

Development and Changes: The End of Environment

Dr. Biswajit Baidya

Assistant Professor, Department of Philosophy, I. C. V. College, Belonia, South Tripura, Tripura, India

Abstract: *Human beings are the most powerful environment agent and are capable of modifying the environment to a great extent according to their needs by the application of modern technology. The relation between nature and man is one of the reciprocal modification. The interplay between the geographic factors and the human efforts is an eternal and universal process. The environmental history of Tripura as well as North - East region is no exception to this generalization. The explosion in population growth and ever - increasing industrialization in the 20th century have led to devastating effect on the environment. Global Warming, widespread population, deforestation, land degradation and species extinction are just some of the major issues threatening human life on Earth. North - East India is called nature's gift to India. It is mountains, thickly forested, nourished by massive rainfall, has massive rivers, has a diverse wildlife, inhabited a number of forest dwellers called tribes who cherished environmentalist ethos. The region has been experiencing environment depletion which was a result of colonial policies, exploitation of its ecology and mineral resources, large scale trans - border immigration and settlement of people, establishment of plantation industries through deforestation, dependence of dairy industry on grazing and so on. The main aim of this paper is to find out how colonial policies, modern technology and reckless use of earth mineral are liable for environmental degradation in this region. What could be the possible strategies for save our Earth?*

Keywords: environment, values, development, changes, policies

We are at one of the most decisive moments in the life of mankind. At no other period of human history there were so many people bearing such impossible burdens or suffering such agonizing persecution and anguish of heart. We are living in a world in which tragedy is universal. There is a starting relaxing of traditions, of restraints and of established law and order. The term environment implies, all the external factors living and non - living, material and non - material which surround man. In its modern concept, environment includes not only the water, air and soil that form our environment but also the social and economic conditions under which we live.

Therefore, environment is a complex system that includes physical, chemical, biological, social and cultural elements; all these elements are interlinked to each other in a complicated manner similar to a spider web and the disturbance of any one of these elements will threaten the structure of the environment. Thus, for the stability and sustenance of the environment, it is important that all these elements are preserved and left undistributed.

Scientists tell us about the various ways in which the earth may perish. It may be destroyed by the approaching moon at some remote time or by the cooling of sun. a comet may strike the earth or a poisonous gas exudes from the earth itself. Now we have been facing another threat from human activities; it is destruction of civilization. But all these are remote possibilities, while the possibilities are that the human race may perish by its own deliberate acts, by the stupidity and selfishness which are strongly enthroned in human nature. The witness of a few noble souls to a finer world is our hope for the future. In recent decades, we have had only material development which is striking and visible to the eye, but also a definite growth in ethical sense and social passion. There is an increased desire to apply the results of science and invention to the improvement of the general conditions of life. In our ideas of the relations and

obligations of man to man and man to environment there is a very real advance.

His paper would suggest the conclusion that if the world is today in a perilous condition, it is because it knows all about 'urbanization' or 'selfishness' or 'setting up of dams' or 'rehabilitation' and 'degradation of moral values of man' and little about the central question of the values of life, of philosophy and religion, which is brushed aside as 'empty notions and mere fancies'. What we need today is a profound changes in man's way of life.

The term standard of living refers to the expenditure we incur, the goods we consume services we enjoy. It includes food, dress, houses, amusement; and in short, the mode of life. In a community, there are both individual and social problems. When individual problems affect a large number of people, they become social problems. The present day's social problem is degradation of environment by human activities.

Man has made the entire geography of the earth his own, ignoring boundaries of climate; for unlike the lion and the deer, he has the power to create his special skin and temperature including his unscrupulous power of borrowing the skins of the indigenous inhabitants and misappropriating their facts. Human beings are the most powerful environment agents and are capable of modifying the environment to great extent according to their needs by the application of modern technology. They have thus created an anthropocentric environment in the biosphere. An anthropocentric environment includes components that have been introduced by human beings depending on their needs and requirements. These may refer to alternations of surroundings for industrial, commercial, agricultural, or housing purpose. It is man - made environment on Earth.

The forest as well played a great part in the evolution of Indian culture. Every resource has some utility. For example,

Volume 13 Issue 1, January 2024

Fully Refereed | Open Access | Double Blind Peer Reviewed Journal

www.ijsr.net

some are used as food, some as raw materials and others as resources of energy. Expanding human population results into expanding needs of man. With scientific progress and technology development man started utilizing nature resources at a much larger scale. Continuous increasing in population caused an increasing demand for resources. This created a situation when the non-renewable resources may come to an end after some time. In order to have maximum production, we have started even taking overdraft from the resources meant for future. That cannot be paid back. As a result we would be using all those resources which are in fact the property of future generation. It is a matter of serious concern. There must be sort of balance between the population growth and the utilization of natural resources.

The eastern part of Tripura with its green hills, tropical forests, and rich flora and fauna provided an ideal site for the colonization of the collectors of wild vegetables, hunters and shifting cultivators. The western part where the hilly terrain gives place to the plains, narrow gory to wide valleys, where the uneven topography gradually softens and where the rivers after their turbulent journey of the hills lose their headiness and become quite, provided an ideal site for the colonization of plough cultivators, businessmen, fishermen, traders and various artisans.

For thousands of people bamboo, wood, cane, fruits, roots, tubers, wild vegetables and provided the means of livelihood. Long before the development of roads and trains, bus and truck services, these rivers and mountain passes provided the direct routes of trade and transport between Tripura and North-East region, Bengal etc. The low hills of Tripura are the most suitable places for tea cultivation. The fact that the paddy cultivation is the main occupation of the people is due to the geographic condition. Rubber and horticulture plantation have found favorable physiographic condition here. The cycle of traditional economic activities is closely related to the cycle of seasonal change. The valleys of this state are very fertile. The monsoon has made it ideal for cultivation. Cultivations and traditional vocations is the livelihood of many local people. These kinds of geographic environments of Tripura have invited the immigrants from east and west and radically change their lifeline process.

Colonization was mainly started from British period in India. After the British conquest, the tribes of Tripura came under their colonial policy which aimed at the extension of the British Empire, collection of revenues, maintenance of law and order and exploitation of natural resources for own and capitalist market. During the colonial period human presence in the forest for fuel, grazing and the collection of minor forest produce was a department concern. At most humans were instrumentally used to help increase the output of commercially valuable forest products. Human activities were severely condensed within hunting reserve of princely kingdoms in various parts of India and within which the royalty and the British Officials could assured the availability of adequate sports. Thus, within the British India many reserved forests were divided into shooting blocks where hunting for sport for a few people was allowed though under strict regulations. Likewise, the former British policy was slowly implemented in the princely Tripura.

However, after the merger with the Indian Union on 15th August, 1949 with the change of political areas and huge change in socio-economic policies; a large number of people were coming to Tripura for various political causes in the neighboring country and for livelihood. The demographic situation of Tripura was changed in this manner. In developing countries like India, the pace of social change has rapidly accelerated in the recent past. The traditional bound tribal society was contrast with the wider society of modernization, where new technologies and new inventions put excessive pressure on use of natural resources for humankind. The people of Tripura were engaged for family construction and welfare through the use of earth resources.

Different kinds of man-made activities are liable for degradation of environment of Tripura. Recently, the planting of railway tracks from extreme north to extreme south part of Tripura severely damaging the natural resources. For the setting of railway tracks, there is severe damage in environment. Number of forest areas cleaning, cutting valuable trees, demolishing hills for tunnels, drainage systems, constructing staff quarters, etc. it produces radical changes in local climate in near future. The ratio of vehicles in connection with population has been increasing every. It can be the creator of air pollution which may ultimately cause various kinds of critical diseases. The consequences of such large-scale environmental degradation would be most severe in addressing the need for sustainable development in the state of Tripura as well as the region of North-East India.

The followings are some possible suggestions for sustainable development: - -

- We should adopt eco-friendly life style.
- Sustainable development is a philosophy based on human goals and the understanding of long-term impact of human activities on the environment and biosphere. The major goal of sustainable development is the conservation of natural resources including living things.
- Proper utilization of land and water resources for optimum production without damaging the natural resources is known as watershed management. It includes soil and moisture conservation, afforestation, water harvesting, horticulture, grassland development and increase of soil fertility.
- Various development projects have forced tribal people to leave their places and resettlement of these displaced people is a matter of prime concern.
- Degraded forests, overgrazed pastures, eroded valley, water logged marshy lands and barren land etc. are termed as wastelands. They can be reclaimed by adopting suitable practices.
- The consumerism cultural has brought drastic change in our society; a painful result of consumerism is the huge accumulation of waste on Earth.

The human community must become the organic expression of the faith in the oneness of the creative spirit of the universe and in a sense of fellowship. There is an immortal aspiration inhabiting every human frame, a universal conscious expressing itself in human minds and the mind is free from selfishness. It is found in Upanisads and in the

thoughts of Indian noble Souls. This self change is not automatic. It is the response to the meaningful pattern we discern in history. It is a submission of the self to reality. It is a practice of morality which will draw men to a common centre even across the national frontiers. Regarding all with an equal eye he must be friendly to all living beings. All human desire sustainable development of environment, but very few desire those things which make for sustainable development of environment. After all, civilization is based on a vision. The fundamental desire of life is the desire to exist. It claims from us a vast amount of training and experience about the necessities of livelihood. Many of the environmental problems are global in nature; therefore, every citizen of the world needs to be aware and actively participate in protecting the global environment. For this public awareness plays a significant role. Man hungers and thirsts not only for bread but for the bread of life, for truth, beauty and goodness and holiness. To achieve harmony is the aim of his existence. Human is the future of human. A society can be re - constructed only by changing men's heart and mind.

References

- [1] Singer, Peter., Practical Ethics, 2nd Edition, 2003.
- [2] Bhowmik, Dr. Dwijendra Lal., Tribal Religion of Tripura, 2003.
- [3] Dev, Barman, Suren., Tripura Upajati Samskriti, 2002.
- [4] Tagore. R. N., The Religion of Man, 5th Impression, 1975.
- [5] Zysk, Kenneth G., (Ed.), The Origins and Development of Classical Hinduism, 1997.
- [6] Aurobindo, Sri., The Future Eviltion of Man, 2nd Edition, 1971. .
- [7] Sarma, P. V., Gandhian Philosophy and Human Development, 2008.
- [8] V. Sebarwal & M. Rangarajan, Battles over nature, 2009.
- [9] Ghosh, Dr. Santikumar., Eternal Values, 2nd Reprint, December, 2011.
- [10] Lillie, William., An Introduction to Ethics, Reprint, 2003.