

Editorial: Reviving Ecology from Predatory Ideas

A recent analysis of over 4,000 images of rhinos worldwide led by the University of Helsinki concluded that selective hunting is causing a reduction in rhino horn size (Inki, 2022). The phrase “the body keeps score” is used by trauma psychologists to reflect the human body’s adaptability to trauma. In a sense, the rhino’s body is keeping score. Meanwhile, in India, the joyous news of the rise in rhino population appeared alongside a ‘conservation technique’ called de-horning, cutting the horns to prevent poaching. However, the “score” here reflects that we will ‘lose this match’ on ecological grounds.

Conservation is a tricky affair, and it requires a thorough understanding of the species’ characteristics and lifestyle. For instance, the attempt to de-horn rhinos is dangerous, as rhino uses its horns for mating and protection. In the absence of this, the species will find it difficult to survive in the wild. Recently, an MLA (Member of Legislative Assembly) suggested elephant foeticide to solve Elephant-Human conflicts. Such responses are empty knee-jerk reactions that will lead to greater destruction. Perhaps, this MLA has forgotten the inner wilderness of human beings. Without our wilderness, we are estranged from ourselves. Organic farming is a light at the end of the tunnel, but it is also becoming a fad by failing to reach those in need by selling and growing luxury-exotic products.

When something that should be naturally accessible becomes a luxury in organic farming, the idea of organic farming commits a metaphysical suicide. Hence, what may seem like the light at the end of the tunnel is, in fact, becoming the headlight of another train coming at us head-on, and some people cannot even see the light. The governments changed, but the thought is - nature will adapt. The problem is apparent.

The Deep Ecology Movement

The need of the hour is to forgo the “fast rather than slow, more rather than less” approach. There exists an inherent emptiness in all

human lives. We must acknowledge and accept this emptiness. In this process, we will find that interdependent-coexistence is the solution. In present times, we are desperately trying to fill that void. Bringing a 'foreign' creature to our country may be one of those ways. In spite of it, we cannot fill the emptiness; instead, we must experience it in all its depth. After which we must make changes to compensate for the same. These hollow attempts to deal with bionomic emptiness are called shallow ecology. One may think that introducing an extinct species will solve the ecological crisis, but what about the endangered indigenous ecosystems?

One can ask if the cheetah was chosen over the dhole or vulture because it is exotic. Here is an immediate need for alternative perspectives. Deep ecology, in contrast to shallow ecology, advocates for recognizing the inherent worth in all. It opposes the commodification of any ingredients of mother nature. Deep ecology rejects the term "resource" and recognizes humans as plain denizens of the biosphere, not its controllers. It looks at nature as "free nature" (Angus & Naess, 1997). We must change our ways to work in sync with nature to create a self-sustaining system. However, the deep ecology movement also has flaws of its own. For instance, it ignores the "environmentalism of the poor" (Guha, 2002). In India, there have been many movements by the indigenous communities to protect their environment.

Approaches that require an acknowledgement of our wilderness could be our saving grace. We must strive for 'supra-humanistic values' that bring all of nature under moral, ethical, and legal considerations (Hunter, 1979). Shallow solutions will not solve ecological crises, just as banging utensils didn't solve the COVID crisis. This crisis requires environmental radicalism. Fortunately, radicalism is ingrained in our collective consciousness. We must collaborate in an honest effort to rise above this unconscious state if we don't want to be buried alive, as the Japanese writer Murakami said, "there is no war to end all wars."

In this Issue

In this issue, *Artha Journal of Social Sciences* presents four articles and a book review. The first article, "Creation and Origin Myths and Legends of the Rongmei (Kabui)," explores creation myths passed

down through a Naga tribe called Rogmei. These myths are oral in nature and were preserved through the strong culture of their people.

The article encourages readers to reflect on indigenous practices to understand the contemporary world.

The second article, "Regulate or Not? Retelling Kerala's Experience to Review the Neoliberal Agenda behind Agricultural Reforms in India" is an analysis of the controversial reforms introduced in the agricultural market of India in 2020. The researcher does a comprehensive review of these reforms using data obtained from Kerala and interlinks the components in the existing literature to proceed for a macro-level examination. The article also provides informed suggestions for possible ways to guarantee a Minimum Support Price (MSP).

The third article, "Violent Layers: Rethinking Electoral Violence in India," looks at the contemporary issue of electoral violence as a social process. It negates the common idea that electoral violence indicates a breakdown of the democratic system through a historico-political analysis.

The article titled "Relationship between Job Satisfaction, Organization Commitment, and Turnover Intention among Workers in Two Selected Local Government Areas in Ogun State, Nigeria" is an empirical study where the authors assess three variables: job satisfaction, organizational commitment, and turnover intent in the healthcare industry. The study employs a descriptive design using the Minnesota Satisfaction Questionnaire, Organizational Commitment Questionnaire, and Turnover Intention Scale. The study exhibited a reasonable accuracy of the relationship between select variables involved in Job Satisfaction, Organizational Commitment, and Turnover Intention.

The present issue also includes Nivyashree's review of Edward Luce's book titled "In Spite of God." According to Nivyashree, Luce's travel memoir explores India through its length and breadth. This book humanely captures the diverse shades of the Indian identity as it explores famous Indian individuals and places. It moves beyond the shadows of the Indian identity and traverses depth by pondering over issues of economic, political, and technological advancements. Nivyashree's review of the book is in the light of the contemporary

context. It prepares the readers to examine the present, as described in the book, while keeping the past in mind.

We take this opportunity to thank Dr Fr Abraham V. M., Vice-Chancellor, Dr Fr Jose C. C., Pro-Vice-Chancellor, Dr Fr Joseph Varghese, Dr Anil Joseph Pinto, Dr Malavika Menon, Dr Madhavi Rangaswamy, Mr Jerry Mathew, Mr Mohan Kumar and Ms Anjali Antony for their help and support. Special thanks to all the reviewers and authors for their valuable contributions.

L T Om Prakash (Editor)

Srishti Sharma

References

Angus, I., & Naess, A. (1997, Summer). Free Nature. *Alternatives Journal*, 23(3), 18-21.

Guha, R. (2002, January). Environmentalist of the Poor. *Economic and Political Weekly*, 36(3), 19-25.

Hunter, B. (Ed.). (1979, April). *Greenpeace Chronicles* (15th ed., Issue 3) [Editorial].

Inki, R.-L. (2022, November 1). History of rhino images illustrates changing human-rhino relations and horn size. University of Helsinki.

<https://www.helsinki.fi/en/news/biodiversity-loss/history-rhino-images-illustrates-changing-Human-rhino-relations-and-horn-size>

Murakami, H. (2011). *Kafka on the Shore*. Random House.