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APPLYING ARNE NAESS'S ECOSOPHY ON DENR'S NATIONAL GREENING PROGRAM: A PHENOMENOLOGICAL ANALYSIS

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ABSTRACT

This study applies Arne Naess' ecosophy as a tool for possible progressive research material concerning the National Greening Program (NGP) of the Department of Environment and Natural Resources (DENR). This study aims to conduct a phenomenological analysis of tree farming advantages, driven by a philosophical approach and practical strategy integrated through the principle of deep ecology. The philosophy of deep ecology presupposes ethics and the interrelatedness of human beings to nature that generally can be experienced anywhere. This study aims to assess the core motives, plans, objectives, strategic implications, initiatives, provisions, and the probable outcome of the said government program. To realize this, this research enunciates a possible parallel study between Naess's deep ecology and the DENR's goal. Since this study is concerned with the current situation of human beings, it delves into the context of the phenomenological research approach. It provides different perspectives on the other government officials who were once the program's authors and implementers. As this research goes on, the findings have various outlooks on applying deep ecology to facilitate the government's NGP. The crucial part of making this program absolute must be the participation of every individual in such advocacy as a sole environmental bailiff. However, the challenge never ceases to interrupt the goodwill of human beings. On the other hand, man's passion never fails to contribute to sustainable ecological preservation, biodiversity, reparation, and community commitment.

Keywords: Arne Dekke Eide Naess, deep ecology, Department of Environment and Natural Resources, Ethics, National Greening Program

INTRODUCTION

The DENR is the Philippine government agency mandated to conserve and safeguard the environment and natural resources. Executive Order 192, series of 1987 speaks of the proper use of natural resources. Further, the ruling of the said E.O. continues to strengthen the forest, mountain lands, and minerals in different areas, permitting and carrying out the rules provided by the law (DENR, E.O. 192, 1987). Thus, the rigorous authority of the city reflects the E.O. for it prevents what harms the environment.

The Department of the Environment and Natural Resources (DENR) was first established as a Department of Agriculture and Natural Resources (DANR) on January 1, 1917 (DENR: May 3, 2023). In 1974, recognizing the Presidential Decree (PD) No. 461, the DANR was changed into the Department of



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Agriculture (DA) and the Department of Natural Resources (DNR). Two branches that hold an ordeal to control the means of the land. After four years of progress, the deliberative government led to renaming the DNR to the Ministry of Natural Resources (MNR). Another leap of process, an Executive Order (EO) No. 131 was issued to replace the name with an innovative name with the same goal and aim of progression on January 30, 1987, the Department of Energy, Environment and Natural Resources (DEENR), taking over the powers of the MNR. A few months later, the DEENR was reorganized on June 10, 1987, under EO No. 192, renaming it as the Department of Environment and Natural Resources (DENR) while transferring energy matters to the Office of the President (DENR, Exec. Summary).

The Department of Energy, Environment and Natural Resources (DEENR) held two offices split during the late Pres. Fidel V. Ramos in 1992. These two departments are DENR and DOE, which are still extant. The mandated decision was made under the Republic Act 7638, which the late Pres signed. Fidel V. Ramos (Republic Act No. 7638). The law has appropriately promoted alertness concerning responding to the demands of shortage in each department. Moreover, this means of separation was also to carry out the “above-declared” policy with emphasis on each department’s plans.

Several commentaries continued to invigorate the people’s clamor with these variations of names. Perhaps there were optimistic comments driven by the positive implementation of resolutions for each individual dependent on natural resources. On the negative side, people’s confusion arose naturally, for the name was the only thing that changed, not the system. On the side of the executive department, the late President Cory had a rational motivation and supported the renewal of names. As stated in Executive Order 192, this is to restructure the focus and responsibilities of the agency and to pay attention to the degrading environment and poor energy system (Executive Order No. 192).

Research Questions

This study has come up with three main points of discussion to support the point of the research:

- What is the structure and development of the NGP in the Philippines in the current situation?
- What is the Naessian Ecosophy?
- How can the Naessian Ecosophy be an antidote for a successful National Greening Program?

RESEARCH METHODOLOGY

Research Design

A phenomenological approach, as utilized as the method, significantly impacts knowing the lived experiences built for the cross-examination of physical and mental phenomena as the basis of intentionality (C. Theil 2002). As such, the program is still alive due to the consistency of duties among supportive individuals.

Research Respondents

The respondents of this study come from the present everyday advocates who are still doing things concerning their environmental promotions and sustainable practices as ecological protectors. Some advocates are celebrities, news icons prominent leaders, and environmentalists (Flor 2023).



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Research Instrument

The current project of the DENR is extensively concentrated on the campaign execution of the R.A. 11898 known as the Extended Producers Responsibility (EPR) Act of 2022. This program was formally elevated as law in 2022 and amended to reflect the Ecological Solid Waste Management Act 2000. The law that designed Rules and Regulations was approved in January 2023. The DENR, in collaboration with the United Nations Development Programme (UNDP), implements a program responding to the “recovery of waste materials and prevention waste leakage” (DENR, UNDP 2023) in the environment.

The NGP is the government’s instrument to regulate the exceeding climate change, calamities, flashing flush floods, and unfortunate climate destruction. This has been followed by all government agencies: the Department of Agrarian Reform (DAR), the Department of Agriculture (DA), and the Department of the Environment (DENR). As materializing went roughly, the Rain Forest Restoration Initiative (RFRI) was involved in a discussion with the Department of Environment and Natural Resources (DENR). The talked tackled the plans and projects of the partnership agreement between different sects: DENR, Foundations of the Philippine Environment (FPE), and Philippine Tropical Forest Conservation Foundation (PTFCF), a partnership agreement signed on 20 February 2012 (NGP Summit, 2014).

Data Analysis

The NGP campaign was initiated under Executive Order No. 26 on February 24, 2011, and launched on May 13, 2011, as the late President Benigno Aquino ordered. The focus of these different organizations (national government and civil society groups) is to restore the forest in the country and the exotic tree species with a limited supply of seedlings. The budget of the government program was P47.22 billion (Philippines 2019 E15 FuRep NGP).

The Annual Budget Allocation of NGP

YEAR(S)	TOTAL ALLOTMENT
2011	1, 380, 729, 000
2012	2, 682, 232, 000
2013	5, 811, 737, 000
2014	6, 204, 680, 000
2015	8, 167, 805, 000
2016	8, 161, 811, 000
2017	7, 060, 707, 000
2018	5, 152, 437, 000
2019	2, 602, 437, 000
TOTAL	47, 224, 575, 000

However, the legislators are skeptical about the impact of the budget amount, and unfortunately, some government lawmakers disapproved and wanted to reduce the amount declared. Eventually, a budget cut resulted in 47.22 billion, 5.15 billion in 2018, and 2.60 billion in 2019 (Philippines 2019 E15 FuRep NGP). The budget and finance provided a corresponding budget to implement the NGP since 2011. Last December 2020, approximately 49B had already been allotted for the remaining unproductive, undeveloped, and degraded forestland nationwide. As embodied in EO No. 193, series of 2015, the period of NGP implementation is extended from 2016 to 2028 (DENR Accomplishment Report: ENGP, 2016). On one hand, regardless of the allotted budget, the Department of Budget and Management has come up with NBC No. 580. This construed the economic measures in the government due to the



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emergency health sanitation; the sole budget decreased, which was controlled and adjusted down to 3.152B as the total budget for the new re-implementation of the NGP.

The plan is to invest a land with 1.5 million hectares throughout the country. The aim is to plant 1.5 billion seedlings nationwide (NGP Summit Report, 2023). The Executive Order 193 s. 2015 declares an expansion of the coverage of its NGP campaign from 2016-2028. To halt the destruction of land and to endure the expansion of NGP, the government immediately gave out an EO No. 23 that enforced timber harvesting in the natural and persistent forest of the entire country (Anti-Illegal Logging Task Force) E. O. No. 23 of 2011). This EO issued by the Aquino Administration was the way of deliberation and segregation of worse land, trees, and plants and better land, trees, and plants. For those deteriorated areas affected by *kaingin* farming, flood, and landslides, it would be the government's priority to disclose the steps to save the forest after weeks of issuance of E.O. No. 23, Pres. Aquino issued E.O. No. 26, 2011 asserting the implementation of the NGP as a nation's top priority.

RESULTS AND DISCUSSION

The Objectives of the National Greening Program

The government sector Department of Agrarian Reform (DAR), Department of Agriculture (DA), and Department of Environment and Natural Resources (DENR) are merging departments of NGP. They are primarily the enthusiasts for the plantation, seedling production, land development, technical support, and program monitoring as prescribed in EO no. 26. The intended goal is to create a roadmap towards the complete use of native species (trees, plants, and seedlings) in all reforestation efforts in the country from 2016 onwards. And of course, there is also the presence of stakeholders such as civil society organizations, non-government units, and the private sector to respond to the needs of the aforementioned enumerated target plans. The objectives of NGP during the Aquino Administration were more precise and convincing than any priorities. However, some aspects need to be more applicable regarding the site, held spot for planting, low stock of seedlings, and group assigned for planting. Still, the accumulation of budget gives light to assess agriculture and farmers to fix the problem of the environment.

For years, Cimatic took the place of the government's appointed environmentalist secretary and recognized the National Greening Program (NGP) of the government before his appointment, whose objectives are: 1. Reducing Poverty; 2. Food Safety; 3. Environmental Immovability; 4. Biodiversity; 5. Climate Change Alleviation and Adaptation (DENR Program-NGP, 2018) was augmented in 2019 by the Enhanced National Greening Program (E-NGP). The Enhanced National Greening Program (E-NGP) held by Cimatic surpassed the previous objectives. He intended to lay down the current needs of the societal environment. That is, prioritize unceasing environmental improvement, particularly the air and the water, and discuss solid waste problems (DENR Program-NGP, 2019). Thus, the DENR's program prioritizations are focused on the antidote to the poison that is vulnerable to disturbance in the lives of Filipino individuals. Moreover, the activities that are concretely established are 1. Rehabilitating around 1.2 M hectares of undeveloped forest lands by 2022; and 2—protecting existing forests.

The precursor of former environmental secretary Cimatic was the late Gina Lopez, who formerly made a strong relationship with stakeholders to sustain the development of the environment, especially on government programs. When Duterte took office as the President of the Philippines in 2016, the president chose Lopez to become head of one of the government agencies in the Philippines: the DENR. Lopez had widened the network of the NGP. Her concern was the livelihood of the Filipino people. Illegally, she had noticed the vast scale of mining companies harassing the forest that was being



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developed through the national government project. The famous statement she had during her first year in the office as environment chief was, "Killing our land, our water, our air for whatever causes are killing life. For me, you kill the constitutional right of a Filipino, which is the right to a clean and healthy environment. Greediness and selfishness threaten life. I see the government as the only institution in the position to curtail the forces of greed and selfishness" (Mongabay 2017).

Undeniably, Regina Lopez has her objective in the campaign to preserve the NGP. The mining idea is nothing more than killing that constitutes bacterial water, polluted air, and smooth flushing lands from the mountains. The livelihood of Filipinos has never been resolved with land mining and other issues. That was why Gina Lopez shut down some of the mining companies, especially metallic mining and more company mining in the entire Philippines. If the government has allowed mining, then there should be legal measures to follow under R.A 7942. The purpose of the law is to preserve the environment as it is and also the program of the national government.

In the early years as a chief of the environmental office, as mentioned, Lopez was interested in collaborating with other cabinet members to ensure the accomplishment of the government's environmental projects. Gina wanted to work with the participating non-governmental sectors, civil society organizations, and natural resources organizations to increase her perspective on environmental concerns. This could also be the DENR's extended arm for implementing the program. She noted the funds for the NGP as these could be used for different functions by farmers and fishermen. She said that the NGP sites would be used to create economic zones through agro-forestry "so that people would grow and care for the trees that they plant and they can earn from it." (DENR, NCR, 2018)

In the year 2022, the government has chosen Ma. Antonia Yulo-Loyzaga was the new secretary of DENR and assumed office last July 21, 2022. She called out the youth to be responsible for taking care of the environment as a home for every individual. This is to make an alarm about the untimely impact of climate change. In terms of budget, the current administration has allotted about 2.39 billion for the National Greening Program this year (DENR, Cebu 2023). According to the DBM secretary Amenah Pangandaman, the current budget's objective is to help the government "achieve a sustainable, green and climate-resilient economy " (DENR, CEBU 2023)." Thus, the assumption of the budget is to provide continuous progress and supply of food to the farmers, nursing the NGP sites, and the permanent growth of plants, trees, and seedlings.

Government Agencies Accountability

The DENR is the government agency responsible for the preservation, supervision, and expansion of the country's environment and natural resources (Memorandum Cir. No. 1). Moreover, they are accountable for investing in seedlings of fruit trees and other crops of agroforestry (Ibid). The Department of Agrarian Reform is implementing development programs in rural areas. The National Convergence Initiative works with all government agencies, local government units, people's organizations, and non-government organizations in collaboration with the private sector and civil society groups to achieve the goals and objectives of the program. The strategic implementation is primarily being disseminated to the agencies connected to the implementation.

Project Implementation of the Government

To implement the national government's project, the audit team must deliberate the documents, further review the primary validation of the detailed information during the program's first launch, and visit the sites where the greening program occurs. More so, they have to validate the people's organization referring to the implementation of the program on the ground (DENR NGP 2018). The Philippine Government did not hesitate to double the effort of creating another glimpse of hope to furnish the



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demands of hectares in the implementation of the National Greening Program. Philippine forest cover increased by 177,441 hectares from CYs 2010-2015. From 6,836,711 hectares in CY 2010, forest cover reached 7,014,152 hectares in CY 2015 (Philippine Forestry Statistics, 2017).

For the Welfare of the People's Organizations

The DENR needs to have alternatives, from focusing on the targets to the welfare of the farmers. With this, they have nothing to rush concerning the PO production of seedlings. Instead, the POs will have time to train and learn the proper handling of seedlings. Two goals will be achieved in implementing this; first, the POs will be able to get the most out of the socio-economic assistance of the program and second, the DENR will be able to reduce the risk of fraud and corruption (International Organization of Supreme Audit Institutions, December 2019). There are aspects of government aid and services available to the people's organization. This became problematic when the whole community was not aware of these services. Nonetheless, there is the LGU to carry out specific missions in as much as the government agencies in all their power to lay their hand in making this program a successful one.

The Expected Outcome of the NGP

The NGP was an essential program of the Aquino Administration. For years, the Filipinos suffered a variety of calamities. Given the circumstances, the main impact of NGP was to reduce poverty and preserve the environment (Philippine Institute of Development Studies, 2023). The outcome of NGP may give people the chance to continue having food and calamity security, control floods, and innovate the former setting of irrigation systems in some areas in the province as well as in the urban areas. Hence, the NGP may produce life flourishing, as stated in the rationale.

The researcher and a fellow environment enthusiast, Danilo Israel, were confident in the goal of NGP that could decrease the risk of poverty, food safety, environmental stability on biodiversity preservation, and development of climate change (PIDS, 2023). Israel was unsatisfied with the outcome of the NGP. The said program was unsuccessful. He suggested that to ensure the program's success, there should be another deliberation. This is not intended to be just a program; this is intended for the beneficiaries. There should be a yearly evaluation to know, monitor, and fill in the needs of the program.

Aside from that, the vivid possible outcome of the NGP would be the potential to increase household income (PIDS, 2023). What does this income mean? This could only show the employment statistics, which the NGP could provide millions of workers (province or in the city) to help implement the program. More so, this NGP could also contribute to recovering lands and forest areas. In addition, there should be incentives for the people's organizations or any personnel to strengthen the capability to monitor and provide information regarding corruption concerning this NGP campaign.

Arne Naess' Profile

Arne Dekke Eide Naess, who lived in the 20th century, 1912-2009, was known as a Norwegian philosopher and environmentalist who worked for significant contributions in the eco-philosophy and deep ecology fields. Arne Naess was born on January 27, 1912, and grew up in Slemdal, Norway. He achieved his undergraduate degree in 1931, graduate studies in 1933, and doctorate at the University of Oslo in 1936 with the topic "*Erkenntnis und wissenschaftliches Verhalten*" (Knowledge and Scientific Behavior) (Grimes, 2009). After colorful achievements at the University of Oslo, he went to Paris and Vienna to pursue further studies, and he became the youngest full professor in Norwegian history in 1939 (Callicot and Frodeman, 2017). Eventually, he died at 96 on January 12, 2009.

Days of Arne Naess when he still lives, he focuses on environmental concerns. As an avid mountaineer enthusiast, he used to ponder God as he saw it in all things. Naess sees a connection between human



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existence and nature. His enthusiasm for mountain climbing (Grimes, 2009) was one of many reasons that motivated him to participate in the environmental movement. Thus, Naess's enlightenment in building up his philosophy is to observe what has happened in society, particularly in the mountains, wherein nature needs human attention, and only human attention can make a significant balance of society's environmental problems.

Since 1965, Naess's work has been circulated with scholars and environmentalists to address severe environmental problems, including the destruction of biodiversity. In 1969, he retired for good and to "live and not just function," he dedicated his remaining years to the active support of the interdisciplinary and long-range deep ecology movement (Naess, 2008). In addition, the remaining years were also offered for research until in 1991, he worked at the Center for Development and the Environment also known as a research institute connected to the University of Oslo.

Arne Naess's quest for environmental reform continues to surpass as it influences the field of environmental philosophy and ethics and inspires individuals and organizations (government or non-government) to lend a hand and work with communities towards a more sustainable and harmonious relationship between humans and the nature of the world. Lastly, Arne Naess undeniably said that he enjoyed reading Baruch Spinoza, Mahatma Gandhi, and Buddhism (Witoszek & Andrew, 1999) as these were the voices that constitute his work on environmental ethics.

Naessian Ecosophy

Arne Naess is the one who characterizes the short-term shallow ecology and compares it to the long-range deep ecology movement (Drengson & Devall, 2008). The essence of external and deep ecology is to ask profound questions relative to the factual situation (Zimmerman, 1993). For Arne Naess, curiosity is typical of human beings. He said he is a *zetetic* who seeks truth and knowledge but does not claim it (Naess, 2008). This only means that Naess was not only contented with the knowledge and truth acquired but also an unsatisfactory thirst for something about to be revealed. Driven by an ideology of philosophy, Naess's philosophical discipline did not prefer what had appeared but longed continuously for possibilities to exist. The hopes of progressive philosophizing of Naess could be the basis of environmental care supposedly joined by everybody.

Ecology is the study of organisms and their interrelatedness with the environment around them. This is Arne Naess's project as a promoter of the grassroots movement— harmony, societal uprightness, and natural sustainability (Naess, 2008). He did not only use ecology as the center of his study on the environment, but he made an additional term for which ecology is not hard to understand. This is the Shallow and Deep Ecology. For Arne Naess, the sense of deep ecology, as compared with the science of ecology, is to ask more profound questions (Zimmerman, 1993). A question pertains to the ecosystem's situation. Arne Naess urged the need for expansion not of a space at which the environment should be placed but an expansion of ecological thinking as Arne Naess called ecosophy (Zimmerman, 1993). Arne Naess's ideology on ecosophy strengthens and stretches a person's capabilities to be accessible to ask and do things associated with the environment.

The shallow ecology of Arne Naess was his first name environmental project. This external ecology movement is *anthropocentric*; it has a human-first value system (Naess, 2008). This came into the knowledge that Arne Naess had first decided that the environment is only for humans alone and not for living beings. As he said, the firmness of protecting nature is for the future, in other words, for future generations of humans and the generation of living beings. This has won acclaim among power elites.



A statement above that pointed directly to humans had perhaps misleadingly called the “shallow,” “reform,” or “non-deep” ecological movement which started to have an impact on the government level (Naess, 99:2008). The shallow ecology movement is inclined to talk only about resources for humans (Zimmerman, 185: 1993). This means that humans did not only master and govern the environment but owned the environment to the extent that the will of man be prevailed. The shallow ecology movement is transparent in society's policies, wherein the upkeep of external policies serves deeper values such as biodiversity.

On the other hand, the deep ecology was Arne Naess's profound philosophical reflection. His reception on the environmental realm of discourse is his radical shift in the way Naess sees the world. This study of ecology comes up with a radical change because it no longer centers on man's approach to the environment; instead, the focus would be on the existence of every being manifested in the environment. As the question raised by Naess, “In what situations do I experience the maximum satisfaction of my whole being?” we need nothing for a fulfilling life. If we make that shift toward a life simple in means but rich in goals, we are unthreatened by ideas for saving the planet particularized by an environmentalist (Zimmerman, 184: 1993). This statement has delivered a message that the environment has a life amid human life, for the lifestyle of humans is undeniably provided by the environment with energy consumption, lumber resources, animal-skin accessories, etc. Common issues in the climate were spotted in favor of human wants.

Deep ecology is called a long-range movement because Arne Naess got the idea from the notion of relationships that cover three great movements—harmony, social justice, and environmental sustainability (Naess, viii: 2008). The edict of these movements relative to his advocacy as an activist, an activist promoting equality specified through ecological care. Arne Naess's experience was driven by his pure observation that in the US the environment was in jeopardy because the crisis is one of lifestyle and of our traditions of thoughtfulness and confusion, or our inability to question deeply what is and what isn't worthwhile in life (Zimmerman, 184: 1993). Naess would like to say that promoting one's value is also a way of promoting environmental support. As such, life should be valued and prospered.

The notion of deep ecology was coined by Naess himself, which was also the start of his philosophy about the study of environmental concern. Naess said that the discourse manifests an ecological movement that is about fighting against pollution and resource diminution (Witosek and Brennan, 254: 1999). For deep ecology, there is a core democracy in the biosphere (Zimmerman, 185:1993). With this, Naess's central objective is to implement health and affluence to maintain the environment as it is. Articulating the principle of deep ecology indeed emphasized respect for the worth-value of all living creatures. Furthermore, recognizing the worth-value of every existent being that treasures all forms of live creatures.

Relevance of Naessian Ecosophy to the National Greening Program (NGP)

The NGP of the government has been a primary ground of discourse in terms of environmental talks. This study has exposed Naess's philosophy to give a glimpse of a solution and a holistic relationship between human beings and nature. A relationship that emphasizes oneness with the cosmos (Elliot, 142: 1995). Indeed, one of the standards of deep ecology is promoting the idea that every being has a right to live and blossom (Zimmerman, 185:1993). As such, people need to build to provide shelter to survive the climate conditions. On the other side of deep ecology, Arne Naess emphasizes that the basic intuition in such a principle is that people don't have the right to destroy other living beings without sufficient reason (Zimmerman, 184). This is a clear perspective that the environment can live as long as possible.



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In certain phenomena, Arne Naess had also believed Spinoza's approach as religious type. In her reflection as Naess had included, Rachel Carson said that we cannot do what we have been doing and have no religious or ethical justification for behaving as we have toward nature (Zimmerman 186). Carson's view was somewhat about environmental rights. Her argument was with a mode of reflection. In other words, if human beings cannot stop destroying nature. Therefore, human beings will suffer the consequences of nature's wrath. On one hand, this is also to highlight the limitless government programs and policies throughout the world.

The ecosophy of Arne Naess is not only a mere deconstruction of views regarding the systematic phenomenon of environmental ethics. Instead, it is a supplement tool to strengthen the environmental ethics that has been implemented but has yet to be followed. The philosophy is used to determine specific problems in the environment. The radical understanding of ecosophy for Arne Naess is explained as connected with the characteristic of deep ecology. Humans are still tied up with the Anthropocene as labeled categorically in the shallow ecology. This has been said that this movement inclines only to repair the worst concerns of our existence but does not address fundamental questions (Zimmerman 185, 1993). For Naess, individuals are indifferent to the innovations in the environment, which is why, at present, individuals need to know deep ecology and use this to preserve and pave the way for future generations.

At this juncture, Arne Naess delivers a fact that can be interpreted as environmental care and that comes from the philosophical viewpoint of Spinoza's seeing God in everything. Spinoza biblically describes "in whom we live and move and have our being." (Fieser & Stumpf, 217:2008). To make sense of the prior statement, Spinoza exposed the idea of God of earlier meanings by stressing not the relation between God and living beings but a simple union between them. Thus, Spinoza can now say that Arne Naess has agreed that nothing can exist or be conceived without God (Stumpf & Fieser 217:2008). Moreover, the sacredness of every being deserves to be revered.

This paper has reiterated Arne Naess' self-proclaimed Spinoza's follower. This may resemble his deep ecology. This has said that deep ecology may have religious elements and radical intuitions that anyone can cultivate if humans have a life-based values factor and do not function as a computer (Zimmerman, 186: 1993). To dwell logically on shallow ecology, this could be related to a cost-benefit analysis, which is designed in favor only of humans. Humans have to be conscious enough of the environment, one way or another, to promote self-realization. As it is said, self-realization is a realization of the potentialities in life.

To free these potentialities, the government should produce and acquire strong security in all government projects that pertain to the national greening program. For Arne Naess, the center of his guesswork for security to be efficient is that everybody should use technology's fast growth. The continuous growth of technology presupposes an outstanding achievement, creating a centralized society. As such, in more ecologically vital societies, energy creation and energy sources would be widely disseminated, especially to the lesser groups in local communities in control of their resources (Zimmerman, 187). With this, most people will believe that man's freedom of action has been diminished and monitored.



CONCLUSION

The DENR in the Philippines creates a challenging ground for studying common issues that are commonly present in our time. The agency has always played a dynamic role in responding to the environmental needs and crises. Moreover, the legislators have set a budget for national environmental security to monitor human activities contrasting to the laws pertaining to the destruction of natural resources.

Calamities, typhoons, and catastrophes are consequences of man's arrogance, insensitivity, indifference, and greediness. Climate change is unpredictable. Destructions throughout the city are extensive. In addition, the diseases that circulate in the city are shared by everybody. In other words, places are not safe because of man's actions. Thus, human stupidity is undeniably the ground of destruction existing in society. For no reason, human beings are becoming antagonists.

Arne Naess admitted that human activities are at the center of society, creating balance by guarding the environment at all costs. As such, human beings are the sole instruments that can reliably make the environment a better place to live. Arne Naess's ecosophy was made to retrieve the rights of the environment as much as possible. For him, nobody can do useless actions that can negate or stop the existence of whatever is placed in the environment. With this human beings' actions would be regulated on conducive environmental protection. As far as our concern with the environment, Naess would like to ask human beings' moral reciprocation of the good doings of the natural world for its providential intention to make human lives longer.

I argue positively that legislation, laws, and government enforcement cannot sustain just an imposition of a preventive sanction for individuals violating environmental law. Instead, individuals should use reason to philosophize and question, "What should be the use of the will? Is it for your desire? Is it for your interest? Citing Augustine, the saint said that if anything is necessary, that cannot be called voluntary. Emphasizing that the will is in the reason, human beings are masters of their actions (Hibbs, 192: 1999). Therefore, nothing the will desires is desired of necessity; instead, the will manifests through actions that are proportionate to nature. According to Ralph Emerson, human beings should act carefully and understand that the recipient of the action has a life (Emerson, 1: 1993). In other words, before understanding the sense of truth in all that surrounds man, there should be a recognition of life. Plato said that education is a matter of total enlightenment that is a complete turning from the world of appearances to the world of reality (Stumpf and Fieser, 34:2008). The importance of education is crucial. I could argue that humans are being reminded of moral obligation as everyone needs for themselves.



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