



Deep Ecology and Buddhism: A New Intersection for the Ecological Future of the 21st Century

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Abstract

The need for sustainable systems in the 21st century have never been felt before given ecological disasters that have rocked the world. Discussed in this article is how these two movements, namely deep ecology and Buddhism may complement each other in dealing with these issues. Deep ecology supports the affirmation of biocentric holism and the abolition of holism hierarchy by means of biospherical egalitarianism. In addition, Buddhism removes the stress on violence or force, as well as mindfulness and interdependence encouraging the care for all forms of life. Applying the evidences of some ecological movements, Buddhist practices, and philosophical concepts, I shall try to apprehend in this article how these numbers of perceptions can be integrated in order to being able to call people to reform towards sustainable environment and ethical conducts.

Keywords: Process Relating to Ecology; Philosophy; Non-Violence; Mindfulness, Ecology and Sustainability

Introduction

Climate change, deforestation, loss of biodiversity represents some of the ecological crisis' that are animate and a menace to life existence on earth in the current generation which requires our immediate attention, otherwise things will get out of hand and control. The Intergovernmental Panel on Climate Change [1-3] points out the disastrous effects which may include increased levels of sea, more frequent instances of ecological breakdown within the next 12 years if the global temperatures rise by 1.5°C. These challenges are because of anthropocentric activities, which are at their core a selfish exploitation of the environment just for fulfilling the desires of the humans and a world view that puts humanity first at the expense of environment [4-7]. The radical environmentalism of deep ecology introduces a criticism to anthropocentrism by postulating that everything has a

value [8]. It's not the case that only human beings have value, but rather all beings on this planet of Earth have value. The philosophical conception of Buddhism provides an equally applicable method to ecological problems: interdependence (pratityasamutpada), mindfulness, and non-violence [5]. In this article, I try to draw attention on these frameworks of deep ecology, and principles of Buddhism to understand the possibilities of developing a positive ethical relationship with the environment.

Deep Ecology: An Environmental Transformed Philosophy

Deep ecological philosophy was initiated by Arne Naess in 1973; its main principles involve more than mere recognition of the importance of individual species, but an



understanding of interdependence of all the forms of life in this world. Its central tenets include

- Biospheric Egalitarianism: Every entity has its worth, regardless of the relevance of the organism to the lives of human beings [7,8].
- Ecological Self-Realization: Humans should realise that they are not the only objects that exist in this world [6].
- Decentralization: Supports the idea of local development and the maintenance of such ideas against depersonalized mass production places [2].
- Some of these principles can be illustrated from the Chipko movement that occurred in India. Earlier, women in villages at least physically prevented the falling of trees by loggers, which reflects ecological self-assertion and the inherent value of nature [2,9]. In the same way, protests such as the Dakota Access Pipeline stand for the views of deep ecology, from which ecosystems have more rights than industrial activity [10-13].

Buddhism and Ecology: A Natural Symbiosis

Many of the principles and ethical premises of Buddhism have connections to deep ecology. The major teaching, *pratityasamutpada* or dependent origination is an important crucial step toward appreciation of reciprocal relationship between humanity and nature [4,5]. It's not that there is a one-way relationship between humans and environment, neither humans nor the environment are independent of each other, both are interdependent on each other. Both the Buddhist belief in non-violence towards any form of life and deep ecology's refusal of a hierarchical approach to the world of living beings can be seen through that there is an interdependent relationship between the humans and the environment, rather than an isolated and fragmented relation between humans and the environment. The act of making trees as monks of Thailand is an illustration to this ethic by sanctifying trees to keep off deforestation [1,10]. Sustainable living is, therefore, precipitated through mindfulness exercises that form the core of Buddhism practices including that of Thich Nhat Hanh.

Practical Application of Buddhist Environmental Analysis

Several initiatives illustrate the ecological relevance of integrating Buddhist and deep ecological.

Principles

- Tree Ordination in Thailand: Buddhist monks give trees a status of a braking being thus calling for protection from deforestation at the community level [1].
- Eco-Dharma Retreats: These programs include teaching meditation together with natural conservation and survival skills and attitudes [5,11].
- Afforestation Projects in India: Other Buddhism-based

societies relate to tree planting to revive ecosystems because they have been degraded [4,9].

- They illustrate how best the Maldives can use both the Buddhist and deep ecology paradigms in advancing environmental solutions.

Towards the Analysis of the Need for an Ecological Awareness

According to the IPCC [3], society is to intensify ecological reflexivity to reverse climate change and the loss of species. Obesity and economic enfranchisement intensify the violation of the physical-social environment and override the humane synthesis of technology and ecology, instead of regenerative interaction with the biosphere, which requires moving from domination to regeneration [2,13]. The goals of Buddhism, like mindfulness, offer ways of living that support sustainability because they discourage people from actively consuming so many products [11]. Forgiveness practices as envisaged by Tripathi [12] mimic ecological healing of human relationships with the environment through building compassion the development of resilience.

A Framework of Buddhism and Deep Ecology to book build Future Sustainability

The integration of Buddhist and deep ecological principles offers actionable strategies for fostering ecological sustainability:

- Educational Reform: Introducing the lesson of Buddhism as well as a syllabus based on deep ecology will help develop ecological conscience [4,6]. Incorporating Buddhism and deep ecological teachings into environmental education can nurture ecological awareness in future generations [14,15].
- Policy Advocacy: Policies drawn from principles of non-violence and ecological self-realization include the use of renewable resources, for instance, energy and conservation of species [3,8]. Governments should adopt policies inspired by non-violence and ecological self-realization, such as promoting renewable energy and protecting biodiversity [16].
- Community Initiatives: Technological advances have extended into the development of eco-villages, and conservation projects based on principles of Buddhist dharma [1,9].
- These strategies bring a philosophy of ethical action and an effective approach for a more harmonious interaction between human beings and the nature.

Conclusion

Ecological crises of the 21st century require globally paradigm shifts in human attitudes and actions. When the

assumptions of deep ecology are complemented with some of the Buddhist principles, people make a distinct progress towards developing sane and responsible attitude towards nature. Through educational, policy, as well as community mobilization resulting from the philosophies, human society can shift from anthropocentrism to ecological symbiosis is a comprehensive concept of solving ecological problems in the modern world with the help of deep ecology and Buddhism.

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