

Project - answer questions based on readings



**ASSIGN
BUSTER**

1. A deeper understanding of community is necessary not only for the protection but for the protection of every entity, living or not, and how it affects in a holistic approximation that is not merely focused on a series of microcosms but of everything in entirety. Survival must not be inequitable that in order for one to flourish others must die or at the very least disintegrate for their benefit. Aldo Leopold main argument for what he coined ' ecological conscience' is premised on the idea that " economic provocation is no longer a satisfactory excuse for unsocial land-use (or, to use somewhat stronger words, for ecological atrocities)" (1947). Leopold's advocacy instigated an era that allowed for people to transcend introspective personal necessities in favor of environmental consciousness. His call for conscience must initially start from cognizance of man's acts and how it affects the ecology.

2. In its entirety Rachel Carson writes a very poignant essay which illustrates a perceptible recognition of her predisposition which is noticeably literary. " All through the night the cries of curlews and plovers and knots, of sandpipers and turnstones and yellowlegs, drifted down from the sky. The mockingbirds who lived on the island listened to the cries. The next day they would have many new notes..." (Carson, 1941). This passage stuck to me in a way that it evoked a deep sense of poetic beauty that signifies symbolic representations while at the same time realistically narrating something that is actual and tangible.

The connotations of the night proved to be consistent in this passage with the birds howling at night that suggests they are probably in misery over something. The mockingbirds represented the role of a spectator much like the reader who are there only to witness them but without any active part in

the process. But as far as symbolisms would go, a new day would present a new beginning and a new hope that was equally appropriate for the birds.

3. There had always been an attribution of enchantment and an implication of beauty toward flowers. This gift of nature in different forms, shapes, sizes and smells evoke a profound feeling that is often romanticized as perpetuated by poets and the like. The reverence given to flowers had always been reinforced by society. Flowers, depending upon the circumstance, may imply love, sympathy, respect or delight.

The next quotation signifies a stripped version of man and all of his ingenuities as by-products. But in essence, it is nature that is the beginning and may as well be the end of the world. The eagerness of man to establish what had become culture and norms in society can all vanish in his conceived universe but what will always remain is nature.

In modern times, man has seen himself to be more disassociated from nature than ever. But in our progress as civilized and technologically advanced beings we have understood how we overlooked nature and only now do we realize that it is imperative to our very existence. The first world builds up to be more appealing present than what man has generated. The main thrusts of today's advocacies are focused on reverting to a natural assimilation over cultural dominance.

4. Technology has become a main cause of the environmental predicament that we are in right now but it is also through technology that the solutions to our problems lie. To this end, companies that used to be focused on profit generation are now mandated through corporate social responsibility to help save the planet. However, these efforts are not confined to large corporations and organizations. " But technology alone is not enough. We

must engage with our hearts also. And its happening around the world” (Goodall, par. 3, 2002). Technology is only a means that can aid us in cleaning out the environment and enforcing sustainable energy. Every person must do an active share to this process and where companies and corporations are astonishingly collaborating to save mother earth, we must do our own share one way or another.

Carson, R. (1941). From " Under the sea-wind". In Rachel Carson National Wildlife Refuge. Retrieved May 31, 2012, from <http://www.fws.gov/northeast/rachelcarson/writings.html>.

Eiseley, L. (n. d.). How flowers changed the world. In The Earth Speaks. Retrieved May 31, 2012, from <http://www.global-mindshift.com/discover/Memebase/HowFlowersChanged.pdf>.

Goodall, J. (August 26, 2002). The power of one. In Time Magazine. Retrieved May 31, 2012, from <http://www.time.com/time/magazine/article/0,9171,1003125,00.html>.

Leopold, L. (1947). The ecological conscience. In Iowa State University. Retrieved May 31, 2012, from <http://www.public.iastate.edu/~fridolph/leopold.html>.