

There are however situations where communities request for shifting to a new site. This is often observed where people live inside or on the periphery of a National Park or Wildlife Sanctuary. In these situations, such as the Gir in Gujarat, the local people have asked to be given alternate land where they could live peacefully away from lions that kill their cattle, but the Government has been unable to find suitable areas where they can be shifted for decades.

## **6.5 ENVIRONMENTAL ETHICS: ISSUES AND POSSIBLE SOLUTIONS**

Environmental ethics deals with issues related to the rights of individuals that are fundamental to life and well being. This concerns not only the needs of each person today, but also those who will come after us. It also deals with the rights of other living creatures that inhabit our earth.

### **6.5.1 Resource consumption patterns and the need for their equitable utilisation:**

Environmental ethics deals with issues that are related to how we utilise and distribute resources. Can individuals justifiably use resources so differently that one individual uses resources many times more lavishly than other individuals who have barely enough to survive? In a just world, there has to be a more equitable sharing of resources than we encounter at present. The just distribution of resources has global, national and local concerns that we need to address. There are rich and poor nations. There are rich and poor communities in every country. And there are rich and poor families. In this era of modern economic development, the disparity between the haves and have-nots is widening. Our human environments in the urban, rural and wilderness sectors, use natural resources that shift from the wilderness (forests, grasslands, wetlands, etc.) to the rural sector, and from there

to the urban sector. Wealth also shifts in the same direction. This unequal distribution of wealth and access to land and its resources is a serious environmental concern. An equitable sharing of resources forms the basis of sustainable development for urban, rural and wilderness dwelling communities. As the political power base is in the urban centers, this itself leads to inequalities and a subsequent loss of sustainability in resource management in the rural and even more so for forest dwelling people.

In 1985, Anil Agarwal published the first report on the Status of India's Environment. It emphasized that India's environmental problems were caused by the excessive consumption patterns of the rich that left the poor poorer. It was appreciated for the first time that tribals, especially women and other marginalized sectors of our society, were being left out of economic development. There are multiple stakeholders in Indian society who are dependent on different natural resources which cater directly or indirectly to their survival needs. Anil Agarwal brought forth a set of 8 propositions which are of great relevance to the ethical issues that are related to environmental concerns. These include:

1. Environmental destruction is largely caused by the consumption of the rich.
2. The worst sufferers of environmental destruction are the poor.
3. Even where nature is being 'recreated', as in afforestation, it is being transformed away from the needs of the poor and towards those of the rich.
4. Even among the poor, the worst sufferers are the marginalised cultures and occupations, and most of all, women.

5. There cannot be proper economic and social development without a holistic understanding of society and nature.
6. If we care for the poor, we cannot allow the Gross Nature Product to be destroyed any further. Conserving and recreating nature has become our highest priority.
7. Gross Nature Product will be enhanced only if we can arrest and reverse the growing alienation between the people and the common property resources. In this we will have to learn a lot from our traditional cultures.
8. It is totally inadequate to talk only of sustainable rural development, as the World Conservation Strategy does. We cannot save the rural environment or rural people dependent on it, unless we can bring about sustainable urban development.

**Equitable use of forest resources:** We think of forests as being degraded due to fuelwood collection by poor rural communities, but forget that the rich use much greater quantities of timber. Biomass based industries include cotton textiles, paper, plywood, rubber, soap, sugar, tobacco, jute, chocolate, food processing and packaging. These need land, energy, irrigation and forest resources. Do each of us realise this when we utilise, use excessively or waste these resources that we get indirectly from the forests?

Who pays for the cost of environmental degradation? Most sections of society do not feel the direct effects of degradation of the environment till it is too late. Those who suffer most are the poor, especially rural women, and tribal people who are dependent on forests. Traditional fishermen who are dependent on streams and rivers, and coastal people who fish and catch

crustacea, are seriously affected by the degradation of aquatic ecosystems. Fuelwood gatherers from different types of forests, and pastoralists who are dependent on common grazing lands suffer when their resources are depleted.

Several marginalised sectors of society are most affected by deforestation, or the loss of grassland tracts, or the deterioration of perennial water sources. All these effects can be linked to unsustainable increasing pressures on land and natural resources.

“I am often amazed and extremely angry, when people talk about Environment Education for the villages. It is the so-called, educated people who need Environment Education more than anyone else”.  
 – Anil Agarwal, ‘Human-Nature Interactions in a Third World Country’.

The well to do educated urban dweller consumes much larger quantities of resources and energy, than the traditional rural individual. Urban dwellers who are far removed from the source of natural resources that sustain their lives thus require exposure to a well-designed environment education program to appreciate these issues. While the rural people have a deep insight on the need for sustainable use of natural resources and know about methods of conservation, there are however several newer environmental concerns that are frequently outside their sphere of life experiences. Their traditional knowledge of environmental concerns cannot be expected to bring about an understanding of issues such as global warming, or problems created by pollution, pesticides, etc. These people thus require a different pattern of environment education that is related to their gaps in information. With the rapidly changing rural scenario the development that is thrust on unsuspecting rural communities needs to be ad-

dressed through locale specific environment awareness programs designed specifically for rural school children and adults. This must also use their local traditional knowledge systems as a base on which modern concepts can be built, rather than by fostering concepts that are completely alien to their own knowledge systems.

Common property resources in India once included vast stretches of forests, grazing lands and aquatic ecosystems. When the British found that they were unable to get enough wood for ship building and other uses they converted forest areas into Government 'Reserved Forests' for their own use to grow timber trees. This alienated local people from having a stake in preserving these resources. This in turn led to large-scale losses in forest cover and the creation of wasteland. In the past, in traditional villages that were managed by local panchayats, there were well defined rules about managing grazing lands, collecting forest resources, protecting sacred groves, etc. that supported conservation. There was a more or less equitable distribution that was controlled by traditional mechanisms to prevent misuse of common property resources. Any infringement was quickly dealt with by the panchayat and the offender was punished. Common property resources were thus locally protected by communities. As land use patterns changed, these mechanisms were lost and unsustainable practices evolved, frequently as a result of an inadequately planned development strategy.

### **6.5.2 Equity – Disparity in the Northern and Southern countries**

Environmental ethics are concerned with, who owns resources and how they are distributed. This can be looked upon at different levels. At the global level it deals with the great North – South divide between the rich industrialized nations of North America and Europe, as against the needs of developing countries of the South

such as in South and Southeast Asia and South America. People living in the economically advanced nations use greater amounts of resources and energy per individual and also waste more resources. This is at the cost of poor people who are resource dependant and live in developing nations.

The economically advanced West has exploited their own natural resources to such an extent that they have exhausted them nearly everywhere. They now buy their resources from resource rich but economically deprived nations at a low cost. This depletes the developing nations of natural resources on which their poor depend for their livelihood.

Changing this unfair economic practice to a more just and fair way in managing trade would require a new thinking on the part of people who live in the super rich countries.

### **6.5.3 Urban – rural equity issues**

The common property of rural communities has increasingly been used to supply the needs of the urban sector. Land itself that was once held as a common property resource of villages is being taken over by the urban and industrial sectors as it expands. The rural sector not only supplies food, but also a part of the energy needs (mainly fuelwood) to most towns and cities in India, at a pittance. As a result, the commons of the rural sector are being depleted of their resources. Thus while the cities get richer, the rural sector, especially the landless, get poorer. The urban rich must appreciate where their resources are derived from and be willing to pay a fair price for using them.

### **6.5.4 The need for Gender Equity**

All over India, especially in the rural sector, women work on the whole longer hours than

men. The life of a woman is enmeshed in an inextricable cycle of poverty. In attempting to eke out a living from their environment, they must constantly collect fuelwood for their homes and for sale to nearby urban areas. They laboriously collect fodder for their cattle. They have to trudge several kilometers to reach a reasonably clean water source. And finally must cook meals in a smoky unhealthy atmosphere on crop waste or other inefficient sources of energy. All this can take 10 to 12 hours a day of very hard work, every day of the year. There is thus the question of who should control the environmental resources of a rural community. Unfortunately it is the men who play a decisive role in managing the village commons and its resources whereas it should be the local women whose lives are deeply linked with the utilisation and conservation patterns of natural resources, who should be decision makers at the local level. Unfortunately women have not been given an equal opportunity to develop and better their lot. This begins with the lack of attention given to girls whose education is always given less attention than the boys in the family. Unless society begins to see that development cannot be planned by a male dominated society from the male perspective alone, will we be able to create a better living environment for women and their children?

The great divide between women and men is most apparent in communities that live near forests and have by tradition made the woman play a greater role than men in collection of natural resources. Women fetch water, collect fuelwood, fruit, medicinal products, etc. day in and day out, while the men work only sporadically in the fields. This disparity in the lives of women and men has also led to a lower access to education and health care for girl children.

This has deep implications for the rate of utilization of natural resources and its conservation. Rural women who are intimately connected to resources, appreciate the value of conserving

natural resources more deeply than men. Thus several environmental movements such as Chipko have been more strongly supported by local women folk rather than men.

### **6.5.5 Preserving resources for future generations:**

Can we use up all the resources of the world, leaving nothing for our future generations? This ethical issue must be considered when we use resources unsustainably. If we overuse and misuse resources and energy from fossil fuels, our future generations would find survival much more difficult. A critical concern is to preserve species and natural undisturbed ecosystems that are linked with bioresources, which must be protected for the use of future generations. Our generation does not own the world's resources to do whatever we please with them. Just as our ancestors have left resources for us, it is our duty to leave them behind for our future generations. These unborn people have a right to these resources. We only hold the world as trustees so that future generations can also survive.

Our current development strategies have led to environmental resources being overused and misused by our present generation, without a thought for the needs of future unborn generations. We need to appreciate that the next generation and those that will come later also have a right to the earth's natural resources. As they are not here today to exercise their rights, it is our generation's responsibility to appreciate the needs of future generations. We have no right to destroy their claim to the use of the earth's resources just because of the accident of being born before them. Development strategies have not looked at the sustainable levels at which we can use resources so that the rights of future generations are protected. We are not given the earth so that we can use up its resources. It is given to us to hold in trust so that

future generations are given their just share of the earth's resources.

### 6.5.6 The rights of animals:

Can man, a single species, use and severely exploit the earth's resources which we share with billions of other plant and animal species? Within our world there are a variety of living beings. The plants and animals that share the earth with us too have a right to live and share our earth's resources and living space. We have no right to push a species that has taken millions of years to evolve towards extinction. Not only do wild and domesticated animals have a right to life, but have the right to a dignified existence. Cruelty to an animal is no different ethically from cruelty to another human being.

Mahatma Gandhi's philosophy was based on the assumption that human beings were not masters of the other forms of life. He believed that humans were 'trustees of the lower animal kingdom'.

Human beings are one small cog in the wheel of life on earth. We frequently forget that man has learned to exploit nature and other species well beyond what we should use justifiably. Every plant and animal has a right to life as a part of our earth's community of living things. While

nature by itself has natural prey-predator relationships, left to itself, nature maintains a balance in each ecosystem. While evolution has developed a system whereby species become extinct and new ones evolve to fill the world's ecosystems with new plant and animal species, it is man alone that has been responsible for the recent rapid decline in the number of species on earth. Much more important man is now reducing the abundance levels of so many species that in the near future we will in all probability create a major extinction spasm on earth that will seriously endanger the existence of mankind. Thus endangering the existence of wild plants and animals and bringing them close to the brink of extinction is not only unfair to a species but also to future generation of people who may find them of great use. Quite apart from the use of these species, there is a strong ethical basis for the rights of animals and plants to exist on earth. Every individual, human or animal, that is living has feelings and emotions. Cruelty to animals is a crime that must be regarded seriously and action must be taken against offenders. Animals have a right to a dignified existence, and their life, well-being and liberty must be respected. While dominating over the animal world due to his superior intelligence, man cannot remain unfeeling to the right to life and well being of other species. There is a growing awareness of animal rights in our country and cruelty to animals is being increasingly regarded as a criminal offence.

## CASE STUDY

### Chipko movement

About 300 years ago, a ruler in Rajasthan decided to fell 'khejri' trees in his State to create lime. Local women led by a Bishnoi woman, Amrita Devi, clung to the trees to prevent the felling of the trees that formed the basis of the scarce resources on which they were dependent. The women were ruthlessly massacred. It is said that the ruler later realised his mistake. The story however has been remembered and was revived in the 1970s when severe tree felling for timber in the Himalayas prompted local women, supported by people such as Sunderlalji Bahuguna and Chandi Prasad Bhat, led a people's movement to prevent deforestation by timber contractors. They called their movement the 'Chipko' movement in memory of the event during which women had clung to their trees and given up their lives. The movement followed the path the 300 Bishnoi women had taken three centuries ago in Rajasthan.

Chipko is a movement primarily begun and supported by local women in the hills of Uttarakhand and Garhwal, where the women have had to bear the brunt of deforestation. They have not only realised that their fuelwood and fodder resources have receded away from their 'resource use areas' around their settlements due to commercial timber extraction,

but that this has led to serious floods and loss of precious soil.

Chipko activists have made long padyatras across the Himalayas protesting against deforestation. The movement has been highly successful and has been primarily supported by empowering local women's groups who are the most seriously affected segment of society by deforestation. The movement has proved to the world that the forests of the hills are the life support systems of local communities of immense value in terms of local produce that is essential for the survival of local people and that the forest has less quantifiable but even more important ecological services such as soil conservation and the maintenance of the natural water regime of the whole region.

The ability of local women to band themselves together in the foothills of the Himalayas goes back to the pre Independence days when women such as Miraben, a disciple of Gandhiji, moved to this region and understood that it was the deforestation that led to floods and devastation of villages in the valleys and in the Gangetic plains below. They also appreciated that substitutions of oak and other broadleaved forests of the Himalayas by planting fast growing pine for timber and resin was an ecological and social disaster which reduced the forest resources used by traditional hill communities.

### 6.5.7 The ethical basis of environment education and awareness:

Perhaps the most important concern is related to creating an ethos that will support a sustainable lifestyle in society. This brings us to the need for environmental education. The Honorary Supreme Court of our country has thus ordered that every young individual at school and col-

lege level be exposed to a course on environment. It is not to create only an awareness of environmental issues, but also to bring about pro environmental action. Among the variety of tools that can bring home the ethical issues of the environment, no solution is as powerful as real life experiences in nature. Creating a love for nature brings about strong pro environmental action. Our current educational processes at