

Editorial

Environmental Ethics Vol. 11 No. 2

Cambridge online dictionary offers the meaning of the noun term “environment” as the air, water, and land in or on which humans, animals, and plants reside¹. The environment can also be mixture of factors that influence both organic and inorganic ecosystems and their shared co-existence. This co-existence is the last idea that is given significance in the sophisticated and busy life styles of the modern day. In other words, in our own attitudes lies a large portion of causal conditions for outward environmental disruptions and imbalances. The challenges we face globally have their origin in local settings, the threats we face at the surface level of our location have their origins at 'deep level' in our very own way of living, in the very way of our behaviour towards others. With this absence of senses, species of human beings not only put themselves at risk, but also put other species of life in danger all over the world. It can be said that the ecological sufferings what we are experiencing today are seemed to have deep roots in anthropocentric views about the dominion of humans on earth. Without major societal changes, including changes in the habits of human beings, these exploitative, consumerist practices cannot be resolved².

The papers in this issue on *Environmental Ethics* emphasize the need of the sense of morality towards the surrounding environment.

The first paper entitled *Environmental Ethics through Value-Based Education* by Ravichandran Moorthy and Gabriel Tyoyila Akwen highlights the philosophical roots of environmental ethics to signify that there exists a moral obligation for humans to secure and protect the surrounding non-humans species. As a means to inculcate such attitude from early childhood, the paper implies that value-based education should be part of school curriculum.

The second paper on *Reflections of the Ethics on Coexisting with Disaster* by H.W. Angela Lo, Vincent Shieh, and Yung-Jong Shiah explores the effectiveness of rehabilitative function of disaster service workers through the action research of Typhoon Morakot and the 2014 Gas Explosion in Kaohsiung City, Taiwan. Using the case study, the paper suggests that self-discipline is to be prioritized among the human service workers during times of disaster. It also recommends to formulate indicators for a post-disaster “community of health and wellness;” and to establish bioethical principles of heteronomy for disaster service workers.

The third paper on *Detrimental Consequences of Unethical Anthropogenic Interventions upon the Ecosystem of Teknaf Peninsula, Chattogram, Bangladesh* by S Ahmad argues how the Cox Bazar coastal zone had declined environmental quality owing to unethical anthropogenic interventions. As a restorative measure, the paper proposes that ethical awareness of the local communities to be enhanced by developing ‘Knowledge pool’ about coastal environment and improving moral ethics among the varied stakeholders.

The fourth paper on *Implementation of Nagoya Protocol and its Ethical Dilemma – the Case Study of Indonesia* by E Sukara, S.K. Ragamustari, and E. Sinaga pinpoints that biodiversity in Indonesia depends on the strong connection between people and environment. Using the case of Indonesia and with reference of Nagoya Protocol, the paper emphasizes that the mechanism on access, fair, and equitable sharing of the benefit from the utilization of biodiversity and its component are certainly full of ethical dilemma. And to resolve the dilemma, the paper recommends that ethical standards cannot depend solely on rules or

guidelines but also on the recognition on comprehensive rights of stakeholders contributing to the conservation of the biodiversity.

The fifth paper entitled *The Relevance of deep ecological principles in Aquatic Crisis: A philosophical Analysis* by Osebor Ikechukwu Monday recommends an ontological shift to address the water pollution affecting aquaculture. Drawing on philosophical analysis, the ontological shift, the paper suggests, will bring in the environmental consciousness to protect the common good of the society. The paper argues that for such shift in consciousness, an implementation of deep ecological principles is required by the policy makers to give birth to ethical thinking and judicious use of environment and its resources. The paper concludes with the prescription of the integration of the deep ecological principle into school curriculum, so that citizens can be taught environmental consciousness for the common good of the society from early lives.

As the guest editor of the issue, I thank all the authors for selecting the journal and adding value to the journal through your contributions. I convey my heartfelt gratitude to all the reviewers for giving your precious time to review the papers of the issue and also in providing valuable insights and comments for the contributors to improve. I am also grateful to Professor Shamima Parvin Lasker and Ms. Tahera Ahmed for their trust on me.

Finally, I hope readers will enjoy in going through the diverse and insightful papers of the issue. So, happy reading everyone!

Thank you,

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2. Chakraborty, Rhyddhi. Insights of Hinduism and Buddhism: A Study of the Possible Remedies for Deep Ecological Problems. M. Phil. Dissertation. Dept. of Philosophy, University of Calcutta;2007.