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APPLIED ETHICS

SEMESTER VI

PHILOSOPHY

BLOCK 2

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BLOCK INTRODUCTION

The second block consists of seven units. Ninth unit of this course is the first unit of this block. The ninth unit is 'Suicide'. After going through this unit you will know Suicide is an act of taking one's own life intentionally. It can be caused due to extreme form of mental disorders, stress or any other such causes which force themselves to take such drastic step. In this unit we shall discuss the concept of suicide, its characteristics, various Arguments in support of suicide, and various arguments that rejects suicide. We can also analyse whether taking one's own life is morally justified

The name of the tenth unit of this block is 'Euthanasia'. After going through this unit you will know what is euthanasia and its different aspects, you will also know that Medical Ethics as the part of Applied Ethics. You will be able to analyze the significance of euthanasia as the burning issue of Applied Ethics in contemporary phenomenon, find out the position of euthanasia amidst the conventional-value system of the society and see if euthanasia can be legalized, describe the relationship of euthanasia with Quality of Life Principle and Sanctity of Life Principle.

'Feminist Ethics: Rights of Women' is the eleventh unit of this course. This unit introduces to you the concept feminist ethics. After going through this unit you will be able to know that feminist ethics can also be regarded to be care ethics. It is mainly called care ethics because it believes that human issues can be resolved with the help of qualities like care, love, compassion and benevolence. It is called feminist ethics because ethics of care is one of the clusters of normative ethical theories that were developed by feminists in the second half of the twentieth century.

The twelfth unit of course is 'Justice and Equality'. After going through this unit you will be able to know that In philosophy, justice is the concept of a proper proportion between a person's desires and the good and bad things that befall or are allotted to him or her. Justice, in its broadest context, includes both the attainment of that which is just and the philosophical discussion of that which is just. The concept of justice is based on numerous fields, and many differing viewpoints and perspectives including the concepts of moral correctness based on ethics, rationality, law, religion, equity and fairness. Often, the general discussion of justice is divided into the realm of social justice as found in philosophy, theology and religion, and, procedural justice as found in the study and application of the law.

The thirtieth unit of this course is **Ecological Ethics: Vedic, Jain and Bauddha views.** After going through this unit you will be able to Explain what is environmental/ecological ethics, Understand the need for extending ethics to the domain of the non human world, Understand how the basic tenets of certain major religions of the world can inspire environmental awareness, Examine the Hindu views on nature and environment., Examine the teachings of Jainism and Buddhism in light of the contemporary environmental problems.

The fourteenth unit of this block is 'Ecological Ethics: Christianity and Islam'. After going through this unit you will be able to Examine the Christian views on the relation between human, nature and God, the debates surrounding the Christian views on human relation to nature, Understand how the basic tenets of Christianity and Islam can inspire environmental awareness, Examine the Islamic views on nature and environment, Understand the role of Islamic environmental movements towards resolving contemporary environmental problems.

The fifteenth unit is 'War and its Moral Implication'. After going through this chapter, you will be able to understand what is war, analyze the justification of war, analyse the negative effects of war, decide whether war is morally right.

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

Unit 9: SUICIDE

UNIT STRUCTURE

9.1 Learning objectives

9.2 Introduction

9.3 Characteristics of suicide

9.4 Highlights on historical western thought

- 9.4.1 Ancient and classical views on suicide
- 9.4.2 Enlightened and modern developments

9.5 Morality and Rationality of suicide

- 9.5.1 Moral permissibility
- 9.5.2 Religious Arguments
- 9.5.3 Liberatarian views and Rights to suicide
- 9.5.4 Social and role-based arguments

9.6 Let us sum up

9.7 Further reading

9.8 Answer to Check your Progress

9.9 Model questions

9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- know the concept and characteristics of suicide
- know the historical Western thought of suicide
- explain whether suicide is morally and rationally justified
- know the modern developments of philosophical thoughts about suicide

9.2 INTRODUCTION

Suicide is an act of taking one's own life intentionally. It can be caused due to extreme form of mental disorders, stress or any other such causes which force themselves to take such drastic step. In this unit we shall discuss the concept of suicide, its characteristics, various Arguments in support of suicide, and various arguments that rejects suicide. We can

also analyse whether taking one's own life is morally justified. Generally, it is said that suicide is morally wrong as it is a drastic form of one's own destruction and it also affects others emotionally. But inspire of it, there are certain arguments which clearly state that suicide in certain cases can be regarded morally justified

9.3 CHARACTERISTICS OF SUICIDE

Suicide is an act of putting oneself into death purposefully. It happens due to fear, anxiety, trauma, stress, problems, financial crisis, uncontrolled emotional states or any mental disorders which is in extreme form such as personality disorders, substance abuse, bipolar disorders, etc. It is a state of self-injury to the extent of putting oneself into death. The cause of suicide varies from person to person but it has some common characteristics which can be discussed as follows:-

1. Prolonged and intolerable mental states:-

People often commit suicide due to unbearable mental conditions which they face for a long time. In order to completely come out of such mental state, people commit suicide.

2. Unfulfilled needs:-

Most of the people who commit suicide, take such a drastic step due to their unfulfilled psychological needs which are impossible to fulfill.

3. Overcome the painful state:-

People try to end their own lives because they think it to be the last solution to overcome their unbearable painful state.

4. Hopeless and Helpless:-

When there is a lack of Hope in certain difficult situation, people try to end their life. They become so helpless that they cannot find any pleasure and purpose of living their life.

5. Escape from world:-

Most of the people try to escape from life, world and from others. They have some fear, some anxiety which they cannot overcome. So, in order to escape from such problems, people end their life.

9.4 HIGHLIGHTS OF HISTORICAL WESTERN THOUGHT

As you have come across the concept of suicide, now let us discuss the historical philosophical views about suicide in Western countries. Some of the ethical considerations regarding suicide are also found in Western thought. Confucius addresses that suicide may violate ethical duties of others. Philosophers such as Plato has also discussed about suicide by portraying Socrates was arguing that there is no contradiction in submitting freely to death and holding the belief that suicide is forbidden. Socrates believed that it is better to put oneself into death than accepting something which is wrong. The Stoic philosophers have also put forwarded some views on suicide. The reasons of committing suicide that can be found in Chrysippus book "The Stoics' Five Reasons for Suicide". They picturised five ways of reasonable departure from life which can be discussed as follows:-

1. According to them, people take such drastic step when a pressing matter turns up.

2. People, according to them also put themselves into death when tyrants rush in, forcing them to do or say forbidden things.

3. Another reason for such step according to them can be a serious illness that prevents the soul from using the body as an instrument for a long time.

4. Poverty is also one of the reasons according to Stoics' philosophers, for people take their own life as they think it to be the only way in order to escape from poverty.

5. Lastly, dementedness is also one of the reasons, according to Stoics', due to which people decide to end their life.

9.4.1 ANCIENT AND CLASSICAL VIEWS OF SUICIDE

Western philosophical views about suicide can be drawn from the time of Plato. Before Stoics, the concept of suicide was not discussed in a very systematic manner. Plato discussed about suicide in his two works- "Phaedo" and "Laws". In Phaedo, Plato picturized

Socrates expression of guarded enthusiasm for the thesis that is linked with Pythagoras that suicide is always wrong as it leads to releasing our souls from our bodies that God has placed us in as a form of punishment.

In "Law", Plato discussed that suicide is disgraceful and it's prepetrators should be buried in unmarked graves. But he has also put forwarded some exceptions to this principle:

1) When one's mind is morally corrupted and one's character cannot therefore be salvaged.

2) When one put himself into death by judicial orders.

3) When extreme and unavoidable misfortune force oneself to put into death.

4) When self-killing takes place out of shame at participating in unjust actions.

According to Plato, suicide under these conditions can be excused. But otherwise, suicide is regarded by him as an act of cowardice and laziness.

9.4.2 ENLIGHTENMENT AND MODERN DEVELOPMENTS

Some philosophers tried to view suicide from religious perspectives that deals with facts about individuals, their mental states and their social settings. Hume deals with this new approach on suicide. According to Thomistic view, suicide is an act against God's wish and a decision against God's order in determining when we shall die. Hume's arguments rest on the following considerations:-

1) If God is regarded as the creator of the causal laws of 'divine order' then it is wrong to go against it. But it is not wholly acceptable since God at times permits us to alter these laws during the case of disease or any other natural calamities.

2) If 'divine order' is regarded as the will of God which are rational that produce happiness then suicide should also be accepted within such law as it appears to be rational which is believed to be result into happiness by ending one's own life?

3) If 'divine order' is regarded as God's wish then all our actions can be said to be regarded as God's wish. If this is so then there can be no distinctions between God's wish in some of our actions and to those actions which is against God's wish. Then the decision of taking one's own life can also be regarded as the reflection of God's wish.

Hume holds that suicide neither violates duties towards others nor does it violate duties towards oneself. In some cases and at certain point, we become nothing rather than a burden for others and in such cases putting oneself into death can be justified. Again, sickness, oldage, and other misfortunes make our lives miserable than death. Thus, in such cases, putting oneself to death according to Hume is acceptable.

Immanuel Kant was totally against the idea of suicide. According to him, our moral duties reflect our rational will and therefore, it is contradictory to support that the same "rational will" can destroy one's own self.

The nineteenth and early twentieth centuries philosophers Rousseau, Goethe and Flaubert and sociologist Durkheim and Laplace and some other experts brought certain developments that have shaped philosophical thoughts about suicide.

Rousseau, Goethe and Flaubert have discussed about suicide by stating it to be a response of misunderstood and anguished soul which is covered by love or shunned by society.

Secondly, psychiatry was developed during this period by many experts due to which the problems related to suicide can be diagnosed and can be treated properly.

Lastly, the sociologists such as Durkheim and Laplace regard suicide as a social I'll that creates separation of an individual from society, anomies, and other attitudes which is said to be arise out of modernity.

9.5 MODERNITY AND RATIONALITY OF SUICIDE

As we have come across the concept of suicide, its characteristics, it's effects, now let us discuss whether suicide can be regarded as morally

justified and rationally acceptable. In order to analyse it, we must come across certain points which are as follows:-

9.5.1 MORAL PERMISSIBILITY

There are certain issues that focus on suicide. Let us check what these issues are:-

a) The conditions of regarding suicide to be morally justified.

b) The decision whether other individuals should try to prevent suicide.

c) Whether suicide should be criminalized or should it be prevent.

d) Whether suicide is rational or prudent.

As it is already clear that in certain cases, as has been accepted by many philosophers, suicide us permissible and in those cases neither state nor other individuals should interfere in it. But such suicidal acts must be interfered by others to prevent them from taking their lives if such suicidal acts are done by irrational individuals.

9.5.2 RELIGIOUS ARGUMENTS

There are some arguments that emerged in support of suicide being morally I'm permissible such as Thomistic arguments on suicide. But these arguments have been rejected on various grounds. As we have already discussed earlier about Hume's rejection of suicide violating natural law created by God on various grounds, now let us see some other religious arguments against in permissibility of suicide which talks about the relationship between God and individuals. According to this argument, we are regarded as God's property and therefore suicide us regarded as wrong since it leads to destruction of God's property. But this argument has been criticised on several fronts.

Firstly, although we are God's property but we are not dominated and are free to act which sometimes might be inconsistent with God's wish?

Secondly, it points outs to that by destruction of God's property which us regarded as human life, doesn't lead to destruction of God.

Thirdly, God is regarded as all loving and if it is so then God must permit his property, that is human life to be destroyed through suicide if it is sufficiently bad.

Finally, it is argued that destruction of property is morally justified if that property causes harm to the owner. In other words, killing oneself is justified in order to avoid serious future harm to oneself.

Thus, religious thought favours suicide. It permits one to reunite with their deceased love, to attain liberty of soul from the bondage of the body.

9.5.3 LIBERATARIAN VIEWS AND THE RIGHTS TO SUICIDE

As we have come across the religious views on suicide, now let us discuss Libertarian views whether Libertarians permit the act of suicide. According to Libertarians, suicide is morally justified as it is the right of individuals to commit suicide. But it doesn't show that is rational but it is morally permissible.

Secondly, Libertarians assert that the right to suicide is the right of non-interference that nobody should interfere with the right of killing oneself. It is also claimed to be liberty right which states that others should not interfere of a person's suicidal behaviour and must also assist in that behaviour.

Thirdly, suicide is regarded as morally justified on the ground that we are the owner of our own bodies and thus, we have the full right to destroy our bodies whenever we wish.

Lastly, Libertarians argue that suicide is morally right if it doesn't harm others. It is our right and we are morally justified to put ourselves into death whenever we wish.

9.5.4 SOCIAL AND ROLE BASED ARGUMENTS

From religious and libertarian point of view it is quite clear that suicide is morally permissible. Now let us discuss the social and role

based arguments regarding suicide. According to Aristotle, suicide is a harm to the society. A society depends on the economic and social productivity of its members and the members must be obliged by their duties and thus in such cases suicide cannot be justified. Suicide hampers individuals' moral contribution to society. Thus, putting an end to one's own life is not morally justified. But this argument cannot be acceptable as it is difficult to show that society has a moral right to claim on its members' talents and productivity. It is not justified to say that the members of the society need to benefit their society in terms of their capabilities regardless of the harms to themselves. However, suicide is morally wrong if the benefits to oneself are less than the benefits it produce to others. An another argument claims that there is a conditional relationship between society and it's members which shows that individuals cannot end their life as they have to fulfil the conditions of the society. But this argument also cannot prove that suicide is unjustified because if the relation between an individual and a society is conditional then an individual has the full right to end his life if his conditions are not fulfilled by the society. Thus, it also indicates that suicide is morally permissible.



CHECK YOUR PROGRESS

Q 1: What is suicide?

Q 2: Is suicide morally justified?

Q 3: Name a philosopher who accepted suicide to be morally justified.

Q 4: Mention the name of a Stoic philosopher.



9.6 LET US SUM UP

- Suicide is an act of putting oneself into death purposefully.
- Philosophers such as Plato has discussed about suicide by portraying Socrates as arguing that there is no contradiction in his submitting freely to death and holding the belief that suicide is forbidden.

- Enlightenment philosophers tried to view suicide from religious perspective that deals with facts about individuals, their mental states and their social settings.
- Hume holds that suicide neither violates duties towards others nor does it violate duties towards oneself.
- Immanuel Kant was totally against the idea of suicide.
- According to Kant, our moral duty reflects our rational will and therefore it is contradictory to support that the same "rational will" can destroy one's own self.
- Rousseau, Goethe and Flaubert have discussed about suicide by stating it to be a response of misunderstood and anguished soul which is covered by love or shunned by society.



9.7 FURTHER READINGS

1) Alvarez, A., 1982, The Savage God: A Study of Suicide. New York: Bentham.

2) Donnelly, J. (Ed.), 1998, Suicide: Right or Wrong? Amherst, NY: Promthens.

3) Joiner, T., 2005, Why People Die by Suicide. Cambridge: Harvard University Press.

4) Shneidman, E. S., 1998, The Suicidal Mind, Oxford: Oxford University Press.



ANSWERS TO CHECK YOUR PROGRESS

And to Q No 1: Suicide is an act of putting oneself into death purposefully.

And to Q No 2: Yes.

And to Q No 3: David Hume.

And to Q No 4: Chrysippus.



9.8 MODEL QUESTIONS

A. Very Short questions

Q No 1: What is suicide?

Q No 2: Mention the name of a philosophers who rejected the idea of suicide to be morally justified.

Q No 3: Name the book written by Chrysippus.

Q No 4: Mention the name of a Stoic philosopher.

B. Short questions (Answer in about 150 words)

Q No 1: What are the characteristics of suicide? Discuss briefly.

Q No 2: Write a note on the developments that have shaped the philosophical thought about suicide.

Q No 3: "Putting an end to one's own life is morally justified". Discuss briefly.

Q No 4: Give a brief account on the Liberatarian views of suicide.

Q No 5: Give a brief account on the social arguments of suicide.

C. Long questions (Answer in about 300-500 words)

Q No 1: Is suicide morally justified? Discuss.

Q No 2: Highlight the historical Western thought of suicide.

Q No 3: What are the characteristics of suicide? Discuss.

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UNIT 10: NATURE OF EUTHANASIA

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Euthanasia: What it is

10.3.1 Medical Definition of Euthanasia

10.4 Kinds of Euthanasia

10.5 Historical Background

10.5.1 Early Modern Period

10.5.2 Early Euthanasia Movement in the United States

10.6 Euthanasia Debate

10.7 Legal Status

10.8 Quality of Life Principle vs Sanctity of Life Principle

10.9 Euthanasia and Conventional Ethical Values

10.9.1 Active Euthanasia or Passive Euthanasia?

10.10 Let us Sum Up

10.11 Further Reading

10.12 Answers to Check Your Progress

10.13 Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Define, what is euthanasia and its different aspects.
- Understand Medical Ethics as the part of Applied Ethics.
- Analyze the significance of euthanasia as the burning issue of Applied Ethics in contemporary phenomenon.
- Find out the position of euthanasia amidst the conventional-value system of the society and see if euthanasia can be legalized.
- Describe the relationship of euthanasia with Quality of Life Principle and Sanctity of Life Principle.

10.2 INTRODUCTION

'Ethics' is the key discussing point of moral philosophy under the scope of Philosophy. In connection with the discussion of ethics, we may find different types of its branches like (1) Normative Ethics, (2) Analytic Ethics (or Meta Ethics) (3) Applied Ethics etc. As it is well known, normative ethics discuss about the standard to judge an action as good or bad, analytic ethics analyses the ethical terms and applied ethics discuss the practical issues that are faced by the individual in his habitual life. In the contemporary period applied ethics has been occupying a key position of discussion all around the globe. The sub-sections of applied ethics are like Business Ethics, Environmental Ethics, Medical Ethics and other professional ethics etc. Applied ethics mainly concern with the moral (ethical) issues related to our professions, practical life as well as the surroundings. Euthanasia is such an issue of Medical Ethics which has always been one of the key points of discussion particularly in contemporary period.

It is a tragic phenomenon of the world that many people are struck with afflictions, such as cancer or extensive burns that fill their lives with extreme suffering and that threaten to persist until they die. Other people are the victims of accidents that destroy their very personalities and deprive them even of the ability to ask others to end their lives. Moreover, all too often, infants are born with defects, such as the lack of brain, that rule out the possibility of their leading a worthwhile life. Here question is ought we to do everything possible to keep such people alive? Or should we not sometimes end their lives, or at least let them die, so as to relieve them of the burden of living an unworthwhile existence? Here the relevance of euthanasia or "mercy killing" comes to the scene.

10.3 EUTHANASIA: WHAT IT IS

The English medical word 'euthanasia' is a compound of two Greek words - *eu* and *thanatos* meaning, literally, 'a good death'. Here *eu* means "well" or "good" and *thanatos* means "death". It is the practice of intentionally ending a life in order to relieve pain and suffering. Today, 'euthanasia' is

generally understood to mean the bringing about of a good death or 'mercy killing,' where one person, 'A', ends the life of another person, 'B', for the sake of 'B'. **Euthanasia is the act of deliberately ending a person's life to relieve suffering.** Euthanasia, also known as assisted suicide, physician-assisted suicide (dying), doctor-assisted dying (suicide), and more loosely termed mercy killing, means to take a deliberate action with the express intention of ending a life to relieve intractable (persistent, unstoppable) suffering of certain individual.

10.3.1 MEDICAL DEFINITION OF EUTHANASIA

The history of medical literature tells us that euthanasia is an intentional termination of the life of a patient suffering from an incurable disease for the sake of the patient's good. According to MediLexicon's medical dictionary: Euthanasia is: *"A quiet, painless death."* Or *"The intentional putting to death of a person with an incurable or painful disease intended as an act of mercy."* Some interpret euthanasia as the practice of ending a life in a painless manner.

10.4 KINDS OF EUTHANASIA

Depending on the situation of the patient and intentions of his/her surroundings euthanasia may have two types of classifications.
According to first type of classification euthanasia can be of three types. These are (1) Voluntary euthanasia, (2) Non-voluntary euthanasia and (3) Involuntary euthanasia.

- **Voluntary euthanasia** - This type of euthanasia is conducted with consent. Where a person makes a conscious decision to die and asks for help to do this. When the patient brings about his or her own death with the assistance of a physician, the term assisted suicide is often used instead. Since 2009 voluntary euthanasia has been legal in Belgium, Luxembourg, Netherland, Switzerland, and the states of Oregon (USA) and Washington (USA).
- **Non-voluntary euthanasia**: Here a person is unable to give their consent (for example, because they are in a coma or are

severely brain damaged) and another person takes the decision on their behalf, often because the ill person previously expressed a wish for their life to be ended in such circumstances.

- **Involuntary euthanasia** -This euthanasia is conducted without consent. The decision is made by another person because the patient is incapable to doing so himself/herself. Where a person is killed against their expressed wishes.

  Depending on the circumstances, voluntary and non-voluntary euthanasia could be regarded as either voluntary manslaughter (where someone kills another person, but circumstances can partly justify their actions) or murder. Involuntary euthanasia is almost always regarded as murder.

  According to second types classification (which is said as procedural classification) euthanasia is of two types. These are Active euthanasia and Passive euthanasia.

- **Active euthanasia** – Active euthanasia is the act of killing someone in order to relieve that person's suffering. It is the euthanasia where a person deliberately intervenes to end someone's life – for example, by injecting them with a large dose of sedative. Lethal substances or forces are used to end the patient's life. Active euthanasia includes life-ending actions conducted by the patient or somebody else directly.

- **Passive euthanasia** – Passive euthanasia is also aimed at relieving someone's suffering, but it is the act of refraining from doing something that would keep that person alive. It is the euthanasia where a person causes death by withholding or withdrawing treatment that is necessary to maintain life, such as withholding antibiotics from someone with pneumonia .

  A case of euthanasia (whether active or passive) is voluntary if, in view of the circumstances, the person at hand wants to die. It would be involuntary if the individual wished not to die, and non-voluntary if the person were incapable of having a preference (due to several physical damage for example).



CHECK YOUR PROGRESSS

Q 1: Fill in the blanks:

a) The term 'Euthanasia' is derived from the Greek word……..

Q 2: What is Euthanasia?

.....

.....

Q 3: What is Active and Passive Euthanasia?

.....

.....

10.5 HISTORICAL BACKGROUND

Since the early 1800s euthanasia has been a topic of debates and activism in the USA, Canada, Western Europe and Australasia. Ezekiel Emanuel (born 1957, USA), an American National Institutes of Health bioethicist said that the modern era of euthanasia was ushered in by the availability of anesthesia. In 1935 euthanasia societies emerged in England and in 1938 in the USA. Doctor assisted suicide became legalized in Switzerland in 1937, as long as the doctor ending the patient's life had nothing to gain. After the Second World War Glanville Williams (1911-1997), a legal professor and Joseph Fletcher (1905-1991), USA an Episcopal priest, later identified himself as an atheist emerged as proponents of euthanasia. During the 1960s advocacy for a right-to-die approach to euthanasia grew.

According to the historian N. D. A. Kemp, the origin of the contemporary debate on euthanasia started in 1870. But Euthanasia is known to have been debated and practiced long before that date. Euthanasia was practiced in Ancient Greece and Rome: for example, hemlock was employed as a means of hastening death on the island of Kea, a technique also employed in Marseilles. Euthanasia, in the sense of the deliberate hastening of a person's death, was supported by Socrates, Plato and Seneca the Elder in the ancient world, although Hippocrates appears to

have spoken against the practice, writing "I will not prescribe a deadly drug to please someone, nor give advice that may cause his death".

10.5.1 EARLY MODERN PERIOD

The term "euthanasia" in the earlier sense of supporting someone as they died was used for the first time by Francis Bacon (1561-1626). In his work, *Euthanasia Medica*, he chose this ancient Greek word and, in doing so, distinguished between *euthanasia interior*, the preparation of the soul for death, and *euthanasia exterior*, which was intended to make the end of life easier and painless, in exceptional circumstances by shortening life. That the ancient meaning of an easy death came to the forefront again in the early modern period can be seen from its definition in the 18th century *Zedlers Universallexikon*: "Euthanasia: a very gentle and quiet death, which happens without painful convulsions".

The concept of euthanasia in the sense of alleviating the process of death goes back to the medical historian, Karl Friedrich Heinrich Marx, who drew on Bacon's philosophical ideas. According to Marx, a doctor had a moral duty to ease the suffering of death through encouragement, support and mitigation using medication. Such an "alleviation of death" reflected the contemporary *Zeitgeist*, but was brought into the medical canon of responsibility for the first time by Marx. Marx also stressed the distinction between the theological care of the soul of sick people from the physical care and medical treatment by doctors.

Euthanasia in its modern sense has always been strongly opposed in the Judeo-Christian tradition. Thomas Aquinas argued that the practice of euthanasia contradicted our natural human instincts of survival. But there are many supporters of euthanasia like John Donne (1624) and it became more accepted during the Age of Enlightenment. Thomas More wrote of euthanasia in *Utopia*, although it is not clear if he was intending to endorse the practice of it. Other cultures have taken different approaches: for example, in Japan suicide

has not traditionally been viewed as a sin, as it is used in cases of honor, and accordingly, the perceptions of euthanasia are different from those in other parts of the world.

10.5.2 EARLY EUTHANASIA MOVEMENT IN THE UNITED STATES

The rise of the euthanasia movement in the United States coincided with the so-called Gilded Age, a time of social and technological change that encompassed an "individualistic conservatism that praised laissez-faire economics, scientific method, and rationalism", along with major depressions, industrialization and conflict between corporations and labour unions. It was also the period in which the modern hospital system was developed, which has been seen as a factor in the emergence of the euthanasia debate.

Robert Ingersoll argued for euthanasia, stating in 1894 that where someone is suffering from a terminal illness, such as terminal cancer, they should have a right to end their pain through suicide. Felix Adler offered a similar approach, although, unlike Ingersoll, Adler did not reject religion. In fact, he argued from an Ethical Culture framework. In 1891, Alder argued that those suffering from overwhelming pain should have the right to commit suicide, and, furthermore, that it should be permissible for a doctor to assist – thus making Adler the first "prominent American" to argue for suicide in cases where people were suffering from chronic illness. Both Ingersoll and Adler argued for voluntary euthanasia of adults suffering from terminal ailments. Dowbiggin argues that by breaking down prior moral objections to euthanasia and suicide, Ingersoll and Adler enabled others to stretch the definition of euthanasia.

The first attempt to legalize euthanasia took place in the United States, when Henry Hunt introduced legislation into the General Assembly of Ohio in 1906. Hunt did so at the request of Anna Hall, a wealthy heiress who was a major figure in the euthanasia movement during the early 20th century in the United States. Hall had watched

her mother die after an extended battle with liver cancer, and had dedicated herself to ensuring that others would not have to endure the same suffering. Towards this end she engaged in an extensive letter writing campaign, recruited Lurana Sheldon and Maud Ballington Booth, and organised a debate on euthanasia at the annual meeting of the American Humane Association in 1905 – described by Jacob Appel as the first significant public debate on the topic in the 20th century.

Along with the Ohio euthanasia proposal, in 1906 Assemblyman Ross Gregory introduced a proposal to permit euthanasia to the Iowa legislature. However, the Iowa legislation was far broader in scope than that offered in Ohio. It allowed for the death of any person of at least ten years of age who suffered from an ailment that would prove fatal and cause extreme pain, should they be of sound mind and express a desire to artificially hasten their death. In addition, it allowed for infants to be euthanized if they were sufficiently deformed and permitted guardians to request euthanasia on behalf of their wards. The proposed legislation also imposed penalties on physicians who refused to perform euthanasia when requested: a 6–12 month prison term and a fine of between $200 and $1000. The proposal proved to be controversial. It engendered considerable debate and failed to pass, having been withdrawn from consideration after being passed to the Committee on Public Health.

10.6 EUTHANASIA DEBATE

Euthanasia has been a very controversial and emotive topic for a long time. Historically, the euthanasia debate has tended to focus on a number of key concerns. According to euthanasia opponent Ezekiel Emanuel, proponents of euthanasia have presented four main arguments: a) that people have a right to self-determination, and thus should be allowed to choose their own fate; b) assisting a subject to die might be a better choice than requiring that they continue to suffer; c) the distinction between passive euthanasia, which is often permitted, and active euthanasia, which

is not substantive (or that the underlying principle–the doctrine of double effect–is unreasonable or unsound); and d) permitting euthanasia will not necessarily lead to unacceptable consequences. Pro-euthanasia activists often point to countries like the Netherlands and Belgium, and states like Oregon, where euthanasia has been legalized, to argue that it is mostly unproblematic.

Similarly, Emanuel argues that there are four major arguments presented by opponents of euthanasia: a) not all deaths are painful; b) alternatives, such as cessation of active treatment, combined with the use of effective pain relief, are available; c) the distinction between active and passive euthanasia is morally significant; and d) legalising euthanasia will place society on a slippery slope, which will lead to unacceptable consequences.

10.7 LEGAL STATUS

In the majority of countries euthanasia or assisted suicide is against the law. According to the National Health Service (NHS), UK, it is illegal to help somebody kill themselves, regardless of circumstances. Assisted suicide or voluntary euthanasia carries a maximum sentence of 14 years in prison in the UK. In the USA the law varies in some states. West's *Encyclopedia of American Law* states that "a 'mercy killing' or euthanasia is generally considered to be a criminal homicide" and is normally used as a synonym of homicide committed at a request made by the patient.

The judicial sense of the term "homicide" includes any intervention undertaken with the express intention of ending a life, even to relieve intractable suffering. Not all homicide is unlawful. Two designations of homicide that carry no criminal punishment are justifiable and excusable homicide. In most countries this is not the status of euthanasia. The term "euthanasia" is usually confined to the active variety; the University of Washington website states that "euthanasia generally means that the physician would act directly, for instance by giving a lethal injection, to end the patient's life". Physician-assisted suicide is thus not classified as euthanasia by the US State of Oregon, where it is legal under the Oregon

Death with Dignity Act, and despite its name, it is not legally classified as suicide either. Unlike physician-assisted suicide, withholding or withdrawing life-sustaining treatments with patient consent (voluntary) is almost unanimously considered, at least in the United States, to be legal. The use of pain medication in order to relieve suffering, even if it hastens death, has been held as legal in several court decisions.

Some governments around the world have legalized voluntary euthanasia but most commonly it is still considered to be criminal homicide. In the Netherlands and Belgium, where euthanasia has been legalized, it still remains homicide although it is not prosecuted and not punishable if the perpetrator (the doctor) meets certain legal conditions.

10.8 QUALITY OF LIFE PRINCIPLE VS SANCTITY OF LIFE PRINCIPLE

The supporters of euthanasia believe that value of life is extrinsic to its nature. It is gained in terms of one's physical condition. This standpoint is termed as Quality of Life Principle (QOL). On the other hand, non-supporters of euthanasia believe that value of life is intrinsic to its nature and hence any attempt to evaluate life's quality in terms of life-owner's physical capacity would be to show disrespect towards humanity. This standpoint is termed as Sanctity of Life Principle (SOL). Their aversion against euthanasia is chiefly an outcome of their faith in the sanctity of life. The conflict between these two standpoints i.e. the Quality of Life Principle and the Sanctity of Life Principle is difficult to resolve and that is why euthanasia still remains a controversial issue.

10.9 EUTHANASIA AND CONVENTIONAL ETHICAL VALUES

Medical and health-care ethics are amongst the most widely discussed areas of applied ethics and were, indeed, partly responsible for the resurgence of applied ethics in the early 1970s. The Hippocratic Oath (it is an oath historically taken by physicians and physician assistant for number of healing good, to uphold specific ethical standards in the profession)

covers, amongst other things, the administration of deadly drugs, procuring abortions, patent confidentiality and the avoidances of sexual misconduct with the patents. It states, "I will neither give a deadly drug to anybody if asked for it, nor will I make a suggestion to this effect". It says, "I will maintain the utmost respect for human life from the time of conception." The problem is how exactly such principles are to be respected in regard to patients who are dying but in whom the dying process has been delayed or arrested by the intervention of medical technology. It is widely believed that these principles imply that a moral distinction can be drawn between active and passive euthanasia, between actually killing someone, which is prescribed, and allowing someone to die, which may be, in some circumstances.

10.9.1 ACTIVE EUTHANASIA OR PASSIVE EUTHANASIA?

It is a vital question at this juncture whether euthanasia is acceptable, if yes then which one is morally preferable? If it is accepted that euthanasia means procuring a 'good death' for someone, for the person's own sake, then active euthanasia must mean assisting to make this happen when it would not otherwise have happened, or at least, not happened then. And passive euthanasia must mean not intervening to prevent it from happening when you might have been able to prevent it from happening.

Many people seem to think, if they think that euthanasia can be justified at all, that it can be more readily justified if it is passive rather than active. Many people also seem to think that, whereas, in most legal jurisdictions, active euthanasia is strictly forbidden, they do, sometimes, allow that passive euthanasia may be permissible.

Examples to be concerned:

The issues related to Active and Passive euthanasia and its justifications can be understood from the following examples.

Example no: 1

Firstly let us see a severely handicapped child, who is not otherwise going to die, is given a drug in such amounts that the drug itself will cause death. If the doctor acts intentionally then it would be

upon to the jury to say: yes, he was killing, he was murdering that child. There is a difference between allowing a child to die and taking action to kill. Here question is what to do because there is a narrow difference between his life and death.

Example no: 2

The second example is on 3rd March 1993 Tony Bland died of renal failure in Airedale Hospital, Keighley, West Yorkshire. He had suffered crush injuries in disaster of April'1989 and had been in a coma ever since. The injuries he has sustained had temporally deprived his brain of oxygen and the resulting damage had left him in what is known as a "Persistent Vegetative State". Patient in PVS exhibit no awareness of or response to the world around them, though they breathe spontaneously, have a regular heartbeat and occasionally display chew movements. Destruction of the neocortex (the higher brain) in such patients means the irreversible loss of consciousness even though an intact brain system may still maintain respiration.

For three and a half years the life of Tony Bland's body was maintained by artificial hydration and nutrition delivered by naso-gastric tube. Antibiotic administered in the same way protected him from infection. Under such regime, PVS patient may well survive for anything from 10 to 30 years.

Tony Bland's parents did not wish this for their son and the Airedale Hospital NHS Trust petitioned the High Court for permission to withdraw artificial hydration and nutrition in November'1992. The case went to appeal in December'1992 and on 4th February 1993, to the House of Lords. On all three occasions the court found that it was lawful to discontinue feeding in such cases. On 22 February'1993, the medical team involved ceased antibiotics and feeding and nine days later Tony Bland died.

There were already decided cases in which it had been held permissible to discontinue treatment which was not beneficial and allow patient to die. What distinguishes the case of Tony Bland these

was that he was not, in any accepted sense, dying. It had also never before been judicially determined that providing food and liquid for a patient, however done, was treatment rather than moral care. Critics were of the opinion that the court had implicitly legitimated euthanasia.

Example no: 3

On 21 September 1992 Dr. Nigel Cox was convicted for the attempted murder of Mrs Lillian Boyes, one of his patients. Mrs Boyes suffered from severe rheumatoid arthritis. Because of the progress of her condition, which was by then critical, she was in so much pain that she could not bear to be touched without screaming. It was described by a professor of rheumatology called as witness in Dr. Cox's trial as the worst such case he had ever read about. When the heroin dose fed to Mrs. Boyes by drip in order to relieve her pain, failed to do so. Dr. Cox first tried an additional heroin injection and then, when that also did not work, an injection of undiluted potassium chloride was pushed Mrs Boyes body. Almost immediately Mrs Boyes relaxed sufficiently to be able to hold her son's hand and, minutes later, she died.

A student of Medical Science knows it very well that potassium chloride has no pain-killing properties but a dose of the kind administered to Mres Boyes is certain to kill. Dr. Cox was charged with attempted murder.

Points to be considered:

From the above examples the following observation can be highlighted about euthanasia.

Point No: (1): Related to the example no (2), question is "how could be lawful to allow a patient to die slowly, though painlessly, over a period of weeks from lack of food, but unlawful to produce his immediate death by lethal injection, thereby saving his family from yet another ordeal?" In another language "how can we say Passive Euthanasia is more acceptable than Active Euthanasia especially in

the case of Tony Bland's death?" It is difficult to find a moral answer to that question.

Point no: (2): Lord Browne-Wilkinson's remarks capture very well the difficulty that these two legal decisions pose, when taken together. Why is it permissible to cease to provide a patient in a PVS with that which he needs to stay alive and not permissible to provide a patient with that which she needs to die?

Point no:(3): The third important point is that the patient (Tony Bland) in PVS did not consent to the withdrawal of life-preserving care and the other (Mrs. Boyes) had repeatedly asked her doctor for the injection he (Dr. Cox) finally agreed to give her.

In this debate of euthanasia many participants were in the decision that the case of Tony Bland was justified because he was not killed, but allowed to die, whereas Dr. Cox, although from indisputably the best of motives, killed Mrs. Boyes. Though such types of decision derived still it is very difficult to accept one as the final in case of euthanasia.

The basic hypothetical idea of the argument is that if euthanasia (whether it is active or passive) were legally permitted, it would lead to a general decline in respect for human life. In the beginning, we might kill people only to put them out of extreme agony. Here our motives would be honorable, and the results might be good. But question is once we had started cold bloodedly killing people, where would it stop? Where would we draw the line? This is the point where the supporters of euthanasia will have to be cautious. The legal and moral challenge will always be in front of the execution of euthanasia; but the need of it cannot be overlooked.



10.10 LET US SUM UP

- The term 'Euthanasia' is derived from the Greek word - *eu* and *thanatos* meaning, literally, 'a good death' is the practice of intentionally ending a life in order to relieve pain and suffering. Today, 'euthanasia' is generally understood to mean the bringing about of a good death - 'mercy killing,' where one person, 'A', ends the life of another person, 'B', for the sake of 'B'. **Euthanasia is the act of deliberately ending a person's life to relieve suffering.**
- Euthanasia is a key issue of discussion in the province of Applied Ethics. Applied Ethics discuss the practical issues that are faced by the individual in his habitual life. Different wings of Applied Ethics are like Business Ethics, Environmental Ethics, Medical Ethics and other professional ethics etc. These are mainly concerned with the moral (ethical) issues related to our professions, practical life as well as the surroundings. Euthanasia is such an issue of Medical Ethics.
- Depending on intention and procedure there can be two types of classifications of Euthanasia. Firstly, it is of three types, these are Voluntary, Non-voluntary and Involuntary euthanasia. Secondly Active euthanasia and Passive euthanasia.
- Euthanasia conducted with the consent of the patient is termed voluntary euthanasia. Euthanasia conducted when the consent of the patient is unavailable is termed non-voluntary euthanasia. And Euthanasia conducted against the will of the patient is termed involuntary euthanasia.
- Active euthanasia is: "A mode of ending life in which the intent is to cause the patient's death in a single act (also called mercy killing)." Passive euthanasia is: "A mode of ending life in which a physician is given an option not to prescribe futile treatments for the hopelessly ill patient."
- It can be seen, if the masses think that euthanasia can be justified at all, that it can be more readily justified if it is passive rather than active.

Many people also seem to think that, whereas, in most legal jurisdictions, active euthanasia is strictly forbidden, they do, sometimes, allow that passive euthanasia may be permissible.

- Since the early 1800s euthanasia has been a topic of debates and activism in the USA, Canada, Western Europe and Australasia.
- In the majority of countries euthanasia or assisted suicide is against the law. But in spite of this, may be due its practical necessity it has always been occupying a key position in discussion around the globe.
- Again if euthanasia (whether it is active or passive) were legally permitted, it might lead to a general decline in respect for human life. In the beginning, we might kill people only to put them out of extreme agony. Here our motives would be honorable, and the results might be good. But question is once we had started cold bloodedly killing people, where would it stop? Where would we draw the line? This is the point where the supporters of euthanasia will have to be very careful. Yet it can be said, though the legal and moral challenge will always be in front of the execution of euthanasia; still the need of it cannot be overlooked.



10.11 FURTHER READING

1) Encyclopedia of Religion and Ethics.
2) Tanzi—A Text-book of mental Diseases,
3) John H. Piet and Ayodhya Prasad (ed) An Introduction to Applied Ethics.
4) Steven Luper & Curtis Brown, The Moral Life, Second Edition, Harcourt Brace College Publishers.
5) LaFollette, Hugh (2002). Ethics in practice: an anthology. Oxford: Blackwell.
6) Perrett RW (October 1996). “Buddhism, euthanasia and the sanctity of life”. J Med Ethics
7) Rachels J (January 1975). “Active and passive euthanasia”. N. Engl. J. Med.



10.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: What is euthanasia? What are its different kinds? Briefly discuss.

Ans to Q No 2: What is Applied Ethics? What are its different wings?

Ans to Q No 3: Is euthanasia legally justified? Critically discuss.



10.13 MODEL QUESTTIONS

A. Very Short question

Q 1: What is the literal meaning of the word 'euthanasia'?

Q2: What is "Persistent Vegetative State"?

Q 3: What is Quality of Life Principle (QOL)?

Q 4: What is Sanctity of Life Principle (SOL)?

Q 5: What is Hippocratic Oath?

B. Short question (Answer in about 150 words)

Q 1: What is Voluntary Euthanasia?

Q 2: What is Non-voluntary Euthanasia?

Q 3: What is Involuntary Euthanasia?

Q 4: What is Active Euthanasia?

Q 5: What is Passive Euthanasia?

C. Long Questions (Answer in about 300- 500 words)

Q 1: Is the issue of euthanasia relevant in our practical life? Explain with examples.

Q 2: Find out the differences between Active Euthanasia and Passive Euthanasia. Which one is more acceptable? Discuss.

Q 3: Briefly discuss on the historical background of euthanasia.

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UNIT 11: FEMINIST ETHICS: RIGHTS OF WOMEN

UNIT STRUCTURE

11.1: Learning Objectives

11.2: Introduction

11.3: The Feminine Ethics or the Ethics of Care

11.4: The Ethics of Care or Feminist and Some Important Contributors

- 11.4.1: Maureen Sander-Staudt
- 11.4.2: Nel Noddings and Carol Gilligan
- 11.4.3: Kohlberg and Carol Gilligan
- 11.4.4: Some of the Pro-Life and Care-Based Feminists
- 11.4.5: Sidney Callahan

11.5: Feminist Care Ethics and Its Application

11.6: Why Care Ethics? Common Concerns with Bio Medical Ethics

11.7: Conclusion

11.8: Let Us Sum Up

11.9: Further Reading

11.10: Answer to Check Your Progress

11.11: Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Know what is feminist care ethics
- Know about some of the important contributor of feminist care ethics
- Explain feminist care ethics and its application

11.2 INTRODUCTION

This unit introduces to you the concept feminist ethics. After going through this unit you will be able to know that feminist ethics can also be regarded to be care ethics. It is mainly called care ethics because it believes

that human issues can be resolved with the help of qualities like care, love, compassion and benevolence. It is called feminist ethics because ethics of care is one of the clusters of normative ethical theories that were developed by feminists in the second half of the twentieth century.

11.3 THE FEMININE ETHICS ORTHE ETHICS OF CARE

One of the influential and contemporary versions of virtue ethics is the ethics of care which is called feminist ethics. This is a form of virtue ethics, which is mainly developed by the feminist thinkers like Annette Baier. This particular type of virtue ethics is influenced by the thought that men think in masculine terms such as justice and autonomy etc. and a woman thinks in feminine terms such as caring, love and benevolence.

The supporters of the care-based virtue ethics theory try to modify and change the vision of viewing and analysing the principles of morality and the virtues. This theory tries to focus on the virtues mostly characterised as feminine virtues, such as taking care of others, patience, the ability to nurture, self-sacrifice, etc. These virtues have been given importance as most of the time society failed to adequately value the contributions made by women also in terms of some such feminine virtues which do not get proper attention in the usual moral theories as well as in other theories.

11.4: THE ETHICS OF CARE OR FEMINIST AND SOME IMPORTANT CONTRIBUTORS

While discussing about feminist ethics or care ethics, it is to be said that it is very contemporary form of ethics, which is mainly developed by feminist thinkers. Let us now try to discuss the main contributors and their theories in details.

11.4.1: Maureen Sander-Staudt

According to Maureen Sander-Staudt, the moral theory known as “the ethics of care” or the feminist ethics maintains that there is moral significance in the fundamental elements of relationships and

feelings and emotions in human life. Care ethics normatively tries to maintain relationships by contextualizing and promoting the well-being of care-givers and care-receivers in a connection with social relations. Most often defined as a practice or virtue rather than a theory as such, "care" involves maintaining the world of, and meeting the needs of, our self and others. It builds on the motivation to care for those who are dependent and vulnerable, and it is inspired by both memories of being cared for and the idealizations of self. Care ethics follows the sentimentalist tradition of moral theory and it affirms the significance of caring motivation, emotion and the body in moral deliberation, as well as reasoning from particulars.

11.4.2: Nel Noddings and Carol Gilligan

Milton Mayeroff's short book entitled 'On Caring' (1990) can be regarded to be one of the most original and important contribution on care ethics. But the emergence of care ethics as a different moral theory has been attributed in the writings of psychologist Carol Gilligan and philosopher Nel Noddings in the mid-1980s. According to them traditional moral theories have suffered from the male biasness and that is why they have asserted the "voice of care" as a legitimate alternative to the "justice perspective" of liberal human rights theory. Proponents of feminist care ethics, including Carol Gilligan and Nel Noddings stress that traditional moral theories, principles, practices, and policies are deficient to the degree they lack, ignore, trivialize, or demean values and virtues culturally associated with women.

Gilligan offers her work as a critique of the Freudian notion that whereas men are morally well-developed, women are not. Freud attributed women's supposed moral inferiority to girls' psychosexual development. Whereas boys break their attachment to their mothers for fear of being castrated by their fathers if they fail to do so, girls remain tied to their mothers because the threat of castration has no power over them. As a result of this theorised male-female difference, girls are supposedly much slower than boys to develop a sense of

themselves as autonomous moral agents, personally responsible for the consequences of their actions: as persons who must obey society's rules or face its punishments. In other words, boys and men come to respect law more than girls and women do.

11.4.3: Kohlberg and Carol Gilligan

In his doctoral thesis, Kohlberg (1988) writes about modes of moral thinking interviewing some 10–16 year old boys living in the suburban areas of Chicago, mostly from upper-middle class, and also from lower to lower-middle class family. In order to identify the mode of rationality employed in their arguments, he presented them a moral dilemma known as the Heinz dilemma. The Heinz dilemma was one of the moral problems that Kohlberg used in his very first studies.

Here, Carol Gilligan, a friend and a colleague of Kohlberg, try familiarized herself very deeply with Kohlberg's research method and moral thinking by describing a case of two eleven-year-old children named Jake and Amy, who participate in a study with Kohlberg's formulation of the Heinz dilemma. Jake's answer was very clear that is 'Heinz should steal the drug'. Jake has used the logical argumentation like comparing the value of human life and the drug. He also used the argument that mathematics is the only totally logical thing. Thus, the moral dilemma can be solved by logic and reason, and everybody would come to the same conclusion, because his solution is rational. But the important point that can be mentioned here is that Jake also considered the fact that stealing is against the law. Here he has augmented that laws can be wrong, because one cannot write up a law for everything one can imagine. Jake had not changed his answer when more questions about the dilemma were asked. Jake's judgments are scored as conventional on Kohlberg's scale, that is a mixture of stages three and four. Jack has the ability to use logic and to differentiate morality from law, and he was very much sure about his judgment based on justice.

But according to Kohlberg's theory, Amy's judgment of the dilemma has appeared to be a full stage lower than that of the boy. Gilligan has found this problematic as Amy's answer was unsure. Amy thought that there could be other ways to solve the problem, like to borrow the money or negotiate on the matter. But she was also sure about the fact that Heinz's wife should not die, either. Amy's main concern was the effect that theft could have on the relationship between Heinz and his wife. She was concerns about the fact that if it would happen that Heinz has to go to jail, and then who would take care of the wife? For Amy, the dilemma was not mathematical but human. It is more like a narrative of relationships that extends over time. In the course of the interview, Amy's answer was not adequate and sure. She could not see the problem by neglecting surrounding world. Gilligan has argued that this is the reason because of which Amy's mode of moral thinking completely circumvents Kohlberg's theory. Gilligan was not able to rate the children, but she sees that Amy's judgments contain the insights central to an ethic of care, just as Jake's judgments reflect the logic of justice.

The Heinz dilemma has been found to be problematic, and it is possible to ask whether it really measures the state of moral development. In the Heinz dilemma, the motivations of the druggist and his situation have been excluded, and the sick wife's view and her voice have been excluded from the moral problem at hand too. In Kohlberg's research, it was already decided what the highest moral level contains the autonomic subject, who believes in universal moral principles, who is sure of his argumentation, and who does not change his opinion even if new information comes up.

Based on her research, Gilligan published in 1982 a book called '*In a Different Voice'* in which she presents her critique on Kohlberg. The book became to be one of the most influential books in the field of the ethic of care. The ethic of care has two different

lines; they are namely the feminist ethic of care and the phenomenological ethic of care. But both of the labels are a little bit misleading. The feminist ethic represents care as a starting point for ethics. These theories have tried to clarify the female-male-dichotomy in morals, and they are closely related to practice. The phenomenological ethic of care is based on a very heavy philosophical background, and it is not phenomenological in the way phenomenology is usually understood.

By listening and analysing the view points of women it can be clarified that the ethic of care is necessary not because care is essentially associated with women or part of women's nature, but care ethics is a combination of psychological and political reasons voiced relational realities that were otherwise unspoken or dismissed as inconsequential.

It is mentioned by Gilligan that while masculinity is defined by separation and threatened by intimacy, femininity is defined through attachment and threatened by separation. Girls have mainly tried to understand themselves as imbedded within a network of personal relationship. Most of the feminist writers have also discovered and mentioned that a masculine biasness is present in the way we think of mind and body and the relationship between them.

Gilligan's care ethical position has inspired a kind of feminist ethics related to maternal thinking. Many feminists identify feminist ideals with communitarians, ecologically sensitive approaches to reshaping society. Following theorists like Sara Ruddick and Carol Gilligan, even some pro-choice feminists link abortion rights with the growth of "maternal thinking" in our heretofore patriarchal society. Maternal thinking is loosely defined as a responsible commitment to the loving nature of specific human beings as they actually exist in socially embedded interpersonal contexts. It is a moral perspective very different from the abstract, competitive, isolated and principled rigidity so characteristic of patriarchy.

11.4.4: Some of the Pro-Life and Care-Based Feminists

Some of the pro-life and care-based feminists and the profile feminist recognize the claims of foetal life and offer different perspective on what is good for women. Annette Baier, Virginia Held, Eva Feder Kittay, Sara Ruddick, and Joan Tronto are some of the most influential among many subsequent contributors to care ethics. Annette Baier has observed certain inherent resemblance between care ethics and the moral theory of David Hume. Because Hume too has claimed that morality is something, which depends on the sentiment and not in the reason. Baier had regarded care ethics as the "women's moral theorist." Baier suggests denying that morality consists in obedience to a universal law. More than law abiding character morally emphasizes rather the importance of cultivating virtuous sentimental character traits, including gentleness, agreeability, compassion, sympathy, and good temperedness. Baier specially underscores trust, a basic relation between particular persons, as the fundamental concept of morality, and notes its obfuscation within theories premised on abstract and autonomous agents. She recommends carving out room for the development of moral emotions and harmonizing the ideals of care and justice.

11.4.5: Sidney Callahan

Profile feminists like Sidney Callahan argue against the dominating positions of prochoice feminist thinkers like Beverly Wildung Harrison's Our Right to Choose and Rosalin Pollack Petchesky 'Abortion and Woman's Choice' who would argue for the moral right to control one's body, and the moral necessity of autonomy and choice.

Care ethics usually does not support the traditional moral theories like deontological or Kantian theory and consequentialist or utilitarian ethics. Care ethics uses to give importance on various cultures based moral perspectives such as African ethics, Confucian

ethics, and others. According to many critics care ethics has the tendency to accept or follow the slave morality, and that is why suffers from various limitations including essentialism, parochialism, and ambiguity. It is being said that care ethics is a form of feminine and feminist ethic, in relation to motherhood, international relations, and political theory. But actually it is not the case. It believes and respects the caring attitude of human being, irrespective of male or female.

11.5: FEMINIST CARE ETHICS AND ITS APPLICATION

In addition to the above topics, care ethics has been applied to a number of timely ethical debates, including abortion, reproductive technology, homosexuality and gay marriage, capital punishment, political agency, hospice care, and HIV treatment, as well as aspects of popular culture. It increasingly informs moral analysis of the professions, such as education, medicine, nursing, and business, spurring new topics and modes of inquiry. It is used to provide moral assessment in other ethical fields, such as bioethics, business ethics, and environmental ethics. Perhaps because medicine is a profession that explicitly involves care for others, care ethics was quickly adopted in bioethics as a means for assessing relational and embodied aspects of medical practices and policies. As well as abortion, both Susan Sherwin and Rosemary Tong consider how feminist ethics, including an ethic of care, provides new insights into contraception and sterilization, artificial insemination and in vitro fertilization, surrogacy, and gene therapy. Care ethics is also applied by other authors to organ transplantation, the care of high risk patients, artificial womb technologies, advanced directives, and the ideal relationships between medical practitioners and patients.

11.6: WHY CARE ETHICS? COMMON CONCERNS WITH BIO MEDICAL ETHICS

Biomedical ethics, like feminine care ethics, looks for real guidance in an actual troubling situation than a fusing on the abstract domain of rules and principles.

Feminists are largely influenced by Carol Gilligan's claim that women are more likely than men to understand morality in terms of caring for others although many feminists remain uneasy about the normative significance of this gendered description of ethics.

Another similarity with bio medical ethics with feminist care ethics is inequality in relations, either in terms of gender or the one that characterizes unequal relational status between the patient and the doctor. Within such framework the model of contracts negotiated by independent, rational agents does not provide a useful perspective for this sort of interaction. Both need careful reflection of the underlying medical view of the body because under patriarchal ideology the body is characteristically associated with the feminine and the female body is particularly subject to medical dominance.

11.7: CONCLUSION

This is in brief about the feminist ethics or the care ethics. So from the above discussion it becomes clear that so far as ethics of care or the feminist ethics is concerned, it has given tremendous importance on emotional aspect of human life. That is why it believes that if one is to be found out the moral solution of problems related to the relationships of human beings or human relations with that of any other issues, care ethics can be the only solution.



CHECK YOUR PROGRESS

Q No 1: What is the other name of 'ethics of care'?

Q No 2: Who is the author of the book 'on caring'?

Q No 3: Who has written the book named 'In a Different Voice'?

Q No 4: On what background the Phenomenological ethics of care is based on?

Q No 5: Who has observed certain inherent resemblance between care ethics and moral theory of David Hume?

Q No 6: From which claim of Carol Gilligan, feminists are influenced?



11.8: LET US SUM UP

- One of the influential and contemporary versions of virtue ethics is the ethics of care which is called feminist ethics.
- This particular type of virtue ethics is influenced by the thought that men think in masculine terms such as justice and autonomy etc. and a woman thinks in feminine terms such as caring, love and benevolence.
- This theory tries to focus on the virtues mostly characterised as feminine virtues, such as taking care of others, patience, the ability to nurture, self-sacrifice, etc.
- According to Maureen Sander-Staudt, the moral theory known as "the ethics of care" or the feminist ethics maintains that there is moral significance in the fundamental elements of relationships and feelings and emotions in human life.
- Milton Mayeroff's short book entitled 'On Caring' (1990) can be regarded to be one of the most original and important contribution on care ethics.
- Gilligan's care ethical position has inspired a kind of feminist ethics related to maternal thinking. Many feminists identify feminist ideals with communitarians, ecologically sensitive approaches to reshaping society.
- Biomedical ethics, like feminine care ethics, looks for real guidance in an actual troubling situation than a fusing on the abstract domain of rules and principles.
- Feminists are largely influenced by Carol Gilligan's claims that women are more likely than men to understand morality in terms of caring for others although many feminists remain uneasy about the normative significance of this gendered description of ethics.



11.9: FURTHER READING

Ethics of care. (2017, 08 15). Retrieved 12 17, 2018, from New World Encyclopedia: http://www.newworldencyclopedia.org/entry/Ethics_of_care Mayeroff, M. (1990). *On Caring.* Harper Perennial.

Noddings, N. (2003). *Caring: A Feminine Approach to Ethics and Moral Education.* University of California Press.



11.10: ANSWER TO CHECK YOUR PROGRESS

Ans to Q No 1: Feminist ethics

Ans to Q No 2: Milton Mayeroff

Ans to Q No 3: Carol Gilligan

Ans to Q No 4: It is based on a very very heavy philosophical background.

Ans to Q No 5: Annett Baier has observed certain inherent resemblance between care ethics and moral theory of David Hume, because Hume too has claimed that morality is something, which depends on the sentiment and not it in the reason.

Ans to Q No 6: Feminists are largely influenced by Carol Gilligan's claim that women are more likely than men to understand morality in terms of caring for others although many feminists.



11.11: MODEL QUESTIONS

A. Very Short Questions

Q.No.1: From which particular thought, care ethics found to be influenced?

Q.No.2: Mention Maureen Sander- Staudt's definition of 'ethics of care'.

Q.No.3: Write the name of the theory presented by Kohlberg and Carol Gilligan.

Q.No.4: How according to Gilligan the term 'masculinity' and 'feminity' are defined?

Q.No.4: Mention the names of some of the influential feminist ethicist.

B. Short Questions (About 100-150 Word)

Q.No.1: How Maureen sander- Staudt has explain the 'ethics of care'? Briefly write.

Q.No.2: Briefly explain the moral dilemma called Heinz dilemma.

Q.No.3: Briefly explain about the feminist care ethics and its application.

Q.No.4: What are the common concerns of bio-medical ethics and feminine care ethics?

C. Long Questions (About 300-500 Words)

Q.No.1: Explain the concept of the Feminine ethics.

Q.No.2: Describe some of the views of the contributors of care ethics.

Q.No.3: How can the feminine care ethics be applied in the various real life issues? Explain.

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UNIT 12: JUSTICE AND EQUALITY

UNIT STRUCTURE

1.1. Learning Objectives
1.2. Introduction
1.3. Meaning of Justice and equality
1.4. Relation between Justice and equality
1.5. Different thinkers' views on justice and equality
1.6. Let us sum up
1.7. Further Reading
1.8. Answer to check your progress
1.9. Model Questions

12.1. Learning Objectives

After going through this unit you will be able to

- Know that knowledge about the concept of Justice and equality
- know the meaning of the concept of Justice and equality
- know the relation between the concept of Justice and equality
- know about different thinkers' views on the concept of Justice and equality

12.2. Introduction

In philosophy, justice is the concept of a proper proportion between a person's desires and the good and bad things that befall or are allotted to him or her. Justice, in its broadest context, includes both the attainment of that which is just and the philosophical discussion of that which is just. The concept of justice is based on numerous fields, and many differing viewpoints and perspectives including the concepts of moral correctness based on ethics, rationality, law, religion, equity and fairness. Often, the general discussion of justice is divided into the realm of social justice as found in philosophy, theology and religion, and, procedural justice as found in the study and application of the law.

Justice is the most important and most discussed objective of the

State, and Society. It is the basis of orderly human living. Justice demands the regulation of selfish actions of people for securing a fair distribution, equal treatment of equals, and proportionate and just rewards for all. It stands for harmony between individual interests and the interests of society.

Justice is of central importance to political theory. In defending or opposing laws, policies, decisions and actions of government, appeals are made in the name of justice. Justice is a complex concept and touches almost every aspect of human life. The word 'Justice' has been derived from the Latin word 'Jungere' meaning 'to bind or to tie together'. The word 'Jus' also means 'Tie' or 'Bond'. In this way, justice can be defined as a system in which men are tied or joined in a close relationship. Justice seeks to harmonise different .values and to organise upon it all human relations. As such, justice means bonding, joining, or organising people together into a right or fair order of relationships.

Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. Equality recognises that historically certain groups of people with protected characteristics such as race, disability, sex and sexual orientation have experienced discrimination.

Equality is when things are the same (equal) in some particular way. Equality means "the state of being equal." It's one of the ideals a democratic society, and so the fight to attain different kinds of equality, like racial equality, gender equality, or equality of opportunity between rich and poor, is often associated with progress toward that ideal of everyone being truly equal. Equality does not have to be used only for social ideals, though. There can be equality in weight between two barrels of apples, or between two molecules.

12.3 Meaning of Justice and equality

According to Salmond "Justice means to distribute the due share to everybody". Justice protects the rights of the individual as well as the order

of society. Justice consists in a system of understandings and a procedure through which each is accorded what is agreed upon as fair. In other words, justice means securing and protecting of rights of all in a fair way. It stands for harmony among all the people, orderly living and securing of rights of all in a just and fair way. Justice is related to mutual relationships of persons living in society. Justice is based on values and traditions of society. Justice is related to all aspects of aspects of human behaviour in society. Laws are made and courts are set up with this aim in view. Aim of justice is to provide equal rights, opportunities and facilities to all in a fair way. The function of justice is to harmonise individual interests with the interests of society. Justices is a primary value and it is inseparably related to other values like liberty, equality, and property. Justice is the principle of balancing or reconciling human relations in society in such a way as enables each one to get his due rights and punishment. Justice has several dimensions: social justice, economic justice, political justice and legal justice.

According to John Rawls of Harvard University, *"Justice is the first virtue of social institutions."* He made this statement in his book, A Theory of justice, which was published in 1971. Justice is of central importance in political practice and theory. In defending or opposing laws, public policies and administrative decisions of governments, appeals are made to notices of justice.

In common, usage equality is taken to mean full equality of treatment and reward for all. It is demanded as natural equality. It is said that all men are born natural and free. However, despite a strong emotional appeal to our hearts, the notion of natural and absolute equality of all cannot be fully accepted and realized. Men are neither equal in respect of their physical features nor in respect of their mental abilities. Some are stronger others weaker and some are more intelligent and capable than others. Their capacities and abilities are different. As such equality of treatment and rewards cannot be ensured. Rewards must depend upon the actual abilities and work of various people. Hence, equality does not mean absolute and total equality. Equality really means equal opportunities for development. In fact, when we talk of equality of all men we really mean general and fair equality and not absolute equality. We really talk of a fair distribution of

opportunities reward and not equal reward for all. Equality means absence of all unnatural and unjust inequalities.

Equality aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. On the other hand, equity involves trying to understand and give people what they need, to enjoy healthy lives. Sometimes, these terms are used in an interchangeable manner, which leads to confusion. For e.g. like equity, equality also aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things. There exists a thin layer of similarity in purpose but different approach has to be applied for fair results. One might think both are pretty much the same but in actuality, they are very different concepts that cannot be accurately explained by a simple definition. Justice is the collective responsibility of a free and just society, to ensure that civil and human rights are preserved and protected for each individual regardless of gender, race, ethnicity, nation of origin, sexual orientation, class, physical or mental ability, and age. It can be considered, as a scheme of law in which every person receives his's/her's/it's due from the system, including all rights, both natural and legal. It is good to understand the difference between equity and equality as it helps us to recognize and respond to the differences.



CHECK YOUR PROGRESS

1. State whether the following statements are true or false:

(a) Justice is the concept of a proper proportion between a person's desires and the good and bad things that befall or are allotted to him or her. (True/False)

(b) According to Salmond "Justice means to distribute the due share to everybody". (True/False)

What is the origin of the word "Justice"?



Activity 12.1

Briefly discuss about the meaning of the concepts of justice and equality.

.....

12.4. Relation between Justice and equality

We usually use the word equality in status, rights and opportunities. Justice is fairness, righteousness, morals, impartiality or neutrality. It is the system of being morally correct or fair. So, equality is based on society's rules where everybody is expected to follow to maintain a peaceful co-existence within that society. And that rule is equal to all, which means it does not excempt people in authority, or people whose position in life, rich or poor, would be given unequal conclusion or resolution reached after consideration which favours only moneyed people.

Justice is a decision followed in the active courts. Decisions are given based on fairness, righteousness, morals, impartiality or neutrality.In a society where fairness or justice is prioritized, we could easily surmise that justice is alive. People are happy in trusting their government. If that is the case, people and government moved in one direction. This positive setting between government and people would naturally pushed for a greater life for all. This may sound idealistic, but there is possibility in it. Many countries had attained it.

Through its connection with justice, equality, like justice itself, has different *justitianda*, i.e., objects the term 'just' or 'equal' or their opposites can be applied to. These are mainly actions, persons, social institutions, and circumstances (e.g. distributions). These objects of justice stand in an internal connection and order that can here only be hinted at. The predicates "just" or "unjust" are only applicable when *voluntary* actions implying responsibility are in question. Justice is hence primarily related to individual actions. Individual persons are the primary bearer of responsibilities (ethical individualism). Persons have to take responsibility for their individual actions and for circumstances they could change through such actions or omissions. Although people have responsibility for both their actions and circumstances, there is a moral difference between the two *justitianda*, i.e., an injustice due to unjust treatment through an individual or collective action and an injustice due to a failure to correct unjust circumstances (cf. 3.1.v. below). The responsibility people have to treat individuals and groups they

affect in a morally appropriate and, in particular, even-handed way has hence a certain priority over their moral duty to turn circumstances into just ones through some kind of equalization. Establishing justice of circumstances (ubiquitously and simultaneously) is beyond any given individual's capacities. Hence one has to rely on collective actions. In order to meet this moral duty, a basic order guaranteeing just circumstances must be justly created. This is an essential argument of justice in favor of establishing social institutions and fundamental state structures for political communities; with the help of such institutions and structures, individuals can collectively fulfill their responsibility in the best possible manner. If circumstances can be rightly judged to be unjust, all persons have the responsibility and moral duty, both individually and collectively, to change the pertinent circumstances or distributive schemes into just ones. In the following sections, the objects of equality may vary from topic to topic. However, as indicated, there is a close relationship between the objects. The next three principles of equality hold generally and primarily for all actions and treatment of others and for resulting circumstances. From the fourth principle onward, i.e., starting with the presumption of equality, this article is mainly concerned with distributive justice and the evaluation of distribution.

12.5. Different thinkers' views on justice and equality

For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts. Aristotle says justice consists in what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable. For Augustine, the cardinal virtue of justice requires that we try to give all people their due; for Aquinas, justice is that rational mean between opposite sorts of injustice, involving proportional distributions and reciprocal transactions. Hobbes believed justice is an artificial virtue, necessary for civil society, a function of the voluntary agreements of the social contract; for Hume, justice essentially serves public utility by protecting property. For Kant, it is a virtue whereby we respect others' freedom, autonomy, and

dignity by not interfering with their voluntary actions, so long as those do not violate others' rights; Mill said justice is a collective name for the most important social utilities, which are conducive to fostering and protecting human liberty. Rawls analyzed justice in terms of maximum equal liberty regarding basic rights and duties for all members of society, with socio-economic inequalities requiring moral justification in terms of equal opportunity and beneficial results for all; and various post-Rawlsian philosophers develop alternative conceptions.

Aurelius Augustine conception of justice is the familiar one of "the virtue by which all people are given their due." But this is connected to something new and distinctly Christian—the distinction between the temporal law, such as the law of the state, and the eternal, divine law of God. The eternal law establishes the order of God's divine providence. And, since all temporal or human law must be consistent with God's eternal law, Augustine can draw the striking conclusion that, strictly speaking, "an unjust law is no law at all,"

Whereas Plato, Aristotle, Augustine, and Aquinas all offer accounts of justice that represent alternatives to Sophism, Thomas Hobbes, the English radical empiricist, can be seen as resurrecting the Sophist view that we can have no objective knowledge of it as a moral or political absolute value. His radical empiricism does not allow him to claim to know anything not grounded in concrete sense experience. This leads him in *Leviathan*, his masterpiece, to conclude that anything real must be material or corporeal in nature, that body is the one and only sort of reality; this is the philosophical position of materialistic monism, which rules out the possibility of any spiritual substance. On this view, "*a man is a living body*," only different in kind from other animals, but with no purely spiritual soul separating him from the beasts. Like other animals, man is driven by instinct and appetite, his reason being a capacity of his brain for calculating means to desirable ends. Another controversial claim here is that all actions, including all human actions, are causally determined to occur as they do by the complex of their antecedent conditions; this is causal determinism. What we consider voluntary actions

are simply those we perform in which the will plays a significant causal role, human freedom amounting to nothing more exalted than the absence of external restraints. Like other animals, we are always fundamentally motivated by a survival instinct and ultimately driven by self-interest in all of our voluntary actions; this is psychological egoism.

Hume adopts a position which, in the twentieth century, has been called a "rule utilitarian" view of justice, writing that, though individual acts of justice might be contrary to public utility, they ought to be performed if they are conducive to "a general scheme or system" of conduct that benefits society as a whole. Yet the rules of justice that are normally conducive to public utility are never absolute and can be legitimately contravened where following them would seem to do more harm than good to our society. He applies this view to the issue of civil disobedience, which is normally unjust because it threatens "public utility" but can be justified as a last resort "in extraordinary circumstances" when that same public utility is in jeopardy. Whether that is or is not the case in specific circumstances becomes a judgment call.

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity onward, equality has been considered a constitutive feature of justice. Throughout history, people and emancipatory movements use the language of justice to pillory certain inequalities. However, what exactly is the connection between equality and justice, i.e., what kind of role does equality play in a theory of justice? The role and correct account of equality, understood as an issue of social justice, is itself a difficult philosophical issue. To clarify this, philosophers have defended a variety of principles and conceptions of equality, many of which are mentioned in the following discussion. This section introduces four well known principles of equality, ranging from highly general and uncontroversial to more specific and controversial. The next section reviews various conceptions of the 'currency' of equality. Different interpretations of the role of equality in a theory of justice emerge according to which of the four following principles and which measure has been adopted.



CHECK YOUR PROGRESS

1. State whether the following statements are true or false:

(a) Justice is fairness, righteousness, morals, impartiality or neutrality. It is the system of being morally correct or fair.(True/ False)

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. From antiquity onward, equality has been considered a constitutive feature of justice. (True/False)



ACTIVITY 12.2

Discuss Plato and Aristotle's view about justice and equality.

.....



12.6. Let us sum up

- Justice is the concept of a proper proportion between a person's desires and the good and bad things that befall or are allotted to him or her.
- The word 'Justice' has been derived from the Latin word 'Jungere' meaning 'to bind or to tie together'. The word 'Jus' also means 'Tie' or 'Bond'. In this way, justice can be defined as a system in which men are tied or joined in a close relationship.
- Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. Equality recognises that historically certain groups of people

with protected characteristics such as race, disability, sex and sexual orientation have experienced discrimination.

- According to Salmond "Justice means to distribute the due share to everybody".
- John Rawls of Harvard University, *"Justice is the first virtue of social institutions."* He made this statement in his book, A Theory of justice, which was published in 1971. Justice is of central importance in political practice and theory. In defending or opposing laws, public policies and administrative decisions of governments, appeals are made to notices of justice.
- Equality aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. On the other hand, equity involves trying to understand and give people what they need, to enjoy healthy lives.
- For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts. Aristotle says justice consists in what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable.
- Hume adopts a position which, in the twentieth century, has been called a "rule utilitarian" view of justice, writing that, though individual acts of justice might be contrary to public utility, they ought to be performed if they are conducive to "a general scheme or system" of conduct that benefits society as a whole.



12.7. Further Reading

Rawls, John, 1971, A theory of Justice, Belknap, United States

Sen, Amartya, 2009, The Idea of Justice, Allen Lane & Harvard University Press,

Sandel, Michael, 2008, Justice: What is the right thing to do?, Allen Lane, Penguine Books.

Bourgeois, Trudy, 2017, CreateSpace Independent Publishing Platform; 1 edition (October 26, 2017)



12.8. ANSWER TO CHECK YOUR PROGRESS

Answer to Q.no. 1: (a) True (b) true

Answer to Q.no. 2: The word 'Justice' has been derived from the Latin word 'Jungere' meaning 'to bind or to tie together'. The word 'Jus' also means 'Tie' or 'Bond'. In this way, justice can be defined as a system in which men are tied or joined in a close relationship.

Answer to Q.no.3: (a) True (b) True

Answer to Q.no. 4: John Rawls of Harvard University, *"Justice is the first virtue of social institutions."* He made this statement in his book, A Theory of justice, which was published in 1971. Justice is of central importance in political practice and theory. In defending or opposing laws, public policies and administrative decisions of governments, appeals are made to notices of justice.



12.9. Model Questions

A) Very short questions

1. Define Justice.
2. Define Equality.
3. From where did the word "Justice" come?
4. Who said, *"Justice is the first virtue of social institutions."* /
5. What is Salmond's definition of Justice?

B) Short questions

1. What is the origin of the word "Justice"/
2. State the relation between justice and equality.
3. What was Plato's view about justice?

C) Long questions

1. Give a detailed discussion about justice and equality.
2. Describe the relation between justice and equality.
3. Discuss about the different philosophers view about justice and equality.

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UNIT 13: ECOLOGICAL ETHICS: VEDIC, JAINA AND BAUDDHA VIEWS

UNIT STRUCTURE

13.1 Learning objectives

13.2 Introduction

13.3 Religion and worldviews

13.4 The Vedic views on ecological ethics

13.5 Jainism and Buddhism

13.6 Jaina views on environmental ethics

13.7 Bauddha's views on environmental ethics

13.8 Conclusion

13.9 Let us sum up

13.10 Further readings

13.11 Answers to check your progress

13.12 Model questions

13.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Explain what is environmental/ecological ethics
- Understand the need for extending ethics to the domain of the non human world
- Understand how the basic tenets of certain major religions of the world can inspire environmental awareness
- Examine the Hindu views on nature and environment.
- Examine the teachings of Jainism and Buddhism in light of the contemporary environmental problems.

13.2 INTRODUCTION

The serious environmental concerns that face us today lead to the growing realization that our current mode of life as humans on this planet is not sustainable. We look to science and technology for solutions.

Biologists, earth scientists, and meteorologists offer us increasingly technical solutions to our problems. But is there, perhaps, a role for philosophy to play in responding to our current problems? Out of such concerns the field of environmental/ecological ethics developed in the late 1960s, incorporating a variety of philosophical issues concerning the human relation to the natural environment. It sought to reinvestigate the centuries-old disciplines of ontology, epistemology and ethics, in the light of the potentially disastrous ecological problems of modern society.

Although ethics is concerned with human to human relation, environmental ethics sought to extend the traditional boundaries of ethics from solely including humans to including the non-human world. Thus, environmental ethics is the discipline in philosophy that studies the moral relationship of human beings to, and also the value and moral status of, the environment and its nonhuman contents.

Originally formulated as a branch of applied ethics, its scope has expanded to include not just 'environmental ethics', but also issues of an aesthetic and theological character. Themes of atomism, human-centeredness, and the scope of what is intrinsically valuable set much of the agenda for further theorizing. Early 'environmental ethics' explored the extent to which existing ethical theories could be expanded to include the natural environment; it also proposed new ethical formulations that to varying degrees challenged the boundaries of then current moral philosophy.

In the literature on environmental ethics the distinction between instrumental value and intrinsic value has been of considerable importance. The former is the value of things as means to further some other ends, whereas the latter is the value of things as ends in themselves regardless of whether they are also useful as means to other ends. For example, a certain wild plant may have instrumental value because it provides the ingredients for some medicine or as an aesthetic object for human observers. But if the plant also has some value in itself independently of its prospects for furthering some other ends such as human health, or the pleasure from aesthetic experience, then the plant

also has intrinsic value. Because the intrinsically valuable is that which is good as an end in itself, it is commonly agreed that something's possession of intrinsic value generates a direct moral duty on the part of moral agents to protect it or at least refrain from damaging it.

The traditional western ethical perspectives, however, are anthropocentric or human-centered in that either they assign intrinsic value to human beings alone or they assign a significantly greater amount of intrinsic value to human beings than to any nonhuman things such that the protection or promotion of human interests or well-being at the expense of nonhuman things turns out to be nearly always justified . Aristotle stated that "nature has made all things specifically for the sake of man" and that the value of nonhuman things in nature is merely instrumental. Generally, anthropocentric positions find it problematic to articulate what is wrong with the cruel treatment of nonhuman animals, except to the extent that such treatment may lead to bad consequences for human beings.

When environmental ethics emerged as a new sub-discipline of philosophy in the early 1970s, it did so by posing a challenge to traditional anthropocentrism. In the first place, it questioned the assumed moral superiority of human beings to members of other species on earth. In the second place, it investigated the possibility of rational arguments for assigning intrinsic value to the natural environment and its nonhuman contents. Alongside the new environmental ethics the field of environmental theology also started to develop.



LET US KNOW

The academic field of environmental ethics grew up in response to the works of Rachel Carson and Murray Bookchin and events such as the first Earth Day in 1970, when environmentalists started urging philosophers to consider the philosophical aspects of environmental problems. Two papers published in the journal *Science* had a crucial impact: Lynn

White's "The Historical Roots of our Ecological Crisis (March 1967) and Garrett Hardin's "The Tragedy of the Commons" (December 1968). Another influential work was an essay by Aldo Leopold in his work "A Sand County Almanac" called "The Land Ethic" in which Leopold explicitly claimed that the roots of the ecological crisis were philosophical.

13.3 RELIGION AND WORLDVIEWS

In 1967 Lynn White Jr., a historian from the University of California at Los Angeles, claimed was that the environmental crisis is fundamentally a spiritual and religious crisis, and that its ultimate solution would itself have to be spiritual and religious.

Although environmental ethics as an academic discipline developed mostly in the West, one can find environmentally relevant insights from the great ancient traditions of the East like the Vedic age, Jainisn and Buddhism. All the three traditions concern themselves with making sense of the human condition. For Hinduism, adherence to one's dharma (duty), observance of ritual, and prayerful reflection and meditation constitute the good life. Buddhists seek to understand the root causes of human suffering and to follow an eightfold path of ethical behavior and meditation. Jainism emphasizes the role of ethics in advancing along a fourteenfold path toward total liberation. All three traditions include detailed assessments of karma, and make clear that action (karma) taken in the present will leave a residue or seed (samskara, vasana, bija) that will bear fruit (phala) at some future time. Consequently, ethics must be assiduously observed to assure a propitious outcome to human endeavors.

13.4 THE VEDIC VIEWS ON ECOLOGICAL ETHICS:

The Hindu attitude towards nature is shaped by the religion's view of the cosmos and creation. The relationship between human beings and nature attracted the seers of the Vedic Period. They contemplated over

the mysteries of the creation, the place of heaven and earth and even beyond. They were curious about the mystery of creation and the establishment of this universe. Through their deep thinking, guesses and postulations they came to acknowledge that the material causes of this creation happened to be the Panch Mahabhutas (Five Great Elements): Earth/Prithvi, air/Vayu, space/Akash, water/Apah, fire/ Agni.

These five Mahabhutas are cosmic elements which create, nurture, and sustain all forms of life and after death, or decay they absorb what was created earlier. Thus, they play an important role in preserving and sustaining the environment. From its very early beginnings , the Indian Vedic tradition has placed lot of importance on the 'good' values such as happiness, survival, courage, health, joy, calmness, friendship, knowledge and truth; and on the side of 'bad' their opposite, notably, misery, suffering, sickness and injury, death, infertility, pain, anger, enmity, ignorance or error, untruth. These normative values were not restricted for human well-being alone, rather they were universalized for all sentient beings and inanimate sectors as well: spirit spheres, i.e. gods and the faithfully departed; the biosphere, i.e. animals and plants; and the broader biotic universe, i.e. inanimate realms comprising the elements,



LET US KNOW

Even before the Brahmanical order took firm root in greater India, there are records from incomplete archaeological findings, that suggest a major civilization of the Indus Valley (in a sprawling region encompassed by the Punjab, Sind, and present-day Pakistan and Baluchistan), which peaked around 3000 BCE, where a close symbiosis between nature and the Dravidic people appears to have been prevalent. The major cities of the Indus civilization, namely, Harappa and Mohenjodaro, with their mudbrick and timber dwellings complete with baths, extensive drainage and sewer systems, give the impression of being exceedingly carefully

designed. The architecture as well as farming practices gave evidence to structural harmony with surrounding and climatic conditions that would optimally conserve natural resources, prevent deforestation, and also appease the gods who were little more than personified symbols of human dependence upon the energies of nature. Barely decipherable inscriptions and artifacts bear testimony to the strong worship of a form of feminine earth divinity and of Siva, an ascetic yogic god. Some elements of the religious and cultural practices from the Indus period and other indigenous (especially aboriginal) communities continued into the subsequent Vedic phase, which began with an influx of Aryans or 'Noble People', a tribe of pastoral nomads from somewhere in Central Asia who settled on the plains of the Ganges in the northern part of the subcontinent around second millennium BCE. Their agrarian culture, so much dependent on the forces of nature, is reflected in the repertory of hymns, the earliest of which are known as Rig Veda. The oral tradition and the Veda would have to be among the earliest record of ruminations on nature in India. The Vedas (from Sanskrit veda, 'what is known') gradually grew into a huge canonical body of recited and memorized 'texts' that both eulogized and appeased the forces of nature

Hinduism has an impressive literary history, and, although it is not a text-oriented religion, its textual history provides a convenient framework for understanding the significance of nature in the tradition. The earliest literary source of Hinduism, the Rig-Veda, contains hymns of praise and adoration to a number of the phenomena of nature depicted as deities. Indra is the seasonal monsoon rain, pictured as a colossal male figure destroying the demon that withholds the waters from the thirsty land. Surya is the sun, the Maruts are the storm spirits, and Apas is the waters. Prithivi the Earth is praised as the mother who sustains the world and all that dwells upon her.

The Rig-Veda and other ancient Vedic (or wisdom) collections lavish praise on such rivers as the Yamuna, the Saraswati, the Indus, and the Ganges. The Hindu tradition regards all rivers as sacred. Along the banks of rivers across India, ancient temples and contemporary religious practices express deep piety toward rivers as Mother, the source of life, the deity who cleanses defilement and sin. Vedic sources also portray the universe as a living organism in which every part is related to the life of the whole. Vedic literature develops the view that all of life is sacred because all living beings reflect the one divine reality from which all of life has come; it therefore prohibits injury to living things.

In the Upanishads, which are philosophical supplements to the Vedic hymns, (composed c. 800–600 B.C.E.), the attitude of adoration toward the natural world is retained. But the Upanishads are a diverse body of documents. The teachings of the Upanishads range over such topics as the ultimate ground and source of the visible world, the nature of the true self that resides in the depths of the human person and in other living creatures, the condition of the embodied self in the visible world, and the path that leads to the liberation of the self from its bondage to otherwise endless rebirths in the visible world called samsara. Here, alongside the attitude of adoration of nature, we find a disposition toward nature less consistent with the Rig-Veda and other Vedic collections. Despite the variety of insights of the Upanishads, their attitude toward the natural world can be gathered together in terms of two diverging tendencies. On the one hand, the natural world and all that it contains is, or is the manifestation of, Brahman, the ultimate reality. Other passages emphasize that, although the supreme self is the essence all things, it is also other than anything that can be seen or conceived of. In some of the Upanishads, this reality is to be sought by means of penetration into the depths of the inner self.

Although the Upanishads do not all agree upon a single method for the pursuit of this ultimate reality, many recommend renunciation of the material world, which is seen as a provisional and transitory reality. For this reason, some of the Upanishads tend to minimize the importance of

the material world and the physical body in which the embodied soul is condemned to repeated lives.

By the second century C.E., the Hindu tradition had begun to mediate between these opposing tendencies by articulating not one but four ends or purposes to human existence (catush purushartha): namely, Dharma, Atha, Kama, Moksha.

Around the same period the tradition came to understand earthly life as laid out in terms of four stages namely, brahmacarya, grihastha, vanaprastha, sannyasin.

Because the four ends of life are relevant to the different stages of life, the tradition emphasizes both the importance of the material world, including the dharmas—which are relevant to the maintenance of the natural, social, and political order—and the final goal of liberation. The four ends and the four stages of life reflect the influence of the Ramayana and the Mahabharata (composed c. 500–100 B.C.E.), the two most extensive works in Indian literary history. These epics tell stories of the response of idealized characters to challenges that illustrate and provide a context for reflection upon fundamental dharmas, or values, concerning both the temporal world and the aim of human life. Both epics tell of an extended exile in the forest in which much of the action is set. Although the forest evokes fear, it is also admired for its fecundity and beauty. In the forest the characters rise to challenges and encounter the divine. Critical events in these narratives occur in forest locations that are still sites of religious pilgrimage. Thus, in the grand narratives of the tradition, the landscape of India has an integral significance.

In a critical episode in the Mahabharata called the Bhagavad-Gita (Song of the Blessed One), Krishna appears as the Supreme Lord of the universe and instructs Arjuna, one of the five central characters of the story, about the critical moral and religious teachings of the tradition: the importance of engagement with the world in an attitude of renunciation and the importance of devotion to God in any of his manifold forms. In this important work, Lord Krishna supports the religious significance of the natural world, proclaiming himself to be the taste in the waters, the

light of the sun and moon, the pure fragrance in earth, brightness in fire, and the life in all beings (Bhagavad-Gita 7: 8–9).The importance of the natural world is further reflected in the Puranas (Ancient Stories, composed c. 300–900 C.E.). The Bhagavata-Purana (also called the Shrimad Bhagavata) tells the story of the birth of Lord Krishna and his childhood in the forests of Vrindavan on the banks of the Yamuna River, now greatly polluted with sewage from the city of Delhi. His teachings are set in these forests, for which he expresses admiration and love.

This Purana tells of a colossal venomous serpent that encroached upon the Yamuna and poisoned its waters. The alarmed Krishna dived into the poisoned waters and, after an enormous struggle, prevailed against the serpent and danced on its many heads. For those engaged in the ecological restoration of the waters and land of Vrindavan, Krishna is an inspiration and symbol of hope. In the Matsya-Purana, the goddess Parvati plants an Ashoka tree and cares for it. As it prospers, other deities and the sages question her attention to this tree. Parvati replies that a person who digs a well in a place where water is scarce lives in heaven for as many years as there are drops of water in the well. She states that a large reservoir is worth ten wells, that a son is the equal of ten reservoirs, and that a single tree is the equal of ten sons. In many of the Puranas, animals are the vahanas, or vehicles, and therefore the symbols of the gods. They are featured in narratives both in the Puranas and the epics: the bull is the vahana of Lord Shiva, the cow is the vahana of Lord Krishna, the elephant of Indra, the lion of Parvati.

Often a particular animal has religious meaning because of its role in the religious narrative. The monkey is the living representation of Hanuman, the monkey God who, in the Ramayana, assisted Lord Rama when the demon Ravana abducted his wife, the goddess Sita. These animals appear prominently in contemporary religious life.

It is perhaps in the Shastras, or writings concerning dharma (duty) and artha (prosperity) that the most explicit injunctions toward the protection of nature can be found. In the Arthashastra (c. 300 B.C.E.), fines are recommended for offenses such as disposing of dust on roads;

urinating or defecating near a well, pond, or temple; and for inappropriately disposing of a dead animal. Its concern for forest resources is expressed in its sanctions against the destruction of trees, groves, and forests. For the cutting of the tender sprouts of fruit trees, flowering trees, or shade trees in parks near a city, it recommends a fine of 6 panas. For the minor branches of such trees, the fine is 12, and for the large branches of such trees it is 24. For the cutting of the trunk of such trees the fine is 48–96, and for the felling of such trees the fine is 200–500 panas. For trees that mark boundaries or are worshipped, the sanctions are doubled. Although it is impossible to know the ancient value of the pana, it is significant that damage to forest resources were taken seriously enough that a fine should have been imposed. The fact that the fines increase geometrically with the size of the damaged branches suggest that trees were objects of value. The imposition of especially severe penalties for damaging a tree that has religious significance indicates not only that trees were objects of worship but also that the provisions of law supported the worship of trees. Widely considered the most authoritative of the ancient Dharmashastras, the Laws of Manu (c. 100 B.C.E.) states that anything that contains blood or poison—or impure objects such as urine, feces, spit—is never to be disposed of in water.

Interest in the environmental values of Hinduism emerged in the 1960s amid claims by some environmentalists that because the Judeo-Christian tradition held the idea of God as a being outside of nature who created humans as uniquely endowed with a soul, and who placed them in charge of nature to use it as they pleased, this tradition was largely responsible for the present ecological crisis. Because these thinkers saw the traditions of Asia as different from those of the Judeo-Christian tradition, Hinduism came to be explored for the insight it might offer toward the development of a viable environmental ethic.

For some, Hinduism presented a view of nature in which every mountain, rock, and tree was to be respected, venerated, and

presumably protected. For others Hinduism was hopelessly occupied with liberation from the material world and therefore irrelevant to environmental concerns. Environmental writing since the 1980s has tried less to infer a single disposition of Hinduism toward the environment than to understand such issues as the environmental significance of particular texts and practices, the impact of environmental degradation upon Hindu worship, and the ways in which particular Hindu ideas and practices have supported local environmental initiatives. The history of India reveals differing views of nature developed over an enormous span of time. Many Hindu traditions have supported strategies of resource use that have helped sustain India's biological diversity and have supported communities that depend on it.



CHECK YOUR PROGRESS

Q 1: What is the purpose behind the development of the discipline of environmental ethics?

.....

.....

Q 2: What is the difference between instrumental value and intrinsic value?

.....

.....

Q 3: What attracted the seers of the Vedic period?

.....

.....

Q 4: What are the five great elements?

.....

.....

Q 5: Name some major works that inspired the development of environmental philosophy?

.....

.....

13.5 JAINISM AND BUDDHISM

Jainism and Buddhism arise from ancient India and share several basic features. Both emphasize ascetisicm and may be characterized as renouncer traditions. Unlike Hinduism, they do look to the vedic texts as sources of religious inspiration, but owe their origins to human teachers. Jainism is the older of the two traditions, looking to the teachings of 24 spiritual leaders known as Tirthankaras.

On the other hand, Buddhism originated with the life and teachings of the Buddha (Siddhartha Gautama) who probably lived in the 5th or 4th century BCE. Until the past decade, when thousands of Jainas migrated to Great Britain and North America, Jainism was found nearly exclusively in India. The largest concentration of Jainas today resides in the northwest Indian states of Maharashtra, Gujarat and Rajasthan. For the past few decades sufficient numbers of Americans have practiced Buddhism of various types for an American form of Buddhism to emerge.

Buddhism spread from India throughout the rest of Asia. Theravada Buddhism continues to be the majority religion in Sri Lanka, Myanmar, Cambodia, Laos and Thailand. Mahayana Buddhism is practiced in China, Korea, Japan, and Vietnam. Vajrayana Buddhism (Tantra) is prevalent within the Tibetan religious community.

13.6 JAINA VIEWS ON ENVIRONMENTAL ETHICS

Jainism owes its name to the term jina, meaning one who conquers attachment and overcomes pain. The prominent Jina who helped give a more formal shape to the order and systemized the teachings of an older group of Jinas was Mahavira (circa 500 BCE), possibly a contemporary of the Buddha.

Jainism, which originated prior to 500 BCE in northeastern India, supports key ideas and practices that accord well with environmental ethics. Its cosmology states that soul (jiva) is found even in plants and the elements, and its rules of behavior advocate avoiding harm to all beings.

Jainas abstain from participating in specific occupations that kill or injure animals. Consequently, Jainas will not participate in butchery, livestock rearing, or agricultural practices that abuse animals. This concern results in the shunning of perhaps less obvious forms of violence as well: dealing in charcoal, selling timber, driving oxcarts, dealing in ivory, manufacturing or selling alcohol, dealing in poisons or weapons, burning fields, draining water, breeding destructive animals. Its leaders have advocated personal and societal life patterns that protect life in its myriad forms. The oldest extant Jain text, the Acaranga Sutra (ca. 300 BCE), proclaims that ‘‘a wise person should not act sinfully towards the earth, nor cause others to act so, nor allow others to act so’’ , that one ‘‘should not kill, nor cause others to kill, nor consent to the killing of others’’ , and that ‘‘all breathing, existing, living, sentient beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law. These passages outline the fundamental rule to be obeyed by all Jains: the observance of nonviolence (ahimsa). This exhortation extends not merely to behavior toward other humans but, as noted, also to behavior toward the earth itself, toward the elements (water, fire, and air), and toward plants and animals. This earliest text outlines several techniques for avoiding violence to living beings, including not wearing clothing produced in ways that unduly harm mobile living beings, such as fur or silk garments; not consuming meat, fish, or eggs; and not moving about excessively during the rainy season (this last practice helps one to avoid stepping on the many insects that proliferate when it rains). Jain literature and philosophy parallels that of the other two great ancient traditions: Brahmanic Hinduism and Buddhism.

The basic philosophic belief of the Jainas is that every entity in the world possesses jiva or a sentient principle, and there is a countless number of jivas, whose distinguishing feature is consciousness along with vital energy and a pleasurable disposition. The suggestion is that consciousness is continuous and nothing in the universe is without some degree of sentience at varying levels of conscious and apparently

unconscious existence, from its more developed form in adult human beings to invisible embryonic modes at 'lower' animal and plant levels. The sentient principle jiva subsists in a contingent relation to the quantity of karma it has accumulated through its activity, volitional and non-volitional. If karma can be prevented and exhausted the bondage of cyclic process of existence can be arrested, and the sentient being would achieve full self-realization. Since this requires much discipline (of self-control and renunciation) and the process is long and arduous (extending over several embodiments and re-deaths), each sentient being has to act in accordance within its relative level of bondage and limited freedom. The Jinas remain the sagely exemplars, while 'lesser' sentient beings, at least in terms of practical ethics, are considered immune from moral frailty, though they are not devoid of moral value in their own right by this theory. The cardinal disciplinary codes highlighted in Jaina practical ethics are: ahimsa or non-injury, satya or truthfulness, asteya or not stealing, brahmacharya or sexual restraint, apigraha or nonpossession.

The 24 great teachers of Tirthankaras have urged the followers to cast off the shackles of Karma in search of spiritual perfection(Kevala). The Jaina sutras outlines detailed practices for observance of non-violence (ahimsa). By perfecting non-violent behavior, the Jaina practitioner cleanses one's life force or soul (jiva) and rids it of all traces of karma.

Jainas have developed a profound ethical awareness and conscience in their worldview, which sees life forms as passing through a cycle of birth after birth and regards every human being as having spent time as an almost unimaginable array of other life forms, including animals and bacteria (referred to by Jains as nigoda). Knowing that they were once sheep or goats or cows, they take special care to protect all animals. Even kindling fire becomes problematic for observant Jains, on account of the physical pain created by the friction of generating a flame. Jain monks and nuns never light or extinguish lamps or cook food. Lay Jains often avoid over using electricity, with some families eschewing air conditioning not for lack of wealth but out of concern not to steal from

other life forms for the sake of one's own physical comfort. Jainas adhere to nonviolence to purify their own souls. They preach self-restraint and caution around nature. If one harms a being, that harm will return to hurt oneself. Jain literature, such as the story of Yashodhara, does not celebrate the beauty of plants and animals, but rather serves as a cautionary tale, warning its reader not to succumb to the violence and lust that runs rampant in nature. Various Jainas in the past several decades have taken leadership roles in calling attention to problems of pollution and environmental degradation. In 1949 Acarya Tulsi, a confidant and adviser to Mahatma Gandhi, promulgated a list of twelve vows, starting with a vow not to commit violence in any form, and ending with ''I will do my best to avoid contributing to pollution''. L. M. Singhvi, a member of Parliament who also served on India's Supreme Court, published The Jain Declaration on Nature, which lists the core teachings (nonviolence, interdependence, the doctrine of manifold aspects, equanimity, and compassion) that constitute the foundation for a Jain ecological ethics. He reiterates that in Jain cosmology, life pervades the world, appearing as ''earth-bodies, water-bodies, fire-bodies, airbodies, vegetable-bodies, and mobile bodies ranging from bacteria, insects, worms, birds and larger animals to human beings, infernal beings, and celestial beings.'' Singhvi asserts that by applying the five traditional vows and practicing kindness to animals, vegetarianism, avoidance of waste, and charity, one can find ''a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace, and harmony''.

The traditional worldview developed by the Jaina community over the course of several centuries could not directly anticipate the environmental crises of the twenty first century. It does, however, provide conceptual resources that might be applied to specific problems as they arise. The complexity of environmental issues requires approaching each situation from a variety of perspectives. The Jain philosophy of many-sidedness (anekanta) can be instructive in this regard.

13.7 BAUDDHA'S VIEWS ON ENVIRONMENTAL ETHICS

The Buddha began his teachings with the fact that life is full of suffering. Thus, the appropriate moral response was to minimize suffering and pain as best as one can and to overcome suffering, both by understanding the causes of such existential and other ailments, and by alleviating the suffering of all forms of life. Buddhist ethic covers human behaviour in relation to all living beings and it underpins certain basic virtues like compassion, love, kindness, sympathy, empathy, equanimity and joy in the other's happiness. It is said that human beings are capable of infinite amount of compassion, generosity and gratitude, and that all creatures, great and small, should be the subject of our moral sensibility.

The Buddhist codes of ethics is similar to the Jaina ethics, with much emphasis placed on self-control, abstinence, patience, contentment, purity, truthfulness and right attitudes. The treatment of animals and plants in accordance with these principles finds ample references in Buddhist texts, from the earliest monastic codes to the development of Zen Buddhism in China, Korea and Japan. Nature as a whole is not looked upon as antithetical to human needs; rather, everything in nature is capable of making a contribution towards overcoming suffering and the final spiritual end which human beings strive toward. The Buddha's teachings include tales of acts of generosity on the part of animals towards human beings, and the reciprocal compassion which humans are advised to direct towards other life forms. Buddhist societies evolved with this moral self-consciousness, and the great emperor Asoka, after his conversion to Buddhism, institutionalized care and welfare towards animals. Buddhism, like all the renunciatory traditions of ancient India, such as Jainism and Yoga, made a great virtue of contentment. However, in line with the Buddha's teaching on the Middle Way, monks were not expected to renounce property

completely. Monastic discipline permitted some possessions, but they were to be used to the fullest extent and monks were enjoined to avoid all forms of luxury and wastefulness. Robes, for example, should be repaired repeatedly. Only when they deteriorated beyond a state in which they could be worn decorously could they be cut up and reused. The Buddha rejected the cultured surroundings of the settled life to live a peripatetic existence as a dweller in forests and other sparsely inhabited places. The defining event of his life, his enlightenment, took place while he was sitting underneath a forest tree. The arc of his life thus was from civilization to nature, and that existence became an enduring model for future generations of his followers. Although few ever attain the ideal, the notion of the wilderness, or forest-dwelling monk has deep roots in all parts of the tradition.

The centrality of the doctrine of dependent co-arising (pratityasamutpada) in Buddhist thought appears to provide powerful support for the modern conception of ecology. If there are no independent entities, the interdependence and interrelatedness of things are established. The doctrine of the gati reflects this by pointing to the radical kinship of all living beings. All people have circulated endlessly through the six destinies, and as the Buddha observed to his monks: ‘‘Bhikkhus, it is not easy to find a being who has not formerly been your mother, or your father, or your brother, your sister or your son or daughter’’ People’s behaviour toward other beings should be illuminated by this insight, and the idea was so pervasive that it became part of the ideal of Buddhist kingship in India. Buddha also taught to abstain from taking life. Yet unlike the Jainas, the Buddha adopted the Middle Path in his understanding of the important pan-Indian concept of non injury (ahimsa). For Jainism the ideal of ahimsa has absolute value, and because all living things, vegetables included, suffer by being consumed, the final goal of the Jain ascetic, although rarely achieved, is death by starvation. The Buddha regarded that as too extreme. His monks were allowed to eat in moderation, but their food had to be collected through begging. Almost

anything placed in the begging bowl had to be consumed. That included meat, assuming that the monk had not heard or seen the animal's slaughter or suspected that it had been killed on his behalf. Early Buddhist monks were not vegetarians. The Buddha also laid down rules that prevented the monastic order (sangha) from engaging in agricultural activity, for digging the soil inevitably leads to the death of many small creatures. In Indian Buddhism plants were assigned a lack of sentiency, and that meant they were not regarded as being caught up in the round of rebirth. Instead, the plant kingdom was seen as constituting part of the backdrop or scenery of samsara, and little thought was given to its significance. However, when Buddhism became established in China and other parts of eastern Asia, it underwent a series of transformations, some arguing for the attainment of buddhahood by nonsentient beings to be applied specifically to the vegetable kingdom. Monks must not damage plants and seeds intentionally during their wanderings, but these restrictions are not possible for the lay follower who must work the land to live. Although monks can follow the eightfold noble path to the ultimate goal of liberation fully, laypersons clearly are restricted by the manner of their livelihood. They can hope for rebirth in a more favorable gati, but it is unlikely that they will reach nirvana in this life. Nevertheless, monks need to be fed, and the layperson can cancel some of the demerit associated with his actions with the merit accrued by alms giving.

Another idea retained by popular Buddhism is that trees may be the residences of tree spirits and other minor spirits. For this reason pious Buddhists traditionally have been reluctant to cut down trees before ensuring that a rite is performed to encourage dwelling spirits to find a new home.

Also, the Buddha's enlightenment under the bodhi tree provides an interesting link with archaic rites connected with sacred trees. This complex of ideas and practices has been retained by Buddhists, who continue to venerate the many trees still in existence that is believed to have grown from cuttings of that original tree. It also has been reworked

as a means of engaging in environmental activism, particularly in Thailand, where the forces of modernization have contributed to massive destruction of forest cover.

13.8 CONCLUSION

After the colonization of India by the British, a philosophy that viewed nature largely in terms of its economic value for industry tended to marginalize the views of communities that expressed their dependence upon the environment in religious terms and that supported its protection.

With India's achievement of national independence in 1947, state forest departments became the largest landholders in the nation. Under pressure toward economic development, established forest industries supported continued exploitation of forest resources to the detriment of local communities. Unregulated industrial development contributed to further degradation of forests, waterways, and land. Environmental awareness began to emerge as conflicts over natural-resource use were played out against a background of increasing ecological degradation.

In this light some environmentalists believe that the Vedic, Jaina and Bauddha views for nature can help to spur an adequate response to the many environmental problems of India's increasingly urban and industrial economy.



CHECK YOUR PROGRESS

Q.6 Fill in the blanks:

a) Environmental ethics studies the ..... relationship of human beings with the environment and its nonhuman contents.

b) The earliest literary source of Hinduism, the ....., contains hymns of praise and adoration of nature.

c) Environmental ethics emerged as a new sub-discipline of Ethics by posing a challenge to traditional.....

d) Buddhism originated with the life and teachings of.....

e) The basic philosophic belief of the Jainas is that every entity in the world possesses ..... or a sentient principle

Q.7. State whether the following statements are true or false:

a) Environmental ethics is based on the idea that our current mode of life as humans on this planet is sustainable. (T/F)

b) Environmental ethics is a branch of applied ethics. (T/F)

c) The traditional western ethical perspectives, are anthropocentric or human-centered (T/F)

d) Buddhist code of ethics is not similar to Jaina code of ethics. (T/F)



13.9 LET US SUM UP

- The serious environmental concerns that face us today lead to the growing realization that our current mode of life as humans on this planet is not sustainable.
- The field of environmental/ecological ethics developed in the late 1960s, incorporating a variety of philosophical issues concerning the human relation to the natural environment.
- In the literature on environmental ethics the distinction between instrumental value and intrinsic value has been of considerable importance.
- Although environmental ethics developed mostly in the west, one can find environmentally relevant insights from the great ancient traditions of the East like the Vedic age, Jainisn and Buddhism.
- The Hindu attitude towards nature is shaped by the religion's view of the cosmos and creation.
- Hinduism presented a view of nature in which every mountain, rock, and tree was to be respected, venerated, and presumably protected.

- Jainism, which originated prior to 500 BCE in northeastern India, supports key ideas and practices that accord well with environmental ethics.
- The Buddhist codes of ethics is similar to the Jaina ethics, with much emphasis placed on self-control, abstinence, patience, contentment, purity, truthfulness and right attitudes. The treatment of animals and plants in accordance with these principles finds ample references in Buddhist texts.



13.10 FURTHER READINGS

1. Jamieson, D. (2001). A Companion to Environmental Philosophy. USA: Blackwell
2. Callicot, J.B, Frodeman, R. (2009). Encyclopedia of Environmental Ethics and Philosophy. United States: Macmillan
3. Chapple, C. (2002). Jainism and Ecology: Non violence in the Web of Life. Cambridge: Harvard Divinity School.
4. Chapple, C. (2000). Hinduism and Ecology: The Intersection of Earth, Sky, and Water. Cambridge, MA: Harvard University Press.



13.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. To Q. No. 1: To extend the traditional boundaries of ethics from solely including humans to including the non-human world.

Ans. To Q. No. 2: Instrumental value is the value of things as means to further some other ends, whereas intrinsic value is the value of things as ends in themselves regardless of whether they are also useful as means to other ends.

Ans. To Q. No. 3: The relationship between human beings and nature attracted the seers of the Vedic Period.

Ans. To Q. No. 4: Earth/Prithvi, air/Vayu, space/Akash, water/Apah, fire/ Agni. These five Mahabhutas are cosmic elements which create,

nurture, and sustain all forms of life and after death, or decay they absorb what was created earlier. Thus, they play an important role in preserving and sustaining the environment.

Ans. To Q. No. 5: Silent Spring by Rachel Carson, Land Ethics by Aldo Leopold,The Historical Roots of our Ecological Crisis by Lynn White

Ans. To Q. No. 6: a) moral

b) Rg Veda

c) Anthropocentrism

d) Siddhartha Gautama

e) Jiva

Ans. To Q. No. 7: a) False

b) True

c) True

d) False



13.12 MODEL QUESTIONS

(a) Very short questions:

Q 1: Define environmental ethics?

Q 2: Who is Aldo Leopold?

Q 3: What is the basic philosophic belief of the Jainas?

Q 4: State the Buddhist code of ethics?

(b) Short questions: (answer in about 150-200 words)

Q 1: What is the need for an ethics of the environment?

Q 2: What are the core teachings of Jain ecological ethics?

Q 3: How the doctrine of dependent co-arising (pratityasamutpada) in Buddhist thought provides support for the modern conception of ecology.

Q 4: What are the similarities and differences between Jaina and Buddhist ethics?

(c) Long questions: (answer in about 300-500 words)

Q 1: Write an essay on the need and emergence of the academic discipline of environmental ethics.

Q 2: Discuss the environmental values that are found in the scriptures of the Vedic period. How are these values relevant for the contemporary debates in environmental ethics?

Q 3: Write a note on Jaina ethics and its relevance to an ethics of the environment.

Q 4: Write a note on Buddhism and Environmental Ethics.

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UNIT 14: ECOLOGICAL ETHICS: CHRISTIANITY AND ISLAM

UNIT STRUCTURE

14.1 Learning objectives

14.2 Introduction

14.3 Christian views on environmental ethics

14.4 Nature and Belief in the Christian tradition

14.5 Islamic views on Environmental ethics

14.6 Islamic Views of humans and nature

14.7 Contemporary Islamic environmental thought

14.8 Contemporary Muslim Environmentalist Movements

14.9 Let us sum up

14.10 Further readings

14.11 Answers to check your progress

14.12 Model questions

14.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Examine the Christian views on the relation between human, nature and God
- Understand the debates surrounding the Christian views on human relation to nature.
- Understand how the basic tenets of Christianity and Islam can inspire environmental awareness
- Examine the Islamic views on nature and environment.
- Understand the role of Islamic environmental movements towards resolving contemporary environmental problems.

14.2 INTRODUCTION

Christianity has a long historical tradition of reflection on nature and human responsibility. Historically, there has been stronger

environmental concern associated with Protestantism than with other religious traditions. Countries with the strongest array of environmental laws and regulations and the largest number of environmental non-governmental organizations include Germany, Sweden, Switzerland, the United Kingdom, the United States, and New Zealand. Although environmental concern first arose in these Protestant countries in the 1960s, when formal churchgoing was in decline, elements of Protestant Christian culture are friendly toward environmental protest and democratically expressed pressure for restraints on capitalism and industrialism. Catholic and Orthodox Christian countries, by contrast, have seen much less environmental mobilization, and these countries have much less environmental regulations than most Protestant countries. Some argue that environmentalism arose in Protestant Christian countries because these countries were the first to experience significant rises in living standards in the mid twentieth century. This produced a greater emphasis on quality of life, including the environment, in public concern and hence in public policy.



LET US KNOW

To understand Jesus Christ's teaching about nature we have to bear in mind the Old Testament beliefs about creation and also the Jewish ethical and legal tradition which he and his hearers shared. For this one has to look at Judaism.

14.3 CHRISTIAN VIEWS ON ENVIRONMENTAL ETHICS

Although Christianity has a tendency towards anthropocentrism, Christian environmentalists emphasize the ecological responsibilities of all Christians as stewards of God's earth. However, Christian environmentalists point out that the biblical emphasis is on stewardship and not ownership, that the earth remains the Lord's and does not belong

to its human inhabitants. They therefore oppose policies and practices that threaten the health or survival of the planet. Such environmentalists are particularly concerned with the current widespread reliance on non-renewable resources, habitat destruction, pollution and all other factors that contribute to climate change or otherwise threaten the health of the ecosystem.

They believe that environmental pressure is weak in Islamic and Asian countries. In the Asian context, the commonest form of environmental protest has not occurred in the formal political arena. Rather, it has taken the form of the environmentalism of the poor, in which communities whose natural resources are degraded or destroyed by the actions of corporations, governments, or private landowners protest or resist such abuse of their local habitats by forms of direct action, such as that of Chipko women who hugged trees to prevent them from being cut down by timber companies around their villages in North India.

However Lynn White in his famous essay ‘‘The Historical Roots of Our Ecologic Crisis’’ suggested that far from Protestantism’s being friendly to environmental concerns, traditional Christianity in both Catholic and Protestant forms was the major ideational source of the anti - ecological tendencies of Western industrial societies and technologies. White proposed that the roots of our contemporary ecological crisis lay with the concept of human dominion over nature as found in the Genesis, and that the western technological development and approach to nature has been based on such attitude towards nature. White’s thesis has been refuted many times. White argued that the Christian doctrine of creation involved a clear separation of the divine from the biosphere. This, combined with the Genesis teaching about human dominion over other species, fostered the desacralization of the nonhuman world in the West. It also fostered a strongly anthropocentric view of the biosphere and of other species that emphasized their instrumental value to humans, rather than their intrinsic value. By contrast, White claimed, other cultural and religious traditions have sustained a greater emphasis

on divine immanence in the physical world and on the interrelationships between humans and other creatures, such as the belief in reincarnation in some Asian traditions. White also acknowledged, however, that the Christian tradition is not homogenous, and that Christian teachers such as Saint Francis and others have emphasized a less domineering and more democratic relationship between humans and other creatures. White's arguments that the Christian tradition is the root of the environmental crisis in Western civilization, and that it contains resources to repair that crisis, have been influential and have helped provoke an extensive array of Christian responses to the environmental crisis.

White located the source of the environmental crisis in the exploitative attitude towards nature that is at the heart of the dominant strand of the Christian tradition. As a historian of science and technology, White did not underestimate their importance to the environmental crisis. However, he saw them as proximate rather than ultimate causes. On his view, science and technology themselves are expressions of the dominant tendencies within Christianity. White granted that environmental problems occur all over the world, even in those regions that we do not think of as part of the Christian world. Yet even there Christianity is ultimately responsible for the environmental crisis through her progeny, science and technology, and her heresies, such as Marxism. What is special about Christianity, according to White, is that it is the most ‘‘anthropocentric" of world religions. At the center of the traditional Christian story is God becoming man in the figure of Jesus. This idea is blasphemous from the perspective of other Near Eastern religious traditions such as Judaism and Islam. Rather than ‘‘anthropocentric," these traditions are fundamentally ‘‘theocentric." In both Judaism and Islam, God is utterly transcendent. He is as radically distinct from humans as he is from nature. Both humans and nature are his handiwork, but they are not in any way divine. In the traditions of the Far East – Buddhism, Hinduism, and Jainism, for example – the idea of the divinity of Jesus would not come as big news. For in these traditions

divinity is seen as manifest among all living things. Indeed, within these traditions the goal of spiritual practice is often seen as the realization of the divinity within oneself. In contrast to Christianity, what all of these traditions share is the rejection of anthropocentrism. It is this anthropocentrism, which White believes is unique to the dominant form of Christianity, that gave rise to the development of modern science and technology, which in turn has led to the environmental crisis.

White tells his story in some detail. For him, the development of new forms of plowing, irrigation, and logging in the late medieval period mark the beginning of the rise of modern science and technology. The introduction and widespread adoption of these technologies also mark the beginning of the modern view of the world. On this view, nature is there to be managed by humans for their benefit. White points out that the use of these technologies was often opposed by those who clung to a minority tradition within Christianity, one that sees the human transformation of the Earth as an expression of the sin of pride. This minority tradition emphasized that the role of humans is to live in partnership with nature, rather than to dominate it. The twelfth-century saint, Francis of Assisi, is emblematic of this tradition. White believes that any real solution to our environmental crisis will have to draw on such minority Christian traditions, as well as on traditions from Asia and those found in indigenous cultures.

14.4 NATURE AND BELIEF IN THE CHRISTIAN TRADITION

Christian traditions in East and West have held a range of positions on the relationships between God, humanity, and nature, rooted mostly in the Biblical narratives of creation and redemption, the life of Jesus, and the early Christians. Genesis occupies a pivotal role in historical Christian reflection on the place of humans in the cosmos, particularly the first three chapters, on which the early Christian fathers commented extensively and to which modern Christians have returned

for a source of traditional wisdom on the current environmental crisis. Christians have traditionally held that the Genesis narratives indicate that God created the world out of nothing (ex nihilo), and that it was created to reflect God's glory and to serve humanity. Christians, unlike Jews, have also held that the story of Adam and Eve and the forbidden apple indicates not only a changed relationship between humans and the Creator, but the entry of evil into the created order. The early Christian fathers adopted the Platonic view that humanity is a microcosm of the natural world and that the destiny of humans therefore has central significance to the destiny of all creatures. But for most of the early fathers, this unique status did not make humans the center or destiny of Creation. Rather, all life, all being in time, was conceived of as being in motion from birth to death. They saw creation in time and space as a realm set apart from the eternal, infinite divine yet teleologically ordered to return to God. As interpreted by the Greek fathers such as Gregory of Nazianzus (Bergman 2005), the Fall of Adam and Eve has consequences that are not confined to the human species but infect all creatures, and hence the whole biosphere. Thus the doctrines of the Fall and of original sin have an important place in explaining the modern ecological crisis as both evangelicals, such as Francis Schaeffer, and Orthodox theologians, such as Patriarch Bartholomew, have argued. The Fall is the first instance in history in which humans pridefully set themselves in place of the Creator. In consequence, out of their created freedom they bring into the world evil, which sets humans at odds not only with God and with one another but also with other creatures. This new reality, evil, disturbs the original peace and harmony of the created order. In this perspective, the modern environmental crisis is the outcome of this sinful disturbance to the cosmos and is as much a moral and spiritual crisis as an economic and scientific one.

From the perspective of the ecological crisis of the twenty-first century, a crucial feature of the Genesis narrative is the distinctive role conferred on human beings to ‘‘rule over’’ other creatures and Creation. The teaching on dominion in Genesis 1 and 2 has received particular

emphasis in theological teaching since the Protestant Reformation. This mandate of dominion was also frequently invoked by the missionaries who followed the traders and warships of modern European imperialism. The contiguity of Christian missions and the extinctions and ecological calamities that followed the introduction of non-native species and the spread of European agricultural practices around the earth have led many environmentalists to argue, like White, that Christianity is the root of the ecologic crisis. However although such prominent figures in Western Christianity as Augustine (354–430) and Thomas Aquinas (1224/25– 1274) have emphasized the dominion over Creation given to Adam and Eve as creatures made in the image of God, others such as Symeon the New Theologian (949–1022), Hildegaard of Bingen (1098–1179), and Francis have emphasized that humans and other animals share the status of being divinely made creatures called to multiply on the earth, and that, according to the Genesis narrative, animals are created as companions for humans.

However, as opposed to such views, scholars like Robin Attfield point out that Christianity upholds the independent values of natural creatures and is committed to an ethic of responsible care and stewardship of the natural world. These values were enshrined in the Old Testament, presupposed by Jesus Christ and assumed throughout the New Testament. They were sometimes forgotten or distorted but have been continually rediscovered in the late twentieth century.



CHECK YOUR PROGRESS

Q 1: What according to Lynn White are the roots of the contemporary ecological crisis?

.....

.....

Q 2: What are the environmental concerns of Christian environmentalists?

.....

.....

Q 3: Who is the author of the famous essay ‘‘The Historical Roots of Our Ecologic Crisis’?

.....

.....

Q 4: What is the most common charge against Christianity in the context of environmental ethics and why?

.....

.....

Q 5: What environmental values were enshrined in the Old Testament?

.....

.....

15.5 ISLAMIC VIEWS ON ENVIRONMENTAL ETHICS

Islam is an Arabic term, literally meaning ‘‘submission’’— that is, to the will of Allah. A monotheistic religion having arisen in the Arabian Peninsula during the early seventh century, in the twenty-first century. According to Islamic tradition, a pious merchant from the west Arabian town of Mecca, Muhammad, son of Abdallah, began in the year 610 to receive divine revelations during the course of a mountain retreat. These revelations, transmitted from God to Muhammad via the angel Gabriel, continued over the course of the next twenty-three years until Muhammad’s death in 632. Collectively, this body of divine revelation is known as the Quran.

Islam is not just a way of life but a civilization, in which the way of life may vary “from one Muslim country to another, but is animated by a common spirit far more humane than most Westerners realize”. The religious life of Muslims in Islamic countries is governed by the tenets of Islam. Islam is not so much about believing in the faith but how Muslims respond to the faith, that is, “not so much a noun but a verb, an action” It is said that Islam is tantamount to accepting a way of life – spiritually, politically, and socially, about how to behave in family and public life.

Islamic values impact on all areas of society. In Arabia in the early seventh century, God or *Allah* through the Prophet Muhammad, revealed the religion of Islam, which means 'to surrender' or "submission to the will of God".

The largest concentration of Muslims today is found in the South Asian countries of Pakistan, India, and Bangladesh (about 350 million, or a third of the world total), and the country with the largest Muslim population is Indonesia (about 200 million). By contrast, about 25 percent of Muslims live in the Middle East, and Arabs today constitute only about 15 percent of the world's Muslim population.



LET US KNOW

According to the hadiths (Muslim oral traditions), which, being far more voluminous than the Qur'an, actually serve as a more frequent basis for Islamic norms, the Prophet possessed what might be termed a kind of ''environmental consciousness'' that was perhaps characteristic of the Arabs in general as they had to survive in a marginal environment providing limited natural resources. The Prophet instructed Muslims to respect plants and animals, to conserve water, and to set aside certain lands as preserves (hima and harim). Among Muhammad's best-known sayings cited by contemporary Muslim environmentalists are ''The entire earth is a mosque'' and ''Live in this world as if you will live in it forever, and live for the next world as if you will die tomorrow.''

14.6 ISLAMIC VIEWS OF HUMANS AND NATURE

The Quran states that Allah is the all-powerful creator of the universe and all it contains, and that the proper role of humans is that of khalifa, a term generally understood in this context as meaning a steward or vice-regent. Creation is said to be good, and all aspects of it are miraculous signs (ayat) proving the existence of God. All of creation,

moreover, is said to praise God, though humans may not perceive it. Nonhuman species are said to constitute ‘‘communities’’ similar to those of humans. In fact, humans are distinct only in that they possess a conscious will (taqwa), making them morally answerable to God for their actions. Islam is described as the religion of fitra, ‘‘the very nature of things,’’ and all created beings are said to be originally ‘‘muslim,’’ in that their nature is to submit to God’s will, but many humans err by choosing not to do this. Accordingly, it may be said that of all created beings, humans alone have a potentially problematic relationship with Allah. While the Quran explicitly states that the Earth was created for all beings and not just for humans, it is also stated that certain species (particularly domestic animals) were created to serve humans. Given that Islam accords the special status of khalifa to humans, it could be said to be an anthropocentric religion, though Muslims often prefer to call their faith ‘‘theocentric.’’

Because creation belongs to God, humans are not to engage in activities that cause it harm. Wastefulness and excess consumption are likewise condemned.

Classical Islamic philosophy, which thrived from the ninth through the eleventh centuries, was derived to a large extent from Greek philosophy and incorporated much of the Greeks’ views of nature.

The purpose for the creation of mankind and Man’s role as stated in the *Quran* is that human

beings have been placed on the earth as God’s representative or ‘*Khalifah*’. The *Quranic* doctrine of vice-regent or ‘*Khâlifah*’ placed Man in the role of *Amâna* or trustee and custodian of the earth, thus responsible for building the earth and utilizing its resources with a sense of justice to oneself and to fellow mankind. While nature can be said to be man’s testing ground, man is instructed to read it’s ‘signs’ in order to understand God. Thus Muslims developed natural science in order to understand God and fulfil their role as God’s representatives.

The role assigned to 'Man' by the *Quran* included accountability of the numerous resources given by God or *Allah*. Moreover, the Islamic concept of knowledge includes both the transcendental knowledge as well as the knowledge based on sense perception and observation. Consequently, all knowledge gained through scientific activities aims to result in human welfare; and seeks to utilize the resources of the universe for beneficial purposes, that is, there is both social justice and compassion. Hence all scientific endeavours by scientists need to be scrutinized by the values, ethics and theological standards as encompassed in Islam.

The Islamic philosophers affirm the position of humans near the top within the hierarchy of created beings, below angels but above other animals, plants, and minerals. Humans are the mediators between the heavenly and earthly realms and a major channel for divine grace. The human body, furthermore, is perceived as a microcosm of the universe, with specific parts of the body being identified with parts of the zodiac and thus subject to their influences.

Muslim mystics, known as Sufis, have tended to interpret Quranic references to the oneness of God (tawhid) as indicating an underlying unity to all reality. They describe 'creation' in terms of ''unity of being''. Many mainstream Muslims have found this belief to verge dangerously close to pantheism, however; the eighteenth-century Indian Sufi teacher Shah Waliullah (1703–1762) preferred the term ''unity of witness'' (wahdat al-shuhud) as more clearly maintaining the distinction between creator and creation.

The Sufi notion of the ''complete man'' (insan alkamil), expands the conception of the human being as microcosm of the universe. For Sufis, cultivation of the individual is analogous to cultivation of the cosmos as a whole; thus, one's personal spiritual development can affect the entire world. To Sufis such as Jalal al-din Rumi (1207–1273), not just animals and plants but the entire universe of creation is alive. ''Earth and water and fire are his slaves,'' he writes, ''With you and me

they are dead, but with God they are alive''. Nature also speaks, though only the mystics realize this: ''The speech of water, the speech of the earth, and the speech of mud are apprehended by the sense of them that have hearts''.

14.7 CONTEMPORARY ISLAMIC ENVIRONMENTAL THOUGHT

While the preceding observations could indicate a basis for environmental ethics in the Islamic tradition, to project present-day environmental understanding onto any pre-modern society would be inappropriate. Among Muslims, as is the case with all human societies, environmentalist discourse today is in many respects distinctly contemporary and is emerging in response to particularly modern problems and ways of thinking. Despite the presence of some apparent attention to environmental protection in the classical Islamic texts, in general it would seem that Muslim societies historically caused no more or less damage to the environment than others.

These same societies today share the problems common to all developing countries, including severe and in most cases worsening environmental degradation. Islamic environmentalist thinking as such emerged only toward the end of the twentieth century. Moreover, it has come largely as a defensive or apologetic response to Western environmentalist critiques, and remains unknown to the majority of Muslims who are far more preoccupied with issues such as international and domestic politics, social justice, and gender roles. On the other hand, because environmental problems in countries where Muslims live have become so severe, a certain awareness of these problems is on the rise.

The Muslim probably having the best claim to be the first contemporary Islamic environmental ethicist is the Iranian-American philosopher Seyyed Hossein Nasr, who attributes his environmental awakening to walks in Walden Woods during the 1950s. His identification

of human mistreatment of the environment as arising from a crisis in values slightly predates Lynn White Jr.'s famous 1967 essay ''The Historical Roots of Our Ecologic Crisis.'' Contrasting the Islamic tradition to White's portrayal of the Christian West, Nasr argued in a number of works that Islamic science never lost its reverence for the sacredness of nature, and his attribution of Muslims' loss of environmental consciousness to pernicious Western influence has been taken up by many if not most subsequent Muslim environmentalist writers. It may be noted that Nasr, like most Islamic environmentalists, lives in the West and writes in English, largely for a non-Muslim audience, though some Islamic environmentalist works have begun to appear in Muslim countries and languages, including translations of earlier works published in the West.

Perhaps the first explicit attempt to articulate an Islamic position on environmental protection was a short tract commissioned by the World Conservation Union (IUCN) in 1983 and written by a group of Islamic legal scholars then based in Jeddah, Saudi Arabia. The resulting text was published in English, French, and Arabic, but very poorly circulated. One of the authors, the Iraqi-born Mawil Izzi Dien, went on to write a number of articles on Islam and the environment as well as the first full-length book on the subject, which he published in 2000. Izzi Dien has been engaged in attempting to establish a Centre for Islam and Ecology at the University of Lampeter, Wales. A major watershed in the emergence of Islamic environmentalist discourse was the conference on Islam and ecology organized by Mary Evelyn Tucker and John Grim at Harvard University in 1998. Some forty Muslim scholars, politicians, and activists from around the world participated, and the resulting volume of papers, published as Islam and Ecology: A Bestowed Trust in 2003, is the largest single collection of writings on Islam and the environment as of 2007. Similar conferences have since been held in Muslim countries, including Saudi Arabia and Iran, and a growing number of scholarly and popular articles on Islam and the environment are appearing worldwide.

14.8 CONTEMPORARY MUSLIM ENVIRONMENTALIST MOVEMENTS

It should be noted that while increasing numbers of Muslims worldwide are engaging in environmental activism, their activism is more often motivated first by environmental concern than by religious belief. Thus much of this activism seems more ‘‘Western’’ than ‘‘Islamic,’’ and many Muslim activists are only marginally religious or not at all.

In the case of activists who are also believers, in most cases it would appear that the individuals involved first become committed to the environmental cause, then subsequently seek to understand and justify it in terms of their Islamic faith.

Similarly, while most governments of Muslim countries now have departments devoted to environmental protection, they are typically staffed by Western-trained scientists and policy-makers who often do not share many of the values of the broader society. The environmental programs initiated by such government organizations, which often focus more on the interests of tourism or local elites than on genuine environmental needs of the population (such as clean water, garbage collection, and so on), are frequently seen as ineffective or even illegitimate. Moreover, in all Muslim countries, as elsewhere in the world, environmental concerns are almost invariably subordinated to the demands of development. Economic constraints limit the implementation of environmental protection programs and up-to-date technologies, and corruption and cronyism often privilege industrial and commercial interests at the expense of the environment.

Finally, policies imposed by external organizations such as the International Monetary Fund (IMF) and the World Bank often lead to an increase in environmentally destructive activities and unsustainable projects which disproportionately hurt the poor.

Nevertheless, a small number of Muslim environmentalist organizations have proven effective, some of them promoting explicitly

Islamic values. The most significant such organization is the Islamic Foundation for Ecology and Environmental Sciences (IFEES), established in Birmingham, England, by Fazlun Khalid. Since the early 1990s IFEES has conducted environmental education campaigns based on Islamic principles throughout the Muslim world. Among its successes are persuading the Muslim fisherman of Zanzibar to cease fishing with dynamite, and getting religious schools in Indonesian villages to add environmental issues to their curriculum. One Muslim country where suspicion of environmentalism as an alien Western ideology is largely absent is the Islamic Republic of Iran, where environmentalists have sought government approval by articulating their message and justifying their activities by using Islamic language. The Iranian government, for its part, has adopted strongly environmentalist rhetoric, though its environmental policies are often not put into action. One area in which Iranian government policies have been effective has been human population control. Beginning in the late 1980s an official policy of family planning was adopted, providing for women's health clinics and free contraceptives across the country, with the result that by the year 2000 Iran's fertility rate had dropped to only 1.8 births per woman, lower than that of many Western nations. This success story stands in contrast to most of the rest of the Muslim world, where population control is largely seen as Western propaganda and incompatible with traditional preference for large families. Recently, however, Indonesia has seen some success in implementing family planning programs as well. While environmental awareness and familiarity with Islamic principles concerning proper attitudes toward nature remain extremely marginal throughout the Muslim world, this is slowly changing as Muslims increasingly suffer from the effects of severe environmental degradation and seek appropriate responses from within their own religious and cultural traditions.



CHECK YOUR PROGRESS

Q.6 Fill in the blanks:

a) The Quran states that the proper role of humans is that of....., a term generally understood in this context as meaning a steward or vice-regent.

b) The two dominant tendencies within Christianity are.....and.....

c) The doctrines of the ..... and of ..... have an important place in explaining the modern ecological crisis within Christianity.

d) Islam is an Arabic term, literally meaning "....." that is, to the will of Allah.

e) The religious life of Muslims in Islamic countries is governed by the .....of Islam.

Q.7. State whether the following statements are true or false:

a) Lynn White argued that the Christian doctrine of creation is based on union of the divine with the biosphere. (T/F)

b) Lynn White believes that both Catholic and Protestant forms of Christianity are the major sources of anti -ecological tendencies in Western industrial societies and technologies. (T/F)

c) The Bible emphasizes on stewardship and not ownership, (T/F)

d) Islam is a monotheistic religion having arisen in the Arabian Peninsula during the early seventh century. (T/F)



14.9 LET US SUM UP

The most important points in this unit are:

- Catholic and Orthodox Christian countries, by contrast, have seen much less environmental mobilization, and these countries have much less environmental regulations than most Protestant countries.

- Lynn White proposition that the roots of our contemporary ecological crisis lay with the concept of human dominion over nature as found in the Genesis, and that the western technological development and approach to nature has been based on such attitude towards nature.
- However White's position has been refuted by many and that Christianity upholds the independent values of natural creatures and is committed to an ethic of responsible care and stewardship of the natural world.
- Islam accords a special status to humans for which it could be termed an anthropocentric religion, though Muslims often prefer to call their faith ''theocentric.'' This is because they believe that creation belongs to God, humans are not to engage in activities that cause it harm.
- The role assigned to 'Man' by the *Quran* included accountability of the numerous resources given by God or *Allah*.
- The Quran states that Allah is the all-powerful creator of the universe and all it contains, and that the proper role of humans is that of khalifa, a term generally understood in this context as meaning a steward or vice-regent.



14.10 FURTHER READINGS

1. Jamieson, D. (2001). A Companion to Environmental Philosophy. USA: Blackwell
2. Callicot, J.B, Frodeman, R. (2009). Encyclopedia of Environmental Ethics and Philosophy. United States: Macmillan
3. Foltz, Richard C. (2005). Environmentalism in the Muslim World. New York: Nova Science



14.11 ANSWERS TO CHECK YOUR PROGRESS

Ans. To Q. No. 1: White proposed that the roots of our contemporary ecological crisis lay with the concept of human dominion over nature as found in the Genesis, and that the western technological development and approach to nature has been based on such attitude towards nature.

Ans. To Q. No. 2: Christian environmentalists point out that the biblical emphasis is on stewardship and not ownership, that the earth remains the Lord's and does not belong to its human inhabitants. They therefore oppose policies and practices that threaten the health or survival of the planet. Such environmentalists are particularly concerned with the current widespread reliance on non-renewable resources, habitat destruction, pollution and all other factors that contribute to climate change or otherwise threaten the health of the ecosystem.

Ans. To Q. No. 3: Lynn White

Ans. To Q. No. 4: Anthropocentrism. It is this anthropocentrism, which White believes is unique to the dominant form of Christianity, that gave rise to the development of modern science and technology, which in turn has led to the environmental crisis.

Ans. To Q. No. 5: According to the Old Testament, Christianity upholds the independent values of natural creatures and is committed to an ethic of responsible care and stewardship of the natural world. These values were presupposed by Jesus Christ and assumed throughout the New Testament.

Ans. To Q. No. 6: a) khalifa

b) Science and technology

c) Fall and original sin

d) Submission

e) tenets

Ans. To Q. No. 7: a) False

b) True

c) True

d) True



14.12 MODEL QUESTIONS

(a) Very short questions:

Q. 1: Does Christianity believe in the union of divinity and nature?

Q. 2: How is the world created according to Christian beliefs??

Q. 3: What role is assigned to humans by the *Quran*?

Q. 4: What is the position of humans within the hierarchy of created beings in Islam?

(b) Short questions: (answer in about 150-200 words)

Q. 1: Discuss the role of contemporary Muslim environmentalist movements towards environmental protection.

Q. 2: What is the basis of the Christian understanding of the relation among nature, humanity and God?

Q. 3: What is the role of humans on earth according to Islam?

Q. 4: What are the differences between Christianity and Islam on their environmental views?

(c) Long questions: (answer in about 300-500 words)

Q. 1: Write an essay on the Christian views on environmental ethics.

Q. 2: Are the charges of anthropocentrism against Christianity justified? Discuss.

Q. 3: Write a note on contemporary Islamic environmental thought.

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UNIT 15: WAR AND ITS MORAL IMPLICATIONS

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Concept of War

15.4 Arguments in Favour of War

15.5 Arguments against War

15.6 Whether War is morally justified

15.7 Conclusion

15.8 Let us sum up

15.9 Further reading

15.10 Model questions

15.1 LEARNING OBJECTIVES

After going through this chapter, you will be able to :-

- Understand what is war,
- Analyse the justification of war,
- Analyse the negative effects of war,
- know whether war is morally right.

15.2 INTRODUCTION

War is a state of aggression between groups of people over territories, resources, culture or other matters. It involves a huge destruction. In this chapter, we shall discuss the concept of war, the grounds of justification of war, the negative effects of war and whether war is morally justified. War cannot be accepted and must be avoided as it creates a lot of destruction, a heavy loss of those who involve in war. But in some cases war cannot be avoided. In fact, in some cases, without war there would be social injustices, political relinquish dominations by other groups and many other negative impacts. In this chapter we shall discuss to what extent the war is justified and what are the negative impacts of war.

15.3 CONCEPT OF WAR

War is a stat of conflict which occurs due to disagreement between two or more persons or groups over resources, land, culture, religion or any other matters. It is an extreme form of violence that involves destruction, aggression and mortality. Most of the war leads to death, destruction of resources, equipments and infrastructure. It is a means to achieve a goal, a weapon used for good or bad purposes. Sometimes the purposes of war have been accepted as worthwhile ends such as obtaining ones rights, equality, justice and such other cases. But it is very harmful as it involves a lot of destruction. In the state of war, it involves competition, or hostility between different people or groups. It creates an undesirable situation. The effects of war, at most times, take a lot of time to get back to its normal position.

There are certain causes of war which can be discussed as follows:-

The main reason for the occurrence of war is “wealth”. War between countries or people takes place due to economy. Every country or every individual try to be economically powerful. It occurs due to valuable goods and natural resources. Every country tries to occupy the wealth of other nations.

Besides wealth, every state tries to increase their power by extending their land. Thus, war also takes place for territory. They want to expand their area of rule which leads to conflict between them. They might also need land for the purpose of living, agriculture and other such purposes.

War also takes place due to religious belief. Many people try to spread their religious practices regardless of the sentiments of other religious believers. They consider their religion to be superior and force other religious persons to adopt and follow their religion. It leads to a drastic condition and war takes place.

The most common reason of war is to take revenge. When something wrong has been done to a person or a group of persons or

a nation then that person, group or nation try to take revenge which leads to a continuous, never ending process of chain.

Again, war may also take place due to internal disagreement between a group or a nation. It occurs when they are not satisfied with their ruler, when they want to form a separate independent nation or group.

15.4 ARGUMENTS IN FAVOUR OF WAR

As we have come across the concept of war, now let us see whether war is justified. We already know that war involves a lot of destruction and losses of innocent lives. The effects of war is horrible. It creates more loss than profit. But in some cases war is justified which can be discussed as follows:-

Support to underdeveloped and developing countries:- Sometimes, the developing countries in order to show their power and position and to increase their power fight with the underdeveloped and developing countries. It leads to a lot of destructions between both the countries. Destruction is more in case of weak, underdeveloped and developing countries. In such cases it would be justified to support the weak, underdeveloped and developing countries in its war.

Protection of one's Religion :- In many cases the religious dominations can be seen where one religion dominates others and tries to prove its religion as superior than that of others. In that case, war can be justified to protect one's own religion and protect and to protect the interest of the nation.

War against terrorist supporters :- War sometimes is also justified against a country that protects a terrorists group. A terrorist attack is harmful for the entire world. But if a country for its own benefits protects a terrorist group then war against that country can be justified.

Protection of territory :- The protection of one's own territory from the capture of other countries can also be considered as the condition where war is justified. It can be generally seen that war takes place

between countries when a country tries to occupy other country. Thus, in order to protect one's own territory from being captured by other countries, war is justified.

15.5 ARGUMENTS AGAINST WAR

Although war can be supported to some extent but it is not completely acceptable. Let us discuss the effects of war :-

Loss of lives :-

War leads to loss of lives of many innocents. It is basically the soldiers who lose their lives in order to protect their interest by fighting with their oppositions. They are bound for their duty's sake.

Financial loss:- Due to war, there arises financial crisis. The whole economy of the country drained out. A huge amount of money is flushed out in equipments, training of soldiers, infrastructure, etc. Destruction of capital leads to economic losses which in turn lead to inflation. Government raise taxes on even basic goods in order to fill up the financial loss. Displacement of people during war cannot lead them to restart their economic activities in the same place which leads to great economic loss.

Emotional breakdown: - In the post war period, the soldiers' families who lose their near and dear ones have an emotional breakdown. They take a lot of time to get back to their normal situation. In fact, the soldiers who donot loss their lives in battle pass through a traumatic conditions that require a lot of time to get back to their normal state.

Environmental Destruction :- During war, environment gets affected a lot. It capture environment gets affected a lot. It pollutes the air, destroys the living as well as the non-living organisms. Widespread deforestation, unchecked hunting, soil erosion and contamination of land and water by human waste occur when thousands of humans are forced to settle in a new area.

15.6 WHETHER WAR IS MORALLY JUSTIFIED

From the previous discussions it is clear that nothing is more appropriate than accepting war as morally wrong as it leads to a massive destruction. Every country wants peace, economic stability and political justice. But these wants would be destroyed by going for a war. War only leads to destruction. No country teaches its citizens to go for a war. But countries go for war when their ideologies do not match. They go for war for various reasons such as political control over territories, expansion of economic power, and such other causes. In that cases it can be said that war i not at all justified. But in certain other cases such as war for social justice, equality, protection of one's own nation, war is justified. But in nowhere it is justified to say that war has any ethical value. War is completely unethical as it creates nothing other than destruction. Thus, it would be more appropriate to disregard war as morally justified.

15.7 CONCLUSION

From this chapter we can conclude that war, on some conditions is justified and war also have many negative effects. It always leads to destructions. It creates a heavy loss of people, economy and environment. It creates fear among masses. The effects of war lead a lot of time to get basck to their original state. Sometimes, the effects of war cannot totally be recovered. Thus, war must be avoided. but we have also discussed that in some cases war is unavoidable such as in case of religious dominations by other groups, political control by other individuals, social injustice but we have also discussed that in some cases war is unavoidable such as in case of religious dominations by other groups, political control by other individuals, social injustice and such other cases. Thus, we must stress on reasons of war. We must see on what grounds the war takes place. If the reason is justified then in such cases the war is also justified. But in no cases it can be said that war has ethical values. War cannot be morally justified at any cost.



CHECK YOUR PROGRESS

Q 1: What is a war?

Q 2: What are the reasons of war?

Q 3: Is war completely justified?

Q 4: Is war morally justified?



15.8 LET US SUM UP

- War is a state of conflict which occurs due to disagreement between two or more persons or groups over resources, land culture, religion or any other matters.
- War is a means to achieve a goal, a weapon used for good or bad purposes.
- The reasons for the occurrence of war are wealth, extension of land, religious belief, revenge, or internal disagreement between a group or a nation.
- War is justified in certain other cases in order to protect one's own territory, resist the dominations of one's own religion by other religion, fight against the countries which provide shelter to the terrorists support the underdeveloped and developing countries during their war with developed countries.
- War is not totally acceptable as it leads to loss of life, property, financial loss, emotional breakdown and environmental destruction.
- Every country wants peace, economic stability, social justice, equality and political justice.
- War leads to massive destruction.
- Although war is acceptable in some cases but it cannot be considered as morally right.



15.9 FURTHER READING

1) Ghai, K.K. International Relations. Kalyani Publishers.

2) Ghosh Peu. International Relations. PHI publishing.

Khanna V.N. International Relations. Vikash Publishing House.



ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 : War is a state of conflict which occurs due to disagreement between two or more persons or groups over resources, land, culture, religion or any other matters.

Ans to Q No 2 : The reasons of war are – wealth, extension of land, religious beliefs, revenge or internal disagreement between a group or a nation.

Ans to Q No 3 : No.

Ans to Q No 4 : No.



15.10 MODEL QUESTIONS

A. Very Short questions

Q 1: What is a war?

Q 2: What is the main reason for the occurrence of war?

Q 3: Is war justified?

Q 4: What are the negative effects of war?

B. Short questions (Answer in about 150 words)

Q 1: Discuss the concept of war.

Q 2: What are the reasons of the occurrence of war? Discuss briefly.

Q 3: Discuss briefly the conditions under which the war is justified.

C. Long Questions (Answer in about 300-500 words)

Q 1: Is war morally justified?

Q 2: Analyse the justification of war.

Q 3: "War leads to massive destruction". Discuss.

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