

Speaking for the Planet Earth: Toxicity and Environmental Responsibility in Rachel Carson's *Silent Spring*¹

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Abstract

This study examines how Rachel Carson's *Silent Spring*, an elementary environmental text, exposes the fatal consequences of indiscriminate use of pesticides for agricultural growth. The principal issue of the paper is to study how *Silent Spring* raises the issue of ecological degradation and the prime requirement to generate awareness for upholding biocentric interrelations. The main objective of this paper is to explore Carson's environmental concern about the mindless exploitation of resources that threatens nature's biodiversity and its regenerative potential induced by unethical human activities. Carson's bold environmental stance shows how she critiques the abuse of chemical pesticides, engendering a massive destruction of the biodiversity that nature sustains. This paper argues that Carson's book challenges the unethical and exploitative activities of human organizations for encouraging biocentric communities to use DDT and other detrimental pesticides for agricultural practices. The discussion is informed by the theoretical lens of Aldo Leopold's land ethics. Leopold's concept of land ethics holds that all life forms have a right to access land. Informed by the qualitative research design, the study applies an ecocritical perspective for analysis. The paper draws upon *Silent Spring* for the primary data and uses relevant journal articles and books for secondary information. The findings show that such unethical practices not only destroy all the necessary organisms of the earth but also vitiate humans' natural capacity to sustain and thrive. The analysis concludes that technological development, industrialization, and

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commercialization have severed the natural bond between humans and nonhumans, alienating human beings from their organic lifestyle. Ultimately, this study recommends promoting symbiotic relations among all the members of the human community for sustainable development.

Keywords: anthropocentric, land ethics, intrinsic value, living community

Introduction

Rachel Carson's *Silent Spring* is a powerful and groundbreaking critique. It is inspired by her deep concern about man's unrestrained use of pesticides, destroying all the essential life forms that sustain biodiversity. The core discussion of the book is that man's unethical activities have rendered the earth vulnerable, making it an extremely unfit place for all life-forms to sustain. However, the writer contends that the extreme craving of human beings to manipulate the earth in the name of agricultural growth produces prolonged, cascading effects. The use of poisonous substances for killing insects is an unethical action because such a deed, carried out to dominate and exploit nature, ultimately harms humans. To address this issue, Glotfelty, Naess, and Leopold has been used as an analytical tool. Naess (1989) designates the intrinsic relationship of biotic and abiotic community. Similarly, Leopold's (1949) land ethics to show "interdependency of the members of the community" (p.2) has been used as a critical apparatus to scrutinize the text. tool. The technological advancement has raised ethical concerns and led humans to manipulate the earth for commercial gain. This orientation does not support the public good and causes chronic health issues to animals, insects, plants, and humans. Actions to ensure the safety of all members of the biotic and abiotic communities are essential for long-term sustainable development.

The argument of the *Silent Spring* revolves around the core idea that anthropocentrism, the idea that the human being is supreme, is the dominant cause of the massive destruction of the biocentric relationship that sustains diversity on earth. This type of discourse justifies the human exploitation of natural resources for their own benefits, creating the illusion that humans are superior to animals, plants, insects, and other abiotic things. This presupposition of superiority and inferiority deepens the alienation between nature and human life. Ultimately, this schism harms humans more than any other members of the community.

This study employs Leopold's (1949) land ethics to promote the equal value of all and to decenter the role of humans. Leopold advocates in favor of a larger community

based on the concept that all the life-forms, including human beings, are inextricably interconnected to one another. He believes that all the forms of life in the larger community contain an intrinsic value and has the right to exist on the earth. In the words of [Glotfelty \(1996\)](#), “Ecocriticism expands the notion of 'the world' to include the entire ecosphere” (p. XIX). [Pepper \(1996\)](#) asserts that “Greens often say that at the heart of the world’s problems of pollution, resource depletion, and environmental deterioration are domineering and exploitative attitudes to nature” (p.10). Ecocritical theorists assert the significance of greens for all the creatures. [Naess \(1989\)](#) ties to Glotfelty and Pepper, about the interconnection of humans and other beings and things “ecosphere as a whole. This includes individuals, species, populations, and habitats, as well as human and nonhuman cultures” (p.4). The land ethics differs from the rest but the interconnection between the human and non-humans’ allies is the common theme.

Leopold laments that the harmony in the natural ecosystem no longer exists, and human beings are responsible for the disruption. According to him, men justify that they are superior to animals and plants, and this self-aggrandizement has ruptured the natural bond of the earth. Man has completely forgotten the natural and intrinsic relationships that hold all diversity together. The harmony among natural beings has been violated, and men think of themselves as superior to animals and plants, wishing to control the natural harmony. They completely forget the natural and intrinsic relationships. They think that humans can think rationally, and they are superior to others. However, the rationality does not do good to animals and plants. This rationality is meaningful to themselves, not to others. This ultimately leads to unethical activities by people. Carson challenges these anthropocentric views and envisions maintaining ethical activities of humans to maintain honesty and responsibility for maintaining the intrinsic value of the earth. This is done through respect for nature and preserving biodiversity through transparent activities

The general objective of the study is to explore Carson’s concern about the overall deterioration of environmental health induced by man’s indiscriminate use of DDT and pesticides. Other specific objectives are as follows:

1. To examine the impacts of chemical pesticides and DDT on global biodiversity.
2. To explore man’s selfish motive in relation to land use.

This study is guided by the following questions:

1. What are the long-term adverse effects of chemical fertilizers on the general health of diverse life-forms?

2. How has man's unethical pursuit for wealth has disrupted the harmony of global ecosystem.
3. Why are long-term health issues of all creatures important for sustainability?

Review of literature

Rachel Carson's *Silent Spring* raises profound ethical awareness among all the community members of the earth. It calls for respects for all the living and non-living beings. Her publication forms a bedrock for generating awareness in the West concerning the adverse repercussions of DDT and other poisonous pesticides. Right from the date of its publication, critics analyzed the text from multiple viewpoints, raising issues of human superiority in the formation of new environmental policies and laws.

Debates that deal with the environmentalism of *Silent Spring* range from anthropocentrism to radical policy documents. Lear (1993) asserts that "Carson consciously questioned the dominant system of institutional arrangements and culture's unequivocal devotion of technological progress" (p.1). Lear raises the issue about Carson's conscious effort to raise question against the power in the contemporary situation in terms of power. Luke (1997) notes that Carson's writing exposes the highhandedness of human beings: "The scientific method, which led to the ever more effective domination of nature this come to provide the pure concepts as well as the instrumentalities for the ever more effective domination of man by man through the domination of nature" (p.144). Luke points out how human activities dominate nature through exploitation.

Kroll (2001) holds how Carson criticizes technology and science for ecological degradation: "Critiquing the cultural authority of science and technology to control nature" (p.). According to him, Carson thinks that modern technology is responsible for the exploitation of nature. Kroll's idea echoes a similar view of how "capitalist modernity was despoiling a pure and serene environment" (Modestino, 2021, p. 57). Due to the power of science and technology, humans resort to unethical activities to manipulate nature for their own selfish interests.

Imbalance in overall biocentrism has drawn the concern of many scholars. In this regard, Ghanta and Paul (2016) contend that Carson focuses on the connections between "the balance of nature and web of life" (p. 159). They also trace how Carson "presented the horrible effects of the tremendous use of chemicals since world-war second" (p.159).

after the Second World War, the use of chemicals has proliferated considerably, disrupting the ties between nature and different aspects of life forms on earth.

[Badrane et al. \(2014\)](#) link the cause of diabetes to the repercussions of the escalating use of pesticides. They argue that “To our knowledge, this is the first case of diabetic ketoacidosis caused by pesticide poisoning reported in adults. The oxidative stress caused by OP and PYR could play a role in the development of metabolic disturbance of glucose” (p.3). Similarly, [Navidi and Joodaki \(2025\)](#) argue that through her book, Carson proposes “a holistic and ecologically conscious approach to development” (np.) by generating public awareness about a biocentric view that places living beings and non-living things on equal footing. In the same way, [Periwal and Quadir \(2024\)](#) advocate for the readers’ awareness, “Carson’s novels prompt readers to reevaluate their roles as stewards of the planet and advocate for sustainable practices” (p.110). These thinkers are profoundly concerned about the responsibility of the readers for a sustainable earth.

According to [Joseph \(2025\)](#), Carson argues for a deep civic engagement that plays a vital role in preserving nature and promoting its overall well-being. He acknowledges that “American scientist Rachel Carson is recognized as the 'scientist-poet of the sea”. But her final text *Silent Spring* that promotes “activist longform journalism,” building on “the genre’s method of civic engagement, is said to have helped launch the modern environmental movement” (p. 1). Joseph credits Carson for initiating an environmental campaign through public awareness. Carson's novels prompt readers to reevaluate their roles to safeguard the planet and advocate for sustainable practices.

For [Neupane and Verkhoturov \(2025\)](#), *Silent Spring* is a document that urges the concerned authorities to bring about a change in the policy level for the whole community. They claim that “*Silent Spring* significantly influences the change in environmental policy” (p.298). [Neupane and Verkhoturov \(2025\)](#) believe that the book emphasizes revamping the existing policy and appeals all to lay a foundation to create a new pro-environment law.

Current scholarly engagement on Carson’s *Silent Spring* has raised various issues pertinent to the vulnerability of the Earth induced by human beings. Critical assertions range from the control of nature to critiquing science and technology. Scholars view that excessive longing to control the earth and the subsequent consequences is Carson’s main concern. Research scholars have also highlighted the results of science and

technology. In the same way, others have focused on Carson's concern about the web of life in which biotic and abiotic elements are connected. For others, public ecological awareness is the core issue of *Silent Spring*. Others have pinpointed civic engagement to articulate the wrongs that have been inflicted on biodiversity.

Research gap

While the previous scholarship on *Silent Spring* focuses on anthropocentrism, technological manipulation, and policy discussion, this study, on the contrary, argues that man's moral and ethical deprivation has caused massive destruction to the intricate interconnectedness existing among different life-forms on earth. Nature is deteriorating because of the unethical behavior of human beings. They have manipulated nature for their own advantage. The core argument of this article is that the unethical use of life-threatening pesticides, DDT and other pesticide toxins not only destroys the earth but also affects humans and non-humans adversely.

Research methodology

This analytical and interpretative study applies Leopold's (1949) Land Ethics as the critical theoretical tool to analyze Rachel Carson's *Silent Spring*. Based on the interpretative paradigm, it generates discussion on the basis of the data drawn from various secondary sources.

Theoretical framework: Ethics and co-existence

Aldo Leopold introduces the concept of land ethics in the context of men's mindless exploitation of natural resources for their own vested interest. He argues that man's reckless use of land solely for economic growth is unethical. Extending the concept of land, Leopold notes that it encompasses not only human beings but also all diverse life organisms. He states that an ethical worldview emphasizes transparent and honest activities for the welfare of all the members of biotic and abiotic communities of the earth. For Leopold (1949), "An ethic, ecologically, is a limitation on freedom of action in the struggle for existence. An ethic, philosophically, is a differentiation of social from anti-social conduct" (p.1). All creatures need freedom for healthy existence, and humans should not engage in anti-social activities to maltreat any members of the community. He argues that man's unrestrained freedom is the root cause of the exploitation of natural resources, leading to the obliteration of diverse creatures and plants on earth. Similarly, antisocial conduct has harmed the coexistence of the Earth. Consequently, there is a visible conflict between human and non-human agencies.

Land ethics advocates for the community concept rather than the individual concept because all creatures are the members of a larger community. Leopold (1949) advocates for the interdependency of the members of the community: “All ethics so far evolved rest upon a single premise; that the individual is a member of a community of interdependent parts” (p. 2). The interconnectedness among the members of a community promotes the existing diversity. The role of birds is as important as the role of the trees, and the same holds goods for human beings. The well-being of a larger community is the welfare of the members of its own community. Human beings, animals, birds, insects, plants, and land are all the equal members of the larger community. Maintaining the interconnectedness and interdependency among these diverse beings is an ethical task.

Leopold (1949) advocates for the extended form of community, which encompasses diverse living and non-living components of the earth. Extending the concept of community, Leopold notes that “The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land” (p.2). Expanding the boundary from the human community to the collective aspect of the land extends the horizon of the thought that leads to the concept of land ethics.

People’s propensity to financial benefit is uneven because it ignores a larger community. Leopold (1949) notes that “A system of conservation based solely on economic self-interest is hopelessly lopsided” (p.4). He asserts that a conservation system should be devoted to protecting and promoting the overall welfare of the extended community. The layers of succession maintain the biocentric balance on the earth, which in turn makes it healthy for all the members. In this regard, Leopold (1949) reasons that “A plant layer rests on the soil, an insect layer on the plants, a bird and rodent layer on the insects, and so on up through various animal groups to the apex layer, which consists of the larger carnivores” (p.4). Plants, birds, insects, and land have an interconnection. The soil is the base for the circulation of the energy from one point to the next, which in turn protects the land because the interconnection maintains the “sustained circuit” (p.4) among diverse members of the land community. When one of the strings of the circuits gets disconnected, the whole system collapses. Use of pesticides disrupts the chain that, in turn, leads to the collapse of the entire system.

Leopold (1949) also unveils the philosophical value of the land. He contends that “an ethical relation to land cannot exist without love, respect, and admiration for land,

and a high regard for its value. By value, of course, I mean something far broader than mere economic value; I mean value in the philosophical sense” (p.6). Value for Leopold transcends the mere financial boundary and extends to the theoretical sense of the value that includes love, respect, and appreciation for all forms of life on earth.

Taylor (1981) supports Leopold and advocates for man’s moral obligation for maintaining the coexistence of “the biotic community”. Plants and animals are members of the biotic and abiotic community respectively and human beings have an ethical responsibility to protect them. This special responsibility is called life-centered concept. According to Taylor (1981), “From the perspective of a life-centered theory, we have prima facie moral obligations that are owed to wild plants and animals themselves as members of the Earth’s biotic community” (p.1). That all the creatures are the members of the biotic community is inspired by the concept that emphasizes the value of diverse life forms on earth.

All organisms have a significant role in enhancing or damaging ecosystem. Taylor (1981) reasons that “Every organism, species population, and community of life has a good of its own which moral agents can intentionally further or damage by their actions” (p.2). Therefore, morally and ethically acceptable activities generate ethical actions. He also asserts that the population of the earth maintains the delicate bond of ecological organisms from generation to generation: “The good of a population or community of such individuals consists in the population or community maintaining itself from generation to generation as a coherent system of genetically and ecologically related organisms” (p.2). The continuity of the creatures supports the creation of a balance between biotic and abiotic communities.

Taylor (1981) promotes reverence for all the creatures for a vigorous earth: “The attitude of respect for nature ... sets the total framework for our responsibilities toward the natural world” (p.5). All the creatures are connected to generate a community. This community has the responsibility for maintaining a coexistence. Whether they love nature or not is not important, but whether they act as a moral function or not is the genuine issue. For Taylor (1981) “Respect for nature is an attitude we believe all moral agents ought to have simply as moral agents, regardless of whether they also love nature” (p.5). Love for nature and moral obligation for nature are two different aspects due to which people’s inclination is toward moral obligation rather than love. Every creature is similar to humans in its intrinsic significance. According to Taylor (1981), “Each animal

and plant is like us in having a good of its own” (p. 7). The individual significance contributes to the total biotic community.

Taylor (1981) reasons that the well-being of the earth is the well-being of the community: “This is the fact that the well-being of humans is dependent upon the ecological soundness and health of many plant and animal communities, while their soundness and health do not in the least depend upon human well-being” (p.7). The interrelationship between human and non-human beings is the principle of coexistence. This coexistence maintains the value of the earth.

Thus, Leopold’s land ethics and Taylor’s community concepts shift from love and respect for the earth to the philosophical value of the earth having equal value to the biotic and abiotic community of the earth. The earth is the habitat of all the members, and they have equal significance. Therefore, the unethical actions of humans not only directly harm the members of the earth, it harms back doubly.

Analysis and Interpretation

Power, pesticides, and moral collapse in *The Silent Spring*

The massive use of pesticides not only affects human beings but also other members of the community, disrupting the total ecosystem. In the words of Leopold (1949), “Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals” (p 4). The interconnection among the members of the community is inevitable. Carson (1962) rues, this vital energy has become “a spring without voices” (p.4). The internal interconnected system gets disrupted due to the harmful activities of human beings. Regeneration through a new life is the primary aspect of the earth. However, the wrong that people inflict on nature renewal is unavoidable: “No witchcraft, no enemy action had silenced rebirth of new life” (Carson,1962, p. 4). Therefore, human enemies cannot harm the earth’s ecosystem, but they can cause a massive havoc.

Describing the interconnectedness among diverse phenomena existing on Earth, Carson (1962) states, “The history of life on earth has been a history of interaction between living and their surroundings” (p. 5). The interface between living beings and their surroundings guarantees connectivity. The earth is the byproduct of a very long history: “It took hundreds of millions of years to produce the life that now inhabits the earth” (p.6). Every lifeform on the earth deserves protection because of its intrinsic significance and interconnectedness.

The excessive use of chemicals has a long history. According to Carson, (1962), “Since the mid-1940s over two hundred basic chemicals have been created for use in killing insects, weeds, rodents, and other organisms” (pp.6-7). The intrinsic system of environment has been destroyed for a long time, as a result of which thousands of organisms have been disrupted.

Earth is the home to nearly two lakh species and a large number of plants. “The United States Office of Plant Introduction” has introduced almost 200000 species and varieties of plants from all over the world (Carson, 1962, p.10). The unethical activities worsen the conditions of the species and plants. The indiscriminate use of poison without knowing their impact worsens our conditions: “We have subjected enormous numbers of people to contact with these poisons, without their consent and often without their knowledge” (p.11). The invisible slow poison in the form of pesticides and other blighting chemicals takes a heavy toll on all kinds of life-forms.

The production of pesticides increases rapidly. This worrying situation is presented by Carson in these staggering numbers: “The production of synthetic pesticides in the United States soared from 124259000 pounds in 1947 to 637666000 pounds in 1960, more than a fivefold increase” (Carson, 1962, p.14). The fivefold increase in production in a short period indicates the mass effort to destroy the earth.

The contaminated environment causes the death to animals and insects: “Arsenic contaminated environments have caused sickness and death among horses, cows, goats, pigs, deer, fish and bees” (Carson, 1962, p.15). The polluted environment affects the lives of land and sea animals. Future generations definitely suffer the consequences: “By one means or another, the new generations suffer for the poisoning of their parents” (Carson, 1962,p.22). The future generation is sure to bear the brunt of the present bleak environmental situation.

Animals that feed on adulterated food affect the whole life cycle. The example of the death of a flea is glaring: “It is a world where a flea bites a dog and dies because the dog’s blood has been made poisonous” (Carson, 1962, p.28). The death of a flea due to dog bites represents the probable destruction of thousands of other members of the food chain.

Different pesticides used to stop the unwanted attack on potato plants has dire consequences. The result of this exploitation is massive: “As a spray applied to potato fields to destroy the vines they have taken toll of human and non-human life” (Carson,

1962, p.30). Poisons on the land cause the poisons in the underground water, “Threat of widespread contamination of ground water” (Carson, 1962, p.34). The drinking of the poisonous water leads to the sickness and death of the human and non-humans. Ultimately, it leads to mass sickness and death.

The ecosystem comprises the internal circle that gets affected due to the unethical activities of humans: “Here again we are reminded that in nature nothing exists alone” (Carson, 1962, p.42). Carson’s concept ties to Paul Taylor’s concept about the life of all the creatures that sustain natural ecosystems: “The duties owed to wild organisms, species populations, and communities of life in the Earth’s natural ecosystems are grounded on their inherent worth” (Carson, 1962, p.4). All the members of the creature support creating the balance. The natural circle runs through natural tie up, “Without soil, land plants as we know them could not grow, and without plants no animal could survive” (Carson, 1962,p.43). The disturbance in the chain disintegrates the whole system. Consequently, it endangers all. Similarly, the soil is vital for the billions of bacteria: “A teaspoonful of topsoil may contain billions of bacteria” (Carson, 1962, p.44). Soil is indispensable because it contains billions of bacteria that maintains a delicate balance in the ecological system.

Nature is an intricate phenomenon of various forms. The interdependency rests on plants, animals, and humans: “There are intimate and essential relations between plants and the earth, between plants and other plants, between plants and animals” (Carson,1962, p.51). The dependency maintains ecological balance. Human beings have the illusion that they are independent and that they can control the effects of the pollutions through medicinal uses. However, they are more dependent on nature than other animals and plants: “Man is more dependent on these wild pollinators than he usually realizes” (Carson, 1962,p.59). Humans fail to realize the value of pollinators, which in turn affects their psychology of being independent.

The natural balance through ecological maintenance supports the betterment of humans: “The best and cheapest controls for vegetations are not chemicals but other plants” (Carson, 1962, p.61). Therefore, the use of chemicals worsens the environment, and the use of an automatic system generates a better living habitat. Many birds have become extinct, like “Brown thrashers, starlings, meadow larks, grackles, and pheasants were virtually wiped out” (Carson, 1962, p.76). The extinction of these birds affects the chain of the ecology.

The spring is silent because of the obliteration of the birds and insects that make spring sound. Carson's portrayal of this situation is eerie: "The early mornings are strangely silent where they were filled with the beauty of bird song" (Carson, 1962, p.83). The silent morning indicates the death of morning songbirds. Along with the birds, the earthworms have disappeared due to the poisoned soil: "Worms, ants, grubs, or other soil organisms have been poisoned" (Carson, 1962, p.89). Toxic land does not produce healthy food, due to which the whole food chain becomes adulterated.

People have committed a crime by poisoning the earth using DDT and other pesticides. The data presented shows a grim scenario: "The fact that DDT may cause blindness in fish is confirmed by various studies" (Carson, 1962, p.111). The death of creatures is due to the irrational actions of humans, projecting the self as supreme and invincible, and relegating other creatures to the insignificant status of mere chattels. The effect of excessive pesticides can be seen in the marine life, too. Carson says, "Sea foods may disappear from our tables" (Carson, 1962, p.123). The ultimate visible effect is probably on the kitchen and houses where the variety gets limited due to the disappearance of the variety that is caused by human unethical actions.

Pesticides are also used in the garden. This is even more deadly and paralyzing: "Gardening is now firmly linked with the super poisons" (Carson, 1962, p.145). Human activities are to be ethical and moral, but immoral actions lead to worse results. The health issues because of the contaminated earth "are multiple" (Carson, 1962, p.153). Use of poisons simultaneously affects multiple creatures, resulting in multiple health issues.

The consequences of certain poisons are even more lethal. Carson relates such poisons to the nervous system. Pointing out the cascading impacts, Carson (1962) says, "The chlorinated hydrocarbons and the organic phosphates directly affect the nervous system" (p.157), resulting in serious health hazards. The survival of the "body chromosome is usually lethal, preventing survival of the embryo" (Carson, 1962, p.177). This is the way hazards become insidious.

Another deadly substance is arsenic trioxide, which is related to cancer. According to Carson (1962) the relationship "between arsenic and cancer in man and animals is historic" (p.182). The increase in the use of arsenic causes an increase in the number of cancer patients. The arsenic as pesticides also has multiple chain effects: "Human exposure to cancer-producing chemicals (including pesticides) is uncontrolled, and there

are multiple effects” (Carson, 1962, p.195). The chain effect of arsenic use is multiple, and the effect can be inconceivable.

The process of the human population increase is slow in comparison to the population of the insects. The ratio is glaring as “Human populations reproduce at the rate of roughly three generations per century, but new insect generations arise in a matter of days or weeks” (Carson, 1962, p.226). The slow population increase of humans and the fast population increase of insects are signs that humans are easily affected by the ecological system.

It is imperative that human beings discover some viable alternative solutions to the catastrophic consequences of pesticides. Carson (1962) envisions that “We should look about and see what other course is open to us” (p.228). The need for the alternative search is the need of the time. Scientific development has disclosed some alarming facts: “Science has alarmed itself with the most modern and terrible weapons, and that in turning them against the insects it has also turned them against the earth” (Carson, 1962, p.245). This fact reveals how the discovery of science, which is ostensibly supposed to be for human benefit, has ironically turned against the very biodiversity that sustains earth and innumerable other life-forms.

The use of poisons has another protracted malaise. It decimates innumerable visible and tangible creatures. This is not only the death of marine life but also the destruction of one of the key members of our community. Airborne sprays kill all without discrimination: “Aerial spraying of insecticides carries death indiscriminately from skies” (Carson, 1962, p.10). Humans spray pesticides, but their effect is multilateral and multidimensional. Pesticides do not discriminate between humans and non-humans, rather it destroys everything indiscriminately. There is no one to destroy humans but their unethical and immoral actions. To kill insects, they spray poisons, and the result is the suffering that destroys all the members of the community, including humans.

Discussion and Findings

The findings clearly point out that there is a prolonged human desire to harness the elementary sources of nature and exploit them to their own advantage. This human longing to subjugate nature is, however, self-defeating because, primarily, all life forms have an intricate symbiotic chain relationship, which cannot be severed. Human beings are consumed by the wrong notion that they are far superior to nature and, therefore, they can manipulate it. Carson’s *Silent Spring* intervenes with this misconception and makes a

staunch plea in favor of the interconnectedness between nature and all natural beings. It also calls upon “citizens to challenge government policies that were often the product of polluters’ lobbying, foreshadowing environmental legislation’s reliance on citizen suits for enforcement” (Blumm, 2020, p. 2). This assertion forms the main concern of this study. When the natural habitat becomes polluted, human illusion of living inside and asserting it as fresh is a complete misapprehension and leads to a worsening situation. Nothing is independent in the ecosystem because everything is connected to everything else in the biotic community. This is the underlying interconnection of organisms.

The unethical activities of human beings cause irreparable ecological damage to the diverse life forms that nature sustains. Carson’s primary concern is how human beings have exercised their unrestrained power to control the environment “by chemical means” (Hough, 1963, p. 241). This ecological atrocity is due to men’s illusion that they are superior to nature, which gives them unchecked freedom to manipulate it for their self-interest. The extreme dependence on technological development and commercialization to commodity have triggered chaos on Earth. Technological advancement brings change but it does not become sustainable. Consequently, the Earth responds back to the humans in its severe form for their unethical activities.

The findings show that Ghanta and Paul (2016) share the concern that Carson expressed in *Silent Spring*. Carson is appalled at the way human beings are exploiting nature in the name of agricultural growth. The book “played a major role in focusing the world’s attention on the ill-effects of pesticides” (p. 936) and exposes the destruction of biodiversity and various organisms caused by the irrational use of pesticides. Through the strong advocacy for the overall biocentric protection, Rachel Carson strives to generate a new public awareness of the environment, which resulted in the radical changes that motivated the radical ecological movement.

Carson regrets the adverse repercussions of technological and commercial sophistication, which is used to subjugate the pristine glory of biodiversity. Natural power belongs to all the members of the living and non-living community, whereas man-made power is meant only for one member of the millions of members. Nature responds in a way humans cannot control. The model for the development that we are employing does not last long since it does not have long-term impact analysis. The present development scenario is faulty since it is centered on humans and devoid of the larger community. Our responsibility is to generate awareness to the larger community.

Ultimately, power seekers have to realize that earth is a living community for all. Nature as a living community responds as humans act. If the soil begins to fight back, humans are the first beings to get affected, and the extension of humans does not affect other animals and plants. The rationality of humans does not impact non-humans because rational beings are one among the millions, and their rationality has only a negative impact on the animals. Neither can they change nor can they create a positive impact. The earth continues to sustain whether there are humans or not.

Conclusion

Carson's plea is two-fold: First, this study infers that indiscriminate use of pesticides in the name of the growth of agricultural yield should be restrained or even stopped. Second, it appeals to all human beings to be responsible and act ethically. She is dismayed by the fact that the soil that provides nourishment to the plants and fruits of the earth is becoming barren. This deterioration is rapid and irrevocable. In this regard, human beings should show ethical responsibility to protect diversity. Unethical actions destroy the internal organisms of the earth. This is the reason that maintaining a balance on the earth is the core element for good health and symbiotic relations.

Although the book has drawn multiple critical studies, ranging from anthropocentrism to policy formation, this study addresses the issue that the unchecked and exploitative human activities of using poisonous chemicals to gain a short-term benefit deeply endanger the earth's overall ecosystem. To make all living communities healthy and happy, there has to be respect for the diversity that nature holds. To develop respect for the Earth, humans have to stop doing unethical actions. The use of DDT is an unethical action. The production and distribution of all types of pesticides lead to the deaths of all creatures. How can human beings survive when all the lives of the earth are endangered? Therefore, social awareness to develop land ethics is vital for sustainable development. Anthropocentric sustainable development goals do not guarantee the health and happiness of all creatures. The development should move beyond human-centric actions and encompass the well-being of the creatures, plants, and the earth in totality.

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