



IMBALANCE OF ECOLOGICAL ETHICS IN PRESENT SCENARIO:ON PHILOSOPHICAL VIEW

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Abstract

The study focuses its attention Imbalance of Ecological ethics Indian philosophical concerns on environment. It will inquire into the Vedic theory, on various ecological issues challenges and Solutions. Environmental ethics is the discipline in philosophy that studies the moral relationship of human beings to, and also the value and moral status of the environment and its non human contents. Environment is the sum total of all surroundings of a living organism, including natural forces and other living things, which provide conditions for development and growth as well as of danger and damage. Living things do not simply exist in their environment. They constantly interact with it. Organisms change in response to conditions in their environment. The environment consists of the interactions among plants, animals, soil, water, temperature, light, and other living and non-living things. In this paper I am going to give you a brief account of the Environmental concerns which are global issues. We need to understand each other.

Keywords: *Living things, Non Living Things, Environmental Degradation, Ecological imbalance, globalization.*

Introduction

Environmental challenges affect the entire world. Even for the sake of enlightened self-interest, we must comprehend one another. But a higher goal is the search for a global environmental morality that takes into account the view points and insights of diverse civilizations and worldviews. In our efforts to behave responsibly and respectfully toward other people and Nature, maybe we can learn from one another. To that purpose, this book should include a multicultural component. Religion has had a significant impact on people's attitudes and behaviors toward Nature throughout history. Distinct religions have different perspectives on Nature, animals, and the Earth.

World religions each provide a distinct set of moral principles and laws to direct people in their interactions with the environment.

These universal issues are addressed by environmental ethics: humanity's relationship to the environment, its awareness of and duty toward nature, and its duties to preserve some of nature's resources for future generations. Its mandate include the prevention of pollution, population management, resource usage, food production and distribution, energy generation and consumption, the preservation of the wilderness, and the preservation of biological variety. It creates philosophical ideas, poses comprehensive, universal issues, and then applies its tenets to men and women's daily lives all around the world.

The academic approach to ethics is frequently divided into two categories by philosophers: theoretical ethics and practical/applied ethics. Environmental ethics is a framework for deciding the right course of conduct with respect to the natural world, either in terms of a particular circumstance or in terms of a general attitude to the environment. Environmental ethics is a practical/applied ethic. An emerging area of applied ethics is environmental ethics. The phrase "applied ethics" is used in a practical sense to identify moral answers to societal issues and is an effort to address our issues with professional ethics.

The area of environmental philosophy known as environmental ethics involves beyond the standard definition of ethics beyond just considering people to include the non-human world. Environmental law, environmental sociology, ecotheology, ecological economics, ecology, and environmental geography are just a few of the fields that it has an impact on. Humans make a variety of ethical choices in relation to the environment.

One's perspective might be said to be "ecocentrist" if she views the entire natural world as valuable on its own, without consideration of human interests. Aldo Leopold was most likely the most well-known ecocentrist. A Sand County Almanac is the book in which Leopold develops the "Land Ethic." He uses the word "land" to refer to the entire ecosystem as a whole. The specific components of the natural community are not inalienable according to the land ethic (the loss of one tree or one bird is not a problem). The maintenance of a healthy representation of each component of the natural system as well as the preservation of the complete system in its natural state are valued. All ethics we have developed to date hinge on the notion that a person's membership in a group of interconnected pieces... The land ethic just broadens the community's bounds to encompass soils, waterways, plants, and animals, together known as the land. In other words, a land ethic shifts Homo sapiens' position from conqueror of the land-community to simple member and citizen of it.

Significance of The Study

The whole of a living organism's surrounds, including natural forces and other living entities, which create circumstances for development and growth as well as for danger and injury, is its environment. Living creatures do more than merely coexist with their surroundings. They communicate with it continuously. Changes in the environment cause organisms to adapt. The interactions between plants, animals, soil, water, temperature, light, and other living and non-living objects make up the environment.

Definition

As per the OECD Glossary of Statistical Terms is stated that Ecological ethics are moral principles governing the human attitude towards the environment, and rules of conduct for environmental care and preservation

The field of philosophy known as environmental ethics examines the moral standing of the environment, nonhuman inhabitants of it, and the moral connection between humans and those things.

Methodology

The Present study follows a philosophical approach with deductive analysis, inductive analysis, synthetic and descriptive analysis. The researcher uses primary and secondary source materials. To draw the conceptual analysis of environmental ethics. To philosophize the need of ethics and environmental concerns an Indian perspective. To philosophize the need of humanities relationship to the environment. To adopt descriptive, analytical methods to justify the study.

Challenge of Environmental Ethics

Assume that eliminating certain individuals of overpopulated indigenous species or putting out natural remedies is required to preserve the integrity of a specific environment.

Will these actions be morally permissible or even required?

Is it morally acceptable for farmers in non-industrial countries to practice slash and burn techniques to clear areas for agriculture? .

Think about a mining business that engaged in open pit mining in a previously pristine location. Does the surface ecology and landform? And how does a human-restored ecosystem stack up against a naturally occurring one in terms of value?.

It is frequently said that it is ethically wrong for humans to pollute, damage, and use a significant share of the planet's natural resources. However, is this morally wrong just because a sustainable environment is necessary for (present and future) human well-being? Is this behaviour also unethical since the natural environment and/or its varied components have values that they should be maintained and respected for regardless? These are some of the issues that environmental ethics looks into. Others are more general issues that affect organisations and communities as a whole. Some of them are unique issues that people encounter in particular situations. Others are more speculative inquiries about concerning the value and moral standing of the natural environment and its non human components.

Environmental ethics and Ecology's unique interaction plays a privileged role in environmental ethics. Aldo Leopold and Rachel Carson were two pioneering environmental ethicists with advanced training in ecology, and this significant impact how they saw the natural world morally. Leopold was an ecologist, farmer, forester and conservationist who wrote explicitly about human moral duties to nature. He was the first to articulate a land ethic, or to describe moral responsibilities for land. His most important book was "A Sand County Almanac" (Leopold, 1949). In his chapter on a land ethic he claimed: "a thing is right when it tends to preserve the integrity, stability, and beauty of protect the biotic community. It is wrong when it tends otherwise." This appears to be the first explicit ethical statement about the importance of an ecosystem. Leopold expanded the boundaries of what was morally considerable from human society to include biological community integrity.

Leopold's land ethic and the science of ecology are the foundations of Arne Naess' philosophy of deep ecology, which develops a vision for how people should live in connection to the planet. The premise of deep ecology is that humans are an integral component of the environment. Many Deep Ecologists contend that humans are no more entitled to rights than other kinds of life and that dramatic social change is required for people to live within the capacity of the Earth's ecosystems. They reject the term "natural resources" in its entirety since it implies that elements and living things are valuable primarily as commodities for people. According to Deep Ecology, the existence of nature, the environment, and ecosystems makes them morally valuable and deserving of moral respect and protection. They are valuable because they are a part of the Earth, not because they satisfy human wants.

Relationship between the humanities and ecological issues

Understanding how technology, population growth, cultural mores, the environment, sickness, and conflict have changed human attitudes and responses across time is essential to comprehending the difficulties mankind faces. This is particularly true if the past is to be used in ways other than as a crude analogy of anticipated future situations. We also know that understanding past trends in key processes like land cover, soil erosion, and flooding, observing how thresholds have been crossed, and extrapolating natural or pre-impact patterns of environmental variability can greatly improve assessments of how sensitive or vulnerable modern landscapes and ecosystems are to future human activities and climate. Such information is already leading to the improved formulation of resource management strategies.

The nature and complexity of socio-ecological systems now largely depend on the past; without looking back decades, centuries, or even millennia, we cannot completely comprehend the situation today.



Current social behaviours may have long-term effects on the climate and many other factors, as we are seeing with global warming now. Since information regarding previous human-environment interactions has not been efficiently arranged for this purpose or effectively used, there is a genuine risk that our views of the future may become unrestrained by our understanding of what has already happened. We run the very real risk of following in the footsteps of those who have gone before us if we continue to act in ignorance of or rejection of this comprehensive historical understanding.

Human civilizations can react to environmental signals (including those related to the climate) in a variety of ways, including failure or collapse, migration, and inventive creativity via discovery. For instance, severe drought has resulted in both social breakdown and creative water management through irrigation. Human responses to change may modify the way that social, ecological, and climatic systems feedback on each other, creating a complex web of relationships that span both time and geography. Our knowledge of this historical network and our ability to adjust to unforeseen future events will be necessary to ensure proper future reactions and feedbacks within the human-environment system. We must consider several time and spatial scales in order to gain that knowledge.

Why The Study was Done

Environmental ethics alerts us to the evil and indiscriminate behaviours of humans. Environmental ethics deals with the issue of responsible personal conduct with respect to natural landscapes, resources, species, and non-human organisms.

It teaches us moral values toward nature and teaches us to respect various life forms. Of course, moral philosophy as a whole is directly concerned with how people behave.

Our scientific grasp of the environment will, finally, influence environmental ethics. Changes in our knowledge of how ecosystems function or in the data pertaining to the environmental problem will undoubtedly inform and have an impact on people who write about our environmental responsibilities.

Views on Indian philosophers: Imbalance of ecological issues.

India, a country with a rich cultural heritage, a long history of civilization, and a culture of experimentation at all levels of life, is now experiencing environmental issues, which indicates that we made some mistakes. What kind of errors are they? Is it a lack of correct application of science and technology, or is it a lack of cultural preparedness for today's issues? A thorough examination of India's ecological legacy must be conducted in order to provide answers to these problems. Indian cultural heritage is distinctive in that it has made significant contributions to all fields of knowledge. Whether it be politics, economics, art, religion, or anything else, philosophy and religion have received special attention since these fields place more emphasis on the mind than the body. According to Swamy Raganathananda, "Trade with India and communion with her intellect and ideas were both much desired; India has been recognised to other nations as a country of wealth and philosophic insight. These findings demonstrate that ancient Indians were very interested in the human condition, including his struggle to adapt to his social environment and his quest for fulfilment in both his social and personal life. This is a cultural element that is quite prevalent in India.

Indian cultural legacy has so historically been well-known. India took satisfaction in having an aranya sankriti culture, which passed down to succeeding generations the lesson that those who grow among trees and flowers are blessed. The current economic and technical growth, however, changed everything and forced us to adopt an exploitative tactic. Man wanted to have an ever-increasing amount of control



over the natural world. Because of human intervention in natural processes, the natural world is no longer balanced as it once was. Such a disruption of the natural equilibrium began to cause issues for the ecosystem.

Therefore, in order to restore the natural environment to its original state of balance, it is necessary to examine Indian ecological traditions against the backdrop of the modern world. Analyzing our ecological heritage does not indicate a regress in ecological practises. In order to revitalise our historic values and lessen the conflict between man and the environment, we are evaluating these traditions with the current situation in mind.

Environmentalism and environmental movements have always benefited from the philosophical underpinnings of Indian cultural traditions. Indian literature and faiths are full with extensive traditions that the Indian population has continued to uphold throughout the millennia. Indian culture made extensive and consistent use of symbols and idioms, mostly to train the human mind to view nature as his ancestor and to treat it with reverence.

The way Indian culture treats everything as holy is what distinguishes it from other cultures. No difference was made between the holy and the secular. The Indian intellect was open to tolerance of various faiths and beliefs as long as it helped create a stable community that was in harmony with nature. "The heart of Indian tradition is to live in collaboration rather than exploitation of environment," says Marta Vannucci, who studies the biological and ecological aspects of the Vedas. "The worship of the earth mother can be traced to prehistoric beginnings in India, as in most societies. The planet, like a good mother, may withstand so much abuse that occasionally she is irreparably injured, even before man realises the harm he has done. The persona of Sita recreates one of the most well-known representations of this maternal state as the source of everything that is kind and protecting, selfless and constantly present. Sita, the kind, survives the test of fire unscathed, and at the end she returns to the mother earth, cleansed by water and purified by air. Her name means "the furrow," which alludes to both the female genital organ as well as the furrow of a ploughed field that will receive the seeds of the following season's harvest.

The lack of alternative regulatory mechanisms in science and technology for decreasing and eliminating the social and environmental costs of deterioration was a major factor in the emergence of problems connected to environmental degradation. There was no legislation in place when science and technology systems made a significant advancement in modernising industries, thus business leaders were free to choose how to limit environmental deterioration. On their side, industrialists were more focused on profit than regulation.

The Bhopal tragedy serves as a sobering warning to us. There is evidence that Union Carbide has neglected plant maintenance, claims M.N. Buch, a pioneer in developing an ecological approach to urban planning and management. A product becomes negligent when it has the potential to kill and actually has. Only in cases of industry irresponsibility and a lack of discipline instilled by efficient law enforcement is it conceivable. ³⁰ As a result, a closer examination of Indian traditions demonstrates that the western model of growth had a negative impact on Indian culture. It is only natural that Western communities would demand for the preservation of nature, and the steady development of environmental ethics is a way to reduce environmental damage.

But India's situation was very apart from that of the west. The fact that we have been practicing environmental ethics for millennia, long before the so-called western civilization even existed, is shown by a thorough examination of our cultural past. Indian society has been teaching the next generation about nature for millennia. We followed the laws governing the efficient use of natural resources, which allowed Indian civilization remain monetarily prosperous.

Conclusion

To comprehend the key components of moral or ethical thought. to gain knowledge of the crucial and distinctive aspects of environmental ethics. Language skills have a significant role in understanding and applying ethics. Though it cannot replace it, moral reasoning is a potent addition to scientific understanding of the world. We do not learn to care through science. Science does not suffice on its own. Give justifications for environmental conservation.

By integrating human values, moral principles, and enhanced decision-making into dialogue with science, environmental ethics advances scientific understanding. Because environmental ethics must be multidisciplinary, it draws on several academic disciplines. It is unable to stand alone. What is the correct thing for us to do? is a straightforward inquiry that frequently leads to new insights on environmental issues. The world and all of its inhabitants are morally significant, or deserving of our ethical consideration. The world and all living things on it are valuable in and of itself, regardless of whether or not they serve human needs. Humans should think about "wholes" that incorporate other forms of life and the environment, drawing on the concept of an ecosystem. must create our own moral philosophy regarding how we should interact with the environment.

Environmental ethics alerts us to the evil and indiscriminate behaviours of humans. Through environmental ethics, we learn to appreciate different living forms and instill moral ideals toward nature. The topic of ethical behaviour with regard to non-human animals, plants, and other natural resources is addressed by environmental ethics. Of course, moral philosophy as a whole is directly concerned with behaviour with regard to individuals.

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