Literature and the Formation of Eco-environmental Mind

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Abstract
One of the most important issues in this age is how to live and carry on life harmonized with human being and his environment. In this paper, I tried to find out the way in literary education, because I think that it is the human being itself that the main factor to bring out the environmental issues. Without human being, any environmental issues would have not brought out. Logically saying, human being on the earth, they are the main source of environmental issues.
The presupposition of this paper is that the only way to live long together with environment, it is to change the human mind. Through literature, especially poetic education, we can find out the way to live long with environment. Literature, especially poetries have great forces to change human mind in all directions, feeling, emotion, reason, and moral sense.
Some Korean modern poetries are cited as examples. Many Korean poets configurated environmental mind and the readers of them moved by heart deeply. And in this paper I considered the poetry as teaching materials and

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evaluated as the educational materials.
For the formation of environmental mind, we must teach
the literature for the students. The reading process of
literature is also the way to prepare environmental ethics
for the future of human being and the earth.

Key Words : literary education, environmental mind,
eco-criticism, ecological ethics

1 Literature and the Ecological Imagination

1. Literature has mainly dealt with the history of
mankind. Viewed from a different angle, it is true to say
that literature concerns the entire ecosystem. This is due to
the fact that human life as a whole can not be handled
without considering the environment that surrounds it.
Human life without connections to its environment is not
only impossible but also unrealistic. With the background of
time and space as basis, the actual circumstances of life are
carried out.

Among Korean narrative folk songs, there is a song titled
"Jinju Nanbong-ga". The story is as follows: A young lady
from Jinju gets married to a man whose family is very poor.
Her husband leaves home in order to study for the state
examination. While her husband is away, she experiences
many hardships during the time she waits for her husband.
On his way back from passing the examination, the
husband crosses the Jinju Nam River where his wife, who
was seated on a rock by the clear water, was washing
clothes. However, they do not see each other; thus, the
husband passes by his wife. When the wife returns home,
she finds her husband who has been corrupted by temporal desires, having a feast with prostitutes. Being unable to overcome her sadness, the wife commits suicide. The husband holds his dead wife in his arms and pours out his sadness. He realizes that the love for his wife is everlasting while his feelings for the prostitute are momentary. Thus, having lost his mate, he becomes heartbroken.

This song seems to solely describe the world of mankind. However, this is not true. The characteristics of nature such as the place called Jinju, the natural surrounding such as the Nam River that has clear water and clean rocks are all portrayed. Moreover, although the background can not be described fully since it is a song, the audience can use his/her imagination to reconstruct the background of the story. Such a life of mankind that exists within the naturalistic settings is depicted. It is true that the life of the woman in the song is portrayed as being tragic. However, the conditions that have led her life to such tragic ends are provided and this allows the story to obtain narrative completeness. Thus, the work itself consists of construction that is organic. As such, literature deals with the ecology of human life but with dual meanings: one deals with the thematic dimension while the other considers the structural dimension. It is the very nature of ecological reflection to deal with the correspondence between theme and structure.

2. Literature itself is employed within ecological structure. The phenomena that show the workings of literature altogether are called literary phenomena. Literature is created when the author writes his work. Also, poetry can be made up from songs. These can be delivered to the audiences through various processes. The audience represents the literary consumer. The consumer not only
purchases but also adds value to the product and by means of the added value literature is created again. In the literary phenomena, reception and creation occur within the subject simultaneously. The applicative structure of literature that is recreated through such production, transference, and consumption can be acknowledged as ecological. Literature can not be the direct representation of ecology since literature consists of language. Language is symbolic, thus, it is not animate. The claim that literature is alive is a metaphor. However, when literature is viewed from the standpoint of its applicative structure, it can be said that it functions as an ecological system.

3. To teach literature is to contrive ecological autogeny of literature for the students. The ecological autogeny of literature bonds mankind and nature. Moreover, literature itself operates in accordance with ecological principles.

All types of education aim toward self-education that teaches the nature of things and encourages understanding through autonomous reflection. Teaching literature shares such aim. Literary education is to assist in understanding, enjoying, and creating literature independently. However, it is essential to point out the importance of creating literature. It is the creation of literature that yields the continuance of the literary ecological chain. This is what is called the autogeny of literature. It is true that the idea of a community can be applied to the literary scene. One literary genre can hold leadership and pass it on to another genre. Furthermore, a new type of genre may appear or it can disappear. During this process, it is the role of literary education to teach individuals to become the ones who can enjoy and create literature. It is crucial for this type of literary education to decide which direction it will take.
Ecological viewpoints can be the model within the search for such direction. This suits well the tendency for scholarly research to emphasize educational aspect. Especially, it can contribute to the formulation of an ecological mind through the sentimental qualities of literature.

II Literature and Ecological Perspectives

1. Literature has been directing humanism. However, human centered thoughts as being the most prominent ideas fail to obtain perpetuity. There has been a vastly growing number of arguments that emphasize the importance of viewing humanism critically. It is impossible to discuss about human beings apart from the surrounding environment within which we exist. Literature also needs to deal with human beings in relation to the surrounding environment and nature that coexist with mankind. This is not the result of examination in real world, it is a kind of ideological suggestion, and it suggests that literature ought to take such direction and reach for such a goal.

In order to examine the ecological structure of literature, it is essential to understand the structure of ecology first. Literary writers and poets know the ecological structure of literature and generally such structure is reflected within their works. This does not mean that literary scholars become ecologists or vice versa. However, in order to understand our world and construct the world we hope for, it is meaningful to exchange such viewpoints.

The ecosystem of nature consists of four elements. First, there are inanimate elements such as light, air, water, earth, and weather that form the foundations of living organisms. Second, there are the "producers" such as grass,
trees, planktons that change non-organic matters to organic. Third, the "consumer" obtains energy from taking in green plants. And fourth, the "decomposer" consists of microorganisms such as bacteria and fungi. Thus, the ecosystem is formed by means of organic relations and functions of these four elements.

The characteristic of the ecosystem consisting of such elements is that there are closely connected relationships that are interdependent. It is the function of the ecosystem to circulate substances and energy. This circulation forms the cyclic relations of plants → animals → microorganisms → plants. Within the ecosystem of nature, the microorganisms promote the recirculation of the producer and the consumer through decomposition. The food chain characterizes these various functions of the ecosystem. The food net is formed as a result of complex connections among those that are within the food chain. Human beings occupy the level of the animal within the food chain. Mankind consumes the products provided by the producers and when human life ends the body becomes decomposed by the microorganisms and the decomposed substances return to the producer to become the materials within the process of production.

When viewed in this way, it reveals that it is highly idealistic to consider human beings as being at the top level of the food chain. Even so, human beings have been occupying their positions as though they are not connected to the circulation laws of the food chain within the ecosystem. There is a wise Korean proverb which the elders have passed on through generations. It claims that 'when a person dies, his body will be decomposed.' However, this knowledge does not seem to permeate into the realities of human life. By taking a step backward, it is easy to understand that human beings are nothing more than one
of the links that is part of the circulatory structure within the ecosystem. This does not mean that the importance of human beings, who are endowed with spirituality, should be evaluated within the boundaries of materialistic prescriptions. There is still a need for regulations between human beings and nature.

2. The viewpoints concerning literature are changing. Previously, there have been two types of literary viewpoints. One view leaned towards emphasizing the artistic value of literature. The other claims that literature should rightfully offer service to the lives of the people. These two viewpoints have stood against one another as though they are drawing parallel lines. However, the direction of perspectives has been shifting towards viewing literature as a knot which is formed within the web of life.

The notion that literature is a form of art and represents the history and philosophy of mankind has become a widespread knowledge. Up until recently, this view has widely accepted. This perspective has changed worldwide as a result of the post-modernist movement, and the shift in viewpoint regarding literature is a natural phenomenon that took place as a result of redirecting opinions. The main goal of literature is now seen by many as one in which aconfigurative understanding of nature’s ecology is sought. Since the configuration of literature is linguistic, it leads the mind to activate powerful imagination. The realization that human beings are not the most outstanding species on earth but simply a link within the cycle of the ecosystem changes the angle from which we view our world. Such reshaping of viewpoints in turn changes how we perceive literature. The opposite is also similar. Thus, the notion of the ecosystem has penetrated into the literary thoughts.
3. When the world is viewed from the literary standpoint, it is seen as the structure of the ecosystem. This can be the result of the meta-cognitive tendency for literature to reflect on its own structure. Moreover, this may have been induced by the underlying characteristics of literature. In order to view the structure of literature within the perspective of the ecosystem, it is necessary to refer to the distinct characteristics of the ecosystem. As previously mentioned, there exists a closely connected interdependence between the factors within the structure of the ecosystem. In addition, the ecosystem has a reciprocal circulatory structure and it is autonomous.

There are two essential qualities of literature. First, the factors within the organization of literature are interdependent. This viewpoint assumes the possibility of the connection and the reciprocal conversion between different qualities of matters. Second, literature aims toward wholeness. This is true when we view the structure of literature as well as reflect on the notion that literature is connected to life. If this is how the world is reflected within literature, then it should be thought that the world should be this way. However, this is not the case. It takes a long time for human beings to figure out that life is formed within the interdependence between people. The fragmentary factors of the world which we experience fail to put forth concreteness. The search for wholeness should take place not within reality but in literature.

The idea that literature consists of an interdependent structure can be understood through metaphors that are often used in poetry. In principle, metaphor has A-B type of logical form. This is a new possibility that occurs when the identity principle is ignored. Crossing the boundaries between matters is made possible. The notion that our lives consist of the connections between matters and
interdependent relationships is well expressed in the poem. "The hardships of the centroid" by Kim, Ji Ha. The content of the poem is as follows. The poet observes the shape of the blossoming flower on a spring day. The intense power of the centroid forcing up underneath the earth makes the flower stalk shake. The way it rises up as it makes the flower stalk shake with much trouble is due to the intention of life that makes the flower blossom. The poet feels sympathetic as he watches the shaking of the flower blossom. Afterwards, he goes to the countryside and like the flower stalk, empties himself and assures himself that he too will make a flower blossom.

The blossoming of a flower during spring can be viewed as simply a circulation process of nature. However, the poet did not see it that way in the poem. He identifies his life force with the power that rises up the flower stalk. The central idea of poetry is to go beyond matters and discover the connection between them and bring this connection to the field of life. This is called a metaphoric or primitive view. This view allows us to search for environmental ethics in literary education within the connection that is formed as a result of transferring such ideas to the mind and acting on the transferred ideas.

It is easier to explain the holistic aim of literature by using novels as an example. Not all novels are made by the same way of the poems and perhaps it is not necessary for them to be so. There are novels that do not include a single tree or a natural scenery. There are also novels that only focus on the stories of human beings. And some pay attention to its fragmentation rather than holism. However, modern novels ideally aim towards holism. Here, "holism" refers to what is inferred from the structure of life.

Holism, which is often discussed in realistic novels, is
the pillar of the novel. Metaphoric novels can be seen as massive architectural works that are established linguistically. It means that novels aim towards a unified world. Holism within novels is revealed when a particular feature of life and the idea that the current generation aim towards are represented simultaneously. This is the central argument of Lukáš's literary theories.

This principle can be found in the language of novels. The situation with literature in other fields is that generally the writers declare or transmit their language monologically which oppresses the language of others. However, it is different with novels. The diversity and multi-leveled aspects of language are viewed as essential conditions of language. Furthermore, the linguistic idea of novels is to pursue the reciprocal transference of subject and object through language. By means of such pursuit, novels aspire to reach the perfection of linguistic understanding. It is this that the Russian linguist and literary theorist M.M. Bakhtin explains in his dialogism.

Literature and ecological theories can not be conceived by viewing them as having a one-to-one corresponding relationship. It is meaningful even for scholarly ethics to loosen the boundary between the literature and ecology when they share the same idea and aim. One should not worry that this will obstruct the purity of literature. The nature of literature, which is to use language to mediate, can not escape this comparative dimension. The decision to portray the purity or impurity of literature is closely associated with the goal and attitude of the writer as well as the ideology of the main subjects that operate literature. The osmotic interaction between literature and reality constantly occurs.
III Literary Interests for the Ecosystem of the World

A. Understanding the truth about Ecology

Among the various joys literature provides, the most significant is the joy of discovering. Our lives that are formed within non-reflective daily routines are monotonous. We are living without paying attention to what is going on around us or what type of life arises and how it comes into form. Literature brings in such neglected territory and makes it the object of interest. Urging everyone to discover the beauty of nature and helping them to realize the laws that are immanent in the changes of nature are tasks of literature. Such an example can be found in the poem "Regarding continuity" by Go, Jae Jong.

As the poet observes the spring leaves blooming from the zelkova tree, he perceives this event as "dark green crying". The act of the tree’s leaves blooming after being scarred from going through the winter is expressed as "dark green crying" and it is used as a metaphor to represent the notion that people should rightfully protect their village even though it is abandoned and in ruins. That metaphor took place as the village people worshipped the tree while they worked, and it evokes the sound of drums that were played among the labouring people.

When people have to leave their village they have much affection for, their hearts become filled with sadness. Nevertheless, when they have no choice but to leave, they think as if they need to be fully compensated. However, what the poet wishes to focus on in the poem is the idea that a zelkova tree looks gaunt when it reveals its branches and cries as it persists without any anxiety and as spring arrives one becomes astonished by the nature of life for it to
make radiant green leave to bloom.

Such joy of discovery can also bring back forgotten memories. One of the abilities of literature is to replenish current exhaustion by reviving lost memories. It is the function of literature to bring forth the scenery of memories that is able to fill the *hic et nunc* destitute mind. This poem clarifies that mankind is one of the ties within ecological life.

**B. Testimony and charge against the destruction of ecology**

Bringing ecological problems forward through literature begins with presenting the problem of the destruction of ecology and charging against the terrible reality. The charge, which literature proposes against the destruction of ecological laws, itself is not meaningful. The significance is to attempt to arouse the ecological viewpoints once more.

The term "ecology" was made by ecologists. German biologist Ernst Haeckel is known to have been the one who used the term first. He started to use the term to refer to the general study that relates to the environment and the organic system. The term "ecology" originates from the Hebrew *oikos* (house) and *logos* (knowledge) and it was used mainly within the field of natural sciences. As the awareness of environmental crisis spreads, the term "ecology" is now used in most areas of our lives including government, economy, sociology and culture. In order to testify and charge against ecological destruction, it is essential to understand the structure of the ecosystem first. Undoubtedly, such awareness is formed in literature within the dimension of sensibility. The fact that it occurs within the dimension of sensibility is due to the fact that literature makes the materialization as its
main task.

The fact that the order of nature has been destroyed is recited in Jung, Hyun Jong’s poem ‘The plain is desolate’. This poem reminds the reader of Rachel Carson’s Silent Spring. The autumn day is bright with sunlight, the air is refreshing, and the world is full of bright things, but ‘Oh, the plain is desolate. There are no grasshoppers!’ The silence as a result of the plain without grasshoppers approaches with ominous feelings. At that moment, the poet realizes that ‘The golden ring of life has been broken’. It is not an abstract explanation that the ring of life has been broken but a specific portrayal is made.

The poet, Choi, Seung Ho, remonstrates the terrifying world that the destroyed environment has brought forth in his poem ‘Factory District’. The mother, who has given birth to a baby with anencephalia, feels as though the factory district has entered her body, feels like her body has become the heart of the factory’s multiple contamination, and suffers from the vision of the destroyed environment happening within the factory district.

When ecological destruction is discussed, the problem of pollution often stands out as the central theme. Let us list a few characteristics of pollution. First, the one who causes pollution is mankind. That is, pollution is artificially induced. Pollution, which has been induced artificially, drives the ecological capacity of self-regulation to an impossible status. This is different from the qualities of natural phenomena such as downpours and snow storms. Second, the damage of pollution shows up widely in terms of time and space. Metallic components, which have accumulated in the body cause diseases as they remain for a long period of time, and radioactive fallout caused by nuclear experiments brings forth worldly damage. Third,
pollution carries on the multiplicity of the problem. When artificial action takes place in order to remove one polluting component, another pollution occurs. Fourth pollution does not distinguish between the offender and the victim. Damage returns to the offender. However, within the group that induces such pollution, modern ideas that relate to the government, military and economy are activated. In order to face up to such affairs, it is necessary for ideological criticism as a device. It is another theme that consists of environmental and ideological problems. It is a meaningful aspect of the educational goal to raise the vigilance of the readers by reporting the situation of environmental destruction.

The person who causes air pollution or water pollution will breathe in the polluted air and drink the contaminated water. It is necessary to look within oneself in order to develop an awareness of such realities. In "The Bird" by Bak, Yong Ha, the bird that is by the river and has won against the coldness of the early winter morning stirs up deep emotions. However, the bird covered with oil calls for the earth’s despair. By such comparison, the poem is making a claim against the earth’s pollution and environmental destruction.

One can not deny the value of literature to charge and testify against environmental destruction. However, there is a limit to literature that has the characteristics of reporting literature. What literature aims for, ultimately, is to pursue the transformation of world views, and since it is the idea of world formation, it can only go halfway towards the path it attempts to reach only with accusation and testimony. Perhaps the solution to the environmental problem can find its starting point only if the idea of a real utopia is formed and is criticized for reality. The awakening, the logical
understanding of the actual condition and the ethos of practice should be included as well. The education of literature urges the sensibilities connected to the environment and renews knowledge of ecological world.

C. Criticism of civilization and environmental awareness

Literature is the device that creates the order of life. Rather than being complete as it seeks for that order, it is better to see literature as raising the awareness that it is necessary to search for a new life and depicting the newly built life that is sound within our imagination. Since literature is a fictitious order, it is essential and possible for this awareness to take place within our imagination. Imagination is the last energy that can provide the possibility of mankind to expand himself and become devoted to his existence within the limited world he lives in.

It is crucial to start where one examines the aspect of current life in order to carry out such work. In the poem "Newscoverage notebook 18" by Jung, II Geun, when the newly appointed teacher receives money from a parent, his conscience is troubled. In the midst of his worries, the scene depicts the character riding on the bus with his senior and being continuously inclined to one side of the bus. The third stanza recites the following. In the second stanza the notion that the pleasures of the city destroys the ecosystem is alluded. "As though the young teacher was oppressed by the weight he himself can not handle, he did not have anymore to say. The loud neon city is born above the dead river and darts off its seductive red tongue." Next, the image of mankind who is suffering within technological civilization that is accelerating at a terrifying speed.
The criticism of civilization is a reflective thought that uses the consideration of the aspect of life that is currently being formed as its starting point. The central matter within such reflection is the problem of how to determine the value of mankind in the process of life. If there is an ultimate value human beings ought to protect, that is probably to soundly maintain our bodies. However, as market value is forced on to our bodies, our bodies become "figures". The body has become an ideology. Our lives are not to plan out our proliferation of being, but to exchange our bodies with money. It is one of the ethics of our generation to take this in critically and search for a new way of life. On this perspective, Seo, Lim’s 'The ideology of Body' is a literary work that can be read critically. While people in North Korea are suffering from hunger, South Korean women eat only bread in order to maintain their figures. This reality is satirically portrayed in the poem.

The animalistic scent that permeates through those that look for the order of life by using their bodies as weapons has little connection to life. Fancy artificial flowers point towards the opposite direction of the green imagination. The body that does not make real flowers blossom and create new life but makes artificial flowers (paper money) is no longer an authentic body. It is merely a machine that manufactures artificial flowers. It is one of the missions of literature to view critically such a situation and to urge the awareness with which to search for life ethics. Furthermore, this mission has eco-ethical meaning.

IV Literature and the Formation of Life-ethics

A. From mankind to life form
Ever since literature has made mankind its central focus, the status of human beings has been determined. The self-evident nature of mankind has been planted into a clear position. However, when the notion of mankind stands in opposition to nature and escapes from the eco-environmental network, it loses its original meaning. There is a great difference between the purpose that was formed at the original starting point and where we now stand. By denying the basis of life in the name of mankind and putting forth human values to destroy nature mankind has formed an antagonistic relations with nature. However, literature has another possibility. That possibility is within literature. Literature can offer a rightful task to recover from the boundary within the structure that places mankind and nature in opposition to one another. Moreover, literature is able to search for a solution plan on its own.

What literature must do is to drive toward recovering the original view of the world. What the original view of the world refers to is the holistic thought that hopes for the union of mankind and nature. The fact that mankind is part of nature, every living creature has the same value, and the manifestation of life form that is intact is respected can be the content of such a view. Literature offers a concrete suggestion by means of a formulated plan.

Literature must be able to create a new ecocentric culture within our generation. The sense of New Life and the community is sought after in Kim, Ji Ha's "Life and Self-Government." The author claims that "New Life is naturally the circulatory movement of the entire history of the civilization and it is a movement that expedites a distinctive and creative civilization within East and North Asia." One can question whether literature is able to achieve this. Literature has the potential to carry out the optimistic
ability of philosophy and religion since it is an important measure of mankind’s sentiment and knowledge.

In order for the renewal of our world view, it is necessary for people to change their consciousness. There is a task for philosophy to carry out for the sake of converting our awareness. Hans Jonas’ ethics of responsibility is one of the examples. World view can also be borrowed from the realm of religion. E.F. Schumacher’s following claim can be referred: “the heart of civilization is to refine humanity rather than promote ambition”. This is an example from Buddhist ecological concept. With this concept, Rudolf Bahn’s statement can also be referred. He claims that individual introspection through the restoration of Christian traditions and the unification of political activities are all possibilities that religion provides in regards to converting world views.

These events should be put into practice as part of a pan-world movement. The preceding action for the conversion of world views can be found in literature. It does not deal with mankind as isolated beings; it tries to consider them holistically. Since such thoughts are the work of the imagination, literature becomes an efficient device that can convert awareness. Such an ability should be applied in education and play a role in transforming the views of the world.

**B. The recovery of natural rights and human rights**

The change in awareness should enforce change within our living culture and social structure. In order to transform the social structure that creates human centered cultural organization and the desire to consume, there is a demand for a holistic change within our living culture. Thus, that
alternative world aims toward utopia. A spiritual community that has a nature-friendly living culture, that is, a world similar to what the early socialists described, is aspired to. As our goal toward reaching such an aim, the view regarding modern technological culture should also change. Science technology that holds a human centered view as its basis can lead the life of mankind towards catastrophe. Such symptoms are emerging out worldwide. Chernobyl’s radioactive disaster driving the entire northern Europe into nuclear fear, the gas leakage in Bhopal, India taking the lives of thousands of people, and the damage of the entire region around the Young Kwang nuclear power plant in Korea are some of the examples. In the case of the nuclear power plant, the situation has gone beyond ecological destruction in that it has led to the birth of babies with anencephalia and deformed babies. Scientific technology, in turn, threatens the existence of human beings. Mankind is stricken with the tragedy of facing their "stolen future".

Such events are cultural catastrophic phases that have developed from human-centered view of the world. A reconsiderations of these events must begin by reconsidering the notion of human-centered thoughts and by exploring life ethics. What literature can do is to make people aware that human beings are part of nature instead of being in the same category, transform such awareness into an ecological mindset, and practice it in their daily lives. In order to do so, it is essential not only to view and perceive the change of nature within a humanistic dimension but also to allow the principles of nature to come out naturally. Choi, Chun Hae’s poem ‘When the leaves fall’ is an example of such a perspective. The poem leads the reader to realize that the leaves that fall by the principle of nature do not represent sadness or grief but are a part of nature’s circulation.
Furthermore, like a farmer who goes back home after his farm work, it is a natural and joyful event.

C. Life-ethical conception and it’s practice

People assert that life is valuable. They also claim that such a precious life should be handled with care. However, it is difficult for conceptual explanations or prosaic assertions to be persuasive. There is a need for ethos, which actualize the realization that valuable life should be handled with care. The embodiment of the ecological ethos can be carried out concretely through literary influence. This is possible since literature evokes the arousal of sensibility and emotions rather than the elicitation of logic. ‘The mind of a cabbage’ by Na, Hee Duk formulates an ecological concept that nature is connective. The relationship between nature and mankind is concretely encapsulated through such an understanding. After being worried that the cabbage is not growing, as he ties it up, the farmer becomes happy when he sees that the inside of the cabbage is filled. While he was tying up the cabbage, the farmer begins to worry that the insects, being trapped inside the cabbage, might die. The poem depicts the mind of the cabbage seeking into the sleeves of the farmer, allowing the two of them to share such considerations. This realization leads to a trust in nature. There is no doubt that such trust in nature is an aspect of ecological thought.

When close relations can form the connections between mankind, agriculture and insects, an opportunity for the recovery of the broken ecological ring can be provided. Each individual can carry such mindset and that very conception can become the energy that leads each individual to bring it to action. However, the reality is that we can not
carry on the ecological ring through literature so comfortably. *The state of desertification* by Bok, Hyo Geun evokes the point that environmental ethics should be a global concern and task. Due to desertification, Africa has become an uninhabitable land and this can not be fought against by means of economic support or military power that represents the strength of America. As the poet watches a one-legged man drag his body (crawling), he perceives such a sight as the environment of human life being desertified in the same manner that it looms over Africa. The poet prays for regretful reflection regarding disabled human life to transform it into compassion towards the world. The awareness that this miserable aspect of life is connected to the global ecological crisis proves how widely the poet’s imagination can apprehend the state of environmental crisis.

V Literature as the Practices of Life-ethics

The mechanism that actualizes the effect of literature is a symbolic interaction that uses linguistic imagination as its basis. The impact of literature is to create mental tension within the reader. Needless to say, it is difficult to discuss logical integrity apart from sensibility. Literature is not a farming tool such as a plow or a shovel. As literature sings the words and narrates with these tools, it arouses the imaginary world where fields are plowed by plows, ditches are cleaned out by shovels, and farm work is being done. The role of literature that is related to the environment is also similar. It is too heavy a burden to say that literature itself can solve the environmental crisis. Literature brings the territory of environment into our lives but it does so in a symbolic manner. It is the role of literature to raise the
value of life and praise life that is part of eco-systematic organization. This allows a pattern of thinking to be formed and as it becomes culture, it is handed over to the future generation.

Under the premise that the environment has an important effect on society, environmental sociology studies the interaction between environment and mankind or society. In the course of practices, literature leads in eco-environmental surroundings into our lives and allows it to be admissible within the dimension of mental realization. Furthermore, such accommodation leads to the actual practice of the literary dimension. Culture, that has been administered through symbolic inter-negotiation, forms a symbolic awareness of life. Culture is a formulated viewpoint that perceives such symbolic interaction as a network of life. By actualizing the manner that values life and sharing such form with one another, the attitude of loving life takes shape. The value of such an attitude comes from the dimension of the ethics of understanding. It is also possible to discuss the tradition of poetry. 'Pine needle' by Oh, Tak-Beun shows how finely the awareness towards life is settled within our tradition. The worries of an old woman as she picks the pine needles in order to steam rice cakes represents the love that appreciates nature. She feels that she should pick the pine needles after the sun sets, which is when the pine trees are asleep, so that they will not feel pain. Although the pine needles die when she uses them to steam rice cakes, love, on the other hand, ripens. The love towards nature is not a grand ideology. If the mind that considers and protects nature takes its place within the hearts of the reader from such a small ordeal, then that is when the ecological ethics ascends.

Sharing an awareness of life through education also
plays an important role within the attempt to bring to literature an ecological perspective. This is the way in which literary sentiments urges itself in order to be transformed over into life-ethics. At this level, literature has been actualized as knowledge takes its place within our lives. As this knowledge advances beyond understanding and appreciating, this is when literature is administered as the value of life and current life is criticized that M. Polanyi’s ‘personal knowledge’ bears its qualities.

In conclusion, literature essentially contributes towards the search for life ethics and changes our views to think ecologically by providing opportunities to act ecologically. This is due to the fact that the qualities of literature itself embody ecological ideas. Along with Mother Earth, the search for a way of living has been a prominent task of our generation. However, the actual situation is marked by ominous and wicked things such as war, hunger, a year of famine, conflict, destruction, and death. Moreover, there still are regions where development can not be given up. The problem that is related to such tangible environment can not be solved at once through science and technological development.

Human beings need to be changed. In order to change the human race, our minds should also be changed. The mind changes by being impressed emotionally. Moreover, that emotion causes the mind to change concretely through literary form. While establishing life ethics, it is necessary to search for an ecological idea that can lead the world to change. Peace, abundance, a fruitful year, creation, establishment, and livelihood- the effort to continue the golden ring of life are the ethics we need to deal with. The reason why literature should lead such an effort is because its qualities are inherently ecological. In order to achieve
this, it is necessary for technological science and literary arts to search for the ecologically connected ring within the domain of education and global transformation. If the science ignores the situation of life to be desolate, any environmental literary practice would be an empty dream for the sustainable future.
References


Appendix: The original texts cited in the body(KOREAN)

중심의 꽃로움

김지하

봄에
가만 보니
꽃때가 흔들린다

흙밑으로부터
밀고 올라오던 치열한
중심의 힘

꽃피어
퍼지려
사방으로 흩어지려

피воль다
흔들린다

나도 흔들린다

내일 시골 가
가
비우리라 피우리라
먼면함绢綵 ㅣ 대하여

고재종

너 들어보았니
저 동구 밖 느티나무의
푸른 울음소리

날이면 날마다 삭풍 되게는 치고
우들지 끝에 별 하나 매달지 못하던
지난 겨울
온물 상처투성이인 저 나무
제 상처마다에서 빼어내던
푸른 울음소리

너 들어보았니
다 청산하고 떠나버린 마을에
잔치는 아직 끝나지 않았다고
그레도 저길 것은 지켜야 한다고
소리 쪽여 호느꺼던 소리
가지 팽팽히 휘리던 소리

오늘은 그 푸른 울음소리
모두 이파리에 내주고
저렇게 생생히 초록의 광휘를
저렇게 생생히 내لزم는데

앞들에서 모두 내다
히리 퍼는 사람들
왜 저 나무 한점씩이나 쳐다보겠니
어디선가 복소리는
왜 동동둥동 울려나갔니
들관이 적막하다

정현종

가을 햇빛에 공기에
억은 벼에
눈부신 것 천지인데,
그런데,
아,
매우기가 없다!

오 이 불길한 고요-
생명의 황금고리가 끝어졌으나-

공장 지대

최승호

득녀아를 낳고 보니 산모는
음 안에 공장지대가 들어선 느낌이다.
흙을 차먼 흘러내리는 허연 페수와
아이 배꼽에 밀달된 비닐끈들.
저 굴뚝들과 나는 간통한 게 분명해!
자궁 속에 고무인형 끈이든 듯
득녀아를 낳고 산모는
머릿속에 뇌가 있는지 의심스러워
정수리 털들을 하루종일 빼어냈다
나뭇잎이 떨어지면서

최춘해

갈색 낙엽 하나
아주 신나는 봄것을 하며
나무 폭대기에서 내려온다.

이 세상에서 누구보다도
복되다는 봄것이다.
휘파람도 불게다.
가장 신나는 노래도 부를 게다.

위로 오르는 게 아니라
아래로 떨어지면서
두려움도 불안도 없는
가장 만족스런 봄것
단맛나는 감을 익혀 놓고
오는 봄에도 들어앉을
새싹의 자리를 물려주는 기쁨
혹으로 돌아가서
자신을 바칠 수 있는 기쁨

종일 멘들레 일하던 농부가
저녁놀이 사위이 갈 무렵
들녘에서 집으로 돌아가듯
갈잎 낙엽일 하나
젖으로 돌아간다.
.flatMap{...}
취재수첩 18

정일균

2!
그 아래로 도시의 하수로 몸 더럽혀진 강물이 주검처럼 흘러간다. 그도 오래지 않아 자 강물처럼 벌들고 삶의 하수로 흘러가 이 도시의 쓰레기들처럼 퇴적될 것이다. 현 자리 산업처럼 침묵하며 길
놓아 버릴 것이다. 무엇이 너의 등을 털받아 죽은 바다로 흘러가게 하는가? 103! 좌석버스는 붉은 신호등이
점등하는 화사한 붉은 밤색을 절주하고 있다. 절주하는 쪽으로 쏟리는
이 도시와 우리를 싸고

몸매 이태울로지

서림

< >
양강도 두만강변 폭설
검승같이 부스스한 여성들,
밀무역한 펭조각을 생켜같이
implicit 거리에 들어들고 있다.

이 광경을 보고도 느낌 없는
코미디 체념로 몰려버리는 너는
한 조각 토스트를 앞에 두고 한술참고 있다.
나눠가질 줄 모르는, 그런 끝도 없는
남쪽사람 너는 반형과 싸워가며
< >
공부보다 기술보다 확실한 투자.
물매만이 살길이다.
瞑을 만한 무기이다.

남편님께서 남의 물매에서 풍기는
동물적 채취. 남의 물매에서 피어나는
화려한 화초

배추의 마음

나희덕

배추에게도 마음이 있나보다
쇠โอกา 뿌리고 농약 없이 키우러니
하도 자라지 않아
가을이 되어도 헛일일 것 같나니
여름내 반듯 자라며 잇지 않았던 말
나는 나희로 하여 기쁨 그 삼아
자라 기쁨 그 삼아

늘가울 배추포기 둘어주며 보니
그라도 흔들리게 자라 속이 폐 쳐
시 배추별래 한 마리
이 속에 갇혀 나오지 못하면 어떡하나?
푹 동여매지도 못하는 사람 마음이나
배추별래에 반 넘어 먹히고도
속은 점점 순결한 잎으로 차오르는
배추의 마음이 빛가 다름가
배추 풍물이 사람소매에도 들었나 보다.
사막화 현상

복효근

해마다 지구는
사막이 한반도 크기만큼씩
늘어나고 있단다 언제 밤
아홉 시 뉴스에서
몇 해 동안 비 한 방울 내리지 않아
사막화되어 가는 중부 아프리카
소말리아를 보았다 희망을
회복시킨다고 미군이 파병되었어도
시벨리간 덩 바닥이 거북등처럼 갈라지고
غر임없는 내전 속에
굶주려 죽은 노인과 아이들의
증비한 시체를 보았다
사막을 보았다
오늘 낮에 코아백화점 정문 앞에서
동전 바구니를 앞에 놓고
폭염에 지치 잠들었다가
경비원에게 졸거가는 한 사나이
하반신 대신 닦더니떨한 고무판을 끈고
혈utc게 기어가는 시정쪽으로
거대한 모래바람이 일며
갑자기 모서리를 삐기는
사막을 보았다
송월

오석범

추석 송편 솔에 넣을 솔잎을 따려고
당겨미가 길 때 발소리 쥐이고
윗산으로 올라가는 할머니의 얼굴은
손자님 콧물보다 더 진한 생애의 때
잣빛의 머리카락은 한 줄도 안 되지만
소나무의 아픔은 옛 점착만으로도 다 안다
해 넘어가고 첫걸음 소나무가
온하수 밀리까지 단큼을 꿈 때
살며시 솔잎을 따야 아프지 않고
솔에 들어가도 뜨거운 줄 모른다
말없이 솔잎이 술 거들 때마다
젊은 날의 사랑처럼 송편이 잇는다.