

The Opposition of Earth-Subjectivity and Human-Subjectivity in Nature-Oriented Literature

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ABSTRACT

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Land-subjectivity, according to the view of Orianist existentialism view, introduces the approach of synergistic existence (i.e., existence beyond synergy). Existential coexistence (Existence beyond coexistence) Beyond the coherence of areas is the form of the existence of an being that transcends any dualism that is specific to humanist philosophy; Therefore, in examining the opposition between the two views of Land -subjectivity and human-subjectivity, by introducing a critical posthumanist and Fara-tradition attitude in the view of the originality of the land, the self-based and permanently oriented man who always emphasizes dualism and objectivism in humanist philosophy Is criticized. In this view, it is also stated that it is fundamentally wrong to separate the two approaches of existence and being; The existence of the earth is always dependent on its beings, and this existence would not have any meaning without the existence of a homogeneous pair; Thus, omnipresence has multiple domains of existence that believe in the pairing of phenomena, not their dualism. Also, this article, which was done in a descriptive-analytical method by using library resources, examines the attitude of ecofeminism. In this view, woman and earth are considered one. Of course, the Land-subjectivity view, with regard to the critical point of view of Fara-feminism and humanistic feminist and masculine- approaches, Of course, the geopolitical view, with regard to the critical point of view of extra-feminism and the feminist and masculine-humanistic approach, proposes existential equality, not existential analogy. It also introduces the naturalistic literature and states that the attitude of the originality of the earth (Land-subjectivity) always follows the two basic elements of no dualism and no adjectives

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Introduction

Humanism, emerging in the 14th century and dominant in modern philosophy, posits humans as the primary measure of all values. Within this philosophical framework, the human is recognized as the “knowing subject” (*subjectum*), capable of objectifying and classifying the rest of existence. This creates a binary system that separates the world into subjects and objects, leading to hierarchical evaluations—such as good/bad, beautiful/ugly, or useful/useless—based on human-centric criteria of utility, pleasure, and consequentialism. This study explores the philosophical opposition between “Human-Subjectivity” (an anthropocentric, dualistic approach) and “Earth-Subjectivity” (a core tenet of “Arianism” philosophy), which advocates for a post-humanist and post-traditional worldview. The core problem addressed is how the human-centric paradigm has historically alienated humans from their natural existence, necessitating a shift toward Earth-subjectivity to restore ecological balance.

Method

This research employs a descriptive-analytical methodology, utilizing library-based resources to examine the foundational concepts of Earth-subjectivity, post-humanism, and green literature. The study critically analyzes historical and philosophical texts, comparing the dualistic structures of traditional and humanist thought with the holistic, non-dualistic paradigm proposed by Arianist philosophy.

Results

The findings of this research highlight several key theoretical contributions of Earth-subjectivity:

1. **Critique of Anthropocentrism:** The study argues that the Aristotelian hierarchical view, which categorizes nature based on human utility, is the foundational error of Western philosophy. Whether in traditional religious contexts (focused on the Divine vs. Human) or modern/post-modern contexts (Human vs.

Society/Nature), the human remains the absolute measure, leading to the destruction of the ecological order.

۲. **Synergistic Existence:** Earth-subjectivity proposes a “Synergistic-Existence” (beyond synergy), which rejects the duality of “Being” (*Wujud*) and “Beings” (*Mawjud*). It posits that Being is not separate from its manifestations; rather, it exists through the partnership of phenomena. Thus, it moves beyond the Subject-Object dichotomy toward a “partnership-based” view of existence.
۳. **Post-Feminism vs. Ecofeminism:** While ecofeminism draws parallels between the exploitation of women and the earth, the study critiques its potential tendency toward gender-based dualisms. Instead, it proposes “Post-feminism” (*Fara-feminism*), which emphasizes existential equality rather than existential mimicry. By introducing the concept of the “Third Gender” (the synergy of masculine and feminine perspectives), it aims to transcend man-hating or woman-hating ideologies.
۴. **Green Literature:** The research defines “Green Literature” as a medium that transcends symbolic and aesthetic judgments. It is not poetry *about* nature—which is inherently anthropocentric—but a reflection of nature itself, governed by the two principles of rejecting dualism and rejecting the imposition of value-laden adjectives upon natural phenomena.

Conclusion

The study concludes that Earth-subjectivity offers a viable framework for overcoming the alienation caused by human-centric technologies and capitalist consumption. By stripping away the anthropocentric lenses of utility and aesthetic judgment, it invites humanity to recognize itself as merely one of the children of the Earth, possessing no inherent superiority. Earth-subjectivity calls for a paradigm shift toward an immediate, natural relationship with the environment, where the value of existence is intrinsic rather than assigned. This transition requires a commitment to “techno-green” philosophies that prioritize ecological integrity over the exploitative demands of modernity, ultimately seeking a state of “humanity-in-harmony” where all beings participate in a non-hierarchical, unified existential flow.