Environmental Ethics for Sustainable Development: A Comparative Study on Tribal and Non-Tribal Secondary School Students

Tanveer Ahmad Bhat^{1*}, Prof. Ahrar Husain²

ABSTRACT

Science, as a part of way of life, has been developed to help human beings and has the ethical responsibility of improving the quality of life. As far as Environment is concerned, the preliminary harmonic association between man and Environment has been critically distressed throughout current decades. The unrestrained progression of Technology and mankind's leading performance over Nature, have shaped serious environmental troubles. Unless these troubles will be restricted, they may create lasting unfavorable trends which may even put at risk earth's capacity. In order to attain feasible progress and harmonious coexistence between Mankind and Nature, mankind has to shape a novel association with the environment. At present the world is witnessing numerous environmental problems, which are the result of un-mindful exploitations of natural resources by human beings. There is an urgent need to create environmental ethics among all the citizens in general and student community in particular so as to enable us in ensuring Environmental Sustainability which is one amongst the Millennium Development Goals. The present study was conducted on Tribal and Non-Tribal Secondary Students of Jammu and Kashmir on a randomly selected sample of 302 Tribal and 277 Non-Tribal Secondary School Students. The researcher found that the Non-Tribal Secondary School Students have high Environmental Ethics than their Tribal counterparts.

Keywords: *Environmental Ethics, Sustainable Development, Millennium Development Goals, Tribal, Non-Tribal*

Ever since near the beginning of 1970s, environmental ethics has been a varied field of research involving moral philosophy and ethics, feminist and gender research, critical culture studies, ecocriticism, anarchist theory, pragmatism, ecotheology and postmodern theory (Naess 1973; Sylvan 1973; Singer 1973; Zimmerman 1993; Oelschlaeger 1995). During the 1970s and 1980s,

¹ Research Scholar, Department of Teacher Training & Non-formal Education, Jamia Millia Islamia, New Delhi, India

² Professor, Department of Teacher Training & Non-formal Education, Faculty of Education, Jamia Millia Islamia, New Delhi, India

*Responding Author

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the ‘intrinsic value’ discourse (Goodpaster 1978/1993; Norton 1987; Callicott 1989, 1999; Hargrove 1989; Taylor 1989) came to be seen as the environmental ethics in pioneering academic journals such as “Environmental Values and Environmental Ethics”. Environmental ethics is indispensable for Sustainable Development.

In the world India has the largest population of tribal people numbering more than 104 million (census report 2011) make up 8.61% of total population of India. They cover 5% of the area boundaries and heterogeneity. According to Majumdar (1983) “A tribe is a collection of families bearing a common name, members of which occupies the same territory, speak the same language and observe certain taboos regarding marriage, professional and occupation have developed a well assessed system of reciprocity and mutuality of obligation.”

METHODS AND PROCEDURE

The researcher used Descriptive Method in the present study. The researcher selected two districts of Jammu and Kashmir namely Poonch and Leh through Purposive Sampling Method and 579 Secondary School Students were selected randomly comprising of 302 & 277 Tribal and Non-Tribal respectively. Environmental Ethics Scale (EES-TH) developed by Dr. Haseen Taj was administered on the sampled students. The collected data was statistically analyzed through mean, standard deviation and t-test for testing the significance of mean differences between the groups with the help of SPSS 21 Software.

RESULTS AND DISCUSSIONS

To identify the level of environmental ethics of the sample participants, here is the description about the procedure of obtaining the scores on Environmental Ethics Scale:

Environmental Ethics Scale (EES-TH) developed by Dr. Haseen Taj is a standardized scale that seeks the information about ethics about the physical environment. This scale has 45 items. It is a self – reporting three point scale. Each item alternative is assigned a weight ranging from 3 (I agree absolutely) to 1 (I don’t agree) for positive items. In the case of negative items range of weights is reversed i.e. from 1 (I agree absolutely) to 3 (I don’t agree). The ethics scores of an individual is the sum total of scores. The range of scores is from 1 to 135 with the higher score indicating the positive environmental ethics and vice versa.

The analysis of the data, collected by the above mentioned scale was done according to the manual of the scale and is presented in the table below:

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Secondary School Students**

Table No.1: Stanine scores based on Environmental Ethics Scale

Stanine	Level	Tribal	Frequency	Non -Tribal	Frequency
9.	High	106 above	03	134 above	02
8.		102-106	42	133-134	69
7.		93-102	44	127-133	81
		Total	89	Total	152
6.	Average	83-93	50	119-127	32
5.		74-83	31	112-119	35
4.		64-74	42	105-112	23
		Total	123	Total	90
3.	Low	56-64	45	96-105	22
2.		46-56	33	90-96	08
1.		46 below	12	90 below	05
		Total	90	Total	35
Mean		70.23		108.83	
SD		18.58		14.54	
N		302		277	

From the above table; it is evident that most of the sampled Tribal Secondary School Students have Average level of Environmental Ethics i.e. 123 out of 302 amounting to a percentage of 40.73%. In case of Non- Tribal secondary school students most of the students have high level of Environmental Ethics i.e. 152 out of 277 leading to a percentage of 54.87%. The other levels of Environmental Ethics among Tribal Secondary School Students are 29.47% (n=89), 29.80% (n=90) i.e. High and Low respectively. 32.49% (n=90), 12.64% (n=35) are the Average and Low levels of Environmental Ethics among the Non-Tribal Secondary School Students.

As reflected in the table No.1; the 7th stanine has the highest frequency i.e. 44 out of 89 and 81 out of 152 from Tribal and Non-Tribal Secondary Students respectively. In the High level, the 9th stanine has the lowest frequency i.e., 3 out of 89 and 2 out of 152. In the Average Level, 6th stanine has the highest frequency of 50 out of 123 and Lowest frequency of 31 out 123 fall at 5th stanine among Tribal Secondary School Students, whereas, in case of Non-Tribal Secondary School Students the 5th stanine has the highest frequency of 35 out of 90 and 4th stanine has the Lowest frequency of 23 out of 90 at the Average Level. In case of Low Level, 3rd stanine has the highest frequency of 45 out of 90 and 22 out of 35 for Tribal and Non-Tribal Secondary School Students respectively.

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Fig No. 1: Pie Chart showing the Mean difference of Tribal and Non-Tribal Secondary School Students.

From the above pie diagram, it is evident that the Non-Tribal Secondary School students have high Environmental Ethics as the Mean of 108.83 and 70.23 of Non-Tribal and Tribal Secondary School students respectively.

Fig No. 2: Bar Chart showing the levels of Environmental Ethics among Tribal and Non-Tribal Secondary School Students.

CONCLUSIONS

From the findings of the study undertaken on Tribal and Non-Tribal Secondary School Students of Jammu and Kashmir regarding their Environmental Ethics for Sustainable Development; it is evident that Non-Tribal Secondary School Students have more Environmental Ethics than their Tribal counterparts. So, immediate measures need to be taken for inculcation of Environmental Ethics in the entire populace in general and the student community in particular which is a key component for Sustainable Development.

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Conflict of Interests

The author declared no conflict of interests.

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