



# An Introduction to Wild Law and Energy Medicine: A Best Fit for Earth Jurisprudence

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Within the practice of complementary and alternative medicine (CAM), ethics and law aim to improve outcomes for health consumers. However, across the board it is evident that standard human-centred (anthropocentric) ethics and law fail to protect the biosphere. Often drawing on older cultural world-views, environmental ethics and wild law/Earth rights have developed in order to address this failure. This essay is a brief discussion of how wild law and environmental ethics can combine with Energy Medicine to develop a system of CAM that is not only sustainable but supports the ethos of Earth jurisprudence<sup>(1, p.72)</sup> and sites humankind more appropriately within the biosphere.

Earth jurisprudence is an Earth-centred (ecocentric) philosophy that brings together wild law, environmental ethics and Earth advocacy to promote a way of governance that supports the biosphere<sup>(2, p.84)</sup> by giving “formal recognition to the reciprocal relationship between humans and the rest of nature.”<sup>(3, p.3)</sup> To date, law and ethics have been anthropocentric, meaning humans have considered themselves owners of land and have determined the use of land and its resources only from a human perspective.<sup>(1, p.72, 2, p.29)</sup> This has included Earth’s resources used for complementary and alternative medicine, such as herbs, minerals, plant matter and animal products.<sup>(4, p.160)</sup>

Whilst CAM is seen as ‘natural’ medicine,<sup>(4, p.2)</sup> there is a need for a ‘best fit’ option in CAM, one that will protect the Earth and its resources and fully support Earth jurisprudence ethos. Energy Medicine is a branch of CAM that combines ancient shamanic healing techniques, chakra healing, meridians, bio-fields and the sacraments of the older religions, with the energy of Gaia, the life-force of nature.<sup>(5, p.109, 6, xviii)</sup> Forms of energy medicine include homoeopathy, flower essence healing, crystal work, EFT, Reiki, Divine Life Force, Bowen therapy and other modalities that use and/or redirect Earth and internal energies to facilitate healing. The aim of Energy Medicine is to re-connect people to the universal energy and unblock their energy movement to allow healing.<sup>(7, p.28)</sup> I believe Energy Medicine echoes the Earth jurisprudence ideology of the connectedness of all living things<sup>(2, p.27)</sup> and the moral imperative to stop anthropocentric resource depletion.<sup>(2, p.174)</sup>

Wild law is a philosophy of law that “expresses Earth jurisprudence”<sup>(2, p.10)</sup> by fostering a way of existence that encourages self-regulation whilst celebrating diversity<sup>(1, p.89)</sup> and connection.<sup>(2, p.10)</sup> Wild law is based on and “derived from the laws of nature”<sup>(3, p.3)</sup> and promotes “inter-species and inter-generational equity and justice.”<sup>(8, p.216)</sup> Essentially, wild law provides for legal governance regardless of species, time or place and does not separate humans from nature.<sup>(9, p.41)</sup>



Humans depend on nature.<sup>(10, p. 228)</sup> We are part of a web of existence and energy that connects all living beings and objects of the Earth<sup>(10, p. 228)</sup> If Earth's physical environment changes, humans change.<sup>(8, p. 222)</sup> It is from that premise that wild law has been developed,<sup>(8, p. 221)</sup> because if we damage the Earth, we damage ourselves.<sup>(10, p. 229)</sup>

Only a few hundred years ago, the industrial revolution changed the way humans thought about the environment.<sup>(2, p. 59)</sup> The previous system of "land ownership as power"<sup>(2, p. 175)</sup> gave way to a mindset of land as a way to make money, from mining, cropping, industry, housing and livestock.<sup>(2, p. 174)</sup> With this view

nance, "the governance structures, legal philosophies (jurisprudence) and laws established by many societies reflect and entrench the illusion of separation and independence."<sup>(8, p. 225)</sup> This is in direct opposition to wild law theories. To enact wild law, all humans need to understand 'self-regulation'<sup>(2, p. 82)</sup> and the way that benefits the whole biosphere, enabling all life to flourish. If one part of the ecosystem can not regulate properly, the whole system fails.<sup>(2, p. 84)</sup> A (predominantly Western/Anglo) culture of materialism is the antithesis of this mindset.<sup>(2, p. 36)</sup>

If Earth jurisprudence celebrates diversity, how will

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came the anthropocentric systems of governance putting humans in the central role and promoting land-use for profit whilst ignoring animal rights, plant rights and the future ramifications of development, such as blocking rivers.<sup>(2, p. 176)</sup> Under anthropocentric governance, only humans have rights and everything else is just an object to be used.<sup>(2, p. 67)</sup>

Wild law is simultaneously developing in many countries<sup>(11, p. 386)</sup> to change the anthropocentric view to one which is ecocentric—that is, it does not place humans at the centre of existence but within an ecological interconnected web.<sup>(10, p. 228)</sup> Wild law proposes to balance the system of legal rights so humans are no more or less important than non-human Earth entities<sup>(10, p. 229)</sup> and to foster an understanding that laws are best formed by following the laws of nature<sup>(2, p. 68)</sup> or "The Great Law."<sup>(2, p. 75)</sup>

Criticisms of wild law are that it is so difficult to enact<sup>(12, p. 105)</sup> because anthropocentrism runs deep.<sup>(11, p. 387)</sup> Money and power are still the dominant forces directing governance and law-making.<sup>(10, p. 227)</sup> Earth jurisprudence celebrates diversity,<sup>(1, p. 89)</sup> and humans are now so disconnected from the Earth.<sup>(2, p. 95)</sup> Let me briefly explain. With money and profit dominating law and gover-

wild law strike a balance between human governance and self-regulation?<sup>(2, p. 84)</sup> An "entire reconceptualization of society's concept of legality"<sup>(8, p. 225)</sup> will be required, not least because humans are so disconnected from Earth and they will have to learn to reconnect with Earth and then find a way to re-learn Earth's law, the law of the land.<sup>(2, p. 171)</sup>

A common anthropocentric CAM practice is to think of the natural environment as a medicine cupboard to be exploited.<sup>(2, p. 174)</sup> The introduction of wild law would mean a change of relationship with the natural environment, at which time the non-exploitive field of Energy Medicine<sup>(13, p. 72)</sup> could move to the forefront of CAM practice. As no herbs/minerals or animal products are required for Energy Medicine to work,<sup>(7, p. 28)</sup> wild law would not need to reference acts such as the (Australian) *Environmental Protection and Biodiversity Conservation Act 1999*<sup>(4, p. 168)</sup> as this would be implicit in a wild law world view.

The "healing capacities of Earth"<sup>(11, p. 388)</sup> include the limitless energy systems described in ancient texts<sup>(13, p. 71, 2, p. 28)</sup> that connect all living beings on Earth.<sup>(2, p. 29, 5, p. 22)</sup> With wild law's doctrine of 'connectedness' being paramount,<sup>(2, p. 10)</sup> it would seem a





natural progression (or regression, if you will) to use the connectedness of humans and their environment to facilitate healing.<sup>(7, p.17)</sup>

With the need for a complete change of current jurisprudence with the introduction of wild law, there would also be a need to ask, “Would legal structures be able to handle not only the notion that healing involves mind, body, emotions and spirit, but also such other dimensions of the human experience as interspecies communication and a greater sense of earth-consciousness (Gaia)?”<sup>(13, p.165)</sup> Settling disputes regarding who actually did the healing (was it Gaia or the practitioner?) could pose difficult legal questions<sup>(13, p.165)</sup> that are not yet answerable.

Other difficult legal issues include CAM regulations such as touching (is it invasive to encroach on a person’s energy field?<sup>(13, p.166)</sup>) and diagnosis (when energy blockages are located, is that diagnosis?<sup>(13, p.166)</sup>). One would hope that in the enlightened era of wild law, these questions would not need to be answered with ethical authority and governance because self-regulation, diversity<sup>(1, p.89)</sup> and connection<sup>(2, p.10)</sup> would mean a greater and inclusive consciousness.

Until recently, only humans were considered to have morals<sup>(2, p.66)</sup> and all ethical considerations have been completely anthropocentric—only concerned with obligations to other humans affected at the time.<sup>(10, p.228)</sup> Environmental ethicists and in particular, ethical extensionists,<sup>(14, sH2a)</sup> have begun to bring forth an Earth jurisprudence philosophy to extend moral standing to future humans (and their interests), animals, other species, eco-systems and any non-human entity.<sup>(10, p.229)</sup> This ethical view will protect the rights and interests of all species and entities on Earth.<sup>(14, sH2a)</sup> Such ethics are based on a philosophy of “all living things have a will to live.”<sup>(14, sH1c)</sup>

However, even the extensionist view is seen by some as very anthropocentric<sup>(14, sH2a)</sup> as it concerns humans and “pollution and resource depletion”<sup>(14, sH2a)</sup> with the point-scoring of extending moral standing to future humans—but still humans. Whilst these views are

trying to protect the environment,<sup>(14, sH2a)</sup> they are not moving out of the anthropocentric framework.<sup>(14, sH2a)</sup> Deep ecologists, a phrase coined by Norwegian philosopher Arne Naess in 1973, are those who believe in the equality of all Earth entities and that “the well-being and flourishing of human and non-human life on Earth have value in themselves and. . . are independent of the usefulness of the non-human world for human purposes.”<sup>(14, sH2b)</sup>

Echoing Earth jurisprudence, deep ecologists are now calling for a view of ethical philosophy which recognizes that “as human beings we are not removed from nature, but are interconnected with it.”<sup>(14, sH2a)</sup>

This view appears to site humans not as protectors—with the elimination of resource depletion as a moral imperative and goal—but as participants with an “ecological consciousness”<sup>(14, sH2a)</sup> that will foster an understanding that humans are part of an interwoven ecology that, if harmed, harms us.<sup>(10, p.228)</sup> Not only will this inherently prevent ecological destruction,<sup>(14, sH2a)</sup> but it will allow all species to flourish.<sup>(10, p.229)</sup>

One criticism of environmental or ecological ethics, is that it is too difficult to define well enough to formulate ethical standards to live and work by.<sup>(14, sH1a)</sup>

The inherent difficulty in extending moral consideration is that morals, and then ethics, are individual and open to interpretation, even when spelt out in rules of governance.<sup>(15, p.80)</sup> Imagine how difficult it is to help people understand that unknown children of the future will need to be considered in today’s actions, in acts of transgenerational reciprocity,<sup>(14, sH1a; 16, p.144)</sup> let alone explaining the deep ethics view about trees having ethical standing<sup>(2, p.104, 14, sH2a)</sup> and rabbits having every right to eat crops humans want to eat.<sup>(14, sH1b)</sup> Some people would be able to grasp the significance of this type of moral position and others would simply not understand.<sup>(15, p.80)</sup>

Human ethics are based on human thought and human behavior.<sup>(16, p.193)</sup> Thus a change to eco-consciousness would improve human-to-human responsibility, as a “commitment to justice”<sup>(11, p.388)</sup> to all beings (human or otherwise) would prevail, and that



would include all forms of social justice, including worker/client relationships. There would also need to be an expanded view of what constitutes evidence in CAM within an environmental ethics model. This would need to include a “moral commitment...to diverse interpretations of health and healing, and a commitment to finding innovative ways of obtaining evidence.”<sup>(18, p. 208)</sup> Because “such a range of healing approaches co-exist in modern society, ethical decision making processes must acknowledge and accommodate this reality.”<sup>(18, p. 208)</sup> Finally, eco-consciousness would lessen the need to view health as a commodity—something from which to make money.<sup>(11, p387)</sup>

Our present anthropocentric way of being is doomed and is unlikely to last more than another fifty years.<sup>(2, p.37)</sup> As Earth jurisprudence gains ground, ‘new humans’ will be unable to conceive of our current way of being,<sup>(12, p. 105)</sup> a “relationship that causes damage through its illusion of superiority and independence from the rest of life on Earth,”<sup>(12, p.105)</sup> nor our current practice of depleting resources for medical and other use.<sup>(14, sH1a)</sup>

Earth jurisprudence is about connecting humans to the Earth whilst not depleting resources.<sup>(2, p.174)</sup> Energy Medicine promotes “values of maximum well-being with minimum consumption”<sup>(11, p.390)</sup> and connects humans to the universal energy<sup>(7, p.28)</sup> to balance energy systems in and around the body, facilitating healing.<sup>(6, p. xviii)</sup> With this in mind, it seems Earth jurisprudence and Energy Medicine are an obvious best fit to protect the biosphere. €



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