

Green Right: A Paradigm

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ABSTRACT:

This article explores the philosophical enquiry of rights, their assertion and sanction with reference to time and space concept, and survival and continuity. The assumption of rights can only be fruitful when the condition of life and living support as made available are existing as an intrinsic value of Green right.

Key Words: Green rights, Survival, Present generation, future generation, Green Political Theory.

(I) Introduction

Rights have the most beautiful assumption in bouquet of political philosophy. They have “assertion” and “sanction” aspect, but apart from this, they also have the “time and space” effect. Whether time present and coming permits and applicability of the same. Present generation rights and space will cost for future and beyond future they have opened a window for further discussion in subset of Green Political Theory. Rights are the replica of society and its sanction for the existence of individual. Rights are guarantees for the independent status of man in general and the goodness of the society in particular. H.J. Laski defines "Rights are those condition of social life, without which no man can seek in general to be himself in the best". Rights have social sanctions and enforceability, they are sanctioned keeping in mind the common good along with the liberal theory of individual's freedom. They are claims of individual put before society just for the cause of justice. "Rights appear in every plausible theory of

justice and dominate contemporary political rhetoric"¹. Infact they are basic condition for human existence.

(II) **The Rights: Green Rights**

The human rights which have been cherished in the just recent days have the echo of civil, political, economic, social and cultural², liberties and assertion. These rights are essential for human life. Civil and political rights provide for moral and political order. Such rights invariably include the right to life, equality, political participation and association.... Economic, social and cultural rights are often referred to as second generation rights. These provide substantive stands for an individual's well-being. These second generation rights often have a direct bearing on the human and environment condition.³

Rights are the interesting and most cherished subject of political philosophy and their natural existence for cause of individual's claim in society make them more interesting." They are legal guarantee of the means and opportunities for citizens to meet their needs for a fulfilling life. In the same way that the global and other common resources must be fairly allocated and distributed, so corresponding right must be defined and responsibilities assigned to govt.-and within society must be watched carefully.⁴As regards the green political thought is concerned, the natural right theory is worth noticing. "A right, must simply, is an entitlement to met or be treated in a particular way, rights are 'natural' in that they are invested in human beings by nature or God.⁵.....The 'nature' which is God gifted thus conveys two things, one, in human nature, the appeal of rights against society is there and second, the nature which is around "man" has got its own appeal. Thus the equilibrium between these two appeals form the edifice of green rights in realm of green political theory."Nature is a fundamental platform on which the edifice of green political theory rests, whether in a co-dependency monistic form or otherwise"⁶. "The nature which is the sum of what is not the result of human action ironically; this idea has been eco-centric theories" ...It is the wild mountain, or river system without any unnatural 'human presence'.

The irony here is that most eco-centric theories appear to work with a monistic meta-physics which consistently denies "dualism", particularly dualism which prioritises humans. Humans are envisaged as mere temporary knots in bio-spherical net.⁷ Thus humans are part of natural order, so it is clear that the claims of humans as right can be claimed but in consonance with nature and its importance. "Arne Naess argues, individual human agents should be considered as nest knots in

the 'bio-spherical net' and not as a separate factors. This analyses suggests that liberal ideology of humanity has got some natural constraints rather natural obligations. This axiom is just opposite when "Anthropocentric arguments stress that human beings are the sole criterion of value.⁸ But the practical or pliant anthropocentrism elaborates" traditional normative theory largely unchanged. However new issues and questions are mapped onto the older normative concerns. Green Political theory thus takes conventional issues of justice, freedom, equality, citizenship or rights and then adds green dimension, emphasizing co-dependency with nature.⁹ The rights in green perspective are always between eco-centrism and pliant anthropocentrism. The claim of wild, divine untouched nature stands against the sole nature of human claim.

The whole gamut, thus" is about how humanity organizes itself to relate to the nature that sustains it. Thus it encompasses matter of how people deal with the planet and its life, and how they relate to each other through the medium of environment. It impinges on other means of political concern such as those related to poverty, social justice, education, race, the economy, international relations and human rights in as much as what happens if these areas affects our environment (and vice versa)¹⁰. The existing humanity, has seen and concerned the energy shortage, toxic wastes, air and water pollution, the hazards of nuclear power, biotechnology, species extinction, biodiversity, pesticides, animal rights, wilderness. Biodiversity, pesticides, animal rights, wilderness, protection, climate change, and inequality in the distribution of environmental risks and benefits have been across the globe¹¹.

These concerns have awakened the curiosity regarding transference. The treasure of earth is getting exhausted day by day, the exploitation of the same is posing new problems for survivals of human itself and for other non-human natural world too. Though the available energy shape of resources is changing its shape as per law of transformation of energy but whether changed shape will be supporting in is again a debatable point.

(III) The Forthcoming Agenda

The question of transferring the policies of development to the future for the future leaves an obligation on us. We are to define what we are leaving for that generation which is still to come." It is an obligation to civilisation to continue civilization to pass onto future generations a heritage, natural and cultural, that can be valued and enjoyed with absurdity.¹²

The future generations will have the moral, social, political and economical right. They will have the guarantee for the same also if the democratic values run across centuries, but the environmental rights just for survival of themselves anchor their relevance in contemporary period- the period which they do not belong to. It is also a question of enquiry that whether there exist any environmental rights more specifically Green Rights or rearrangement of assertion and sanction will resolve the issue by not re-naming any new name. However it is also surfaced that the “Green Rights” and version for bio-socialism, the voice for survival, identification continuity and handing over the “life” to coming time Green rights take things from time and space in liberal from and transform them in meaningful way for future. The coming generations claim their green right to survival from present scenario of pliant anthropocentrism. "In short, it is a concern about the character of the future itself. We want individuals to be happier, but we also want them to have surrounding to be happier about. We want them to have what is worthy of happiness. What is worth saving is not merely what can be consumed later, it is what we can take pride in and, indeed, love". To protect wilderness and to restore the environment to meet shared ideals is not merely to show respect for rights, but assertions must carry a sense of time, space and its continuity.

The relevance of rights in general and the-green right to survival in particular becomes much heated when we note that "The population is ever growing, leaving less and less to eat. The air and water are becoming ever more polluted. The planet¹⁴ species are becoming extinct in vast numbers - we kill of more than 40000 each year. The forests are disappearing, fish, stocks are collapsing and the coral reefs are drying. We are defiling our earth, the fertile top soil in disappearing, we are praying our nature, destroying the wildness, decimating the biosphere, and will end up killing ourselves in the process. The world's eco system is breaking down. We are fast approaching the absolute limits viability, and the limits to growth are becoming apparent.¹⁵this“d-growth”The above scenario depicts the green rights of present and both future generation. The sustainability and limits of liberalism are subjected to the right to survival of future generation.

The Green rights are, then, simply not demand and supply but a holistic appeal in thought, action and transference and survivalism with reference to past present and future and beyond. The right to survival comes under category of social or civil rights. This is the most important and vital right of any individual. Be it an utopian eco-centric society or pliant anthropocentric society. The rights of survival of human and non-

human word are equally in the core part of Green political theory. Ecology cannot do without human and a human centred system can't do without nature so the right to survival stands in between.

Now as the present generation is doing and future generations are yet to come, they receive the green right to survival and the rights to concern for such rightsemanate as genetic code form present generation. The transference of parentalismhas the intrinsic value for right under consideration. The clean and green environment the nourishing ecology and the normative concepts of political theory make a whole gamut for the future generation. In short “nurturing” and “nurturing” are the keys for Green rights.

Humanity's demands on the earth have multiplied over the last half century numbers have increased and our income has risen. The anthropocentric version of these demands has evolved the right to survival of future generation for a golden future. The increasing population, food production industrialization, pollution and consumption of non renewable natural resources have underlined the nature of exponential growth and this has concern for survival right to present future generation both. Whether the coming generations may have environmental justice and thus a fundamental right to survival is a big query, if the situation of ecological imbalances goes on. The environmental justice frameworks incorporates the principle of the "right" of all individuals to be protected from environmental degradation.¹⁶ The right to survival of future generation gets its strength in the principles of environmental justice ¹⁷, when they echo that ethical, balanced and responsible uses of land and renewable resource in the interest of a sustainable planet for humans and other living things, and affirmation of the fundamental right to political, economic, cultural and environmental selfdetermination of all peoples, and the requirement that we as individuals, make personal and consumer choice to consume as little of mother earth's resources and to produce as little waste as possible; and make the conscious decision to challenge and reprioritize our life styles to ensure the health of-the natural world for present and future generaton.¹⁸

The green rights thus have a transcending responsibilities, the present generation its claims and its impact on future survival, and also a sense of green genetic transference to coming time, space and actors subsequently. The assertion of rights, however may be considered when the conditions of life sustenance which includes ecology support it, otherwise how the Green rights can be thought of.

The green right to survival of future generation and the right to concern for the alarming state of affairs appear again when the four big fears come - Natural resources are running out, the population is ever growing, leaving less and less to eat, species are becoming extinct in vast numbers, forests are disappearing and the fish stock are collapsing the planet's air and water are becoming more polluted. Human activity is thus defiling the earth, and humanity may end up killing itself in the process.¹⁹ the present generation utilitarian assertion must now move toward on altruistic political society for sake of their own survival and later on for coming lineages.

(IV) Conclusion

Thus the green right to survivalism is not only concerned with the present generation but also the responsibility of present generation and claim of future generation for cause of the existence of this planet and ultimately the whole humanity. This right is the only right which manifests the right of biotic and a-biotic world and run in the sense, this is the sole criteria of sustainable development; because the later, at the same time feeds back and nourishes the life. So the concept of "Green Right" to survival reads, "Humanity as the ability to make development sustainable - to ensure that it meet the needs of the present without compromising the ability of future generations to meet their own needs."²⁰

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