



“The Role of Philosophy and Culture in Shaping Climate Narratives with Special Reference to Selected Nature Poets”

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ABSTRACT

It is paradoxical that a person, who needs a healthy environment the most, is destroying its sanctity and purity for meagre monetary benefit and endangering forthcoming generations. Wordsworth wrote in the sonnet, ‘The World is too Much with Us’, “The world is too much with us; late and soon, Getting and spending, we lay waste our powers; —Little we see in Nature that is ours;..... we are out of tune.” The greatest contribution of Wordsworth to the poetry of nature is Pantheism. The poet penetrates that, God shines through all the objects of nature, investing them with a celestial light. He finds Him in shining of stars; flowering of fields. The immanence of God in nature gives Him Mystic visions. Nature is no longer a mere vegetation; subject to the law of growth and decay; not a collection of objects to be described but a manifestation of God. He sees this, in all things, in all natures, in all the star. It circulates the soul of all worlds (kankanmeinhein Bhagwan). He felt mysterious bond of connection, I have felt a presence that disturb me with the joy of elevated thoughts; a sense sublime, all thinking things, all objects all thoughts, and rolls through all things. Nature poetry was studied from different individual perspectives. This study aims at analysing selected nature poetry to identify the unique philosophy of nature and emphasising the artistic and aesthetic values, it demonstrates the cognitive development, environmental consciousness, positive attitude towards nature, physical, intellectual and the pantheism-oriented spirit. Culture shapes how one perceives the world that influences and extends profoundly to our understanding and interaction with the environment. Environmental narratives, are deeply rooted in cultural values, beliefs, and traditions. Different societies view forests differently, some as sacred spaces as “Om vanaspatyedevyenamonamah.” Havan activities in Havankund by preceptors play prominent part for the environment. These varied perspectives directly influence environmental actions and policies. Vedic Sanskriti is an invisible power which guides our thoughts regarding environment. Nature is valued for its intrinsic beauty, or primarily for its resources, teaching and rolling spirit. Nature is a teacher whose wisdom we can learn if we will and without which human life in in vain and incomplete. Focused on economic growth and private land ownership, might view forests primarily as timber resources, with narratives justifying deforestation for economic gain. Culture isn’t just a backdrop; it’s the architect of our environmental stories. Ponder penetrating and peeping perfectly about nineteen tribes of Tripura and their intense love and even spirit to die for their forests. Many stories are constructed, disseminated, influenced real-world environmental outcomes. Cultural narratives influence individual behaviour, community action. historically marginalised Indigenous peoples who have inhabited and managed those lands for millennia. This highlights that cultural narratives can be powerful tools, shaping both our understanding and actions, sometimes with inadvertent consequences. Educational institutions curricula, religious teachings, community programs reinforce specific cultural values and perspectives on nature, shaping the environmental worldview of individuals because of NEP-2020. These organisations and community groups, transmit cultural narratives about the environment and grant human beings pure air, pure water, food, and enables to enjoy all the five elements. “Panchtatva ka banaSarira, Kshati, Jal, Pavak, Gagan Samira”. Wordsworth wrote, “Nature is the anchor of my purest thoughts, the nurse, the guide, the guardian of my heart and soul of all my moral beings”. Shakespeare stated in Hamlet, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy". This research paper is to motivate the readers to take action in protecting environment. The Objective of this research paper is to raise awareness, inspire, promote a greater understanding of inter-connectedness between the humanity and environment. Literature transmits culture, ethics, philosophy and human values. This paper will highlight environment issues that can shape perspectives, attitudes, beliefs, and values.

KEY WORDS: *Paradoxical, Vanaspatye, Pantheism, Kan-Kan, Deforestation Havankund, Aesthetic*

INTRODUCTION

It is paradoxical that a person, who needs a healthy environment the most, is destroying its sanctity and purity for meagre monetary management and endangering their own coming generations. Wiliam Wordsworth wrote in the sonnet, ‘The World is too Much with Us’ -

“The world is too much with us; late and soon,

Getting and spending, we lay waste our powers; —

Little we see in Nature that is ours;

This Sea that bares her bosom to the moon;

The winds that will be howling at all hours,

And are up-gathered now like sleeping flowers;

For this, for everything, we are out of tune.”ⁱ

The greatest contribution of Wordsworth in the poetry of nature is his philosophy of Pantheism that both science through all the objects of nature investing them with a celestial light that never was on for land if find him in the shining of the stars the marks in the flowering of the fields this one is a God in nature gives him Mystic visions, Nature is no longer mere vegetation subject to the law of growth and decay not a collection of objects to be describe but a manifestation of God nature is a Revelation and virtual is the profit. He is communicating in his poem in all things. I felt presence of God in all objects that disturb him with the joy of elevated thoughts in sense sublime of something far from deeply interviews driving is a light of settings and the round ocean and the living here and the blue sky and in the mind of man emotion and the street that impress all thinking things, all objects, all thoughts and Rolls through all things.

Romantic poetry with the themes of nature has been previously studied from different perspectives, but none has approached it comparatively from an ecocritical stylistic point of view. This study aims at analysing selected nature poetry to identify the unique philosophy of nature highlighting the artistic and aesthetic values. The study demonstrates the cognitive development of their environmental consciousness through three phases of attitudes towards nature; the physical, the intellectual and the mystical.

Culture shapes how we perceive the world around us, almost like a set of lenses through which we interpret reality. This influence encompasses profoundly to our understanding and interaction with the atmosphere. Environmental narratives, the stories we express about nature, conservation, and ecological issues, are not formed in a vacuum. They are deeply rooted in our cultural ethics, principles, and civilisations. Consider for a moment how different societies view forests, some as sacred spaces, others as resources for economic exploitation. These varied perspectives directly influence environmental movements and policies. Think of culture as an imperceptible framework that guides our thoughts and actions regarding the environment. Nature valued for its intrinsic beauty, or primarily for its resources. Climate narratives are the stories, discourses, and ways of framing climate change to communicate its impacts and solutions. These connect scientific data with human experiences, cultural values, and local realities to make the abstract concept of climate change more immediate, understandable, and actionable for different audiences. These narratives shape sensitivities, drive awareness, and can be used to encourage community action, inspire policy changes, or even promote denial.

Aims and Objectives: This research paper is to imbibe, inculcate, educate inspire and motivate the readers to take action in protecting environment which reflects and shapes our understanding of the natural world. The Objective of this research paper is to raise awareness, inspire action and promote a greater understanding of inter-connectedness between the humanity and environment. The literature and environment can be connected by analysing with critical and divergent thinking, portraying the nature, human nature, ecological concerns and literature. Literature transmits culture, ethics, philosophy and human values in form of visual, oral or folktales and all genres that helps us to express ourselves, learn new facts, history and culture. This paper highlights environment issues conservation, effects and impact of human activity on ecosystem. It will also explore religious. It will highlight the philosophical works that discusses the relationship between truth and fiction. Literature is expressions of truth and beauty. It helps to develop concept of ethnicity, identity, culture, imagination and empathy etc. which can shape perspective, attitude, beliefs, and values.

Methodology: The methodology used to prepare this research paper is descriptive and interactive.

The Role of Philosophy and Culture in Shaping Climate Narratives: Environment grants humanity pure air, water, food, and enables to enjoy the five elements. “Panchtatva ka Bana sarira, Kshati, jal, pavak, Gagan samira”,ⁱⁱ which is for the development of our mental

health. Havan connects humans with the five natural elements — earth, water, fire, air, and sky (Panchtatva) which are symbolizing balance and harmony in the universe.

We learn a lot from the nature. William Wordsworth in a poem, wrote, “Ethereal minstrel! pilgrim of the sky! Type of wise who soar, but never roam; true to the kindred points of Heaven and Home.”ⁱⁱⁱ He is the worshipper of nature. He said, in the poem Tintern Abbey that Nature is, “The anchor of my purest thoughts, the nurse, the guide, the guardian of my heart and soul of all my moral beings”^{iv}. “He stressed in the poem The Immortality Ode, “To me the meanest flower that blows ...deep for tears.”^v In the poem, ‘Tables Turned’ Wordsworth wrote, “One impulse from a vernal wood, May teach you more of man, Of moral evil and of good, Than all the sages can.”^{vi} The lines suggest that a single experience in nature can provide more profound moral and philosophical understanding than what can be learned from books alone. He argues that nature is the ultimate teacher. John Keats, wrote in the poem, Ode on a Grecian Urn “Beauty is truth, truth beauty—that’s all ye need to know on earth.”^{vii} (Satyam Shivam Sundaram). William Shakespeare an ardent lover of environment wrote, “Blow, blow thou winter wind, Thou art not so unkind”^{viii}. PB Shelley wrote, in his poem, ‘To a Skylark’, “Higher still and higher from the earth thou springest like a cloud of fire.”^{ix} He also wrote about nature in the poem, ‘Ode to the West Wind,’ “Oh, lift me as a wave, a leaf, a cloud! I fall upon the thorns of life, I bleed.”^x

William Wordsworth held philosophical views on nature and humanity's relationship with it, seeing nature as a spiritual force and moral teacher that heals, inspires, and fosters virtues like empathy. He believed in a deep, harmonious, and reciprocal connection between humanity and the natural world, asserting that nature offers wisdom and a path to inner peace. Wordsworth's philosophy, often called "nature-positive," anticipated modern ecological ideas by emphasizing nature's inherent value and the need for a respectful, symbiotic relationship with the environment. Moral Influence: Wordsworth viewed nature as a great moral preacher and teacher, offering profound wisdom that surpasses human philosophies. Spiritual Connection: He believed in a divine spirit within nature and a "mystic intercourse" between the human soul and the natural world, leading to spiritual communion. Engaging mindfully with nature instils virtues like empathy, humility, and reverence, shaping a more ethical way of living. Wordsworth's relationship with nature is deeply rooted in his personal experiences and philosophical reflections. Born in the Lake District of England, Wordsworth was surrounded by breathtaking landscapes that profoundly influenced his worldview. His early life experiences and his interactions with nature formed the bedrock of his poetic imagination.

Wordsworth's environmental philosophy is further elucidated through his reflections on memory and the passage of time. The poem's structure allows Wordsworth to juxtapose his past and present selves, illustrating the continuity of his relationship with nature. This temporal shift emphasizes the transformative power of nature, which has provided solace and inspiration throughout his life. We know that one of the key themes in “Tintern Abbey” is the idea of nature as a source of spiritual renewal. Wordsworth's portrayal of nature as a “nurse,” “guide,” and “guardian” underscores its nurturing and protective qualities. This vision of nature as a benevolent force reflects Wordsworth's belief in the inherent goodness of the natural world, which stands in stark contrast to the corruption and materialism of urban life. By retreating into nature. Wordsworth's environmental philosophy also encompasses a moral dimension, advocating for a harmonious relationship between humans and nature. He writes in the poem, The Immortality Ode, “Mighty Prophet! Seer Blest! On whom those truths do rest.....A presence which is not to put by”^{xi}. This signifies that God is in all objects, all thinking things, (kankanmeinhein Bhagwan means nature is God). “येयथामांप्रपद्यन्तेतांस्तथैवभजाम्यहम्।ममवन्नानुवर्तन्तेमनुष्याः पार्थसर्वशः”^{xii} He theorises that nature has the capacity to instil virtues such as empathy, humility, and reverence in those who engage with it mindfully. This ethical perspective is evident in Wordsworth's assertion that nature can lead to “a heart / That watches and receives,” suggesting that an attentive and receptive attitude towards nature can foster a more compassionate and ethical way of living. The poem's emphasis on reflection and introspection aligns with the Romantic ideal of the self as a central locus of meaning. Wordsworth's introspective journey in “Tintern Abbey” reveals the intricate interplay between the external landscape and his internal emotional landscape. Wordsworth's emphasis on the sublime experience of nature highlights the emotional intensity and transcendence that characterizes his environmental philosophy. Wordsworth's depiction of nature as a repository of wisdom and truth reflects the Romantic rejection of the Enlightenment's rationalism and mechanistic worldview instead of viewing nature as a mere resource to be exploited, Wordsworth envisions it as a source of knowledge and inspiration, capable of teaching profound lessons about life and existence. In “Tintern Abbey,” Wordsworth articulates a vision of nature that is both deeply personal and universally relevant. His environmental philosophy transcends mere appreciation for nature's beauty, encompassing a holistic understanding of the interconnectedness of all life forms. Wordsworth's ethical vision of a harmonious relationship between humans and nature aligns with contemporary environmental movements that advocate for sustainable

living and conservation. The enduring relevance of Wordsworth's environmental philosophy is evident in its capacity to inspire reflection and action in the face of contemporary environmental challenges.

In this poem, he reflects Wordsworth's deep appreciation for the aesthetic beauty of nature. His vivid descriptions of the landscape, with its "mountain-springs," "hedgerows," and "wreaths of smoke," create a vivid tableau that captures the reader's imagination. Wordsworth's ability to convey the sensory experience of nature underscores his belief in the power of poetry to evoke emotional responses and to inspire a deeper connection with the natural world. This emphasis on the aesthetic experience of nature is central to the Romantic ideal, which celebrates the beauty and diversity of the natural world as a source of inspiration and creativity.

Regarding William Wordsworth's environmental philosophy, it is important to consider the broader implications of his vision for contemporary society. In an era of climate change and environmental degradation, Wordsworth's call for a renewed relationship with nature offers a timely reminder of the importance of ecological stewardship and sustainable living. In "Tintern Abbey," Wordsworth revisits the landscape after five years, reflecting on how his connection to nature has matured. As a younger man, he experienced nature with a sense of exuberance and unrefined passion. However, as an adult, he perceives a deeper, more meditative relationship with the natural world. This evolution mirrors the Romantic belief in nature as a source of wisdom and moral guidance, suggesting that the interconnection between humans and nature fosters personal growth and ethical development. Wordsworth's introspection reveals that nature can profoundly impact human identity, providing a foundation for self-awareness and understanding. Wordsworth's environmental philosophy is the idea of nature as a source of spiritual renewal. He perceives the natural world as a sanctuary where individuals can find peace and solace amid the chaos of modern life. This theme resonates with the Romantic ideal that nature possesses an intrinsic ability to heal and rejuvenate the human spirit. Wordsworth's depiction of nature as a spiritual guide aligns with the Romantic rejection of the Enlightenment's mechanistic worldview, which emphasized reason and empirical science over emotion and intuition. Romantic poets advocated for a more holistic understanding of the world, one that recognizes the interconnectedness of all living things and the spiritual dimension of nature.

This evolution mirrors the Romantic belief in nature as a source of wisdom and moral guidance, suggesting that the interconnection between humans and nature fosters personal growth and ethical development. Wordsworth's introspection reveals that nature can profoundly impact human identity, providing a foundation for self-awareness and understanding. Wordsworth's emphasis on the moral and ethical dimensions of nature reflects a broader Romantic critique of the Enlightenment's focus on reason and scientific progress. While the Enlightenment valued human mastery over nature, Wordsworth and his contemporaries sought to emphasize the interconnectedness and interdependence of all living things.

Problems: Focused on economic growth and private land ownership, might view forests primarily as timber resources, with narratives justifying deforestation for economic gain. This environmental issue is interpreted and addressed fundamentally in different ways due to the underlying cultural narratives. Culture isn't just a milieu; it's the designer of our environmental stories and, consequently, our environmental actions. Understanding this introductory role is the first step towards fostering more effective and culturally reverberating environmental communication and solutions. It's about how these stories are constructed, disseminated, and influence real-world environmental consequences. Cultural narratives operate on multiple levels, influencing individual behaviour, community action. historically marginalized Indigenous peoples who have inhabited and managed those lands for millennia. This highlights that cultural narratives can be powerful tools, shaping both our understanding and our actions, sometimes with unintended or even detrimental consequences. Educational systems and institutions, including religious organizations and community groups, transmit cultural narratives about the environment. School curricula, religious teachings, and community programs often reinforce specific cultural values and perspectives on nature, shaping the environmental worldview of individuals from a young age.

Solution: The performing of Havan in the Indian Knowledge System is a real source of Spiritual and Philosophical Values. In the Indian knowledge system, Havan represents sacrifice and purification. It teaches the principle of doing havan and yaga by giving up selfishness by integration and coming together for the betterment of society, for the welfare of one and all, for the development of one and all, invoking everybody to put efforts in this regard by having faith in nature that provides oxygen to one and all. The Indian Vedas describe Havan as a method to purify the environment. The ingredients used in Havan, such as ghee, herbs, and wood, release natural fragrances and purifying vapours that help cleanse the air. It reminds people to respect and protect Prakriti (Nature), which is a key part of Indian ecological philosophy. Havan, a fire ritual is also known as a yaga or homa, is described across all four Vedas, but it is most prominently

and systematically detailed in the Yajurveda. Each Veda contributes different aspects to the ritual. Rishi Munis believed that the smoke from Havan while performing any yaga has antibacterial and antiseptic properties. Modern studies also show that Havan smoke can reduce harmful microbes in the air. The rhythmic chanting of mantras creates positive vibrations, improving focus, peace, and mental clarity. In Gurukuls and traditional learning centres, Havan was performed before starting education. It symbolizes the beginning of learning with purity and discipline. Havan teaches values of gratitude, self-control, and harmony with nature, forming the foundation of holistic education.

Havan promotes the idea that every action should be performed for universal welfare (Sarva Bhuta Hitay). It encourages sharing, unity, and collective responsibility which is the key principles in Indian ethics and community life. Havan, in the Indian knowledge system, is not only a religious ritual but also a scientific, spiritual, and environmental practice that teaches balance between human life, nature, and the divine. It symbolizes purity, sacrifice, and harmony which is the core of Indian philosophy.

The smoke released contains aromatic and antiseptic compounds that purify the surrounding air and reduce harmful microbes. Ashes from Havan are rich in minerals like calcium, potassium, and phosphorus. When mixed with soil, they act as a natural fertilizer, helping trees and plants grow better.

The song, “havankareng, havankareng”^{xiii} is highly inspiring in this regard. Havan teaches humans to respect nature and trees as sacred and growing the tree by stating, “Eik Ped Maa ke Naam”^{xiv}. It inspires eco-friendly habits such as planting trees, conserving water, and reducing pollution, helping fight global warming in the long run. It reminds humans to respect and protect these elements, which are essential for trees, animals, and all life on Earth. Thus, Havan keeps the ecological balance alive in Indian culture. These ashes are sometimes mixed with soil — they act as natural fertilizer, helping plants and trees grow better. It develops a spiritual respect for trees and natural resources too. The chanting of mantras like “Om Vanaspataye Devaye Namah”^{xv} honours trees as divine beings. The fragrance and vibration from the mantras make the environment peaceful and filled with positive energy. A calm and balanced atmosphere supports both mental health and natural balance. It is likely a specific mantra used in certain regional traditions, specific *pūja* related to *Ayurveda* and the worship of plant deities, as the term “Vanaspati” literally means “lord of the forest”.

Conclusion: At last, we would like to conclude that Romantic Poets/ Nature poets played prominent part in loving, appreciating, adoring or worshipping the nature, their true love for nature is unique and incomparable. Their values, ethics, culture, philosophy, education to nature, love for common people, poor people, forest dwellers is serene, sublime, sincere and supreme in all aspects. Romantic poet’s environmental philosophy, as articulated in by them in their poems holds significant relevance for contemporary society, particularly in the context of environmental degradation and climate change. Their vision of interconnectedness and ethical responsibility challenges us to reconsider our relationship with the natural world and to embrace a more sustainable and compassionate way of living. By fostering a deeper connection with nature, we can cultivate a sense of stewardship and responsibility towards the environment, promoting practices that honour the intrinsic value of all living things.

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