



## Cultural ethics and environment: A study of Arundhati Roy's the ministry of utmost happiness

Krishna Nand Mishra<sup>1</sup>, A K Bachchan<sup>2</sup>

<sup>1</sup> Research Scholar, University, Department of English, L.N.M.U, Darbhanga, Bihar, India

<sup>2</sup> Professor, Dean Faculties of Humanities, L.N.M.U, Darbhanga, Bihar, India

### Abstract

Addressing the climate phenomena is a way to ensure justice for humanity. Contaminated air quality, erratic weather condition, climate change, loss of species, habitat loss, desertification & deforestation, loss of natural resources such as wetlands, ozone depletion, uncontrolled urbanisation and industrialisation coupled with emissions from vehicles, air-conditioners, etc. on the one hand and brutal exploitation of natural resources on the other hand have played havoc with the ecology. Agriculture has become a gamble and life on this planet has become precarious. Masanobu Fukuoka, a Japanese farmer and philosopher in his famous book *The Dragonfly Will Be the Messiah* makes this prognosis: "No God or Buddha will rescue the human race" and "The destruction of nature will lead to the destruction of human race." (2021; 14). Environmental crisis is a matter of serious concern in present time and needs to be tackled with urgency. The intersection between environment and culture is undeniable, both influence and impact each other. The present paper attempts to discuss relation between cultural ethics and environment in Arundhati Roy's *The Ministry of Utmost Happiness*.

**Keywords:** cultural ethics, environmental crisis, environmental justice

### Introduction

The intersection between environment and culture is undeniable, both influence and impact each other. Paul Harris aptly argues that 'environmental values are seldom divorced from other values. While we can philosophise and contemplate the wonders and beauty of the natural environment per se, nature almost always suffers when there is conflict between it and other values... many people may want to live in harmony with nature, but almost nobody does' (146). Rajiv Malhotra is also of the same opinion that the intellectual spectacles formed by one's own culture determine how one perceives the world. According to the postmodern theory of constructivism, no meaning of any kind ever stands on its own, context and condition decide the meaning. Social ecology contends that the environmental crisis is an offshoot of the hierarchical organisation of power & the authoritarian mentality steeped in the structures of our society. The Western ideology of dominating the natural world arises from these social relationships. In Murray Bookchin's view, the hierarchies that exist within society are baneful. The anomalies and aberrations of human society, whether they be environmental or social, emanate from a human-made hierarchical structure. (Towards An .33). Instead of hierarchy, Bookchin thought that life and society should be understood as an ecosystem, where each component is equally important to an environment that is healthy, stable, and sustainable. Following these principles and extending them to all facets of society will lead to a more egalitarian, cooperative and non-hierarchical society where hierarchies don't decide winners and losers. Book chin says: "The domination of nature by man stems from the very real domination of human by human" (33)

The alternative to this dominating ideology is society based on ecological principles; an organic unity in diversity, free of hierarchy & based on mutual respect for the interrelationship of all aspects of life. The interdependence

and interconnectedness of all aspects of life is integral phenomena of Indian philosophy. Chandogya Upanisad says: atmaivedam sarvam iti, "Everything that is visible is spirit (atma)." Another Vedic sentence: Aham brahmasmi tatvamasi. These two eternal sentences speak a volume about the tradition of mutual acceptance and respect and democratic spirit of Indian philosophy. If we change human society then our relationship with the rest of nature will become transformed. The core principle of Murray Bookchin's social ecology is that ecological problems arise from deep-seated social problems. Ecological problems cannot be understood, much less resolved, without facing social issues. Social hierarchy and class consolidates our domination of the environment and reinforces the consumer system. Bookchin says: "The root causes of environmental problems are such as trade for profit, industrial expansion, and the identification of "progress" with corporate self-interest." (1)

The ancient Indian civilisation strongly emphasised the dictum 'live in harmony with nature'. The Vedic texts like Vedas, Upanishads, Manusmriti, Shastras and Dharmas have categorically laid emphasis on a life free of excessive material wants and desires, and perpetuated the doctrines of compassion, care and love towards other living beings. The worship of earth, water, sky, air, sky, plants and animals were viewed as sacred and any damage to these was taken as a sinful act. The natural calamities like drought, floods, lightning and earthquake were considered as god's anger and way of teaching lessons to human beings. Vasudaiva Kutumbakam (All the creatures of earth are one family), Ahimsa Paramo Dharma (non-violence is the best form of duty) and vriksho rakshati rakshitah (save trees, the trees will save you) are some of the central teachings of ancient time that demonstrate the deep seated concern towards environment. The Vedic texts have also denounced and prohibited the cutting of trees, polluting water, air and land as acts of impurity and grievous sins. The religions like

Hinduism, Buddhism, Jainism and Sikhism have vigorously propounded the environmental concerns through non-violence and love and care to other beings.

Roderick Frazier Nash is a professor emeritus of history and environmental studies at the University of California Santa Barbara, views nature appreciation as an indication of a culture's maturity. The aim of ethics is to provide the rules and principles that we should follow in order to live a happy and contented life. In this view, the basic questions of ethics are "What should I do?" and "How should I act?" Virtue ethics emphasises not action so much as character and habits. Virtue ethics asks, "What kind of person should I be?" Ecological problems arise when humans tamper with the natural order and treat other natural objects as having value only insofar as they serve human interests. In medieval civilisation—or What Tagore calls the "natural state"—the "village and the town have harmonious interactions. From the one, flow food and health and fellow being. From the other, return gifts of wealth, knowledge and energy." This balance is ruthlessly shattered by the growth of industrialisation. Now, "greed has struck at the relationship of mutuality between town and village". (Guha-98).

Western philosophy and theology hold an anthropocentric view of moral standing.

Human beings and only human beings have moral standing. It denies the idea of other beings having moral standing. Environmental right or wrong depends on the repercussions on humans.

Although we have responsibilities *regarding* the natural world, we have no direct responsibility *to* the natural world. Environmental responsibility is, at bottom, a matter of prudence and free-will. We protect the environment for our own interests and this can include such interests as aesthetic enjoyment or symbolic appreciation. Much of the Western philosophical tradition is unsympathetic and indifferent to the idea of a direct ethical responsibility to the natural world. Indeed, it can be inferred that this tradition provides a rationale for the exploitation and dominance of the natural world and, thus, has been partly accountable for our present environmental crisis. Some scholars have suggested that the Western religious traditions are equally blameable in this regard. One of the first people to make this claim was the historian Lynn White, Jr.

These religious traditions are represented symbolically by the passage from Genesis, in which the Judeo-Christian God creates all living creatures and says, "Let us make man in our image and likeness to rule the fish in the sea, the birds in the sky, the cattle, all the wild animals on earth and all the reptiles that crawl upon the earth." So God created them in his own image and blessed them and said to them "be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." (Qtd. in Guha).

The Native American thinker Vine Deloria, Jr, says "the white man must drop his dollar-chasing civilisation and return to a simple, tribal, game-hunting, berry-hunting life if he is to survive. He must quickly adopt not only the contemporary (American) Indian worldview but the ancient Indian worldview to survive." (Qtd. in Guha-100).

Social ecology shares with deep ecology the view that the foundations of the environmental crisis lie in the dominant ideology of modern western societies. Thus, just as with

deep ecology, social ecology propounds that in order to resolve the prevailing crisis, a radical re-evaluation of this ideology is necessary. However, the new ideology that social ecology offers is not concerned with the "self-realisation" of deep ecology, but instead the absence of domination. Indeed, domination is the key theme in the writings of Murray Bookchin, the most prominent social ecologist. For Bookchin, environmental problems are directly related to social problems. The ideology of the free market that has facilitated such hierarchies, reducing both human beings and the natural world to mere commodities. Bookchin argues that the liberation of both humans and nature are actually dependent on one another. Thus his argument is quite distinct from Marxist thought, in which man's freedom is relied on the complete domination of the natural world through technology. Human societies and human relations with nature can be informed by the non-hierarchical relations found within the natural world. For example, Bookchin points out that within an ecosystem, there is no species more important than another, instead relationships are mutualistic and interrelated. This interdependence and lack of hierarchy in nature, it is claimed, provides a blueprint for a non-hierarchical human society.

In order to truly be rid of hierarchy, the transformation must take place within smaller local communities. Such communities will be based on sustainable agriculture, participation through democracy, and of course freedom through non-domination. Not only then does nature help cement richer and more equal human communities, but transformed societies also foster a more benign relationship with nature. This latter point illustrates Bookchin's optimistic view of humanity's potential. After all, Bookchin does not think that we should condemn all of humanity for causing the ecological crisis, for instead it is the relationships within societies that are to blame (Bookchin, 1991). Like social ecology, ecofeminism also points to a link between social domination and the domination of the natural world. And like both deep ecology and social ecology, ecofeminism calls for a paradigm shift in the prevailing philosophical perspective and ideology of western society.

Arundhati Roy won accolades for her debut novel *The God of Small Things* that was published in the year 1997. As an impassioned writer of non-fiction Roy is engaged in various socio-political issues of consequence. Her literary activism is factual, naturalistic, provocative and unbiased. She has penned her concern regarding innumerable issues that called for public attention. Some such issues include the rising tide of globalisation, the hazards of consumerism and urbanisation, the deteriorating condition of the environment, the growing power of communalism, Kashmir insurgency, the Maoist struggle and the rapidly evolving face of Indian democracy. Her notable non-fictional works include *The End of Imagination* (1998), *The Cost of Living* (1999), *The Algebra of Infinite Justice* (2002), *Power Politics* (2002), *War Talk* (2003), *Public Power in the Age of Empire* (2004), *Listening to Grasshoppers: Field Notes on Democracy* (2010), *Kashmir: The Case for Freedom* (2011) and *Capitalism: A Ghost Story* (2014). Literary works of Roy have immensely contributed to the cult of environmental writing. The global environmental challenges have always drawn her attention and provided her writings with an critical spirit. The epigraph attached to *The Ministry*

of *Utmost Happiness* reads, "To, The Unconsoled" (n.pag.). The mood of the writer is evident in the epigraph where she acknowledges the presence of those who are unconsoled and victims of oppressive social and political structure. Human condition cannot be isolated from the environment as one complements the other. As a socially committed person, Arundhati Roy expresses her concern for ecological destruction. Hence, environmental issues take predominant position in her writings. She strongly advocates ecological harmony in her fictional and non-fictional writings and expresses the same in her speeches.

The setting in Roy's *The Ministry of Utmost Happiness is of Delhi*, the capital of India. Roy's panoramic description of the city shows her literary and artistic acumen. She observes that:

"Around her the city sprawled for miles. Thousand-year-old sorceress, dozing, but not asleep, even at this hour. Grey flyovers snaked out of her Medusa skull, tangling and untangling under the yellow sodium haze. Sleeping bodies of homeless people lined their high, narrow pavements, head to toe, head to toe, looping into the distance." (TMUH 96)

The city of Delhi with its historic past is personified as an old woman with "parchment skin", "wrinkle", "arthritic joint", "varicose veins", "withered tits", "aching feet", and "stiff old hips" (96). The merciless capitalists and the ruling political leaders want to turn the old city into the, "... super capital of the world's favourite new superpower" (96). The conspiracy to westernise and modernise India has set in and Indians are in deep stupor to realise the hidden mercenary and nefarious motives of ruling class. We are forced to undergo transformation that goes well with the mercenary motives of the powerful class. The economic boom has catapulted the market economy with new and alluring retail strategies. The supermarket culture has been introduced in India with great enthusiasm. Thus, globalisation has engulfed the country, and in its sway the process of deforestation has started giving rise to construction of skyscrapers and factories, the selling of processed food, canned food, and mineral water has come in vogue along with the construction of massive dams across India. As Roy observes, "Skyscrapers and steel factories sprang up where forests used to be, rivers were bottled and sold in supermarkets, fish were tinned, mountains mined and turned into shining missiles. Massive dams lit up the cities like Christmas trees. Everyone was happy" (98). The business magnates and ruling politicians don't not pay heed to the noxious impact that deforestation, processed food and mineral water had on the Indian environment and health.

The rivers shrank, the trees fell and the environment around us was harmed with ease. Another noticeable happening was the banning of surplus people. "Away from the lights and advertisements, villages were being emptied. Cities too. Millions of people were being moved, but nobody knew where to" (98) asserts the narrator. The poor were being evicted from cities that were to be occupied by the wealthy population alone. The underprivileged population had to evict the cities without any reason. Survival of many was in precarious state under such shocking regulations. However, the insensitive and remorseless people who occupied the privileged position carried on with their pseudo blissful lives. As the narrator remarks:

But the food shops were bursting with food. The bookshops were bursting with books. The shoe shops were bursting

with shoes. And people (who counted as people) said to one another, 'You don't have to go abroad for shopping any more. Imported things are available here now. (99)

The living condition in cities became execrable under the pressure of ultra modernisation that was insanely thrust imposed upon it. Traffic multiplied manifold posing serious issues and the poor or the "... newly dispossessed, who lived in the cracks and fissures of the city, emerged and swarmed around the sleek, climate-controlled cars, selling cloth dusters, mobile phone charges, model jumbo jets, business magazines, pirated management books ..."(100). The poor that were evicted away from the affluent settlements were pushed to the periphery of the city. The narrator observes that, "On the city's industrial outskirts, in the miles of bright swamp tightly compacted with refuse and colourful plastic bags, where the evicted had been 're-settled', the air was chemical and the water poisonous. Clouds of mosquitoes rose from thick green ponds"(100). They were compelled to lead bleak and dismal life on account of their economic status.

As the Indian markets evolved the trend of urbanisation got momentum. Rapid increase in urban population was the obvious consequence of this. The cities spread territorially turning farmlands and rural areas into hubs of cemented cubicles called houses. Real estate flourished under the project of urbanisation as apartment culture and other luxury housing schemes were introduced. Urbanisation gave rise to marginalisation of the less privileged people and rise of shawls. In a current journalistic report by Abhirup Bhunia for *The Wire* titled, "India's Unplanned Urbanisation is Far From 'Smart'", it is clearly affirmed that 404 million people will be added to the urban population between 2014 and 2050. Galloping growth in urban population has led to a major chasm in society by increasing the number of deprived people. This scenario may end up in social upheavals of colossal magnitude. The construction sites are the nucleus of servitude where the daily wagers are exploited, "...heaving stones for a pharaoh's pyramid" (145). As described by Biplab Dasgupta, a character in this novel, the surroundings have changed from 'quiet' and 'pretty' to noisy and overcrowded. He contends that:

Most of the older houses have been torn down and plush new developers' flats are coming up in their place. Some are on stilts, the ground floors given over to parking. It's a good idea in this car-maddened city, but some-how it saddens me. I'm not sure why. Nostalgia for an older, quieter time perhaps. (145)

Biplab's nostalgia echoes regret for loss of community life and supportive and friendly neighbourhoods that formed an essential part of Indian society.

Another serious threat to environment as pointed by Roy in the novel is by means of massive dams. The narrator states that, "Massive dams lit up the cities like Christmas trees. Everyone was happy" (98). These dams promised production of massive hydropower, water for human consumption, irrigation and navigation but in the process they played havoc with the ecological river system, spoiled the aquatic life and did not provide sufficient water to farmers. The people who are forced to evacuate the land for construction of dams are often ditched and neglected by the authorities who are entrusted with the task to rehabilitate them. The impact of such massive constructions on common people who are forced to shift to other remote regions cannot be exactly felt by those who have never come across

such atrocities in the name of process. A minor character in the novel called Gulabiya Vechania who guarded the billboard at Jantar Mantar describes graphically the reality behind massive dam construction and its aftermath by means of his dream:

In his dream he had enough money to feed himself and send a little home to his family in his village. In his dream his village still existed. It wasn't at the bottom of a dam reservoir...Naked children still sat on rocks, playing the flute, diving into the water to swim among the buffaloes when the sun grew too hot. (113).

The dream of one man reflects the reality of the mass. Roy takes up the issue of quarry workers by articulating her concern through the mouthpiece of a major female character in the novel known as S. Tilottama, an unconventional and defiant architect. She wishes to "un-know" certain facts about the deaths caused by stone-dust due to which the victim's lungs "refused to be cremated" (258). The quarry workers cope with life-threatening conditions at work and often die of silicosis. In a similar concern Roy throws light on the pitiable plight of migrant workers. These people are homeless and often forced to sleep on the pavements. They are routinely crushed to death by reckless drivers. These men retire from, "... their day's work on the building site, their eyelashes and lungs pale with stone-dust from cutting stone and laying floors in the multi-storey shopping centres and housing estates springing up around the city like a fast-growing forest" (256). The city has nothing worthwhile to offer these industrious people other than daily challenges for survival and an easy death.

Human trafficking is a heartless and nefarious trade. The trauma and torture involved in this trade cannot be easily documented. Impoverished tribal people are coerced by cunning agents to send their children (specifically female children) to metropolises for sake of better livelihood. These tribal or adivasi girls are then forced into flesh trade, organ trafficking, surrogacy and slavery by the despotic agents who lure them to cities. One such adivasi child slave is introduced in the novel by Biplab who describes her saying: The maid was obviously a Gond or a Santhal from Jharkhand or Chhattisgarh, or perhaps one of the aboriginal tribes in Orissa. She looked like a child of maybe fourteen or fifteen. (149)

The condition of Delhi Zoo is telescoped realistically by Roy in the voice of Tilottama. The welfare of the animals is not a priority for zoo authorities. No veterinary care is administered, the cages are empty, and the crowd is not checked for teasing the animals or for feeding them harmful things. The animals are tortured for cheap entertainment by the visitors. In the zoo the Gibbon hung to the tree because its cage was littered and the hippo swam in a dirty pond. The condition of the zoo inmates as well as their cages is seriously flawed. The picture of the zoo in the novel does not serve as an asylum for the animals. The narrator further alleges that:

There was an Indian rock python in every cage in the snake house. Snake scam. There were cows in the sambar stag's enclosure. Deer scam. And there were women construction workers carrying bags of cement in the Siberian tiger enclosure. Siberian tiger scam. Most of the birds in the aviary were ones you could see on trees anyway. Bird scam. (235).

This sums up the grim picture of the zoo and of its inhabitants. Corruption is a ubiquitous phenomenon in India

and the scams are common. Another issue of significance that surfaces in this novel is related to the genetic modification of animals. This process is scientifically called Transgenics. The genetically modified trout called the mutant-trout has more abdominal muscles and hence more flesh. Similarly the genetically modified pig has a huge body. It is a double-muscled pig that is created by mutating the myostatin gene (MSTN). The ethical side of such experimentation has been questioned by the author asserting that, "These days one is never sure whether a bull is a dog, or an ear of corn is actually a leg of pork or a beef steak. But perhaps this is the path of genuine modernity?" (299). She also draws attention towards the advancements in poultry industry by asserting that, "I have learned that scientists working in the poultry industry are trying to excise the mothering instinct in hens in order to mitigate or entirely remove their desire to brood" (299). This Roy considers to be a bad business model."

The narrator then travels across the city reaching a massive dumping ground where she observes, "... miles of city waste, a bright landfill of compacted plastic bags with an army of ragged children picking through it. . . . In the distance, garbage trucks wound their way slowly up the garbage mountain" (TMUH 234). These dumping grounds have no waste recycling units to manage waste and the garbage keeps smouldering due to emission of methane from decaying waste products. These toxic gases poison the air and lead to heavy rain of smog. She then goes to the riverfront where she watches, "... a man row a circular raft built with old mineral-water bottles and plastic jerrycans across the thick, slow, filthy river" (234). At another point in the novel the condition of the ailing population of the city is described:

... two hospitals so full of sickness that patients and their families had spilled out and were camped on the roads. Some were on makeshift beds and in wheelchairs. Some wore hospital gowns and had bandages and IV drips. Children, bald from chemotherapy, wore hospital masks and clung to their empty-eyed parents. (136)

The poor sanitation facilities coupled with deteriorating environmental conditions caused widespread illness and elevated the mortality rate. The state authorities play a vital role in neglecting this widespread misery. To resolve environmental crisis social and cultural ethics must be in accordance with ethical principles.

## References

1. Anand Divya. "Inhabiting the Space of Literature: An Ecocritical Study of Arundhati Roy's *The God of Small Things* and O.V. Vijayan's *The Legends of Khasak*." *Interdisciplinary Studies in Literature and Environment*. Roy, Arundhati. 1997. *The God of Small Things*. New York: Harper Perennial, 2005.
2. Benson John. *Environmental Ethics: An Introduction with Readings*, (London: Routledge, 2001).
3. Bhunia, Abhirup. "India's Unplanned Urbanization is Far From 'Smart'." *The Wire*, 12 Jan. 2017. Web. 1 Oct. 2017. <<http://thewire.in/author/abhirup-bhunia/>>.
4. Bookchin, Murray. *Toward An Ecological Society*. 2nd Edition Black Rose Books, 1980.
5. Bookchin Murray. *What is Social Ecology?* In *Social Ecology and Communalism*. Book by Murray Bookchin. A.K. Press, 2007.

6. Blackstone, William T., "Ethics and Ecology" in Blackstone, William T. (ed.), *Philosophy and Environmental Crisis*, (Athens, University of Georgia Press, 1972, 16-42.
7. Bookchin, Murray, *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*, (Palo Alto, CA: Cheshire Books, 1982.
8. Bookchin, Murray, "What is Social Ecology?" in, Boylan, Michael (ed.), *Environmental Ethics*, (New Jersey: Prentice Hall, 2001, 62-76.
9. Bookchin, Murray and Foreman, Dave, *Defending the Earth*, (New York: Black Rose Books, 1991.
10. Callicott, James Baird, "Animal Liberation: A Triangular Affair", *Environmental Ethics*, 1980:2:311-328.
11. Carson, Rachel, *Silent Spring*, (Boston: Houghton Mifflin, 1962.
12. Dobson, Andrew, *Green Political Thought*, (London: Routledge, 2nd ed., 1995).
13. Eckersely, Robyn, *Environmentalism and Political Theory: Toward an Ecocentric Approach*, (London: UCL Press, 1992).
14. Fairness and Futurity, (Oxford: Oxford University Press, 1999, 93-117.
15. Gewirth, Alan, "Human Rights and Future Generations" in Boylan, Michael (ed.), *Environmental Ethics*, (New Jersey: Prentice Hall, 2001, 207-211.
16. Guha, Ramchandra (ed.). *Social Ecology*. Oxford Univ. Press, 1998.
17. Harris, Paul., 'Getting Rich is Glorious': *Environmental Values in the People's Republic of China*, *Environmental Values*, 2004:13:145- 65.
18. Mukherjee Pablo. "Arundhati Roy: Environment and Uneven Form." In *Postcolonial Green*, edited by Bonnie Roose and Alex Hunt. Charlottesville, VA: University of Virginia Press, 2010, 17-31.
19. Leopold, Aldo, *A Sand County Almanac: And Sketches Here and There*, (Oxford: Oxford University Press, Special Commemorative Edition, 1949/1989).
20. Mies, Maria and Shiva, Vandana, *Ecofeminism*, (London: Zed Books, 1993).
21. Mukherjee, Pablo. 2010. "Arundhati Roy: Environment and Uneven Form." In *Postcolonial Green*, edited by Bonnie Roose and Alex Hunt. Charlottesville, VA: University of Virginia Press, 17-31.
22. Naess, Arne, "The Shallow and the Deep, Long-Range Ecology Movement. A Summary", *Inquiry*, 1973:16:95-100.
23. Naess, Arne, "The Deep Ecological Movement Some Philosophical Aspects", *Philosophical Inquiry* 8, (1986): 1-2.
24. Plumwood, Val, "Nature, Self, and Gender: Feminism, Environmental Philosophy, and the Critique of Rationalism", *Hypatia* 6, 1 (Spring, 1991): 3-27.
25. Roy, Arundhati. *The Ministry of Utmost Happiness*. India: Penguin Random House, 2017. Print.
26. Roy, Arundhati. 1997. *The God of Small Things*. New York: Harper Perennial.
27. Schweitzer, Albert, (translated by Naish, John), *Civilization and Ethics: the Philosophy of Civilization Part II*, (London: A & C Black Ltd, 1923).
28. Taylor, Paul W., *Respect for Nature: A Theory of Environmental Ethics*, (Princeton NJ: Princeton University Press, 1986).
29. Web Link:  
<https://www.thegreenfuse.org/socialecology.htm>  
<https://www.onlinemswprograms.com/social-work/what-is-social-ecology/#:~:text=Social%20ecology%20is%20the%20study,the%20environment%20as%20a%20whole.>
30. [https://www.infinityfoundation.com/mandala/s\\_es/s\\_es\\_malho\\_stereo\\_frameset.htm](https://www.infinityfoundation.com/mandala/s_es/s_es_malho_stereo_frameset.htm).
31. <https://www.studypool.com/discuss/25305180/phil-112-ethics-and-society-exam-1>  
 Environmental ethics an introduction to environmental philosophy (Joseph R. Des Jardins) PDF (z-lib.org) (2).pdf
32. <https://iep.utm.edu/envi-eth/>