

An Earth of One's Own

Eco-cognizance and
Environmental Justice

Edited by

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Critical Perspectives on Social Science



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The book, An Earth of One's Own: Eco-Cognizance and Environmental Justice, presents perspectives that complement each other, forming a symbolic map that points to the interdependence of the planetary biotic system as marked by human action. The book also suggests that political, moral, and ethical actions are essential to environmental justice.

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An Earth of One's Own is a richly theorized collection of ecocritical insights which highlights the deep imbrication of environmental justice with Anthropocene precarity while offering an in-depth, relational understanding of eco-cognizance and a holistic paradigm of interspecies justice accountable to future multispecies generations.

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Towards Eco-Cognizance and Environmental Justice: A Prefatory Note

Murali Sivaramakrishnan

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We are given to presume that all sentient creatures are born with an equal sense of ethics and justice for all creatures, great and small, but alas, it is definitely not so. We evolve a sense of ecological harmony, a cognizance of our place in the cosmos, and eventually, we move toward the notion of environmental justice if only we recognize the integrated spaces we inhabit and how we are all interconnected. Ecology, as a fairly recent discipline, (it developed only from the eighteenth century), has grown from a basic comprehension of the web of all life—living and non-living forms towards an all-inclusive understanding of the human place and environment. The web of life stands drastically disturbed in our own times—our era, which the Geologists call the Anthropocene Era. These are times when our way of life and living have hastened us toward the cusp of all existence, when our actions in the world have a detrimental effect on the entire cosmos. We could end up blowing the entire universe if we do not take stock of our disastrous activities. Human beings have evolved a patriarchal culture of power and dominance over the other—the marginalized and the silenced—this other set could hold women, nature and the subaltern. All these ideas might sound commonplace in the information-ridden world of the present. However, knowing it and internalizing the impact of this knowledge and absorbing the wisdom of yore is another matter, but it becomes the urgent need of the hour.

The chapters in *An Earth of One's Own: Eco-cognizance and Environmental Justice* close-examine the interconnectedness between human beings and the natural world, emphasizing the importance of ecological awareness and the pursuit of *environmental justice*. They call for a deep understanding of our place within the intricate web of life, urging individuals and communities to recognize their role as custodians and guardians of the earth. *Eco-cognizance* entails recognizing the profound impact of our actions on the environment and acknowledging our *responsibility* to preserve and protect it for future generations—human and non-human alike. Once we realize the multi dimensions of this concept, we move closer to an understanding of environmental justice, which seeks to address in equal measure the disproportionate burden of environmental degradation and harm experienced by marginalized communities, the world

over and those who have been deprived of their language and culture on account of the excessive use of power in/by certain sectors. In brief, this idea also emphasizes the need for equitable access to clean air, water, and a healthy environment for all people, irrespective of their race, socio-economic status, cultural isolation or geographical location. Thus, *An Earth of One's Own* recognizes that environmental issues are inherently intertwined with social justice concerns, advocating for inclusive and sustainable solutions that uplift and empower marginalized communities. By embracing eco-cognizance and striving for environmental justice, we move towards a sense of interconnectedness and harmony with all of Earth, while not possessing it or owning it. What it prompts us to do is to re-evaluate our lifestyles, consumption patterns and systems of production, our over-dependence on technology, in order to create a more sustainable and just world of equality and equity. It inspires us to engage in collective action, amplifying the voices of the unheard, the shadows of the unseen, and working towards a future where both human beings and the environment can thrive harmoniously. This is where the idea of the **post-green**, as we have emphasized elsewhere, assumes relevance.¹

There are these two concepts—individual responsibility and collective wisdom, which caution us to retrain ourselves in our mad rush for urbanization and development. In the quest for a sustainable future, the concept of “An Earth of One's Own” emerges as a profound ideal intertwining both these concepts – harmoniously blending individual responsibility with collective environmental wisdom. This notion embodies the essence of eco-cognizance—the awareness of one's interconnectedness with the natural world—and underscores the imperative of environmental justice, ensuring equitable access to a healthy environment for all, as I have mentioned. Now, at its core, eco-cognizance fosters a deep understanding of the intricate web of life on Earth, acknowledging that every action has reverberating consequences across ecosystems. It transcends mere awareness; it demands an active commitment to sustainable practices that safeguard biodiversity, mitigate climate change, and preserve natural resources. Individuals empowered and fortified with eco-cognizance perceive themselves not as detached observers but as integral participants in shaping the entire planet's future. Hence, the notion of the earth as one's own transcends selfishness, ownership and possessiveness. The point to observe is that one can make a difference in understanding and human awareness. And this could indeed make a collective difference.

Central to eco-cognizance is the principle of environmental justice, which posits that all individuals, regardless of race, socio-economic status, or

¹ See our book *Post Green: Literature, Culture, and the Environment*, Edited by Murali Sivaramakrishnan, and Animesh Roy, London: Rowman and Littlefield, 2023.

geographical location, have the right to a clean and healthy environment as mentioned. Environmental injustices—such as pollution disproportionately affecting marginalized communities, or resource exploitation exacerbating social inequalities—highlight the urgent need for equitable environmental policies and practices. This idea cannot be overstated. As the tenets of Deep Ecology are reinstated categorically, all beings, living and non-living, have a right to exist alongside the human, and they are innately valuable. *An Earth of One's Own* necessitates dismantling systemic barriers that perpetuate environmental degradation and inequity, advocating for inclusive decision-making processes that prioritize both ecological sustainability and social justice. These go hand in hand. Nature, woman and the marginalized have all been underprivileged in the discourse of economic development.

Education and Environmental Justice

Of course, a multifaceted approach is called for toward achieving eco-cognizance and environmental justice. Education plays a pivotal role in nurturing ecological literacy and empowering individuals to become agents of change within their communities. Education does not mean the mere imparting of information but a careful nurturing of the values of tolerance, understanding and environmental wisdom. In brief, by promoting environmental education from early childhood through adulthood, societies can cultivate a collective ethos of responsibility towards the environment. Similarly, policy frameworks must be reimagined to integrate environmental justice into legislative and regulatory processes. This entails prioritizing the voices of marginalized communities in environmental decision-making, ensuring their concerns are heard and addressed. This is not merely in the so-called developed nations but is also equally applicable to the less developed. Collaborative initiatives can amplify the impact of individual actions, scale up sustainable solutions, and foster global solidarity in tackling environmental challenges as envisioned by sustainable-development gurus.

Now, when all is said and done, “An Earth of One’s Own” is not a clarion call for a distant utopia but a tangible vision that requires collective action and unwavering commitment. It calls upon each one of us to embrace eco-cognizance, to recognize our shared responsibility for the planet’s well-being, and to champion environmental justice as a fundamental human right and, of course, nature’s right. By bringing up eco-cognizant individuals and eventually motivating equitable societies, we can forge a path towards a sustainable future where every individual has the opportunity to thrive in harmony with nature. As the ancient Indians envisaged, *Loka samasta sukhino bhavantu*, is a slogan that

each one of us has to cherish and foster in our hearts. This is where the living and the non-living converge.²

The essays in this book, which range from “eco-narrative” through “woman-nature”, while exploring environmental calamities and human resilience in the face of disasters, focus on identifying possible sustainable solutions integrating indigenous perspectives and native wisdom. This would mean a change of guard, a change of centers as well—from the human-centric to bio-centric, and ethics does matter.

We believe that eco-cognizance and environmental justice are indispensable pillars in the pursuit of “An Earth of One’s Own.” Through education, policy-reform, sensitively controlled technological innovation, and collaborative action—through internalizing values evoked by thoughtful and self-reflective literature, art and other elements of culture, of course—we can learn to overcome current environmental challenges and build a future where ecological integrity and social equity converge. Let us heed the call to action and strive towards a world where every individual—not just for now, but for generations to come—can call Earth their own with pride and responsibility. Not as individuals who cultivate a desire to possess, to own and expand, not as members of a community that desires to develop and dominate, to overcome and subordinate the other, but as self-reflective human beings who recognize responsibly the order of things in this universe, which is ours and not ours at the same time. Literature and art have for countless centuries underscored this balanced act of living, if only we had heeded these clarion calls! Well, it is never too late!

This volume is bound to be of interest to students and scholars alike. Some of these essays might appear to overlap, but then that is the nature of the subject and the scholarship that leads the author to read and reread between the lines and reiterate in order to accentuate. A legitimate effort.

² May all beings everywhere be happy and free, and may the thoughts, words, and actions of my own life contribute in some way to that happiness and to that freedom for all — A Prayer.

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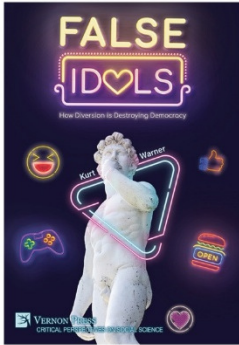
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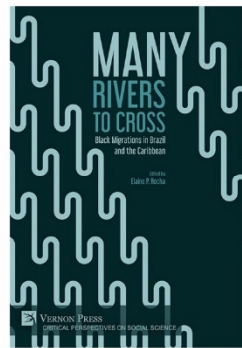
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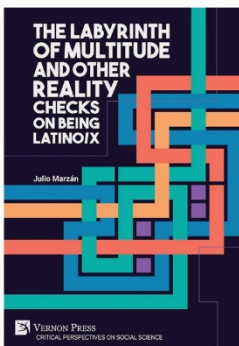
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