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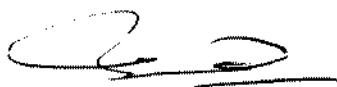
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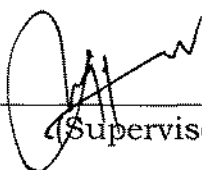
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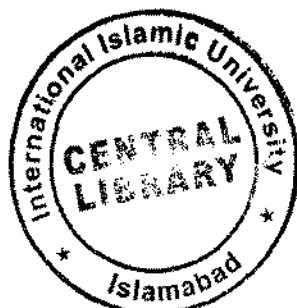


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the award of the degree of MS English.

DECLARATION

I, Saleha Samar daughter of Niaz Ahmad Khan Ghayyur, Registration # 120-FLL/MSENG/ F09, student of MS, in the discipline of English Literature, do hereby declare that the matter printed in the thesis "Ecosophy in Paulo Coelho: A Deep Eco-Critical Study of Paulo Coelho's Selected Fiction" submitted by me in partial fulfillment of MS degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled and the degree revoked.

This work was carried out and completed at International Islamic University Islamabad, Pakistan.

Signatures of Deponent

Saleha Samar

Dated: 30th of May 2014.

Dedication

To my mum and dad, my strength, my life.

Acknowledgments

Thanks to Allah Almighty Who provided me the opportunity and strength to finish the degree. Coelho says there are a number of hurdles, which you have to cross when you are on your way of achieving your personal legend. The foremost is 'I would never be able to do it'. For this I thank my mother and father who pushed me into the degree and gave me the strength one is bound to lose, when juggling the never-ending pile of literature in the research. Without their constant bucking up and sternness to make me finish the degree, it wouldn't have had been possible.

After my parents, I would like to thank my supervisor Dr. Munazza Yaqoob for being such a good mentor. A special bundle of thanks to her for reading and re-reading the drafts and giving her time with such inspiring patience. In addition, my deep gratitude for Ma'am Amal Sayyed who was a strength for me in the most difficult times and helped me on occasion when it was most needed. A special thanks to Ma'am Asma Mansoor for relieving the anxiety and minor-panic attacks, which are but the typical symptom of thesis writing.

A hearty thanks to Farhana Shamim who filled up the registration forms every semester, informed about fee payments and kept on taking pledges that the current semester would be the last to finish our thesis. A bundle of thanks to Muneeba Rehman and Fizza Farrukh who were the jovial companions during the thesis transit and did nothing but tell me, that one day it will be over.

A word of respect and acknowledgment to the social networking sites, which allowed the catharsis of emotions like those of pity and fear possible and to all musicians who wrote for the ailing hearts in search of peace and inspiration in desperate hours of writer's block.

Saleha Samar.

Abstract

The aim of the research was to find out the Ecological philosophy of 'Self-realization' in Paulo Coelho's two selected texts, i.e. *The Alchemist* and *The Pilgrimage* by holding a Deep Ecological inquiry, based on the proponents of the theory of Deep Ecology as proposed by Arne Naess. The theoretical framework of the research was conceived from the fundamental notions of 'Gaian hypothesis', 'System's theory', Joanna Macy's 'despair work therapy' and the paradigm principles of Naess's Deep ecology. In order to find answers to the research question, the framework was applied to evaluate various aspects of the selected texts of Paulo Coelho. The emphasis of the study was on textual, thematic, symbolic aspects of the novels, along with an in-depth inquiry into the action of the protagonists of both *The Alchemist* and *The Pilgrimage*. The analysis of the research revealed that the approving of a worldview and mode of living, which promotes the central proponents of a holistic approach, an acceptance of intrinsic value, the realization of interconnectivity of various organisms and an overall earth-centered perspective leads to the development of an ecological wisdom or what is defined by Naess as Ecosophy. On the contrary, failing to affiliate with the larger web of life and living in an ego-centered or anthropocentric manner, leads to the destruction of self and a number of psychological and emotional fears, the remedy of which is only present in ecological awareness. Moreover, the ultimate outcome of this eco-awareness is that it not only enriches bio-diversity but also the 'inner self' of an individual thereby making him more fulfilled and fully functional being, making him achieve, what has been attributed as the ultimate aim of Naess's Ecosophy i.e. 'Self-realization'. The research also concluded that in the midst of consumer culture and globalization trends the importance of having a holistic sense of 'Self' is of utmost importance since it is the only approach which guarantees a safer future for generations to come.

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Introduction

The current thesis examines the notion of 'Self-realization' from an eco-centered perspective. It holds a Deep Eco-critical inquiry of Coelho's selected fiction i.e. *The Alchemist* and *The Pilgrimage*. The research implores the central thematic concern i.e. the quest of realizing the personal legend from a nature-centered viewpoint. Basing the theory of Deep Ecological paradigm as the foundation of the inquiry, the research asks deeper questions about the role of nature in human development and the correct place of humans in the eco system. It questions man's egoistic desire to succeed by destroying or damaging the ecosystem. It is a multi-disciplinary inquiry, as it utilizes an environmental theory on a literary text by highlighting how a man's constructive or destructive approach towards his habitat can affect his psyche.

Arne Naess, a Norwegian philosopher and environmentalist, coined the term Ecosophy that establishes a direct link between the problem of environmental crisis and its relations with man's ultimate aim of self-actualization. Referring to the grave situation of environmental disintegration on this planet, Naess's theory of Deep Ecology asks people to dig deep and realize the true reason for the 'loss of self'.¹ He suggests that the reason behind this loss is the 'ego-centric' attitude of man. The word 'ego-centric' refers to the belief that the world exists for humans to exploit, loot and plunder and that they are the only supreme power that exists. According to Naess, this pride of man in the form of his swelled ego has thus made him a soul away from its true purpose. Because of this belief, human beings are the specie, which wander in the lust of resources but still feel the continuous yet unexplainable panic, fear, anxiety, a sense of

¹ Arne Naess, and David Rothenberg, *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. Cambridge ; New York: Cambridge University Press, 1989. Print. p.133-4.

displacement and the ever-dreaded horror of the question of survival of future generations.² Naess offers the panacea of this dilemma in the form of his philosophy of Deep Ecology, in particular Ecosophy, which holds that by accepting the intrinsic value of all living beings, accommodating and respecting the equilibrium of resources, and following the eight Deep Ecological principle paradigms, a man can lead a 'Self-fulfilled' life.³

This philosophy finds its shared border in literature as the genres of literature question also elaborate the problems of humans. From interrelations of Deep Ecological paradigms, a Deep-Ecocritical inquiry is generated, which asks the readers to dig deeper into the reasons of downfall and disgrace of man, particularly in comparison to his claim of being the unopposed ruler of the earth. The Deep Eco-critics, ask the readers to put nature at the centre and man at the periphery and then examine the text to find out the long lost voices of silenced nature.⁴ This voice of nature, according to Naess's Deep Ecosophical view, leads us towards a new journey of awareness; connecting us with our true origin and making humans realize their true place in the ever-expansive ecosystem of the planet. This awakening of the new realization and the recollection of the long lost wisdom is what Naess terms as the 'sophy' and since it has been achieved by the contact of man with his ecological habitat therefore, such a wisdom of self-realization is termed as Eco-sophy.⁵

² Joanna Macy. "Working Through Environmental Despair". *Ecopsychology*, 1995. p.2. Web. 30 May 2011.

³ Naess, p. 36.

⁴ Peter Barry. *Beginning Theory: An Introduction to Literary and Cultural Theory*. Manchester, UK: Manchester University Press, 2002. Print. p. 260-264.

⁵ Naess, p. 38

Arne Naess defines the ultimate goal of Ecosophy as 'Self-realization'. His notion of realization is different in the sense that he talks about the achievement of a greater 'Self', hence the capital 'S' and not a limited human ego centered 'self' with a small 's'. According to Naess, the path towards this greater 'Self' can only be explored by developing a sound philosophy. It is for this reason that Naess defines it as the wisdom which classifies a pathway to reach the ultimate destiny of man; realization of his true place in the vast expanse of universe. According to Naess egocentric 'self-actualizations' are temporary and individualistic in nature and reduce the possibility of successful survival of the next generations for a longer period, thus, according to him, the egocentric self-actualizations establishes the man vs. nature relationship as parasitic instead of symbiotic.⁶

Like many writers, Coelho also attempts to answer the enigma of how self-actualization could be achieved, by suggesting a step-by-step processed journey towards self-realization. Just like the path towards redemption, Coelho asks his readers and followers to pass through the process of purgatory and redeem themselves of all the impurities and sins by cleansing themselves and at times paying penance for their corrupted deeds during their journeys. However, Coelho's suggested journeys are never easy. They require a dedication to make things happens for the betterment of our 'self'.

The novels of Coelho fall under the category of popular fiction. It is a genre, which is read by all and sundry. Because of its wide range of audience, accessibility as well as the simplistic philosophy, Coelho has been accredited as not only a widely read author but also an acknowledged and followed guru of 'self-actualization'.

⁶ Naess, p. 113-4.

In the light of the above mentioned credits, the aim of this research is to analyze the selected texts of Coelho, in the light of Naess's suggested philosophy of 'self-realization' which aims to establish the 'intrinsic value' of all living beings, i.e. the humans, animals, plants and all other living and breathing organisms which make up our eco-system.⁷ The research aims to find out whether the proposed philosophy of Coelho asks the readers to accept an ego-centric timely beneficial path towards 'self-actualization' or does it inculcate into the minds of the readers the true position of man on this planet, his duty, responsibility and true sense of a holistic 'Self'.

Statement of the Problem

In the light of Arne Naess's Deep Ecological theory, the research aims to find out the notion of Ecosophy in Paulo Coelho's selected fiction i.e. *The Alchemist* and *The Pilgrimage*. Since Ecosophy mainly propagates eight Deep Ecological paradigms and holds the actualization of 'Self' as its ultimate goal. Therefore, the current study further investigates whether Coelho's texts propagate the principle paradigms of Deep Ecology and how the protagonists of Coelho achieve the ultimate aim of Ecosophy i.e. Self-actualization.

Research Questions

1. How does Ecosophy promote the notion of self-realization?
2. How is the philosophy of Ecosophy applicable to the novels of Coelho?

⁷ Bill Devill and George Sessions. *Deep Ecology: Living as if Nature Mattered*. Salt Lake City: Peregrine Smith Book, 1985. Print. p. 70-71.

3. How does the Ecosophy of Coelho propagate the paradigm principle of Arne Naess's Ecosophy.

Significance of the Study

The present research will prove to be significant in the field of literature as it adds a new dimension of 'Deep' Eco-critical analysis in the emerging field of Eco-criticism. The text selected for the study belongs to the category of popular fiction. Since popular fiction is the most read form of literature, it is highly advisable that the ideologies it propagates and the theories it promotes should be countered and questioned. Thus, the research not only opens a new horizon and standpoint for the analysis of various literary texts (i.e. Ecosophical perspective) but also stands out to point towards a very crucial factor of eco-awareness. This awareness is very much relevant not only for a student of English literature but also for every human who wants to have a flourishing and thriving existence on this planet. Moreover, since popular fiction is the most read genre of literature amongst the youth, inspiring their lives, the research will prove to be a stop and think mark for them. As it can prove to be helpful in creating awareness about what they are reading and how they should approach reading, in the same way as what they are eating or should be eating, as both acts decide their future and a healthy survival.

Methodology

The research is grounded on the theory of Deep Ecology as propagated by Arne Naess. The foundational notions of Deep Ecology including the System's theory, the Gaian hypothesis and the Despair Work methodology make the theoretical framework of the research. A Deep ecosophical analysis of Paulo Coelho's selected texts, i.e. *The Alchemist* and *The Pilgrimage*, is

generated which aims to answer the research question and analyze the selected texts from a Deep Eco-critical eye. Since the research is qualitative in nature. The textual analysis includes the examination of themes, ecological tropes, and symbols in the light of Arne Naess's Deep Ecological theory. The analysis of the texts generated from Deep Eco-critical discourse shows that all the component aspects of Coelho's novel, i.e. themes, symbols, motifs and characters, successfully propagate a theory of self-realization, which is not only human-centered but is also eco-centered in its perspective.

The research is qualitative in nature. The primary sources of investigation include books and selected texts while the secondary sources include Ecocritical and Ecosophical Journals like those of *ASLE* and *The Trumpeter: A Journal of Ecosophy*, along with other research articles and publications.

Structure of the Study

The research is divided into five chapters. The first chapter gives a detailed introduction about the key theory of Deep Ecology. It aims to explain the notion of Deep Ecology, its ultimate aim i.e. 'Self-realization', its scope, and its direct relationship with the world of literature. The second chapter reviews literature related to the conceptual framework of the research and moves towards the establishment of theoretical framework. The chapter establishes the link between 'Eco-criticism', 'Deep Eco-criticism', 'Ecosophy' and Deep Ecological implementation through 'Despair work'. It further develops how a Deep Ecocritical analysis is important in the field of literature and in what ways can it ensure and ascertain the achievement of 'self-actualization' i.e. the ultimate outcome of Deep Ecocritical analysis or Ecosophy. The analysis of the research is divided into two chapters i.e. chapter three and four of research. The third chapter focuses on

establishing the storyline and main theme of the two novels. In conjunction with the establishing of an introductory relationship between the texts and Deep Ecology the chapter looks deeply into two Ecocritical tropes of *Pastoral* and *Wilderness* depicted in the two novels.⁸ The chapter also evaluates the texts on the suggested principles of Deep Ecology, as propounded by Naess. It concludes, questioning the need of practical implementation of the Deep Ecology practicum thus, establishing a link towards the second part of the discussion. The fourth chapter continues to explore Coelho's *The Alchemist* and *The Pilgrimage* in a Deep Ecological perspective. The chapter explores how various eco-experiences of the protagonists lead their unfulfilled 'self' to become fully actualized 'Self', achieving the ultimate achievement of Ecosophy.⁹ The fifth chapter concludes the discussion via answering the afore-mentioned research questions and points out research limitations for further inquiry of the researched area of study.

⁸ Greg Garrard, *Ecocriticism*. New York: Routledge, 2004. Print. p. 16-32.

⁹ Naess. p. 114.

Chapter 2

Review of Literature

The present chapter aims to establish the theoretical framework of the research. The chapter is divided into two parts. The first part of the chapter defines the interrelation between Eco-criticism, Deep Ecology and Ecosophy. It further develops how the Deep Ecological theory explains the notion of 'self' and 'self-actualization'. The second part of the chapter reviews the researches, which have grounded Deep Ecology as the central paradigms while analyzing the texts from a nature-centered perspective. They establish how evidence of literary genres proves the ego-centric exploitations of humans resulting in disequilibrium and are suggestive of the need to create eco-awareness. It also reviews the various eco-sophical approaches suggested for the achievement of 'Self-actualization' and establishes how the working of Naess's Deep Ecological paradigms have been reviewed for the ultimate purpose of the achievement of self actualization.

ECOCRITICISM

The recent approach in the literary theoretical paradigm is that of Ecocriticism which explores the interrelationship of environment with that of literature, thereby analyzing the text from an 'earth-centered' perspective. Giving a new dimension to the reading of literary texts, the critics accept its importance in the field of literature, as it combines the two disciplines i.e. of environment and literature. In an interview Lawrence Buell explains Ecocriticism as "an interdisciplinary movement committed not to any one methodology but to a particular subject:

the subject how the literature and other media express environmental awareness and concern.”¹ William Rueckert calls it as “the application of ecology and ecological concepts to the study of literature”² and acknowledges its importance “because ecology (as a science, as a discipline and as the basis for human vision) has the greatest relevance to the present and future of the world.”³ Thus, we see the establishment of a relationship between nature and literature from an ecological perspective. According to Rueckert the aim of Ecocriticism, is to find a neutral and mutually beneficial ground for both the humans and nonhumans, in order to ensure a peaceful co-existence, because the environmental issues have turned out to be a part and parcel of our existence.⁴ But of course, this is one out of many problems that Ecocriticism tries to address in its endeavor to find a more environmentally conscious position in literary studies.

Under the vast umbrella of Ecocriticism a number of approaches have emerged and continue to emerge with the aim of protection of environment, conservation of nature and dealing with nature; by keeping it at the center of paradigms rather than the peripheries. Various branches of Ecocriticism in the form of Post-colonial Ecocriticism, Cornucopian, Environmentalism, Social Ecology, Ecofeminism, Gramscian Marxist Ecocriticism (Eco Marxism), Heideggerian Ecocriticism, and Deep Ecology etc. have evolved under this aim.⁵

¹ Lawrence Buell. Interview by J.F. on “The Problems of Environmental Criticism”. Web. Acadmeia.edu. 23 Feb 2011.

² William Rueckert, “Literature and Ecology: An Experiment in Ecocriticism,” in Cheryll Glotfelty and Harold Fromm (Eds), *The Ecocriticism Reader: Landmarks in Literary Ecology*. Athens and London: University of Georgia, 1996. p.107

³Ibid. p. 106-107

⁴ Ibid. p. 108.

⁵Greg Garrard, *Ecocriticism*. New York: Routledge, 2004. p. 16-32.

Since majority of the above-mentioned branches deal with environmentalism only in parts, they become subjected to the anthropocentric or ego-centric line of thought, except one branch i.e. of Deep Ecology. The paradigm of Deep Ecology stands for a purely nature-oriented and Ecocentric view as compared to other social, political or economically inspired branches of eco-criticism.⁶

DEEP ECOLOGY

The model of Deep Ecology has evolved after a number of social and environmental movements, thought to be developed for the integration of humans with their habitat and other natural surroundings. Alan Wittbecker in his article "Varieties of Interactions in Nature" refers to a number of theories including 'A Process View' of A. N. Whitehead, 'A Field Concept' of C. H. Waddington, 'Self-organization' or 'Autopoiesis' by Francesco Varela and 'Reciprocally Constrained Construction' by R. D. Gray.⁷ The two theories, which hold similar principle beliefs and form the foundation of the ultimate aims of Deep Ecological paradigm, include those of 'the System's Theory' and 'the Gaian hypotheses'. Since both of these add to the meaning and strengthen the characterization of Deep Ecology, it is therefore important to define them, particularly, in relation to Ecosophy.

Alexander Laszlo and Stanley Krippner have modulated the definition of System's theory. The System's Theory states, "A whole made up of interdependent components in

⁶ Ibid. 20-23

⁷ Alan Wittbecker, "Varieties of Interactions in Nature". *The Trumpeter*. 15.1. 1998. n.p. Web. 14 April 2011.

interaction is identified as the system for all fields of study".⁸ It refers to the law, which says, "Entropy always increases in any closed system not in equilibrium, and remains constant for a system which is in equilibrium".⁹ Applying the theory on eco-systems the Deep Ecologists explain how a family and a community both can be seen as 'systems' where the 'parts' are people and if the internal equilibrium or homeostasis of the environment remains the same the organism remains stable. However, the moment it loses its equilibrium or the internal mechanism of balance, the result is destruction and death or what the law explains as 'entropy'.¹⁰

The next founding and supporting base of Deep Ecology is 'the Gaian hypothesis' proposed by James Lovelock. The Gaian Hypothesis takes the idea of 'systems' in an advanced direction and connects it to the whole planet. The Gaian hypothesis proposed by James Lovelock considers the Earth as a planet sized entity with properties that could not be predicted from the sum of its parts.¹¹ The original Gaian hypotheses says, that the psychical and chemical formulation of the earth is such, that it has the capacity to sustain itself and retain the equilibrium automatically, to ensure successful survival. Therefore, the conformist assumption that the life on planet has evolved in an individualized pattern is opposed and nullified.

⁸ Laszlo & Krippner, "Systems Theories: Their Origins, Foundations, and Development." *Syntonyquest*. 1998. p. 47-74. Web. 12 March 2013.

⁹ S. Jordan. "System Theories and A Priori Aspects of Perception". *Elsevier*, 1998. p. 634. Web. 27 Nov. 2013.

¹⁰ Laszlo & Krippner, p. 8-9.

¹¹ James Lovelock. *Gaia: A New Look at Life on Earth*, Oxford University Press. Illus. Oxford University Press, 1979. Print. p. 150-152.

Jhonstone¹² holds that the same notion of 'the earth is alive and we are a part of it' is the central proponent of Deep Ecology which is a theoretical paradigm developed by a Norwegian philosopher Arne Naess. For Naess, the essence of Deep Ecology is to realize the inherent value of every living organism and not to consider human life form as something superior or in control of the natural environment and habitat.¹³ The root of the term 'Deep Ecology' stems from the process of Deep questioning. The only comparison between Deep ecology or Shallow ecology¹⁴ is clearly defined by Naess as 'the prospect of asking 'deeper' questions'.¹⁵ According to *The Encyclopedia of Earth*, the term 'Deep Ecology' has been used in three main ways. Firstly, the term is used for deep probing of environmental problems and concerns alongwith deep questioning of the fundamental values, which are the source of these issues. Secondly, it means to refer to the eight principles of Ecology, as suggested by Arne Naess, which emphasize an eco-centric world rather than a human-centered approach towards living. The third and most common meaning of the term Deep Ecology is that it is a nature-centered philosophy, which is in line with the eight platform principles; Naess has proposed making it more specific in its views and values.¹⁶

The Encyclopedia of Environmental Ethics and Philosophy clearly defines Deep Ecology in the following manner:

¹² Chris Jhonstone. "What is Deep Ecology". The Green Fuse-Bringing Philosophy to Life. n.p. Web. 10 May 2012.

¹³ Peder Anker. "Deep Ecology in Bucharest". 24.1. *The Trumpeter*. 2008. Web. 8 Oct. 2010. p.2

¹⁴ Bill Devall, and George Sessions. *Deep Ecology: Living As If Nature Mattered*. Salt Lake City, Utah: G.M. Smith, 1985. p. 27.

¹⁵ David Watson. "The Distinction Between Deep Ecology and Shallow Ecology; Does Deep Ecology have anything to offer". *Essex Graduate Journal of Sociology*. Vol 10. Web. 26 April 2011. p. 66.

¹⁶ David Barnhill. "Deep Ecology" *The Encyclopedia of the Earth*, 2006, EoA online. Web. Sep 29, 2013.

Deep Ecology in its narrow academic sense rests on two fundamentals: an axiology (The study of the criteria of value systems in ethics) of “biocentric egalitarianism” and an ontology (the study of existence) of metaphysical holism which asserts that the biosphere does not consist of discrete entities but rather internally related individuals that make up an ontologically unbroken whole.¹⁷

Therefore, we see that “Deep Ecology,” professes two “ultimate norms”: 1) self-realization and 2) biocentric equality¹⁸ where one goes further than the modernized Western idea of self. The concept states that instead of an inaccessible and lonely ego striving for hedonistic indulgences of ‘self’, the norms of Deep Ecology deal with an effort of identification of a greater ‘Self’ in relation to a world, which includes the nonhuman world as well. So, Deep Ecology professes that “all organisms and entities in the ecosphere, parts of the interrelated whole, are equal in intrinsic worth”.¹⁹ Furthermore, according to Jhonstone Deep Ecology can also be seen as part of a much expansive course of inquiring about the fundamental hypothesis in our society, which leads to a new vantage point to look at science, politics, healthcare, education, spirituality and many other areas.²⁰ The new approach in perception of the world and its wide-ranging influence is therefore termed as an emerging ‘worldview’ by Serpil Opperman.²¹ This new worldview tends to emphasize the relationships between different areas, bringing together

¹⁷ Keller, R. Keller. “Deep Ecology”. *Encyclopedia of Environmental Ethics and Philosophy*. 2nd ed. 2008. p. 206-7. Web. 4 Jan. 2013.

¹⁸ Devall and Sessions, p. 66.

¹⁹ Arne Naess and David Rothenberg. *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. Cambridge ; New York: Cambridge University Press, 1989. p. 28. Print.

²⁰ Jhonstone . n.p.Web. 10 May 2012.

²¹ Serpil Opperman. “Ecocriticism: Natural World in the Literary Viewfinder” *ASLE. Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi*. 1999.16: 2. p. 46. Web. 20 Feb. 2011.

personal and social change via its call for self-actualization, science and spirituality by asking for ecosophical thinking and advancing the field of inquiries in psychology, economics and ecology through the fields of Eco-psychology and Eco-Marxism etc. It asks everyone to look at the existing areas of inquiry from an eco-centered perspective. Johnstone says that Deep Ecology, in practical terms, applies the new worldview to our relationship with the earth. In doing this, it challenges deep-seated assumptions about the way we see ourselves, moving from just seeing ourselves as 'individuals' towards also seeing ourselves as part of the earth. This results in an increase in both our sense of belonging in life and our tendency to act for life.²²

Naess in his book *Community and Lifestyle an Outline of an Ecosophy* further explains the relationship between environment and its relation with nature by coining the term ecophilosophy. He is of the view that given the definition, the word ecology stands for "the interdisciplinary scientific study of the living conditions of organisms in interaction with each other and with the surroundings, organic as well as inorganic".²³ Then based on the notion of interconnectivity and the maxim 'all things hang together' the study of ecology overlaps with the problems of philosophy, as both fields are concerned about the placement of humanity in nature, and the search for new kinds of explanation of this placement through the use of systems and relational perspectives. He further delineates that the philosophy when termed as a field of knowledge or wisdom which when incorporated with our own belief and values is to be termed as Ecosophy.²⁴

²² Johnstone, n.p.

²³ Naess, p. 36.

²⁴ Ibid. p. 36

Thus, we see the theoretical foundation of Ecosophy stemming from the Deep Ecological outlook of Naess. He defines as Ecosophy “a philosophy of ecological harmony or equilibrium”.²⁵ According to Naess, the philosophy is normative and suggestive of norms, value priorities, and the wisdom it suggests is both prescriptive and descriptive in nature. He says that since the aim of traditional philosophy is ‘Sophia’ or wisdom, so the aim of ‘Ecosophy’ is ‘ecological wisdom’. The practice of Ecosophy is a continuing, all-inclusive, deep examination into ideals of the nature of the world and the self. In other words, it cultivates deeper and more harmonious relationships between place, self, community and the natural world. The ultimate aim of Ecosophy is the formulation and suggestion of such understanding of life or philosophy, which enables an individual to realize his true place in the ecosphere and help him attain a position where one feels ‘Self-actualized’.²⁶

The concept of self, as explained by Naess is not that of a limited self rather it encompasses a wider meaning. In *Life's Philosophy: Reason and Feeling in a Deeper World*, Naess says that the self with a small ‘s’ is the societal self or the manner in which a person is described in the society. He is of the view that the small ‘s’ self has a very limited appeal and therefore requires a greater level of application. He calls it “the great Self” the one which embraces everything with which you identify. Naess holds that “to identify in this way gives emotional reactions in the domain of sympathy and empathy.”²⁷ According to Naess the ‘greater

²⁵ Ibid.

²⁶ Alan Drengson. “Ecophilosophy, Ecosophy and the Deep Ecology Movement: An Overview.” *Ecospherics.net*. Web. 24 June 2012. p. 110-111.

²⁷ Arne Naess and Per Ingvar Haukeland. *Life's philosophy : Reason and Feeling in a Deeper World*. Trans. Roland Huntford. Athens: University of Georgia Press 2008. Print. p.113-114.

self' is 'a process of identification.'²⁸ The formulation of this greater Self in relation to deep Ecological practice, according to Fox, "...is the idea that we can make no firm ontological divide in reality between the human and the nonhuman realms. . . . [T]o the extent that we perceive boundaries, we fall short of deep ecological consciousness".²⁹ Alan Watts elaborates the notion in his essay "The World is Your Body".³⁰ He is of the view that through this deep ecological awakening of consciousness, the theoretical boundaries of the self-expand outward, integrating more and more of the nonhuman-world into the minor self. This holistic approach reveals that primarily there is only one greater Self; the life-world.

However, Naess suggests his own Ecosophy for 'Self-realization' apart from any religious and cultural differentiation. He calls it "Ecosophy-T" which is based on eight principles. They are known as 'The Platform Principles of the Deep Ecology Movement', which are as follows:

- I. The well-being and flourishing of human and nonhuman Life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
- II. Richness and diversity of life forms contribute to the realizations of these values & are also values in themselves.
- III. Humans have no right to reduce this richness and diversity except to satisfy vital human needs.

²⁸ Ibid.

²⁹ Warwick Fox. "Deep Ecology: A New Philosophy of Our Time?" *The Ecologist* vol. 14. P.196. 1984. Web. 24 April 2013.

³⁰ Alan Watts. *The Book: On the Taboo against Knowing Who You Are*. New York: Pantheon Books, 1966. Print.

- IV. The flourishing of human life and cultures is compatible with a substantial decrease of human population. The flourishing of nonhuman life requires such a decrease.
- V. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
- VI. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
- VII. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
- VIII. Those who subscribe to the foregoing points have an obligation to directly or indirectly try to implement the necessary changes.³¹

Although defined as the distinctive philosophy based on the above-mentioned eight basic principles, Naess does not restrict himself or anyone who is practicing Deep Ecology to explore more refined or changed principles. According to him that is the charm of Ecosophy, it generates itself in every individual in accordance with his or her respective logic and sense of relatedness with the environment.³² In *Life's Philosophy* Naess suggests that in the effort to dig 'deep', one has to stop somewhere and consider a point as 'deepest'. Naess believes that the achievement of 'self-actualization' is 'the deepest principle' and utmost aim of Ecosophy³³ and this aim is achievable by the confirmation of the eight postulates, mentioned above. It is for this reason that

³¹ Devall and Sessions. p.38.

³² Naess, p. 115

³³ Naess, p. 113.

Watson suggests to use the term 'Deep Ecological practice' and 'Ecosophy' synonymously.³⁴ Watson says that the field of Deep Ecology unlike other branches focuses more on the idea of self. Comparing it with a Buddhist philosophy, he argues that only Deep Ecology enhances the horizon of the ecological or shallow ecological paradigm and the eight points lead towards a sense of 'Self' which is a complete entity. The importance and this 'Self', however, is not the selfish self of human ego which marginalizes, silences or pushes the nature into a hazy backdrop rather it is a new realization which puts the humans against the backdrop of a huge ecological system.³⁵ According to Deep ecological paradigms, this ecological system asks the humans to realize the 'intrinsic value' and respecting its boundaries. Goodwin³⁶ and Lenart agree that the Deep Ecological philosophy is not concerned by defining nature and thus confining it rather it is concerned with the realization of the presence of nature, thus giving value to 'the things that we care about and are fascinated by'.³⁷

According to Naess, we discover that parts of nature are parts of ourselves. We cannot exist separate from them. The identification of this innate worth of all humans becomes the root of the most powerful application of ecosophical thinking to specifically environmental conflicts. It is important to acknowledge the vital needs of ecosystems and other species as our own needs: here is thus no conflict of interests. In fact, it is a tool for furthering one's own realization and

³⁴ Naess, p. 52.

³⁵ David Watson. p. 54-31.

³⁶ Kingsley Goodwin, "Post-modernism, Deep ecology and the Idea of Wilderness: Some problems with Drenthen's formulations". *Ethical Perspectives: Journal of Europeans Ethics Network*. Vol. 14. 4. 2007. p. 501. Web. 22 Jan 2010.

³⁷ Bartłomiej Lenart, "Enlightened Self-Interest: In Search of the Ecological Self (A Synthesis of Stoicism and Ecosophy)". *Praxis* Vol. 2. 2. 2010. p. 26-44. Web. 14 May 2012.

fullness of life.³⁸ Ecosophy or Deep Ecological paradigm thus gives a holistic approach advocated by both 'the systems theory', 'the Gaian hypothesis' and the postulate of Deep Ecology.

However, since Naess himself asks for further developing personal Ecosophical paradigms several other Ecosophies have been suggested over the time which claim to promote acceptance of inherent value, interconnectivity or holism, non-dualistic view of nature and the achievement of the ultimate aim of a greater "Self".

Several references towards the possibility of a Buddhist Ecosophy are made by Henning³⁹ and Prattis⁴⁰, in which they parallel the postulates of Buddhism with those of Deep Ecology, ultimately developing a Buddhist Ecosophy with the ultimate aim of 'self-realization' via non-violent practices. Prattis invokes Gaia's revenge and suggests that the 'Five Mindfulness trainings' of the Buddha are precise guideline to treat ourselves, the society and the world at large.⁴¹ Moreover, Renkin delineates on Karmic Ecology, by contextualizing the platform principle and Deep Ecological proponents with those of Jainism and calls the ultimate outcome of Karmic Ecological practice as 'soul Realization' similar to the principle of Deep Ecology's 'Self realization'.⁴² Similarly, R.C.Sharma relates the Gandhian ethics with that of the principle

³⁸ Naess, 10-11.

³⁹ Daniel H. Henning. *A Manual of Buddhism and Deep Ecology*. 2002.n.p. Print.

⁴⁰ Ian Prattis. "Failsafe in Consciousness: Gaia, Science, and the Buddha". 23.1. *The Trumpeter*. 2007.n.p. Web. 6 Dec. 2012.

⁴¹ Ibid.

⁴² Aidan Renkin. "Karmic Ecology: Lessons from the Jain Dharma". 25.2. *The Trumpeter*. 2009. n.p. Web 8 Oct 2013.

tenants of Deep Ecology.⁴³ Kiyokazu defines Hindu Ecosophy according to four school of Vedānta promoting 'non-duality'.⁴⁴ Mishra also elucidates upon the Indian philosophy of *Advaitism* or non-dualism which holds a systematic way of achieving *Sravatmata* meaning, 'everything is identical with self'.⁴⁵ Ibrahim Abdul-Matin outlines Islam's teachings about the environment, and encourages American Muslims to become more conscious of what they can do to protect the planet in *Green Deen: What Islam Teaches About Protecting the Planet*.⁴⁶ Maly⁴⁷ and Zimmerman⁴⁸ review and delineate on LaChapelle's contribution to the field of Deep ecology and Ecosophy and explain the Heideggerian Ecosophy explained in her books. The common denominator in all these formulations of various Ecosophies strengthen the idea that the roots of Ecosophy lie deep in every culture and thus, every culture promotes the ultimate aim of Deep Ecology i.e. Self-actualization. Moreover, it highlights the ultimate call of Deep Ecologists i.e. returning back to the roots of our belief and value systems.

Digging into the history of Ecological thought in various cultures Prattis, refers to the mythical reference of 'Tree of Life'⁴⁹, which traces its roots and symbolizes the past, present and future of Human life; the interconnectivity of the web of life holds within them the possibility of

⁴³ R. C. Sharma. *Gandhian Environmentalism and Deep Ecology*. Delhi 93, Global Vision, 2003. Print.

⁴⁴ Okita Kiyokazu. "The World-affirming Vision of Non-duality Vaiṣṇava Vedānta Contribution to Deep Ecology", 25.2. *The Trumpeter*. 2009. n.p. Web. 8 Oct 2013.

⁴⁵ Sachchidanand Mishra. "Unifying Reason and Emotion: A Method to Realize the Ecological Self". 5.2. *The Trumpeter*. 2009. n.p. Web. 23 Feb. 2013.

⁴⁶ Ibrahim Abdul Matin. *Green Deen: What Islam Teaches About Protecting the Planet*. Berret Keohler Publishers. San Francisco. California. 2010. Print.

⁴⁷ Kenneth Maly. "Finding Our Undamaged Ecological Self: Dolores LaChapelle as Reminder" 23.1 *The Trumpeter*. 2008. n.p. Web. 9 Sept 2012.

⁴⁸ Micheal Zimmerman. "Heidegger in the Mountains". 24.1 *The Trumpeter*. 2008. n.p. Web. 9 Sept. 2012.

⁴⁹ Ian Prattis. Wisdom of Elders. 24.2. *The Trumpeter*. 2008. n.p. Web. 6 Dec. 2012.

recreation. Prattis therefore suggests returning back to the old religious practices and mythical believes which promote self-realization via peaceful co-existing principles. This concept is further explained by Wood⁵⁰ who differentiates between the mechanical worlds with the organic world and suggests the use of old sciences, as they promote both scientific as well as reflective questioning so that a balanced society unlike that of the machine world, dependent upon pure science should be brought back. All of the above-mentioned critics promote the suggestion of philosophy, meditative sciences and metaphysical approaches for a long-term solution of global problems with environmental concerns.

As mentioned above, every a number of religious and cultural beliefs promote their own respective ways to reach actualized self by defining an Ecosophy. There is an ever-increasing number of proposal for new and personalized 'Ecosophies', and as observed above, all of them claim their respective accommodative capacity to enrich the life of inhabitants of the planet ensuring 'self-actualization' as the ultimate aim. This predicament leads to the question for the researcher, that which platform principles of the suggested Ecosophies are better and more applicable? A critique on the eight platforms of the Deep Ecology is given by Bron Taylor⁵¹, in which talks about the problems in the society due to lack of an environmental ethic and while highlighting the social scenario he suggests practical solutions to the problem from a Deep Ecological perspective. He accepts that desacralization and anthropocentrism as the basic evil of the society and agrees that an earth-centered approach which can revive the spirituality of earth and give a bioregional ideology is needed. Although he accepts Deep Ecology as the solution, he

⁵⁰ Anand Wood. "Environment and the Old Sciences". 25.1. *The Trumpeter*. 2009.n.p. Web. 20 Oct 2012

⁵¹ Bron Taylor. "Deep Ecology and Its Social Philosophy: A Critique" *Beneath the Surface: Critical Essays in the Philosophy of Deep Ecology*, Eric Katz, Andrew Light and David Rothenberg, eds., MIT Press: Cambridge, 2000, pp. 269-299. Web. 26 Jan 2010.

points out a few fault lines in the philosophy of Deep Ecology, suggesting that as long as it is a philosophy on paper and viewed 'generally' it seems workable however, the social implementation of the philosophy is questionable for its oversimplification.⁵²

He first argues that since all life form has value, then humans are equally justified in claiming that value and therefore a staunch anthropocentric approach of Deep Ecology stands nullified. Secondly he suggests that, although Deep Ecology hails to get inspired from Buddhist and non-violent philosophies, it's stance towards political and economic systems is ironically both violent and radical. Taylor points out that the advocates of 'holistic' approach forget to incorporate the economic and political setup in the interconnected chains, thereby leaving a big loophole, leading towards an incomplete prescription for the disease of environmental crisis.⁵³ The article argues that a new paradigm like that of Deep Ecology is not relevant or important. In fact, the holistic approach and the chain reaction of the nature is enough to make the man realize that disobeying the laws of nature is in its own a disadvantage and that a harmonious relation with nature is the only solution for a sustained survival. Similarly, questioning the spiritual stance of Deep Ecology, Taylor believes that making people accept a new spiritual belief is both impossible and unintelligent, since it is the general nature of humans to return, back to their origins and spiritual roots to find solution for the crisis in their lives. He suggests that it would be better to make people return, back to their beginning and provide them a generalized common ground excerpted from the amalgamation of all common points in various religious and spiritual believes. Referring to the promotion of bioregionalism Taylor argues that history is ample proof to suggest that where common ground and bioregionalism has led to the protection of specific

⁵² Taylor, 275.

⁵³ Taylor, 271-2.

specie it has at the same time also resulted in 'aggressive competitiveness'.⁵⁴ Criticizing the technologically advanced world of consumerism and capitalism the critic claims that 'promoting ecological spirituality and eco-centric values seems pitifully inadequate in the face of such forces'.⁵⁵ He suggests that instead of Deep Ecological philosophy the world of today can only be saved for tomorrow by 'legislations' or victories against the environmental enemies in 'secured courtrooms'.⁵⁶ He also suggests the Earth Charter of the UN to be taken as a neutral treaty to be followed and practiced worldwide. However, he concludes that despite all these problems the presence of a Bioregional Deep Ecology, in an improvised form is necessary since it will provide a suggestive method of saving the environment. He is hopeful that by trial-and error the suggestive philosophy might one day take the perfect shape devoid of all these loops holes, and a sustainable and preserved earth would then be a guaranteed future.⁵⁷

This criticism suggested by Taylor about the absence of a suggestive and applicable method is answered by Joanna Macy's theory of 'Despair work'.⁵⁸ Macy's theory practically suggests that Deep Ecology and its platform principles do not aim to promote a philosophy, which is merely suggestive and impractical. Neither is it a philosophy, which has been adopted from pre-historic time and in some way does not support the present day demands of the world, which has seen despair and destruction of two world wars and atomic bomb assaults. In fact, it is

⁵⁴ Taylor, 246.

⁵⁵ Taylor, 276.

⁵⁶ Taylor, 281.

⁵⁷ Taylor, 287.

⁵⁸ Joanna Macy. "Working Through Environmental Despair" *Ecopsychology*, 1995. n.p. Web 30 May 2011.

a philosophy, which is practicable to all people of the world, despite the differences in their region, religion, biodiversity, economic status or social position.⁵⁹

Drawing it's connection from 'the system's theory' Macy's despair work is based in the same premises like those of the Deep Ecology including the emphasis on inherent value of organism, the interconnection of earth-lings and the ultimate need of self-actualization.

Macy believes that the two war-mongering practices and the capitalistic feel of global competition have made humans feel 'apathy' which means the refusal to experience pain, it is reflected in our "disbelief and denial and a double life; upbeat on the surface, but unacknowledged awareness of unnamed dangers below".⁶⁰

The reasons of apathy given by Macy revolve around baseless fears like those of "appearing stupid, being a part of society causing the problem, burdening others with our worries, sowing panic...appearing unpatriotic, too emotional, self-indulgent, idealistic, feeling either ego-centered or powerless at other times" etc.⁶¹

Some of the effects of this repression include alienation, displacement activities, like consumerism, destructive behavior, political passivity, blocking out painful information, burnout and a sense of powerlessness.⁶²

⁵⁹ Macy, 1.

⁶⁰ Macy, p. 11.

⁶¹ Macy, p. 4.

⁶² Macy, p.13.

To counter this Joanna Macy developed "Despairwork". This has five fundamental principles, which suggest that the feelings of pain and fear are healthy and can work in our favour if accepted. The expression of panic and fear makes us conscious of a problem and asks us to look for a solution, thus empowering humans in a constructive way. According to Macy the realization of the fear and panic allows us to relate to other living beings, since we feel the importance of interconnectivity and realize how safeguarding one element of nature ensures human survival and sustenance.⁶³

Despairwork is a key part of Deep Ecology workshops, known as Despair and Empowerment. It is comparable to a rite of passage. Despairwork is not a solo venture it is undertaken in the context of community. Alan Watts said, "We do not "come into" into this world; we come out of it".⁶⁴ He says that although few acknowledge this, those who do, still do not feel or sense the continuity of the generations in its correct sense and only recognize themselves as "isolated 'egos' inside bags of ski".⁶⁵ Jhonstone believes that Deep Ecological approach of Despair work aims to bring people together with the intention to heal our relationship with the earth working with ideas, feelings, spirituality and personal action planning. It provides an opportunity to explore emotional responses to world problems and offers 'despair and empowerment' methods to use the energy of these emotional responses in our work for earth recovery.⁶⁶ Prattis⁶⁷ agrees and suggests that we have to relate to earth not as masters of earth but

⁶³ Macy. p. 12-14.

⁶⁴ Alan Watts. *The Taboo Against Knowing Who You Are*. Jonathan Cape Ltd. 1969. p.27.

⁶⁵ Ibid.

⁶⁶ Chris Jhonstone. "What is Deep Ecology". The Green Fuse-bringing philosophy to life. n.p. Web. 10 May 2012.

⁶⁷ Prattis. p. 92.

as humble citizens. Galarza adds that everyday we commit 'ecocides' as part of the common routine. This 'ecocides' refers to the anthropocentric activities and shallow ecology. By following Gaian hypothesis, accepting the world as a 'commUnity' heals you from inside out and makes you a self-fulfilling individual⁶⁸. The ethics of Deep Ecology are necessary in the present world because humans have acquired more power to destroy than to create. In this respect the practical Deep Ecological approach, one that sheds the modern values leading to self-centeredness and promote such values, which lead towards 'self-actualization', is required.⁶⁹

Keeping in view the suggestive critiques and to ensure maximum scope, objectivity and universality of application, the research aims to incorporate the Despair Work Theory of Joanna Macy into the theoretical framework. This inclusion aims to fulfill two basic functions i.e. firstly it answers the critique that Deep Ecology is a philosophical 'on paper' approach and has no practical basis in the prevalent Modern and Post-Modern societies. Secondly, since the theory is completely based on the basic principles of Arne Naess and the Deep Ecological paradigm. It is thus applicable around the world without any religious or cultural restrictions thereby promising 'Self-actualization' while endorsing intrinsic value of all living beings through a holistic and non-dualistic approach, central to Deep Ecocritical inquiry and Ecosophy and suggesting a universally adaptable approach towards Self-actualization.

⁶⁸ Adrian Villaseñor Galaraza. "Reconnecting with the Planetary Community", 24.3. *The Trumpeter*. 2008. n.p. Web. 24 April 2013.

⁶⁹ Jingbi Shi. "The Development of Jack London's Ecological Thought in *All Gold Canyon*, *Burning Daylight*, and *The Valley of the Moon*" 2.1. *The Trumpeter*. 2009. n.p. Web Oct 2013.

DEEP ECOCRITICAL LITERARY ANALYSIS

The section talks about the application of Deep Ecological concepts in the field of literature. It begins by establishing a link between Deep Ecology and the field of literature. Moving on it attempts to explore how the world of literature has defined anthropocentric practices and in what ways it has been promoting egocentric perspectives so far. In doing so, it establishes the need of an eco-centered perspective, which explains how humans have lost their sense of self, leading to panic anxiety depression and a future of world as an utter wasteland. It further expands on how Deep eco-critical researches have promoted Ecosophies in various genres, particularly in those of fiction and poetry by exploring various tropes of nature and suggesting a re-building of a coherent and holistic self by accepting nature as supreme power.

Since Deep Ecology and literature belong to two different fields of study, the approach towards a combined Deep Ecological literary analysis is often questioned. Sven Birkerts in his Boston Book Review article, points out to some very important questions regarding the relationship between literature and ecological consciousness. He asks: "Can literature be usefully examined as having some bearing on man and his practical relation to the natural world?" And "Can literature-should literature- serve as an agency of awareness? Should it be publicized to help advance the cause of natural Environment?"⁷⁰ He answers by affirming the ideas but on the condition that the literature should not be reduced to mere transcription of the physical world or the politicization of the text. Opperman says that the reasons end up being most sound and obvious. He believes that the physical world has been transcribed by the classics from a human centered perspective and therefore literature has ended up as again being the mouthpiece of man.

⁷⁰ Sven Birkerts. "Only God Can Make a Tree: The Joys and Sorrows of Ecocriticism," The Boston book Review 3.1 Nov/Dec.1996. p. 1-5. Web. 12 May 2011.

While the latter suggestion of avoiding the politicization of the text again speaks of the stereotypical egoist behavior of man, where the piece of art suffers the transformation into propaganda literature, giving voice to agendas and theories only beneficial in the vested interest of human and their specie alone.⁷¹ Fritjoff Capra who calls the natural world, "a multidimensional world", also approves this notion of a new perspective.⁷² According to him literary texts formulate a multidimensional world which consents to the Deep Ecological examination of the text; and, as Derrida puts it, such a context "neither produces nor guarantees impassable borders".⁷³

In this respect a number of Deep Eco-critics like Opperman, Ward, Shi, Galarza, Prattis, Mishra, Gamlund, Maly and Zimmerman ask for the presence of a new attitude, practice and perspective which has the capacity to solve the prevailing environmental crisis and achieve 'Self-actualization'. The Deep Eco-critics not only explore the solution to the environmental problems but also bring about the reasons, of how these problems began and what were the precise conditions that led men towards an anthropocentric mode of existence?

Making Lynn White's essay of *Historical Roots of Ecological Crisis* as the background, George explores the medieval attitude towards nature, and chooses the Medieval literature of *Sir Gwain and Green Knights*. He is of the view that the presence of binary opposition increased as man continued to conquer territories and started to consider himself the master of the conquered land. According to George the study reinforces the nature vs. human destructive binary

⁷¹ Opperman, p. 29-46.

⁷² Fritjof Capra. *The Web of life: A New Synthesis of Mind and Matter*, London: Flamingo, 1997. Print.

⁷³ Jacques Derrida. *Aporias*, trans. Thomas Dutoit, Stanford, Ca.: Stanford University Press, 1993. Print.

opposition, where Bertilak acts as a destructive force and Sir Gwain being the epitome symbol of Nature and its preserving and persevering attempts of self-survival and sustenance.⁷⁴

Along with the suggestion of Ecosophies, researches explore aspects of Deep Ecology and discuss modern urban problems in the machine age with a machine man lacking empathy and coherent-self. The researches although discussing varied perspective agree on one common ground, that the solution to all these problems is man's return back to the original traditional mode of living. Helena Feder alongside the binary relation of the nature culture and the holistic approach of Deep Ecology, suggests one-step further perception i.e. nature as seen by culture shapes the face of society. By the metaphors and adjectives used to describe the immense expanse of Water, Feder explores the construct of monstrosity and mystery built around Mary Shelley's character of 'Frankenstein'. She attributes the construct to the western culture of objectification of nonhuman.⁷⁵ Talking about the social construct, Matthew Teorey in *Ecological discourse in Craig Childs's The Secret Knowledge of Water* makes an effort to establish the notion of how the non-fictitious text of Child develops a method to 'voice' the nature, which brings the readers towards and awareness about their relationship with nature and how they effect it by either being receptive or attentive towards it. He explores and stresses the outcome and effects of positive intimacy and contact with nature and warns against the receptive attitude towards nature.⁷⁶ Echoing the fears of Macy, Seegert explores the long-sightedness of E. M.

⁷⁴ Micheal W. George. "Gawain's Struggle with Ecology: Attitudes toward the Natural World in Sir Gawain and the Green Knight" 2.2. *The Trumpeter*. 2010. n.p. Web. 28 Oct 2013.

⁷⁵ Helena Feder. "A Blot upon the Earth": Nature's "Negative" and The Production of Monstrosity in Frankenstein Delineates upon the Anthropocentric Construct of Nature". 2.1. *The Journal of Ecocriticism*. January 2010. p 55-66. Web. 28 Jan 2011.

⁷⁶ Mathew Teorey. "Ecological Discourse in Craig Childs's The Secret Knowledge of Water". 2.2. *The Journal of Ecocriticism*. July 2010. p.1-13. Web. 28 May 2013.

Forster, who in his short story suggested the break of man and nature relationship, resulting into a mechanistic society bound for apathy and self-destruction.⁷⁷ Zhao Benfu also explores the environmental crisis as a result of urbanization leading to the use of agricultural land for constructive purposes thus rendering the land barren and depleted. He suggests an eco-city built upon the foundational principles of Deep Ecology and suggests it to be a feasible and practical solution towards urban environmental crisis.⁷⁸

Where some the researchers have simply pointed out timeline for the development of ego-centric approaches others have provided a stark comparison between the effects of ego-centric practices with that of eco-centered perspectives. Jingibi Shi analyses Jack London's texts by applying the platform principles. Shi argues that London establishes the importance of ecological conscience via intimate contact with nature. The protagonists of the two novels, at first exploit nature and fail to be satisfied and self-actualized but later circumstances allow them to fully experience pure nature, interact with wild open spaces and then live harmoniously with nature. His ecological thought can be summarized by the conclusion of his novels, which suggests that profit-motivated human greed leads to ecological problems and to anthropocentrism. The solution he suggests is a shift from an anthropocentric worldview and away from andro-centric perspective. Since applicable upon the now, world, Shi concludes that Jack London's ecological thought has realistic significance.⁷⁹

⁷⁷ Alef Seegert. "Technology and the Fleshly Interface in Forster's 'The Machine Stops': An Ecocritical Appraisal of a One---Hundred Year Old Future". 2.1. *The Journal of Ecocriticism*. January 2010. p. 33-54. Web. 28 October 2013.

⁷⁸ Zhao Bhenfu. "Exploration of the Eco-City- An Eco-critical Reading of an Era without Soil" 26.1. *The Trumpeter*. 2010. p. 99-106. Web. 28 Oct 2013.

⁷⁹ Shi. n.p.

In addition, the tropes of American Pastoral and Wilderness because of their massive exploitation have been the major focus of various researches. The two worth mentioning papers include those of Chris Coughran explores the pastoral trope in America via a close examination of late essay of Kenneth Burke on satire and novels of Gilbert Sorrentino and Richard Brautigan and inquires ways in which satiric pastoral texts disturb the roots of American subjectivity onto which the ideological conceit of "Nature's Nation" was grafted.⁸⁰ Similarly, by applying selective techniques of American antebellum and Eco-criticism, Sivilis explores the panther attack scenes found in the fiction of Charles Brockden Brown, James Fenimore Cooper, and Harriet Prescott Spofford and concludes that these monstrous images were the early stages of the changing patterns of environmental ethic ecological perceptions leading to natural world devastation by humans.⁸¹ Susan Kathleen Moore takes up this notion of devastation in her paper: *Encountering the More---Than---Human: Narration, Abjection and Pardon in Three Day Road*.⁸² In the context of World War I, where the institutions, civilization and the boundaries of nature-culture collapse, Moore explores Joseph Boyden's *Three Day Road*. Using Richard Kearney's definition of working- through and Kristeva's psychoanalytic process in an analysis of abjection, the return of the repressed, and a pardon asked for that initiates a reconciliation between ourselves, culture, language and the social. Similarly, in her essay *We're in the wrong story*⁸³ Anna Atkinson dissects the anthropocentric ideology adopted by literature and the

⁸⁰ Chris Coughran. "Sub-versions of Pastoral: Nature, Satire and the Subject of Ecology". 2.2. *The Journal of Ecocriticism*. 2010. p.14-29. Web. 12 Sept 2013.

⁸¹ Mathew Wayne Sivilis. "The Base, Cursed Thing": Panther Attacks and Ecotones in Antebellum American Fiction" 2.1. *The Journal of Ecocriticism*. 2010. p. 19-32. Web. 12 Sept 2013.

⁸² Susan Kathleen Moore. "Encountering the More---Than---Human: Narration, Abjection and Pardon in Three Day Road" 2.1. *The Journal Ecocriticism*. p. 67-80. Web. 12 Sept 2013.

⁸³ Anna Atkinson. "We're in the Wrong Story". 27.3 *The Trumpeter*. 2011. n.p. Web. 2 Sept 2013.

that Vedāntas's contribution is worth a constructive and practical Ecosophy.⁹¹ Kamesh Ayier explores Naess's view of a need of a new dharma and suggests the dharma of Mahabharata in response. He gives an Ecocritical analysis of Mahabharata by focusing primarily on the tropes of pastoral, wilderness, discussing agriculture, farming, protection of animals as sacred, infanticide etc. and concludes that the new dharma; one that could continue and help the paradigm of Deep Ecology could very well be derived from the scripture.⁹² Swarnalatha Rangarajan criticizes the mechanistic culture for its desacralization of the earth and with 'its undue emphasis on objectivity, rationality and the demythologization of religion and history.' Analyzing the religious text of Upanishad, Rangarajan explores ideas of Systems theory, Gaian hypothesis and the ultimate principle of Naess, i.e. self-Actualization. He concludes that where new approaches are needed which are not mechanistic, the Brihadaranyaka Upanishad is a self-suggestive example of environmental ethic belonging to the category of an animistic text which does not distinguish between nature and culture.⁹³

In contrast, emphasizing on the importance of Eco-criticism and its importance in Postmodern fiction Oppermann approaches two Postmodern novels, i.e. Graham Swift's *Waterland* and Jim Crace's *The Gift of Stones*, from the Eco-critical perspective, following the frame of reference provided by Michael J. McDowell. The analysis concludes that applying Deep Ecological concepts and themes to literary criticism proves to be an enhancing process to

⁹¹ Kiyokazu Okita. "The World-affirming Vision of Non-duality Vaiṣṇava Vedānta Contribution to Deep Ecology". University of Oxford / University of Hamburg. 25.2 *The Trumpeter* .2009. n.p. Web. 28 Oct 2013

⁹² Kamesh Ayier. "Dharma in the Mahabharata as a response to Ecological Crises: A Speculation". 25.2 *The Trumpeter*. 2009. n.p. Web. 28 Oct 2013.

⁹³ Swarnalatha Rangarajan. "Madhu-Vidya: The Holocoenotic Vision of the Brihadaranyaka Upanishad". 24.2. *The Trumpeter*. 2008. n.p. Web. 28 Oct 2013.

literary studies.⁹⁴ He quotes the Deep Ecological philosophers like Bill Devall and George Sessions who explain a new vision and realization of a new concept forming and rising out of the concluding discussion of the Postmodern novels, i.e. of Deep Ecology and the concept of 'Self'. He agrees with Devall and Sessions who emphasize that the concept of 'Self' in Deep Ecology "requires a further maturity and growth, an identification which goes beyond humanity to include the nonhuman world."⁹⁵

Correspondingly, in the recent years, in the genre of poetry; various aspects of Deep ecology have been explored thus highlighting the importance of ecological interpretations required in Literature. Juan Ráez Padilla in explores the basic components of Gaia i.e. Earth, air, fire and water and how they are incorporated in Heaney's poetry through the use of binary oppositions along with the views of critics help us achieve an Earth-centered perspective.⁹⁶ Similarly, the Brian Glaser emphasizes that the poetry of Duncan should be read from an eco-critical perspective since the text gives ample information and holds high relevance with the eco-critical paradigms. Glaser emphasizes how Duncan's poems are highly nonanthropocentric and promotes eco-centric values of equivalence and interconnectivity. He concludes that being environment-centered it becomes but obvious that one finds himself more environmentally aware and thus more active in realizing his true place in the world, making him one step closer to self-realization.⁹⁷

⁹⁴ Serpil Oppermann. p. 103.

⁹⁵ Sessions. p. 65.

⁹⁶ Juan Ráez Padilla. "Seamus Heaney's Elemental Ecopoetics: Earth, Water, Air and Fire" 2.1. *Journal of Ecocriticism*. 2009. n.p. Web. 28 Oct 2013.

⁹⁷ Brian Glaser. "Ecocritical Reading and Robert Duncan's Bending the Bow".4.1. *The Journal of Ecology*. 2012. p. 31-45. Web. 13 Sept 2013.

Opperman also establishes that since Deep Ecology aims to substantiate man's position in the world, his immediate environment thus becomes an element of great importance. This importance of place has also been highlighted by eminent Ecocritics in the recent publication of *The Bioregional Imagination: Literature, Ecology, Place*. It explores the importance of place in the world of literature and its exponential power to frame the perspective of the narrative. The book emphasizes:

...the customary role of literature and art to explore, through dramatised narrative, poetic invocation, aesthetic experiment, and stylististic innovation, the modulations and manifold inflections of such elemental words as 'place' – a word that generates an array of powerful connotations such as 'home', 'locality', 'ground' and 'belonging' and attendantly powerful notions of identity (consider the evocative charge of the mundane phrase 'my place').⁹⁸

Thus in Deep-eco-critical paradigm 'place' is explored via the two tropes of 'pastoral' and 'wilderness.' By enhancing the interconnectedness of the organisms in a higher level; the trope of pastoral as used in literature has three dimensional perspectives, i.e. elegy, idyll and utopia. The 'elegy' looks back into a vanished past with a sense of nostalgia. The 'idyll' celebrates a bountiful present while the 'utopian' looks forward to a redeemed future.⁹⁹ Moreover, Garrard approves of Raymond William's key insight: that pastoral has always been

⁹⁸ Stephen Harris. Rev. "*The Bioregional Imagination: Literature, Ecology, Place*". ed by Tom Lynch, Cheryll Glotfelty, and Karla Armbruster. *Australian Journal of Ecocriticism and Cultural Ecology*. Vol. 2. 2012-2013. n.p. Web. 24 Jan 2014.

⁹⁹ Gerrard, p. 37.

characterized by nostalgia, so that whatever we look, into its history, we will see an 'escalator' taking us back further into a better past.¹⁰⁰

On the contrary, the experience of wilderness is explained by Devall and Sessions. According to them, experiencing 'wilderness' is a process formulated by the following proponents:

(1) Developing a sense of place (2) redefining the heroic person from conqueror of the land to the person fully experiencing the natural place. (3) Cultivating the virtues of modesty and humility and (4) realizing how the mountains and rivers, fish and bears are continuing their own actualizing processes.¹⁰¹

Garrard holds that the wilderness and its harsh presence holds a beauty of its own and says that where "the beautiful is loved for its smallness, softness, delicacy; the sublime admired for its vastness and overwhelming power."¹⁰² He quotes Oelshlaeger's comments on Gary Snyder's experience of wilderness, which asks the poet to listen, open the mind and realize the presence of the living earth and as Deep ecology suggest, 're-establish contact with it'.¹⁰³ The experience gathers all the elemental forces of nature and calls for a 'deep' understanding. Travel experiences, which according to the authors have helped them, reconnect with the true nature thereby allowing them to step-up on their journey of Self-actualization as suggested by Naess. George Daniel Firth in *Wildness, Intensity, Connectivity, and Thereness: A Phenomenological*

¹⁰⁰ Gerrard, p. 37.

¹⁰¹ Gerrard, p. 110.

¹⁰² Gerrard p. 64.

¹⁰³ Gerrard p. 82.

*Exploration of Mountain*¹⁰⁴ experience associates 'Wildness', 'Connectivity' and 'Thereness' as a phenomenon and attempts to describe the experience by define its aspects and establishes the notion that such experiences with nature open up a new perspective towards living. Firth suggests the promotion of nature experiences and is of the view that new phenomenon could be explored with such interactions. In the same way, another travel literature of Satish Kumar titled as *Earth Pilgrim*¹⁰⁵, defines his travel experience at different places. Referring to the tropes of wilderness and pastoral and defining the immensity of oceans and the outcome of his adventure. This he defines as an increased awareness towards the unexplored yet always present relationship of man with nature, he suggests the practice for heightened self-awareness: man's true place in the eco-system and the spiritual feeling of interconnectivity with a higher force of nature ultimately leading towards what Naess has defined as Self-Actualization.¹⁰⁶

Murleedharan in "Multi-Disciplinary Dimensions in Paulo Coelho's Novel *The Alchemist*"¹⁰⁷ has elucidated upon the multi-disciplinary approach of the text and explores how the symbols incorporate by the author lead to the development of a strong bond between man and the universe. Similarly, another paper of Murleedharan locates a triangular pattern between the omnipresent, the universe and the habitant of the earth i.e. the man. In his research titled as *The Triad of man, Universe and God in Paulo Coelho's novel The Alchemist*¹⁰⁸, Murleedharan

¹⁰⁴ Firth, Daniel. George. "Wildness, Intensity, Connectivity, and Thereness: A Phenomenological Exploration of Mountain". 24.3. *The Trumpeter*. 2008. p.44-67. Web. 21 Sept 2013.

¹⁰⁵ Satish Kumar. "Earth Pilgrim". 25.1. *The Trumpeter*. 2009. p. 8-21. Web. 13 Sept 2013.

¹⁰⁶ Ibid.

¹⁰⁷ Manju Murleedharan. "Multi-Disciplinary Dimensions in Paulo Coelho's Novel *The Alchemist*" *Journal of Literature, Culture & Media Studies*. Jan-Dec2011, Vol. 3 Issue 5/6, p. 53. Web. 14 Nov 2013.

¹⁰⁸ Manju Murleedharan. "The Triad of Man, Universe and God in Paulo Coelho's Novel *The Alchemist*" 7.1. -66-6. January 2011. p.1-6. Web. 12 Oct 2012.

explains the triad on philosophical ground however he fails to establish a link with any kind of theory or a specified philosophy. The triad locates back to the kind of relationship Deep Ecology develops. Accepted as an environment oriented writer, Coelho's recent novel *The Fifth Mountain* has been explored by Doris, who explores the eco-critical dimensions of the text and concludes that the environmental acumen of Coelho allows the nature to manifest itself in the form of a voice, as the flora and fauna help depict the symbiotic relationship between man and nature.¹⁰⁹

¹⁰⁹ Thomas Dorris. "The Environmental Orientation in Paulo Coelho's *The Fifth Mountain*: An Ecocritical Reading". *Guild of Indian English Writers Editors And Critics*. Vol. September 2.2. p. 150-157. Web. 19 Oct 2013.

CHAPTER 3

Ecosophy in Paulo Coelho's *The Alchemist* and *The Pilgrimage*

The chapter analyses the selected texts of *The Alchemist* and *The Pilgrimage* from Deep Ecocritical viewpoint. By means of establishing the storyline and main theme of the two novels, the chapter proceeds towards the foundation ideology of Deep Ecology and its synchronicity with the theme of selected fictions. It answers the research questions as to how Coelho's view towards nature is similar to that of Naess's Deep Ecological standpoint. In conjunction with the establishing of a relationship between the texts and theoretical idea, the Deep Ecocritical discourse generated, looks deeply into two Ecocritical tropes of *Pastoral* and *Wilderness* as depicted in the two novels.¹ The chapter also evaluates the texts on the suggested principles of Deep Ecology, as propounded by Naess in comparison with Coelho's representation of nature in his novels. The chapter concludes emphasizing the inherent value and holistic approach towards nature and establishes the fact that the generation of eco-awareness is required on practical basis thus, establishing a link towards the second part of the discussion.

The Alchemist is the story of a boy named Santiago who sets out on an expedition into the land of the unknown, to find a treasure which has been promised to him first by the dreams and then by a mysterious gypsy and an old king. The search for the treasure (apparently supposed to be found near the Egyptian pyramids) takes him to a Ulysses like expedition. In this expedition the protagonist leaves the pastoral lands of Andalusia and travels through the wilderness of the African deserts, finally reaching the pyramids and coming back. On his return from the journey,

¹ Greg Garrard, *Ecocriticism*. New York: Routledge, 2004. p. 16-32.

he brings a lot of experience and knowledge gained from his journey quite like Ulysses himself, making him known to the unknown worlds and their inherent secrets thereby giving him maturity and most importantly an actualized self. Like every expedition, Santiago also meets different people and realizes new secrets about the world he lives in and the powers it possesses. In his journey, the symbols of nature referred to, as 'omens' are his guide in difficult times. Moreover, the people like the alchemists teach him about such mysterious forces of nature and several powerful elements within, which make the survival of the natural cycles possible; binding all nature's elements with an unusual link of cause and effect, making them organized and function as a complete whole. A 'universal language' is introduced which is the reiteration of the same idea that the knowledge of this 'universal language' helps us communicate with all living beings, making us realize the presence of a common soul, referred in the novel as "the soul of the world."² The novel concludes with the idea that the more one realizes the strengths one possess to acknowledge the presence of living entities on the planet and affiliate with them, the more productive being one ends up becoming. Moreover, this is important not only for the survival of our own selves but also of the living beings in general. This successful survival and the ability to achieve oneness with the natural system makes us achieve the stage of self-realization in the truest sense possible. According to the author, the combination and communion of a person's heart and soul with that of the living world, makes him complete in the truest sense. The achievement of such communion and satiety of soul is the ultimate purpose of man on this earth.

The Pilgrimage is the story of a man who has been corrupted because of his greed and has lost his aim of life for once. It is now his second and only chance to take a journey, for the purification of his soul and exorcise his demons, so that he can achieve a new life and a new self.

² Paulo Coelho. *The Alchemist*. New York, NY: HarperCollins, 2006. p. 22.

Where *The Alchemist* is a fable of dreams, *The Pilgrimage* is a non-fictional book i.e. more close to a real life experience of the author himself. Also, while *The Alchemist* is a Ulysses like journey of travel, *The Pilgrimage* is much like Chaucer's *The Canterbury Tales* except that instead of introduction of various characters witnessed on the way, unlike Chaucer, Coelho explores the inner self/characters of man; with the ultimate aim of achieving his true self.

The analysis of this chapter aims to probe into the texts of Coelho by putting into perspective the Deep Ecological notions of interconnectivity, and holism along with the eight paradigm principles suggested by Naess. It further analyses Eco-critical tropes of 'Pastoral' and 'Wilderness' used as the setting in the Coelho's novels and discusses how these settings of the novels work in tandem with the thematic stance of the author towards the achievement of self-realization from an ecosophical vantage point. The current analysis will reveal how the settings, themes, motifs and symbols used by Coelho having an eco-perspective aid in the achievement of 'Self-realization' which according to Naess is the ultimate aim and connotation for Ecosophy.

In both *The Alchemist* and *The Pilgrimage* the author has presented to us the ever-present binary of man vs. nature. In *The Alchemist* man is surrounded by nature and seeks assistance and guidance from it, in the persona of Santiago, who learns from his sheep and also from wolves and draught. While on the other hand, in *The Pilgrimage*, the author himself is traveling into the vast expanse of nature, because he is on a pilgrimage in search of his lost sword. In both the texts, there is an emerging pattern of nature being the second protagonist. Fulfilling the role of the protagonist, it guides, protects, teaches, aids and finally celebrates at the end of both texts. Because of it, where the protagonists i.e. humans are on a journey of 'self-discovery', the nature is also running a course of its own and the turn of protagonist's fortune to misfortune and vice-versa always makes the readers aware of the omni-presence force of nature. The words of the old

king thus reverberate and unveil the plan of nature, as he says, "when you really want something, the whole universe conspires in your favour"(Coelho, *The Alchemist* 22), suggesting that nature, here referred as 'universe' plays a major role in the achievements of man, may they be ethereal or ephemeral in nature. Thus, at every step of the journey, the protagonist achieves a new stage of realization of self and the parallel working of the forces of nature are also unveiled. Moreover, both the novels inter relate the micro with the macrocosm, thereby bringing about the effect of a harmonized and balanced universe, at work.

In *The Alchemist*, in addition to the four basic elements of life, i.e. the earth, air, fire and water, there are some eccentric elements incorporated in the eco-systems which although do not make up the fundamental structure of the systems, they are still a fundamental part of these systems. Sometimes these eccentric elements are the ordinary presence of living beings say butterflies, hawks, snakes and at other times they happen to be winds of different kinds/directions. All of these mentioned elements and forces are a part of nature. They belong to either one eco-system or the other but their interconnectivity gets on another level of meaning, the moment they stop being merely components of a food chain and take the place of 'omens' and directions. From a deep eco-critical stand point this simultaneous transformation of these elemental life forms into a 'guiding force' adds to their value and augments their presence in the universe as vital. The apparent 'interconnectivity' via a food chain if focused upon, reveals another intricate plan of the universe, revealing earth as an entity, which gives us 'more' than the sum of its categorized and defined physical hierarchy.

This interconnectivity is evident in *The Alchemist* where the pasture life of Santiago is defined as a life of wandering, with a desire to see the world. Therefore, he wanders all day with his sheep. These sheep being the brainless creatures devoid from the gift of wisdom are

completely dependent on the shepherd for their survival. Hence, in the food chain the sheep occupy the place of secondary consumers and nothing more as Santiago notes that they were satisfied with the basic necessity of food, water and shelter and in return "they generously gave of their wool, their company, and once in a while their meat"(Coelho, *The Alchemist* 7). Here a hierarchy of structure is developed. The sheep (belonging to terrestrial eco-system) are dependent upon humans for their survival, while the humans being at the top of the food chain hold the final decision of utilizing the bounty of wool, company or meat in any way they desire. On the contrary, Santiago as a shepherd notices a queer connection with his sheep. He feels what he defines as "some mysterious energy" (Coelho, *The Alchemist* 7) in his relationship with the sheep. This 'mysterious energy' is not limited to the wake and sleep patterns of the shepherd being similar to that of the sheep nor is it about the innocent belief, that most probably the sheep were able to understand what he said or when he read his favorite passages from the books. In fact, this energy was a guiding force for the shepherd and that is why he exclaims to the Moorish girl that he learns more from the sheep than he possibly does from his books. It is only through his sheep that he realizes that traveling on new roads and paths of life, without noticing the novelty of habitat and the ever changing surroundings is not only a custom of animals but also of humans. All they care for are green pastures and do not have time to enjoy the changing of season or the effects of weather. He talks about his simple-minded parents, says that they (also) worked hard just to have food and water, like the sheep, and observes that "maybe we are all that way"(Coelho, *The Alchemist* 11). This establishes the lack of desire of man to take serious steps towards achieving his 'self-realization' dream.

Moreover, the realization of a presence in nature and knowing that there is more to it emphasizes the Deep Eco-critical standpoint. It suggests that although humans are a part of the

system and their required demeanor should be to recognize their place in the system of the universe, they also need to understand that they are the only 'living' beings, which have the capacity to act as fully functioning individuals. Therefore, although *Homo sapiens* are just consumers in the eco-system, they are also the sole sustainers of the eco-system and the system of the earth and universe in general. So in other words, the true realization of man is not just to recognize his/her place in the ecosystem but to acknowledge his responsibility and obligation, which, he holds towards the earth and all, living beings. Coelho's protagonist achieves this demand-to-be-different, wisdom, from the comparison of the monotonous life of his parents and of his own self with that of his sheep. Being an adventurous spirit Santiago learns from nature and decides to take a chance by travelling to a far off land in search of treasure. As the Coelho says, "A shepherd always takes his chances with wolves and with drought, and that's what makes a shepherd's life exciting" (Coelho *The Alchemist* 13). This knowledge is derived at a sub-conscious level. The Deep Eco-critical wisdom suggests, that, playing along the designs of nature and fighting it out to maintain the equilibrium holds within it the secret of both successful survival and the satisfied self.

Later in his journey, Santiago realizes this learning experience in an entirely different manner. He exclaims that even though the sheep did not teach him to speak Arabic, rather they had taught him something even more important; it was a language understood by all and sundry. This very language was the reason of his success at the crystal shop. He defines it as the "language of enthusiasm, of things accomplished with love and purpose, and as part of a search for something believed in and desired" (Coelho, *The Alchemist* 62). He then realizes the real reason of his strange association with his sheep, which transforms his simple pastoral life into a prophetic profession of wisdom and enlightenment. Here we see a deeper working of an earthly

system having deeper ethereal and philosophical meanings, the moment it is dissected upon the notion of interdependency of the ecological systems.

The elemental forces of nature and the constitutional elements of Mother Earth including the Earth, Air, Fire and Water also form the base of all the rituals practiced by the protagonist in *The Pilgrimage*. The 'seed exercise' (Coelho, *The Pilgrimage* 27) and 'buried alive exercise' (Coelho, *The Pilgrimage* 27) establish a direct relation with elements of earth and provide a perspective of the unnoticed feelings of earth. The 'arousal exercise' (Coelho, *The Pilgrimage* 85) focuses on the energies of water while 'The Blue Sphere Exercise' (Coelho, *The Pilgrimage* 110) utilizes the energy of air and so on. The exercise are designed to focus on the respective elemental forces of Earth, and by thinking deep, makes the protagonist realize how human body is also a part of and directly dependent upon these basic elements of earth. The human body realizes that it has water, air and soil and requires the heat of fire element for it's basic survival. This inversion of binary opposition, i.e. by putting the protagonist at the periphery and the settings at the centre, creates a means to achieve a Deep Ecological association between man and nature. The protagonist witnesses the same interconnectivity as in *The Alchemist* but in a more practical and direct manner. With trivial encounters of his body with nature, and by following the given exercises involving the contact of nature with that of man, the traveler on the Road to Santiago, finds a new wisdom. Every contact becomes meaningful as the language of earth (agape) and helps him realize the power of nature to heal, nourish, nurture, destroy and even resurrect the dead or dying soul of a man.

Coelho defines the Deep Ecological theme of interconnectivity as the power of nature called 'Agape' (Coelho, *The Pilgrimage* 127). It is the language of love and enthusiasm, which binds the self of a man with his, roots and nourishes his soul at every step, towards his destiny.

This power of nature is a living omni-present entity. The journeys get complex at each step along with the increased connectivity of various systems with an ethereal binding element, taking up the name of the "Universal Soul" or "Soul of the Universe" (Coelho, *The Alchemist* 17). The mysterious old king calls it the force, which only appears negative, but has the power to make one realize his/her true destiny. In other words it is the crude and unadulterated form of nature which although appears to be wild and abortive at sight, has the power to make a man realize the truth about his existence and explain to him the place of his existence in the elaborated ecosystem. Furthermore, while defining the essence and the reason for the presence of the soul, the old King of Salem specifically points out that the soul of the universe is nourished by both the positive as well as the negative i.e. from happiness and also from envy, jealousy and revenge. However, according to Coelho, the only real obligation of man on this earth is to "realize one's destiny" (Coelho, *The Alchemist* 22). The same concept is reiterated in *The Pilgrimage*, where the author suggests the presence of 'a devil' as well as 'the guide' in the quest for the lost sword of the pilgrim (Coelho, *The Pilgrimage* 163). Moreover, while explaining the definition of the soul of the world *The Alchemist* and *The Pilgrimage* clearly reinstates the main idea of the systems theory by proclaiming that: "All things are one" (Coelho, *The Alchemist* 22).

This inter-relational characteristic of nature brings into focus, the individual importance of every living entity, which unites to make the ecosystem. Moreover, the importance and respect of every living being having 'intrinsic value' is another most important Deep-Ecocritical theme to be explored in the current analysis. By the use of the word, 'living beings' the formulation intends to refer to the biosphere, or more accurately, to the ecosphere as a whole.³ It includes individuals, species, populations, habitat, as well as human and nonhuman cultures.

³ Devall, Bill, and George Sessions. *Deep Ecology: Living As If Nature Mattered*. Salt Lake City, Utah: G.M. Smith, 1985. Print. p. 60.

Therefore, every detail counts and every thing that ever existed or exists on this planet matters. The importance of living beings merely for the sake of their productivity and usefulness of their existence for human beings is not the criteria or the justification of their existence.

In *The Alchemist*, all elements may they be deserts, animals or crystals although part of a large system have a unique voice of their own and all of them contribute into making of a perfect environment, a surviving world; a breathing planet. For instance, although the sheep are the teachers of the shepherd, he realizes it at a very later stage, similarly the crystal glasses teach the boy about the impurities in his own body and soul, but they themselves, i.e. the sheep and the crystal are unaware of the fact. However, this late realization or absolute lack of awareness does not make them less important in the structure of life.

According to Deep Ecologists the importance and conservation of only human beings is not enough for the peaceful survival of earth. The proper conservation of nature and living beings is of primary importance. A simple look at the food chain pyramid makes it clear that not only are the species of nature inter-dependant but are also an independent entity having a tough race for their survival and sustenance. Moreover, the texts establish the most important aspect of the inclusion of 'all living' in a broader sense.

The legend of Narcissus and his egoistic practice of admiring his infamous beauty in the beginning epilogue of the novel, beautifully explains the idea of non-humans possessing inherent value, independent of human purposes. This story if read from a naturalistic perspective and reinterpreted by the reversal of binary composition between that of human vs. nature, helps understand the underlying or better to say the 'Deep' message of the story. After reversing the egotistical stance of river being a source of a fulfillment of human desires and emotions, one

realizes the true independent and intrinsic value of the river when it proclaims: "I weep for Narcissus but I never noticed that Narcissus was beautiful. I weep because, each time he knelt beside my banks, I could see, in the depths of his eyes, my own beauty reflected" (Coelho, *The Alchemist* ix). It not only announces the reason of the dénouement of the mythical protagonist but also reveals a revolutionary idea that the admiration and adornment of the natural habitat, may they be rivers or wilderness is as important for them as it is for humans. It encourages the reader to think beyond human desires and looks for something more high and eternal. The presence of nature has always been felt but it has also been ignored during interpreting literature and thus by all means, denied a voice, altogether.

This presence of the voice of the river is not just personification rather it is the clear evidence and a loud call to the fact that there is a requirement to expand the panorama of 'living' by including all kinds of biodiversity, either big or small. The call is not just for the acceptance of such diversity rather it includes the emphasis, that it be made a compulsory requirement and that the rich biodiversity be understood and comprehended equally on both rational as well as emotional basis.

A fresh water lake being turned into salt-water lake is also an important aspect, which needs to be considered while interpreting the text. The lake was not turned to a salt-water because of any direct relation to human beings, satisfying their base desires; rather the reason was the absence of the satisfaction of the required desires of the river itself. Pollution and corrupt environment has always been a major field of interest for the Deep Ecologists. Ignoring the very basic requirements of the nature will also cause its death, much like any human being. The importance therefore is to highlight the importance of the living beings because of their inherent capacity and potentials, which are currently being ignored at several stages.

According to Naess as well as Coelho, parts of nature are parts of ourselves. We cannot exist separate from them. The identification of this 'inbuilt worth of all humans' becomes the root of the most powerful application of ecosophical thinking to specifically environmental conflicts. One must see the vital needs of ecosystems and other species as our own needs: here is thus no conflict of interests. It is a tool for furthering one's own realization and fullness of life. *The Pilgrimage* also explores the similar concept of 'inborn worth.' Ascribing the power of transformative regeneration to minor exercises involving nature, the author has effectively brought about the potential capacity of nature and its ignored healing power.

Each practice may it be the 'seed exercise' (Coelho, *The Pilgrimage* 27), 'The Water Exercise' (Coelho, *The Pilgrimage* 110) or 'The Listening Exercise' (Coelho, *The Pilgrimage* 177) is suggestive of the very idea. The patience required to carry out the exercises and the emphasis on the fact that nature has so much to offer only if we have time 'to stand and stare' seems to be reiterated. Moreover, the two elemental forces of 'yin' and 'yang' presented here as the guide and the messenger devil, calls attention to the fact that acceptance of 'all forces of nature' both good and bad is important. The guide stresses the need to talk to the devil, understand him, and trust him at certain occasions while ignoring at others. The text thus emphasizes that the need of the hour is the acceptance of individuality of the objects of nature as they are and what they are. The safeguarding and protection of the valuable potentials and values of living beings, is the responsibility of the humans.

This inherent value takes away from humans the self-obtained rights of exploiting the environment for their own benefits, thereby shortening the resources of the planet and forces them to respect symbiosis. In *The Alchemist* a first-rate shepherd is familiar with the ways of how to take care of his flock, as the flock is dependent upon him for food and water. But then

again for the survival of the shepherd it is important that he utilizes the animals in ways that satisfy his vital needs, i.e. the survival needs known as the satisfaction of hunger, thirst and protection/shelter etc. In return, the boy knew how to shear sheep, how to care of sick and pregnant, and how to protect them from wolf attacks. This connection is intimate as he knows everything about each member of his flock i.e. which of them are lame and which of them happen to be the laziest (Coelho, *The Alchemist* 27). On the contrary, he also knows the real value of his sheep and therefore the judgment of their value are backed up well during the bargain with the Old King. That is the reason why during the bargain the boy emphasizes the value of the sheep, which apparently is of no value. He explained that the sheep being lame was not a defect at all since that "sheep was the most intelligent of the flock, and produced the most wool" (Coelho, *The Alchemist* 29). Here, the expression of sheering the sheep or that of using their meat to satisfy the hunger emphasizes the importance of presence of sheep, their protection and care. It clearly suggests that the economic, social and biological sustenance of the humans is dependent upon the animals and although they appear to be dependent upon humans, the fact is in accordance with the reversal of the apparent binary opposition of man vs. nature. Therefore, it is not the humans, which are dependent upon nature to aid their survival and not vice-versa.

The text of *The Alchemist* further substantiates the claim, in the second phase of the journey as the protagonist travels from the green pastures of Andalusia to the Wilderness of Saharan Desert in Africa. In the desert, the Englishman explains the phenomenon in his own words. He says that it was not just a human phenomenon rather every element that exists on the planet possesses 'a soul,' regardless of the fact that it is a 'mineral, vegetable, or animal or even just a simple thought' (Coelho, *The Alchemist* 79). This presence of soul has the power of transformation and this metamorphosis makes every element of earth as much of a live entity as

any human being. This continuous metamorphosis is responsible for the systematic function of the universe and it is in fact because of these transformations that we see the world as it is.

The phenomenon of this continuous transformation of the earth is a reiteration of a foundational Deep Ecological concept i.e. the Gaian Hypotheses. The author presents the Earth as a living entity, producing and reproducing the elements required for its survival by the reference to the presence of a soul.

Thus, Coelho who clearly holds the view that this (life) was not just a human gift negates the belief that only humans being are living beings (Coelho, *The Alchemist* 79). As said earlier, the text of *The Alchemist* takes this approach to a metaphysical level, also making the earth acquire a soul referred to as 'the soul of the universe' functioning in a cyclic way for the regeneration of the earth. By attributing the love of mother to that of the earth, Coelho sets his stance on the reason of Gaia's transformative and regenerative powers on love. He says that if one is to understand the concept of love then it is not difficult to understand what is claimed to be "the Soul of the World" (Coelho, *The Alchemist* 149) because both one and made of similar material. Hence, according to Coelho, it is the power of love that has the transformative and regenerative power, the one which is defined as 'the 'mysterious force' (Coelho, *The Alchemist* 7) earlier in the text.

The title of the text i.e. '*The Alchemist*' makes us interpret the process of metamorphosis and the regenerative power of love, in a new light. The reason for this metamorphosis could also be associated with one of the foundations of alchemical theories, which hold the view that minerals grew and developed in the earth, like organic things. It was always the aim of nature to produce gold, the most precious metal, but when circumstances were not favorable the

comparatively base metals resulted. It has been known that the yearnings of the old alchemists were to disclose nature's covert potentials, and thus achieve the capacity to achieve in a short span of time, for which nature requires years to achieve. It is because of this fundamental Medieval belief that the text of *The Alchemist* claims that 'all things are made of one Soul only, i.e. 'the soul of the world' (Coelho, 22) and which makes all elements to strive continuously, for a transformation until the wholeness or oneness with the formative Soul is achieved.

For Coelho this is the alchemy of life; the real hidden meaning for the transformation of one thing into another or the improvement or up-gradation of one element into the next, because of an inherent desire of every element to become one with its maker. A pantheistic belief acquired by many scholars and religious preachers in several eras across the century; the core foundation however, comes down to one simple concept i.e. absolute and pure love, which when achieved makes the life of the individual ideal and self-fulfilled. Coelho has also uses the element of love and the binding force of love as the major element and prime catalyst for making the systems work and acquire the desired soul. This is the reason why, instead of connecting the alchemical processes with a scientific explanation Coelho's descriptions and narration moves on a more philosophical level and the process of alchemy of metals, becomes a universal process; applicable in all fields of life, and discussed as the principles for the 'Alchemy of life'. In addition, because of these philosophical premises established by the author, the work of Naess under the title of *Philosophy of Life* in which he explains the application of Deep Ecological values, in everyday life sounds less different from what *The Alchemist* suggests. Both works seem to propagate the same idea in thought and practice.

The same eco-sophical wisdom is present in *The Pilgrimage*. Fallen from grace of his master due to materialistic desires and overpowering of lust, the author loses his position of

being a member of the sacred tradition of RAM. The travel on the road to Santiago, although seen as a punishment for the protagonist is a design by the master of RAM tradition to pure the corrupt heart of his student. The rituals of the road, the effort made to truly immerse oneself into the Soul of the world, via exercises, the meeting with people and the indirect lecturing of the guide, makes the traveler realize what was missing from his life i.e. true love which encompasses all and sundry. The author emphasizes that although he knew he had received a gift, which he deserved, he lacked a purpose, a desire, an aim to use that gift. This revelation dawned upon him after a constant battle against his own demons of materialism, fear of rejection and resentment. The author calls this finding of a true path of life as the only purpose of life and living this purpose as a miracle. This connection, according to Coelho is made and strengthened through love or what is referred to in *The Pilgrimage* as 'agape' (Coelho 105). With this ephemeral presence of love and enthusiasm, the entire process of a quest or a journey is bound to end up satisfied with a soul fulfilled and nourished by all means. As emphasized by Naess that it is the regenerative and strong power of love impressed through emotions that transforms like alchemy the simple word 'life' into a journey worth traveling. The emotions and the environment of the surrounding demand the humans to live and breathe through the beautiful world and see how an interconnected web, of full-of-life elements transform them from just functional to a fully functional self.

This giving of life forms to all things present on Earth allows Coelho to give the repressed elements of Gaia a voice of their own and thus the elements of nature 'personified'. The Saharan Wilderness thus becomes 'the Desert Lady' (Coelho, *The Alchemist* 71), the elements of nature like Wind and Sun are capable of a fluent speech, mystical comprehension

and philosophical acumen while animals like camels, sheep and falcon turn into symbols (another form of language).

This approval of the presence of Gaia or Mother Earth or the soul of the world brings into focus her various forms of manifestation. *The Pilgrimage* and *The Alchemist* primarily revolve around the pasture lands of Spain in Andalusia or on the Road to Santiago- and *The Alchemist* add along the African Wilderness of the Saharan Desert; both the tropes are larger than life symbols or personas for the depiction of Nature, in all its glory and organic manifestation. A Deep Ecological study of the text will look incomplete if the two manifestations of Gaia i.e. the pastoral and the wilderness are not explored and discussed in detail.

Paulo Coelho's *The Alchemist*- beginning with the pasture lands of Andalusia and the shepherd in the center, we see the revival of the Pastoral tradition as found in the canonical texts of literature. The pastoral significance in this scenario is unique in the sense that it talks about the pastoral tradition in all its 'required essence' thereby adding more meaning to the story, let alone to the Deep Eco-critical interpretation itself. It is primarily because of his profession that makes him a direct observer of nature and its bounties, thereby making him more close to the realization of the essence of nature and it's functioning more than any other person from other professions. The stranger refers to the biblical allusion of shepherds being prophets and this being the first to recognize the presence of God (Coelho, *The Alchemist* 69).

The two aspects when combined allow us to comprehend the above-mentioned notion of material and spiritual wisdom, combined to give the '-sophy' of ecology. At the same time, it emphasizes the importance of not only the presence but also a first-hand experience of nature, in pure lives. This idea becomes clearer when we compare the protagonists of the two novels. In

contrast to the eco-friendly shepherd of *The Alchemist*, the protagonist of *The Pilgrimage* is more of a 'city man' who judges his life on economic success and associates his self worth with humanistic and egotistical gains. It is for this reason that one finds a stark difference between the experiences of both the protagonists in their respective journeys. On one hand, there is Santiago who has the knowledge of the language of the universe at the earliest stage of the journey and is already half way through his realization of 'personal legend'. While on the contrary the protagonist of *The Pilgrimage* begins the journey because of his foolish mistake of taking the wisdom of the elders for granted and losing all that he had gained by his hard work. The presence and importance of nature thus, appears in a new light by emphasizing that it is not only a protective mother but also a teacher and a definitive mover and shaker in the lives of humans.

In *The Alchemist*, a very definitive symbol of Pastoral; the Sycamore tree marks the beginning of the expedition in its true sense. Commonly called as 'the tree of life' it is this tree under the protection of which Santiago sleeps and later holds it responsible for his strange recurrent dreams.⁴ The very use of the tree in the pastoral background makes a perfect setting for not only the unfolding of further events but it also provides a sane and logical explanation for the presence of a higher order in the formation of eco-systems and the regeneration of earthly resources which is of course beyond the thoughts of an ordinary man.

Symbolically speaking 'The Tree of Life' is an important symbol in nearly every culture. With its branches reaching into the sky, and roots deep in the earth, it dwells in three worlds- a link between heaven, the earth, and the underworld, uniting above and below. It is both a

⁴ Ian Prattis. Wisdom of Elders. 24.2. *The Trumpeter*. 2008. Web. 6 Dec. 2012. p. 18-21.

feminine symbol, bearing sustenance, and a masculine, visibly phallic symbol- another union.⁵ Keeping in mind the pastoral trope as discussed by Greg Gerard in his book *Ecocriticism* we see that the symbolic significance of the tree of Sycamore beautifully sums up various characteristic aspects of Pastoral trope, as used in literature, since ages. Gerard divides his discussion of Pastoral in three types, i.e. elegy, idyll and utopia. According to Gerard we can set out three orientations of pastoral in terms of time. The 'elegy' looks back into a vanished past with a sense of nostalgia. The 'idyll' celebrates a bountiful present while the 'utopian' looks forward to a redeemed future.⁶ A single symbol of sycamore makes us travel back and forth into a ravished past, a present in progress and a future, to be witnessed and formulated on the basis of actions taken up by man.

The Sycamore tree symbolizing protection, divinity, eternity, and strength and is known as the tree of the underworld in various religious texts and scriptures. A complete circle of human life, from birth to death is not only suggestive of the regenerative power, of the system of the universe but also suggestive of the 'mortality' of man, referring to his point of origination and return and his actions being the adjudicator of his place in both worlds. The tree is a link, which connects man with both the ethereal and the ephemeral world. Mentioned in Bible as Tree of life, Sycamore is a special specie of plant holding the mythical and mystical power; rooting down to the underworld or the world hereafter and the world before existence.

It is also said that it was the Sycamore tree of under the shade of which Buddha received his enlightenment. The claim seems to be a reiteration of the same event that happened with

⁵ Ibid.

⁶ Gerrard. p. 35.

Santiago as he sleeps under the tree of Sycamore. His dream, which turns out to be a true to follow omen, can also be related to the idea of divination or Holy converse with the higher forces of the universe.⁷

The tree has other characteristics, which lend easily to symbolism. Many trees take on the appearance of death in the winter- losing their leaves, only to sprout new growth with the return of spring. This aspect makes the tree a symbol of resurrection.

The symbolic Sycamore when related to the Deep Ecological notion establishes the foundation of the Pastoral tradition and its symbolic references is the idea of nature as a steady, durable perspective against the disorderly force in the alteration of human societies.⁸

Agreeing to its religious importance, in *The Alchemist*, the tree of Sycamore growing with all its shade and width in the ruins of what was once supposed to be a Church. The sacristy although destroyed is thus preserved again by the growth of the Holy tree of divinity, creation and bounties. The journey of the boy begins with the Sycamore transforming him, metamorphosizing him and evolving him into a new and knowable individual by the end. The end of the journey is again at the roots of the Sycamore tree where the boy finds his treasure.

Ecologically speaking complex mini-ecosystems involving the wasp, nematodes, other parasitic wasps, and various larger predators revolve around the life cycle of the fig. The trees' random production of fruit in such environments assures its constant attendance by the insects and animals, which form this ecosystem. The Sycamore tree covers all the three orientations of the Pastoral trope as mentioned earlier i.e. elegiac, idyllic as well as utopian.

⁷ Prattis, p. 19.

⁸ Prattis, p. 18-21.

This multi-faceted symbol of Sycamore opens up a vast expanse of discussion on various levels i.e. the heavenly, the earthly and that of the underworld. In addition to these major places of dwelling and is symbolic of the mythical acts of beginning and ending of life. The presence of pastoral and that of its significance when seen in the Deep perspective, the above ideas coincide with the philosophy of Deep Ecology i.e. to make humans realize their place and its importance in the eco-system.

One of the main ideas of Deep Ecology is to reveal the underlying significance of living organisms of nature. These living species hold in them not only the present but also the past and the future of human beings. Here again it is observed, as if the dichotomy of living and non-living is reversed and the not so important 'nature' becomes the vital source of the survival and effective endurance of Homo sapiens.

The presence of Sycamore and the use of Pastoral trope holds the secret of successful survival of the human species. *The Alchemist* Coelho calls is the specific current which makes life move and ultimately connects the histories of all the inhabitants of earth. It is from these histories that the present emerge and the future is formulated. The mysteries of life, the secrets of the underworld are an expression of the evidence about worlds beyond our own, is suggestive of the very basic and fundamental mechanics of the universe and it's functioning. Combining the earthly with the divine and the spiritual with the elemental Coelho thus manages to achieve a symphonic reiteration of Deep Ecology's core principle i.e. "the inherent value of nature as a living entity and its importance for the survival sustenance of humans."⁹

⁹ Sessions. p. 70.

In addition to the symbolic importance of sycamore as a 'Pastoral' embodiment, there are some other very important elements of 'Pastoral' in the novel. One of Raymond William's key insight is that pastoral has always been characterized by nostalgia, so that whatever we look, into its history, we will see an 'escalator' taking us back further into a better past. This nostalgia is felt by Santiago, in his dream, which he thinks is because of the Sycamore, under which he had spent his night. But the nostalgia does not end here, in fact it takes us into other tropes and paradigms of ecology, in this instance 'wilderness' thereby allowing us to ask deeper questions and extract a greater understanding about the silent yet vibrant forces of nature.

In Alchemist there is an escalation the feeling of nostalgic expressions from a direct comparison between the wilderness and the pastoral. The pastures full of richness and diversity signify the importance of preservation and maintenance of all life forms. The absence of pastures and green lands makes us realize the tough and strenuous life of the desert land, where scarcity is in expanse.

It is one of the most prominent tropes of Deep Ecology, primarily because of its authenticity, and the very fact that wilderness and wild are the epitome of untouched, unmolested and unadulterated nature. It is from this true nature that a direct link towards the realization of a larger system at work is defined, thereby making man realize that he is just another bolt in the large machinery of universe.

Santiago on his journey for the pyramids and the hidden treasure also crosses the deserts with the similar feelings aroused. The vast expanse of the desert allows him to see that he is but a small creature in the vast empire of wilderness, dependant and vulnerable to a much larger force of nature. While crossing the desert, he senses the place in a new way and in doing so he reaches

to another realm of understanding; the understanding of the essence of life; the presence of souls in the universe and the reasons behind its creations. The author suggests that there is no need to make any conscious effort to understand the vast phenomenon of nature like that of a desert. Rather the only smart thing would be to contemplate on one grain of sand, and the mystery would be automatically unveiled, since the same formula applies to on every other grain of sand formulating the great desert.

This contemplation leads to the realization of the 'larger than life' importance of wilderness. This new revelation makes Santiago realize his own place amongst the stars up in heavens, minerals down in the earth and his soul lurking in between. The feeling of being an intermediary between the two great expanses of universe develops humility and humbleness in the protagonist. The understanding makes him accept the didactic nature of the desert and acknowledge that where the pastoral taught him some apparent secrets, the desert on the contrary further added greatly into his understanding and is therefore "the best teacher there is" (Coelho, *The Alchemist* 71).

Santiago also passes through all the stages of wilderness during his desert experience, including the establishment of the sense of place, the redefinition of the protagonist in the context of a much powerful force of nature, the revival of the moral values and the acceptance of the eco-system in the quest for its re-formation. He concludes that desert is a far stronger entity than him and that it is a "capricious lady" (Coelho, *The Alchemist* 71) which takes the lives of men. However, on the contrary, he also learns from the desert men, that the desert men who do not return from their expedition in the vast expanse are destined to become "a part of the animals that hide in the ravines and of the water that comes from the earth" (Coelho, *The Alchemist* 72). Fatima tells Santiago the desert people believe them to "become a part of everything...they

become the Soul of the World” and thus become one after a long journey of transformations and metamorphoses (Coelho, *The Alchemist* 71). Experiencing the wilderness, Santiago exclaims boldly that he possesses within him “the winds, the deserts, the oceans, the stars and everything created in the universe” (Coelho, *The Alchemist* 146). It is revealed that wilderness holds twice the power of the pastoral, implies the motif of a spiritual guide/preacher as well as the healer, which not only allows us to listen to the inner voices but also ails our egotistical desires.

In various literary and biblical traditions, wilderness has been related to the motif of escape, return or that of exile. In addition, the wilderness is associated with Satan: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”¹⁰

An analysis of these motifs suggests that there are a number of negative forces arousing from the experiences, which arouse the feelings of disgust, deception and despair. At the thematic level of the novel the reader witnesses that these same feelings become a part of Santiago’s life when he loses all his money at Tarifa, becomes tired of serving at the monotonous and static job at the crystal merchant and becomes despaired and nostalgic about his sheep. For him the decision to run after his dream becomes his biggest mistake. Taking these feelings with a heavy despaired and utterly distraught heart, he enters the desert. Soon after a dreadful climax, his negative feelings begin to wane away in the vastness of the desert. His disgust for the smell of animals lessens, he learns the deceptive ways of the desert and mastering his skills, he comes out of the desert as an enlightened and more knowledgeable individual, than he was when he began his journey in to the vast realm of the great Saharan desert. It is this realization of the presence of nature and its inevitably ignored importance, which gets elevated and elated in the experience of wilderness.

¹⁰ King James Bible. “The Temptation of Jesus”. Mathew 4.1. Bible hub. 2012. Web. 23 Sept. 2014.

Consequently, by deep questioning and observation the anthropocentric interpretations of the desert being a deceptive and vile presence, marked by the feelings of escape and recluse are transformed into a Deep eco-centric motif i.e. a preacher and healer and thus we see that the nature-centered wilderness astounds us with its deep yet powerful presence. In short the desert experience of Santiago allows him to 'enter the vast wilderness and experience a unique freedom', allowing him 'an engagement with and mediation on nature' and ultimately becoming a 'port hole' for the generation and acceptance of the 'redemptive characteristics' and possibilities, ingrained in the very existence of the wild.¹¹

Similarly, in *The Pilgrimage* the author travels through the unknown and defines the journey into the vast wilderness as 'the great human adventure' (Coelho, *The Pilgrimage* 14) and compares it to that of the great expeditions of Ulysses from Troy, Don Quixote's, Dante and Orpheus's experience into hell, or with Columbus's adventurous spirit to discover the Americas (Coelho, *The Alchemist* 14). The aim of the author if he fails to fulfill his apparent motif of finding the sword is 'to find myself' (Coelho, *The Alchemist* 14).

According to Devall and Sessions, "from an ecological standpoint complexity and symbiosis are conditions for maximizing diversity".¹² The perfect example of a rich diversified life is that of the Saharan desert where elements of the universe combine and develop a unique symbiotic relationship helping each other to formulate a complex, diversified and rich habitat. In *The Alchemist*, desert is "all sand in some stretches and rocky in others" (Coelho, *The Alchemist*

¹¹ Gerrard 74-75.

¹² Sessions. p. 72.

74). The epitome of wilderness the terrain of the Saharan desert gets tough and dry "in some places the ground was covered with salt of dried water lakes" (Coelho, *The Alchemist* 75).

The traveling in the desert is connected to the sky, for the 'morning star' (Coelho, *The Alchemist* 75) much like an omen is the only way to ensure the direction for the correct destination. This destination however, happens to be an oasis, a different and opposite experience to that mentioned earlier. Situated in the heart of a completely wild, barren and life less desert, a completely new world of oasis is pronounced by the presence of "water, palm trees, shelter and other people" (Coelho, *The Alchemist* 74). It is in the same desert in which rich and diversified life forms emerge, elements that are opposing by nature, yet necessary for a symbiotic relationship. There are oases in the desert, life in absolute wilderness, hope of life in the midst of death surrounding the desert. It goes without saying that this relationship of life in a lifeless environ is suggestive of an intrinsic and valued harmony ingrained in the very existence of the desert creatures.

In addition, other than the rich and diversified elements in the desert like those of camel, falcon, palm trees and beetles do form an eco-system and are steps towards the so-called higher or rational form of life forms. However, in addition to this, they hold an equal intrinsic value as all other greater species since they also have power of speech/signaling. For example: the camel's groan signals danger, the presence of falcon gives sign of water and thus life, while the date palms could herald a miracle and the black scarab beetles found only in the desert are considered a good omen from God (Coelho, *The Alchemist* 84).

The present of such elemental forces and the realization of their uniqueness, force a human towards deep thinking and questioning thereby leading towards an automatic awareness

about the importance of independent and inherent value they possess. Marveled by the richness and diversity of the desert Santiago also says: "may be God created the desert so that man could appreciate the palm trees" (Coelho, *The Alchemist* 85). In his utterance is the crux of the entire thought, i.e. the presence of oppositions so that the intrinsic value of these oppositions be understood and admired.

Moreover, despite their unique independent value a close-knit system prevails in complete harmony. Defined as symbiosis, which is mutual codependency, absence or disturbance in one element can topple the functioning of an entire system. The perfect embodiment of the symbiotic cycle is cited in the statement: "the game becomes falcon; falcon becomes man and man in his turn a desert" (Coelho, *The Alchemist* 145). A silent connection of one element with another is developed making the entire ecosystem of the desert work in harmony and unison.

Correspondingly, the pastoral also sees, the sheep grazing on the pastures, while the same pastures are the hideouts of wolves and snakes. The entire circle of humans, sheep, pastures, wolves and snakes is exciting as a strange symbiotic relationship ties them together making one dependent on the other and so on.

Likewise, in *The Pilgrimage* the simple water cycle explained at the end of the journey associated with the unending divine help from God for the nourishment and enrichment of human soul explains the interconnectivity of the living species on earth. Thus, symbiosis and importance of symbiosis emerges as the central idea while exploring the setting of the two texts.

However, to ruthlessly utilize such resources for the lust of human passion, like that of hunting and shooting game birds, etc. is of grave concern to Deep Ecologists. The need to maintain the equilibrium is of utmost importance for the survival and functioning of both human

culture and the lives of other living beings in general. That is probably why, the premise of 'platform principles' says that the increase or decrease in the human population is directly related to the amount of resources available. Although lethal in perspective and terrifying with the claim of annihilation of human species at the first read, the principle primarily concerns the long term survival of earth and its natural resources. The balancing equation is simple i.e. number of people on the planet should be in direct proportion to the resources of the earth. This implies that, the population rate should also be directly proportional to the rate of regeneration of earth resources. The need for such equilibrium is of utmost importance and should be a value priority if we want to use the phrase for generations to come.

In *The Alchemist* it is the regenerative spirit of Gaia, which gets to be blamed for playing the vicious role of the *Grim Reaper*. However, the desert people who know that, that is how the cycle of life works also understand the reaping of souls. Defining desert as 'the capricious lady', which is not at all merciful to those who are disobedient, the desert people do not fight against the powerful vastness, rather they are compliant towards it. As Fatima exclaims, "the desert takes pure men from us, and they don't always return. We know that and we are used to it (Coelho, *The Alchemist* 98)".

These desert elements like water, animals and clouds are important for the survival of the rest of the specie. The Deep Ecological principles favor this symbiotic relationship of mutual give and take than the parasitic relationship of man with nature. For it is the result of this overwhelming parasitic relationship that results into such dilemmas like ozone layer and greenhouse effect, ultimately leading to a rise in temperature of earth, the intensity of climates

and unexpected tsunamis and storms taking lives (human and nonhuman alike). Therefore, it is these natural disasters, which make nature appear 'red in tooth and claw.'¹³

The Pilgrimage on the contrary gives another illuminating explanation of nature's apparently grim outlook. It says that great catastrophes of nature like those of 'earthquakes and storms might make nature seem cruel', but the guide see them as something opposite. He is of the view that 'these were just the vicissitudes of being on the road' and 'nature itself journeyed, seeking illumination' (Coelho, *The Pilgrimage* 33).

In order to counter the apparently vicious face of nature; humans have modified earth's topography according to their own convenience and will probably continue to do so. The concern of Deep Ecologists is the blind exploitation of nature alongside the extent of such human interference.

Deep Ecology is not misanthropic in perspective; it only asks for proper understanding and acknowledgement of the presence of biodiversity on earth and asks for taking such measures, which ensure its survival. For example, in the novel, at one place there are tribal wars, at another place there is construction of plazas. As a result, both the pastoral and the wilderness are being exploited and taken for granted. More and more human developments in various disciplines either in artillery or in construction; are destroying the natural dwellings like those of the pastoral as well as wilderness. Moreover, the author does hint about the vulnerability of the natural specie, as they are in many ways dependent upon the sheer will of the humans. On the other hand, this dependency ultimately makes human much more responsible and are therefore the sole answerable individuals, if the planet suffers a loss of specie or an extinction of any other.

¹³ Lord Alfred Tennyson. *In Memoriam A.H.H.* Online-Literature. Web. 26 June. 2013.

It is therefore the responsibility of humans to check the level of 'interference' formulated between that of the humans and non-human world.

Besides, in *The Pilgrimage* the author reflects "people and nature are equally capricious," this he explains by the fact that whilst humans exploit their energies in building beautiful bridges and the "Mother Nature changes the course of the rivers they cross" (Coelho, 152). Therefore, the obvious destruction of one via the other and the vicious circle of life continue. The change of plans is a process, taking place at both ends, as the author reflects that "Just as rivers change their course, humans also change where they live" (Coelho, *The Pilgrimage* 153).

The logical solution for keeping a check on the said interference is demanded in the premise of Naess as he points out in to the requirement of a change of policy. Coelho's protagonist in *The Pilgrimage* is symbolic of this demand. In the novel, Coelho suggests that mere power of economy drives the formulation of ideologies, may they be social, political or otherwise. The power struggle of course turns the entire eco-centric perspective in the waste where recycle is not an option. The message of the author is a call for realization of the fact that money, economy, power and policies are conditionally linked with the aim of giving every living entity an equal and due importance, treating nature with respect and realizing its potential powers for the right reasons. Therefore, what needs to be changed is the vantage point rather an entire worldview that requires an outlook in which we put earth first and the earthlings thereby follow. At a certain point in *The Pilgrimage*, the author realizes that he is worried about the amount of work he has to do, when he gets home; the deals, which are pending, the amount of money he might end up losing. Then the moment he immerses himself into the project at hand, the project of nature, he realizes that his worries wane away. The reason, man's responsibility towards nature is his first priority. By ensuring that he has a healthy world to live, he achieves harmony

within his own self, which promises his success in the thriving world as well. The promise comes from the guide himself who is a renowned businessperson but who serves as a guide to the pilgrims, making them journey through wilderness and unknown, enabling in them the rise of the spirit of self-realization, thereby making his own self-realized and soul replenished.

The Alchemist takes the principle at a more philosophical level. He refers to the internal corruption and the polluted air of the society, which makes the soul forget its real purpose and original point of creation/origin. The text also refers to the worldly politics as "the world's biggest lie" (Coelho, *The Alchemist* 18). Negating all anthropocentric politics, Coelho like Naess re-emphasizes on the change of ideology—one which is practical and guides a soul towards its destination. According to *The Alchemist*, change of policies should mean a change of approach; the idea is to look at things differently. In other words, the requirement is of such an outlook, which allows a person to enjoy all bounties of life, and life forms without disturbing the equilibrium of life cycles should be the required attitude.

From the perspective of Alchemy the text says that it requires the purification of the soul and purgation of the spirit from all malice's, corruption and selfish interest. After this purgation will generate in the soul, the real actual desire, as *The Alchemist* says: "Listen to your heart" (Coelho, *The Alchemist* 127) and allow it to guide you through.

The message of the heart is the same as that of the scientist or 'the system theorists' or what is supposed is projected by 'the Gaian hypothesis'. It also stands for what is propagated by 'the eight principles of Deep Ecology that 'all things are one'; they are made of one soul, so every living being shares its DNA with the rest of its fellow beings. The survival of the living beings is as important as the survival of human beings. The two ideas are not different but one

therefore, in order to maintain the survival and ensure the maintenance of the equilibrium or homeostasis of Gaia is of utmost importance. The solution therefore is to enjoy all bounties by keeping the ultimate goal in mind.

The anecdote referred by the King of Salem in *The Alchemist* explains the idea more beautifully and with much emphasis. It says, "...the secret of happiness is to see all the marbles of the world, and never to forget the drops of oil on the spoon" (Coelho, *The Alchemist* 32) and for a simple boy, it meant more, "a shepherd may like to travel, but should never forget about his sheep" (Coelho, *The Alchemist* 31).

The possibility of a healthy survival is possible when one is both ego and eco-centric. Care for nature is as important as the care for your own survival and protection. However, balance is the key. The ideological change, referred to, is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.

It is important to mention that the last principle of Deep Ecology is in fact not a principle rather a freedom of choice and an open invitation. This is a good method of highlighting weaknesses, inconsistencies and assumptions in a personal belief system, or to go deeper and not accept or present "shallow" arguments. In Coelho's *The Pilgrimage* the guide continues to say time and again, that the roads of pilgrimage into the nature and the search of one's true roots, vary with every individual and so does their meaning. Every traveler is intended to learn something new from it. Every journey will have its separate destination. Similarly, all guiding principles take up new meanings for the people they are meant for.

The principles say that they are adaptable and are open for changes as per requirement of a certain habitat. Nevertheless, the ever-present issues and the ever-generating problems against the nature cannot be ignored. Indeed, there are certain elements, which are affecting the strata of life around the world. The main reason for these large-scale impacts is the new god of globalization in its way to conquer. In the act of globalization economic, industrial, agricultural and even social strata of life have become ego-centric i.e. the race of power, money and authority has resulted in industrial pollutions, environmental hazards and till date two devastating world wars. The protagonist of the pilgrimage belongs to the current age of globalization. Wearing a sweatshirt with the caption of 'I love NYC', traveling via plane, holding a substantial economic income, he aims to unveil and possess the secret of 'human alchemy'; the power which enables him to transform from a worldly actualized man to a 'successfully self-actualized' man.

His desire as suggested from the beginning of the text could be related to that of gluttony of power, which consequently has resulted in a lot of insecurity among the inhabitant of the earth, who are now apprehensive of the possibility of the existence of a next generation. The depletion of natural resources and environmental hazards by their own hands, has finally forced people to think that may be, the end of the world is near and soon it will become apparent that the possibility of a new/next generation walking on the surface of the same earth is not possible.¹⁴

These deep psychological fears are ground realities, which cannot be ignored. However, merely the understanding and acknowledgement of basic Deep Ecological beliefs do not provide a practical solution to these ever-increasing issues.

¹⁴ Joanna Macy. "Working Through Environmental Despair" *Ecopsychology*. (1995) p.4. Web 30 May 2011.

Searching 'deep' concludes that the root cause of this despair and degeneration also lies within the humans, i.e. the polluted and corrupted souls being generated by a polluted and corrupted environment. As the text of *The Alchemists* suggests: "Because the crystal was dirty both you and I needed to cleanse our minds and thoughts" (Coelho, 46).

The main aim of Deep Ecology is the empowerment of man's conscious, by making him realize his true position in the eco-system, his importance and his duty, ultimately making him a fully functioning 'self'. For this empowerment the understanding of the road is not enough, the walk on the road is a must. As Petrus says in *The Pilgrimage* : "The Road you are traveling is the road of power"(Coelho, 50) and only the walk on the road will make you reach your destination. Ultimately, the author is seen as comprehending and utilizing nature, and so he liberates himself from his inside demons and moves upwards towards the process of becoming a 'self-actualized person.' It is for this reason that every element in his vicinity, every living matter counts, as it establishes the place of man, in the wide and expansive universe; enabling him to interrelate, create harmonized symbiosis and sharing a peaceful co-existence move towards finding his true 'self' or 'actualized self.'

This realization of the inner nature or true 'self', is what is the ultimate goal of Deep Ecologists and Coelho in unison with the ecological motives makes us aware of different paths to be taken, roads to be opted or platform principles to be premised for the realization of this true self.

Chapter 4

Deep Eco-Critical Analysis of Coelho's Protagonists in *The Alchemist* and *The Pilgrimage*

The current chapter continues to explore Coelho's *The Alchemist* and *The Pilgrimage* in a Deep Ecocritical perspective. The focus in this chapter will be on the protagonists of Coelho. The notion of 'Self-actualization' as propagated by Naess holds direct relation to human activity, detailed analytical study of the protagonists of Coelho is therefore of vital importance. The chapter will explore how various eco-experiences of the protagonists lead their unfulfilled 'self' to become fully actualized 'Self', which, according to Naess is the ultimate achievement of Ecosophy.¹ The chapter analyses various fears, which arise out of egotistical human centered practices including the ever-increasing need of industrial and capitalistic aims resulting in depletion and destruction of natural resources. It also discusses the rising trends of globalization and its gluttonous effects on humans at both the psychological and sociological levels, and reveals how the protagonist of the two novels relate to such problems and deal with them in their respective circumstances.

After realizing the vast expanse of nature in all its majestic forms and it's inevitable importance, the next most important goal of the protagonists is to reach the ultimate self-realization. In order to do so they have to find some means to undo their previous egoistic actions and seek out norms, which help them achieve the desired synchronicity with nature. They seek to

¹ Arne Naess, and David Rothenberg. *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. Cambridge ; New York: Cambridge University Press, 1989. Print. p. 114.

overcome their fears and come closer to their real inner self i.e. the true nature. In this way (human) life attracts (ideal) life formula becomes activated. This suggests the beginning of metamorphosis for Coelho's protagonists. It begins their transition towards becoming better and responsible citizens of the earth and making them realize their responsibility towards other living creatures and creating a harmonious and peaceful co-existing environment.

As mentioned earlier, the principles of Deep Ecological theory ask us to put into practice ideologies and adopt new nature-centered philosophies. Coelho also attempts to suggest one such ideology that helps retrieve the despair and guilt suffered by the deserted and distressed souls. By doing so, he aims to achieve the ultimate goal of successful survival of all life forms on earth making them self-fulfilled beings.

A character analysis of Coelho's protagonists will reveal that both the protagonists of Coelho have fears based on various beliefs. The despair, distress and grief developed in the mind have its roots in the very fundamentals of ideas, feelings, spirituality and personal plans etc., which due to the globalized commercial world have become such anthropocentric deities that breaking these idols results in an outcast from community. As said by Macy this result in the malignant 'apathy', which if not treated, could be termed as the last nail in the coffin for the beginning of Apocalypse.²

The first fear of Santiago is whether he should take the trip to the unknown unseen pyramids of his dreams or that he should continue to live in the status quo created by his parents. Similar is the case of the protagonist of *The Pilgrimage* who questions his decision of accepting the road trip and pilgrimage at every step of his journey. However, both the protagonists break

² Joanna Macy. "Working Through Environmental Despair" *Ecopsychology* (1995) p.1. Web 30 May 2011.

the status quo and for the purgation of their respective souls from these worldly demons, travel through the roads across Spain and these encounters with the nature make them a transformed and self-fulfilled men by the end.

The protagonist of *The Pilgrimage* is demonized like all the victims of capitalistic exploitations. For example, in the very beginning of the novel the protagonist feels the pain of not finding his sword. His desire to remain morbid is attached with the notion of doing nothing about it, along with the fear of appearing stupid by the acceptance of the fact that the reason behind the Pilgrimage is his failure to pass a test of a distant tradition. This fear haunts him and still the greater feeling of guilt for not fulfilling his master's expectations towards him almost paralyze his life making him, practically static for a short period of time (Coelho, *The Pilgrimage* 10). Moreover, his mind does not suffice with these existing fears instead he keeps on generating newer negative feelings as he advances in his journey. Therefore, one finds him questioning his level of patriotism, his fear of provoking unmanageable disasters, exhibition of religious doubt, feeling powerless against the demons he is fighting and more than often responding at simple tasks and experiences with more logic than required, for the sole reason of the fear of appearing too emotional. The guide constantly reprimands him and tells the protagonist not to fear and be like people "who are fascinated by details and forget what they are after" (Coelho *The Pilgrimage*, 12).

The despair that Coelho's protagonists feel is not environmental in nature, i.e. he does not feel the pain of the world about to end, without the assurance of his progeny's continuous survival as per se; rather his desires are much more materialistic, worldly and egotistical in nature. He fears 'failure'. He is scared of appearing a coward in front of his acquaintances, the amount of money he might loss while wasting his time on expeditions in nature. He says at the

beginning of his journey “I felt an enormous anxiety about the business matters I had left behind in Brazil” but eventually he becomes related to nature and the ecological environ soon as he realizes that the remedies of all his worries lie in one secret only; man’s reunion with nature as he says, “Fear! I could sense that my fear had vanished” (Coelho, 78). Throughout the journey all the observations made and the exercises performed are a call ‘to return back to nature’ and make him realize that the most integral part of human creation and formation are the natural resources of nature and its elemental forces. His father also reminds Santiago of *The Alchemist*, that the travel he has in mind, for the search of treasure across the pyramids is futile as his father says “Take the field and some day you will learn that our country-side is the best, and our women the most beautiful” (Coelho, 18). However, the experience of the young shepherd in the pastures and wilderness proves otherwise as he returns back with not only knowledge but also finds his treasure.

The Pilgrimage and *The Alchemist* are the voyages, which call the earthlings to return back to their mother so that it can nourish, protect and replenish what has been gained lost or wounded thereby making the reunited with the roots and reconnecting them as one. But most importantly, these are journeys from self to Self, as Naess puts it, i.e. from an egotistical self to a greater self that realizes it’s importance and place in the vast system of ‘Self’ as a whole.³

Despite the fact, the author of both the selected fictions is neither an environmentalist nor a Deep Ecologist by any degree one finds a striking resemblance between the underlying Naess’s Deep Ecological philosophy and that of the step-by-step travel journey of *The Pilgrimage* and *The Alchemist*.

³ Arne Naess and Per Ingvar Haukeland. *Life’s philosophy : Reason and Feeling in a Deeper World*. Trans. Roland Huntford. Athens: University of Georgia Press 2008. Print. p.113-114.

In this regard, the text of *The Pilgrimage* and *The Alchemist* are of central importance. They systematically take us from darkness to awareness. In fact what is more interesting is that they also define in complete detail and absolute precision what exactly does one mean when he says he has passed from the initiative stage of 'darkness' and to the culmination stage of 'awareness'.

In the beginning of the two novels both the protagonists are victims of grief and rejection. "Despair and Denial"⁴ are the beginner syndromes of a troubled mind and darkened soul, which leads to the double life of an individual, having firm beliefs about our surroundings but repressing them for the fear of rejection, ridicule or failure of acceptance. At this stage it is clear that the notion of 'self' exists in doubt.

Coelho defines how this darkness rises within us in the first place. According to him, it is because we do not understand our true callings or personal legends. *The Pilgrimage* says, "we kill our dreams because we are afraid to fight the good fight" (Coelho 50) and because of this failure to fight the good fight a rotten feeling continues to build inside of us, turning into a malignant tumor, corrupting our soul and body and inflicting immense pain in our hearts. This pain then begins to manifest in our surroundings as we become the containers of a congenital virus, we transmit it to our surroundings thereby making the earth and earthlings suffer with us. This outer corruption further leads to psychological illness and that is why Petrus says that once we move away from our true source of survival "that's when illness and psychoses arise" (Coelho 50). The betrayal of the heart, as mentioned in *The Alchemist* refers to the same despair and denial felt out of fear of rejection and failure. In this regard, Coelho suggests that half of the times, the fears are not based on personal beliefs rather they are social constructs, generated by

⁴ Macy. p. 2.

the weaker non-achiever souls who are also suffering due to incapacity to achieve their personal legends. Thus, the basic reason of man's debilitated state and abortive yet desperate measure of survival tactics is rooted in his own miscalculation and lack of comprehension. The previously mentioned idea of man being dependant on nature and not being super-special specie is consequently strengthened in a new light.

It is important therefore to note these negative emotions in our surroundings and habitat and devise ways, which could turn them into positive feelings. It is not an easy task and requires a lot of patience as well as perseverance. For this, Coelho's guide teaches him eleven different exercises adding to his emotional maturity, resultantly nourishing his soul and also the soul of the world.

In *The Pilgrimage*, Coelho passes through eleven different stages and eleven different kinds of disbeliefs and fears, along with a new self-realization at the end. It is important therefore to discuss the importance of each exercise and see how it manages to uproot a specific fear and give a newfound freedom to its practitioner.

The first exercise is the 'Seed exercise' (Coelho, *The Pilgrimage* 27) The exercise is the first of all the exercises which establishes the fact that it is important to feel that we are a part of this world and sometimes it is important to physically experience it. The age of science and it's practices have led the man to live a life surrounded by cyborgs and satellites, moving him away from his true origins of nature. The tree of Sycamore in *The Alchemist* and the exercise of re-birth in *The Pilgrimage* is a reminder of the fact that the relation of man with the earth is the most important one and no soul can flourish nor a breathing being survive without a direct connection with that of its origin i.e. mother earth. Coelho also explains his experience similar to

that of rebirth, and calls it the feeling similar to "a child just out of the womb" (Coelho, *The Pilgrimage* 29).

The exercise helps us explain the mysterious forces of nature at work. According to Coelho his experience of the seed exercise makes him realize that the world was: 'still in the process of growing and being created' (Coelho, *The Pilgrimage* 29). Finally, the seed exercise enables Coelho to end with transformation into a tree, (figuratively). This marks the completion of his first exercise and also establishes that fact that he has finally found a niche of existence in the world.

The ritual establishes the birth of 'self' as well and we see the emergence of a sign of 'self'. It reinforces the idea that 'the world is alive and we are a part of this world' both in spiritual as well as the physical sense. This identification energizes the soul of the narrator with a new vitality as he now knows and holds his first true identity as a human, not as the master of the earth but as a share of the same soul and DNA. After the realization of the fact that he shares the same soul with earth it is now important to share his self with the earth as well, and this is what the second exercise i.e. the speed exercise teaches Coelho. Walking at half the speed that he normally did, he realized that he had never paid any attention to his surroundings at all. The idea of denial previously making him crippled to travel now begins to diminish. He is now observing nature and the world closely for the first time in his life keeping the feeling of him being an earthling, born from the womb of the same earth, and currently feeling the presence of nature around him reawakens in him the eye, which was the beholder of all the pasts, presents and futures. The village in front of him turns into a 'historic monument; the work of heroic people' and then comes the sudden realization that "the world was there around me, and realized that seldom had I paid attention to it." (Coelho, *The Pilgrimage* 39)

In the same way in *The Alchemist*, Santiago does not realize his presence on the planet as an entity until he has been robbed and is left alone to think about the sustenance of his own survival in a foreign land. In both cases, the acceptance of pain and persevering it leads to the first step of identification of one's 'self'. It is exactly after the realization that the pain for the world begins to increase as the self realizes that it is charged guilty of misconduct and misuse of earth and its resources or that it has been leading a life, which is destined to move towards doom and disaster and therefore the pain, is felt threefold. The pain if repressed leads to many psychosocial, economic and cultural which even if identified and solved do not ever make the feeling of guilt or the emotions of fear fade away, primarily because the sole origins of the pain are never identified, shared and dealt with.⁵

Coelho following the proposition of Naess claims that this pain is as important as the process of healing, because this marks the initiation of the healing phase itself. To state it simply, Coelho advises to have mercy on one's souls. Therefore Petrus advises that Coelho will have to redirect any effort to feel or inflict spiritual pain – "such as guilt, remorse, indecision, and cowardice – into physical pain"(Coelho, *The Pilgrimage* 39) if he thinks that he is being cruel to his self. The cruelty exercise is a way of not only an acknowledgement of the fact that we do feel pain/ no matter how hard, logical or rational we may be, it is in our innate nature to feel pain and become affected by it. For Coelho this is not a thing to be ashamed of, rather it is an evidence of the fact that we are alive and thus it is empowering us to take a first step of acceptance to the last step of getting rid of it.

⁵ Macy, p. 4.

In *The Alchemist*, the crystal merchant is doing the same mistake, and thus living his life in constant agony, he is afraid that if he realizes his dream he will lose the purpose of his existence. While on the contrary it is evident that the desire originated in his heart is, since also the desire of the soul of the world; not fulfilling it, will only lead to a feeling of morbid pain and restless life. On the other hand, there is Santiago, who following his desire and listening to his heart, travels through the unknown, to find his Personal Legend. By the end of his journey, he becomes one with the soul of the world, satisfying himself and nourishing the soul of the world as well.

The second advancement after the realization of the presence of 'self' is the understanding of the forces of nature; working in it's environ under the principle of binary opposition. However, unlike deciding between good or bad, Deep Ecological 'self' is looking for equilibrium. The Messenger Ritual (Coelho, *The Pilgrimage* 66) reinforces the fact that any ecological philosophy supportive of a complete and successful life for all beings is not biased or bent towards the ecological side, rather it needs to be a balanced approach, which caters with all the positive and negative natures and desires of the living beings. Therefore, it propounds such practical principles, which allows peaceful and satisfied survival of all living beings.

Coelho also understands the twofold nature and function of humans and that is why in *The Pilgrimage*, Petrus introduces us to two basic elemental forces surrounding us, i.e. the guardian angel and the Messenger. Just like the 'Urim' and 'Thumim' (Coelho, 7) in *The Alchemist* are stones for good and bad omen; it is disclosed that the Mother Earth also generates friendly vibes and elemental forces for our protective purposes. As Petrus points out that, our guardian angel is always perceptible if one looks at the universe with the inner eye, this eye is receptive towards the angel's presence. It is for this reason Petrus says, "He is this river, the

workers in the field, and that blue sky"(Coelho, *The Pilgrimage* 64). But that is just one side of the coin, the world also produces things that are lucrative and makes the eye glisten with gluttony invoking within us the ideas of treachery and deceit. Referring to this ego-centricity the author introduces the Messenger to its readers. The Messenger; Astrain is defined to hold the domain of the material plane, according to Petrus, "he is present in our work and in our way of dealing with money" (Coelho, *The Pilgrimage* 70). In other words, he is the gold from the earth. From this, it is suggested that all the minerals and elemental substance including ores, or petroleum, starting from tree barks to hardened carbons called diamonds: the Messenger rules all of these wealthy wells. He is Gaia's bounty minister. However the problem is that neither can one let him loose, nor exorcise him and nor by any means become fascinated by him either. Therefore, according to Coelho "the only way to deal with our messenger is to accept him as our friend (Coelho, *The Pilgrimage* 64)".

Coelho makes sure to establish the fact, that it is the part of the process of nature and all ecosystems are interdependent for their survival. One cannot stop the snake to respect the mouse, for them being equal living creatures having intrinsic values. In fact the magic of the system is that it has such interdependent mechanism that makes them exist in a co-dependent environ. The food chain begins from herbivores and ends up at carnivorous predators; all of them have their own respective importance but all are interdependent for they are food and provision for each other. It is thus, established by the author that human self also has to utilize its ego desires for appropriate functioning in society and therefore like other physiological, psychological and spiritual needs, satisfaction of material needs is also important. Accordingly, the present of the messenger is inevitable and justified in its own place. However, the area becomes sensitive the moment it turns material and egotistical because of the lucrative benefits of the materialistic

gains especially in the world of cut-throat competition championed by consumerism and globalization. That is why in order to function as a self-fulfilled yet satisfied life these needs need to be kept under strict check and supervision. The only possible way to do this effectively is, to constantly monitor them, which is not possible through aversion or coercion rather it can only be accomplished through willful submission.

Having talked about the Messenger and the importance of having one, makes us think about the other side of the coin i.e. going back to the guardian angel. The author continues to question: what do they say to us, how can they guide, one does understand the language of the messenger but what about the language of the angel, how can one know if it is the guardian angel wishing us good luck and not just a cloud passing by? For this Coelho is taught the 'Water exercise'. It is not surprising to see that the understanding of the positive life forces are to be taught by none other than the elemental force that defines the existent of life on the planet. The ritual is named as 'The Arousal of Intuition' (Coelho, *The Pilgrimage* 85). According to Coelho the intuition or the third eye, or what is more beautifully worded as 'the heart' is the best guide; the true guardian angel. The exercise helps us become in unison with the nature, which shares the same DNA as ours and its elements speak the same language as spoken by our constituent elements. The 70% of the water speaks to the 99% water of our bodies and the first thought that comes to us; the intuition, helps us travel in the true path; the call of our destiny.

It is important here to refer to Naess who borrows his inspiration from Spinoza and explains the phenomenon of intuition with that of 'ratio'. Spinoza's concept of 'ratio', roughly translated as "the voice of reason," integrates reason and emotion. It is akin to an inner compass that guides us in a manner that nurtures our active emotions and if one does not listen to it we

become as Spinoza calls it 'slaves of our passive emotions'.⁶ The water ritual enables us to become aloof from the outer world for a while, to think deep and listen to the voice within. This is another step towards the self-empowerment, which helps us overcome the negative emotions of alienation and isolation. Naess emphasizes on the idea of being emotionally mature than being intellectually sound. In his book titled *Life's Philosophy* he says that the only way to develop insight and astuteness is by only nurturing "emotional intelligence."⁷ For this one needs to move beyond our current state of "arrested emotional intelligence" and "immaturity" and thus responding to the causes of alienation in a positive way.⁸ Here we see further empowerment of self, establishing its presence in the midst of chaos, comprehending the choices and options available, it is now also trained to utilize its potential i.e. not merely logic but also emotion.

The water ritual helps the protagonist to increase his intuition and open his eyes for the world around him and helps him overcome his sense of being all alone and alien in the world. He transforms as the individual, who does not only feel his association with the earth but also feels his responsibility to nurture it with positive emotions and joyful feelings.

For Coelho and Naess the road from 'self' to 'Self' cannot be travelled without the feeling of joy. Coelho says that the only way to incorporate joyful feelings in our life is through following the heart. He answers the query: What does it mean by the anticipated experience 'joy' and how can one know what a heart wants? Scientific knowledge based on empirical evidence will obviously suggest and support only one reply that heart is the most important and powerful

⁶ Naess, 11-13.

⁷ Naess, p. 49.

⁸ Naess, p. 49-53.

muscle in the developed forms of living beings functioning as the pump to transfer and intake blood, for the proper functioning of the entire body.

However, Coelho and Naess though do not challenge the empirical evidence, they add more to it. According to Coelho it is important to follow 'the voice' of one's heart to realize one's personal legend, as referred in both texts, time and again the author says '...wherever your treasure is, there also would your heart be (Coelho, *The Alchemist* 174), (Coelho, *The Pilgrimage* 43).

Naess in agreement with Coelho agrees to this voice generated by heart, which is more than the 'thump thump', instead for him it is the guiding force, which enables us to make the right decision. Heart is our 'ratio' for it has the propensity to take the decisions that are emotionally charged and intellectually sound, no matter how trivial they look at the first sight. He refers to the French philosopher, mathematician, and natural scientist Blaise Pascal who said, "The heart has its own logic, which reason does not understand"⁹. Emphasizing the importance of this heart's voice Naess opines that in everyday life one often hears people say, "I ought to have listened to my heart; it was right".¹⁰

In order to understand the language of the heart the 'self' needs to understand of what exactly does heart comprise of? According to Coelho, heart is nourished by absolute joy, or love for something, which he defines as 'agape'. The "Blue Spherical Exercise" (Coelho, *The Pilgrimage* 132) is the ritual to invoke the very feeling of agape in our self and have a first-hand experience of its manifestation.

⁹ Naess. p. 14.

¹⁰ Ibid.

Coelho defines Agape as complete love. It is the feeling, which completely overpowers a person to the level of complete consumption of his physical and psychological rhythms. According to Coelho, the feeling of love is like an experience, which so unique and special that after experiencing it, the person does not hold anything more important than the feeling of love. He equates it with Jesus' love for humanity. Although a life filled with solitude, the very feeling of love was the only force, which allowed him to stand against kings, armies, and empires (Coelho, *The Pilgrimage* 105). For Coelho as well as Naess, absolute love or agape is such feeling of absolute sincerity the singleness of an emotion, which overpowers all the negative feelings and comes out as the true survivor. It is devoid of any prejudice and bias, beyond the boundaries of ethereal and ephemeral it goes beyond the differences based on caste, creed, living or non-living alive or dead, absent or present. It is full of a positive energy which when encompasses all things are transformed and charged with positivity, vitality and vigour. That is the reason why 'this unusual strength allows us always to make the right decision at the right time, and when we achieve our goal, we are amazed at our own capabilities...enthusiasm carries us toward our goal' (Coelho, *The Pilgrimage* 106-107).

Emphasizing on living a 'deeper' and meaningful life Coelho's guide also shows a firm belief in the power of emotions and their 'deep' impact upon man's life; he believes that without the element of joy in the work nothing substantial can be achieved. It is joy, which is the workforce the true incentive behind all works no matter how big or small in magnitude.

The only difference is that Coelho names Naess joy; enthusiasm of Agape. Defining the importance of love and the feeling of enthusiasm Coelho resounds Naess and associates agape with the feeling of firm believe which makes us fight against all the powers of the world and which strengthens us from inside out. Coelho says that this feeling is of such strength that it has

the power to take away the darkness of anxiety, depression and deceit away from self and makes it a serene and fulfilled self. In other words the eco-wisdom or Ecosophy of Naess calls for a 'self', which transcends limits and thinks of cares for and breathes for all, with equality.

Coelho is a strong proponent of this kind of love; the love that encompasses all, the kind, which devours all. For it is this feeling of love, that enables the yet to develop self to open up and register the pain of his habitat and his surroundings in the first place. The registering of the pain results in the indication of problem areas in our surroundings, which lack our attention. Letting the rivers dry, species end, lands get brazened and glaciers melt not only show insensitivity towards nature but towards our own self as well, for it is the survival of all of these elements which enables the survival of our fellow beings and our own selves possible. In fact, it would not be wrong to say that when a river dies, it is no different from killing a human or letting it die. Ultimately, it all comes down to emotions, what one feels towards other beings. In the words of Naess, "in many ways suppressing human emotional life is to suppress human itself."¹¹ The ultimate effect of joy felt and the understanding and meaning of the love that consumes is defined and achieved by Coelho's protagonist in *The Alchemist*. It allows him to learn how to transform himself into wind and thus become one with the soul of the world, ultimately finding his place in the larger system of the universe and realizing his destiny by achieving his dream of finding treasure.

Another form of love is the exact opposite of love; the mystery lies in the absence of presence. To understand the essence of this Coelho performs his next ritual i.e. the exercise of 'death' or being 'buried alive'(Coelho, *The Pilgrimage* 125). In order to understand the bounties of life and acknowledge their importance it is important to die first. The feeling of all that is

¹¹ Naess, p. 12.

precious and important to us when taken away makes us realize their true fear. The desire of Santiago in *The Alchemist* to return back to his home, to the land where he relates, repeats the same idea of absence vs. presence of love, luxury and protection.

In addition to that the feeling of buried alive also makes Coelho, the protagonist, faces his biggest fear head on and realize that it is as important as being alive and walking on earth. The ritual makes him realize the fact that he is also a part of this earth, the idea of him being no more, is fearful and valid but so is the idea of some other fellow specie dying and suffering the same pain, mainly because of his inactive and irresponsible attitude of being human. The ritual is also empowering as unblocking the pain for the world helps us reconnect with the larger web of life. *The Alchemist* explains this fear in another form, i.e. the fear of the world, which according to the King, is one of the reason why people fail to achieve their Personal Legend or their 'Self-Actualized' life. Similarly, Santiago feels his life threatened and fears that he will die, if he does not fulfill the wish of the chieftain i.e. to show him the miracle of transforming himself into wind. This feeling of fear on the contrary allows Santiago to break free from all the physical boundaries and try something, which has not been tried before, thereby enabling him to perform a miracle. By utilizing his knowledge that all thing since made of same soul are one in essence he transforms himself into wind.

The essence of this metamorphosis could be explained, in the "RAM Breathing exercise" (Coelho, *The Pilgrimage* 150) as Petrus the guide, asks Coelho to establish his self as a being, which is emotionally, spiritually and physically in accordance and unison with the outer world. Taking in the air, another elemental force along with the feeling of it inside him and then letting it out of his lungs makes him (in mind and body) acknowledge the fact that he is indeed dependent upon this earth and its oxygen-producing habitat for his survival. In addition, the task

given to Coelho before he is asked to perform the exercise is also of great importance. The mountain that he has to climb is but a small challenge in front of him, but his internal fear and the past experiences make him lose all hope and ultimately the desire to take the obstacle head on and overcome it. This again refers to the idea already discussed i.e. the idea of repressive desires blocking our constructive energy for a successful and adventurous survival. It is for this reason that Naess emphasizes on the importance of converting the negative energies into positive ones and also cultivating an active life, and learning for the mountains the golden principles of a happy successful life.

The subsequent exercise i.e. "the Shadows Exercise" (Coelho, *The Pilgrimage* 159) which empowers Coelho, the protagonist, by teaching him that pain is morbid only if denied. It helps to realize his true worth and potential, without any doubt and reservation. It asks him to analyze his self from deep within; to organize his feelings and strengths, his fears and weaknesses and put all cards on the table. It is only then that he realizes the actual importance of the negative emotions and feelings.

According to Coelho, it is the choice about our wrong decisions that make us realize what should have had been our right decision in the journey towards our destiny. In Coelho's opinion, this is important, as it is this level of transformation, which helps one decide his level of emotional maturity and thus define his Self-development. That is why Petrus tells Coelho "if I allowed change to occur, I would be transforming myself into a fertile field and allowing the Creative imagination to sow its seeds in me" (Coelho, *The Pilgrimage* 157). This explains the adaptive power of self and defines its desire to be in equilibrium and in unison with nature.

The most important stage in the development of self according to Naess as well as Coelho is that, along with the realization of self's presence, the strengthening of faculties and potentials by the most powerful emotion of passion or agape- the system will not be completed into a cycle unless and until it is connected back to the origin. The cycle of self generates and regenerates, empowers and re-empowers at the same point of origin. The understanding and acceptance of a cyclic origin is therefore the next most important lesson that eco-awareness and eco-experience teaches to Coelho's seekers of 'Self-Actualization'.

In the "Listening Exercise"(Coelho, *The Pilgrimage* 177) listening to our surroundings is one such way of acknowledging the world around us. An analysis of the previous exercises in unison with this one, will reveal that step by step all major senses, like those of observation, hearing, listening etc. are constantly being activated so that a complete individual and an emotionally mature human being evolves as the end product. Here again the ability listen to our inner voice can only be increased if one has the propensity to hear the voices of nature surrounding him. Petrus edifies that every elemental force of nature and its proponent objects hold within them a unique voice of their own and possess —“the past, the present, and the future and “...the person who does not know how to listen will never hear the advice that life offers us all the time” (Coelho, *The Pilgrimage* 178). The reference is again to go back to the origins, combining the past, present and future, quite like the tree of Sycamore, it reminds man of his true destiny and his original abode. The connection with the roots allows him to develop into a finely tuned individual who is receptive and active in the true sense of the word. Similarly, defining the desert, the author says “a grain of sand is a moment of creation (Coelho, *The Alchemist* 176)” That grain holds within it the mysteries of the past as well as the prospect of the future.

The means to communicate with the past and the future are suggested in another ritual of nature. The "Dance Ritual" (Coelho, *The Pilgrimage* 193) claims that it offers an almost-perfect means of communication with the Infinite Intelligence. This helps Coelho realize that the important things in our life are not those, which we do as grownups but those, which we used to do as children, for it is in the children that the element of agape is the most. The propensity to develop into an emotionally mature individual is more because they are less rigid and they are more willing to be open to accept the fears and defeats as compared to older people. The theme of 'importance of childhood as the perfect age when the communion with the unexplainable forces of nature', is mentioned very explicitly in both novels of Coelho.

In *The Pilgrimage* and *The Alchemist* Coelho says that when people are young the amount of enthusiasm and the spirit to challenge makes their raw self ruthless and fearless and that is why they are the ideal to fight the good fight. However, the constant reminders of the world and the discouraging remarks makes their selves, their own worst enemy and thus when they grow old their desire to fight the good fight weakens. According to Coelho, people then use excuses that their "dreams were childish, or too difficult to realize, or the result of our not having known enough about life."¹² Naess also embraces the less important life of childhood as the most important element for the emotional maturity and emphasized the importance of childhood rituals. He aims to convince people that the development and maturity of feelings are just as socially important as the development and maturity of knowledge.

The afore-mentioned final theme which brings the culmination point of this discussion is the very theme of how to produce that of 'spark of life', which happens to be a mantra of the 'philosophy of life' gurus i.e. Arne Naess as well as Paulo Coelho. We see that both of the writers

¹² Naess. p. 50

in their own respective fields, through their chosen medium of expression, intend to convey the same message i.e. all things are interconnected. Thus a larger web of life should always be considered while taking any action, for your own personal happiness and satiety because if we don't then we end up disturbing this large web of life, disrupting all the natural process which makes every living life to suffer, ultimately including that of our own.

However, easy it may sound, the two men, understand that it is not as easy as it sounds; every protagonist of Coelho's novel is on a new quest of a unique kind, required for a successful and self-fulfilled life. This quest is never easy and we see how the hero is required to butt his head into the wall of obstacles like a battering ram, if he needs to keep himself going on and survive to achieve self-actualization.

Alongside, the central and key features the author, Coelho refers to some minor yet equally important realities to keep in mind for the soul/self in its journey towards the "Self". That is the reason why, sometimes it is the long and torturous journey in an unfamiliar wilderness of the desert while at other moments it is a long road of travel by foot when the same journey takes two hours by a plane. All of these journeys are effort requiring because the journey needs to teach, how much important destiny can prove to be, not for one person but for the generations to come. The aim of the author is to establish that constant growth is required for progress. The effort though painstaking is an important part of the natural process for all living beings; the simplest empirical evidence of which can be traced back to the process of evolution. However, surviving in such an age and continuously adapting to new foundations is never easy, and going back to old ones does not really change the difficulty level even by one bit. That is the reason why Joanna Macy, calls this process of 'adaptability options availability' and their acceptance a

fairly difficult one. This system of 'positive disintegration'¹³ as she names it, could be accepted as a very difficult process to experience, may it be for human or non-human. The feelings of loss of self-confidence, hopefulness and vitality seems to fade and one feels as if 'things are falling apart' leaving a man with frantic feelings of panic and pain.

It is for this reason that Coelho also describes the spiritual journey of self, and the troubles and darkening it has to face before it sees the light of wisdom and truth. Mystics in their spiritual journeys have spoken of the dark night of the soul. Brave enough to let go of accustomed assurances, they let their old convictions and conformities dissolve into nothingness, and stood naked to the terror of the unknown. They let processes, which their minds could not encompass, work through them. Coelho wants to suggest that it is in this darkness in which the birth of hope and light takes place. This realization of the fact that one is in pain is actually the stage when it becomes evitable and obvious that a change is compulsory. The eco-theme of the Coelho's novels suggests accepting the pain and making a difference by such acceptance. Nature teaches the same. May it be a larvae waiting to transform into a pupa or a cocoon in wait to become a butterfly. It may be a small snail using it's saliva to create a thick shell so that it can ease out the pain of grime and later turn into a priceless pearl- the feeling of pain remains inevitable. It has to be there nonetheless otherwise, the system become susceptible to disarray and thus may fall victim to disintegration; for each thing has an interconnectivity to a larger web of life, along with an intrinsic value added in itself.

Another aspect that needs to be highlighted from the above discussion is the role of Natural Nature or Gaia. Nature plays a very important role in Coelho's entire journey. It has been concluded, it is from nature that man has learnt to live and survive in this world, in the first

¹³ Macy. p. 15.

place, the early histories of man in Paleolithic era is ample proof that starting from hunting to garrison of food and need for shelter, man has learned from animals, and the instincts were always provided by mother nature. Such a deep look into the histories of man and other living beings is the call of Arne Naess's Deep Ecology, which forces us to realize the true nature of Nature and thereby get encouraged to protect, enjoy it and savor it for a successful and satisfied life.

Deep Eco-sophical analysis proves that the power ultimately lies in the hands of human, either they embrace the change or they continue to swim against the current and when tired get washed away into the tidal waves: all because it is the complexity of human nature that its intellect makes it a vital decision-maker its own destiny. Therefore, the power to change and utilize the power effectively lies in the hands of the humans. That is what Coelho constantly refers to, in his novels particularly when he talks about 'following one's hearts' and actively pursuing one's dreams. It has been agreed upon that those who do not live a life followed by the voice of heart, do live, but they just loose the entire purpose of living and their presence on earth ultimately becomes a question for their own selves.

However, Deep Ecology and Coelho's texts deny the absolute power or what is referred to as 'power over'. Rather it promotes a more synergistic notion of power, which is generated by the working of different elements around us in its favour or against it thereby becoming an important and integral part of our life and marking a strategic point of importance in the larger web of systems. The omens of alchemist, particularly Urim and Thumim, the omen for a 'yes' or 'no' explain this idea of synergy more explicitly and in a literal manner. Moreover, it turns out that they do get support from a practical and implementable theory of Deep Ecology.

However, the most important 'Power' claimed to be the most effective on implementation and practical basis by both the authors i.e. Naess and Coelho is the power of Love. For Coelho the universe is made of love, it speaks the language of love and therefore it is not incorrect to say that love is the Universal Language. In addition, this Agape or love that consumes, comprises primarily of purest forms of enthusiasm and joy according to Naess who is of the view that if this love is adopted in our lives, the world will turn into a better place, where all things will become one in unison making man a more fulfilled and satisfied individual.

It is important here to mention that the ultimate aim of both men, working for the betterment of man and world is the aim of a Self fulfilled man. For Coelho this Self fulfilled man is the person who has found his true Personal Legend, the one who identifies the destiny the soul of the world chose for him/her when he/she was born. This can be reached by going back to the roots i.e. to nature; learn the secrets and extract the secret from the soul of the World, itself, by becoming one with the Universal Soul, quiet like *The Alchemist*. Similarly, Naess, when talks about Self, he explain the concept in a triad of Ego Self, self and the Self, in which man is not an individual or a part of a small structure or society of humans, rather he is a cog in the machinery of a larger web of life. The realization of man's role in the larger web of life and the development of that deep association with the soul of the world makes a man, according to Naess as well as Coelho a 'Self fulfilled' man and reached from an ecological awareness makes the process ecosophical in perspective.

Conclusion

The path to Naess's 'self-realization' was explored in the current research via applying the Deep Ecocritical paradigms on the works of the author acclaimed for his thematic representation of 'self-realization' in his various novels. The first research question of the study was to ascertain the interrelationship between Naess's notion of Deep Ecology and Ecosophy and the ultimate aim of self-realization. The second question aimed to find out whether the proposed philosophy of Naess is in congruence with Coelho's view of nature. The third question was as to how the self-realization methodology of Coelho propagates the notion of Ecosophy. The research aimed to investigate that whether the self-realization of Coelho asks the readers to accept an ego-centric only timely beneficial path towards 'self-actualization' or does it inculcate into their minds the true position of man on this planet, his duty, responsibility and true sense of self thereby promoting a more permanent and holistic view of self. All the research questions were successfully answered in the current inquiry.

The Deep Ecological paradigms of Naess are primarily based on the basic proponents of 'the System's Theory' or 'the Gaian hypothesis', which suggest the presence of interconnectivity in the eco-system. Moreover, the notion lays emphasis on the fact that this interconnectivity needs to be maintained and failure of its continuity could lead to a chain reaction of death and destruction of all living beings, thereby putting the planet and its living entities in danger. Secondly, the central proponent of Naess's paradigm principles is their 'intrinsic value', which makes every living entity a complete whole in its own self. This innate value as suggested by Naess, corresponds with the complexity of the not only the interwoven structure of the

ecosystem but also that of the organisms in its own self. Thus for Naess every living entity has an individual value along with its holistic importance. It is these two basic principles along with the steps to be taken for the realization, adaptation and preservation of the 'living entities', which makes up the paradigms of Deep Ecology.

For Naess, the pathway adopted to adapt these paradigms when defined in the philosophical discourse would be called as Ecosophy or ecological wisdom. For him the acceptance of this philosophy is the only way to reach 'Self-actualization' as it is the realization of man, about his inherent value, relative position and overall responsibility towards other living beings as well as his own self. This sense of completion, by defining the roots and paving a way for the future by making the present worth living is the ultimate aim of Ecosophy.

Like many writers, Coelho also attempts to answer the enigma of self-actualization, by suggesting a step-by-step processed journey towards a harmonious self. Just like the path towards redemption, Coelho asks his readers and followers to pass through the process of purgatory and redeem themselves of all the impurities and sins by cleansing themselves and at times paying penance for their corrupted deeds. As observed, his suggested journeys are never easy. They require a dedication and spirit to make things happens for the betterment of our 'selves' as Coelho tries to make his readers analyze that the only way to become a true 'self' is to be free from all worldly restrictions and become one with the true source of origins. For that is where one can find his true 'self'.

The two texts selected for the study *The Alchemist* and *The Pilgrimage* when explored from a Deep eco-critical perspective prove to be in coherence with Naess's suggested paradigms of Ecosophy. Both texts lay emphasis on man's unnoticed yet most important relation with the

rest of the universe. The interconnectedness of all species into a chained structure makes man realize that he is not the ruler of the planet rather being the crown of creation and gifted with the power of cognition and thought, holds more responsibility of not only the perseverance of his own self but also of the rest of the species as well. The interdependence of various omens and the presence of even the most vile and apparently vicious phenomenon of nature i.e. death, taken as the most important and a prerequisite for the successful survival of life on this planet, makes us understand the core principle of scientific Systems Theory and Gaian hypothesis.

The eight principles of Deep Ecology-T highlight the central theme of the two texts as well. First, they make us realize that every living organism, and every aspect of nature is of equal importance and functions as the pivot in the whole process of maintenance and sustenance of life on this planet. Thus we see that the claims of nature poets to "hold eternity in the palm of your hand and heaven in a wild flower"¹ turns out to be truer than merely a poetic truth. Moreover, the process of self-actualization also highlights the importance of nature's work leading to the death and destruction, suggesting thereby that it is but only a way of regeneration. Alongside it also substantiates very clearly that apart from the natural regeneration and the requirement of human substance the right to make some species annihilated and extinct is not in the hands of humans. This leads to the true place of humans in the ecosystem, which is similar to the rest of organisms, working for the functioning of one great entity: the Mother Earth.

The present research took the two concepts of human power i.e. as assumed vs. human power as is, with respect to its utilization by humans to achieve what they define as absolute success and finally reach the stage of Self-actualization. Defined and perceived as something related to the achievement of the maximum potential of one's self and gaining the internal

¹ William Blake. *Auguries of Innocence*. Online-Literature. Web. 24 April 2013.

satisfaction of achievement, the research aimed to question whether this achieved self-actualization as suggested by Coelho, is long-term and satisfactory and the method to achieve either possible or not.

The study revealed that the achievement of a coherent and congruent self as emphasized by Naess was achievable and the path to achievement did not require any special mechanism or particular tools. Following the paradigm principles of Naess, the protagonists of Coelho achieved their congruent self by following some very basic guidelines.

The foremost important ingredient of their journey of self-actualization, included the ability to listen to both reason and emotion. Holding within them the ability of reason as well as emotion, acknowledging their inner feelings the protagonist reasoned out, their true place in the mechanism of the world. The answer of what is happening to them in their lives, becomes known by the unveiling of the working of the universe. The chain reaction of events and their emotional outcomes make the protagonist of the two novels achieve an advanced level of consciousness about the workings of the universe. Either it is called 'fate' or 'destiny' or even if it is defined as 'the divine will' or '*maktub*' (74) as Coelho in *The Alchemist* puts it: the pattern of cause and effect, the presence of a chain reaction remains the same as described by any ecologist in the form of a systematic eco-system or food pyramid. The structure of the universe and its true understanding is the basis for self-actualization.

However, it is important to point out that the notions of both 'reason' and 'emotion' are complex concepts themselves. In particular, the emotions include both the positive as well as the negative emotions. The absence of one or the excess of the other also disturbs the equilibrium of

a stable sustenance and it is in the innate ability of nature to bring back the balanced stage either in one's life or in the habitat of the planet.

This leads us to a very important conclusion deduced from the analysis that the presence of binary opposition in nature is a must. The presence of good is needed for the bad and so is the prey for the predator. Even in the world of today, where one man's food is another man's poison, the apparent cruelty must not be dealt with the eye of emotion only. Here reason interferes and makes us realize the scenario in a wider and much deeper perspective. Moreover, reason also suggests not to exceed the limits of equilibrium to utter practice of sheer cruelty and injustice, as it will also lead to the same conclusion as before i.e. disequilibrium and ultimately entropy.

Both the authors lay special emphasis on 'heart' when dealing with the decision-making process including both reason as well as emotion. For them 'heart' and not the 'mind' or 'brain' is required to walk the journey of 'self-realization'. The use of 'heart' has more than the suggested connotation. It refers to the innate sense of direction, called 'the third eye' by the mystics or 'the sixth sense' in common language. According to both the authors, this very sixth sense of ours, the inner eye of a man's soul, has the power to direct him, and guide him towards the right direction. However, this power continues to fade away as it is replaced by the other worldly desires and materialistic pursuits. It moves a man away from his roots towards the hedonistic and selfish desires making him loose his true path and thus his true self. According to both Naess and Coelho, this desire to depend on heart is strongest during childhood as children are yet not aware of the egotistical and selfish pursuits and being pure at heart and true to their spirit know exactly what they ultimately aim to achieve.

In order to regain the lost sight, the only possible way is to cleanse one's soul of all the impurities. This cleansing is also a painstaking and step-by-step process and comes with a price. This apparent price of losing everything that one owns, leaving the past ego-centric and limited frame of mind behind, the task is to re-invent one's self, in an absolutely new manner. A task, which is similar to the seed exercise in *The Pilgrimage*, the onetime pain thus allows us to move forward and embrace the once lost true self.

Failure to embrace the reality could lead to various frustrations. The knowledge of the fact that by denial and refusal of his ego-centric life a person is not only reducing his/her own span of life but also putting the life of the coming generations in jeopardy. The psychotic breaks, anger, frustration, fear of unknown, lack of direction, mechanical yet soul-less life are some symptoms of the denial and disapproval of man's rejection about his true place in the planetary system. The protagonists of the two novels realize this fact and a shift in their paradigm of life results in a drastic change of their inner selves.

To overcome this state of denial the only way out is to practice 'Power over one's self' i.e. to train one's mind and soul in a way which is in accord with the eco-centric way of living. This practice of power clearly differs from power being exercised for man's authority and supremacy over the rest of the species. Moreover, the first step towards this 'power over' is the acceptance of the pain and guilt that a person feels as something real. For both the authors acceptance of one's failures and fears is the first step towards the journey of self. It is the acceptance which establishes that one is strong enough and worthy enough for the path of illumination and enlightenment. In addition, the need of the hour is to be bold and courageous enough to fight the fight of one's own survival.

For Coelho as well as Naess, this ultimate power can only be extracted and strengthened by the most basic and most powerful emotion i.e. 'love' or what Coelho defines as 'agape'. For both the authors, the word 'agape' stands for all those actions, which a person commits with intensity and passion and which ultimately make him more nourished and fulfilled by the end. The ultimate desire generating from within, which has the capacity to transform even the baser things of life and the most trivial of moments into most memorable incidents, is only possible by the presence of 'agape'. The magical property, which allows a person to move in a certain path despite all the obstacles and reach his /her ultimate destiny, is the true ingredient of Ecosophy.

The logic of it could be traced back to the fact that since the creator made every creation with the basic ingredient of love, therefore it is but evident that the only thing, which could provide the required output, is the addition of the missing ingredient i.e. 'love'.

The basic symbols of the novel like 'the Elixir of life', 'the Philosopher's stone,' (Coelho, *The Alchemist* 133) Urim and Thumim (Coelho, *The Alchemist* 30) sum up the entire aim of self-actualization. The elixir of life is the basic emotion of love, which makes the mundane projects eternal and localized notions universal. The philosopher's stone is the pre-written, pre-planned systematic mechanization of the universe, which once mastered and made synchronized with one's self has the capacity to make the life of an individual transformed from a simple and baser metal life to that of gold. The two stones of Urim and Thumim are symbolic of the good and bad forces, and emphasize the fact that without one, the other is completely meaningless and so is the never-ending debate of nature vs. nurture. The fact of the matter is that both are important in their own respective places just like reason and emotion. Without the presence of one, the notion of a complete 'self' and a holistic individual could not emerge.

A slight look at the Islamic perspective of the above-mentioned elements, required for self-realization is similar. We find that Allah Almighty has also asked the humans to keep a balance between the good and the evil forces, made known as 'nafs-e-ammara and 'nafs-e-lawamma'. Where nafs, is 'self' the balance of self is the optimum requirement for a successful life in this world as well as the hereafter. Moreover, the presence of man on this earth has been precisely explained as to be the vicegerent of Allah and not the ruler. Therefore, it is his duty to act not as a master rather as a responsible care-taker of Allah's blessings and bounties and he is going to be accountable for his deeds. The accountability is not limited to that of merely humans or animals but towards plants, rivers and all the other living entities alike. In fact, Islam goes further to the extent that it asks man not to walk on the earth with pride and arrogance as he is also going to be accountable for such pride. Similarly, Judaism, Christianity, Buddhism, Taoism, Jainism, Hinduism and other religious doctrines also hold the similar notion of the need of a satisfied self and the ultimate aim of self-actualization as the primary need and one of the most important purposes of man's existence on this earth.

The foremost and basic proponent of Ecosophy i.e. 'loves' as discussed above, is also promoted and accepted by all the afore-mentioned religious belief systems. They hold the view that since the epitome of absolute love is the Creator himself, and being made in his very image, all the creations also hold within them the mighty element of love.

Thus, we see that the Ecosophy of Coelho, which promotes 'self-actualization', is not only coherent with the Arne Naess philosophy of life but also holds within the potential to be adopted and adapted from various other paradigms including religious ones as well.

Against the backdrop of a consumer culture, hybridity and globalization on the rise, the human species struggles to protect itself and its future generations from the lurking threat of a nuclear war or worse a combat on earth resources including water, oil gas and other minerals. The constant desire to hegemonize the earth resources and its inhabitants results not only in fear, panic, psychosis and withdrawal symptoms but also triggers the law of entropy into action. Not only do the explosions of need of earth resources occur but also on the same side, there are implosions within the human psyche, making one move away from natural to unnatural modes of survival. Man no longer lives eco-centrally rather an egoistic 'self' emerges which further destroys the earth resources and thus a part of man's own survival support and so the vicious circle continues.

Provided the scenario there is always a need of such a force, which can drive the ego-centered selfish man towards his true holistic Self. Coelho's writings are one such force, which have the man to think critically on his actions and realize major environmentalist concerns about saving the earth and its resources by living an eco-centered life. Promoting the essence of Naess's ideas and suggesting the basic principle of love for all as the central theme of his Ecosophy, Coelho points out towards a major problem of the living world and warns us for its repercussions both on the external as well as internal world of man. Crossing all social, cultural, political and religious boundaries, Coelho proposes a worldview, which is nourishing and enriching not only for humans but also for the other inhabitants of the earth, making the entire eco-system and life itself possible, on the planet.

By successfully promoting, Naess's eco-centered approach, Coelho uses 'the mirror of society' not only to reflect its malignant practice but also its repercussions. Moreover, instead of

'beware the end of the world is near' notion, Coelho suggests the panacea of this malignancy in the form of Ecosophy which not only promises the realization of true 'Self' i.e. the ultimate purpose of man on this earth but also promises a safer future devoid of the lurking threats of hegemony and autocracy of selected few. Thus, by promoting Ecosophy Coelho promises a better future of harmony and peace for the generations to come, giving away the secret about the 'elixir' of life.

Suggestions for Future Research

The field of Eco-criticism is a flourishing discipline as it has opened various vistas of investigation in the field of not only language but also literature. Holding an all encompassing mode of relativity, eco-criticism is paving its way in the already existing literary theories thereby enriching them and transforming the respective perspectives into those eco-Marxism, eco-Feminism and eco-Psychological theories etc. Similarly, the field of language eco-linguistics, eco-semiotics and many other similar fields have been touched and enriched by eco-critical approaches. It is therefore suggested that further research in the above-mentioned fields be carried out to further enrich the literary world and aid further development of the still expanding umbrella of eco-critical inquiry.

Moreover, in the Deep Ecological field of inquiry, the current study was restricted to the application of the Deep Ecological theory of Naess on Paulo Coelho's texts. It would be advisable that more literary texts be re-examined from an eco-critical perspective. Moreover, the particular field of Pakistani literature should be explored in this respect so that not only the area of Pakistani Literature be expanded by its exploration into new and current areas of research.

In addition to that, since the last paradigm principle invites the readers to come up with their own versions of Ecosophy, it would be very enriching for the field of Deep Ecology that new Ecosophical approaches be researched and introduced, proving beneficial not only for the field of Ecology but also Literary theory.

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