



ECO SPIRITUALITY: A QUALITATIVE ANALYSIS IN DIVERSE FAITH

Sana Irshad ¹, Sumaila Parveen ², Afreen khan ³

1, Research Scholar Dept. of Psychology Aligarh Muslim University, Aligarh (India)

2, Research Scholar Dept. of Psychology Aligarh Muslim University, Aligarh (India)

3, Research Scholar Dept. of Psychology Aligarh Muslim University, Aligarh (India)

ABSTRACT

The present article is an attempt to study the spiritual connection between the human soul and the environment. This critique talks about the various faiths of people and the nature. Eco-spirituality links together the diverse faith of religion including: Islam; Jainism; Christianity; Judaism; Hinduism; and Buddhism and the individual concern for the Earth. Thus, 'Eco-spirituality is about serving people understanding 'the holy' in the natural world and to identify their relationship as human beings to all creation.

KEY WORDS: Eco Spirituality, environment, various faith,

INTRODUCTION

In contemporary years the significance of conservation as well as ecological preservation has been greatly realized (van Schalkwyk, 2011). The discrepancy of ecosystem created due to the phenomena like climate change, degradation of environment and global warming and depletion of natural resources, namely, food, water, and energy demand to protect and preserve our ecosystem (van Schalkwyk, 2011). The rising of ecological calamity response several scientists, sociologists, environmentalists, philosophers, theologians, and anthropologists, relate the cause of modern ecological crisis in various perspectives (Saniotis, 2012:156; Setia, 2007:117; Khalid, 2005:101). The crisis is complex issue, which includes various problems like spreading of technology, poor science, economic and social development model, but to find the original resources of ecological crisis roots must be started from addressing the inner dimension of ecological spirituality of world religions (Watling, 2009; Schalkwyk, 2011; Spoon & Arnold, 2012). So, The association among nature and humanity is reciprocal, holistic, and spiritual (Clinebell H., 1996). According to Withgott & Brennan, (2008) an increase knowledge and awareness about earth's environment and teach skills that lead to actions that will ensure its protection is the purpose of environmental education. The spiritual ecologists has been acknowledged that the creation is sacred and this sacredness should be established by an individual behaviour. (Macy, 2012). The respect of strong

connections with ecosystems of the natural habitat amongst the communities stimulated a sense of societal spiritual harmony. (Korten, 2013). Thus, an incorporated path is taken by spiritual ecology where it identifies that all the diverse components of the ecosystem together with human beings function as a unit. As Mahatma Gandhi told us that "Nature has enough for everybody's need, but not for everybody's greed" (Dwivedi 1990: 211).

According to Buzzell, (2014) and Jordan, (2015) labelled the human-nature-relationship through connecting and reconnecting with natural processes as described as the process of healing. To aid and to reach better wellbeing as well as happiness for individuals, society and the planet, based on the principles of brotherhood among all life-forms, freedom of thought and speech and free access to knowledge is the main aim of Eco spirituality. The term Eco spirituality means a person individually experienced an inner peace of harmony a relationship with his environment. Some of the definitions of ecospirituality include "a manifestation of the spiritual connection between human beings and the environment" (Lincoln, 2000) and "understanding the interrelationships between all living beings on earth and recognizing their interdependency while appreciating their value for maintaining ecobalance" (Bonfiglio, 2012; Drengson, 2012). The connectedness between spirituality and the science of ecology is define as eco spirituality (Bonfiglio, 2012). Aburrow (2013) states that Eco spirituality has been subjective by beliefs from deep ecology, whereas



ecopsychology deals with the science of ecology and psychology.

Taylor (2004) which indicated that the perception of the individual religious beliefs or practices by respect to anything as a form of nature worship. He classified it to three types

1. Environmental concerned world religions.
2. nature as sacred religion and
3. The spirituality of connection to the nature.

According to Rice, (1999) it had been said that "religion, in its diversity of source, its recognition of and encounter with moral and spiritual to the nature, leading to understanding and deepening ecological spirituality can be useful in addressing ecological issues and stimulating a new implement of balanced business and environmental consciousness"

Thus, Ecospirituality is a science that connects the ecology with spirituality. It brings together religion and environmental activism.[1] Eco spirituality has been defined as "a manifestation of the spiritual connection between human beings and the environment." [2] Many faiths including: Islam; Jainism; Christianity, Hinduism talks about it. Therefore, "Eco-spirituality is about serving people understanding 'the holy' in the natural world and to identify their relationship as human beings to all creation. (Wikipedia).

ECO SPIRITUALITY IN ISLAMIC PERSPECTIVE

The shari'as of Islam talk a number of written sources that environmentally concentrated strategies to push environmentalism, especially, "maintenance of preserves, distribution of water, and the development of lands." Much of the follower of Muslim in islam are environmentalism the Qur'anic stress of stewardship which is explained through the Arabic concept *khilafa*. A quote translated from the *hadith* states, "verily, this world is sweet and appealing, and Allah placed you as vice-regents there in he will see what you do. Therefore, Within the Islamic perspective toward nature and the environment the struggles of Muslim's practices in environmentalism can be also useful to build Islamic ecological spirituality based on their reflections on the Qur'an way as an Islamic business framework (Beekun & Badawi, 2005). (Wikipedia).

ECO SPIRITUALITY IN PAGANISM PERSPECTIVE

One of the nature-based religions that present in a multitude of forms is Paganism, in this creed there is no official guideline or sacred text that structures its exercise, many Pagans consider that Eco spirituality is an ecology-based religion that focuses on the nurturing and healing of the earth .Thus, paganism is nature based in worship. (Wikipedia). Their four goals are as follows

1. Increase overall consciousness of the sacredness of the Earth.
2. Boost pagans to become involved in conservation work.
3. Encourage pagans to become involved in environmental campaigns.
4. Develop the principles and practice of magical and spiritual action for the environment.

ECO SPIRITUALITY IN HINDUISM PERSPECTIVE

Many traditions in Hinduism are intertwined with the morals of eco spirituality in their stress on environmental wellbeing. In the Hindu text *Yajurveda* (32.10), God is defined as being present in all living things, further reinforcing the need to show respect for creation. [4. *Vishnu Purana* 3.8.15. States that, "God, Kesava, is pleased with a person who does not harm or destroy other non-speaking creatures or animals." [4] thus, it affirm a broader type of eco spiritual connection to the Earth. (Wikipedia).

ECO SPIRITUALITY IN JAINISM PERSPECTIVE

The principles of the Jaina tradition are rooted in environmental practices. The belief in Jaina is "fundamentally eco-friendly, Jains are "quite self-conscious of the ecological suggestions of their core teachings." Jain teachings center on five vows that lead to reverse the flow of or release karma. One of these vows is ahimsa or non-violence. Thus, Jaina connection to nature is contributing to ecospirituality. (Wikipedia).

CONCLUSION

Eco spirituality is the fundamental belief in the sacredness of nature, earth and universe.it connects the science of ecology with spirituality. Hence it refers to the intertwining of intuition and bodily awareness pertaining to a relational view between human being and the planet and a manifestation of spiritual connection between human being and the environment. Thus, its brings together religion and environmental activism

REFERENCES

1. Aburrow, Y. (2013, January 26). *Eco-spirituality and theology*. *Patheos*. Retrieved May 21, 2018, from <http://www.patheos.com/blogs/sermonsfromthemound/2013/01/eco-spirituality-and-theology>
2. Bonfiglio. (2012, April 21). *Celebrating Earth Day through eco-spirituality*. *HuffPost*. Retrieved May 21, 2018, from https://www.huffingtonpost.com/olga-bonfiglio/celebrating-earth-day-thr_b_1443291.html



3. Buzzel, L. & Chalquist, C. (2009). *Ecotherapy: Healing with nature in mind*. Berkley: CA. Counterpoint Publishing.
4. Beekun, R. I., & Badawi, J. A., 2005. *Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective*. *Journal of business ethics*, 60(2), 131-145.
5. (Cinebell, H. (1996). *Ecotherapy: Healing ourselves, healing the earth: A guide to ecologically grounded personality theory, spirituality, therapy, and education*. London: Fortress.
6. Drengson, A. (2012). *Foundation for deep ecology*. *The Deep Ecology Movement*. Retrieved May 21, 2018, from <http://www.deepecology.org/deepecology.htm>
7. Dwivedi, Onkar Prasad 1990. *Satyagraha for conservation: Awakening the spirit of Hinduism*; Engel, J.R. and Engel, J.G. (eds.) *Ethics of Environment and Development*. University of Arizona Press, Tucson: pp. 201-212.
8. Jordan, M. (2015). *Nature and therapy: Understanding counselling and psychotherapy in outdoor space*. London: England. Routledge Publishing.
9. Korten, David. (2013) *Change the story, Change the future?* <http://livingeconomiesforum.org/>
10. Khalid, F. M., 2005. *Applying Islamic environmental ethics*. In R. C. Foltz (Ed.), *Environmentalism in the Muslim World*. New York: Nova
11. Macy, Joanna & Johnstone, Chris.(2012). *How to face the Mess we're in without going crazy?* New World Library, Novato, California.
12. Rice, G., 1999. *Islamic ethics and the implications for business*. *Journal of business ethics*, 18(4), 345-358.
13. Saniotis, A., 2012. *Muslims and ecology: fostering Islamic environmental ethics*, *Cont Islam* 6:155-171
14. Spoon, J. & Arnold, R., 2012. *Collaborative Research and Co-Learning: Integrating Nuwuvi (Southern Paiute) Ecological Knowledge and Spirituality to Revitalize a Fragmented Land*. *Journal for the Study of Religion, Nature & Culture.*, Vol. 6 Issue 4, p. 477-500
15. Schalkwyk, A.V., 2011. *Sacredness and Sustainability: Searching for a Practical Eco-Spirituality*. *Religion & Ecology*, 18: 77-92
16. Setia, A., 2007. *The inner dimension of going-green: articulating and Islamic green-ecology*. *Islam and Science*, 5(2),
17. Taylor, S.M., 2004. *Reinhabiting Religion: Green Sisters, Ecological Renewal, and the Biogeography of Religious Landscape, dalam This Sacred Earth; Religion, Nature, Environment*, Gottlieb, R. S., New York and London, Routledge, van Schalkwyk, A. (2011). *Sacredness and sustainability: Searching for a practical eco-spirituality*. *Religion and Theology*, 18, 77-92.
18. Watling, T., 2009. *Ecological Imaginations in the World Religions: An Ethnographic Analysis*. A&C Black.
19. Withgott, J. & Brennan, S. (2008). *Environment: The science behind the stories (3rd ed.)*. San Francisco: Pearson Education.
20. Francisco: Pearson Education.