



البيئة العميقة لآرني نائس: تأملات في قصيدة جبران "الأرض"

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ملخص البحث:

تدرس هذه الورقة الأسباب الكامنة وراء التحديثات البيئية المعاصرة في قصيدة جبران "الأرض"، مع التركيز على النظرة المركزية البشرية للطبيعة كموارد فقط، بدلاً من كيان يستحق الاحترام. لقد أدت هذه النظرة إلى استنزاف الموارد، وانقراض الأنواع، والتلوث الواسع، مما يجعل المسار الحالي غير مستدام. تدعو المقالة إلى اعتماد "الإيكولوجيا العميقة" لآرني نائس كوسيلة لتصحيح العلاقة بين الإنسان والطبيعة. تقترح الإيكولوجيا العميقة أن جميع أشكال الحياة تمتلك قيمة ذاتية، مما يستلزم التعايش المتناغم مع الطبيعة بدلاً من السيطرة عليها. لمعالجة هذه القضايا، من الضروري التوقف عن منح الأولوية للمصالح البشرية والسماح للطبيعة بالازدهار بشكل مستقل. يمكن تحقيق ذلك من طريق تقدير عميق ورعاية للطبيعة ولتنوع أشكال الحياة فيها. لدعم هذا الطرح، تقوم الورقة بتحليل عميق لقصيدة جبران "الأرض"، التي توضح تفاعل الإنسانية الاستغلالي مع الطبيعة وكسر التواصل الناتج عن ذلك. تستخدم الدراسة تفسيراً نوعياً للقصيدة؛ إذ تقوم بتفكيك معناها، وتدمج رؤى من باحثين وسلطات أخرى. يصور جبران الأرض ككيان مقدس وقادر على التنظيم الذاتي، ومعاناته تستحق الاعتراف والحماية.

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Arne Naess' Deep Ecology: Reflections on Gibran's Poem 'Earth'

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Abstract:

This paper examines the underlying causes of contemporary environmental challenges in Gibran's poem "Earth", emphasizing the anthropocentric perception of nature as a mere resource rather than an entity deserving respect. This perspective leads to the depletion of resources, extinction of species, and widespread pollution, rendering the current trajectory unsustainable. The essay advocates the adoption of Arne Naess's "Deep Ecology" as a means to rectify the human-nature relationship. Deep Ecology posits that all forms of life possess intrinsic value, necessitating a harmonious coexistence with nature rather than dominion over it. To address these issues, it is imperative to cease prioritizing human interests and allow nature to flourish autonomously. This can be achieved through a profound appreciation and stewardship of nature and its myriad life forms. To substantiate this argument, the paper conducts an in-depth analysis of Gibran's poem 'Earth,' which illustrates humanity's exploitative interaction with nature and the resultant communication breakdown. The study employs a qualitative interpretation of the poem, deconstructing its meaning, and incorporates insights from other scholars and authorities. Gibran depicts the Earth as a sacred, self-regulating, and suffering entity, whose intrinsic value warrants recognition and protection.

Introduction

Gibran's "Earth" poem encapsulates his intense philosophical and spiritual thoughts and illustrates the Earth as a dynamic being carrying the caring and destructive forces of nature. He sees the Earth as a holy being, a sentiment that reflects his belief in the oneness of all faiths and interconnectedness of things¹. His body of work highlights the cyclic nature of life and shows the Earth as both a giver and a receiver of life. These themes are dominant in his rich literary output and complement his viewpoint on the oneness of all faiths and the common human experience as in his classic work, "The Prophet".²

Its ecological outlook is consistent with contemporary environmental concerns, calling for a symbiotic relationship between humankind and the globe³. His characterization of the Earth as a nourishing and devastating force highlights the intrinsic bivalence of nature and the need for balance. This position is also reinforced through his ecological viewpoint, consistent with contemporary societal values and calling special attention to the overriding importance of balance between humankind and nature⁴. The enduring influence of Gibran's body of work is manifested in its immense impact on both Arabic and Western literary forms, mirroring universal humanistic values beyond cultural boundaries; in addition, his ideas are still inspiring current discussions for ecological and societal problems, citing the continuous pertinence of his literary output.

Though the poem of Gibran strongly focuses on the philosophical and spiritual aspect of the Earth, it also urges people to reflect on their relationship with the environment. This perception holds great importance in the modern era, when environmental problems call for a reconsideration of human responsibility in the maintenance of the well-being of the world. In his profound thoughts and aesthetic sensibilities, the body of work of Gibran still stands as an important admonition of our relationship with the world and each other.

1 Al Khazraji, Nidaa Hayati, Abdullah and Bee Wong, "Critical Reading of Gibran's World in The Prophet," English Language and Literature Studies 3, no. 4 (2013): 13.

2 Al Khazraji, Hayati, and Wong, "Critical Reading of Gibran's World in The Prophet."

3 Li, Peijia "The Contemporary Significance of Gibran's Literary Works," Chinese and Arab Studies 3 (2023): 146–54, <https://doi.org/10.1515/caas-2023-030206>.

4 Li.

Gibran's poem illustrates Naess's idea on the complex nature of causation, highlighting the necessity that ecological problems require holistic solutions rather than superficial ones. The Earth asserts: "We store our refuse and excrement within your caves and you fill our attics and taverns"⁵. These two lines clearly associate human actions, in this case, polluting nature, with its consequences, thus illustrating Naess's thesis that "ecological problems are caused by interconnected causes"⁶. The irony of nuance highlights humankind's inability to comprehend systemic causation, a fundamental criticism of simplistic environmentalism within Deep Ecology. Basically, Gibran's poem illustrates the Deep Ecology principle of the non-separation of "local" and "global," illustrating how localized actions have consequences throughout global systems. The memorable metaphor illustrates: "I have heard Eternity speak through your ebb and flow and the ages return the echoes of your melodies over your hillsides"⁷, summarizing Naess's position that "the local and global ecological scales are inseparable"⁸. This imagery of interconnection pre-antedecates modern ecological understanding of global systems. The poem concludes with a humbling message on how it marks both beginning and end, lasting until stars are gone and the dust devours the sun, expressing the ephemeral nature of humankind's actions amidst the constant systems of the Earth and stressing responsibility on multiple levels of time and space. This imagery complements Deep Ecology's opposition to "artificial separations between local and global"⁹ and spotlights Gibran's broad ecological thinking.

This study delves into the philosophical foundation of Arne Naess's concept of deep ecology and its correlation to the motif present in the poem of Gibran. Considering the intrinsic nature of nature and the interconnectedness of all living organisms, the study reveals how the poet implements deep ecological values within his poem. Upon textual analysis and philosophical consideration, it aims

5 Kahlil, Gibran. *The Eye of the Prophet*, ed. Translated by North Atlantic Books (Berkeley, CA: North Atlantic Books, 1995), 85.

6 Naess, Arne "The Shallow and the Deep," in *The Ethics of the Environment*, 1st ed. (Routledge, 2008), 97, <https://doi.org/https://doi.org/10.1080/00201747308601682>.

7 Kahlil, *The Eye of the Prophet*, 84.

8 Naess, Arne. *Ecology of Wisdom* (London: Penguin Modern Classics, 1992), 68.

9 Devall, Bill and Sessions, George, *Deep Ecology: Living as If Nature Mattered* (Salt Lake City: Gibbs M. Smith, 1985), 75.

to illuminate the relevance of deep ecology in grasping the interconnection of human and nature articulated through the poet.

Naess is globally renowned for founding the movement of deep ecology, to encourage a fundamental change in how humans interact with the natural world. According to him, all living things possess intrinsic value, regardless of how useful they are to humans, and emphasizes the dependence of all life forms on Earth¹⁰. This philosophical position challenges anthropocentrism and asserts the biocentric approach so that all life forms are extended equal rights to being and flourishing.

Gibran explores issues of the natural world, the nature of being, and the difficulty of being human. His poetic work often conveys a lasting reverence for nature and a sharp awareness of humankind's place within it. In this analysis, the poem will be analyzed to illustrate how Gibran is consistent with fundamental ecological belief systems.

Literature Review

Kahlil Gibran's works richly explore themes of nature, being, and what it means to be human, and exhibit an enormous respect for the natural world and nuanced grasp of humankind's place within it. In the earlier periods of academic investigation of Gibran's works, focus was placed on investigating the religious and spiritual dimensions, which are a part of Gibran's literary works. One of studies¹¹ employed the method of Critical Discourse Analysis (CDA) to study and explicate the universal appeal of Gibran's writings, and specifically his renowned work, *The Prophet*. It led to a significant conclusion that the source of this wide appeal is to be found in the fact that Gibran believed in the essential goodness of every person and an abiding depth of spirituality of every person, and this consequently dampens the possibilities of major splits or radical differences between people¹². This particular study project provides a preliminary framework for a broader understanding of the philosophical essence that characterizes the discourse of Gibran across his complete works.

¹⁰ Naess, "The Shallow and the Deep."

¹¹ Al Khazraji, Hayati, and Wong, "Critical Reading of Gibran's World in The Prophet," 213.

¹² Al Khazraji, Hayati, and Wong, 13.

In further advancing the discourse surrounding the examination of the profound symbolism embedded within spirituality, Bouhassoun investigated the intriguing aspects associated with Gibran's erotic spirituality and his innovative and novel perspective on space and the corporeal form¹³. He asserts that there exists an essential unity among God, space, and the body, positing that these elements collectively contribute to the formation of a whole being characterized by interrelations. To elucidate this concept, the present study employed various psychoanalytic methodologies along with symbolic analyses to sufficiently clarify the intricate and interconnected metaphysical framework that underlies Gibran's more profound pursuit of paradise.

The research of Gibran's integrative religious vision was continued by Brohi¹⁴, who made an analysis of *The Prophet* and indicated that it "highlights the issues of people along with solid solutions through given essays". They concluded that universality embodied in Gibran's work gives relevant solutions to challenges of the twenty-first century. Aghabayova makes an analysis of Gibran's positions toward religion and indicates that "The work of Gibran Khalil was greatly influenced by the Bible and the Quran"¹⁵. She notes that his works exhibit a variety of styles, encompassing elements from the Bible and modernity, as well as Eastern and Western cultures. This work identifies syncretic nature of Gibran's vision towards religion and its interconnectivity with various culture and religious traditions.

Notwithstanding the wealth of existing and a substantial body of works investigating the spiritual visions and material issues of Gibran's works, there is a marked absence of dedicated attention on the ecological content inscribed within his works. Ghanta¹⁶ concluded that "environmental aesthetics is required to build harmonious relationship between nature and humankind. Through a change in

13 Bouhassoun, Azzeddine "Gibran's Orphalese, the Erotic City," Research Gate, 2016, 21, https://www.researchgate.net/publication/329844457_Gibran's_Orphalese_the_Erotic_City.

14 Brohi, Faiz Muhammad; Brohi, Ahmed Ali and Kabooro, Nasarullah "An Analysis of Universality in Khalil Gibran's The Prophet," Linguistics and Literature Review (LLR) 7, no. 1 (2021): 27-42.

15 Aghabayova, Ulviyya "Gibran Khalil Gibran's Views on Religion," Metafizika 7, no. 3 (2024): 76-88, <https://doi.org/https://doi.org/10.33864/2617-751X.2024.v7.i3.76-88>.

16 SGhanta, Hreeja "Reconceptualizing Nature, from Extant to Extinct: A Discourse on Material Ecocriticism," Journal of International Cooperation and Development 5, no. 1 (2022): 34.

the perspective of our aesthetic, we can move towards a more balanced and harmonious development". Even if it is an honest fact to declare that works aimed at uncovering environmental thought within literary works have already made a good headway and a rising following, there still remains a substantive lacuna within the current body of works on studies aimed at those particularly directed on the ecological perspective of Gibran, particularly and when compared to well-established ecological systems such as those proposed by Naess.

This paper attempts to explore the deeper ecological themes portrayed within his descriptive poem titled 'Earth.' Taking major inspiration from the basic ideas introduced by philosopher of deep ecology Arne Naess, this work attempts to conduct a detailed analysis of Gibran's contemplative interaction with a variety of aspects found within nature. Additionally, it argues there is a critical and ongoing need for change within human interaction with the environment, highlighting the interdependency of all living things, the value of fairness across various life forms, and the value of assuming holistic perspectives to address major ecological challenges currently being faced across different geographical areas of the world. In spite of the expansion of ecocriticism as an important area of study, there remains a major lack of immediate research studies, specifically, on Gibran's poem "Earth," using the interpretative framework of philosopher and proponent of deep ecology, for instance based on Arne Naess' perspective. Thus, the key purpose of this study is to provide enriched and deeper understanding of ways in which Gibran's poem represents a lasting contemplation on human interaction with the natural environment to closely align with the basic concepts found within deep ecology as introduced first by its founding philosopher, Arne Naess.

Theoretical Framework

Arne Naess, who is regarded as one of the fathers of environmental philosophy, taught a series of revolutionary concepts, most notably those concerning "deep ecology movement" and "ecosophy," among others, and extended the philosophic concepts further through one of his foundational texts titled *The Shallow*

*and the Deep, Long-Range Ecology Movement: A Summary*¹⁷. In his explanation and discussion, he clearly and emphatically differentiated between the conventional "shallow ecology movement," which primarily advocates for superficial or limited change with corresponding implications for the environment and society, and the more far-reaching and transformative "deep ecology movement." The latter strongly recommends and necessitates fundamental change and reform to achieve a profound transformation in societal values and practices, particularly concerning industrially developed and advanced nations and societies. Naess's initial work profoundly influenced and shaped subsequent environmental debate and discussion. He proposed and advocated a complete paradigm shift for everyone, deeming it essential to effectively address and tackle the emerging ecological challenges and problems that currently confront contemporary life¹⁸.

Naess' thought of deep ecology marks an important philosophical change supporting a fundamental change in the way people interact with and relate to the natural world. Deep ecology insists on the fact that all life organisms, as well as complete ecological systems, have an intrinsic value deserving of consideration and respect. Islam, R. state that "Such an idea unites man and all objects of nature together and tarnishes the human ego completely. The complete whole or the wholeness of all existence is created"¹⁹. This way of thinking encourages a rethinking of human position within the larger scheme of things and encourages a sense of oneness and interrelatedness of all things.

Arne Naess and his colleague George Sessions notably developed the definition and explication of the principles of Deep Ecology and enshrined them in a systematic framework of eight principles, first proposed in 1984. In total, the eight principles summarise and mirror the guiding philosophical viewpoint embedded in Deep Ecology. In addition, they constitute a complete and comprehen-

17 Valera, L. S. "Home, Ecological Self and Self-Realization: Understanding Asymmetrical Relationships Through Arne Naess's Ecosophy," *Journal of Agricultural and Environmental Ethics* 31 (2018): 661–75.

18 Drengson, Alan; Devall, Bill; and Schroll, Michael A. "'The Deep Ecology Movement: Origins, Development, and Future Prospects (Toward a Transpersonal Ecosophy)," *INTERNATIONAL JOURNAL OF TRANSPERSONAL STUDIES* 30, no. 1 (2011).

19 Islam, Md. Nurul. "A Study of Deep Ecology and Environmental Sustainability: Through an Eco-Feminist Lens," *Sudurpaschim Spectrum* 2, no. 1 (2024).

sive framework governing a useful tool for the analysis and interpretation of the work of Gibran, as follows:

1. Intrinsic Value: The well-being and flourishing of both non-human and human life have an independent and self-standing intrinsic value in any case, not being a function of any benefit or utility that provides to humankind.
2. Abundance and Variety: The substantial abundance and notable variety of diverse life forms present on Earth possess an inherent value that is crucial. This extraordinary range plays a vital role in the prosperity and welfare of both humans and non-human organisms.
3. The Right to Preserve Diversity: We also have to acknowledge that human beings have no rights or authority to diminish the intrinsic richness and diversity of nature, except to the extent it is necessary to fulfill essential needs for life or health.
4. Support for Non-Human Life: In order to enable the well-being and flourishing of non-human life forms on the planet Earth, it is necessary to adopt a significant and substantial reduction in both the number of human inhabitants and the degree of human perturbation to natural ecosystems.
5. Intensification of Human Interference: The degree of human intervention in the natural non-human world surrounding us has reached an alarming extent and is today accelerating at a disquieting rate.
6. Necessary Transform Required: It is necessary that a fundamental transformation occur in the current socio-political-economic setup, leading to a situation that is completely different and considerably different from the existing situations we see.
7. Lifestyle of Quality Rather than Living Standard: Efforts must be made to move from constantly increasing material standard of living to a higher lifestyle of quality (living in a condition of inner value), and
8. Duty to Act: Parties and groups who acknowledge the above considerations owe an obligation to effect necessary changes.

These guiding precepts greatly enhance the notion of biocentric equality, an argument claiming all life possesses an equal right not just to be, but to thrive

and be successful within its sphere. Moreover, they create an enriched conceptualization of human identity so people come to appreciate and become attuned to a richer community of life that exists about them. Issuing a formidable challenge to humankind, it proposes a transition from what it identifies as a "shallow" contact with environmental ills often motivated as easily by self-interest or short-term exploitation as any genuine consideration within its associations for life of any other sort—a "deep" commitment built on a spiritual and intellectual reconnection of itself with nature. The poem "Earth" closely corresponds to these ideals and precepts, being an expressive poetic articulation of the guiding ethos associated with Deep Ecology.

Study Discussion

Kahlil Gibran's evocatively written lyrical prose piece entitled "Earth" from his extraordinary work entitled *The Eye of the Prophet* reaches beyond descriptions of nature to create an intense and virtually sacred relationship between humankind and the non-human world with which we are surrounded. This paper holds, however, that by using Arne Naess's definition of deep ecology, we can interpret Gibran's work with greater sophistication and depth. The crucial difference he makes between "shallow" and "deep" ecological movements makes it possible to move beyond anthropocentrism when interpreting Gibran's work. In defense of this point, Devall and Sessions have argued that "Biocentric equality is intimately related to the all-inclusive Self-realization in the sense that if we harm the rest of Nature then we are harming ourselves"²⁰.

Gibran's poem goes beyond simply appreciating nature, establishing a deep, profound, and almost sacred connection between humanity and the non-human world that surrounds it. His ecological vision can be understood through the lens of his universal mysticism, as well as his Lebanese heritage, which adds layers to its meaning. Nevertheless, when we analyze this poem through the framework of Arne Naess' concept of Deep Ecology, we uncover a courageous ecological consciousness that not only resonates with but also anticipated modern environmental philosophy. Deep Ecology advocates for a significant and radical transformation in our worldview, moving away from anthropocentrism—human-cen-

²⁰ Devall and Sessions, *Deep Ecology: Living as If Nature Mattered*, 181.

teredness—to a biocentric perspective that regards all forms of life as possessing inherent value. In this view, humans are seen as essential threads woven into the intricate web of life. The vivid imagery presented in Gibran's poem, along with its spiritual undertone, aligns harmoniously with Naess' call for a profound and critical re-evaluation of human identity and our moral responsibilities within the interconnected web of existence. Gibran's striking initial exclamation, "How beautiful you are, Earth, and how sublime!"²¹. He instantly establishes a tone infused with wonder and deep reverence, which is in sync with Naess' first principle: recognizing the intrinsic value found in the well-being and flourishing of both human and non-human life on our planet. Gibran does not laud the Earth merely for its usefulness to humanity; rather, he appreciates it for its inherent splendor, emphasizing its "wisdom in your obedience to the light" and its "nobility in your submission to the sun"²². This act of personification serves to elevate the Earth beyond being just an object; it presents it as a sentient being, one whose rhythms and cycles are imbued with inherent dignity and significance. The admiration expressed by the poet is not predicated on any form of exploitation or extraction; instead, it stands as a recognition of the independent magnificence of the Earth, which echoes Naess's assertion that nature possesses value that is entirely separate from its utility to humanity. The poem itself becomes an extensive exploration of Earth's diverse and varied landscapes:

I have crossed your vast plains and climbed to the peaks upon your noble mountains;

I descended to your valleys and drew near to your caves.

Upon the plains I have found out your dreams, On the majestic mountains, I have taken the time to truly appreciate and admire your splendid presence that graces the landscape.

I have ventured across the vast expanses of your oceans, delved into the winding courses of your rivers, and traversed along the picturesque banks of your meandering streams²³.

21 Kahlil, The Eye of the Prophet, 83.

22 Kahlil, 83.

23 Kahlil, 83.

These evocative lines serve to reflect the essence of Naess's second principle, which recognizes and appreciates the profound richness and diversity of all life forms as inherent values in their own right. The narrator embarks on a journey across a variety of landscapes – including "plains," "mountains," "valleys," "caves," "seas," "rivers," and "streams" – and in each unique setting, he uncovers distinctive facets of the Earth's being and existence. While traversing the plains, he encounters "your dreams," and upon reaching the heights of the mountains, he perceives "your splendid presence." This extensive and vibrant catalogue of Earth's diverse manifestations is not intended as a mere scientific inventory; rather, it serves as a profound spiritual celebration of the incredible variety that life offers. Gibran implies that every aspect of nature – ranging from the smallest brook trickling gently through a landscape to the mightiest mountain standing tall and proud – plays a crucial role in contributing to the Earth's overall wholeness and possesses its own unique voice and significance. In the framework of Deep Ecology, this extraordinary diversity is recognized as valuable in itself; Gibran's poignant poem suggests that diminishing or undermining any single part of nature ultimately impoverishes the entirety of existence. The intricate spiritual tapestry that he weaves honors and acknowledges the intrinsic worth of every creature and landscape, echoing Naess's steadfast belief that the proliferation of diverse life forms is a vital source of richness that should be cherished, rather than merely managed for the sole benefit of humanity. Gibran's profound reflections on the disconnection that exists between humanity and the natural world strongly resonate with contemporary environmental concerns, advocating passionately for a return to a more symbiotic and harmonious relationship with the Earth that sustains us all.

Gibran's vivid and profound depiction of Earth as a dynamic, self-regulating entity, one that fundamentally embodies the essential principles of interdependence and cyclical renewal, is particularly noteworthy and deserves our attention. In his evocative writing, he states, "I have heard Eternity speak through your ebb and flow and the ages return the echoes of your melodies," ²⁴ which reveals his alignment with Naess' third and fourth principles. These principles assert quite

24 Kahlil, 84.

emphatically that human beings possess no inherent right to diminish the richness of this world except for the purpose of fulfilling only our essential needs. Furthermore, they suggest that the flourishing of non-human life on this planet necessitates a significant and meaningful reduction in human interference within the natural world. Gibran beautifully illustrates Earth's complex processes—such as the rhythmic tides, the changing seasons, and the continuous cycle of growth and decay of vegetation—as profound manifestations of an eternal and self-sustaining order that governs our existence. His poetic depiction of the seasons wherein Autumn is described as having "your blood running like wine" and Winter is characterized by "its flakes of snow"²⁵ as emblems of purity, presents these natural cycles as sacred rituals to be revered, rather than merely mechanical processes. This insightful perspective implicitly critiques the anthropocentric disruption inherent in the belief that "the man is superior to Nature,"²⁶ underscoring the necessity for a paradigm shift in our perception of the human-environment relationship.

Gibran's most potent and significant alignment with the principles of Deep Ecology emerges powerfully in his poignant portrayal of the Earth's profound suffering as well as its inherent magnanimity. He writes with an extraordinary level of profound pathos:

"We call out to one another in our moments of connection, and in response, you offer me a warm smile.

We stray off course and you pay the price for us.

We soil things, and you sanctify. And we blaspheme, and you bless."²⁷

This particular stanza eloquently encapsulates and conveys Naess' fifth and sixth principles, which advocate for a crucial reorientation of policies that fundamentally influence the underlying economic, technological, and ideological structures of our societies. Ultimately, this perspective promotes a significant shift towards valuing the quality of life over the relentless pursuit of an ever-increasing standard of living, as articulated by Naess in 1973. In a compelling man-

²⁵ Kahlil, 84.

²⁶ Bahador Raheleh and Saeed Faghfori, "Nature's Affable Voice in Wordsworth and Sepehri An Ecocritical Study," *Anglisticum Journal (IJLLIS)* 3, no. 10 (2014).

²⁷ Kahlil, *The Eye of the Prophet*, 85.

ner, Gibran portrays Earth as a forgiving, nurturing maternal entity that absorbs human violence and transformation, "We speak to you while piercing your breast with swords and lances, and you heal our wound-like words with the scented oil of your waters,"²⁸. This evocative imagery critiques the various forms of industrial and militaristic exploitation, while simultaneously highlighting Earth's remarkable resilience, which can be viewed as both miraculous and tragically poignant. The poet makes a compelling case that human "progress" built on harming the environment can't be called true progress. Rather, it's a kind of spiritual and existential self-damage that ends up distancing people from nature. The scholarly work of Bahador.R and Faghori.S in which they state that: "the alienation and estrangement caused by technological progress has separated man from Nature,"²⁹ has illuminated a critical observation regarding the impact of technological progress on the human condition. Their research has highlighted the notion that the alienation and detachment experienced as a consequence of technological advancements has served to separate humanity from its innate connection with the natural world. This conceptual framework underscores the profound disconnect that can arise when the rapid pace of technological development outpaces our ability to maintain a harmonious relationship with the environment that has long sustained us.

The poem's climactic lines—"We disfigure you with our blood and you wash our hands in the Eden river. We dissect your entrails in order to extract cannon and rockets from them, and from our bones you create the lily and dew"³⁰—powerfully resonate with the seventh and eighth principles articulated by Naess, which advocate for a significant ideological transformation. This transformation emphasizes a shift from a predominant focus on material standards of living to a deeper appreciation of life quality, along with a strong obligation to actively participate in meaningful change³¹. In this poignant contrast, Gibran draws a striking distinction between human instruments of destruction, such as cannon

²⁸ Kahlil, 85.

²⁹ Raheleh and Faghori, "Nature's Affable Voice in Wordsworth and Sepehri An Ecocritical Study," 33.

³⁰ Kahlil, The Eye of the Prophet, 85.

³¹ Naess, "The Shallow and the Deep."

and rockets, and the Earth's generative, life-affirming responses that manifest as the delicate beauty of the lily and the refreshing essence of dew. Furthermore, the "Eden river" serves as a profound symbol; it represents not a lost paradise that we can no longer attain, but rather signifies an ever-present potential for both purification and renewal. This potential is contingent upon genuine human repentance and a realignment with the fundamental principles of natural law. It is evident that Earth requires our utmost care and diligent protection. Deep Ecologists hold a firm belief that we possess a moral obligation to safeguard our planet due to its inherent worth and value. Remarkably, even before this term came into existence, the insightful writer Gibran effectively conveyed this essential duty through the powerful mediums of empathy and art. His evocative text stirs our conscience, persistently urging us to live more gently and lovingly upon this Earth we inhabit. This profound message echoes Naess' vision of a society that measures success not merely by technological dominance, but rather by ecological integrity and the depth of our spiritual connection.

In conclusion, Gibran's final declaration, which is expressed through the voice of Earth itself—"I am the womb and sepulcher and I shall remain thus until the stars fade away and the sun turns into ashes"³²—captures the essence of Naess' eighth principle. This principle emphasizes that those individuals who agree with the previous points made have a moral obligation to actively engage in bringing about the necessary changes. Therefore, the voice of Earth in this context is not merely passive; rather, it is prophetic and enduring, serving as a powerful call to action. Naess "contrasted the mainstream shallow ecology movement with the deep ecology movement, which stresses the need for extensive changes in values and practices, especially in industrial nations"³³. By asserting both the beginning and the end of existence, the Earth powerfully emphasizes its primacy and permanence in relation to human civilizations. Gibran skillfully positions the reader not as an all-powerful master of the Earth but instead as a temporary participant within its eternal cycle of life. This perspective calls for more than just

32 Kahlil, *The Eye of the Prophet*, 86.

33 Drengson, Devall, and Schroll, ""The Deep Ecology Movement: Origins, Development, and Future Prospects (Toward a Transpersonal Ecosophy)," 103.

intellectual agreement; it also requires ethical action: to engage in a way of living that respects and honors Earth's fundamental role as both cradle and grave. Such a commitment ensures that human activities do not accelerate the inevitable fading of the stars due to ecological collapse.

The poetic work "Earth" by Gibran serves as a powerful and moving embodiment of Arne Naess' eight fundamental principles of Deep Ecology. Through his masterful use of lyrical personification, which breathes life into the very essence of the Earth, along with a profound sense of spiritual reverence that acknowledges the deep connection between humanity and nature, as well as an incisive moral critique that challenges our ethical responsibilities, Gibran intricately portrays the Earth as a sacred entity. This Earth is depicted not only as self-regulating but also as a suffering being whose intrinsic value demands both recognition and protection from us. His poignant work calls for an urgent and significant transformation in human consciousness—a shift from a mindset of domination to one of kinship and from practices of exploitation to those of genuine appreciation—aligning seamlessly with the transformative ethos that characterizes Deep Ecology.

Brohi and other researchers compellingly illustrate in their insightful analysis of Gibran's renowned work *The Prophet*, the universal themes present in Gibran's writing transcend cultural and temporal boundaries, "He has touched on the core issues related to people and their code of life to know the principles of being a true representative of humanity"³⁴, extending their relevance to the ecological realm, and offering vital, enduring insights that resonate powerfully in an era characterized by a global environmental crisis. It is imperative that we pay careful attention to Gibran's compelling call to action and embrace this necessary shift in perspective to safeguard the future of our planet.

Conclusion

This research shows that the environmental challenges typical of Anthropocentrism are not simply due to technological or political failures, but are deeply rooted in an anthropocentric worldview that reduces nature to a mere resource. Through a comprehensive ecocritical examination of Kahlil Gibran's poem

34 Brohi, Brohi, and Kabooro, "An Analysis of Universality in Khalil Gibran's *The Prophet*," 93.

"Earth," this paper has posited that literary texts can presciently anticipate paradigmatic shifts and are powerfully articulated through philosophical discourse. When analyzed through the lens of Arne Naess's Deep Ecology, Gibran's work emerges as a compelling ecological manifesto advocating for biocentric equality, intrinsic value, and profound interconnectedness among all forms of life.

The analysis confirms that Gibran's depiction of Earth as a sentient, suffering, and sacred entity aligns seamlessly with the eight principles of the Deep Ecology framework. His anthropomorphization of the environment transcends mere poetic expression, challenging the dichotomy between humanity and nature. The poem's imagery, ranging from the cyclical nature of the seasons to Earth's lament over human-induced violence and pollution, serves as a critical critique of superficial ecological perspectives. It underscores the irrationality of a history of progress predicated on exploitation and highlights, as Naess suggests, the interconnected responsibilities linking local actions to global systemic outcomes.

Ultimately, this study asserts that Gibran's "Earth" and Naess' Deep Ecology converge on a pivotal recommendation: achieving ecological sustainability necessitates a spiritual and philosophical transformation. It requires a shift from an ethic of domination to one of kinship and from a perspective of extraction to one of reciprocity. The poem's concluding statement, "I am the womb and sepulcher," serves as a poignant global reminder and a call to ethical action. It invites us to measure success not by material standards of living but by the quality of life shared with the more-than-human world.

By promoting these deeply ecological ideas, the paper advocates for a future where humanity, recognizing its place within the intricate web of life and learns to coexist not as dominators of the planet, but as grateful and responsible participants in its perpetual cycle. The alignment of human civilization with the natural world begins with this realization, and both Naess and Gibran offer the essential framework for this critical process.

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