

Insight into Deep Ecological Perspectives as Energy Transmutation to Self Realization for Sustainable Development

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Abstract :- Deep ecology is a unique perspective on the environment that depends on an innovative view of reality that has significant implications for everyday existence, science, and philosophy. By emphasizing the connectivity of all living things, deep ecology transforms the perspective of the independent human self to one of the self as an essential element of the broader ecological system. The self appears as an intersection of connectivity within the vast network of energy interaction and exchange that pervades the natural universe as a whole rather than as an independent entity. Since the self is the living force that permeates all ecosystems, it can be associated to energy from this perspective. Human relationship with the environment depends on the potential identification with otherness where the self is widened and deepened. Deep ecology, which stresses the interdependence and mutual dependence of all living things and considers the self as a vital part of the deeper ecological system, transforms the idea of the independent human self. This approach considers the self not as a separate entity but as an intersection of connectivity in the vast network of energy relationships and exchanges that underlies the natural world. According to this perspective, the self can be compared to energy since it symbolizes the life force that encompasses and transcend ecosystems and species.

Keywords: *Deep ecology, Self, Energy, life force.*

1. Introduction

“Earth provides enough to satisfy every man’s needs, but not every man’s greed.”—Mohandas Karamchand Gandhi

At the present juncture of time humanity is passing through numerous ecological crises our modern society is experiencing are manifold and multi-dimensional. The devastation of the natural world and the misery of people everywhere are directly related to these environmental problems. However, in light of the current global ecological catastrophe, different ideas arises how people should interact with the environment and work towards greater sustainability have emerged in recent years. When we discuss the interaction between humans and their environment, we have to address several questions like:

Do the conditions and effects actually affect each other? Is it possible for human livelihoods to coexist with environmental protection? These are the typical queries that come up when the interactions between humans and their surroundings are discussed. Numerous religious texts, such as the "*Bhagavat Gita*," go into detail about how humans are an essential component of nature and should be understood in a naturalistic manner. A universal holistic approach may develop ecological consciousness which is the turning point to transform from egocentrism to eco-centric holism. By exploring our ecological self our life can be heighten to our topmost level through increased self-realization by replacing anthropocentric forms of thinking to eco-centric forms of thinking. The moral position of the ecosystems that make up the Earth's biosphere is the central tenet of eco-centrism. The biosphere, which includes all ecosystems and living things in connection to the Earth's crust (lithosphere), water (hydrosphere), and atmosphere (atmosphere), is the global domain of life on Earth (Vernadsky, 1997). Conversely, an ecosystem can be defined as an ecological configuration wherein living creatures and their surroundings engage

in mutual interactions. An ecosystem is the "basic unit of nature," a group of living things in a particular location with their inanimate surroundings, where there is a constant exchange of matter and energy between the living things and their surroundings (Tansley, 1935)

2. Objective

1. In this paper I want to explore deep ecological approach where energy and self-realization can be transmuted for sustainable development.
2. Assessing modern green energy methods and technology from the deep ecology prism.
3. Determining how to incorporate profound ecological concepts into development frameworks and policies for energy.

3. Research Methodology

This study is library based study; textual analysis method has been used. It attempts to develop deep ecological perspectives with ecological consciousness by transmutation of energy shall benefit from a deeper recognition of the intrinsic value of nature with a shift from anthropocentric view to eco-centrism with self-realization which is the root of deep ecology. Such attempts make people aware of environmental essentialism and human responsibility to establish human-environment relationship.

4. Result and Discussion

The spiritualistic idea known as eco-centrism holds that the entire environment has moral value. A shift in values from Homo sapiens to planet Earth is known as eco-centrism. According to Stan Rowe, "Ecosphere appears to me to be the only promising universal belief system that might assist address the environmental issue". (Stan Rowe, 1994). Earth, thus, is regarded as the metaphor for life rather than an entity where humans are but a small fraction of the entire Earth. However, people due to huge ego believe, they are the most important creatures in the universe, with the authority to take any action that will make them comfortable. According to this line of reasoning, there are several environmental harms caused by humans. Human's self-centeredness, selfishness, and other traits lead to ego consciousness. But in a world where man's perspective on other species with the need to preserve the integrity of nature is critically needed, this shift from ego-centrism to eco-centrism is imperative.

A universal holistic approach which draws from religious or cultural values and beliefs develop "Ecological Consciousness" among us. There are many scriptures which help one to develop a model of ecological consciousness. The four Vedas are full of hymns which explicitly advocate the supremacy of different natural power. In the 'Atharvaveda' (Prithvi Sukta, Sloka No. 12), the vedic seer solemnly declares the enduring filial allegiance of human kind to Mother Earth. "The Earth is not for human beings alone, but also for all other bipeds and other creatures." (Atharva-veda 12.1.15). Isa Upanishad elaborates on the ancient Indian roots of eco-centrism. It clearly states that all biotic and abiotic entities belong to God alone. There should be harmony among species with no one above the other. Thus, neither humans nor any other species have a legitimate right to encroach upon the rights of any other species. (Srimad Bhagawatam Book 1, Discourse III: 5).

Thus, feeling of unity amongst diversity is basic principle of Vedas. This feeling not only extends to all human beings but also to other living creatures and subconscious world. Vedic worship are nothing but environmental worship where ecological consciousness developed by showing gratitude towards them. So the acceptance of sentimental relations between man and environment is a hallmark of Vedic concept.

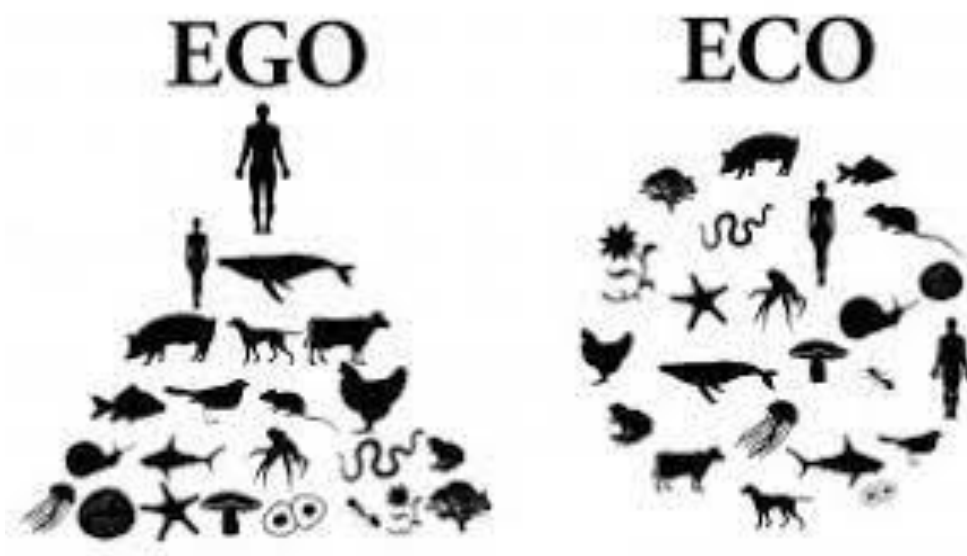
In a different way deep ecology makes the case for a spiritual shift in our sense of identity with nature. It is predicated on the idea that humans need to fundamentally alter their relationship with nature in order to acknowledge that it has intrinsic value, as opposed to appreciating it only for human benefit. Since it presents a

definition of the self that deviates from conventional ideas and occasionally includes religious and mythical overtones, it may also be referred to as "Ecosophy". Thus, he coined the term 'Ecosophy' to describe the philosophical ecology of which 'Deep-ecology' is a part. Deep-ecology rejects humans as the centre of the society and believes all life have equal right to flourish and plays an important role in man's transformation from ego-centrism to eco-centrism. According to Naess, 'the togetherness or unity with nature is a matter of becoming part of what he calls' -- "the great self." Deep ecology holds that one should consider oneself to be both a part of and intimately related to nature. The concept of the "ecological self" refers to how people behave and coexist with nature rather than against it. The term "Earth Spirituality," which emphasizes belief systems that acknowledge the sentience, sacredness, and conscious agency of nature and its non-human inhabitants, has also been used to describe the spiritual link in deep ecology. Therefore, it is seen as a post-development or anti-development belief system.

According to Gaia, "The human species is a part of the Earth and not separate from it". It is the "central spiritual tenet of deep ecology." The tenet of earth spirituality is that we become more aware of whom we are when we extend our self to include identities with other people, animals, and natural environments. If our thoughts are rooted in the ground of holistic approach by shifting our sense of thinking then our human relationship with the environment depends on the potential identification with otherness where the self is widened and deepened. This awareness leads to a deeper connection with all life, where we can shift from an ego (G) to an eco (C). To transform the 'G to C' there should be development of our ecological consciousness and self- realization where it denotes the realization of the organic wholeness as well as some sort of rectification of ourselves. He makes a distinction between the two selves, one representing the individual self (small "S") and the other the Indian concept of "Atman." Thus, Arne Naess Self -realization shows how the individual- self (with small s) achieve the universal self (with capital S) through the diminishing of ego or through the narrow self. The reduction of ego or limited self is the path to the universal self for the individual self. In his paper "Self-Realization: An Ecological Approach to Being in the World," Arne Naess lays out two key concepts: broadening and deepening our consciousness of who we are and transforming environmentalism into a joyous and powerful force for transition and healing. Naess argues that although relationships between individuals and society have its importance, the individual self is far more complex. He identifies the ecological self as "that which this person connects with". It deals with Positive relationships between individuals and their surroundings

In this diagram it clearly shows--

1. The transformation from Ego to Eco is needed for sustainable development,
2. The human man on the top of the pyramid of life on Earth in 'Ego' and all life are equally important in the decentralized circle of life in 'Eco'.



The shift to an "ecocentric" viewpoint, backed by earth spirituality and deep ecology, requires a self-realization process on the part of the individual. Humans must cease to regard themselves as unique individuals with separate, self-contained egos. This transformation tries to show that this shift to an eco-centric world view required in the world right now both at an individual and universal level. By diminishing 'G' from 'ego' and make our shift to 'C', that is, to 'eco', we have to develop our 'Ecological Consciousness'. Ecological Consciousness makes a bond in nature which creates ecological balance. What is needed for the world is deeper shift to eco-centric level that is in ecological consciousness so that we begin to care and act not only for ourselves but for entire ecosystems. This journey from ego to eco (G to C) involves developing our ecological consciousness amongst us without this it is impossible to move our ecosystem to an eco-centric model. When the 'G' and 'C' is balanced, the creature lives in harmony in the universe. But if too much emphasis is given on the 'Self', that is 'ego' then an imbalance occurs and at the same time problems arises. The current ecological catastrophe is a distinctive occasion to develop ecological consciousness and self- realization where everyone should broaden their self- awareness in order to free oneself. Every person needs to undergo Consciousness transformation to deal properly with the crises that humanity suffers. Regarding ecological consciousness environmentalist Al Gore's statement of hope with regard to humanity's response to environmental change:

"What is needed is a higher level of consciousness and that is hard to create, but it is coming. There is an old African proverb that says if you want to go quickly, go alone, if you want to go far, go together. We have to go far, quickly. So we have to change in consciousness, a change in commitment, a new sense of urgency, a new appreciation for the privilege we have of undertaking this challenge." (Gore, 2008) Al Gore's words leads to a higher level of consciousness; that may lead to 'a change in commitment' and this change will be possible with a 'higher consciousness. 'So, the question arises— how do we experience this higher consciousness? The transformation to higher level of consciousness constitutes the development of an ecological consciousness. It has been claimed that the nature of ecological crises emphasizes how important it is for the people to develop ecologically consciousness for the wholeness of nature and humans. The transition to ecological mode of consciousness may be understood to occur when there is recognition, respect, dependence on non-human nature. From the philosophical point of view there are some characteristics of ecological consciousness such as "new modernity, real wisdom, new intelligence" which are legitimated by the new system of value as holism and sustainability. The psychological aspect is presented by the "images, knowledge about environment, new concept, ecological understanding", the reflection on the ecological "me" in the perception of the universe and explains ecological consciousness as an upper form of mind which composes the cognitive elements such as emotional reactions, perception, images, intellection and reflection.

Self- Realization:

Thus, Arne Naess's ultimate standard of "Self-realization" is reflected in the two basic principles: the integrity between the human and non-human worlds and the diminishing of ego. Self-realization is the norm which connects all life forms through the ultimate principle "life is fundamentally one." Rothenberg identification of self-realization can be understood in three main features---

Firstly, self- realization does not mean self-centredness as individual self does not mean isolation and dissolved to a greater self.

Secondly, self-realization means a part of nature and thirdly, self-realization is a process or a way of life as it provides us a way to move towards the self (Rothenberg 1986, 9). Self-realization therefore refers to the realization of the 'organic wholeness' as well as some sort of 'rectification' of our selves. "Self-realization" entails the expansion and depth of the self and improves the experience of life. The 'self' is deepened through the inevitable identification with other beings. According to Naess the process of 'identification' is of egoistic self and deepened into the comprehensive self. Identification is valuable to gain ecological consciousness or self. So, Naess's main focus is ecological consciousness where three core principles are evident. They are—*Identification, Self-realization and Spirituality*. The sacred responsibility of our humans is not only to use them for our personal purposes but to protect the natural elements.

Naess's principles of Deep ecology were as follows:

- (1) A metaphysic of interrelatedness
- (2) An ethos of biospherical egalitarianism
- (3) Values of diversity and symbiosis
- (4) An anti-class posture
- (5) An opposition to pollution and ozone depletion
- (6) Value of complexity
- (7) Emphasis on local autonomy and decentralization

(Don E. Marietta Jr. and Lester Embree, eds, *Environmental Philosophy and Environmental Activism* (1995))

According to Deep Ecology, all living things have equally significant relationships with one another. The equality and interconnectedness of all plants, animals, and humans is emphasized in principles one through six. Naess stated that while principle five is crucial, it shouldn't be emphasized over the others since it promotes resistance to pollution and resource depletion. He used the example of how combating pollution shouldn't exaggerate differences in social and economic status. The most political of the principles, seven emphasizes local autonomy and decentralization and, like principle six, calls for systemic change. It demonstrates that Deep Ecology is not just a philosophical movement but acts as a catalyst also for political and environmental action. Not only outlining these ideas, which formed the cornerstone of Deep Ecology's ideals, Naess suggested that each person go within for their own unique ecological worldview. This kind of worldview is called "Ecosophy," which he invented. The "eco" stands for emphasising an environmental viewpoint, and the "sophy" is for emphasising that wisdom, not science or knowledge, is needed to acquire such a viewpoint. He named his own worldview "Ecosophy T". The main principle of Ecosophy T is that everyone ought to strive to become an ecological self-realization. The worldview holds that, once someone achieves this realization, they will realize that everyone gains from taking action on behalf of nature because the environment they live in is an integral part of who they are, just as much as their family, friends, culture, and community. As a result, protecting the environment also helps someone maintain their sense of self. (The fact that Ecosophy T exists to the fact that Deep Ecology is a school of thought that is amenable to multiple interpretations rather than a set doctrine. A new set of guidelines for Deep Ecologists was developed in 1984 by Naess and philosopher George Sessions.

The idea of bio-spherical egalitarianism dominated the prior principles shows that life both human and non-human having inherent value. The premise that "the flourishing of human and non-human life on Earth has intrinsic value served as the foundation for the new principles. Whether or not non-human life forms are beneficial to humans for specific uses does not determine their value." (Christopher Belshaw, *Environmental Philosophy* 2001). Therefore the belief that all organisms are created equal was replaced with the idea that all living things have intrinsic value. This was essentially non-anthropocentric role.

It is a mind-set or point of view that focuses on the point how human beings interact with nature. Six fundamental ideas which constitute the basis of the theory have been explained by the editors of "Beneath the Surface, Critical Essays in the Philosophy of Deep Ecology".

1. The rejection of strong anthropomorphism
2. Replacing anthropocentrism with eco-centrism
3. Identification with all forms of life
4. The sense that caring for the environment is part of individual human self-realization
5. A critique of instrumental rationality (the idea that quantifiable thinking or results is the goal of all human activity)

6. Personal development of a total world view, which suggests that deep ecology, is not only a social philosophy but one that is developed by the individual;

Naess illustrates how this works in his personal "Ecosophy T" explanation. (Arne Naess elaborates: "We study ecophilosophy but to approach practical situations involving ourselves, we aim to develop our own ecosophies. In this book, I introduce one ecosophy, arbitrarily called ecosophyT. You are not expected to agree with all of its values and paths of derivation, but to learn the means for developing your own systems or guides, say Ecosophies X, Y, or Z. Saying 'your own' does not imply that the ecosophy is in any way an original creation by yourself. It is enough that is a kind of total view which you feel at home with, 'where you philosophically belong.' Along with one's own life, it is changing". (Drengson 32)

To throw greater clarity on the connection between movement and philosophy Naess tells us that there is a "difference between a movement which is concerned with ecological problems because of their effects on people in the developed world, and one which is more deeply concerned with such issues as bio-spherical equality and our basic relationship with nature". Deep ecology embraces the relational, total-field paradigm over the "man-in-environment" one. As a species, we are defined by our relationship to nature, and one cannot exist without the other. In theory, deep ecology is likewise bio-spherical and egalitarian. It goes without saying that everyone has the equal right to exist and grow, and that this right shouldn't be limited to people. Deep ecology is a movement and a philosophy that claims that if we are to create radical shifts in environmental ethics, we need to move from anthropocentric view of how we relate in the ecosystem to an eco-centered view of integration (Drengson 27). Most would concur that the majority of people in the western world have a pragmatic perspective on environmental consciousness. We participate in environmental regulation, recycle plastic bottles, work for and support businesses that use sustainable products, and so forth. What we would call "reform ecologists" are those who advocate taking the necessary steps to our ecological problems (Devall and Sessions 2). Energy efficiency, sustainable building materials, recycling, and other strategies are all workable answers to pressing environmental problems. Deep ecology, however, suggests that this is insufficient. Deep ecology asks individuals and communities to engage in deeper questions regarding environmental concerns (Devall and Sessions 2). Reformists, for instance, may argue that better farming practices or recycling plastic bottles would address issues like soil erosion and plastic waste. However, deep ecologists contend that these solutions might not be sufficient because even organic farming can encroach on wilderness areas, and recycling does not address the consumption of petroleum-based products that could be avoided in the first place. Naess contends that in order to participate more completely, we must critically examine every action we take. According to Naess, science is insufficient to address ethical concerns about how we ought to live. In the Western philosophical tradition, these probing inquiries push us to consider the individual in connection to the entire ecological system and move beyond practical solutions to our environmental dilemma. (Devall and Sessions 65). As we become a part of the land's numerous interconnected ecological processes, deep ecology demands a change in our sense of self.

Deep ecology is radical, to put it simply, because it calls for us to grow into a more expansive understanding of ourselves as members of the earth's ecosystem rather than as superior species. Strong identification with nonhuman living things is necessary for it. For Arne Naess, a value axiom is: "All life has intrinsic value, irrespective of its value to humans" (Naess, "The Shallow and the Deep" 19). Its egalitarian perspective on relationships embodies its ideals. How can we start that process of identifying more with our ecological selves, is the question. As a movement and a philosophy, deep ecology has many elements. Individuals can build their own ecosophy and groups can create organizations that work toward ecological justice based on platform ideas. The development of a sense of "land stewardship," or what Naess refers to as a sense of sympathy for instance, eco-spiritualism encompasses a broad range of ideologies and religious views that share the conviction that all living things, including plants and animals, have the right to coexist with humans and that the world is a living body of which we are a part. According to Naess, "one may come to see that their own interests are served by conservation through genuine self-love, a love for a widened and deepened self" (Drengson 85). This is achieved through identification. The long-term answer to preventing additional ecological destruction on Earth is this.

5. Conclusion

According to Naess's argument in "Ecology of Wisdom," 81, "weak identification with non humans is compatible with maturity in some other major sets of relationships" like those with family and friends. Therefore, one "may come to see their own interests are served by conservation, through genuine self love, the love of a widened and deepened self" (Naess, "Ecology of Wisdom" 85), or what Naess refers to as the ecological self, through strong affinity with nature and nonhuman living beings. Because of an inescapable process of identification with others, Naess argues: The ego expands and deepens with growing maturity, and if the self-realization of others we associate with is impeded, it will also impede our own self-realization. We can therefore extend and deepen ourselves and accomplish all that can be accomplished by altruism, which is the dutiful, moral regard for others. (Drengson, 82). In order to grasp the imbalanced relationships that exists between humans and nature, Naess's concept of the ecological self is explained in terms of the idea of self-realization and the identification process. In this sense, we believe that Naess neither rejects the notion of individual beings in the context of a transpersonal ecology nor uses the ecological self to defend the ontology of processes.

Traditionally, self develops through three stages--- from ego to social self, comprising the ego, and from there to metaphysical self, comprising the social self. So, with the growing maturity and identification with others, the self is widened and deepened. We 'see our self in others'. Self realization is hindered if the self realization of others, with whom we identify, is hindered. Thus going with the formula- "Live and Let live" (Naess 1989) will derive the norm "Self – realization for every being" and by overcoming the obstacles of our life by assisting in the self-realization of others.

Lastly it can be conclude that the joy and meaning of life can be enhance and towards a new way of seeing the world through increased self- realization. Thus self- realization is the norm which connects all life forms through the ultimate principle, "Life is fundamentally one".

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