

Ecosophy and the relationship between man and nature in contemporaneity

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Abstract— Among its functions, Philosophy allows us to understand reality and, in view of today's environmental issues, Ecosophy consists of the study of the relationship between nature and human beings, proposing discussions between the environment, man and social relations in modern times. This work aims to reflect on the relationship of man with the environment through the principles of Ecosophy. The Ecosophy proposed by Guattari (2009) addresses our understanding, as part of the environment in which we live, and how we learn and act on the environmental issue, based on the three ecologies: that of the environment, that of social relations and that of human (mental) subjectivity. Thus, it is possible to understand that Ecosophy is more than a reflection on ecology, nature and man-nature relationship, it is a search for concrete actions, taking into account man's interaction 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 to become capable of understanding what our planet needs and reviewing our actions.

Keywords— Philosophy, Ecology, Society.

I. INTRODUCTION

In the evolutionary process of the human species, man disputed food and space with animals, as a way of survival and demarcation of territories. However, over time, the development of skills related to man's rationality was marked, such as the creation and use of tools to obtain food and dominate space. In the early days of existence, man removed from nature only the essentials for his livelihood without aggressively interfering with the ecosystem.

However, at a certain time in history, man begins to dominate nature and the way of managing natural resources has been modified with each generation. Thus, agriculture and livestock are the result of the development of human skills and ways of managing natural resources, as part of the process of domination of nature. As a result, a process of change in the relationship between man and nature, triggering an unequal relationship and significant change in the environment in which we operate. In view of the above, Carvalho and Souza (2012) point out that the countryside, one of the oldest human settlements, has undergone an enormous transformation and its economic activities function more and more at the pace of factories.

The sedentarization of man in the countryside and the transformations of the environment provoke the search and dissemination of knowledge necessary for the

understanding of the relationship between man and nature in modern society. Thus, the discussion proposed in this work provides for the construction of new socio-environmental and ecological knowledge, and, above all, of the human condition in modern times. The focus of discussion between society and nature in the perspective of co-evolution will mitigate innovations and knowledge for social and environmental relations, such as the recognition of the relationship between man and nature for the management and design of sustainable development, in its environmental principles and social.

In this way, Ecosophy consists of more than just a Philosophy of Ecology, but a way of thinking about the destruction of nature and human relations in contemporary society. Thus, Philosophy, through the awareness of the deterioration of the environment and social relations, inserts man in the conception of the reality he experiences, looking for answers and solutions to the problems he identifies. It proposes to analyze humanity in an integrative way of the environment in which it lives through the practical articulation of man's daily life.

Ecosophy consists of awakening the human condition in the environment, emphasizing the formation of a new human being, based on the three ecologies. In this way, ecosystem thinking enables reflection and understanding of the development of new social and analytical practices

in the search for the creation of new subjectivities, making man as a being capable of interacting with the environment. This reflection supports the deepening of the ethical norms and social premises of human action in the environment.

Ecosophy is configured as a social need, creating an awareness that everyone must care for and preserve the environment for future generations, forming active individuals. The Ecosophy makes the man participant in the discussion and debate of environmental issues and their solutions. In this perspective, this work aims to reflect on the relationship between man and the environment through the principles of Félix Guattari's Ecosophy, mainly in the contribution of philosophical thought.

II. DISCUSSIONS FROM ECOSOPHY

According to Guattari (2009), we live on the planet under the acceleration of technical-scientific mutations and unsustainable development, which distance us from our personal, social and environmental relationships. In view of the new patterns and ways of life for man, we have intensified an environmental crisis derived from the interest in production and the indiscriminate use of natural resources.

According to Guattari (2009), the intense transformations in nature engender the phenomena of environmental imbalances and that simultaneously influence the ways of life of the countryman, who evolve towards a progressive deterioration. In this way, the capacity to develop rational and critical thinking about the problem in its entirety and as a whole makes it possible to remedy the future implications of human existence and the environment, establishing processes of territorial development. Thus, Guattari (2009) developed the theory of Ecosophy, from the Deep Ecology of Arne Naess, which consists of the articulation between the three ecological records (that of human subjectivity, that of social relations and that of the environment) to clarify the problem environmental.

In this way, Ecosophy consists of more than just a Philosophy of Ecology, but a way of thinking about the destruction of nature and man's relations in contemporary society. Thus, through the awareness of the deterioration of the environment and social relations, it inserts man in the conception of the reality he experiences, looking for answers and solutions to the problems he identifies. It proposes to analyze man in an integrative way of the environment in which he lives through the practical articulation of his daily life.

According to Avila-Pires (1983) from a mere link in natural ecosystems, as a great predator, man began to

influence decisively the environment and acquired the power to alter natural processes, including those that regulate his own evolution. In this perspective, Maffesoli (2010) highlights that, with the scope of the discussions of the environmental problem due to a philosophical attitude, man starts to live in a moment of transition from a predator of nature to what he wants to live in harmony. Thus, man seeks solutions for the relationship with the environment, ceasing to be the center for a broader look in all directions. For Maffesoli (2017), Ecosophy consists of a paradigm shift, where man is aware that he is an inseparable part of the environment.

THE MENTAL ECOSOPHY

Mental Ecosophy implies reviewing the very ideological structure of being through its subjectivity. For this, Mental Ecosophy allows us to reflect initially on the opposition between the subject and the society that increasingly demands hierarchical obligation and the domination of being. In this way, it is possible to think critically about the unconscious of the mentality of the current man in the formation of his subjectivity through the eruption of historical values, the machinic contribution to the values of society and environmental aspects that are related together to form human subjectivity.

According to Guattari (2009), human subjectivity is widespread in the questioning of the empire of a world consumer market stimulated by Integrated World Capitalism and the productive set of the machinery revolution of the postmodern world. The problem, according to Guattari (2006), is that the development of human subjectivity is influenced in a direct and impacting way in a machinic way, pointing out as a cause of the individual's social segregation, a true *chaosmosis* of the everyday of being. In this way, ecosystem thinking finds segregations and hierarchies, making it classificatory in subjective positions and classes.

The problem of individualization of man, caused by segregations and hierarchies, lies in the principle of coexistence in groups and collectives. For this, Guattari (2009) highlights that:

“Within developed countries we find this same principle of social tension and ‘stimulation’ by despair, with the establishment of chronic regions of unemployment and the marginalization of an increasing share of young people, elderly people and ‘wage workers’, devalued, etc.” (GUATTARI, 2009, p. 12).

These contemporary social aggravations are the result of the lack of a meaning of the individuality of man, corrupted by the forces of the Integrated World Capitalist power and by the lack of knowledge. Thus, according to

Guattari (2009) Mental Ecosophy has the capacity to critically analyze the introjection of repressive power by the oppressed.

In this sense, Guattari (2009) seeks to investigate a resingularization of the individual through the mental Ecosophy that according to the philosopher:

“The mental ecosophy, in turn, will be led to reinvent the subject's relationship with the body, with the ghost, with the time that passes, with the ‘mysteries’ of life and death. It will be led to look for antidotes for media and telematics uniformity, fashion conformism, manipulation of opinion by advertising, polls, etc.” (GUATTARI, 2009, p. 16).

The postmodern mutations, the computer and machine revolutions transformed the way of living and being of humanity, bringing limits to the individual development of subjectivity. Thus, mental Ecosophy results in the individual's subjectivation process, his *psyché*, not as a pathological being, but the individual mental relationship of each individual with the collective problems. That in ecosystem thinking seeks to relate the problem in general of being, social and nature.

“Whether in individual or collective life, the impact of a mental ecology does not imply the importation of concepts and practices from a specialized ‘psi’ domain. Facing the logic of ambivalent desire, wherever it may be - in culture, in daily life, at work, in sport, etc. - to reconsider the purpose of work and human activities according to criteria different from those of income and profit: such imperatives of mental ecology call for an appropriate mobilization of all individuals and social segments.” (GUATTARI, 2009, pp. 40-41).

The mental Ecosophy seeks to explain in a rational and logical way the intimate space of each individual, from the knowledge of his own unconscious, his existence and his opinions, that is, his inner world, which is related to the externalities of the social world, the outside world. The articulation of Mental Ecosophy contributes to the singularity in the formation of each individual, even though they are influenced by contemporary mutations, enabling the construction and reframing of the relationship with beliefs, social and environmental values. It demonstrates the need to consider man in his internal world, based on his experience, emotions and senses, full of ruptures in the relationship with his being and with the social.

Thus, Mental Ecosophy proposes to raise awareness and knowledge of the individuality of man in his individual, family, professional and social daily life. For Guattari (2009) Mental Ecosophy aims at the singular production of man's existence. Thus, human subjectivity

prepares man against social events and facts that disturb man's relationship with himself, with society and with the environment.

THE SOCIAL ECOSOPHY

The changes in the contemporary world reveal the process of deconstructing the identity of being and its life in society. Thus, the subjectivity of each individual shows us more and more the destruction of life in common in society and the transience and deterritoriality of living in groups. Thus, Guattari's thought (2009) corroborates the understanding that the world of capitalist production is valued, where the main problem is the diverging power of man's actions in contemporary society.

In this sense, to understand all the communicational systems that generate these divergences in society, Guattari (2009) regrouped four main semiotic regimes that govern Integrated World Capitalism, namely:

“a) economic semiotics (monetary, financial, accounting, decision-making instruments ...); b) legal semiotics (title of property, different laws and regulations ...); c) technical-scientific semiotics (plans, diagrams, programs, studies, research ...); d) the subjectivity semiotics, some of which coincide with those just listed, but many others should be added, such as those relating to architecture, urbanism, collective equipment, etc.” (GUATTARI, 2009, p. 31).

For the understanding of these regimes, Social Ecosophy consists of the philosophical attitude of *socius*' relations with all semiotic elements and instruments that make up the trajectory of contemporary mutations. Thus, according to Guattari (2009), the question will literally be to reconstruct the set of modalities of being in a group, resignifying the relations of man's subjectivity with his own exteriority.

Thus, the relationship of these elements of Integrated World Capitalism results, according to Guattari (2009), in the material, formal, final and efficient causes of the destruction of man in society. Linked to this whole semiotic system, man's subjectivity has a direct effect on the mutations and adversities of the world in society. Thus, the Social Ecosophy aims to recover human relations in their essence in group and collective.

According to Guattari (2009) Social Ecosophy does not only result in general recommendations, but the development of effective experimentation practices at both the micro-social levels and at larger institutional scales. It consists in the permanent construction of the human essence in the discovery of the truths of the world and its own existence, but also in the proposal to result in effects and attitudes in society.

“The social philosophy will therefore consist of developing specific practices that tend to modify and reinvent ways of being within the couple, family, urban context, work etc. It would certainly be inconceivable to intend to return to previous formulas, corresponding to periods in which, at the same time, the demographic density was weaker and the density of social relations stronger than today.” (GUATTARI, 2009, pp. 15-16).

The philosophical attitude, through Social Ecosophy, allows thinking about social relations in the perspective of the heterogeneity of man caused by the advances and setbacks of the contemporary world. For Guattari (2015), differences in heterogenesis cannot be destroyed, but hetero-food. This proposal must be the power to reconnect man's subjectivity with the meaning of living in society, understanding the near and distant others. Thus, Guattari (2015) emphasized that one cannot look only at one side or the other, but at all sides, for a greater totality.

THE ENVIRONMENTAL ECOSOPHY

The constant changes in the contemporary world, causing the multiple and multiform forms of man's subjectivation and the heterogeneous weaknesses of social relations, make rational and logical thinking about environmental issues and problems on a planetary scale essential. Based on these mutations, the philosophical attitude aims to connect the elements of constitution of the being and the development of specific practices that communicate technological, scientific and cultural advances for the preservation of nature.

With the metamorphoses of *psyché* and *socius* in contemporary times, nature took on a machinic form, as a product of Integrated World Capitalism for the advancement and evolution of humanity. Thus, for Guattari (2009) the principle of Environmental Ecosophy is that everything is possible, both the worst and the best. Irrationally, both the worst catastrophes are possible, such as the case of Chernobyl portrayed by the philosopher, and the events of appropriation of mountain slopes, which in rainy periods are at risk of collapse. As flexible evolutions of man are also possible, which uses knowledge and wisdom to improve the world in which he lives, such as the use of what nature offers us in renewable sources and without the destruction of our natural habitat, with the energy coming from the light and solar heat, the movement of the tides and the strength of the winds.

In this sense, Guattari (2009) develops the sense of eco-logic in appropriating the logic of the intensities of humanity's evolutionary processes in environmental problems. Thus, eco-logic, as a philosophical, rational and critical attitude of contemporary situations, consists of the

search for knowledge and action on the movements and processes of evolution, which result in the degradation of the Planet.

Thus, for Guattari (2009) the Environmental Ecosophy aims to articulate new ecological practices. These new ecological practices must make the subjective singularities of humanity progressive and active, moving to collective thinking, in the well-being of the group. Thus, heterogeneity has the capacity to organize and articulate the functioning of the global system.

For this, Guattari (2009) states that:

“In each partial existential focus, ecological praxis will endeavor to detect the potential vectors of subjectivation and singularization. In general, it is something that is placed in the "normal" order of things - a contradictory repetition, an intensive fact that calls for other intensities in order to compose other existential configurations. Such dissenting vectors are relatively devoid of their functions of denotation and meaning, to operate as disembodied existential materials.” (GUATTARI, 2009, p. 28).

However, the eco-logic disseminated by Environmental Ecosophy has no way of obtaining answers and truths for the opposite, as in a dialectical discussion. In this philosophical attitude, the common objectives for the preservation and conservation of the environment will belong to everyone, in a collective movement of global interest in the face of problems that emerge from the individualist stance of being and social competition that marginalizes being in a group.

In this context, Guattari (2009) that there will be moments of resingularization where individual and collective subjectivities will manifest. Where, precisely, the Environmental Ecosophy will awaken the philosophical character of the use of reason, seeking to settle choices in the production and assimilation of safer perspectives for the environment. What is evident is the articulating proposal of the subjectivity of the individual being and the valorization of social relations in the construction of a natural environment without anthropic intervention.

III. AN ECOSOPHIC JOINT IN CONTEMPORANEITY

For Habermas (2012) Philosophy strives from the beginning to explain the world as a whole, as a unit in the diversity of phenomena. In search of this totality, Châtelet (1994) points out that the philosophical search progresses towards rationality. In this sense, for Hessen (1987) Philosophy is developed through the orientation towards the totality of objects and the rational character of this orientation. Faced with this development of the use of

rationality to explain totality, Avila-Pires (1983) points out that man occupies a unique position in the world, as an intelligent being who built a technological civilization, a prerogative of his cultural evolution.

Thus, taking the evolution of man, Ecosophy develops from the philosophical attitude of the totality of contemporary problems, through the use of rationality. Not only as a Philosophy of Ecology, but as an active stance on the human condition on the environment and social relations, on the unity of the relation of thought. According to Avila-Pires (1983) from a mere link in natural ecosystems, as a great predator, man began to influence decisively the environment and acquired the power to alter natural processes, including those that regulate his own evolution.

All cultural, technological and scientific evolution places man in a position of modifying agent, capable of inferring with solutions to the imbalanced environmental problem. For Avila-Pires (1983), man is an integral part of the biosphere and is the only organism capable of understanding it.

And a relationship of man and society with nature is the current economic and political organization of contemporary, interfering with the entire production process of meanings of being in the world. Thus, Boff (2004) highlights the importance of a new paradigm for the planetary community, capable of emerging a new form of dialogue with all beings and their relationships.

For Boff (2004) this new paradigm seeks to discern the fundamental issue of the current crisis, which consists of the crisis of hegemonic civilization. In this way, the concern of Boff's deep ecology (2004) turns to the dominant paradigm of our society of the most determining models of relationships. Thus, we seek a sense of dialogue and discernment of the fundamental issues for the survival and preservation of nature, in the sense of living predominantly.

According to Dodsworth-Magnavita (2012), Ecosophy has the capacity to synthesize the concern of Contemporary Philosophy with environmental issues. Thus, Dodsworth-Magnavita (2012) states that:

“Initially, we can think that Ecosophy is a term whose emergence comes to supply the lack of an expression capable of synthesizing the relatively recent philosophical concern with ecological issues. However, it is more than an ecological philosophy (or an ‘eco-philosophy’). At Ecosophy, we are not ‘friends of the wisdom of the environment’. Like the ancient Hindu gymnasticists, wisdom is sought in the body, in the senses, in a physiological relationship with nature, thus not requiring great erudition, but attention to the environment. And it

prioritizes, above all, an existence focused on what is necessary, fighting superfluous.” (DODSWORTH-MAGNAVITA, 2012, p. 16).

The concept of Ecosophy expresses the ways in which subjects interact with each other and with the environment, based on the knowledge of sustainable environmental practices in the process of including the subject in the environment and as part of nature, for environmental preservation and awareness. Thus, Ecosophy seeks to bring together a harmonious relationship between the environment and man, leaving the characteristic of being dominant of man to be able to act in the resolution of environmental degradation.

Boff (2004) states that the human being's mission is not the domination of nature, but the care of it, as he is a responsible part of the entire Plante community. Thus, according to Dodsworth-Magnavita (2012), Ecosophy consists of an activist and political stance that aims to act in the world, more than simply thinking about it. As Gallo (2008) emphasizes the importance of effective actions in the post-industrial society and in the post-modern culture in constant mutation. This action comes from thinking about nature, in the aspect of seeking to understand the relationship between man and his habitat.

According to Gonçalves (2008), the ecosystem approach brings man closer to himself, to the other and to nature. The focus is on the need to understand and learn about the environmental problem, about the actions that caused it and its implications or projections over time. Thus, the eco-friendly attitude highlights the importance of man in the totality of his social and individual relationships, which synthesize his relationship with the environment in which he lives.

Gonçalves (2008) highlights that Ecosofia promotes a dilemma in the relationship of subjectivity with the exterior and the social. Thus, it puts into question the action of man in the environment, his way of being individual and social as part of the same natural ecosystem. In this way, Ecosophy consists of the philosophical attitude between the balance of the contemporary way of life and the relationship with the environment, as an inseparable part that we are.

For Guattari (2009), Ecosophy and the link of ecological records are not only used to encompass all heterogeneous ecological approaches in the same totalizing ideology, but to show us the opposite, an ethical-political perspective of diversity. Thus, Ecosophy seeks to highlight the heterogeneity of humanity based on the differences and distinct instances of man's subjectivity. Thus, Hur (2015) corroborates for the understanding that to think the

subjectivity related to its exteriority, added to the concern of the political and environmental management of the planet, the three ecological registers must be worked in an articulated way.

Environmental problems are the result of the evolution of society, in its economic, political, social and cultural aspects, which synthesize the subjectivity of the human condition. Thus, the observation of the fundamentals, based on the Deep Ecology of Naess, collaborates for the rational and logical development of ecological balance and human subjectivity. This subjectivity means our perception of the world we live in and of ourselves, our way of thinking and acting to preserve and care for the environment.

In this perspective, Maffesoli (2010) highlights that, with the scope of the discussions of the environmental problem due to a philosophical attitude, man starts to live in a moment of transition from a predator of nature to what he wants to live in harmony and take an attitude ecosystem. Thus, according to the ecosystem thinking, man seeks solutions for the relationship with the environment, ceasing to be the center for a broader look in all directions. Also according to Maffesoli (2010), Ecosophy consists of a paradigm shift, where man is aware that he is an inseparable part of the environment.

Maffesoli (2010) defines Ecosophy as a way of understanding the metamorphosis in progress, which makes it progress from progressive to progressive. In this way, Ecosophy contributes to the minimization of degrading results of man himself, society and nature and the understanding of the fundamentals of man's feelings and his subjectivity, group experience, territories, culture and the environment.

"Instead of complaining, and aware of the vitalism of the environment, it is time to produce a new Discourse on Method, which is a retrospective clarification. That is, who knows how to go back from the derivative to the essential. Understand the first in the light of the second. Thus it will be possible, in its etymological sense and in its total sense, to understand the metamorphosis in progress. It is making us move from a progressivism (which was potent, competitive, but which became something sick) to a progressivism that reinvests in archaisms: people, territory, nature, feelings, impulses ... that we believe we have overcome." (MAFFESOLI, 2017, p. 1).

For Maffesoli (2017), modern progressivism has difficulty accepting natural progressivism. In this sense, Ecosophy awakens the capacity for a practical articulation between identifying metamorphosis and mutations and acting in search of a new method of solutions and answers. For this, understanding and knowledge become essential

for an eco-philosophical thought that contemplates the totality between the three records.

Maffesoli (2017) points out that the common denominator between nature and the social becomes manipulable, maneuverable. In this way, the ability of Ecosophy becomes evident in the power of man to control and possess. For this, all ecosystem thinking is evidenced, according to Maffesoli (2017), in the modern collective unconscious. In view of this, man becomes concerned with the devastation of the world and its relations.

According to Devall and Sessions (2004), the love of wisdom relates ethics, norms, rules and practice, making Ecosophy a shift from science to ecological wisdom, as an ethical-political attitude. According to Hernández (1998), Ecosophy consists of a new name for political philosophy, as a cry in the face of heterogeneity and contemporary chaos. Thus, what we need in the contemporary world is the expansion of ecological thinking towards the thinking of Ecosophy. The human condition becomes an integrated being in the environment, a complete, holistic being, which combines biological, mental, social and spiritual aspects.

And according to Gallo (2003), mankind develops so your consciousness in time there comes a time where you do not just feel the world creating values (myths) about the world. The desire arises 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 highlight 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 to question reality.

In this perspective, ecosystem thinking enables the relationship between human beings and the reality that produces and crosses them, in their multiple dimensions. Thus, through the understanding of the three ecologies, it is essential for us, as human beings and an inseparable part of the environment, to seek the reconciliation of this relation of possibility on our Planet to minimize the risks of environmental problems and human interventions in nature.

IV. FINAL CONSIDERATIONS

According to the philosophical thought of Félix Guattari, we live in a Mecosphere in constant technical-scientific and cultural changes that dominate our way of living on the Planet. Then came the need to understand the complexity of postmodern life governed by advances in globalization. Thus, when environmental problems began

to become a priority in contemporary political and social circles, the Ecosophy proposed by Guattari sought to concatenate in a logical and rational way what Philosophy could do for the world and the devastation of the environment, as an issue urgent.

Faced with the environmental crisis in the postmodern and machinic world of integrated capitalism, Guattari based himself on the ecological and political activism of Arne Naess's Deep Ecology in the search for a Philosophy capable of acting to minimize the impact of human evolution on the environment. Above all, it is possible to observe his post-Marxist inspiration as a criticism of the anthropocentric paradigm of nature as a product for capitalism and for the deculturalized and deterritorialized man.

For this, Guattari's Ecosophy proposed the observation, through a planetary and totalizing dimension, of contemporary issues, causing a real political, social and cultural revolution. Thus, Ecosophy consists of the dimension of human relations and human subjectivity (*psyché*), social relations and culture (*socius*) and the environment (nature), through the three ecologies: mental, social and environmental. Thus, an ecosystemic dimension of ecosystem records is sought through a philosophical attitude.

Ecosophy is expressed as a philosophical attitude through critical reflection in a way of coexistence and reframing between man, society and nature. From this thought, the “natural” and the “cultural” emerge as inseparable entities, bringing human subjectivity, social multiplicity, support for human rights and environmental diversity as necessary issues. Thus, it is possible to establish how everything is interconnected, from depression, suicide, racism, homophobia, machismo, violence and degradation of the environment. All the elements are united in a philosophical action to settle the antinomies between man and nature.

Man does not recognize himself as an inseparable part of nature and makes it a product of its evolution, causing great environmental damage and transforming life in our natural habitat in a disordered way. Thus, Environmental Ecosophy brings together the heterogeneity of human changes in search of remedying environmental crises. How can we use technological advances, through mental and social reconciliation, to minimize the impacts of global warming. The engagement of humanity is awakened in an articulation for the resolution and mitigation of environmental problems.

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