

## VOICING THE UNHEARD VOICES OF ECO-SPIRITUALISM FROM GERARD MANLEY HOPKIN'S *GOD'S GRANDEUR*

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### ABSTRACT

The research paper on Gerard Manley Hopkins' poem 'God's Grandeur' analyzes the tripartite relation among nature, god, and human beings through an eco-centric perspective. It observes the ecological crisis in nature due to its destruction at an alarming rate in modern times. It also finds that nature is being spoiled continuously because of the failure of human beings to recognize god's presence in nature, the anthropocentric nature of human beings, the anthropogenic activities of modern people, and the lack of ecological conscience in the world. However, nature compensates for the destruction caused by human beings with its self-regulatory and self-recovery system as a blessing and divine power of god. It justifies that there is an emergent call for raising human conscience through eco-spiritualism focusing on the interconnectedness among nature, god, and human beings for the sustainability of human existence and preservation of nature through the depiction of the omnipresence of god in the particles of nature, humanity, and eco-spiritualism. The researcher employs Arne Næss's theory of 'deep ecology' through the perspective of eco-spiritualism in the poem 'God's Grandeur' to justify the vitality of the call for eco-spiritualism.

**Keywords:** anthropogenic, anthropocentric, deep ecology, eco-spiritualism, god's grandeur

### Introduction

Gerard Manley Hopkins' sonnet 'God's Grandeur' is a profound testament to the intricate relationship of humanity, nature, and divinity. Written in 1877 and published posthumously, the poem is an image of Hopkins' deeply held religious beliefs and his acute sensitivity to the natural world. This interplay of faith and ecology in "God's Grandeur" not only underscores the poet's vision of divine immanence in nature but also aligns with contemporary eco-centric perspectives that emphasize the intrinsic value of the environment.

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The poem presents the greatness of god as David Roe states that in "God's Grandeur," Hopkins employs a rich tapestry of imagery and innovative linguistic techniques to portray the omnipresence of God in the natural world (Roe 34). The Images such as 'ooze of oil', 'flame', man's smell, man's smudge, Holy Ghost, rod, etc. denote the presence of god and the destruction of nature. The poem is a sonnet with an eco-centric perspective. The sonnet form of the poem, with its structured octave and sestet, facilitates a thematic exploration of human impact on nature and the enduring vitality of divine presence (Goodbody 45). Through the poem, Hopkins contrasts the destructive tendencies of industrialization and anthropogenic activities with the regenerative power of nature. The poem highlights an early awareness of ecological degradation and the need to raise the perception of deep ecology and eco-spiritualism.

The poem's vivid depiction of industrial damage reflects a critical stance on humanity's exploitation of the environment. Hopkins' lamentation of the "smudge" and "smell" of industrial activity serves as a poignant critique of the era's unchecked industrialization (Bate 78). It means that human beings have spoiled nature and made it the wreckage of waste materials. This critique is coupled with the poem's closing "affirmation of nature's resilience, positions Hopkins as a forerunner of modern ecological consciousness" (White 52). The poem provides a positive tone and optimism through the self-generative power of nature to provide ecology with newness and freshness.

Regarding the pattern of the poem, it is an impressive sonnet pattern. Furthermore, Hopkins' innovative use of sprung rhythm and alliteration not only mirrors the dynamic qualities of nature but also enhances the sensory engagement of the reader (Hiebert 65). This stylistic choice reflects an underlying eco-centric ethos, encouraging readers to appreciate the natural world's intrinsic beauty and divine significance. The poem's sensory richness and evocative imagery deepen this ecological awareness, fostering a reverence for nature that aligns with eco-centric principles (Marland 89). Even the sweet imagery and the rhyming pattern of the poem make a call for eco-spiritualism more acute and grand.

This research paper claims that there is a call for eco-spiritualism for the sustainability of human life and the preservation of nature. Human beings are continuously destroying nature with anthropogenic activities. Nature is seared, bled, and smeared with human toil and trade activities. Human beings are ignoring god's warning not to destroy his creation, and nature is continuously destroying and consuming nature recklessly. Still, nature is rejuvenating, compensating, and filling it with new freshness. It establishes god's supremacy over human beings. God has also endowed nature with self-regulatory power and brooding nature with it. It justifies god's highest position in the hierarchy of eco-centrism.

The poem is advocating for the protection of nature. The poem also shows a strong relationship between god, nature, and human beings. God is omnipresent in nature and nature is filled with his grandeur. It can be realized only through the close observation of nature and the presence of god. However, human beings have been continuously destroying nature ignoring god's rod to punish humans. Yet, nature is compensating for the destruction with its self-regulating and self-healing capacity of nature.

To analyze the tripartite relationship among nature, humanity, and God in the poem 'God's Grandeur', the researcher applies Arne Næss's 'Deep Ecology' through the perspective of eco-spiritualism. It emphasizes the intrinsic value of nature and the belief that human interference with the natural world is often detrimental. Deep Ecology is a philosophical approach to environmental ethics, that posits that all forms of life have intrinsic value and that human life is just one of many equal components of the global ecosystem. Eco-spiritualism helps to raise awareness to protect nature through spiritual values and the presence of god in nature. This theory aligns with major concepts of anthropocentric notions, anthropogenic activities, ecological conscience, and eco-centrism.

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## Review of Literature

Major theoretical insights and textual review used to analyze the text as parameters are briefly introduced as follows:

The term 'ecology' is the inclusive view of nature and human beings. It includes humans and nature in a single concept. Most scholars tended to look at nature and humans from dual and exclusive perspectives in the past. They ushered the choice: either nature or human beings. Later it was realized that nature and human beings are interrelated with each other and they began to study it from inclusive points of view. The inclusive study of their relationship was reflected through literature. According to the Oxford Advanced Learners Dictionary, ecology is "the relation of plants and living creatures to each other and to their environment; the study of this" (487). In this way, ecology studies the harmonious relationship of the whole ecosphere.

Deep Ecology, formulated by Norwegian philosopher Arne Næss, is a comprehensive environmental philosophy that emphasizes the intrinsic value of all living beings and the interdependence of human and non-human life. Introduced in his 1973 paper, "The Shallow and the Deep, Long-Range Ecology Movement: A Summary," Næss distinguishes between shallow ecology, which addresses environmental issues through a human-centered lens, and deep ecology, which advocates for a more profound and holistic approach (Næss 95). Deep Ecology asserts that nature has value beyond its utility to humans and that the well-being of the natural world is paramount. This philosophy calls for rethinking human relationships with the environment, urging a shift from exploitation and dominance to respect and sustainability.

At the heart of Deep Ecology is a concept of bio-centric equality, which posits that all living organisms have an inherent right to live and flourish, irrespective of their instrumental value to human beings. Næss and his colleagues argue that many ecological crises we face today stem from an anthropocentric worldview that prioritizes human needs over ecological health (Devall & Sessions 67). By advocating for bio-centric equality, Deep Ecology challenges this dominant paradigm and promotes a more egalitarian and ecologically sound perspective. This shift in values necessitates significant changes in how societies operate, including reducing consumption, rethinking economic growth, and fostering a deeper connection to and respect for the natural world.

Deep Ecology also emphasizes the concept of the ecological self, which involves expanding one's sense of identity to include the natural world. This idea encourages individuals to see themselves as part of the larger ecological community, fostering a sense of responsibility and stewardship towards the environment (Næss 165). By cultivating ecological self, people are more likely to adopt sustainable lifestyles and support policies that protect the environment. Deep Ecology's holistic and integrative approach offers a profound critique of contemporary environmental practices and a philosophical foundation for a more sustainable and respectful relationship between humanity and the natural world.

Anthropocentric is the concept of environmental literature and theory that keeps human beings at the center and has become a challenging threat to environmental degradation. Regarding the definition of anthropocentrism, Paul Shrivastava says, "... another fundamental limitation of the traditional management paradigm is anthropocentrism, an ideology that asserts the separateness, uniqueness, primacy, and superiority of the human species" (126). Shrivastava's view states that human beings are at the center of the anthropocentric view. About the perception of nature with anthropocentrism Ronald E. Purser et. al. argue, "anthropocentric attitude essentially denies that nature has any inherent worth" (1057) and humans are in the center. It means that anthropocentric bias has been the source of much behavior that has caused the environmental threats we now confront. It assumes that human being is the most important element in the ecology. Purser et. al. also asserted that "framing environmental problems in terms of social dilemmas is itself the product of an anthropocentric view because the scope of justice in the commons dilemma is limited to considerations of fairness to

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human groups" (1061). These statements establish that anthropocentrism cannot identify nature with its intrinsic value of beauty but they observe nature with a utilitarian and instrumental purpose. It is a major challenge in maintaining ecology.

Eco-criticism is the premise of analyzing the relationship between humans and nature through literature. Regarding the basic concept of environment, Lawrence Buell, Ursula K. Heise, and Karen Thornber say "eco-criticism is the study of the relationship of literature and environmental studies. It is also termed as 'ecocriticism' or 'environmental studies'" (418). Eco-criticism is the literary study of ecology. It has grown exponentially from its inception in the early 1990s in an organized way. The Association for the Study of Literature and Environment (ASLE) was established in 1992 and has become worldwide.

Anthropogenic refers to the negative impacts and consequences of human activities destroying nature. According to Nathan F. Sayre (2012), "The term anthropogenic takes its meaning from an implied contrast to an idealist notion of nature as separate from humans and endowed with a timeless or cyclical equilibrium. In recent decades, however, scientists have concluded that human influences now dominate nature at global and geological scales, reflected in the contention that Earth has entered a new epoch called the Anthropocene" (57). From this definition, anthropogenic refers to human activities regarding the destruction of nature. He further adds that the term "anthropogenic" was first used by the famous English botanist and ecologist Arthur George Transley in his textbook '*Practical Plant Ecology*' (p. 59).

Anthropogenic studies influences and consequences of human activities upon nature. Today's world is the age of science and technology. Industrialization, urbanization, communication, modernization, etc. are integral parts of science and technology. At the same time, human beings have been facing devastating problems of global threats such as global warming, emission of Chlorofluorocarbon (CFC) gases, food, ozone layer depletion Climate change, global warming, etc. for a long time. These problems are the result of anthropogenic human activities.

The eco-centric perspective is an important perspective focusing on nature or ecology. It refers to a nature-centered system of values as opposed to human-centered values. It is a term with serious concern for ecological issues. It advocates for maintaining nature by diminishing human activities. Regarding this context, Gladwin et.al. say, "ecocentrism diminishes human distinctiveness, ignores fundamental relationships bearing upon human security and therefore ecological integrity..." (895). It means eco-centrism keeps ecology at the center decreasing human activities affecting nature and maintaining the natural world.

Eco-spiritualism is the concept that relates ecology with spiritualism. It indicates the interconnectedness of nature with god. In this context, Franca Bellarsi says, "The concept of the 'ecospiritual' actually yokes two equally problematic areas of experience, namely 'Nature' and 'Religion', concepts which not only prove notoriously resistant to easy definitions but which also touch upon deeply personal, psychologically constitutive facets of existence (2). It clarifies that the eco-spiritual concept connects two complex areas of ecology and religion. It makes human beings both spiritual and lover of nature as god's presence can be reflected and observed through nature. It is also the means to connect god with human beings through nature. Eco-spiritualism is a part of deep ecology and an important element of eco-criticism as Bellarsi also claims, "Though eco-spirituality is linked to a Deep Ecological paradigm, it does not simply fit into a uniform mould; its study, therefore, benefits from greater interdisciplinarity, which actually coincides with one of the original promises of ecocriticism" (9). It means that it is not only connected with the deep ecological paradigm and it is also a vital part of eco-criticism. It also shows the benefits of interdisciplinary subjects through eco-spiritualism. Thus, Eco-spiritualism is an important part of guiding modern human beings to the right path with eco-spiritualism.

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Two articles in the special topic forum on ecologically sustainable organizations supported different views on this question. Thomas Gladwin, Kennelly, and Tara-Shelomith Krause positioned 'sustainable development' and its ethical core of 'sustain-centrism' as an 'emerging synthesis' between 'techno-centrism' and 'ecocentrism' (876). They also describe the earth as "humanity's home, to be kept clean, healthy, and properly managed for the sake of human survival and welfare" (890). Eco-centrism is the result of ecological understanding and igniting conscience about it.

In her analysis, Matthew R. Ellsberg notes, "Hopkins' use of 'shook foil' to describe the grandeur of God emphasizes the fleeting yet powerful manifestation of divine presence in the world" (56). This imagery captures the transient beauty of nature, reflecting Hopkins' belief in the sacredness of the natural world. It also reflects the omnipresence of god. Similarly, Robert Bernard Martin points out, "the poem's vivid contrast between the 'seared... bleared, smeared' state of the world and the renewing force of God's grandeur underscores Hopkins' critique of the industrial revolution's impact on the environment" (108). This contrast highlights the tension between human activity and the enduring presence of the divine in the ecology.

Catherine Phillips discusses the poem's spiritual dimension, and asserts, "Hopkins sees the natural world as a continuous revelation of God's grandeur, despite humanity's tendency to degrade it" (76). This perspective underscores the poem's eco-centric view, in which nature is viewed as a constant testament to divine creation. Regarding the auditory qualities of the poem, Mariani states, "The rhythmic cadence and internal rhyme of 'God's Grandeur' create a musical quality that enhances its celebration of divine immanence" (34). This musicality reinforces the poem's theme of the omnipresence of God's grandeur.

Gerard Manley Hopkins' poem "God's Grandeur" presents a compelling intertwining of nature, divinity, and humanity, reflecting an eco-centric perspective that resonates with contemporary ecological thought. This literature review explores critical analyses and interpretations of Hopkins' work, focusing on the poem's thematic and stylistic elements, and its relevance to eco-centric discourse.

Hopkins' "God's Grandeur" has been widely analyzed for its portrayal of the divine presence in nature. According to Roe, the poem vividly illustrates the concept of divine immanence, where God's presence permeates every aspect of the natural world (34). Roe argues that Hopkins employs a unique blend of religious imagery and natural symbolism to convey this connection, emphasizing the sacredness of the environment. Additionally, Andrew Goodbody highlights Hopkins' use of the sonnet form to structure his meditation on nature and divinity. Goodbody notes that the poem's octave and sestet reflect a dichotomy between human exploitation of nature and the enduring vitality of the divine presence (45). This structural analysis underscores the poem's eco-centric message, suggesting that despite of being humanity's impact, nature's divine essence remains resilient.

The poem's critique of human industrial activity is another focal point in ecocentric readings. Jonathan Bate emphasizes how Hopkins laments the degradation of nature through industrialization, using vivid imagery to depict the environmental consequences of human actions (78). Bate argues that Hopkins' work anticipates modern ecological concerns, positioning the poet as an early advocate for environmental awareness. Furthermore, Laurence White explores the notion of "nature's renewal" in "God's Grandeur," asserting that Hopkins presents a hopeful vision of ecological recovery despite human damage (52). White contends that the poem's closing lines, which celebrate the regenerative power of nature, reflect an inherent optimism in Hopkins' worldview, aligning with eco-centric principles that advocate for sustainable coexistence with the natural world.

Gerard Manley Hopkins' "God's Grandeur" offers a rich tapestry of themes that resonate with eco-centric thought. Through its exploration of nature, divinity, and human impact, the poem serves as a powerful testament to the enduring significance of ecological consciousness. The critical analyses reviewed here demonstrate the multifaceted nature of Hopkins' work, highlighting its relevance to

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contemporary environmental discourse and its enduring appeal as a literary exploration of the natural world's divine essence. However, the literature review shows that no study has been conducted on the Hopkins poem 'God's Grandeur' from the eco-centric perspective until now. In this context, the paper conducts a research study on the poem from the perspective of eco-spiritualism applying Arne Naess's theory of deep ecology.

### Textual Analysis:

Human beings, nature, and God exist together in the ecosphere. God is invisible and is embedded with nature. S/He is there to protect nature and maintain ecological balance in the biosphere. In this context, Mark D. Hanna (1995) opines that it posits nature as God, superordinate to the needs and well-being of human beings. He also states, "Eco-centrism represents a postmodern view that 'nature is god'. That is, man has no innate rights other than those which may be ascribed to other life forms that appear to have evolved by natural forces over millions of years" (p. 797). He means that god is embedded with nature. Therefore, human beings should preserve nature and use it without disturbing the lives of other creatures in the surrounding environment. Regarding the existence and greatness of the god, Hopkins mentions:

"The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. ... ?" (Hopkins 70)

As the text of the poem claims, nature is the result of the creation of god and his grandeur. The land, water, air, earth, sun, plants, animals, and everything is filled with god's kindness and it shines in everything in this nature as S/he is embedded in nature. His omnipresence is reflected in the particles of nature. S/he is always kind to human beings and nature. His presence in nature is the means to meet through the service and preservation of nature. The reflection of his presence in nature exhibits his favor for eco-centrism and love towards the biosphere. Human beings should recognize the presence of god in nature and save it with great respect.

Human beings have been incessantly causing harm to nature with their anthropogenic activities. As Matthias Leu, Steven E. Hanser, and Steven T. Knick mention, the impacts of human presence and human actions can be called "human footprint" in Janzen and Sandrer's words. He further adds that the "human footprint" may influence ecosystems directly by anthropogenic actions that induce land cover change or indirectly by actions that degrade ecosystem functions (1119-1120). After the Industrial Revolution, there was more destruction of nature through direct and indirect human activities as they became more self-centered and ran after money by spoiling land, water, air, and everywhere. Regarding the global analysis of the impacts of urbanization on bird and plant diversity reveals key anthropogenic drivers, Myla F. J. Aronson et. al. say, "Cities are often located in naturally species-rich regions where native species are threatened by an array of anthropogenic factors including habitat loss and species introductions that present series conservation challenges" (2). All these pieces of evidence show that even carnivores, birds, and plants were disturbed by anthropogenic activities. In this context, Hopkins says:

"Generations have trod, have trod, have trod;

And all is seared with the trade; bleared, smeared with toil;" (Hopkins 70)

The above lines of the text mention that human beings have been consuming nature for a long time. They have spoiled nature with trade, industry, food, and habitats for them. All parts of nature: land, water, air, forest, etc. are spoiled with human toil. This kind of work refers to the destructive, violent, and cruel nature of human beings towards ecology. Similarly "have trod, have trod, have trod"

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indicates the human cruel nature doing continuous destruction of ecology. Human beings cannot respect the intrinsic value of nature. It also implies the poet's anger against the anthropogenic activities of people.

Human beings have lost ecological awareness due to their anthropocentric nature. In this modern age, human beings keep humans at the center. They do all the activities for their own benefit and do not care about nature and ecology. As Jerome Bump says "This lament for man's inability to appreciate and respect nature increasingly dominated nineteenth-century literature as industrialization and urbanization spread" (234). After studying the consequences of anthropogenic activities through human satellite imagery analysis and geographic information systems in the human footprint model, Eric W. Sanderson et. al. claimed,

"transformation of land for agriculture and for suburban and urban development, direct effects of roads and indirect effects of the access that roads afford, a power infrastructure that not only pollutes and modifies the climate but also enables extensive land transformation and road construction, and, ultimately, greater consumption of resources by an increasing human population". (897)

The above quote shows that people have even disturbed wild animals and predators. In this context, D. P. J. Kuijper, et. al. say that the presence of humans can therefore either decrease or increase large carnivore impact on prey populations through effects on carnivore behavior but we currently have a poor understanding of what drives the variation in these effects (6). In this way, human beings have even disturbed the habitat of birds which is also an important part of the ecosphere. They keep human beings at the center and continue to consume and disfigure it. Hopkins mentions nature is spoiled with the anthropocentric notion in the lines of the text as follows:

"... And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod". (Hopkins 70)

Human beings have spoiled everything in nature. The ecosphere is filled with wrecks and damages caused by human activities with anthropocentric notions that are blocking them from perceiving ecological awareness and the warning of god. Ecological awareness gives us the sense of saving nature but the soil wears man's smudge and smell, caused by human destruction in the land, water, air, forest, and wildlife. Yet, they do not think about nature and the devastating results of ecological destruction. They have been wearing the shoes of anthropocentric notions and cannot feel the intrinsic value of ecology.

Nature is never spent due to its self-regulation and auto-generating capacity to heal from the destruction of anthropogenic activities. Human beings have been continuously and recklessly consuming and destroying nature. Nature has the undefeatable and untiring capacity for regenerating its freshness. Hopkins has a similar perception of nature and he expresses this through these lines:

"And for all this, nature is never spent;

There lives the dearest freshness deep down things;" (Hopkins 70)

Nature is inexhaustible. It has a self-regulatory and self-recovery system in its kernel which heals itself the destruction of nature caused by anthropogenic activities. Nature is never finished due to its dearest, everlasting freshness in its depth. It shows that nature is always superior to selfish and greedy humans. There may be the destruction of nature as caused by human activities like the darkness caused by the night but nature replace the destruction with freshness and newness like the morning brings the bright light of the sun by removing the darkness of night. About the inner potentiality of nature, Mariaconcetta Costantini says, "In ... 'God's Grandeur' the poet introduces a disruptive element, human actions, but he still relies on the 'self-generative power of the word 'charged' with spiritual energy"

(496). She means that nature is a disruptive element filled with the spiritual energy of god. Human beings should recognize it and they should respect it with ecocentrism.

Morning is the symbol of victory upon the evils of the night. It is the time to compensate nature with new energy and strength. In this context, Michael Lackey expresses his logic, "... but within nature, there is a living force that results in a resurrection, a triumph over the destructive impulse of fallen humanity. Though this life force (vitalism) exists within nature (immanent), it is animated from within (instress) by the Holy Ghost. If this Spirit did not exist, nature would not experience a regular resurrection" (85-86). This means that today's people lack the humanity to protect nature and the sustainability of human life. They are continuously spoiling nature but the living force within nature is getting victory over the damages and destruction caused by anthropocentrism. Regarding it, Hopkins says,

"Oh, morning, at the brown brink eastward, springs-

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings." (Hopkins 70)

After the dark night, the rays of the sun in the morning show hope for a bright beginning. In the morning nature is fresh as the symbol of the victory of nature upon the dark aspect of the world as the Holy Ghost. It also indicates the fresh start of a new thing with many potentialities for the well-being of humanity with the warm breasts of nature and the god.

Modern people are really irresponsible and self-centered in protecting nature. Nature is a home for human beings and necessary for human survival. Regarding it, Ned Hettinger claims, "This earth is our home and our creator. It continues providing us with the sustenance of our existence. It ties us to other forms of life and individuals by bonds of kinship: all of us are offspring of the same earth parent" (94). It shows the vitality of the earth for human existence and sustainability. Although they know that nature and human beings are interconnected, they continue wasting it ignoring the significance of nature for human beings. They are not interested in respecting nature as god's house and part of god's existence. They are also becoming victims of drought, flood, global warming, landslides, and many more but they still lack 'self-realisation' (Næss 8). Hopkins was surprised by human trends and he quotes:

"... Why do men then now not to reckon his rod?" (Hopkins 70)

Human beings are dogmatic and too materialistic at present. God shows his existence and his power through his 'rod' to punish human beings but they are not ready to recognize his rod as the punishment. It is a great problem of today's society as "fallen humanity, with its propensity for death and destruction, ravages the land..." (Lackey 85-86). It indicates that human beings are short-sighted and selfish destructing nature to fulfill their needs. They also ignore respecting "the intrinsic value of nature" (Næss, Ecology, Comm... 11) which means that nature possesses equal status to human beings and independence from them. They do not want to recon the god in nature and its rod.

In this way, there are in-depth connections among nature, god, and human beings. People can reach the almighty god through nature by preserving and protecting nature. However, Human beings have become materialistic and selfish and they have been destroying nature at a devastating rate. In this context, eco-spiritualism is only the hope for the preservation of nature for the sustainability of humanity by decreasing anthropocentrism and perceiving and observing god through realizing its presence in nature.

### Conclusions and Recommendations

The researcher finds the in-depth relationship among nature, humanity, and the divine in the poem 'God's Grandeur'. The poem reveals nature as a reflection of God's greatness to humankind,



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portraying it as a powerful and rejuvenating force despite the degradation caused by human activity. Hopkins also highlights that, even though human industrialization mars the environment, nature's resilience and the divine's omnipresent. Nature is the only medium to realize, approach, and observe divinity, god, and its presence for modern people.

The contradiction between human exploitation of nature and its regenerative power reinforces that nature has the spiritual place possessing the divinity of self-generative power. Hopkins' depiction of nature as being "seared, bleared and smeared with human toil" by human activities depicts the human anthropocentric activities to spoil the ecology, yet still embodying a fresh and vibrant vitality, underscores the futility of human attempts to dominate or control upon the nature. The divine aspects of nature, such as an ever-renewing force and omnipresence of god emphasize that nature operates under a higher, sacred order that transcends human understanding and manipulation, positioning it as a central, revered entity in the tripartite relationship among humans, nature, and god.

The concluding imagery of the Holy Ghost brooding over the world emphasizes the divine care and control over nature, reinforcing the idea that god's presence is paramount in sustaining and renewing the natural world. This portrayal suggests that nature possesses the spiritual and sustaining power of god.

Recognizing the presence of divinity in ecology, the poem calls for a deeper understanding and deeper appreciation of the intrinsic worth of nature and a respectful acknowledgment of the divine influence that permeates and preserves the natural world. To deepen understanding of the themes presented in Hopkins' "God's Grandeur," it is recommended that interdisciplinary research be pursued, exploring the intersections between literature, theology, and environmental science. Such studies can enhance our comprehension of how literary works reflect and shape views on nature and divinity, offering insights into their relevance to current ecological and spiritual discussions.

Human beings' failure to recognize the god and his rod indicates that the human sense is fully occupied with materialistic and selfish will which lacks humanity and responsibility to nature. The poem suggests that god is embedded in nature the only way to serve and perceive god is to protect nature indicating the significance of eco-spiritualism. However, the trend of consuming nature of modern human beings reflects the gap of not becoming able to make them aware of the spiritual importance of nature. The poem attempts to protect nature through its voice of eco-spiritualism.

Educational programs should incorporate analyses of eco-centric literature, including Hopkins' work, to cultivate a greater appreciation for the intrinsic value of nature and the divine. This integration helps students to develop a nuanced perspective on environmental ethics, deep ecology, and eco-spiritualism for both the preservation of nature and the realization of god's omnipresence encouraging sustainable practices and a deeper respect for the ecology.

Public engagement through readings and discussions of Hopkins' poetry can raise awareness about the relationship between nature, humanity, and the divine. These activities can inspire individuals to reflect on their interactions with the environment and promote a more profound sense of ecological responsibility and spiritual reverence by raising the awareness of eco-spiritualism and ultimately contributing to forming a more environmentally conscious and spiritually attuned society.

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