

THE INFLUENCE OF TRADITION ON DEGRADATION OF ENVIRONMENTAL ETHICS VALUES

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Abstract

The article describes the examples of the influence of the tradition in selected countries on biological life devastation. Breaking environmental law and bestiality in animals treating are also observed in the so-called civilized nations of Europe and North America.

Key words: traditions, ethics, ecology

Introduction

Treating the nature by the man is conditioned through customs, views and folk beliefs in the culture of every nation of world. The tradition is imparted from the generation to the generation most often supports the behaviour and the development of the nature. Deeply rooted in human mentality many times, it is leading to destroying elements of nature and then it is stronger than the common sense or regulations of the law [Radecki 1996]. Superbly a Korean tradition depicts such a situation. In the eighties, when Seoul was chosen to the host of the olympics, to Korea American and European journalists arrived. With the curiosity they frequented local restaurants, where a cat's and canine meat was served. They tried to introduce the way of preparing it and they frequented backs of the kitchen to this purpose. The scenes showed pots with boiling water into which living cats were being thrown and living dogs hung up by the neck. The hair of dogs were hitting with clubs. Justifying these methods with the old Korean tradition, according to which the meat of tortured animals has the good taste. Formal breaking with this custom followed in 1992 together with issuing the act forbidding to torture animals under the imprisonment by the government in Seoul [Czapik 2000].

Korea isn't one of countries famed of brutal treating animals. Recently in China over 200 farms function, in which bear are being bred in order to win bile considered by the folk medicine as a miracle drug for a lot of illness. In vain Chinese doctors convince, that appropriate cures have all elements of bile. In spite of their assurances in the last years the shampoos were being applied with the drops of the bile. The bile was also adding for the wine, which passengers of aeroplanes of an local airline were being offered. As much as very applying substance isn't arousing a lot of emotion, however controversies are arising in the connection with recruiting it. To this purpose caught at large bear are being put in such tight cages, that even they cannot turn. Then the fistula is being done by which bile is being pumped. Because of pain tired animals are dying after a few months. Small portions of the food and triggered wounds with rubbing against bars of cages are supporting the death. Both World Company of the Protection of Animals (WSPA), as well as International relief fund for Animals (IFAW) they are opposing to tragic fates of bear. These organizations are tracking and atrocities are revealing breeders as well as they are creating international campaigns, calling for counteracting the bestiality. An aspiration to the change of mentality of Asians is one of their concerns [Pawlowski 2000]. In beliefs of Asians a threat of the Siberian tiger as the kind is being searched out. Old, oriental medicine, according to which all body parts of the tiger are applicable as priceless medicines is causing. This belief led already to becoming extinct of this animal in Java and Bali [Czapik 2000].

It seems, that in Europe practice of killing animals on account of healing miraculous properties of their organism, aren't taking place. Meanwhile in Poland, exactly marmots protected are dying from the same reveilles and beliefs. Their fat, according to highland legends, has healing properties for rheumatism, skin pimples and the impotence. However no authority from the field of medicine is certifying healing effects with this product. Yet, under Gubalowka from marmots it is possible to buy one litre jar of the marmot for 2 thousand dollars [Jakubowski 2001]. Spain is different European country, leading the way of cruel towards animals. They are accompanying the celebration of Catholic holidays (fiestas), consisting torturing animals. Two thousand Spanish villages are sharing. The people's parties are: beating the donkey with stones, until it will not exchange in bloody pulp, bringing on church tower the alive goat, and then dropping on pavement. The crowd observes how the animal dies with crushed bones.

Spaniards have ingeniousness in bestiality. They hang for leg goose's and cocks on string, and riders on horses cross with gallop under them, trying to tear off heads. The children are encouraged to beating and the kicking of young of calf, until the moment when it fall down with pain. All these practices Spanish government explains two hundred years tradition.

England has among European states inglorious card also. There exists the custom of hunting on foxes with bloodthirsty dogs. Similarly to Spanish fiestas, English huntings run with children's part. In 1992, after execution of international campaign provide it appeared in this barbarity, that 73% citizens of Great Britain are opposite this huntings. This significant percentage of population lost however in voting parliamentary, when the followers of huntings won superiority 12 voices [Czapik 2000].

Among all the dramatic examples, in which the tradition explains the inappropriate treatment the animals, the fact on attention deserves, that these customs have not the place nor the followers beyond borders of discussed country. For example, in 2001 in Russia the bullfight was dismissed, despite importing bulls from Western Europe. In reason of prohibition of execution of bullfight mayor of Moscow Jurij Luzykov said: *"this type demonstrations promote violence and they are conflicting with Russian tradition"* [Frącowiak 2001].

Beside the people's traditions one of favourable factors the bestial treatment the animals is the fashion. In Western Europe years by years pleased the caps and gloves and different produced from imported from Canada furs of seal. The American, Brian Davis, by months tried to inflect this situation, appealing to human hearts on whole world through publication of pictures and the films with bestial massacre of the seal. The boycott at press, radio and television changes radically demand on articles from furs of seal. The prohibition of import was given by European Commonwealth. Maybe this fact caused in 1989 r. the declaration by Canadian government of prohibition of hunting on seals.

Quiet on glaciers of Arctic did not last however long. In 1994, with finding the new markets of sale (Chinas, Korea, Japan), the prohibition of hunting in Canada was withdrawn. Politician such in summers 1997-1999 caused decrease these animals' number about 500 thousand [Czapik 2000].

Animals' brutal slaughters as the consequences of present fashion are the chiru lots - Himalayan antelopes. In winter time of winter their furs cover remarkably with soft the and warm down. The most valuable wool from the neck is made for scarves szatusz (*szatusz – pers. lang. the king of wool*). Sensitivity of their wool compares to cobweb. Price is reflection of their value, higher even from gold. The world of fashion promoting the scarves szatusz as luxurious articles textile for the richest, he assured in conviction his recipient, that on spring time the antelopes lose the wool. Nomads from Tibet follow them and they assemble valuable material. Reality is not only different, but very brutal. These animals are

being caught in deadly. The skin of animal in hurry is transported in safe places. The reason of quick is defiance of right (in Chinas the protection of the antelope chiru is equally with great panda). Experts estimate, that over 20 000 animals are killed annually. To realization one scarf you need three animals. 15 for one scarf you pay 15 thousand euro. Trade and possession of these exclusive goods is illegal in whole civilized world, there are a lot of buyers from world of fashion and business. The problem of scarves szatusz rises such problem, that the dalajlama stepped out with appeal to organization and all men of good will, to try prevent Tibetan antelopes' extermination [Carsten 2000].

The introduced situations unfortunately do not contain to value of environmental ethics in the face of animals. The examples illustrate distinctly, as in present world they can be broken in the name of tradition, the people's customs, superstitions and even the fashion. We see, that cause of many animals' disasters is ordinary vanity.

Summary

In culture every nation tradition, people's customs and fashion influent on degradation of factors of environmental ethics. All great religions of world contain recommendation of the man's proper relation to world of nature [Kielczewski 1999]. In works of protection of natural environment we aim with many different motives. By legal and religious the most often they are the national motives, economic, social and aesthetical.

The realization of formation in aim of human consciousness should proceeds in simultaneously as ecological education and ecological properties.

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