

DEEP ECOLOGY AND ITS ASTROBIOLOGICAL RELATIONSHIP: GENERAL CONCEPTS OF A NEW PARADIGM

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The main idea of this research is to present concepts of how our (anthropic) actions can change the dynamics of our planet. This conception follows general ecological concepts based on the ideas of James Lovelock and his Gaia hypothesis (Lovelock 2020).

The scientific understanding of life leads us to a deeper perception of the reality around us, it, therefore, is appropriate to understand the entire social and cultural context of all living systems. Environmental issues are being discussed with great importance; the planet is going through several changes imposed by the human way of life, we are all the time affecting everything around us in such a way that they end up being alarming and with consequences that can become irreversible.

The great shift in conceptions that have taken place throughout history has led many scientists to an intellectual and emotional crisis. The dramatic shifts in thinking have been widely discussed for centuries by physicists and philosophers who have come to the conclusion of a scientific “paradigm”, which according to Thomas Kuhn can be defined as a “constellation of achievements - conceptions, values, techniques, etc. - shared by a scientific community and used to define legitimate problems and solutions.” Today we can make a comparison with Kuhn’s definition after 20 years with the paradigm shifts that are taking place today, not only in the field of science, but also in broader proportions such as the social and cultural transformation that gives us a vision of reality in the way the community is organized. Thus, this qualitative research has a methodological approach through a survey of documents such as books and published scientific articles (Allan 2020).

Based on the results collected, the new paradigm can be called a holistic worldview, as it integrates

the world as a whole and not as dissociated parts (Morin 2000). The term “ecological” can also be used, but only when it is used in a broader and deeper sense. A deep ecological vision values harmony with nature and that all beings have a similar importance, not separating the human being or anything else from the environment. The term is associated with a philosophical school where the focus is on society leaving the anthropocentrism for ecocentrism (Pena-Vega 2005). The philosophical school was created in the early 70s by the Norwegian philosopher Arne Naess who presented the distinction between “shallow ecology” and “deep ecology”, being the “shallow ecology” anthropocentric, where the human being holds the domain of nature and it exists just as a resource for our needs. Arne Naess also characterizes deep ecology as a spiritual or religious perception because in its deepest essence it brings to the individual a sense of belonging and connectedness and another way of characterization ecology consists in asking deep questions about the very foundations of the worldview we need to be willing to question everything (Naess 2009).

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