



BUDDHADĀSA ON ENVIRONMENTAL CONSCIOUSNESS AND ITS
RELATIONSHIP TO ENVIRONMENTAL ETHICS

Mr. PHUBES SUKJAM

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENT FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY IN PHILOSOPHY
GRADUATE SCHOOL OF PHILOSOPHY AND RELIGION
ASSUMPTION UNIVERSITY OF THAILAND

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ABSTRACT

This research is an attempt to respond to the global problem of an environmental crisis that has threatened and affected all dimensions of living things and non-living things in the world. It mainly deals with Eastern and Western environmental worldview. In Eastern, the researcher selects Buddhadāsa as a representative of Eastern intellectual thinker who discusses the environmental issues through the lens of Dependent Origination, which is defined as interconnected no-self. In Western, there are two main forms of environmental ethics: Anthropocentrism and Non-Anthropocentrism, which is understood according to their definition.

As the result of the research, research finds that an ecocentrist, Arne Naess, presents ontological environmental consciousness similar with Buddhadāsa. Naess, who has drawn his deep ecology from ecological science and ecological wisdom from Hindu religion and Spinoza's philosophy, formulates the recognition of the ontological premises, which can move our environmental consciousness beyond constructed distinctions between science and Eastern religion. The belief in the interconnectedness of all things is central of Naess's Deep Ecology, whereas Buddhadāsa also heightens one's sense of interconnectedness with the natural world through his interpretation of the law of conditionality. Based on the ontological premises, both Buddhadāsa and Naess are

conceptualized as radical environmental and ethical critique of anthropocentric worldview by expanding the notions of self to disrupt distinction between human and non-human world. Naess relies on Self-realization as a process to gradually reduce egoistic self and identify it to ecological Self. Whereas, Buddhādāsa relies on mindfulness as a process to gradually control and remove selfishness, which results all kinds of violence and exploitation to be removed as well. Buddhādāsa and Naess presents environmental consciousness to pave the way for the development of environmental philosophy or ethics through spiritual approach in order to advise practitioners to shift to a lifestyle of sufficiency and frugality in a way to harmonize with nature.

The difference is that Buddhādāsa posits a notion of the self in terms of both dynamic and developmental, which is seen as a dynamic continuity. As the result, Buddhādāsa's environmental consciousness stems from a transformation of self-attachment to an interconnected selfless or no-self. Whereas Naess posits a notion of the Self in terms of an essential ontological substantiality, which is seen as an underlying permanent Self. As the result, Naess's environmental consciousness stems from self-identification from the egoistic self to the ecological Self.

Buddhadāda argues that once we realize clearly the reality of natural phenomena through the teachings of interconnected no-self, we will discover selflessness of human nature, which will eventually release humans from the ignorance and selfishness. The environmental consciousness of the interconnected non-self enables humans to stop the behavior of excessive exploitation of the natural resources, instead to develop loving kindness and compassion toward fellow humans and non-human entities. We will act whatever in the ways of interconnected selfless, which detach from egocentric actions,

but not detach from the natural world. With the spirit of egocentric detachment, we will produce and consume natural resources based on ecocentric worldview like a bee consumes honey without injuring the plants.



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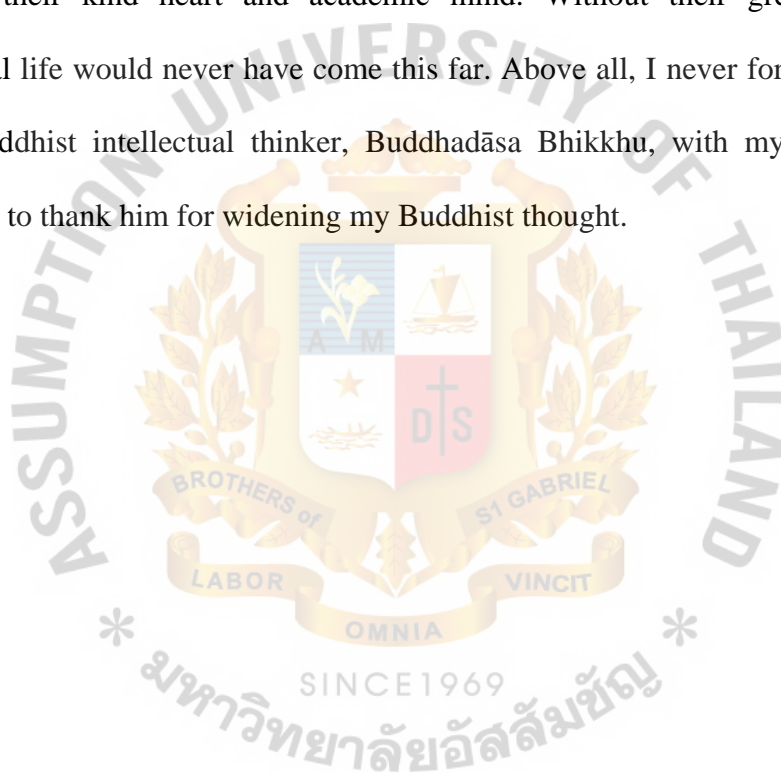
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CHAPTER I

INTRODUCTION

1.1. Background and Significance of the Research Problem

The advancement of science and technology has brought a tremendous changes and discoveries to our world in term of trade, commerce, electronics, information technology, transportation, entertainment industry and so on. As a result, it has made our life comfortable and also has brought the environmental degradation critical to our standards of living. The obvious and urgent environmental example is global warming which puts our homes at risk e.g. the reduction of biodiversity affects in the loss of potential medicines. Also the problems of pollution, which diminishes our health, natural resource depletion, threaten our standards of living. The natural environmental degradation which has affected from the advancement of science and technology has endangered not only human life but also the other forms of life, including the future of the planet itself. It might say that this global environmental crisis is currently affecting all dimensions of living things and non-living things in the world today. Therefore, among many contemporary issues one of the main issues that required an urgent answer is the environmental crisis created by human.

When the environmental crisis has threatened and endangered our standards of living especially our survival and world survival. Environmentalists realize that scientific knowledge is not sufficient to transform human consciousness and behavior for environmental protection and conservation. They need helps from other field knowledge like philosophy, religion and so on. Thus, the environmental crisis is considered as an interdisciplinary problem, which requires more collaboration in sense of academic and practical aspect in order to help solve it.

As we have known that religions play a key role to the ways of life, which are manifested through individual and social ethics for a long time. Buddhism, is founded by the Buddha for more than two thousand years ago, is one of major world religions which have influenced to the life of people, especially Eastern tradition and culture. It means that many Buddhists worldwide have applied the Buddhist teachings into their life and the society where they live. Nowadays, Buddhism has many sects and beliefs according its development. However, in this research, the researcher will focus on Buddhist intellectual thinker in Theravāda sect, especially the one who plays a key role in Buddhist intellectual academic field of Buddhist ecological perspective.

In modern time, Buddhādāsa is one of the first monks who express clear notions of ecological viewpoints in the Buddhist texts. Toward the end of his life the degradation of the natural environment, particularly forest, became a matter of his great concern. Three years before his death, Buddhādāsa gave a talk “Buddhists and the Care of Nature” at Saun Mokkh temple in the year 1990. Later his talk was published by Komolkeetong foundation. This book might be considered as Buddhādāsa’s plea for nature conservation and sustainability. It contains Buddhādāsa’s insight into both the natural environment and ethical dimensions of his environmental concern. The researcher will use this book as a main conceptual framework to conduct his research.

Buddhādāsa is a Buddhist individual thinker who has sought to embody Buddhist teachings to help solve contemporary problems. He established Suan Mokkhabalarama (The Grove of the Power of Liberation). Suan Mokkhabalarama is the forest monastery where he had developed his own radical interpretations of what the Buddha taught. Buddhādāsa intends to learn and teach a “pristine Buddhism” in which he believes it is the original realization of the Lord Buddha. Also, he intends to

produce a great deal of Buddhist teachings aimed at influencing Thai modern society to reform their understanding of Buddhism in a way that would lead to positive change. He is the author of many books. His works are mostly based on extensive research of the Pāli texts (Canon and commentary), especially of the Buddha's Discourses (Sutta Pitaka), followed by personal experiment and practice which is guided by the teachings in the texts. Buddhādāsa interpreted Buddhism not only from a religious viewpoint, but also from social, political and ecological viewpoints. In this research, the researcher will mainly focus on his ecological viewpoints.

Buddhādāsa defines “environment” as a part of Nature as his following worlds:

Nature (dhammajāti) is all things that are born naturally, ordinarily, out of the natural order of things, that is, from Dhamma. Everything arising out of Dhamma, everything born from Dhamma, is what we mean by “nature” (Buddhādāsa, 2006, p. 3).

Also, he equates Nature as “Dhamma”, which he regards it a source of environment. In this connection, Santikaro explained that the Thai word for Nature is dhammajāti are like the Latin root of the English word “nature,” jāti means birth’. Thus, dhammajāti is “that which is born out of the natural order,” which means that all things are “natures” and that everything is Dhamma (1996, p. 159).

In the book titled “Buddhists and the Care of Nature”, Buddhādāsa classifies nature into two kinds; the external physical nature which he means the various phenomena arising in the world and inner mental nature, the mind. Two kinds of

nature arises from the same source; that is “dhammadhātu”, which Buddhādāsa refers to “the law of conditionality or what he called “Idappaccayatā”:

The Lord Buddha further specified that this dhammadhātu is idappaccatatā. Idappaccatatā is the fundamental fact that all things happen because of and through causes and conditions.

This conditionality is called “idappaccatatā” (Ibid, 2006, p. 3).

Now we can conclude that Buddhādāsa defines ‘environment’ as a part of nature in terms of the doctrine of conditionality. According to this law, Buddhādāsa believed that nothing in this universe existed independently of its own accord, but they was interrelated and interdependent according to the law of conditionality through the web of causes and conditions in order to sustain or survive. The causes and conditions of one thing are caused and conditioned by others. These interactions of conditionality extend through the entire universe – mental and physical – connecting everything in a vast mutual web of inter-dependence, inter-relationship, inter-connectedness.

It means that the law of conditionality is the highest laws, which makes everything work and has the highest power in itself. Entire cosmos operates under the control of the law of conditionality, which is manifested through a cooperative system as he said:

The entire cosmos is a cooperative system. The sun, the moon, the planets, and the stars are giant cooperative. They are all inter-connected and inter-related in order to exist. In the same world, everything co-exists as a cooperative. Humans and

animals and trees and the earth are integrated as a cooperative.

The organs of our own bodies – feet, legs, hands, arms, eyes, nose, lungs, kidneys, -function as a cooperative in order to survive (Ibid, 2006, P.13).

Regarding environmental solution, Buddhādāsa believed that we should understand environment as a part of nature in its fullest sense, we should see it through the lens of the law of conditionality which is paraphrased into fourfold meanings of nature:

Dhamma has four meanings: Nature itself; the Law of Nature; the duty to be done according to the Law; and the fruit, or result arising from doing or not doing that duty (Buddhādāsa, 2015 P. 14).

Throughout the entire world, we can find all fourfold meanings of nature that regulates everything including the world itself. For example, in us there is the body of nature that regulates everything. Everything in these bodies consequently carries on according to the law of nature. When we have our natural duty, we practice that duty in order to maintain the correctness of nature. Depending on how we perform that duty, we consequently experience its results or fruits such as happiness, suffering, satisfaction and dissatisfaction. Within ourselves or our physical bodies, we have all four meanings of nature.

Everything whether living things or non-living things is regarded as a part of Nature which carries on according to the law of nature. The interaction between

mankind and natural environment is unavoidably under the operation of the law of nature as well. When we as human beings have our natural duty toward environment, we should follow that duty in order to maintain the correctness of nature. We must find and fulfill its natural duty. The results or fruits of our duty toward environment depend on how we perform that duty. If our duty toward environment is not carried on according to the law of nature, we consequently experience results or fruits of environmental degradation and crisis.

Regarding the environmental degradation, Buddhādāsa analyzes that it has occurred because mankind does not penetrate it into the inner mental nature which has power over external physical nature. For him, the root cause of environmental crisis, including all problems in our world, is selfishness which is inherent within inner mental nature:

“Our world is one of selfishness, and selfishness has taken over the world. All its problems are caused by selfishness, not just the ecological problems (Ibid, 2006, P.14).

In addition to selfishness, Buddhādāsa claimed that in life there is a natural instinct which begins with life. It is a basic neutral instinct for the creatures and for the organisms to sustain their life, which is all the fundamental drives of searching for food, of fleeing from danger, of reproduction and so on. This natural instinct is very powerful which directs the life of all creatures. All animals spend their life according to their natural instinct. Their natural instinct is not the cause of environmental problems according to the law of nature. Because they are reasonably fixed with brains that have lived essentially the same over time. It is different from mankind. Our

intellectual brain is always growing. Then, our natural instinct can be developed into harmful and beneficial towards natural environment. If it is developed into harmful ways or what Buddhādāsa called ‘defiled or selfish direction’, it will exploit and damage natural environment. In contrast, if it is developed into beneficial ways or what Buddhādāsa called “enlightened or unselfish directions”, it will help conserve and protect natural environment.

Based on this conception, Buddhādāsa believed that the entire world is going to ruin if we don’t control our selfishness inherent within our inner mental nature, that why he stated in his talk entitled “Conserving the inner ecology” that when the mental nature has been conserved, the external physical nature can conserve itself (2006, P.2). It means that when there is no ego or selfishness, there is nothing that will destroy nature, nothing that will exploit and abuse nature.

According to Buddhādāsa’s perspective, Nature or what he called Dhamma has arranged everything quite well already in terms of a cooperative system, including natural ecology. The external nature has a similar condition with inner nature when nothing disturbs them; they have a state of natural balance in the sense of a cooperative system. But we as human beings dominated by selfishness are disturbing external nature. Because we don’t appreciate this wonderful fact at all. Then we disparage nature, we look down on it, and we have no respect for it. We have tried to re-do everything in our own endless desired way, thus ruining the natural ecology.

Therefore, according to Buddhādāsa, the principle of conditionality, if faithfully followed by the human beings, especially when they live a moral life, could not lead to a total neglect of the environment. But when we do not recognize the interconnectedness of all things according to the perspective of this doctrine, we

driven by selfishness inherent inner mental nature elevate ourselves above natural environment, which leads to a total neglect of the natural environment.

In western, philosophy which is regarded as a fundamental knowledge for other academic fields, plays the key role in shaping human perspective, which is manifested through attitude and ways of life of western people and society. Environmental ethics, which is a part of ethical philosophy, is inevitably under the influence western philosophy.

Philosophers, when agree to help scientist to conserve and protect natural environment in terms of ethical value, have provided ethical reasons by raising the questions e.g. how should we as human beings live with natural environment? Why should we care for natural environment? Eventually, the environmental ethics has been developed into specific philosophical discipline in the year 1970s until today.

Then environmental ethics is regarded as a part of ethical philosophy which considers the ethical relationship between human beings and the natural environment. In terms of ethics, environmental ethics is regarded as a part of applied ethics which examines the ethical basis of man's responsibility toward natural environment.

In addition to ethical questions, philosophers have proposed many ethical perspectives. These multiple ethical perspectives, drawing from diverse ethical traditions, may be understood and classified into two broad definitions according to their approach toward environmental crisis; Anthropocentrism and Non-anthropocentrism. In brief, the approach that conceptualizes the environmental crisis only in terms of what the environmental natural resources can benefit humans is called the anthropocentrism. Conversely, the non-anthropocentric approach considers the intrinsic value not only human beings but also some and all parts of the environment.

To fully and clearly understand the two main schools, the researcher would like to discuss more details of each school together with the leading philosophers within each school.

1. Anthropocentrism: This environmental ethical school mainly holds the view that the earth and its natural resources exist for human consumption only. They see environmental natural resource only in terms of what the environment can benefit humans. They approach environmental crisis through the lenses of traditional western ethical theories. It means that they have adopted traditional western ethical principles to help solve the environmental crisis that we are facing today. As we know that most of traditional western philosophy mainly concentrate discussion about human qualities e.g. the status of being human, personhood, potential personhood, rationalism, linguistic capacity, and sentience. The first precursors of this school in Europe were Ancient Greeks such as Protagoras who famously proclaimed, “Man is the measure of all things. Thomas Aquinas who develops the ethical implications of the Great Chain of Being believed that humans are closest the likeness of God, God bestows intrinsic value on rational creatures who exercise free will. Thus, human beings alone are morally considerable. Other creatures are slaves to their environment and their actions causally determined by the environment. René Descartes is a leading philosopher who insists on the distinction between humans and non-human world. He believed that human beings are capable of thought and animals are not, only humans have souls and all animals are mere machines, thus animals cannot be the object of moral consideration. Immanuel Kant is perhaps the most notable philosopher as well. His duty ethics has been used and applied to ecological worldview. In the lectures on ethics, he seemingly claimed that cruelty towards a dog might encourage a person to develop a character which would be desensitized to

cruelty towards humans. From this standpoint, cruelty towards non-human animals would be instrumentally, rather than intrinsically wrong. It means that our duties towards animals are merely indirect duties towards humanity. We have no duties to nonhumans, only duties to other humans; nonhumans are appraised as instruments to human interests and values.

It is amount to saying that anthropocentrism presupposes the primacy of human beings, because their approach derives its criteria for moral standing from human qualities as mentioned above. Thus, just human life has intrinsic value as ends in themselves. Human beings will possess obligations to respect the environment for the sake of human well-being and prosperity. While the nonhuman world contains only instrumental value, a value as a means to some further ends. Therefore, this school will justify protecting the environment for human needs, whether it is in the form of aesthetic, economic, or social benefit. By this approach, this school is well known as “human-centered”, which means considering intrinsic value just only for human beings.

Precisely speaking, environmental ethical thinkers in this school consider man as the centre of the world which is embedded in western traditional philosophy. As a result, they have established moral standing and obligation toward natural resources just for human’s benefits only.

2. Non-anthropocentrism: This school considers intrinsic value not just only human beings but also other forms of living things and non- living things in the world. Within this school, it can be divided into two main groups according to their approach toward environmental crisis:

2.1 Biocentrism: this school considers all individual living things to have moral value. Human beings are just one among innumerable species of living

individual organisms that live on the world. It derives its criteria in basically the same way as the anthropocentrism. The only difference is that this school extends moral standing and obligations to individual non-human world. Precisely speaking, this school adopted the existing ethical theories from anthropocentric schools and extended them toward individual non-human life. By doing this, this school is well known as Extensionism as well. Therefore, according to this school all individual biological species have moral worth, and we as human beings have a duty or obligation towards them. Because each organism contains life, and this life should be respected because it has intrinsic value. By this approach, it is well known as “life-centered”. For example, Tom Regan adopts Kantian deontological ethical theory and settles upon “a right-based theory” in terms of ‘the criterion of consciousness’. He argues that moral standing should be acknowledged in all “subject-of-a-life”: that is, these beings with beliefs, desires, perception, memory, emotions, a sense of future and ability to initiate action. (1983/2004. Ch.7

It might say that biocentrism mainly concentrates on all individual biological species by stating that they have moral worth, and we have a duty or obligation toward them, because each organism contains life, this life has intrinsic value, and thus it should be respected. But for this school, species are nothing more than collections of individual organisms and ecosystems are nothing more than collections of individual organisms located in particular places. Thus, ecosystems, species, the biosphere, and ecological communities do not have moral worth, just the individual parts or species that they consist of.

2.2 Ecocentrism: this environmental school claims that traditional moral norms and ethical theories that are focused on anthropocentric and biocentric worldview are not inadequate to derive environmental ethic in helping solve

environmental crisis we are facing today. Because they take a quality found in humans and apply it to all of the other creatures who have those qualities or all who meet those criteria. Then environmental ecocentrists try to look at ethics from as much of a non-anthropocentric point of view as possible. They take natural insights into the science of ecology in which they study the relationships between organisms and their environments, including collections or assemblages of organisms. From an ecological perspective, one cannot fully understand what an organism is without also examining the species of the organism, how the organism interacts within species populations, how the organism is related to ecosystem processes, what the organism eats, what eats the organism, and the like. Based on an ecological perspective, environmental ecocentrists claim that we cannot fully understand the value of an individual organism without ascribing or discovering value in these kinds of relationships and at these different levels of organization. Thus, ecocentrists place the greatest importance of an ecosystem as a whole. They attribute equal importance to living and non-living components of ecosystems when making decisions regarding their treatment of the environment. They are concerned only with how individuals influence ecosystems as a whole. It is called a holistic worldview. By this approach, this school is well known as “nature-centered”. There are typically main two types of ecocentrism; that are the land ethic presented by Aldo Leopold and deep ecology proposed by Arne Naess, which the researcher will examine more details through the works of the leading proponent of each school.

An early version of the ecocentric view is found in Aldo Leopold's Land Ethic. He was the earliest environmentalist who proposed the land ethic in terms of 'holistic ethics. His holistic land ethic confers moral standing upon all parts of the Earth's ecosystem, depending on their relation to the whole. He contends that we as

human should stop treating the land as a mere object or resource, because land is not merely soil, but it is a fountain of energy, flowing through a circuit of soils, plants and animals. He further claimed that even though food chains conduct the energy upwards from the soil, death and decay returns the energy back to the soil. Thus, the flow of energy relies on a complex structure of relations between living things. According to Leopold, while evolution gradually changes these relations, human beings' interventions have been much more violent and destructive. He believes that in order to preserve the relations within the land, we must move towards a 'land ethic', thereby allowing moral status to the land community itself, not just its individual members. This culminates in his famous ethical injunction: "A thing is right when it tends to preserve the integrity, stability, and beauty of biotic community. It is wrong when it tends otherwise". (1949/1989, pp. 218-225). Finally, Leopold conceptualizes his theory in terms of adjudication which is achieved by deciding who has greater importance within the ecosystem as a whole. If one of the competing entities has no apparent value to the whole, while the other is of fundamental importance to the whole, then the latter entity would win.

The ecocentrism of Deep Ecology is a radical and holistic environment theory that brings thinking, feeling, spirituality and action together in tackling the imminent environmental crisis. It is an environmental theory and a movement dedicated to promote the ecological awareness of the oneness and interconnection of all lives and its cycle of change and transformation. In brief, Deep Ecology is founded on two basic principles: one is a scientific insight into the interrelatedness of various systems of life on the Earth and second is the need for Self-realization. The term 'deep ecology' was first coined by Arne Naess in 1972 in his paper named "The Shallow and Deep, Long-Range Ecology Movement'. In this paper firstly he distinguishes

between shallow ecology and deep ecology. For shallow ecology he refers anthropocentrism. He claimed that the main distinction between shallow ecology and deep ecology is that the shallow ecology has approached environmental crisis for the interest of human beings, whereas deep ecology has approached it not for nature - centered interest.

Regarding the Western environmental ethics, it might conclude that Anthropocentrism, which has drawn their environmental ethical theory from western traditional philosophy, approaches the environmental problems through the lenses of human-centered. Whereas Non-anthropocentrism, which classifies into two main schools, Biocentrism, which has drawn their environmental ethical theory from western traditional philosophy same as anthropocentrism, approaches environmental problems through the lenses of life-centered and Ecocentrism, which has drawn their environmental ethical theory from ecological science and spiritual Self-realization, approaches environmental problems through the lenses of nature-centered.

Buddhadāsa, who has drawn his environmental ethical theory from the doctrine of conditionality (*Idappaccayatā*), approaches environmental problems through the lenses of interdependency worldview. Through the interdependency worldview, inner mental nature plays the key role over external physical nature. An individual needs to restrain himself to live his/her life in harmony with the interconnected world.

As discussed above, the researcher roughly found that Buddhadāsa's environmental ethics has some similarities and some dissimilarities from western environmental ethical schools. In this research, he will deeply explore more details of them. By doing this, he believes that Buddhadāsa's contributions on environmental area will be useful in environmental ethics which will help solve the environmental

problems we are facing today. In this connection, Tavivat, who conducted a research titled “Buddhadāsa’s Dhammic Socialism in Dialogue with Latin American Liberation Theology”, encouraged others to conduct a research related to ecological worldview of Buddhadāsa as follows:

Buddhadāsa’s theory is more holistic: it embraces the entire world of nature - cosmos, plant and animal species as well as human beings...Buddhadāsa’s theory provides a positive foundation for solving today’s worldwide ecological crisis...With the contemporary environmental crisis – the destruction of the tropical rain forests, the expanding pollution in the atmosphere, and the extinction of many living species -- Buddhadāsa’s theory of socialistic, balanced state of nature represented a progressive ecological worldwide (1994, p. 133).

1.2. Thesis Statement

According to Western environmental ethics, the anthropocentric worldview holds the view that the human being is the center of the world, and the non-human world exists for human utility. Based on this conception, mankind is alienated from nature and plays the role of conquer over nature. Also, mankind has no direct duty towards the non-human world. The Non-anthropocentric worldview, disagrees with the anthropocentric worldview. It believes that mankind has a duty towards individual living things, and gives importance to interconnected ecosystem. While most work in environmental ethics recognizes the importance of this shift from anthropocentrism to non-anthropocentrism (or from the "self" to the "ecological self" in Naess'

philosophy) it is often not clear on how such a shift can take place in practice in the human consciousness.

This is where Buddhist environmental ethics can be valuable. Buddhādāsa, emphasizes our interdependency with the natural world through the Buddhist idea of dependent origination. He believed that when we clearly realize our inner mental nature, there is less chance of being attached to the ‘self’ and the way it is conditioned as a consumer in contemporary society. To control and remove selfishness is to lay the conditions for a society where there is less tendency to destroy, exploit and abuse nature.

This research will show that Buddhādāsa's approach appreciates the connection between inner mental nature and external physical nature. He understood the importance of reinterpreting Buddhism to aid in cultivating individual transformation within everyday experience. This is done in a way that can answer Western environmental ethics to Buddhist environmental ethics and show how Buddhism can complement Western environmental thought.

1.3 Research Objectives

1.3.1 To expose Buddhādāsa's ethical views on environmental crisis.

1.3.2 To explore the Western environmental ethics' views on environmental crisis.

1.3.3 To discuss the criticism of Buddhādāsa's views on environmental crisis.

1.4 Scope and Limitation of the Research

The context of this research is limited to the study of Buddhādāsa's thought and some western environmental ethical thoughts in the sense of environmental

ethics. For the western environmental ethical schools, the researcher will concentrate on three main schools; Anthropocentrism, Biocentrism and Econcentrism. In addition, he will explore and discuss the arguments raised by those schools together with Buddhādāsa's arguments on environmental problems in order to find out the appropriate application and help solve environmental problems that we are now facing today.

1.5 Research Methodology

This study will be regarded as an analytical research, because the details are derived from collected data concerning Buddhādāsa's thought and the Western environmental ethical philosophical schools. Most of these data have been collected in various places; National Library, Assumption University Library, Chulalongkorn University Library, Thammasat University Library, and Internet. After collecting the relevant various data, the procedures of studying, synthesis, analysis, critique and assessment will be finalized for the purpose of this research.

1.6 Expectations

1.6.1 To encourage readers to have a comprehensive understanding of the Buddhādāsa's thought and the Western philosophical thought in terms of environmental ethics.

1.6.2 To stimulate the readers to tackle their problems by applying the appropriate application of environmental ethics in their daily life and society.

1.6.3 To stimulate further research about "environmental ethical theories" with other philosophical thoughts in different field of knowledge for broader research.

CHAPTER II

Buddhadāsa's Ethical Perspective on Environmental Crisis

In reality, human and nature are related each other since the development of human history. Each species, including human beings, draws its sustenance from nature. But among all the species of the biotic community human beings have greatly affected to the ecosystem. It might be a result of erroneous understanding of man and nature relationship which is expressed through his attitude and role. Then the issue of man and nature relationship become intense and focused. As the result, a re-examination of the human attitudes and values that influence individual behavior toward nature is needed to explored and consequently done in order to help solve environmental crisis.

Religion plays the key role in shaping human's attitudes and roles in order to enable the world's societies and individuals in an ethical manner. Buddhism as one of the major religions in the world cannot ignore the problem of environmental degradation.

In this chapter, the researcher would like to explore and clarify the Buddhist perspective related to the issue of environmental degradation and crisis. Environmental problems we are facing today are not the same as Buddha's time. Then the researcher selects Buddhadāsa, a Buddhist intellectual monk, who lived in the modern time and discussed the environmental degradation when he still alive.

2.1 Historical Background of Buddhadāsa's Life

Buddhadāsa was born on 27 May 1906 at Phumrian village in Chaiyā District of the Surāthani Province, Southern part of Thailand. He was the eldest son among three sons of a Chinese store owner. He was given the name Nguem. His father is Sieng Panith, a Chinese merchant who was originally Sae Khwo (Hokkien) and his mother is Khluean who is a Thai family from the village of Tha Chang.

In a formal education, Buddhadāsa completed the elementary education of grade 3 from Phothiphitthayakon School at Wat Photharam in Phumriang, and then completed the primary high school education of grade 9 from Saraphi-uthit School at the Chaiya District School. He did not continue higher grade of education, because he had to leave the school to help his family run the family business at Phumriang when his father died in 1922.

In a Buddhist formal education, Buddhadāsa began his monastic Buddhist education when he was ordained on July 29, 1926 into the Mahanikāya Order of Theravāda Buddhist sect at Wat Nok in Phumrian, and also was given the monastic Buddhist name titled “Indapañño”. He passed 2 levels of the Monastic Buddhist Study School at Wat Nok. After that he continued his education by studying the Pali Buddhist texts at Wat Pathumkhongkā in Bangkok, capital city of Thailand. He could not adjust himself with an atmosphere in the society of Bangkok, he finally returned his province and complete the third levels of the Monastic Buddhist Study School. He, convinced by his uncle Siang, returned to Bangkok again to study the Pali Buddhist texts. He passed the third level of Pali Buddhist theological education. After studying the Pali Buddhist theological education organized by the Ecclesiastical Pali curriculum of Thai Sangka and his private reading of the Tipitaka Pali Buddhist texts, Buddhadāsa found that the ecclesiastical Pali curriculum organized by Thai Sangka mainly concentrate on

studying the commentaries, not Tipitaka Pali Buddhist text. He dissatisfied with the ecclesiastical Pali curriculum organized by Thai Sangka. Also, he was inspired to live intimately with nature in order to investigate Buddhist teachings in terms of study and practice. He then discontinued his Pali Buddhist theological study in Bangkok and returned to Wat Mai at Phumriang in the Surāt Thānī province.

Buddhadāsa established the place “Saun Mokkhaphālarām” or “Suan Mokkh”, which means the Garden of Liberation, where is used for propagating his thoughts and ideas on 12 May 1932. Gradually since then his thought and ideas have become more and more widely recognized through his works. In 1980 he was bestowed on an Honorary Doctorate of Buddhism by Mahāchulālongkorn Buddhist University. From 1982 to 1988 four State Universities in Thailand conferred on him Honorary Doctorates. In 1989, Buddhadāsa was awarded the high honorary clerical title of Phra Dhammaghōsācāriya. He died on 25 May 1993 at the age of 86 at Wat Thannamlai in the Surāt Thānī province where he was born.

2.2 Buddhadāsa's Buddhist Concept

To understand Buddhadāsa's Buddhist concepts clearly, we need to refer the historical background of his life. As mentioned above, Buddhadāsa dissatisfied with the ecclesiastical education of Thai Sangha which mainly concentrate on the study of commentaries texts more than genuine Buddhist texts or what is known as “Tipitaka”. By this reason, he established the place “Suan Mokkh” in order to deeply investigate the Tipitaka and also practiced the Buddhist teachings which he had investigated from the Buddhist texts. It might say that Buddhadāsa's theoretical works were based on his extensive research of the Pāli texts (Canon and commentary), especially of Buddha's discourses (suttas) and his personal experiment. After he examined the

Tipitaka and practiced meditation seriously, Buddhadāsa officially announced the use of the name “Buddhadāsa” as follows:

I commit this life and body as a dedication to the Lord Buddha.

I am a servant of the Buddha, the Buddha is my lord. For this reason I am named Buddhadāsa (literally, ‘servant of the Buddha’) (Jackson, 1987, p. 26).

In addition to his serious personal practical research, Buddhadāsa found the profound difference between the traditional Buddhist teachings and the doctrine in the Tipitaka, thus, he had attempted and committed to interpretation.

In terms of interpretation, Buddhadāsa is the author of many books, but his works can be generally divided into two main categories: theological works and sociological works. The theological works are mainly concerned with the doctrine of Buddhist teachings which Buddhadāsa had been tried to interpret the correct and essential principle of what he called “pristine Buddhism”, that is, original realization of the Lord Buddha before it was buried under commentaries, ritualism, clerical politics and so on. In these theological works, Buddhadāsa interpreted the Buddhist doctrine, especially from the Pali text, to conform to rational and scientific standards of argumentation. He analyzed them in systematical way. He demythologized and reduced all supernatural conditions and non-empirical entities described in the Buddhist scriptures to psychological states. For example, he reinterprets the traditional cosmology of Theravāda Buddhism as stated in the doctrine of Dependent Origination, which describes successive rebirths over eons in an elaborately structured cosmos of

heavens and hells, as occurring within the mental scope of human beings alive on earth here and now.

The sociological works are mainly concerned with an application of Buddhist doctrine to help solve modern social problems. In these works, Buddhadāsa wishes for Buddhism to retain its social relevance in contemporary Thailand in the face of rapid socioeconomic development and cultural change. Historically speaking, after Buddhadāsa set up Saun Mokkh for a month, Thailand had changed the political system from an absolute monarch to monarchical democracy. This change has been heavily influenced by western development. In response to the rapid changes, Buddhadāsa had to reinterpret Buddhist teachings in the sense of sociological aspect. For example, he proposed the theory of Dhammic Socialism which is inherent in Buddhist teachings in order to criticize the political thought of democracy and communism. He argued convincingly that Buddhism has something important to say on sociological issues and had not reason to feel backwards regarding Western influence and development. Thus, Buddhadāsa's idea can be regarded as responding to the cultural and religious challenges presented by socioeconomic development and modernization in Thailand.

Also, the environmental issue which has been affected by capitalism as marketing system in democracy is discussed by Buddhadāsa, which the researcher will concentrate his discussion on this research.

2.3 The Doctrine of Dependent Origination as the Content of Buddha's Enlightenment Experience

The law of dependent origination was presented by the Buddha as a central Buddhist teaching. Etymologically speaking, the word "dependent origination" comes from the Pāli word, that is; paṭicca means "because of or dependent upon", samuppāda

means arising or origination. Therefore, literally meaning of paṭiccasamuppāda is dependent origination or dependent arising.

Many Buddhist scholars render the doctrine of dependent origination into various English names such as Dependent origination, Dependent arising, conditioned co-production, causal conditioning, causal genesis, conditioned genesis, antecedental concurrence, theory of causality, and so on. The common term for this doctrine is the dependent origination and the law of conditionality, which will be used in this research.

Dependent origination is regarded as the content of the Buddha's enlightenment experience. According to Buddhist scripture, Buddha tried a number of techniques but ultimately it was his meditative experience under the foot of the Bodhi tree, he began inquiring into the chain of conditioning, seeking the causal origination of suffering, and this inquiry led him to discovery of dependent origination as stated in the Buddhist scripture:

Then the Buddha realized its workings during the night of his enlightenment (M.I. 167). It was the knowledge of the causal pattern that enabled him to destroy all defilements and enlighten as the Buddha (Ud. 1. ff).

The teaching of dependent origination that made the Buddha enlighten is not only the content of the Buddha's enlightenment, but also the truth that has to be realized to gain liberation from suffering¹. It contains the basic insight into the Nature and its

¹ In the book titled "Buddhadhamma: Natural Laws and Values for Life", Payutto who collects suffering from Buddhist scripture and the Commentary texts divides it into three types: 1. Dukkha-dukkhatā – Dukkha or suffering that really feels like dukkha, that is suffering of the body and mind. This is commonly known in all its various manifestations as the sensation of dukkha or dukkha-vedanā (that is, ordinary dukkha

workings in terms of cause and effect which appears as a dynamically interdependent causal process. It is most described that all existing phenomena in the world whether animate or inanimate subsist in a web of mutual causal interaction. No phenomenon arises from a single cause. For any phenomenon to arise there must be many conditions; many central factors must work together in a functional integration. Any phenomenon that comes to being through these many conditions, itself serves as a condition for the arising of many other phenomena.

The law of dependent origination is beginningless and endless. Also it is not something invented or created by the Buddha. It pre-exists in this world which can be inconceivable as the Buddha emphatically declared that the first beginning of existence is something inconceivable (S.II.179). The Buddha just discovered it and revealed it to us as his following words:

Whether an enlightened Tathāgata were to appear in this world or not, this principle would still prevail as an enduring aspect of the natural order – that is, conditionality (*idappaccayatā*).

that comes about when disagreeable things, *anittārammana*, are encountered or when things come into conflict). 2. *Viparināma-dukkhatā* – Dukkha associated with flux and change, or dukkha associated with fluctuations in *sukha* or happiness that bring about dukkha because of change itself. 3. *Sankhāra-dukkhatā* – Dukkha or suffering related to the conditions of compounded things and mental formations (*sankhāra*), that is to say, the conditions of compounded things themselves, or all things that arise due to causal factors related to the Five Aggregates of Existence. It is a condition of stress that comes about due to conflicting causal factors that arise and pass away. Nothing is complete in and of itself. Everything exists in a current of causal factors that is able to bring about dukkha (the sensation of dukkha or *dukkha-vedanā*) for those whose knowledge cannot keep pace with this condition or flow and stubbornly resist it with craving and attachment rooted in ignorance. Such people do not wish to acquaint themselves with the principle of causation nor live in accordance with it. (1995, P. 88)

The enlightened Tathāgata has attained this principle, spoken of it, explained it, set it down, revealed it and handed it out freely”.

(S. II. 25)

There are two theoretical formula of Dependent Origination that is found in Buddhist scripture (Tipitaka). Firstly, those which describe the general universal law which is mostly called “Idappaccayatā” (the law of conditionality) in which means “because this is a condition, this arises” and secondly, those which specify constituent factors linked together which is mostly called “Paticcasamuppāda” (the law of dependent origination) in which means “in dependence on this, this arises”. Although it is called in different name but in fact they are really one and the same, there is difference in the breadth of the meaning, that is, Idappaccayatā is the general law of nature, covering everything that is concocted, conditioned, while Paticcasamuppāda is the law of nature where it concerns human suffering, particularly with the arising and cessation of human suffering.

The short general theoretical formula of dependent origination is presented in the discourses as the following manner:

a. “asmim sati idaṃ hoti

imassa uppādā idaṃ uppajjati

When this exists, then this exists.

With the arising of this, that arises.

b. asmim asati idaṃ na hoti

imassa nirodhā idaṃ nirujjati”

When this is not, neither is that.

With the cessation of this, that ceases. (S.II.27-28, 64-65).

It represents general statement of universal causal law which applies to all things in this world. It emphasizes an important causal law that all phenomena in this world are relative, conditioned states and do not arise independently of supportive causal conditions. A phenomenon arises because of a mutual combination of conditions which are present to support its arising. And the phenomenon will cease when the conditions and components supporting its arising change and no longer sustain it. The presence of these supportive conditions, in turn, depends on other factors for their arising, sustenance and disappearance.

Additionally, this formula can be divided into two parts such as ascending order and descending order. The first phrasal part “when this exists, then this exists, with the arising of this, that arises” explains the ascending order. This part can be called in many words such as anuloma, arohana, arising, positive way, emergence, and so on. The second phrasal part “when this is not, neither is that, with the cessation of this, that ceases” is the negative aspect. It is also can be called in various names such as patiloma, avarohana, vanishing, negative way, cessation etc. In the ascending order the Buddha pointed out how things or beings come to existence, and in the descending how things or beings come to cessation. In this formula the word “asmim” refers to cause, and “idaṃ” refers to effect or result. When the cause is there effect is also there. For instance, when A is there, B is also there because of A. The description of the first part of the formula describes the present cause and effect only. The second line is presented not only the present cause but also earlier cause and present effect. When the cause arises, it can be an effect of earlier cause. In this way everything has arisen because of causes and conditions.

However, basically we can understand the short general theoretical formula of dependent origination in the following ways:

1. Related to Cause and Effect: This principle is made up of the following essential guidelines: every effect has a cause and a condition, a cause and a condition combine to make an effect, all effects have a cause, all effects have a condition, there is no exception. This principle does not describe cause and effect without considering the condition, otherwise it will be regarded as fatalism². Regarding the causes, we find two main kinds of causes. One is called “the necessary cause”. This refers to the prime cause that must be present for something to happen. Another is called “the secondary or the accompanying conditions”, which refers all the other factors that can modify the quality of the effect or result. Every effect, which has its cause and an effect, can only arise depending on condition(s). Cause is primary while condition is secondary. Causes and conditions are co-related. Cause cannot come in effect without condition(s). The cause is always prior to the effect. When the causes and conditions disappear, the effect appears. The effect emerges from the destruction of causes and conditions. An effect cannot happen without any cause and conditions. Simply speaking, the effect arises from a multiple mutual web of cause and conditions. For example, a seed is the cause of a plant, but the soil, water, sunlight etc. which promote the growth of the plant are its conditions.

2. Related to Inter-dependency: etymologically, interdependency means no beings or phenomena exist without the other beings and phenomena. Their existence depends on the other. They are co-existent and co-related. There is no independent existence. Nothing has its own nature of existence. All beings and phenomena are

² A belief that events are fixed in advance so that human beings are powerless to change them.

caused to exist by other beings and phenomena, and are dependent on them. Further, the beings and phenomena are caused to exist also cause other beings and phenomena to exist. Thus, beings and phenomena perpetually arise and perpetually cease because other beings and phenomena perpetually arise and perpetually cease.

3. Related to Profundity: the doctrine of dependent origination reveals the reality of nature which is the momentary inter-dependent existence. All phenomena, their existence are inter-dependent and also impermanent. Thus, there is no 'self' in the sense of a permanent, integral, autonomous being within a being and things. What we think of as 'self' are temporary product of conditions and causes.

The long specific theoretical formula of dependent origination is presented in the discourses in the following manner:

- a. With Ignorance as condition, there are Volitional Impulses. With Volitional Impulses as condition, Consciousness. With Consciousness as condition, Body and Mind. With Body and Mind as condition, the Six Sense Bases. With the Six Senses Bases as condition, (sense) Contact. With Contact as condition, Feeling. With Feeling as condition, Craving. With Craving as condition, Clinging. With Clinging as condition, Becoming. With Becoming as condition, Birth. With Birth as condition, Aging and Death. Sorrow, Lamentation, Pain, Grief and Despair. This is the arising of this whole of suffering.
- b. With the complete abandoning of Ignorance, Volitional Impulses cease. With the cessation of Volitional Impulses, Consciousness ceases. With the cessation of Consciousness,

Body and Mind cease. With the cessation of Body and Mind, the Six Sense Bases cease. With the cessation of Contact, Feeling ceases. With the cessation of Feeling, Craving ceases. With the cessation of Craving, Clinging ceases. With the cessation of Clinging, Becoming ceases. With the cessation of Becoming, Birth ceases. With the cessation of Birth, Aging and Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus is there a cessation to this whole mass of suffering.

(Vin.II-3; S.II. 1-2, 64-65).

The long specific theoretical formula takes the same principle as the short theoretical formula but applies it directly to the human condition and most specifically to the problem of suffering that has arisen.

All twelve links of dependent origination are inter-related and dependent on each other. Each one does not have its own nature. Each link is a cause on one hand, and an effect on the other. Nothing is independent, or isolated. Thus, the doctrine of dependent origination is an unbroken process.

Although the chain is presented in a downward list of 12 links, the Buddha teaches this schematic as the cycle of existence with no beginning or end. In a cyclic phenomenon any given point may be taken as the starting point. Each and every element of dependent origination can be joined together with another of the series, and therefore no single element can stand by itself or function independently of the rest. So, there is no starting point and ending point. They are cyclic phenomena. Ignorance is not the beginning of the chain, but generally is selected here to elucidate the fact that 'ignorance' is the cause of human suffering. It is just merely a continuing condition of

its presence in which it has its roots in the four outflows or “Āsava³”. These outflows are the determinants for sorrow, lamentation, pain, grief and despair to arise as soon as aging and death appear. Whenever suffering arises from these outflows, the mind becomes confused and muddled with the arising of ignorance.

To be more precise, understanding the nature of universal suffering is the fundamental of this principle. The Buddha repeats over and over again that failure to accept the impermanent nature of things will result in suffering, that is, seeking permanent elements in the impermanent, and there solution can only come when one realizes that there is no self that seeks the permanent, indeed no self at all (S. IV. 1-14). What we think of as ‘self’ are temporary products of conditions and cause. Suffering is caused by the interplay of multiple mutual causes and conditions, particularly by delusion, craving and aversion that arise from our misapprehension of them. We then fabricate our bondage by clinging to what by nature contingent and transient as independent and permanent. As its result, the reifications we construct from our misapprehension of them falsify experience and imprison us in egos of our own making, doom our lives to endless rounds of suffering such as acquisition, anxiety and so on.

It means that our mind goes through a complex set of twelve stages and their interplay, which are the twelve links of dependent origination. Through this process, ignorance is the prime cause of suffering in our life but the rest of the links are the accompanying conditions which will also affect the degree of our suffering. The

³ According to the doctrine of dependent origination, ignorance has its roots in the four ‘āsava’ or ‘outflows which are: 1) the gratification of desire in relation to the five bodily senses (Kāmāsava), 2) attachment to viewpoints and beliefs; especially that the body is a self, or belongs to self (Ditthāsava), 3) desire for various states of being and the aspiration to attain and maintain them (Bhavāsava), 4) Ignorance of the way things really are (Avijjāsava).

interplay of 12 links interact with each other to make up our experience. Everything then we experience as the outer world, as well as our inner mind, is due to the interdependent play of causes and conditions according to the doctrine of dependent origination.

It can conclude that the Buddha taught the doctrine of dependent origination as the way things manifest in terms of mutual causality. It is applied to the whole causal process at work, there is nothing in this world could be regarded as arising independently of causal pattern. The existence of both self and world are seen in terms of mutually conditioning in reciprocal interaction, psychophysical events, which arise and pass away, interdependently.

Therefore, the doctrine of dependent origination presents a dynamic explanation of the reality. The examples generally used to illustrate this conception are the stream of water and the self-consuming flame. Just as the flame and the stream of water, both the mental and the physical reality are subjected to constant flux. When perceive the aggregate, be it the self and the material world are each a flux. Just as everything is only a series and a succession of similar things or happenings. Thus, according to Buddhism, neither Being nor non-Being is not the reality; the reality is that everything is “Becoming”.

2.4 Buddhadāsa's Ontological Perspective Based on the Law of Conditionality (Idappaccayatā)

In the book titled “Idappaccayatā: The Buddhist Law of Nature”, Buddhadāsa regards the law of conditionality or what he calls “Idappaccayatā” as the highest law in the universe, which causes all things to arise, to persist for a time, and then to cease in terms of multiple mutual causal law. He reasons that the Buddha broke through to the

deepest truth of the law of conditionality and become enlightened. At about the same time, it occurred to him that, knowing this truth, who was there left for him to look up to, because he couldn't live reverencing nothing, so he revered the Dhamma he had awakened to: he would enter into and dwell within it,' that is, he would take it as his refuge (2015, P. 3).

Buddhadāsa believes that the law of conditionality (Idappaccayatā) pre-exists all things in the universe, even though Nature itself comes from the Law of Idappaccayatā which has the power to make natural things arise and also is the reason for the existence of the universe itself. Pre-existing from precisely when? Buddhadāsa answered that "that is impossible to know given our current knowledge. At present, we don't know with any certainty when the solar system first arose, so when all systems whatsoever first came into being, this no one knows, let alone when the Law itself originated. So, the Law of Nature, idappaccayatā, pre-exists all things in the universe and is the reason for the existence of the universe itself" (2015, pp. 6-7).

According to Buddhadāsa, the law of conditionality (Idappaccayatā) contains the basic insight into Nature and its working which appears as a dynamically interdependent causal process. It is the highest natural law in the universe that causes everything, every universe that ever exists, to arise, undergo change and transformation, and then to disappear to cease. In a world of Idappaccayatā both physical and mental things arise from the interplay of multiple mutual causes and conditions. All existing phenomena in the world subsist in a web of mutual causal interaction. Their existence depends on the other. They are co-existent and co-related. There is no independent existence. Nothing has its own nature of existence. For any phenomenon to arise in the world there must be many causes and conditions, they must work together in a functional integration. In turn, such a phenomenon that comes to being through those

causes and conditions, itself serves as a condition for the arising of many other phenomena.

Also, Buddhadāsa regards the law of conditionality as the Buddhist God that plays the same role as the theistic religions in the terms of the creator, the preserver and destroyer of everything. But the difference is the law of conditionality is not a personal god, it is impersonal god, which is simplicity itself: when this exists, then this exists; with the arising of this, that arises; when this is not, neither is that; with the cessation of this, that ceases.

In fact, according to Buddhadāsa, the law of conditionality (*Idappaccayatā*) is not restricted to being just the God of the Buddhists; it is also God of the universe, the whole universe in terms of mutual causality as described above. There is not anything in this universe that is self-existent. There is only mutual dependence in terms of cause and effect, that is, with this as condition, this arises; because there is this thing, this thing arises. All things without sentient life, like a stone, some cement, some metal, some wood, and even though our physical body or what Buddhadāsa called 'rūpa-dhamma', how do they come to be? They depend on the supporting conditions being available: because there is this as condition, this arises; this applied to the entire multitude of things in this world that are not sentient. In terms of working process of the law of conditionality (*Idappaccayatā*) Buddhadāsa claimed that everything flows, because there is this as condition, this arises, and then becomes the condition for something else to arise, and so on, this is the essence of the law of conditionality (*Idappaccayatā*). The mental (*nāma-dhamma*) is the same, whether it be the mind, consciousness, mind-contact, feeling, or whatever. They are flowing, spinning in a way: there is this, hence this can arise; because there is this, this can come to be. It means that they are exhibiting the condition of flowing on according to conditions, of changing

and flowing. All creation that have life like the beasts, the animals and no life like cement and metal are working under the law of *Idappaccayatā*. They are the product of the law of conditionality. Additionally, there is not an abiding self in anything, only a flow of conditions or a flow of *idappaccayatā*. Although our body and mind are no more than a stream of conditions of *idappaccayatā*. Thus according to Buddhadāsa all things whether living things or non-living things in the world are the product of the law of conditionality.

Buddhadāsa's ontological perspective towards natural environment is seen clearly in the book titled "Dhammic Socialism". The term "Dhammic Socialism" was coined by Buddhadāsa in the turbulent 60s in response to the growing political-economic ideologies in Southeast Asia. It is mainly regarded as a political philosophy. For Buddhadāsa, he considers politics as moral system, which is rooted in the law of conditionality (*Idappaccayatā*). Thus, regarding the contents of Dhammic Socialism does not contain only a political or moral aspect but also ontological aspect which Buddhadāsa calls "the law of nature" (*Idappaccayatā*).

Generally, Buddhadāsa explained the meaning of Dhammic Socialism as society which is guided by Dhamma. He equates the word "Dhammic", which comes from the word "Dhamma", as Nature. He claimed that everything is Dhamma, there is nothing that is not Dhamma. He refers Dhamma as the law of conditionality (*Idappaccayatā*), which can be distinguished into fourfold aspects: 1. Nature itself; 2. the law of nature; 3. the duty that human beings must carry out towards nature; and 4. the result that comes with performing this duty according to the law of nature (Buddhadāsa, 2006, pp. 4-5). The word "socialism" Buddhadāsa means the society which is rooted in and guided by Dhamma or the law of conditionality (*Idappaccayatā*).

Thus Dhammic Socialism according to Buddhadāsa is the society which is rooted in and guided by Dhamma or the law of conditionality (*Idappaccayatā*).

Buddhadāsa describes the theory of dhammic socialism in terms of ontological and moral aspect which arises out of the law of conditionality (*Idappaccayatā*). In terms of ontological aspect, he refers the true state of things according to the law of conditionality, which manifests itself that everything in the world co-exists interdependently as part of the causal natural interconnected order, whether we are speaking of material and immaterial things like an atom or molecule, human beings and societies, or the cosmos. There is nothing in causal mutual interdependence which exists separate, fixed, and isolated entity.

Buddhadāsa regards the state of nature which co-exists interdependently in terms of multiple causes and conditions as part of a larger whole as 'socialist system', which manifests themselves in the harmonious balance of everything, as he gave the following example:

...the entire universe (*cakravala*) is a socialist system. The countless number of stars in the sky exists together in a socialist system. Our small universe has the sun as its chief, and the planets, including the earth, as its followers. They exist within a socialist system, consequently, they do not collide (A Socialism Capable of Benefiting the World, 1991, P.200).

Additionally, Buddhadāsa also demonstrates the system of anatomy in order to support his thought that all organs in our body, big and small, need to work together or operate in conjunction with one another according to their true nature as bodily

components. Nothing exists independently, eyes work in conjunction with the ears, the ears with the nose, the nose with the mouth and so on. They must exist relative to one another. If they interrelate well, there will be a balance in nature.

This is the spirit of socialist system which established by the law of conditionality and exists in everything in the world, which has been from the very beginning. It is the plan or direction of nature. We are here today because nature has maintained a natural interdependence and harmonious balance through the entire evolutionary process. Thus, for Buddhadāsa the original pure state of nature represents the state of balance for the survival and well-being of human beings, animals, plants, and the ecology of the world.

To be precise, Buddhadāsa regards the original pure state of nature or what he called “the plan or direction of nature” as a cooperative system, which everything whether living or non-living things co-exists as a cooperative as his following words:

The entire cosmos is a cooperative system. Then sun, the moon, the planets, and the stars are a giant cooperative. They are all inter-connected and inter-related in order to exist. In the same world, everything co-exists as a cooperative. Humans and animals and trees and the earth are integrated as a cooperative

(3 November 1997, P. 6).

Buddhadāsa further explained that in the state of harmonious balance of nature, every being produces according to its capacity and also consumes according its needs; it is seen throughout the process of evolution, from single celled organisms right up to the appearance of the first primitive humans, the mutual interconnected natural

world remained inherently socialistic, because nature did not provide any of its various forms with the means of storing more resources than were necessary for survival and development. Animals and trees all consume only as much as Nature has given them the means to take in, a level of consumption perfectly adequate for their needs. Their stomach has the capacity to hold just the right amount of food for their survival and growth. It means that among all the many non-human forms of life in the natural world, no one kind takes more than its share. All consume only as much as their systems require. They have no granaries or warehouses in which to stockpile supplies, so they cannot accumulate any more than they need.

For Buddhadāsa, whenever the harmonious balance of nature is disturbed, problems arise. And he believed that the harmonious balance of nature is disturbed by humans who are dominated by selfish greed and began to produce and store natural resources for themselves more than they really needed. This hoarding or storing natural resources like food leaves others facing scarcity and poverty and give rise to competition instead of cooperation, which is against the intention of Nature. Such a problem which arises from individual action extends to social problem.

Buddhadāsa further analyzed that such a problem arises because people are dominated by a 'me' or 'mine' kind of thinking. They thereby create the illusionary self that they have a self as separate, fixed and isolated entity, which will cause being arrogant as to claim that one owns one's self. This kind of thinking gives rise to selfishness which consequently leading to mutual conflict and mutual destruction.

Then the necessity of living together in a properly harmonious, balanced way is the necessity of nature. By this reason, Buddhadāsa claimed that it is our responsibility as a part of this interconnected order to be in harmony with the law of nature in the

sense of mutual well-being, regard, respect and cooperation, which manifested through mutual awareness by understanding the natural mutual interdependence.

Regarding the moral aspect of Dhammic Socialism, Buddhadāsa describes morality as a part of the structure of the natural causal interconnected order which works under the law of conditionality (Idappaccayatā). Then for him the true morality or normality must be a mutual natural interrelationship where each phenomenon in the world has its proper natural normal balance in mutual interrelationship with everything else and which is derived from the law of Nature (Idappaccayatā).

Buddhadāsa uses the word “Siladhamma” to refer morality, which comes from two words “Sila” and “Dhamma”. Sila means ‘normal’ or the way things are (prakati). If anything conduces to morality and not to confusion it is called sila, and the dhamma (truth, reality) that brings about that state is called siladhamma (1993, P.122). He also uses the word “prakati” Thai term to refer morality, which he means not to collide with anyone and not to collide with oneself, that is, not to cause distress for oneself or for others, it must be natural which is derived from the law of Nature (Idappaccayatā). Thus, Siladhamma according to Buddhadāsa means ‘prakati’, if anything leads to prakati and not to disorder, it is called ‘sila’. The Dhamma which brings this natural state is called ‘Siladhamma’.

Generally, the word “Siladhamma or morality” in Buddhism is applied to our actions, speech and means of sustaining life which is corresponding to the third (right speech), fourth (right action) and fifth (right livelihood) of the Eightfold Noble Path. It deals with our relationship with other people, other living things, and the rest of Nature. But Santikaro Bhikkhu said that Buddhadāsa interprets morality more profound than merely following rules or precepts as we normally understood, he defines it as 1. The condition of being normal, 2. The Dhamma that causes normality and 3. The thing that

is normality (itself) (Engaged Buddhism: Buddhist Liberation Movements in Asia, p. 171).

Buddhadāsa claimed that the aim of morality should be enable individuals to make their mind normal, and to enable societies to be normal, to live together in peace and harmony. By this reason, he defines morality in terms of normalcy, balance, equilibrium as his following words:

...we should always regard sīla in the sense of normalcy, balance, equilibrium (pakati) as the heart of morality. If we refer to material things then it will be a matter of physical equilibrium (vatthupakati); if human beings (satva) then a matter of social equilibrium; if the mind (citta), then mental equilibrium; if the body then the pakati of the body (kāya) (Me and Mine, 1991, P.159).

It means that when we understand a naturally pure state of nature which is inherent in the law of conditionality, we should follow its way. It is our natural duty which is called 'morality'. It is the duty prescribed for all phenomena, whether sentient or non-sentient, in order to that they can survive and function properly. When it is applied to human beings, it becomes moral natural duty which is necessary for human survival and peace in society. When it is applied to material phenomena, it becomes moral natural duty towards environment which is necessary for environmental survival and mutual relationship between all forms of life and their environment. Thus morality according to Buddhadāsa is a part of the structure of the universe which works under the law of nature (Idappaccayatā).

Human beings and natural environmental phenomena must fulfill their natural duty in order to survive in a cooperative system of the law of nature. These relationships are naturally those of interdependency (Idappaccayatā) and they are normal state (prakati) when they are free of conflict. Being free from conflict Buddhadāsa means absence of violence, injustice, exploitation and abuse. Then the relationships are mutually beneficial instead of mutual destructive. The necessity of living together in a properly harmonious, balanced way is the necessity of nature. Then living in harmony with the law of nature is our natural duty. On the other hand, setting up a system like politics, economic etc. which is rooted in the law of nature and makes society prakati is also our natural moral duty.

Then, morality according to Buddhadāsa is not limited merely to the realm of speech and actions but also described for inner mental nature as well. So, we need to keep our inner mental nature in a normal condition which is free of attachment and defilement. It means that when our mental nature is clouded by defilements, it becomes abnormal, it is normal when it is free of “I” and “mine”, which is the root cause of defilements. This makes human beings different from non-human entities. In this regard, Buddhadāsa further explained that natural phenomena like animals, trees, rivers, and so forth has following nature as its norm. Their morality is appropriate to their nature. It is different from human beings who have more developed nervous systems and minds that distinguish them from all other animals as his following words:

Animals are reasonably fixed with brains that have stayed essentially the same over time. Their morality is appropriate to their nature. The human intellect is always growing (Me and Mine, 1991, P. 165).

By this reason, Buddhadāsa claimed that the harmonious balance of nature is disturbed by humans who dominated by selfish greed and began to produce and store natural resources for themselves more than they really needed. He then described the morality for human beings in two levels; the most basic level which is necessary for the human survival and peace in society and the highest level which is the duty to transcend all worldly oppression.

Buddhadāsa claimed that nature (*dhammajāti*) follows its own particular way, whatever we do must be done in accordance with it. If we violate its fundamental laws we are, in effect, transgressing morality according to the dictates of nature. For example, for the external material nature, the four necessities: food, clothing, shelter and medicine are the nature of things for the bodily sphere. We must have them according to the dictates of nature. If we lack them, as a consequence, problems will arise in the body, that is, we might become sick or physically die. This is nature which establishes the body in a particular way for it to exist in a state of normal state of balance.

For the most basic level of morality, Buddhadāsa observed the nature that every being in the natural world produces according to its capacity and also consumes according its needs or its system requires. Human beings is one kind of living creatures, which nature requires them to have a particular kind of morality, a morality of balance, moderation and sufficiency (1993, P.128). As mentioned above, human beings are much more developed than any kind of natural beings. In the sense of external physical nature, they have ability to produce and consume natural resources more than any kind of natural beings in the world. In the sense of inner mental nature, they have ability to develop themselves to the highest level of morality. By this reason, Buddhadāsa believes that human beings need to follow the law of nature by keeping their lives

simple, living with only material things necessary to sustain them in such a way that they can get by without undue hardship.

In order to make the ethics of the most basic level of morality clearly, Buddhadāsa exemplifies the values of morality established by human defilements and according to the law of nature. He claimed that the value of morality established by human selfish desire will concentrate only on the sensory pleasure of external physical nature and does not consider value according to the inner mental nature. A person who holds firmly to this foundation, he will interpret value according to his physical needs according his sensory pleasure only. All his behavior is just for entertaining his six sense bases. Everything he does is for the sake of his six sense bases. He surrenders to his sensory senses and becomes their slaves. He becomes overly enamored to accommodate his desire. Because his neutral instinctual mind operates under the influence of ignorance according to dependent origination, desire, attachment, and egoism and then egoism turns into selfishness which is expressed outwardly through selfish behavior. The selfish behavior is always harmful, tends toward conflict, and often becomes violent. He is out of balance and transgresses the morality of nature. As a consequence, a person who holds firmly to this foundation, his habitual actions will lead to excessive consumption, which causes an ever increasing self-centeredness leading to competition, exploitation, conflict and violence which finally will destroy the harmonious balance of original cooperative system which is originated from the law of nature (*Idappaccayatā*).

For the value of morality formulated according to the law of nature (*Idappaccayatā*), Buddhadāsa explained that it originates from the dictate of nature in the sense that all creatures consume the natural resources in order to survive, develop and thrive, not to respond their pleasant pleasure. Then we should follow the morality

of nature, which requires us to be balance, moderation and sufficient. We should keep our lives simple, living with only those material things necessary for our survival according to the necessity of the law of nature. This value does not take just only the matters of external physical nature but also the matter of inner mental nature. Buddhadāsa believes that when a person hold firmly to this foundation: morality (sīla) means the natural balance of things (prakati), and the happiness that balance produces (prakati-sukha). Results will arise according to the law of nature, a happiness of calm and equanimity. Because we will limit and control our selfish desire and then we will have no problem of scarcity, and there will be no selfishness. It means that our mind functions under the influence of wisdom according to dependent origination, wisdom will create the conditions for peaceful, harmless actions and relationships which are expressed outwardly through harmless behavior. This kind of value will lead to appropriate consumption.

In short, the basic level of morality is the ability to control our neutral instinctual mind, which should not allowed it to be developed into selfishness, whereas the highest level of morality is ability to raise our mind free from the power of attachment which causes us to the poles of love and hatred. In the language of dependent origination, when our mind is replaced by wisdom according to dependent origination, there is a selflessness that automatically creates the conditions for peaceful, harmless actions and relationships. Avoidance of evil is natural and done automatically. Good actions are done without regarding them as good, not for the sake of goodness, but because they are required by the Law of Nature. As the results, the arising of the true normalcy, equilibrium and balance will be in our mind, body and speech, which starts from individual and society. Everything is done simply as a wisdom and compassionate

response to the way things are, which consequently it will lead to a reduction in social chaos and disorder, and become sustainable.

2.5 Buddhadāsa's Environmental Ethics Based on the Law of Conditionality (Idappaccayatā)

Buddhadāsa deeply cared about the environment, which can be seen in one of his talks titled “Buddhists and Nature Conservation” at Saun Mokkh in 1990. This talk contains his insight into environment, which is regarded as his insight into the biocentric and ethical dimensions of natural environmental concern. Buddhadāsa makes a distinction between the external physical nature and inner mental nature. For the external physical nature, he refers the physical things, environment and surroundings arising in the world and inner nature, the mind, which understands and realizes all phenomena takes place through causes and conditions in a vast web of interdependence, inter-relationship, inter-connectedness, inter-woodenness. Both of them arise from the law of nature (idappaccayatā), which Buddhadāsa calls “Dhammadhatu” in his talk.

Buddhadāsa seemingly believed that the law of nature or the law of conditionality has arranged everything quite well, especially its external material natural ecology. We as human beings have tried to re-do everything in our own way according to our own selfish desire and consequently ruined the external natural material natural ecology. Thus, according to Buddhadāsa, among two kinds of nature, the inner mental nature has power over and can control the external physical nature. If the inner mental nature is conserved well, the external material nature can certainly preserve itself as he said:

If we protect the inner nature, the outer nature will be taken care of by itself. If there is mental and spiritual correctness, physical thing will naturally be correct by themselves (2006, P.5).

It means that when we understand all fundamental aspects of our inner mental nature according to the law of nature (*idappaccayatā*), we will also know that nothing is worth clinging to as being 'self', which can produce 'selfishness'. Thus there is nothing that will go out and destroy the external physical nature.

In addition to the internal mental nature, Buddhadāsa regards 'selfishness'⁴, which arise from the inner mental nature as the root cause of the external material natural degradation and crisis including environment. For him, all the different kinds of mental defilements arise from selfishness. According to the doctrine of dependent origination, when we dominated by ignorance, make contact with all types of different things, we react and interact with them based on our various impulses and sensitivities and feelings, which leads to our misunderstanding things there is a self, and it develops to the self-instinct degenerating into selfishness. Then selfishness causes all the various kinds of defilements (*kilesa*) and manifests itself in the three basic directions. The first direction is greed and lust, which has the basic condition of pulling things towards it, of trying to become, of trying to gather and acquire the things that we like and that make us happy. The second direction is anger and hatred, which has the basic condition of pushing away, of trying to get rid of, of wanting to destroy or even kill things in order

⁴ Buddhadāsa defines 'selfishness' in terms of "Me-and-Mine or what he called "Tua ku Khong ku" in Thai. He explained that the Pali terms for me and mine in the ethical or religious context are *ahankāra* and *mamankāra*. In the everyday or psychological context, the terms are *atta* and *attaniya*. In English it means 'egoism'. Thus, the word "selfishness" simply refers to a mind that has been overcome with *ahankara*, *mamakara* or egoism.

to get rid of it when we don't get our way, when we don't get what we want. And the third direction is delusion, ignorance, which has the basic condition of running in circles around the thing, running in circles around the doubt, around the unknowing, the confusion. As the results, we act selfishly through physically and verbally in regard to the misconception of the self, which arises from inner mental nature. Thus selfishness does not only have external effects. It has very powerful effects internally.

Naturally, according to Buddhadāsa, all living things, whether plants, animals, or human beings, there are some things which is called "instinct". It is a fundamental natural instinct which begins with life for the creature, for the organism in order to protect life, develop, thrive, and finally survive. Non-human entities like animals, plants, and so on consume natural resource as much as Nature has given them the means to take in, a level of consumption perfectly adequate for their needs. They spend their life which is appropriate to their natural instinct. They produce and consume natural resource as much as their natural system requires. Their stomach has the capacity to hold just the right amount of food for their survival and growth. They have no granaries or warehouse in which to stockpile supplies, so they cannot accumulate any more than they really need. It is different from human beings who are intelligent more than non-human entities in terms of capacity and development. Human beings are able to produce and consume natural resources more than their natural system requires. They can hoard natural resource for their utility more than they really need them for survival. By this reason, Buddhadāsa believes that for human beings, the fundamental natural instinct which begins with life is neutral in itself. It depends on how we deal with it. If it is out-of-control, it will be developed and changed in the direction of defiled way or selfishness. In contrast, if it is kept within limits and bounds, it will be developed and changed in the direction of an enlightened way. For the natural neutral instinct being

developed into selfishness, Buddhadāsa explained that since we are born ignorant from our mother's wombs, we meet up with different things which trick us, deceive us and confuse us. We come across all kinds of delicious, satisfying, attractive experiences through our sex sense bases: sights, forms, sounds, smells, tastes, touches, and thoughts. Our mind ignorantly likes what is happening, dislikes it, or be so confused that it does not know if it should be liked or disliked. These three kinds of ignorant reactions are termed 'vedanā' or feeling according to doctrine of dependent origination. Feeling conditions craving or desire which is also rooted in ignorance. After this desire arises, if it becomes more solidified and if it becomes more ignorant, then there begins to arise a sense of 'I', the desire. That is the ignorant craving conditions attachment (upādāna), which is the feeling of the desirer or the one who craves. Here the process of egoistic feeling is building. Attachment to conditions where we have 'I' – there is this 'I' which desires and craves to get or get rid of. This leads to the problems of selfishness, which the attachment begins to build into a state which is called 'condition of self', 'coming into existence' or the becoming of the 'self'. Here the 'self' is complete. And this finally condition the birth of 'self', of the ego, of the big "I" which is attaching to all the things around it as 'me' or 'mine'.

Simply speaking, we, dominated by ignorance, make contact with all types of different things, we react and interact with them based on our various impulses and sensitivities and feelings, which leads to our misunderstanding things there is a self. At this point, the instinct of self begins to develop to the self-instinct degenerating into selfishness, and then selfishness causes all the various kinds of defilement (kilesa) such as lust, anger, and delusion. Consequently, we act selfishly through physically and verbally in regard to the misconception of the self. This is how our natural neutral instincts are developing into selfishness.

For the natural neutral instinct being developed into an unselfish or an enlightened way, Buddhadāsa explained that if mindfulness and wisdom are present when we are experiencing all kinds of delicious, satisfying, attractive experiences through six senses bases (sights, forms, sounds, smells, tastes, touches, and thoughts), then the natural neutral instincts will develop in the direction of unselfish direction. In the language of dependent origination, when an external sense object (form, sound, odor, tastes, tangible objects, and mental phenomena) strikes one of the internal senses (eye, ear, nose, tongue, body and mind), the neutral natural instincts will develop into selfishness if there is no mindfulness and wisdom. In contrast, at that point of contact, if there is mindfulness, governing, covering, controlling, dominating it, then it will bring wisdom to that contact. The wisdom will function in order to prevent any problems from arising. It means that mindfulness will draw on the store of wisdom that has been gained through life and apply the necessary wisdom in that specific situation and that specific eye contact, and then problems will be avoided.

Based the conception above, Buddhadāsa advised us how to preserve the environment and also how to prevent the environmental degradation, including its solution by saying that we need to conserve our inner mental nature according to the law of dependent origination. If we clearly realize the inner mental nature within ourselves and conserve it according to the law of dependent origination, there is no chance of feeling 'self' and selfishness'. Then it will be impossible for selfishness to arise. When there is no selfishness, there is nothing that will be expressed outwardly in destroying, exploiting and abusing the nature. The external physical aspect of nature will be able to conserve itself automatically and naturally. Thus, Buddhadāsa defines the word "anurak" (conserve, preserve, protect) in terms of inner mental nature.

Furthermore, Buddhadāsa suggested that if we would like to fully comprehend and preserve the natural environmental world, we need to understand the law of conditionality into fourfold meanings as follows:

1. nature itself;
2. the law of nature;
3. the duty that human beings must carry out towards nature;
4. and the result that comes with performing this duty according to the law of nature (Buddhadāsa Bhikkhu on Conserving the Inner Ecology, 8 June 2006. P. 4)

The fourfold meanings of the law of conditionality can be called by the single word “Dhamma”, which Buddhadāsa equates it as Nature. Among the fourfold meanings of the law of conditionality, the law of nature pre-exists all things in the universe, even though Nature itself comes from the law of Nature, which has the power to make natural phenomena arise and is also the reason for the existence of the universe itself. These four aspects of Nature essentially interrelated each other, and we can find all four aspects of Nature in the world neither living things nor non-living things.

1. Nature itself: it refers the sum total of reality, including the absolute reality, there is nothing in this world is not Nature, whether physical or mental. It refers all phenomena; both physical and mental, which exist and function as mutual causal natural interconnected phenomena under the law of nature. For the physical phenomena, Buddhadāsa means external physical nature like trees, mountains, animals, and human beings, which exist and work according to the law of nature. For the mental phenomena, Buddhadāsa means inner mental nature such as thoughts, feelings, and mental formations, exist and arise through the contact of sense organs with external

phenomena. In technical term, Buddhadāsa calls these phenomena “sabhāvadhamma” which means things which exist as such. Buddhadāsa classifies sabhāvadhamma into two: sankhata-dhamma (compounded things) and asankhata-dhamma (non-compounded things).

Sankhata-dhamma arises from a causal matrix. Buddhadāsa referred to things such as matters, body, mind, action and result of action which arise from a causal matrix. They exist as part of a web of cause and effect interaction, a cause produces an effect which becomes another cause of another effect, they are causally conditioned and originated. They are subject to various conditions. They are called natural phenomena of the world. They are illusory. This process of causality is functioning under the law of conditionality (idappaccayatā) which is a form of the law of nature.

Also, they are subject to the Three Universal Characteristics (Ti-lakkhana): impermanence (aniccatā), suffering (dukkhatā) and non-selfhood (anattā). It refers to all phenomena in the world, which are subject to change, because they are unable to maintain any kind of personal self or essence according to the law of nature, they are unreliable and may bring us suffering if we crave for world happiness and attach ourselves to it without knowing that it is impermanent. But if we understand the Three Universal Characteristic of all phenomena and the law of conditionality, we then can be free ourselves from suffering which we can live beyond sankhata-dhamma.

Asankhata-dhamma or non-compounded things is nibbāna which is ultimate goal of Buddhism. For Buddhadāsa it is relative to sankhata-dhamma. It means that nibbāna exists because samsāra or the phenomenal world of compounded things exists. Both nibbāna and samsāra exist in the human mind. Whenever the human mind is disturbed by defilements and self-attachment, samsāra appears, but whenever the human mind is free from all defilements, nibbāna appears. Thus, for Buddhadāsa

nibbāna is a state achieved through the eradication of all defilements and can be attained here and now in this life.

2. The law of Nature: it is the law of conditionality (*Idappaccayatā*), which is the universal law of Nature that produces and governs all things in the world. It pre-exists before anything and can be found in all things. Buddhadāsa regards the law of conditionality as the highest of laws that makes everything work and operate in terms of cause and effect. Everything whether external material phenomena or inner mental phenomena is under the operation of the law of conditionality, which functions as follows: when this exists, then this exists, with the arising of this, that arises; when this is not, neither is that; with the cessation of this, that ceases.

To be precise, the law of conditionality represents the human and natural environment as one, organically interrelated ecological order in terms of mutual interdependence and harmonious balance for the coexistence of mankind, creatures, plants, and world ecology for it to survive, develop and thrive. Human beings and natural phenomena like insects, trees, rivers, and stars are not separate but are only a part of Nature or a handiwork of Nature that must find and fulfill its natural role or duty in a cooperative system. In this system, human beings and natural phenomena coexist together in mutually beneficial and supportive groups in order to survive. The animals and plants are socialistic through their mutual help and interdependencies. Human beings also depend on them; human socialism depends on the large socialism of all living things. Thus, humanity as an individual necessarily leads to concerns about world and the natural environment of which the individual is a part. We not only live in a shared natural environment, but are a part of communities embedded in the interrelated natural order of things. Everything is necessarily interrelated. If they interrelate well, there will be a harmonious balance among mankind, creature, plants and world ecology

for it to survive, develop and thrive. In contrast, if they do not interrelate well, a problem will arise.

3. The duty that human beings must carry out towards the law of nature. This duty arises from understanding the law of nature and follow the direction of the law of nature. Then our duty must be rooted in the law of nature. The law of nature is explained as 'a socialist interdependent system' or 'a cooperate system'⁵. All phenomena whether living things or non-living things arise from mutual causal interconnected system, which is manifested itself in the mutual harmonious balance of everything. There is nothing that is self-existent.

Under the operation of the law of nature human and natural environment are only a part of Nature, which coexist together in mutually beneficial and supportive groups in order to survive. Non-human entities are socialistic through their mutual help and interdependencies. Human beings also depend on them; human socialism depends on the large socialism of non-human entities. Thus, human and natural environment must fulfill their natural duty according to the law of nature.

According to Buddhadāsa, non-human entities have fulfilled their natural duty according to their natural instinct, which is not root cause of environmental crisis. They instinctually act in relationship to the cooperative system. It is different from human beings who are considered as the root cause of environmental crisis. Because our natural neutral instinct can be developed into many directions, one direction can be developed

⁵Buddhadāsa also describe the working process of the law of conditionality as "a cooperative system" which is same as 'a socialist system'. In this connection, he exemplifies the solar system in order to support his argument that the sun, the moon, the planets and the stars are a giant cooperative. They are all inter-connected and inter-related in order to exist according to the law of conditionality. Our world also is operating under the law of conditionality same as the solar system. Everything in the world co-exists as a cooperative to exist and survive.

into harmful way which is against the cooperative system, another direction can be developed according to the direction of the law of nature.

By this reason, Buddhadāsa classified morality for human beings into two level as follows:

We must have *Sīladhamma* at this basic level at the very least, and we must have it at an even higher level if it is to keep pace with human evolution (Me and Mine, 1991, P. 165).

The most basic level of morality, Buddhadāsa refers the ethics of sufficiency or moderation. In this connection, he argues that the way of nature according to the law of nature is sufficient and moderation. It is evident from the process of evolution, many forms of life from single celled organism right up to the appearance of the first primitive humans in the natural world, no one kind takes more than its share of natural resources. They consume only what their systems required to survive. For example, birds, insects, plants consume only what its capacity will hold, or as much as Nature has given them a level of consumption perfectly adequate for their needs to survive, develop and thrive. It implies that Nature did not provide any of its various forms with the means of stockpiling more resources than were necessary for survival and development. This is the way of nature which has maintained the natural condition of interdependent and harmonious balance. Thus, In terms of external physical nature we as human beings need to keep our lives simple, living with only those material things necessary to sustain us without undue hardship according to the dictate of nature. It is a natural way, which represents an idea of harmonious balance.

In this connection, Buddhadāsa specifies the four necessities, food, clothing, shelter and medicine, as the nature of things for the physical necessities of life in the sense of the external physical nature, which we must have them according to dictate of nature. Without them, the physical part of life cannot continue. For example, If we lack food, as a consequence, problems will arise in the body. We will become sick or physically death. These are natural resources that were necessary for our survival and development according to the necessity of nature. However, if we consume them in order to entertain our selfish desire, which is more than our natural system requires or rather than our survival. It could not be accepted by the basic morality. Then Buddhadāsa concentrates discussion on inner mental nature. For the most basic level in terms of inner mental nature, at least we could control and develop our natural instinct not develop into selfish directions.

In this connection, Buddhadāsa believes that all the problems, all the conflict, all the crises, are the result of selfishness, which arises from misconception of self. As discussed above, the law of nature (Idappaccayatā) presents the reality of nature in terms of momentary interdependent and impermanent existence. There is no self in the sense of a permanent within all natural phenomena. What we think of as 'self' are temporary product of causes and effect. According to dependent origination, we, dominated by ignorance, make contact with all kinds of different things, we react and interact with them based on our various impulses, sensitivities and feelings, which leads to our misunderstanding things as there is a self. It results our neutral natural instinct of self to develop into selfish directions. As soon as there is self, there is selfishness. They are inseparable. As the result, selfishness causes all the various kinds of defilement such as greed, hatred and delusion, which is a terrible burden for the entire world. We behave

and act selfishly based on the misconception of the self. Thus, the basic morality is the way to limit and control our selfishness based on the ethics of sufficiency.

It means that the natural instinct of self which is powerful and difficult to overcome it still exist at the basic morality, we just keep it under control so that there is self but don't let it be developed into selfishness. In this connection, Buddhadāsa recommended a system of practice called "ānāpānasati" (the mindfulness of breathing meditation), which he believed that through this ānāpānasati meditation the four Dhamma comrades sati (mindfulness), paññā, (wisdom), sampajañña (comprehension or wisdom in action), samādhi (the one-pointed concentration) are developed enough to serve to control our selfishness. These four Dhamma comrades have to go together. If one is missing. It is like they are all missing. It implies that we need to develop all four of them until become as skillful and expert as we can bring these things into existence and use them to control all the sense contacts that arise in our daily life. For example, when we experiencing all various kinds of delicious, satisfying, attractive experience through our six senses or contact in terms of dependent origination, which deceives us into believing that it has a real self, which is causing selfishness. At this point of contact, if there is mindfulness governing, covering, controlling, dominating those kinds of contacts, then it will bring wisdom to that contact. This wisdom, which has been gained through life, applies the necessary wisdom in that specific situation and that specific contact, which will be wisdom-in-action in order to prevent selfishness. It will be successful or not based on the strength or energy of samādhi which is enough to stop it or not. These four Dhamma comrades, which arise from mindfulness of breathing, are controlling the six kinds of contacts, then the natural instinctual self will keep under control and not develop into selfish ways.

For the highest level of morality, Buddhadāsa refers to an end to self-centeredness, to a "me" and "mine" kind of thinking, which blind us to the true nature of things and leads selfishness. The words “Me” and “Mine” are used to indicate ‘selfish interests or attachment’. At this level of morality, Buddhadāsa encourages us to discover and eliminate self-centered ideas that lead us directly to selfishness.

As for interdependent origination, the theoretical part is described in detail how the feeling of me-and-mine arises and ceases; the practical part shows how to control contact so that it does not give rise to feeling, or to control feeling so that it does not give rise to attachment which is the root cause of me-and-mine. What we think of as ‘self’ are a product of a causative interconnected process. It is merely a natural process according to the law of nature (Idappaccayatā), and in that process, there is nothing that can actually be identified as a self. Thus, the highest level of morality aims at banishing natural instinctual self which deceives us into believing that it has a real self.

In this connection, Buddhadāsa recommends insight meditation (Vipassanā) as a practical system. Insight meditation means ‘clear seeing,’ ‘seeing things as they really are. In vipassanā, natural reality is examined, observed and investigated until it is seen clearly that all phenomena in the world is interconnected through multiple causes and conditions and those conditioned are impermanent, unsatisfactory and non-self in terms of the three universal characteristics of things. For example, our life, which is consisted of body and mind, is no self or what Buddhadāsa called “anattā”. Body is just the body which contains the nervous system and performs its various functions in order to sustain life. Even though mind, non-physical part of life, performs all its various functions in order to sustain life and all of those take place without any ‘self’ being required. They just happening naturally according the law of nature (idappccayatā), which there is nothing can be identified as a self in that process.

It might say that Buddhadāsa's environmental ethics stems from a transformation of self-attachment to an interconnected no – self. It is our natural duty towards natural environment which needs to accommodate an interconnected 'selfless approach' to ensure that our practice is assisting ecosystems beyond the confine of self-interest.

4. The result that comes with performing the duty according to the law of nature: this result will be based on how our duty is performed, if it has done wrongly, then the result will be wrong too; if correctly, then the result will also be correct.

When we realize our inner mental nature clearly through the practical system of two kinds of morality according to the law of nature. As the result, we comprehend clearly both external physical nature and inner mental nature. That is in terms of external physical nature, we do not exist independently of other people or things, but instead depend utterly on a total web of life in order to survive. It is our responsibility as a part of this order to live according to it. We should do whatever we can to promote the coexistence of all living beings, and that we should be kindly toward one another according to the law of nature. We as human beings are able to exist today because they form a society, a cooperative system providing mutual benefits. In terms of inner mental nature, when we comprehend clearly all fundamental aspects of our inner mental nature according to the doctrine of dependent origination that nothing is identified as a self, which blinds us to see the true nature of interconnected no-self. When selfishness inherent in inner mental nature is removed, all kinds of violence and exploitation will be destroyed as well, there is nothing will go out and destroy the external physical nature. Our behavior and actions will manifest a truly selfless way of unselfish living and thinking. We are not harming ourselves, any other people, any other creatures, or the environment. Instead, there is friendliness, compassion, sympathetic joy and

equanimity based on interconnected selfless approach automatically as his following words:

When this selfishness is extinguished, there is none of this harming. Then it becomes very natural to relate to others in terms of what are called the 'divine dwellings' – friendliness, compassion, sympathetic joy, and equanimity – and then this is the basis for Dhammic happiness (Benefits of Unselfishness, P. 5, 2016).

This is an individual level, a kind of self-discipline by transforming self-attachment to interconnected selfless or interconnected unselfishness, which will be extended to the social level. That is whatever system is laid out for the functioning of a social group, the principles of such a system must be based on interconnected unselfishness, which is manifested through social structures like politics, economic, education and so forth done for the good of society as a whole and not just for individual or for any one person.

CHAPTER III

An Exploration on Western Environmental Ethics

As discussed in chapter II, Buddhādāsa approaches the environmental degradation and crisis through the lenses of the law of conditionality, which he defines it as cooperative interdependent worldview. As the result, his environmental ethics stems from transforming self-attachment to interconnected selfless, which concentrates on inner mental nature.

Generally, Buddhādāsa's approach towards environmental crisis is presented in the senses of Eastern wisdom. Regarding the Eastern philosophy, it is mainly suggested people to live their life in harmony with natural environment. It is different from the Western philosophy, which has mainly emphasized a dominion over the nature. Thus in this chapter we need to explore more details about Western environmental ethics in order to see the way they approach environmental problems.

Western environmental philosophers distinguish two ethical approaches to the environment; anthropocentrism and non-anthropocentrism. Generally speaking, anthropocentrism that has generally drawn ethical theories from the traditional western philosophy suggests that only human interests are truly worthy of moral considerations, whereas non-human entities like animals, plants etc. exist for the sake of human beings. It means that human is the center of the world and has superiority over nature according to anthropocentric worldview. Non-anthropocentrism that has tried to adopt and modify the traditional western philosophy and also tried to propose new perspectives from other traditions, suggests that other living things and non-living also have intrinsic value, not only instrumental value, then they should be

treated as 'equal respect and moral equality' similar to what we would accord to other human beings.

Both anthropocentrism and non-anthropocentrism have ardent groups espousing their tenets and critics arguing against their flaws, which the researcher will discuss them in more details.

3.1 Anthropocentric Perspectives on Environmental Crisis

Anthropocentrism is the term which comes from the Greek words “anthropos” and ‘kentron’. “Anthropos” means ‘human being’ and ‘kentron’ ‘center’. Then anthropocentrism is also well known as human-centered. It might say that in the sense of etymological aspect, anthropocentrism means human-centeredness, which views human beings at the center of universe as if everything is revolving around the welfare and achievement of human beings alone.

However, the term ‘anthropocentrism’ might be understood from many different perspectives. Here the researcher will discuss just only the perspective related to environmental ethics. In terms of moral aspect, anthropocentrism takes only human interests to be intrinsically valuable, and upholds that only human interests are truly worthy of moral considerations. The non-human nature which include plants, animals, insects, rocks, water, etc. exist only for the sake of human beings. They exist to fulfil the purpose of human beings. Thus, anthropocentrism stands for the attitudes, values or practice which promote human interest. We human beings do not have any moral responsibility towards environment other than human beings. For example, there is nothing immoral in cutting a tree or killing an animal, but it will be judged as morally wrong if hitting or killing any human beings according to this view.

However, within anthropocentrism, there are two main forms: strong anthropocentrism and weak anthropocentrism.

Strong anthropocentrism suggests that only humans have intrinsic value and assigns absolutely no value for nonhuman entities. According to strong anthropocentrism the death and suffering of nonhumans does not come under the purview of morality. Man takes the position of a despot with respect to nature.

Weak anthropocentrism gives importance on some obligations to nonhuman beings but still strongly presupposes the moral obligation towards human beings stronger or greater than nonhuman entities. Precisely speaking, weak anthropocentrism supports exploitation of nonhuman beings when it is needed for survival of human beings. For example, human population needs to clear other species out of their habitats or the basic needs of humans for survival leading to the exploitation of natural objects or resources, or when humans need medicine that can be obtained by carrying out painful experiments on animals.

What is the root of anthropocentric ethics? Generally the root of anthropocentric ethics can be traced back from western historical roots: Christianity and Western philosophy.

Mostly, anthropocentrism has drawn its ideological thought from the Christianity's concept of creation, which has fostered the belief that humans were made in the image of God and they also share in God's transcendence of nature, thus the whole natural order was created for their sake. This conception has expressed itself into two main forms: Dominionism and Stewardism, which bases on their interpretation of the concept of creation.

Dominionism, which has rooted in ideological reading the book of Genesis¹, suggests that humans are masters of nature, which exists to serve only human needs and also the nature is a limitless resource to which we can do anything. As the result, it openly supports exploitation of natural resources in whatever way man pleases. This is a classic formulation of what is frequently termed as ‘strong anthropocentrism’.

Stewardism, which has rooted in a different ideological reading of the book of Genesis and interpreted that nature exists for God, and it is the role of humans to ensure that His works continue by acting as His stewards, humans should be the caretakers for the inherently valuable nature. It means that human beings are caretakers of nature in that we look after it in some way; but humans are still important, also other creatures have value. Thus, stewardism may be regarded as an example of weak anthropocentrism.

In the western philosophical tradition, anthropocentrism has its ideological roots in classical and early modern philosophy. In some interpretations of Plato, the sensible world of nature is merely a copy of a true world existing elsewhere which he called the world of ideas. This world of ideas is opposed to the real world from where all ultimate truth could be found only via human reason. Thus, Plato advises that only human beings have reason and by that capacity they can conceptualize, analyze and concentrate on the external world, that make them capable of observing the shadows of the real world that exists beyond the material world. The Platonic dualism makes human beings as reasoning beings different from and more important than non-human world.

¹ God created men in his own image, and blessed them, and told them to have ‘domination over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth. Genesis 1:26.

It seems to me that Aristotle described the anthropocentric worldview clearly. He regards the relationship between humans and nature as “Natural and expedient, which mainly describes a natural hierarchy of living beings. Human beings, animals and plants are all capable of taking in nutrition and growing, while human beings and animals are capable of conscious experience. Plants which is inferior to animals and human beings have the function of serving the needs of animals and human beings. Human beings are superior to animals because human beings have the capacity for using reason to guide their conduct, while animals lack this ability and must stay and rely on instinct. Thus the function of animals is to serve the needs of human beings.

Aristotle's view that nature exists for an instrumental purpose can be seen in the founder of modern western philosophy, Rene Descartes. Descartes argues that only humans have the 'rational power'. He divided reality into two fundamentally different substances: thinking substance or mind which is capable of thought and has free will and extended substance or matter which is a mere machine and not capable of thought or free will. He argued for a complete dualism of mind and body. With his method of doubt, Descartes conceptualized his own identity from his ability to think: 'I think, therefore I am' (cogito ergo sum). Everything outside this cogito is seen as having only a questionable existence. Descartes's dualism separates human and nonhuman nature, and insists that only humans have souls and all animals are akin to mere machines.

Rene Descartes suggested that both humans and animals are a part of nature, resemble each other only in respect of possessing a body which performs the same sort of functions, but humans are superior to animals by their unique characteristic of reasoning power which comes through the possession of a rational soul which is outside nature.

Based on the above conception, Rene Descartes conceives our world as a huge machine. Man as the master and possessor of nature is to modify or transform nature in order to utilize it effectively. Then it is possible for man to artificialize or modify nature which reflects the exploitative attitude of man towards nature. Descartes calls this method of exploitation of nature through modification ‘practical philosophy’, which is based on scientific and technological advancement of man. Thus, every resource in nature is meant for human use. Human beings though united with nature is not subjected to any sort of moral obligation in nature in his treatment or confrontation with nature. Descartes advocated an absolute or strong anthropocentric worldview.

Rene Descartes’s philosophy, especially the Cartesian distinction between mind and body (matter), plays an essential role in shaping the leading scientists like Newton. Newton who had influenced with Descartes’s philosophy, treated matter as dead and completely separated it from mind and also viewed the world as a multitude of different objects assembled in to a huge machine. Then he held this mechanistic worldview and constructed his mechanics on its basis and made it the foundation of classical physics which dominated the scientific world up to the end of the nineteenth century.

Also, the anthropocentric worldview is seen explicitly in philosophy of Immanuel Kant who argued that ‘Man is the ultimate purpose of creation here on Earth’. (1994, p. 4). Kant also says that “Without man, in other words, the whole of creation would be a mere wilderness, a thing in vain and have no final end” (1952, p.108). In this regard, Kant reasoned that it is man under moral laws who is the ‘final end of creation’, firstly, the final end/purpose should be rational human beings and not irrational human beings such as mentally challenged, only rational beings can realize

the worth of the world and secondly, the final purpose or rational beings should estimate the worth of all other physical objects not in term of their relationship to nature like their well-being but in term of their own freedom like freedom of rational beings. Therefore, the final purpose is only human beings who are subject to moral laws, who are unconditional purpose/final purpose, whereas all other living and non-livings are relative purposes.

Kant further suggested that every human being has intrinsic or innate basis for respect; this basis is 'humanity' in the sense of possessing reason, the consciousness of being free and having a moral personality, i.e., the capacity of developing a moral good will. Thus we should respect all human beings and we have moral duties only towards all human beings.

In this regard, Alexander Gillespie summarizes and classifies the development of anthropocentrism into five main strands of thought as follows:

- (I) the distinction between the mental and the physical,
- (II) the individual nature of existence,
- (III) the dichotomy between humanity and nature,
- (IV) the use and value of nature, and
- (V) the domination over nature. (International Environmental Law: Policy and Ethics, p. 5).

(I) the distinction between the mental and the physical: The early rationalists like Plato and Pythagoras, conceptualized their philosophical foundation of the distinction between the physical and the mental through two belief systems. First, Plato and Pythagoras believed in the separation of the immortal soul from the mortal body. Second, they did not give much importance on sensation or empirical observation as a source of knowledge. They took abstract reason as the source of

knowledge. Plato conceptualized that the soul or mental is distinct from the physical. This Platonic view of physical world which stems from the separation between the spiritual world and the material world came to be dominant in early western society.

Later in the seventeenth century, Rene Descartes, who is considered as the father of modern philosophy, divided reality into two fundamentally different substances: thinking substance or mind which is capable of thought and has free will and extended substance or matter which is a mere machine and not capable of thought or free will. He argued for a complete dualism of mind and body. With his method of doubt, Descartes conceptualized his own identity from his ability to think: 'I think, therefore I am' (cogito ergo sum). Everything outside this cogito is seen as having only a questionable existence. Descartes's dualism separates human and nonhuman nature, only humans have souls and all animals are mere machines.

(II) The individual nature of existence: a development that comes out from Cartesian philosophy is: existence implies only distinctive individual existence. In fact, this view has rooted in ancient Greece. Pythagoras conceptualized that all things are composed of numbers. Democritus and other atomists further developed and contended that not only are all things composed by numbers, all of them are isolated, individual units. They believed that all things were made of atoms, which are solid and insular.

Later the concept of atomic individualism spilled into other aspects of social and scientific discourse. For example, in the discipline of sociology Thomas Hobbes picked up this idea and defined that society is nothing more than self-interested atomistic individuals. In science, great scientists like Isaac Newton and Galileo Galilei has influenced integrating individualism, especially their quantitative approach towards nature and their mathematization of nature. Galileo conceptualized that

studies should be restricted to the essential properties of shapes, numbers, and movements which could be measured and quantified as irreducible and stubborn facts. Isaac Newton also laid out his theories of universal gravitation and the three laws of motion to explain the phenomena related to gravity such as the motion of the planets, the moon, and comets down to the smallest detail, as well as the flow of tides.

This notion of individualism continued through philosophers such as Locke who interpreted natural law as a claim on inalienable rights inherent in each individual, Rousseau who defended heavily upon this systematic individualism taught by Locke, and Leibniz who conceptualized ontology of monads which is an extreme version of individualism. It dominated the eighteenth century England, the American Constitution, and the French encyclopedists. This notion was supported by many philosophers such as Hegel, Kant, and some contemporary liberal philosophers such as John Rawls, Ronald Dworkin who adopted and integrated the ontology of individual nature, which is in opposition of the ecological principle of interdependence.

(III) The dichotomy between humanity and nature: The distinction between humanity and Nature has been based on humanity's unique characteristics, like rationality. Only humans are rational which is regarded as the assumption that only humans can communicate. This dualistic principle has been put forward by many philosophers like Aquinas, Kant, Descartes. For example, Kant conceptualized his ethics as an ethics of duty or a deontological ethics, argued that we all have a duty to treat other human beings who are rational and capable of free will only as ends and not as a means. In addition, he argued that humans have no direct duties to nonhumans for only. Aquinas argued that man is created in the image of God. Descartes also claimed that man has an immortal soul.

(IV) The use and value of nature: This notion derives from the theory of social progress which is involving the use of the natural world by humanity, and believes that labour is the only valuable factor in production. It is one of many factors in integrating the anthropocentric position. For example, Marxist philosophers postulate that the purely natural stuff in which no human labour is objectivized has no value. A modern liberalists, John Locke, proposed that there is no value on raw land until it is improved, and that labour is the chief factor in any value assignment. Also, Adam Smith conceptualized that labour is the real measure of the exchangeable value of all commodities. It means that these philosophers see nature as instrumental value not intrinsic value.

(V) The domination over nature: This trend of thought is another constitutive factor of anthropocentrism which is the notion of mastery of nature. It has developed from ancient time of Greek philosophy. It could be seen from Aristotle's response that nature has made all animals for the sake of man. It is quite obvious in the Enlightenment era of Industrial Revolution when Bacon proposes that our main object is to make Nature serve the business and convenience of men. The notion of mastery nature has been the mainstream thought and widespread acceptance in the past until now.

Based on the aforementioned conception, Strong anthropocentrism, which has drawn their environmental ethics from the traditional philosophy, take some highly esteemed and peculiarly human capacity such as the capacity to reason, to speak or to be a moral agent as the qualification a being must possess to deserve ethical consideration. As the result, strong anthropocentrism hold that man and nature are two separate and independent entities and man is superior to the rest of nature. Human beings are placed as central or most significant entities in the universe. Only human

beings have moral standing or intrinsic value, and human beings have moral duties toward other human beings only. Thus, strong anthropocentrism may be in favor of any actions that seem to benefit humans, even if the environmental impact is significant, and reject any actions designed primarily to benefit non-human world.

Weak anthropocentrism, who considers the weakness of strong anthropocentrism, make an attempt to slightly reconsider the non-human entities in spite of retaining man's position as the superior being by arguing that environmental degradation and crisis must necessarily be solved through anthropocentric perspective or human-center, since we can apprehend the world only through our senses and conceptual categories.

John Passmore is the first environmental ethicist who defends and advocates a strictly anthropocentric approach to environmental ethics. In the book entitled "Man's Responsibility for Nature, he reacts to environmental philosophers who is pushing for the creating of more inclusive moral ethical systems by asserting that rather than devise a new ethics, what we need is stronger interpretation of our existing ethical obligations. He reconsiders the western traditions, and concludes that there is adequate diversity and flexibility within western civilization on which to base a rethinking of our treatment of nature (1974, P. 195).

Kristen Shrader-Frechette and William Frankena believed that we don't need a new, inclusive ethics when we have access to centuries of existing theoretical philosophy that we can apply to environmental issues. We should currently employ the existing traditional ethics in competent ways. We should concentrate on the practice of traditional philosophical dialogue which is necessary and sufficient for addressing our current ethical concerns.

In *A Critique of Anti-Anthropocentric Ethics*, Richard Watson argues that non-anthropocentric approaches are, in essence, anthropocentric (1983, P.157). He contends that entities in the natural environment such as mountains and trees do not think, but they are imagined to have their own interests. Thus, non-anthropocentric values require us to place ourselves in natural environmental positions and imagine the natural environmental viewpoints from our perspective. This is a human-centered endeavor.

Bryan Norton tries to argue for anthropocentrism by distinguishing weak anthropocentrism, from strong anthropocentrism. He believed that we do not need to embrace non-anthropocentrism in order to formulate a satisfactory environmental ethics; we can use weak anthropocentrism instead. He describes two types of human desires: 'felt preferences' and 'considered preferences'. He explains that a 'felt preference' is one that may be temporarily satisfied by some specific experience. For example, my wish to eat banana is a felt preference because it reflects a desire of mine that be satisfied by a specific, immediate experience – namely, me eating that banana. A 'considered preference' is one that an individual would have after 'careful deliberation' that determines the preference to be consistent with a 'rationally adopted worldview', which includes fully supported scientific theories and a metaphysical framework interpreting these theories as well as a set of rationally supported aesthetic and moral ideas (1984, P. 134). He further explained that the rational worldview is a conception of the world in accordance with reason or logic, which informs our decisions about value. For example, the act of recycling is a considered preference in the sense of the individual's rational worldview about environmental responsibility. It is not regarded as a felt preference, because it does not fulfill any specific desire of an individual. If it concentrates on felt preferences alone, Norton regards it to be strongly

anthropocentric, which held the view that all value is determined by the degree of satisfaction of humans' felt preferences. Also, strong anthropocentrism which is taken from Rene Descartes's ethical theory could provide no check against felt preferences of individuals, and as a consequence, 'no means to criticize the behavior of individuals who consume nature merely as a storehouse of raw materials to be extracted and used for products serving felt preferences of human. Also, it could provide no balance against felt preferences that might endanger the natural environmental world.

By contrast, weak anthropocentrism finds value in both felt and considered preferences, which held the view that all value is determined by the degree of satisfaction of humans' considered preferences. Norton determines 'felt preferences' to be rational or irrational based on their consistency with one's rational worldview, and determines 'considered preferences' as a decision-making calculus which represents what the agent wants (felt preferences) and how these interests fit in with the agent's rational worldview (considered preferences). Thus, strong anthropocentrism places value on the satisfaction of individual felt preferences, while weak anthropocentrism fulfills some felt preferences by emphasizing considered preferences as the central determinate factor of values.

Simply speaking, according to Norton, felt preferences stem from the anthropocentric tendencies of humans to assign values according to their needs and desires. Because it is a must to sustain oneself through the provisions of nature, and inevitably there is an element of felt preferences in all environmental ethics. Whereas 'considered preferences' depends on adherence to a rational worldview, which is used to criticize felt preferences that merely exploit nature. Thus, Norton calls for weak anthropocentrism which provides a number of benefits. For example, the ideas of

human behavior that support harmony with nature and affinity to other species can serve to correct felt preferences and also bring felt preferences more in line with requirements of natural resource allocation.

Also weak anthropocentrism can provide a framework for developing powerful reasons for protecting nature and do things that environmentalists already encourage us do such as reduce, reuse, recycle, develop alternative energy, protect species, eliminate pollution, and reduce greenhouse emission in global warming. Thus, weak anthropocentrism can include all of these objectives, based on a rational worldview that values ecological diversity, harmony with nature and human existence.

3.2 Non-anthropocentric Perspectives on Environmental Crisis

Historically speaking, anthropocentrism, especially strong anthropocentrism, has persisted in society, especially in the western society which has contributed to a mentality of separateness between man and nature and which has consequently resulted in environmental degradation and crisis. Some environmental ethicists view the prevailing view of anthropocentrism as the attitude of mastery over nature. They have offered the unfriendly attitude towards nature.

Against this anthropocentric human-center position, there is the emergence of non-anthropocentrism which takes a different approach to the environment, as it attaches intrinsic value to the nonhuman world, as well as human world. It argues that environmental ethical philosophers, especially anthropocentric philosophers, have tended to ethically devalue the nonhuman world in the past, that why we need to re-evaluate these views in order to take a morally position towards the environment.

For example, Peter Singer and Tom Regan who are regarded as biocentrism reject anthropocentrism by arguing that anthropocentrism is unacceptable as a basis for an environmental ethics, because it results in animal exploitation and suffering since it allows animals to be used as a mere means of producing human satisfaction, as meat to be eaten or things to be experimented on. Another environmental ethicist, Aldo Leopold, and his followers who adopt holism and are regarded as econcentrism also reject anthropocentrism by arguing that anthropocentrism is unacceptable as a basis for an environmental ethics, because it unavoidably leads to the exploitation of nature by using natural world as a mere means of satisfying human desires.

Non-anthropocentrism has tried to endorse an environmental ethics that respects and values non-human entities as part of our moral community.

By doing this, non-anthropocentrism can be considered into two main banners, i. e, Biocentrism and Ecocentrism.

3.2.1 Biocentrism on Environment

Biocentrism is the Greek term 'bios' which means 'life' and 'kentron', 'center', altogether 'life-center'. It is the ethical worldview that encompasses all environmental ethics that extends the status of moral standing from human beings to all individual living things in nature.

Ontologically speaking, biocentrism adopts ontological individualism which is the thesis that individuals as primary in every sense, and it overlooks or even rejects the existence of systems. As the result, this worldview conceptualizes ontological reality that all the known complex things arise from the aggregation, assembly, or combination of simpler ones. Thus, biocentrism generally holds the view that all

individual biological species have intrinsic value, their life should be respected and treated morally and we should have an ethical duty towards them.

Also, biocentrism is well known as extensionism, because their environmental ethical approach derives its criteria in basically the same way as the anthropocentric approach. The only difference is that it extends intrinsic value to non-human individual living things. For example, Peter Singer adopted Bentham's classical utilitarian ethical theory and extended to animals based on sentience, that is, their capacity to feel the pain. He argued that human capacities such as reason, self-consciousness were the basis for humans to be treated morally, is imperfect ethically, because some humans such as infants, the retarded, and Alzheimer patients did not have these abilities but were treated morally. The capacity of self-consciousness should be characteristic of both humans and some animals.

Therefore, in environmental ethics biocentrism is an attitude which stands on the maxim that moral obligations need to be extended beyond humans to include all individual living things, because all individual living things have their own 'good'. Then the moral obligations are not indirect obligation; but they are obligations to the individual living things themselves. It means that the biocentric position on environmental natural world affirms our fellowship with other living creatures and portrays human beings as a member of the Earth's community who have equal moral standing with other living members of the community.

Some environmental ethicists Like Tom Regan and Paul Taylor adopted the classical Kantian deontological ethical theories and extended it to other species of animals. Regan disagrees and rejects Kant's idea that respect is due only to rational beings. He argued that when we ascribe inherent value to all human beings, we ascribe it regardless of their ability to rational agents such as infants and the severely

mentally retarded, but we still ascribe inherent value to them and also the right to be treated with respect. Thus, some non-human animals should bear moral rights same as infants and the severely mentally retarded.

Tom Regan is the author of numerous books on the philosophy of animal rights, including *The Case for Animal Rights* (1983), which offers the most plausible consideration to the issues and defense of animal rights. Here we will discuss his environmental perspective in four aspects: 1) the concept of equal inherent value, 2) being subject-of-a-life as the sufficient condition of having inherent value, 3) each subject-of-a-life should be treated with respect, and 4) practical implications and the case for vegetarianism.

1) The concept of equal inherent value: The key concept in Regan's environmental philosophy is inherent value. Inherent value is a quality that Regan attributes to every creature that has a life. It implies that a being has inherent value, it indicates that it is independent of any use that it may have for others. Then inherent value is to be contrasted with instrumental value. To have inherent value according to Regan means to have the fundamental right which never to be treated merely as an instrument for others.

In the book titled "*The Case for Animal Rights*", Regan argues that all who have inherent value thus have it equally (1983, P. 240). He argues that all individuals meet the qualifications of inherent value, they must be treated equally, whether they be humans or animals, regardless of their sex, race, religion and so forth.

Regan believes that inherent value may be the best ground for basic moral rights. Thus, he proposes that any individual whether human beings or animals, who have inherent value, have a right to be treated with respect, and we have a general duty on our part not harm them.

2) Being subject-of-a-life as the sufficient condition of having inherent value:

Regan believes that being a subject-of-a-life is sufficient condition for having inherent value. Because to be subject-of-a-life involves more than merely being alive and more than merely conscious as his following words:

A being that is a subject-of-a-life will have “feelings”, beliefs and desires; a sense of the future; and emotional life; preferences of welfare-interests; the ability to fulfill desires and goals; volitionally, they are capable of making choices; relative to what they believe and feel, in pursuit of what they want; a psychological identity over time (Ibid., 1983, P.243).

Regan claimed that all beings are subject-of-a-life have rights; have a valid claim to be treated respectfully, even if they are not able to make those claims on their own behalf. These rights are natural rights, which exist because of the very nature of being subject-of-a-life. They are not contractually agreed upon, or voluntarily given by humans to other humans and animals.

In addition, Regan further explained that moral humans or what he calls “moral agents” are those who are able to act morally like normal adult humans, whereas “moral patients” are not able to make moral decisions such as babies, mentally impaired, animals and so on. Both of them are equal rights-holders, none ought to violate any subject-of-a-life’s individual right, and more importantly, we are compelled to protect their rights from those who would harm them or kill them.

3) Each subject-of-a-life should be treated with respect: the phrase subject-of-a-life is popularized by Regan, which he means that each animal is a unique life story,

just as the story of each individual, it is peculiar to each individual and no one else, and in this sense animals are like us as human beings. The expression subject-of-a-life assists us to convey a feeling for how individuals of other species are similar to us; we are all individuals in our own right going through the process of life. Then an individual has inherent value independent of its utility for others. Because of this inherent value, a subject-of-a-life has rights to protect this value and not to be harmed. Other subjects have a duty to respect these rights. Thus, according to Regan, human and animal rights are validated with respect to moral principles.

If we are supposed to act morally, we will not treat animals that have inherent value as our instrumental value. Because we owe them due respectful treatment, not out to kindness, but because of justice as Regan said “Animals in particular, are to be treated with respect and that respectful treatment is their due, as a matter of strict justice” (Ibid., P.261). Thus, to harm moral animals or what Regan terms “moral patients” that are subject-of-a-life for the sake of aggregated human interests to maximize the aggregate of desirable consequences as proposed by consequentialism is wrong according to the right view, which violates the principle of respect for individuals who fulfill the subject-of-a-life criterion.

4) Practical implications and the case for vegetarianism: according to Regan's view, all who possess inherent value have the right never to be treated merely as an instrumental utility. It means that they possess the right to be treated with respect, which includes the right not to be harmed as well. Regan considers that both humans and nonhuman animals are subject-of-a-life, if we grant rights to humans regardless of their features to be rational agents then to be consistent, we must similarly ascribe such rights to non-humans. Thus, animals have moral rights similar to those of humans, especially the right to life. This is a *prima facie* right.

Regan asserts that animals have inherent value, because they have feelings, beliefs, preferences, memories, expectations, and so forth. Based on this conception, he regards animals with features “subjects of a life”. Thus, he proposes the animal rights movement as part of the human rights movement by arguing that animals who are a subject-of-a-life should have similar rights to life as human beings.

Regan condemns the act of animal cruelty similar practice with Peter Singer, but for a different reason. For Regan, the act of animal cruelty violates animal rights by denying them the inherent ethical value they possess. It is wrong to treat animals with inherent value as a mere resource or thing or instrument that exists for the sake of other’s benefits. Regan’s rights view, unlike the utilitarian view as discussed by Singer, is absolutely prohibitionist. Regan argues against Singer who applies the utilitarian consequentialism to non-human animals that it still allows using animals in medical research if the benefits were sufficiently great. But the rights view according to Regan opposes and seeks to abolish animal experimentation, animal agriculture, hunting etc., even though it will contribute great benefits. By doing this, he is widely known as the intellectual leader of the animal rights movement. Also, he is well known as an absolutists, because he considers only the complete abolition of the use of animals for food, in experiments, in entertainment, in industry or any means to human ends is morally unacceptable.

Thus, Regan calls for the total abolition of the use of animals in science, the total dissolution of the commercial animal agriculture system, and the total elimination of commercial and sport hunting and trapping (Ibid.,1983, P.175). He reasons that the fundamental wrong is the system that allows humans to view animals as their resources to be eaten, or surgically manipulated, or used for humans. We must change our beliefs before we change our habits.

Paul Taylor, in propounding his environmental ethics, rejected anthropocentric worldview as being narrow in its considerations and also extensionalism, which does not directly affirm the inherent worth of other non-sentient animals and plant. He draws his idea from Kant's ethics of respect for persons and Darwin's evolutionary and biological concepts. Based on this conception, Taylor adopts a deontological Kantian ethics of respect for person, extending Kant's Kingdom of ends to all wild living things of the natural worlds, not because they are rational beings, but because they are living things. Thus, according to Taylor, every organism, whether it is a plant, human or animal, has moral worth or what he calls it a "teleological center of life", because each has a built in goal that directs its growth and activities towards its survival and well-being.

Taylor proposes the theory of biocentric egalitarianism, widely known as the ethics of Respect for Nature, in his article titled "The Ethics of Respect for Nature" (1981), by which he argues that anthropocentric attitudes and ways of exploiting the natural environment are responsible for the problems we have. Another of his articles "Are Humans Superior to Animals and Plants?" published in summer of 1984 also contains elements of the biocentric outlook on life. This initial effort found expression in several of his works and culminated in his 1986 book with the title, *Respect for Nature: A Theory of Environmental Ethics*. He claimed that humans must adopt the attitude of respect for nature by which all living things would be valued, not in an instrumental way anymore, but to accord them respect as ends-in-themselves.

Taylor advocates a biocentric outlook: that is, a life-centered one. He holds the view that a certain attitude is appropriate: namely, respect for nature, which he takes to be an ultimate moral commitment. To him, everything that is alive possesses inherent worth, and everything that possesses inherent worth possesses it equally.

Taylor's biocentric normative ethics are both individualistic and, with respect to moral worth, egalitarian. To him the balance of nature does not lead us to any moral principles; rather, the good or well-being of all individual living things is of primary concern. There are many duties which require us to protect ecological systems, but these are only indirect duties to the individual living things that inhabit the ecological system. Thus, Taylor prioritizes the individual living entities, rather than communities or collectives, which possess inherent worth.

Taylor makes distinction between Moral agents and Moral subjects in his environmental ethics. He defines a moral agent that is any being that possesses those capacities by virtue of which it can act morally or immorally, and can have duties and responsibilities and can be held accountable for what it does (Ibid., 1986, P.14). Additionally, the capacities that qualify a being to be classified as a moral agent include the ability to form judgment of what is right and wrong, the ability to choose and decide in moral matters and also the ability to accept responsibility for decisions and actions carried out. All human beings are moral agents, except infants, retarded person and person with incurable insanity. For a moral subject Taylor defines that any being that can be treated rightly or wrongly and toward whom moral agents can have duties and responsibilities it must be possible for such beings to have their conditions of existence be made better or worse by the actions of agents (Ibid., 1986, P. 17). In addition, Taylor claimed that animals and plant can meaningfully be thought of as moral subjects and the normative claim that they are to be considered moral subjects (Ibid., 1986, P. 19).

Taylor adopts Darwin's evolutionary and biological concepts and builds three main components of environmental ethics (Taylor 1986: 44-47):

1. the belief system Taylor refers “the biocentric outlook on nature”, in which one identifies oneself as a member of the biotic community, perceives each individual organism as “a teleological (goal-oriented) center of life”, and rejects the idea of human superiority;

2. the attitude of respect for nature, which requires that one “judge the good of each [member of a nonhuman species] to be worthy of being preserved and protected”, because the nonhuman living beings, like animals and plant, exist in the same biological world and also pursue their individual and unique end;

3. a system of rules and standards that are morally binding on all moral agents, which directs the conduct of humans with regard to the wild living beings of the natural ecosystem.

The three components of environmental ethics are interrelated each other. The attitude of respect for nature is made intelligible and also rationally justified by the belief-system known as the biocentric outlook on nature. The biocentric outlook on nature is a system of belief that conceptualizes our relationship with all other living beings, because the moral significance which we place on nature is dependent on the view and conception of the whole system of the natural world, together with our place in it. It generates a *prima facie* moral duty on our part motivated by respect for nature in order to seek to promote the flourishing of all living organisms.

1. The biocentric outlook on nature: it is a system of belief that conceptualizes our relationship with non-human world. We might not accept this belief-system if we don't understand or see the point and need of adopting the moral attitude of respect towards all living things. To be more precise, the reason for this understanding is that the moral significance which moral agents (human) place on nature is dependent on the view and conception of the whole system of natural world, together with the place

of human beings in it. By this reason, Taylor (1981), develops various components building off the basis of four principles as follows (Ibid., P. 99):

1.1. Humans are members of the Earth's community of life on the same terms in which other living things are members of that Community.

This belief, Taylor regards humans as contingent, biological beings, which are an integral part of the natural order of the earth's biosphere like other living entities, since we are biological beings as they are and also product of evolution. Then we share with other organisms biological requirements for life that are not completely under our control. Also, we share with them an inability to guarantee the fundamental conditions of our existence. The realization of this belief gives us a genuine sense of communion and fellowship as equal member of the Earth's community of life.

1.2. The natural world as system of interdependence: This belief holds that the idea that the earth biosphere together with human species is a complex, but unified web of interconnected entities and events. The human species, along with all other species, are integral elements in a system of interdependence guaranting their survival. The survival of each living thing, as well as its chances of faring well or poorly, is determined not only by the physical conditions of its environment but also by its relations to other living things.

1.3. All organisms are teleological centers of life in the sense that each is a unique individual pursuing its own good in its own way.

This belief-system comprises a certain way of focusing our attention on individual organism as entity that has its very life to live in its own unique way. As Taylor said as follows:

To conceive an organism as a teleological centre of life is to say that its internal functioning as well as its external activities are all goal-oriented, having the constant tendency to maintain the organism's existence through time and to enable it successfully to perform those biological operations (Ibid., 1986, P. 121).

1.4. Humans are not inherently superior to other living things.

This belief, Taylor rejects the belief-system of human superiority, arguing that it is a bias which emerged strictly from human point of view. If we regard that humans are superior because we have capacities nonhumans lack, this notion is unacceptable, because all individual living things have capacities we lack as well such as the ability to photosynthesize, to live 10,000 years, to produce 20 million offspring, or regenerate oneself after being put in a blender. If we consider that humans are superior because our capacities are more valuable e.g. the human ability to do mathematics is of greater value than the monkey's ability to climb a tree is to illegitimately judge the value of capacities from the perspective of what is good for human life. From the perspective of what is good in a monkey's life, tree climbing ability is of greater value. Finally, Taylor concludes that to judge that humans are superior not because of some quality or capacity we have (merit), but simply because we were born human (a more noble species with greater inherent worth) is an arbitrary prejudice analogous to noblemen (in the Middle Ages) thinking they are more valuable than peasants simply in virtue of their birthright.

2. The attitude of respect for nature: Taylor advocates a human attitude of respect for nature. He introduces the two concepts; the good of a being and the idea of the inherent worth of being, in order to show that why we should adopt the moral

attitude of respect for nature. For the good of a being, Taylor means every individual living being or individual organism has a good of its own which it pursues and realizes in its own unique way, because each living thing is a teleological-centre-of-life. Life itself is purposeful and directed toward an end. For the concept of inherent worth, Taylor means the value something has simply in virtue of the fact that it has good of its own. Further, Taylor clarifies the distinction between intrinsic value and inherent value. Intrinsic value is a positive value confirmed by some human valuer on a person, animal or plant. But inherent worth is the value a being of it having a good of its own, whether such good is intrinsically or instrumentally valued by some human valuer. In addition to the inherent worth of plants and animals, Taylor entails the following four points:

2.1. The entity in question is a member of the biotic community of life, with the status as moral subject who should receive duties from moral agents;

2.2. Each of these communities of life should never be treated as a mean to further end (s) by human beings;

2.3. The promotion of such entity's good is taken as an ultimate end and as such, the consideration of the good of such entity is a matter of moral commitment, and not out of personal interest and love toward such entity;

2.4. Having and expressing this moral attitude of respect for nature is being willing to adopt and accept rules and standards that embody this attitude (Ibid., 1986, P. 78-79).

3. The actual system of moral rules and duties: This is the last component of Taylor's biocentric theory of environmental ethics, which serves as a normative guide for moral agents if they were to accept the belief-system and consequently adopt the attitude of respect for nature. Taylor discusses the actual system of moral rules and

duties in three aspects: the Basic Rules of conduct, the Basic Standard of Virtue and the Priority Principles.

3.1 the Basic Rules of conduct: Taylor develops these basic rules or principles for general kinds of our actions which we are morally required to perform or refrain from performing. They do not provide a moral agent with a complete guide for adopting the moral attitude of respect for nature. But they will help us make decisions and perform in the light of the four components of the belief- system as discussed above. The four basic principles regarding human duties to the non-human natural world are: 1) Non-maleficence, which expresses to the duty not to do any harm to any entity in the natural environment that has a good of its own. This rule prohibits moral agents from doing any harm to the nonhuman living being. But it does not deal with any natural harm or actions of both living and non-living agents, such as environmental hazard and the case of predator-prey relationship, because it is a natural process of adjusting and balancing of the ecosystem. In contrast, if a predator was trained by human to hunt and kill its prey, a moral wrong has been done, not by the predator, but by the human, who decided to manipulate such predator for his own desire and end. 2) Non-interference, which refers to the duty to refrain from constraining nonhuman living organisms and the duty to allow them to seek self-realization unimpeded. It implies that this rule prohibits moral agents from trying to control, manipulate, modify or manage the natural ecosystem and its wildlife, which will cause malfunction of the entire system. For example, we don't interrupt the behaviors of animals and the balance of the ecosystem e.g. don't try to save the wild rabbit from the wolf. 3) Fidelity, which implies the duty not to break a trust placed by a wild animal in a human as often done in hunting, trapping and fishing. On the contrary, we should act kindly toward those organisms with which one could form a

trust. 4) Restitutive Justice, which refers to the duty to restore the balance of justice between individual organisms and humans when the subject has been wronged. It means that whenever the above three rules with regard to the treatment of nonhuman living organisms are violated by human beings, the essence of any restitution made, either in form of compensation or reparation, is to restore the balance of justice. For example, if an organism has been captured and placed inside a cage by human, the rule of Restitutive justice require such an organism to be returned and restored to its natural habitat to continue its existence in accordance with the natural laws.

3.2 The Basic Standards of Virtue: It requires good characters and disposition, which will enable moral agents to deliberate well and consistently act according to the four basic rules of conduct as aforementioned. With regard to good character, Taylor describes two kinds of virtues: general and special virtue. While the general virtue stands for those good character traits needed for deliberating and acting rightly in any situation, no matter the particular moral rules and standards upheld, the special virtue is a kind of disposition that enables one to fulfill a certain kind of duty, clearly and accurately in a given situation (especially a complex type) (Ibid., 1986, P.200).

Additionally, general virtue is consisted of two basic character traits: moral strength and moral concern. Moral strength are conscientiousness, integrity, patience, courage, temperance or self-control, disinterestedness, perseverance, and steadfastness-in-duty (Ibid., 1986, 202). These are regarded as moral strength because they possess in them what enables one to lead an ethically upright life. Moral concern is the aspect of moral character that is mostly and directly dealt with the idea of the inherent worth of all living things. It is consisted of four elements; benevolence, compassion, sympathy and caring (Ibid., 1986, P. 203). When these four elements

applied to the condition of all living things, they will enable moral agents to take their standpoint and make a moral judgment that is favorable to them. On the other hand, moral agents must strive to overcome two related tendencies: anthropocentricity and ecocentricity, which are founded on a bias assumption that human beings are the basis of all value.

The special virtue is a kind of disposition regarded as character traits enable one to fulfil a particular kind of duty. With regard to the duty of Non-maleficence, the central value is considerateness, which is made manifest in showing concern for others by being attentive and solicitous for their well-being (Ibid., 1986, P.207). It is narrower than compassion. With regard to the duty of Noninterference, two dispositions are relevant: regard and impartiality. Regard is used here to mean that sort of respect for living things which one shows by condemning any kind of constraints placed upon them (Ibid., 1986, P. 208). This is done in such a way that one feels antipathy toward any form of action that hinders the freedom of nonhuman living organisms. Impartiality is the disposition in a moral agent to be neutral and unbiased in reference to different species. With regard to the duty of fidelity, it refers the character trait of trustworthiness, which requires keeping the trust that nonhuman animals capable of being deceived placed on us. With regard to the duty of Restitutive Justice, it refers two character traits of fairness and equity, which are meant to dispose a moral agent to make an appropriate restitution in the form of compensation and reparation to moral subjects that have been treated unfairly.

3.3 The Priority Principles, Taylor establishes these principles for fair resolution of conflicts between human interests and nonhuman interests. These principles must be priority ones and must not favour humans or nonhuman living by assigning to any of them greater value or worth. Taylor called these principles “Five

Priority Principles for the Fair Resolution of Conflicting Claims”. They cover all the major ways of adjudicating fairly among competing claims arising from clashes between the duties of human ethics and environmental ethics. The five priority principle consists of the principles of self-defense, the principle of proportionality, the principle of minimum wrong, the principles of distributive justice, and the principle of restitutive justice.

The principle of Self-defense is that it is permissible for moral agents to protect themselves against harmful organisms by destroying them. If there is no other way of avoiding danger. Human beings can defend themselves against harmful or dangerous organisms that threaten one's life and basic health, since they don't have more inherent worth than we do, we aren't required to sacrifice our lives for theirs, self-defense is compatible with species neutrality (we can defend ourselves against other humans as well, including human innocents), and the justifiability of self-defense depends on trying to avoid situations of conflict and using the least harmful method to defend ourselves. However, this principle does not allow the arbitrary killing of any dangerous animals which does not pose any threat to moral agents.

The principle of proportionality states that when the basic interest of nonhuman living beings conflicts with the non-basic interest of humans, which are intrinsically incompatible with respect for nature, “greater weight is to be given to basic than to non - basic interests (Ibid., 1986, 278). It means that the non basic interest of humans are divided into intrinsically incompatible and intrinsically compatible with respect for nature. The former contains a negative attitude of exploitation of nature, which merely sees nature and all its wild living beings as instruments for further end. In this regard, Taylor gave example to clarify situations intrinsically incompatible with respect for nature as follows:

Slaughtering elephants so the Ivory of their tusks can be used to carve items for the tourist trade. Killing rhinoceros so that their horns can be used as dagger handles. Hunting and killing rare wild mammals, such as Leopards and jaguars, for the luxury fur trade (Ibid., 1986, 274)

The latter kind of non basic interest of humans, which is intrinsically compatible with respect for nature, brings about consequences which affect nature when they are fulfilled. However such practices and actions are advised to be avoided if possible. The situation which this kind of conflicts present here are such that the fulfilment of these non basic interest of humans are highly valued to outweigh the undesirable results which they have on nature. Examples of such no-basic interest of humans given by Taylor are:

Building an art museum or library where natural habitat must be destroyed, replacing a native forest with a timber plantation, damming a free flowing river for a hydroelectric power project (Ibid., 1986, P. 276).

The above situations do not contains a negative attitude of exploitation of nature as the first kind of situation that is intrinsically incompatible with respect for nature. As moral agents therefore, we should not give in to the fulfilment of the first kind of non-basic interest of humans, even when such interests are morally permitted and highly approved by human society.

The principle of minimum wrong means that when humans feel they must violate nonhuman interests, they should act in the way which causes least harm. It means that we must achieve our goals in the least costly manner possible by pursuing our interests in a way that minimizes the number of wrongs done to other organisms. For example, one should build a library or highway in a way that minimizes the number of trees that must be destroyed. In cases where the principle of minimum wrong applies, restitution is required. To make up for the wrong done to the trees one could, for example, plant trees of the same species or permanently preserve habitat in which such trees flourish.

The principle of distributive Justice is to seek to achieve a fair (=equal?) sharing (distribution) of the planet's resources between humans and nonhumans; when not fully achievable, pay restitution. For example, preserve a significant amount of the earth's surface as wildlife habitat or when using water from a river, leave some of it in the river for the animals, plants, and other organisms that use that habitat.

The principle of Restitutive Justice is to make amendments for wrongs done to other organisms by, for example, permanently setting aside wild lands. To restore the balance of justice between humans and other living things after we have harmed them to benefit ourselves, we must make amendments by proportionally compensating them, the greater the harm done, the greater the compensation required. For example, lumber companies have greater duties of restitutive justice than do computer software companies and an individual who clears land to build a house has greater duties of compensation than does a person who kills a dozen insects while driving to work.

Biocentrism approaches environmental nature through individualistic biocentric life-centered worldview that all the known complex things arises from the aggregation, assembly or combination of simple individuals, thus all individual

biological entities contain intrinsic value, their life should be respected and treated morally and we as humans have a direct ethical duty towards them. For example, Peter Singer takes 'sentience' as the basis of human and animal equality. Tom Regan takes 'subject-of-a-life' as the sufficient condition of having inherent, which is the basis of human and animal equality. Paul Taylor takes 'a teleological center of life' as the sufficient condition to be treated respectfully. Based on the above conception, biocentrists like Pete Singer, Tom Regan and Paul Taylor disagrees with Buddhādāsa who approaches environmental nature through the lens of the law of conditionality or interdependent socialist worldview which prioritizes interconnected ecosystem more than individual. It means that an individual has to discipline himself in terms of external physical and inner mental nature and acts in relationship with interconnected ecosystem rather than isolates himself from the law of nature.

3.2.2. Ecocentrism on Environment

Ecocentrism is the term which arises from Greek: οἶκος/oikos, "house" and κέντρον kentron, "center". It is a term used in ecological political philosophy to denote a nature-centered. The justification for ecocentrism derives from the thought of holism² that represents all of the wholes in the universe, and these wholes are the real factors in the universe. In philosophy, the principle of Holism, which comes from the Greek "holos" meaning "all" or "total", was concisely summarized by Aristotle in his "Metaphysics": "The whole is more than the sum of its parts". In the sense of epistemological perspective, the holism refers the whole is the chief way to understand the parts. Then as matter of ethical holism, it means the wholes or system should be considered morally, independently of the individuals in that system. Thus,

² The term holism was coined by J. C. Smuts in Holism and Evolution.

ecocentrism is a number of environmental positions focused on protecting holistic natural entities e.g. species, ecosystems, and landscapes. It is well known as a nature-centered.

Additionally, this school tries to look at ethics from as much of a non-anthropocentric point of view as possible. Generally, this school attempts to conceptualize the Earth as a single whole made up of all that exists on it. The interconnectedness of everything is one of the primary tenets of this approach and this is where adjudication is dealt with.

Ecocentrism can be understood from the Land Ethic of Aldo Leopold and Deep Ecology of Arne Naess.

The early version of ecocentric environmental ethics is seen in Aldo Leopold³'s "Land ethic. Most formations of environmental ethics can be drawn from Aldo Leopold's book titled "The Land Ethic", aiming to provide a spectrum of environmental ethics, which extend moral standing beyond the animal kingdom to plants, land, rivers and ecosystem. It means that the land ethic confers moral standing upon all parts of the Earth's ecosystem, depending on their relation to the whole. Then obligation or duty towards natural world according to Leopold's land ethic is achieved by deciding who has greater importance within the ecosystem as a whole. If one of the competing entities has no apparent value to the whole, while the other is of fundamental importance to the whole, then the latter entity would win as his famous injunction:

³ Aldo Leopold is an American forester who is regarded as the first most influential figure in the development of an ecocentric environmental philosophy.

“A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends to otherwise” (1949/1989, pp. 218-225).

1. The Concept of the Land Ethic

A land ethic is a theoretical framework of environmental ethics about how, ethically, humans should regard the land. The term was coined by Aldo Leopold (1887–1948) in his “A Sand County Almanac” (1949), a classic text of the environmental movement. There Leopold argues that according to an historical process of ethics, the first ethics dealt with relationships between individuals. In a second phase this was extended to the relation between the individual and society. In a third move as the present, ethics should be an extension to the relation to land and what grows upon it as his following words:

... an extension of ethics: not only that ethics will be concerned with the relation between individuals and between the individual and society, but also would deal with man's relation to the Land and to the animals and plants. And the Land should be respected as a biological community to which we all belong (1993, P. 96).

Additionally, he believes that there is origin, a growth, and a development of ethics through biology. It means that we can explain ethics biologically. For example, Charles Darwin (1981, chapter III) was the first scholar to give a biological progression sort of accounting of ethics. He wants to show that everything about humans is that product of evolution, including ethical characteristics and systems.

Leopold uses the Darwinian model to explain the development of ethics. Darwin maintained that there is an evolution of ethics, and that it is a social one, which is referred to as a 'biosocial' evolution of ethics. Leopold also retells an evolution of ethics for a new ecological evolution when at the very beginning of the "Land Ethic as follows:

during the three thousand years which have since elapsed (from the era of Odysseus), ethical criteria have been extended to many fields of conduct, with corresponding shrinkages in those judged by expediency only. This extension of ethics...is actually a process in ecological evolution (1949, P. 201).

In this connection, Callicott (1994) explained that the land ethic unmistakably alludes to Charles Darwin's account of the origin and evolution of ethics in "The Descent of Man". Darwin's explanation of how we came to have 'moral sentiments' is particularly ingenious. The very existence of ethics poses an evolutionary mystery, which begins with 'parental and filial affections, common, perhaps, to all mammals (P. 81). It means that this kind of feelings like affection and sympathy between parents and children permits the formation of small, closely kin social groups, family members to less closely related individuals and finally and enlargement of the family group. Our ancestors pass on this kind of habitual tendencies to generation. The process of ethics is found in society and sociability, or community. Ethics comes into being in order to facilitate social cooperation. Our ancestors could survive and flourish only in a social setting because without ethics, society is impossible. Thus,

we cannot live in a social setting without some sort of limitation on our freedom of action, we need ethics to facilitate our survival before we become rational.

2. The Land Community

Leopold describes the land not merely soil, but he refers 'land as a circuitous system where energy is constantly recycled as his following words:

Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals. Food chains are the living channels which conduct energy upward; death and decay return it to the soil. The circuit is not closed; some energy is dissipated in decay, some is added by absorption from the forests; but it is a sustained circuit, like a slowly augmented revolving fund of life. There is always a net loss by downhill wash, but this is normally small and offset by the decay of rocks. It is deposited in the form new lands and new pyramids (1949, P. 216)

Man's relation and interaction with land is the basic of the land ethics. By this reason, Leopold defines the land in the sense of biosphere, as an interconnected community of interdependent parts through which energy flows via food chains. The biotic community consists not just of humans, plants and animals, but also of soils, waters, insects, and various other elements as well, biotic and abiotic, including the processes by which these objects are related.

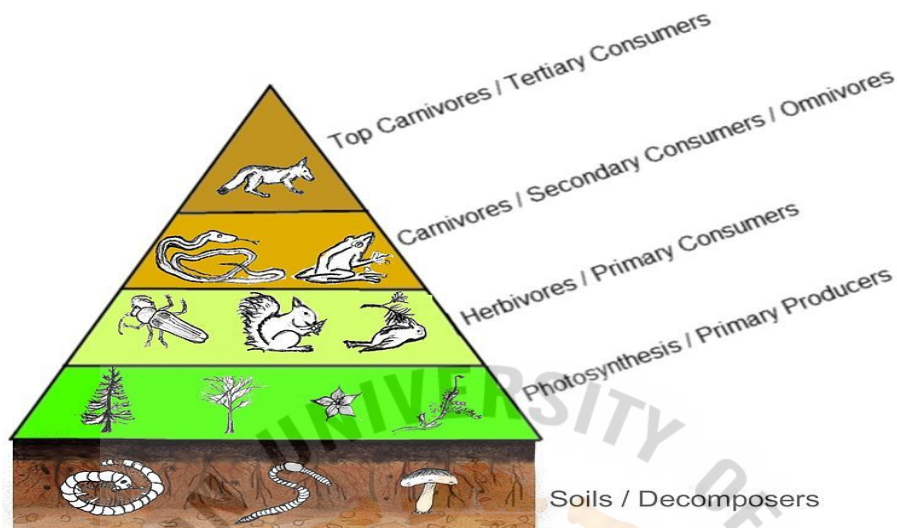
In this connection, Callicott explained it in three main concepts: firstly, land is a system of interdependent parts, which is regarded as 'community'; especially the word 'community' may be understood as eco-wholes e.g. ecosystems and biotic communities. The whole informs the parts, which indicates Homo sapiens place in the land community by first understanding the place of all parts that compose land as a whole, secondly, Homo sapiens is a member, not the master of the land community. Humans have to respect his fellow members as well as to understand the land community's interest, and thirdly, the land personally cannot preserve its resources but Homo sapiens, (as historically observed) as the conqueror of other members of the biotic community, can play a role to preserve all other members of the community.

Therefore, land is a community which is the basic concept of ecology. It is to be loved and respected in the sense of ethics according to Leopold.

3. The Land Pyramid

Leopold describes land as a biotic mechanism like any mechanism, which there are many different parts that work together to make the whole things run smoothly. Human beings seemingly are not being ethical to the land, as we are directly contributing to the breakdown of the mechanism. Leopold realizes this and argues that we can only be ethical towards something if we can see, feel, and understand it. Then it is important to understand the formation of this mechanism. Leopold depicts this mechanism as pyramid, which he believes that the land pyramid will give us a visual representation of what the land does for us. We would better understand it. Through this understanding and appreciation, we all ought to have a fundamental understanding and love for land. We can be ethical regarding land. As the result, we will be a good ecological citizen to create a promoting policy that

minimizes damage to land. The land pyramid is made of many layers, each layer of which is a part. You can see the picture below.



On the bottom layer, we have soil. A plant layer then rests on top of the soil, an insect layer is on top of the plants, a bird and rodent layer is on top of the insects, and so on and so forth until we reach the apex layer. This apex layer is made up of large carnivores. The top layers rely on bottom layers for food and other services, much like how a food chain is set up. Each successive layer depends upon those below it for food. This line of dependency for food and other services are called food-chain. Food chains are the living channels which conduct energy upward: death and decay return it to the soil. The pyramid of this food-chain is very complex as to seem disorderly, yet the stability of the system proves it to be a highly organized structure. Its functioning depends on the co-operation and competition of its diverse parts. When a change occurs in one part of the circuit, many other parts must adjust themselves to it.

The presentation of the land pyramid reveals all ecological relations as complicated, diverse, and subtle. It shows that the land is ultimately responsible for

the continued existence of life, it may appear as something we can see, feel, understand, love, or have faith in. Thus, through this understanding and appreciation, land arises as something towards which we can be ethical.

Leopold believed that man is one thousands of accretions to the height and complexity of the pyramid, and more specifically, “man shares an intermediate layer with bears, the raccoons, and squirrels which eat both meat and vegetables (Ibid., 1995 p. 149). By this reason, we as human beings are among the members of this biotic pyramid, not outside and above it, but a plain member and citizen of it. Our layer has been made by evolutionary link after link as an elaboration and diversity of the biota. But we as humans have effectively destroyed the pyramid, and this allows us to protect ourselves from being eaten by our natural predators. Also, we have changed the ecosystem dramatically through using technology on a world-wide scale. In fact, we as humans are to be assumed as members of the pyramid, we are morally the top being, and therefore we ought to consider the impact on nature of all our actions.

4. The Land Conservation

Leopold claimed that his holistic land ethic involves individual responsibility for the health of the land. In this regard, Leopold defines ‘land health’ as the capacity of the land for self-renewal, and “conservation” as our effort to understand and preserve this capacity (land health) (1949, P. 221). It means that we cannot prevent the alteration, management and use of natural resources, but we seek to do is to harmonize conflicts that arise. It is in this sense that Leopold defines conservation as a state of harmony between men and land. To be more precise, conservation is an effort

to harmonize humans and their behavior with the natural systems of the biotic community, the land.

This harmony cannot be achieved without ecological conscience. Since we as morally top being, are able to choose to conserve nature. Our selfless adjudication should go beyond our self-interest or economic comforts in order to develop an ecological conscience as Leopold said:

It is inconceivable to me that an ethical relation to land can exist without love, respect, and admiration for the land, and a high regard for its value. By value, I of course mean something far broader than mere economic value; I mean value in the philosophical sense (1995, p. 151).

Callicott explained that value in the philosophical sense means intrinsic value or inherent value (1994, P.98). Leopold believes that we lack ecological conscience by treating the land as commodity, as the result we are facing environmental problems today. It might be seen clearly in an economic system. Our current economic system has allowed for intense population growth, mass consumption and producing waste that cannot be reused. It engenders a beneficial coexistence between humans and nature. We should reground our moral beliefs in a way that builds respect for the natural world. We as a member of natural world should urge the global populace to revere the natural world. Ethical decisions must be made in order to limit development and impacts on the natural dynamics of ecosystems. We must consider ourselves as members of the ecological community and not separate from it. We should not place ourselves as the conquerors of the land. Once we feel connected with

the land as ecological community, we will feel respected and treat it as an end in themselves. Thus, a land ethic according to Leopold reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land.

5. Practical Implications

Leopold's holistic land ethic gave voice to a changing sensibility of our place in the natural world. He offered a philosophical perspective on the cultural shift happening in environmental ethics rooted in our relationship with the land. We might summarize Leopold's fundamental tenets of land ethics into four: Firstly, Land which Leopold means 'ecosystem' is a system of interdependent parts: best regarded as a "community" not a "commodity". Secondly, *Homo sapiens* is a member, not the master, of the land community. It means that we as human beings must limit our freedoms and actions, which results in cooperation between individuals and groups. We must see and place ourselves as a member of the biotic community, not as the conqueror of the natural world. Thirdly, holistic outlook is that the whole informs the part, it means that we can only understand and appreciate our place in nature, and the place of our fellow creatures, in the context of an understanding of the whole. And fourthly, our duty as being morally top being is to preserve the integrity, stability and beauty of the biotic community. Also, we must submit to a more egalitarian role within the ecosystem. Consequently, it changes role of *Homo sapiens* necessitates a particular approach to general education and scientific understanding.

It is tantamount to say that the land ethic is the holistic approach to natural environmental world, which is summed up by a moral maxim "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is

wrong when it tends otherwise (1995, P. 152). It means that the good of the biotic community is the ultimate measure of the moral value, the rightness or wrongness of actions. Based on this conception, each member of the biotic community has its own function to preserve the integrity, stability and beauty of the system. The value of everything according Leopold's land ethic derived from its functioning in the ecosystem, and individual members of ecological community are to be subordinated and contributed to the ecological whole in order to preserve the integrity, stability, and the beauty of the biotic community. Then we have become subordinated to the interests of the interconnected whole. Animals, plants, soils and waters are integrated into one super-organism. If they do not play a role in the system, they will not have value. For example, animals of those species such as the honeybee which promote the integrity of the ecological community would have greater claim of moral standing than others who do not do so. This conception applies to all kind of ecological community. The land ethic offers the ultimate value to the ecosystem. Thus, the land ethic might allow humans and animals to be killed and trees to be felled and so on if they do not promote the integrity, stability and beauty of ecological community. It is a land ethical requirement to do so. But, to be consistent, the same point also applies to human individuals because they are also members of the biotic community.

Deep Ecology

Deep ecology is a somewhat recent branch of ecological philosophy that considers humankind as an integral part of its environment in the sense of holism. In this regard, Naess said that the whole is greater than the sum of its parts (2005, P. 119). By this perception, deep ecology concentrates on the interdependent value of

human and non-human life as well as the importance of the ecosystem and natural processes.

The phrase “deep ecology” was coined in the 1960s by Arne Naess, Emeritus professor of Philosophy at Oslo University. The word ‘deep’ signifies the fact of ecological approach ‘deep’ because it asks deeper questions about the human relationship with the biosphere we are part of. Whereas the word ‘ecology’⁴, which originates from the science of biology, is used to refer to the ways in which living things interact with each other and with their surroundings.

Arne Naess believed that ecological science, concerned with facts and logic alone, cannot answer moral questions about how we should live and interact with the Nature. Then we need ecological wisdom, or better, what Naess calls, an ecosophy⁵, which embodies ecological wisdom and harmony. Deep ecology goes further than the factual scientific level as it deals with the human self and wisdom of the Earth and also embraces religion and spirituality as well as philosophy.

In short, eco-science (ecology) is not enough. Eco-wisdom (ecosophy) is needed. Thus, deep ecology describes itself as “deep’ because it persists in asking deeper questions concerning ‘why’ and ‘how’.

⁴ Ecology is a branch of biology concerning the relationships between living organisms, including humans, and their physical environment; it seeks to understand the vital connections between plants and animals and the world around them. It also provides information about the benefits of ecosystems and how we can use Earth’s resources in ways that leave the environment healthy for future generations.

⁵ Ecosophy originated with the Norwegian philosopher Arne Naess. Naess described a structured form of inquiry he called ecophilosophy, which examines nature and our relationship to it. He defined it as a discipline, like philosophy itself, which is based on analytical thinking, reasoned argument, and carefully examined assumptions. Naess distinguished ecosophy from ecophilosophy; it is not a discipline in the same sense but what he called a “personal philosophy,” which guides our conduct toward the environment. He defined ecosophy as a set of beliefs about nature and other people which varies from one individual to another. Everyone, in other words, has their own ecosophy, and though our personal philosophies may share important elements, they are based on norms and assumptions that are particular to each of us. (Encyclopedia.com)

Based on the above conception, Naess labels his philosophical investigation in environmental issues as ‘an environmental philosophy’ rather than ‘an environmental ethics, because he thinks that what comes first is ontology. It means that ontological implications and connotations is what there is, and how we perceive things around us. Whereas ethical implication and connotations is ‘what and how we should treat the natural environmental which is derived from fundamental metaphysical premises. Precisely speaking, when an individual really understand his or her position in the natural world and realizes their mutual relationship he or she will develop an intuition of how to treat the natural world in the appropriate way and manner.

Thus, deep ecology according to Naess seeks to develop the ecosophical wisdom through Self-realization by focusing on deep experience, deep questioning, and deep commitment, which constitute an interconnected system.

1. Intrinsic value

As mentioned above, Naess explicitly established his environmental philosophy or what he calls Ecosophy T first of all ontology. Then all ethical derivatives are based on the ontological assumption that humans and non-human entities are fundamentally one.

Naess, who uses Gandhian concepts to exemplify the similarity between Spinoza’s philosophy and Gandhian thought, proposes two related tracks to see the intrinsic value of the non-humans: firstly reflection on the ontological level (gestalt ontology), and secondly through wide (cosmic identification). For the first, on the basis of Spinoza’s ontology, Naess explains that humans and non-human entities are modes of the extension attribute of the same Substance whether God or Nature. Based on this argument, they are in the same category of value assignment system. If

humans claim they possess intrinsic value, the similar claim is application to non-human entities as well. Secondly, through wide (cosmic) identification Naess refers to the movement from personal to wide identification or a process of identification. In this regard, Naess explains that identification is 'seeing oneself in the other' (1889, p. 172). It means that in this process the non-human entities are internalized and are regarded not as something outside the human ego any more. They are seen in humans and human is perceived as an integral part of the environment. When humans find what is best for themselves, they will gradually realize their ecological self-realizing that they are more than body and consciousness, but are part of the environment. It is best for nature and others.

Naess regards all living and non-living things as having values in themselves in the sense of holistic view toward nature. But intrinsic value according to deep ecology is not to be understood as a value that human beings ascribe to non-human beings, rather it is a value that is independent of any instrumental usefulness for limited human purposes. An object has intrinsic value if it is an end in itself. In this regard, Arne Naess (1989) builds the deep ecology platform related to intrinsic value as follows: (P. 29)

1. The flourishing of human and non-human life on Earth has intrinsic value. The value of non-human life forms is independent of the usefulness.
2. Richness and diversity of life forms are values in themselves and contribute to the flourishing of human and non-human life on Earth.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.

5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of non-human life requires such a decrease.
6. Significant change of life conditions for the better requires change in policies. These affect basic economic, technological, and ideological structures.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of intrinsic value) rather than adhering to a high standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the forgoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes.

Naess (1994, 120-124) further explained the deep ecology platform more systematically that “deep ecology platform” is made up of seven precepts or tenets. The first precept is a “rejection of the man-in-environment image in favour of the relational, total-field image”. Second, is the concept of biospherical egalitarianism, which holds that although “killing, exploitation, and suppression” are unavoidable realities, the right to life of all beings is “intuitively clear”. The third are the principles of diversity and symbiosis, which highlight the need to recognize both inter- and intra-species differences to appreciate fully the connectedness of all aspects of life. The fourth principle is “anticlass posture,” by which Naess means that we must recognize that although “the exploiter lives differently from the exploited... both are adversely affected in their potentialities for self-realization”. The fifth tenet of deep ecology is presented as expanding the “fight against pollution and resource depletion”. Here, Naess emphasizes the need to address these environmental issues in relation to their impacts on all aspects of the natural world, both living and non-living. The sixth precept is “complexity, not complication,” which again is meant to highlight the need to recognize that what makes social existence complex, as opposed to

complicated, is an overall organizing system governing all relations within the ecosphere. The final principle Naess offers is “autonomy and decentralization”, a premise that favours non-hierarchical connections between individuals and systems.

Through the above deep ecology platform, Naess concludes that human beings are one among many other species that have developed in this global eco-system, not separate from it. The notion of ‘individuals’ is vague. A person is no more of an individual than a cell or a species of an ecosystem. Individuals are formed and defined by their relationships with other entities. It is tantamount to say that we as humans come from nature, we are nature, and nature is us. Relationships and processes are more real and lasting than individuals. Thus, all entities have intrinsic value and human beings have a duty in respecting the inherent value of objects in pursuing their interest. We are not supposed to diminish the potentiality of other entities.

Naess hopes that those who adhere to the eight ecological platforms will develop their own personal expression of them. Naess calls his own articulation of Deep Ecology 'Ecosophy T'. The T referred to “Tvergastein, a mountain hut where he always spends his time for philosophical reflection. Also, the name is intended to emphasize that others might develop different versions: Ecosophy A, or Ecosophy B, etc.

2. Self-Realization as the Ultimate Norm of Ecosophy T

Naess's ultimate norm of Self-realization mainly refers to a system of identification or realizing the Self, which connects all life forms through the conceptualization 'life is fundamentally one'. Thus, Naess's ecosophy T has its ultimate norm Self-realization, a norm that holds that all entities in natural world are interrelated.

Regarding the environmental degradation, Naess claimed that it is likely due to a fundamental conception of the human self that had been ill defined in the past. For example, anthropocentrism or what Naess calls ‘shallow ecology’ places human as intrinsic value and non-human world as instrumental value. As the result, the individual is cut off from others and their surrounding world when the self is seen as a solitary and independent ego among other solitary and independent egos. This separation leads to the pitfalls of anthropocentrism and environmental degradation. It might be seen into the history of the West to find the roots of our pernicious anthropocentrism as it has manifested in our social structures such as science, philosophy and economics. It shows how the current drive for globalization of Western culture and of free trade leads to the devastation of both human culture and nature. Thus, a new understanding of the self should be re-defined in order to solve environmental problems.

Deep ecology is founded on two fundamental principles: one is a scientific insight into the interrelatedness of various systems of life forms on the Earth. As discussed above, Naess believed that it is the ecological science which is mainly concerned with facts and logic alone, which could not answer ethical questions about how we should live and interact with the natural world. Then Naess has to develop ecosophy T which embraces religion and spiritual as well as philosophy, that is Self-realization, which is regarded as the second fundamental principle and involves the development of wide identification in which the sense of self is no longer limited by the egotistical focus on the individual, but instead understand the Self as large comprehensive Self including all lives, humans, animal and vegetable. Arne Naess called this expanded sense of self as “the ecological Self” as his following words:

The concept of 'ecological self' is not to be interpreted as that of the ego or 'narrow' self. Rather, as Gandhi emphasized, it is a question of reducing "the dominance of the narrow self or the ego" and recognizing that we are 'in' and 'for' Nature from our very beginning. Society and human relations are important but our self is richer in its constitutive relations. Through the wider self every living being is connected intimately and from this follows the capacity of identification and as its nature consequence, the practice of non-violence. No moralizing is needed – we need to cultivate our insight...We are here to embrace rather than conquer the world ... I suspect that our thinking need not proceed from the notion of living being to that of the world, but our will conceive reality or the world we live in as alive in a wide, not easily defined sense. (1996, P. 229).

Arne Naess believes that a radical change in our present ideology, attitudes, and values toward natural environmental world could help solve the environmental crisis. By this reason, Naess takes the term 'Self-realization' in a comprehensive sense, which is explained by David that this large comprehensive Self (with a capital "S") embraces all the life forms on the planet (1986, P. 80). Regarding the self, Naess distinguishes between the two selves, Self (with a capital S) with referring to wide, expansive, non-egoistic sense of self and self (with a small s), which represents the narrow, atomistic, egoistic individual sense of self.

Naess claimed that the egoistic individual self is what is traditionally understood as the maturity of the self which make us underestimate ourselves. The

traditional approaches to maturity of self have considered the self in isolation, divorced from home, environment and identification with others. We confuse our self with the narrow ego, which cannot help us identify our self with all living beings. Consequently, our home, our immediate environment and our identification with living human beings is largely ignored.

The egoistic individual self should achieve the ecological Self through the diminishing of ego or through the narrow self by being understood as deeply connected as part of nature. Society and human relations are important, but our self is richer in its constitutive relations. These relations are not only relations we have with humans and the human community, but with the larger community of all living beings.

A process of Self-realization is used for an individual to intuitively gain an ecocentric perspective. Through this process, one transcends the notions of the individuated 'egoistic' self and arrives at a position of an ecological self. The individual self can recognize and abide by the norms of an environmental ethic that will end the abuses of nature that typify the traditional self, which is trapped in anthropocentric attitudes.

Simply speaking, once we identified with Nature, we can feel the ecological wholeness, the interconnectedness of animals, plants, and even landscapes. We really and deeply understand our role in the interconnected natural world, we can realize their mutual relationship. The more we expand the self to identify with "others" (people, animals, ecosystems), the more we realize ourselves. Thus, through this process, we will develop an intuition or what Naes calls 'ecological awareness' of how to treat the natural world in the appropriate way.

Additionally, the two basic principles: the diminishing of ego and the integrity between human and non-human world play a key role to establish Naess's ultimate norm of Self-realization. For the diminishing of ego, Naess means the gradual reduction of our hedonistic attitude, the diminishment of Western isolated ego. Whereas the integrity principle he refers that everything in this biosphere is internally connected, all organisms are parts of an integrated whole. Thus, if we harm or destroy any elements in this nature, then eventually we harm ourselves.

For the Self (with a capital S) Naess precisely refers "ecological self", which is the opposite of our individual ego-self. It is the awakened part of us who understands and realizes our connection with the natural world and chooses to live in harmony with nature. It means that when we realize the maxim 'everything is interrelated', which occurs from our own experience, we will see that there are no isolated objects, but that objects are nodes in a vast web of interconnections. This realization Naess called 'deep experience' or it might be termed 'a moment of enlightenment', which means what gets a person started along a deep ecological path. When this kind of experience occurs, we feel a strong sense of wide identification with what we are sensing. This identification is to be understood not only as similarity with some entity, but also as a sense of commonality. It involves a heightened sense of empathy and an expansion of our concern with non-human life by realizing that how dependent we are on the well-being of nature for our own physical and psychological well-being. As a consequence there arises a natural inclination to protect non-human life.

As the result, obligation and coercion regarding environmental protection might become unnecessary. Because of our true nature is discovered through self-realization, we will realize this truth that we are a part of natural world, hurting any

part of nature is like hurting ourselves, and through this increased awareness we will make change and live more in harmony with nature. Thus, self-realization involves the development of wide identification in which the sense of self is no longer limited by the personal ego, but instead encompasses greater and greater wholes. Naess expresses the feelings of the ecological self as: “My relation to this place is part of myself:” “If this place is destroyed something in me is destroyed” (1986,231).

Moreover, the ecological self will practice a “biocentric egalitarianism,” in which each natural entity is held as being inherently equal to every other entity. Since all beings strive in their own ways for self-realization, we recognize that all are endowed with intrinsic value, irrespective of any economic or other utilitarian value they may have for human ends. Our own human striving for self-realization is on an equal footing to the strivings of other beings. There is a fundamental equality between human and non-human life in this principle in terms of eco-centric perspective.

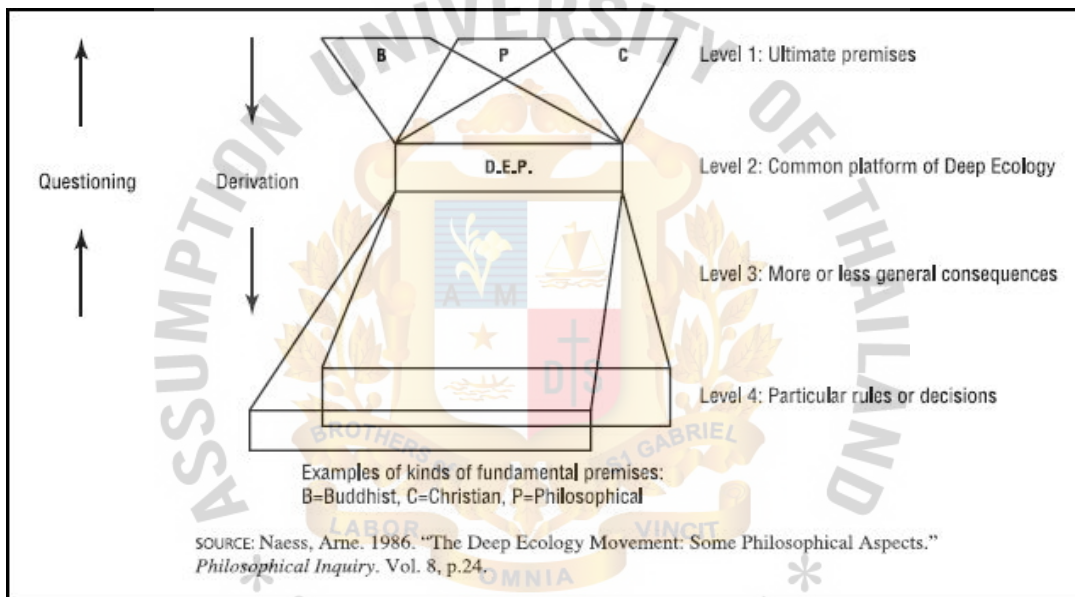
3. Practical Implications

As discussed above, Naess believes that the environmental degradation happens due to a fundamental conception of the human self that had been ill defined. It causes us to be separated from nature by not seeing us as a part of interconnected natural world. The environmental degradation will be solved by developing individual self in the sense of ecological self as discussed above.

Naess seeks to develop his ecosophy T through Self-realization which is manifested through deep experience, deep questioning, and deep commitment. For the deep experience as discussed above, it happens through the process of self-realization. When the new sense of being a part of interconnected world revealed by deep experience, thereby it will lead to deep questioning. Naess takes the scientific data

gathered by ecological science and adds the question ‘why’ in order to understand the deeper meaning behind the relationships we find in nature. The deep questioning will help elaborate a coherent framework for elucidating fundamental beliefs, and for translating these beliefs into decisions, lifestyle and action. By deep questioning, an individual is articulating a total view of life which can guide his or her lifestyle choice according to ecocentric view of point.

For deep questioning, Arne Naess has developed the four-level system depicted in the pyramid diagram as the picture below.



In this there is an integrated movement from the practical realm at level 4 (at the base of the diagram) to the religious/ philosophical realm at Level 1 (at the peak of the diagram). **Level 1** is concerned with uncovering a person’s ultimate premises or norms, from which all actions and attitudes spring. This level is based on one’s own belief-system, like Buddhism, Christianity, Hinduism, Islam, and Taoism or from an indigenous culture and tradition, or even from one’s own very personal eco-intuitions, as in case of Naess’s Ecosophy-T. In this level we can articulate our own ecosophies of our choice. This is the level we reach if we keep asking ‘why?’ to everything a

person says (rather like small children do) beginning at the realm of everyday life. In the end, if the process has gone deep, we could make a statement which express our deepest intuitions about life based on deep experiences of wide identification. For example, the ultimate norm of Naess's own ecosophy is "Self-Realization". The deep experience which inspires Naess's ecosophy is the sense of intrinsic value in the unfolding of life's potential. The statements end with an exclamation mark. This indicates that we are dealing with norms, that is, with suggestions about how we should think and act. Ultimate norms always belong to the philosophical or religious realm, which they are not provable or derivable from other norms. Ultimate norms are not absolute. They are guidelines for making wise decisions through the process of systematic reasoning from the most abstract realm of concrete consequences. Because of their tentative nature, Naess calls such statements as hypotheses. From this hypothesis will flow a new norm, called a 'derived norm'. For example, a farmer might hypothesize his norm as "Live Simply!" From this derived norm, it will flow another hypothesis, which could be something like: Efficient use of resources is a requirement for simplicity. This in turn will give rise to a new, lower-level norm, such as "Be Efficient", which leads to his making-decision to recycle material things. This is a concrete consequence of the deep questioning process.

However, ultimate norms, which lead to ecologically harmonious action always incorporate the sense of wider identification, can be very diverse. For instance, a Buddhist and a Christian or Muslim might disagree about the existence of God, but they would like to protect and preserve the nature. Therefore, a set of basic views, which can be broadly accepted by deep ecology supporters with widely divergent ultimate norms, are needed to be established at level 2.

Level 2 is the platform of the deep ecology movement or what Naess calls the eight points of deep ecology that he and George Sessions articulated during their camping in Death Valley, California. Ultimate norms can be very different. They are meant to act as a sort of filter for the deep questioning process. But they are not meant to be a rigid set of doctrinaire statements, but rather a set of discussion points, open to modification by people who broadly accept them.

For example, a Buddhist and a Muslim would disagree about the existence of God, but both would want and agree to protect the nature. If they can largely agree with the platform statements, they fall within the umbrella of 'the deep ecology movement' and they can place themselves within the ranks of its supporters. For this level we can derive specific policy formulations and recommendations, as policies A, B, C, etc. that constitutes Level III.

Regarding the Deep Ecology Platform, Level 1 statements of wide identification are presented by the first three points in brief: 1. All life has value in itself, independent of its usefulness to humans, 2. Richness and diversity of life forms are values in themselves and contribute to the flourishing of human and non-human life on Earth. And 3. Humans have no right to reduce this richness and diversity except to satisfy vital needs in a responsible way. The three points above incorporate the ultimate norm of intrinsic value. Points 4 (present human interference with the non-human world is excessive, and the situation is rapidly worsening), 5 (human lifestyles and population are key elements of this impact), 6 (the diversity of life, including cultures, can flourish only with reduced human impact), and 7 (basic ideological, political, economic and technological structures must therefore change), are seen as a bridge between the ultimate norm and personal lifestyles. Point 8 (Those who subscribe to the foregoing points have an obligation directly or indirectly to

participate in the attempt to implement the necessary changes) is relating specifically to concrete actions in the world.

At Level 3 (more or less general consequences derived) one has moved from consideration of general principles at level 2 (the eight points of ecology platform) to an exploration of one's own situation. We can develop specific policy recommendations and formulates action principles. What options are there for changing lifestyle and for activism in ways consistent with the upper levels of the apron diagram? Many different lifestyles and modes of action are possible at Level 4, which we consequently settle into a lifestyle in which everyday decisions and actions relate directly to the ultimate level of our ecosophy. For example, some people, like the social ecologists, will naturally try to focus on remedying the way in which injustice amongst human leads to ecological breakdown. Others like the ecofeminists will concentrate on ways of contrition of gender imbalances to the ecological crisis.

Finally, as the result of combining deep experience with deep questioning through the process of Self-realization, we come to deep commitment. When an ecological worldview is well developed through the process of self-realization, we act from our whole personality, giving rise to tremendous energy and commitment. Such actions are peaceful and democratic and consequently will lead towards ecological sustainability. Uncovering the ecological self through the process of self-realization gives rise to joy, which gives rise to involvement, which in turn leads to wider identification, and hence to greater commitment. Eventually, this leads to extending care to humans and deepening care for non-human human. As Stephan Harding⁶ said

⁶ Stephan Harding is author of *Animate Earth: Science, Intuition and Gaia*. Green Books, and editor of *Grow Small, Think Beautiful*. Floris Books. He is also Co-ordinator of the MSc in Holistic Science at Schumacher College and is a regular contributor to the college short courses. He is the resident ecologist, giving talks on Gaia Theory and deep ecology to most course groups.

that “through deep experience, deep questioning and deep commitment emerges deep ecology” (May 2, 2018).

Econcentrism which approaches environmental nature through the lens of holistic nature-centered worldview helps us understand and see environmental world beyond the narrow confines of a human-centered and life-centered worldview. For example, Aldo Leopold’s land ethic helps us see our land as ecosystem which is consisted of interdependent parts and also helps us see and place ourselves as a member of the system, not as the conqueror of the natural world.

However, Leopold’s holistic land ethic presents land and other forms of life as interrelated and regards the intrinsic value of all entities deriving from their functioning in the ecosystem. Individual’s intrinsic value bases on how they function or play a role in the ecosystem, if they play less role to promote the integrity of the ecological community, they also have less intrinsic value. In contrast, if any individual entity functions to promote the integrity of the ecological community more than others, such individual entity has greater claim of intrinsic value more than others. Based on this conception, Leopold’s holistic land ethic perceives and approaches environmental worldview through the lens of utilitarian competition. As the result, if it is necessary for the protection of the holistic ecosystem by culling some animals or humans that do not play a role to promote the integrity of the ecological community in the ecosystem, it is a land-ethical requirement to do so. Also, it indicates that Leopold’s holistic land ethic prioritizes ecosystem more than individual.

It is different from Buddhādāsa’s interdependent socialist worldview, which perceives environmental nature in terms of cooperative system. According to Buddhādāsa, it is a mistake to focus on the individual and it is also a mistake to focus

on the ecosystem, because without the ecosystem, the individual ceases to be related to one another, also the individual organisms are consecutive elements of the ecosystem. Both of them do not have fixed joints, because they are under a fluid system of dependent origination, which is manifested through the mereological interdependence of part and wholes. Also, nothing has intrinsic essence or an intrinsic nature.

Naess's Deep Ecology has drawn the conception of Self from the close connection between nonviolence (ahimsa), the philosophy of oneness (advaita) and the goal of self-realization (moksha) in the religious thought of Gandhi (the Bhagavadgita). This approach mainly holds that the solidarity with all beings, and nonviolence depends on widening one's identification, which assists us to expand one's identification to include all living beings as one's self in order to harmonize with the natural world. It indicates that Self-realization according to Naess is based in a permanent self which is different from Buddhādāsa.

It means that Buddhādāsa's environmental ethics perceives and approaches environmental nature through the lens of dependent origination which is expressed by interconnected no-self or selfless, whereas Naess's deep ecology perceives and approach environmental world through the lens of Self-realization, which is manifested by interconnected permanent Self.

However, Naess's Deep Ecology and Buddhādāsa's interdependent socialist worldview approach environmental solution through the inner mental nature by transcending the notions of the individual egoistic self. But according to Buddhādāsa, Naes's Self-realization is not sufficient to help solve environmental crisis in sustainable way, which the researcher will discuss in the chapter IV.

CHAPTER IV

Discussion of the Criticism of Buddhādāsa's Views on Environmental Crisis

4.1 Buddhādāsa's Position with Respect to the Anthropocentrism Debate

Buddhādāsa is a Buddhist monk who discussed the environmental problems when he was still alive. He explores the environmental issues through the lens of law of conditionality. Based on this law, Buddhādāsa argues that everything whether sentient or insentient in the world co-exists interdependently as part of the causal natural interconnected order. There is nothing in causal mutual interdependence which exist separate, fixed, and isolated entity. These interactions of conditionality extend through the entire cosmos whether outer material or inner mental aspect. Thus, the law of conditionality represents the human and natural environment as one, organically interrelated whole in terms of mutual interdependence and harmonious balance for the coexistence of mankind, creatures, plants, and world ecology for it to survive, develop and thrive.

Based on the conception of the law of conditionality, Buddhādāsa, who classifies nature into two aspects: external physical nature and inner mental nature, believes that environmental problems arise from human actions and activities, because our inner mental nature, which has power over external physical nature, is dominated by selfishness, which is cause of all problems. Thus, for the environmental solution, we need to penetrate deeply into our inner nature which is within each of us, once we realize the inner mental nature clearly and deeply, there is nothing that will cause selfishness. When there is no selfishness, there is nothing that will go out and destroy the external material nature.

Buddhadāsa might agree with anthropocentrism whether strong or weak in terms of human qualities. As we discussed in chapter III, strong anthropocentrism believes that human qualities, especially rationality, have empowered human species to a degree that no other species has achieved during the history of life on earth. In this regard, Buddhadāsa also considers human qualities in terms of inner mental nature, as distinguishing humans from other living beings. Other living beings live their life according to their natural instincts, which is appropriate to their socialistic natural system, but human beings, whose intellect is always growing, are much more developed than other living beings, they can live their life different from other living beings, which can cause both damage and benefit towards natural world based on their inner mental nature driven by selfishness or non-selfishness.

Also Buddhadāsa has positions common with weak anthropocentrism who suggested that environmental solution should be solved through only anthropocentric or human-centered perspective. Weak anthropocentrism who disagrees with strong anthropocentrism makes an attempt to slightly re-consider the non-human entities in spite of retaining man's position as the superior being. Weak anthropocentrism argues that moral decisions are inevitably made by human beings, thus environmental problems must be solved by human beings as well. But human beings need to develop ethical relationships with non-human natural entities.

In this connection, Bryan Norton distinguishes two types of human interests that are a felt preference and a considered preference. He explains that a felt preference is defined as any desire of a human individual that can at least temporarily be satisfied by some specifiable experience of that individual. Whereas a considered preference is defined as any desire that a human individual would express after careful deliberation e.g. a judgment that the desire is consistent with a rationally adopted

world view which can be scientific, metaphysical, aesthetic and moral. Strong anthropocentrism, which takes just only felt preferences as an ethical consciousness and theory. As the result, they hold the view that the entire non-human natural world exists for instrumental value only. Because there is no means to restrain endless human desires and criticize those who choose an exploitative attitude towards nature unless their behaviors harm other people. If man enjoys the high-consumption lifestyle, his interests which is constructed merely from felt preferences will encourage him to exploit natural resources and eventually damage the natural environment. Thus, we need considered preferences to check them and abandon or modify them if they do not fit a rationally adopted world view. It means that some felt preferences, which are not consistent with a rationally adopted world view such as treating non-human animals merely as a means to human desires, enjoying the high-consumption lifestyle and so on, are open to criticism, then they could be abandoned or altered in conformity with a rationally adopted world view.

According to Buddhādāsa, the ethical consciousness and value system which is taken from felt preferences or human desire, it needs to be restrained and controlled. It can be developed into selfish and unselfish directions. If it is out of control, it develops into selfish directions, leading to exploit natural resources and eventually damage the natural environment. Then human desire needs to be controlled and altered by considered preferences or unselfish directions in Buddhādāsa's term. This will happen when we understand and realize interconnected ecosystem, that all phenomena are organically interrelated whole in terms of mutual interdependence and harmonious balance for the coexistence of mankind, creatures, plants and world ecology for it to survive, develop and thrive, there is nothing in this causal mutual interdependence exists as separate, fixed, and isolated entity. We as a part of

interconnected ecosystem need to restrain our endless desire which is manifested through the high-consumption lifestyle, leading to exploit natural resources and damage the natural environment.

However, Buddhādāsa might disagree with strong anthropocentrism which has drawn environmental ethical worldview from traditional western philosophy by taking just only human qualities, especially rationality as the ethical consciousness and criteria to help solve environmental problems. He might argue that anthropocentric worldview could not help solve environmental problems, instead it is the root cause of environmental degradation and crisis. Because it places human at the center of the universe and assigns intrinsic value to human beings alone. As the result, anthropocentrism perceives natural environment just for human beings' utility only, which is the way to separate mankind from natural environment. It is against the law of nature in terms of mutual causal interconnectedness, which describes that everything in the world co-exists interdependently as a part of the causal natural interconnected order. Nothing in this world exists separate, fixed, and isolated entity. Once mankind has separated himself from natural environment means he tries to establish himself as fixed and isolated entity.

On the other reason, when we view ourselves in a separate and distinct self from interconnected nature, we naturally elevate our own status above environmental nature in terms of superiority, which is the way leading to selfishness. In the language of dependent origination, when we dominated by ignorance (not know the true nature of things), make contact with all types of different thing around us, we act and interact them with our various feelings, which leads to our misunderstanding things, there is a self, a superior self, and this self develops to the instinctual self-degenerating into

selfishness. Then selfishness, which arises from the self of superiority, causes all the various kinds of environmental problems.

Also, Buddhādāsa might disagree with anthropocentrism in terms of inner mental nature. He might argue the environmental ethical criteria, which is established and formulated by anthropocentrism, arises from human desire, there is no means to restrain endless desires, it finally leads to excessive consumption. Because people who hold firmly to this worldview, they will take the subject of sensory pleasure as their standard of lifestyle. They do not have any limits and no means to restrain their endless desires. They will be interested in value only in terms of external material aspect, that is, the demand of the flesh-mouth and stomach which causes an ever increasing self-centeredness leading to competition, exploitation and so on. When they are overly ambitious plus view themselves superiority above nature, they, dominated by their selfishness, eventually express their selfishness by destroying environment.

4.2 Buddhādāsa's Position with Respect to the Non – Anthropocentric Biocentrism Debate

Buddhādāsa might agree with biocentrism, which extends moral status to the other forms of life apart from human beings. For example, Tom Regan adopts a deontological rights position by using the criterion of consciousness to build a “rights-based” theory and asserts the rights for animals. He argues that all entities who are “subjects-of-a-life” possess “inherent value”, humans and animals are subjects-of-a-life that have equal inherent value, because animals have similar essential properties like humans with regards to desires, memories, and so on. Thus we should determine

the moral status and worth of every sentient being that is experiencing subjects of a life.

Paul Taylor draws ethical conception from Kant a similar idea of respect like Regan, but further extends it to include all kinds of life by using “a teleological centers of life” as a criterion of moral considerability. According to Taylor, all living things have equal worth as “teleological centers of life;” which means that every living thing has its own biological interest and with that its own end—telos, that is, each organism, whether it is a plant, human or animal, has a purpose and a reason for being, which is inherently "good" or "valuable", because each has a built in goal that directs its growth and activities towards its survival and well-being. Thus, Taylor rejects the idea that any species is inherently superior or inferior to any other species.

Buddhadāsa might argue that according to the law of conditionality, there is nothing in natural world which exists in isolation. Human and non-human entities in natural world are one, which is organically interrelated whole in terms of mutual interdependence and harmonious balance. They are only a part of the law of nature that must fulfill their natural duty in a cooperative system. The animals and plants are socialistic through their mutual help and interdependencies. Human beings also depend on them; human socialism depends on the large socialism of all living things.

On the other hand, Buddhadāsa's environmental consciousness is a spiritual approach which emphasizes on inner mental nature. It requires deeply penetrating natural phenomena in order to understand their true nature and behave in a way appropriate to that true nature. As the result, it is expressed through a reverence and compassion towards all forms of life. Recognition that human beings are essentially interconnected with their natural environment gives rise to an instinctive respect towards nature. For animals, it is clearly exhibited in the five Buddhist precepts,

which is expressed in the first precept that is to refrain from killing living things. For living organism like plant, a variety of rules and precepts are exhibited for the lives of forest monks, e.g., not to cut branches of trees, not to wear sandals made from palm leaves or young bamboo, not to eat fruit containing seeds and seeds that still grow and so on.

Anyway, Buddhādāsa might disagree with individualistic biocentrism which prioritizes individual livings over interdependent cooperative ecosystem. For Buddhādāsa, naturally there is mutual causal relationship between an individual and ecosystem. Once an individual prioritizes himself more than ecosystem, he will view himself as an isolated entity, which causes to separate from causal interconnected ecosystem. It is against the law of nature which characterizes causal interconnected of all things. It is also another kind of creating the conception of superior self, which leads to selfishness consequently.

Also, Buddhādāsa might disagree with Biocentrism which takes a quality found in human and applies it to all of the other creatures which have those qualities or all that meet such those criteria as the environmental ethical criteria to help solve environmental problems. According to Buddhādāsa, qualities found in human qualifications like subject of life and teleological center of life proposed by environmental biologists are not regarded in terms of spiritual approach, which also could not help solve environmental problems we are facing today. Mankind dominated by selfishness is the root cause of environmental problems, so, we should find the way to control, reduce and destroy our selfishness inherent into inner mental nature which is manifested our actions and activities in exploiting the natural environment.

4.3 Buddhadāsa's Position with Respect to the Non – Anthropocentric Ecocentrism Debate

As discussed earlier, ecocentrism disagrees with anthropocentrism and biocentrism which take a quality found in human and apply moral standing to all of the other creatures who have such a quality. They have tried to take an entirely different approach from above two schools by looking at ethics as much as of non-anthropocentric point of view as possible. They mainly ground their environmental ethical consciousness into holism, which conceptualize the Earth as a single whole. The interconnectedness of everything is one of the primary tenets of this environmental approach and this is where adjudication is dealt with.

Generally, Buddhadāsa might be in agreement with holistic ecocentrism in terms of ontological aspect that all phenomena in the ecosystem co-exist interdependently as part of the causal natural interconnected order, there is nothing in this causal mutual interdependence exists as separate, fixed, and isolated entity. They co-exist interdependently in terms of multiple mutual causes and conditions as a larger whole, which manifests themselves in the harmonious balance of everything. Buddhadāsa regards this system as “socialist system”. He explained that the entire working process of entire universe is a socialist system. Look at the countless number of star in the sky, which exists together in a socialist system. Our small universe has the sun as its chief, the planets, including the Earth, as its followers. They co-exist interdependently as part of the causal natural interconnected order, which manifests themselves in the harmonious balance of everything. There is nothing in this mutual causal interdependence, which exists as separate, fixed, and isolated entity. They do not collide. Our world is here today because the socialist system has maintained a

natural interdependence and harmonious balance through the entire evolutionary process.

The necessity of living together in a properly harmonious, balanced way is the necessity of nature. Also, it is the natural duty, which all phenomena in the world must fulfill their natural duty in order to survive in a socialist cooperative system. Buddhādāsa calls this natural duty as ‘morality’ or ethics in Western philosophy, which is inherent in a socialist cooperative system. When it is applied to human beings, it becomes moral natural duty which is necessary for human survival and peace in society. When it is applied to natural environment, it becomes moral natural duty towards natural environment which is necessary for environmental survival and mutual relationship between all forms of life and their environmental surroundings.

Buddhādāsa considers human beings as a part of the natural interconnected ecosystem same as holistic ecocentrism. He might agree with Leopold who claims that we as human beings have effectively destroy the pyramid, which allows us to protect ourselves from being eaten by our natural predators, with this qualification we are morally the top being out to consider the impact on nature of all our actions. It means that we should have natural responsibility towards all forms of life and environment. In this regard, Buddhādāsa reasons that all living things, whether plants, animals, and human beings have a fundamental natural instinct which begins with life in order to protect life, develop, thrive, and survive. Non-human entities like animals, plants, and so on have natural morality which is appropriate to their natural instinct. They are reasonably fixed with natural instinct that have lived essentially the same over time. They produce and consume natural resource as much as their natural system requires. Their stomach has the capacity to hold just the right amount of food for their survival and growth. It is different from human beings, their intellectual is

growing all the time. They have ability to develop their natural instinct into selfish and unselfish directions. If they are dominated by selfishness, they will produce and consume natural resources more than their natural system requires. They will hoard and store natural resource for their utility more than they really need them for survival. With this quality, they can cause environmental degradation and create environmental crisis we are facing today.

Buddhadāsa might disagree with ecocentrism like Leopold's land ethic which prioritizes ecosystem more than an individual by allowing an individual like animals and even though human beings to be killed if they do not promote the integrity, stability and the beauty of ecological system. Buddhadāsa might argue that such a conception of ecocentrism lacks the relationship between individual and ecosystem. Naturally all phenomena in the universe is unified under the law of conditionality, which describes that individuals are dependent on larger ecosystem, individuals that live in an interdependent world are a part of the interconnected ecosystem. Also ecosystem is a dependently originated phenomenon that is constituted by individual living beings. That is the reality of nature, then we cannot reject any of them.

Also, Buddhadāsa might disagrees with Leopold's land ethic, which describes that the value of each individual member of the biotic community derives from its functioning in the ecosystem. If one of the competing entities has no apparent value to the ecological whole, the other is fundamental importance to the whole, then the latter would win. Buddhadāsa might argue that the Leopold's land holistic worldview approaches environmental problems through the lens of utilitarian competition rather than mutual cooperation. Naturally, human beings and natural phenomena coexist together in mutually beneficial and supportive groups and must find and fulfill its natural duty in a socialistic cooperative system in order to survive.

4.3.1 The Similarity between Buddhādāsa's Environmental Consciousness and Naess's Deep Ecology

One of the best known proponents of modern ecocentric philosophy is Arne Næss, who did remarkable work on building the basic framework for deep ecology and formulating the environmentalist principles philosophically.

Naess formulates the recognition of the shared ontological premises, which can move our environmental consciousness beyond constructed categorical distinctions between science and Eastern religion by establishing his “Deep Ecology” into two fundamental principles: one is ‘ecological science’ which is a scientific insight into the interrelatedness of various systems of life forms on the Earth, which is mainly concerned with facts and logic, but Naess thinks that this principle is not sufficient to answer moral questions about how we should live and interact with Nature. Then he establishes the second principle ‘ecological wisdom’, which embraces religion and spirituality as well as philosophy.

Naess has developed from his lifelong engagement with the philosophy of Gandhi and Spinoza's philosophy. Self-realization is regarded as the ultimate norm of Naess's eco-philosophical system, which he has drawn the close connection between nonviolence (ahimsa), the philosophy of oneness (advaita) and the goal of self-realization (moksha) in the religious thought of Gandhi. This approach mainly holds that the solidarity with all beings and nonviolence depends on widening one's identification and that to see the greater self means to expand one's identification to include all living beings as one's self. Naess also finds the same concept of self-realization and the unity of life expressed in the philosophy of Spinoza, which describes that every living being tries to realize its potential, its power or essence. Unity of nature implies that everything is connected to everything else and that

therefore self-realization of one living being is part of the self-realization of all other beings. It means that Naess uses Gandhian concepts to exemplify the similarity between Spinoza's philosophy and Gandhian thought. Precisely speaking, Naess's Deep Ecology seeks to develop the ecological wisdom through the process of Self-realization, which is manifested through deep experience, deeper questioning, and deep commitment.

Both Naess and Buddhādāsa may be conceptualized as radical environmental and ethical critiques of anthropocentric worldview, they offer practitioner shared ontological premises and argue for expanded notions of self to disrupt distinction between self / other, human / non-human, sentient / non-sentient and society, and nature. Naess presents Deep Ecology as an ontological way of perceiving the intrinsic value and interconnectedness of the natural world, because he believes that what comes first is ontology, when an individual really understand his/her position in the natural world and realizes his/her relationship, he/ she will develop an intuition of how to treat the natural world in the appropriate way. Whereas Buddhādāsa describes the law of conditionality as an ontological way of perceive the interconnectedness of the natural world. Humans are united to the non-humans in that they are governed by the law of conditionality. If we are able to see that we are a part of the interconnected world, then we can reposition ourselves and react in a way to harmonize with the law of nature.

In Naess's ecosophy T, Self-realization is a system to help us develop the wide identification through the ontological assumption that humans and non-human entities are fundamentally one. In this regard, Naess establishes the two basic principles: 1. the diminishing of ego, which refers to the gradual reduction of our hedonistic attitude, the diminishment of Western isolated ego manifested through egoistic self,

and 2. the integrity between human and non-human world, which refers to the ecological Self which is the awakened part of us who understands the ontological assumption that human and non-human entities are fundamentally one and realizes our connection with the natural world that everything in this biosphere is internally connected as a part of an integrated whole, and chooses to live in harmony with nature through the diminishing ego and identification with the natural world as deeply connected as part of nature.

Deep experience is the starting point of Self-realization with what we are sensing, which refers to what gets a person started along a deep ecological path. It involves a heightened sense of empathy and an expansion of our concern with non-human entities by realizing that how the world is how we are a part of it and also how dependent we are on the well-being of nature. Deep experience in Naess's sense is a result of an encounter with concrete reality and serves as raw material for deeper questioning. Whereas Buddhādāsa uses experience as an object of meditation for removing selfishness and the discovery of selflessness of human nature, which will eventually release humans from the ignorance and selfishness. With this approach, it allows a person to see not only the ecosystems that surround us, but also our place within these ecosystems and our place deep inside our inner mental nature.

Both Naess and Buddhādāsa advise practitioners not only to comprehend the world as interconnected entity, but also to ensure that their actions in the world reflect that ontological understanding. Naess relies on deeper questioning which offers deep reflection as an optimal routes to grasping the world as it truly is in terms of epistemological aspect. With the deeper question, Naess adds the question 'why' in order to understand the deeper meaning behind the relationships we find in nature. The deeper questioning will help us elaborate a coherent framework for elucidating

fundamental beliefs, and for translating these beliefs into decisions, lifestyle and action. As the result, an individual is articulating a total view of life which can guide his or her lifestyle choice according to holistic ecocentric view of point. Whereas Buddhādāsa offers mindfulness to stop and remove selfishness in order to see natural phenomena as they truly are with the spirit of detachment, not to entertain our sensory pleasure.

In practical way, both Naess and Buddhādāsa advise practitioners to shift to a lifestyle of sufficiency, simple and frugality. According to Naess, as the result of combining deep experience with deeper questioning together, we come to deep commitment, which encourages us to act from our whole personality, giving rise to tremendous energy and commitment. Such actions are peaceful and democratic and consequently will lead towards ecological sustainability.

When an ecological worldview is well developed through Self-realization, an obligation and a coercion regarding environmental protection might become unnecessary. Because through the increased Self-realization we will see ourselves in others. Our true nature is discovered through the process of Self-realization, which helps us deeply realize that we are a part of natural world, hurting any part of nature is like hurting ourselves, and through this increased awareness we will make change and live more in harmony with nature.

Whereas Buddhādāsa argues that when our selfishness is removed, all kinds of violence and exploitation will be removed as well. Instead, compassion and awareness of interconnectedness between humans and the non-human world are replaced. As the result, our actions and behavior will be manifested through a truly unselfish ways of living and thinking. We will consume natural resources in a way that a bee consumes honey without injuring the plants.

Both Naess and Buddhādāsa offer environmental solution through spiritual approach. Naess offers Self-realization as a system to gradually reduce our egoistic self which is inherent into our inner mental nature and identify it to the unity with nature, whereas, Buddhādāsa describes mindfulness as a process to gradually reduce our selfishness which is inherent into our inner mental nature in order to perceive natural phenomena as they really are and consume them with the spirit of selfless ways of living and thinking.

As discussed above, we might conclude that generally both Naess and Buddhādāsa criticize environmental consciousness driven by egocentric worldview like anthropocentrism. They argue for the expanded notions of self to overcome the egocentric worldview in order to perceive interconnectedness of natural world.

4.3.2 The Difference between Buddhādāsa's Consciousness and Naess's Deep Ecology

Although Buddhādāsa and Naess present ontological premises of the interconnectedness of all things. But Buddhādāsa presents it in terms of interconnected no-self. Buddhādāsa argues that when we understand the doctrine of dependent origination which indicates that all natural phenomena is interwoven and linked by a causal relationship clearly, the insight of no-self can be realized. Because all natural phenomena in the world is interconnected through interaction of causes and conditions and those causes and conditions are subject to change, unsatisfactory and no-self, they are unable to maintain any kind of personal self or essence. Dependent origination aims at pointing out the interrelated condition of all natural phenomena as continuous flow of relationships between causal factors, until these causal factors can be perceived as impermanence and no-self. What we think of as 'self' is just merely a

temporary product of a causative interconnected process. Thus, Buddhādāsa's environmental consciousness stems from a transformation of self-attachment to an interconnected selfless or no self.

Whereas Naess, who has drawn the philosophy of oneness in the religious thought of Gandhi, presents ontological premises in term of interconnected with permanent Self. He explains that the notion of self corresponds to that of the enlightened, or yogi, who sees the same, the atman, and who is not alienated from anything. Thus, Naess's environmental consciousness stems from self-identification from the egoistic self to the ecological Self.

Buddhādāsa is anti-anthropocentric in the sense of egocentric worldview, but he still believes in human quality in terms of inner mental nature, that is environmental solution must be solved by human beings, particularly through inner mental nature or spiritual approach. He then develops his environmental consciousness toward nature in the context of an ecology of the mind and aims at a purified world with man as its steward. Even though compassionate expansion mostly stops at all sentient beings. Whereas according to Naess's deep ecology, to take sentient as the basis of our compassionate identification still remains shallowly anthropocentric and also it is understood as shallow in the sense that it continues to posit hierarchical relations in which the components – and particularly the sentient components – of the ecosystem are given priority over the whole.

4.3.3 The Criticism of Buddhādāsa's Views on Naess's Deep Ecology

Buddhādāsa might agree with Naess's deep ecology that environmental problems should be solved through inner mental nature or spiritual consciousness. As Naess describes that the egoistic self, which is defined by anthropocentrism and

application to current society, causes us separate from natural world, and consequently becomes the root cause of environmental degradation. In this connection Buddhādāsa argues that what we think ‘egoistic self’ is illusive self, which is created by our misconception about the world of interdependency. It encourages and stimulates us to view ourselves in a separate and distinct self from natural world, the misconception of the isolation of separate self leads to excessive consumption and accumulation of wealth greater than our genuine needs, which consequently leads to aggression against fellow humans and the natural environment, which is manifested through our ideas, attitudes, perspectives, behavior and social structures. It is against the law of nature which encourages competition rather than cooperation. Thus, once our inner mental nature has gradually developed into unselfish directions, that is, we understand and realize that our actions whether good or bad give impact to interconnected ecosystem, then we need to control and destroy our egoistic self which is source of selfishness and live our life in harmony with the law of nature.

Buddhādāsa might disagree with Naess’s deep ecology in terms of self. As we know that the idea of Self (with capital S) that Naess refers to in his analysis of Self-realization is metaphysical terminology of Vedānta philosophy in Hinduism. Self-realization in Naess’s deep ecology refers to idea of permanent Self, which could break Naess’s deep ecology from Buddhādāsa since Buddhādāsa does not accept the idea of permanent Self. Instead, Buddhādāsa argues that the concept of unchanging self is against the law of nature, which characterizes interconnectedness of all thing with no – self. The permanent self is merely a product of causal interconnected process, which there is nothing can be identified as a ‘self’. There is just an experiences of a multitude of interconnected causes and conditions. Also, the concept of permanent self, which arises from ignorance of true state of nature, is the source of

selfishness. When we dominated by ignorance make contact with all types of different thing around us, we act and interact them with our various feelings, which leads to our misunderstanding things, there is a permanent self, and this self develops to the instinctual self-degenerating into selfishness. Precisely speaking, according to Buddhādāsa, Naess's deep ecology, which has drawn the notion of Self from Hinduism, is still a foundation of self-attachment, which still can cause us love and hate the things leading to selfishness whenever we lose our mindfulness. It might be able to be applied to help solve environmental problems just only through aspects of the most basic morality, that is how to control our selfishness, but could not be applied to the highest aspect of morality. The egoistic self needs to be completely destroyed through the highest morality until we understand clearly and realize deeply that we are a part of the interconnected world and we are not a separate entity, we are utterly dependent on everything else. It implies that we must see natural phenomena as they really are according to the law of nature, which in reality, all things whether animate or inanimate, are only interdependent events which come into being from the conjoining of various elements, arise for a moment and then pass away and exist in a constant flow or flux, nothing can be identified as permanent self. Whenever we really realized the reality of natural phenomena through the teachings of interconnected no-self, we deeply understand both the external material and the inner mental world, we discover selflessness of human nature, which will eventually release humans from the ignorance and selfishness. The consciousness of the interconnected non-self enables humans to stop the behavior of excessive exploitation of the natural resources, instead to develop loving kindness and compassion toward fellow humans and non-human entities. We will act whatever in the ways of interconnected selfless, which detach from egocentric actions, not detach from the world. We produce and consume natural

resources with the spirit of egocentric detachment based on ecocentric worldview like a bee consumes honey without injuring the plants.

4.4 Researcher's Viewpoint

Researcher views environmental ethics in terms of development. Historically speaking, when environmental problems become serious and give impact to our life standard. Scientists ask help from academic thinkers, especially from philosophy. Western philosophy, especially traditional western philosophy, mainly concentrates discussion on the matter of humanity, not surprisingly, when they apply the conception of traditional western philosophy to help solve environmental problems, they cannot escape from human perspective or what is known Anthropocentrism. After anthropocentrism is established in the field of environmental ethics, there is a response from another group which disagrees with anthropocentrism. That is Biocentrism or life-centered". They have tried to approach environmental problems beyond the confinement of human beings by extending the existing ethical theory from traditional western philosophy same as anthropocentrism to include all creatures. Ecocentrism disagrees with anthropocentrism and biocentrism. They argues that the two schools still approach environmental problems through the lens of human perspective based on the qualities found in human qualifications. They are quite sure that human beings is the root cause of environmental problems. They concentrate discussion on human and their relation to the world. In addition to human, they discover that inner mental nature is the key factor to help solve and preserve environment. In terms of inner mental nature, Naess regards egoistic self as the root cause of environmental degradation. That is the reason he proposes Self-realization as a system to reduce the egoistic self and identify it to ecological Self. But Naess's Self-

realization is still not complete, not clear on how to control and develop ‘egoistic self’ in practice, especially human consciousness inherent in human nature. Researcher thinks that Naess’s Self-realization according to deep ecology should be fulfilled and completed by Buddhādāsa’s environmental ethics, at least two main concepts.

1. The notion of true state of nature: although Buddhādāsa and Naess agree that all natural phenomena in the world are interconnected but Buddhādāsa perceives them in terms void of self, which can defined as interconnected no self or selfless whereas Naess perceives them in terms of permanent self, which can be defined as interconnected Self. Buddhādāsa argues that the feelings of self of all living organism occurs naturally and instinctually at first. Then it is taught, reinforced, conditioned, more and more until it ends up in the belief in an eternal self. In reality, all natural phenomena whether external physical nature or inner mental nature are interwoven and linked by a causal relationship, which is naturally occurring mechanism at work. There is no real self or essence in all natural phenomena. When we see something exists, we must understand that it exists in terms of a combination of various elements. When all natural phenomena are divided and separated, no self remains. For example, our life, which is consisted of body and mind, is no-self. The body contains the nervous system and performs its various functions naturally, it does not mean it functions because there is a self. Our mind also is the same as body which has all the functions, it must perform in order to sustain life. But in all those various things the mind performs, there is no self. To be more precise, we can describe our body and mind in terms of five aggregates, which entails an analysis of the constituent element of life and deceives us as being or person and so on. The first aggregate is the body, which is comprised of the elements of the whole body, and behavior of the body. It can do its function and does not need a self to do it. The other four aggregates

are all mind. The first of these four is feeling, which amounts to the impressions of happiness, suffering or indifference that occur by contact with the world through the six sensor organs. It is a function or process that the mind does, it happens by itself, it does not need a self to make it happen. The second aggregate is perceptions or discriminations, which is the establishment of knowledge of conditions and the characteristics of the various features of an object that are cause for remembering that object. It just occurs by itself, it is not dependent on self. The third aggregate is mental formations, which are the psychological compositions that embellish the mind making it good, bad, or neutral, it just happens by itself. And the last aggregate is consciousness, which involves being aware of sensations through six senses such as seeing, hearing, smelling, tasting, physically touching, and mentally touching. It happens by itself, not dependent on something we might call a self for it to occur. Thus, all natural phenomena are void of self.

2. The practical approach towards environmental problems: Naess's deep ecology lacks full comprehension of all fundamental aspects of inner mental nature as mentioned above. When he grounds his deep ecology in the concept of permanent self, it causes his system of Self-realization contains the strong feeling of me-and-mine or attachment, which refers to delusions about one's status. It arises from ignorance and causing comparative self with others. When we see ourselves as individual entities with permanent selves, we automatically participate in the cycle of attachment. As the result, our practice in natural environment accommodates a 'self' approach based on seeing things externally, internally and in deepest sense, spiritually to become involved with thing in a way that gives rise to attachment, which is the source of selfishness. Every time this attachment arises, it leaves a little something behind. And what it leaves piles up in the depths of our mind. The more that this

attachment tendency pile up, the easier it is for the defilements to arise and manifest through greed, that is trying to get, trying to become, trying to scoop up everything, hatred, that is the trying to get rid of things, knocking them away, hitting them, kicking them, killing and delusion that is the mind running round and round. There is neither a trying to get, nor a trying to get rid of, just confusion. The mind doesn't know what to do, so it runs in circles.

In fact, the idea of self is merely a product of a causative interconnected process and as a result there is nothing there that can be identified as a self as mentioned above. We falsely cling to idea of a permanent unchanging self, what we experience are merely the conditions of cause and effect that are impermanent and no self. When we understand and realize the interconnected no-self, we also know that nothing is worth clinging to as being self whether external physical nature or inner mental nature, as the result, nothing can produce selfishness. In the language of dependent origination, as soon as there is 'self - attachment', there is selfishness. They are inseparable. Selfishness arises because of the feelings we have towards our sensory experiences — we like things, we dislike things, we're uncertain of things. Feelings are our master. We are doing whatever feelings tell us to do. With the arising of a feeling comes mental impurity, defilements. These are foul things which pollute the mind.

In this regard, Buddhadasa encouraged us to take the time to study and realize our interconnected no-self according to the law of conditionality, so that we could participate in this world in a selfless way. In the theoretical part, it describes in detail how the feeling of me-and-mine arises and ceases; in the practical part, it shows how to control contact so that it does not give rise to feeling; or to control feeling so that it does not give rise to attachment by establishing mindfulness and wisdom to stop and

prevent that outflow. This is how to deal with it in a way suited to our condition. Then, bit by bit, we loosen our attachment to me-and-mine until there is not feeling of me-and-mine left at all. This is the way to ensure that our practice is assisting ecosystems beyond the confines of self-attachment.

Thus, our practice in natural environment needs to accommodate a ‘selfless’ approach based on seeing things the way they are – externally, internally, and in the deepest sense, spiritually - to become involved with things in a way that cannot give rise to self-attachment and consequently selfishness. We must make sure that we are living in a way that is beyond greed, delusion, and hatred. Because our actions dominated by these defilements lead to the damage not only in humans, but also to natural environment. This is the way to transform ourselves beyond the importance of our own personal well-being. Also it is the goal is to become “selfless,” to go beyond the ego self.

Thus, when we understand all fundamental aspects of our inner mental nature, we also understand and take care of external physical nature by creating the causal factors how to control and destroy selfishness as the way to lay the conditions for a society and natural environment. As the result, we act and behave in ways that loosen our selfishness and also lessen the abuse, exploitation of natural world.

Based on this reason, researcher agrees with Buddhādāsa who advises us to deeply penetrate into inner mental nature, which will help us realize the value of external physical nature as well. Also Buddhādāsa suggests that if we would like to preserve and solve sustainable environment, we need to comprehend the law of conditionality into fourfold worldview aspects:

1. Nature itself;
2. The law of nature,

3. The duty that human beings must carry out toward nature
4. The result that comes with performing this duty according to the law of nature (8 June 2006, P.4).

As discussed above, according to the law of conditionality, all natural phenomena whether living and non-living is regarded as nature, which unified the mankind and natural environment under the operation of the same law as one, organically interrelated whole in terms of mutual interdependence and harmonious balance for the coexistence of all natural phenomena. All things in this world have their own natural duty to promote the co-existence of natural ecology according to their own natural instinct. We as a part of interconnected world have natural duty to spend our life according to two kinds of morality, which helps us recognize our connection with nature. As the result, we will act and behave in ways that loosen our selfishness and consequently lessen the abuse, exploitation of natural world.

CHAPTER V

CONCLUSION

Researcher's motivation to conduct a research in environmental area, especially environmental consciousness, aims at exploring Eastern and Western perspective towards natural world. As we have known that Eastern philosophy, especially religious philosophy, has taught people to live their life in a way to harmonize with the nature, whereas Western philosophy, which is manifested to be fundamental foundation of science and technology, have taught in a way to dominate and conquer the nature. Based on this conception, Western philosophy seems to view nature as a source of material fulfillment, whereas Eastern philosophy views nature as a source of spiritual fulfillment.

Due to the emergence of environmental degradation and crisis, debate over man and nature relationship becomes more intense and focused. The issue of man-nature relationship is needed to be re-examined. It might say that human activities, which has done according to misunderstanding the relationship between mankind and natural environment, are the main result of environmental degradation and crisis.

In the chapter II, the researcher discusses the Buddhādāsa's environmental ethics which arises from the environmental consciousness. In Eastern, Buddhādāsa, who is a Buddhist intellectual monk, contributes the environmental consciousness through the lenses of dependent origination, which is regarded as interdependency worldview. He analyzes that the root cause of environmental degradation arises from selfishness which is inherent within inner mental nature of human beings. Thus, primarily the environmental problems should be solved from inner mental nature of

human beings. As Buddhādāsa proposes the fourfold aspects of interdependency worldview as the criteria to help solve environmental crisis in sustainable way.

In the chapter III, the researcher explores and discusses the Western environmental ethics. In Western, there are two main schools of environmental ethics; anthropocentrism and non-anthropocentrism, which can be understood according to their definition. Anthropocentrism, which is well-known as ‘human-centered’ worldview, has drawn their environmental ethical conception from traditional western philosophy. Anthropocentrism also can be classified into forms: strong and weak. Strong anthropocentrism takes qualities found in human, especially rationality as environmental ethical criteria and places mankind at the center of universe and measures of all things based on human-centered worldview. Whereas weak anthropocentrism makes an attempt to slightly re-consider the non-human entities in spite of retaining mankind’s positions as the superior being. Non-anthropocentrism, which is classified into two main schools: biocentrism and ecocentrism, disagrees with anthropocentrism and argue against that we have faced environmental crisis today because we have anthropocentric worldview. They believe that we should extend moral standing that we apply to human beings to other forms of life. Biocentrism, which is well-known as ‘life centered’, has drawn environmental ethics from the existing traditional ethical theory. For example, Tom Regan, who adopts the classical Kantian deontological ethics, takes “subject-of-a-life’ as the basis of human and animal equality. Paul Taylor, who draws the idea of respect for persons from Kant and evolutionary and biological concepts from Darwin, takes ‘a teleological center of life’ as the basis of human and animal equality. Ecocentrism which has rooted their environmental ideology into holism, disagrees with anthropocentrism and biocentrism by arguing that both school still take the quality found in human and apply to all

organism who meet those qualities. By doing this, it is also well known as nature-centered, which places the greatest importance of an interconnected ecosystem as a whole. Also Leopold who is the pioneer of the holistic worldview takes the land as interconnected ecosystem. His holistic land ethics describes that human beings as individual members of interconnected holistic worldview have to subordinate and contribute to the ecological whole in order to preserve the integrity, stability, and the beauty of the holistic worldview. In addition, our role in the holistic worldview is not the conqueror but the plain individual member same as other forms of life in the world. Once we feel connected with the land in sense of interconnected holistic worldview. We will live our life in harmony with nature through ecological conscience. Arne Naess who has drawn his deep ecology from ecological science and ecological wisdom which embraces religion, philosophy takes Self-realization as the key role in seeing how the world is and how we are a part of it. Naess suggests that the egoistic individual self which is the root cause of environmental crisis as the result of ill-dominion should achieve the ecological Self through the diminishing ego and being understood as deeply connected as a part of nature. Ecological Self is regarded as the awoken part of us who deeply understands and realizes our connection with natural environmental world and chooses to live our life in harmony with nature.

In the chapter IV, the researcher explores the similar and different environmental perspective of each environmental schools and discusses them through the lenses of Buddhādāsa's environmental consciousness. In Western, Arne Naess presents ontological environmental consciousness similar with Buddhādāsa. He formulates the recognition of the ontological premises, which can move our environmental consciousness beyond constructed distinctions between science and Eastern religion. The belief in the interconnectedness of all things is central of

Naess's Deep Ecology, whereas Buddhādāsa also heightens one's sense of interconnectedness with the natural world through his interpretation of the law of conditionality. Based on the ontological premises, both Buddhādāsa and Naess are conceptualized as radical environmental and ethical critique of anthropocentric worldview by expanding the notions of self to disrupt distinction between human and non-human world. Naess relies on Self-realization as a process to gradually reduce egoistic self and identify it to ecological Self. Whereas, Buddhādāsa relies on mindfulness as a process to gradually control and remove selfishness, which results all kinds of violence and exploitation to be removed as well. Buddhādāsa and Naess presents environmental consciousness to pave the way for the development of environmental philosophy or ethics through spiritual approach in order to advise practitioners to shift to a lifestyle of sufficiency, simple and frugality.

The difference is that Buddhādāsa posits a notion of the self in terms of both dynamic and developmental, which is seen as a dynamic continuity. As the result, Buddhādāsa's environmental consciousness stems from a transformation of self-attachment to an interconnected selfless or no-self. Whereas Naess posits a notion of the Self in terms of an essential ontological substantiality, which is seen as an underlying permanent Self. As the result, Naess's environmental consciousness stems from self-identification from the egoistic self to the ecological Self.

In chapter V, the researcher just summarizes general viewpoint of each chapter.

Recommendation for further researcher: Since the researcher has conducted this research, he found that there are many issues and points related to environmental crisis needed to be penetrated and explored deeply. As we know that within Buddhism, there are many sects. Generally, there are two main sects:

Theravāda and Mahayāna. Buddhādāsa is an intellectual Buddhist monk in Theravāda sect. The researcher would like to encourage a Buddhist student to conduct a research related to environmental perspective from other intellectual Buddhist monks such as Thich Nhat Hanh Vietnamese Buddhist monk and His Holiness the Dalai Lama Tibetan Buddhist monk.



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