

## INTEGRATING CONSCIOUSNESS IN ENVIRONMENTAL ETHICS

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**ABSTRACT:** *The paper will discuss the integration of consciousness in environmental ethics. It will consist in an evaluation of the status of the discipline of ethical system and urge for broad-based consideration in the ongoing discourse in environmental ethics. Specifically, it will argue for the inclusion of cosmic-consciousness which emphasizes the relationship and constructive function of humanity and nature. This is in recognition of the fact that ethics is partly a cosmic-consciousness with accompanying philosophical assumptions. The paper will propose four ethical approaches which are appropriate for an elaboration of a cosmic consciousness namely; transformative (reflective) consciousness, rebuilding reasoning, moral convergence and cosmic-consciousness. These four are suggested because first, they are the desiderata of all ethical disciplines, secondly, there are transferable to all spheres of life and lastly, they are relatively amenable to tests and measurements whose outcomes can form the basis of an argument thereby making a case for inclusion of cosmic-consciousness in the broader philosophical inquiries.*

**KEYWORDS:** *Consciousness, Conservation, Environment, Ecology, Evolution, Philosophy, value.*

### I. INTRODUCTION

I adopt Henri-Louis Bergson "evolutionary vital force", Bergson evolution theory operates on the premise that, the evolution of life shows us in the faculty of understanding an appendage of the faculty of acting. A more and more precise, more and more complex and supple adaptation of the consciousness of living beings to the conditions of existence that are made for them (Bergson, 1911). Hence, an evolution somewhere would still have to be supposed, whether in a creative thought in which the ideas of the different species are generated by each other exactly as transformism holds that species themselves are generated on the earth (Bergson, 1911). Emergent evolution deals with more than the evolution of living forms on earth. It presents the general outlines of the evolutionary process of the universe. Its principal aim is to delineate the succession of levels in the universe that show such characteristics as unity, variety and progressive increase in complexity (Angeles, 1992).

Bergson explained that, yet evolutionist philosophy does not hesitate to extend to the things of life the same methods of explanation which have succeeded in the case of unorganized matter. It begins by showing us in the intellect; a local effect of evolution, a flame, perhaps accidental which lights up the coming and going of living beings in the narrow passage open to their actions (Bergson, 1911). That all life result, not from mechanical forces as Darwinism taught, but from a vital impulse that caused evolution. The vital impulse according to Bergson is a special essential common desire to all living species common principle of distinction to explain evolution. Vital impulse as the creative source of the evolution of life and consciousness in nature.

For Bergson, to understand the process of human development and the progress of life is to enter into a conversation with it, and this entails putting "evolutionary phenomena which properly constitutes life. It will be said that this impotence is due only to our ignorance. But it may equally well express the fact that the present movement of a living body does not find its explanation in the moment immediately before that, all the past of the organism must be added to that moment, its hereditary in fact, the whole of a very long history (Bothamley, 2002). This is to say that it creates an endless relationship between humanity and nature. On the other hand, Teilhard's phenomenon is a pure hermeneutical phenomenology in the sense that it deals with man solely as a phenomenon. It operates on the principles that its existence and interaction is very important. For this reason man finds himself and identifies himself in relation with the world and specifically in the world where he habitats. The study, therefore, employ Bergson's evolutionary phenomena as an interpretation model for Teilhard de Chardin's text. This will enable the study to reach the understanding and the inception of Teilhard's concept of

consciousness, so that we can make a proper understanding that is in consonance with Teilhard's own understanding as contained in his own text.

It is the proposal for the search for the extrinsic value of ethical point of views which motivates this paper. It proposes that integrating consciousness in ethics will enable to induce its effects on the assimilation of material and spiritual world, science and religion. It is a vital force and energy for the moral reasons of transformation that change the human approach toward nature so as to create unity, love, care and responsibility as a ultimate goal of complexification consciousness towards nature, it is more relevant of cosmic state. I have isolated four basic areas of focus namely; transformative consciousness, rebuilding reasoning, moral convergence and cosmic consciousness. I refer to such an approach, which emphasizes the instrumentality as ethno consciousness in order to distinguish it from theoretical philosophy which emphasizes of knowledge for its own sake together with its accompanying intrinsic values. This distinction does not imply a preferential judgement; it only urges us to tap into the rich heritage of theoretical and apply it to moral practice thereby enhancing the argument for the inclusion of ethics in the broader perspectives.

## II. RELEVANCE OF CONSCIOUSNESS

To explain consciousness as the remedy in our reflective, let us begin with man. At the very beginning the first man, was, as we know, the heightening of the individual consciousness to the point where it acquired the power of reflection. The measure of human progress during the centuries which followed, as we have sought to show, the increase of this reflective power through the interaction, or conjugated thought of conscious minds working upon one another. Well, what will finally crown and limit collective humanity at the ultimate stage of its evolution, is and must be, by reason of continuity and homogeneity. The establishment of a sort of focal point at the heart of the reflective apparatus as a whole (De Chardin, 1965). In the face of mankind, in danger of allowing that fraction of consciousness already awakened in it by the progress of life to becoming absorbed in the secondary matter of moral determinism and social mechanism.

Outstandingly to man's nature as rational reflective being, he understands the cosmic laws of nature. It is ultimately that consciousness in human behaviour and of entire societies towards the environment must be transformed to the achievement of conservation. It is again because of the deep reflection where human being should transcend beyond their interest, so as to bring a new ethics, embracing plants, and animals as well as people.

In the same way, consciousness is evident in man, we must continue, correcting ourselves, therefore, half-seen in this one flash of light, it has a cosmic extension and as such is surrounded by an aura of indefinite spatial and temporal extension (De Chardin, 1965). Meaning that, consciousness does not only give the reflection of the mind, but it also comes in touch with nature and the reality around. Since the inner face of the world is manifested deeply within our human consciousness and there reflect upon itself, it would seem that we have only got to look at ourselves in order to understand the dynamic relationships existing between the within and the without of things at a given point in the universe (De Chardin, 1965).

### 3.1 TRANSFORMATIVE CONSCIOUSNESS

The transformation of scientific and religion has been processed within human communities where first emerges rational era, dualism and materialism that existed. The increasing complexity led to the emergence of man as a centre of the universe and gave rise to the destruction of nature. Today, humanity face great challenges to build a movement that will radically transform civilization and once again align consciousness in the direction of conservation. Henceforth, there has been an instituted of responsibility as a custodian of the nature as stipulated by the conventions. The moral transformation is to take a non-anthropocentric approach, because it will give an authentic reflection and a solution not only to the future of humanity, but also to restore the relationship between humanity and nature.

The need for a moral transformation bases on humanity as the guarantor of nature, because the idea of humanity was the first image because at the very moment that the awake to the idea of progress. Humanity must have tried to reconcile the hope of an unlimited future with which he could no longer dispense, with the perspective of the inevitability of his own unavoidable end. cosmic roots, for the earlier human being, in uniting with his fellows, was following a natural perception whose origin of people hardly bothered to analyse and hence to measure their gravity. What nature required of us at a particular time might have just thought up yesterday and perhaps would no longer want tomorrows of the world, the forces which converge upon us from without arise from within and drive us ever closer together are losing any semblance of arbitrariness and any danger of instability (De Chardin, 1959). Consequently, the relationship between humanity and nature, on the other hand remain the hope in attaining the full conscioustial transformation as the only hope to restore this relationship, man as a person should embrace the universality.

Moreover, Teilhard says that, this transformation begins with a man, the knowing subject. We perceive at last that man, the object of knowledge, is the key to the whole science of nature, we should add that man is the

solution of everything that we can know. We find man at the bottom, man at the top, and above all, man at the centre, man who lives and struggles desperately in us and around us. To decipher man is essentially to try to find out how the world was made and how it ought to go on making itself. The science of man is the practical and theoretical science of hominization. It means profound study of the past and of origins. But still more, it means constructive experiment pursued on a continually renewed object (De Chardin, 1959). Moral transformation shapes the imperatives required by a particular established order. Morality has to do with obedience and conformity with that order. What we question, however, is not the harmony or lack of harmony with the established order, but the very order and its nature. There can be type of order and corresponding morality that is highly anti-ecological. Such is the case with conventional morality, which is utilitarian and anthropocentric, it makes the earth a mere warehouse of resources for satisfying human desires with no sense of otherness and of the rights of other beings in nature (Boff, 1997).

### 3.2 REBUILDING REASONING

At this important moment, to discuss the environmental crisis where humanity faces crucial decision has to be made in addressing the human action which is accumulating more damage from the elements and everything exploiting nature. We must consider whether it is good to rebuild our modern reasoning. We have realized that reflection should be for the changing of mind, bringing a new overview of ethics, not as a materialistic dependence or for scientific studies, but reasoning with acceptable solution, sufficient and alternative as a way to bring value.

There can only be possibilities of the current state of environmental crisis, but through the integration with Teilhard's concept of consciousness, rebuilding reasoning is one of the ways humanity should employ in today's promising scientific and technological era, capitalistic venture and extreme technological inventions. Reflective reason is the patchwork movement to rebuild the natural world. These philosophical reflective measures help us to enter into a core of the problem and find a concrete long term solution. These reflections, at first glance, come from the designed experience and idea which might seem to echo practices that already exist, environmental consultation can be a part of most developed with moral transformation for the good.

An integration of the material energies and sciences into the philosophical reflective energies and into the cosmological energies allowing a harmonious cooperation of natural entities. There is no doubt that humanity should attain and establish the self to be beyond the material body, yet having a cosmic body. Thus, solving problems arising from the bodily misidentification such as individualism, material greed and instrumental reasoning. the strength where humanity could be able to fulfil its most important task of using scientific methods to factually access complete reality and philosophical refining as a base for the reflective actions.

### 3.3 THE MORAL CONVERGENCE

Moreover, what we need today is a moral convergence which is attentive to change and able to adapt to what must be done at each moment, that means protecting nature and all its systems, defending and promoting life, starting with those that are most threatened. Two principle embody this ethics, the responsibility principle, and the compassion principle (Boff, 1997). Through reflections can sustain the moral convergence and hope beyond any crisis and even in the face of a possible collapse of the earth-system. The attractor of moral convergence by calling the universe to its supreme culmination in the consciousness. The universe may be seen as a vast game, it has an order by which the arrow of time is present, but chaos is also pervasive, thereby allowing for the creativity that gives rise to a new and higher order. Operating in it is a most intricate web of relationships by which each kind of energy and beings become partners in the success of the whole, which is then truly a universe, the diversity that becomes one.

Teilhard's consciousness is the process of looking back and reflect on our decision making. Our decision making entails the employment of ethics which involves a self-conscious looking back on our own lives, to reflect on what type of life we ought to live, how we should act, and what kind of people we should be towards our natural world. It is a practical level of deciding what we should do and how we should live, and the more abstract and academic level of looking back to think how we decide what to do and what to value (Desjardins, 2013). This comes as we understand our world. How and what we have are significantly shaped by what we experience from the phenomenon world. The approach is to recognize that ethics is essential if we hope to make a tremendous and sufficient progress in addressing the relationship between humanity and nature.

Consequently, this points beyond the human to a wider order, and beyond the needs or preferences of a given generation of humanity to the issue of intergenerational justice. Rule utilitarian often invokes a postulate such as one ought to act following rules that will bring about the greatest good to the greatest number of people (Kellert and Farnham, eds, 2002). On another note, as aforementioned, that to the greater extent planetary ethics is the reflection about the moral dimension that characterizes what is human and is irreducible to whatever other dimensions of a human being in relation to nature, be it scientific or religious, social or historical. Planetary ethics characterizes and justifies, human conduct in respect to the world in which he lives.

The superiority of man over the animal is every bit as necessary to settle for the sake of the ethics of life as well as for pure knowledge. In view of Teilhard, climate change is a problem for thought and consciousness. This is the presumption that a human world and a natural world are separable. Yet nature is totally intertwined with us, for evidently that any destruction done to nature is a destruction done to humanity. The current crisis demands that we reengineer our assumptions and rebuild from within, the thought processes we call reason for the betterment of both humanity and nature. Human beings consciously rebuild the rational inclination to the extent of objectifying. Reason should be reconciled by looking at contradictions and the aggression of rational being back to the traditional in a unique way.

To cap it all, there is need for a moral transformation, this transformation which raises the question substantive about, to what extent does human consciousness remain capable of conserving the earth as we have come to know it. The most fundamental assumption, beliefs and value, awareness and responsibility, align the consciousness of human being. Today stands as the bedrock assumptions of increasingly at odds with the world we now inhabit, to some extent our environmental crisis is a spiritual and by-product of rationality as it challenges us to explore what we hold to be ultimately importance and valuable.

### 3.4 THE COSMIC CONSCIOUSNESS

Central highlighting in this works is to give a significant understanding of human beings and nature. This entails how human being is the product of nature and the natural world is of organic compound where humanity live and sustain. So intimately we see it as connected with the phenomena of life that we have got into the habit of considering it only in direct association with life already constituted (De Chardin, 1959). When we speak of nature, what we really mean is, a relationship existing between human being and nature. Nature cannot be regarded as something separated from ourselves or as a mere setting in which we live. We are part of nature, included in it and thus in constant interaction with it.

Hence, recognizing the reasons why a given area is polluted requires a study of the workings of society, its economy, its behaviour patterns, and the ways it grasps reality. Given the scale of change, it is no longer possible to find a specific, discrete answer for each part of the problem. It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental (Pope Francis, 2015). The clear strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.

A total reordering of our moral universe would take place. Our duties to respect the world of nature would be seen as making claims upon us to be balanced against our duties to respect the world of human culture and civilization. Now, this radical changes in our views of the natural world and of our proper ethical relationship to other living things is just what is involved when we accept the biocentric outlook. The forth component of that outlook is nothing else, but the denial of the doctrine of inherent human superiority.

The cosmic consciousness is an authentic relationship between humanity and nature, and can be realized harmoniously by considering the interconnectedness of both. This harmonious relationship means the preserving of a balance between human values and the well-being of animals and plants in natural ecosystems. It is a condition of earth in which people are able to pursue their individual interests and the cultural ways of life they have adopted while at the same time allowing many biotic communities in a great variety of natural ecosystems to carry on their existence without interference (Evans, 2005). Accordingly, since the definite groupings of organized and differentiated individuals or aggregates, ants, bees, mankind are relatively rare in nature. We might be tempted to think of them as freaks of evolution. But this early impression soon gives way to the opposite connection-that they exemplify one of the most essential laws of organized matter (De Chardin, 1965). This basic knowledge of human interrelatedness with nature can be to serve the nature. On the other hand, knowledge become a recipient and dependent on the environment because the environment provides for man the resource necessary for furnishing bettering this knowledge (Tickel, 2006). This ability to comprehend and know differentiation man from other creatures.

Certainly, in our innermost being, Teilhard repeatedly claims that man is not the centre of the universe as once we thought in our simplicity, but something much-the arrow pointing the way to the final unification of the world in terms of life. We are called to act as stewards of creation, caring deeply for and about the natural world, has become almost a truism for modern theologians and reinforces the geologic mandate to live in harmony with nature (Kellert and Farnham, eds, 2002). But what has perhaps not been sufficiently noted is that, still by virtue of this power of reflection, humanity and nature become capable of drawing close to one another, of communicating and finally of unit. The centre of consciousness, acquiring autonomy as they emerge into the sphere of reflection, tend to escape from their own phylum, which granulates into a line of individuals, in time, with the reflexion of the individual upon himself, there comes an inflexion, then a clustering together of the



living shoots, soon to be followed by the spread of the living complex thus constituted over the whole surface of the globe (De Chardin, 1959).

### III. THE VALUE IN NATURE

Accordingly, awareness becomes the recognition of the values of complexity and diversity of nature with the prescriptive values. These values have to be protected, not only because they enhance the opportunities of other forms of life, but also because they constitute the integrity of the ecosystem as a whole. Apart from this biospherical egalitarianism, there is a need to present an alternative notion of selfhood for the self-understanding of the autonomous subject. Rather than employs the environment as a resource for personal benefits. As Naess postulates that, a self that matures by means of identification with ever wider circles of being. These widening circles do not merely imply human source of identification-our family, community or humanity as a whole, but include elements of our natural environment as well. We identify ourselves in terms of where we were born, the place where we live, the land where we feel to belong, our land, and our earth (Postma, 2006). This self-identity emerges when we become aware that humanity is not alone to survive but also nature as well.

It is from this perspective that Teilhard's suggestions bring man into a great relationship with nature, because nature is a part of our humanity, and without such awareness and experience of that divine mystery of nature, man ceases to be a man. When the Pleiade and the wind in the grass are no longer part of the human spirit, a part of very flesh and bone, man becomes, as it were, a kind of cosmic outlaw, having neither the completeness nor integrity of the animal nor the birth right of a true humanity (Kellert and Farnham, eds, 2002). Hence, nature as both a concept and aspect of experience is a deeply constitutive element in our form of sensibility- meaning by this latter, that through which our awareness, cognitive and emotional, occurs and is made possible. We take our form of sensibility to be a product partly of our physiology. Relating to our biological needs and capacities, and partly of our culture, relating to our languages and conceptual schemes. This mediate whatever is physiologically given and which in turn are taken to be the product of a history of interaction with a world whose features. That existence of solid bodies, are not all determined by our will and therefore requires our accommodation.

Ecological and cosmogenic awareness has awakened us to the fact that both the cosmos and humankind are in a vast unfinished birth process. It is in the future, rather than in the past or the present that the realisation of our true essence is to be found. Neither the cosmos nor we ourselves are what we shall be called to be. The categories of cosmogenesis, future, hope, project, new heaven and new earth, express the sense of the arc of the dialectic of chaos and cosmos, of order, crisis, and the new order reaching ever more complex and higher levels of the radiance of energy and being (Boff, 1997).

It is a quantitative value of life measured by its radius of action, but it is still more a qualitative value which expresses itself-like all biological progress-by the appearance of specifically a new state of consciousness is only when we become aware of nature, that when we can identify and eventually value it. This is the conception of the good as transcending the human has a distinct advantage over purely humanistic conceptions that insists on tracing all value to human preferences and the goods of human life. The latter sort of view is hard-pressed to account for the values of nature and the kind of respect many of us intuitively think we own them. The necessity of the good is then an aspect of the kind of necessity involved in any technique for exhibiting fact. In this sense, the sciences of nature are central contributors to our understanding of the good in nature and humanity (Kellert and Farnham, eds, 2002).

The existential value which culminates in the universal love. The concept of valuing nature come to answer the question on our disposition; as to what kind of world we want to leave to those who will come after us, to children who are now growing up? This question is not only concerned about the environment in isolation, but also on how to approach issue concerning our natural environment. When we ask ourselves what kind of world we want to leave behind, we think in the first place of its general direction, its meaning and its values. But if these issues are courageously faced, we are led inexorably to ask other questions; what is the purpose of our life in the world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us? It is no longer enough, then, simply to state that we should be concerned for future generations. We need to see that what is at stake is our own destiny (Pope Frances, 2015).

We investigated the implications of science and religion, and that materialism is the roots which led to the misuse and exploitation of nature. In order for us to restore the relationship between humanity and nature, we should take into consideration the non-instrumental value approach, that is, the idea some objects or entities have value in themselves, rather than being the means to some end. The value of the entity or object is an end in itself. It is argued that non-human beings and states are some of the entities that have such non-instrumental value. Objective values, that is, value that an object or entity possesses independently of any valuation of valuers. This formulation is therefore a denial of a subjective view that valuers give value to an object or entity, rather than an ethical or meta-ethical claim from these valuers (O'Neill, 2007).

#### 4.1 THE INHERENT VALUE

The presence of inherent value in a natural object is a consequence of possessing those other properties which it happens to possess. Because inherent value is a consequence, it follows on or is derivative from the other properties of an individual object. Presumably these are all properties, not some few, as these conjointly make up the individual, that value can be accounted for and derived from, in this case, the nature of the individual as its properties. The properties of an object possessing inherent value are natural; value is derived from nature. This is to derive inherent value from what is, an implicit challenge to the arguments of non-naturalism. Inherent values are objective as logically independently of whether someone is valued by anyone else. This does indeed define what inherent refers to and is almost a tautology. It establishes that inherent value is independent of human valuing. Inherent value does not consist of any relation to a valuer: This is an implicit counterargument to the long line of those who have argued that value require a valuer-it belongs to the object by itself (McDonald, 2004).

Moral consciousness depends on inherent consideration, respect, admiration and also that it should not be treated as a mere means. If something has inherent or inherent value, it is entitled to moral consideration. This is the hidden minor in many of the intrinsic value arguments in environmental ethics. The conclusion, that moral consciousness of an agent has a duty to protect bearers of intrinsic value, does not follow directly from the presence of intrinsic value. The minor is required to connect value to obligation. Just because a man is capable of reflecting and planning his own actions, does not blindly respond to these laws, he assimilates and transforms them, investing them with a meaning and an intelligible moral values. The problem of values, deeper than any technical question of terrestrial organisation, which we must all face today if we are to confront in full awareness our destiny as living being, that is to say, our responsibilities toward nature (De Chardin, 1959). Besides the inherent value or inherent consciousness, Teilhard's planetary ethics focus also on intrinsic values.

#### 4.2 THE INTRINSIC VALUE

The intrinsic value of everything has led me to better ways of thinking about the world and how to live in it. The intrinsic value of thing provides us with reason for treating than with respect even if the human-centred reasons for doing this happen to fail on a particular occasion (Davison, 2012).Christine korsgaard argues that there are two distinction in goodness which are often conflated. First there is the distinction between intrinsic and extrinsic goodness. Something is intrinsically good if and only if it is good in itself, where as something is extrinsically good if and only if it receives goodness from another source. Something is intrinsically valuable if and only if it is good in itself, independently of its relations to other things. Clearly, not using the word good here in the sense of attaining some further end, since that would involve an appeal to instrumental value, not intrinsic value. Not using the word good here in the sense of good member of a kind, as in the sentence. This is a good axe, which attributes to some specific axe the distinctive virtues of being an axe (Davison, 2012).

In addition, the problem of the intrinsic value of the elements of the environment arose as an issue for philosophy because nature was judged as instrumentally valuable by the preponderance of the modern tradition. The distinction of intrinsic and instrumental value generally corresponded to the distinction of subject and object, in a devaluation of the external world and nature. Even where the nonhuman was seen as directly valuable, as in scenery or landscapes, it was regarded valuable to or for subject, upholding value as merely instrumental. The value of the external world was limited to the aesthetic and instrumental and did not include nonhuman life. Further, value in the subject was tied to the affective or to desire by many philosophers, especially empiricist, separating value itself from cognitive status. So extreme was the subjectivitis of value that the ontological status of value become an issue for modern philosophy (McDonald, 2004).

However, our relationship to nature might be of an exclusive kind, in the sense that it requires us to value and act on its behalf in a particular way, different from our responses to human being, communities, ideas or cultural products. As such, the status of environmental ethics as an independent field of study is often thought to be based on the claim of the intrinsic values of nature. If nature were conceived as a mere stock of human resources, as some kind of standing reserve for human consumption and exploitation, there would be no need to think about our relationship with nature in an ethical way (Postma, 2006).

### IV. RESPONSIBILITY TOWARDS NATURE

The human consciousness reflect on the choices and responsibility of human ultimate activities in regards to our understanding of the natural environment. The complexity of consciousness is a moral responsibility toward the culmination of universal consciousness as the knowledge of moral responsibility is ideal to rational creature. Human beings are obliged to take care of nature by their very nature as rational beings with conscious. It follows that conscious mind understand the moral ramifications of certain actions. While some are in themselves a moral exploiting nature, misuse of natural environment and damaging nature has no moral implication. But the moral implication arises as a result of the choices made after having the experience of pollution and other environmental crises. In other words, our explanation of nature influences the decisions we

make, one can either choose good or evil, thus the moral implication. When we consistently choose evil, flouting conscience and natural law, then disaster follows, in alienation from nature and ourselves, in broken relationship and in ecological breakdown (Northcott, 1996). The ultimate care has to culminate in sustaining natural beauty, environmental health, and integrity necessitates for the foundational and adaptive expression of all values.

Moral responsibility is the goal toward the universal good, the common good which is realized in the activities of participants for whose membership in the community of the practice is part of living a worthwhile life. The common good towards which members are oriented is the flourishing of those practices, and this depends on the quality of participation of members. Thus, there are common goods which are not decomposable into individually distributed goods, and cannot be understood wholly instrumentally. These goods are neither a property of the whole, nor determined by the goal of an organic entity (Postma, 2006). Henceforth, it is more appropriate to speak of common goods than the unitary common good.

Moral responsibility is a practical involvement of human in nature. What we see clearly around is how completely our moral caring which depend upon human experience and conscious choice. Hence, positioning consumer needs in opposition to our responsibility for the use of natural resources, the principle of sustainability gives too much weight to our needs as consumer. We can deny, neglect or suppress these needs, but to suggest that we could understand them differently by reevaluating those needs as part of our desires of a more profound nature; our desire to live sincerely, our desire to lead meaningful lives, or desire to realise ourselves as caring persons that find fulfilment in their involvement with nature (Postma, 2006).

The nature of moral responsibility has repeatedly felt the fundamental tension between the local experience of nature and the assumption of responsibility for global problems of climate change, biodiversity, pollution and environmental degradation. Whereas the sources of environmental care and responsibility are located mainly within the social life-world, the objects of our responsibility are generally identified from a global perspective. Thus, the subject is torn between two worlds; care for the natural life-world that is immediately at hand and responsibility for the global environment that we can only picture by means of abstract (Postma, 2006). On this showing that, the responsibility is the state of having accepted a commitment and autonomy, the right to choose our commitments and the ability to live by them and accept the constraints which they always impose.

The scope of moral responsibility begins with a specific order of consciousness seeking moral obligations- obligations to do certain things not specified in terms of further obligations and doubts about these. Moral responsibility characteristically moves to a more general, higher order level of discourse. The judgments produced at this level would have first order judgments as their content, for example, some general account of why we are really obliged to perform acts as specified by particular first order obligations would be typical of this sort of moral philosophy (Sneddon, 2006).

## V. ECOLOGICAL CONSERVATION

Teilhard proposed that the development of consciousness in human being leads to the consideration of nature as one with humanity. So, we should consider that, an ecological conservation and sustainable lifestyle is based on human relationship with nature, in all activities and at all times, for it is one of the laws ruling the universe itself that sustain the chain of interdependencies of all beings. Such a lifestyle also involves a respectful use of all that we need and a willingness to recycle it when it has fulfilled its purpose, for that is also the way of nature, which utilizes everything and wastes nothing. The enchantment with nature opens us to our specific mission in the universe that is unifying everything in the common good and propagation of love as ultimate aspect of universal consciousness, so that the beauty of the cosmos and everything in it may manifest.

In the sense of disappearance plants and animals, it is essential to show a special care to indigenous communities of species, they are not merely one minority among others, but should be the principal connectedness, especially when large projects affecting their habitations. Nevertheless, in various parts of the world, pressure is being mounted on people to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture (Pope Francis, 2015). Henceforth, conservation is based on human value systems, its deepest significance is the human situation and the human heart, the cost of wilderness is not a luxury, it is a necessary for the preservation of mental health, above and beyond the economic reasons for conservation, there are aesthetic and moral ones which are even more compelling and we are shaped by the earth. The characteristics of the environment in which we develop condition our biological and mental being and the quality of our life. Were it only for selfish reasons, therefore, we must maintain variety and harmony in nature (Kellert, 1997).

Ecological conservation has to give the importance of its causal history, and the particular circumstances surrounding its production, of a work of art, we accord less value to a fake than to original work. But each landscape or ecosystem is itself the product of historically, particular forces working overtime to produce its unique blend of population. Human recreation after its destruction is, at best, a forgery and not the return of the

natural landscape or system. Conservation is a matter of no compromise. Our aim must be to bring about a situation where all humanity can participate and fit.

In addition, ecological conservation improve both the human and natural world, it is new but is a restatement to the current environmental ethics. It accompanied by enlightened management, and was meant to convey the notion that, if human beings acted with moderation and restraint in the light of knowledge gained, renewable natural resources such as wildlife would survive indefinitely, sustains in nature conservation, arising from the origins of the concept in agriculture, animal husbandry and forestry. To sustain implies that the first step in our endeavor to build sustainable communities must be to become ecologically literate, that is, to understand the principle of organisation, common to all living systems, that ecosystem have evolved to sustain the web of life. Living systems are self-generating networks organizationally closed within boundaries but open to a continual flow of energy and matter. This systemic understanding of life allows us to formulate a set of principles of organisation that may be identified as the basic principles of ecology and used as guidelines for building sustainable human communities (Reynolds, Blackmore and Smith, 2009).

Lastly, humanity need the light of the natural design, in the broadest sense, consists of shaping flow of energy and materials for human purposes. Eco-design is a process in which our human purposes are carefully meshed with the large patterns and flows of the natural world. Eco-design principles reflect the principles of organisation that nature has evolved to sustain the wed of life. To practice industrial design in such a context requires a fundamental shift in our attitude towards nature (Reynolds, Blackmore and Smith, 2009). According to Teilhard, the conservation and sustainability of nature should be seen in the light of things existing within and outside themselves.

## VI. CONCLUSION

There has been a relation between ethics and consciousness in the sense that the greater ones scope of awareness, the more option ones potentially have, allowing a wider range of possibilities for ethical or unethical behaviour. The development of humanity is the consciousness which pertains to ethical actions or behaviour. Teilhard provide a concept of consciousness and at the same time to be treatises on the method of science and religion. He believed this consideration was possible, because he saw evolution as consisting of theories, hypotheses and conjecture. Second aspect consist the extended ideas of science to history and society, severely criticizing the notion of evolution process. Third, these volumes are treatises of the philosophical, political and societal. On the new psychosocial levels, consciousness leads to new type and higher degrees of organisation. On the other hand there are new patterns of co-operation among individuals-cooperation for practical control, for enjoyment, and notably in the last few centuries, for obtaining new knowledge; and on the other there are new patterns of thought, new organisations of awareness and its products (De Chardin, 1965).

From our experimental point of view, reflection is, as the word indicates, the power acquired by consciousness to turn in upon itself, to take possession of itself as an object endowed with its own particular consistence and value: no longer merely to know, but to know oneself; no longer merely to know, but to know that one knows (De Chardin, 1965). Among the infinite modalities in which the complication of life is dispersed, the differentiation of nervous tissue stands out, as theory would lead us to expect, as significant transformation. It provides a direction, and by its consequences it proved that evolution has a direction.

With the foregoing remarks it is my submission that consciousness ought to be an integral part of environmental ethics. This is so much the case in today's addressing of environmental degradation and climate change and global warming where fa t-finding and information based climate change is rendered due to, particularly, the one that emphasizes competences such as thinking skills, problem solving, etc. However, the behavioural change toward our understanding of our nature can implement the incorporation of consciousness into the ethics must hear it from the philosophical point of view and see what role consciousness can play in this new paradigm of ethics.

The challenge is that anthropocentrism and capitalistic minded people have refused the concept of the radical interaction and oneness of humanity and nature. It is therefore a task that should be undertaken urgently by environmentalists and researchers of ethics to propose ways of quantifying the impact of the relationship between humanity and nature I regards to thinking skills. This might of necessity involve also interdisciplinary ventures with experts in environmental and ethical tests, pedagogy of ethics.

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