

**INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI**

**NPTEL**

**NPTEL ONLINE CERTIFICATION COURSE  
An initiative of MHRD**

**Ecology and Society**

**By**

**Dr. Ngamjahoo Kipgen  
Department of Humanities and Social Sciences  
Indian Institute of Technology, Guwahati**

**Paradigms in Human-  
environmental relations:  
Orientalism, paternalism  
and communalism**

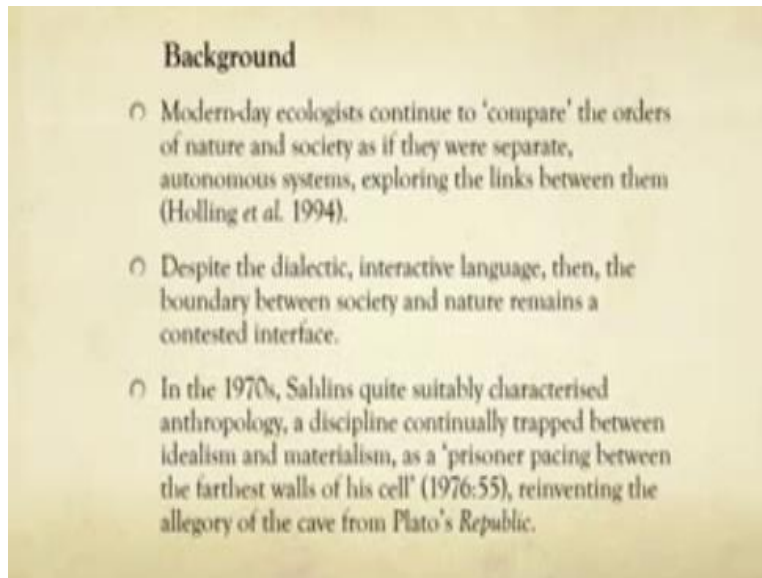
Well even in the disciplines of anthropology for quite some time there has been a lot of differences and disagreements upon the demarcations or the boundaries between nature and culture or nature and society and even among the anthropologists for quite some time this nature in culture or nature in society is seen to be something different and the works of Helsinki work once we come up with the idea of this cultural ecology some sort of a dwelling has been realized if not seen in the context of the relations between nature and society.

In today's lecture we would be looking at the team of what I call as paradigms in human environmental relations and within this we would be looking at the three paradigms which is developed by our and anthropology this Lee thousand a professor in anthropology who is based in Iceland now he has in a way of developed three paradigms namely Orientalism paternalism and immunization.

And he has actually tried to condense different sort of ideas in looking at how these three paradigms is overlap at the same time the kind of differences among them and it is sort of an attempt to find out an alternative ways of trying to locate the relationship in humans and environment in general and nature and culture so it also tries to look at the different trends of

how the evolution of or the development so to say in the modern parlance is in a way looked at now mostly.

(Refer Slide Time: 03:04)



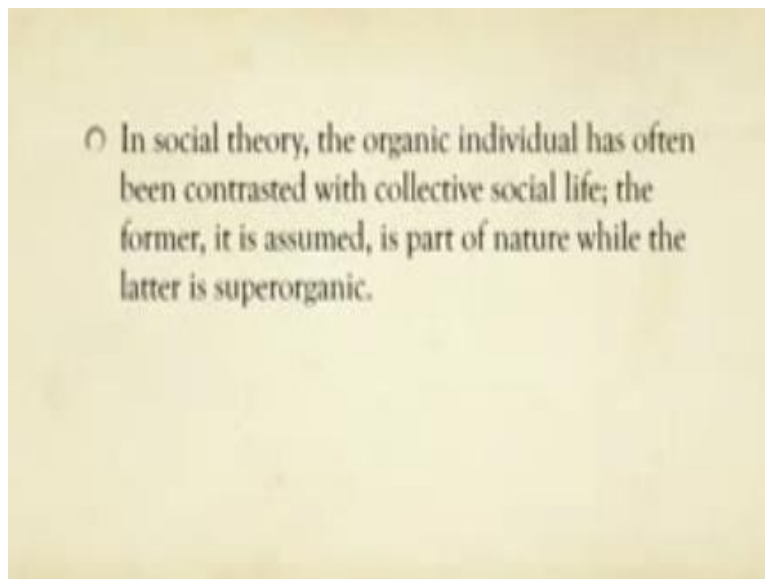
If you look at the kind of engagement in today's modern context the ecologists are more or less being sort of looking at the theme of this ecology in general and to some extent their main engagement is in trying to sort of the market from the other disciplines of social sciences now they in this in this pursuit they tends to compare the order of nature as if they were in a way sort of separated and also which are being autonomous and in some way the ecologist also engaged in trying to look at the link between these two.

Now this is perhaps what holding and others try to observe now given this context even if there is sort of a dialectic which in a way and gets by certain kinds of using certain jargon and there has been a continuous boundary or demarcation which being seen in the context of the society and nature and which happens to be a topic of contestation for quite some time as I said now a way back in the 1970s there were sort of apart breaking things which happened and that was when selling Marshall, Sahlins, another anthropologist sort of kept it categorized is anthropology which in away is a discipline which is stretched between this idealism and materialism.

And which in a way is a prisoner of pacing between the forest walls of new cells which in a way and gives them trying to reinvent delivery of what the gift from Plato's Republic now in a way if you look at anthropology in general what person also critically argues in this particular paper which I am relying on and what he says is anthropology is mostly based on those scholar no idea if not the wisdoms objectivist the western science objectivist and they tends to you know a report if not write about others cultures from their perspective.

And not from the post community so that sort of ideas or biases was prevalent event in the domain or in the distance of anthropology and their spins a strong critic or something made on anthropology as if it is the bastard child of colonialism now in some way this sort of engagement with the anthropologist has also encountered needs to be relooked and reacts Amen and what is the kind of differences if not the missing link between when someone study a particular community.

(Refer Slide Time: 07:12)

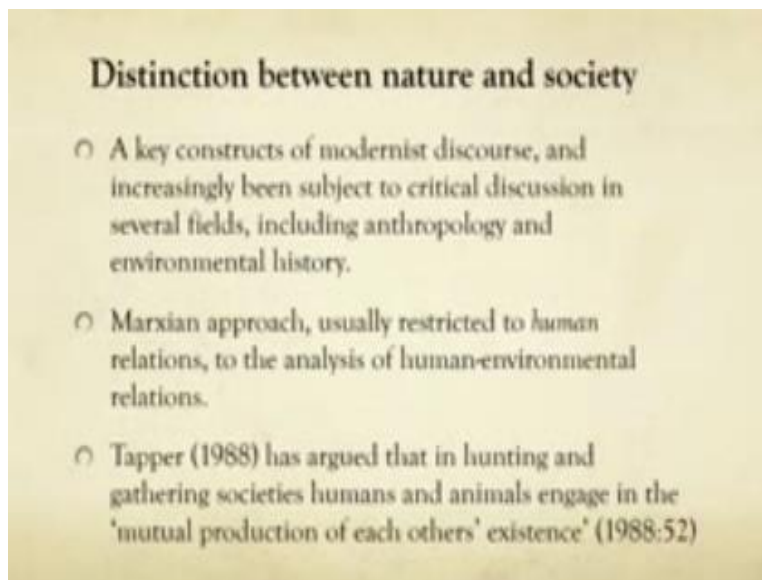


Now if you look at the social theory there is this organic individual which in a way is often contrasted with the collective life and the form of that is the individual which innocence is assumed as part of nature while the collective is seen to be super organic when we say super

organic we are talking about the larger domain the larger picture is not the culture which in away guides a particular society.

So this sort of organic and super organic in away or maybe this sort of dichotomous relationship between the individual and the collective social life in a way can be replicated when we study relationship between nature and society ignore the human environmental relationship now we will try to look at the kind of distinction which is made between nature and society.

(Refer Slide Time: 08:28)



Now one of the key modernist discourse which is being constructed over the past decades have in a way increasing we been the subject of discussion in several states including visa and topology and environmental history now this nature and society for quite some time happens to be sort of a hot debate not just among the sociologists or necropolis but four different disciplines and primarily then troubles in environmental history.

Now there are different methods which are being used the kind of approach paradigms to understand or to locate this dichotomy this mode the dualism which exists between nature and

society and function approach is one such worrying there is a restriction which is rest primarily restricted to human relations and which is to look at the human environmental analysis.

So in the study of paper if you look at when he argued that this particular communities who engaged in foraging that is hunting and gathering societies usually humans and animals tends to engage in a mutual production of each other's existence now by saying this mutual production we mean to say that one party becoming the producers and others becoming the product so in this is sort of a continuous engagement between the environment is not so-called animals which usually the hunters rely on so this is one of the ideas which differs has developed.

Now this function approach in a way can be helpful in looking at the analysis of this the human environmental relations in some way because it tends to begin looking at the kind of economic productions and man usually engaged the first form of his relations with the environment is economic in nature and in the earlier lectures we also talked about that the economic meant how an individual's by being an economic man engaged oneself in the environment.

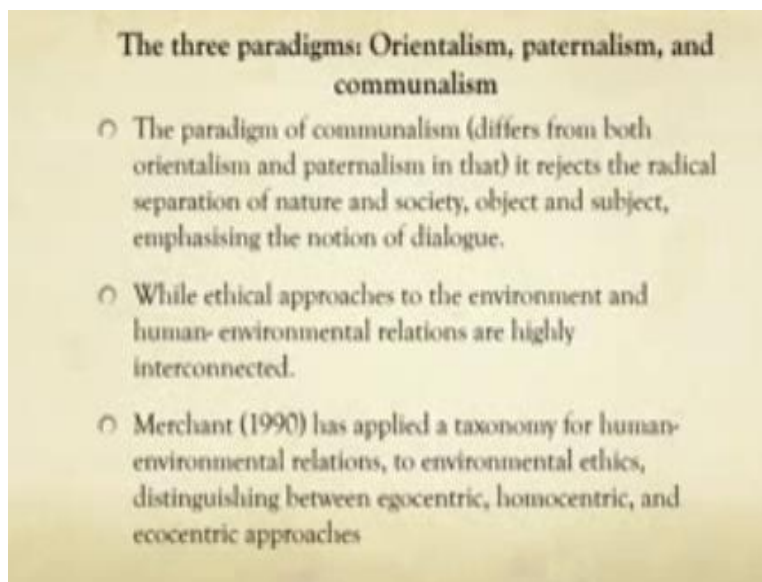
Now of similar to what tapirs has observed bright men in a way tends to look at the case of this the Canadian Cree in which the humans and animals successively participate as producers and other animals willing to surrender as that is the product of their own bodies and the hunters in a way returning to them as a cook food all figure in medium of love so this sort of metaphorical or sort of ideational relations which exist between human and the environment in a way is based on a continuous engagement of what is called love or we can in a way say they are being dependent of each other .

Now from the free experience and which we have you know we discussed at length in the preceding lectures about how the free people are the three hunters and gates in the economic pursuit that is for their sustenance now it is interesting to in a way observe that how this sort of symbiotic relationship is being established between the humans that is the hunters and animals wearing that sort of understanding mutual understanding exists between the two.

Because the human in a way playing the roles of that producer and the animals in a way voluntarily sacrificing as the product because unless the animal sacrifices itself and of course the human needed for a foodstuff.

So that sort of relationship is established and what Bright man has quite a local eloquently put it as you know an idiom of love so one entirety has to sacrifice in order for the other entity to exist or continue so this sort of process wealth and gifts men of human and environment relationship is something which we would be looking at now the three paradigms which is developed by Pelton's is oriental in paternalism.

(Refer Slide Time: 14:44)



And communism and these three paradigms in away are different in nature and they sort of dollar to oriental even paternalism are slightly close enough and they are similar because it rejects the radical separation of nature and society because uh sorry communism is different from the two because it tends to reject the radical idea of the separation of nature and society object and subject and which rather tends to sort of prefer give the preference of this notion of dialogue.

Now and there is sort of an interface where in this all these relations can be exist that is between a nature and society object and subject now this separation can be in away removed if not negotiated this is what this paradigm of communism in a way belief and tries to look at now if you look at the kind of ethical approaches in the making sense of the environment that is human and one relations are in a way highly connected.

Now this sort of ideas in a way has developed too many scholars or who have continuous engagement in this sort of paradigms now margins in 1990 has in away applied a sort of a taxonomy that is a classification of plants animals so and so forth for this human environment relationship and also come up with this environmental ethics which tends to sort of distinguish between the egocentric of the home eccentric and the equation two.

Now indices and one to ethics it tends to look at the innate sort of relations or understanding between the humans and environment and Merchants has contributed significantly by firstly trying to come up with this idea of this taxonomy that is classifications now the first one that was egocentric talks about now margin innovation is that this ego centric approach is grounded on the shelf and lies it is fear capital G.

Now it is interesting to see that the modern terms of how human in a way tends to share relationship with their environment in this a ego centric approach wherein the self becomes the most important and in logic fear.

(Refer Slide Time: 18:13)

○ Merchant (1990) suggests, the egocentric approach is grounded in the self and *laissez faire* capitalism; the homocentric one is grounded in society and the notion of stewardship; and, finally, the ecocentric approach addresses the whole cosmos, assigning intrinsic value to non-human nature.

Capitalism you could actually see that how the state is not allowed to sort of intervention the interest of those who pursue their individual interest so in a way you can see this as a free enterprise and where is when individualism is given so much importance now this is what the egocentric approach tries to espouse.

And the second one that is the homo centric one it is grounded in society it is more of the sort of relations or dualism this exists between members of the society and it tries to look at the idea of these tubers if that is one engagement in caring and nurturing so it is interesting to look that even in this idea or approach one can actually try to locate the notions of stewardship that is how an individual is engaged in and getting this homo centric ideas.

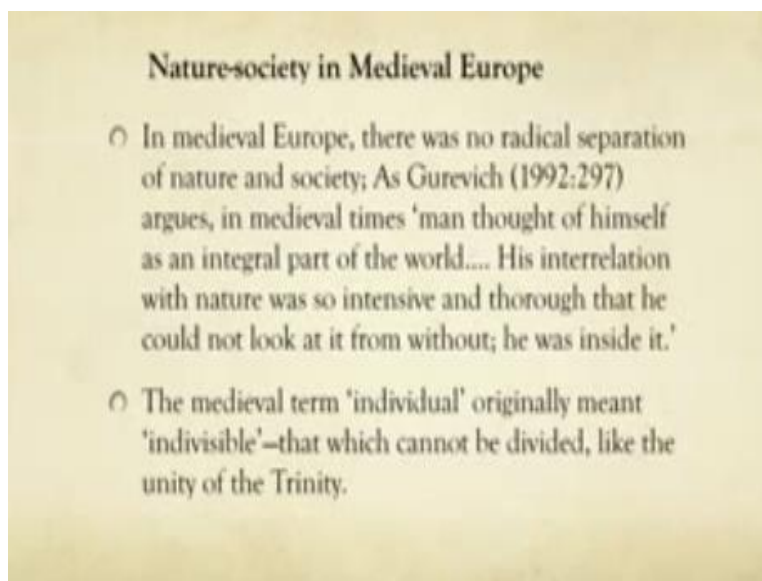
And finally if you look at in the eco centric approach which strongly addresses the whole sort of universe or the environment with assigned certain kind of an intrinsic value to even the nonhuman nature that is it tends to sort of recognize the existence of other species as well it is more of holistic in approach now you can see these three differences of the firstly with the descent rate we talks about the self-interest that is primarily based on the individualism and in the modern context the most suitable example is the lesser capitalism.



And which talks about the free market and individualism and free market you could actually see a lot of competition now usually mankind engaged in some kind of competitions or in competition among the other members now in the homocentric one it sort of tries to espouse a sort of an idea of being paternalistic that is which talks about as if one has the rights of engaging in caring and nursing that is steady watching and third one that is finally that they cause and put efforts in a way tends to you know give respect the neutral existence of every species that is every species has the right of being in their own.

There is you tends to value the intrinsic value of the kind of relationship with each year between human and nature now it is important to situate or look at this nature society relationship in history and some of the ethnographic accounts if one does not looked at all of the situate this nature society in the history it would be difficult.

(Refer Slide Time: 21:57)



For us to you know talk about even the modern context now there are some work which are being done during the medieval Europe when they closely observed and looked at the kind of relationship with each year between nature and society now to begin with usually there was no sort of demarcation or a radical separation between the two even giving in medieval Europe now

if you look at the works of Bree Beck he argues that in medieval times men tends to presume himself or thought of himself as an integral part of the world that is that sort of bio centric ideas revolves around humans that is they are part of sort of nature the dead sort of cosmology was being inherent in that particular time.

Now he is interrelations in a way with nature was so intensive and thorough that he could not look at it from without he was inside it which means it does not look that nature as separate but rather as if humans is part of nature that is it does not tend to sort of grow a boundary there is no radical separation this is what the study of Arabic a spouse. Now if it is also interesting to see that this sort of inter relations with in which the individual stems to posit himself not outside but within that is to locate oneself as a part of nature.

So that sort of dwelling or that symbiotic relationship which exists between nature and human is pretty much evident in the context of very big study of these medieval times when human tends to assume himself to be sort of an integral part of the world that is human is one entirety in the whole cosmos now the particular time Tom calls individuals origin element indivisible that which cannot be divided like the unity of the three.

Now the idea of the use of this particular jargon is like individuals in medieval times and the modern contemporary period is different now as I pointed out how in eco-centric the idea of this legislator capitalism is being positive way and there is a free market free competition you talk about individualism and you talk about yourself interest but the use of this particular term individuals in medieval times in a way talks about individuals that is one is pretty much as in the system or part of it that it cannot be really removed out or one cannot be seen or talked about in isolation.

So there is the kind of usage or the jargon which is normally used in medieval times when they talk about individual that is nothing but individual so it can be looked at as the unity of the Trinity so it is sort of like one cannot exist alone or in isolation it has to be sort of existence collective it believes in collective existence.

(Refer Slide Time: 26:27)

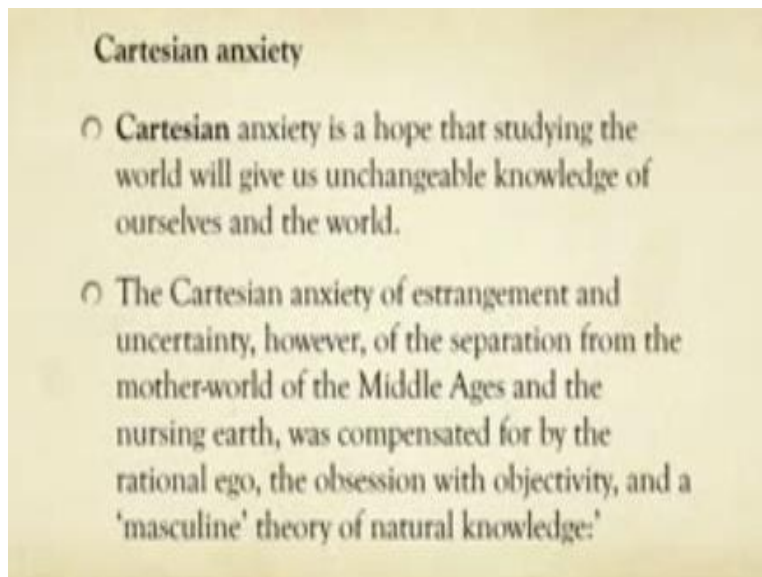
- The systematic fragmenting of the medieval world and the 'othering' of nature it entailed first took shape in the Renaissance period [The Renaissance began in Italy during the 14<sup>th</sup> century], during which the whole western attitude to the environment, knowledge and learning was transformed.
- Early Renaissance painters, trained in the static and holistic world of Aristotelian philosophy and the medieval church (the canvas was primarily decorative space for the glorification of godly designs).

Now this sort of systematic fragmenting of the medieval world and ordering of nature when we talk about adding of nature we are in a way referring it to something different that is in separation now this sort of fragmenting of this medieval world and the ordering of nature in a way tends to you know until the kind of what Renaissance period looked at remember how the idea of this realizing takes place way back in the 14<sup>th</sup> century and it begins in Italy and during which those artisans painters in a way tend to portray the sort of the divine understanding if not the world notification of those worldly designers.

So they were in a way playing a very you know important class or held a very important position in Europe at that point of time so in this the whole idea of this Renaissance period was to in away transform is not the idea of this waste attitude for instance the whole idea about den worm and the knowledge and learning was in a way dramatically transient it tries to you know expose some sort of transition and for instance if you talk about the Renaissance painters they were pretty much skin fully trained and their notion of these ideas were based on these very strata learn philosophy.

And the medieval church now this holistic understanding or engagement in trying to espouse the idea of knowledge was pretty much rampant in Western Europe at that point of time now this is something which we can sort of categorized as a Cartesian anxiety a Cartesian is nothing but which is primarily based on the idea of French philosopher that is when the scarf is and the skirt is in a way often talks about the logical analysis.

(Refer Slide Time: 29:22)



And mechanical mechanistic interpretations of physical nature so this is the ideas what rain the skirt is usually tends to look at that is he rely on not simply a subjective idea or a mere hypothesis but based on the logical analysis and mathematical mechanistic interpretations of physical nature that is it believes in an Objectivist notion of ideas now what is this car designer and right did not garbage and anxiety in a way is talks it talks about the hope that studying the world will give us unchangeable knowledge of ourselves and the world.

Now it is interesting to see that because it is not based on a mere subjective ideas or notion of thinking but rather if one engaged in using this sort of a holistic approach of understanding this Cartesian anxiety in a way will give a very holistic understanding or if not irrational understanding of what happens around the world so this knowledge will remain unchangeable

now this is how we tend to contextualize and understand ourselves in the context in the domain of this universe.

Now this Cartesian and rightly in a way also talks about then estrangement and our uncertainty however the separation from the mother world of the Middle Ages and the nursing art was to be to some extent compensated for this rational ego that is the obsession of this objectivity and a masculine theory of natural knowledge now when we looked at this idea of irrational ego and the obsession with objectivity and masculine theory of natural knowledge these are partly some of the Cartesians anxiety talks about that is an estrangement and uncertainty.

And the separation from the mother woods of the Middle Ages and nursing art so art is not seen as no more addresses mother art or not something which is still as scaring and nursery rather it talks about same things the whole idea attitude or to environment in a way has transformed and change as we said beginning from the Renaissance period now how is the world or the art in a way being perceived after this period that is the Renaissance period and what we generally understood as the Cartesian anxiety.

(Refer Slide Time: 32:58)

- "She" [nature] becomes "it"—and "it" can be understood and controlled. Not through "sympathy"... but by virtue of the very objectivity of the "it". The "otherness" of nature is now what allows it to be known' (Bordo 1987:108).
- For example, if nature is an 'Other', it has to be 'translated'; much like the noise in the ruins of the Tower of Babel it demands close attention and effort at understanding.
- A translation indicates the relative submissiveness or superiority of the translator and the authority of the receptor *vis-à-vis* the source.

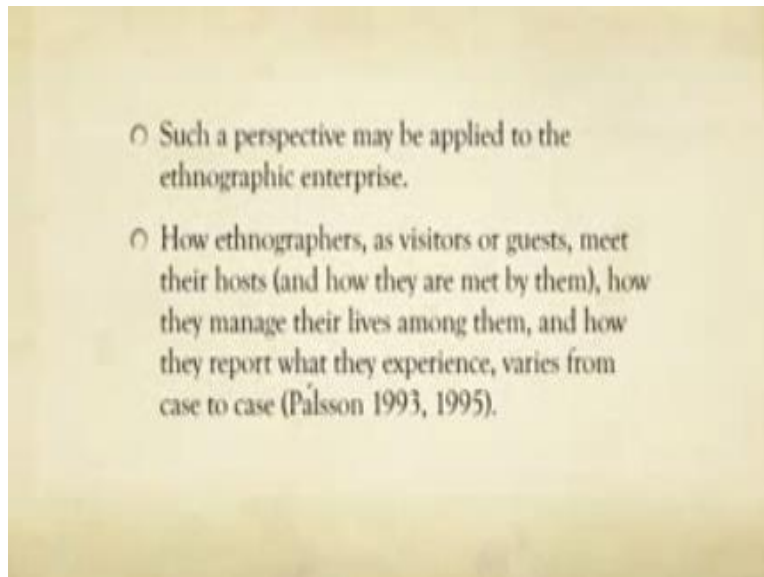
Now the art in a way is being addressed as see that is nature in a way becomes it and it can be understood and controls now that is what we are talking about uttering of nature you are in a way and giving in a radical separation of human and nature or society and nature now when you use that particular term as if it in a way can be sort of understood and controlled and not by using sympathy but by the very virtue or the notion of this objectivity of the it that is the other nests of nature is.

Now what allows to be known this is something usually classified by Bordeaux now this sort of separation demarcation is which is being transformed the idea or the perceptions which is transformed of addressing or perceptions of nature has immensely sort of transformed the relations between in a way the human in music for example if you look at if nature as another it has to be in a way translated it needs an explanation since it relies on rationality or objectivity so much like what the sort of the whole of the Babel Tower was looked at the noise in the rooms or in the rings of this problem it demands a close attention and effort and understanding.

So one is to go back and look at history so one is to have a glimpse of history in order to come with certain kind of a rational explanation in this context. Now a translation in away indicate the relative submissiveness or superiority of the translator what happens when there is a translation being processed so the translation of translator obviously have an upper hand and the authority of you know the receptor we service the source, because he in a way would translate things in a way he liked so there is a chances of you know distorting facts at the same time one can sometime rely on concoctions.

So these sorts of you know the like when I cannot be ruled out in the context of when this translation takes place. Now this is also primarily one of the problem which is being encountered in the context of the ethnographic accounts of those colonists wherein they attempts to you know translate or looked at the native societies from the wisdoms objectivists or those rational scientists perception. So therefore the sort of translations when it involves a certain kind of a problem speed is usually encountered.

(Refer Slide Time: 36:44)



So this kind of perspectives in a way are usually being applied in the ethnographic and the price what is ethnography and what is doing an ethnography usually anthropologist and sociologists mainly and gives in the long durations of exposure to an unknown cultural society and tries to collect data and trying to look at the culture of defend societies and tends to interpret, so there is a sort of a translation which again look into because those scholars who are in the field would try to mass certain kind of data a transcribe and translate those information.

So sometimes those information are the chances of being manipulated, now this is what person has observed very night with how ethnographers in a way and as a visitors or a guest with their host that is the society what one is studying and how they are met by them and how they manage their lives among them and how they report what they have experienced where is from case to case.

Now for instance if you look at the culinary and know graphic accounts many of the reports with they normally write about many native societies are today being challenged and debunked by the regional scholars themselves for instance they tends to use those Germans which are never part

of that particular culture because those are more or less based on a preconceived notion of ideas because you tend to impose that particular thing on them that is the host community.

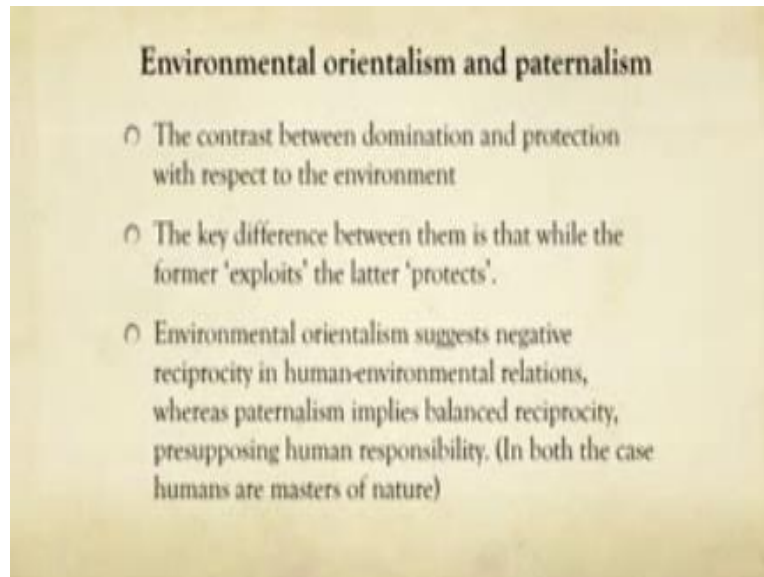
So the kind of interactions the first interaction or the kind of impression which is being posited on the host community is how the ethnographers and gives in their report primarily from the kind of experiences. Now since the that is the guest and the host comes under different settings or different experience or different cultural backgrounds so the uniformity or the interface of these two in a way would you know sometime bring out negative reasons, so that is something which cannot be ruled out and this is what we talk about in this Latino graphic and the price that is in translation.

Now the whole idea of this orientalism and paternalism in a way is also embedded in this kind of perception. Now interestingly what Pilsen is trying to also bring in is how this sort of translation is in work in this another fixed study is also similar to the kind of process what one's look at between the relationship between nature and society and in this environmental Orientalism and paternalism there has been a sort of a conscious perception that is the dominant perception of domination and protects protection with respect to the environment.

Now this one first that is domination and protection is also something which needs to be looked at the key difference between the orientalism and paternalism is that while the former that is exploits the later products, so this is something which we have to look at. Now again this environment alluring to him in a way suggests certain kind of negative reciprocity in humans and ones relationship and what is this negative reciprocity and where is this paternalism in a way implies a kind of a balanced reciprocity that is sort of addressing which exists between two.



(Refer Slide Time: 41:56)



And paternalism in a way presuppose this human responsibility that is the kind of responsibility on the part of human to here for this nature or sort of caring and nurturing responsibilities being on them. Now however in both the cases this there is an assumption as idea of what is known as a masculinity attitude of the nature of the perception of being a masculine that is the mastery of the Masters of nature that is as if humans have that sort of capacity if not the responsibility of being a master of nature that is nature is something which needs to be protected and controlled.

So that sort of authority is being self bestowed on humans now different from what orientalism and petrol engine talks about communalism in a way looked at differently that is the third paradigm the common region in a way emerged tends to reject this idea of a radical separation between nature and society and also between object and subject so in communalism there is small demarcation between what is objective and subjective or if not object and subject.

(Refer Slide Time: 43:41)



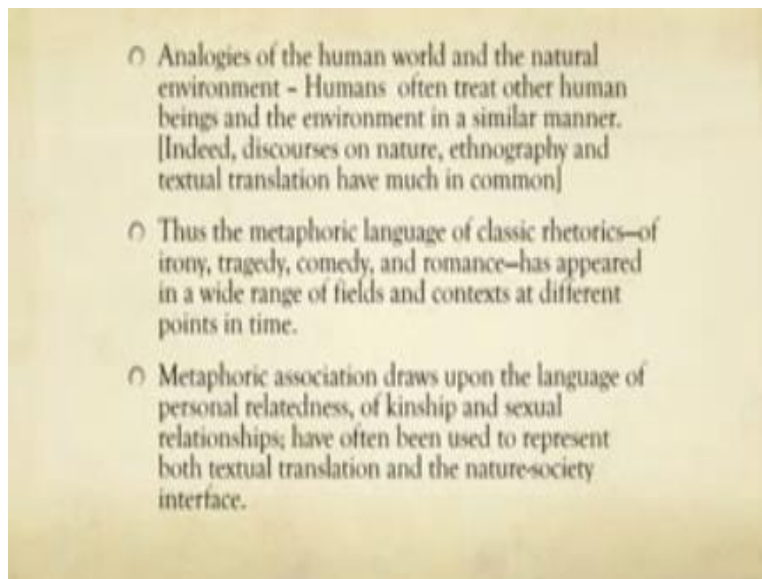
And this idea of the modernist assumptions of a during that is separation certainty and monologue adding the dimensions of these continuity and discontinuity sometime this the wisdoms modernist idea of you know perceiving things is an sort of demarcation is as if at one point at the one space they have come out of the natural order that is the a normal part of the nature and by classifying some communities or group as permanently still embedded or close to nature.

So this sort of attitude of declaring oneself to be no longer associated with nature is also something with has to do with this idea of discontinuity and whereas the there is this dimensions of community of a particular group where they are still in continuous engagement with nature so this sort of differences of the binaries or dichotomies which exist between subject and object continuity and discontinuity or something which communalism in a way reject, so this paradigm in away strongly suggests a kind of a generalized reciprocity in this human and wonder relations which in a way tries to invoke the notions of this contingency participation and dialogue.

So until unless one tends to participate that is to see things in context to contextualize oneself there will be no scope for and deeper understanding or analysis if not a dialogue between all this

therefore the sort of similarities which exist in human world and this the natural environment is sort of seen as similar that is the analogy between the human world and this ideas. Now humans often treat other human beings as an environment in a similar manner and in this the discourse on nature that is ethnography and textual translations have much in common.

(Refer Slide Time: 46:49)



Now the kind of how we treat our fellow human beings is also similar with the kind of how we treat the environment, so if we talk about the modern ideas of class systems the inequality economic inequality and the kind of sort of ethnocentric ideas which we have the kind of discrimination which we have what our fellow beings in a way also sometime matters and that is how we tend to perceive and look at the environment.

Because you tend to draw some kind of a self interest is not egocentric ideas of approach in looking things or locating that kind of relationship, now therefore this the discourse on nature that is the kind of relations between human and nature is also in a way ethnographic and texture so the sort of this translations has occupied or Maxim's in terms of looking at the idea of this human environment relations again.

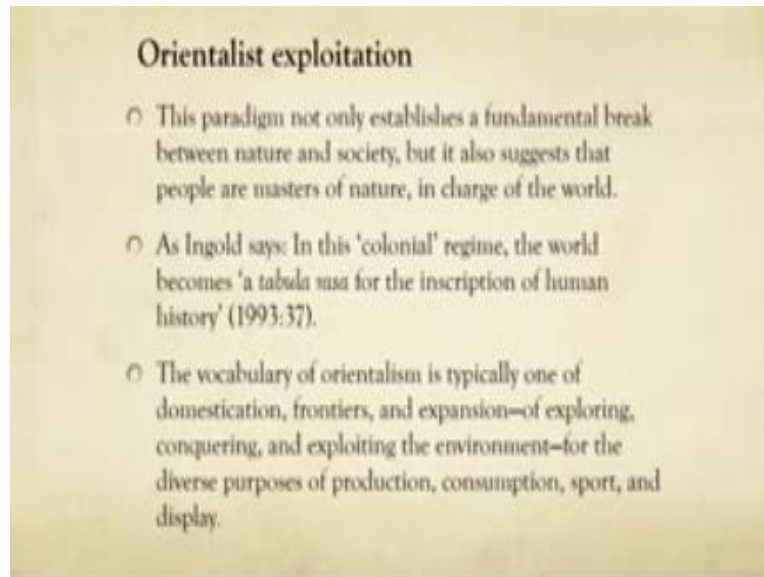
Thus, this particular use of this the metaphoric language again is a classic rhetoric because for example if you take the dragons the metaphors like irony, tragedy, comedy and romance all this in away partly if not only has appeared in a wide range of fields and context at different points of time and in a way by using this you are trying to connect or relating yourself with nature.

So unconsciously the sort of metaphorical uses is sort of rhetorical in nature because this is how the humans cannot afford to be you know like simian isolations or different from what the environment is this metaphoric association in a way grows upon the language of this personal relatedness of sort of kinship and sexual relationship which has often been used to represent both textual translation and nature society interface.

So this new society interrelations or interface in a way allows us or sort of guided us into our this textual translation. Now for instance if you may recall the point which was being written by William Wordsworth when he talks about the before those words would in a very fine day tends to be the countryside and encounter these wild flowers called the D folders and tends to look at the kind of movement it is moving giving away like because of the strong wind.

Now that sort of assumptions was what was pretty much enchanted by that particular movement of that the photos that he end up composing and tends to compare with the kind of religion self image, now that sort of romanticizing of nature in a way again is how we tend to you know relate Arthur that is the nature society in the or human needs to interface sometimes result to certain kind of textual translations the way we tend to you know translate or romanticize this particular sort of idea and this is sort of a metaphoric association which normally where we tend to draw the language and this personal relatedness. Now this sort of our ideas is something which we would like to look at.

(Refer Slide Time: 51:35)



Now what is this or orientalist exploitation then this paradigm that is orientalist exploitation not only establishes a fundamental break between nature and society but it also suggests that people are masters of nature and who are responsible to sort of take care of this world that is in charge of the world. Now as a teeming involved has said he has observed that in the culinary world that is the culinary region the world becomes a tabula rasa for the increase in description of human history, what is tabula rasa dance it is sort of wherein there is no preconceived notion of ideas or prescribed ideas it is sort of a blend not a blank sheet.

So as if in this Cornell region the world becomes a tabula rasa for the inscription of human history, so the human history ideally sort of begins with as elegant advances. Now this sort of pre-determined if not the human mind or the human history in a way a blank slip at that point of time before the pre-colonial encounters so once this colonial encounters takes place those at number of antibiotic accounts by those anthropologists and colonists in a way has sort of emerged as the foundation of the history of the many communities.

So therefore in this particular column L reasoned they has built changes a transformation of or the history has been rewritten by the colonists. Now in some way we can say that the kind of

literature with involves in the world is mostly of the colonials writings and even in the Indian context if you look at we are still following many of the colonials regime practices if you take the examples of I mean for instance the Forest Rights the for many of the Forest Rights Acts are still an extension of the colonists reagent. Now this sort of classifications of forest trees all this in a way have big and or sprung up way back in the British column L period now we still cannot do a without this the colonists hangover because we still pretty much dependent on ideas our notion of thinking has in a way being impregnated because of the colonists.

So these ideas in a way has begins with our comments rather since the period of this the culinary region. Now mostly the exploitation is not the ideas of how we tends to assume the nature in a way is also being guided by this sort of the orientalist I guess so this is primarily what the oriental is exploitation talks about of how the human in a way tends to you know takes the place of the masteries of nature as if they have this authority or you know power tool you know go on the world.

Now this sort of metaphors which are normally being used in orientalism is again sort of one with to do with domestic domestication of frontiers and expansions of exploring conquering, exploiting of the environment for the diverse purpose of production consumption sport display and I am pretty sure that you may know you all know what these vocabularies mean to and now for instance conquering exploiting of the environment.

So many of what we tend to witness even in the present context this whole idea of exploiting or conquering in a way is seem to be with the with the kind of development paradigm which we are following so we still cannot you know come out of this whole idea of how we conceive or attempts to look at nature, so this perceptions of what we have sent in orientalism is still pretty much continuous that is domestication for instance what do you mean by domestication.

It is not just about you know as if you are owning or controlling something but you have that overriding power over something by sort of domesticating it. Now similarly you can also talk about the commodification of nature when you tends to you know commodify a particular thing you tends to see the external values and you you tends to compromise by looking at the intrinsic

value, so this sort of perception or ideas are strongly pretty much evident from the kind of vocabulary which are being used. Now this sort of attitude in a way is pretty much dominant in the context of all intelligence.

(Refer Slide Time: 58:25)

- In the orientalist context, scientists present themselves as analysts of the material world, unaffected by any ethical considerations.
- The persistent 'othering' of the object, for example, the Baconian imagery of sexual assault, of 'entering and penetrating...holes and corners' (Francis Bacon, cited in Bordo 1987:108), is a recurrent one.
- As Bordo (1987:171) and Nelson (1992:108, 1993:27), have shown, the literature on modern science is replete with passages that describe human-environmental interactions by means of an aggressive, sexual idiom; nature appears as a seductive but troublesome female.

Now in this particular context that is the orientalist context the scientists in a way tends to present themselves as an analysis of the material world that is which are in away perceived to be unaffected by any ethical considerations. Now in trying to look at the or trying to interpret the material world the oriental is in a way tries to contextualize and they seems to be you know none remains unperturbed by this ethical considerations when we talk about ethical consideration we are also looking at the kind of unit meaning or the intrinsic value of a particular service.

But the oriental is in orientalist context the scientist seems to you know like remain unperturbed by all these happenings or rather any kind of any ethical considerations now this persistence the continuous idea of this uttering of the object for example from the decadent imagery of sexual assault of entering and penetrating holes and corners. Now this sort of what we have sins in the Buckingham imagery of the sexual assault in a way is a persistent continuations of uttering of the object because you tend to use these vocabularies of you know entering and penetrating.

Now if I may recall you can in a way say that many of those hardcore or the radicals eco families who tends to explain by using the Marxist efforts says that you know the first seduction or objectification of the men engagement with nature is when they tends to use those heavy plows because the moment the clowns get into the soils that is it really tear apart the soils and art so in a way you can see the human forceful engagement in sort of penetrating and also trying to exploit the nature.

So we can in a way use the Buckingham imagery of the sexual assault and then similarly this is tend to amount to even the using the term coal as if one is an amazing and rapping or certain kind of you know a forceful intrusion into the body of something. Now this is something which is cited in the works of Bordeaux and is a recurrent one now the sort of a sexual exploitation or if not trying to look at the perception of this materialistic or material world can be sort of interesting to see in this light or paradigm.

So therefore one can you know once you tend to draw the boundary of even the gender discrimination if you look at the moment you sort of discriminate between the two and tend to perceive the women as arguing you tends to you know like objectified and are not necessarily seeing it as you know a counterpart or a fellow human being but rather you are trying to push aside and then objectified and see it as something different.

So therefore these are some of the kind of current things which are also being continuously witnessed in the contemporary period, now also Bordeaux and Nelson further talks about they have shown in literature on modern science is what replayed the passage with passes and which also describe the human and one mental interactions by means of an aggressive sexual idioms which in a way where nature appears as a sedative but also as a troublesome female.

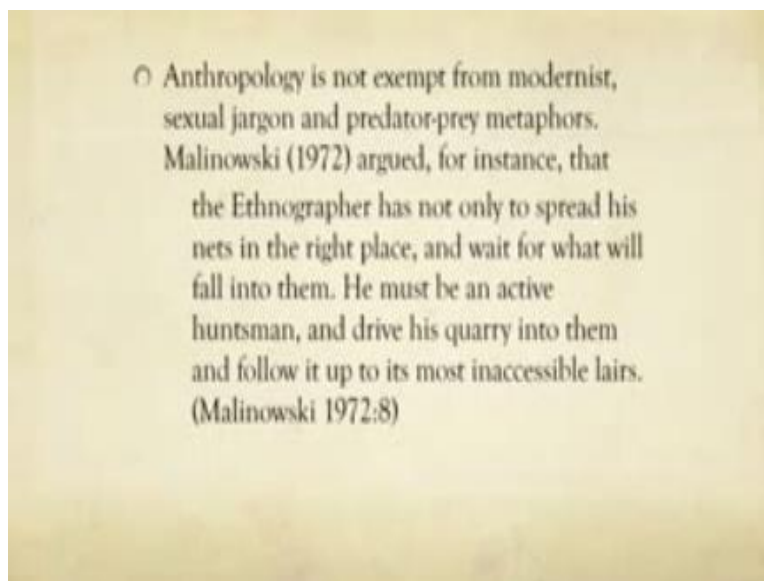
Now a man tends to you know like from modern science view then moment the encounters between human and environment is seem to be you know even if they tend to use this idea of this aggressiveness it tends to see as if the environment is a trouble metal which is troublesome and with sort of demands the scientists or the human to you know like Timlin so this sort of if something is a troublemaker and usually it is perceived that it needs to be team, so this sort of the



charcoal capitalists wisdom mindset in a way is being pretty much espoused in this idea of this modern science, so which in a way is tends to be signed by Bordeaux and Nelson where they tends to use the sexual idioms of its aggressiveness or which in a way can be seen as a more seductive and troublesome. Now this sort of rhetorical mindset of you know objectifying or if not the gender discrimination which exists between male and female as if the mill that is those modern science we are having this inherent power if not authority or they have that rational explanations of using certain elements and forces to control if not theme the nature which is perceived to be filled.

Now therefore anthropology is no exceptions from this modernist Western ideas of when it comes to the use of the sexual jargon and predatory metaphors that is you tends to you or perceive something as.

(Refer Slide Time: 1:05:51)



A pre and then you are playing a role of appreciated so this sort of metaphors is something which has been inherent and being used in anthropology for quite some time and Malinowski has to argue in this particular context for instance in 1972 he said that the number of her in a way has not only to spread the nest in the right place and wait for what will fall into them he must be an

active Huntsman and drive his query into them and following up to its most in accessible layers, so the thought of you know as if an ethnographer is and we are in a continuous engagement in the form of hunting or maybe playing the role of a predator or the predator prey sort of interface which is being looked at I will try to you know move on further with further clarifications in detail in the next lecture so did not we can move on a further explanation of paternalism.

And communalism the context of what person has tried to explain we have quite in deeply look looked at the orientalism approaches or the orientalism paradigm of human environment relationship and how environment is being perceived from the wisdom modern science perspective and what are the kind of textual translation which in a way also looked at a society major relationship and mostly we also talk about the kind of metaphors and jargon which are being widely used so in a way spell out and try to explain the kind of relationship between humans and nature, thank you.

**Centre For Educational Technology**

**IIT Guwahati**

**Production**

**HEAD CET**

Prof. Sunil K. Khijwania

**Officer-in-Charge, CET**

Dr. Sunhajit Choudhury

**CET Production Team**

Bikash Jyoti Nath

CS Bhaskar Bora

Dibyajyoti Lahkar

Kallal Barua

Kaushik Kr. Sarma

Queen Barman

Rekha Hazarika

**CET Administrative staff**

Arabinda Dewry

Swapan Debnath