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# Ethos of Environmental Protection: Application in India and Lessons from South Korea

**[*1] Dr. Vinay Kumar**

[*1] Guest Faculty, Shri Guru Gobind Singh College of Commerce (NCWEB), University of Delhi, India.

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***Corresponding Author**
**Dr. Vinay Kumar**
Guest Faculty, Shri Guru Gobind Singh College of Commerce (NCWEB), University of Delhi, India.

**Abstract**
Environmental protection in India is deeply rooted in its cultural, religious, and legislative frameworks. Hinduism, as a predominant faith in India, emphasizes the sanctity of nature and its interconnectedness with human life. Rivers, often revered as mothers in Hindu traditions, symbolize life, purity, and sustenance, underscoring the need for their preservation. Educational initiatives play a pivotal role in fostering environmental awareness by integrating traditional ecological knowledge with modern sustainability practices. Moreover, India's robust legal framework, including acts like the Environment Protection Act (1986) and initiatives such as the National Green Tribunal, reinforces the nation's commitment to safeguarding its natural resources. By blending religious reverence, education, and legal mechanisms, India continues to promote a holistic approach to environmental conservation.

**Keywords:** Environment protection, hinduism, education system, heat waves.

## Introduction

India is a country that has a very diverse natural setting as many rivers, glaciers, mountains, drylands, Western Ghats, rain shadow areas, east coasts, and deserts are present. During the rainy season, many areas are covered in floods; at the same time, many areas face drought. However, the canals and River-Link projects are the natural solution, which is in progress (ex. Ken-Betwa). Such issues also face people's anger in the form of new social movements. Encroachment in natural habitats is nowadays a more significant issue (ex. Chennai floods). Environment-related research is very progressive, it gives some brilliant ideas related to stopping its degradation. Ideas like tree plantation, water reservoir, plastic waste management, and even promoting electric vehicles are some steps we are following. Still, more solutions are needed. We need more innovative ways to protect the environment. However, we need help to complete our goals even in these areas. Some religions are connected by nature in their philosophy and in practicality. We can see this phenomenon in Hinduism Hinduism or Sanatan dharma has deep roots of protecting and respecting the environment. India has decided some goals and their ways to achieve it. We will see that with the help of Hinduism India can do so. It can help India to achieve its goals till 2047. Moreover, we can also learn and collaborate from the mistakes and achievements from recently becoming a developed Asian Country South Korea.

## Key Concepts

The United Nations Environment Programme (UNEP) defines the environment as "encompassing the natural and built environment, socioecological and economic aspects of environmental issues, and the political dimension of environmental protection. The environment is the sum of all living and nonliving elements and their effects that influence human life. Living elements include animals, plants, forests, fisheries, and birds, while non-living elements include water, land, sunlight, rocks, and air. It is very sensitive as it gets pressurized and degrades very easily." [1] However, degradation of the environment puts life on earth in danger. Disturbances in ecology, plastic wastes, air, water and soil pollution, encroachment etc. have the larger impact on climate change other than natural causes. Similarly, Climate change refers to long term shifts in temperature and weather patterns. Such shifts can be natural, due to changes in the Sun's activity or large volcanic eruptions. But "since the 1800s, human activities have been the main driver of climate change,

primarily due to the burning of fossil fuels like coal, oil and gas." [2] Burning fossil fuels generates greenhouse gas emissions that act like a blanket wrapped around the earth trapping the sun's heat and raising temperature. The main greenhouse gasses that are causing climate change include carbon dioxide and methane. These come from using gasoline for driving a car or coal for heating a building for example. Clearing land and cutting down forests can also release carbon dioxide. Agriculture, oil and gas operations are major sources of methane emissions. Energy, industry, transport, buildings, agriculture and land use are among the main sectors causing greenhouse gasses. Due to Global warming, the earth has been heating rapidly over the last 200 years. The average temperature of earth's surface is now about 1.2°C warmer than it was in the late 1800 and warmer than at any time in the last 100,000 years. Many people think climate change means warmer temperatures. But temperature rise is only the beginning of the story. Because the earth is a system, where everything is interrelated, changes in one area can influence Change in all others. The consequences of climate change now include, among others, intense drought, water scarcity, severe fires, rising sea levels, flooding, melting polar ice, catastrophic storms and declining biodiversity. People living in small island nations and other developing countries will suffer.

## ISSUES

In the Indian scenario, we can see that many aspects of pollution and ecological degradation are in progress. There are many efforts in progress to minimize the impact by research and projects to save the environment and ecology. India is a country of diversity, which is currently facing many environmental problems such as "chronic dependence on natural resources, dwindling ecosystem services, declining environmental quality, effects of climate change and a biodiversity crisis." [3] Waste management, plastic and its particles are very problematic issues for environmentalists. "India has experienced a long history of environmentalism." [4] Every country needs to require at least 33% as forest cover of its total land. India currently has only 21.71% of dense forest cover, much lower than the United Nations eligibility criteria. We are leading in carbon emission, as we are a developing country. Our contribution per capita per person is lower, but the total carbon emission is reaching equivalent to that of the European Union, the United States, and China. We are still heavily dependent on fossil fuels, which are non-renewable sources of energy and vast sources of carbon emissions.

## Solutions

There are some interesting solutions such as the education system, which can educate and train a person from its route to protect the environment. The education system can be a ladder to fight the ecological crisis and global warming. Education can be a game changer in this scenario as the next generation could be more aware of natural disasters, climate change, ecology, and environmental issues. The new generation needs to understand the upcoming reality and harsh truth. It concerns more than just scientists, researchers and policymakers. "Tree plantation, saving trees from cutting down and saving reservoirs should have social and moral responsibilities. Festivals and functions should be connected to tree Plantation and nature conservation." [5] The education system also needs to include ecology as a mainstream subject and provide more opportunities for undergraduates to pursue ecology as a career.

Solutions have been in front of us for years. However, we (the people) do not see it because we have to change our habits and behavior, and we do not like changes.

Environmental scientists have suggested some solutions:-

- We need to stop water pollution to save monsoon waters.
- A plan is needed to help during food and drought regions simultaneously.
- Rivers need to connect plans (such as river-link projects) all over the country.
- We need a plan for groundwater recharge as groundwater is depleting.

## Socio-Economic and Socio-Political Realms

We can see that heat waves and groundwater usage are newer environmental issues. Due to the concretization of urban areas in summer, surface temperature rises a few degrees. Celsius more than grassland or in areas without concrete. It creates a heat chamber or wave just above such surfaces. Due to the heatwave, many people have died in recent years. The consumption of Air Conditioners (AC) has also increased. Due to AC respiration, the temperature outside of the houses increases. Suppose India is to address all aspects of the environmental crisis and develop new technologies, strategies, and approaches to deal with it. In that case, a greater emphasis is also needed on fundamental and applied ecology. For biodiversity conservation, the research agenda needs to be broadened from species-centered studies of organismal biology to functional landscapes. The prevalent preservationist approach towards biodiversity Conservation has numerous co-benefits that can help address issues over ecosystem services and perhaps even ameliorate environmental quality.

## Laws on Environmental Practices

Legislative instruments existed even in ancient times, such as the rock edicts of Emperor Ashoka from the second century BC. More contemporary statutes include the Elephants Preservation Act of 1879, the India Forest Act of 1927, the Wildlife Protection Act of 1972, the Forest (conservation) Act of 1980, and the Marine Fisheries Regulation Act of 1983, among others. [6]

"India is also a party to most multilateral treaties such as the Convention on International Trade of Endangered Species (CITES), the Convention on Biological Diversity, the Convention on Migratory Species, and Protocols on Climate Change Montreal-1987 and Kyoto, 1997. Many scholars believe in this theory that development and nature are two different sides of a river that will never meet. As we can see, due to development, nature has suffered, so it is a common belief. However, we can differentiate in development as some directed sustainable Developments are far better in this way. Some notable social-environmental movements have occasionally existed in developmental initiatives." [7]

such as "Silent Valley, in 1973, to save rainforests from submergence under a proposed hydroelectric project (029, 1981), and the Chipko movement against deforestation." [8] Other prominent government initiatives include "Project Tiger, Project Elephant, and related efforts," [9] "Joint forest management" [10] and "debates on tribal welfare." [11]

## Hinduism

In India, people from generation to generation use non-renewable forests and wildlife resources very carefully. Communities that live near the habitats also protect and respect the forest and wilderness. Such as protecting ficus

trees, closing the season for hunting, and spatial restrictions on resource use, such as protecting forests such as sacred groves or safety forests and using them within bounds of renewal as in long-cycle shifting agriculture. They take dried leaves, trees and branches, dead animals and their skins, honey fruits, and vegetables according to their need, not to collect and store. They do it every day without harming the ecology. After colonization, it changed, and resources were heavily exploited.

Women are closer to nature, especially Indian rural women. They worship many trees and animals, such as bulls, elephants, snakes, and cows (considered sacred in the Hindu community). Vandana Shiva commented on this scenario in her article. According to her, "they feel connected to nature. Making Raksha Bandhan with trees is a way to protect them from being cut down; making tree plantations should be a mass movement." [12]

**Belief System in Humanism and Science**

Rural and Tribal areas of India are basically very close to nature and environmental protection. We can see this in their behavior as they worship many trees like Banyan, Peepal and Tulsi. These trees are the 24x7 provider of oxygen, unlike other trees, which give oxygen during the day and release Carbon dioxide at night. To save people from these trees at night, many stories related to similar incidents spread to the people for safety Purposes in Indian societies, especially in rural societies. Leaves of Bael Patra, Mango tree, Banana, and Tulsi are equally sacred and can be used in rituals. They were offered goods from human beings. Leaves of Tulsi, neem, and curry have been used for medicinal purposes in Indian societies for a long time, especially in rural societies. They also worship cows as holy and Bull as Nandi, which are sacred in Sanatan dharma. Monkeys are also not killed or hurt by people due to the Lord Hanuman, who is equally worshiped by every class and society. Similarly, in the case of the Lion, we can see that it is due to Narsinghavatar and related to the goddess Durga, and elephants, due to Lord Ganesha, are not supposed to kill or hunt. The peacock is the national Bird of India even before it was related to lord Kartikeya as his vehicle or for travel. Rats and snakes are also not killed in many societies due to their relationship with Lord Ganesha and Lord Shiva. Rats are supposedly vehicles of Lord Ganesha and Snake's reptiles in Lord Shiva's neck. On Nag Panchami, snakes are supposed to be offered milk by devotees.

There are many examples in the Sanatan (Hindu) religion of cohabitation or non harmful relations with many birds, animals, and trees or plants. The forest is also known as Vandevi, and rivers are a mother. As we can see, there are so many examples in the Indian context that show that people lived in harmony with these animals. These relations were made during ancient times to save them from harm. Our ancestors had a great idea of harmonious relations with these aspects as they knew their importance. However, in recent times, we have seen that these norms are getting weaker. So, it needed to be repackaged with similar ideas. People should be aware of the importance of every single mechanism.

**Constructing Hinduism**

For most scholars of religion, categorical definitions of religion are elusive, problematic, and contested. Hinduism, a particular group of ritual practices and sacred stories, texts, philosophies, and performances associated with the Indian subcontinent, complements the historical rise of comparative religious studies as an academic discipline. The term Hinduism is a good word. It is just another name for the Sanatan dharma given by foreigners on the Indus River, which is just the foreigner's pronunciation of Sindhu.

Foreign scholars have a very unique analysis of Hinduism, as they interpret it very differently. Even though religion has its positives and negatives, it may have many flaws, which is to save Sanatan Practices from Islam and other alien religions on Indian soil. It is best known as a religion that shows unity in diversity rather than a singular religion. Hawley states that, until the 20th century, "Hindus had a concept of India as a sacred place, and they had histories and epics that established their complex common ancestry, but they never developed a consensus of themselves as a society unified by religion." [13]

Colonial rulers suppressed Hinduism and its thousands of years-long cultural history to rule over the country by manipulating it. Many other deformities also come to this scenario as any religion would suffer such issues after Hundreds of years of religious history. It continued to adopt many things from other famous cultures, so many good and bad influences also became part of it.

Gerald Lasson says "Hinduism has primarily been defined in terms of what it is not rather than what it is (1993:191). Although this identification by negation is no longer preferred, the colonial reduction of religious diversity needs to be acknowledged. Hinduism is only a useful conceptual umbrella that indicates diversity more than Unity, fluidity rather than stasis, and multiple practices rather than singular orthodoxies". [14]

Trees and plants like Tulsi, Banyan, and Peepal are treated as sacred. It is scientifically proven that these trees always supply oxygen and absorb Carbon Dioxide. So, they are prohibited from being cut down. Medicinal plants like Anwala, Reetha, and Harod have been used since ancient times for many body-related issues. Neem, banana, and mango leaves are other examples. Sometimes, they are treated as godly, nature as Mother Nature, and sometimes, society makes ghost stories conducive to responsible ecological ethics based on interdependence and moral responsibility for one's actions.

Some scholars have gone through the rich textual traditions of India. Arvind Sharma (1998) examines the early Upanishads. T.S. Rukmani (2000) looks at religious themes in Sanskrit literature, and Philip C. Gendorf (2000) describes the narrative ecosystem found within the Ramayana And Mahabharata epics. Vasudha Narayanan writes that Hindus have been delightfully selective in the ways in which they have used scripture, practices, and modern technology. People started religious practices through story, song, and dance as a more relevant means to widespread ecological activism. O.P. Dwivedi recommends a Dharmik ecology as a strategy for environmental awareness; he casts a broad net, highlighting several concepts and texts he considers essential to framing an ecology.

Dharma, according to Dwivedi, is a transcultural concept. Therefore, dharma can be considered an ethos, a set of duties that would bring their social and moral fabric together by maintaining order in society, building individual and group character, and giving rise to harmony and understanding in our relationships with all of God's creation. Patricia Mumme says the traditional Hindu notions of dharma are naturally extendable to include the modern idea of ecological order and balance. According to Puranas, Lord Vishnu lives in the middle of a sea on the giant Snake named Sheshnag) with his wife, Devi Lakshmi (Goddess of wealth). In Vaishnavism,

Vishnu is the preserver of dharma, and Mumme sees great promise in the Vaishnava tradition, which she believes can be creatively recast without great strain to support an ecological ethics because of its pantheistic theology and amniotic view of creation. He sees the role of Hindu traditions as an essential factor in raising social and environmental awareness, underscoring the continuities between past and present and their possible transformations within an ecological paradigm.

Divine Nature (1995) offers an environmental critique from the perspective of two members of the Krishna consciousness movement. Promoting simple living and high thinking, Michael A. Cremo and Mukunda Goswami focus mainly on the Bhagavad Gita, Karmic law, and the doctrine of Animals counterweights to environmental degradation. The authors provide several examples of individuals and communities who are practicing sustainable rural wings.

Medicinal plants and their importance are given in Atharvaveda. This text has devoted its many chapters to medicinal plants and their usage. Many birds and animals are directly or indirectly conjoined to the gods to show them as sacred. So, the saving of wildlife should be promoted. Peacocks, cows, bulls, snakes, rats, etc., are sacred in Hindu culture. Some of them are good for the agricultural economy as cows give milk, and ox's and bulls. They are needed for farming and breeding purposes. Cow dung provides much methane, which is commonly used as cooking gas. There was a practice of the Gurukul system during earlier times, in which students studied in forests to learn about nature. Lance Nelson: Religions are both part of the problem and part of the solution. Anil Agarwal's article "Can Hindu beliefs and values help India meet its ecological crisis?" [15] He established a center for science and the environment. Sustainable practices encoded in religious beliefs are a form of practical conservation and are being threatened in India by secular individualism, as well as by a governance system. He tried to show the sociological, political, and anthropological dimensions of Hindu traditions and their relationships to the natural world.

**Rivers as a Mother**

Rivers are also prayed for and considered sacred. However, sometimes faith can be destructive as, in our country's case, devotees pollute the water of famous rivers such as the Ganges by sacrificing worship wastages. The Ganges River, a popular place of pilgrimage in India, is considered a divine mother by her devotees. Diar and Eck, in their essay "The Goddess Ganges in Hindu Sacred Topography." Conveys the prominence of the multivalent myth. Landscape the Gauges inhabit, noting that: "There are few things on which Hindu India, diverse as it is, speaks with one voice as clearly as does on Ganga Mata." The sacred waters of Ganges are not confined to the course she takes across the plains of North India but participating in that spatial transportation that is so typical of Hindu Sacred topography, parading the waters of all India's great rivers."

Kelly Alley (1998, 2000) found that government protocols for cleanup have mainly been ignored by those who worship the rivers because of varying conceptualizations of purity and pollution. "Part of the way religious leaders deal with ecological change is to outline a separation between the domains of Hinduism and science (and with science, environmental activists), which is that the position of relative removal from active civic cleanup work aggravates the ecological health of the rivers." [16]

Rivers are called mother because they provide clean water to drink and other uses from ancient times. Pollution is only caused by humans. Forests are called Vandevi, and Earth is known as the mother or Matridevi. Humankind pollutes and destroys nature, and it is named the development and achievement of humanity. However, we are destroying everything given by Mother Nature and Earth and call it development. We haven't developed or created anything new on our own. We have just converted it from one thing to another and named it an invention.

An idol is collected from Harappan sites as the first evidence regarding Mother Earth. In this idol, a tree/plant grows from the stomach of a woman's womb, which is similar to the concept that everything comes out from Earth. Growing plants is a symbol of productivity. David L. Habisman in "River of Love in an Age of Pollution" says "Yamuna is a river under siege due to dams, irrigation canals, and industrial pollution, so that by the time it passes through Delhi." "The water is only industrial and human waste. He remains hopeful that religious devotion can stem the tide of pollutants. Because of the importance of rivers to the livelihood of many in India and the association of rivers with goddesses, large damming projects have been a source of contention for diverse groups." [17] Rivers evoke deep and yet varying responses from different constituencies. In the case of Narmada, they may be valued as living goddesses, protected as complex inhabitants, or coveted as a store of resources for the vast quantity of wasted water running untrapped to the sea (2000: 402). "Narmada reached a unique confluence in the river's role as a site of pilgrimage." [18] The Chipko movement has received a remarkable amount of attention because of its successful resistance to government tree harvesting and tapping, as well as the movement's subsequent protests against other development projects, such as the Tehri dams.

David Lee believes that the popularity of the Ramayana can be effectively used to encourage respect and teach natural history. "The challenge in the preservation of India's natural resources is not to exclude people from the resources, but to encourage inhabitants living in forests to live in a fashion that sustains the use of the natural resources and the protection of the biota." [19] According to Frederique Apffet Marglin and Pramod Parajuliare two of the many authors who have studied sacred groves in India. The authors argue that a system of national parks or biodiversity preserves is not a viable model in India because "such a solution does not challenge our behavior while we pursue a livelihood; it doesn't challenge our daily practices. It does not challenge either our worldview or our ontology; quite to the contrary, it is deeply embedded in it." [20] The Bodhi tree of Bodh Gaya is very sacred for Buddhist and Hindu devotees, as Mahatma Buddha, its first predecessor, achieved moksha under it. "The Venkateswara temple, a sacred pilgrimage site of Tirumala Tirupati in South India, has adopted the tradition of bestowing favors from the deity (Prasada) to devotees by providing pilgrims with tree saplings. These saplings are to be planted in pilgrims' hometowns, thus intertwining ritual devotion and reforestation since one can have a real piece of the sacred place of Tirumala whenever one loves. Temple has initiated an innovative program in which devotees can make a monetary donation that is used for the purchase and planting of trees." [21] So we can promote plantations through famous sources like temples. The sacred river should be protected from being polluted by religious wastes. In Tamil Nadu, the theme is a ritual of marrying trees.

These marriages exemplify the reciprocal generosity between humans and the natural world. For Gandhi, cow protection demanded an economic solution.

During ancient times, “Buddha and Bhagwan Mahavir Swami were against the killing of animals, especially cows and ox. They were a source of economic activity for local people. For Gandhi, a solution was sought by re-organizing the system of animal husbandry on scientific and national foundations in such a way that killing animals would become an economic absurdity.” [22] Ramchandra Guha says, "It is probably fair to say that the life and practice of Gandhi have been the most critical influence on the Indian environmental movement. Gandhian ideology had a significant impact on movements like Chipko and Narmada Bachao. Difficulties arising from population, waste, plastic, and toxic by-products have exacerbated environmental problems in India. Mining, timber-cutting, and damming often pit the economic desires of the few against the pragmatic needs of the many. Environmental organizations and regional resistance movements have gained prominence as they have sought to subvert deforestation and pollution creatively.” [23]

The Hindu concept of Prakriti is very vast (the feminine creative principle of the cosmos), detailing how women have and can play a significant role in redefining food production, forest management, and water expertise.

Aruna Granadason draws strength from feminine concepts of Prakriti and Shakti, asserting “Nature has been symbolized as the embodiment of the feminine principle, from time-to-time pre-Aryan thought in India, and this must form the core of an Indian feminist eco-theology.” [24] Rita Das Gupta Sharma, critiques shiva for placing too much blame on the west without analyzing Indian cultural construction of women. Christopher Chapple in his book shows “how ahimsa has informed renouncer tradition in Hinduism, including Brahmanical and yogic schools, as well as its possible contemporary applications. There are gaps between Hinduism and nature.” [25]

## Collaboration

India is collaborating with many countries for environmental protection. However, we can see into our Asian countries for this purpose. South Korea entered the developed countries group in 2021. Other developed countries are still searching for sustainable goals. They are investing billions of dollars to reach the starting phase of pre-industrial era and sustainable goals. India is a fast and developing country. However, we have no comparison to South Korea in case of population and area. However, the global scenario is similar for most of the countries. We can learn from their recent developmental ideas to avoid the mistakes they have committed. we can apply their ideas of development and move towards environmental protection and sustainable development. In culture, Koreans also have respect for its mountains, rivers, forests and culture. They have many respectable and cultural ideas for their environment, which is similar to Indian culture. South Korea is also facing a big climate crisis. So we can learn from its mistakes and benefit from its achievements' as they say climate change is not a burden, but an opportunity to create new economic growth engines. We can be with South Korea in sharing research and climate action plans for saving the environment and achieving its protection goals.

South Korea's environmental journey reflects a remarkable transition from rapid industrialization to a more sustainable approach. Over the past few decades, the country has faced significant environmental challenges, including air and water pollution, deforestation, and a growing waste management crisis. However, South Korea has made notable strides in addressing these issues through effective policies, public awareness campaigns, and innovative technologies. “It had severe air pollution due to the rise of manufacturing industries and increased automobile usage.” [26] Due to the rapid industrial growth in the 1960s–70s led to severe air and water pollution, deforestation, and waste management crises. The focus on economic development overshadowed environmental considerations during this period. “Deforestation caused by urban expansion and industrial activities.” [27] “Water pollution from industrial waste and untreated sewage, which affected rivers and coastal ecosystems.” [28]

However, in the later phase they needed a plan to achieve green goals. They brought the Environmental preservation Act (1963), Basic Environmental policy Act (1990), and the framework Act on Environmental policy (1995) emphasizing sustainable development and stricter regulations. The National Forest Rehabilitation Program (1970s) reversed deforestation, making South Korea one of the most forested nations today. Environmental education is integrated into school curriculums, and public campaigns foster eco-friendly practices. Civic groups and NGOs play crucial roles in advocating for change. Despite progress, fine dust pollution remains a challenge. Measures include stricter emissions standards, promoting electric vehicles, and international cooperation to address trans boundary pollution.

In the 2000s, South Korea shifted its focus from pollution control to sustainable development through the concept of "Green Growth." This strategy was initiated by the South Korean government under President Lee Myung-bak's administration (2008–2013) to balance economic development with environmental protection. South Korea invested heavily in renewable energy sources, including solar, wind, and hydropower. The government promoted research and development of eco-friendly technologies to drive economic growth while minimizing environmental impact.

## Conclusion

Roads and concrete compounds should be made of non-observant materials, which will cause another problem. New urban development plans should give a way for water to be absorbed. Ground and groundwater should be recharged. Due to the excessive use of groundwater in agriculture, arsenic has become another problem. Concrete does not let ground absorb water, which lastly flushes in the drainage system. So, the groundwater level is reducing, which is creating a new problem. From extorting water from a certain depth in the ground, Arsenic waters start flowing which can damage the liver and deteriorate our health.

Putting extra or large quantities of fertilizers makes soil salted and non-fertilized. Water in many cases flows from land to the sea. It helps in growing coral erects, which disturbs the ecological balance of the sea surface. Lead and plastic particles pollute the seawater. When fish eat lead or plastic particles, they get contaminated. A large number of the population consumes seafood, which gives them liver cirrhosis.

We have seen that Hinduism is deeply connected with its roots related to the environment and ecological system. It can save the environment and ecology from getting destroyed, as it has done the same for years. Relations with trees, animals, soil, and nature in India are ancient, and people still follow many rituals to save the ecology. Rural people, especially

women, are deeply connected with it. The government is also working for the same purposes, but any government with the help of people only can make good progress. The UN and IUCN, like world organizations, are also here to promote conservation. However, greed and blind development lead us down the wrong path. Through advertisement and with the help of the education system, we can minimize the impact and prepare our future generations for safety. Plastics are non-degradable items that need to be stopped at production level. It should not be manufactured. Climate change, global warming, heat waves, arsenic water, lead water, etc, are more significant climatic issues.

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