

# Paul Hawking's sustainable society and Andrew Dobbin's ecological citizenship

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For humans it is the potential for long-term maintenance of well-being, which in turn depends on the maintenance of the natural world and natural resources. As the earth's human population has increased, natural ecosystems have declined and changes in the balance of natural cycles have had a negative impact on both humans and other living systems.

Paul Hawkes provides 12 steps towards a sustainable society. First, Hawkes argues that state and national governments should reclaim their power to regulate corporations by rewriting and renewing current corporate charters. Second, Hawkes agrees that companies and consumers should be forced to include all the environmental and social costs in making, producing, using, and disposing of products in the cost of goods. Third, we should tax the amount of non-renewable resources, the amount of fossil fuels, the amount of waste, and the amount of environment destroyed or abused.

Fourth, Hawkes says that governments should lease companies the right to use and control certain resources such as fisheries, forests. By making these companies' profits dependent on how productive these resources are, they will have a real incentive to protect and even restore these environments to health. Fifth, companies would compete to create industrial design processes in which they greatly reduce their waste. Instead of depending on polluting the environment with their wastes, companies should figure out how to reduce wastes and actually make them a source of profits.

Sixth, consumers would lease the right to use products such as houses or cars from companies and the companies are responsible for recycling and disposing of those products when the consumer is done using them.

Seventh, here Hawkes encourages consumers and citizens to put pressure on their politicians and governments to create and enforce strict environmental, health, and social standards. Eighth, Hawkes argues that local, state, and national governments must once again be active overseers and regulators of corporations and businesses.

Currently corporations argue that governments should not interfere in business and disrupt the magic of free enterprise and the market. Ninth, people need to be taught to understand and consider the larger environmental and social impacts of their actions. Fifth public better understand the environmental risks and benefits of their actions, they would have real incentives to take actions that would protect the environment, their health, and the well-being of their society. Tenth, Hawkes tells that we need to do local, state, national, and global surveys of the environment and the impact Of our activities on nature.

Eleventh, Hawkes thinks that environmentalists will only successfully win the support of the poor and Third World peoples if they convince them that such environmental and economic reforms will improve their health and standards of living. Twelfth, Hawkes concludes that these economic and environmental reforms cannot be solely based on economic incentives and profits. These reforms must also be focused on the individual, social, cultural, environmental, and religious benefits of protecting and restoring the environment.

Ways of living more sustainable can take many forms. Green building, sustainable agriculture, or sustainable architecture, or using science to develop new technologies, green technologies, renewable energy, to adjustments in individual lifestyles that conserve natural resources. 2.

Explain Andrew Dobbin's notion of " Ecological Citizenship. " Start out with a relevant quote from Dobbin's essay and proceed to explain the terms involved and the overall significance of this notion. Citizenship is being a part of the society.

Ecological citizenship is the state, character or behavior of a person viewed as a member of the ecosystem with attendant rights and responsibilities, especially the responsibility to maintain ecological integrity and the right to exist in a healthy environment. From the reading, " Ecological citizenship deals in the currency of non-contractual responsibility, it inhabits the private as well as the public sphere, it refers to the source rather than the nature of responsibility to determine what count as citizenship virtues, it works with the language of virtue, and it is explicitly non-territorial. (89) However, ecological citizenship, like ecologist, moves in radically new directions. As a means to address global unsustainability, citizenship must exist in an entirely different non-territorial political space, and the space in which a redefined citizenship can be located is our individual ecological footprint. In other words, ecological citizenship is an essential prerequisite of a sustainable society. " The principal ecological citizenship obligation is ensure that ecological footprint makes a sustainable, rather than an unsustainable, impact. (1 1 8) Ecological citizenship is presented as an example and

inflection of post-cosmopolitan citizenship. It is contrasted with environmental citizenship. The idea of ecological footprint is a composite measure, which informs sustainable development, ecological economics and urban studies. It is quickly becoming a very practical tool for measuring human impact on the Earth's resource base. The ecological footprint is presented as the ecological citizenship, it is used to cause an effect that call forth post-cosmopolitan obligations. . Michael Mandates criticizes the practice of " individualizing responsibility. " Explain what does that mean. Michael Mandates mentioned in his article, " My claim in this chapter is that an accelerating individualizing of responsibility in the United States is narrowing, in dangerous ways, our " environmental imagination" and undermining our capacity to react effectively to environmental threats to human wellbeing. Those troubled by overcompensation, consumerism, and communication should not and cannot ignore this narrowing.

Confronting the individualizing of responsibility patently undermines. "(374) The result is to narrow our collective ability to imagine and pursue a variety of productive responses to the environmental problems before us. When responsibility for environmental problems is individualized, there is little room to ponder institutions, the nature and exercise of political power, or ways of collectively changing the distribution of power and influence in society. Many people think that environmental problems are for other people or the government to do something about.

But, the environmental issues impact on the quality of life of each and individuals of us, as well as all future generations. Many people also

question, " What difference can I make? " The answer to this is critical: it is the combined impact of everyone's activities which will make a difference, just as democracy only works if enough people take the time and effort to cast their individual votes, which lead to what the majority desire. If everyone takes care of their immediate surroundings and minimizes their own individual resource use, then together these actions will make a difference. . What are the principles Of thought practiced by CEO-Feminism according to Ecological feminism is based on the premise that there Karen J. Warren? Exists a connection between the domination of women the neglect and exploitation of the natural world. According to Karen J. Warren, she gives us a new way of looking and understanding things. She claims that an oppressive conceptual framework is the set of values and attitudes that shape the way in which we look at the world. There exists a characteristic in our oppressive conceptual framework, which is called the logic of domination.

Warren's issue isn't so much that this sort of system is used in the framework, but the way in which it is used that ultimately make women inferior. Her point is that this very same framework, which leads to the logic of domination, is also used to oppress the natural world. It is a feminism that critiques male bias wherever it occurs in ethics (including environmental ethics) and aims at providing an ethic (including an environmental ethic), which is not male biased-and it does so in a way that satisfies the preliminary boundary conditions of a feminist ethic. (11) Based on her idea, this framework identifies women with nature. Since nature is deemed inferior

to man, then women alike are deemed inferior since they are parallel to nature. In conclusion, in order to abolish both the oppression of women and nature this conceptual framework must be abolished. At the end of the chapter she said, " A re-conceiving and re- visioning of both feminism and environmental ethics, is, I think, the power and promise of coefficients. "(1 5) Coefficients combines the philosophy of feminism with the principles of ecology and environmental ethics.

Coefficients generally claims that the patriarchal structures of our society are what cause environmental degradation. 6. What is, according to Hans Jonas, the categorical imperative, I. E. The absolute commandment, of our age? Is this an anthropocentric view? Discuss and explain. The main idea of this reading is shown at the beginning, " Care for the future of mankind is the overruling duty of collective human action in the age of a technical civilization that has become 'almighty,' if not in its productive then at least in its destructive potential. (77) There's a major impact on the environment in the distant future. We are on the verge of population explosion. While the population has reached a record high, the resources to meet the increasing population have not increased in the same ratio. On the contrary, we are destroying the limited resources at a rapid speed, and very soon we would have used up all the non-renewable resources totally.

Unless we take concrete preventive steps in this direction, the incidences and the impact of these disasters would only multiply and would seriously affect the lifestyle and standard of living of future generations. It's time for actions. ' 'The further observation that in whatever time is left the corrections

will become more and more difficult and the freedom to make them more and more restricted. This heightens the duty to that vigilance Over the beginnings which grants priority to well-? grounded ears over against hopes, even if no less well grounded. (91) We are in the present generation are forewarned about the imminent damage we have been inflicting on our environment and our own health. Future generations will have to bear the dire consequences by the environmental devastation. Such damage poses long-lasting threats that affect the health and wellbeing of future generations. It is about time that we gave thoughtful consideration to protect future generations. It is about time that we rise and speak for the interests of future generations, so that they are able to live on a healthy planet.