

The Ecosophy of Felix Guattari: an analysis of philosophy for environmental issues

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ABSTRACT: The concept of Ecosophy was created by the French philosopher Felix Guattari, who expresses how the subjects interact with each other and with the environment. With Ecosophy it is possible to understand that nature and human beings are part of the same communicative ecosystem, thus proposing discussions between environment and philosophy. Thus, this work had as objective to reflect on the ecosophical thought, as an instrument of knowledge of the human sense in nature, through a theoretical discussion of the subject addressed. It was based on aspects derived from the thoughts and records of Félix Guattari, who contributed and aided in the problematization of the research. The Ecosophy proposed by Guattari addresses our understanding, as part of the environment in which we live, and how we learn and act on environmental issues, based on the three ecologies: the environment, social relations and human subjectivity (mental). In this sense, environmental problems are results of the evolution of society, in its economic, political, social and educational aspects, which synthesize the subjectivity of the human condition. Thus, this subjectivity means our perception about the world we live in and about ourselves, our way of thinking and acting to preserve and care for the environment. According to Ecophotos proposed by Guattari, what is at stake is the way of living from now on on this planet, in the context of the acceleration of the technical-scientific mutations and the considerable demographic growth. In this way, it is possible to understand that Ecosophy is more than a reflection on ecology, nature and human subjectivity, it is a search for concrete actions, taking into account the interaction of man with the environment.

KEYWORDS: philosophy, ecology, environment.

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I. INTRODUCTION

Today's society frequently discusses environmental issues, highlighting concern about the extinction of natural resources, various forms of life and the consequent end of the human species on the planet. This is mainly due to the increasing action of man-made deterioration of nature. Thus, the environmental crisis is a result of our society, which interferes with nature, without worrying about the future.

Guattari (2009) states that individual and collective human lifestyles evolve towards a progressive deterioration of our planet. In this sense, the environmental problems of contemporaneity are the result of human actions without conscious projection over time, damaging the future of nature. The French philosopher Félix Guattari, who sought to concatenate in a logical and heterogeneous way the concepts of what is natural and what is cultural, relating nature and the environment to the human, becomes relevant.

According to Guattari (2009), we live on the planet under the acceleration of technical-scientific mutations that can be identified in the current time, where we live an environmental crisis, political, social and cultural revolutions. Through three records. Thus, the ecosystem proposal defended by Guattari seeks response and actions for the environmental problem that we experience in the daily life.

Future ecological awareness should not be content with concern for environmental factors, but should also aim at environmental devastation in the social and mental domains (GUATTARI, 2009: 41). Thus, it is essential to understand the formation of the environmental subject currently inserted in the process of inclusion in ecological practices and environmental actions to seek solutions to the anthropic actions of destruction. Thus, without transformation of mentalities and collective habits there will be only illusory measures regarding the material environment.

For Guattari (2009), Ecosophy is a practical and speculative model, ethical-political and aesthetic, not being a discipline, but rather a simple and efficient renewal of the old ways of conception of the human being, of society and of the environment.

In this sense, this research started from the problematic that Guattari (2009) affirms that the individual and collective human ways of life evolve towards a progressive deterioration. Thus, this work had as objective

to reflect on the ecosophic thought, as an instrument of knowledge of the human sense in nature and the contribution in the learning process in the contemporary world.

This work is characterized by a qualitative research, requiring the use of exploratory and descriptive method relating to the subject matter and theoretical abordage m on Ecosophy in the formation of environmentally conscious subject. Thus, it consisted of an analysis and interpretation of the aspects coming from the thought of Felix Guattari, who contributed and aided in the problematization.

II. THE ECOSOPHY

The concept of Ecosophy was created by the French philosopher Felix Guattari, who expresses the ways in which subjects interact with each other and with the environment, from the knowledge of sustainable environmental practices in the process of inclusion of the subject in the environment and part of nature, to preservation and environmental awareness. According to Guattari (2009), Ecosofia addresses our understanding, as part of the environment in which we live, and how we learn and act on environmental issues, based on the three ecologies: environment, social relations and of human (mental) subjectivity. Ecology of the environment - where everything is possible to happen, regarding flexible developments and the worst environmental catastrophes; "Increasingly, natural imbalances will depend on human interventions", mainly regarding the regulation of the relations between oxygen, ozone and carbon dioxide; Social ecology - must work on human relationships, rebuilding them on all levels of socius; Subjective or mental ecology - will be led to reinvent the subject's relationship as the body, the psyche (unconsciousness) and the conscious (GUATTARI, 2009: 52).

The ecosophic thought consists in awakening the human condition in the environment as a consequence of our actions without conscious projection, which have been occurring throughout the generations and which have culminated in the serious ecological imbalances of contemporaneity, besides emphasizing the formation of a new human being, with based on the three ecologies proposed by the philosopher. Guattari (2009) points out that individual and collective human lifestyles evolve towards a progressive deterioration. Thus, the focus of the philosopher's thinking through Ecosophy is the failure to understand and learn about the environmental problem, the actions that caused it and its implications or projections over time.

In this sense, environmental problems are results of the evolution of society, in its economic, political, social and educational aspects, which synthesize the subjectivity of the human condition. Thus, this subjectivity means our perception about the world we live in and about ourselves, our way of thinking and acting to preserve and care for the environment. According to Ecophotos proposed by Guattari, what is at stake is the way of living from now on on this planet, in the context of the acceleration of the technical-scientific mutations and the considerable demographic growth.

Thus, Ecosophy consists in the understanding and development of new social and analytical practices in the search for the creation of new subjectivities. It would not be an exaggeration to emphasize that future ecological awareness should not be content with concern for environmental factors, but should also aim at environmental devastation in the social and mental domain. Without transformations of mentalities and collective habits there will be only illusory measures concerning the material environment (GUATTARI, 2006:173).

In this perspective, according to Devall and Sessions (2004), Sofia comes from the Greek 'wisdom', which relates to ethics, rules, rules and practice, thus, Ecosophy implies a shift from science to wisdom. Thus, what we need in the contemporary world is the expansion of ecological thinking towards the thinking of Ecosophy. The human condition becomes a being integrated into the environment, a complete, holistic being that combines biological, mental, social and spiritual aspects.

The Ecosophy is part of the context, giving new strength and/or an action to reflect on the existing problems in and thinking about education and the environment, as pointed out by Guattari (2009): Ecosophy does not consider the dimension of the environment as synonymous with nature, it puts in equality the quality of social relations, as well as the quality of human subjectivity, constructed from the relations of the human being with himself, with the beings with each other, with the planetary environment (page 32).

Thus, the conditions of the environment can not be dissociated from our condition of existence on the planet. This condition is directly associated with our ecological training, our training as an environmentally conscious subject. The human being must learn to develop a transversal thinking to understand de facto and implant in its essence, in order to understand the fragile relations that govern the global aspects of our planet, in a more comprehensive sphere and the local aspects and pertinent to our development.

Ecosophy has as its principle the formation of citizens capable of understanding the environment in which they live and seek answers to problems in general, such as ethical, scientific, cultural and, above all, environmental. Ecosophy aims to encourage the student to observe and understand the world, as an integral part of it, thus offering the possibility to act with respect and awareness.

In this way, the three ecologies described in the Felix Guattari Ecosophy make evident the problems that are happening in our nature, which requires special care to be able to preserve and create conditions to

maintain the balance of the environment. Thus, Ecosophy is configured as a social need, creating an awareness that all must care and preserve the environment for future generations, forming active individuals.

According to Guattari (2015), the three ecologies are unified in a common point, which consists in releasing the principle antinomies between the levels ecosficos. Thus, Ecosophy would be the search for an ecosystemic dimension and no more anthropocentric relationship between man and the environment, his mind and other humans, in search of answers to the contradictions of our actions. In this way, it consists of understanding humanity's endowment with an open and infinite praxis, without molds, cuts or singularities (GUATTARI, 2015).

We have depended on the environment for our survival since the evolution of our ancestors. However, as an integral part of nature and above all a social being capable of provoking changes in the environment in which we live, we can from Ecosophy, bring about permanent changes to take care of our nature.

According to Gallo (2003), mankind develops so your consciousness in time there comes a time where you just do not feel the world creating values (myths) about the world. There is a desire to discover the laws that govern our world, to want to understand the world in a rational way and to seek solutions to the problems resulting from our actions. In this sense, it is possible to emphasize that philosophy is opposed to myth, since philosophical consciousness is not limited to feeling the world. Thus, Ecosophy aims to interpret in a rational way the questions and problems of our environment and then question reality.

From this perspective, Guattari's ecosophical thinking makes possible the relationship between the human being and the reality that produces it and crosses it in its multiple dimensions. Thus, through the understanding of the three ecologies it becomes essential for us, as human beings and inseparable part of the environment, to seek the reconciliation of this relationship of possibility in our Planet to minimize the risks of environmental problems and human interventions in nature.

Thus, it is possible to identify the practice of char éristicas Ecosophy as distributed in Table 1.

Table 1 - Understanding the characteristics of Ecosophy

ECOLOGY OF GUATTARI (2009)	SENSE FOR STUDENTS
ENVIRONMENTAL	<ul style="list-style-type: none">- Catastrophes;- Development or evolution;- Human interventions;- Nature.
MENTAL	<ul style="list-style-type: none">- Create new thoughts and actions;- Relation of the subject with the body;- Understand the purpose of the work developed;- Understand the subject's purpose in the environment.
SOCIAL	<ul style="list-style-type: none">- Understanding human relationships;- Ways of belonging to the social environment;- Ways to collectively correct the environment in which he lives in society.

Source: survey data.

According to Meksenas (1994), the human genre develops so much consciousness in time that there comes a moment where it is not enough to feel the world creating values (myths) about the world. There is a desire to discover the laws that govern our world, to want to understand the world in a rational way and to seek solutions to the problems resulting from our actions. In this sense, it is possible to emphasize that philosophy is opposed to myth, since philosophical consciousness is not limited to feeling the world. Thus, Ecosophy aims to interpret in a rational way the questions and problems of our environment and then question reality.

In this perspective, ecosófico thought Guattari enables the relationship of humans with the reality that produces it and crosses, in its multiple dimensions. Thus, through the understanding of the three ecologies it becomes essential for us, as human beings and inseparable part of the environment, to seek the reconciliation of this relationship of possibility in our Planet to minimize the risks of environmental problems and human interventions in nature.

III. CONCLUSION

The Ecosophy proposed by Guattari addresses our understanding, as part of the environment in which we live, and how we learn and act on environmental issues, based on the three ecologies: the environment, social relations and human subjectivity (mental). Thus, it was possible to understand that environmental ecology has the characteristics of occurrence naturally. Mental ecology is related to the concepts of performance and human benefit as an environmental and conscious being. In this way, social ecology has as its principle human conviviality in society and the search for a collective solution to environmental problems both at the local and global levels.

Ecosophy presents fundamental aspects to unveil the relationship we need to understand for environmental awareness, ensuring the continuity of the world we live in, preserving nature and living things. It

was possible to understand that Ecosophy is more than a reflection on ecology, nature and human subjectivity, it is a search for concrete actions, taking into account the interaction of man with the environment. In this way, Ecosophy stimulates a broad environmental awareness, making it possible to extract from the field of learning and knowledge the potential of becoming capable of understanding what our planet needs and reviewing our actions.

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