

# Deep Ecological Practice and Its Advantage of Using in Our Present Life

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## **INTRODUCTION:**

Considering deep ecology as opposed to its “shallow” analogy can facilitate understanding. Deep ecologists argue that pollution and resource depletion are the main problems of shallow ecology, which is anthropocentric. Thus, we can consider superficial ecology as the dominant environmental movement. While adopting a “total field” worldview, deep ecology rejects anthropocentrism. In other words, the goal of deep ecologists is not to develop an ecological morality that would complement current ethical systems. On the contrary, it requires a completely different way of thinking and worldview. To counter the destructive philosophy of modern industrial civilization, deep ecologists advocate the creation of a new environmental philosophy, or "ecosophy."

Particularly in the context of deep ecology, shifting the energies of ecological self-actualization is a profound process that involves actively cultivating a sense of respect, stewardship, and responsibility for the environment, in addition to an awareness of our interconnectedness with the environment. Self-actualization in deep ecology involves recognizing how humans interrelate with the natural world. It is about recognizing that we are important elements of nature and not different from it. This understanding often leads to a deeper appreciation of the diversity and complexity of life on Earth, and also to a deeper sense of duty and care for the environment. It can also encourage changes in attitudes and behaviors towards more peaceful and sustainable living. Deep ecology emphasizes the need for a fundamental shift in consciousness toward a more ecocentric worldview, moving beyond superficial environmentalism and addressing the deeper psychological and philosophical underpinnings of our environmental crisis. Spending time in the environment and establishing a close, intimate relationship with the natural world is one of the most effective methods for developing ecological flourishing. Participating in natural adventures such as hiking, camping, gardening, or simply spending time in nature allows us to witness firsthand the complexity, beauty, and interconnectedness of all living things. We can develop a sense of presentness and awareness of the natural world by engaging in meditative techniques such as meditation and mindful walking in natural environments.

## **PROBLEM:**

The devastation of the natural world and the misery of people everywhere are related to environmental issues. Numerous ecological concerns are posing a growing threat to our modern societies. However, it is unexpected that there will be a range of viewpoints in the upcoming years that can be used to move toward better sustainability in the face of the global ecological crisis. The components of the environment work together as an integrated system to ensure that a constant state of balance is maintained. The need to protect the environment is evident due to the strains caused by the ecological crises.

## **Purpose:**

1. Study of the philosophical foundations of deep ecology and its application to contemporary environmental problems
2. Evaluation of modern green energy methods and technologies from a deep ecology perspective.
3. Determine how to integrate comprehensive environmental concepts into development frameworks and energy policies.

4. Assess the potential impacts of a significant transition to green energy on social equity, economic sustainability, and environmental sustainability.
5. Develop practical recommendations that communities, industry stakeholders, and legislators can use to support an inclusive and sustainable energy transition.

Deep Ecology is a crucial component in a broader process of challenging underlying assumptions that may result in fresh viewpoints in a variety of domains, including science, politics, economics, education, spirituality, and health. Because of how much our perspective has changed, it has been regarded as a new worldview. It aims to integrate science and spirituality, ecology and economics, social and personal transformation, and the connections between different disciplines in a comprehensive manner. Applying this new perspective to our relationship with the Earth is the aim of Deep Ecology. It calls into question long-held beliefs about how we see ourselves. It causes us to consider ourselves as one instead of as distinct entities or individuals. The goal of the Deep Ecology movement is to tackle environmental problems, which are inherently complicated. The word "deep" here refers to the fact that contemporary environmentalism asks "why" and "how" questions more thoroughly than earlier environmental ideologies. Three key concepts would be revealed by a thorough examination of the Deep Ecology movement. It begins by posing more in-depth queries about environmental issues. It investigates the root causes of ecological crises and underlying worldviews. Finally, the real answers to these problems necessitate a profound shift in our behavior and thought processes. The goal of the environmental movement and theory known as "Deep Ecology" is to raise ecological awareness of the unity and connectivity of all life as well as its ongoing process of change and development. Ecological science, according to Arne Naess, is only interested in facts and logic and cannot offer moral advice on how we should live. This requires ecological wisdom. Deep experiences, deep inquiry or questioning, and deep commitment are the main focuses of deep ecology. The development of Deep Ecology was greatly aided by Arne Naess's understanding of the current ecological situation. Inspired by Rachel Carson's 1962 book "Silent Spring" and the controversy surrounding its release, Arne Naess chooses to apply his strong intellectual abilities to identify the ecological catastrophe and provide a solution (Naess, 2016).

Some environmentalists claim that the deep ecology movement originated in wilderness areas and was particularly influenced by wilderness philosophers. Arne Naess drew influence from Buddhism, Spinoza, Charles Darwin, Henry David Thoreau, Aldo Leopold, Rachel Carson, Mahatma Gandhi, and other philosophers to develop this comprehensive worldview. Naess noted that each person would need to find and cultivate their own ecosophy in order to learn about this new wisdom, which is at the core of many ancient, early modern spiritual traditions.

At the core of Spinoza's philosophy is the pursuit of an ideal, morally pure life. Spinoza believed that as people are unaware of their proper place in nature, the meaning and goal of life must be understood in the context of our being in it. In the "Ethics," Spinoza provides a strict naturalistic explanation of both nature and man (Kober, 2013). Humans cannot act in an unnatural manner or against the will of nature because they are a part of it. No element or species in the natural world is superior to humans, nor are they qualitatively different from it. According to Spinoza, the same universal law applies to God, the mind, feelings, animals, plants, and both living and inanimate objects. Since God is the source of everything and everything is subject to God's laws, everything is subject to the laws of nature. The entirety of nature includes humans as well. As Spinoza himself points out, they do vary in some specific ways from other animals. However, "man, like the rest, are only a part of nature" (Kober, 2013, p. 49–50). Therefore, no supernatural force or metaphysical principles create or govern nature, and no further methods of explanation are needed to comprehend it. Taking this into account, one may consider how Spinoza's writings offer perspective on the natural world and its inhabitants that is fundamentally comparable to the Deep Ecology movement and theory. What does it mean to be a part of nature or to belong to the natural world? How does a part relate to the entirety of nature? What qualifies as a component of nature? Because components must be cohesive to make a whole and each component or portion has a definite position and role in respect to other components and to the whole, Spinoza argues that a whole may reveal teleology. This means that each component is essential to the functioning of the whole and offers an alternative teleological viewpoint. Consequently, each component of the natural universe has a distinct role and purpose, and man would have a particular role. Thus, the final causes are nothing more than human fictions. God cannot create things as a means for a few reasons:

First, because even for God there is no free will to choose what is created; God acts from the necessity of his nature. Second, if God were to create something as an end, it would imply that he had been lacking something – which is impossible, since God is by definition the most perfect thing. Third, as the most perfect thing which is the efficient cause of everything, God causes things whose effects go on to cause more things, in infinite causal chains...( Kober, 2013, p.51). God cannot create a thing as an end, because God is its own cause, and whatever He creates is for its own sake. Therefore, it can be said that the parts of nature do not make up a teleological whole. The very existence of a part depends not only on God but that will cause it, but also continually on other components or parts of nature and this is how it generates an interconnected whole. Arne Naess sought to discover in Spinoza's philosophy an eco-centric or non-anthropocentric perspective on existence in nature. Spinoza's ontology as interpreted by Arne Naess is primarily focused on the interdependency between nature as a whole and its constituent elements. He tries to establish an eco-centric philosophy that emphasizes the interconnectedness of all beings based upon this principle (Meurs, 2019). The main concept of Spinoza's philosophy is substance monism, or the idea that there is only one infinite substance, that is God or Nature. According to Spinoza, substance is that which exists in itself, and it is conceived without the need for a concept of anything else (Kober, 2013). A substance possesses infinite attributes and out of them intellect considers thought and extension to be its essence. A substance also has affections known as modes, which are derived from it and conceived by means of other concepts. Spinoza does not discuss the beauty of the natural world in his writings, nevertheless his philosophy of life inspires many thinkers of the deep ecology movement. One of the encouraging aspects of Spinoza's philosophy is that it emphasizes on a total view, a set of fundamental beliefs in our understanding of ourselves and our place in the greater reality. Arne Naess (2016) concerning the total view said that- What is a total view? Here I speak of what might be called "a general orientation with concrete applications". The general orientation will include basic attitudes, and at the view's most important level, the applications are decisions to act in a certain way in concrete situations. A total view is not a philosophy in an academic sense. Any verbal articulation of total view must inevitably be fragmentary, but must include praxis (p.234). Spinoza was certainly a philosophically and socially engaged person. According to him, every being in egalitarian terms is an expression of the immanent God, an aspect of *natura naturans*, Nature with a capital N, and of *natura naturata*. Love for the immanent God is love for God's manifestations; it does not indicate loving a separable God (Naess, 2016). God's expression is immanent because God is not distinct from God's expressions or representations. When a person loves God "Intellectually" that love can only be affection for one expression of God that is directed toward another expression with a consideration of intrinsic value (Naess, 2016). The concept of 'conatus' is through which Spinoza's ethics becomes related to Arne Naess ecological philosophy. He interpreted Spinoza by using the concept of 'conatus'. The word 'conatus' comes from the Latin word 'conari', which means 'to strive' or 'to try'. The word 'conatus' signifies 'self-preservation', when used in English (Fox, 1995). In Spinoza's view, everything in the world strives to preserve its own being and persist it. It is this endeavour of 'self-preservation', which is the essence of everything. Arne Naess was inspired by Spinoza's idea of 'self-preservation' and developed his concept of 'Self-Realization'. The ongoing devastation of the natural environment is causing an ecological crisis for humanity. In response to this circumstance, American philosopher Aldo Leopold offers "The Land Ethics," which focuses on how people and nature should coexist. Leopold's Land Ethics is important for assisting people in comprehending and addressing the current ecological catastrophe, and it is currently frequently adopted as a theoretical framework for the contemporary environmental movement. Known as "the founder of American new environmental theory," "the father of ecological ethics," and "the originator of wildlife management," Aldo Leopold is a well-known American ecologist and environmental preservation pioneer (Zhao, 2016).

Converting energy into other energy also involves living according to ecological principles. This means reducing our impact on the environment by conserving resources, reducing waste, choosing environmentally friendly products, and encouraging green initiatives and behaviours. Encouraging people to protect and protect the environment is another aspect of a good energy transformation. By leading by example and highlighting the benefits of living in balance with the natural world, we can inspire and empower people to make positive changes in their lives and communities. To preserve biodiversity and ecological balance, it is necessary to preserve natural habitats and restore damaged ecosystems. In conservation efforts, the conservation of isolated species should not take precedence over the integrity of the ecosystem (Leopold 1949). Methods such as agroecology, organic farming, and permaculture are compatible with deep ecology because they coexist

peacefully with natural processes. According to Altieri (1995), these practices reduce chemical use, improve soil health, and promote biodiversity conservation. It is essential to move away from fossil fuels and towards renewable energy sources such as hydropower, wind and solar power. According to Jacobson and DeLucchi (2011), renewable energy technologies can help ensure a sustainable energy future by reducing pollutant emissions and mitigating climate change. It is very important to spread knowledge about sustainable development and deep ecology principles. Sustainable living is encouraged through environmental education and environmental awareness (Orr, 1992). It is essential to promote environmental policies that prioritize ecological health over immediate economic gain. According to Meadows et al. (1972), policies should support sustainable use of resources, control pollution and conserve natural areas. Stable and peaceful coexistence with the natural world can be achieved by adhering to the philosophical principles of deep ecology. Individuals and organizations can pursue environmental sustainability by adopting principles that ensure the planet continues to thrive and provide a home for future generations. The decade of the 1960s demonstrates a strong environmental revolution. This environmental revolution paved the way for the emergence of a new environmental movement. Arne Naess's deep ecology theory aims to find solutions to feelings of emptiness and stress and restore a sense of connection with other living and non-living things. Described as a unique way of looking at the environment, deep ecology is based on a new perception of reality that has profound implications not only for science and philosophy but also for everyday life. Naess makes a number of normative claims about how humans relate to the natural world and how humans should behave in their interactions with the environment, other species, and ecosystems.

## CONCLUSION:

Arne Naess's "deep" and "shallow" ecology shows that "shallow" approaches to environmental problems are anthropocentric because they focus only on the negative effects of problems on human well-being. Deep ecology asks us to preserve the integrity of the biosphere for its own sake, regardless of the benefits it may bring only to humans (Peter Singer, 1989). The 'deep ecology movement' thus, by contrast, supports 'biosphere egalitarianism', the view that all things are the same in the sense that they have value in and of themselves, regardless of their usefulness to human purposes. Ecological consciousness safeguard against cruelty to all creatures. Rather it involves a safe and sustainable temperament in order to live happily with nature. Due to lack of ecological consciousness we pollute our environment.

Aldo Leopold criticized anthropocentrism, which believed that human relationships revolve solely around people, and the natural environment is an auxiliary product. It exists independently of human society. Environmental protection has a low rating. People have been looking at this problem from a human-centered perspective for a long time. They believe that humans can control nature without any restrictions. The long-term effect of this mindset is that people will waste or destroy resources that are not available to them. It not only has a negative impact on the environment, but also disrupts the ecological balance. They argue that people should protect the environment and utilize natural resources. Leopold's land ethic to ensure the functioning of the entire ecosystem. Treat humans and nature as one and encourage people to redefine boundaries. It denies moral community and rejects the idea of anthropocentrism. In other words, he wants people to change. For, Leopold nature is a living organism as well as a community. Aldo Leopold writes--- All ethics so far evolved rest upon a single premise---that the individual is a member of a community of interdependent parts. His instincts prompt him to compete for his place in that community, but his ethics prompt him also to co-operate (perhaps in order that there may be a place to compete for). The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land (1949, p- 203-04 *A Sand Country Almanac*).

Finally I can be opined that the importance of environmental ethics and deep ecology in the present day society is indispensable. In so far as we are living in harmony with nature, so apart from viable environment we cannot think of a human life possible in this eco-centric universe. To make a viable environment we have to comprehend the distinction between ecological balance and ecological imbalance. Thus, so far as environmental ethics is concerned, ecological consciousness and self realization leads to the welfare of all in our environment

and nature. So, to make life better and worth living for present and future generation a minimum ethical code for good environment is essential (Leopold, Aldo 1997). As it is said –

“Sarve Sukhinassantu sarve santu niramayah

Sarve bhadrani pashyantu ma kasciddukha-bhagabhavat.”

(May all be happy, May all be free from disease. May all realise what is good. May none be subject to misery).

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