20 May 2024).

relation with the geosphere. Thus, relating biogeochemical and belonging cycles [Bellaubi, 2022] in a way that it is possible to understand the geoethics of geopolitics and geogovernance and how human identity relates to spatial justice and human rights encompassing a broader sense of dignity with the Creation. To ask for the values that sustain the geopolitics of epistemologies of power in the human-geosphere relationship addresses the interpretative character of the noosphere and a comprehensive understating of the pneumatosphere.

Geoethical thinking opens a way into interdisciplinary research between the humanities, natural and religion sciences to enrich Earth System analysis as a means to foresee a more sustainable future of the Anthropocene [Gerten et al., 2018]. It bridges the religion, nature and cultural divide through a geoethical understanding of the proper place for people and other "living" things in the world [Taylor, 2007].

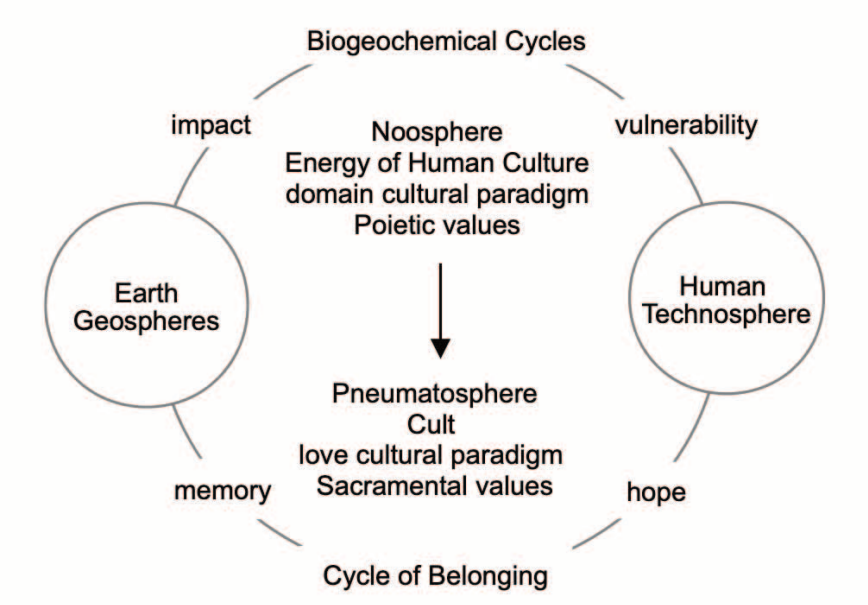

Figure 1. The representation of the noosphere and pneumatosphere's cultural paradigms.

2. Human dignity in human rights

Human rights can be defined as basic moral guarantees that people universally enjoy as human beings. Human rights must be understood in light of the concept of "human dignity", a concept that is influenced by a Western neoliberal worldview with a Eurocentric tradition [Cincunegui, 2019a; 2019b].

The Universal Declaration of Human Rights (UDHR)[12] is considered the foundation of international human rights standards. Approved in 1948 by the UN, the Universal Declaration of Human Rights is presented as a common ideal towards which all peoples and nations must strive, so that both individuals and institutions, constantly inspired by it, promote, through teaching and education, respect for these rights and freedoms, and ensure, through progressive measures of a national and international nature, their universal and effective recognition and application, both among the peoples of the Member States and among those of the territories placed under their jurisdiction.

Although religions have raised serious objections to assuming the theory of human rights, we must not forget that the current declarations of human rights arise within the horizon of the Judeo-Christian religious tradition that has its roots in Greek and Roman philosophies. Therefore the UDHR is formulated in accordance with the Western-humanist cultural tradition. This tradition tends to emphasize the personal and individual dimension more intensely than the social and community dimension and neglects the ecological dimension. That is why it seems necessary to incorporate the views of other religious traditions: Islam, Taoism, Confucianism, Hinduism, Buddhism, indigenous religions, as well as concepts from Earth sciences. Therefore, the contribution of social geosciences and geoethics seems to be of particular interest.

The relationship between religions and human rights has always been controversial. Religions have focused on the defence of divine rights, subordinating human rights to the former. In case of conflict between the two rights, the absolute rights of God generally prevailed over the limited rights of human beings, the Truth of God over that of human, the Word of God over science, reason or human logic.

The idea that human society was based on a natural law created by God, beyond human will, was transformed, starting in the 17th century. Thus, natural law became natural rights, attributed to individuals prior to their social being. Rights are possessed and their possession defines possessing subjects in a certain way... humans are humans based on being possessors of certain types of rights [Cincunegui, 2016].

[12] https://www.un.org/en/about-us/universal-declaration-of-human-rights (accessed 20 May 2024).

On the other hand, for Maritain [1943][13], the concept of human rights is linked to his concept of personhood, meaning their dignity linked to their freedom, which transcends the state itself and positive law, to be located in natural law: the person is the noblest and most perfect thing in all of nature [Maritain, 1947].

According to Maritain [1943], human rights have their origins in natural law dating back to Antiquity and the Middle Ages and were deformed by enlightened rationalism. In the human being, there is naturally a morality of what is good and bad, but that evolves over time and must go hand in hand with the law of nations (common good) and positive law. This natural law binds us to God. The existence of evil in human beings does not refute natural law. For Maritain, "the knowledge that our moral conscience has of the law is still imperfect, and it is likely to develop and affirm as long as humanity lasts. The law will appear in its flourishing and its perfection when the Gospel has penetrated to the depths of the human soul" [Maritain, 1943, p.37].

Maritain [1943, p.46] states: "The first of these rights is that of the human person to make its way towards its eternal destiny along the path which its conscience has recognised as the path indicated by God. With respect to God and truth, one has not the right to choose according to his own whim any path whatsoever, He must choose the true path, in so far as it is in his power to know it. But with respect to the State, to the temporal community and to the temporal power, he is free to choose his religious path at his own risk, his freedom of conscience is a natural, inviolable right."

This brief thought poses many doubts regarding the origins of the UDHR, which are seen as moral, political and epistemological, but also an ontological paradigm about what the human being is. While human rights are ultimately ground in the individual itself, and given that the crisis of the Anthropocene seems to have its own origin in the human being, it seems interesting to see if there is an alternative to the human being as a subject of self-founded rights, rights that seek to be respected, and therefore imposed as an act of justice. As we have seen, the Christian anthropological tradition faces justice (*diké*) as justification and forgiveness, a forgiveness that searches for reconciliation between the oppressor and the oppressed, and recognizes both as part of a circle of violence [Camara, 1971], a forgiveness that means do not resist with evil, but overcome evil with love (Rom. 12:14-21). Hannah Arendt's[14] [1996] thesis around the concept of love in Saint Augustine and, the theologian Jacob Taubes'[15] [2004] commentary on Saint Paul's Letter to the Romans are clearly eloquent on this matter: love over justice.

[13] Jacques Maritain (1882-1973), French personalist philosopher, had an important role in the defence of human rights in 1948.
[14] (1906-1975).
[15] (1923-1987).

3. An alternative: the geoethics of The Beatitudes (Mt. 5:1-12)

Much has been said about the origins of human rights in natural law. This seems to be a ceaseless search of the philosophical human toward the true ontological being, the "being in the world". At the same time, it is undeniable that an innate inner sense lies in the human being that is projected outwards; the human is a "being" that seeks the self being in the world, searching for self-understanding from the outside. Although this may be a starting point, what does not seem so clear is that the arrival end in the search of the human being is in the self, in its own beliefs [Pérez, 2021]. This is a painful search that lasts a lifetime, where an answer refers us to another question, a question that does not even end in death, since although transcendence may be denied, death is something that always refers us to something larger than a cycle of biogeochemical reactions and combined atoms. With death not everything ends, there is something that lasts, the memory of what we have been. Our footprint does not disappear with death; on the contrary, it remains impregnated in the geological history. As result, there is a collective memory of human beings who have passed through history, the collective unconscious of Carl Gustav Jung[16] [Jacobi, 2013]. Regardless of what the human being is or claims to be, the fact is the human being leaves a mark on Creation.

In the same way, the human being is all hope, even in despair. Human beings dream, long, search for a happiness that strips them of pain, an incessant search for love, to feel loved, and to be able to love. In this way, memory and hope trap the human being in the here and now, in what they were and what they will be, projecting them towards the future. The human being incarnated in matter overcomes that which is matter, giving meaning to it and therefore giving meaning to life, what McIntosh and Carmichael [2016] termed "spirit". The human being is an incarnated spirit in a place and in a time, in a reality to which gives meaning, a lived space. This provides the human being with identity, the innate ability to give meaning to things in the memory-hope tension. Being incarnated in a place, dwelling the space, and the materialization of the spirit means the place arises in the human being, the spiritualization of the matter, the land.

When the human "being" incarnates in the geosphere, dwells geosphere, the land arises in the human being, and the identity of a human being acquires a community dimension in the human personhood as imago Dei, the dignity of the human being. Giving meaning to things ultimately means personalizing them, so they appear and show in our flesh. In this way and following the theologian A. González [2020], the identity of the human is "being a person", that is, the arising of the otherness in the

[16] (1875-1961).

self. What arises when the geosphere arises in the human being is the other human being, the neighbor as part of the Creation. "The biblical idea of people being made in the "image and likeness" of God points precisely to the fact that humanity originates as a "we," not simply as an assortment of individuals. The primordial possibility of shared acts is the root of unity among human beings (Gen 1:27)" [González, 2020, p.13] and that of human dignity.

"Human personhood is a condition of possibility for the realisation of the imago Dei" [Peterson 2016, p.80] "...serving God's purpose within Creation" [Peterson, 2016, p.82]. According to Peterson [2016], the image of God works as a "covenantal sonship" with humans as the child is image of the father or mother. The child dignity comes from the search in becoming a person when looking at the parents and acknowledging them as models, something the child may do because of the filiation relationship, or as Florensky [1996, p.53] states: "The countenance is the likeness of God made real in the face"[17] of the neighbor.

Therefore, human dignity relates to cultural identity with a place because being a person (personhood) means to face the neighbor, the World, recognizing it as part of the self [Levinas, 2002; Dussel, 1996], and what arises in the neighbor is the incarnated God (Mt. 25:40). So that what gives meaning to the self, what allows the self to give meaning to reality, is in the neighbor, according to P. Florensky [López Sáez, 2008]. The other is only recognized if one acknowledges him/her; acknowledging the other is coming out of oneself, to his/her encounter as an act of love. In other words, it is the recognition of the neighbor that gives dignity to the human being as a person and, ultimately, the recognition of an incarnated transcendent God who fulfills the human suffering with meaning through love, a meaning that may go beyond human understanding. To recognize is to accept, to surrender, and it is to give thanks for the free gift of life in complete trust towards the One who grants it.

This idea, although with another argumentation, is in line with the personalism of Maritain [1943] that finds human dignity in the personhood, both as a material individuality and as a spiritual personality, and whose independence and freedom reside in their political action and not in the ontological division, contrary to the Christian vision.

[17] "In Genesis, the image of God is differentiated from the likeness of God; and long ago, the Holy Tradition of the Church explained that the image of God must be understood as the ontologically actual gift of God, as the spiritual ground of each created person; whereas the likeness of God must be understood as the potentiality to achieve spiritual perfection: that is, to construct the likeness of God in ourselves from that totality of our empirical personalities called the image of God, to incarnate in the flesh of our personality the hidden inheritance of our sacred likeness to God: and to reveal this incarnation in our face: ... and our face becomes a countenance." [Florensky, 1996, p.53].

At this point, it needs to be shown how the human being gives meaning to the land, how incarnating in the geosphere by being in Christ so the geosphere arises in us as land. The Gospel proposes a path and opens a way through the Beatitudes (Mt. 5:1-12): being vulnerable following the God's vulnerability of loving in His Son. Restraining domain by *caritas*[18], the land can arise in the human being through the neighbor, overcoming spaces of vulnerability and restoring dignity to the human within Creation. Indeed, the Sermon on the Mount (Mt. 5-7) is one of the most outstanding speeches in the history of Humanity. Jesus begins the Sermon on the Mount with the Beatitudes; a radical change of paradigm in accordance with the scheme of the law of the human that seeks retributive justice to grant each person what is due to them. In the Sermon on the Mount, those who suffer are blessed; they achieve happiness because, despite the sorrows, God loves them and they, the poor, the vulnerable, the excluded, the exploited, the dispossessed and uprooted, have trust and faith and are comforted in God (Lc 8:48). The Beatitudes are not an exaltation of suffering, but a call to be like the helpless, the marginalized... in their hope, in their longing and craving for God. From the Beatitudes, salvation will not consist of accumulating rights and goods, but, on the contrary, to get rid of them to be truly free. Rights will not make us wiser, richer or better. Salvation and justice will come from the hand of God. To trust will mean being like the vulnerable in order to cultivate fraternity and kinship towards others, and thus love towards God, to behave to be worthy and righteous people. In other words, it is trust in God that allows us to "being" our neighbor.

The current Technopoly neoliberal cultural paradigm of knowledge and domain adopts, proclaims, and vindicates human rights as a banner. Christian tradition and anthropology take on a radically different aspect in the Beatitudes that call for mercy, an expression of love that is not based on the compassion of those who did not acquire their rights or those who do not have them, but in the commiseration of solidarity, which forgives the oppressor, so both the oppressor and the oppressed are liberated (2 Cor. 6:10). Tischner [2005] speaks of the ethics of solidarity as the ethics of conscience, but this idea does not need to be maintained in the individual sphere, but expanded as a social phenomenon linked to politics, an ethics of the Human-Creation consciousness. The solidarity, defined as a win-win situation based on a logic of benefit distribution, is replaced by how much we are willing to give up in terms of domain over nature and the neighbor because what is asked for is not sacrifice, but mercy (Mt. 12:7). To restrain domain is forgiveness for the one who exercises the power of dominion over the neighbor and the Creation, and reconciliation in which we intercede by bearing witness (Phil. 1-9). "Hence the

[18] "Love, above justice, is the supreme spiritual and political virtue of the Christian as opposed to the Classical tradition." [Northcott, 2013, p.274]

Christian ethic of love does not simply add another virtue to the Classical list. Rather, its inclusion alters the conception of the good for man in a radical way; for the community in which the good is achieved has to be one of reconciliation" [Northcott, 2013, p.257][19].

The Beatitudes are a call to be virtuous, inspired by the most vulnerable,[20] but are also a manifesto, meaning our intercession and witness for those who, due to the roaring of suffering, have lost the ability to forgive and for those who, with raised swords, have hardened their hearts and have forgotten their ability to accept forgiveness from those who suffer. The Beatitudes are the greatest provocation to the imperial "status quo" in a world based on rights, a society that claims the right to life, without realizing that life itself has been given to us as a gift. A detailed look allows us, from a simple comparison between the Beatitudes and the UDHR, to illuminate two different opposing categories when presenting the dignity of the human being (Table 1).

[19] "The unfolding of this Spirit-inspired ethic of forgiveness and love in Christian history has momentous consequences in European history and beyond, as both Schmitt and MacIntyre acknowledge. For Schmitt, the possibility of the nation as a spiritual community in a geospatial territory where war is bracketed arises first in human history in the medieval Christian synthesis. For MacIntyre, the medieval practices of penance and forgiveness, which extended to the requirement that kings do public penance, are historically distinctive fruits of Christian forgiveness and caritas in history and represent a profound revision of heroic and Classical virtue" [Northcott, 2013, p.257].

[20] "The true meaning of the beatitudes can be discovered if we begin reading it with the second member of the different phrases: who fully trusts in God, in his Love, is happy. The cause of happiness is not poverty or suffering, but the cause is the closeness and goodness of God, when the absolute value of human life is placed, not in present well-being according to the categories of human happiness and well-being, but in the Goodness of God who loves me as a Father. Everything else will appear as relative and, therefore, I can get rid of them to put them at the service of a brother in need, without having to lose serenity, since doesn't depend of my goods, but of the confidence with which I surrender to the goodness of God." [Caum, 2022, p.55].

The Beatitudes (Mt. 5:1-10)*	UDHR (1948)
Blessed are the poor in spirit: For theirs is the kingdom of heaven.	Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housingand medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (Art. 25,1)
Blessed are those who mourn: For they shall be comforted.	No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. (Art. 5)
Blessed are the meek: For they shall inherit the earth.	Everyone has the right to own property alone as well as in association with others. (Art. 17,1)
Blessed are those who hunger and thirst for righteousness: For they shall be filled.	All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. (Art. 7)
Blessed are the merciful: For they shall obtain mercy.	Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. (Art. 10)
Blessed are the pure in heart: For they shall see God.	Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. (Art. 19)
Blessed are the peacemakers: For they shall be called sons of God.	Everyone has the right to seek and to enjoy in other countries asylum from persecution. (Art. 14,1)
Blessed are those who are persecuted for righteousness' sake: For theirs is the kingdom of heaven.	Everyone has the right to life, liberty and the security of person. (Art. 3)

*New King James Version [1975].

Table 1. Contrasting the Beatitudes and the UDHR.

3.1 The Beatitudes as freedom

At first glance, the Beatitudes could seem, in comparison to the UDHR, to be an exaltation of human suffering, even a renunciation. In a certain way, the Beatitudes are a renunciation of exercising a right from the power of humans, from the dominance of trying to impose something acquired, knowing that the existence of the human and life are nothing more than a gift from God; we come to this world with nothing and we leave with nothing (1 Tim. 6:7). It is in this hope in God that we are able to be humble, poor, being able to detach ourselves from everything that ties us to this world and being set free.

3.2 The Beatitudes as an invitation

Above all, the Beatitudes are an invitation, a map, because in the marginalized and vulnerable groups, it is there where we will find Our Father with more strength. It is there where the Spirit of the Father and the Son dwells because it is among those who suffer that He is present. In this way, the Beatitudes point the way to transcendence in the face of the UDHR based on the principles of reason where man is capable of justifying himself from within himself.

3.3 The Beatitudes as a gift

Justice and happiness are no longer acquired rights by the human being because of himself, but because they have been given to him. Here, the law of humans is distinguished from cause-retribution logic: "I am a human being and I have the right", but according to the law of God, "it has been given to us". The human being in himself is a gift, a gift from God in the whole of Creation. The Beatitudes run in a tension sense; those who reach the Kingdom of God in Heaven are those who have faith, who keep in hope, who live the Reign of God here on Earth. Human Rights' assumption is the human being fulfilled does not need hope, he can achieve justice for himself, for the law and the right that he imposes and that he himself enforces at his convenience. Thus, the human being is judge and party, establishing principles and rights and enforcing them according to his law.

3.4 The Beatitudes as justification

The Beatitudes are the exaltation of hope against all hope (Rom. 4:18). Those who against all reason have lost hope are loved unconditionally by God. Letting ourselves be guided by this hope puts us in the hands of God, surrendering ourselves to Him, divesting ourselves of all luxury and comfort, to find salvation by exercising brotherhood in our neighbor. All human dignity is encapsulated in the Hope of the incarnated Christ and his resurrection's memory, trusting His promise (Jn. 11:25-26). Here it is clear that the difference between the Beatitudes and the UDHR is one of categories and in how we understand that justice does not depend on the human being, but on God.

The Beatitudes call us to commiserate in solidarity with those who suffer, being in them, and therefore being in the abandoned Christ. A solidarity that is forgiveness and reconciliation, since it is in the forgiveness of injustice that caritas is manifested because it is not about justice, but justification.

3.5 "Blessed are the meek: For they will inherit the Land" (Mt. 5:5)

As Brueggemann [2002] points out, the land that permits Israel to be Israel, and the land that fully permits Yahweh to be known as Yahweh, is the land that permits both to have a history together [Brueggemann, 2002, p.133]. In the biblical tradition, the Promised Land symbolizes Israel's search for its own identity to the point that Torah is not interested in obedience, but the care of the land as a covenant place. Brueggemann [2002] says Israel without land is no people and land without Israel is no place. When we manage the land as a machine under a producer-consumer consciousness, the meaning of the land as the Old Testament covenant is forgotten, and "when we forget our history, we think that is the way it has always been and is supposed to be. Sabbath in Israel is the affirmation that people, like land, cannot be finally owned or managed. They are in covenant with us, and therefore, lines of dignity and respect and freedom are drawn around them that must be honored by people who will have the land as a covenant place." [Brueggemann, 2002, p.70]. "The land is inheritance, which means it is held in trust for generation to generation, beginning in gift and continuing so, and land management is concerned with preservation and enhancement of the gift for the coming generations" [Brueggemann, 2002, p.88]. The idea of inheritance is that of identity in a way the land does not belong to the human being, but the man belongs to the land, the land must be understood as a dimension of family history" [Brueggemann, 2002, p.88].

Nowadays in the Anthropocene, the parallelisms between Israel and the global community are striking. The land has been polluted, violated and abused, breaking the community relations with her (Jer. 3:1-2). We have been playing idolatrous games, relying on technology as a god [Godet, 1992][21], relying on a cybernetic animism and we have lost our sense of identity or place of belonging. As the Old Testament points out, the only thing we have ahead is the exile, as we have lost our capacity of dialogue and to call each other by our name. But the exile is not loss, just the new life. We cannot elude the fact that the more we cling to the land, the more we will lose it, so to gain a new land is to let go of the old. The new land, the new covenant, is the Extension of the Mystical Body of Christ [Bellaubi, 2022; 2023] where the memory and hope transform the present, a land of memory in hope. The triumph of love over dominion is because the love of God is everlasting, sharing his suffering with us through His Son. The Extension of the Mystical Body of Christ is the new comprehension of the lived space, meaning the incarnation of the human being in the geosphere. The news (*kerigma*) of the Gospel is to be in Christ as the way to salvation by grace (2 Cor. 5:17). Being in Christ means to participate in the divine incarnation, craving for God's love [Arendt 1996] becoming the "meek"[22]. Thus, the geospheric place fulfilled with meaning arises in the human being. This geotheological comprehension of the human relationship with the geosphere refers back to the concept of the pneumatosphere as a geoethical understanding that is able to transfigure the energy of human culture into cult, and correct the technocratic artifacts according to sacramental values that restore the covenant between the human being, Creation and God. The relation with the land as a covenant in the Old Testament, relating identity to a place, is made anew in the New Testament in the Extension of the Mystical Body of Christ as the Gospel covenant articulated through the neighbor.

According to Florensky's pneumatosphere [López Sáez, 2008], the materialization of the spirit, the incantation of the human community as the Church or Body of Christ (1 Co. 12:12-14) in the geosphere being in Christ, in absolute vulnerability, extends the Body of Christ into the geosphere; allowing the spiritualization of the matter, or the arising of things in the human being, the embodiment of the land in the human community, becoming one. The rationale of the human incarnation in the geosphere and the arising of the geosphere in the human is grounded in the two passages of Genesis Gen. 1:27 and Gen. 2:7. The human being is *imago Dei* and at the same time, is created from the matter of Creation. God (Father) is incarnated through Christ not only "in" but "of" the Creation, the same matter that

[21] For Godet [1992], in modern societies, the technological determinism has replaced the religious determinism (technology fairy replaces God).

[22] For exegesis see: https://www.blueletterbible.org/lexicon/g4239/mgnt/mgnt/0-1/ (accessed 20 May 2024).

He has created and from which the human being is created. Thus, Creation arises, becomes flesh, in Christ, and the human being part of Creation participates in this divine incarnation because the human being seeks to imitate Christ (participation by imitation)[23] [Oliver, 2017; Deetlefs, 2019]. Christ, incarnated in the geosphere, makes it possible that the geosphere arises in the human being. Thus, if we imitate Christ and we incarnate in the geosphere, as we are part of it, then when the geosphere arises in Christ, it also arises in the human being. This participation by imitation means that we participate in what we imitate, so that what is imitated arises in us. Or in other words, for the geosphere to arise in us implies our incarnation in the geosphere as an act of vulnerability, in the same way that the act of incarnation is carried out by the Father through his Son (Jn. 1:14) as omnipotence of their vulnerability of loving [Edwards, 2013][24].

To be incarnated is to be exposed oneself, in the same way that God exposed himself through Christ. To be incarnated is to be a witness to Creation [Middleton, 2022], of His divine love and his worldly suffering. As paradox, the spaces of vulnerability, spaces of inequities excluded from goods provided by the geosphere, exploited spaces not represented where the land has been polluted and raped, spaces deprived of identity non recognized by the power of domination, are the spaces manifesting the vulnerability of space. In these spaces the vulnerability of loving of an incarnated God in Christ who dwells the geosphere becomes epiphany in commiseration with communities that lost their communion with the geosphere, bringing them back a sense of place because they have been stripped of the land. The incarnation of Christ "in" and "of" the geosphere means the omnipotence of God made vulnerable in his love for Creation in a vulnerable place. The spaces of vulnerability manifest the vulnerable space where God made Himself vulnerable among the vulnerable. In this way, the meaningfulness geospheric space becomes a space of incarnation and redemption, an eschatological place of memory of our ecological ancestors and of hope for our children's inheritance, in what we are called to be according to God's divine will.

In the New Testament, the covenant is made anew and for those in exile with no land, the Promised Land is made again, providing an alternative reading of history that is a scandal. This is the power of resurrection of a new life for those who have nothing, and thus entering into the new history that is not a continuation of the old,

[23] "The nature of participation in Christian theology can be explained through Thomas Aquinas's distinction between existence that is per essentiam and existence that is per participationem – by essence or by participation. Whereas God exists in himself essentially, all that is not God – everything from angels to stones – exists only by participation in God" [Oliver, 2017, p.401].

[24] "The incarnation and the cross reveal a God of divine vulnerability in love, while resurrection points to the power of this love to heal and save. In the extreme vulnerability of the cross we do not find the loss of divinity, or the absence of divinity, but the true revelation of God [Edwards, 2013, p.142].

but one where Christ is the way (Jn. 14:6): "I make a way for the people to access the Kingdom. But in this World the bones will still break, hearts will still break, but at the end the light will overcome the darkness"[25].

"Jesus appears as the arranger of the land and in his ministry is to restore the rejected to their rightful possession" [Brueggemann, 2002, p.165], and thus the Gospel is received as a treat. The message of Jesus works by antinomies (in the opposite way sciences do by tautologies): "the way to the land is by loss and the way to lose land is to grasp it, because when the land is secured, it seduces and it is lost, instead, when the people are landless, the promise comes: gifted land" [Brueggemann, 2002, p.164]. But this land is not only understood literally and politically, but symbolically and sacramentally. The new land, the new beginning is to be in Christ, "the one who has become the embodiment of the new land" [Brueggemann, 2002, p.170], meaning to be incarnated in the geosphere through the Eucharist liturgy, so the whole geosphere may arise in us, the spiritualization of the matter or Florensky's pneumatosphere. It is the Extension of the Mystical Body of Christ that makes the way to the Reign of God. This imaginary, as Brueggemann [2002] points out, works through the tension between the crucifixion, embracing the powerlessness, and the resurrection, the restoration of power, in a new beginning of "having nothing, and yet possessing everything." (2 Cor. 6:10).

This geoethical understanding in terms of political geotheology goes beyond the mere geogovernance of geospheric spaces, but points to spaces of vulnerability as spaces of spatial injustice, spaces excluded from services and resources, and spaces exploited because Creation has been profaned and degraded by the extractivist logic of the power of dominion. But mainly because these spaces are deprived of meaning, of their voice spoken up by us, and so, they are excluded from history, denying their existence as a result of geopolitical asymmetries of power between oppressor-oppressed. The oppressed and excluded become dispossessed and they no longer inhabit the space, a place with meaning, but rather they occupy it by force. Therefore, the human being loses his identity and his dignity with respect to the entire Creation. To dwell is to be incarnated in the geospheric space, the arising of the geosphere in the human being, to be exposed not to dominion, but as an act of vulnerability in love, being in Christ. Indeed, the earth belongs to those who dwell it; to dwell the earth is to become in Christ who makes a way. The scandalous Christian paradox is that the same place of oppression becomes a place of redemption and those who have nothing, will possess all things.

[25] The Chosen TV Show, season 2, episode 1, https://www.youtube.com/watch?v=xUmCfxLpFLE (accessed 20 May 2024). There is in the bible not a such passage, but the author considers these words are a good approximation to the God's comforting message to the one who suffers as it brings hope against all hope in the promise of the resurrection, the hope based on the memory of a return to the Father (Jn. 16:28).

4. The pedagogy of geoethical dilemmas for human rights

If the dignity of the human being rests in the identity relationship with the geosphere through the Extension of the Mystical Body of Christ giving meaning to space and Creation and, therefore, is linked to a place in the world through the neighbor, in whom we find the incarnated Christ as the God exposed in the vulnerability of love; and if the land is an eschatological place of memory and hope where the human being is witness of the world's suffering, then we must seek not only how we perceive and know reality, but the reality itself in others. For Pavel Aleksandrovič Florensky [López de Sáez, 2008], the reality is the neighbor made present to us, the I-you that refers us to Him, as a communion loving relationship between the human being, the Creation, and God. It is in the caritas that relates us to Creation, where we find the essence of the human being, the dignity according to God's will, the communion with Creation, and the Creator because the creature longs for its Creator (1 Co. 13:13).

Geoethics is an ethics that looks at the values that underpin the human being's relationship with the geosphere, as part of Creation. The geosphere is not only a source of resources that sustains our current unsustainable model of development, but also the basis of the biosphere that sustains life, a conceived social space of cultural identity and spiritually-lived space that gives meaning to what "we" are as a community of Creation [Zacharias, 2021]. This relationship is common to every human being and is at the basis of the identity. If we ruin the geosphere, we annihilate the human being himself in three dimensions: body, soul and spirit. The human being is fundamentally an incarnated spirit, pure epiphany, pure love and this has conferred him his dignity as a person within the Creation.

The dominion on the geosphere is the oppression of the neighbor exercised as spatial injustice, not only with regard to the allocation and distribution of resources and pollution, but also the occupation of a space by the excluded and exploited as dispossessed and uprooted of their place in the world; a place that is not anymore limited to a specific geospheric space, but extended to the whole suffering Creation asking to be healed (Rm. 8:22) because the pain inflicted to the neighbor transcends to the community of Creation (Mt. 25:40)[26]. When a geospheric space stripped of meaning in its relationship with the human being is no longer worth anything; or rather, it is worth whatever human beings want it to be worth. The space is mathematized, the geosphere becomes a mere aimless spaceship that sails through the universe, and geoengineering, hand in hand with artificial intelligence, is presented as a saving

[26] The impact on biogeochemical cycles by human activities transcends territories because it modifies global geodynamic processes. The clearest example is climate change.

prophecy. Then, what way may geoethics and social geosciences offer us? Geoethics is an ethics for every human being, because we are all bounded to the geosphere searching to become truly human beings. Geoethics has a distinctive hermeneutic character different to other environmental ethics because its understanding of space and time, inherited from the Earth sciences is able to give meaning to human identity. Acknowledging Vernadsky's words [1945] that human beings are the most powerful force intersecting with the geosphere agency, disrupting biogeochemical cycles that affect geodynamic processes that in turn revert on human's vulnerably and thus deform the dignity in relation to Creation, how may geoethics offer a way forward? Geoethics can turn in a pedagogical analectic ethics [Dussel, 1996][27], which shows the revealing possibility of the other, and which creates value built in the encounter with the neighbor because the truth arises from a shared interpretation and lived reality [Küng, 1991]. Geoethics makes possible a dialogue in the encounter with the other where the truth lies, what is real, the humanity of what is human in the human being. "Geoethics assigns to the human being, part of a whole and equal among all, a centrality in the Earth system in terms of responsibility and not of exercise of domination and power. The vision of geoethics is centered on human agents who become aware of the partiality and relativity of their rational, sensitive, and emotional experiences. In this sense, geoethics acknowledges and goes beyond the categories of environmental ethics, which would otherwise remain in conflict with each other and hinder the achievement of a common vision" [Peppoloni and Di Capua, 2021, p.13]. This is why geoethics is defined as an ecological humanism [Peppoloni and Di Capua, 2021] or rather, a radical human ecology [McIntosh and Carmichael 2016] as it transcends towards the spiritual.

The geoethical thinking and pedagogy is articulated as geoethical dilemmas following the Ignatian pedagogical method [Healing Earth, 2021][28] of discernment and, the interpretive theory of Paul Ricœur[29] [Tan et al., 2009], using quantitative and qualitative methods within a case study methodology [Yin, 2014]. Combining prospective techniques [Godet, 1999], and participatory simulation, the practitioner, the researcher, different stakeholders, and the community are involved in the subject of their own research (the sociological intervention of Touraine 1980), which enables rebuilding communities of spiritual resilience, belonging to a place of Creation through which we relate to our neighbors. The methodology is developed

[27] "In sophism, dialectics will be the art of refutation, where the aim is to demonstrate the opposite of what was previously stated" [Moreno Villa, 1994, 289]. "The analectic method, ethical par excellence, allows the affirmation of the Other, of a new realm of reality. The concretion of the analectic will be the revelation in the face of the Other and their encounter can only occur in the first interpersonal relationship: face-to-face." [Moreno Villa, 1994, p.291].

[28] https://healingearth.ijep.net/ (accessed 20 May 2024).

[29] (1913-2005).

in four successive steps of discernment: What explanation does science give us of the observed empirical phenomenon (apprehension) (e.g. aquifers depletion in relation to social conflicts considering the human right to water). Once the situation is explained, it is interpreted (separation of facts and their meaning).

How the problem is interpreted in geoethical terms (e.g. why do poor end-channel farmers suffering from water scarcity engage in illegal ground water pumping practices depleting the aquifer?). The geoethical dilemma constitutes a method to expose the different values in the given situation.

The understanding of why our spiritual values in the human-geosphere relationship give meaning to what we are and do (e.g. how do water-related cultural values keep and maintain community relationships of a place?).

The comprehension of the situation described considering a geoethical attitude to correct the values that support the technocratic artifacts (e.g. what are the spiritual resilience-based solutions promoting water frugality, solidarity and gratitude enhancing community linkages and fraternity between members?).

Geoethical dilemmas have been applied to environmental protection [Bellaubi and Lagunov, 2020], groundwater management [Bellaubi and Arasa, 2020c], natural hazards [Bellaubi, Mallarach and Sardá, 2021b; Bellaubi, 2021c], and mining [Canseco and Bellaubi, 2022]. The geoethical dilemmas are presented in the form of a payoff matrix "played" by the two human actors involved in the dilemma and one observer. The two actors are confronted, through their values, attitudes and social costs, to different technocratic artifacts that represent geogovernance models and involve asymmetries of power, in their relationship with the geosphere, and where the agency of the geosphere increases downwards to the right of the matrix. The matrix provides four possible future back casting scenarios defined in terms of impact and vulnerability. The impact refers to human activity on the biogeochemical cycles, which in turn modifies the geodynamic process affecting human activities or vulnerability. Each scenario may be interpreted in terms of a possible noosphere development and one of them stands for the pneumatosphere as a realizable and desirable spatial justice scenario.

Hereby two examples are presented. The first refers to Ebro Delta (Southern Catalonia, Spain) in an economically deprived region shaped by a strong identity, where spiritual resilience is a key factor in rebuilding community and territorial innovation. Bellaubi [2021b] suggests how this spiritual resilience could play a role in setting up a spatial justice scenario. The fact that dilemmas may occurs in well-established democracies does not imply that human rights are fully achieved because, under a Technopoly paradigm grounded on neoliberal and scientism views of the geosphere, the neighbor is still dismissed, the suffering ignored and the voice

unheard. The neighbor is just an instrument to achieve certain goals for the sake of the most powerful and the best is represented by the institutions and the abuse of power remains through the domain of the space where no spatial justice is attained. In such a situation, how is it possible to talk about human rights?

The Ebro Delta, located in Southern Catalonia (Terres de l'Ebre), in a traditional and conservative agricultural peripheral area, some distance from Barcelona (the political center of Catalonia), has suffered in the last 70 years from the lack of investment to enhance its economic, social, and cultural development. This has favoured the migration of young people to Barcelona. A particular situation of the Ebro Delta is undergoing a process of subsidence and rise in sea level. The Ebro Delta is an area dedicated to extensive rice agriculture and enjoys great environmental wealth[30], although subject to strong anthropogenic pressure. In the Terres de l'Ebre, the management of water as a common pool resource is a bounding social element in the difficult balance in the relationship between humans and the geosphere, which marks a cultural identity and, at the same time, generates endless conflicts that demand a geoethical thinking of the territory as a biotechnological cultural system (Table 2). Can geoethical dialogue allow for collective awareness of belonging to a place and rebuilding the sense of community by reestablishing the link between humans and the geosphere? Can this relationship acquire a sacramental value dignifying the person in relation to the neighbor and to the geosphere as part of Creation? And if so, what kind of geogovernance model may be derived from this geotheology and how can it be implemented?

The current solutions proposed by Catalonia and the Spanish administration, as well as from the different affected farmers and ecologist collectives to the dramatic situation that the Ebro Delta is experiencing are based on a water governance model that reflect power asymmetries and seek technocratic solutions conflicting with underlying identity values (e.g. sediment removal from upstream dams redistributed through the delta plain; to containment dikes in the sea front, etc.). Nowadays, socio-ecological tensions between communities and stakeholders are expressed in the form of spatial injustice, jeopardizing human rights in relation to housing (UDHR art. 25), work (UDHR art. 23) and sustainable environment (Res. A/RES/76/300), if future trends in the delta geological evolution confirm that large areas will be taken over by the Mediterranean sea (Figure 2)[31].

[30] https://terresdelebre.travel/en/discover/biosphere-reserve (accessed 20 May 2024).
[31] https://www.lifeebroadmiclim.eu/ (accessed 20 May 2024).

Strongly anthropized delta by extensive agriculture affecting coastal dynamics, with subsidence and marine transgression. Ecologists and farmers as main stakeholders, local dwellers as observers (I = impact; V = vulnerability)		
Local dwellers (observers)	Ecologists adopt green engineering (e.g. sediments, costal barriers, dune corridors)	Ecologists adopt environmental planning (e.g. land evaluation, stewardship)
Delta's farmers keep current agricultural intensive land-use	**Scenario 1** I: increasing coastal dynamics disruption V: considerable economic losses and costs	**Scenario 2** I: small recovery in short term V: economic cost due to investments
	Interpretation: farmers and ecologists are penalized, current situation	Interpretation: ecologists get social gain
Delta is reconverted; small scale production and diversified agriculture	**Scenario 3** I: decreasing coastal disruption V: political and economic cost Interpretation: farmers get a social gain	**Scenario 4** I: steady state in long term V: political cost Interpretation: maximum credibility, ecological justice

Table 2. Scenarios of the geoethical dilemma of the Ebro Delta (Catalonia, Spain).

The second example of a geoethical dilemma (Table 3) refers to Cochabamba's (Bolivia) world renowned Water War (1999-2000). In a case documented by Bellaubi and Bustamante [2018], it was possible to develop the grounds to achieve a scenario of spatial justice through the formulation of the Cochabamba Water Agenda (Agenda del Agua Cochabama - AdA), led by the Cochabamba Department of the Mother Earth and the Cochabamba Water Directorate. The AdA sets the geoethical principles and values to be considered in any public-private water investment and social initiative in the Cochabamba department, as stated in the different river basin water management plans. The AdA is an example in how geoethics thinking opens a path towards a radical shift and suggests a way, in the human-geosphere relationship, to move away from governance technocratic artifacts based on water control and domain (portrayed by Integrated Water Resources Management – IWRM promoted by the water resources ministry and one based on water customary rights

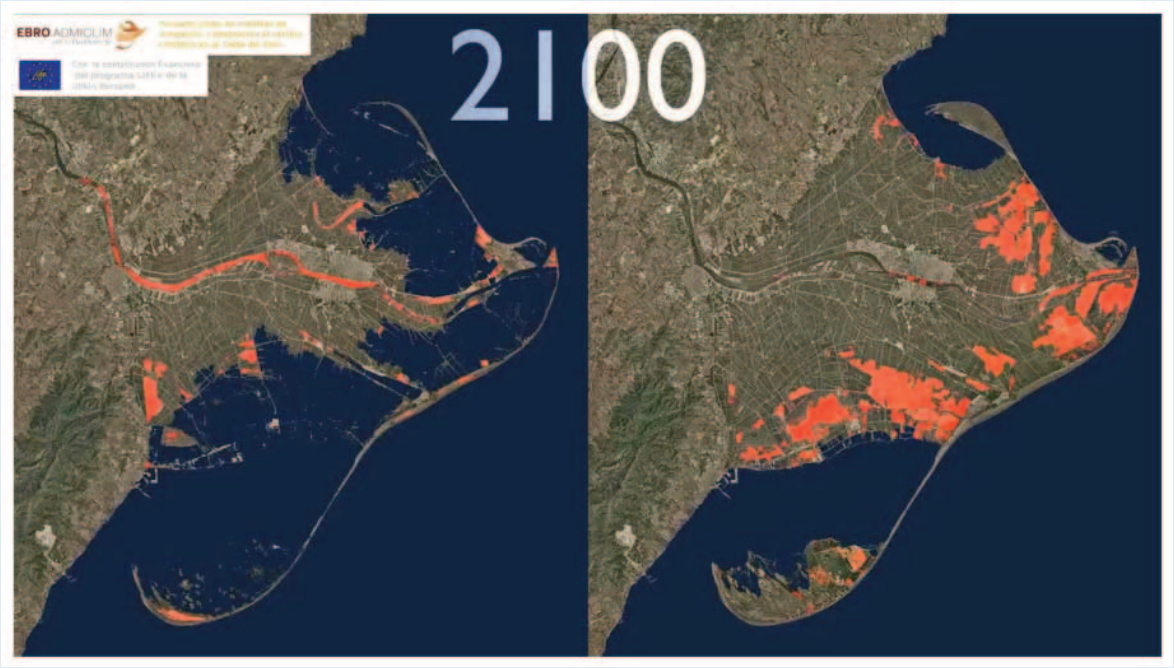

Figure 2. Scenarios of the Ebro Delta in 2100. On the left, delta evolution with the current contribution of sediments (practically nil). On the right, delta evolution with the planned contribution of sediments (model elaborated by Proyecto Life Ebro, https://www.lifeebroadmiclim.eu/, accessed 20 May 2024).

Cochabamba citizens (observers)	Farmers: customary water management	Farmers: Mother Earth cultural paradigm
Water Ministry: privatization and reform	**Scenario 1** Cochabamba War	**Scenario 2** Loss of farmers' water access rights
Water Ministry: Integrated Water Resources Management - IWRM	**Scenario 3** Farmers' rights appropriation	**Scenario 4** Cochabamba Water Agenda by Cochabamba Mother Earth Department

Table 3. Scenarios of the geoethical dilemma in Cochabamba (Bolivia).

and traditional user's knowledge); enhancing and fostering cultural identity put in practice through frugality based on water needs and not hoarding, solidarity not as benefit sharing, but taking on neighbor burdens, and gratitude for what has been giving to us and not by what we have taken. Bellaubi and Bustamante [2018] showed that the AdA was a cultural paradigm shift where water is seen as a common and not a resource in the human-geosphere intersection, enhancing community relations around the Andean identity and Mother Earth (in Quechua, Pachamama) geotheology. The example shows how spatial justice in access to water is bounded to human rights of indigenous populations.

Figure 3. Cover of the Agenda del Agua Cochabama - AdA and the Rocha river water management plan.

These examples show how a pedagogy of geoethics refers to the geoethical thinking and discernment around a geoethical dilemma through an analectic construction process that engages in rebuilding community to find a common way with the neighbor; we need other humans to fulfill a harmonic relationship with the Creation (Mt. 25:40) based on a Solidarity of Forgiveness and Reconciliation (Lc. 15:11-32).

Hence, the human being intercedes for his neighbor (Flm. 17-19; Lc. 10:35-36) who exercises dominion over the geosphere, because caritas (Mt. 22:37-40) is the justification of my needs [Taubes, 2004], the "amor mundi" [Arendt, 1996], a love that is over justice (Rm. 13:9). The Solidarity of Forgiveness and Reconciliation is a way to practice spiritual activism. "The central issue of spiritual activism is this: how can our work for social, environmental, religious and other life-affirming change be not just effective, but guided and sustained from the deepest levels of being that give life?" [McIntosh and Carmichael, 2019, p.302]. The Solidarity of Forgiveness and Reconciliation unfolds in a spiritual resilience, in a way that we can truly engage in forgiveness as the manifestation of caritas by understanding our dignity in the whole Creation, giving deep sense to what we are in the hierarchy of things [Perl, 2016]. Further than socioecological resilience [Peppoloni, 2023] and cultural resilience [Holtorf, 2018; Mehta and Chamberlain, 2023], spiritual resilience underpins the search for spatial justice as a process of adaptation towards places that provide cultural identity in the dignity of the Creation. Spiritual resilience is about "being securer in a World that promises no security, about having a place in a displacing world" [Brueggemann, 2002, p.167]. Spiritual resilience is about how we find meaning in life, our place in the Creation (Jn. 16:31-33).

From a human rights perspective based on caritas, the pedagogy of geoethics is a form of political resistance because it challenges, from a spatial justice point of view, the current status quo of domain on which human rights lie. As Freire [1970] points out, pedagogy has a clear political and social purpose, liberating the oppressed (human and non-human) and constitutes a subversive activity [Postman, 1993]. According to Taylor [1995], "ecological resistance is an evolutionary expression of self-defense, a necessary adaption for re-harmonizing the human and nonhuman words." The term political resistance may be understood as the hope that is brought into the pedagogic process as a struggle for righteous and credible relations of humans with the geosphere in the scope of Creation. These righteous and credible relations are reached when the human being takes full consciousness of the geosphere as being part of it; in a sense of belonging, one to another. Therefore, pedagogy, as stated by L. Tolstoy, has a moral and humanistic sense [Yegorov, 1999].

5. Conclusion

"The human has seen the land as a commodity or a property and the Bible tradition insists that the question of the land is related to the question of social justice.

Humankind (Adam) and land (adamah) are linked in a covenant relationship and thus the fertility of the land is impossible without justice" [Brueggemann, 2002, p.174]. Land is not, if viewed as a gift, for self-security, but for the brother and the sister. Land is not given to the kings who pass through history and occupy it, but to the meek that dwell in it [Raheb, 2021], conforming the true local churches as the Extension of the Mystical Body of Christ. These local churches, incarnated in one place in the world, represent the God's vulnerability of loving, as the manifestation of divine omnipotence.

Using the concept of the noosphere as an interpretative hermeneutic construct, social geosciences and geoethics may show technocratic artifacts and their underpinning spiritual values and frame eco-ideologies of power and resistance, domination, and struggle in view of the constant geoethical dilemmas that chase our human existence in the search for spatial justice and love-based human rights. Exploring geoethical dilemmas under the concept of the noosphere may contribute to bridge natural and religious sciences and resounds profoundly to develop a spiritual dimension of geoethics grounded in a geotheology. For Frodeman [2003, p.4] "while environmental ethics has dominated discussions of environmental value, our relation to the Earth involves much more than questions of rights and obligations. Our response to nature includes the recognition that nature makes claims upon us."

Human beings are, above all, a being of obligations toward the neighbor, not an imposed obligation, but a free one, which frees them through the service of others from the slavery of solipsism. The Beatitudes propose a view of human dignity that is based on identity, one that makes us persons and that does not lie in us, but in the other, the neighbor, the geosphere. Indeed, the two passages of Genesis emphasize how the human being is imago Dei and, at the same time, that part of Creation; our identity lies in this relationship that allows us to participate in God through his incarnation in Creation, that we are a part of. This cycle of belonging to what surrounds us relates us to our neighbors, seeing in them the incarnated God. It is through the other that we relate to Creation and it is in this Human Being, Creation, God relationship where the true meaning of the dignity of the person remains. The geospheric place when full of meaning becomes the land and, in turn, the land becomes an eschatological place of incarnation, of memory, of hope and dignity through the Extension of the Mystical Body of Christ.

A critical reading of human rights under the Beatitudes of the Gospel clearly shows the most vulnerable will inherit the land; the ones beloved by God, the ones whose identity is bounded to the place by a dwelling love of the land and not by the occupying domination of the earth. This interpretation shows that the caritas to the

neighbor as a way of love towards Creation is fundamental in defining a broader comprehension of dignity towards the whole Creation, calling for the human being conversion and to abandon power and surrender to love. Therefore, we can draw a common understanding between human rights and social geosciences when both are interpreted in terms of geoethical relational values and understood under a Christian geotheology.

Therefore, rather than searching for the foundation of human rights in positive science and neoliberal modernity, this paper suggests a geotheology, set up in the most radical Christian message of the Gospel, although not exclusive to other traditions, may provide social geosciences a different and valuable, approach regarding the concept of identity and dignity in relation to human rights. Geotheology challenges us with the question of human's relationship with space, the reality to which we give meaning, the World, through love and suffering. Geotheology does not only question us about those values with which the human being relates to the geosphere or geoethics, but rather how these values define our way of knowing and our being in the world, forming our cultural paradigm. Geotheology invites us to reflect on how the human being conceives and imagines the world, how humans relate to the geosphere according to their beliefs, and therefore considers the geospheric space as an eschatological place; comprehending the present from hope and understanding the past from memory, being a witness to creation, being in Christ, becoming the Extension of the Mystical Body of Christ.

Summarizing, geoethics may provide us with a sense of place, our place in the World. Walking the geosphere and "thinking in terms of deep time and deep space profoundly affects the way one experiences the world." [Frodeman, 2003, p.123]. "There is no timeless place or spaceless time. There is rather storied place, that is, a place that has meaning because of the history lodged there" [Brueggemann, 2002, p.123]. "Geoethical thinking emphasises that we live in a system of relationships, of which we are an integral part, and which we must take into account in our actions. The value of the single element is part of the value of the whole." [Peppoloni and Di Capua, 2021, p.5]. This geoethics has its fundamentals in the concepts of the noosphere and pneumatosphere, giving meaning to a geospheric space. The sense of identity of "being" human is in relation to a place called land with regard to his neighbor, because we relate to the geosphere through the neighbor. A way to human rights and spatial justice is through a hermeneutic of geoethics grounded in a theology of incarnation in the geosphere; a geotheology that has its climax in the Beatitudes, denying human rights' claim that relates to domain occupying space; instead of the Beatitudes, dwelling space by the vulnerability of loving in a way that the geosphere and the neigbor arise to us when we become the Extension of the Mystical Body of Christ.

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