

Aldo Leopold's Land Community Ethic

اتيقا مجتمع الأرض عند ألدو ليوبولد

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Received: 03/01/2026

Accepted: 05/05/2026

Published:01/06/2026

Abstract:

Through this article, we seek to highlight the value of land according to American philosopher "Aldo Leopold", where it is conceptualized as the foundation of ecological community analogous to human society, thus requiring a governing ethical framework.

Leopold employs an ethical paradigm to address ecological degradation caused primarily by human exploitation driven by self-interest. His 'Land Ethic' advocates for a relationship of responsibility that regulates human interaction with the land and fosters an 'ecological conscience.

Keywords: Land Community, Land Ethic, Ecological Respect, Ethics, Ecological Conscience.

ملخص:

نسعى من خلال هذا المقال إلى إبراز قيمة الأرض عند الفيلسوف الأمريكي "ألدو ليوبولد"، والتي رآها أساساً لمجتمع بيئي لا يختلف عن المجتمع الإنساني، لذلك فهو يحتاج إلى نظام يسوده ويسيره. يتخذ "ليوبولد" الأساس الاتيقي لأجل نقل معاناة البيئة من "الإنسان" بدرجة أولى، وهذا لكونه المستغل الفعلي لها وبالشكل الذي يلي منافعها الخاصة، فإتيقا مجتمع الأرض تمثل دعوة لإقامة علاقة مسؤولية تُنظم علاقة الإنسان بالأرض، وتُرسى فيه روح الضمير البيئي. كلمات مفتاحية: مجتمع الأرض، اتيقا الأرض، احترام البيئة، الاتيقا، الضمير الايكولوجي.

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1. Introduction

Today, the ecology has a subject of interest in the philosophical field more than ever before. It is no longer merely a domain for ecological research and institutional framing; rather, several thinkers, rooted in philosophical thought, have opposed the status quo, aiming to restore consideration for humanity's sole refuge: the ecologic. Contemporary philosophy, in its applied branches, is now deeply invested in Environmental Ethics as one of the most crucial and urgent areas of research, given the climate change witnessed across the natural world. "The Biotic World," as Aldo Leopold (1887–1948) preferred to call "the Land", is experiencing a noticeable ecological deterioration that has drawn universal attention. Consequently, environmental challenges raise numerous questions and underscore

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the necessity of re-evaluating the relationship between humanity and the natural world.

In the midst of the development of ecological thought, the term "Ecological Community" (or Land Community) emerged as an alternative to prevailing intellectual models, which narrow the concept of the environment and reduce it to mere resources that humans exploit in order to meet their various interests. Certainly, the Ecological ethic, aims to appreciate the value of the environment as the fundamental habitat that ensures the conditions for life and ecological stability. "Leopold" saw through his practical experiences, that environmental problems are not confined to technical and economic frameworks; they are essentially crises of morality and philosophy that reflect the human pattern of interaction with the Biotic World.

The fundamental problem addressed by this ecological thinker is that, to this day, a land ethic has not been universally established to regulate humanity's relationship with the Land. The Land constitutes the cosmos, the "Whole," which is primarily embodied by humans, who are themselves inseparable from other creatures. "Leopold" collectively termed all these elements the Ecological Community. The animals, plants, and trees that fill his seminal book, *A Sand County Almanac* (published a year after his death in 1949), open a field that expands the ethical circle to include these essential elements of life. This totality is what he refers to as "The Land," considering it the space teeming with life. His contributions were not limited to a purely scientific or environmental methodology; instead, he adopted philosophical and ethical dimensions, which he deemed the most appropriate for expressing environmental concerns. His goal was to shift the anthropocentric worldview, in which humanity considers itself the master of the "Land," towards a "green" alternative, making the Land the axis of the cosmos and the foundation of the new community. Expanding the circle of ethics to include the Land's essential components—soil, water, forests, and animals—is Leopold's ultimate objective. From this perspective, we pose the following question: To what extent has "Leopold's Land Ethic contributed to establishing practical ecological principles that conserve nature?"

2. Ecological Ethics.

The term "Ethics" has become more widely used in the contemporary period due to its connection to several scientific fields, including medicine, media, and artificial intelligence, among others. These subjects now raise a multitude of ethical questions aimed at defending human dignity and securing certain rights for people. However, the striking observation is that ethics is no longer solely concerned with the question of man as the center of the universe; its scope has extended to the realm of the ecological system and the core of nature, with all its intrinsic weight and pure existence. "The ecology" has become a space teeming with living beings, offering the last refuge for the life everyone aspires to live and find comfort in. As noted by Roberta: "Leopold's new ethic enlarges traditional ideas about what is of moral concern to include animals, plants, endangered species, ecosystems, and (today) even earth as a whole. Such ethic is unique in moving outside the sector of human interests, including our interest in this larger community of life" (Roberta L, 2020, p 1046).

For this reason, the ethical inquiry has shifted its focus to the ecological instead of

centering on the human being. The relationship with the environment is neither static nor composed of actions devoid of feeling; rather, it is a human consciousness toward nature. This is what Clare Palmer (British, b. 1967) expressed when discussing the philosophical question of the environment, which is likened to: "Human relationships with non-human beings" (Clare, Katie, Ronald; 2014, p. 421). Therefore, ethical commitments extend from humans to animals, plants, and even entire biomes, with the aim of finding solutions to all ecological problems, for which humanity is the primary cause, and, conversely, should be the foundation for solving them.

The importance of ethics in the environmental domain lies in ensuring the continuity of life through order, biodiversity, and the protection of various organisms. Ecology represents a living body, yet it is now more threatened than ever by various catastrophes (the spread of wildfires, species extinction, deforestation, climate change, the emergence of rare diseases and pandemics, increased carbon dioxide levels, rising temperatures, etc.). Consequently, the mission of ecological Ethics is to eliminate the crises that disrupt the ecosystem's existence by guaranteeing the continuation of life within it. Here, the human role must be to abandon the position of perceived mastery over nature, a stance that often grants many the right to exploit ecological elements for private gain, without recognizing the extent of the harm inflicted.

The ecologic is a society that is teeming with diverse forms of life, yet it does not speak up to defend itself against the disasters that befall it. For this reason, numerous philosophers and environmentalists, including "Michel Serres" (1930–2019), "Arne Naess" (1912–2009), and "Aldo Leopold" (1887–1948), have advocated for rights that must be respected when discussing the environment. In their view, the environment requires development, protection, and concerted efforts to achieve this. "Leopold", drawing from his field experiences, referred to it as the "Ecological Community" because he witnessed the tragedy nature endures due to varying human intentions.

Humans perceive themselves as the true owners of nature, thus permitting themselves to do with it as they please. The Land has become a possession to be manipulated for personal benefit, much like "god-like Odysseus" who hanged his slave-girls immediately upon his return from the Trojan War, simply because he was entitled to do as he wished with them as his private property, especially if he suspected their behavior during his absence. The Land, viewed in this light, causes alarm, according to Leopold, because it has indeed become property, and the relationship with it has been purely economic and utilitarian, divorced from the fundamental obligations that protect it. Leopold states: "Land, like Odysseus' slave-girls, is still property. The land relation is still strictly economic, entailing privileges but not obligations" (Aldo L, 1949, p 203).

3. The Aesthetic and Ethical Imperative:

When Leopold talks about the environment, he refuses to talk about it without describing it as a society. The ethical image he sought to convey involves shifting thought from anthropocentrism and human authority to the centrality of the environment, or what he

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prefers to call the Ecological Community (Land Community), ensuring that no singular authority dominates it. Therefore, the idea of extending ethics has transformed the practice of domination to a behaviour that translates friendship with the environment. From the perspective of the Ecological Community, ethics "represents a limitation of freedom of action in the struggle for existence" (Aline, 2019, p. 14). Natural life is the original and primary habitat for every human being, and it is the foremost factor in the formation of civilization, regardless of its nature. Any form of life must be subject to a governing system. Today, humans are assigned a fundamental role in society, provided they do not disrupt the ecological system under any circumstances. Just as an individual has a role in human society, they have an essential role in the Ecological Community.

"Leopold" posits the Ecological Community as another society—one no less important than the human one. It is also referred to as the Biotic Community because it is teeming with life, governed by order and balance. The concept of the ecological system places human beings alongside the environmental fundamentals, which comprise a community consisting of plants, forests, diverse wildlife, and water resources—the vast lands, valleys, and rivers. Leopold explains that the ethics of dealing with the Land simply works to expand the conventional boundaries of the community. The essential elements of the ecosystem—water, animals, and trees—are all crucial for the Land's continuity: "The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land" (Aldo L, 1949, p 204).

Naturally, the Land is not restricted to the environment alone; humans are one of the most vital elements of this biotic relationship, contributing to the vitality and dynamic self-renewal of the Land community, "all the organic unity, but also can regard the organisms on the earth as an organ of ecosystem, and bear the function of the ecological system to play a normal role". (Zhao Y, 2016, p 23) In discussing the Land Community, ethics means that the human is merely a member of the ecologic, whose role is not defined by competition, domination, and the embodiment of instincts. Thus, the Land Ethic works to change the role of the rational human from a colonizer of the community to a member and citizen within it. It also means respecting his "fellow-members"—the soil, plants, animals, and water. The function of the human in this community is determined by their functional role, which signifies respect for the community.

The Ecological Community does not imply the separation of humans from it or their isolation in a human society. Humans have a crucial role in ecological life, one from which they are inseparable and should not abandon. What the book of nature reveals is human neglect and the persistent danger threatening the ecological wealth in all its components under the name of the Land. This is why Leopold challenges science, which knows little about natural habitats. He suggests that every farm is like a textbook on animal ecology, and the skill of "woodsmanship" is the translation of this book: "Science knows little about home range: how big it is at various seasons, what food and cover it must include, when and how it is defended against trespass, and whether ownership is an individual, family, or group affair. These are the fundamentals of animal economics, or ecology. Every farm is a

textbook on animal ecology; woodsmanship is the translation of the book" (Aldo L, 1949, p 81).

Therefore, the Land's importance is no less than the awareness required to conserve it. The fact that 'Leopold's "primary work is filled with images of animals and plants confirms the value of the environment throughout the seasons, detailing its concerns, which vary between crises like drought, the extinction of certain birds, and forest fires.

The language of the Ecological Community does not bode well, as it is argued today that the Land Ethic does not exist. Despite this, 'Leopold' notes that animals of various types, and even trees, have the right to survival, even if their economic value is lost to society," in practice, people often use the economic scale to measure the value of environmental protection. They only emphasized the contribution of natural environment to human beings, and completely ignore the harmonious relationship between humans and nature" (Zhao Y, 2016, p 23). Today, economic goals are the primary means of exploiting the ecologic, disregarding the biological imbalance and the instability that may disrupt the Ecological Community. The killing of predators creates a systemic imbalance. Scientists have analyzed evidence suggesting that fish-eating raptors: "preserve the health of rodents for the farmer, or that they prey only on worthless species" (Aldo L, 1966, p 247).

Leopold drew attention to the importance of the ecological balance formed by the members of his community, especially animals that raise concerns regarding this stability, particularly random hunting. In 1927, the situation was severe: the hunting of large game, namely deer and wolves, in the Kaibab National Forest led to serious damage to both animals and plants. The study showed that most of the remaining animals were in very poor condition, in addition to a few deer. Therefore, Leopold, along with forestry experts in the Southwest of the "Kaibab Forest", called for an immediate halt to selective shooting. 'Leopold' took a firm stance, demanding the full opening of the reserve to claim an immediate ceasefire on part of its land (BARTHOD C, 1999, p 663). In the midst of his defense of the biotic community's components, Leopold calls for the expansion of grazing areas and their relocation away from vulnerable sites This comes as part of his critique of practices that view livestock farming solely as a commercial enterprise, ignoring the protection of rare species. To him, the environment is not a community where humans can act at will, indifferent to the consequences of the indiscriminate exploitation of its living resources, driven by utilitarian goals that disregard environmental protection and advocacy.

'Leopold' believes that the Ecological Community is defined by several characteristics that ensure its persistence. The most prominent characteristics are:

A. Integration and Interaction among Living Organisms: Plants, animals, soil, and water form a life cycle that maintains continuity and persistence among the Land's elements. The loss of some of these elements disrupts the ecological balance. This does not mean that the human community is unnecessary for the success of this interaction and integration; there is a necessary human link that connects it with the other biotic components.

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B. The Characteristic of Diversity (Biodiversity): Biodiversity is ensured only by guaranteeing the survival and complexity of the Land's elements. Plants of all kinds, various trees, as well as different waters and animals, are essential for ecological balance, sustainability, and integration.

C. Balance and Sustainability: This means that the Ecological Community adapts to changes without being negatively affected. Therefore, environmentally friendly resources must be used, causing no damage or imbalance. The Land is a source of energy, and this energy accumulates through plants and animals and returns to the soil, providing suitable fertility for agriculture. However, through excessive extraction of soil, or by replacing native species, a disruption in the flow and depletion of its reserves may occur: "soils depleted of their storage, or of the organic matter which anchors it, wash away faster than they form. This is erosion" (ALDO L, 1949, p 217).

D. The Ethical and Aesthetic Value of the Land: The value of the Land is not merely an instrument for human exploitation and benefit; it possesses an intrinsic aesthetic and ethical value that humans must respect.

E. The Importance of the Human: The continuation of the Land's life in all its dimensions is contingent upon the human being as the first and primary member of this community. They must appreciate the role expected of them within the Land Community to protect the environment that struggles for survival.

Therefore, the human in the ecological system becomes the primary decision-maker. The human is an integral part of nature. The perception that makes them a master over nature, free to do as they please and extend their liberty over green and sandy areas, as well as animals, must be abandoned to expand the circle of responsibility instead of manipulating the environment. As ethics diminish, the disruption of the ecological system worsens day by day.

4-The Land Ethic.

Leopold "introduces the term "Ethics" to denote the benevolent treatment that should be allocated as our fundamental role, but in a broader sense that extends beyond the individual and human society toward the environment. The environment, as he describes it, is not an independent nature to be dominated by humans. Today, more than ever, the world is witnessing alarming climate change that has captured the attention of researchers and scientists across various disciplines, particularly with the observed increase in temperatures, ice melt, and rising water levels. This, primarily, creates social and environmental problems that could harm the world as a whole. What preserves the ecological balance are the forests, which are vital for soil cohesion and climate regulation. Humans constitute the primary factor in the coherence of the ecological system, hence their foremost responsibility is to acknowledge the harmony and integration of the biotic system. The task incumbent upon humanity is to protect the environment and reduce natural disasters. However, this is only achieved when humans understand that they are not masters free to do as they please with the Land. The basic rule from which the Land Ethic begins is the "integration of the individual into the ecological community" (Aline, 2019, p. 15), so that the Land does not

remain merely a private property.

The ecological philosopher 'Leopold' observed that ethics, a term traditionally studied by philosophers throughout the ages, can also be described and discussed using both environmental and philosophical terms. The ethical sequence moves from the human to the environment they inhabit. Philosophically, ethics is the distinction between social and anti-social behavior; ecologically, it is a restraint on the freedom of action in the struggle for survival. From these two definitions of ethics, 'Leopold' deduces the possibility of cooperation or what he terms "Symbiosis" (Aldo Leopold, 1966, p. 238), viewing it as an effort to transcend purely political and economic coexistence towards the goal of integrating the individual into both society and ecologic. In this context, one's activity in society is inseparable from their commitment to serving the environment.

Humans should not crown themselves as kings over Land; conversely, if ownership is a human trait, it must not be practiced against the environment. The fundamental moment from which 'Leopold' addresses the issue of ownership is the return of "god-like Odysseus" from the Trojan Wars and his subsequent hanging of twelve slave-girls from his household, suspected of misconduct during his absence. This is an explicit translation of the spirit of ownership and freedom of action, despite the importance of certain matters. Similarly, the relationship with the Land is still based on the spirit of ownership and freedom of action, where the feeling of sovereignty and ownership is the core of some individuals' personalities. With this mindset, there will be no chance for coexistence or for saving the Biotic Community. Therefore, 'Leopold' called for specific wildlife values that humans must recognize. At the beginning of his 1943 essay, *Wildlife in American Culture*, he stated an important ecological principle: "The transformation of plants and animals into food and clothing, but it also integrates these things into their spiritual roots which wildlife leaves in our culture" (Aldo L, 1943, p 1).

The basis of this principle lies in Leopold's critical self-experience in the American environment, where he witnessed the suffering of nature and the farmer, all stemming from excessive, indiscriminate exploitation of nature for private purposes.

The importance of the "Land Ethic" rests primarily on human consciousness. "Leopold" discusses environmental ethics with the same gravity as the ethics governing human-to-human relationships within society. To him, the environment embodies ethics and aesthetic values; love for the land lies in appreciating its beauty, and such appreciation is only possible through respecting the biotic community in all its structures.

The first condition set by this environmental philosopher is the love of nature, which awakens consciousness by directing inquiry toward environmental problems, prioritizing them within authorities, research centers, and educational institutions. According to "Leopold", it is utterly inconceivable to establish an ethical relationship with the land without loving, appreciating, respecting, and deeply admiring it. Thus, philosophical

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language is the most profound medium to express this value, providing an ethical and aesthetic interpretation of the biotic community:

"It is inconceivable to me that an ethical relation to land can exist without love, respect, and admiration for land, and a high regard for its value. By value, I of course mean something far broader than mere economic value; I mean value in the philosophical sense." (Aldo L, 1966, p. 223)

"Leopold" argues that philosophical discourse highlights the vital importance of the ecological and the love of the land for all individuals, regardless of their status. He pointed out the fact that the educational and economic systems are trending away from an intense consciousness of land. The Land Ethic focuses on the level of awareness regarding environmental preservation, which can only be achieved through good intentions that save the land from purely economic exploitation. Therefore, it is a matter of viewing conservation as an ethical and aesthetic question, as well as an economically viable one that does not disrupt the land's system. "A thing is right when it tends to preserve the integrity and stability of the land." Nature and its beauty can only exist according to these orientations.

"Leopold" emphasized "land health" which he considered no less important than human health. He observed that efforts to maintain land health have often been unsuccessful. The land becomes "sick" when its agricultural system is disrupted, leading to loss of fertility, soil erosion, floods, or droughts.

Perhaps the symptoms of this "land sickness" include the disappearance of certain plants and animals without a clear cause despite conservation efforts. Thus, "Leopold" believes that despite the efforts made to preserve the land, the methodology is moving backward at a "snail's pace." Progress remains generally tethered to religious beliefs and conference speeches. Over the last forty years, the steps backward have outnumbered the steps forward in preserving the life of the land. Land-related problems reveal a singular common need: conservation practices must spring from an ecological conscience and a conviction of what is ethically and aesthetically right, as well as what is economically expedient" (79 moustafa, wael, 2023, p 79).

"Leopold" calls for farmers and workers within the biotic system to appreciate wildlife. The land is a possession whose value must be esteemed, with a constant sense of instilling a spirit of stewardship toward the soil to ensure its preservation. This depends on the lifestyle and the utilization of the environment and vast fields. The environment constantly requires care, as it is prone to "sickness"; therefore, its health must be maintained by humans. As previously mentioned, humans are entirely interconnected in a way that serves the environment, ensuring its stability and continuity. This is what "Leopold" means by "land health."

The Land Ethic can guide our actions, providing a more defensible moral foundation and a more beneficial policy for environmental conservation. Roberta points to the ideas of interconnectedness, the land community, and land health—the essence of a true community that must be governed by an ethic that does not stop at human society. There must be a permanent interdependence between humans and the biotic community: "On my

interpretation, the argument for the land ethic is actually quite simple: if we accept ethical rules (limitation on our actions for dealing with individuals and society) because of our interdependence with other humans, then once we recognize that we are interdependent with other species, soils, and waters, we ought to extend our ethics to include our land communities as well." (Roberta L, 2024, p. 21)

4-1 Respecting Biotic Life to Preserve its Health:

Respect is generated from the ecological surroundings in which humans coexist. Respect is an ethical language signifying cooperation to achieve environmental stability. Humans must transform their role from "conqueror of the land" to a rational being who appreciates the rights and importance of the environment. Therefore, the individual is required to respect the other members of the biotic community, or he is, quite simply, a fellow member of the biotic community rather than its conqueror. The primary goal is to achieve continuous survival in natural conditions that do not cause alarm. In this regard, "Leopold" holds the government, represented by its institutions, fully responsible, considering it the primary driver of actions taken at the expense of the land. He sees a flaw in the fact that citizens have never been asked to assume true responsibility: "It is usually said to the citizens: if you vote right, obey the laws, join some organizations, and practice profitable conservation on your own land, everything will be beautiful, and the government will take care of the rest." (Aldo L, 1947, p. 338)

"Leopold" speaks of the "ecological conscience," which means internalizing the conviction of individual responsibility for the health of the land. To preserve the land, there must be a conscience and self-conviction within every person. As for the "well-being" and "health" of the land, it refers to its capacity for self-renewal. Conservation means protecting and respecting this capacity.

Thus, the Land Ethic reflects the existence of an environmental consciousness, which in turn reflects a conviction of individual responsibility for land health. Health is the land's capacity for self-renewal, and the land will not renew itself unless there is an ecological conscience that prioritizes the interests of the land over self-interest. This involves regulating human behavior toward it; obligations are meaningless without a conscience that accounts for the threatened health and beauty of the environment. Therefore, one must act with love and respect toward the biotic community. We cannot care for the environment without improving ourselves. For this reason, "Leopold" emphasizes that what this conscience signifies is the "ethic of the life of this community." (Aldo L, 1947, p. 340)

5. Respect for Ecological Life to Maintain its Health:

Respect is born from the environment with which humans coexist. Respect is an ethical language that means cooperation to achieve ecological stability. Humans must transform from the role of the Land's colonizer to a rational being who appreciates the environment's rights and importance. Therefore, they are required to respect the other members constituting the Ecological Community because they are simply their fellow-members, not enemies. The primary goal is to achieve continuous survival under natural conditions that cause no concern. In this regard, "Leopold" holds the government, represented by its

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institutions, fully responsible, as it is considered the primary cause of actions taken at the expense of the Land. Thus, he finds fault in the fact that citizens have never been asked to bear any genuine responsibility: "It is commonly said that if you vote right, obey the law, join some organizations, and practice useful conservation on your own land, everything will be lovely, and the government will do the rest" (Aldo L, 1947, p 338).

"Leopold" speaks of the Ecological Conscience, which means considering the conviction of a person's individual responsibility for the health of Land. To conserve the Land, there must be a conscience and self-conviction in every person. The well-being and Health of the Land mean its capacity for self-renewal, and conservation means preserving and respecting this capacity. Thus, the Land Ethic reflects the existence of environmental awareness, which in turn reflects a conviction of individual responsibility for the Land's health. Health is the Land's capacity for self-renewal, and the Land will not renew itself unless there is an ecological conscience that prioritizes the Land's interest over personal interests, or rather, prioritizes the interest of the environment. The matter here concerns regulating human behavioral rules towards the land, as obligations are meaningless without a conscience that considers the threatened health and beauty of the environment. Therefore, it is necessary to act with love and respect towards the Ecological Community, just as the environment cannot be cared for without improving ourselves. For this reason, 'Leopold' affirms that this conscience signifies the ethics of this community's life (Aldo L, 1947, p 340).

"Leopold" viewed the health and well-being of the land through its capacity for self-renewal. In this regard, he addressed the function and functional performance of the components within the 'land community.' He argued that the fundamental function lies solely within the natural interactions among diverse organisms, following a hierarchical sequence of nature's entities—from plants (producers) to herbivores and then to carnivores. For instance, the relationship between predator and prey is a natural bond that achieves ecological balance through a dynamic of cooperation and competition among various elements. Thus, every element within the natural system performs its specific role, which in turn defines the 'health of the land.' This is because the land's ability for self-renewal is rendered possible through the interactions of its diverse components. Consequently, the land is a living energy whose circuit is open, Roberta saying "So, (healthy)functioning for "Leopold" consist in "characteristic" species in "characteristic" number performing interconnected" characteristic" functions, such as matter continue to flow through the soil and throught the other parts of the land community, with longer food chains tending to maintain cycling better by avoiding erosion, so that the land community can continue to support life over time"(Roberta L, 2020, p 1116), "Consequently, the achievement of ecological balance is contingent upon its natural functional performance, which is the very essence of 'health.' Or, according to Roberta's analysis, it is the continuity and sustainability that allow the land to enjoy a natural life."

6-The Health and Beauty of the Land: The Basis of Ethical Responsibility

The Land is continuously subjected to violations. Humans, alongside natural disasters, constitute a permanent threat to environmental integrity. The Land requires sound practices, opposing the harmful actions perpetrated by humans. The primary ethical duty is to stand

against natural catastrophes to protect the Land, which is constantly exposed to erosion, desertification, deforestation, and indiscriminate hunting. The Land becomes sick when its use is violent. Health, conversely, is the objective use aimed at environmental preservation. The concept of health indicates both a positive and a negative potential: just as the Land can flourish and its system can be balanced, it can also perish, become extinct, and lose its stability.

Therefore, "Leopold" focused on encouraging farmers to appreciate the Land and feel a permanent obligation to preserve it and the environment under the name of the "Biotic Community" and "ensuring stability." This is achieved only through an ethic of preserving the Ecological Community on the one hand, and appreciating its beauty on the other. Health, in this context, expresses the cooperation and interconnectedness of the interdependent parts: the soil, water, plants, animals, and, finally, the most crucial element, humans. "Roberta" argues: "according to "Leopold", Health expresses the cooperation of the interdependent parts: soil, water, plants, animals, and people; it implies collective self-renewal and collective self-maintenance" (Roberta, 2024, p 40).

One requirement for the ecological understanding of the Land is to grasp the fundamentals of ecology, which, according to "Leopold", are rarely taught in universities or institutes. He observes that environmental training is scarce despite extensive studies. Consequently, the Land Ethic would be hopeless for this reason, were it not for the minority who rebel against the inappropriate uses of the Land or the view of it as a purely economic problem. The true criteria for appreciating the Land are its integrity through stability and its beauty through its capacity for self-renewal. "Leopold" states: "The key-log, which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land-use as solely an economic problem. Examine each question in terms of what is ethically and aesthetically right, as well as what is economically expedient" (Leopold, 1949, p 224).

7-1 Beauty as a Condition of Health and Integrity:

The beauty of the Land represents one indicator of the environment's health. Beauty is only achieved through the ecosystem's capacity for self-renewal and sustainability. This condition, in turn, is dependent on stability. The Land is a community that requires concerted efforts aimed at appreciating its beauty.

The Land Ethic is a message to every honest citizen who values conservation before viewing nature as a mere space to impose domination. As previously asserted, the Land Ethic signifies the action that guarantees all conditions for the Biotic Community's continuity. ecologic beauty is contingent upon an ethical condition translated into responsibility, care, preservation, and unified efforts to serve this community. When the ecologic is balanced and healthy, it is beautiful. Hence, "Leopold" emphasizes that: "the sustainable management of land requires the preservation of the integrity, stability, and beauty of the ecological system" (J. Baird and Robert, 2009, p22).

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The mission to save the Land dictates that the farmer should not be its adversary, nor consider themselves a master holding the Land in servitude. Not just the farmer, but everyone, must recognize the value of consciousness in preserving the health of the Biotic Community. Health here means the Land's capacity for self-renewal. This process of self-renewal is only achieved through the integration of two conditions: one is the human, encompassing "Medicine and Public Health"—meaning that all individuals must become a part of the Land—and the other is "Agriculture and its Conservation." If efforts are not unified in this manner, the environment becomes neglected and exposed to further detriment. Environmental conservation requires agricultural practices that serve as an act of appreciation and respect, not just self-interest or the quick exploitation of a piece of land (J. Baird and Robert F, 2009, p 22).

Careless and irrational exploitation of Land leads to ecological imbalance. Just as the Land enjoys well-being through its capacity for self-renewal via unified efforts in responsibility, protection, and care, the Land's sickness is also possible. When the Land loses its fertility, or erodes faster than it can form, and when floods occur or water is scarce, this is a direct symptom of the Land's sickness. This calls for replacing purely economic considerations with ethical considerations (Moustafa, Wael, 2023, p 55).

The sickness of the Land, if severe, becomes dangerous and dismantles the ecological system as a whole. Symptoms of the Land's diseased state include the extinction or decline of certain animals that control the balance of the Ecological Community, or the disappearance of plants, and the proliferation of other plants as pests, despite efforts to combat them, Leopold states: "the state of thought on these ailments of the land is reflected in the fact that our treatments for them are still prevailingly local. Thus when a soil loses fertility we pour on fertilizer, or at best alter its tame flora and fauna, without considering the fact that its wild flora and fauna, which built the soil to begin with, may likewise be important to its maintenance" (Leopold, 1949, p 194-195).

Leopold published his essay entitled *Wilderness as a Form of Land Use*, in which he highlights the dangers facing nature, stemming from economic exploitation that destroys the ecosystem. Examples include building hotels and allocating them as tourist areas, in addition to using tree trunks for building boats and cabins. The lands have become a playground for hunting. The good use that saves the Land lies in proposing good balance while considering biodiversity, such as diversifying crops, which requires land reclamation and not leaving it fallow. This also means preserving the soil, as "Leopold" says: "The modern movements toward diversified crops and live stock on the farm, conservation of eroding soils, forestry, range management, game management, public parks—all these are attempts to balance opposing tendencies that have swung out of counterpoise" (Aldo L, 1925, p 400).

Despite people's attraction to tourist areas, especially natural ones, they are prone to settlement at any moment, rendering them unsuitable for recreation or outing. The goal of attracting tourists, as Leopold previously noted, is the greatest line of attack threatening the Land's health and beauty. Exploitation for economic purposes marginalizes the numerous

benefits provided by the environment, turning recreational use into another type of threat to the balance. Forests, plains, and public properties can easily disappear at any moment, just as happened in the Ozarks and the Lake states in America, where they could become a plaything in the hands of real estate developers who sacrifice them for tourism purposes, such as paving roads for private gains: "our remaining wild lands are wild because they are poor. but this poverty does not deter the booster from building expensive roads them as bait for motor tourists" (Aldo L, 1925, p 402).

8. Conclusion

In conclusion, this research asserts that the Land Ethic is not merely an environmental philosophy; it represents a major duty and set of challenges through which the American philosopher Aldo Leopold sought to restore the meaning of the Land Community. This call stemmed directly from his experience in ecological protection, to appreciate and love it; for the Earth is not a means, but rather the end that every human being should strive for when speaking of this community. His fundamental message is directed to everyone, urging them to confront the ecological challenges threatening the elements of the Land—soil, water, and plants—whether those challenges originate from nature itself or from human actions.

Therefore, the Land Ethic, which he presented at the end of his seminal work, is an explicit call to cease exploiting lands for purely private utilitarian purposes.

Consequently, the human-Land relationship must transform, viewing humans as members and friends of the Land. Asserting that the Land includes soil means, ethically, refraining from its reckless economic and touristic exploitation. The soil is a space for agriculture, grazing, and a habitat for organisms. Similarly, acknowledging animals as another component of the Land Community means curbing indiscriminate hunting and preserving agriculture. Thus, preserving the Land establishes balances that ensure its long-term integrity.

The mission to save the environment lies in the concerted effort of institutions and individuals. This can only be achieved through what Leopold calls the "Ecological Conscience," which guides the individual towards the correct behavior that preserves the environment's health and beauty. This, in turn, is realized by achieving diversity and balance within the ecosystem. The call is therefore to adopt sustainability policies and practices that seek to conserve the Land. Ethics thus expands its circle of concerns from human interactions to a radical responsibility that elevates the value of life in a non-human world. All of this aims to save the environment from all potential dangers, particularly utilitarian exploitation for the sake of economic interest. The call to establish a human-environment relationship is intended to secure the positive effects of the Earth's biodiversity, ensuring that nature remains safe. The result of this ambition is demonstrated by the Land's capacity for self-renewal, whereby its aesthetic and healthy condition become the most significant evidence of its integrity.

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