



# **Man & Environment**

**Rudyanto soesilo**

# Environmental Philosophy

- Environmental philosophy includes
  - environmental ethics,
  - environmental aesthetics,
  - ecofeminism,
  - environmental hermeneutics, and
  - environmental theology.
- As such, it uniquely positions itself as a field set to deal with the challenges of the 21st Century.



# Environmental philosophy

a branch of philosophy that is concerned with the natural environment and humans' place within it.

- It asks crucial questions about human environmental relations such as "What do we mean when we talk about nature?"
- "What is the value of the natural, that is non-human environment to us, or in itself?"
- "How should we respond to environmental challenges such as environmental degradation, pollution and climate change?"
- "How can we best understand the relationship between the natural world and human technology and development?" and
- "What is our place in the natural world?"



# interest for environmental philosophers

Some of the main areas of interest for environmental philosophers are:

- Defining environment and nature
- How to value the environment
- Moral status of animals and plants
- Endangered species
- Environmentalism and Deep Ecology
- Aesthetic value of nature
- Restoration of nature
- Consideration of future generations



# Environmental ethics

- is the part of environmental philosophy which considers extending the traditional boundaries of ethics from solely including humans to including the non-human world.
- It exerts influence on a large range of disciplines including environmental law, environmental sociology, ecotheology, ecological economics, ecology and environmental geography.



**modern**

The way people looking for truth

Filsafat ilmu

SCIENTIFIC METHOD

EPISTEMOLOGI

ONTOLOGI

ETIKA

AXIOLOGI

ESTETIKA

Konsep-diri

Tata-nilai

Code of conduct





"What is goodness?" and "How can we tell what is good from what is bad?"

"What should one do?", endorsing some ethical evaluations and rejecting others

attempts to deal with specific realms of human action and to craft criteria for discussing issues that might arise within those realms.



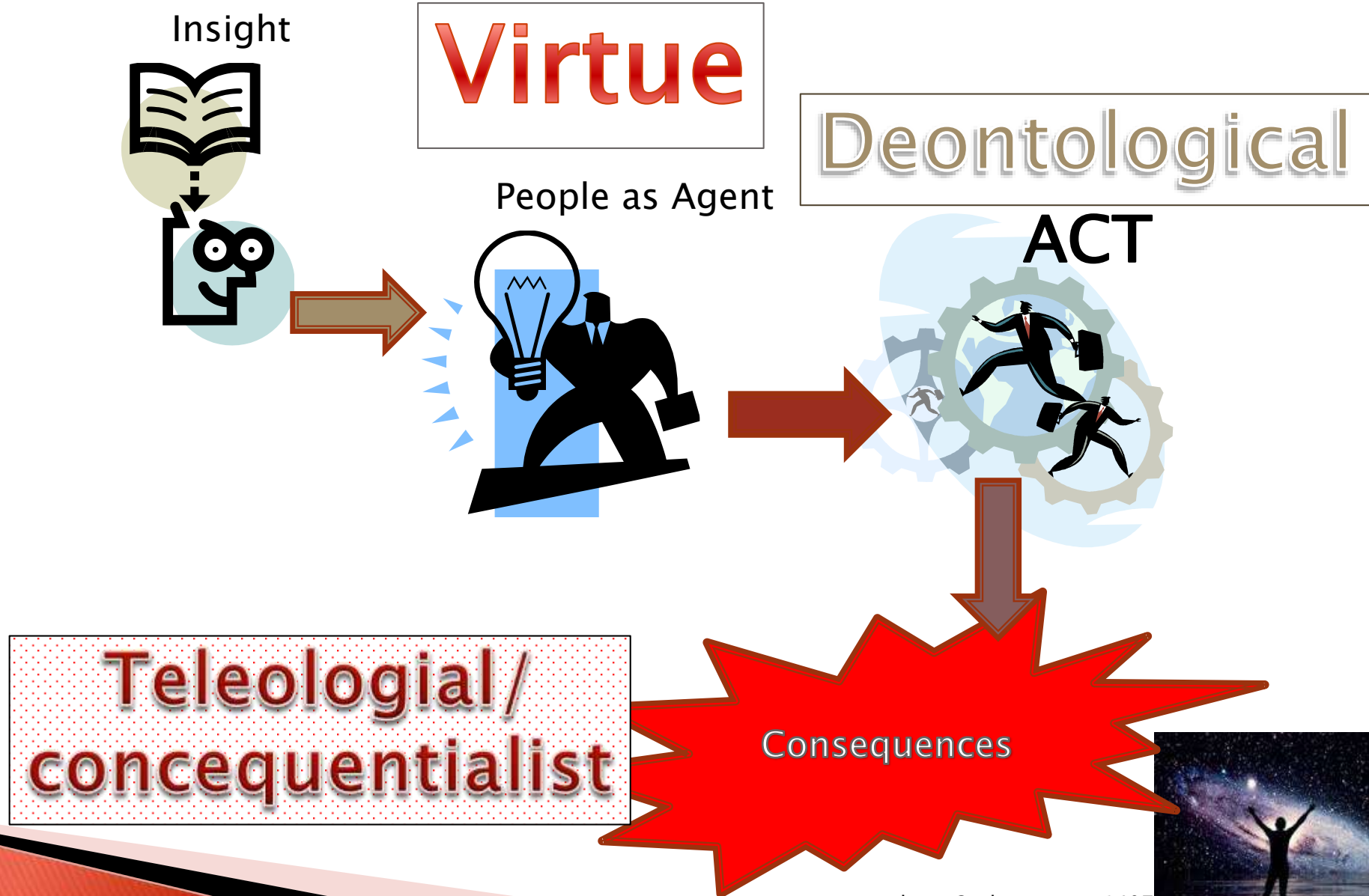


# .APPLIED E.T.H.I.C.S.





# Pembagian Etika



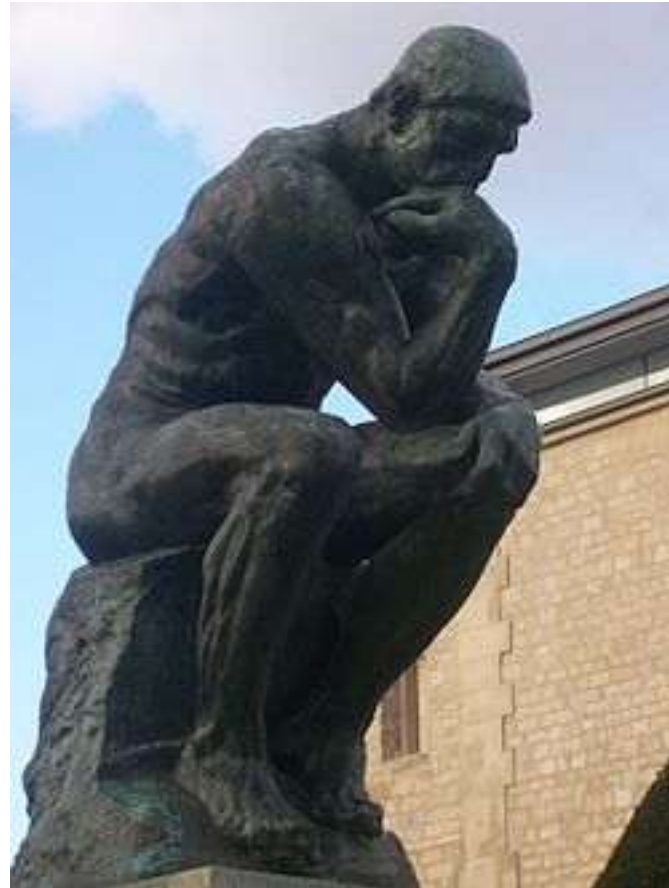


# O.N.T.O.L.O.G.I.A untuk PASCASARJANA

Oleh:

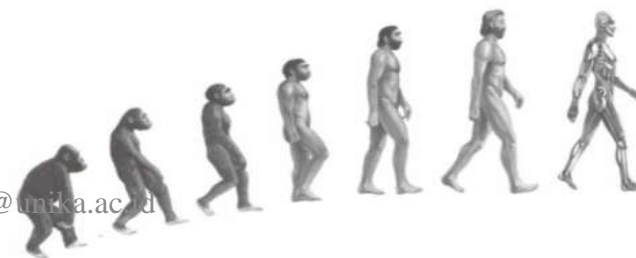
A. Rudyanto Soesilo







# Entering the Scientific Community



**Entering the  
Scientific  
Community**



**Philosophy of  
Science,  
E.T.H.I.C.S,**  
\*Ontology-  
Epistemology-  
Axiology  
\*Humanism



**\*The  
Intellectual  
Middleclass  
\*No longer  
Ordinary people  
anymore**

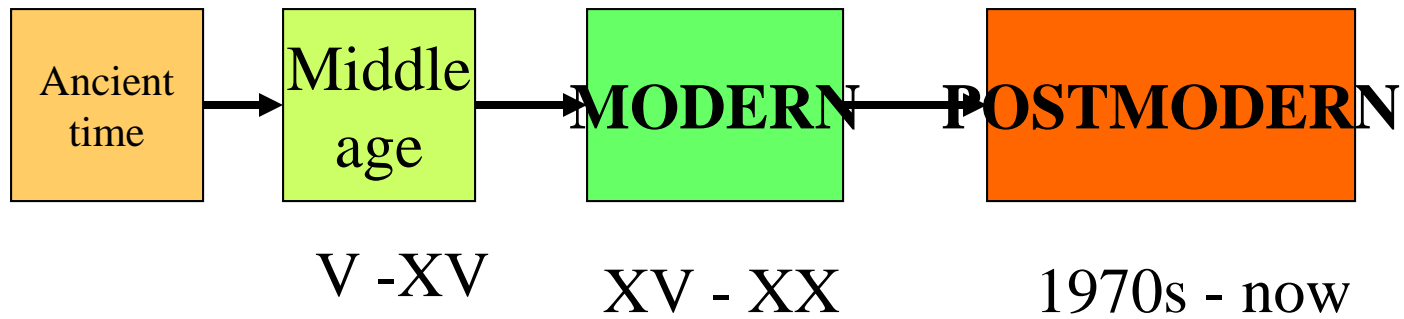
POSTGRADUATE

Graduate community

**Scientific community**

**I.n.d.o.n.e.s.i.a.**





*there is no truth, but only versions of it*

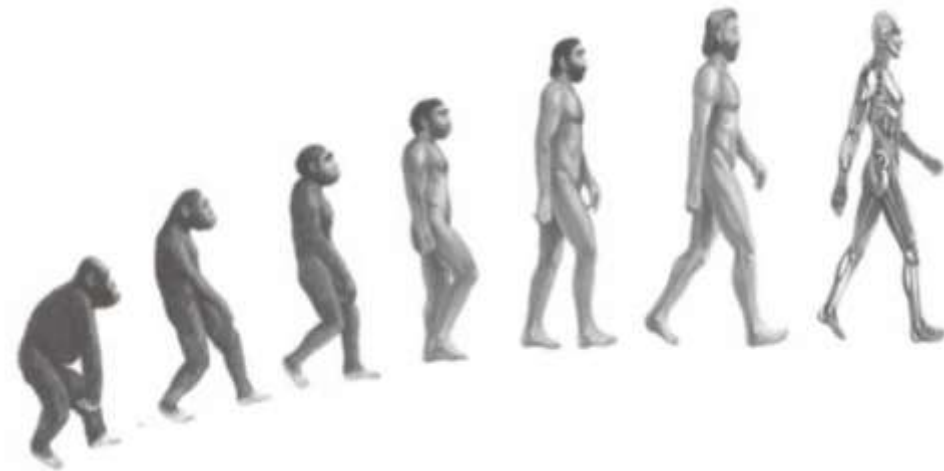


# O.N.T.O.L.O.G.I.A



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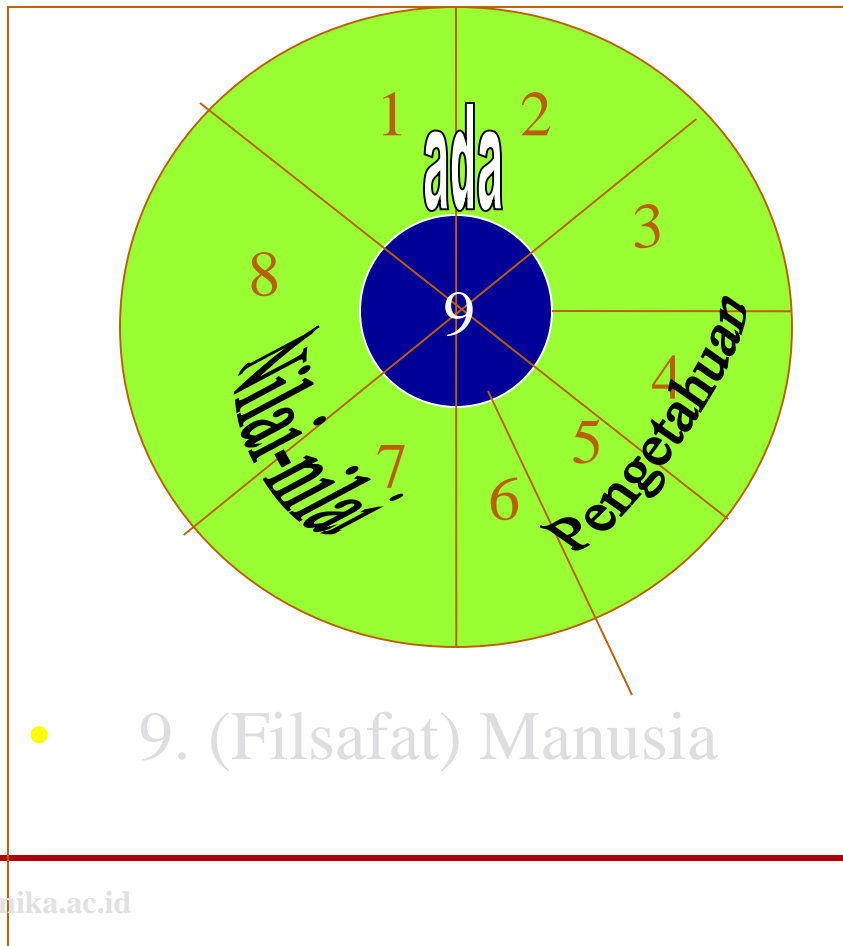


17 Maret 2014

rudyanto@unika.ac.id

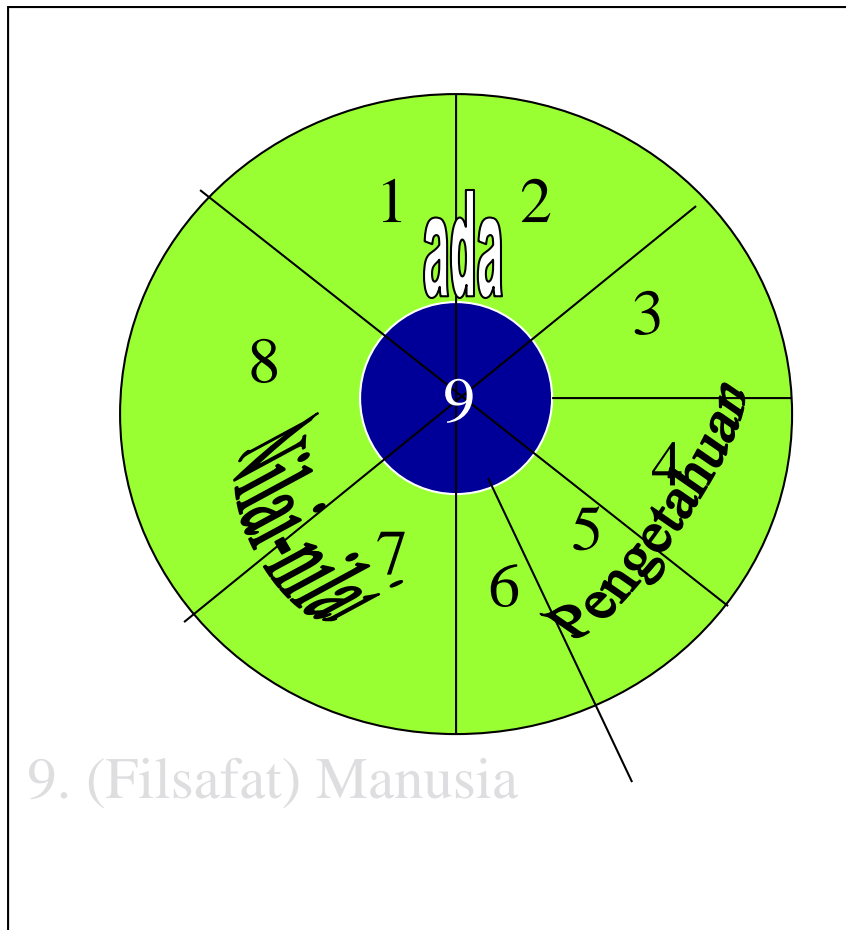






1. Metafisika
2. Ontologi
3. Epistemologi
4. Logika
5. Metodologi
6. Filsafat Ilmu
7. Etika
8. Estetika

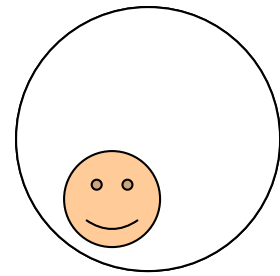




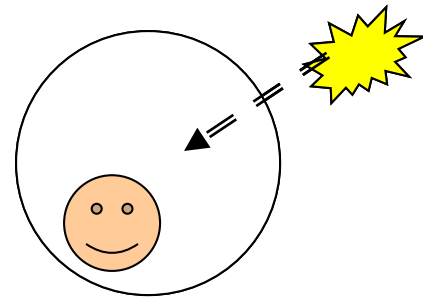
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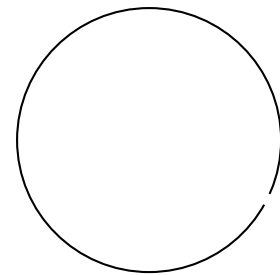
# Pergolakanan penemuan



Kosmosentris



Teosentris



# Pergolakan pemikiran



≡+\*

±



enthusiasm ±=



# Alur Historis

Abad	Mesir	India	Cina	Arab	Yahudi	Barat
VIII	A N O	P H O I	K T A O	M	M o Y n A	Yunani : Mitologi - Kosmogoni
VII	I S M M	L N I D	S O M	n o t	n o H U	
VI	O S M S E	T U E	Con t S en fu s ia n is	e I s m e	e D I I s m e	LOGOS : Socrates-Plato-Aristoteles Agnostisis-Ateistis
V	E	S U M D E A				
Masehi						Masehi
I						
II						
III						
IV						
V				I		
XV				S		Dark-ages 1000thn
XVI				L		Renaissance Rediscovery of man
XVII				A		Filsafat Ilmu
XVIII				M		Aufklarung
XX						Revolusi Industri
XXI						Modernisme
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N.O.W the time being .....						



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# Environmental ethics

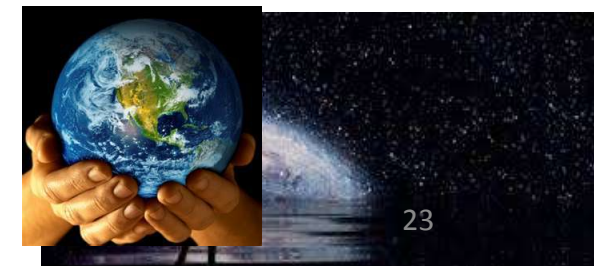


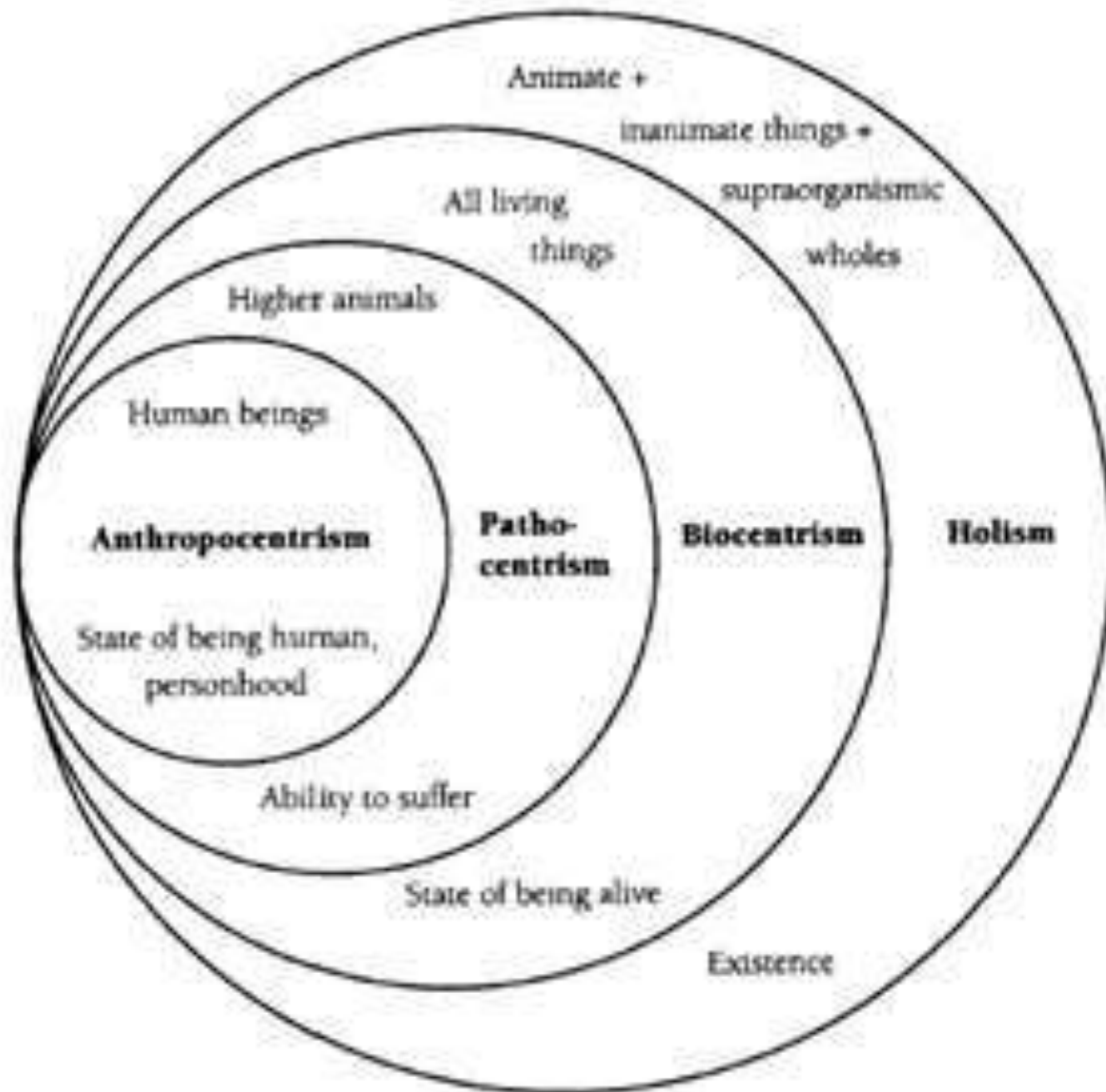
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# Environmental ethics

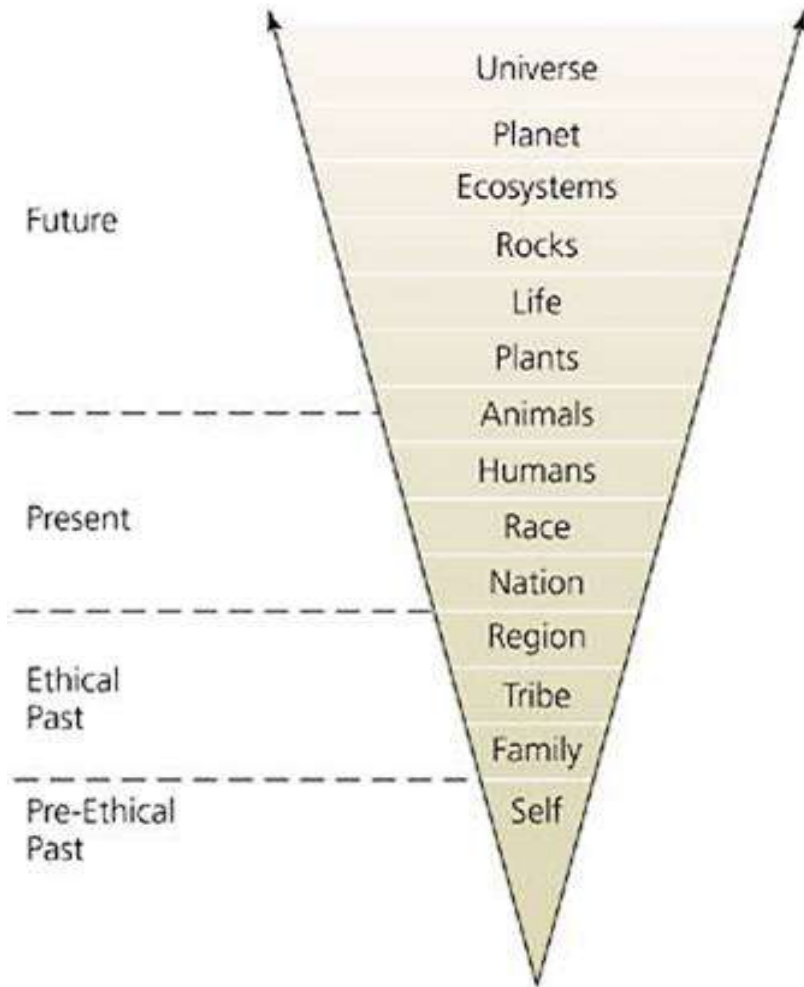
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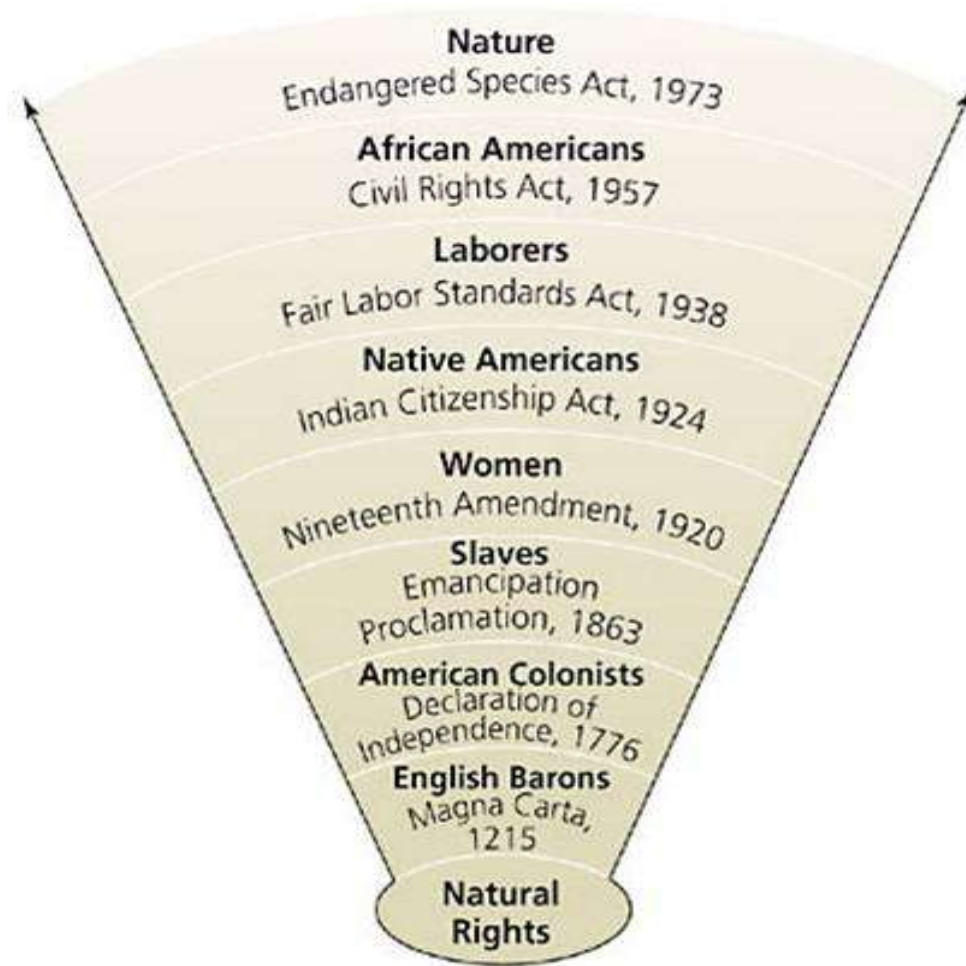




# The evolution of Ethics



(a) The evolution of ethics



(b) The expanding concept of rights



# Applied theology

- The Abrahamic world view sees the universe as created by God, and humankind accountable to God for the use of the resources entrusted to humankind. Ultimate values are seen in the light of being valuable to God.
- This applies both in breadth of scope - caring for people and environmental issues, e.g. environmental health - and dynamic motivation, the love of Christ controlling and dealing with the underlying spiritual disease of sin, which shows itself in selfishness and thoughtlessness.
- In many countries this relationship of accountability is symbolised at harvest thanksgiving.



# Anthropocentrism

- simply places humans at the centre of the universe; the human race must always be its own primary concern. It has become customary in the Western tradition to consider only our species when considering the environmental ethics of a situation.
- Therefore, everything else in existence should be evaluated in terms of its utility for us, thus committing speciesism.
- All environmental studies should include an assessment of the intrinsic value of non-human beings. In fact, based on this very assumption, a philosophical article has explored recently the possibility of humans' willing extinction as a gesture toward other beings.



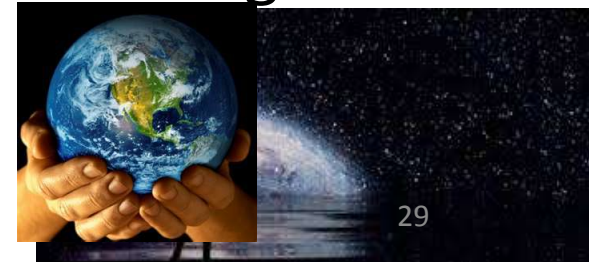
# Conservation ethics

- is an extension of use-value into the non-human biological world. It focuses only on the worth of the environment in terms of its utility or usefulness to humans.
- It contrasts the intrinsic value ideas of 'deep ecology', hence is often referred to as 'shallow ecology', and generally argues for the preservation of the environment on the basis that it has extrinsic value – instrumental to the welfare of human beings.
- Conservation is therefore a means to an end and purely concerned with mankind and intergenerational considerations. It could be argued that it is this ethic that formed the underlying arguments proposed by Governments at the Kyoto summit in 1997 and three agreements reached in Rio in 1992



# Marshall's Libertarian extension

- echoes a civil liberty approach In environmentalism, though, the community is generally thought to consist of non-humans as well as humans.
- Andrew Brennan was an advocate of ecologic humanism (eco-humanism), the argument that all ontological entities, animate and in-animate, can be given ethical worth purely on the basis that they exist.
- The work of Arne Næss and his collaborator Sessions also falls under the libertarian extension, although they preferred the term "deep ecology". Deep ecology is the argument for the intrinsic value or inherent worth of the environment – the view that it is valuable in itself. Their argument, incidentally, falls under both the libertarian extension and the ecologic extension.

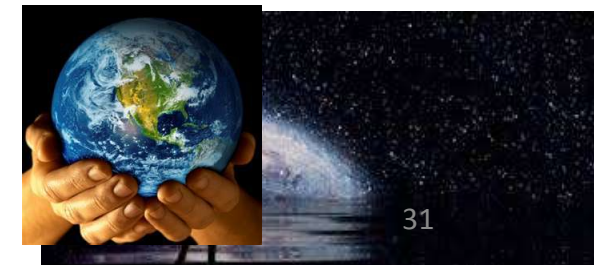


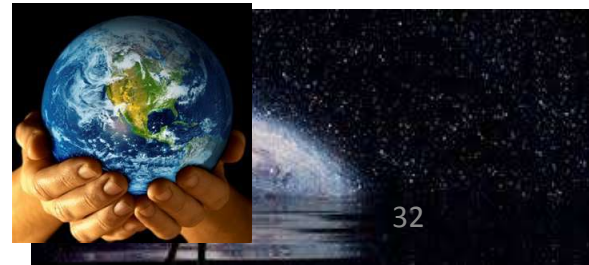
- Ecologic extension
- places emphasis not on human rights but on the recognition of the fundamental interdependence of all biological (and some abiological) entities and their essential diversity.
- Ecologic Extension is best thought of as a scientific reflection of the natural world.
- Ecological Extension is roughly the same classification of Smith's ecophilism, and it argues for the intrinsic value inherent in collective ecological entities like ecosystems or the global environment as a whole entity.



# Humanist theories

- Following the bio-centric and eco-holist theory distinctions, Humanist theories as those that require a set of criteria for moral status and ethical worth, such as sentience
- This applies to the work of Peter Singer who advocated a hierarchy of value similar to the one devised by Aristotle which relies on the ability to reason. This was Singer's solution to the problem that arises when attempting to determine the interests of a non-sentient entity such as a garden weed.

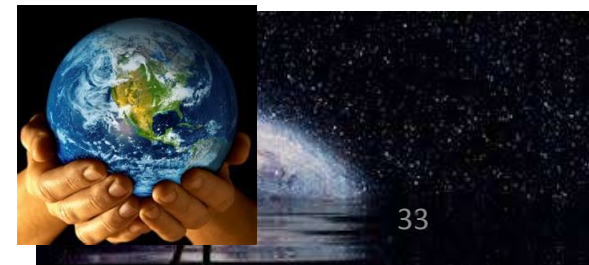






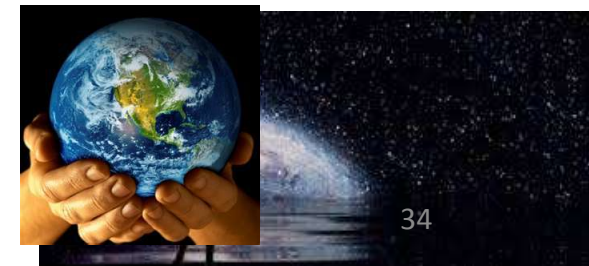
# Green party or ecologist party

- is a formally organized political party based on the principles of Green politics.
- These principles usually include social justice, reliance on grassroots democracy, nonviolence, and an emphasis on environmentalism.
- "Greens" believe that the exercise of these principles leads to world health.
- The party's platform is largely considered far-left in the political spectrum.



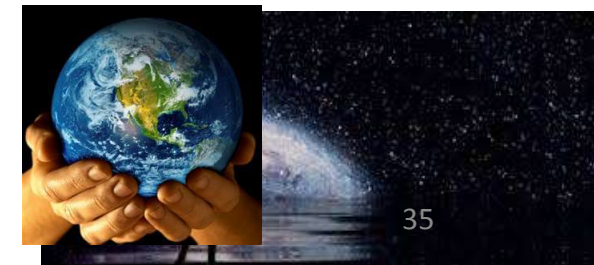
# Deep ecology

- Deep ecology is a contemporary ecological philosophy that recognizes an inherent worth of all living beings, regardless of their instrumental utility to human needs.
- The philosophy emphasizes the interdependence of organisms within ecosystems and that of ecosystems with each other within the biosphere. It provides a foundation for the environmental, ecology and green movements and has fostered a new system of environmental ethics.



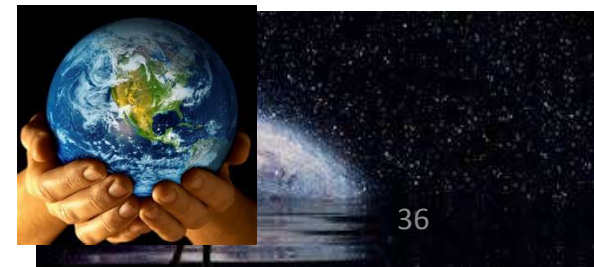
# Deep ecology's core principle

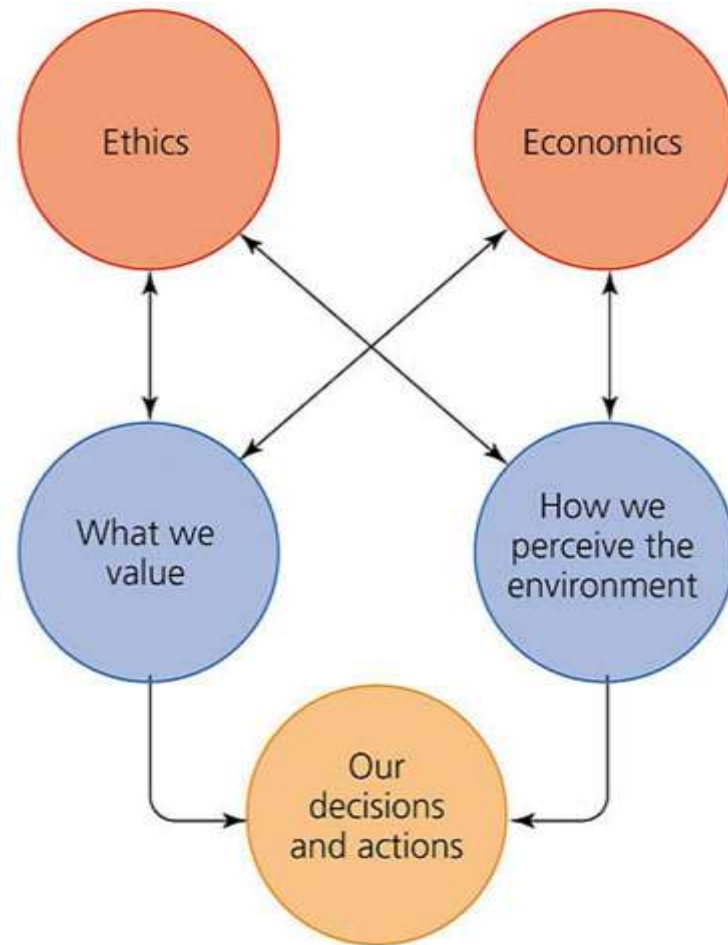
- is the belief that, like humanity, the living environment as a whole has the same right to live and flourish.
- Deep ecology describes itself as "deep" because it looks more deeply into the actual reality of humanity's relationship with the natural world and arrives at philosophically more profound conclusions than that of the prevailing view of ecology as a branch of Darwinian biological science.



# Deep ecology

- Deep ecology does not subscribe to anthropocentric environmentalism which is concerned with conservation of the environment only for exploitation by and for human purposes since this is grounded in a quite different set of philosophical assumptions.
- Deep ecology takes a more holistic view of the world human beings live in and seeks to apply to life the understanding that the separate parts of the ecosystem (including humans) function as a whole. Deep ecology advocates wilderness preservation, human population control and simple living.











- Taman Jepang





# Current environmental issues

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**Sumur minyak ilegal di Aceh Timur terbakar, setidaknya 15 orang tewas, puluhan luka-luka**  
**25 April 2018**





# Tumpahan Minyak di Balikpapan, Dirut Pertamina Sebut Ada Pipa





# Newmont Terbukti Cemari Teluk Buyat

1 September 2004 10:01 WIB





# Freeport

