

INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI

NPTEL

NPTEL ONLINE CERTIFICATION COURSE

An Initiative of MHRD

Ecology and Society

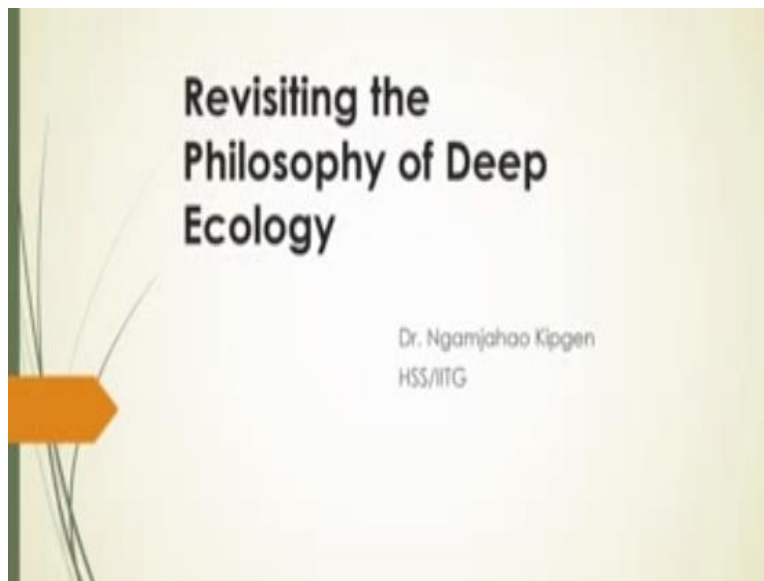
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Well in this lecture we will be primarily dealing with the environment and ethics that is part of the environmental philosophy and under this we will be looking at three specific teams.

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One is deep ecology and the second is on social ecology and finally on the ecological feminist philosophy now I feel that the environmental ethics or the environmental philosophy needs to be included in this course because for quite some time as I have been saying the idea or understanding of ecology has to be limited to only few disciplines and off let there is an increasing realization that ecology should not be only confined to a particular discipline but across other disciplines.

So we begin with ecological and unpopulated perspective and also we have deal with some bit of the sociological understanding of the environment and in this three particular teams will be again looking at the various strengths of how so cool environment movement has taken place and how it evolves over a period of time now I for timing I just put on this title as revisiting the philosophy of Deep Ecology.

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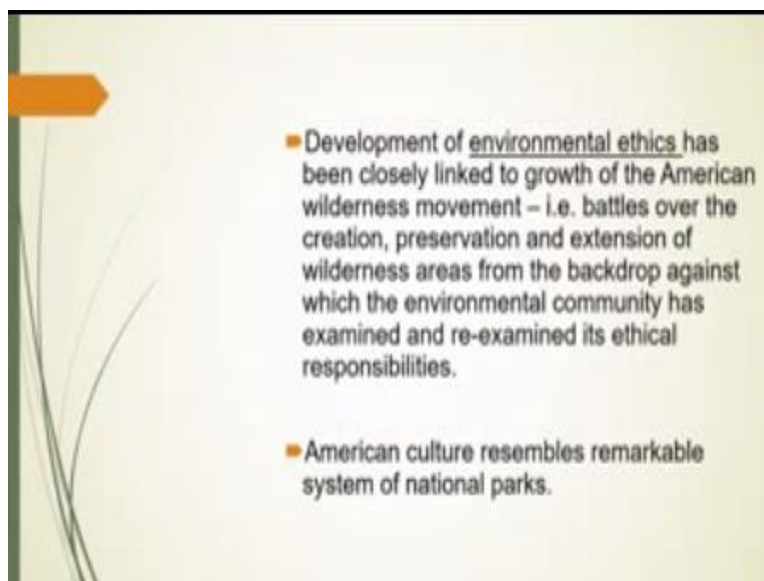
Now to make the background spear it is pertinent to actually locate what environmental ethics is and what the sort of debate has been rolling around, before going on to what deep ecology is and in deep ecology we will also tries to look at the binaries between deep ecology and shallow ecology which has been for quite sometime in the West at least beginning from America like how it works.

Now what are the kind of debates which involves in these environmental ethics and landfill ethics as I said is a part of this and one to philosophy which tends to you know move on beyond the boundaries which was conventionally believes to be solely confined to the study of humans. So this unwanted ethics is an extension which tries to you know surpass the boundary or it goes beyond looking at much as humans but also the human here the nonhuman world.

Now therefore it is important to since our study the course primarily deal with the humans and non-human if not the relationship between human and nature, so therefore it will be interesting to sort of look at what are the kind of ethics the sort of controversies and complexities which involved in locating the environmental philosophy, environmental philosophies are for your information primary deal with the human nature relationship and it tries to locate the sort of how this the human has evolves over a period of time and then it tends to sort of look at how human perceive the sort of relationship with nature or maybe in terms of establishing some kind of understanding with or how they deal or utilize the natural resources.

All these are in a way being guided by the kind of knowledge which humans have perceived over the past generations. So as times move on new philosophy e-book and that basically deep ecology is also one of them.

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Now if you look at the development of this environmental ethics it is in fact closely linked and related to the growth of this idea of wilderness movement in America. Now what is this wilderness movement, wilderness movement in a way have begins with the sorts of intricacies and controversies over the creation of this creation at the same time through servation and

extension of this wilderness area that is the natural resources or natures in fact we sort of distance if not isolate from the human hands or rather from the harmful actions of human.

So therefore this wilderness movement is again a ploy to sort of preserve the nature its pristine state, so this extension of the wilderness areas from the backdrop of the human community or environmental community has examined and also really remind its ethical responsibilities, what perhaps is the beauty or the kind of responsibilities humans or the environment communities has against this wilderness areas to what extent have they committed if not what are the trends and policies which they have followed in terms of maintaining the relationship.

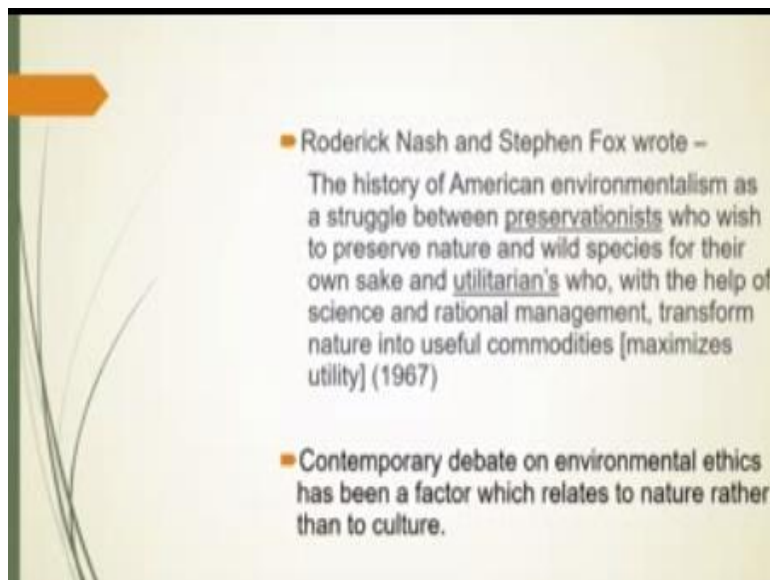
So when we talk about maintaining relationship it can be sort of both ways it can be positive as well as negative they can be sort of industries which are being catered and done towards the environment in general. Now if you look at the American culture closely it sort of resembles our the system of national parks. Now if you look at many of the non-western countries like for example in Asia and Africa chiefly this idea of conservation if not the setting of national parks has its origins from this wilderness movement in the America.

So what they do is to maintain a boundary or to sort of put the wild wilderness in a more confined area so that humans in return will sort of derive some kind of pleasure if not but it is maintained that sort of relationship in order to derive some kind of satisfaction when they go to the wild. Now therefore this idea of national parks has a deep-rooted history and its margins in the context of North America and you all know like the kind of controversies which is being holding around even in the Indian context whenever a national park is to be sort of established or maybe if you take the example of conserving tiger or maybe an elephant.

Now many of the areas or the habitats of humans are being affected as you all know like animals needs much more of a larger area in order to sustain themselves or to sort of live in that your optical or ecological niche. Now there in lies the sort of debates and controversies if at all one is being guided by this wilderness thinking will it be feasible if not how will it be sustainable in the long run or for the sake of this wilderness interests are we going to sort of sacrifices the sustenance of human.

So therefore these debates is pretty much challenged by many of the environmental historians like Ramogi Huma and then Martinis when they tries to espouse and raise the issue of the deep divide between no not unsolved that is the northern countries and southern countries.

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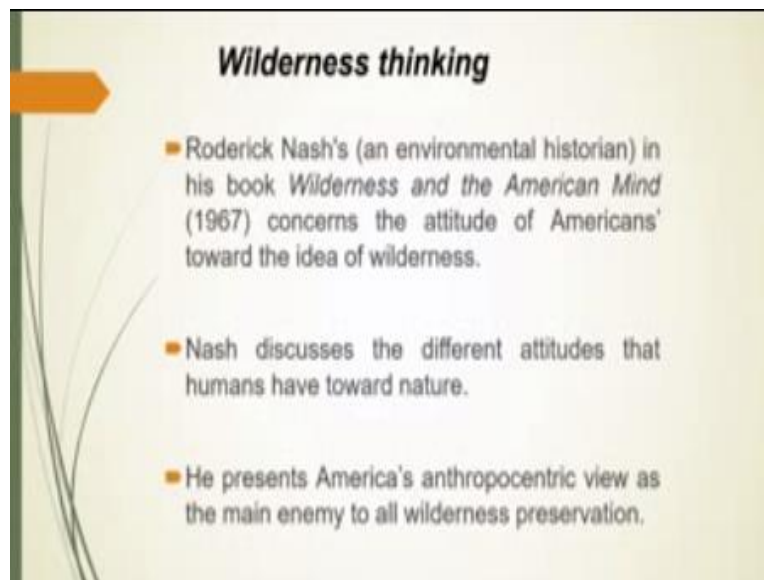
Now another American Historians by the name Roderick Nash and Stephan Fox wrote way back in 1967 that the history of this American environmentalism is to be contextualized within the debate of preservationist who innovate these or attempts to preserve nature and other wild species for their own sake and on the other hand as the different school of thought that is the utilitarian's who with the help of science and rational management sort of attempts to transform nature into a useful commodities that is by maximizing the utility.

Now you can actually see the two opposing or dichotomies that is the binaries which exists between the preservationist and the utilities. Now this perhaps is something which has been going on if you are trying to look at the history of American environment ecology, now the preservation is in a way attempts to is guided by that idea of that wilderness thinking that is to preserve nature in its own form that is to remain untouched by the human where the other is being guided by that utilitarian ideas that is nature is nothing but the some sort of it is seen as a

commodity where a profit if not to maximizes the needs of humans which if not humans to serve the purposes of the human needs.

Now for quite some time there has been this debate on environmental ethics and has been a factor which rather leads to nature rather than to culture. So the cultural aspect in a way is being sidelined if not isolated and nature sort of the prime concern and centrifugal in this particular debate.

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Now for us to have a much more wide understanding I will just try to explain what was in his thinking, is now the wilder historian the Roderick Nash in his book if you look at wilderness and the American mind this was published in 1967 primarily concerns the attitudes of the Americans to what the idea of wilderness, now in this book Nash discusses the different attitudes that humans have to work nature.

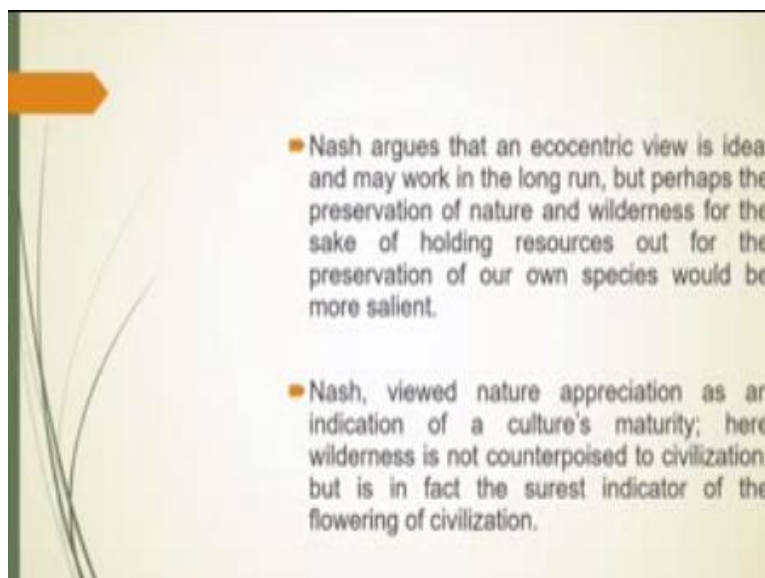
Now as I said there is a differing attitudes and behavior or actions people have towards natures and we have in the preceding lectures tries to look at how different cultural groups are maintaining the sort of relationship with nature or how they maintain the natural resources or

how they position themselves in the environmental space. Now over here in this book wilderness and the American mind he in a way tries to present the idea of or the attitude of the Americans that is the Americans are rather guided by this anthropocentric view as the main enemy to old wilderness reservations.

Now he tries to depict that this America's anthropocentric view as to be seemed which is pretty much against the idea of this wilderness preservation and now what then is a true percentage I am sure by now you are familiar with the term because anthropocentric or anthropocentrism is sort of the dominant ideas where human situate oneself in the center of the creatures and assuming that humans have overriding powers in terms of maintaining certain relationship with nature in general.

So this anthropocentric ideas which is pretty much dominant in the ideas of the Americans is again seem to be sort of contradicting with the idea or the interest of this wilderness preservations. Now if you look at some of the content of the book Nash in a way strongly or categorically argues that this eco-centric view is ideal.

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And may not necessarily be fruitful and strengthened in the long run but perhaps this preservation of nature and wilderness for the sake of holding resources out for the preservation of our own spaces would be more salient. So in some way Nash was also in some way supporting the idea of this preservation of nature and wilderness for the sake of this holding the resources. Now as I said this idea of wilderness is antithetical to the utilitarian perspective or ideas of perceiving the nature.

Now Nash also willed that this nature appreciation as an indication of cultures maturity or rather this wilderness is not to be seen as which is counterpoised to civilization but is in fact the serious indicator of the flowering of civilization. Now went back to what we had discussed in the last lecture on how the idea of this the Buddhist principles of maintaining certain attitudes or perceptions towards maintaining needs.

Because in many of the classic tacks of maybe the Buddhist if not the Hindus there has been sort of harmonic and symbiotic relationship between human and nature and it is also interesting to see that perhaps if you look at the evolution of human society at certain point of time even the Indian civilization for that matter beginning from the Indus Valley Civilization and it goes on we have a rich history of civilization.

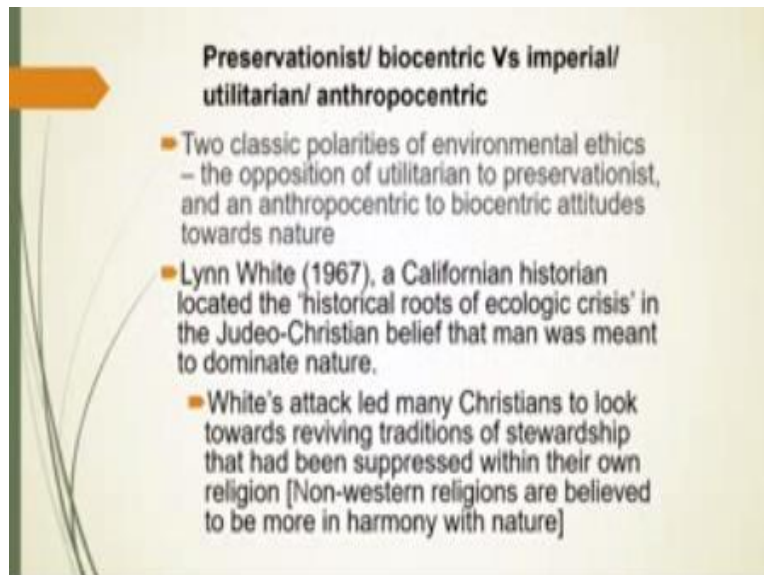
And if you look at the closely and in a more critical manner in terms of how our predecessors maintain the relationship with the nature that is maybe plants and animals they do have a written principles or guiding principles of how they should maintain and one as a responsible human being what kind of relationships should be meted out when one deals it not just the forest but also the water and then what kind of symbolic or significance that it has to the community in general.

Now therefore it is interesting to see that part of the early civilization which began which flourish in India as well is something one should tries to locate when we talk about this contemporary are so called civilization which Nash talks about it, because if one talks about the golden period of any kind of civilization or flowering civilization one can sort of connect with

the wild or with the nature and that should not be seen something which is antagonistic to any civilization.

Now many of the as we discussed the new talent ideas which are being guided by the scientific and rational management tends to perceive nature as simply which has to be exploited to serve the interest in the purpose of humans, so that sort of narrow understanding or assumption in a way should not necessarily be considered as something which is to be seen as a modernized if not a civilized society.

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Now the sort of binaries which exist that is the bio-centric and anthropocentric or the preservationist or against the utilitarian, if not the imperial the imperial because many of the colonists ideas were rather guided by this utilitarian ideas that is in terms of expansion of market. So the world had at one point of time has been you know pretty much busy with the colonization of new areas or the expansion of market rather which in a way is to be seen as different from the expansion of the wilderness areas for those species.

Now therefore if you look at this the classic polarities of this environment ethics that is the positions of utilitarian to the preservation is and also the anthropocentric to bio-centric attitude towards nature as we had already discussed the strong argument which was raised by the historian Lynn White wherein he talks about the historical roots of the ecological crisis by sort of blaming the video Christian beliefs that man was mean to dominate nature.

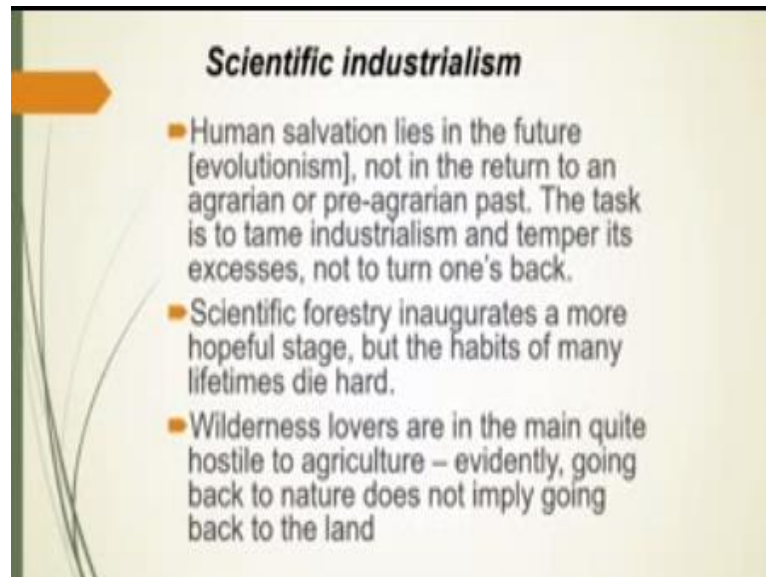
So this idea of dominating or sort of having an overriding power to exploit the nature is being again guided by as I said scientific if not the rational ideas of how nature is being perceived. Now White's mainly attack the Christians to in a way relook if not to realize reviving these traditions of stewardship that has been suppressed with their own religion that is the non Western religions are believed to be more harmony with nature.

So again Lynn White also compare the present contemporary period with the medieval period how they maintain the relationship with nature, so by sort of blaming if not healing the Christians to be responsible for this by the ecological crisis Lynn White in a way suggested one needs to relook and reinvent the whole idea and then proposes of one stands in the environment that is one should have that notion of stewardship towards nature.

Now the scientific in this religion is one thing we are in is supposedly considered to be the kind of mess or environmental crisis which we are facing and then also we had time and mentioned that is science and technology is not something which is again to be you know seen to be away out rather the sort of innocence of humanity in the future that is evolution is not to sort of go back to the first days or the first form of society that is to add variant or the pre agrarian part.

But the idea is to you know like restructure and reframe the kind of industrialists or industrialism and temper its excesses not to turn one back that is there is a possibility of you know reshaping.

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And then re-contextualizing the stance of humans in this sticks that is how we you know rectify and reposition ourselves in the spirit of industrial. Now maybe we can limit ourselves the kind of environmental problems or the kind of temperament which we have can be limit and then the excesses part can be limited. Now for example if you look at the scientific forestry which in a way tends to have you know put some kind of a hope for the future but the habits of many lifetimes die hard that is again people tends to you know normally engage in looking or being guided by this utilitarian ideas.

And then sometimes the whole purposes of these ideas of recreating or reframing sometimes dies out. Now wilderness lovers are in the main what personal to some of these practices like agriculture evidently going back to nature does not imply going back to the land. Now sometimes I feel that this idea of wilderness against is a pretty much loaded or embedded with this notion of this romantic scream or this romantic notion of thinking by simply you know allowing us or sort of rather compelling us to go back to the past.

So at this point of time it is not possible for us to you know go back to the past but or the idea is to reframe and restructure and reposition ourselves in the present context.

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Now this dominant environmental traditions which is pretty much being headed in the US that is the northern America this free-flowing rivers and natural forests are in a way cherished by the environmental or their beauty and ecological value. Now as I said to what extent the human can remain untouched if not grow certain kind of boundaries between this nature and human therefore one also needs to look at the political economic and sociological background of communities because there are also communities who are pretty much directly dependent on the environment for their substance or natural resources.

So therefore it is pertinent to look at in a more critical manner but as to whether wilderness thinking is really feasible mostly in the third-world countries or not because some of the scholars like as I said go hard and even contemporaries they are being critical and then when we talk about development it is also important to look at not just the environment but the humans in general.

Now therefore the support for many of the National Park movement in India comes mainly from the sort of the international conservation, organizations and from a class of big game of hunters which innervates and hunting practices and supposedly turned a preservationist who include

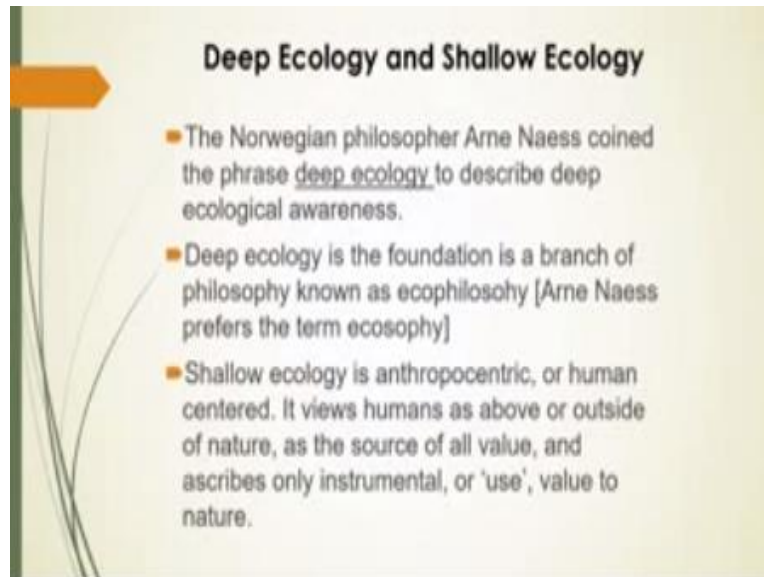
many former Maharaja's as well. Now in a way this idea of this National Park movement is guided by the interest of the aliens, now to what extent the interests of the elites will serve the purpose for the commoners if not the so called middleclass which we normally use in the Indian context. Now therefore this class of interest also something with always demanding and proper and this perhaps again if you look at the scientific forestry as wealth is being guided by the idea of you know commodification of the forest because many of the wet land if not areas which does not have you know a case cropping is seen to be a whistling and again this is guided by the colonists mindset.

And then we are still not able to when we say we are talking about Indian context that we are not able to really come out of these ideas of the foreign alic policies, therefore by planting many of the cash crops like the eucalyptus, pine tree so and so forth which in a way is fulfilling the needs of the industry but to a extent it really helps to the welfare or the well-being of the communities which are around them because they are certain case that this which are even being done even in this like sonicate aware they have plant the eucalyptus in a large chunk of areas which in a way has produced a pulp wood which is again the raw materials for the pepper industry.

Now therefore this sort of the connivance between the private companies, the co-operates and the state in a way has hampered the means of subsistence of the local community these are something which we also needs to look at when they talk about like scientific forestry and the scientific forestry at listening context I think is not able to bring a positive result and rather just assist towards the community conservation of forests and there is an increasing art to involve the locals in terms of the conservation of forest.

So similarly in many of the national parks or maybe any kind of conservation of preservation for detonators there is an increasing realization that the local communities needs to be part of the program and then they should be a stakeholder.

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So now these are some of the kind of backgrounds how it evolved and the kind of debates which is to be contextualized when we discussed environmental ethics or environmental philosophy because it has its beginning from the north that is the kind of interests of the elites or the developed countries and then this perhaps has led to the idea of this wilderness movement if not setting up of national parks and so and so forth.

And then there is a critical engagement which is perhaps done by the environmental historian runs and where he tries to locate and differentiate between the north and south, because the interest of the north is not similar with the south and as I talked about the political and economic nature which guided the interest also differs. Now let us try to move on to revisiting difficulty that why is it that ecology is important in this present French and is there any way out or as we have been talking even in the context of by bringing in religions we are just trying to move on and find out a kind of alternative efforts to the environmental crisis which we are facing.

Now therefore perhaps maybe deep ecology is also an attempt to re-understand and renegotiate or to relook at the human positions and then how it evolved it in terms of locating and sort of contextualizing the issues which is pretty much privileged around. Now deep ecology is perhaps

a phrase which is being coined by the Norwegian philosopher or Arne Næss and his attempt was to sort of final answer or describe the deep ecological awareness. Now we tend to perceive and looked at needs from a different perspective so perhaps deep ecology is also one perspectives of looking at the nature that is to what extent the humans is able to sort of understand or rather contextualize oneself in this idea of is of the natural understanding.

Now deep ecology in a way is a foundation and a branch of the philosophy which is known as eco-philosophy and unless in a way prefer to use the term eco-philosophy rather than eco-philosophy and as I said he tries to inject certain kind of psychological attributes that is the kind of thinking or the notion of understanding which humans perhaps have a world nature or maybe to a extent the ecological awareness is deep-rooted or not.

Therefore we will try to bring in this idea of the shallow ecology because deep ecology again is pretty much antithetical and antagonistic to shallow ecology because there is a sort of oppositional ideas and understanding between deep Ecology and shallow ecology. Now as I said shallow ecology again is guided by these ideas of anthropology or anthropocentric ideas or which we can say it is a human center that is situating humans above other species.

It tends to see contextualize humans above or outside nature and as the source of all values that is it has some kind of overriding powers or alternative and describes only the instrumental or use value to nature so this is purely utilitarian perspective of modifying and trying to maximize the value from any objects or any kinds of resources, so this is something what shallow ecology is prescribe it.

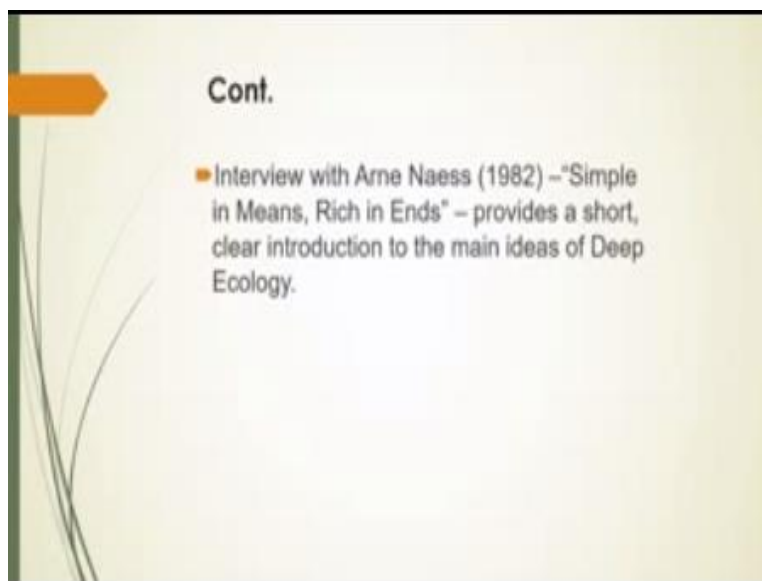
Now Deep Ecology on the other hand does not draw any boundary between the humans and non-humans or anything else from the natural environment it does see the world as sort of a wholesome or a collection of isolated objects but also as a network of phenomena that are fundamentally interconnected and interdependent, deep ecology in a way is more holistic in nature because it tries to espouse that every species all creatures has a sort of a stake and then we are they hold important positions.

So no species is to be seen as superior or rather inferior so everyone has an equal share and equal space so therefore that sort of boundaries is not being demarcated. Now within a way as I had set the tone and set the beginning the wilderness area or the extension of wilderness areas is not perhaps something which is the ensure to sort of solve the problem.

Now deep ecology in a way tries to establish or it recognizes the intrinsic value of all living beings and the views human beings are just one particular strength in a web of life that is this adult or maybe a constitutional organs in the web of relations, so which in it is it cannot sustain and survive alone and it needs the other species and they are dependent on other species as well.

So therefore one needs to you know locate and tries to understand the intrinsic value of all living beings and it is not just only confined to look the utility if not the external values so one needs to redefine and see in a much more critical way.

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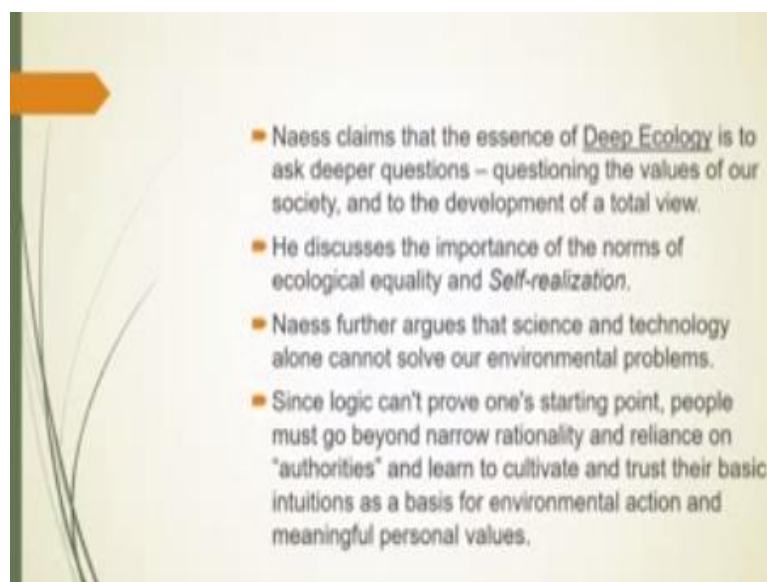
Now the whole tenets or ideas of deep ecology can be situated in one of the interview with Arne Naess back in 1982 when he says that, “Simple in Means, Rich in Ends” within a way sort of provides a detailed and clear introduction to the team of the main ideas of Deep Ecology. Now in

a way I will partly discuss about when these ideas about the environment because with which he is popularly known for his quote that the world has enough resources to in a way satisfy the needs of human but does not have enough to sort of satisfy degrees of human.

So Arne Naess was also pretty much influenced by the ideas of Gandhi's thinking in terms of how one situate and contextualized in the ecological niche, so therefore "Simple in Means, Rich in Ends" perhaps might sound very in a very simplistic manner but then if you look at the embedded or the kind of in depth meaning it sort of requires certain kinds of commitment and sacrifices for the humans because it is not us who owned the environment or Natural Resources.

But rather we are in a way borrowing from the future generations we are in a way part of you know trying to and next sense the enjoy the current resources which actually does not belong to us. Now this simplicity is something which Arne Naess has or let us talk about maybe if you want to you know like have much more understanding you can see some of the interviews and videos on YouTube on Arne Naess in which he tends to you know set an example in the later part of his life by living a very simple and then you know distance from the city or the crowded life wherein he sort of tries to you know exemplify by setting or living a very simple life rather.

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Now Naess in a way claims that this the very essence of Deep Ecology is to us deeper questions, that is one needs to you know not simply questions what one is observed but also rather questions diffident oneself that is questioning the values of our society and to the development of a total view. Now rather many of the Philosopher's if you look at the normally and gives in a critical thinking and critical questioning of the society which they living to or missed the exit and also the nature of the political appears going on.

Now in this exercise he discuss the importance of the norms of this ecological equality and self-realization, now why is that is self-realization is important because it is the individuals with in a way at up and then part of the society or be part of the networks of society.

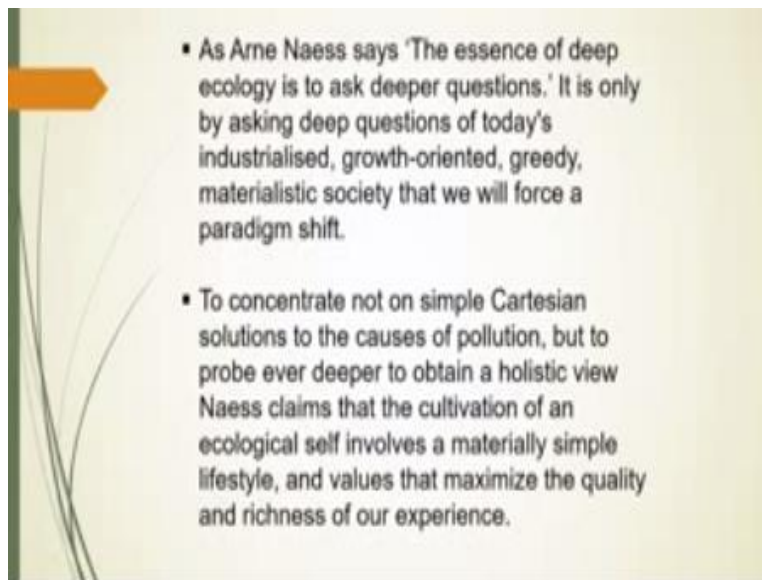
Now therefore it is important to have this questioning and if not the self-realization in someway the self relations can be equated by bringing in the Buddhist principles when it also talks about we can be in harmony nature with nature by being peaceful or at peace, so one has to be calm and then rather try to understand the intrinsic value of niche and then only that way we will be poor it is impossible to maintain certain kind of any certain equilibrium if not we rather engage with the self-realization.

Now Naess for the arts that argues that Science and Technology alone cannot solve our and run the problems and therefore he come up with this idea of eco philosophy it as sort of an alternative. Now since this idea of this logic can prove one starting point people must go beyond this narrow rationality by saying narrow rationality we are also talking about the rationality which is again guided by this scientific temperament and reliance on authorities and learn to cultivate and trust the basic institutions as a basis for environmental action and meaningful personal values.

Now therefore this logic should in the in away inculcated in terms of deriving the intrinsic values of the nature or the objects or anything for that matter around us, so therefore we cannot afford to really claim that the ideas which were guided by the animistic beliefs that is the belief that there is the presence of spirits which dwells in certain plants or animals or any kind of objects it cannot

be we cannot really afford to some off because there is this connection which has been established among them.

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Now as Arne Naess says, again the essence of the primary purpose of ecology is also to ask deeper questions like it is only through this continuous engagement of asking questions that is big questions of today industrialized or maybe any kind of development is not growth oriented or the kind of accumulation of wealth that is naturalistic society that we will force a paradigm shift. Now in order to have as I talked about that restructuring and repositioning oneself one needs to engage in asking these deeper questions.

Now one of the simplest thing would be you know by questioning this idea of development which is pretty much common or pretty much impeding pertinent in every country or maybe even in India. Now if you take the examples of say building a dam which is also part of the development policies and programs and this building of dams again is guided by the Narrogin idea of development which again is being bored from the West.

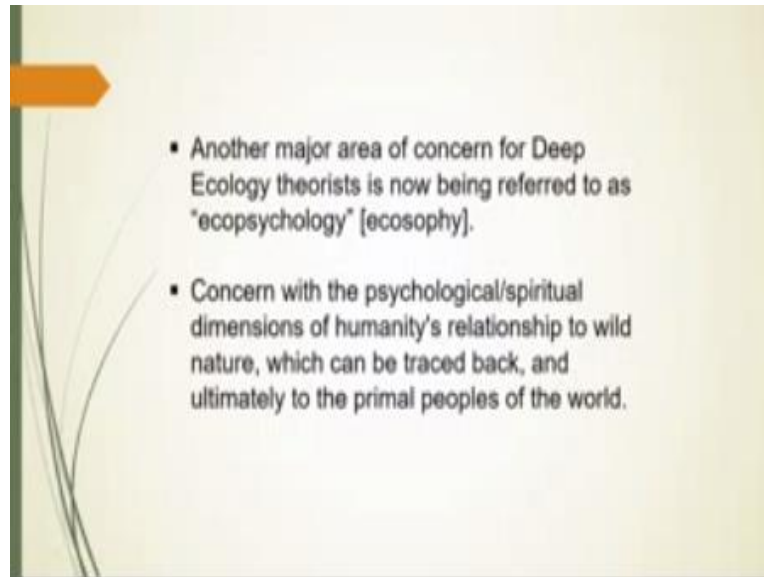
Now Nehru conceived that idea of this building a dam as so the future temples of India, now if you look around the amount or the numbers of dam which is being built and the policy makers normally tends to you know sidelined the impact on the certain communities that they are being displaced forcibly and then they lose not their means of livelihood there and the future is at big, so these issues are something which also needs to be in your questions if we go by our Arne Naess ideas of asking deeper questions.

And then we all often witness you know kind of flood caused by you know the unmindful activities or maybe the wrong planning of dams and then the submergence of edges of the fields forests and the amount of you know have a big course is innumerable. Now therefore the sort of ideas has to be sort of challenged and then questions by challenging your questioning them the idea of development does not mean that one should shun that way or part but one has to reinvent and relook.

Now one should not simply be guided by this idea of this the sort of partition solution to the causes of questions, but to rather probe ever deeper to obtain a holistic view what Nash claims as the cultivation of an ecological itself which also involves a materially simple lifestyles and values that maximize the quality and richness of our experience. Now for instance if one always talks about say pollution and still engage with you know a much more of a latest lifestyle of I mean the flock of cars owning of them and then which is emitting a lot of carbon.

Now that would be you know contradictory to what Nash talks about there is simply means and Rich in ends, therefore one needs to not just look at the bigger picture but also narrow it down and then the self realization is again very much important in the context of this deep ecology.

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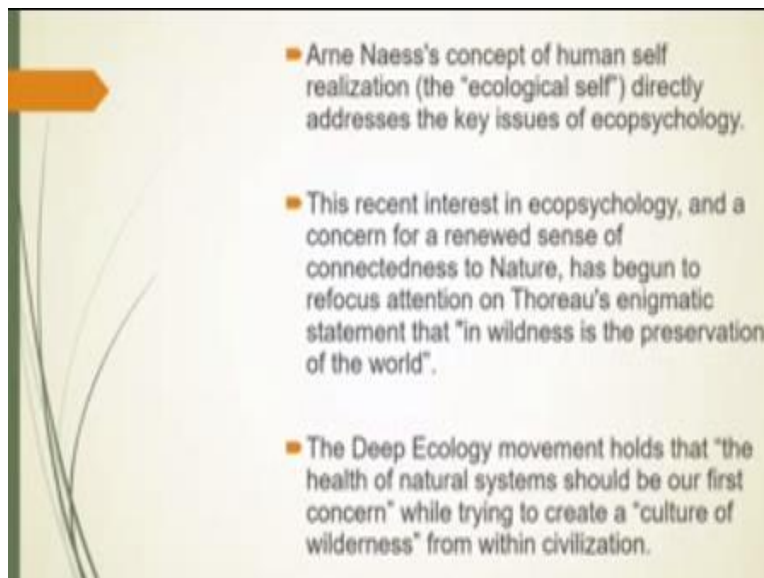
Now one of the major point area of concern for deep ecological or deep ecological theories is now being referred to as eco-psychology or ecosophy. Now, the eco-psychological or spiritual dimensions of humanity's relationship to wild nature which can be tracked back and ultimately to primal peoples of the world. Now which means Nash also tries to you know go back and looked at because he was primarily interested in the many of the Oriental religions like if you can take the examples of containing orders the religious practices in Japan.

And then could we say that Japan today is uncivilized and backwards now it is one of the most developed countries but then they still maintained that sort of religious practices where they do not lose any connection with the environment or nature so this sort of ideas needs to be inculcated in terms of you know self realization again is not something which needs to be seen in the context of the metalistic interpretation but rather to generate this idea of this spiritual dimensions of which particular religions are much more closer and than harmonious to nature.

So this is perhaps some of the ideas which is inculcated in broadly in deep ecology, so this Nash concept of this self realization as we had discussed that is the ecological itself in a way direct lending or addresses the key issue of this eco-psychology. Now why is that there is, are in

interest in the eco-psychology and a concern of renewed sense of connectedness to nature. It has begun way back to the attention of Thoreau's enigmatic statement that wilderness is the preservation of the world that is.

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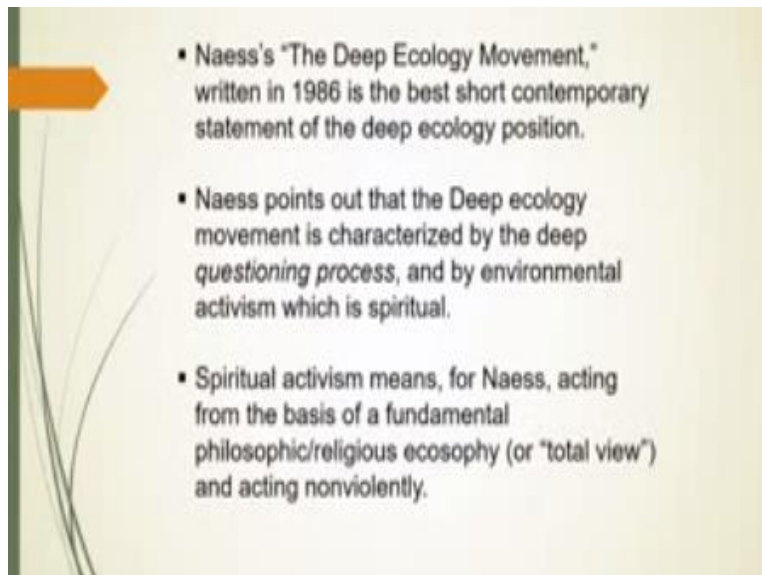


How one tries to connect and make sense of the world is in a way directly related to this, now therefore this the deep ecological movement holds that the health of this natural system should be our first concern, so when we talk about we and I that idea of this the self or the human becomes important and which again is different from what deep ecology has pointed because that idea of oneself or I is guided by that greed and selfishness.

Rather we should be also equally concerned with the health of the natural system or surroundings or maybe for instance if we continuously engage in dumping you know a waste in a nearby residential area now after a point of time it is going to fire that to us because certain kind of diseases or maybe applied might offer so in a way there is always an equal reaction similarly if we are concerned about caring and nurturing the natural system, so definitely there will be healthy of environment and in Britain it is the human which is going to benefit from it.

Now while trying to create a culture of wilderness from within civilization now there is a possibility that we have been time and again talking about the organic farming so and so forth why is it that we are so much craving for this organic food, because in order to maximize the production many of the farmers and agriculture practitioners are in a way and ways in using chemicals and fertilizers to a large extent and in return it is causing a lot of a health problem to us and many of the anxieties and problems which we face today is with the kind of consumption which we have. So therefore the sort of a healthy relationship has to be maintained and this will perhaps add up to part of our civilization rather.

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Now next deep ecology movement of work was a place in 1986 and it is perhaps the best short contemporary statement of this ecology position, so Naess point out that typically movement again is characterized by the environmental activity which is spiritual. Now why is that Naess use important in this domain of spirituality because only human tends to be you know reset and then reform through this idea of spiritualism, because what we believe we practice.

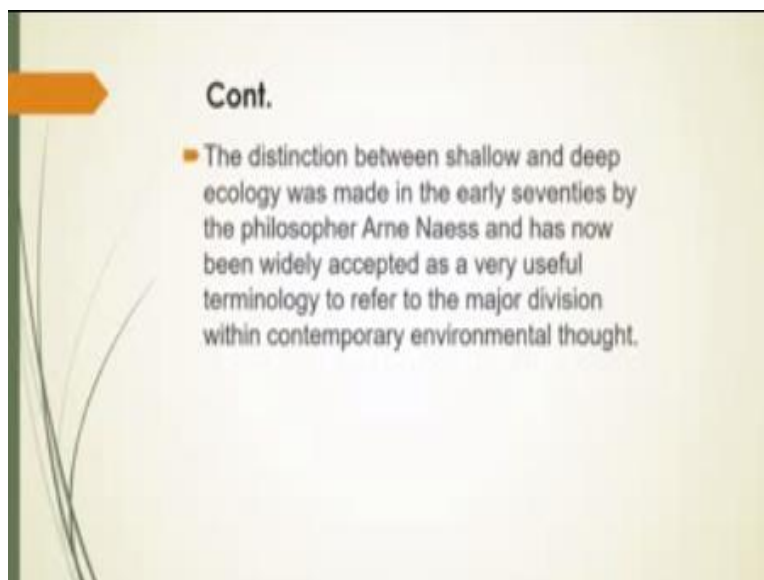
So therefore if this idea of environmentalism is being inculcated in many of this religious practices perhaps there is a challenge and a possibility of you know a forming some certain kind

of ideas which might be helpful to the president or the current contemporary the spiritual activism is against again for Nash means that acting from the basis of this fundamental or rudimentary philosophically if not there is ecosophy or a total view and acting non-violence.

Now it is interesting to you know looked at again when Nash bring about by being spiritual and to be non-violent, so I am sure you might have still remember when we talked about why non-violence or the so-called ahimsa which was also widely talked about in the Buddhist ethics or principles and by being non-violent we are not talking about being harmful to our fellow humans but also equally to other species around us and then this particular ideas against Nash boards as I said from vanity.

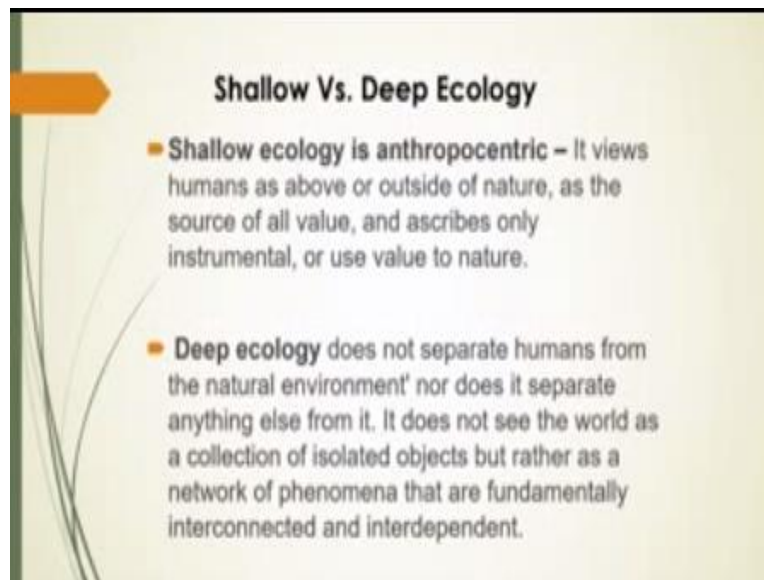
Now the distinction between as we had discussed a shallow and deep ecology are was made way back in the seventies and has now been to some extent widely accepted as a very useful terminology to refer to the module division between the contemporary environmental thought. Because we because as I said emerges as again or gums of voyage to what shallow ecology believes.

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So perhaps it has in a way and or being used particularly by the environmentalist if not by the environmental activities.

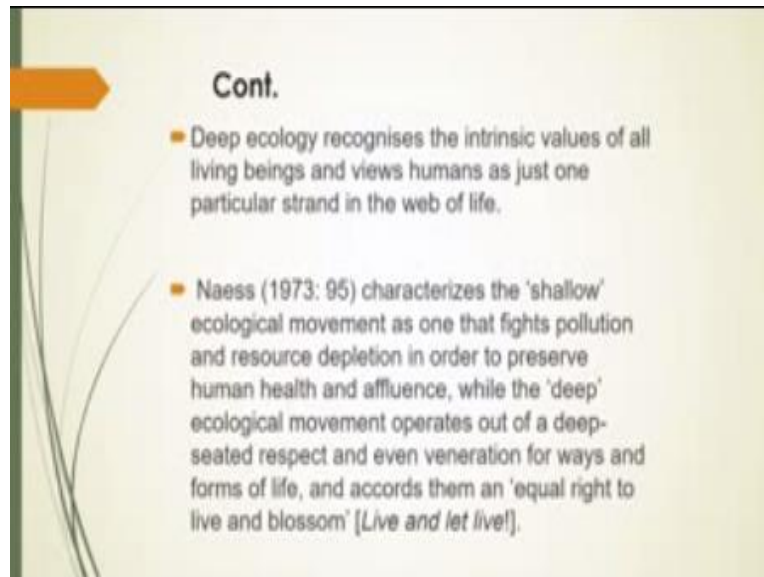
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Now again I will just quickly look at some of the differences that it has forced against the shallow ecology, shallow ecology in a way is anthropocentric and as we have talked about the American culture or idea is pretty much anthropocentric in nature, it views humans as active or outside nature as the source of all value and ascribes on the instrumental or use value to nature, so nature is nothing but to commodify and to serve certain purpose of humans that is we need to, we have to sort of exploit and extract the things which are important or necessary which are sort of which has a commodity value.

Now deep ecology as I said does not separate humans from the natural environment that is separate anything from it, it does not see the world as a collection of isolated objects but as a network of phenomena.

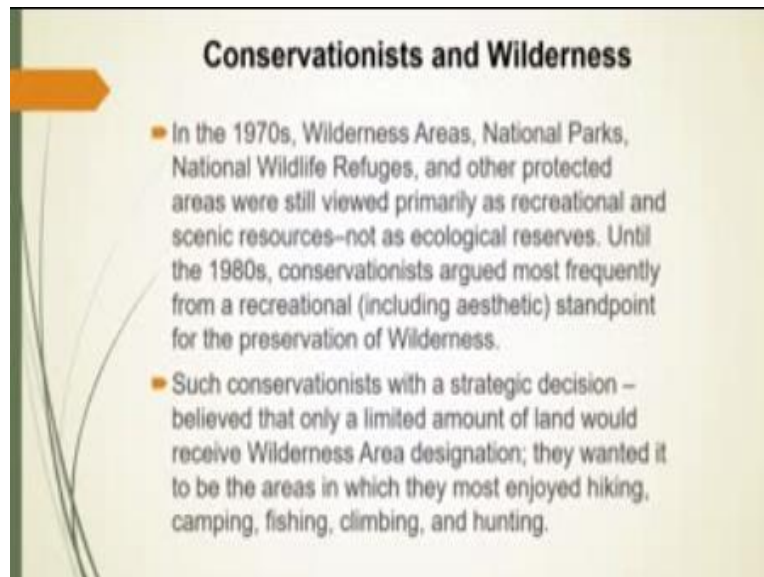
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Now as we have discussed deep ecology again recognizes the intrinsic values of all living things and views humanist this one particular strength Nash characterized this shallow ecological movement as one that fights policies and resource depletion in order to preserve human health and affluent see we were talking about this idea of preservation of this vileness movement with serve the proposed or the interest of the elites all those they have.

While which is again contradicting to the interest of you know the not just the humans who are categorized as the hath not the commerce but deep ecology you know tends to thing behind it, it deters it espouse the ecological movement which operates out of deep-seated respect and even generations for ways and forms of all life and you know accords them an equal right to live and blues which means it tends to you know follow every holistic and whole some approach, wearing every creature, every species has a placed and it does not simply you know blame or may be trying to serve the wasted interest of any entity.

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Now as we talk about the so called National Park and what sort of interests guide the so called conservationist, now what I can submit this wilderness areas or such as national parks there is no wildlife refutes and other protected areas where still new primarily as recreational and scenic resources not as ecological research preserve so it, until the 1980 these conservationists argued most frequently from recreational if not including the aesthetic point from the preservation of wilderness.

So there was sort of achieved from the semanticist it is how these are from a primarily recreational to the ecological values or reserves are being maintained. Now this such ideals of conservationists has helped sort of or being guided by a strategic decision which was sort of believed to be you know limited to only the amount of land and which would receive a wilderness area designation.

So therefore this conservation is wanted it to be areas in which they enjoy most sort of hiking camping, fishing, climbing and hunting for maybe certain kind of a tourist spot so tourism in away for quite some time is also being guided by the interest of many corporate, wherein it sort of you know serve the purpose of the ethics. Now altogether a different situation has been

witnessed today in terms of this wilderness preservation movement because this new conservation movement has largely done it is back to the old concept of this wilderness else primarily recreational resource. Now what do they argue this new conservation movement argue that they are primarily based in the idea of conservation biology and also they recognize the biological diversity as the fundamental value that is again ecotourism, ecotourism is one of the brands of tourism were in the strongly adhered to you know conservation biodiversity conservation.

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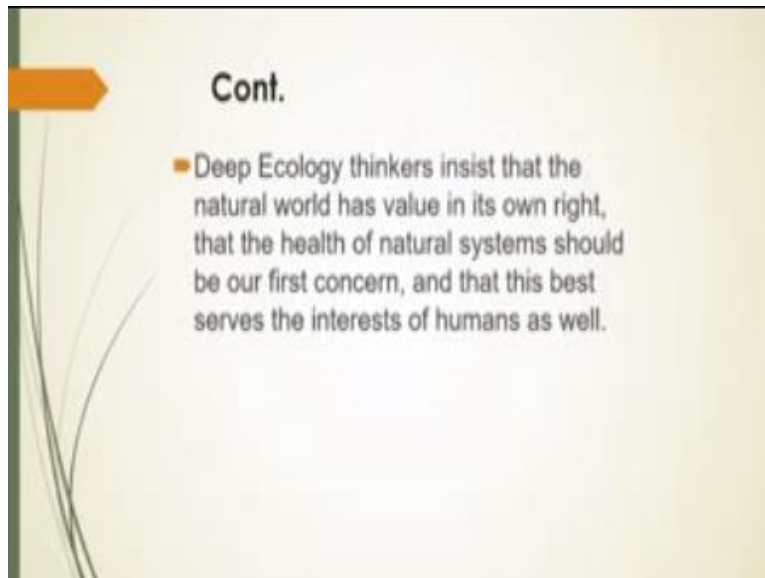


Or rather they also focuses on the sustainable livelihood of the communities who are in and around those tourist spots or the tourists scenic places. Now therefore this new conservation movement again is being guided by this idea of sort of related with this recreational resource now there is this a movement towards creating a cultural wildness from this contemporary civilization which perhaps will move on and establish to this extent of civilization.

Now the difficulty philosophers in a way sort of struggles and argues that they sort of tend to situate themselves between the green movement the social equalities and the eco- families which

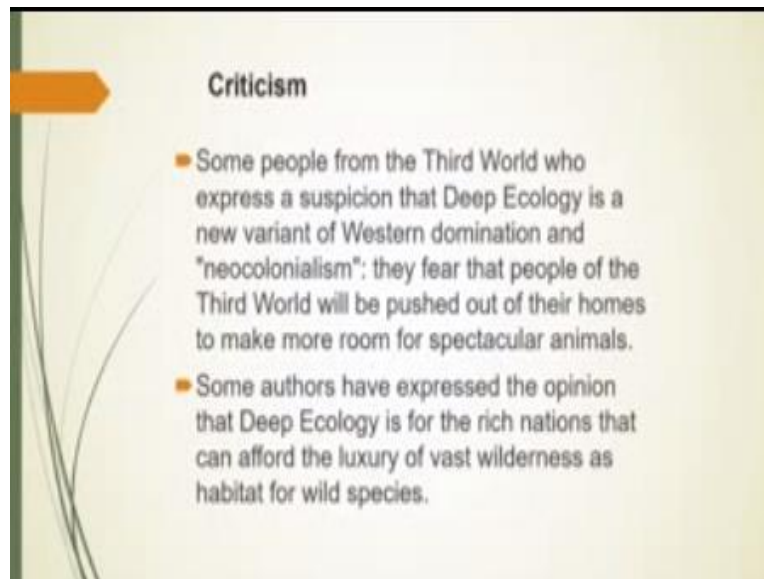
are also part of emerging realization that this will be tried. Now deep ecological thinkers insist that the natural world has value in its own right.

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That the health of this natural system should be our first concern and this best serves the interests of humans as well that is nature comforts not just primarily the concern of humans.

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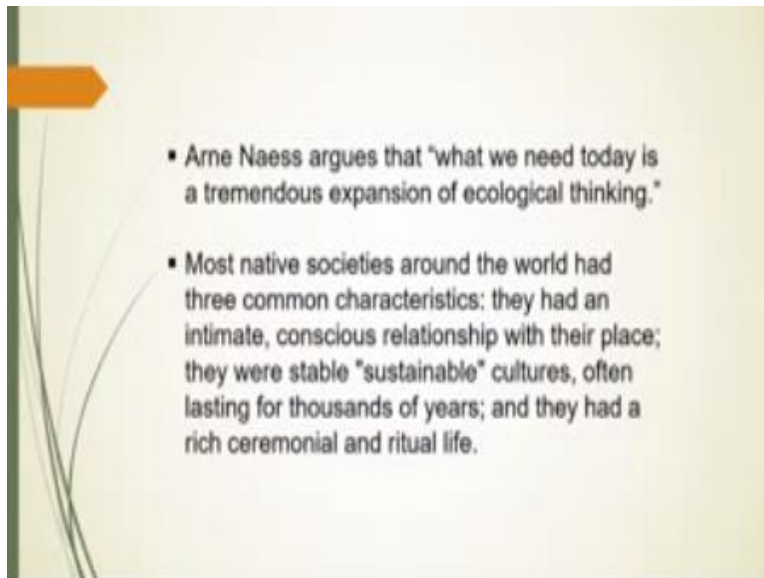
Now there is some criticism which is again since the context of this the deep ecological movement that is mostly from the stake hold that there is a sort of a suspicion which is created an expansion of this idea of Western domination and it is also perceived to be a form of new colonies because they fear that people of the taught will be pushed out of their homes to make more room for the spectacular animals which perhaps is partly since even in the Indian context today.

How people are being driven out to make more spices to you know like conserving the tiger animal so and so forth and then some scholars have also expressed the opinion that deep ecology is you know well suited only further or serve the purpose of the rich nations that can afford the luxury of gives was wilderness as habitat for wild species so which again is you know the pity even an example is seen from the safari in the Ithaca how things are being you know utilized.

Arne Naess argues that what we need today is a tremendous expansion of ecological thinking and most native societies around the world and three communiques have had three common characterizes that is they had an intimate consists relationship with their place they were stable

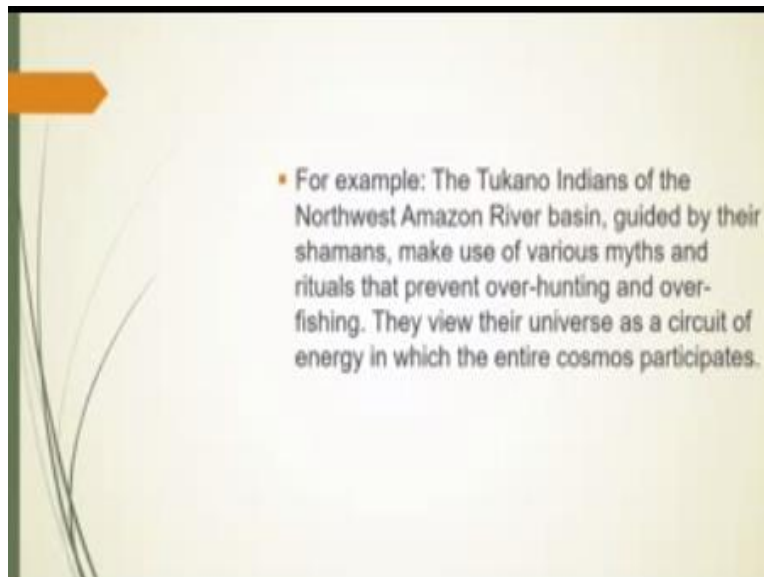
sustainable culture and often lasting for thousands of years and they had a rich ceremonial and ritual life.

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Now therefore deep ecology in a way attempts to accommodate the ideas of this the ways of life of these native societies, therefore he tends to you know and increasing arts for the expansion of this ecological thinking is needed.

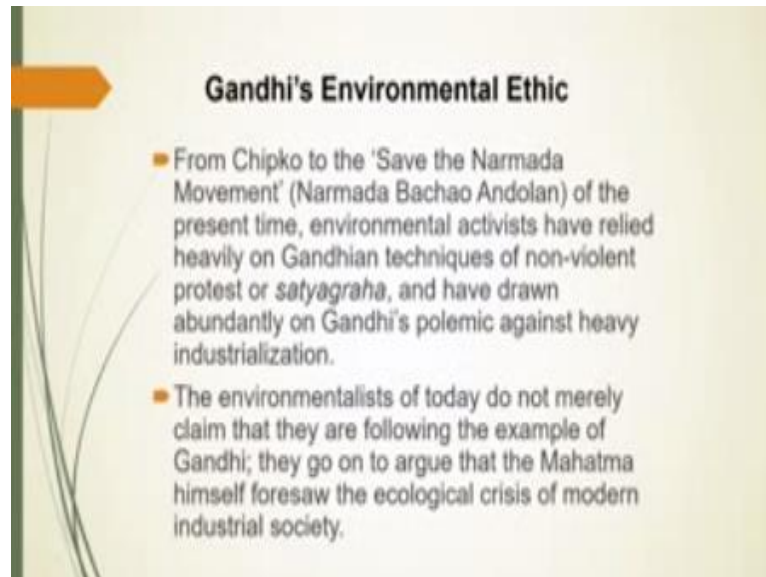
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Now for example if you look at the Tukano Indians of Northwest Amazon river basin, guided by the shamans that is the priests which is responsible for you know conducting the ceremonies and rituals that prevent over hunting and overfishing they will very universal environment as a circuit of energy in which the entire course most participants, so therefore this idea of you know not simply conserving but to have a sustainable relationship with environment is to be seen in those native societies and for instance.

The traditional purpose of these seasonal festivals is also very partially to revive the tropical zone which is since in a Greek that is the Greek word *turbot* that is for place and cosmos for the world that is all of this aspect of rituals perhaps served to you know connect or to keep open the essential connect connections between arson that is what is to be seen in the context of Nash deep ecology I think if not you know the ecological or self-realization.

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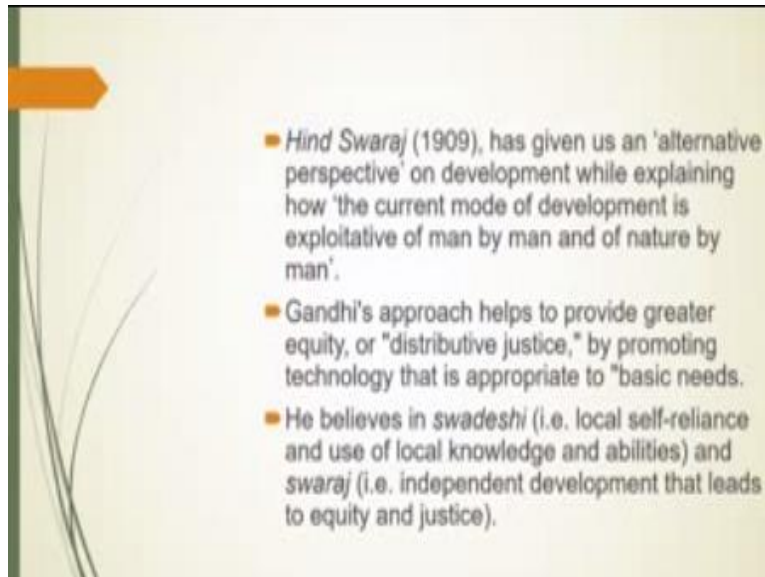


Now as I said Nash has to some extent borrowed from the ideas of Lundy's and one the ethic that is if you look at many of the environmental movement in the Indian context gaining from the Chipko and then given to the Narmada Bachao Andolan that is safe the Narmadha movement of the present time many of the environmental activists have heavily rely on Gandhi's technique of this nonviolent protests or satyagraha and they have drawn abundantly on Gandhi's polemic against heavy industrialization.

So when he was in a way a proponent of simple and means and written and or rather which is pretty much equipped to be equipped with Randy's philosophy, so the environmentalist of today do not merely claim that they are following the examples of Gandhi and rather they go on to argue that Randy himself or show these ecological crisis of modern industrial society so for that matter Gandhi as such did not claim himself to be environmentalist or maybe talks about human ecology in general.

But if you rather try to look at the kind of tools and ideas which he has spread out we can in a way say that he was pretty much forcing the kind of problems which we are encountering today.

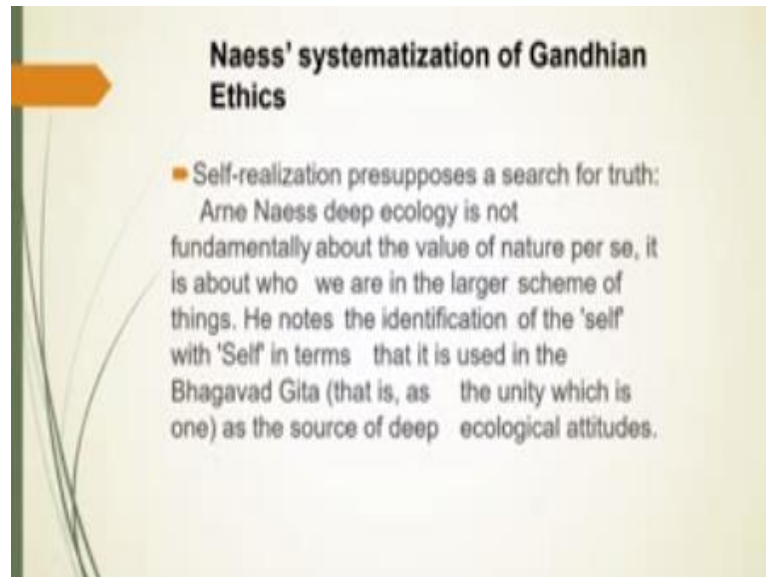
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And in some of the works like the Hindu Swaraj where back in 1909 he has given some sort of an alternative perspective on development which tries to look at the current mode of development is exploitative of man by man and of nature by man, so that sort of exploitation does not limit to the human themselves but also extended towards nature. So when this apart in a way helps us to provide a greater equity or distributive justice by promoting technology that is appropriate to basic needs.

Now here often times profound this idea of swadeshi discuss local self-reliance and use of local knowledge and resources in order to you know have a much more independent living and which is based on equity and justice, so that it does not really you know support the idea of relying on which sources which is not available in the environment rather he strongly advise that why should limit or confined to the resources one has at hand that is in the natural surroundings.

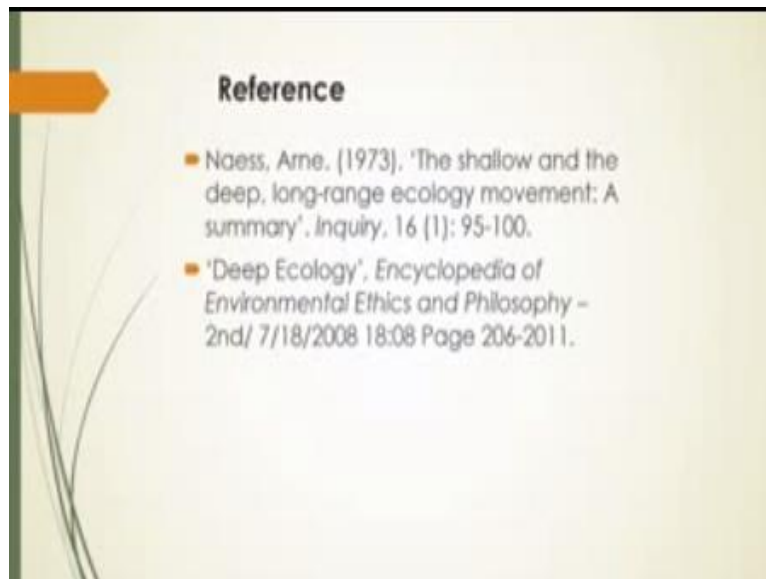
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Now this Naess's systematization of this Gandhian ethics can be looked at how the self realization presupposes you know a search for truth that is questioning not just the development or the policies or those ideas of materialistic and placement, but rather to find certain kind of truths so Naess deep ecology is not fundamentally about the value of nature preserve it is also about that we are in a larger scheme of things that is he notes the identification of the self with the self in terms that he used by in the whole script of this bhagavad-gita that is unity which is one and source of deep ecological attitude.

Now this link between self-realization and Naess and one tell philosophy can be clearly seen his discussion of the connection between non-violence and civilization in this analysis of the context of these London political ethics, as Naess notes for Gandhi to ally God so once needs to first realize the self and to ally the truth the three expressions of the same development so these are in a way interconnected.

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So I have this extended the discussant by adding some bit of inputs from Gandhi because Naess was also pretty much influenced and he was sort of drawing certain kind of inspirits from Gandhi's explanations of not just by nonviolent but also of that how one has to be safe reliance and then maintain certain kind of equity and justice in terms of one's relations with the natural environment. Now of perhaps I can just refer this for further understanding of deep ecology and also be critical about the swallow ecology and I will stop it.

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