CHAPTER SIX
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The sixth chapter analysis the disconnection of man with the environment and relates to ethical necessity in the present environmental crisis.

VALUES AND ETHICS

A virtue can be defined as a good behaviour or habit that is desirable in a person. Ethics is the moral philosophy that guides man to follow the values and virtues envisioned in it. Thus, environmental ethics relates to the ethics of the environment. More specifically, it considers the ethical relationship between the natural world and human beings by reflecting on the type of resolutions made and followed by people favouring environment.

The significance of environmental ethics can be understood more fully when we discern the meaning of Value. Value can be understood when it is related with fact. Anything that is seen directly or known indirectly is a fact. Ista or liking and Dvista or disliking are the two opposite functions of fact, former taken in the positive sense and latter in the negative sense. Hence, with the help of knowledge, we either want to attain or avoid something. Equating this to satisfaction of our desires and wants is what can be termed as Value.
Again, the term Value can also be applied to the means through which our satisfaction of desires is achieved. Hence, Value can be conceived in two ways,

1) Value as an end in itself or Intrinsic Value, which is pursued for its own sake.

2) Value as means to an end or Instrumental Value, which subserves certain ends other than itself.

The most common example that can be used to explain the above two values is that of money which is an instrumental value that is used to fulfil the needs of our life. The needs in our life are of intrinsic value.

Thus we see that when it comes to valuing Nature or Environment, whether we view Nature as Instrumental value or Intrinsic value, relationship is a fundamental necessity. Thus, we can state that there are four requirements for evaluating Nature, which are

1) Existence of Nature

2) Existence of human being with intelligence

3) Man-Nature relationship

4) Certain criteria on the basis of which man evaluates Nature

ETHICAL VIRTUES IN INDIAN SCRIPTURES

Rising environmental issues require stringent follow up of environmental ethics. Human being has doubts related to his behavior of using natural resources
and his relationship with other living and non-living beings. This is when the storehouse of ethical values found abundantly in the ancient Indian scriptures comes to his rescue. A caring attitude can be seen in all these scriptures as they affirm the interdependency of all living beings and thereby stress the need for respect for all forms of life. These values can be incorporated into our daily lives. These perceptions help in preserving the biodiversity in the long run.

Ancient Indian knowledge system attaches the greatest importance to purity and protection of the environment. They had great sincerity and sanctity towards Nature which enabled them to understand Nature. These views formed their achara (what needs to be done - action) which they propagated to all beings in the form of vichara (what needs to be known - knowledge). The current environmental crisis needs a philosophical undertaking and the right tool is incorporation of ethical values in the form of environmental values.

A value or virtue becomes environmental ethics when taken from the sense of conservation and preservation of environment. Hence, the whole of ethics seen in the four spiritual values or purusharths of Hinduism, five codes of conduct of Jainism or the eight fold path of Buddhism; though enumerated from the purpose of human salvation, can be validated from environmental ethical view also. The basis for these schools of thought in designing ethical values is for man to relate to Nature, be part of it and take care of it.
THE VEDAS

The Vedic language used in depiction of Nature is one which resonates with the essence of sentiments. The source of the problem is inside man and not outside of him. If internal problem is resolved, naturally everything else gets resolved. The Vedic concept of Rta, Vedic man’s reverential attitude towards all forces of Nature, his belief in the Oneness of existence and relationship he had with other elements, living and nonliving beings have all been described in earlier chapters. Ultimately we can state that Vedic man was aware of the continuous need for harmonious co-existence of man with Nature.

According to the Vedas, earth can be made a happy abode only when man lives by Satya (truth) and Rta (eternal order), Diksha (Consecration) and Tapas, Brahman (Prayer) and Yajna (Worship). There is a verse in Purushasukta which states “Sham no astu dvipade, Sham chatushpade” which means ‘Let us who are two-legged (men) be happy, let the four-legged other (animals) be also happy’. There is another mantram “tatchchayyoravrnimashe”.

The term society in India has a wider connotation. It not only relates to humans but also sub-humans and supra humans. Plants and animals come under sub-humans while celestials and Gods come under supra-humans. Thus, we see

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449 See Vide Pp.29-59 in this thesis.
452 Peace invocation.
453 Ibid.
that edifice of the whole ethics in India is based on this wider connotation of the term ‘society’ and hence the well being of all was pleaded for in their prayers.

A striking factor that can be noted in Vedas is the concept of common good. It is based on the fact that all beings should be showered with happiness and positive health which can be achieved by being and doing good deeds. In general, the prefix ‘su-’ and ‘dus-’ used in Vedic words relate to goodness and evil respectively and can be exemplified in the following verses:\textsuperscript{454}:

1) Agni, make me have good conduct (su-carita), bar me against bad conduct (dus-carita)\textsuperscript{455}.

2) ‘We will follow the path of goodness (su-asti or svasti) like the sun and the moon’ (that follow cosmic Rta most regularly)\textsuperscript{456}.

3) ‘May we be good-hearted (sumanasah) all our days\textsuperscript{457}.

4) ‘Agni, lead us to wealth by the good path (supatha)’\textsuperscript{458}.

Thus we see that the Vedic ethical culture inculcates positive values in all streams of life. Having never separated themselves from Nature, they were inspired by the sublime qualities of Nature that made them view Nature with reverence.

\textsuperscript{455} Y.V. Vs.4.28 ; Abinash Chandra Bose, \textit{Hymns from the Vedas}, \textit{Op.Cit.}, p.9.
\textsuperscript{456} R.V.V.51.15;Abinash Chandra Bose, \textit{Hymns from the Vedas}, \textit{Op.Cit.}, p.9
\textsuperscript{457} RV.VI.52.5 ; Abinash Chandra Bose, \textit{Hymns from the Vedas}, \textit{Op.Cit.}, p.9.
\textsuperscript{458} RV.189.1, YV.Vs ; Abinash Chandra Bose, \textit{Hymns from the Vedas}, \textit{Op.Cit.}, p.9.
UPANISHADS

Conservation and preservation ethics can be found in Upanishadic statements. High value is given to truth by equating it to trees which are the prince of the forest\textsuperscript{459}. Ch.Up. gives godly status\textsuperscript{460} to water, wind and forest, thus affirming the view that they being the source of natural energy need conservation and preservation.

Another hymn states that we do not have any right to covet anybody’s wealth namely the natural resources (\textit{maa gridhah kasyasviddhanam})\textsuperscript{461}. In other words, we do not have any right to appropriate the natural resources more than our necessity. Coveting resources more than what is required is a sin. Resources are given to mankind for their living. Using resources is necessary but over extracting is harmful to environment. Various other Upanishadic statements regarding living organisms and environmental elements have already been cited in earlier chapters\textsuperscript{462}.

In a few Upanishads such as Darsanopanishad and Sandilyopanishad, the categories of Yama and Niyama which generally mean practice of virtues and rules as specified in Yoga sutra are further elaborated.

\textsuperscript{459} Br.Up.3.9.28.1 ; The Brhadaranyaka Upanishad, Sri Ramakrishna Math, 4\textsuperscript{th} Edition, Madras, 1951, p.281.
\textsuperscript{460} See also Tai.up. 1-7-1; Swami Gambhirananda (Tr.), \textit{Eight Upanishads –Vol I}, Advaita Ashrama, Kolkata, 2008, p.274.
\textsuperscript{462} See Vide p.32-37 in this thesis.
Out of the ten-fold virtues elaborated in Yama, the virtues relating to environment are Ahimsa (non-killing), Satya (truth), Asteya (non-stealing), Daya (kindness) and Saucham (purity). A few other virtues include Dhriti (courage), Arjava (straightforwardness) and Kshama (forgiveness).

Ahimsa implies not causing any injury to any being in word, thought and action. It also implies nothing should be killed as the same self pervades all beings. Seeing this oneness, man should cease to harm any being. Satya implies adhering to truth in thought, expression and action. Asteya is the absolute abstention of desiring other people’s wealth as it is declared in first verse of Isha Upanishad – ‘ma grdhah kasyasvid danam’\(^{463}\). Overuse of natural resources to the extent of denying them to others amounts to stealing. The repercussion is creating imbalance both in society as well as Nature leading to natural and social crises\(^{464}\). Shaucham implies that the purity of the environment has to be maintained both inside and outside.

Of the ten Niyamas, Santosha (contentment) and Dana (charity), constitute positive virtues and form the counterparts for Asteya, having environmental significance. A few others are Mati (faith), Isvarapujana (worship God), Japa

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(rendering Mantra) and Vrata (performance of duties)\textsuperscript{465}. Another verse highlighting the importance of virtues can be seen in

\textbf{Ahimsa satyam Asetyam shucham indriyanigrarah\|}

\textbf{Danam dhman daya skantih | sarvesham dharmasadanaha ||}\textsuperscript{466}

Of all the virtues highlighted above, what is of relevance here is that some virtues are “other-regarding” and some others are “self-regarding”. Certain virtues like Dhriti, Arjava, Kshama, Japa, Vrata, self-control, faith, and celibacy need to be cultivated for the individual’s self-discipline. Other virtues such as ahimsa, charity, kindness, truthfulness, non-stealing, contentment, shaucham are other-regarding, implying that they are intended for the good of others. That means they are altruistic in nature. This difference as self regarding and other regarding among the virtues should not be over emphasised because man being a social animal, whatever he follows for the individual purity will have a bearing on the other members of the society. Both set of virtues in fact complement each other as practicing other-regarding virtues help in achieving self-discipline and observing self-regarding virtues instils higher will power and confidence to conserve Nature. On the whole virtues are required for maintaining the Man-Nature equilibrium. Another highlighting point is that normally the virtue of solitude is interpreted as

\textsuperscript{466} Yajnavalka Smriti 1-122.
the secluded life in a monastery or a forest. This is not correct. By solitude we mean the feeling of stillness of the One without a second, the unity of all things.

**PURUSHARTHAS**

The four purusharthas of dharma, artha, kama and moksha can be envisioned from the environmental angle. These are the values coined from the human context. The statement “purushaih arthyate iti purusharthah” means the purusharthas are pursued by human being endowed with reflective power. The Vedic sages have assigned all the four values respective importance for human perusal.

**Dharma** signifies the sustenance of the whole Universe. It means both the moral virtues of charity, ahimsa, compassion to be followed and also, performance of sacrifices. Virtues need to be practiced even for Yajna performance. A point to be noted here in this context is that Vedic sacrifices such as Panchamahayajna and Athiratra yajna hold environmental significance⁴⁶⁷. Dharma or righteousness is doing one’s duty of conserving and preserving the environment in action, thought and deed. As it is a psychological impossibility for man to perform any action without purpose, gaining *artha* or wealth which is the economic means of livelihood has to be done, keeping in mind maintenance of ecological balance.

⁴⁶⁷ See Vide Pp.132, 150 in this thesis.
Both of these are possible only when kama or desire is perceived in the right manner and right way without infringing on the sanctity and purity of environment. Bhagavad Gita says, “Dharmaaviruddho bhuteshu kamosmi bharatarshabha” meaning “I am Kama not in conflict with Dharma”. This shows the importance given to kama, as desire itself is not immoral but desire that is unregulated and uncontrolled that becomes the cause of all environmental crises.

When it comes to Moksha, it means to be free from attachment and suffering. Whether this identity is absolute or inclusive of difference is immaterial. Suffice it to say that Moksha is characterised by the realisation of Oneness with Nature. It is this realisation that constitutes the remedy for all crises. The foundational crisis is in Avidya or Nescience marking a sense of difference between man and Nature. It is this sense of difference which is the cause of all human sufferings.

However Moksha is possible only through mental purification (sattwa shuddhi). That means that the human mind has to be cleansed from all kinds of impurity. Impure virtues such as selfishness, pride, greed, hatred, intolerance, jealousy, fear, ill will, anger fill the human mind to make mental purification of any kind impossible. Perception of oneself as being part and parcel of Nature along with other living and non-living beings and cultivating empathetic feeling with

468 Gita 7.11
Nature and its creations helps in mental purification. Without realising the empathetic identity with the environment, how can Moksha characterised by peace be a possibility?

**BUDDHISM**

Buddhism has framed ethics focussing on a life of simplicity and balanced view of life that can be achieved by following the middle path. The reason for all misery or dukha is trishna or insatiable desire. Buddha taught a pragmatic and practical philosophy in the form of Four Noble Truths or **Arya Satya**\(^{469}\).

The first noble truth is about the existence of suffering in the Nature. This can be interpreted in environment terminology that a great crisis prevails in the environment. The second noble truth which deals with the cause of suffering can be interpreted as man with his selfish motive as the cause of suffering. The third noble truth stresses the possibility of ending the crisis in the environment. The fourth noble truth deals with the way of ending the crisis. In dealing this way, Buddha is pragmatic and gives a list of certain virtues which could be easily cultivated in one’s life\(^{470}\).

The concept of anatta or non-self means the false understanding that the self is real. This erroneous belief causes the malicious thoughts of “I,Me,Mine” which


lead to cravings, attachment, desire, greediness and other violations. These evils lead man to violations upon Nature\(^{471}\).

Buddha suggests the **Arya Ashtangika Marga** of right faith and right resolve, right speech, right conduct, right mode of livelihood, right effort, right mindedness and right concentration. These eight paths come under three characteristics of *sila* (morality), *samadhi* (mental discipline) and *prajna* or *sharaddha* (wisdom).

Morality\(^{472}\) is based on the five precepts or *panca* *sila* which are

1) **Ahimsa** – Ahimsa is not harming any living creatures. The scope of this virtue can be extended to natural habitat also. Destruction of trees, say in a wildlife habitat is equivalent to displacing birds and animals out of their natural habitats. Polluting water harms the aquatic life in it. Ahimsa also means not to be a silent spectator of atrocities happening to Nature.

2) **Non-stealing** - With our inappropriate actions and uncontrolled development, we end up stealing the natural resources and purity of the atmosphere from the future generations. This should be avoided.

3) **Not to indulge in sexual misconduct** – Exploitation of natural resources should be considered as a form of rape and violence on mother earth. This should be avoided.

\(^{471}\) *Ibid.*, p.34.
4) **Not to lie** – Not submitting to falsity in the name of development and by presenting the facts in right perspective.

5) **Not to consume intoxicants** - Just as alcohol and drugs have negative effect on human body so too pesticides and chemicals have similar effects on plants and trees, plastics on animals, removal of sand on rivers and over-mining upon the mountains. So in relation to plants, trees and animals pesticides, chemicals, plastics, sand digging and excessive mining constitute the intoxicants in the sense that they have negative repercussions on the environment. What is intended here is that these vices should be avoided.

Samadhi from the environment angle relates to meditating the fact that man is made up of the same elements as found in the Nature. In other words meditation is akin to observing and understanding the Oneness of things. Prajna or shraddha literally means awareness of our duties towards Nature so as to prevent harm being done to our environment\(^\text{473}\).

In Buddhism, emptiness of Nature does not mean the emptiness of existence, but the emptiness of independent existence. According to Buddhism, things exist depending on external factors. There is a close interrelationship between the natural environment (habitat) and sentient beings (inhabitants) living within it. Man being a social animal, requires certain external factors for his survival in the

\(^{473}\text{Ibid., Pp.47,49.}\)
form of companions, be it humans or other living and non-living beings. Every generation needs an environment for its survival. Internal balance in human being is essential for the protection, conservation and preservation of natural environment. This can be achieved through developing virtues of compassion, friendliness towards others, and a sense of universal responsibility\textsuperscript{474}.

Buddhism also contains certain basic virtues of the benevolent kinds\textsuperscript{475}. To elaborate further, friendship (\textit{maitri}), compassion (\textit{karuna}), love, kindness, sympathy, tolerance, forgiveness, empathy, equanimity, generosity, gratitude and joy (\textit{mudita}) are a set of virtues that needs to be cultivated by every human being which helps in fostering a feeling of wellbeing of the whole environment.

Being compassionate towards all living beings is to show love, charity, tolerance towards them. Metta derived from word ‘mitta’ meaning friend, means true friendliness and loving kindness shown towards Nature. Upekkha does not mean indifference towards other beings, but it means Equanimity. In other words being reflective of our actions and the fact that all living beings deserve to be happy is upekkha. Humility is the deeper recognition of every living organism being totally powerless when compared to Nature’s laws\textsuperscript{476}.

\textsuperscript{474} H.H. the 14\textsuperscript{th} Dalai Lama, \textit{A Buddhist concept of Nature}, \textless http://www.dalailama.com/messages/environment/buddhist-concept-of-nature\textgreater , accessed on 14.5.2015.

\textsuperscript{475} Purushottama Bilimoria, \textit{Environmental Ethics of Indian Religious Traditions}, \textless http://home.cogeco.ca/~drheault/ee_readings/East/Suggested/Bilimoria.pdf \textgreater , accessed on 24.08.2011, p. 10.

Buddhist literature is full of detailed instructions for preserving and nurturing human habitat. In the Vinyaya sutra, the planting of trees is said to be within the obligations of a bhikku or monk. Fig tree features prominently in Buddhist wisdom\(^ {477}\). It must be noted in this context that Buddha had his enlightenment under the Bodhi (fig) tree which implies that the purity of Nature has its positive repercussions on the human mind leading to tranquillity.

**JAINISM**

Within Jainism, Sarvodayavada or the concern for lifting up all life forms can be related to the term ecology as articulated by Samantabhadra of 3rd-century A.D\(^ {478}\). Spiritual relationships from an ecological viewpoint can be known with the help of some basic jaina tenets\(^ {479}\) such as

1) Injure no creatures (**savve pana na hantavva**)

2) Do not command any creature

3) Do not own any creature as to deny its freedom

4) Do not employ one as the servant (**save pana na pariggahetvva**)

Jainism believes in the presence of soul in animate beings such as human beings, animal, insects and also in inanimate things. These inanimate things like


\(^{479}\) Ibid.,
water, air, fire, earth are deemed as non-living by others. In Jain literature, these are called sthavar jivas or jivas that are immobile.

Jaina’s have a prayer that they recite while doing the rite of pratikramana which is done to absolve individuals from karmic consequences as a result of knowingly or unknowingly harming an array of life forms. After reciting the various life forms that exist\textsuperscript{480}, they conclude by saying

Whatever harm I have done,
caused to be done,
or approved of,
by mind,
speech,
or body,
against all of them:
may that harm be without consequence\textsuperscript{481}

Jaina’s code of conduct stems from the importance they give to all living creations. The following two passages amply justify this fact. One of the passages in the Acaranga Sutra, highlight the plight of all living beings:

All beings are fond of life.
They like pleasure, they hate pain,

\textsuperscript{480} See Vide p.130 in this thesis.
They shun destruction.

They like life and long to live.

To all, life is dear482

Another verse states: “There are beings living in the earth, in grass, on leaves, in wood, in cow dung and living in dust-heaps”483. This statement implies that life is not restricted only to human realm but also extended to non-humans, nay, non-living beings also. Few more pointers in Acaranga-sutra include chapters on Vanaspati-varga extolling the lives of vegetation kingdom484. Another verse states that no breathing, existing, living, sentient creatures should be killed, nor driven away. According to the verse this is the pure, eternal, inalterable discipline485.

Also, one can find listed living beings and non-living beings in the 36th chapter of Uttaradhyayana-sutra. Again, Prajanapana-sutra (1.37) contains description of different kinds of herbs helpful to humans. Aupapatikadasa-sutra contains references for non-pollution of environment. The statement goes to the

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485 Ibid.,
extent of proclaiming an unpolluted atmosphere to be the foundational right of vegetation kingdom.\textsuperscript{486}

A Jain scriptural aphorism Parasparopagraho Jivanam means “all life is bound together by the mutual support of interdependence”. Lord Mahavira said: “There is nothing so small and subtle as the atom, nor any element so vast as space. Similarly, \textit{there is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life.}” Further he proclaims most profound ecological truth: “\textit{One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them}”\textsuperscript{487}.

The Compassion (anukampa) of Vardhamana Mahavira is a many faced virtue. It is abstinence from causing suffering to any living thing, on the one hand, and the positive act of rendering service to others for eradicating their suffering on the other. This is the implication of Tattvartha Sutra 7.1 which prescribes abstinence from violence, 6.13 which prescribes compassion through charity and 5.21 which prescribes rendering service to one another\textsuperscript{488}.

Jainism preaches three gems or tri-ratna namely right faith or samyagdarsana, right knowledge or samyagjnana and right conduct or samyay-caritra. These need to be practiced along with the five codes of conduct that are  

1) **Ahimsa** – This has many implications. One should not injure any living being even by thought, word or deed. It includes negative abstention from violence and displaying of positive kindness to all creatures. Again, it not only involves with what we think and do, but also what we let others think and do. It means that we can’t just be bystanders when someone else acts in a way that harms the environment. Also, jainas have to observe ahimsa in the past, present and future.  

2) **Satya** – This includes not to utter falsehood, giving charity and truth speaking.  

3) **Asteya** – This has to with non-stealing, and performing only honourable acts. It also means avoiding misappropriation of natural resources.  

4) **Brahmacarya** – This means man has to lead a life of chastity.  

5) **Aparigraha** – It means that one should limit one’s needs and possession.  

The environmental implication of the above virtues has already been dealt with while dealing with Buddhistic ethics. A few more rules of conduct or samitis which have environmental implications include  

1) **Irya** or care in walking – This can be applied to such acts like slowing down and letting other animals cross the road while driving one’s vehicle.

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2) **Esana-samiti** or care in accepting things – This can be expounded as considering the environmental history of all objects that one consumes. When global food products are made available at exorbitant prices in local markets, the environmental history involves shipping and transportation if by air, there is further depletion in ozone layer and if by road, then it contributes to air pollution.

3) **Adana-niksepana samiti** or care in picking up and putting things down – This reflects the care and attention one needs to have with respect to their surrounding environment. Honking disrupts the wildlife and throwing plastic covers in wildlife zones harms the grazing deers as they tend to eat it. These acts should be avoided.

4) **Utsarga-samiti** or care in performance of excretory functions – Environmental sense is in not throwing garbage and waste everywhere. Also one should take care to recycle products.

Finally the down side and complexity of effectively employing ecological principles is in the seriousness of following the Jaina ethical code of conduct. For example, the ethical doctrine to feed the animals makes the jainas bring along a packet of sugar, biscuit etc. on their morning walks and spread it over anthills or give to dogs loitering in the parks. But the negative impact of following this ethical code lies in the fact that they throw the plastic covers or used biscuit covers on the way side. On the one hand, they provide food to other living creatures as decreed by their religion, but on the other hand, improper throwing of plastic covers
pollutes the environment. What is the ultimate justification that can be provided for such colossal acts?

Thus, when we compare all the three major systems of religions such as Hinduism, Buddhism and Jainism; we find in them a corresponding set of virtues highlighting the point that whatever be the religion man follows, from the ethical viewpoint all suggest the same Oneness of Reality and the means of achieving it through the same set of environmental ethics.

Ancients perceived oneness, mutual dependence, life in all beings, harmony among all living beings, reverence for life, living mechanism and rejected narrow view that human kind is the exclusive centre of life. Thus the Vedic, Upanishadic, Jaina and Buddhist traditions perceived this wholeheartedly and are responsible for building an everlasting environmental value system for human beings to follow a balanced lifestyle.

A FEW RECENT WESTERN ETHICAL TRENDS

Nature with respect to environment as a study cannot be found in the past philosophical studies. There is extensive knowledge available as values and ethics but not many focussed on ecological values. A new environmental ethics emerged as a sub discipline of philosophy only in late 1970’s. Hence those ways which have taken into consideration the ecological values are branched under ecosophy or eco-philosophy. The aim of eco philosophy is gaining ecological wisdom.
Bio-centric ethics or Individualism gives intrinsic value to the individuals in Nature, where as Eco-centric ethics or Holism gives intrinsic value to the entirety of the ecosystem. Deep ecology and eco-feminism movements are similar in that they both look at environment as an entity to which man is related and hence environment should be cared for\(^{491}\).

Of the western ethical trends, the most outstanding ones relating to ecological awareness are that of Arne Naess’s Ecosophy, James Lovelock’s Gaia Hypothesis and Environmental Virtue Ethics.

**ARNE NAESS’S ECOSOPHY**

Naess’s defines Ecosophy to be a philosophy of ecological harmony or equilibrium\(^{492}\). He distinguishes between two types of environmentalism – long range deep ecology movement and shallow ecology movement. By ‘deep’ he meant the depth of questioning of values and purposes of human beings while debating on environmental issues. And ‘shallow’ refers to taking note of values with respect to economic growth and consumption and not that of reaching the depth of the issue. In other words, “fight against pollution and resource depletion” would be ‘shallow ecology movement’ and in contrast, “viewing all living things alike and having intrinsic value irrespective of their usefulness to others” is the


‘deep ecology movement’. The distinctive feature of the deep ecology movement is in its acknowledgment of the intrinsic value of all living beings. He acknowledges the influence of Bhagavad Gita, and Gandhian thinking of "the oneness and divine nature of all beings" and the concept of ‘Self – Realization’ in his philosophical works\textsuperscript{493}. Another point of interest is that Naess rejects ‘atomistic individualism’, the idea of human being having a separate essence as an individual, which he feels is the root cause for human self separating from the rest of the world. This attitude of separation makes one selfish thus inducing selfishness towards other people, other living creatures and thus towards whole of Nature. Naess draws heavily from Gandhian values in formulating his Ecosophy called as Ecosophy T which advocates human Self realization as the only solution to abate the on-going environmental crises of exploiting nature\textsuperscript{494}. Naess Ecosophy emphasises in his teachings the need for the harmonious co-existence of human beings with nature, that which has been reflected in Indian scriptures from time immemorial. In accordance with the times and place, Naess reaffirms the same conviction by calling it eco-philosophy and has provided a theoretical framework for environment or green policy formulations\textsuperscript{495}.


\textsuperscript{495} David Orton, \textit{A Critical Appreciation – The Selected works of Arne Naess}, <home.ca.inter.net/~greenweb/Naess_Appreciation.html>, accessed on 9.4.2015.
JAMES LOVELOCK’S GAIA HYPOTHESIS

This idea states that earth’s biogeochemical cycles are biologically driven and that on any planet which supports life, conditions favourable to life are maintained biologically. Gaia hypothesis is the belief of thinking the total biosphere to be a single global super-entity which is self controlled and self regulated by the ecological processes. The overall dynamic equilibrium is maintained by the biosphere itself even if it is devoid of strong human presence. Conceptualising on Gaia hypothesis, Lovelock used the idea of a single but complex living organism to indicate earth as a ‘super-organism’ and a self-regulating living system.

According to Lovelock, all living beings are capable of modifying their environment. In order to survive, they take material in the form of food from the surrounding and the waste from the body is discharged back to the environment. Thus energy needed for sustenance and the waste generated by beings, both are taken and dissipated accordingly from the environment. Hence the organisms themselves through their modification of the environment are in effect maintaining the physical and chemical conditions at the required level on the planet making it a hospitable environment. Hence the whole earth is biological life, sustaining itself. Lovelock calls it Gaia, a single living ‘life-throbbing’ planet. Many environmental

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evidences suggestive of atrocities happening to earth such as the green house effect on the whole confirm with Gaia hypothesis\textsuperscript{497}. Lovelock in an earlier book had presented Gaia as a way of looking at an earth that was resilient but in his later book a vision is given of the earth fighting back for its rights\textsuperscript{498}.

**ENVIRONMENTAL VIRTUE ETHICS**

A recent trend that can be noted is the emergence of Environmental Virtue Ethics which looks objectively at the relationship between Man and Nature. It does not ask why environmental preservation is important for existence of human life but, objectively tries to define the characteristics of an environmentally good person. In a way, the emphasis is shifted from following duty and consequences to understanding who we are and how one has to live in the natural world. A **virtuous life is seen as a necessary condition in Environmental Virtue Ethics**\textsuperscript{499}. Environmental virtue ethics though might be at a nascent stage but it will help to showcase people the virtues manifested in environmental protection which itself is reason enough to act in a environmentally responsible way\textsuperscript{500}. Human being has to care about the environment as it is in one’s deepest nature to do so.

\textsuperscript{497}Kenneth J Gregory (Ed.), \textit{Environmental Science – A Student’s companion}, SAGE Publications Ltd, New Delhi, 2009, p.182.

\textsuperscript{498}Ibid., Pp.15,21,30,177.

