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A Green Value: Ecologism

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Abstract

Ecologies talks about whole existence. The Christian ethics the continuity and its maintenance can only become possible through the humanity as a whole even towards non-living elements. The ecologism cares about hard eco-centrism; the anthropocentrism on the other hand also talks about the ethical action standards but from human needs fulfilment point of view. The ecologism is a moral movement to care for biotic and a-biotic presence. The crisis of green political theory which tries to abridge the balance between both the angles ultimately finds its final rescue in holism. – Ecologism – the real abode of variegated life and beyond it.

Keywords: Ecologism; Eco-Centrism; Anthropocentrism; Biotic; A-Biotic World; Survivalism.

Introduction

Green Political theory deciphers the code of balance between normative Concepts and empirical experience of man. Society and beyond man living or dead world. The common bridge to connect all these is ecologism.

“Man” and “society”, and the interacting dynamic social sources have been the vital concern of socio-political philosophy up to mid of twentieth century. In post mid period of twentieth century another factor of surrounding environment itself appeared on the canvass of thought. This factor defined the value of survival of the whole natural system with respect to “man” and “society”. The new arrival underlined the basic of environmental importance existence of human vis-a-vis the balance of nature and thus the ecology. The virtue of ecologism is that in stressing the central importance of ecology, it highlights an approach to political understanding that is quantitatively different from the conventional Ones. In calling for radical socio-political change and a fundamental rethinking and the relationship

between human beings and the natural world, ecology has developed into an ideology in its own right [1].

Ecologism : The Basics

The concerns of ecology, though, owe much to oriental philosophies of Hinduism, Buddhism and Taoism, where mother earth was the idol of reverence sustenance [2]. The vedic thought echoes earth as mother and the human species as if the son of this mother. The process of growth and hyper industrialization and urbanization that was seen in the post mid twentieth century provoked the enquiries of cost of material progress and exploitation of natural resources, and the relationship of “man” with environment.

The affluence of material and scientific progress questioned by virtue of its own existence, the value structure of development. Continual debates, thoughts and issues of pollution, conservation, acid rain, green house, effect, global climate change ecological issues and non-human species existence evolved the green theory in general and concentrated

the green political theory in particular when the organised society was thought and., The deep attractions of green political theory is its claim to be focused on the very survival of the whole natural eco system of the planet. In consequence it also addresses the conditions for our biological continuance as a species [3]. Other political ideologies analyse the socio-politico-economic engineering but the ecologism concentrates on the core, most part of human existence the basic "unit" of planets and the governance of the same.

The philosophy of ecologism does not focus human needs only but also takes the nature-the cradle of humanity in its sphere of analysis. Thus there are two basic thoughts one is eco-centric and other anthropocentric. A balanced eco-logism talks about the both. Hard liners are there but ultimately they also resolve on same amicable issues [4]. Arne Nases, Bill Devall, Warwick Fox and Robin Eckerseley. are eco-centric. The eco-centric value perspective has developed on two lines. The first is intrinsic value theory, which sees nature an end in itself. The second eco-centric perspective bypasses value theory. It argues that what is required is not so much ethics as it is a psychological change in ecological sensibility. The real issue is therefore psychology and ontology not ethics. Eco-centric drive their strength from nature and a peculiar respectful reverence to the same. The nature whose part is human also, but ultimately the nature itself is the central theme of this school. The value structure for this school emanates from the virginity and piousness of nature. Human desires and need, thus, certainly, are subject to the same virginity. The governance and so the political theme of society should be guided from this angle only. Another anthropocentric thought opens that the human beings are the sole criteria of values. The endeavours of human and needs and then fulfilment is the central theme of anthropocentric thoughts. "Deep anthropocentrism is indifferent to nature and is largely outside the domain of green theory. Plain anthropocentrism stresses co-dependency' with nature although still filtered through human interests [6]".

Ecologism : The Green Value

Hard liners and soft liners both are there, because for some nature is supreme and for other human need and its fulfilment. Deep ecologists, deep greens and shallow ecologists and light greens, these all are there and among them environmental ethics, thus points out the drift from the personal preferences, rather it operates for whole planet by respecting the vegetable vitals, mineral vitals, natural flora and

fauna vitals, natural global elements and the human as an integral part of this vast treasure.

The central themes of political ecology are thus as under [7]:

1. Ecology
2. Holism
3. Sustainability
4. Environmental Ethics
5. Self Actualisation

The eco-logism is hard eco-centrism. The man is not the master of nature but an integral part to it. Deep ecologists advocate bio-centric equality, animal rights, nature as a virtue, value of nature, a-growth and ecological consciousness whereas shallow ecologism is light anthropocentrism. Shallow ecologists advocate conservation of non-human nature, animal welfare, substantial growth-sustainable growth and personal development. It is unlike: deep ecologists who speak of wilderness Sather naturalness only. It is usually nature untouched by human action. Humans are envisaged a mere temporary knots in the bio spherical net" [8]. but on the other hand there is crisis of assumption, if the nature is a sum total, a complete whole then the human species and its action by being of an integral part of the nature are also natural, even exploitation and environmental degradation due to human intervention are justified. But this assumption cannot be justified. An order which happens to be in untouched nature cannot be broken. The bio-natural balance is essential. From which point the intervention of "humanity" impedes the goals of eco centrism is also not clear; only the ethical way can describes it. The ethical position of "human" in whole nature is that in biocentrism the freedom is there for human to play but decodes how to reach given environmental Goals and at the same time the human is not privileged [9]. In this light the rights of plants, vegetables, animals and every other constituent of nature find its strength. It then becomes natural manifesto of nature rights to every creation. It can also be seen that the question of eco-centrism can be weighed against liberalism and socialism. "Liberalism presupposes the human individual as its basic unit; socialism presupposes' human collectivism; but ecologism presupposes that human are part of nature" [10]. Human is liberal and social but it is eco-liberal and eco-social creature in eyes of ecologists.

The term holism describes the idea that natural world can only be understood in its wholeness not through its individual parts. Capra [11] rightly, in

this sense, draws the picture that alike oriental religious doctrines of Hinduism, Buddhism, and Zen Buddhism' There exists oneness of all the things. The theory of quantum physics teaches the all related in one and thus theory of everything (TOE). It points out towards a refined concept of ecologism having "human" as one of its constituent, but ultimately this trend is in favour of deep ecologism. Sustainability is another aspect which is bricked with politico-economic progress vis-a-vis eco-humanistic activities.

The non-human nature of planet is like a stuff of space ship earth. It has limited and exhaustible resources. Reckless exploitation and violent behaviour has degraded and spoiled their sanctity. Living in a spaceship requires an understanding of the ecological processes that sustain life. Most, importantly, human being must recognize that spaceship earth is a closed system" [12]. The closed system has the entropy character of energy' So in closed system the transformation of energy takes place but the form of energy resources get exhausted if a merciless treatment is done. The bio-spherical egalitarianism is advocated for a complete concept of ecologism. The claims and their supply must be regulated by a reasoned sovereign power if the true egalitarian society is to be preserved.

Environmental ethics and self actualisation are important aspects of ecologisms. For a good life a balanced civic society is essential. Here lies the civic consciousness, the ethical values and undoubtedly a political ecology. The "human element" and "non human element" both must be at certain ecological matrix mutually." Political ecology is a historical outgrowth of the central question asked by the social sciences about the relationship between human and society viewed in its bio-cultural political complexity and a significantly humanized nature [13].

The crisis of faith in the values of ecologism, thus falls in the following argument. "Environmentalism argues for a managerial approach to environmental problems, secure in the belief that they can be solved without fundamental change in present values or patterns of production and consumption, and ecologism holds that a sustainable and fulfilling existence presupposes radical change in our relationship with the non-human natural world and in our mode of social and political life" [14].

Ecologism underlines the match of traditional concepts of political philosophy with the ecology. Justice, rights, equality, liberty, liberalism, socialism, democratic values and activism, post-modern values, hyper industrialization etc. all are taken care under umbrella of ecologism. The relationship and the distribution and association of their values between

biotic and abiotic world has been defined in ecologism. As mentioned above the environmentalism is a managerial approach which keeps anthropocentrism duly balanced with ecocentrism, but the ecologism keeps human race as an integral part of "the whole" and then "the whole" is to be taken care of. It is apparently clear that the value structure, then gets change in their array.

Contemporary age is of democratic values, effective participation, gaining enlightened understanding, exercising final control over the agend [15] attract care for survivalism. The common good of Rousseau appears to be the concern of these democratic agenda with ecological balance. The questions of values imbibed in conservative, liberal, socialistic, capitalistic or blend of different political economies, ultimately point towards a better life and survival. The ecologism and the holistic values attached with this stream of thought go beyond the realm of traditional political theory. It gives respect to each creature, and creation, biotic and abiotic world simultaneously.

The schism in values between ecocentrism and anthropocentrism can thus be balanced on the axis of just relationship between biotic and abiotic world; ultimately the survivalism of all. It is also worth mentioning that the time, space, circumstances, and culture portray the patterns of ecology and the political commitment from governments. The peculiar ecologism may be different in different locations, but the eccentricity of epistemology will always towards the whole ethical non-violent action and coexistence.

It is contended here that political mobilisation, participation and Goals jointly bring towards political ends [16]. The State goals, ie, the common Goods or the welfare of all, happen to take place when the nature is in harmony with humans, otherwise devastating condition can't be said the desired political end.

Social ecologist Murray Bookchin asserts, that a subtle blending between nature as distinct and nature as integral to us in essential "nature rendered self conscious and intelligent" is cooperated with the implicit characteristics of teleology of naturer [16]. The ecological movements are in fact political movements for a nonviolent order in which nature is conserved for conserving the option of survival. They demand only the right to survival, yet with that minimal demand is associated the right to live in a peaceful and just world." Unless the world is restructured ecologically at the level of world views and life styles, peace and justice will continue to be violated, and ultimately the very survival of humanity will be threatened [17].

Conclusion

It is clear that the ecologism as a school of thought conserves, ultimately, the value of life and the sacred rhyme- "live and let live" with all the essentials of minimal socio-political, economical and sustainable development that will not lead to bubble political economy.

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