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The Ethical Dimensions of Global Environmental Issues: An Analysis

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ABSTRACT

The environment is the common living space of all living things. Our basic needs are met from the physical and biological elements of the environment. The air we breathe, the nutrients we eat and the water we drink are supplied from nature. It is not possible to protect the life of living things without the existence of the environment. Despite the strategic importance of the environment in life, human-beings constantly harm nature. Especially with the economic transformation after the Industrial Revolution, the extent of the damage caused by people to the environment has reached irreparable levels. Environmental problems such as climate change, global warming, loss of biodiversity, air, pollution (water and soil), ocidification, deforestation, are the causes of ecological imbalance which deteriorate the whole world. All disasters raise the questions of what human responsibilities should be towards the environment and what is the ideal in the human-environment relationship. The problem of what the ideal relationship should be between human and environment has led to the emergence of environmental ethics. Current environmental ethical approaches limit the human-environment relationship with the world. However, there are billions of planets like Earth in the Milky Way Galaxy we live in. Since the second half of the 20th century, human beings have been trying to go to planets other than Earth. As a result of this initiative, new living spaces are created outside of the earth's atmosphere. This situation necessitates the evaluation of the human-environment relationship outside the world. The discipline of environmental ethics examines the values that determine what is right or wrong in the human-environment relationship. Man, therefore, must rise to the challenge of righting these environmental wrongs. Trustworthiness will also become increasingly important. Trust is the basis for all economic and social interaction. Public opinion surveys show little trust in politicians and business which is the key actors in this field. In his responses, man necessarily must adopt universal benchmarks and universally applicable norms. Otherwise, tensions arising from inequalities will defeat the achievements of such efforts. It calls for ethically sound actions.

Key Words: United Nations Organization (UNO), International Union for Conservation of Nature (IUCN), Chlorofluorocarbons (CFCs), Carbon Dioxide (CO_2), Ozone Depleting Substances (ODS), Hydrochloroflurocarbons (HCFCs), The Ministry of Environment and Forests (MoEF), The Intergovernmental Panel on Climate Change (IPCC), Clean Development Mechanism (CDM), Joint Implementation (JI), The United Nations Framework Convention on Climate Change (UNFCCC).

INTRODUCTION

Morality is a set of values and principles that guide an individual behaviour and decisions. Morality refers to the concept of human ethics which concerns to matters of good and evil, often referred to as "right or wrong", used in three contexts – Individual Ethics, Systems of Principles, and Judgments. These three collectively called moral values. Morality is a collection of beliefs which constitutes a good life. Morals reflect a cultural predominant feeling on ethical issues. Environmental ethics is theory and practice about appropriate concern for, values and duties regarding the natural world. By classical versions, ethics is people relating to people in

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justice and love. Environmental ethics starts with human concerns for a quality environment. Environmental ethics is the part of environmental philosophy which considers the ethical relationship between human beings and the natural environment. The academic field of environmental ethics grew up in response to the work of scientists such as Rachel Carson and events such as the First Earth Day in April 22, 1970, when environmentalists started urging philosophers to consider the philosophical aspects of environmental problems. Environmental ethics is one of the most important modern environmental conservation and sustainable development tool. In recent decades, scientific and technological discoveries have rapidly increased the conclusion of the traditional hindrance that long separated the nations and peoples of the world. At the same time, with the erosion of cultural barriers, society is undergoing a spiritual transition. The impact of improved educational standards and information technologies is increasing global awareness, and the fundamental unity of the human race is becoming increasingly evident.

Climate Change, Global Warming, Ocean Acidification, Deforestation, Acid Rain and Ozone Depletion etc. violate several human rights i.e. including the right to live, health, food, water and shelter. Climate Change make worse the existing inequalities and disproportionally affects vulnerable population such as low income communities, indigenous people and small island developing states.

The emissions from human industrial activities are largely responsible for the dilemma is unquestionable. Man, therefore, must rise to the challenge of righting these environmental wrongs. In his responses, man necessarily must adopt universal benchmarks and universally applicable norms. It is a fact that we have been living in an environmental crisis and degradation. The matters relating to ethical issues of the human behavior and values on the nature must be controlled and respected and should not be neglected.

Literature Review:

- Aristotle (Politics, Chapter-8) says that, "Nature has made all things for the sake of Man" And the value of non-human things in Nature is merely instrumental.
- According to Bourdeau (2004), "Technology has supplied humans with the power of a major geological agency, which may act on a continental or even planetary scale for example, acid rain, photochemical smog, radioactive contamination, stratospheric ozone depletion, climate change, etc."
- According to Berkes (1999), "Traditional ecological knowledge is cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission about the relationships of living beings (including humans) with one another and with their environment."
- According to Devall and Sessions (1985), "Deep Ecologists argue that all things i.e. living and non-living have intrinsic values, therefore they have rights".
- According to Eckard and Demetrio (2001), "The role of the International Court of Justice along with other relevant judiciary has been working for the solution of Global Environmental Issues like Climate Change, Biodiversity Loss, Ozone Depletion, Acid Rain, Deforestation, etc.".
- The world is struggling with dangerous problems such as climate change, biodiversity loss and poverty for example, physical and biological elements of nature are at risk due to climate change (Estrada *et al.,* 2017; Hardy, 2003; Karl and Trenbert, 2003).
- The U. S. Based Theologian and Environmental Philosopher Holmes Rolsten III (1975) argued that Species Protection is the moral duty of our whole society.
- For The Animal Right's Tom Regan (1983) argued that those Animals with intrinsic value (Inherent Value) have the moral right to respectful treatment.
- According to Simon (2010), "The environmental ethics almost depend on the human virtues and natural virtues which are essential for our sustainable future and environment."
- Environmental Ethics covers normative approaches on issues such as the position of man in nature, the reason for nature's existence, what are the rights of nature, the relationship between living species, what is the limit of people's behavior towards nature, what are the rights and responsibilities of future generations regarding the environment (Verma, 2017; Nasibulina, 2015: 1080; Akpan and Leonard, 2018; Wapner and

Matthew, 2009; Rolston, 2011).

- According to Washington *et al*. (2017), "Deep Ecology, which approaches the human-environment relationship from a biocentric perspective, is based on the view that natural resources exist for the survival of all living species".
- According to Grey (1993), "Humans, animals, plants and microorganisms have the freedom to act independently from other living things for their survival."

The Present Paper is divided into **Seven Sections**. **Section I** deals with The Environment as an Ethical Determinant, Its Importance and The Relationship between Humans and The Nature; **Section II** explains Different Views about Nature and School of Thoughts in Environmental Ethics; **Section III** discusses The contribution of Philosophers towards Environmental Ethics; **Section IV** discusses Ethical Dimensions and The International Environmental Issues; **Section V** discusses The Role of Environmental Ethics in Environmental Policy Making; **Section VI** discusses Environmental Ethics and Environmental Regulations. In the last, **Section VII** provides Conclusion along with Suggestions.

Section (I):

The Environment as an Ethical Determinant:

The environment determines the ethical outlook of an individual. It also influences a child's moral development (Ebo, 2014). A child born in Saudi Arabia is likely to be an Ethical Muslim. The choice has been automatically imposed on the child by the environment. If the same child were born in Rome, he is likely to be an Ethical Christian. In such scenario, the environment is the determinant. Even within the same society, the environment determines to a reasonable extent, the moral development of an individual.

In a society where corruption is the norm, it would be very difficult for even a Saint to keep his hands clean. But in a society where corruption is generally shocking, even a thief would struggle to look like a Saint. Environment plays a role as is an Ethical Determinant.

Importance of Environmental Ethics:

The importance of Environmental Ethics is given as follows:

- Environmental ethics is essential for protecting the environment, species (Plants and Animals) and resources.
- Environmental Ethics promotes sustainable practices and encourages people to become more conscious of the effect and their actions have on the environment.
- Environmental Ethics emphasizes the interdependence of all living things and the need to respect them. It encourages us to think about our place in the world and how we can contribute to conserving the natural environment.
- Environmental ethics helps to build better relationships with nature, recognizing its intrinsic value not just its instrumental value.
- Environmental Ethics teaches us responsibility towards our environment, advocating for eco-friendly practices that help to save our natural resources.
- Environmental ethics also promotes better public policies and laws, which ensures that our environment should be properly cared.

The Relationship between Humans and The Nature:

The impacts of humiliation towards nature is one of the core issues on the environmental ethics in the global environment. Never humiliate the nature. There is need to exercise this relationship in our daily prayer and try to make better. Regarding the environment and environmental pollution along with the environmental degradation, who is responsible? The answer is humans are responsible for these problems. The industrialized countries in the world are absolutely responsible for it. They have been doing capturing the money and profits from the people of the earth. The acts towards the nature need to be realized. The self control of daily life is a vital towards the environmental development and conservation. We need to follow a link as "Speak Little but Works More". Additionally, The Social Contract Theory on the different aspects such as nature and humans, humans and the society, etc. will be beneficial for our society. We also need to rethink about the existing relationship between man and nature.

Section (II):

Three Views about Nature:

There are essentially **three** views of Nature:

1. The Western (European and North American).
2. The Sineatic (Chinese, Korean and Japanese).

3. The Indian Spiritual Tradition (a combination of Hindu, Buddhist and Jain Philosophies).

In the past, **The Western View** considered that nature was unfamiliar and unfriendly to human beings; it had to be destroyed, and included under human control. It is defined as a worldview that sees humans as dominant over nature and feels natural resources should be used for the benefit of humanity. The western worldview puts man first and declares human beings as superior to all other living and non-living things in the environment.

The Western Tradition's deeply embedded culturally based dichotomy between Nature and Culture informs not only the interactions between humans and the non-human world, but also significantly inform particular areas of human-to-human interactions. Technology is the means through which civilized humans execute this unique capacity.

The Sineatic Concept of Nature is that it is beautiful and perfect, but it has to be transformed to be loved. Nature creates an aesthetic wonderment. Rather than being hostile, humans are part of nature, in the Sineatic view, human being have their place in nature.

The Indian Spiritual Tradition combines perspectives on nature from Hinduism, Buddhism and Jainism. Even the great Hindu Yogis retire into nature to pursue their practices, taking refuge in the Himalayas and other mountains and wilderness areas where there is a more direct contact with the Divine.

Hindu literature treats the nature as ultimate reality and the way in which human beings are to achieve union with the absolute that exceeds time. It presents the approaches which facilitate the experiential awareness and knowledge of this reality. Hinduism assumes the existence of a spiritual soul in human beings, open to transcendence and called to attain spiritual union with the absolute. Hindu epic literature also portrays ideal characters: the ideal father, servant, brother, wife or king.

Human life is in continuity with the cosmos. Hindu religion has a strong ethical direction aimed at keeping this relational continuity in balance. This approach has much in common with traditional Chinese and Aboriginal Australian views and practices. For the Hindu the universe is God's body, of which we humans, along with everything else in nature, are but a part. The essence of earth, air, water, the tree, cow, you and me is the same divine spirit manifesting in different forms.

In **Buddhist literature** nature was never treated as something 'outside' the human rule but rather as an extension of human love. These ideas are linked to the attitude of respect for nature amongst the Buddhist community. Buddhist doctrine and practices which promote respect and conservation of nature. Buddhism tries to preserve life in different degrees for human needs and conserve animal and plant life forms. This is the fundamental view of nature which still has influence in rural areas and determines the vision of the people.

In Jainism, to avoid bad karma, Jains must practice ahinsha, a strict code of nonviolence. Jains believe plants, animals, and even some nonliving things (like air and water) have souls, just as humans do. The principle of nonviolence includes doing no harm to humans, plants, animals, and nature.

Jainism is one of the three most ancient religions of India, with roots that go back to at least the mid-first century B.C.E. In the current scenario it is still an integral part of Indian culture. Jainism teaches that the path to enlightenment is through nonviolence and reducing harm to living things (including plants and animals) as much as possible.

Like Hindus and Buddhists, Jains believe in recovery. This cycle of birth, death, and rebirth is determined by one's karma. Jains believe bad karma is caused by harming living things. For that reason, Jains are strict vegetarians—so strict, in fact, that eating root vegetable is not allowed because removing the root would kill the plant. However, Jains can eat vegetables that grow above the ground, because they can be picked while leaving the rest of the plant intact. In complete dedication to nonviolence, the highest-ranked Jain monks and nuns avoid swatting at mosquitoes In addition to nonviolence, Jainism has four additional vows that guide believers: always speak the truth, do not steal, show sexual restraint (with celibacy as an ideal), and do not become attached to worldly things.

Schools of Thoughts in Environmental Ethics:

There are some schools of thoughts in environmental ethics. These schools of thoughts look at the environment from different prisms. The physical and biological elements of nature exist for the happiness of people. Everything other than humans is nothing but a tool for the happiness of people. They interpret the environment in accordance to their respective ideologies. Among them are: anthropocentricism, libertarian extension, ecologic extension, conservation ethics, humanist theories, applied theology and ecofeminism. Marshal (1993) contributed

especially in achieving the categorizations:

– **Anthropocentricism:** Anthropocentricism sees Man is at The Centre of The Universe. Anthropocentrism is the oldest and most common environmental ethical thought. It is also known as the human-centered environment. According to this idea, people are at the center of the universe. The phrase "man is the measure of all things", express by the ancient Greek philosopher Protagoras, constitutes the main idea of the anthropocentrism view. According to this approach, the most valuable thing in the universe is human (Tilley, 2000). The physical and biological elements of nature exist for the happiness of people. Everything other than human is nothing but a tool for the happiness of people.

This approach sees the environment on the basis of its utility to man. This school of thought believes that the environment is man's to use as he consider appropriate for his benefit. This school explains that everything in the environment in relation to man. This is the fact that, Man is the only animal has successfully dominated the ecosystem may have given him the necessity to see the environment as his profit.

Supporters of anthropocentricism, however, argue that reality can only be interpreted from the humanitarian viewpoints, therefore, man necessarily has to be at the centre of the environment. They further reinforce their position by stating that humans are the goal of bioethics.

– **Preservationist's Deep Ecology Approach:** The term Deep Ecology was coined by Arne Naces in 1973, in his article "The Shallow and The Deep, Long Range Ecology Movement". According to Naces Deep Ecology embodies a dipper and a more spiritual approach to Nature. This approach considers human beings as an integral part of its environment. This is the school of thought believes that everything that exists in the environment has intrinsic value. According to this approach, not only humans but also all things have their own value in nature. Deep Ecology is concerned with the richness, diversity and intrinsic value of natural world-Ecocentrism. They uphold the intrinsic celebrity of the environment, and accordingly assign its moral worth. This worthiness is connected to both biotic and a-biotic entities in the environment. In other words, a rock as well as a goat has moral value as far as advocates of libertarian extension are concerned (Singer, 2011).

– **J.E. Lovelock's Ecological Extension Approach-The GAIA Hypothesis:** The ecological perspective shows how the environment works. According to ethical principles, the earth is thought to have its own system for sustaining life, expanding, and developing. Even under the most challenging circumstances, nature has its own purification mechanisms and life support systems. Ecological extension recognizes that both biological (living) and a-biological (non-living) entities in the environment through their interdependence form a system which is the ecosystem as a whole. This holistic ecosystem has intrinsic value. It sees the environment as a unified holistic entity with ethical value. Even though man is part of that holistic entity, it has no particular significance on the long run. Lovelock (1972) propounded the GAIA Hypothesis (GAIA being named after The Greek Goddess of The Earth) in which he stated that the living and the non-living components of the environment form a self-regulating complex system that is turnout to sustain life. According to the Theory, the organic and inorganic components of Planet Earth have evolved together as a single living, self -regulating system. James Lovelock explained the GAIA Hypothesis as: "Life, or The Biosphere, regulates or maintains the Climate and the atmospheric composition at an optimum for itself." Inherent in its explanation is the idea that Biosphere, The Atmosphere, The Lithosphere and The Hydrosphere are in same kind of balance. The GAIA Hypothesis is being increasingly applied to the studies of Climate Change today.

– **Conservationist's Shallow Ecology Approach:** Shallow Ecology is Anthropocentric. Conservation ethics calls for the protection and conservation of the environment in order to guarantee its continuous usefulness to man. Shallow Ecology considers humans and Nature as separate and humans are the most important. Anthropocentric Approach of the Shallow Ecology is the underlying principles of conservation ethics advocated by Gifford Pinchot, Father of Conservation Movement, who saw The Earth as a set of natural resources that need to be managed for present and future generations of humans. The focus of conservation of ethics is the preservation of the environment. It is good because of its utility and it is also beneficial of the future generation of human beings. This approach is behavioural so it is useful and helpful to man. Shallow Ecologists sees the environment have an extrinsic value which is helpful for man. Conservation ethics, if implemented, would solve most of the world's environmental challenges. It is a balanced approach to the crisis of preservation in the

environment**.**

– **Humanist Theories:** Humanist Theories on environmental ethics require awareness as a key criterion for assign ethical worth to any entity in the environment. Humanist theories clearly do not wish to associate with intrinsic value to a-biotic entities. Even in biotic entities, hierarchy is required as only those biotic entities that have the capacity to feel qualify to be to assigned ethical status.

Humanist believes that we have just one life that we have evolved, along with the rest of the natural world, to live on planet earth, and that we alone are responsible for looking after it. Evidences shows that we are dependent in countless ways on the environment and its ecosystem.

– **Applied Theology:** This school of thought considers the environment to have been created by God and consciousness to the care of man to fulfill God's purpose (Scott. 1997). God is seen as the author of the environment while man is seen as a manager who must be accountable to God in his management of the environment. The environment thus acquires a divine teleological value which all entities within it are meant to fulfill. This view is typical of the Christian religion and other Abrahamic religions. Supporters of this school of thought declare that man is separate from nature. Humans operate on a higher level than the rest of nature. Therefore, they are at liberty to use and dominate nature as have been directed by God. This school of thought is similar to anthropocentricism because it glorifies man's dominance over nature. Applied Theology proposes a God-Centered environment while Anthropocentricism proposes a Man-Centered environment.

Ecofeminism:

Ecofeminism is also called ecological feminism, branch of feminism that examines the connections between women and nature. According to Karen Warren, The position that there are important connections mainly historical, experiential, symbolic, theoretical between the domination of women and the domination of nature, an understanding of which is crucial to both feminism and environmental ethics.

Ecofeminists have established a central role for women in environmentalism. Its name was coined by French feminist Françoise d'Eaubonne in 1974. Ecofeminism is an ideology and movement that sees climate change, gender equality, and social injustice more broadly as intrinsically related issues, all tied to masculine dominance in society.

Ecofeminism holds that the organization of the society in capitalist and depressing modes has caused a strong split between man and nature. The distance of man from nature can be fulfilled by the female feeling for nature and holistic knowledge of nature's processes. The key point is that the capitalist rule of nature was done by males. Ecofeminists draw a parallel between man's harsh domination of nature and man's rule of women (Warren, 2000). In the philosophy of ecofeminists, most cultural norms have been imposed by the society.

Advocates of ecofeminism profess there is a parallel between key characteristics nature and some personality traits that characterize women. They profess that women like nature are given to nurturing, harmony and cooperation. These are qualities traditionally attributed to the 'feminine'. The crux of the ecofeminist argument is that the same male dominated patriarchal society that oppresses women also degrades the environment because they think about the world in terms capitalist production. The environment is reduced to cash value. It is thought of in terms of ideal rather than as a living whole. Shiva (1988) captures this when she argues that Western patriarchy has labeled women, nature and other groups not growing the economy as unproductive. This oppressive characterization is despite the fact that in subsistence economies, women produce wealth and have been in partnership with nature, have been experts in their own right of holistic and ecological knowledge of nature's processes.

Section (III):

The Contribution of Philosophers towards Environmental Ethics: The environment has become a significant issue, of timely and timeless, relevant and continuous interest. Philosophers and religious scholars have thought about the nature for centuries, in ancient Greece, Italy, India or China. These philosophers have made a great contribution in studying and protection of environment. In western countries, following the enlightenment and the scientific causal forces, values arose only with the interests and preferences of humans, for whom nature was natural resources. The main philosophy of Milesian/Ionic school of Greek Philosophy revolves around the fundamental things "Nature has to be studied according to Natural Capability". For four centuries, Western Philosophy and theology were both dominantly human centered (Anthropocentric). People

were all that counted in ethics. The middle of the last century had been predicted as the environmental turn in philosophy. Philosophers had to wake up after Earth Day was established in 1970 by U.S. Senator Gaylord Nelson. Twenty million people participated in that first earth day; today, over half a billion participate in over 170 countries. According to Paul Hawken is the "Environmental issues are the largest movement in the world" considering the number and force of environmental organizations around the world (Hawken, 2007).

Section (IV):

Ethical Dimensions and The International Environmental Issues:

The major issues has been discussed and the world community developed some important instruments to protect the environment. Environmental issues create the harmful effects of human activities on the environment. These include pollution, overpopulation, waste disposal, climate change, global warming, the greenhouse effect, etc. Various environment protection programs are being used at the individual, organizational and government levels with the aim of establishing a balance between man and the environment. Some of the current environmental issues are Climate Change, Global Warming, Loss of Biodiversity, Ozone Layer Depletion, Pollution (especially Air and Water), Disposal of Solid Waste, Ocean Acidification, Deforestation, Overpopulation, etc. There are **some** environmental issues and their ethical connections are discussed below:

– **Climate Change and Environmental Ethics:** Climate Change is a universally accepted fact in the scientific community. Climate change is a great concern in today's scenario. The problem of climate change has been seen in the last few decades. Greenhouse Gases are the major cause of climate change. The global environment issues has been increasing rapidly and the world community developed some important instruments to protect the environment. In fact, climate change is one of the global concerns due to its direct impacts on the environment and development.

Climate change has significant implications for international equality, as both the causes and effects of climate change are unequally distributed around (and within) nations. Climate Change, mobilized by the search for scarce resources, has the ability to cause conflict. So, the need for an ethical solution is therefore conclusive. Other ethical concerns include; how present and future generations, developed and developing countries, etc., can identify and distinguish responsibilities.

Climate Change on the predicted scale will deeply affect the environment and human activity in many fundamental ways. Food insecurity will increase and many regions will experience water shortages as rainfall patterns shift and mountain glaciers disappear. Rich countries can probably afford to adapt their agriculture with changed crop varieties and new technology, but all scenarios show a severe decline in food production in developing countries. The greatest human impact of climate change will be on the poor, who are especially vulnerable to the predicted increase in extreme weather events such as floods, cyclones, and droughts—the latter particularly pertaining to Africa. As populations are displaced there will be increasing flows of environmental refugees, and will increase social disintegration i.e. anarchy, terrorism, etc.

Experiences show that, the outcome may lay on the non compliance with the climate change laws and policy such as Kyoto protocol, United Nations Framework Convention on Climate Change (UNFCCC), and Copenhagen accords etc. Definitely, the environmental ethics have been ignored and obviously, the impacts have been observed throughout the world.

– **Global Warming and The Environmental Ethics:** Sustainability requires the rethinking of economics. The present economic system is unsustainable and not meeting human needs or able to respond adequately to global warming. Fifty years of economic development, despite some progress, has failed to meet its objectives. The global economic system lacks the supra-national governance necessary to address such global issues. It is not the mechanisms of economics that are at fault, but its values matter. Economics has ignored the broader context of humanity's social and spiritual existence, resulting in erosive possessiveness in the world's more economically advanced regions (driving global warming), and persistent conditions of deprivation among the masses of the world's. Global Warming refers to the rise in global temperatures mainly due to the increasing concentrations of Greenhouse Gases in the atmosphere. The burning of fossil fuels, emissions from automobiles and Chlorofluorocarbons (CFCs) increases the greenhouse gases in the atmosphere. This gas is responsible for increasing the earth's temperature causing environmental changes. The evidence for increasing global warming is cumulating rapidly. The global average

surface temperature has risen markedly since the late 1970s. Nine of the ten warmest years on record have occurred since 1995. The greatest temperature changes are expected in polar areas. A rise of more than 2°C in the mean global temperature could trigger positive feedbacks that would make major climate change irreversible, and we could reach that point by 2035. If we continue Business As Usual, with a rise of up to 5°C possible by the end of the century. This is change at a speed and scale for which there is no planetary pattern. For some time, science has predicted that the planet is vulnerable to global warming caused by rising levels of carbon dioxide and other greenhouse gases in the atmosphere.

What values do we need for an economic system able to accept responsibility for and address global warming? The goal of wealth creation should be to make everyone wealthy. Society needs new value-based economic models that aim to create a dynamic, just and thriving social order which should be strongly altruistic and cooperative in nature. It should provide meaningful employment and help to eradicate poverty in the world.

Justice and equity will be essential to achieve unity of action at the global level. Only development programmes that are recognized as meeting their needs and as being just and equitable in objective can hope to engage the commitment of the masses of humanity, upon whom implementation depends. The same is true of action to reduce global warming.

– **Loss of Biodiversity and Environmental Ethics:** Biodiversity is about not just the Wealth of Nature Health but also it is the Health of Nature. It is the multitude of living things that makeup life on Earth. It encompasses the 8 million or so species on the Planet- from Plants and Animals both Fungi and Bacteria- and the Ecosystems such as Oceans, Forest, Mountain Environments and Coral Reefs. Species and habitats are becoming extinct due to human activity. This causes an imbalance in natural processes like pollination and poses a threat to ecosystems – coral reef destruction is particularly affected. Ethical reasoning influences economic, political and other societal decisions that ultimately cause biodiversity loss by triggering its main drivers: land-use change, climate change, and over-exploitation.

– **Ocean Acidification and The Environmental Ethics:** Ocean acidification refers to a reduction in the pH of the ocean over an extended period of time. This increase causes the seawater to become more acidic and causes carbonate ions to be relatively less abundant. Carbonate ions are an important building block of structures such as sea shells and coral skeletons.

Ocean acidification is a creeping threat to the global ocean and life therein. Caused by human activity, this change in seawater chemistry will impact the future of the rich marine biodiversity and important ecosystem services for humans. Because many scientific uncertainties still remain despite large research efforts, the precautionary principle should be applied. With respect to ocean acidification and its effects on the ocean, responsibility needs to be taken for what future generations will encounter.

In environmental ethics, there is an understanding that the current human generation should act against further ocean acidification and, if possible, tackle its impacts. Climate protection and ocean protection correlate closely with each so the Greenhouse Gas emissions, which are the main causes for ocean acidification, should be addressed. For more than 200 years, or since the industrial revolution, the concentration of Carbon Dioxide (CO_2) in the atmosphere has increased due to the burning of fossil fuels and land use change.

The most common arguments derive from an anthropocentric perspective which creates the rationale for fulfilling the sustainability objective and it is beneficial for all life on Earth. The ecosystem service approach, however, is anthropocentric and abstains from answering the question of a possible intrinsic value of nature's creatures. It differentiates between provisioning, regulating and cultural services. It is for our own long-term wellbeing and in accordance with human values to preserve the ocean as we know and cherish it. This also applies to non-economic values such as the beauty of nature, recreation and a sense for the "greatness" of the ocean. Biocentric or ecocentric approaches that recognize an inherent or intrinsic moral value for living beings or ecosystems would postulate even stronger needs to prevent the ocean from acidification.

A methodological basis for such environmental ethical judgments about ocean acidification is to assess in which way it affects marine ecosystem services that humans benefit from. "Deep" anthropocentric environmental ethics argue that these values are good reasons for an ambitious conservation of nature as well as the ocean. For example, the presence of a coral reef may shape the cultural identity, traditions and livelihood of a community for generations and at the same time

have intense aesthetic and sentimental value to many other people. The loss of these reefs would not only be directly felt by the local community, or others who have sentimental values attached to the reef. Future generations would also be affected negatively. The problem of ocean acidification – together with other problems – forces us to discard the last big illusion of infinity of nature. Humans have the power to profoundly alter even the ocean.

The most effective way to limit ocean acidification is to act on climate change, implementing solutions to dramatically reduce the use of fossil fuels. If we dramatically cut our global warming emissions, and we limit future warming, we can significantly reduce the harm to marine ecosystems. We need to find alternative energy sources and transition to renewable energy use, which means a collective effort by governments, companies and individuals. Until we make this change, carbon emissions will continue to rise which means that our oceans will continue to become more acidic.

Ocean acidification is affecting the entire world's oceans, including coastal estuaries and waterways. Many economies are dependent on fish and shellfish and people worldwide rely on food from the ocean which is the primary source of protein. The increase in the production of carbon dioxide by humans causes the oceans' acidity to rise, which has a negative impact on marine life.

– **Sustainable Development and Environmental Ethics:** All ethics including the environmental ethics seek an appropriate respect for life. The comprehensive environmental ethic needs the best, naturalistic reasons, as well as good, humanistic ones, for respecting ecosystems. It teaches us appropriate respect for all living and non-living beings in the earth. It saves and protects the nature from all kinds of interventions caused. It may play an important role in influencing the growth of ideas and opinions, representing something new in global governance for the benefit of humans and the rest of the living world. In this regard the concept of Sustainable Development was popularized by the Brundtland Report (1987) thus: "Humanity has the ability to make development sustainable to ensure that it meets the needs of the present generations without compromising the ability of the future generations to meet their own needs". The "humanity" used in the concept that ensures the environmental ethical issues. If the people exercise and practice the environmental ethics that may influence to the removal of the poverty alleviation and to establish equity, public participation and culturally appropriate strategies, ethical values of equity, justice and wisdom etc. concerning the environment. Every citizen in the world has the right to sound health and healthy environment for all living and non living beings on the earth. But these rights are destroyed by the most of the empowered people in the earth. They can ignore everything for only the personal interest and happiness. We need to rethink in the name of environmental justice against their polluting environmental politics (Hesperian, 2010).

– **Good Governance and Environmental Ethics:** Good governance is one of the core organs of the democratic society dealing with the sustainable development and environment. It has several components such as participatory, harmony oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It may be called greening governance. The development of a government depends on these elements as exercised in the society. It is also responsive to the present and future needs of society. Truly, the environmental ethics and good governance are interlinked directly or indirectly that also deals with these issues for the welfare of the society.

– **Environmental Rights and The Ethics:** The global family has been facing the environmental pollution (Negative Externalities) and its consequences are alarming and threat to all living and non living beings on this earth. The right to healthy living has been a debatable issue and every one is quite worried about it along with the environmental rights. Environmental rights and its ethics are correlated and interlinked. Generally, the environmental rights defined as a bundle of rights relating to the environment and development. The environmental right includes the rights of every being on the earth. It deals with the Aarhus Convention 1998. It means to have access to the clean and pure with preserved natural resources that enable survival for all including the flora and fauna. They also include more purely ecological rights, including the right for a certain beetle to survive or the right for an individual to enjoy a preserved landscape.

Environmental rights are human rights, as people's livelihoods, their health, and sometimes their varying existence depend upon the quality of and their access to the surrounding environment as well as the recognition of every person in every community has the right to health, and to a safe and healthy environment. Unfortunately, these rights are often not respected. Many people suffer

from serious health problems caused by a scarcity of basic necessities and an excess of harmful substances. The most vulnerable people are those who have low status because of race, ethnicity, religion, gender, class, caste, poverty, or for other reasons. They usually suffer first, and worst. The struggle to live in a healthy, safe, productive, and enjoyable environment by communities whose rights are not well respected by people in power is sometimes called the struggle for environmental justice.

– **The Traditional Knowledge and The Environmental Ethics:** The traditional knowledge on the environmental issues is very important and quite relevant to these fields. It can be defined as knowledge which is acquired and preserved through generations in an original or local society, and is based on experience in working to secure subsistence from nature. According to Berkes (1999), traditional ecological knowledge is cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationships of living beings (including humans) with one another and with their environment." It makes sense as to the preservation and conservation of the environmental ethical issues.

– **Human Rights and The Environmental Ethics**: The study may consider some issues to some extent in relation to the environmental ethics as made in the introduction of the Universal Declaration of Human Rights (UDHR) 1948 along with the International Covenant on Civil and Political Rights 1966 and the International Covenant on the Economic, Social and Cultural Rights 1966 etc. as follows: the core values of the UDHR such as, inherent human dignity, non-discrimination, equality, fairness and universality etc. have been applied to everyone, everywhere and always. It ensures to promote the development of friendly relations between nations (Darryl, 2005). It works as a common standard for all nations. Human beings are one of millions of species alive on the planet Earth, and in our interactions with living organisms and our natural environment we have developed environmental ethics. Article-17 of the Universal Declaration of Bioethics declared by the United Nations Educational Scientific and Cultural Organization (UNESCO) General Conference in 2005 recognized this in the statement: "Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity."

Section (V):

The Role of Environmental Ethics in Environmental Policymaking:

Environmental ethics is influential, but its influence often works through the slow shifting of public opinion. This means that it is difficult to understand that where environmental ethics has directly impacted environmental policymaking. Although the direct impacts of environmental ethics on the policymaking process have not been clearly visible nor as effective as one would hope. Some positive results in environmental policymaking that is thoughtful in the influence of environmental ethics. Among others, conservation biology, the United Nations Convention on Biological Diversity, the Earth Charter, and the constitutions of Ecuador and Chile appear to have been influenced by the views of environmental ethicists and recognized the intrinsic value of species. Environmental ethics directly influenced the authors of the Earth Charter. The first paragraph of the Earth Charter expresses the intrinsic value of species, although it does not use the phrase.

Humanity is part of a wide growing universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence and demanding uncertain adventure, but Earth has provided the conditions essential to life's advancement. The flexibility of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a holy trust. Maria Akchurin states that the idea to protect the environment was influenced by indigenous organizations, indigenous beliefs, rituals, and values related to the environment.

Another positive development includes the conventions of global institutions and how the environmental policies of certain countries have in principle accepted the recommendations of environmental philosophers. The constitutions of more than 150 countries in the world have adopted a human right to a clean, healthy, and sustainable environment. The United Nations Human Rights Council also adopted the right to a healthy

environment on 8 October 2021. It considered environmental degradation and climate change as human rights crises.

Certain policies help to achieve these goals, such as sustainability policies that include sustainable agriculture, sustainable forestry, sustainable fisheries, etc., and the preservation of species and habitats. Ethics can also play an important role in climate lawsuit, which has been increasing rapidly around the world in recent years. 36 Ethics can inform judicial and legal reasoning by emphasizing responsibility and doing what is right and legal.

Certain individual environmental philosophers have influenced the environmental policies of their governments and international organizations including the Society for Conservation Biology, World Conservation Union , Intergovernmental Panel on Climate Change (IPCC), United Nations Educational, Scientific and Cultural Organization (UNESCO), etc. These environmental philosophers have played a prominent role in expresses the value of a healthy planet, biodiversity conservation, the kindhearted treatment of animals, the conservation of endangered species, environmental justice, climate justice, technology ethics, etc. One example of the role of environmental philosophers in environmental policymaking includes the US Congress' Office of Technology Assessment appointment of Holmes Rolston to an Advisory Board for a Study of Biodiversity and Legislation. Numerous environmental philosophers have also served on UNESCO's World Commission on the Ethics of Scientific Knowledge and Technology (COMEST), and the International Bioethics Committee (IBC) of UNESCO.

Section (VI):

Environmental Ethics and Environmental Regulations:

Some principles as underlined under the various international environmental laws and policies are quite relevant to the spirit soul of the international human rights and humanitarian laws based on the ethical context. We need to critically these principles regarding environmental development and conservation context. The international environmental law teaches us as follows: these human beings will live in harmony with the nature. We should never go against the nature and the natural environment should be respected and protected. Within the environmental context, the natural resources must be safeguarded and environmental protection is to be maintained. In order to have a sustainable decision, the participation of all forms is needed for environmental development. The general rule on access to information on the environmental education is essential, etc. The idea of duties and responsibilities towards nature is quite made here. Regarding the role of the IUCN, it has been dealing with the nature that directly or indirectly, provides our clean air, food, water, shelter, energy, soil, medicines and protection from natural disasters, as well as recreation, inspiration, diversity and beauty. It protects and conserves the nature value and norms. Its main aim is to influence, encourage and assist societies throughout the world to conserve the integrity and diversity of nature and to ensure that any use of natural resources is equitable and ecologically sustainable. The World Wildlife Fund (WWF) has been dealing with the fauna and flora, the landscape, water, soils, air and other natural resources, with particular emphasis on the maintenance of essential ecological processes and life support systems, and on the preservation of genetic, species and ecosystem diversity, and on ensuring that the utilization of wild species and natural ecosystems is sustainable including developing worldwide moral and financial support for the conservation of nature and to conserve the natural environment and ecological processes worldwide. In fact, the philosophy of the environmental ethics has been implemented by the international humanitarian bodies and organizations at large. Friends of the Earth International are very much concerned with the promotion of the environmental rights and environmental justice and of course environmental ethics. They have been contributing towards the respects of the nature and natural conservation. They have numerous projects on the nature conservation and development (Friends of the Earth, 2004). In order to attain the global sustainability, we need to deal with the sustainable tourism, sustainable practices, and planning and management issues including the ethical issues (Nicholas, 2010). Most of the important law schools such as the Pace Law School, National University of Singapore (NUS) Environmental Law Centre, and Macquarie Law School, etc. have been playing critical role on the environmental ethical issues at home and abroad.

Section (VII):

Conclusion and Suggestions:

Economic Analysis is not value free. That is, it is

not neutral or independent with respect to moral or ethical consideration. Environmental ethics is the area of Applied Ethics, which aims at making the implications of ethical theories in the concrete situations like relationships among nations in the contemporary world, application of ethical theories for environmental problems, effects on human-nature relationship and in the field of human existence. Applied ethics sometimes coincide with the political or social questions. For Example, does cutting of forests for constructing our homes is moral or immoral.

Environmental ethics needs to be and will be informed by changes in the political efforts to highlight environmental problems. Environmental ethics concerns and formulating our moral responsibilities regarding the environment. It is a fact that we have been living in arena of an environmental crisis and degradation. Former US Vice President Al Gore said that it is an inconvenient Truth. The matters relating to ethical issues of the human behavior and values on the nature must be controlled and respected and should never be neglected.

Many environmental problems that we are facing today are the result of our attitudes and cultural beliefs about environment and its management. Environmental degradation is considered as the result of western belief about environment. According to this belief environment is only for human use. For most of human history, this ethics has concentrated on human rights (anthropocentrism). A short time ago ethics has formally begun to define the rights of animals, plants and other organism (biocentrism). Religions teach us that we should consider ourselves as trustees, not the master of environment. As trustees or custodian of environment, we can use the resources but we should not exploit them. For changing attitude of individuals, environmental awareness programmes and education can play an effective tool for the protection of the environment. However, individual efforts could do less for the environmental problems at national and international level.

The reality of global warming and climate change has gone beyond actually saying. The emissions from human industrial activities are largely responsible for the dilemma is unquestionable. Man, therefore, must rise to the challenge of righting these environmental wrongs. In his responses, man necessarily must adopt universal benchmarks and universally applicable norms. Otherwise, tensions arising from inequalities will defeat the achievements of such efforts. It calls for ethically sound actions.

Climate change is also an issue on which all religions can find common ground. Each of them shares a common commitment to justice, solidarity, altruism, respect, trust, moderation, and service. Religion can strengthen the ethical framework for action on climate change. It can educate about values and global responsibility. It can create motivation for change, and encourage the necessary sacrifices. Global warming and the resulting climate change challenge our generation in fundamental ways. Science alone cannot solve the problem.

Since our extreme energy demands are the driving force for global warming, the human race now has to learn to moderate material civilization. Global warming is a perfect illustration of this. To moderate our lifestyles, we need to cultivate human contentment. All faiths have taught the spiritual value of a simple life and detachment from material things: ". . .be content with little, and be freed from all inordinate desire." This simple principle has fundamental implications for the consumer society and its energy consumption. Recent scientific evidence of increasing climate change, together with our growing understanding of its implications for human society, are creating pressures with the potential to force a significant transformation in the way governments cooperate.

Trustworthiness will also become increasingly important. Trust is the basis for all economic and social interaction. Public opinion surveys show little trust in politicians and business which is the key actors in this field. Re-establishing trust will have to be part of the solution to global warming, a solution in which everyone will have to make sacrifices.

We need to understand The Nature and Scope of The Nature. As a human being, as a part of Nature, we need to realize our limitations and capacity. We are the best of all the creatures of the nature which can be seen in different laws and philosophical sources. If anything goes against the nature directly or indirectly, that must go against him or her naturally. Newton's Theory explains that, "Every Action has Its Own Reaction". If we show love to other people in the society and community, they will also show love to you. We need to consider the needs and demands of the society. We should not deny our spiritual relationship regarding Nature.

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