

Environmental Justice and Spiritual Ecology

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Abstract: *Environmental ethics is the field relationship between the environment and ethics. This is the branch of the Practical ethics. Environment plays an important role in the life of the man. To observed the environment relationship in the living organisms as well as the non-living organisms. We must be prepared to address the problems faced by people in the places they inhabit. In this article to identify the environmental justice. The natural culmination of hostility towards science and human rationality is the spiritual ecology.*

Keywords: Environmental ethics, environmental Justice, spiritual ecology

1. Environmental Justice

Environmental ethics as an emerging theory with its multifarious faces includes built environment also. There are some thinkers who argue that environmental ethics also should incorporate built environment. They feel that built environment plays a crucial role in analyzing how human degraded our environment and to non-species in the nature. **Roger J.H. King** cites several reasons for incorporating built environment with environmental ethics. The most significant of these is that "If we are to articulating he outlines of an environmentally responsible culture, we must be prepared to address the problems faced by people in the places they inhabit. Degraded urban, sub urban and rural environments are obstacles to the development of an environmental conscience. In addition, they are objective constraints on our efforts to minimize waste and pollution and enjoy a harmonious and integrated human existence in the natural world. Built environment affect how we perceive the natural world and how we understand ourselves, It is crucial, therefore, that we consider how we might critique the contemporary built environment and envision one more in conscience with environmental aspirations.¹

So considering the built environment is important aspect in environmental ethics. The thought of a harmonious and peaceful environment is possible only when one's built environment is in a satisfactory form. There won't be any environmental consciousness if one's built environment is in a shabby condition. Built environment works as a mirror reflecting man's position in society. It helps us to identify our role in nature and our duty towards nature. Consciousness about environmental also prevents us from over explicating natural resources.

Anver De. Shalit points out about another neglected area of built environment, urban preservation. He alleges that environmental ethics and literatures on environmental ethics failed to concentrate on the ethical issues in urban preservation. **Anver** points out that the main reason behind such neglected is that a tendency of anti-urbanism among some environmentalists and conservation promotes love towards wilderness of nature.²

Anver admits there are indeed some genuine theoretical difficulties in constructing a theory of urban preservation.

There are value conflicts with regard to urban preservation and the values of economic progress, job creation and wealth dominates over the values of aesthetic conservation. Another aspect in urban preservation is that preserving ancient buildings is a way of respecting monuments and historical values in preservation .Environmental task here is to promote concepts of preservation and justify the priority of preservation over growing progress and luxurious style of living.³

Spiritual Ecology:

For some environmentalists, spiritual ecology is the natural culmination of hostility towards science and '*human rationality*'. As an alternative to science and scientific interpretation of nature, they look for a new spiritual or religious basis for human life and inter-species relationships. **Fritjof Capra** points out, that this search can be characterized as "Paradigm shift'. In the article Ecology and Process Theology'. John cobb, JR., explains the need to change our vision of reality with religious and environment."During the past decade people have become aware of the dangers to the human future resulting from exploitation of the environment. This exploitation has been consistent and both the dominant economic theories and the dominant theologies of the nineteenth and twentieth century's. Ideally these theories called for treatment of all human beings as ends rather than as means, but the power of the dominant theories has been such that their objectifying categories are readily extended to human beings, people too become resources, and the term human resources has become prevalent. In the practice powerless human beings and powerless societies have been treated as resources for exploitation by those who has economic and political power to establish goals and to pursue them. In response to this situation, the task cannot be simply to improve practice in light of existing theory, It must be to change the theory. And because our theory, both economic and theology , has both shaped and expressed our dominant perceptions and sensibility, it is necessary to change our vision of reality as well."⁴

Spiritual ecology is a process theory which urges to everyone to identify with everything. Spirituality is the magical tool which can lessen the empirical ego to a point of harmony." The intensity of identification with other life depends upon milieu, culture and economic conditions. The eco-sophical outlook is developed through identification so deep that one's own self is no longer

adequately delimited by the personal ego or the organism. One experiences oneself to be a genuine part of all life. Each living being is understood as a goal in itself, in principle on an equal footing with one's own ego.⁵

All theistic religions demand submission of one's ego in order to proceed a higher realm. This is particularly a dominant tendency in eastern religions.

References

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