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Introduction

Commodification of nature

The development in science and biotechnology has enabled humans to modify life to suit the needs of human, which paved way for the commodification of life and nature. As life is modified, so is it commodified [1]. As a result of adaptation of intellectual property laws, which allow ownership of building blocks of life in plants, animals or even humans, life is increasingly seen as a commodity [1]. If that is the case for life, it is not surprising to see the commodification of nature in the modern world. In modern conservation, most of the values attributed to conservation are utilitarian values. When modern conservationists speak about nature, they speak about the value of the services provided by forests and nature to the human society, like regulating water flow, preventing soil degradation, mitigating climate change, containing bio-resources that humans can use, nutrient cycle, etc. [2]. Modern world rarely see that nature has right to exist for itself, not just for humans [2].

The commodification of nature and the capitalism in modern conservation is nothing surprising as the future world is predicted to run by big business firms. The world civilization started with religious leadership [3]. Due to lack of reason in religious leadership, the world turned to monarchy. With the severity of tyranny in monarchy, democratic leadership came to existence. The confusions among present democratic leadership would lead to economic leadership, where everything is run by business deals [3], which has already become part of the democratic world.

Conservation and capitalism

The co-implementation of conservation and capitalism in the present world makes it difficult to determine whether capitalism is growing with conservation as an instrument or conservation with capitalism as an instrument [4]. The global development of modern conservation reserves and protected areas and the development of neoliberalism are in the same period from 1985 to 2000s [5]. It might

environmentalism as the start of new Cultural Revolution displacing nationalism and taking responsibility as one. He calls global environmentalism, a transformative force, which would shape global and local politics combining each other. The awakened environmental consciousness would increase environmental mobilization and paves way for the development of world culture with scientific rationality [7].

Modern capitalistic policies in conservation are presented as a spectacle and future of the modern conservation and solution to the global environmental problems. It started with the establishment of protected areas and the latest development is payment for ecosystem services. In this work, I am going to discuss two main neoliberal practices in modern conservation, namely protected areas with reference to ecotourism and payment for ecosystem services with reference to REDD+ (Reducing Emissions from Forest Degradation and Deforestation), which shape modern environmentalism and the commodification of nature.

Protected Areas: Boon to 'Transnational Capital Class' and a Curse to Indigenous People

The establishment of strong protected areas have been a rallying cry in modern conservation movement for a long time [4]. Some modern conservationists believe that strong protected areas are fundamental for the future of conservation and controlling deforestation [4]. According to Mcneely [8] protected areas help to maintain the diversity of ecosystems, species, genetic varieties and ecological processes (including the regulation of water flow and climate), which are vital for the support of all life on earth and for the improvement of human social and economic conditions. Do the protected areas serve these purposes in modern conservation? The promoters of protected areas and the Payment for Ecosystem Services (PES) schemes in modern conservation fail to understand that indigenous people do not have economic conditions, they have livelihood issues. The improvement in economic conditions does not make any difference to them, for their lifestyle. The protected areas and PES just affect their freedom and their way of living. Many of the protected areas have been created on ancestral indigenous lands or the regions, which have historically been a source of livelihood for indigenous people [9-11]. In most cases these were created without prior consent from the indigenous people and in some cases native people are forced out of the reserve [11]. The indigenous people cause less deforestation than other social groups [10,12-14] but they are the ones most affected by protected areas. Generally indigenous people depend on wildlife for their livelihood, so, they are aware of their relationship and dependence on the services provided by the forest for their way of life [15].

These reserves are designed and established by 'transnational capital class' people in urban areas [10,11,16]. According to Sklair [17], this class is composed of corporate executives, bureaucrats and politicians, professionals, merchants and the media who collectively act to promote global economic growth based on the 'cultural ideology of consumerism' [4]. Let us see some examples from different parts of the world, how the transnational capital class make use of the reserves and affect indigenous people's live styles. In Kenya, 70% of the reserves are

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Eco-tourism threatens the 'nature' in which it claims to preserve. Eco-tourism also causes adverse sociological effects on the indigenous communities. The eco-tourism lobby, predominantly based in developed countries exert tremendous financial and political influence on the forested countries [10] like establishment of game reserves and protected areas for eco-tourism in Africa, causing political conflicts between the government and the indigenous people. The global PES services like REDD+ help the countries in the global north to take control over the forests in developing countries and use them as carbon sinks. It makes one to wonder, whether the world is in colonial hands again.

In most cases, commodification of nature resulted in counterproductive manner, increasing environmental degradation [35,41] and PES schemes may result in "no pay, no care" attitude in some communities [37]. Without changing the capitalistic worldviews, we will never reach a truly ecologically sustainable future [2]. The evidences suggest that capitalism in modern conservation does not help in ecological sustainability, but helps in the exertion of power over forested nations, causing complicated political problems and affecting the lives of indigenous people. The present conservation practices show the continuity of imperialism in the modern era and how conservation is used as a weapon for modern imperialism.

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