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CURBING THE LEGAL CONUNDRUM RESULTING OWING TO THE ABSENCE OF GENUINE ECOCENTRISM AMONG INDIANS

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ABSTRACT

Introduction

The law is an instrument bound to guide and govern society, and society is a reflection of its people. It is indubitably so that the outlook of the people would have immediate influence on how the society treats the ecology that houses it. Though it is indeed demonstrated, through laws, policies, and such, that global society realizes the cruciality of preserving the environment, a less superficial perusal uncovers the fact that this acceptance may not be the reflection of individual perspectives.

Issue

The existence of collective awareness fails to move each individual to contribute to environmental sustainability, even within their capacity. The environment is seen, but seemingly not respected. This paper intends to identify and research the problematic facets of the concept of anthropomorphism as a root cause to this situation. Though it arises from a social and cultural standpoint, it has due effects on the Indian environmental legal system majorly being lukewarm at best.

Thematic Association

Environmental sustainability cannot be achieved exclusively through the propounding of conventions, treaties, policies and laws despite the excellence of these instruments. Beliefs and customs lie at the roots of the contemporary legal system, and hence, the philosophy and attitude of the people governed by such mechanisms need to align with the realization of any cause by legal means. Driven acts of conserving the environment shall, in turn, birth an essentially safe and healthy ecosystem, where people and their laws shall flourish.

Research Methodology

Doctrinal research that delves into law, culture, customs, and psychology shall aim at identifying the origins and effects of anthropomorphism in India so as to be able to accurately diagnose suitable remedies post systematic analyses of statutes and policies pertaining to environmental protection.

Conclusion

Through this paper, the intention is to discover ideal methods and strategies to break the anthropomorphic mindset and instill the ecocentric ideology for environmental sustainability, via legal lenses that review local regulations while drawing inspiration from international practices regarding the same.

Keywords: Environment, Anthropocentrism, Law, Environmental Sustainability, Ecocentrism

INTRODUCTION

Environmentalism is an essential aspect of being human and is officially a globally realized goal with active efforts being taken to maintain it. Though the unfortunate fact of not all individuals truly inculcating the concept is true, it is undeniable that environmentalism has evolved to be the politically correct, morally acceptable side to pick, and rightfully so. Individuals, communities, companies, governments and even world organizations are seriously taking it up as their duty, working and campaigning for the protection and preservation of the environment.

However, within the concept of environmentalism in itself, there are multiple schools of thoughts, outlooks and methods that are advocated for. And between these, there exist various debates and verbal altercations. Out these, the simple mention of the names of certain two outlooks on environmentalism, may just be enough to identify why they are in opposing ends of the spectrum[1].

Ecocentrism and anthropocentrism. The terms ‘eco’ and ‘anthropo’ in the two terminologies presented already provide a gist of what they stand for. Here, discussing the very basic nature

[1] Ecocentric and Anthropocentric Environmentalism: Atwood’s Critique of Specialization, Katherine A. Palmer (Feb. 20, 2020), https://katherine-a-palmer.com/2020/02/20/atwood-weighs-in-on-environmental-debate/ (last visited Sep 15, 2024)

of the two outlooks would be sufficient to proceed.

Anthropocentrism, deemed to be older than its 'opponent', believes in man being the center of the world; man being what the ecosystem revolves around, for the world and everything in it was made solely for his use[2]. Thus, intrinsically, it allows man to do anything he wishes to the world, be it protect it, or exploit its resources[3].

Ecocentrism, commonly considered to be a newer concept, considers man – homo sapiens – a part of the universe, equally important to every other element of the ecosystem, as we contribute to its wellbeing in our own way.[4] Humans, having evolved to be part of this earth, not unlike every other one of its elements make us a part of it rather than the owners.

This paper intends to tap into the effects of anthropocentrism on environment laws and their penalties in India with the purpose of attempting to decode on how to instill the best mindset to truly accept and propagate environmental wellbeing among the citizens.

PRIME ENVIRONMENTAL ISSUES

From the very early stages of education, children around the globe have been learning about the beaty and importance of the environment, followed by the array of attacks made on it parallel to the growth and development of human civilization. This, of course, stands true in the case of Bharat as well.

Steps towards healing the planet can be taken only when the issues it is plagued with are realized. In the case of our nation, concerns pertaining to overpopulation and littering as well as pollution occupy the frontlines. Noise control, pest control, sanitation, awareness, town planning, the maintenance of diverse wildlife we have been blessed with and more are also factors close behind.

[2] Gavin Rae, *Anthropocentrism*, *in* Encyclopedia of Global Bioethics 146 (Henk ten Have ed., 2016), https://doi.org/10.1007/978-3-319-09483-0_24 (last visited Sep 15, 2024).
[3] Anthropocentrism | Human-Centered Philosophy & Ethics | Britannica, https://www.britannica.com/topic/anthropocentrism (last visited Sep 15, 2024).
[4] MAHB Admin, *Why Ecocentrism Is the Key Pathway to Sustainability*, MAHB (Jul. 4, 2017), https://mahb.stanford.edu/blog/statement-ecocentrism/ (last visited Sep 15, 2024).

THE PEOPLE'S MINDSET

A quick walk in the park in India would most probably turn out to be not as pleasant as the term's idiomatic sense, for the trash strewn around carelessly would immediately catch one's eyes, and nose. Trash cans with waste material scattered around it, rather than in it can also be easily spotted. A hand extending out of the window of an expensive car to throw a piece of plastic or leftover food out onto the road is an image every Indian would easily have seen at some point. Saliva, colored red, adorns the cement lining pavements in many places.

Everyone sees it all happen, and scrunches their noses up in disapproval, or worse, turns an unbothered, blind eye to it. What is being done to the environment is seen, but not understood enough to care. It is the little drops of water that make up the mighty ocean, yet our citizens, despite education, do not seem to internalize this from an environmental perspective.

Taking initiative or harboring accountability towards preservation of the environment is clearly not seen as an individual responsibility, but rather, as an issue that the government, NGO's, and other organizations are to take up and handle. The Swachh Bharat Abhiyan, which began gloriously, only fizzled out ultimately[5] [6], with people expecting someone to clean up after them by virtue of the campaign.

The most baffling aspect is the fact that Indians are taught about cleanliness time and again, from a very young age in school. Everyone knows of the purpose of a trash bin, everyone knows not to litter, everyone knows that they must keep their surroundings neat and tidy, but not everyone is aware that only a collection of individual efforts towards achieving the same shall culminate in success.

ANTHROPOCENTRISM AND ECOCENTRISM

Anthropocentrism

A very brief research upon the term anthropocentrism reveals that it is, in all essentialities, a human-centric school of belief.[7] This core idea exists on various planes by virtue of the concept

[5] Mohnish Kedia, *Sanitation Policy in India – Designed to Fail?*, 5 Policy Design and Practice 307 (2022), https://www.tandfonline.com/doi/full/10.1080/25741292.2022.2069650 (last visited Sep 15, 2024).
[6] Ideas For India, *Why Doesn't Anybody Know If Swachh Bharat Mission Is Succeeding?*, Ideas For India, http://www.ideasforindia.in/topics/human-development/why-doesn-t-anybody-know-if-swachh-bharat-mission-is-succeeding.html (last visited Sep 15, 2024).
[7] Helen Kopnina et al., *Anthropocentrism: More than Just a Misunderstood Problem*, 31 J Agric Environ Ethics 109 (2018), https://doi.org/10.1007/s10806-018-9711-1 (last visited Sep 15, 2024).

of anthropocentrism. In more precise words, it is deemed that humans are superior or exceptional in relation to any other facet of existence.[8]

Ecocentrism

Assumably, ecocentrism holds opposing views to that of the previously discussed view of anthropocentrism. Making such an assumption true, ecocentrism indeed does convey the ecosystem as the overarching medium that houses and maintains all elements of life and sustenance, including us humans.[9]

Arguments

The advocates of anthropocentrism argue that humans truly are superior owing to their moral compass and intrinsic value.[10] However, if that is true, it would only result in a leading argument for ecocentrism. Then if humans truly are superior owing to their moral compass and intrinsic value, they should be able to empathize and think from different shoes than their own. If they do so, then they would be ecocentric by definition, for anthropocentrism is simply a self-obsessed narrow point of thought that is not up to the standards of a so called 'higher being' with the greatest thought assets. A truly enlightened being would easily realize that he is not at the center of the world, since basic education is all that is required to understand the construction of the ecosystem and one's own position and role in it. Simply because we possess 'superior' faculty by our own standards, we are not a separate entity.

Another argument is that favouring those of one's own species is a tendency that's common among all sentient beings, including the plant kingdom.[11] However, it is the anthropocentrists that claim humans are of a higher order, with enhanced faculties as compared to 'mere' animals. Therefore, if we begin putting ourselves at the centre of the ecosystem as superior beings, we care only about our own human species, while waving off other species as insignificant in comparison. But this is precisely the nature of every other being on Earth! So, a paradox has been created, weakening this argument considerably. Furthermore, in his famed book 'On the Origin of Species' in 1859, Charles Darwin stated that, "in its struggle for

[8] Gavin Rae, *Anthropocentrism*, *in* Encyclopedia of Global Bioethics 1 (Henk Ten Have ed., 2014), https://link.springer.com/10.1007/978-3-319-05544-2_24-1 (last visited Sep 15, 2024).
[9] Gray Joe, Whyte Ian & Curry Patrick, Ecocentrism: What it means and what it implies, 1 EC 130, 130-31 (2018)
[10] L. Goralnik & M. P. Nelson, *Anthropocentrism*, Encyclopedia of Applied Ethics (Second Edition), 2012 https://www.sciencedirect.com/topics/social-sciences/anthropocentrism (last visited Sep 15, 2024).
[11] Rebecca Coffey, *What Is Anthropocentrism? Definition, Roots, and Environmental Implications*, Treehugger, https://www.treehugger.com/anthropocentrism-definition-environmental-implications-5204180 (last visited Sep 15, 2024).

survival, every being on Earth considers itself and its offspring to be at the top of the chain of what's immediately important".[12] This includes humans. Therefore, we are simply part of the fauna of the ecosystem, endowed with only that which was given to us by natural selection.

The prided sixth sense, which makes us 'superior' according to anthropocentrism is one of those that is gifted to us by evolution. Thus, we should be able to realize the need to conserve what sustains us by being one with it and its elements if we truly are higher beings, capable of being different from other 'mere animals'. Disputing that would be thus equivalent to disputing Darwin's theory of evolution in itself and regressing back to Genesis, which is not fit for this progressive day and era.

ORIGINS OF ANTHROPOCENTRISM

Anthropocentrism has been promoted over the years by prominent figures and schools of thought. For instance, Aristotle, the well-known polymath was of the opinion that animals were brought into existence for the benefit of us humans.[13] The human chauvinistic[14] view has also been identified to have been propagated largely through the Judeo – Christian theology, as recognized by Lynn White Jr. He famously linked the harassment inflicted upon Western men to be a byproduct of their faith in anthropocentrism where man was placed at the centre of the universe.[15] For instance, in Genesis, it is stated that "God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild animals and all the creatures that creep along the ground'. The interpretation of the same has also led to an arbitrarily anthropocentric outlook building up in the minds of the followers of the Bible.

ORIGINAL INDIAN MINDSET TOWARDS ENVIRONMENT AND THE SUBSEQUENT PROPAGATION OF ANTHROPOCENTRISM

India is the birthplace of a naturally evolving[16] ecocentric outlook. Totality of existence was a concept that lay at the core of the historical Indian society's belief. Ancient inhabitants of the

[12] Charles Darwin, *On The Origin Of Species*, (1859)
[13] Gavin Rae, *Anthropocentrism*, *in* Encyclopedia of Global Bioethics 1 (Henk Ten Have ed., 2014), https://link.springer.com/10.1007/978-3-319-05544-2_24-1 (last visited Sep 15, 2024).
[14] Rob Boddice, Anthropocentrism: Humans, Animals, Environments (2011)
[15] George S. Sessions, *Anthropocentrism and the Environmental Crisis*, 2 Humboldt Journal of Social Relations 71 (1974), https://www.jstor.org/stable/23261527 (last visited Sep 15, 2024).
[16] MAHB Admin, *Why Ecocentrism Is the Key Pathway to Sustainability*, MAHB (Jul. 4, 2017), https://mahb.stanford.edu/blog/statement-ecocentrism/ (last visited Sep 15, 2024).

Indian subcontinent, commoners and Kings alike, strongly believed in living among the environment as part of the ecosystem, performing one's duties towards it by protecting it and only moderately using its resources as necessary, rather than as wished. This is the very core concept of ecocentrism. The Vedas, Arthashastra, and various other rulings by Kings, policies and laws were explicitly leaning towards environmental preservation and harmonious life with nature.[17]

In the famed Arthashastra by Kingmaker Kautilya various clauses hint at an ecocentric worldview resting at the core of the Maurya state. For instance, for *Parivrajaka,* that is, to retire from the world as an ascetic, which is what every individual's ultimate purpose is in order to attain eventual *Moksha*, one must dwell in forests and hence become one with the environment. For a more direct inference of ecocentrism, the appointment of a Superintendent of Forest Produce with strictly set powers and duties can be perused. He could levy fines on those who damaged productive forests. He was to also maintain the upkeep of such forests. Anyone who killed an elephant was put to death, which effectively prevented poaching for tusks. Next, an entire chapter of the Shastra was dedicated for remedies against natural calamities, which included preservation, worship and protection of certain plants and animals, as well as construction of protective structures to maintain the geography. These are only few of the multiple ecocentric provisions of the Arthashastra.[18]

However, it all came breaking down and falling upon as the land began being plundered by invaders. Under the Mughal and British rule, Indian environmentalism dwindled considerably, and almost vanished. Neither of those parties displayed a compassionate expression towards nature. They were the true propagators of anthropomorphism in India.[19] The Mughals refused to even make laws in regard to the explicit protection of the environment by any means[20]. The British did, but these were laws enabling them to mercilessly plunder the rich forests and reserves of the Indian ecosystem. Exploitation was all they had in mind, as their culture and religion encouraged them to stand at the center of the world and crush it under their palm,

[17] Chandan Kumar Gautam, *Ecocentrism in India – An Incredible Model of Peaceful Relation with Nature*, Universal Journal of Environmental research and Technology, Volume 4 90-99 (2014)
[18] Kauṭalya & L. N. Rangarajan, The Arthashastra (1992).
[19] Anthropocentrism | Human-Centered Philosophy & Ethics | Britannica, https://www.britannica.com/topic/anthropocentrism (last visited Sep 15, 2024).
[20] Michael H. Fisher, An Environmental History of India: From Earliest Times to the Twenty-First Century (1 ed. 2018), https://www.cambridge.org/core/product/identifier/9781316276044/type/book (last visited Sep 15, 2024).

exercising their superiority over it.[21]

Centuries of being ruled by such groups and being presided over by such beliefs took their toll, and the beautiful ecocentric view was soon nowhere to be seen. This seems to be still theunderlying issue with the Indian mindset, for environmental laws and issues are not seen to be serious enough to attract the efforts and attention of every individual.

VISIBLE EFFECTS OF ANTHROPOCENTRISM

The cause of environmental degradation has continually been discussed and debated upon over the years. For instance, the Ehrlich, Holdren and Commoner debate of 1972 sought as its end, the understanding of the problems faced by the environment. In the debate, it was identified that ecological issues began as early as during the agricultural revolution. Various immediate factors directly leading to environmental destruction were discussed.[22]However, the philosophy behind it is what this paper intends to bring out.

In 'The Historical Roots of Our Ecological Crisis of 1967' Lyne White Jr. theorized that people's treatment of the ecology is directly linked to their perception of their own self as compared to objects existing in their environment. This is a core principle derived directly from the anthropological viewpoint. This larger-than-life perception of one's human self leads to indifference when over utilizing, and hence, destroying the environment for one's wants.

LOCAL STEPS TAKEN TO BATTLE THE DEGRADATION OF THE ENVIRONMENT

Locally, in post-colonial India, the exact realization of environmental policies truly and officially began in the year 1972 when India attended the Stockholm Conference with the then Prime Minister in attendance.

This set-off a butterfly effect of various committees eventually being constituted in India, beginning with the Pitambar Pant committee. This committee recommended the setting up of a National Commission of Environmental Planning and Coordination. This was essentially a

[21] Law Bhoomi, https://lawbhoomi.com/history-of-environment-protection-ancient-medieval-and-modern- india/ (last visited Nov. 27, 2023)
[22] David Samways, *Editorial Introduction: Anthropocentrism – the Origin of Environmental Degradation?*, 2 JP&S (2018), https://www.whp-journals.co.uk/JPS/article/view/622 (last visited Sep 15, 2024).

means of reporting back to the UNGA. The commission was to promote, research, review, formulate, and appraise environmental projects in select sectors in the country. This was later replaced with the National Committee on Environment Planning, which had similar functions alongside reviewing and implementing measures. It recommended the setting up of a Department of Environment.

The Tiwari Committee further came into existence and suggested the constitution of specialized environment courts for legal leverage. It also discussed adding 'environmental protection' to the concurrent list of the Constitution of the country.

Eventually the Department of Environment was indeed set up, and it appraised development projects, monitored air and water quality, established a functional information system, and promoted environmental research.

However, it was not a powerful body, which was recognized in the early 1980's. To strengthen an environmental body, the Ministry of Environment and Forests was finally created in the year 1985.

The early 1980's were substantial years in local development in environmental awareness and policies in India, for various reasons including the previous one. For instance, the Air (Prevention and Control of Pollution) Act was enacted in 1981[23]. The Environment Protection Act of 1986[24] took effect as one of the most noted environmental laws in India.

Environmental laws are, directly or indirectly, immortalized in important Indian statutes, ranging from the Indian Penal Code to the Constitution itself. Section 280 of the BNS[25] deals with the results of making atmosphere noxious to health. Section 271 of the same statute enables a 6-month imprisonment for negligent acts likely to spread infection of disease dangerous to life[26]. Thus, acts that cause serious impairment to the right to clean environment have been criminalized.

It is the fundamental duty of an Indian citizen to protect and improve the environment as

[23] Air (Prevention and Control of Pollution) Act, 1981
[24] The Environment Protection Act, 1986
[25] Bharatiya Nyaya Sanhita, 2023 §280
[26] Bharatiya Nyaya Sanhita, 2023 §271

established by Article 51(A)(g) of the Indian Constitution,[27] which provides for the fundamental duties. Constitutional environmental provisions do not cease here. Article 47[28] and 48A[29] represent the socio-economic goal that India is expected to achieve in the form of Directive Principles of State Policy. Protection and improvement of the environment and public health maintenance is thus a duty of the State too.

LUKEWARM ENVIRONMENTAL LAWS FALLING SHORT

Though the fire of environmentalism seems to have been set ablaze ever since the late 1970's in India, it did not keep raging as one would have expected. The brightness dimmed and the fire is at danger of burning out without the necessary kindling to keep it alive. A sheer absence of discipline has been identified as one of the primary causes behind the human pioneered degradation of the environment, owing to man's disheartening attitude towards his surroundings.[30]

Many laws are too short to efficiently cover the protection of an entity as wide and diverse as the ecosystem. The existing provisions of some laws seem carelessly drafted with no sufficient penalties for misconduct. The populace of the country does not even realize the existence of a variety of these environmental laws.

The Water (Prevention and Control of Pollution) Act of 1974[31] that was an important aspect of the Ganga water pollution case[32] is a primary example. The Comptroller and Auditor General of India stated that the penalties encased by the act are weak.[33]

Moreover, the National Environment Policy of 2006 reads "there is a need for strong civil liability mechanisms." The fines for causing even substantial damage to the environment are still not sufficiently set. The fines revolve around small numbers while numbers such as Rs. 50 million to Rs. 100 million are necessary and desirable even.

[27] India Const. art. 51A, cl. (g).
[28] India Const. art. 47
[29] India Const. art. 48A
[30] B.D. Nagchaudhuri & S. Bhatt, *Reflection on India's Environment Policy*, 39 India Quarterly 71 (1983), https://www.jstor.org/stable/45071800 (last visited Sep 15, 2024).
[31] The Water (Prevention and Control of Pollution) Act, 1974
[32] M.C. Mehta v. Union Of India and Ors. 1988 AIR 1115
[33] Shri Kartikaye Mathur, *Performance Audit of Water Pollution in India*

A brief case study may be made on the West Bengal Prohibition of Smoking and Spitting and Protection of Health of Non-Smokers and Minors Act of 2001[34]. It was an act implemented with the cleanliness of surrounding sin mind as the very name suggests. The propagation of a clean and healthy environment was clearly the interest here. The Act initially established a 3-month imprisonment and a minimum of Rs. 10,000 fines for a perpetrator of its provisions.

This was later increased to Rs. 1 lakh. Thus clearly, the government's attempt at strengthening the hold of the act on its people is evident.

However, this approach failed. Spitting and smoking rates remained unchanged, and the provisions of the Act were not even seriously executed by the responsible authorities. This was because "it was said to be trivial in penalty and such transgressions are viewed as minor." as stated in a report.

Alongside the above discussed, the concerningly rapid increase of the Indian population also has heavy impact on the failure in effective enforcement of environmental laws, for the skyrocketing population makes it strikingly difficult to strike a balance between environmentalism on one hand and meeting the exponentially growing needs of the population on the other.

CONNECTING THE FAILURE TO ANTHROPOCENTRISM

The previously discussed two subheadings display a timeline of environmental protection being realized as a serious issue in India, its subsequent results, and the failure of such measures. This calls for action to investigate and find out why.

As seen previously, reports and statements by Indian authorities repeatedly point out the lack of sufficient penalty. The reasoning behind this could briefly be twofold. Firstly, the creators of the laws themselves do not understand the true importance of environmentalism and deem minimal penalties to be sufficient. Second, despite sufficient penalties being enacted, the authorities in charge of executing it do not bother to do so, owing to their indifference to environmental issues.

The case of West Bengal Prohibition of Smoking and Spitting and Protection of Health of Non-

[34] West Bengal Prohibition of Smoking and Spitting and Protection of Health of Non-Smokers and Minors Act, 2001

Smokers and Minors Act of 2001 leans more towards the latter, for an attempt was made to strengthen the punishment, while it was the police that waved off reports regarding it and did not bother taking in reports.

Thus, an unbothered approach, ignorance, failure to report, administrative issues and especially corruption with lack of due care and more may be the immediate cause of the issue. However, that is where most research stops. This paper digs deeper into why such an attitude exists rather than simply accepting it, so as to understand the true legal issue.

DIAGNOSIS

Therefore, the most ideal thing for India to do at the moment would be to reconnect with its ecocentric origins. This would also serve as a symbol of the rejection of the adverse effects of the ridiculous ideas imposed upon us through invaders.

However undoing centuries of trauma takes immense time and effort, and it is high time we seriously begin implementing steps towards this goal. Thus, the measures taken need to be strong until its goal is closer to being certainly achieved. For this, the shared involvement of the executive, legislative and the judiciary is absolutely necessary.

Various firm policies which shall be subsequently suggested need to be implemented with strict backing up. The law needs to be involved directly, with awareness being spread of its provisions and true implementation of its penalties, to set a stance.

CULMINATION

For ecocentrism to be encouraged and inculcated among citizens through legal means and platforms, the governments of the state should ideally embrace a multifaceted approach.

To begin with, the first method to tackle the long-standing issue and reverse the ill effects of anthropocentrism on environmentalism would be to integrate environmental education in curriculum of schools, designed intensively for students of all ages. The aim should be to cater genuine awareness regarding not only the importance of the environment, but also the real consequences of failure to protect it. However alongside teaching what can be done, and how, the question of ‘why’ must also be answered. This can be successfully carried out through the

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teaching of carefully curated syllabi which include retellings of how the planet was treated by own ancestors, what led to its degradation, why its effects must be broken by following the footsteps of ancient Indians.

The next approach to be immediately applied would be the rigorous enforcement of stern environmental regulations that are comprehensive in nature, that is, inclusive of aspects such as resource extinction, pollution control and waste management, to name a few. Only then can long-term interests be protected over fleeting ones.

However ultimately, it is crucial that the public are made to feel a sense of shared responsibility, hence encouraging each individual to voluntarily contribute with a vision for the future. Subsidies in case of the use and initiation of green technologies by identifying and incentivizing businesses with environment friendly practices, as well as environmental taxes and penalties for non-compliance would help kickstart this goal. Eventually community engagement initiatives followed by the inviting of public participation in policy making and reviewing etc. can be pioneered.

Lastly, of course, seeking inspiration from sources transcending time and borders is also important. For instance, the Arthshashastra as well as the Montreal Protocol are ideal examples. Partnerships with countries and global institutions would also lead us down the right path.

In summary, such policy measures form a broad strategy to instill ecocentrism as a fundamental principle that would then guide our citizens towards sustainable and environmentally conscious behavior.