



An Ecophilosophical Analysis On The Mystical Religious Astounding Men In The Novel *The Spire*

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ABSTRACT

The novel, *The Spire* was penned by an exponent writer William Golding. The protagonist Father Jocelin, the Dean of the Cathedral, had a massive dream idea of building a Spire. It is a project that has been created and carried by him by opposing the advice of people from the congregation. Jocelin refuses the advice of others and he is stubborn in building a spire. He gathered people to display the grandeur of the spire. His involvement and commitment show his dedication to the religion by completely discarding the environmental consciousness. The eco-consciousness triggers the researcher to analyse the consequences of building a spire. Ecology has its in-depth connotation. It comprises the earth, water, sky, and all the non-human – rudiments as primeval edifices, old country houses, farming and agronomic lands, Flora and Fauna, grottos and hills, vegetation and trees, streams and oceans, gravels, rocks, fowl and beasts, serpents and reptiles, airstreams, and seasons.

Keywords: Eco philosophy, Ecology, Consciousness.

Jocelin is a Christian Reverend man whose life is based on God's belief. He prays for the welfare of the Salisbury folks. He has been guided by a vision to edifice a towering spire from the fund contributed by Lady Alison who happens to be his aunt and who also once was a paramour of the former Monarch. It is a dream vision that makes him build the spire to fulfill his dream. Sometimes this modern world encourages and welcomes one's vision and artistic expressional findings and allows one to test or practice on the landscape. This leads to several efforts to achieve the vision plan that has been embedded in the mind. There may be success or failure, but humans never bother about the holdings of the earth at the time of trial, rehearsal, and practical experimental work. The modification in the natural landscape brings disharmony due to the improper rapport between humans and nature. If humans face failure with experimentations based on desire results in the exploitation of nature. The human mind gives importance to economic loss rather than ruined nature.

The importance of the Earth and the natural space usage looks attractive until the experiment has been done, but there is no guilty conscience for troubling certain natural Earthspace for the satisfaction of a human desire. This promotes a large amount of the population to extend their views and desires with the help of the present principles of both the political and religious systems. The people are trying to satisfy their expectations either in a religious way by building churches and temples or by constructing huge and high buildings and majestic towers to fulfil their desires. Here, Dean Jocelin has a vision of a spire, and he tries to achieve the dream in the form of religious satisfaction. The cathedral landscape chosen by him does not have a firm grip on the soil. Berry and Swimme explain the nature of the soil in the following manner: "Especially with the soil: there must be a human communion with the life principles in the soil if there is to be any ultimate benefit for either the soil or the human." (TUS 244). This is not only a failure in the religious construction but also in the landscape by irritating it. It is man, who has created a large building structure against the policy of nature. He tries to connect the human heart and mind to God from a religious perspective.

The supernatural power and the belief of God differ among the five continents based on culture and the guidelines, practice, following principles, and imitation of the forefathers. Even though Spiritual Energy has been lost from the energy connectivity; spiritual belief has been redesigned in the entire earth. The fear and belief of this spiritual tie-up give and lead everyone based on love and discipline. Apart from the theological

perspective, this novel carries an important idea about the disturbance of the natural landscape in the name of vision. The overwhelmed thoughts lead to the transcendental ecstasy of religious belief. Like the city-oriented cultural development, people frame religious-cultural developments with the motto of constructing religious monuments. People are trying to enlarge their ideas with vivid imagination towards the external structure of the church and cathedral. To make it appealing, they implement lots of artistic designs in it. The chosen spot by Jocelin is unfit to hold or carry a huge spire for several years. The weight of the spire is not proportional to the landmass. The modern developing days are encouraging and allowing buildings, towers, industries, memorable museums, and religious buildings constructed based on artistic admiration and self-satisfaction by not considering the exploitation of natural resources. Dean Jocelin feels happy about receiving the model spire in his vision. As an outcome of that, his heart pumps to deal further. He rejoices because of waiting for so many years for that day of the proposal.

The prominent character Roger Mason, the master-builder has warned and advised the Reverent about the unbalancing structure of the cathedral and lucid nature of the landscape. The priest is not ready to pay much attention to the words of the builder. Roger Mason's idea is clear as a builder, he states that the landscape cannot support the vision because the power of nature accepts but offers the matter of reality. Jocelin knows the reality but his confidence in God makes him build the spire because it is the symbol of the lord. He states, "Though he knew that was an illusion, the cathedral seemed to have sunk, too outside.... the main impression was not now one of God's Glory, but of the weight of man's building" (TS 66-7).

The idea of Jocelin clearly shows that environmental ethics could be re-altered under the religious force of human beings, along to achieve his dream. He forgets the virtue and words of God through his sexual urge. He motivates the builder that they have been specially chosen for this act and it is a glory in their part of life. The vicar has already fixed his mind on not thinking about the destruction, and it must be built properly to serve God. The belief of Jocelin has taken away his mind from the conventional life within nature. The belief makes him divert his mind, from the valuable consideration of the landscape. The critic, Jacob Meskin in the chapter 'Belief' says, "This belief is in a truth that exceeds conventional categories; it signifies the endpoint of an individual's uncertain and risky pilgrimage, one that leads you away from reliable, taken-for-granted things and carries you toward your innermost identity" (DOE 38). The latter half of the novel pictures the over-expectations in the minds of Jocelin of having a thousand-foot-high spire, but he has managed and reduced as per the situation. Such a kind of attitude is never accepted by natural and spiritual energy.

There has been a continuous awareness in the mind of Jocelin. He concentrates on every inch of the development, but he never minds. There is an apprehension between the transcendental faith and reason. Religion and faith play a major role in the life of human beings. In religion, God is personified as the symbol of nature. As per the fanatics, there is no nature other than God. They fail to realise nor preserve the beauty of nature. The novel challenges humans to think about the spiritual connection between the power of spirit and men. In ancient days, the energy cycle did not restrain any prospects between them. The energies are functioned together without spoiling the other. But modern humans are causative by benevolent offerings or bribes to have blessings from the supernatural power which is not anticipated by the power of spirit. It is the place where Golding's specified character Jocelin typically failed in the energy formation. This character indicates the failure of all modern humans in the energy circle, and the new culture destroys the ancient energy formation.

According to human thought, worshiping God is nothing but decorating or beautifying the worshipping place. The inner and outer parts of the buildings may bring happiness, admiration, and adoration to God, and receive blessings from God. For the most part, they are showing themselves as doing good things for having a connection with the spiritual energy.

The superstitious religious belief among the fanatics is evident through this research. The vision of Jocelin makes him believe that he has been chosen by God. He aims to bring people closer to God by building a huge spire in the cathedral. The actual aim of building the spire has been lingering in his mind and it was nothing but his aesthetic vision of the spire. This kind of self-pleasure drives him with temporary pleasure but not permanent success. The critic, Jacob Meskin in the chapter 'Belief' says, In the aesthetic stage the individual attempts to find refuge in personal enjoyment and hedonism. Yet, even the most consistent and refined attempts at sheer enjoyment end in boredom and disappointment; using one's own personal pleasure as a standard generates a shifting, unstable, amorphous self-identity. (DOE 39)

According to religious history and its concept this world has been created by God and the Earth is a gift for a human being, he did not realize the truth and disobeyed his creator.

The ancestral pattern of disobedience further goes on and on with nature. Jocelin fails people to connect with the spirit of nature as well as with God. He states, "Ultimately, spirituality is a mode of being in which not only the divine and the human commune with each other but through which we discover ourselves in the

universe and the universe discovers itself in us" (TSU 74). However, Jocelin is an example of the present religious believers and their religious activities. The natural landscape is accepting the population strength of human beings, the survival space, and their way of worship. Nature is not ready to accept the innovative and illusionary ideas of human beings. Amala Dass gives an opinion about the importance of the earth through the following lines, "We are only guests on earth" is a phrase in an old hymn sung in the Christian liturgies. It is our mission to live in such a way that the next generations will find the same world as we have it or hopefully a better one, but in no way worse" (EE 30). Building the spire is not an entire universe exploitation but following the religious words and adopting the moral life is more important to save life and nature, and one must follow the conscious remembrance of these words. The new idea regularises the difference between spiritual and human energy is different from the old primordial interconnectivity. The changes that happened from the ecumenic phase to the economic phase resulted in the new energy formation as the modern phase, which is not suitable for the cosmic function. Instead of guiding people to fix together in the consciousness of the spiritual power, the self-satisfied Jocelin tries to fix this spire in the building. It arrogantly shows the development of consciousness and the growth of human knowledge, which departs away from the universal concept of binding together.

The vision or dream is the personal selfish thought and the strange arousal of the human mind. It tries to dominate one race superior to the other and proves one continent better than the other, but it is not pertinent in the power structure of the Universe. The spire has occupied and organized the lives of humans to disturb the environment and its healthy structure. There is a structure of failure to recognise the fundamental perception of nature which proves itself by welcoming, accepting, and sharing its productivity with human beings. Modern human beings are not satisfied with the space and structure which they have received from the Universe. The self-satisfying knowledge of humans promotes imaginative ideas, visions, and expectations to decorate themselves and to push their minds to beautify the space that is allotted in the universe. This beautifying concept and the concept of developing and changing the surrounding environment result in the destruction of the original structure. The exploitation of nature results in distancing humans from nature. The construction not only brings problems to the environment but also affects the health conditions and mental problems in those surroundings. The psychological agony is properly expressed by Golding in this novel.

The purpose of religious belief is to carry the humans to connect them with the spiritual power but humans have lost themselves from energy consciousness due to innovative thoughts. The current spiritual energy is not an exact spirit that has been created by religion in modern days. Due to the addition of doctrinal principles by human power, the religion also fails to connect the original spirit with nature and human energy. On the other side for the past two centuries, the present modern life of every human being clearly shows that they not only have a vision or dream but also, they are attracted towards the neighbouring countries or the environmental space. Their prime purpose is to admire others' artificial innovative and amusing or amazing things like architectural buildings, big statues, cathedral spires, and other religious worshipping buildings, images of God and its sizes, artificial decorations in natural spaces such as the park, resorts, exhibitions and all the other sorts of things that possessed a human mind to imitate in their places as pleasurable achievements for commercial earnings and gains to achieve name and pride in their life span. Human innovations pop out from a small, tiny pen or dolls and range to the ever-high towers and spires, which are not suitable and acceptable by the power of nature that offers and feeds love, care, food, good health, and immune power to human energy to sustain efficiently to balance their power with nature.

At the end of the novel, Golding portrays the unsuccessful building of the spire and the unworthy life of the protagonist Jocelin, who has spoiled others' lives too. This novel teaches an ecocritical moral lesson. The environment is often disturbed by humans, they are very concerned about their knowledge and consciousness. Nature gets disturbed as crazy lustful, ill-treated, sick, and unhealthy humans and sometimes close to death. Georgi Stankov expresses his views on religion in the following lines:

However, all religions are so overloaded with wrong spiritual concepts and ideas that they cannot be reformed but must be replaced and substituted by a new system of transcendental knowledge that also incorporates some of the valid concepts of empiric science. (TCLCD 8)

The segregation of science and religion carries a different dimension among the Universe, which is in the need to connect everything to get an Eco philosophical result, so there is a need for new transcendental knowledge to overcome the present, which has been displayed through the character Jocelin.

This novel picturises the consciousness deficit in the human characters. The conscious deficit carries intelligence and innocence, development, and destruction as well as some deliberate wild terrible impetuous act in the cosmos. Humans have forgotten the closeness with nature, it is stated as a 'being' with other beings. They start to maintain distance from Mother Nature. The critic, Rivca Gorden says, "Being, which is closest to a person, closer than all other beings, including God, has remained the most distanced." (DOE 31). The failure part of human energy in nature takes the character to reconcile it in his mind. It provides a chance for

the character to undergo self-examination on the miserable act of nature and its power. Nature allows controlling one's wild imagination and dominance against the supreme power. The psychic nature of human beings has never allowed the character to overcome selfishness and self-desires. The human mind is not at rest nor stable and is in a continuous process of doing something in the form of creative ideas and destruction.

The novel *Spire* promotes human dominance against nature. Sometimes, the natural energy seems to be weak and desolate in allowing human loss. The Eco philosophical sense is expressed through human intervention and manipulation of natural resources. The imbalanced human energy sets a tragic path to itself by ruining nature. Both energies are struggling hard to merge and produce their actual strength with an exact unity. Another problem that is hanging here in this cosmos is the misinterpretation and misunderstanding of the cosmic language. Nature and all the natural organisms including human beings have their sounds and language but there is no proper communication, communion, and connection between a human language and the other natural organisms. The sound that has been produced by the existing organisms is separate in this cosmic atmosphere. It is separable without any connections.

Society has increased its educational knowledge, the knowledge of the economy about this world with a better understanding of the life structure. The fact hidden in the societal development is based on the old organised system. On the other side mythologies, religion, customs, and their practice are not only dealing with the supernatural power which saves human life in the form of redemption but also about the connectivity which exists in the enormous unicycle process of the Universe. By not viewing this innermost circle of religion and its reason, the humans are holding the external transcendental feel of attraction by assuming that they are customising the right like Jocelin.

This novel seems to be about failed souls because they fail to understand the energy connectivity and the feelings, emotions, and circumstances of the place where they have stood. They must search for the root cause of the consciousness deficit in the energy circle in this Universe. The exploitation and the overuse of nature seem like cutting the nerves that hold the identity of life. The anthropocentric view is slight in deviation or trailing vibration from the consciousness of the classification of the Anthropocentric and Biocentric to relook, revalue, and recreate the energies that are needed for both to interconnect with one another.

This is the primary activity for human energy to search for the extraordinary power that is not visible in this global cosmos at this present moment of the period. The over-enthusiastic spirit of the character Jocelin has taken them to the fanatical level. They are unable to admit their deeds because of their ignorance of nature. The characters are given no option to transform themselves in this novel. It is not innocent but at the same, it is not an acceptable thing according to the process of interconnectivity. According to the knowledge of Ecophilosophy, there is a need to have communion within the energy of nature, the spirit of nature, and the spirit of humans than the transcendental spirit of communion in religious ethics exists in nature.

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