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The Problem of Ethical Obligation Toward the
Environment in The Developing Countries

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Introduction

In August 1945, the United States discharged two nuclear bombs over the Japanese cities of Hiroshima and Nagasaki creating massive damages on both sides of humans and their environment. Until the moment, the use of nuclear bombs occurred only once during the second world war. However, the fact of utilizing nuclear bombs in a war raised many questions and fears about using technology on the environment and its ramifications on the future of humanity. The 1945th is not only a history of using nuclear bombs, but also a history of decolonial movements. These movements focused on condemning colonial degradation of colonized countries. Not only decolonial political and social movements have led to inflation of the concept of the environmental risks, but also civil wars and climate change have been creating a complicated issue of the environment. Indeed, in conjunction with previous underlines, overpopulation, poverty, agricultural lands degradation, industrialization—urbanization bias—animal extinction and pollution make the human relationship with the environment is one of the essential topics in the 21st century. Thus, the environment has been tackled intensively in many disciplines, such as politics, sociology, ecology and recently philosophy.

Environmental ethics have been developing since the 1960s and 1970s. Central targets of environmental ethics are to analyze the ethical relationship between humans and their environment. Also, it aims to provide moral norms that would establish a potential better ethical relationship between humans and their environment. A significant feature of contemporary environmental ethics is a tendency to provide a normative ethical paradigm for all humans and

environments. The current form of environmental ethics does not provide an adequate analysis of why there is a problem of ethical obligation toward the environment in developing countries. In this study, I argue that in order for the environmental ethics to reach its aims, environmental ethicists have to focus on the environment in a specific country's elements, not in general. This specificity has to be formulated through employing methods that analyze distinct circumstances, linguistic barriers and its impact on the environment, the history—geographical and political history—of this specific country, cultural diversity, religious values and economic situation. Therefore, this study will be endearing environmental ethics for developing countries, not in general.

The study is divided into five chapters. The first chapter is *Developing Countries and the Environmental Issue: A general Framework*. In this chapter, the main argument is underlining that it is necessary to analyze the features of developing nations in general and for each country, in particular, to be able to theorize environmental ethics that function in these countries. Five main points will be tackled in this chapter. The first point is what are developing countries? The second point is analyzing the categorization of developing countries as the third world, and I will interpret the philosophical implications of such classification. The fourth point addresses common environmental issues in these countries.

The second chapter is *Environmental Politics - An ethical dilemma*. In this chapter, I will analyze the environmental politics issue as one of the main domains that have to be adequately discussed when we study environmental problems in the developing countries, and more importantly, when we theorize an environmental ethics theory for these countries. Three main points will be covered in this chapter. The first one is analyzing how environmental politics are a form of oppression against both humans and environment. The second point is providing two

primary examples of environmental politics that show complicated situation for theorizing environmental ethics. The third point is focusing on the ethical dilemma that emerges directly from such environmental politics implications.

The third chapter is *The possible ethical Paradigm*. The question will be emphasizing why contemporary environmental ethics may not adequately tackle human-environment relationship in developing nations. Two main points will be scrutinized in this chapter. The first part investigates the normative essence of contemporary environmental ethics, which creates obstacles to conceptualize a theory that can seize the overlapping relationship between elements of each country within its own context. The second part examines potential alternative ethics -- descriptive ethics paradigm—instead of normative ethics. Descriptive ethics--as suggested environmental ethics paradigm—render a hybrid account for analyzing the current and potential ethical relationships between persons and their environment.

The fourth chapter is *Water Ethics: The Nile River Conflict, Local-International Ethics*. This part of the study is an application of the proposed paradigm of descriptive ethics that is connected to environmental politics and the specificity of a nation's circumstances. Therefore, this chapter will focus on the water issue in one developing country, Egypt. Two main aspects will be discussed in this chapter. The first point emphasizes water policies in both colonial and decolonial ears. The second point illustrates the ethical values that are connected to water. Moreover, this part examines the possible change in the ethical system according to the issue of water.

The fifth chapter is *Environmental Ethics for Developing Countries: conclusion*. This chapter is a summary/ conclusion of the theory of descriptive environmental ethics for developing countries. In this chapter, I will abridge the main aspects of descriptive environmental ethics that will, at least, construct an ethical paradigm for developing nations in general, and for any specific country in particular.

Chapter 1

Developing countries and the environmental issue: A general framework

1. Introduction

The relationship between human beings and their environment demonstrates one of significant academic, social and political issues in the 21st century. Many disciplines are attempting to analysis and in some cases give permanent solutions to the environmental problems. Moreover, many social, anti-racism and women's movements around the world connect their principles directly to the environmental issues. In general, three main domains analyze these environmental problems: ecology or environmental science, environmental politics and laws and environmental humanities (See Rose, 2012). Nowadays, it is inadequate to approach any of these domains solely without involving the other two. Nevertheless, researchers in environmental science and politics, when searching for a solution to environmental problems, do not give sufficient consideration to the individuals' social, phenomenological, aesthetic, spiritual and ethical relationship to the environment. This inadequacy is one reason, among others, why environmental philosophy and ethics have emerged.

The primary concern of this research is questioning the current and possible ethical relationship between human beings and their environment in developing countries. Analyzing the relationship between human beings and their environment requires indicating social, economic, political, religious circumstances that impact on this relationship. More specifically, we need to discuss what exactly developing countries are. Moreover, why is there a problem about the

ethical relationship between humans and their environment in these particular nations? It is essential to distinguish between two approaches of analyzing the developing countries. The first is attempting to arguing that developing countries have their own array of environmental problems means that these issues are connected directly to the economic, cultural and political situations in each country. The second approach is *generalizing*, when we claim that *all* developing countries have the *same* environmental issues and the same reasons beyond these issues. This second approach does not apply to this thesis' methodology. In fact, this study claims that the literature of environmental ethics and philosophy encounters difficulties to tackle the environmental problems of the developing countries, because of this literature attempting to generalize the aspects of the environmental problems' analysis. Therefore, the affirm that says developing countries have their own set of environmental problems that connected directly to their situation is limited to the arguments that conceptualize why we should claim that every developing country has its own set of causes of environmental problems.

1.2. The theme of developing countries

1.2.1. What are developing countries?

At the first glance, trying to identify or answer the question of what are developing countries could be understood as I use the same methodology of 'generalizing' or 'unifying' as one set identical countries. However, the aim is to analyze what is called as 'developing countries' in both environmental philosophy and politics. The point is to show that even with constructing a commonality between developing countries, it is still inadequate providing a unified system of environmental ethics.

Several organizations give a specific definition of what is called a 'developing country' based on their research and statistical analysis measurements. The *World Economic Situation*

and Prospects (WESP) organization of the United Nations categorizes the world into three broad groups: developed countries, economies in transition and developing countries. Usually, this classification reflects the economic conditions for each category. In other circumstances, developing countries may be called underdeveloped countries, less developed countries or third world countries (WESP, 2014).

The *World Bank* classifies countries based on their gross national income along with the lending position. The *United Nations* ranks countries based on geographical considerations and as measured by per capita gross national income (GNI). Geographic areas with developing countries are Africa, East Asia, South Asia, Western Asia, and Latin America and the Caribbean (See United Nations Statistical Annex, 2012, 2014). The term 'developing country' was first used in economics and politics, and then, after 1950s in particular, it expanded to psychology, sociology, and recently philosophy. When these three disciplines borrowed the term of 'developing country' from economics and politics, they rarely made a distinction between 'developing country' and 'third world country'.

Many researchers in environmental ethics and philosophy use such terms as 'the third world country' and 'the developing country' interchangeably (e.g. see Holmes Rolston III, 2003, W. M. Adams, 2009, Anna Bäcklund 2014, Hannigan 2014). Nevertheless, the terminology of 'the third world country' reflects wider social, political, cultural conditions than merely economic situation. The general definition of the third world concept is "Firstly, any or all of the underdeveloped countries of the world, especially such countries in Asia or Africa that are not aligned with either the Communist or Non-Communist nations. Secondly, those not resident in the countries of the third world but collectively identified with their peoples, as because of ideology, ethnic background, or disadvantaged status" (Funk, 1987). This concept has entered

into use mainly in media and political discussions around the time of Cold War era between the United States and the Soviet Union. In particular, both of these fighting superpowers established this 'third world' description to find an alternative to outdated- colonization system. A neocolonialism form was needed for standing the power of each one of these two fighting superpowers. The question here is why we, as environmental ethicists, should make a distinction between the terms "third world" and "developing countries"?

1.2.2 Philosophical implications of the third world concept

The term of 'the third world' mainly refers to the view of former colonial nations. The origin of this word is French, and the direct translation comes from "tiers monde" (Greene,1980: 16, Gilley 2015). Greene establishes above-mentioned definition to determine the general lines of the meaning and the root of 'the third world' concept in general. According to Frantz Fanon, the Afro-Caribbean psychiatrist, philosopher, and decolonization fighter, 'the third world was a physical, psychological and social representation of the conflict between capitalism and socialism. The first world needed the third world countries for making and keeping the cycle of the capitalistic free-market alive and having a source of environmental resources and consumers (See Fanon, 2004). In the Western discussion of modernization, the third world countries are described as marginalized countries. The concepts of 'marginalization' and 'marginality' were established in the 1950s and 1960s and assisted in describing the precarious economic, social, and political position of the urban poor and farmers in the third world countries (Schlosser, 2003: 77). For more than five decades, the conflict between capitalism and socialism along with the marginalization of these countries has worked for the developed countries' capitalist benefits.

The concept of third world does not refer only to the economic conditions of a country, but it also describes how far behind each country stands with respect to modernity, Western

modernity standards in particular. Subsequently, the third world concept represents social, scientific, cultural, economic aspects of, in most cases, non-Western communities (Gilley, 2015). The hierarchy of the classification of the world into the first, second and third world shows many philosophical dimensions. At this point, the case is not the economic situation for each country, but the civilization and enlightenment achievements that qualify these countries to be powerful nations.

From these definitions of the notion of ‘the third world’, we can draw several philosophical questions, especially when we analyze environmental problems. Firstly, how does the first world produce images of the third world? How does this picture impact on the way third world countries conceive themselves? Secondly, how does the third world produce images of themselves? Are the third world countries working on real development or just imitating THE development of the western world? All these questions and the negative description of the third world would work as valid reasons of why ‘the third world’ concept should be mentioned in philosophical discussions.

In this research, using the concept of the third world would represent a primary issue. This terminology promotes the neocolonial system, which mainly gets reinforcement from the world hierarchy of the first, second and third worlds. Nevertheless, the notion of developing country also may exemplify a kind of hierarchy. However, at the very least, the concept of the developing country attempts to concentrate on the economic conditions more than negative reflections of these countries regarding politics, culture, and modernization. Furthermore, utilizing the term of developing country would help to avoid undervaluing the cultures and identities, which became inherent in the term of ‘the third world’. It is important to indicate that ‘the third world’ term may appear again in the following context, either as part of a specific

criticism about what this term has done to developing countries, or referring to other researchers who explicitly applied this term.

1.2.3 Consequences of ending- military colonization

In the late 1950s, most African and Asian countries had gained their independence from Western military colonization, or at least what was announced in the public politics and media as military colonization. However, the colonization, especially during the Cold War era, took a different form, but still aimed at controlling these countries (See Nyikal, 2005). A new array of colonial forms has emerged, such as indirect political, economic, cultural and environmental colonization. The general theme of these neocolonial forms is that this form is not acknowledged by either colonizer or colonized as colonization comparing to the old form of colonization (military colonization). It takes a different form of definition and description; such as free-market, human rights, development, and civilization. In this study, the primary focus is the form of environmental and economic colonization. Nevertheless, all these forms of colonization are complement to each other, and it is not adequate to analyze one form in isolation from the other aspects of colonization.

Besides the theme of non-acknowledgment in defining these neocolonial forms, there is another theme: that of the methodology of catching-up with the Western development. The military colonization and wars have left most developing countries with precarious economic, political and environmental situations. Subsequently, these countries started trying to achieve a developed state. At this time, the Western development was perceived as the promised land for well-being and development. Perhaps this notion was enough reason for the developing countries to consider Western development as their model for getting out of this dangerous cycle.

1.2.3.1 The methodology of catching up to Western development

It is well known to everyone, in the history of humanity, that human beings eternally seek a better life, and enjoyment. Kant says that human beings seek happiness all the time. No individual wants to suffer or to get left behind. Aside from ascetics or atonement individuals' impulses in life, looking for a better life could be considered as a common target among people. Statistics of the United Nations show that almost 75% of the world poorest countries are located in Africa, and more than 37% of 738 million people who lack access to clean water live in Africa (The United Nations, 2016). Lack of water, poverty, economic deficit, agriculture issues, insufficiency of education and more are enough reasons to create a collective desire, in developing countries, to look for a better life that where individuals can access water, food, electricity, education, and development equally and sufficiently. This collective desire has a massive impact on the developing countries' targets and understandings of their environmental issues. Ultimately, these countries have created a methodology for catching-up to western development with a hope to reach a preferable form of life.

The philosophical key for understanding how these countries got obsessed with catching-up is the concept of 'Us vs Them.' comparison. Developed countries define themselves as the core of economics, politics, and cultures, as well as of scientific and technological achievements (See Felipe, 2010). In contrast, the developed countries define the developing world as the margin of economics, political, cultural and scientific and industrial achievement. This core vs. margin context created an empower/disempower discourse among these countries. Certainly, the developed countries gained power in such a comparison. However, at the same time, they disempowered the developing countries by influencing their self-determining negatively. So, the developing countries are constantly seen as having a deficit and incapability of leading their own

future or even participating effectively in the world's process of development. Kalter describes this problem; "The third world is oscillating permanently between external description and self-ascription" (Kalter, 2016: 225). Capitalism, western democracy and environmental conservations forms are structured based on hierarchy of developed and developing countries. Thus, when these forms get transformed to developing countries, they present themselves as models that should be applied in isolation and in pejorative form to historical, geographical, social, cultural and economic circumstances of these developing countries, as initially categorizes as inferior nations. In this case, developing nations apply these forms that picture them as inferior and require them at the same time to deny their own conditions. Ultimately, developing countries adopt methodology of catching up the western development, they get trapped in inferior self-determining.

Beside the negative Western image about the developing world, there is a further general issue about these countries' people themselves. Under current system, developing peoples are getting blamed for their poverty, their domestic knowledge is regarded as untrustworthy, and their culture is considered savage and undeveloped (See Swindle, 2014). On the other hand, the developed world is continuously the world that is capable and qualified for leading their own as well as the developing countries' affairs. Moreover, developed world's current generations are privileged because of their predecessors' colonial achievements, capitalism in particular.

Developing countries, in this way, created a specific general self-perception, such that *we are not perfect, we need to catch up*. Catching up may concern epistemological, social, political, and economic ways of self-reading, so that peoples develop an aversion to what they are: '*we are always trying to catch-up with the others'* path to modernity. Mies indicates a general meaning of catching up by saying: "'Catching- up development' path. This means that by following the same

path of industrialization, technological progress and capital accumulation taken by Europe and the USA and Japan the same goal can be reached" (Mies, 2008: 676). One of the outcomes is the myth that catching-up path situation would lead the developing world to become, one day, like the developed countries.

In general, what does make 'catching- up with the developed world' path not applicable? Applying the same conditions, understandings, methodologies and solutions to different cultures, environments, political and social positions will not, simply, give the same results (See, Gasoor, 2007). The method of catching- up may end up structuring another circle in the developing world's loop that makes achieving a real development more difficult. The developing countries have a motivation, or they get driven to have the motivation to shift their economies and political systems in order to achieve similar development position of the developed world. Thus, based on that situation, do the developing countries participate properly in the development process? In order to achieve the development target, African and Asian countries started movements to raise nationalism as a significant goal to reach development. Marxist manifestoes influenced some of these movements as a way of fighting back the domination of capitalism. Fanon in his book *The Wretched of the Earth* analyzed the connection between violence, colonization and the necessity that "the third world must not be content to define itself in relation to values which preceded it" (Fanon, 2004: 55). Many voices have raised the concern of the need of creating the developing world's own style of development. However, these movements remained not unified and temporary. Some of these movements started from a political angle such as decolonization movements, and others focused on the social and economic angles.

The question here is: if it was true that the African and Asian countries started their development movements decades ago, as stated in many studies, such as Egypt in the 1950^s, so

why are these countries still undeveloped? Did they adopt development's principles without strategic planning for this development? Is it adequate to seek one unified system for all developing countries? Despite the fact that they have common problems of poverty, environmental, lack effective of social movements, political instability, and wars, they are still trying to find one style of development that would be suitable for all 'developing countries', which may be unreachable.

1.2.3.2 The collapse of the methodology of catching- up with the western modernity

In the late 1970s, along with methodology of catching- up development of economic, there emerged an anti-catching- up with Western modernity movement. Anti-catching Western modernity, model of Human Rights and values in particular, movement started with an aim of reducing the domination of the Western world's impact on the developing world's cultures and identities (See Babran, 2008). This anti- catching-up Western modernity movement focuses on fighting the domination of the culture and the values of the West, and preventing it from being valid or desired in developing countries, theocratic countries in particular. An example of this is the Iranian Islamic Revolution of 1977-1979 and its principles. Nevertheless, these countries are still adopting the methodology of catching- up to the western development in economics 'capitalism' and political 'western democracy' systems. This decreasing of the catching-up is for promoting the movements of nationalism and fundamentalism's structure within most of developing countries. For instance, the rise of the Islamic movements in North Africa and the radical movements in South Africa is for saving cultural identity from the Western influence through evoking their predecessors' model of customs and traditions into their societies (See Mayson, 2007). Mies connects the collapse of catching- up to most fundamentalism and nationalism movements by saying:

“The collapse of the catching- up development myth leads to waves of fundamentalism and nationalism directed against religious, ethnic, racial, ‘others’ within and outside their own territory. The main target of both nationalism and fundamentalism and communalism is women because religious, ethnic and cultural identity are always based on patriarchy, a particular image of women, or rather control over ‘our’ women” (Mies, 2008: 681).

Reflecting on Mies definition provides us a claim to argue that the collapse of the myth of catching- up development results in further exploitation and degradation of the environment.

This collapse works as one of main reasons for rising fundamental and national movements.

Neocolonization and fundamental movements created civil wars that damaged people and environment simultaneously in Iraq, Lebanon, Nigeria, Syria, and Yamen. For instance, prior to the Syrian's conflict 2011, as most the Middle East countries, Syria’s water resources were under pressure of population growth, urbanization biased, and impacts of climate change on agriculture sector in particular. However, Syria war (2011-now) enlarged the environmental damages, Zwijnenburg gives general implications of the war on environment in Syria by saying: “attacks on oil refineries and depots have the potential to generate significant air pollution from persistent fires, as well as local soil, surface water and groundwater contamination (Zwijnenburg2015). Many studies referring to the fact that these civil wars create inevitably negative impact on environmental resources, yet specifying these environmental damages through statistics need more attention.

The methodology of catching- up with Western economic development through applying 'capitalism' in the developing countries has led to releasing the open market without limitations. Besides, the impact of free trades is mostly not controlled by the national law authority, because of a misapplying of international law of the Western *laissez-faire* liberal credo to the effect that

'anyone can do anything'¹. Furthermore, these countries adopted a set of lax laws about protecting the environment (Islam 2001,2015). Thus, the methodology of catching- up with Western development has proved to be more degrading toward the environment. Astonishingly, the collapse of the methodology of catching- up with Western modernity, which appears in nationalist and fundamentalist movements, has commonly resulted in more oppression against both women and the environment. For instance, the fundamentalist movements in the Middle East consider both women's and environmental rights a *Western invention*, and for empowering their identity and gaining control over their regions again, they claimed that it is necessary to establish a model of anti- women and anti- environmental rights (El Saadawi, 1997).

There is another discussion that shows how the methodology of catching-up with Western development has affected the developing countries negatively. It is argued that this has created an almost indestructible obstacles chain that works against a real development in these countries. Analyzing how the knowledge resources' structure influences the public in these countries would promote to understand the problematic of ethical obligation toward the environment.

1.2.3.3 The epistemic consequences of the methodology of catching- up with Western development

The attempts that are being made for catching- up with Western development have a significant epistemic influence on the developing communities. In general, it could be examined that there are three main hypotheses. The first is the lack of trust in the domestic knowledge of ecological issues. The second is the problem of the social adoption of 'the trusted knowledge principles' that is derived from the Western development dictations, because of movements of

¹ - 'Anyone can do anything' is a misunderstanding of the liberty principles that most developing countries are trapped in, especially liberty in economics. This misunderstanding resulted in open-market trades without having strong legal institutions that control this kind of economic practices.

collapsing the catching- up development model. The third one is the uncertainty of the knowledgeability of the developed countries' model for creating the developing world's development.

The first hypothesis is the problem of trusting domestic knowledge. At the transboundary level, people in both developing countries and developed countries know very well that developing countries have environmental, economic and political problems. Besides, people in developing countries conceive themselves as communities that are not able to run their economy, political or environmental affairs alone. The complexity of the international laws which control these three disciplines and the contemporary forms of colonization have made the public not fully recognize the real reasons beyond the continuity of these problems in their lives. Particularly the economic, political and environmental agreements are usually founded and formulated by a few politicians and not becoming publishable for the public (Carter, 2007). Moreover, even for academic research purposes, it is tough for scholars in these countries to obtain a copy of these agreements. Thus, the adequate source of knowledge about the environmental issues is inaccessible to people (Mohamed, 2014).

Environmental degradation, economic deficit and political instability issues direct members of these nations to adopt the Western model that is already seen as a successful model. The western development model provides itself to be the guide upper model for developing countries. This model does not represent itself as simply a set of theories, solutions and practical principles for the developing countries' problems. Instead, it does force itself into the developing countries' context as a higher form of 'knowledge'. This model is provided as a representation of technological, scientific, economic and environmental success. This success lays the groundwork for this model to be 'believed' as the reliable source of knowledge, and its participations are seen

as the experts. As a result, the process of forcing this model into developing countries' systems has created knowledge hierarchies as a direct consequence.

It could be argued that these knowledge hierarchies would be divided into two aspects. **The first** one is the evaluation of the indigenous knowledge. In this respect, indigenous knowledge is recognized as undersized in comparison to Western knowledge. For more than five decades of trying to reach development, indigenous knowledge was not successful to solve the development issues in developing countries. This claim lacks proper corroboration. There are not enough studies that examine whether indigenous knowledge has been applied and trusted to lead the development path without colonial interference or not. However, the assumptions that assure the incapability of indigenous knowledge still work as facts (Fischer, 2003: 203-205). Hence, the indigenous knowledge is continuously relying on the Western knowledge to solve their problems. Nevertheless, there is no guarantee that the Western knowledge would be able to determine the development issues in the developing countries. Still, the Western knowledge is respected as the trusted solution for the development problems in these wretched countries (Mohamed, 2014).

The second aspect is that the public knowledge is deemed less trustworthy than the experts' knowledge. Indeed, knowledge hierarchies have created some subjective comparison between what is assessed as higher and lower knowledge. This comparison would empower what is perceived as the upper knowledge over what is considered the lower knowledge, no matter if this higher knowledge is right or wrong, adequate or not adequate, subjective or objective. Additionally, possible clashes between the higher knowledge and the inferior knowledge may cooperate in more detracting of the indigenous knowledge (Fischer, 2003).

These hierarchies have led to participation problem. As a result of not trusting the indigenous knowledge, and trusting the Western knowledge in conjunction with the environmental and economic problems, the indigenous knowledge is blamed for these problems. The implication is that people are poor because they do not know how to use their resources. Since environmental health issues get increased because of overpopulation, if people stopped giving birth, their problems would be solved. The developing countries suffer from poisoned water because people drop their waste in the water. There are numerous claims of blaming indigenous for their environmental and economic problems pointed out by Western researchers, and in many cases by the developing countries' political authorities as well. At this point, the participation problem becomes clearer. The indigenous knowledge is not trusted to lead the development and at the same time receives the whole blame for the environmental and economic damages. Thus, the hierarchy of knowledge has determined indigenous knowledge to function as a negative participant in the development process, without any allowance to reconsider the importance of the indigenous knowledge in solving environmental and economic issues.

The second hypothesis is the problem of the social adopting of 'the trusted knowledge culture principles' that is driven from the Western development dictations. This hypothesis may seem at first glance to be in contrast with the first one. However, this assumption completes the image of the problem of knowledge resources.

As pointed out earlier, the anti- catching- up Western modernity movements have expanded in most developing countries. These movements have structured a public abhorrence against the values and principles that sound or are introduced in a Western context style. For instance, public may refuse values such as; respect, 'human, women, animal, environmental rights', ethical obligation, rational behavior's values and principles because it sounds

western/colonial. Even though these principles and values do exist within the indigenous culture. Not only the consequences of fighting the Western domination has affected affirming the ethical principles, but the isolation of the indigenous knowledge, as a result of being untrusted, also prevents it from participating positively in the development process. Thus, the dilemma appears when people in developing world do respect and trust the Western development principles and the practical solutions for their environmental and economic problems, while they refuse the ethical values and principles that must follow from the desire to develop. Then, is there any possibility for these countries to reach development without the latter set of principles? What should philosophers do to break the connection circle between these ethical principles and perceiving them as a Western invention? What should the environmental politics and philosophy do to reestablish the moral values from the indigenous knowledge itself?

The third hypothesis is the uncertainty of the Western development knowledgeability to build the developing world's development. After decades of applying the Western model of development, the developing countries still suffer from environmental, economic and political problems. This fact has brought up the question of the Western model's validity and ability to guide to a real development for the developing nations. The criticism to the fact that these countries have applied a Western model of development divides into two parts. The first part is the thesis that the developed world's capitalism needs countries that are unable to develop, in order to have an open market for its goods and an endless source of environmental resources. In absolute terms, how the developing countries who aspire to apply the western capitalism, democracy, and environmental preservation trust the assertion that the western model's application will help to reach development? From a logical point of view, the claim that the developed countries are trying to help the developing countries is questionable. Moreover, it is

not correct to think that applying the Western model, which produced results under specific circumstances and through a different history, will be successful in national contexts characterized by a various set of different conditions and problems.

The second part is the absence of the moral principles of the development. The neo-colonization aimed to isolate the indigenous ethical and knowledge principles from being effective in enhancing indigenous peoples' lives. Besides, construing the Western model's principles as higher than the indigenous ethical principles resulted in creating a public refusal of these principles parallel to refusing the Western domination. This refusal, for instance, is obvious in the fundamental movement, decolonial movement, manifesto in Egypt (El Saadawi, 1997). Thus, the Western model could neither impose its ethical principles nor let the indigenous ethical principles to be productive for reaching the development. So, working on development without the necessary ethical principles is the central obstacle in front of development in the developing countries.

As a result, the epistemic consequences of the methodology of catching- up Western development have created ethical dilemmas; they will be discussed below.

1.2.3.4 The ethical implications of the methodology of catching- up with Western development

The development of environmental, economic and political conditions has a profound connection to the culture, traditions, and customs. Seeking development in all three aspects without grounding this development on the culture and traditions will lead to multiple ethical problems. Three initial ethical problems overlap because of the developing countries methodology of catching- up with western development in economic, environmental and political aspects. The first issue is the dilemma of the ethical responsibility. The second one is

the ethical principles turning to be a luxury in people's lives. The third issue is that the communities tend to gender the ethical principles.

The first dilemma concerns ethical responsibility. In communities, cultures, laws and politics the responsibility has to exist to play the role of justice. In case responsibility is absent or misplaced, the matrix of the ethical principles will collapse into chaos. This statement seems so simple to be presented in societies, academies and even in the ethical discussions. However, this problem is quite hard to tackle, especially if the target is to find the core source of the misplacing of the responsibility principle.

In the context of revealing the general causes of the environmental problems in the developing countries, while these communities are attempting to catch up with the Western development, it is extremely important to analyze the principle of responsibility. Responsibility has a very long history in multiple disciplines. In philosophy, it could be rooted in Greek philosophy and Ancient Eastern thought. However, the term environmental responsibility is new and draws attention to a specific angle of responsibility. The environmental responsibility concept could be evoked from moral responsibility combined with political responsibility. The issue concerns the possible ethical consequences of catching up with the Western development in terms of the effects on the environmental responsibility in the developing countries? In general, moral responsibility means that human beings are responsible for their actions toward others. These actions should be evaluated through good, evil, right, and wrong approaches. Those evaluated as responsible are either praised or blamed for their actions. This general theme of moral responsibility remains essentially the one devised by Aristotle (Williams, 2004). Kant interprets moral responsibility as part of human beings' free will and autonomy. Every person—the Western person in particular—can act in a morally freeway. Kant considered agents who

were in principle unable to apply moral responsibility actions to be nonhuman. However, in the contemporary debate, moral has been reinterpreted. The limitations, power hierarchies, and embodiment positions have generated another approach to moral responsibility. Additionally, because of their sociopolitical nature, humans are vulnerable to exploitation, manipulation, oppression, political violence, and rights abuses (Mackenzie, 2014: 1-2). These considerations for re-questioning moral responsibility are appropriate for individual ethics and universal ethics principles. It is conceivable that these points are sufficient when it comes to questioning who is responsible for environmental damage in general, but is it the same for the developing countries? The answer is no, because the “catching-up” has created another set of conditions for developing countries in particular. Do the inhabitants of developing countries have power over their environment? In the earlier discussion of epistemological consequences, the point was made that indigenous knowledge has lost its control over the surrounding environment in comparison to Western knowledge. The loss of native knowledge, the implications of international environmental laws, trade agreements, and shifting to unplanned capitalism have resulted in loss of control of indigenous people’s environment. Moreover, resistance to the influence of Western development encouraged the creation of anti- catching-up movements asserting their identity in relation to the West by controlling women and the environment through a structured model, “the fundamental model.” This complex position has turned moral responsibility for the environment into an endless dilemma. More specifically, when the political authorities in these countries and Western reports together blame native people for their environmental damage, the moral responsibility is misplaced. This situation underscores the need to enhance the ethical relationship between indigenous people and their environment.

The second issue concerns the notion that ethical principles regarding the environment has become a kind of luxury in native's lives. Throughout the history of Africa and Asia, people were connected to environmental entities, animals, and agricultural lands activities. They held basic ethical principles that included the wise use of land, sympathy for animals, and the respect of water resources. Colonization and later the practice of catching-up with Western modernity have resulted in disconnecting indigenous people from their environment while simultaneously damaging these traditional ethical principles. Moreover, the resistance against the West has resulted in ignoring the ethical principles toward the environment. This shifting of the ethical principles is not a consequence of fighting back the knowledge of the West only; the political authority is responsible for that shifting as well. Indeed, when the political authority adopts lax environmental consumption and protection laws, the people will conceive the environment as less significant as should be.

The third issue is that developing communities tend to gender the ethical principles. One of the consequences of applying the fundamentalism models is to control women and the environment. These communities wanted to establish their identity and moral position as being superior to Western ethical principles. For instance, in Islamic countries, fundamentalism standardizes the idea of covering women's bodies to fight back the influence of the West. The communities insisted, after the resurrection of this fundamental model, that they (as non-western communities) have the higher ethical principles by providing specific gender ethical principles. Nevertheless, the environment, in these developing nations' perspective, does not make their ethical identity claims strong. They reckoned that applying ethical principles to females only is enough to prove their identity and moral behavior, regardless of whether their actions are ethical of just introduced as ethical. After giving a general theme of the developing countries'

epistemological and ethical issues in the process of catching up with Western development, it is necessary to address generally what the main environmental risks in these countries are.

1.3 The common environmental problems in the developing countries

1.3.1 High level of Pollution

Pollution is one of the central environmental problems all over the world. However, pollution has spots where many components make it greater than other places. In general, pollution has emerged with industrialization and raising the urbanization. Urban air pollution generated by vehicles, industries, and energy production kills approximately 800 000 people annually (WHO, HELI, 2017). The pollution came to be a massive problem for some countries along with liberalizing the international trade. Gallagher indicates that economic theory suggests that trade among countries with different levels of environmental protection could lead to concentrating pollution-intensive industry in the countries where environmental regulations are lax. Developing countries have considerably less stringent environmental regulations than developed countries (Gallagher, 2000: 2). Thus, free trade has made the developing countries the legitimate corner of chemical and toxic industry production. Most developing countries are not on track for competing with the developing countries' industry production; however, most 'dirty' industry productions are located in the developing countries (See Wilson, 2001). Furthermore, the problem of overpopulation along with no strategic planning of cities made pollution a significant environmental and health issue.

1.3.2 Poverty

Poverty is a global challenge: almost half of the world, around 3 billion people live on less than \$2.50 per day. However, in the developing countries this issue is a massive problem than the poverty in the developed countries. The general definition of poverty is the position of having insufficient resources to satisfy basic human needs such as food, shelter, clean water and health services. Poverty in the developing countries is related to the institutional failure of planning the cities 'urban areas' and distribution injustice, and not providing the rural areas with services such as drinkable water and infrastructure (Mohamed, 2014, Islam 2015).

1.3.3 Problem of Waste Disposal

As urbanization increases, the control of solid waste is growing a significant concern for public health and the environment in many developing countries. The problem exceeds the high level of emergency in the capital cities, where the overpopulation makes it difficult to be solved. In the last four decades, the waste disposal has become a major management issue in developing countries. Many of these countries have asked the successful nations in waste disposal concerns to help them managing the solid waste. These collaborative projects, however, were not that successful for solving the solid waste problem in the developing countries. Many hypotheses in environmental studies have considered this failure as due to the constraints of financial, technical, institutional bureaucracy, public social behavior and economic priorities which are faced by supportive and beneficiary countries as well. Thus, the waste disposal problem continues and it represents one of the main causes of public diseases.

1.3.4 Processed Food Production

Recently, the imported processed food has rapidly increased in the developing countries. Agricultural and free trade policies have facilitated this type of food production. Regrettably, the political authorities in these countries adopt lax laws and practices to protect the citizens and the environment as well. One of the main consequences is shifting food consumption style, along with the food culture that is highly connected to the developing countries. Besides, there are health issues such as obesity and the percentage of cancer cases that come directly from processed meat. But perhaps the main negative impact of the processed food industry is collaborating to damaging the local agriculture.

1.3.5 Animal Extinction and Loss of Biodiversity

Biodiversity is essential for functioning the network of all ecosystems. Therefore, the loss of biodiversity would cost massive damages to the ecosystem resources. Species extinction is one form of losing the biodiversity. However, there are some ecosystems that have been sacrificed internationally for enhancing the productivity of others.

One of the most considerable issues is the biodiversity implications of agricultural growth. Agricultural growth demands two models.

Extensive growth leads to land conversion. This is associated with both habitat destruction and habitat fragmentation. It is generally seen as the major proximate cause of biodiversity loss. Intensive growth leads to an alteration in the mix of species due to changes in cropping or livestock regimes or to pest management practices. (Perrings, 1995: 3).

The biodiversity loss is a direct result of urbanization. Biodiversity loss concerns agroecosystems for many reasons, the most significant one is that this loss diminishes the capability of the farmers to adjust to external collapses of market and environment. The problem for the

developing countries is that the methods of protecting agriculture against the biodiversity loss are limited.

1.3.7 Climate Change

Climate change has become one of the central issues in the environmental discussions. Different types of pollution are the main cause for climate change. Climate change impacts – including more extreme weather events, changed patterns of disease and effects on agricultural production – are estimated to cause over 150 000 deaths annually, unintentional poisonings kill 355 000 people globally each year (See, WHO, HELI, 2017). In the developing countries, climate change has extreme impact on the temperature, agriculture and public disease rate. Most developing countries are located in the South, where the temperature is already high and in some cases unlivable. Therefore, the climate change results in massive environmental damage in these countries. In the history of human migrations, the causes were mainly food, water, shelter, ‘better life’ in general, and war. Soon, the migration over the ecological issue, climate change in particular, will be larger than before. Climate change has a massive impact on the soil. It causes the agriculture land desertification.

1.3.8 Water Problem

The water is the source of life. However, it still is a problem for many developing countries to obtain a stable source of clean water. This issue is partly due to water economic management issues and the toxic chemical reachability to the water resources, whether natural or artificial. Unintentional poisonings kill 355 000 people globally each year. In developing countries – where two-thirds of these deaths occur – such poisonings are associated strongly with excessive exposure to, and inappropriate use of, toxic chemicals and pesticides present in occupational and/or domestic environments (See, WHO, HELI, 2017).

1.3.10 Overpopulation

Overpopulation has been classified as one of the primary reasons for the increasing poverty in many developing countries including India and other Asian and African countries. These countries have high birth rates in conjunction with a range of inadequate resources to maintain that populace. This unstoppable increasing of human beings number exerts an extensive stress on food production, soil, water resources, and the lives of other organisms. Scholars believe that if population keeps growing there would shortly be a sort of world famine, where a huge percentage of the world's inhabitants would have no food to consume.

The key issue of the overpopulation in the developing countries is that most of these nations appear to be producing food at a subsistence level. They have not embraced mechanized systems of cultivation and produce on a pretty small scale. Moreover, these nations are burdened with importing massive amounts of foreign goods into their states.

The broad issue with Africa's cultivation culture is that the agriculture process is circled by irrigation and funding accessibility. The problem of irrigation is essentially one of the climate change ramifications in Africa. In general, Africa has two seasons. The dry season and the rainy season. These two are annual seasons. Hence, farmers rely on predictable weather and cultivate their lands at the end of the dry season and wait for the start of the rainy season for irrigating their crops. Today, the rain starts unevenly; it does not regularly begin on time. The consequences are that some farmers may lose their crop yield. Commonly, in most developing communities, there is no artificial irrigation. Thus, people depend completely on the ecological gift, which may or may not be enough. Countries like Egypt, which have vast geographic desert, have an even worse problem because there is little agriculture land.

In the previous part, the image of the developing countries status, which was important to express the question of the ethical relationship between people and their environment, became clearer. However, for further understanding the developing countries current status, it is necessary to focus on the environmental politics. It is not enough to mention that the state adopts lax laws to protect the environment to understand how far the environmental politics have caused serious damages to the environment and people at the same time. In the next chapter, the discussion will be focusing on two main environmental policies that have been happening for decades.

Chapter 2

Environmental Politics - An ethical dilemma?

1. Introduction

In the previous chapter, the discussion was about the general theme of the developing countries. In facing the complexity of the situation that these nations are trapped between two positions. First, they tend catching- up with Western development, in economics and politics in particular. Second, on the other hand, they support social movements that resist catching- up with the westernization values in order to conserve their own cultures and identities. Certainly, as pointed out generally in the previous chapter, this situation influences the entire structure of ethical principles significantly. Under this form of complexity, in connection with the universal acknowledgment of the necessity of having an ethical relationship between humans and their environment, it is crucial to examine which paradigm of ethics would suit these countries' current position.

Despite the indisputable fact that both groups of developed and developing countries impact each other, in my view, we need to consider the position of developing countries in their domestic context. When we analyze the problem of the ethical relationship between humans and environment in these countries, with the goal of spreading the ethical practices, we have to ask many basic questions, such as: what is the nature of the current relationship between humans and the environment in these countries? Who determines this relationship? How do these institutions and/or individuals shape this relationship?

The central task for the environmental ethics, as a field of philosophy, is to apply ethical theories to environmental problems. However, based on statistics of social behavior against the environment in Brazil, China, Africa, it is conceivable that to apply either Kantian or utilitarian ethics toward the environment would be difficult. One such instance is individual urbanization; which means a phenomenon of turning private agricultural lands to urban buildings increasing Urban sprawl in Africa and South Asia (B. Bhatta, 2010: 17-36) This phenomenon has been shown to be a problem of mistreating property-ownership. Also, many environmentalists, including both Western environmental scientists and activists and domestic policy- makers, agree that citizens in these countries need more education in order to solve their environmental issues, such as waste problems. We, environmental ethicists, should not analyze the current ethical position between citizens and their environment in these countries without adequate understanding of the political power position on the map of environment-human relationship.

The main thesis in this part of the study is that it is important to understand the dilemma of the ethical relationship to analyze the environmental politics in these nations. The problem is that the environmental politics in many developing countries make it almost impossible for citizens to consider any environmental ethics whatsoever as a kind of relationship that could be

implemented. Therefore, I will discuss how environmental politics in developing countries create citizens who are ignorant and/or careless about any environmental problems. These politics have created conditions that enforce citizens to damage their surrounding environment as a normal action in their daily life.

This chapter is divided into three main parts. The first part is discussing the general lines of the environmental politics in developing countries. In this part, I will focus on politics of urbanization. The second part is about the temporary exploitation and its impact on resources and understanding of the environmental elements' importance in people's lives. The third part is the ethical dilemma for citizens in these countries.

2. What are the Environmental politics?

Environmental politics emerged as an academic field in the early 1960s along with the atmosphere of general ecological crisis associated with social movements (Dryzek, 2005: 1-5). I define environmental politics as a strategy of how humans organize themselves through laws and practices in relation to the environment. Mainly, it contains the rules about how to occupy places, consume resources, or change and exchange the environment. These practices are done by every single person, so these rules structure all citizens' lives in various ways. After the 1960s, the topics of environmental politics, such as poverty, social justice, race, gender and public health started to gain deep consideration in academic, social and environmental movements. In a broad sense, we could re-write most daily problems humans experience through these environmental politics. What makes environmental politics an essential aspect of analyzing the environmental issues is the idea that humans' existence as a species is threatened by the global-local ecological crisis (Carter, 2005: 5).

Environmental politics as a field of study, even for philosophers, still have some ambiguity regarding how we can approach these politics within both domestic and global levels. In fact, these two levels affect each other. Nevertheless, we cannot say that they affect each other to the same degree. Some environments are getting damaged deeply by natives' hands more than out-border hands and vice versa. Ultimately, there is an uncertainty that comes from the politics itself as a complex domain in conjunction with the lack of certainty of the scientific knowledge of the ecological issues (See e.g. Keeley, James & Ian Scoones 2003, Miller, Clark A. & Paul N. Edwards 2001). For example, some scholars tend to approach these politics from an economic standpoint, others think discussing the current environmental politics means to consider a face of colonialism and imperialism. No one is able to make a sharp distinction between economics and environment in the first place. Also, it is necessary to analyze the environmental politics enacted by the political structure which dominates the world nowadays.

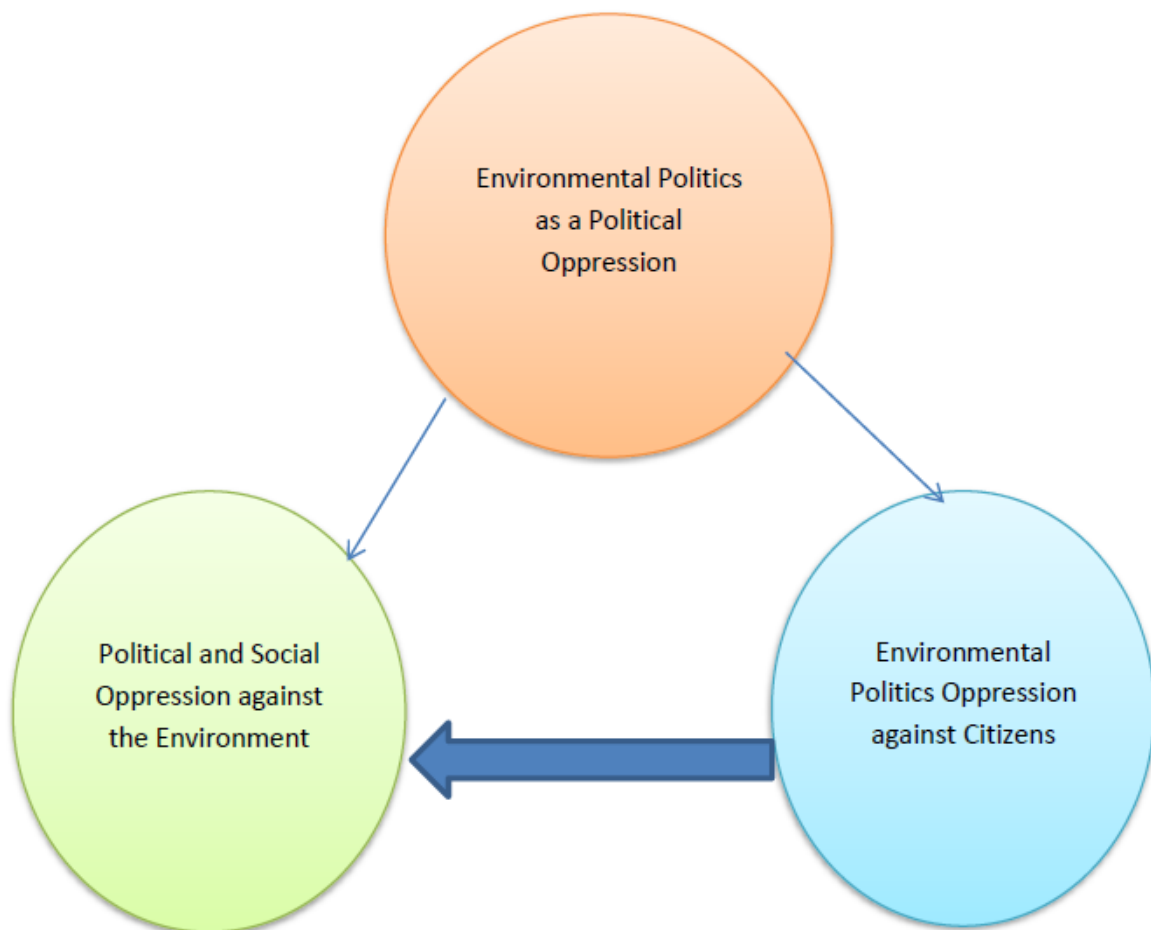
In general, we can say that environmental politics as a contemporary academic field aims to investigate three main areas: the first one is formed by the political theories related to the ecological aspects. The second area is the relationship between environmental political orientations and environmental social movements. The third one is the analysis of public policymaking that affects the environment.

In this part, I will not discuss the environmental politics in general, but the environmental politics in developing countries. In fact, most environmental problems are political problems in the first place (Jorge E. Hardoy & Diana Milin, 1993: 23). The question herein is what makes environmental politics unavoidable in the discussion of environmental problems in these countries? One of the most dramatic cases created by these politics is the oppression against the environment and citizens along with it, turning these citizens to be oppressors against their own

environment. Besides, these politics have placed the blame on the citizens even though they are not the sole party to blame.

3. Environmental Politics as Oppression

In the following section, the argument tends to reveal how environmental politics have established a structure of oppression against humans and environment in overlapping form. Moreover, how this oppression creates a distinctive social structure that makes citizens react against their own environment, surrounding environment in particular. Therefore, it will be necessary to examine the environmental politics context as a form of political oppression.



3.1 Environmental Politics as a Political Oppression

The oppression concept has many definitions and understandings in the history of philosophy. The general definition, as stated by Ann Cudd in her book *Analyzing Oppression*, the oppression is a form of “arbitrary or unjust laws imposed on citizens illegitimately that cause material (economic or physical) deprivation” (Cudd, 2006:7). Using Cudd's definition of oppression, it would not be difficult to re-read the environmental position through this concept. Therefore, the phrase ‘environmental politics oppression’ describes the unjust laws and law enforcement which lead to damaging or reducing the environmental resources along with causing economic privation to citizens. This oppression occurs when the state, or any governmental entity, intentionally formulates laws or law practices that are detrimental to the environment in order to satisfy the daily citizens' needs. Moreover, this government adopts the methods of extreme consumption of the environmental resources without having an explicit strategy of how to get these needs satisfied related to the environment in a sustainable manner.

In most cases, these governments tend to adopt this policy of exhausting against the natural resources in order to fill the economic deficit that has been caused by the initial political shift to industrialization. Even in this moment, there is no explicit explanation of why the governments in developing countries use the phrase ‘we aim to feed our citizens’ to legitimize the destruction of the environment. Is this a case of lack of knowledge? The process of making environmental policy requires multiple sets of actors, local and international expertise and academics to assist policy makers in deciding. Conclusively, the policy maker is the person who gives the final decision of what should be followed from expertise understandings. In most cases, in Africa for instance, this decision-making process is shaped by a tendency to apply old

strategies and repeat them over time (Keeley, James & Ian Scoones, 2003: 4-6). This method for producing decisions and laws leads to direct oppression against citizens. Without the explicit vision of sustainability, these law practices would pave the ground for a future situation in which most citizens are likely to suffer because their daily material needs will not be satisfied. For instance, in the case of rapid population increase without having a systematic method for providing the food for this growing population, then it will result in a massive lack of food or even a famine. The Nile River, Egypt- Ethiopia, case of water conflict is one of most recent cases of how the policy makers do not have a vision of how to plan according to experts' opinion. For instance, politicians in both Egypt and Ethiopia reduce the case of building a dam (The Grand Ethiopian Renaissance Dam) into a mere a legal political case. This reduction derived mainly from the sovereignty political principle that says: every nation has the full right to do what they want inside their geographical borders for development.

There are many warnings indicating that this dam will cause massive damages to the main source of water that supplies the Nile river in Sudan and Egypt. This particular issue would result in desertification of the agriculture land, or what is left off from urbanization biased development. Besides, the animal extinction will be raised. Moreover, human lives will be extremely at risk for not finding a source of drinkable water (See e.g. Mason 2004, Schwartzstein 2013, Mohamed 2014, Ahmed 2015). Accordingly, the oppression in this policy process is the fact that the government as power forces citizens to follow wrong or bad decisions with ambiguity about the possible ramifications, even in the near future. This complex situation has structured a lifestyle such that citizens have to face vulnerability of no food- water to live. Thus, the environmental politics produce oppression against citizens and the environment simultaneously.

At this point, the concept of oppression against humans and environment in developing countries is probably clearer. But, how does this oppression create social oppression against the environment? Citizens themselves who suffer from these environmental politics do practice oppression against the environment. Before I move on to explain how environmental politics oppression creates social oppression against the environment, it is necessary to analyze the main features of these politics and their direct impact on citizens. Urbanization biased, and temporary exploitation principles are the two environmental policies cases I will focus on in this chapter.

3.1.1 Urbanization biased principle:

Urbanizing is needed as a process of supporting the population with providing life's needs such as clean water, electricity, infrastructure, and houses able to absorb the growth of population. However, the urbanization as design and practice turns out to be a real problem if the process becomes urbanization biased. Roughly speaking, an urbanization biased process is a case in which the shifting to urbanization is more important than anything else, "only urban areas that can produce will reduce poverty and add to the revenue base to finance assistance to the rural poor" (Annez,2010:25). This biasing along with no adequate strategy for solving the future problems which will emerge from shifting or expansion of urbanization and industrialization is the central theme of developing countries environmental politics.

Environmental risks become serious where there is a rapid expansion in the urban population with slight or no consideration for the environmental implications. In most developing countries, urban populations have grown without an associated expansion in the services and facilities that are essential for adequate and healthy urban environment.

Interestingly, the expansion issue has usually occurred with limited or no effective pollution control- and with forms of urban governance that cannot begin to meet their responsibilities (Hardoy, 1993:17).

What is the problem if the government establishes biased laws and practices toward urbanization process over rural areas? Who applies the urbanization? Both the government agencies and citizens. Nevertheless, the government as political power is responsible for determining the rules of using the environment for urbanization and controlling the scientific knowledge resource of urbanization. The government through environmental politics shapes the urbanization not only as a physical environment but also as a source of knowledge and interpretation. For instance, the governmental institutions are the only knowledge resource of the ecological data that determine the policy decision making. From where these institutions get the scientific information is another topic of how the scientific expertise functions in environmental policymaking (See, e.g., Pollack 2003). The key criticism of establishing biases toward urbanization is the ignorance of any environmental issue.

There is a new wave in the philosophical studies of the environment called environmental hermeneutics. Understanding oneself in everyday experience is part of the surrounding environment. David Utsler in his article 'Environmental Hermeneutics and Environmental/ Eco-Psychology: Explorations in Environmental Identity' gives an inspiring discussion about the possibility of expanding the hermeneutics as a process of interpreting a text to be a method of interpreting the environment as a text of relationships between individuals and the ecological system (Utsler, 2014: 123-140).

The environment, as an ecosystem- human activities context, influences citizens' identity, their understanding of the world and their behavior. Two central processes have prominently affected the citizens' environmental identity in the developing nations. The first process is shifting the rural environment to industrial urbanization environment. The second process is turning all knowledge resources to advocate this kind of environment as THE right model of the environment. For instance, the media and advertisements are presenting the urbanization in movies, TV shows and political speeches as the only image of civilization along with showing the rural environment model as a non-civilized lifestyle. Thus, people would try with all possible means to change their lives toward urbanized biased life. This way of producing knowledge about the urbanization has created ignorance about any other type of environment, such as the rural environment. However, the ignorance that is structured through urbanization bias is far more complex. When the government shows political support to one model of the environment over the other, this will impact on the collective social mind to support this model and deny any other unsupported model, the rural model in particular. For example, citizens tend to migrate from rural regions to urban ones seeking the urbanization with all the attachments of support; such as work opportunities and better services. All this in spite of the fact that "In most Third World, both natural and urban governments have failed in three essential environmental actions: to enforce appropriate legislation (including that related to environmental health, occupational health, and pollution control) ; to ensure adequate provision for water supply and solid and liquid waste collection and treatment systems ; and to ensure adequate health care provision to treat not only environment- related illnesses but also to implement preventive measures to limit their incidence and severity" (Hardoy, 1993: 20). Ignorance and lack of care still prevent citizens from resisting the environmental problems around them.

Another reason why it is a problem if the government politics support urbanization is the governmental agencies control the current environmental knowledge resource. Since the ecological data is academic information, it may be difficult for those who are not specialized, especially in developing countries which suffer from high rate of un-educated people, to understand this information as it is. Ultimately, the solution to inform the public about the current environmental risks, which may directly affect citizens' lives, is to translate this scientific information into every day's language. This particular solution has a high risk of giving distorted information intentionally or not intentionally to the public.

Distorted knowledge is another mechanism of producing this public ignorance of the environment. Generally speaking, citizens become environmentally ignorant because they are uninformed or have incomplete understandings of a given (environmental) phenomena (Bailey, 2007: 77). In sum, the assertion that developing countries suffer from lack of urbanization and must gain their development through urbanization has led to turning the environmental policies to promote that extreme urbanization without having strategy planning of sustainability. This process generates the public ignorance and carelessness about the environment. This ignorance has produced another environmental problem itself. Urbanization bias along with public ignorance created the phenomena of damaging agricultural land and increasing desertification.

3.1.2 Damaging Agricultural Land and Ignorance

There is a special issue in environmental philosophy that focuses on agriculture.

Agricultural processes affect the lives of millions of people and animals around the world. In the industrial era, most things have been recreated through industry. Processed food, industrial farms, and vanishing agricultural lands are the main images of current agricultural field. Rachel Carson in her seminal book *Silent Spring* (1962) posits a case for affirming that

the real start of the environmental problems was when the methods of agricultural production changed. In general, most developing countries were agricultural lands until the shift in politics that led to industrialization and urbanization in these countries. This shift caused the loss of the agriculture identity of these countries. More than hundred years after the beginning of this shift, developing countries have damaged their agricultural lands and shown incapability of becoming industrial countries in a position to compete with developed countries.

TABLE 2.1: PUBLIC EXPENDITURE IN AGRICULTURE IN SELECTED DEVELOPING COUNTRIES 1980-2002

Regions*	Constant 2000 US\$ (billion)				Percentage of agricultural GDP				Agricultural share of total government expenditure (%)		
	1980	1990	2000	2002	1980	1990	2000	2002	1980	1990	2002
Africa (17)	7.3	7.9	9.9	12.6	7.4	5.4	5.7	6.7	6.4	5.2	4.5
Asia (11)	74	106.5	162.8	191.8	9.4	8.5	9.5	10.6	14.8	12.2	8.6
Latin America and Caribbean (16)	30.5	11.5	18.2	21.2	19.5	6.8	11.1	11.6	8.0	2.0	2.5
Total	111.8	125.9	190.9	225.6	10.8	8	9.3	10.3	11.3	7.9	6.7

* Number of developing countries examined in each region.

This chart shows a noticeable decreasing of investment on agriculture in developing countries. (United Nations, 2011: 90-91).

Global statistics on the economic impact of disasters are collected and reported as a total sum for all sectors and do not capture the impact on individual sectors. National and international disaster loss databases typically report populations affected and damage to housing and other infrastructure, but seldom report damage or losses in the agriculture sector. As a result, “there is no clear understanding of the extent to which natural hazards and disasters impact the agriculture sector and subsectors in developing countries” (United Nations, 2011: 3). However, we can discuss the agriculture sector problem from the standpoint of the urbanization bias itself.

The central question here is how environmental politics in developing countries are responsible for that damage to the agricultural land. Indeed, the problem of agriculture damage is related to the policies of urbanization bias in the first place. This problem is also connected to decolonization movement. This urbanization bias has created institutional and social ignorance about agricultural lands. The urbanization bias as political preference impacts citizens and leads to their preference to live in larger conurbations. With a clear preference for urbanization, governments created economic problems for citizens who live in the rural areas, and this pushed them to leave and to abandon the agricultural land. This scenario means isolating people from agricultural land. In the city, where the agriculture products are exchanged through the markets, there is no longer needs to deal with the land itself.

Citizens still either sell their agricultural lands or turn them into urban lands. In fact, the government's urbanization bias creates citizens acting as oppressors against their own lands. The economic problems that emerged from the lack of support for the agricultural land owners, along with the shift of the culture itself from rural culture to supposedly urban culture, contributed to social oppression of first the agricultural land, and then all environment entities.

Citizens have become isolated from their agricultural lands for decades. It is hard to reconnect the current generation to the land or to send city people back to rural areas. This disconnect is perpetuated by providing the city with food without involving its citizens in the agricultural process. However, the growth of population, along with the decrease in the size of farming land alerts many developing countries to find a solution for this problem (Mohamed 2014). One of the solutions is to establish projects for land reclamation. In this particular scheme, the public ignorance of environmental problems will be a prominent obstacle to the success of the scheme. How can the government convince people to go back again to the agriculture fields

after the propaganda of urbanization? It is obvious that what is needed is to turn back to agricultural culture again. Paul Thompson in his book *The Agrarian Vision: Sustainability and Environmental Ethics* points out that "agricultural productivity would not be a social goal in a society in which agricultural commodities are not exchanged" (Thompson, 2010: 183). As such, the chain of agriculture process removed the direct connection between the farmers and consumers. By speeding up the industrial system, the market structure provides an alternative food system that can cover people's needs for food at the restaurants and grocery stores. The food source or agriculture process becomes absent from citizens daily life concerns. The industrial farms and capitalism markets influence individuals to think only about how to get the money in order to purchase the food from the market. This image of the relationship between individuals and food- agriculture shapes the ignorance or the social ignorance about the damaging of agricultural land and the processing of the food.

The urbanization process started over a hundred years ago. The motivations for the shift to urban and industry areas that used to influence citizens to abandon their agricultural lands and move to the city for the urbanization dream have changed. Most farmers already migrated to the city. For the government, the cities have already been built, so there is no need for workforce anymore. Besides, the state has a problem of managing the growth of population. Along with these changes of the position of urbanization and agriculture, the ignorance of agriculture has changed as well. The current generation's ignorance of agriculture can be subdivided into two ideas. The first idea is the lack of knowledge. The second idea is avoiding economic harm.

There are many reasons for the lack of agriculture knowledge among citizens. **The first reason** is that the government itself suffers from a deficiency of knowledge. In the process of making decisions in the environmental politics, there are three main elements involved in making

a political-environmental decision in the developing countries. The first element is the scientific part, which includes biological and ecological aspects; the second factor is the economic part, and the third factor is the legal part. In environmental politics, the policymaking decision does not show a stable ratio of using the scientific opinion as an effective opinion in policymaking (Keely, 2003: 21-38, Ahmed 2015). "While knowledge may not get established in policy in a straightforward linear fashion, it is still often assumed that what drives environmental policy-making is scientific knowledge: scientists establish the facts about environmental realities, and policy-makers come up with policy options in the light of the facts" (Keely, 2003: 7). Indeed, does the scientific aspect influence policy makers' decision or not? If yes, what expert opinion will the government listen to, governmental or non- governmental opinion? What if there are two different scientific explanations? Who is responsible if the information leads to a wrong political decision? These questions are structured by the process of making a policy decision.

In this part of the present study, the focus will not be on scientific aspect function in the process of making an environmental political decision. The discussion herein focuses on general claims about what facts direct the policy-makers of developing countries in making their decisions. **The second reason** could be that the states do not provide adequate information for the citizens to realize the current environmental problems. What makes it difficult to trace the reason why the state may hide this information from the public is the fact that the government deals with the environmental problems as pure political problems, and for this reason some information should be hidden from the public. The Nile River case is an example to show this instability of using the scientific knowledge in making policy decision.

The lack of knowledge is also coupled with a lack of the environmental legal framework or failure to enforce the environmental laws. This position creates ambiguity in understanding the situation that impacts the current environmental position.

The second idea is avoiding economic harm. The economic part plays an important role on many levels. The first level is the economic impact on making the policy decision. For instance, the government chooses to shift the agriculture system to the processed food system based on the economic deficit component in order to cover the increasing population's needs. The second level is creating justification for the public to accept the economic biased-decisions toward the environment. To this end, governments introduce the economic part as the target and excuse for their practices. The third level is the social justification for accepting and engaging in the governmental decisions toward the environment. This last level opens door to ignorance of agriculture because by accepting the shifting of the agriculture or even being unconcerned about damaging agricultural lands, individuals accept the idea of replacing their direct access to agriculture and natural food with access to only processed food, which is provided by markets. Individuals probably find themselves situated in a circle of lack of knowledge about the policy-making process and living with a limitation of alternatives of agriculture production.

In many cases, citizens may get benefits from ignoring the fact about how they may harm the environment; hence they adopt ignorance as a justification to involve in a limited pro-environmental behavior (Thunstrom, 2014: 195). In developing countries, there is a shortage of social movements that give priority to the environmental issues. To illustrate, if individuals start to seek to establish social movements against the environmental politics in their country, they may find themselves in direct friction with government politics. Based on human rights statistics around the world, we can easily find out that developing countries have the highest ratio of

violation of human rights. Therefore, it is risky for people in these countries to start political and social movements against what the policy makers do toward the environment. So, the individuals choose to ignore the agriculture damage in order to avoid the harm resulting from disagreement with the government. There is another issue of why people in developing countries would adopt ignorance toward the agriculture damage. This issue is the cost of natural food. The connection of local agriculture with international agriculture has generated uncertain policies that negatively affect the food production and cost in the developing countries (Rivera, 2011). Indeed, one of the main issues in developing countries is how to curb the prevalence of processed food and replace it with organic food, but the cost of organic food makes it difficult for most people to purchase it. With the high rate of poverty in developing countries, it becomes harder for people to get organic food, and it is easier to get processed food because it is much cheaper and therefore more obtainable. On the other hand, with the state adopting lax laws to protect the environment and the citizens, the production of the processed food has been left completely to the producers without legal control. This particular issue has increased a set of public diseases such as: cancer, diabetes, decreased immune function (for children in particular), heart disease and obesity. However, the economic aspect and the political ones have a stronger influence in laying the foundation for social ignorance than the public health problems do. All these issues have created social ignorance of agriculture damaging. Hence, the political-ecological oppression of the environment creates social oppression of the people.

2- Temporary Exploitation Principle

The simple fact is that human beings have lived and consumed natural resources since the beginning just as any other living entities that seek to survive have done. The history of wars, colonization, and industrialization has led to the vanishing of natural resources. Today, over

three billion people around the world suffer from food, water, and shelter shortages. Despite all the means adopted by both developing and developed countries for reducing the phenomenon of poverty, this poverty issue is increasing, with overpopulation in particular. Therefore, a significant question has moved to the surface, what is the destiny of the next generation? What is the future of the next generations' portion of the remaining of natural resources? Who is responsible for this intergenerational injustice of resources distribution? The next generation unavoidably will incur environmental damages in this injustice of natural resources distribution. However, this fact of environmental injustice is not discussed among developing countries. Aside from injustice in environmental politics that developing countries practice, temporary exploitation could be considered the main link of this endless chain of environmental problems in these countries.

The temporary exploitation in the developing countries means overconsumption of the natural resources either by citizens or by exporting these resources, particularly non-renewable ones, to cover the present needs. There are three general points to be considered: (1) would the current generation needs provide enough justification for this temporary exploitation? (2) how far would the method of temporary exploitation affect the social ignorance of the environmental issues? (3) How would the environmental policy makers justify this temporary exploitation? The temporary exploitation as a method of consuming the developing countries natural resources was clearly rooted in the colonization era. Certainly, the blame for that damage is on the colonizers. However, the method of temporary exploitation became a stable part of the political practices after most of these countries gained their independence.

In the earlier discussion about the consequences of catching- up with Western development, we saw that this resulted in losing these countries' identity and creating an endless

chain of economic deficit. Besides, with the absence of an explicit colonizer that could be seen forcing these countries to overconsume their natural resources, the blame moved to the overpopulation of citizens. Then, the political authority found it much easier to blame people for demanding to cover the basic needs, more considering future generation's needs.

There are two main results of temporary exploitation as one of the main practices of environmental politics in developing countries. The first one is the scarcity of the natural resources, which burdens the current and next generations. The second result is the social ignorance about the environmental issues; this particular issue may end up with increased insolation of people from the complete image of the environmental problems in their country.

3- The ethical dilemma

There is doubt in assuring that both catching- up with the western development and environmental politics have created the dilemma in creating an ethical relationship between citizens and their environment in the developing countries. Indeed, this position affected the ethical principles matrix of inter-human relationships. We can imagine how much this situation makes it almost impossible to generate an ethical relationship between people and their environment. As human beings live within the environment, they must have an ethical relationship with their environment. We are not powerful politicians to claim that we can change the environmental politics that cause this ethical dilemma. In my point of view, even with the change of the political practices, people's behavior toward the environment may not change significantly. Still we need to examine, based on the current situation, how to establish an ethical relationship that would start to be effective in people's life.

In the next chapter, the discussion is about examining the normative ethics, and if it will be enough to create an ethical relationship between humans and their environment, or not.

Chapter 3

The possible ethical paradigm

1. Introduction

In the previous chapter, I discussed environmental politics role in creating the current ethical dilemma between people and their environment in the developing world. Moreover, the discussion was about the general theme of developing countries. In facing complex situation these nations have been trapped between catching- up with Western development, in economics and politics in particular, and the anti-catching- up movements for conserving their identity and culture. Certainly, as pointed out generally in the previous chapter, this situation has influenced the entire ethical structure significantly. Under this form of complexity in connection with the universal acknowledgment of the necessity of having an ethical relationship between humans and their environment, it is crucial to examine which paradigm of ethics would suit these countries'

current position. In this chapter, to address the question of which ethical paradigm will function in these nations, there are three main sections. The first section will discuss the validity of normative ethics, which have framed the environmental ethics discipline. The second part is about providing a general critique of normative ethics. The third part is about studying the possibility of adopting a descriptive ethics to ground the environmental ethics for the developing countries.

2. Normative ethics as the frame of environmental ethics

Environmental philosophy and ethics represent a comparatively new approach within philosophy discipline. This branch began developing in the 1960s-1970s. The mainstream of this philosophical movement is currently attempting to apply an array of conceptual and argumentative tools that come from standard theoretical philosophy to environmental issues. Most studies approach this subject by drawing upon the language and conceptual instrumentation of an overall naturalistic framework. Thus, these conceptions discuss the human biological-social existence, and also many contemporary environmental studies, phenomenological environment studies² in particular, endeavor to offer an analysis of the concept of an animal and of what is an

² - [WHY DON'T YOU CITE ALL THIS IN THE AUTHOR+YEAR FORM YOU USED SO FAR?] There are new phenomenological studies trying to apply the phenomenological norms approach on environment issues. They focus on analyzing the animal existence, pain, pleasure even values through this approach. For instance; *Adri Smaling, The Meaning of Empathic Understanding in Human Inquiry*, In "Phenomenology of Life from the Animal Soul to the Human Mind: Book II, The Human Soul in the Creative Transformation of the Mind", edited by: Anna-Teresa Tymieniecka, The World Phenomenology Institute, Hanover, NH, Springer, U.S.A, 2007., *Brett Buchanan, Onto-Ethologies: The Animal Environments of Uexküll, Heidegger, Merleau-Ponty, and Deleuze*, Suny Press, State University of New York, USA, 2008., *Charles S. Brown, The Real and the Good: Phenomenology and Possibility of an Axiological Rationality*, In "Eco-Phenomenology: Back to the Earth Itself", edited by: Charles S. Brown & Ted Toadvine, State University of New York, Albany, USA, 2003., *Colin Allen, Animal Pain*, In "Noûs", 38:4, Blackwell Publishing, USA. 2004., *Corinne M. Painter & Christian Lotz, Phenomenology and the Non-Human Animal: At the*

object in the empirical reality. When it comes to moral and legal aspects, philosophers tend to emphasize normative concepts and principles. Hence, environmental ethics has essentially developed through normative tools, and most contemporary environmental ethics focus on using the normative ethics as a theoretical framework. To re-focus the topic and take account of an empirical reality, we have to discuss the understanding of the dialectic between the notions of the person and the thing, so as to eventually be able to re-think the environment-person relationship.

Philosophers in environmental ethics have historically been interested in both normative and meta-ethical theoretical questions. Meta-ethics concerns the questions about the nature of ethics, whereas normative ethics focuses on questions of ethics. Meta-ethicists are interested, for example, in whether or not the environmental ethical claims can be true or false, while normative ethicists work to formulate and defend particular systems or theories of environmental ethics (DesJardins, 2009: 312)

Normative ethics approaches moral actions through questions that emerge when judging how the human being should act ethically. This acting ethically aspect investigates the standard

Limits of Experience", In "Contributions to Phenomenology", V.56, Springer, USA. 2007., *Corinne M. Painter, Appropriating the Philosophies of Edmund Husserl and Edith Stein: Animal Psyche, Empathy, and Moral Subjectivity*, In "Phenomenology and the Non-Human Animal: At the Limits of Experience", Edited by: Corinne Painter & Christian Lotz, In "Contributions to Phenomenology", V.56, Springer, USA. 2007., *James Richard Mensch, Postfoundational Phenomenology: Husserlian Reflections on Presence and Embodiment*, The Pennsylvania State University Press, Pennsylvania, 2001., *Licia Carlson, The Human as Just another Animal, Madness, Disability and Foucault's Bestiary*, In "Phenomenology and the Non-Human Animal: At the Limits of Experience", edited by: Corinne Painter & Christian Lotz, In "Contributions to Phenomenology", V.56, Springer, USA. 2007., *Nam- Ln Lee, What is the Applied Phenomenology?* In "The Applied Phenomenology" the 3rd peace international conference phenomenology for East-Asian Circle, September 18-21, Shinyang Humanities Hall, International Conference Room, Seoul National University, Seoul, Korea, Organized by: The Korean Society for Phenomenology, the SNU institute of Philosophy, Sponsored by: The National Research Foundation of Korea Books 21 Publishing group, Korea, 2009., *Tetsuya Kono, The Eco-phenomenology: Body and Environment*, In "The Applied Phenomenology" the 3rd peace international conference phenomenology for East-Asian Circle, September 18-21, Shinyang Humanities Hall, International Conference Room, Seoul National University, Seoul, Korea, Organized by: The Korean Society for Phenomenology, the SNU institute of Philosophy, Sponsored by: The National Research Foundation of Korea Books 21 Publishing group, Korea, 2009.

principles of the rightness and wrongness of actions. Generally speaking, “From the seventeenth to the nineteenth centuries, many philosophers held the normative theory that moral conduct is that which follows a specific list of duties. These theories are also called deontological theories, from Greek definition word *deon*, or duty, since they emphasize foundational duties or obligations” (Fieser, 2000: 248). Normative ethics theories endeavor to determine the content of a person’s behavior and seek to provide an action guide to produce an answer to moral questions such as ‘what ought I to do?’, and, ‘what should we think is right or wrong?’ Some scholars strived to define a distinct category of environmental ethics to track the relationship between the normative and environmental ethics through the discussions of environmental issues. Accordingly, there are three central approaches to environmental ethics.

(1) The first one is the liberation approach. The studies from this point of view put an emphasis on animal rights and the questions of the meaning of the existence of non-human entities.

(2) The second one is the ecological approach, which focuses on the intrinsic value of living and non-living entities; for instance, deep ecology.

(3) The third one is the conservation’s approach. Scholars who share this orientation attempt to analyze the methodology of the conservation and preservation of the environment that should be resemble.

The framework that the normative ethics provides to the environmental issues investigation is how the norms of duty, obligation, right, wrong, necessary, and property would be applied to the environment- human being relationship.

Normative ethics deals with particular ethical claims, including those at the center of environmental ethics concerning environmental change and its effects on human and non-human beings. Normative ethics often involves an attempt to offer

systematic theoretical frameworks for justification and articulation of such claims: Kantian, contractarian, utilitarian, and deep ecological theories provide standard examples of normative theories (O'Neill, 2001: 178).

For further understanding the normative framework, which grounds the environmental ethics, we need to outline the central concepts that philosophers directly evoke from Kantian works.

One of the most prominent branches of normative ethics is deontology, which argues that decisions should be made on the sole basis of one's own duties and others' rights. The archetype of deontological theories is Kant's ethics. It is most notably featured in his Categorical Imperative, which detects morality in the rational faculty inherent in being an autonomous agent, such as humans are, thereby establishing moral laws that are both univocal and self-explanatory. Usually in his works Kant endorsed a classification of duties in perfect vs. imperfect and direct vs. indirect duties. He also distinguished between duties unto oneself and unto others. Kant's ethical writings are grounded in the distinction between hypothetical imperatives and categorical ones. By 'hypothetical imperatives', he means imperatives that inform the individual about what she must do in order to get or do something she happens to desire: for example, "'if you want a good sleep, don't drink a gallon of caffeine at bedtime', or 'if you want to be trusted, always keep your word and tell the truth'. 'Categorical imperatives', on the other hand, tell us what to do regardless of our desires. I am required to tell the truth even if I do not happen to want to. The same is true of my other moral duties" (Hooker, 2002: 17). In contending this, Kant considers the will to be influenced in moral matters by rational consideration, not by subjective emotional motivations. Furthermore, his main argument in this regard is that rational necessity, through rational consideration, can produce the necessity in the real world as a practical necessity. What human beings must do is connected to what they can do (Rachels, 1986, Bowie 1998).

Consequently, the person should be convinced and committed to the moral principle of creating the necessity upon the rational considerations.

Kant's role will appear to be crucial in discussing the norms of obligation, duty, right, and respect which determine the relationship between humans and their environment. We are in the 20th century and in persistent need for constructing a normative category for non-humans in our ethical-social system, however, it is still unreachable for specific countries, developing communities in particular. The significant challenge to the project of utilizing Kant's philosophy as a framework for a study of non-human beings' rights and justice is the fact that Kant is largely an anthropocentric philosopher. He explicitly considers the person who cannot or does not act from ethical obligation as not a human being. However, the benefit of Kant's theory in this study starts from the idea that understanding the mainstream of the obligation system would be beneficial to explain the current hiatus of the ethical relationship between humans and their environment in the developing countries.

The philosophy of Kant is one of the most powerful influences upon contemporary philosophical views, particularly within the ethical and political areas. Nevertheless, this philosophy is typically acknowledged to have a strong intellectualist tendency. Kant profoundly focused on the metaphysical framework of ethical obligation, by way of envisaging an a priori notion of Good Will not necessary to capitalize the initials and a pure rational understanding of the ethical issues. While this is undeniable, I wish to suggest that two strains may be discerned within Kant's philosophy. The first is the theoretical discussion that emerges as obvious in most of his works and has been the subject of tremendous interpretation work, but there is also a second, less studied aspect, which may be seen as Kant's applied philosophy. In this part of his

work, Kant applied his theoretical framework to the ethical issues regarding each human being in their relationship with other human beings within specific social, cultural and normative settings.

Based on such a distinction, Kant's theoretical paradigm will be used in this study to create a frame of reference which should help to examine what is missing in the contemporary moral system in the developing world. Such a frame of reference could offer a great contribution in discussing the reasons behind 'the lack' of a full public cognizance about our ethical obligations toward the environment. This section, first of all, will introduce and discuss Kant's theoretical view of ethical obligation. Paving the way for the elucidation of how it could be applied to the complex relationship between humans, non-humans and even non-living entities. This part approaches the issue in two steps. The first step is an attempt to give an analysis of the ethical obligation, right, duty, necessity, according to a Kantian perspective. The second step is about how this theory will be applied to the study.

2.1 The ethical obligation paradigm

The ethical obligation is deemed as the central concept of Kant's moral philosophy. One of the tidiest definitions that Kant offered of the obligation is "the necessity of a free action under a categorical imperative of reason" (Kant, 1996: 377). There are three essential parts in this definition. The first is the idea of necessity, the second is that of a free action, and the third is the categorical imperative of reason.

Kant analyzed the ethical obligation through hypothetical and categorical imperatives. "Accordingly the hypothetical imperative only says that the action is good for some purpose, possible or actual. In the first case it is a problematical, in the second, an assertorial practical principle. The categorical imperative which declares an action to be objectively necessary in

itself without reference to any purpose, that is, without any other end, is valid as an apodeictic (practical) principle” (Fieser, 2000: 259). Since all imperatives are either hypothetical or categorical, the obligation should exist in two levels upon the practical necessity itself. As Kant indicated, the main target is to apply the categorical imperative in the human being's action through the necessity. Nevertheless, he mentioned another level of necessity which implies the hypothetical imperative, or conditional- necessity. In many positions, throughout Kant's philosophy, he analyzed the direct and indirect duty: “for example, I have a direct duty to show you respect, since you are immediately entitled to respect. By contrast, I have only an indirect duty to be respectful to the body of the dead person; the dead person himself has no immediate entitlement to respect, but acting disrespectfully toward a corpse will negatively affect the living relatives of the dead person” (Fieser,2000:249). Accordingly, to determine our understanding of these types of duty, we have to obey the duty through our Good Will. Still, how do humans understand the concept of duty/ obligation? Kant adopted the notion of the transcendental which conditions human being's knowledge and practice, and he divided such knowledge into a priori and a posteriori knowledge.

Kant articulated the a priori knowledge of the ethical obligation based on this definition to find a strong ground for this ethical behavior in human practices. It seems appropriate to articulate the principle of ethical obligation in two dimensions: the first is the ethical obligation as a priori cognition; the second is the ethical obligation as a posteriori knowledge.

2.1.1 Ethical obligation as a priori notion

The meaning of the a priori level is that the subject can realize that s/he has the ability to do something for someone in terms of ethical aspect. Kant explains the level of a priori

knowledge as the transcendental knowledge, which the human being is possessed of before any practices:

Knowledge a priori is independent of experience, yet the representations therein can be empirical, although the judgment is analytic. If it is synthetic, however, the concept under which something empirical, e.g., some event, is subsumed, must be an a priori concept; for empirical and diverse concepts can be synthetically bound no otherwise than by experience. A priori knowledge grounds the possibility of any experience, or at least of that which constitutes the objective unity in judgments. For cognitions, the requisite elements thereof are concepts and intuition, the latter either as likewise empirical or as pure intuition. Thinking and intuiting: without the latter there is no object, and without the former, we do not think and do not know the object (Kant, 2002: 421).

As Kant's argument points out, a priori knowledge is significant to have both the possibility of experience and the ability to judge. Therefore, based on that, having this level of knowledge (a priori) of ethical obligation would be the key to the aposteriori knowledge of ethical obligation and to the empirical obstacles which may determine a lack of connection between a priori and a posteriori levels of ethical obligation.

In this part of the research we do not discuss the a priori knowledge in general in Kantian thought, but the a priori knowledge of ethical obligation in particular. This requires analyzing the basic aspects of ethical obligation; for instance, the duty, unconditional Good, and the Free Will.

One of the very early steps of having a priori knowledge of ethical obligation, according to Kant, is realizing the notion of duty bond: "duty is that action to which someone is bound. It is, therefore, the matter of obligation and there can be the same duty (as to the action) although we can be bound to it in different ways" (Kant, 1996: 377). Thence, recognizing this bond means the human being starts to comprehend the position of the ego inside the image of ethical obligation, by understanding that the human being must do something ethically in a specific situation.

Kant considered the possession of reason as the basis on which human beings are to be esteemed and valued as ends in themselves. However, we have to ask about the actual link between having reason and being a human in the normative system—the system of having certain rights and obligations. In many places, Kant discussed this link by considering it as ‘ability/responsibility’ to act in the light of duty. The main question here is: does the feeling of duty bond influence the recognition of ethical notions? To answer this question, Kant argued that "since any consciousness of obligation depends upon moral feeling to make us aware of the constraint present in the thought of duty, there can be no duty to have moral feeling or to acquire it, instead every human being (as a moral being) has it in him originally." (Kant, 1996: 528). As Kant argues, the duty bond exists originally in the human being, and what is only needed from the human beings is for them to give attention and to follow this duty bond.

Thus, the intellectual process of following the duty bond will take place. What would warrant that the human being will be following the duty bond which already existed? Kant wanted to avoid the problem of isolating the duty bond from the ethical understanding and acting. According to Kant, there is another duty, intellectual and attentional duty, to make sure that the ego will follow the duty bond –which exists naturally inside the human being. There is a duty in doing the duty, "the cultivation of morality in us. The greatest perfection of a human being is to do his duty from duty" (Kant, 1996: 523). It could be understandable from this argument that, **first**, Kant attempted to give or to frame the duty bond of ethical obligation by arguing that human beings should pursue a pure duty. Arguably, when Kant says the humans should do the duty from the duty, he indicates a possible understanding of the duty. A pure duty is needed to put the ethical duty into practice. For instance, being a rational entity, I should respect the human rights in general, and thus, when I deal with my neighbor, I should respect this

person from the idea of respecting others' rights. Pure duty refers to the duty-theoretical notion of duty – which is primarily not related to a specific act. The latter kind of duty is, rather, the duty to perform one's ethical, aesthetical, professional obligations, etc.

Second, Kant wanted to determine the understanding of the *a priori* level of the duty bond. Kant says that "Every rational being would still have to cognize himself as strictly bound by what morality prescribes, because the moral laws are formal and command unconditionally, without regard to purposes (which are the matter of volition)" (Kant, 1987: 341). This means, for the human being, to accept that duty and to stop (intentionally) searching for any further motivations for doing that ethical duty. Therefore, the unconditional Good norm should exist to support the duty bond. Therefore, this *a priori* of ethical obligation 'duty bond' should be the motivation and the target at the same time without any further expectations.

Do his duty only by means of the happiness he anticipates. But since he can expect this reward of virtue only from consciousness of having done his duty, it is clear that the latter must have come first, that is, he must find himself under obligation to do his duty before he thinks that happiness will result from his observance of duty and without thinking of this (Kant, 1991: 183).

In this passage, Kant visualizes two levels of happiness (because of doing the ethical duty); first is the happiness which comes as a result after doing the ethical duty. He disregards the level of happiness that human beings would demand as a reward in itself, because happiness' motivation can interfere with the ethical duty itself. Even so, he cautiously accepts the second level of the happiness of anticipating, while doing one's ethical duty, the *a priori* happiness that comes from the idea of the obligation to follow the ethical duty.

Kant argued that the human being can obey the ethical obligation because s/he has free will. "Our determination to obey duty arises from free will, *ex spontanea determinatione mentis*, and this commands respect, not servile subordination; we feel ourselves to be such that we can

determine our duty, contrary to inclination, in accordance with duty's law" (Kant, 1997, 27: 624: 366). In this passage, Kant not only postulates the ability of our free will to determine ourselves to obey the ethical obligation, but also our awareness of the existence of this free will. Such awareness ("we feel ourselves...") is assigned a highly important function in the process leading to obedience to the ethical duty. For sure, Kant did not confine himself to the analysis of the *a priori* level of ethical obligation; rather, by way of focusing on the *a posteriori* level of the ethical obligation, he continued to investigate the practical circumstances in which the performance of the duty is set.

2.1.2 The ethical obligation as a posteriori notion

After discussing the duty bond, pure duty, 'intellectual duty', unconditional good acting, and the free will as being the main elements of the *a priori* level, now the focus will be on the practical aspects of ethical obligation, hoping to further contribute to the understanding of the ethical obligation. The *a posteriori* notion is merely derived from experience, i.e. recognized empirically. (Kant, 1998: 127). At this point, Kant considered *a priori* as the level that determines the will, and *a posteriori* as the one that restricts the action: "General practical philosophy exhibits the rules whereby the will is determined a posteriori; morals, the a priori rules whereby I ought to determine the will" (Kant, 1997, 29:598, p. 225). Thus, both the *a priori* and *a posteriori* types of knowledge are needed in order to preserve free will which involves ethical obligation.

Kant offered a deep discussion about the morality practices, or how to make an ethical decision in daily lived- experience. Kant describes the process of choice: Facility in doing something (*promptitudo*) is not to be confused with skill in such actions (*habitus*). The former signifies a certain degree of mechanical capacity: "I can if I want to," and designates subjective

possibility. The latter signifies subjective -practical necessity, that is, habit, and so designates a certain degree of will, acquired through the frequently repeated use of one's faculty: "I choose THIS, because duty commands it." Hence, one cannot explain virtue as skill in free lawful actions, for then it would be a mere mechanism of applying power. Rather, virtue is moral strength in adherence to one's duty, which never should become the habit but should always emerge entirely new and original from one's way of thinking. (Kant, 2006, (1+7): 38).

The main idea through Kantian works is that the human being should be willing to act in the light of necessity. Consequently, the fully articulated concept of lived-experience or *a posteriori* knowledge of ethical obligation contains the action of choosing: "The will considered as autonomous, as giving its own law, is called simply (pure) practical reason; the same will (practical reason) considered as the ability to choose freely between obeying or disobeying this law is called the power of choice" (Kant, 1987: xliv). This kind of power is the essential idea in testing the free will and the ethical obligation in reality. Therefore, in order to apply ethical obligation practices to reality, the human being should interpret this reality to direct the free will to perform one act instead of another. Hence, the central question of choice is: what is the real reason which directs the action of making a choice? According to Kant the primary direction of choice should be the duty, "that is to say the choice is accordance with this satisfaction, according to its form, comes under the principle of duty" (Kant, 2006:141).

As a result, the practice of choosing or the understanding of choice would lead to a meaningful question, which stems from Kant's obligation philosophy: how could the human being read the situation as one in which an ethical choice is needed? Alternatively, how could the human being embody the norms (duties, obligations)? Although the notion of embodiment is a recent development in moral psychology and phenomenology/semiotics, Kant referred to the

idea of embodying the norm, especially in applying the laws of freedom. It could be interpreted from Kant's philosophy that "For all laws embody an element of objective practical necessity as a reason for certain actions, whereas a permission depends only upon practical contingencies" (Reiss, 1991: 97). Therefore, Kant examined *a posteriori* knowledge through the practical necessity itself. In the *Critique of Pure Reason*, he indicated what "is responsible for it being called a *a posteriori* cognition, i.e., empirical intuition" (Kant, 1998: 168). Thence, a *a posteriori* cognition of ethical obligation would be structured through the 'practical' necessity and the ability to decide.

To take a step forward in the discussion of *a posteriori* cognition of ethical obligation, and based on the determination of the experience of ethical obligation in daily life, we have now to consider the role of the doctrine of right in the obligation system. Kant was highly concerned with the doctrine of right. He focused on the external right, or the right for the other. Gregor argues that "All other rights must be required by acts of choice, and Kant is far more concerned with how someone can rightly be coerced to refrain from doing what would not interfere with anyone innate right of freedom of action" (Gregor, 1991: 12). In Kant's view, human beings are not permitted to use others as mere means to any other ends.

What is explicit in Kant's definition of the doctrine of the right is the notion of preventing the subject from interfering with the other's natural right of freedom of action, which obligates the subject to respect the other's choices (see Korsgaard, 2013). The idea of understanding the right through human relationships is the most crucial part of being obligated toward the other's right, which surrounds others in particular. Kant indicates that "It is a right of a human being to

have a Person outside itself as belonging to him [or to her]... To call it a belonging of someone does not in any way mean that the Person of the other one is his property" (Kant, 1999: 166-167). At any rate, Kant considered that the individual should be concerned with the others' right, and not treat these others deliberately as part of his or her property. Regarding the contemporary human rights debates, we can see that Kant linked the personal right with the other's rights. From Kant's analysis, it clearly follows that each human being should deal with the others' rights as being ends in themselves.

Admittedly, it would be impossible to analyze in this part of the study every aspect of Kant's obligation system, or even his explanation of the a priori and a posteriori cognition. However, an understanding of the main tenets of his obligation system will prove to be useful in recognizing the possible obstacles of the ethical obligation toward the environment in the following chapters. Here, we need to explain how we will examine this obligation system to the problem of understanding the environmental issues.

Human beings are not the only beings who live in the world, have no choice other than to live here, and must use the land and its resources to get through life as best as they can. We are not the only agent-entities. Whether we affirm it or not, we exist on this land to seek our welfare to live, which is similar to a tremendous number of other entities. As Kant underscores, it is true that rational beings are the only animals who must conceive of their situation in these normative and moral terms, so they are the only beings who must claim that they have a right to act in the world in which they find themselves. However, again, the fact that it is rational beings who must

make these claims does not show that the claims are made only on behalf of rational beings (Korsgaard,2013: 19-20), but in the name of all other beings as well.

After the summary of Kant's obligation system as the normative system that has been adopted in most environmental ethics literature, there will be two main critiques. The first one is a criticism of environmental ethics as a philosophical field in general. The second one argues against the notion of seeking an ethical relationship between humans and their environment in developing countries through normative ethics. In fact, I will argue that normative ethics will not accomplish the target.

The critique of utilizing the normative ethics will be divided into four reasons to show how normative ethics are not adequate to correct the relationship between humans and nonhumans in developing countries. Following this critique, the possible solution for filling the normative ethics insufficiency is to resort to descriptive ethics, particularly if environmental ethicists are searching for effective methods to build an ethical relationship between humans and their environment in the context of developing nations.

In the second section, the focus is on giving an example of a specific environmental ethics issue—respect for animals. The sample country is Egypt. Today, Egypt is considered a developing country within an Islamic and decolonization context discourse. The specific nature of this country expands the argument of why the idea of respecting animals will not be feasible in context of Egypt.

3. The reasons of the normative ethics insufficiency

Normative ethics are usually seen as a form of ethics that is not subject to relativism and can provide a universal paradigm of ethical principles. Nevertheless, a problem emerges when philosophers attempt to apply those ethics to practical issues, such as the human- environment relationship controversy.

Four central critiques could be raised to most normative environmental ethics literature. The meaning and general implication of the term *normative environmental ethics* is the discussion of the environmental- human ethical paradigm that is provoked essentially upon the normative ethics principles. **The first** critique is the methodological process. Norton gives a general definition of environmental ethics in the following terms: “Environmental ethics has been dominated in its first twenty years by questions of axiology, as practitioners have mainly searched for a small set of coherent principles to guide environmental action” (Norton, 1995, p. 341-342). Essentially, normative environmental ethics intend to structure an ethical system for both humans and nonhumans, such as animals, plants, and land. Based on the fact that environmental problems are global problems, most ethicists thought that normative ethics could provide universal solutions. Therefore, they utilized only normative ethics as the main theoretical framework to discuss the environmental issues. There is a critique of Callicott, environmental ethicist who focuses on the normative ethics as the central theory for environmental issues. His theory of environmental ethics consists of “the search for a fundamental entity that exists independently of human preferences and values, an entity that could explain and undergird all normative judgments in all situations by providing an ontological foundation for value in nature” (Norton, 1995: 347). This ontological interpretation of the value of nature does not focus on specific environmental problems.

Prominently, normative ethics discuss why human beings should act ethically. Therefore, the amalgamation of normative ethics and environmental ethics engenders across countries and cultures grounds for respect, rights, duty, responsibility principles toward non-humans. The contributions of normative ethics are to provide alternatives to anthropocentrism; such as biocentrism and ecocentrism. Nevertheless, anti-anthropocentrism is not adequate to accomplish the task of environmental ethics for bringing the human behavior to act ethically toward non-humans.

The second problem is generalization. Most environmental ethicists are concentrating on developed Western countries as the model for environmental issues and solutions. This model creates a set of concepts for analyzing environmental risks and the relationship between humans and their environment, which do not function for the developing countries, especially theocratic countries. Anthropocentric thought is often emphasized as the framework for destroying the environment, into present time in particular. Hence, all human beings, natives or colonizers, wealthy or poor, powerful or powerless, have damaged their ecosystem because of their anthropocentrism. Thus, the broad claim is that 'we' as a species or, at least, as an amalgam of 'anthropocentric' individuals are responsible for the breakdown of the life web (Bookchin, 1994: 239). Due to the prevalence of that claim, the ethicists presented it as a valid explanation for all environmental issues and all individuals' positions as well. The ecological crisis is clearly global, as shown by pollution, climate change, animal problems, and so on. However, environmental challenges should not be handled by neglecting the differences that appear in the level of these problems in various countries. Many environmental issues are more complex in developing nations than in developed countries because of other problems related to developing countries. Najam indicated the specificity of developing countries' environmental problems by saying,

“The major environmental problems of the developing countries are essential of a different kind. They are predominantly problems that reflect the poverty and very lack of development in their societies...These are problems, no less than those of industrial pollution, that clamor for attention in the context of the concern with human environment. They are problems which affect the greater mass of mankind” (Najam, 2005: 309). Social, political, and economic problems have caused environmental deteriorations to spread in developing countries. Hence, it is incorrect to analyze the developing world’s environmental problems under the model of developed countries. This generalization would also prevent environmental ethics from reaching the target in other regions—developing countries in particular.

Why is the generalizing an issue for applying normative ethics in the developing world? By considering the following example, the reasons may become obvious. Suppose that I am a female, living in Cairo, Egypt, and I see a person -in most cases a man- cutting a tree in my neighborhood. Probably, I will not do anything to stop this action for various reasons. The first reason is the difficulty of persuading a person to consider the normative ethics toward the tree, while he does not have the preparation for adopting these normative ethics. The second reason is that both of us perfectly know that the law protecting the environment entities is so soft, or at least the authority is very selective in applying the environmental law which means the authority itself may consider cutting a tree is not a big problem. The third reason is that being a female creates a problem in bringing the other person to a respectful conversation about why he should not cut a tree. The fourth reason is the controversial issue of whether this tree is inside a private sector or a public sector. The third problem is that normative ethics do not focus on the process of how the ethical alternatives which provided by it would operate. The humans are disconnected from nonhumans. In developing countries, “The people are not concerned with ozone holes,

green- house effects, acid rain, pollution, etc. They are concerned with the struggle to live and to obtain schools, roads, markets, better seeds, some fertilizer, some transport, better prices for their produce, jobs, and a living wage—a minimum of dignity. Environmental considerations are a poor second in their daily struggle to exist” (Shattock, 1990: 1335). Therefore, it is necessary to discuss how these people can apply the ethical alternatives toward the environment more than simply knowing why they should act ethically toward the environment.

The capitalism crisis, fast capitalism (Rectenwald, 2010) in particular, appears in the fast production of food, fashion and goods, fast consumption, and the “current capitalist system of private production and ownership is fundamentally in tension with the environment” (Patel, 2011: p.1) This system of capitalism has increased the individualistic attitudes toward environment, which led to disconnection between humans and nonhumans. Many philosophers and environmentalists discuss the impact of using machines and biotechnology on the ecology on the relationship between humans and nonhumans, particularly in agriculture. Rachel Carson indicates that the change of agricultural ways is the real start of the process of isolating the land. “The farmlands of modern agriculture are highly artificial, unlike anything nature ever conceived” (Carson, 1962: 151).

The contemporary relationship between humans and land, agriculture land in particular, shows a disconnection. This isolation has many shreds of evidence in human beings' lives; however, it can be found strongly in the production and consumption of food. The shift to fast processed food is one of the direct ramifications of this detachment. In both developed and developing countries, the disconnection between humans and nonhumans (land) follows from the changing of agricultural ways and the changes in strategies of owning the land. The recent discussion of food justice concerns how the big manufacturers control both humans and

nonhumans (land and animals). Paul Thompson argues that “food needs in the developing world override concern for cultural integrity with an argument that appeals to the basic rights of individuals whose lands, jobs and way of life are destroyed in the wake of development projects, [especially industrialization projects] ” (Thompson, 2007: 36). This disconnection will be an obstacle to linking the surrounding environment with normative ethics. Normative environmental ethics do not discuss this problem, including the question of how the individuals can apply -if they adopt these normative principles- these ethical norms while being disconnected from the environment. Here, the fourth problem with normative environmental ethics will emerge.

The fourth issue is that the normative environmental ethics does not provide a full discussion of who has the power to apply this new ethical system—the state or individuals? Are the politics responsible for applying environmental ethics? Is the social discourse responsible for inserting environmental ethics into humans’ daily lives? Indeed, normative ethics concerns only with questions of why people should treat their environment ethically, without enough consideration for the fact that most people do not have the power to apply the normative ethical system toward the environment. Citizens in developing countries are politically powerless, their social movements for changing or solving the problems suffer the deficit of funds. According to the fact that the poor individuals' percentage is exceedingly high, in these nations, most of these peoples' lives are centralized around affording the daily basic needs. There is no time or space for social, political or economic activities that the ethical paradigm should be tackled in order to fix the relationship to the environment. It is due to these four reasons that normative environmental ethics are not adequate to be implemented in developing countries to correct the relationship between humans and nonhumans. I argue that descriptive ethics can fill the gap of normative environmental ethics.

4. Descriptive Ethics as possible ethical paradigm

Descriptive ethics examines people's beliefs about morality. It aims to analyze the question of 'what we think is right?'. The cultural traditions, economic, and religious values are taken into full consideration in the discussion of ethics principles. There are four reasons that would strengthen the argument of descriptive ethics ability to permeate the gap in normative environmental ethics. The first reason is that the nature of the questions, which descriptive ethics provide, are more applicable to the developing countries' environmental problems. A number of significant questions would perfectly fit the descriptive ethics framework, such as, why do human beings think that the action of the waste disposal on the street or water is right? Why building on farmland is utterly considered a personal affair, and no one else has the right to object? Therefore, instead of starting with aspirations toward general principles, it begins with addressing the moral problems that humans face as beings who are separated from nonhumans and the environment.

Attempts are being made to create ethical theorizing in descriptive ethics that can be started from the actual situations in which humans find themselves in specific regions. For instance, it will be significant to illustrate the values of shifting to urbanization and industrial nations. Besides, highlighting the issues of individuals lack the power to apply acting ethically toward the environment should be taken into consideration as well. This lack is divided into two aspects; the first aspect is, at the social level, there is no social framework to either increase the awareness for acting ethically toward the environment or to even support organizations willing to act ethically toward the environment.

The second aspect is the ineffective legal framework, which disempowers, almost entirely, people from acting ethically toward the environment. In these nations, this weak legal

framework emerges in the state policies toward the environment. These policies are made to adapt to the development without effective legal planning to protect the environment, where “industrial pollution production has increased very rapidly in the last 30 years in the absence of an effective planning and regulation system” (Hardoy, 1992: 63). Besides, the state in developing countries is biased and applies international environmental laws, which deal mainly with trading, over applying the natural environment laws³. “Urban growth in these countries, it is argued, is the artificial result of an ‘urban bias’s in government policies – ‘policies that set prices and make public decisions in ways that favor urban areas and concomitant industrial development more than their potential contribution to economic efficiency justifies’”(Bhattacharya, 2002: 4224). Therefore, how do powerless people in developing countries act ethically toward the environment? Descriptive ethics will be able a conductive to provide certain validity to questions that could be asked about specific environmental problems.

Descriptive ethics initially consider the social-political aspects of the examined values along with giving consideration to the specificity of the ecological problems as well. For instance, how the pollution in the developing countries is higher than in other nations, such as Cairo in Egypt, where the air pollution is classified as very high. The large population makes Cairo’s pollution problem different from any other city, especially with no overpopulation problem. In descriptive ethics, we can discuss how individuals act differently towards the environment in crowded places. Moreover, it analyzes the position of the person and the state of creating this high record of pollution

³ - Natural environment laws are generally refereeing to **natural resources law**, is a collective term describing the network of treaties, statutes, regulations, common and customary **laws** addressing the effects of human activity on the **natural environment**.

The second reason is that descriptive ethics contribute to uncovering people's beliefs about things, positions, values, and generally about what these individuals think is right or wrong in particular. By analyzing these beliefs toward the nonhumans and the environment, we can find a way to correct the relationship between humans and nonhumans. Generally, humans structure their human-human ethical system within the ecosystem. Aldo Leopold demonstrated that the environment is important in an ethical system based on the notion of human beings existing in the environment, "...ethics, so far studied only by philosophers, is actually a process in ecological evolution. Its sequences may be described in ecological as well as in philosophical terms. An ethic, ecologically, is a limitation on freedom of action in the struggle for existence. An ethic, philosophically, is a differentiation of social from anti-social conduct" (Leopold, 1949: 238). Besides, people act toward their environment based on their social-religious beliefs about the land, animals, plants, and water. For instance, descriptive ethics can offer a discussion about abusing animals (street pet animals) in the Islamic developing world based on social-religious beliefs about pets, especially dogs. Further explanation will be provided in the respect for animals section.

The third reason is that descriptive ethics could give the scholar the ability to analyze the other elements and value systems in the discussion of the human-environment ethical situation, and this would contribute towards creating effective environmental ethics in the society. For instance, it is important to discuss the role of poor economics in increasing environmental problems in developing countries.

The fourth reason is that descriptive ethics can demonstrate the contradictions that exist between social-political discourses which are indicated within the spoken-written discourses about treating the environment ethically. The broad issue is that the state and the private

organizations damage the environment and claim that they are protecting it simultaneously. These contradictions appear mainly in environmental policies which the state announces, and then destroys the environment, or does not apply appropriate strategies to protect the environment. For instance, the following environment- international agreements in Egypt are only signed for international trade, but not ratified:

“party to: Biodiversity, Climate Change, Climate Change-Kyoto Protocol, Desertification, Endangered Species, Environmental Modification, Hazardous Wastes, Law of the Sea, Marine Dumping, Ozone Layer Protection, Ship Pollution, Tropical Timber 83, Tropical Timber 94, Wetlands—signed, but not ratified: none of the selected agreements” (The world fact book).

In this case, descriptive ethics provide a discussion of how this contradiction would justify the individuals’ non-ethical actions toward the environment. Hence, the state should be obligated toward the environment. Is signing of international agreements only enough to obligate the state to protect the environment? If the state is not able or does not desire to practice these agreements, how does it- as an authority- obligate the citizens not to damage the environment? Then, who would be responsible for applying the power to protect the environment while the state does not want to do it? Who should set up the conditions to protect the environment while the state is absent? All these questions will appear while descriptive ethics focus on the contradiction between written-spoken discourse about protecting the environment, and the actual damaging actions toward the environment. Therefore, and for these four reasons, it could be declared that descriptive ethics are adequately able to develop environmental ethics and offer solutions to correct the relationship between humans and nonhumans.

To examine this adequacy, in the following part is an example about the animals’ issue in one of these developing countries.

5. Respect for animals

The issue of animal rights, treating animals ethically, the problem of biodiversity and the question of why and how people should respect animals are some of the central topics in environmental ethics. The argument is that the theory of the respect for animals will not operate in Egypt as a developing country. Egypt, similar to most other developing countries, has an array of complex environmental problems, such as poverty, lack of the legal system to protect the environment, weak social- environmental framework, high pollution, animal problems, and the recent risk on is the water problem. All these problems occur within a social-religious discourse— Islamic religious discourse in particular—which advocates the superiority of humans over animals. It is important to discuss the environmental dilemmas in interaction with social-religious discourse. Indeed, there is no way to understand the reluctance of having respect toward animals in that nation without inserting the religious discourse in the discussion. Thus, the following discussion will be about how the term respect for animals could be conceived by Egyptians.

5.1 The normative aspect of the respect concept

Most normative environmental ethics debate the respect for animals inside the biocentrism and eco-centrism ethical framework. Before I discuss the normative background of bio-centric respect for animals, I think it is important to first discuss the aspect of respect as part of normative ethics in general.

Ethicists have elucidated respect principle as one of the crucial aspects of moral actions toward the human ‘Other’. They considered the ability to respect the human Other as an essential part of being a human. Kant, as previously mentioned, is one of the normative philosophers who discussed the concept of respect through his system of obligation. He also connected the ability

to act toward the human Others ethically, with autonomy and free will. Kant said that human beings could use each other as means, but they should not stop at that point, and they need to extend the action to “act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means” (Kant, 1993: 36). Not just respecting the human Other as being a part of the ethical system, but also respecting the rights, duties, and the law. Most environmental ethicists found that it is possible to use the same explanation of respect among humans, in creating respect for animals.

The approaches of normative environmental ethics either apply respect for animals from the normative ethics standpoint in general, or from a specific normative perspective. A number of philosophers have applied the Kantian normative ethics perspective to find a way to respect the Other, even if humans use each other as means. Indeed, the remarkable contribution of normative environmental ethics literature is the attempt to extend the notion of respecting the Other, even while using this Other as means, to non-human Others. The main touchstone of this respect normative illustration is that humans can use animals as means. Moreover, humans can use animals and developing a respect toward them. Evans argues that it is necessary to respect the use of animals as means, as well as respecting them as being valuable in themselves. He stated that “to respect the inherent value of one being requires respect for its instrumental use of and to other beings” (Evans, 2005: xiii). Yet, extending the respect for human Others to practice respect for animals is not enough to motivate people to respect animals. Therefore, some philosophers argued that maybe the anthropocentric thinking is the reason for the difficulty of applying respect for animals. Therefore, they created another approach to decenter the anthropocentrism, such as biocentrism.

5.1.1 Biocentrism and respect for animals

Paul Taylor explains biocentrism by indicating that in a biocentrism community, the humans are mere members; the same as Other living entities. Besides, all ecological systems are connected to each other through the biological voice. Every living entity has its individual intrinsic value based on life. Therefore, humans should respect animals because these animals are members of the living community, the same as humans (see, Taylor, 2011: 139-153). This biocentrism is the key for reducing the anthropocentric evaluation of nonhumans. Life is the center for intrinsic value instead of human consciousness or any other human features. Thus, nonhumans are equal to humans, and the respect should form the ethical framework of the relationship between them.

There are three assumptions regarding respect for animals based on the biocentric ethical system. The first assumption is that humans can recognize the life of the animals; hence they can respect these animals because they are alive. The second assumption is that the respect could be derived from having life only. The third assumption is that it is easy to build duties toward animals because they are alive.

5.2 Biocentrism and the normative respect are not enough

In this section, I will criticize the bio-centric ethical assumptions for developing respect for animals on the hypothesis that recognizing the life of the animals would lead to respect for these animals. This assumption does not focus on the question of how people understand the life of Other animals based on their religious social values. In Egypt, people are directed by the fundamental social-religious discourse regarding animals. There are four main notions about animals in that country.

The first notion is that the human being is created in God's image, specifically, the face is God's gift. Based on this concept, ethical treatment grants privilege to those having this face, human-God face⁴. The ethical action toward human Others occurs in human face being. Levinas was one of the philosophers who discussed the importance of the face for creating the respect for human Others. The capability of having respect for humans occurs in face-to-face interaction. In Levinas' works, such as *Totality and Infinity*, and *Otherwise than Being*, he mentioned how the position of face-to-face with the human Other enforces the subject to deal with this Other ethically. "The face-to-face encounter represents the moment that one becomes primordially aware of the ethical responsibility one bears towards the Other" (Crowe, 2008: 316) He also discussed the connection between the face and language. Language is part of communication and occurs through the use of voice and singing. The ability of language creates a common ground among self and human Others. Thus, face and language are the basic notions of having respect for humans. However, what is respect for animals? In Levinas' works, "he suggests that because plants and animals lack language and do not have faces like human faces, we cannot enter into ethical relations with nonhuman Others in what he calls 'face to face' relations" (see Davy, 2007: 39).

Is it true that animals do not have faces or languages? Indeed, as per Levinas' philosophy, the animals do not have faces or languages. He said that he did not know if the snake has a face or not (see Crowe, 2008: 315). In Egypt as well, the animals do not have God's face. The difference is "that humans are aware of ethical obligations because of inter-human face to face

⁴ - "Allah created Adam in His own image." In a narration by Ahmad and some scholars of Hadith, the same Hadith reads: "in the image of Al-Rahman (the Most Merciful)". In the first Hadith, the pronoun refers to Allah.

relations” (see, Davy, 2007: 42). Creating respect for animals will make humans encounter all the difficulties of bringing a face-interaction.

The second notion is that people in Egypt conceive all animals as they were created for man’s benefits. This specific function for animals, from this religious discourse point of view, refers to a specific existence for these animals; they are always less than the human being, by God’s choosing. Trying to find similarities between the human and the animals would be going against God’s will. And going against the God’s will is prohibited in this country, similar to all other Islamic countries. Consequently, trying to apply these normative ethics of respect for animals will be neglected by people, and the defenders may get punished because they offend God’s will.

The third notion is the process of sacrificing animals, lots of animals, in one of biggest Islamic Eid ‘Greater Bairam’ as an important event for getting close to the God. Indeed, this notion is problematic, because this Eid is an essential part of practicing Islamic religion. These countries kill a high number of animals every year, just because of this idea. No one will listen to the normative environmental ethics message of why he or she should respect animals. Sacrificed animals are a means for being closer to God just like the eaten animals are the only source of food.

The fourth notion is regarding some animals as unclean, such as dogs⁵. Therefore, it is rare to find people adopting dogs in their houses. This idea of impurity is a justification for people to not only adopt dogs or any pets but to also abuse these animals, especially stray dogs.

⁵ - The Prophet, said: "If a dog licks the vessel of any one of you, let him throw away whatever was in it and wash it seven times." (Reported by Muslim)

Giving the preceding reasons full consideration, it will be easy to recognize why the sentence of 'respect for animals' will not find audiences. Then the problem still exists: abusing animals, how can ethicists solve it within the Egyptian context?

5.3 Can descriptive ethics provide a solution?

a. Avoid using what is conceived as the Western terminology of values:

In the first chapter, I discussed the ramifications of adopting the methodology of catching-up the Western development in economics and politics, along with the emergence of anti-catching-up movements. It could be seen explicitly in the Islamic fundamental movement in Egypt. This particular movement has gained support by grounding an epistemological conflict between the western values, and what these movement participants called the identity values. The prominent negative outcome is that almost all the normative ethics principles came to be seen as imbued with Western values. The concept of respect brings to the social mind the Western domination, which creates an immediate rejecting to it. Certainly, the clearest examples of this conflict and rejection of these transformed values appear in the case of women rights and animal rights. With deep digging inside the daily moral practices, it could be found that these ethical norms are absent almost entirely.

The first suggestion is to avoid using the terminology of the ethical principles that appear Western. Besides, searching for the meaning of these ethical principles within the cultural and traditions in the Egyptian dialect. People in Egypt, as most developing countries, are highly disconnected from the environment and animals, and they are dominated by social-religious discourses, which makes this disconnection still more profound. Therefore, we need to find another ethical framework toward animals. The ethical system should connect with the social discourses to be remarkably effective. The second suggestion is focusing on the emotions to get

people behavior on the ethics track. Sympathy could be an alternative to garner respect for animals in developing countries for many reasons.

The first reason is that sympathy⁶ helps people to be involved with animals without the difficulty of bringing the intellectual understanding of the intrinsic value of these animals. In the phenomenological literature, we can find “Scheler’s concept of sympathy or ‘fellow feeling’ resolves many problems in environmental and animal ethics, as it eliminates a major stumbling block when it comes to ethical treatment of animals: the notion that humans can never fully understand what it is like to be a non-human animal and therefore cannot enter into moral relations with them” (Dillard-Wright, 2007: 2). In fact, people in Egypt are not involved in the philosophical discourse about the ethical obligation toward animals; they are solely following the social- religious discourses about animals, which indicate a disconnection between these people and the animals.

Second reason is that sympathy will not go against the social-religious discourse of animal existence. Respect indicates equality between human beings and animals, which is almost impossible to be implemented in theocratic developing countries. On the other hand, sympathy does not indicate any co-existence between humans and animals. Thus, it is probably easier to connect sympathy toward animals in the social-religious discourse, and this will raise the possibility to treat animals ethically in these nations.

⁶ - “sympathy” is frequently used to mean one person’s response to the negative effects (suffering) of another individual, leading to pro-social (helping) behavior towards the other, see Internet Encyclopedia of philosophy, <http://www.iep.utm.edu/emp-symp/>

b. Sympathy in the social religious discourse

For the aim of motivating the individuals in Egypt to act toward animals ethically, we must first spread the notion of sympathy. Indeed, spreading sympathy without using domestic terminology in the society will not be effective. For this situation, the fundamental discourse will be the gate for inserting the sympathy as a feeling in Egyptians daily life. However, this discourse has a remarkable hand in destroying the Egyptians' relationship to animals, especially around the 1970s. But it still could function as a recognizable part of the possible solution of animal abuse. The central obstacle in this suggestion is if the fundamentalists are willing to adopt the sympathy discourse toward the animals or not. If not, since this discourse is so dominating, then how to build a context that would allow this sympathy to be active in Egyptians life? In fact, this particular part needs more studies.

The challenge this suggestion would face is that the Islamic social-religious discourse indicates a superiority of humans over animals. The solution for this is using a selective method. As scholars in environmental ethics, we must avoid the religious texts that reduce animal existence and focus more on the values of love and tolerance. If these values are expressed in religious terminology, they will give sympathy a place in Islamic social discourse, and a start to act ethically toward animals. Sympathy will not indicate equality in religious terminology, and therefore, will not be in contrast with the social, religious discourse about human superiority by God's creation.

Chapter 4

Water Ethics: The Nile River Conflict, Local-International Ethics

1- Introduction

Water is essential for life. More considerably, water is a nonrenewable resource. Climate change, industrialization, urbanization, and rapidly growing overpopulation cause massive environmental issues. However, water is the most heavily wasted ecological resource all over the

world. Drinkable water is either naturally wasted in the sea, or by mismanagement. Therefore, multiple governmental and non-governmental organizations are trying to structure a practical systemic strategy for managing freshwater considering the justice of water distribution between nations sharing the same source of water. Additionally, these organizations aim to maintain water at a certain level of conservation to fulfill the needs of current and future generations (Llamas, 2009). Unfortunately, an integrated systemic practical method of managing water is not possible within the current world's structure of politics and ethics. Broadly speaking, water conflict is an issue that involves cultural differences, political empowerment or disempowerment, developmental problems, local communities conflict, and human's existence values. Therefore, ethical questions play an important role in bringing these issues together in an integrated view.

However, the water issue is still difficult to be analyzed from an ethical point of view for many reasons. The first reason is cultural relativism: "The rise of ethical discourse in global water policy networks has already led to a key debate regarding how a water ethic fits with other normative claims" (Schmidt, 2010: 5). Water as a life pattern not only exists in citizens' lives as a vital part of their world but also represents the development of their cultural values. Human beings' claims to water range from those involving property rights to those seeking to determine the legitimate place of water within social or religious belief systems. One constructs daily experiences through water. For instance, activities and experiences of drinking, feeding, cleaning, praying, swimming, farming, and manufacturing occur through water. In short, water structures the framework of customs and traditions for every individual, group, region, and continent. The second reason why the water issue is complex is that water, as a vital need, is inimitable in forming power among countries. The geographical position of an upstream country

can give it power to prevent or control freshwater flows to downstream countries. In comparing power over water and power over other environmental resources, it is obvious that water has a unique set of power structures. For instance, air, which can be classified as clean air or polluted air, is shared, as there is no technology, so far, that can prevent air from being everywhere. However, there are multiple technologies that allow political institutions to prevent water from flooding specific places through the use of dams and to otherwise control its flow.

Water is equally important to every person. However, not everybody has the same access to water or the same attachment to it. When ethicists analyze the relationship between individuals and their water, they have to consider the complex social, religious, and political aspects that evolve from individuals' relationships to water as well. That is why we need to state the water ethical questions so that they can be approached from a descriptive ethics point of view, within a given context, especially the political and social contexts. This study will examine the political and social aspects of water governance in developing countries, more specifically, the water ethics for Egypt.

2- The general premises of evolving water ethics in the developing countries

2.1 Water as part of life

Water ethics as a philosophical field is initially concerned with the justice of accessing clean water and sanitation for all societies and for poor communities, in particular. "In present days, the access to safe water for facing basic individual needs tends to be increasingly considered a fundamental human right recognized in international law, although in many cases

not explicitly, unlike other human rights, such as the rights to life, food and shelter, health and well-being, and protection against disease and malnutrition” (Cunha, 2010). The world faces a serious problem regarding access to water. Approximately one billion people worldwide do not have decent drinking water, and about two and a half times that number do not have sanitation services (Ingram, 2008). However, poor communities suffer the highest level of water deficit. Generally, the cost of water management, political ignorance, lack of empowerment of social movements, and scarcity of water resources pose challenges in structuring an ethical framework. This ethical framework needs both social and political ethics cooperation to improve water ethics. Besides all this, water is shared between countries, and handling the issues related to its use requires ethical, political, and scientific cooperation among countries that share the water.

In fact, most developing countries’ political systems do not give priority to environmental problems in general or water problems in particular. The issue is not only that the water may be unobtainable for poor communities in these countries, but also that the free-market and lax environmental protection laws have led to water pollution that results in a massive and rapid increase in public diseases. Due to this situation, the question of the value of human life moves to the forefront. The water issue trends from being an issue for human well-being to a threat to a human survival. Water scarcity, drought, and disease are the three major problems that direct the ethical framework to consider always the initial questions of the value of life in addressing the water issue, whether within a political or an economic context. By expanding the question of the value of human life, we need to emphasize multiple questions that are applied to a particular area. As the focus in this chapter is Egypt, the questions will be divided into two aspects. The first aspect involves analyzing the ethical subjects for current water issues. The second aspect concerns the possible ethical dilemma in the near future.

2.2 The ethical questions of current water issues in Egypt as a developing country

Egypt is located in the greater desert of North Africa, and the scarcity of rainfall increases the contribution of natural sources on rates of monitored dust (The Egypt State of Environment, 2010). The Nile River is the main water resource; and almost 98% of the population depend on the Nile's water for drinkable water and irrigation. Further, the river shaped the demographic contribution of Egypt; most of the people live on the Delta, which makes up only 5% of the land (Mohamed, 2014). Egypt shares the Nile River Basin with ten African countries. Thus, the main basic need—water—is a shared resource among countries.

The international sharing of the Nile has structured a unique case of water politics and ethics at a transboundary level. Basic investments in water policy are efforts in prevention and reduction of humanitarian emergencies and conflicts (Trondalen, 2004). Some ethical questions perfectly match this situation: How should the ethics of sharing work among countries? Who is responsible for the harm that comes from unjust distribution of the water resources? How should the political authorities understand the people's water needs? What is the ethical framework of local development within international development regarding the shared water? All these questions should be considered when we analyze the ethical framework of the Nile River politics. In this part of study, I will not answer all these questions, but I consider them for further studies.

Pollution and irrational consumption of water are two problems negatively affecting water resources. However, in order to provide an ethical framework for water conflict, it is crucial to examine the history of water politics. For developing countries, it is highly important

to understand the impact of colonization and postcolonization on water politics and on ethics as well.

In general, it is quite new to consider environmental resources, shared resources in particular, in diplomatic agreements. For water, colonizers have maintained *water diplomacy* since 1898 (Mohamed, 2014: 212). Two important points should be made about these agreements. First, the agreements were written from the colonizer's point of view and interest. In some cases, the colonizer established the agreements without the representation of the colonized authorities. For example, Ethiopian authorities were not involved in the discussion of the Nile River agreements, which took place on May 7, 1929. Second, the ethical context was almost completely absent from the agreements constructed during the colonization era. This lack of the ethical context is still noticeable in the postcolonization agreements.

As mentioned in the last chapters, the normative ethics of the environment are inadequate if we wish to create an ethical framework for the environment or to develop an ethical framework for the current Egyptian cultural context. However, descriptive ethics could be the means to understand how to build or deepen the ethical relationship to water in a developing country such as Egypt.

Wide-ranging, multiple epistemological features determine the research on water resources and customs all over the world. Besides, to analyze environmental ethics in general, we should underscore the epistemological complex that affects these ethical aspects. It is necessary to examine how knowledge directs descriptive ethics toward the environment. One of central epistemological issues that we should consider when we analyze human-environmental relationship is uncertainty. Uncertainty emerges within water policy decision making along with

the lack of ordinary people's knowledge in daily life. Loucks analyzed the uncertainty impact as follows:

The success and performance of each component of a system often depend on future meteorological, demographic, economic, social, technical, and political conditions, all of which may influence future benefits, costs, environmental impacts, and social acceptability. Uncertainty also arises due to the stochastic nature of meteorological processes such as evaporation, rainfall, and temperature. Similarly, future populations of towns and cities, per capita water-usage rates, irrigation patterns and priorities for water uses, all of which affect water demand, are never known with certainty (Loucks, 2005).

In other words, this uncertainty does not only occur within humans' understanding of the nature of water. Also, the climate change has brought all the other environmental resources into instability, which will produce more uncertainty in the scientific research, political recognition, and social consideration of water-development. Nevertheless, in this study we are concerned with the political tackling of the water issue that initially produced an ethical dilemma. Because of the significance of water, it is important to be aware of the possibility of one's uncertainty about water before acting. Therefore, environmental theorists address a suggestion to solve the uncertainty toward the water by saying, "one of the most direct ways of reducing uncertainty is to generate new knowledge or understanding of conditions governing water availability and quality in the present and in the future" (UNESCO, 2012).

3- Water politics, conflicts, and ambiguity

Water as a source of life has caused international politics to confront a real issue which goes far beyond politics. In general, for developing countries that suffer from political instability,

water policies represent the most obvious instability and ambiguity. Policy makers, scientists, and economists from all over the world have founded a movement called Integrated Water Resources Management (IWRM). The IWRM began during water resources negotiations in the early 1990s. This framework is based on the Dublin Principles, which were drafted in 1992 at the Dublin Conference on Water and Environment (Kindler, 2009). This initiative has gained wide acceptance. Additionally, it has shown promise as a method for both solving the ongoing conflicts of the water and for conducting a shared view of rational water use for reaching sustainability, both local and international sustainability. IWRM is “an ecosystem-based approach that takes into consideration the interrelationships between natural resources systems and socioeconomic objectives, and attempts to integrate them with national development and poverty alleviation objectives” (Al-Awar, 2010). At first glance, this approach may seem easy to be implement. However, it essentially requires a strong ethical system within both domestic and international contexts so that the principles of the approach can be assimilated and put into practice.

Four objectives have been formulated by IWRM:

Firstly, we need to determine and protect any potential sources of freshwater supply that attach to technological, socio-economic, cultural, environmental, and human health aspects.

Secondly, we attempt to ground sustainable and reasonable exploitation, safety, conservation, and management of water resources constructed on community needs and priorities within the context of national and international economic development policies.

Thirdly, we should strength projects and programs that are economically efficient and socially appropriate with clearly defined strategies, based on full public participation.

Fourthly, we tend strength, in particular in developing countries, the appropriate institutional, legal, and financial mechanisms. (Kindler, 2010).

From these basic objectives of IWRM approach, it can be stated that the ethical framework that would create the environment for this approach should be the target prior to trying to apply this approach itself. The ethical agreement should contain the principles, theoretical and applicable ethical norms that could be accepted across borders and cultures. The key issue that works as the cornerstone of this ethical agreement is the water policy agreements. Understanding the water policies' impact on recognizing the water issue itself would help the ethicists to frame a genuine ethical theory that could be valid for developing water ethics in specific regions. For the Nile River case, it is crucial to study the water policies within two main periods, the colonization and post-colonization eras.

4- Water-Policies at colonization era

4.1. Brief history of colonial approach of Egypt and Ethiopia

There is no adequate discussion of water policies, water conflict, water development and sustainability in Africa without including and analyzing the colonial history in these countries. More significantly, colonization transformed to a different

form, which means we must consider colonial aspect in any case of studying. In this part, the discussion is limited to water conflict between downstream country (Egypt) and upstream country (Ethiopia). Therefore, before we start illustrating the current water conflict between these two countries, it is important to give a brief history of colonization during the time of establishing a specific agreement (*May 7, 1929- The agreement between Egypt and Anglo- Egyptian Sudan*). This agreement is considered as one of main current conflict aspects. The important dates that are connected to water policies agreement are between 1925- 1959 for Egypt and Ethiopia.

4.1.1 Ethiopia colony without explicit colonization:

Around the 1880s, most European countries started the competition to colonize Africa. Even though, most colonizer countries were Britain, France and Germany, Italy begun to get into this competition by attempting to colonize Ethiopia. In Adwa war 1896, Italy got defeated. Sbacchi traces the history of colonization of Ethiopia since 19 century and the Italian attempts to colonize it. He says "Italian plans to colonize Ethiopia go back to the nineteenth century, when Italian Prime Minister Francesco Crispi anticipated the settlement in Ethiopia of a large number of Italians (Sbacchi, 1977, 504). Sbacchi addresses one main difference between Italian colonization of Ethiopia and the British colonization of Egypt is the settlement approach. Italy had aims to settle civilians in Ethiopia using the mission of Christianity. British aims in Egypt were political authority and economic domination, Sbacchi says that "The Vatican too was interested in fostering Italian Catholic immigration to oppose the spread of the Protestant faith and to stop the continuous progress of Islam in Ethiopia. Catholic leaders thought Italian immigration had good chances of success because Italy was Catholic and aimed at penetrating

and expanding its influence in Ethiopia. Thus, projects for Italian colonization in Ethiopia began long before the fascist regime" (Sbacchi, 1977, 504).

The Italian attempts to colonize Ethiopia impacted on the Ethiopian life in general. After Adwa war and the second Italian- Ethiopian war 1936, "the new life-needs created in the Ethiopians was beneficial to the Italian economy because they bought and used Italian goods, which gave more work to Italian industries" (Sbacchi, 1977, 506- 507). Also, the Italian strategy of colonizing Ethiopia is to give agriculture lands to Italian farmer to cultivate, which was different from British colonization to Egypt.

Generally speaking, Ethiopia did not get colonized as most African countries in general, and Egypt in particular.

4.1.2 British colonization of Egypt:'

In 1914, Britain announced a protectorate over Egypt as a result of war with the Ottoman Empire, which Egypt was a part of it. The long history of colonization of Egypt made it a target for any colonial political projects. Dominating completely or partly Egypt is crucial for both capitalism and imperialism projects in Africa and the Middle East. Therefore, one of most common phrases for centuries about Egypt is: who controls the Nile, controls Egypt. Thence, "Britain paid intensive intention to Egypt solid connection to water of the Nile River. Therefore, Britain built almost the entire colonization project throughout the Nile to secure dominating this strategic location country. Dominating Egypt is not just controlling a source of economy, but also a connection to other rich colonies such as Indian colony. Moreover, "Egypt was also valued by Britain, for its irrigation- based long-staple cotton, a key input for what was then the United Kingdom's huge and strategic textile industry (Milas, 2013, 1). Therefore, in general the British

colonial project in Egypt required establishing water policies that secure water to Egypt which means secure water to British investments.

4.2. *Who is blamed and who should be?*

Water policies established during the colonization era have a significant impact on current water issues nowadays. For developing countries, the water still represents the issues of colonization and its ramifications. Revealing the colonial aspects that influenced the current water issues will contribute greatly in addressing the ethical complex that prominently appears between downstream and upstream countries. The first question that may open up the ethical discussion between Egypt and Ethiopia is who is blamed for structuring the water policies during the colonization period? And, who should we blame for previous water policies and current conflicts as well? In the agreement below, we can underline the start of understanding the ethical dilemma of Egypt-Ethiopia conflict.

May 7, 1929- The agreement between Egypt and Anglo- Egyptian Sudan,

**Exchange of Exchange of Notes between Her Majesty's Government
in the United Kingdom and the Egyptian Government on the Use of
Waters of the Nile for Irrigation**

Signed at Cairo, on 7 May 1929

No I:

Mohammed Mahmoud Pacha to Lord Lloyd, office of the Council of
Ministers
(Cairo, 7 May 1929)

Your Excellency,

Further to our recent conversations, I have the honour to bring to the
knowledge of your Excellency the viewpoint of the Egyptian
Government on the irrigation problems, which formed the subject of our
discussion.

1. The Egyptian Government wishes to acknowledge that a solution to
these problems would not be deferred to a subsequent date when it
became possible for the two Governments to come to terms on the status
of the Sudan but, regarding the settlement of the present provisions, it
expressly reserves every freedom at any negotiations which could
precede such an agreement.

2. Obviously, the development of the Sudan needs a quantity of water
flowing from the Nile higher than used hitherto by the Sudan. Your
Excellency is keenly aware of the fact that the Egyptian Government has
always been desirous of encouraging such a development and shall
continue in this direction. It would be ready to come to terms with her
Majesty's Government on an increase in this quantity in so far as this
would not infringe on neither the natural and historical rights of Egypt
on the waters of the Nile nor on its agricultural development needs
subject to obtaining satisfactory assurances with regard to the protection
of Egyptian interests as set forth in the ensuing paragraphs of the present
note.

3. This is why the Egyptian Government accepts the conclusions of the
1925 Nile Commission whose report features in the Annex and which is
considered as forming an integral part of the present agreement.
Nevertheless, in view of the delay on the construction of the Gebel Aulia
dam which, according to paragraph 40 of the Nile Commission Report is
considered as being the counterpart of the Gezira project, the Egyptian
Government suggests that the date and the quantities of gradual
sampling of waters of the Nile carried out by Sudan during the months
of flood as stipulated in Article 57 of the Report of the Commission be
modified in such a manner that Sudan may not take out more than 126
cubic metres per second before 1936 with the understanding that the
periods set forth in the above article will remain unchanged until the

stipulated figure of 126 cubic meters per second is reached. These quantities are based on the Nile Commission Report, and may therefore cover the reviews as set down in the Report.

4. It is also understood that the following provisions will be observed with regard to irrigation works of the Nile:

- i. The Inspector General of the Irrigation Service in Sudan, his staff as well as other officials that the Ministry of Public Works may appoint shall have every liberty to cooperate with the resident engineer of Sennar with a view to measuring the rates of flow and the maximum levels in order that the Egyptian Government may ensure that the water distribution and control of the dam be executed in observance of the Agreement concluded. The detailed practical provisions adopted by joint agreement by the Minister of Public Works and the Irrigation Adviser to the Sudanese Government shall come into force on the date on which the present note shall be confirmed.
- ii. Except with the prior consent of the Egyptian Government, no irrigation works shall be undertaken nor electric generators installed along the Nile and its branches nor on the lakes from which they flow if these lakes are situated in Sudan or in countries under British administration which could jeopardize the interests of Egypt either by reducing the quantity of water flowing into Egypt or appreciably changing the date of its flow or causing its level to drop.
- iii. In order to enable it take all necessary steps with a view to conducting a study and recording the water conservation of the Nile in Sudan, the Egyptian Government shall enjoy all the facilities required to this end.
- iv. Should the Egyptian Government decide to undertake work on the river and its branches, or take steps with a view to increasing water supply for the benefit of Egypt, it shall beforehand, come to terms with the local authorities on the measures to be taken in order to safeguard local interests. The construction, maintenance and management of works mentioned above shall be placed under the direct control of the Egyptian Government.
- v. The Government of Her British Majesty in the United Kingdom and Northern Ireland shall use its good offices so that the carrying out of surveys, taking of measures, the conduction of preceding paragraphs be facilitated by the Government of regions under British influence.
- vi. It is obvious that within the framework of the implementation of operations envisaged by the present note, uncertainties may appear from time to time regarding the interpretation of a question of principle or technical or administrative points. Each problem of this nature shall be examined within a spirit of reciprocal honesty.
In case of a dispute arising from the interpretation or execution of the

above provisions or if one of the parties contravened the stipulated provisions of the present note and should the two Governments fail to resolve this problem, this problem shall be referred to an independent body for arbitration.

5. The present agreement can in no way be considered as affecting the control of the River - this being a problem which will cover free discussions between the two Governments within the framework of negotiations on the Sudan.

I seize this occasion, etc.

M.MAHMOUD

Chairman of the Council of Ministers

No 2:

Lord Lloyd to Mahmoud Pacha

(Cairo, 7 May 1929)

Sir,

1. I have the honour to acknowledge receipt of the note that your Excellency addressed me today.

2. By confirming the provisions on which we mutually agreed and which were enumerated in your Excellency's note, I am entrusted with the task of expressing the satisfaction of her British Majesty's Government in the United Kingdom and Northern Ireland at the fact that these discussions have led to an agreement which will certainly facilitate the development of Egypt and the Sudan and promote their prosperity.

3. Her Majesty's Government in the United Kingdom shares the viewpoint of his Excellency on the fact that this agreement should deal, and deals essentially with the control of irrigation devices on the basis of the Nile Commission Report and does not affect the status quo in Sudan.

4. In conclusion, I would like to remind your Excellency that Her Majesty's Government in the United Kingdom has already recognized the natural and historical right of Egypt to the waters of the Nile. I am entrusted with the responsibility of declaring that Her Majesty's Government in the United Kingdom considers the observance of these rights as a fundamental principle of the policy of Great Britain and wishes to assure your Excellency that the principle of this agreement as well as its detailed stipulated provisions will be observed irrespective of the time and circumstances.

I seize this occasion, etc.

Lloyd

High Commissioner

The Residence
Cairo, 7 May 1929

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Many scholars and politicians give intensive attention to the implication of this agreement. Mohamed Nour Eldean provides a summary of the main principles in this agreement by saying,

“This article was the first to delegate specific quantities of water to a specific country. During the crafting of this agreement no riparian country, except a weak Ethiopia, was independent. The agreement had five main points. First, Egypt and Sudan were to respectively receive 48 and 4 billion cubic meters of the Nile flow per year. This meant Egypt was allocated 92.3% and the Sudan 7.7% of the utilizable flow. Second, the flow of the Nile during the dry season (January 20 to July 15) was to be reserved for Egypt. Third, Egypt was given the right to monitor the Nile flow in the upstream countries. Fourth, Egypt did not require the consent of upper riparian states to undertake Nile River- related projects. Finally, Egypt was assured veto power over any construction projects that would adversely affect her interests” (Mohamed 2014).

From both the official text and summary of principles, we can draw many epistemological aspects that could be analyzed out of this specific agreement. These epistemological characteristics have shaped the current water ethics dilemma. Since the water policies were established around mid-1800s, it has become ever more important to study the epistemological influence of the water policies on the ethical and economic paradigms. The key issue concerns are the linguistic and terminological aspects of written agreements of the water policies that created the ethical problems. Prominently, these aspects define the water politics during the colonization era in Egypt and most basin countries. Moreover, these aspects have led to the current conflict between Egypt and Ethiopia and directed the water policies in the post-colonization era.

4.3. *The exclusion rule and the blame question:*

A close reading of the 1929's agreement can reveal that this agreement is constructed for All the Nile River basin countries. However, it names only three nations out of ten countries- besides the new South Sudan- Egypt, Sudan and Ethiopia. This agreement "was signed by the Egyptian government and the British government, the latter on behalf of the Sudan and the East African riparians to Lake Victoria (Kenya, Tanganyika [now Tanzania] and Uganda) (Kasimbazi, 2010: 722).

The negative massive epistemological aspect in this agreement's context is the *exclusion rule* of the Nile River basin countries from the table of discussion. Within the text of 1929 agreement, aside from these three countries, the rest of Nile River countries were described as independent'. Moreover, it is clear that all the Nile River basin countries were under colonization in this era. However, this particular document showed that Egypt, somehow, participated in writing this agreement. This participation led to a deep conflict between Egypt and the other Nile River basin nations in general, and with Ethiopia in particular.

This context is imbued with an exclusionary voice. The general meaning of this rule, which could be drawn up from epistemology and psychology of oppression, is excluding intentionally or unintentionally specific patterns from being effective parts of the context or groups such as knowers or beneficiaries. The possible debate herein is that the direct meaning of this exclusion principle represents a political exclusion because these countries were under colonization. The colonizer excluded the colonized from the context of all political affairs. However, it is somehow inadequate to consider the exclusion that occurred in this context as from a political point of view

only. The participatory process names two colonized countries as the main participant nations, which aligns this agreement to these two nations' benefit of securing water'.

In the meanwhile, the colonizer did not refer to other countries and excluded them as participants. The key issue is the non-participant countries are obligated to put this agreement underway from then on.

Therefore, considering the colonizer's exclusion against all other the Nile River basin countries from a political point of view is still missing how this exclusion's ramifications have led to epistemological and ethical exclusions that have remained problematic between upstream and downstream countries until our days. In fact, the exclusion's ramifications of this agreement—almost all colonial treats as well— influences negatively these countries' self-determination and their relationship with each other. For instance, based on this claim, we can study the epistemological and ethical structures of Ethiopian's social movements that found the current political water conflict between Egypt and Ethiopia. Milas summarizes this conflict by saying "The upper riparian states tend to dismiss Egypt's claims to 'historical rights' to Nile's waters as fiction, and not surpassing their own rights. As for 'prior use,' if taken in the context of international water law and practice, including the principle of 'no significant harm', it might support a claim to the volume of water to Egypt" (Milas, 2013, 3). The main objection against Egypt claims to water is '*historical rights*' to water. Most political and social scholars consider the 'historical rights' to water is the source of conflict that should be removed. This common argument tenders a significant question: should the participants 'Egypt and Sudan,' which are seen as participant countries, be blamed for this political exclusion that extended to be epistemological and ethical exclusion or not? Egypt and Sudan were colonized as other nations of the Nile River. However, the British colonizer included Egypt and Sudan as participants in the

agreement in a different way than other countries. The issue that could be considered is these downstream countries have gained *benefits of securing* their water from this agreement. The colonizer intention was to secure water for their investments in agriculture in Egypt and Sudan, especially cotton crop (Mohamed, 2014). Still, the ethical question remains the key issue, should Egypt and Sudan be blamed for gaining the benefits and excluding the other basin countries or not?

From an ethical point of view, it is valid to consider not blaming the downstream countries for this agreement structure, while they were under colonization, even if they gained all the benefits of securing their water and having the political power over water. Because the power of establishing agreements was completely under the colonizer authority, then we must distinguish between this time of colonization and the validity of this agreement in the post-colonization era.

No one, after decolonization, can deny that the formerly colonized countries have the right to rewrite and restructure the agreements that established during the colonization era. However, did the theme of the colonization agreement impact negatively on the upstream countries understanding of who has the right and power to water or not? Especially their position, as upstream counties, in this colonization agreement was excluded as knowers and beneficiaries. Blaming the downstream countries for accepting and getting benefits from the colonizer agreement has an obvious impact on the water policies after decolonization. This is exactly what appeared in the discussions that took place after the ending of colonization. We can not blame Egypt at the time of establishing water policies under British colonization about water security. However, we can blame Egypt's politicians of not solving water policies since 1950s until 1990s. Moreover, Ethiopia is blamed as well for attempting to dismiss Egypt's rights to the Nile River in negotiations of 1990s. Before analyzing how we can structure the blame between

Egypt and Ethiopia, it is important to discuss one of important implications resulted directly from colonial agreements.

4.4. Principle of Specification - defining an amount, securing water

What could be considered obviously positive in the 1929's agreement is the specification of the amount of water that should be shared between the upstream and downstream countries. The significance of this particular method of water sharing appeared when the post-colonization discussions removed it and replaced it with general water sharing principles. The uncertainties that result from scientific studies, along with the climate change ramifications that combined by the political ignorance all produce a massive uncertainty issue that affects the sharing water. However, without setting up an agreement to distribute the amount of water, the uncertainty would be a great challenge, and it will result in conflicts of who has the right to access water. Adopting the general principles that promise every individual and country rights to access to water is not adequate to assure that these people will get enough water to cover their basic daily needs. Without indicating a specific amount of water per capita, working out compromises of 'moral duties' will become more difficult, and it may increase the conflict.

The dramatic change in the water policies from colonial to post- colonial could be centralized around the negative theme that surrounded the policy of distribution that was established by the colonizer. The upstream countries started to rewrite the agreements by acknowledging the international law of sharing the environment and all the general principles that determine the shared environmental resources. No one can deny the significance of adopting general ethical principles to frame the cooperation. Finding a ground for balancing specific national political objectives against international concerns is necessary to avoid the dilemma of

considering water conflict from the good-evil point of view (Trondalen, 2004). Trondalen in his work determined three main reasons of water conflict issue: 1- the upstream and downstream nations have incompatible goals to access to control over using water, for example through reservoirs, water diversions, and dams. 2- issues that were created by utilizing the international water systems that may result in irrigation, changing water flow as a result of regulation, pollution from industry. 3- effects from other activities in the river systems, such as; eutrophication, pollution from industries, which do not use the water in the production process. However, these three reasons are not the only causes of the water conflict. For the Nile River case, the colonization has a significant impact on the current conflicts between downstream and upstream countries.

Recently, most water management writings have stated that it is necessary to get the participants to the agreement on the principle of the specification. “There have been several attempts to associate a minimum amount of water to the satisfaction of these basic or vital water needs” (Cunha, 2010; 100). To avoid inevitable conflict between countries which share the water, it has to be the amount of water the basic discussion in policies negotiations. While the policy makers must acknowledge the necessity to have ethical principles that would create a context for the political negotiations, it will be just non-sense discussions without material principles, such as specification principle. Moreover, all needs that depend on the water can not be assured without guaranteeing specific amount of the water itself, “The right to water, in particular as it relates to water quality, cannot be ensured without adequate sanitation. And the right to sanitation cannot be achieved without access, on a regular basis, to a minimum amount of water” (Cunha, 2010; 99).

While the principle of specification shows a high significance for both water management within the water politics context and water ethics, it still problematic for the Nile River case. I assume that it is because of the colonial agreements impact on the upstream countries. In the next part, I will analyze how these agreements provided two kinds of power over water. Moreover, how the conflict between these two powers resulted in missing up with the material principles of sharing the water between Egypt and Ethiopia.

4.5. Political empowerment to reduce the ecological empowerment

The 1929's agreement gave Egypt, in particular, the political power over the Nile River water usage and distribution, the veto right. On the other hand, the ecological power over water is under the upstream countries control by nature, Ethiopia in particular. The broad meaning of the ecological power is that the upstream countries have water resources, while the political power over water means a particular country, Egypt is the only entity that determines the water policies and management for all upstream countries, sometimes for Sudan as well. Therefore, it was seen that, within the colonization agreement, dividing powers over water would secure water for who do not have the ecological power over it. Generally speaking, if any country has the ecological and political power over water that would lead to creating an absolute power, which for sure will give rise to a massive conflict and an ethical dilemma.

The Nile River exists from the upstream countries to the downstream countries. All these countries have the right to access the water and to fulfill their basic needs at first. For assuring the justice of accessing to water, then the power over water should be divided between these countries. The upstream countries already have the ecological power over water that allows them all the time to access water and to fulfill their basic needs. Besides, it gives them the power to

control the flow of the water to the downstream countries. Therefore, the downstream countries must have the political power over water. Otherwise, it will be difficult to secure their water. This water policy context, which has been stated in the 1929 agreement, is the conflict theme between upstream and downstream countries at the moment. Ethiopia considers that Egypt should not have the veto right over water because it does not have the Nile River resource (ecological power). The critical question is, does having the ecological power give who the right to water? the right to have the political power as well? This hypothesis will be valid for any other environmental resource, except shared water, " because the world's water resources are not evenly distributed according to political boundaries, water disputes have many characteristics that extend beyond national borders. That makes the discussion of 'ethics and water resources disputes' even more complex. Accordingly, it is difficult to define a conflict or dispute simply in terms of one nation versus another" (Trondalen, 2004). However, the shared water has specific nature, and it must have its own policies that assure securing water for all who have the right to it.

This precise understanding of sharing the power over water to ensure specific amounts of water for everyone has given rise to particular ethical questions, such as, does the nature of shared water require shared power over it? What are the ethical ramifications of considering the right to have the political power based on having the ecological power? Adopting the general human rights principles without defining an amount of water that should be shared will cloud the water policies. Consequently, how will the downstream countries secure their rights to water? What is the risk of establishing the uncertainty policies of water? Is acknowledging the right to water without a clear map of management enough to ensure water for everyone? How should the upstream countries understand the meaning of securing water? Can the two pictures of water use,

water for basic needs and water for development, replace each other? Do the upstream countries have the right to both uses of water for basic needs and development without considering the water for basic needs for other downstream nations? Does the ecological power over water justify the right to have priority to use water for basic needs and development for upstream countries other than the basic needs of downstream countries?

Given the shortage of these questions, it should remain open till analyzing how the upstream nations in decolonization era structured the political negotiations. By analyzing the water policies in the post- colonization era will spot the ethical issues the raised up as a colonization ramification and get continued and became larger in the post- colonization policies.

5- Water policies in the post-colonial era

Negotiations for A Cooperative Framework Agreement (1999-2010)

Near the beginning of 1999, the riparian countries of the Nile started involving in negotiations for constructing a Cooperative Framework Agreement for Nile River water management. The reason was simply that written water policies have structured during the colonization period. This negotiation context comprises all ten Nile basin countries.

Interestingly, involving all of the Nile River basin countries in the discussion of the water management process makes it, at first glance, a drastic change in the process of agreements.

Because most the Nile River basin countries were not involved as independent states during the colonial era. It was known, in colonization context, that all the Nile River agreements, from April 15, 1891 'The Anglo- Italian Protocol' till 'The 1959 Nile Agreement between the Sudan and Egypt for Full Utilization of Nile waters,' either between two colonizers, or colonizer (represents the countries involved under its guardianship) side and one colonized country on another side, in the May 7, 1929 agreement. In details, the structure of these agreements created

a significant schism among the Nile River basin countries. Besides, the methodology of catching up with Western development that virtually each country of Nile River basin adopted from the rest of the basin countries produced another challenge for entering into effective agreements for the Nile River water management after the colonial (military) era. Colonial agreements resulted in a serious conflict between the downstream countries (Egypt, Sudan) and upstream countries (Ethiopia in particular). More permanent legal and institutional arrangement for the regulation of the Nile basin.

Many institutions expected that these discussions would solve the conflicts that have been formulated through the colonial treaties, agreements, and assumptions that legitimize the dispute of rights of downstream access to the water that continues in the Nile basin. The Cooperative Framework Agreement (CFA) negotiations were organized by the Council of Water Ministers from all Nile basin countries. These negotiations remained on the table for nearly ten years. However, they could not reach an acceptable agreement that involves both downstream and upstream countries. The words that triggered the disagreement, or rather maintained the already existing disagreement, are as follows: ‘... Not to significantly affect the water security of any other Nile Basin State’. Egypt and Sudan have considered these words so ambiguous that they would be a threat to their rights to the water. Accordingly, these two countries established a need to revise the words to be as follows: ‘... Not to harmfully affect the water security and current uses and rights of any other Nile Basin country.’

The concluding form of the Cooperative Framework Agreement was admitted by seven countries in May 2009 by the Nile council during a meeting held in Kinshasa. They also approved the wording of the agreement contained in the CFA form. Besides, any disagreement about this wording of the agreement should have been resolved by the Nile Basin Commission

(NBC) within six months of its founding. However, all following endeavors to have Egypt and Sudan agree with the wording that the other countries desired resulted in no advantage. Mainly, these words express the general ethical principle of sharing water without any reference to amount of water that should be distributed. The CFA wording has been open for signing by member states one year from 14 May 2010. Ethiopia, Rwanda, Uganda, Tanzania, and Kenya have signed the agreement. The other countries were expected to sign before the closing date of 14 May 2011. The Nile Basin Commission (NBC) established this form of cooperation upon a majority of six-member states. Certainly, toward eliminating all the previous agreements that have been made under the colonization control, the upstream countries changed the policies of decision making drastically, and this change has been known as Entebbe Agreement.

Nile River Basin Cooperative Framework 2010 (Entebbe Nile River Agreement)

“As to proposed amendments to other articles or to any protocol, the Parties shall make every effort to reach an agreement by consensus. If all efforts at consensus have been exhausted, and no agreement reached, the amendment shall as a last resort be adopted by a two-thirds majority vote of the State Parties to the instrument in question present and voting at the meeting, and shall be submitted by the Depositary to all State Parties for ratification, acceptance or approval” (International Law Project, 2010).

It is not difficult to realize the negative impact of this agreement on downstream countries. The Entebbe agreement simply states that if the seven, or eight, upstream countries come to an agreement on water use that could harm the downstream countries water security, then it does not matter, because, seven countries agree in without the downstream countries, will

certainly fulfill the legal part of deciding for the Nile River countries. Essentially, the veto position of Egypt has been constructed to prevent such situations.

The ethical questions that apply strongly to this situation are: can any downstream country depend solely on the upstream politicians' good will regarding not harming water security? The Addis Ababa newspaper, Daily Monitor, quotes him as saying: 'There is enough water for everybody. The Nile is so big that everybody can get his share. We should not worry about the availability of resources. We should worry about how to develop joint programs for the benefit of everybody' (Milas, 2013, 11). Therefore, can any upstream country claim good will, as a matter of trustworthy feature that every downstream should accept? Also, is it valid for a downstream nation to consider any ethical promises as a legal obligation for an upstream country?

This ethical dilemma essentially formed as a result of colonial and post-colonial attempts at development. The conflict over water between Egypt and Ethiopia is not only over the power distribution but also over enlarging water use in the development process that will inevitably affect Egyptian water security.

6- Water and development

Catching-up with western development influences sharing water resources as well as all other ecological resources. The water in the post-colonial era started to be an economic, and development source. Water as an economic good created a debate on economic, political and social ethical levels. In the water ethics discussions, positions about the water as an economic commodity divided into two schools.

Van der Zaag identifies two schools of thought about the concept of water as an economic commodity. The first school, which represents capitalism, indicates the necessity of pricing water as an economic value so that the market can ensure best uses and high quality of water. On the other hand, the second school emphasized three principles before attempting to price the water. These principles are “water is a finite, vulnerable and essential resource, which should be managed in an integrated manner”. Water can, thus, be considered as an economic good, but is a special economic good and this is due to six different characteristics of water (Van der Zaag & Savenije, 2006):

- Water is essential. There is no life without water, no economic production, no environment.
- Water is not substitutable. There is no alternative for water.
- Water is finite. It is limited by the amount of the water that circulates through the hydrological cycle.
- Water is fugitive. Water flows under gravity and if we don’t capture, it’s gone.
- Water is a system. Several processes are interconnected in the circulation and flow of water as part of a complex system.
- Water is bulky. This creates difficulties to its long-distance transport (Cunha, 2010: 101).

Considering these principles will bring an ethical context to the discussion. However, there is no strategic planning that can ensure prevention for missing any of those principles. Aside from avoiding the debate about the skepticism over politicians' intentions for water usage. Pricing water and pricing water managing are two different dimensions, “Considering water as an economic good relates to making the right choices about the utilization of water in the broadest socio-economic context. This is something completely different from water pricing. Water pricing has to do with cost recovery and demand management. The only relation with economics is that the price charged should not be larger than the economic value, but that is all. That water is an economic good has everything to do with setting priorities in view of the public interest. Economics is about making the right choices, and not about setting the appropriate price for water, as is believed in certain circles” (Savenije, 2000). The risk of pricing shared water with some participants that have different intentions for water usage will be a great challenge and could trigger many levels of conflict on the local and international levels.

In developing countries, water has a strong connection to poverty. Water could be a measurement tool of poverty and the main reasons for its increase. Sullivan argues that “There are a number of common conditions which gives rise to poverty. These include unemployment, landlessness, natural disasters, lack of adequate legislation, institutional weakness, lack of access to resources such as water, energy sources, etc., and a concentration of the benefits of modernization in urban areas. In particular, the role played by water, or the lack of it, has not been fully understood, and this has given rise to situations worldwide where water management decisions have resulted in an inequitable outcome.” (Sullivan, 2010). Sullivan has a valid point that access to water does not have appropriate consideration in the discussion of the poverty. This situation applies to Egyptian poverty. It stated in BTI annual report that "Poverty and food

insecurity rose by 20% between 2009 and 2011, with 25.2% of Egyptians living below the moderate poverty line of less than \$2 a day, according to the 2014 World Development Indicators" (BTI 2016). The main economic gap lies in the food- water system. The country has multiple political, economic and fundamental- cultural issues. Such issues created a water ignorance problem. Certainly, the recent conflict issues between Egypt and Ethiopia should have taken a significant space in the political and social discussions. However, it was not given suitable consideration, and the politicians left the discussion with the issue unsolved.

This position of ignorance raises many important ethical questions that apply to the Egyptian side more so the Ethiopian side. Who is responsible for addressing the water issue to the public as non-significance matter? Should the public be blamed for not reacting to water risks? Who is responsible for the water deficit that will occur shortly? What are the legitimate justifications that may erase the responsibility of current politicians and the public toward future generations? All these questions will remain open until the possible changes in the Egyptians' local ethics system because of water scarcity are examined.

7- How the water deficit will change Egyptian's ethical context?

Aside from the lack of studies that focus on the relationship between water and ethics, I suggest that this issue is the key to understanding the risks human beings face because of water. Water is life. What happens if there is no more water? What happens if is not enough water? Scientists have addressed the issue of water vanishing, but the discussion remains confined within academia. On the social level, the water is still treated as if it will never run out or be reduced. Besides all the ecological events, such as climate change, pollution, natural desertification, and extinction. Still, the human being practices speed up the water issues. Before

continuing the discussion of the possible ethical issues of water reduction or disappearance, it is necessary to analyze the values that are related to the water itself, both general and for Egyptians in particular.

7.1 The ethical values because of water:

7.1.1 The water as a source of the normative ethics 'ethical virtue'

Virtue as an ethical value has a long history, from ancient Greek and ancient Eastern Thought to contemporary ethical theories. The general understanding of virtue is following and pursuing upon higher standards of morals. Pursuing things from an ethical point of view voluntarily is a virtue that human being added, or still trying to add, to the common society and individual behavior. However, analyzing this through the phenomenological approach provides an understanding of how a person will practice virtue -- from a place of self-space and well-being. Knowing the meaning of actions that represents virtuous standards is one part of the phenomenology of virtue. The other part is that the person knows that she is able to act from a virtuous point of view. This simple formula that teachers, parents, friends, and authorities are trying to teach to the generations faces a lot of challenges if people live with wide limitations, water limitations in particular. Can anyone act appropriately while they are thirsty? The direct answer will be *no*. But, even with a confident '*no*', the water remains available in the background, and the thirst just a temporary situation.

Water deficit affects a human being's physical performance and social conduct. When human beings suffer from a permanent lack of water satisfaction, they will tend to be selfish and more reluctant to share needs. Water poverty would exceed the line of survival on two levels. First, the number of individuals that will suffer from water deficit will exceed fifty percent (Mohamed, 2014). These persons are members of the class that will not be able to get the priced

water. The second level is the massive percentage of the society members suffering from water deficit will produce social behavior that will dominate the whole society. This conduct will be a direct result of a new form of ethics, that lacks voluntarily ethical behavior. Moreover, standards of virtue will reach a sort of imaginary level of unrealistic ethics, as "virtue is natural to humans, not in the sense that it need not be learned or that it is easy to acquire, but in the sense that virtuous agents individually, as well as the community they compose, benefit from virtue" (Schneewind, 2000, 152). Conversely, lacking water, moral standards will be more aligned with those can show physical power in the society. For instance, those who can become criminals and who can commit crimes will have the power to rule the social communication regarding daily matters. More specifically, lacking water will create more closed- community groups who will seek their basic needs using illegal enforcement, and the state will lose its power over citizens gradually. In my point of view, this situation of lacking water and people starting to behave from a closed community's aspect, the fundamental discourse will increase and result in civil war, such as Nigeria.

7.1.2 Water as a source of social ethics "responsibility."

Social responsibility, or community responsibility, is an ethical context where every person whether as an individual or as a representative of any organization (governmental or non-governmental), has an obligation to act for the benefit of the society or community at large. Every individual in the society has some level of responsibility toward the society, and individuals as members of this society. This theory has a long history in philosophy, the most well-known framework is Jean- Jacques Rousseau book "The Social Contract. Where organized society is the context, the social contract is the right to secure mutual protection and welfare among its members based on a contract or agreement among them to keep society alive. Basic notions herein are, as every person aims to live in a society that protects her and support their

well-being, this person has to act responsibly to protect others and facilitate the others' access to well-being. The social contract is the political and ethical framework that brings a society together.

Due to the fact that water-deficit, or no access to clean water as a phenomenon, would damage the well-being of the society's members, we must question the social contract or social responsibility. Two major questions arise, firstly, are persons with damaged well-being able to act from responsibility? Secondly, are these persons obligated to act responsibly to the social contract? Miller argues that our ethical conduct to others will create the social ethics that we will end up subject to, he says, "If a special responsibility for someone else's well-being can justify neglect of more urgent needs of others when this threatens to make her life worse by jeopardizing the pursuit of worthwhile, important personal goals, then what threatens to worsen one's own life can also provide one with such an excuse" (Miller, 2004: 103). Then the fact of evaluating the actions and situations will be subject to only one idea—surviving--which it is not well-being.

The question of inner social conflict will be indispensable. The citizens are, the majority of them, no longer able to access to conditions suitable for well-being. Water deficit is usually combines with food-deficit as well (Mohamed, 2014). This is related to the questioning of whether the damage to well-being would affect only the poorest class or if other classes would suffer from this damage. In last year; report 2016, about the movement of social classes in Egypt, the report shows that the middle class moved down to the lower class with the increased percentage of poverty in the society. Water deficit will negatively affect the major social classes, the middle class, which almost disappeared, and the lower class as well. The direct ramifications of ethical values that would develop from water-deficit are daily conflicts, common nervous

conduct and selfishness individualism. Besides, the intercultural ethical context will gradually disappear along with the vanishing of values of sharing, assisting, engaging and volunteering.

7.1.3 Water is the source of human being rights

The world politics and even the ethical discussions have gained different dimension after announcing the Human Right Agreement 1948. No longer the theory of human rights is just a hint of imagination. The fact of writing such an agreement means a kind of acknowledgment that the human rights are not known as a primary understanding of the human beings' nature. The Universal Declaration of Human Rights of 1948 proclaims that "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control" (UN, Article 25). The controversial issue about this agreement is the water was not explicitly written as a human right. However, the right to water obviously appears within the category of guarantees essential for securing adequate standards of living, especially since it is one of the most fundamental conditions for survival. There is a number of fundamental human rights which cannot be fully reached and recognized without water:

- Right to live: without water, there is no life.
- Right to food: water is essential for cultivating, almost 70% of all available freshwater is consumed for agriculture and the general estimation is that more than one-third of global food production relies on irrigation water.

- Right to self- definition: everybody must have the right to manage their own resources and to choose their own political status and to determine its own form of economic, cultural and social development. And water is an essential part of economics, culture and development.
- Right to housing: water and sanitation are fundamental for adequate housing.
- Right to education: "water also plays a crucial role in the implementation of such a right. The lack of proper supply of water forces children to walk long distances, often several times a day- thus missing school- to provide their families with water" (Scanlon, 2004:19)
- Right to health: there is no doubt that decent health conditions are not possible without water, clean water in particular. "WHO estimates that in developing countries about 80% of diseases are water-diseases that result from drinking contaminated water. More starting is that approximately 60% of all infant mortality worldwide is linked to water- related infectious and parasitic diseases" (Scanlon, 2004: 20).

In almost all human rights' context, the water exists in the background. We can consider it the Right of rights. However, the issue is that while the water is not written explicitly, it is trapped within ignorance, institutional and social ignorance. This type of ignorance creates a difficulty in addressing the water issue as a massive ethical dilemma. While it is essential to everything in the daily life for everyone, it is hard to find it as a center in social movements or political actions.

For the Egyptian-Ethiopian conflict on water, the water does not get addressed as a human being's right as much as it is mentioned as just a political right (Egypt's Veto right to water) that has been structured within the colonization era (Mohamed, 2010, 2014, Telda 2013,

Mbote 2007, Mason 2003). In this misaddressing of water distribution issue, it is hard to get integrated ethical discourse around sharing water between Egypt as a downstream country, and Ethiopia as an upstream nation. It is obvious now that the methodology of conceptualization of water, whether in water policies in both colonization and decolonization periods or even within the written human rights text, has brought the water to the complex of the first part of ethical dilemma: 'Ignorance'.

There are multiple ways of analyzing the water as an environmental resource, shared property, and life pattern. The water gets discussed within scientific, political and legal contexts, social and art domains. However, the popularity of it makes it more vulnerable to get pushed behind its basic significance. It can be argued that every field has its own disagreement among experts, lack of knowledge, and contradictory intentions that produce ignorance for every level. In many cases, these kinds, or levels, of ignorance do not operate solely; at least two types of ignorance interact in a way that generates a more complex ignorance to be tackled or even well-formed. "The lack of water data systems, especially in the developing world, leaves efforts to foster efficient water management open to the risk of creating unintended consequences through ignorance of the freshwater systems they are altering" (Global Water Security, 2012).

Ignorance is not just a gap in the knowledge context or production. "As a praxis that takes effort and deliberateness, ignorance actively participates in the production of knowledge, power, and truth. Ignorance, therefore, is not so much a lack of knowledge as it is a form of not knowing that, like knowledge, participates in the production of meanings, materials, persons, and institutions" (Anand, 2015: 309). Despite the fact that conceptualizing water is trapped within ignorance when the ethicists bring the idea of water ethics, it is easy to get an agreement on the importance of water ethics.

Thus, the target is how we can bring the water issue from the water ethics hypothetical world to the practical world where everybody acts from the water ethics point of view. The water issue changes the ethical context in the society. Therefore, it must be considered within the daily moral actions.

Chapter 5

Environmental Ethics for Developing Countries: conclusion

1. Introduction:

In the previous discussion, the fulcrum of the argument was that the current account of environmental ethics is not *adequate* to develop an ethical relationship between people and their environment in the developing countries. Therefore, the initial question will be how individuals in these developing nations can start, improve, and engage environmental ethics? The ethicist's mission is to provide an ethical context that is flexible enough to absorb cultural diversities, geographical and ecological differences, political situations, and social developments.

Environmental ethics as a method of examining the ethical relationship between people and their environment or as an approach that explains why people should have an ethical relationship to the environment still has a unique essence in approaching normative and descriptive ethics toward the environment. More significantly, environmental ethics should provide a way to examine people's ethical relationship to their environment through their connections to their bodies through economics, knowledge, and consciousness. Furthermore, it also has to connect environmental issues to specific political and social positions. Certainly, environmental ethics should take into consideration people's relationship to space through religious beliefs, identity, historical attachment, and self-determination. For all the above reasons, it is necessary to provide a specific environmental ethics for each particular country.

Four important aspects shape the moral context that would encourage individuals and institutions in developing countries to engage in an ethical relationship to their environment. The first issue is that ethical terminology should be connected to every nation's native language, and in some cases it should promote the principles of environmental ethics examples using slang

language, for instance developing sympathy toward animals through the context of daily language that focuses on animal-friendly terminology. This terminology requires the avoidance colonizer “western world” moral terminology, which has been used since the colonization era, the project of civilization mission. The second aspect involves connecting the ethical principles to a moral embodiment, through economic position. The third concerns the connection of ethical action to laws, not just to consciousness. The fourth aspect is related to connecting environmental politics as a discourse to the ethics context.

2. Ethical terminology

Ethical terminology is the most challengeable part in structuring any ethics theory, especially a theory that aims to bring a specific group into moral conduct. At first glance, this approach seems derived from the theory of ethical relativism. *Ethical relativism* can be defined as follows: “Ethical relativism is the theory that holds that morality is relative to the norms of one's culture. That is, whether an action is right or wrong depends on the moral norms of the society in which it is practiced. The same action may be morally right in one society but be morally wrong in another (Velasquez, 1992). However, from my point of view, ethical relativism is looking within the culture’s norms to conceptualize what is *equivalent* or *close* to the general ethical norms that bring people into an ethical relationship with their environment. In ethical relativism theory, we analyze the morality of the action based on the culture’s norms themselves. For instance, an ethical relativism theorist considers “abusing animals” in country *X* within its moral context, which involves norms beyond killing, sacrificing, eating, and using animals through religious and social beliefs. On the other hand, I think that when we try to find an ethical norm that helps us end “the abuse of animals,” we search within the context of sympathy that is connected to the same religious and social beliefs context. The challenge will come from the possible conflict between the two contexts that are both associated with Country *X*’s cultural norms. Therefore,

the second step after conceptualizing a context that uses the culture's norms to provide a moral frame is to consider how we can empower this context against the dominant context that moralizes the abuse of animals.

In developing countries, formerly colonized and dominated by fundamental discourse, it is important to avoid the colonizer terminology. Generally speaking, the colonization's common context is the "civilization mission." This mission resulted in the psychological and epistemological oppression of the colonized people. Therefore, any discourse that utilizes any terminology from western development, such as *respect*, *rights*, *civilization*, or *modernization*, will cause an epistemological rejection of those terminologies.

3. Ethical principles and moral embodiment

Everybody is attached to his/her environment at some point. However, in my view, the level of attachment toward the environment elevates when a person does not entirely satisfy his/her basic physical needs or when the person finds it difficult to access these needs. In this situation of nonsatisfaction, the person develops a high-stakes psychological and epistemological connection to the environment. Therefore, moral conduct in general becomes attached to the surrounding environment, resulting in the production of a specific form of moral embodiment. The common factor that determines the moral embodiment of people in developing countries is economic position.

Moreover, statistics provide us with data showing that a high percentage of people in these nations live in poverty. Therefore, when we consider the ethical relationship toward the environment, we need to analyze it within the ethics of poverty for each country own context.

4. Ethical action as a legal one

Ethical action as a legal one could be considered common among all environmental ethics theories. It is extremely important if we are to strengthen environmental laws. There is no ethical form toward the environment without a legal form, given the current position of developing countries. I think the main significance them of developing countries is overpopulation. Overpopulation is a context that includes the triple relationship of person-environment-other. Thus, there is not enough space a relaxed voluntary moral behavior. A lack of personal space is problematic if our goal is to produce ethical conduct toward the environment. For instance, the Greater Cairo metropolitan area averages 31,100 people per square mile (12,000 per square kilometer). I think having strong environmental laws is not the individual's responsibility. Instead, it is the political institutions' responsibility to produce and strengthen environmental laws; otherwise, we cannot blame individuals if they damage their environment in terms of just individual practices. On the other hand, social blame, environmental justice, ethics, preservation, and aesthetics—similar to women's rights—are social movements. The hierarchy of empowering these movements requires a bottom- up approach.

5. Environmental politics as an ethical discourse

Environmental politics have a unique impact on current people and future generation's accessibility to physical needs, public health issues, well-being and surviving aspects. Therefore, it is not appropriate to consider environmental politics within the context of politics only; rather, it must be expanded to include the ethical discourse for many reasons. The first reason is concerned with, as I discussed in the previous chapter, how environmental politics connect directly to violence and current wars in the developing Middle East. Moreover, if the water conflict issues are not resolved between Egypt and Ethiopia, the theme of ethics in Egyptian society will change significantly, and this will result

in violence and civil war inside Egypt. For this serious reason, it is crucial to produce political negotiations within an ethical context that aims to allow the discussion to continue.

The second reason is that providing environmental politics as an ethical discourse will reduce the friction between the sovereign authorities that is inherent in any political negotiations. Because the discussion will be take a different form, such as that of responsibility, other people's good, and assistance obligation instead of ownership, right and domination.

The third reason is that the ethical context will facilitate the negotiations of any previously formed agreements without threatening sovereignty authority. Therefore, without the ethical context in the environmental politics, it will be difficult to develop any real cooperative projects among countries sharing the environmental recourses.

The fourth reason is that the ethical context will give us a tool to condemn any form of environmental political deception or coercion that is been legislated within the context of environmental politics. For instance, in 2011, when Ethiopia started to build a dam (The Grand Ethiopian Renaissance Dam) without Egyptian consent, Ethiopian officials deceived Egyptians and used their political instability to coerce them into accepting the building of the dam. The ethical context is the only paradigm that can allow us to bring the form of rights to water into examining the wrongness of deception and coercion of using this water.

The fifth reason is that the ethical context will help environmental political discourse to avoid individualism in environmental policy making. As a result, social movements can effectively be involved and be considered as political parties with the same the same authority as the government over negotiations of environmental justice.

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