

**Indian Institute of Technology Guwahati**

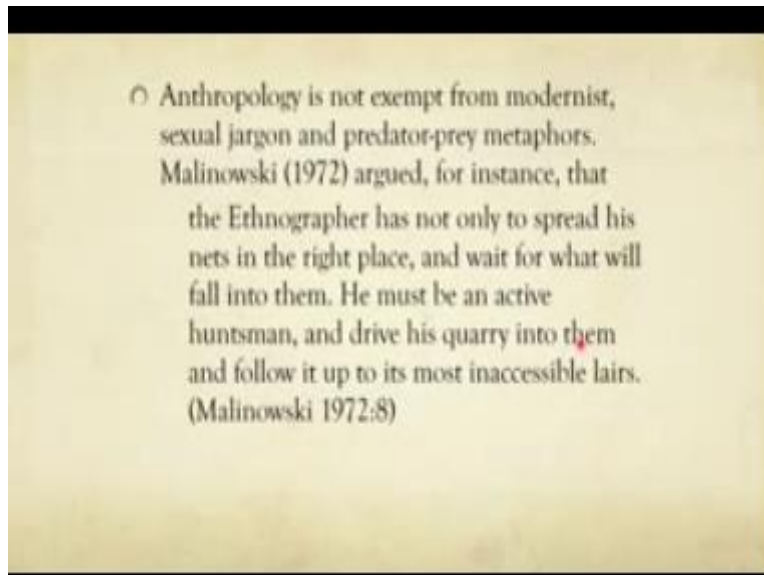
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**Ecology and Society**

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Well as discussed in the or when the lives exploitation we tends to look that in the disciplines of anthropology from the point of the predator prey metaphors if you look at user lithographer are in a way engaged in trying to gather some kind of information or sort of trying to look that.

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As if they are on a hunting expeditions in trying to find the prey that is the animals so this sort of the discourse which is being followed by the Oriental ethnographers in trying to Maxine to understand the native societies mostly is that it is tends to be you know looked at the length of these the predator and prey sort of relationship or maybe we can say metaphors now as Malinowski has rightly argued that for instance ethnographers tends to normally spread the kind

of nets in the right place and wait for what will fall into them and in that case he plays the role of an active huntsman and through this he tends to drive his query into the following up and most inaccessible layers.

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- Orientalist ethnographers colonise the reality they are studying in terms of a universalist discourse, asserting the superiority of their own society in relation to that of the natives.
- Given that anthropology was the offspring of colonialism, the predominance of the objectivist and orientalist extends over a long period in the history of the discipline.
- The relationships between translator and author not only in terms of a predator-prey relationship, they also tend to employ a violent sexual language. [The content of the source-text is represented as a passive, female prey to be appropriated by a male translator]

Now moving on the Orient a list ethnographers sort of tends to forcefully moving through looking at this perspective by employing this idea of a universal is discourse so in a way this sort of imagination of in the filling of that superiority in relation to the society the societies which they are studying now therefore this sort of a preconceived notion of how that they tend to sort of have this dominance or sort of the ethnocentric presumption or ideas against other communities is pretty much involves in the imagination of this Orientalist ethnographers.

Now by saying this or as we discussed we tends to locate that anthropologists tends to be looked at or perceived as if it is the offspring of some kind of the Western colonialism or the Western colonists or maybe someone has rightly pointed out saying that entropic is the Buster style of colonialism now this predominance this idea of sort of dominance is guided by the idea of Objectivist if not objects Objectivist idea of this Western science we tends to you know for quite

long this has been the obsessing the obsession of the ethnographers if you look at the history of this the disciplines particularly anthropology now this relationship.

The engagement of the fieldworker that is dead no refers and can be in a way said to be a relationship between the translator and the author not just as I pointed out not just in terms of the predator-prey relationship but also they tends to engage in certain kind of a violent sexual language which I have pointed out the decadent theory of sexual extreme so this sort of uttering if not trying to objectify the community which or the subject which they are looking at tends to have certain kind of these the branding of that community something from the point of a violent sexual language or metaphors.

The content of this source text is mostly represented as festive and sort of a weaker set that is the female prey to be in a way control and appropriated by a male translator so it can be in a way looked at the female and the male relationship where in the male has an overriding power or authority in terms of controlling and translating in the way they like and they do not really give a space and the prey in a way becomes the representation of the passive whereas the male that is ethnographers who plays an active role of a huntsman end to engage in interpreting in a different mode now OS you can see globally also.

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- Many examples of the industrial exploitation of 'wild', undomesticated species illustrate the characteristics of environmental orientalism.
- The literature on fishing economies, for example, often attests to an aggressive stance; the expansive Icelandic fishing economy is one case in point.
- During this period, the sea represented a gigantic, continuous mass of energy to be worked upon actively and offensively by humans, 'by force'—more specifically, by daring males almost at war with the ecosystem (see Pálsson 1991).

In the available or the existing literature the kind of industrial exploitation which is taking place normally attempts to consider the natural resources as something which is wild and then which needs to be tamed or rather which needs to be sort of civilized and this imagination in a way is guided by the idea of as if the wild is something which is undomesticated and this perhaps in a way sort of proof that or it is evident that this is sort of the characteristic which is normally embedded in the environment Orientalism it.

Now for example if you look at the literature on the fishing economy for example often there is this notion of aggressive stance with which are normally being taken by the fishermen which is rightly pointed out by a thousand in his extensive study among the Iceland communities that is Icelandic fishing economy is perhaps a case in point now during this engagement over a freezing economy you tends to look at the sea in a way represented a kind of gigantic.

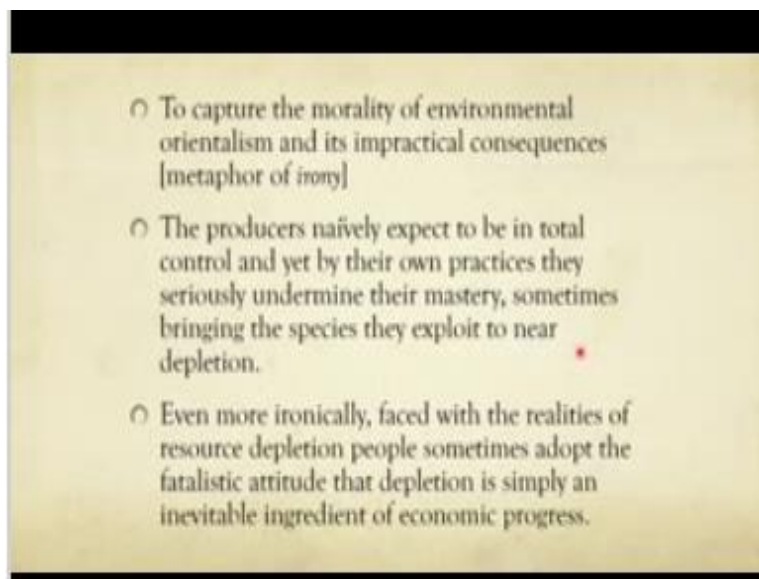
And a continuous mass of energy which requires to be sort of tamed and then or looked upon actively as an antithesis seem to be a in a more offensive manner by the humans that is where one needs to exert certain kind of energy and force to put it more specifically and by those males

who are almost at work with the ecosystem as if the fisherman in a way and get in a continuous struggle to in a way proof their masculinity over the sea that is in terms of capturing.

And trying to exploit so this sort of offensive nature in a way is pretty much evident in the context of the fishing practices which are normally being practiced in the in Iceland now in a way if you look at this the kind of intensity which is usually being a witness in the context of this environmental orientation and sort of it is the kind of consequences they have delivered one can in a way tries to look at the inherent challenges is not the problems which is normally being encountered.

Now in this context the producers in a way expect a certain kind of control in totality by their own practices and in the process they tend to sort of undermine their mastery sometimes bringing the species they exploit to near deflations.

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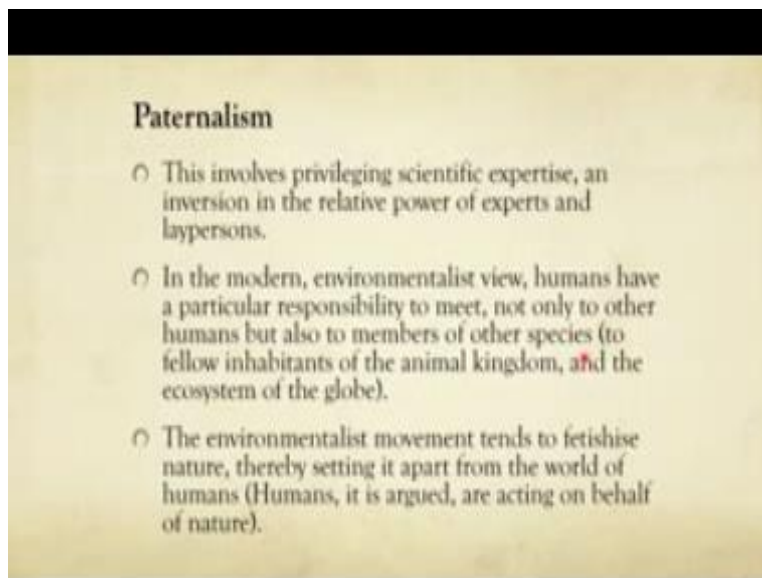
So this condition or this idea of the depletion of this species or the ecosystem is never border or never in the discourse of the fishing economy now therefore the sort of idea of controlling and the kind of practices which they have and get into tends to impacted a lot in the ecosystem and

this resources are seen to be sort of with this idea of as if it cannot be depleted now if we can if we employ the metaphor of this irony even in a more ironical manner the this space with the realities of this the resource depletion people sometimes in away adopt the fatalistic attitude that depletion is simply an inevitable ingredient of economic progress.

So in away the kind of economic progress or development in a way is seen to be you know two sides of the same coin with the depletion of resources so they are in away guided by these premises of depletions with a with development or economic progress so this tends to be pretty much ironical in the true sense of the tongue.

Now how does one engage in this fatalistic attitude now for instance the normal traditional practices of fishing in a way is less harmful compared to the more commercialized form of fishing that is by using heavy machines like trawlers wherein you tends to not just a fish out but also in the process you affect other species which are pretty much inherent in that particular ecosystem that is the sea.

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Now moving on the as we have discussed what sort of ideas or normally the principles which guides the paradigms of Orientalism is and how this orient with the subject of this anthropology in a way is for quite long being guided by this Orientalist ideas that is how it is seen as the offspring of colonialism and how it is being guided by the Objectivist Western science notion of perception at the same time imagining the other that is the community with our pyramids closely inhabiting the nature now this sort of ideas for quite long has sort of guided the ethics of anthropology and now we would be looking at the different paradigm that is paternalism now as I had already briefly pointed out what paternalism.

Is it in a way involves sort of giving a preference to the scientific knowledge that is we tend to give more space to this the scientific expertise and inversion to the relative power of experts and the lay persons we tend to categorize or sort of draw a boundary between the formal and the informal knowledge and the formal knowledge as I had pointed out is normally the written one and the informal knowledge that is of the layperson is mostly oral.

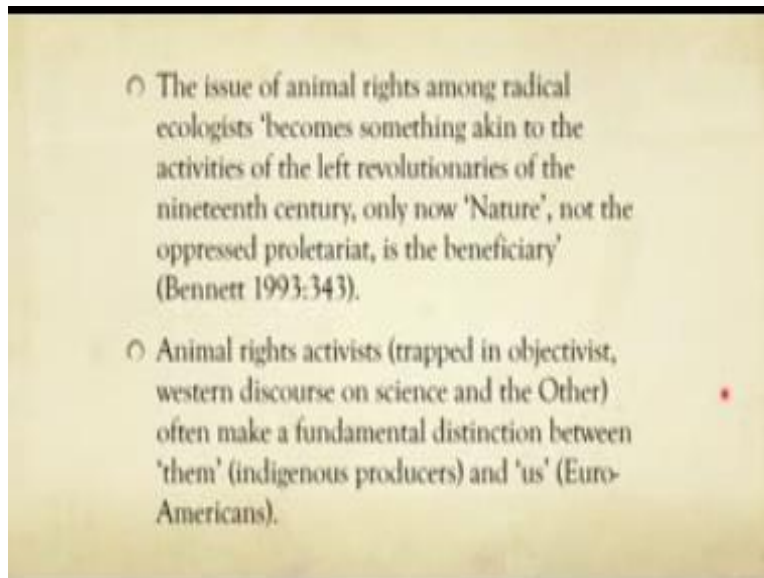
And then it is unwritten now if you look at in the modern environmentalist view humans in a way have this particular responsibility to meet to meet what not only to other humans but also to other members of other species that is to fellow inhabitants of the animal kingdom and the ecosystem of the club so depth sort of interactions is in a way inevitable and how the human in a way place the world of being responsible now this idea of this paternalism again is guided by that sort of restricting the freedom.

And having the sole responsibility of caring and nurturing not just the other human beings but also the other species so that sort of authority and dogmas in away has guided these environmental lists we now they tends to sort of as they have shown some kind of a dominance and if not a control over other humans similarly they tend to employ that sort of principles when they interact is not the sheer design of relationship with other species that is the animal kingdom now this modern environments this movement in a way.

And get by satisfying needs now in the process they tends to sort of de market the world of humans and need and they tends to presume that humans are in a way acting on behalf of nature

and therefore that sort of the dichotomy or dichotomous relationship is being established between human and nature.

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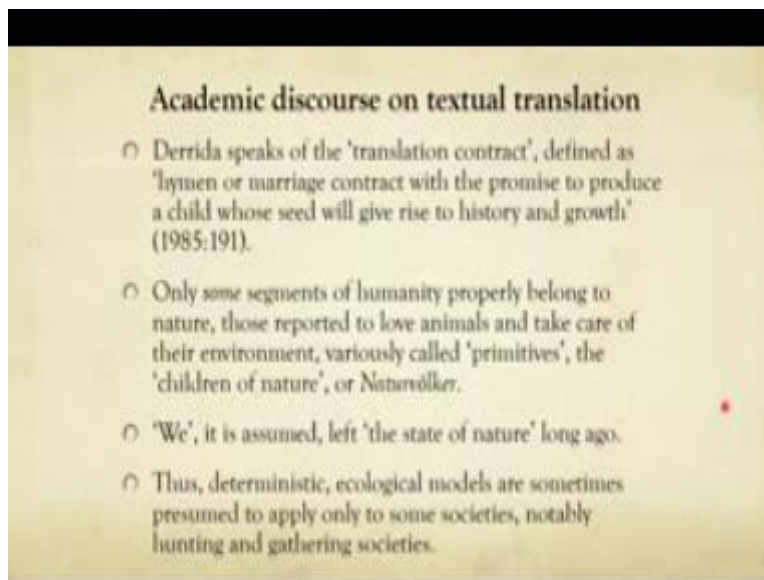
Now if you look at the some of the principles which guide the radical ecologist for example the animal rights group now they tend to sort of become something which are more akin to the activities of the left revolution that is who engaged in delivering justice if not who are pretty much radical in their stance and they tends to perceive or deliver a change in a very health or maybe overnight and this sort of revolutionary ideas which was pretty much active in the 19th century tends to presume this nature not the Opera proletariat but it is the beneficiary.

Now this is what Bennett has argued and the animal rights activities in a way are being trapped with the notion of this Objectivist Western discourse in sign on times and the other and with often attempts to match a fundamental or a primary distinction between them that is the indigenous producers and that is the us that is the euro-American that that sort of demarcations of them and us is always pretty much inherent.



And if you look at the sort of the you know in the present day like the peasants who in a way tends to you know by sidelining human rights they tends to take up the issue of the animals for instance and in the process they tend to compromise with the rights of humans in order to support and protect the animals so there's this sort of practices are in a way radical in nature and we can use the term radical ecologies to brand this group of activists in a way now in economic discourse it is important to engage in this textual translation right and what is this spread textual Slayton dance now Dex Derrida tends to you know use

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This term called the translation contract wherein he defined that this translation contract is nothing but sort of hymen or marriage contract with the promise to produce a child whose it will give rise to history and growth so this sort of an alliance which is seen to be sort of myth between a man and a woman's we are in the day will ultimately engage in producing a child which will in a way continue the kind of evolution of human kind.

Now the reader tends to see this textual translations that is the translator and the author in terms of this alliance called the translation contract where in two mutually agreed to have a contract and engage in trying to deliver some kind of what is being appropriate to them now only some

segments of this humanity in a way are categorized to belong too closely to nature that is as if only a particular reagent or a community is separated and they are tends to be sort of have that belongingness to nature.

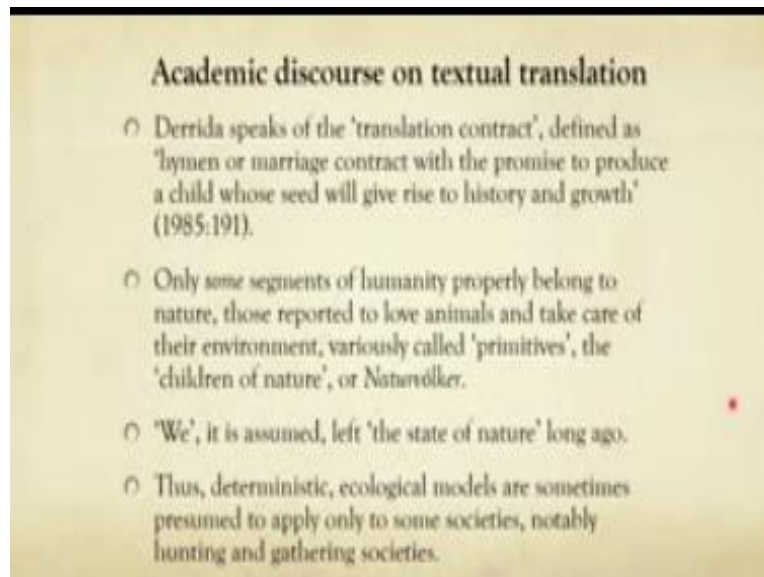
And those reported to love animals and take care of their environment are popularly tongue them to be you know who are primitive which are far from civilization and who tends to have this a culture of civilization or who are in a way far away from the state control or the stick or the baton escape now these sort of ideas in a way if you see in the context of India we have some anthropologists like very Alvin Christopher Herrmann doe Hammond dog in a way has or eleven warrior who have closely examined the life of the bhaiyya

And ultimately this ethnographers come up with an idea that this primitive or tribal should be in away seem to be in isolation or their culture or the way of life should remain untouched so in the discourse of tribal society that sort of approach has emerged which is known as the isolationist approach has emerged as a result of the works of particularly very elegant and Christopher Hammond oh now why do they tend to come up with this idea because there is an inherent idea which is pretty much embedded because they tends to evaluate.

And those the societies which they study because they tends to have that paternalistic kind of attitude that notion of predominance over the culture which they study and that culture which they have interacted and studied are seen to be inferior and primitive and with a far from civilization therefore they need to be sort of preserved in a museum now this sort of anthropological discourse was pretty much active in the pre-colonial pre-independence period and all throughout even for quite some time in the post-independence period but the sort of isolationist efforts are again challenged by Maria.

And others by coming with a different idea that is more of an integrationist and as simulations efforts of looking at the tribal's now as a result of this we could actually see many of the reversals which are being Hindu eyes and once they become Hindu eyes they fall within the Hindu caste system and sort of are invention of identity is taking placed.

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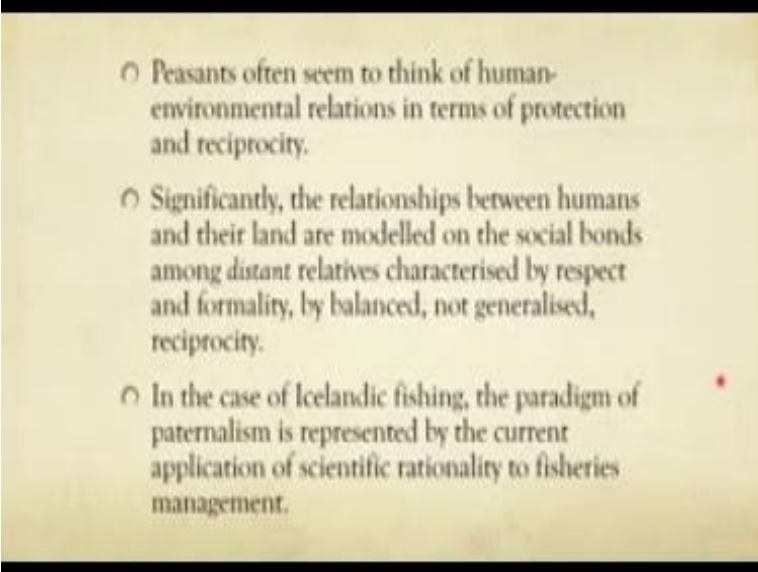
But that is not the end but in Reverse two days there is also a sort of reinvention among the tribal stem cells taking place therefore in the process as a result of the kind of affirmative action which is and signing the constitutions with sort of tends to separate the interests of travelers culture and identity within a way many tribal communities are today asserting a separate if not to protect their identity because of this affirmative action.

Now this sort of ideas in a way of branding a particular community as were close to nature and who are taking care of their biodiversity are seems to be perceived as primitive and sort of the children of nature that is natural worker that in German now this children of nature how do we categorize this and this sort of taxonomy if not classifications or we and our or they and us in a way is assumed that the translator in a way is engaged with as if they have a certain point of time or states have left the state of nature.

So in a way this is guided by the revolutionized evolutionary ideas that human has evolved and then there are certain communities who are at the state of civilization or modern society and they are still other groups who are close to nature as primitive and still far from civilization so these sort of ideas or categorizing of or dividing or classifying people can be in a way seem to be

pretty much guided by the idea of the deterministic and the ecological models which are in a way again presumed to be applied to only some societies which are notably still practicing the phrasing practices that is hunting and gathering societies.

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- Peasants often seem to think of human-environmental relations in terms of protection and reciprocity.
  - Significantly, the relationships between humans and their land are modelled on the social bonds among distant relatives characterised by respect and formality, by balanced, not generalised, reciprocity.
  - In the case of Icelandic fishing, the paradigm of paternalism is represented by the current application of scientific rationality to fisheries management.

Now if you looked at the examined closely rather the peasants who are often seems to be you know primitive or who are sort seem to be children of nature are in away have guided or been practicing the environmental relations in terms of this protection and reciprocity now by using this term protection and reciprocity it is an ongoing engagement with nature because they tends to presume nature as a provider of the day-to-day basic needs and in the process they also think this human societies tense.

And gays in certain sort of protections or maybe vice versa now significantly the sort of relations between humans and the land or the ecological needs which they have inhabited are often models in terms of certain kinds of social bonding and so to say among distant relatives which are in a in a way again characterized by the ethos of respect and formality which in a way is pretty much balanced and which cannot again we simply generalize or seem to be from the gates of reciprocity now this sort of ethics.

And values are pretty much inherent with the people who are in close relationship with their oil is not the ecological needs they are inhabiting now for example again if you look at the case of this Icelandic fishing this pattern of paternalism is in a way represent the current application of scientific rationality to fisheries management now by engaging in using the up-to-date is not technology you are in a way trying to give a space to this the scientific rationality because you tend to see that with the help of science you can in a way maximize.

The product or maybe you are subtle and some kind of a balance the ecosystem now this sort of scientific rationality is also to be seen in the context of the modern forestry management now as I have cited this example of the forest policies which are guiding the Indian environment in a way is also something which is being brought from the European colonists wherein forest is seen as more of in a very scientific manner.

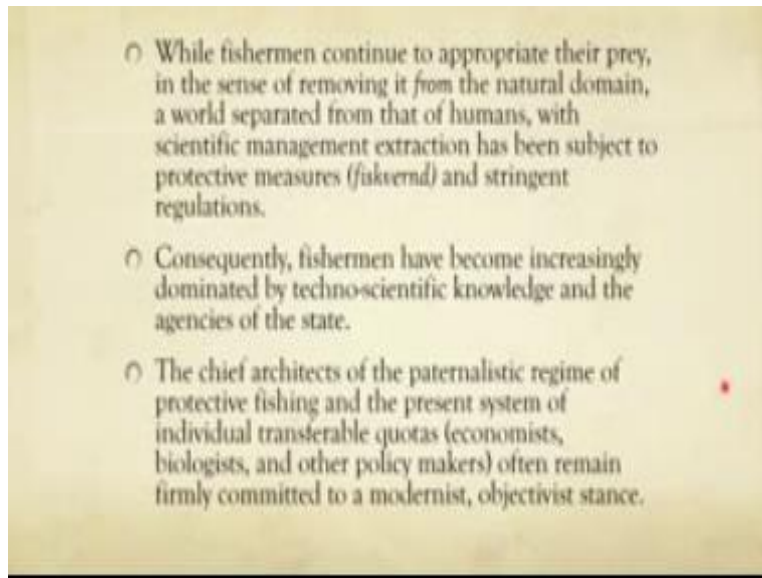
Now therefore as a result of which they tend to engage in planting more gas-related if not forestry with soot in a way deliver or maybe commercialization of forests now in this process people stand to and this in like mono cropping which in a way has a good return in the market now this sort of ideas which has driven the forestry practices in India has far-reaching impact on the communities who are pretty much living in close proximity or who share sort of a close relationship with or their land or who has a sort of affinity with the ecological needs which they have inhabited for generations has sort of a far-reaching impact on them.

Now in this process they in a way has affected in the pursuit of this commercialization of forest their means of basic life the woods are being affected and many have in a way has lost their means of livelihood and as a result of this a lot of this involuntary displacement or migration takes place now this is something which needs to be looked at when we tend to you know apply this scientific rationality in terms of any kind of natural resource management.

And that Icelandic fishing is also a case in point which is strongly argued by persons in this study that by engaging in this the scientific rationality that perception of looking at sea is to be seen as something which needs to be sort of team and then when you have to you know like forcibly and

get to extract something out of it now that sort of relationship has set up as a result of this engagement now while these fishermen in a way has continuously engaged.

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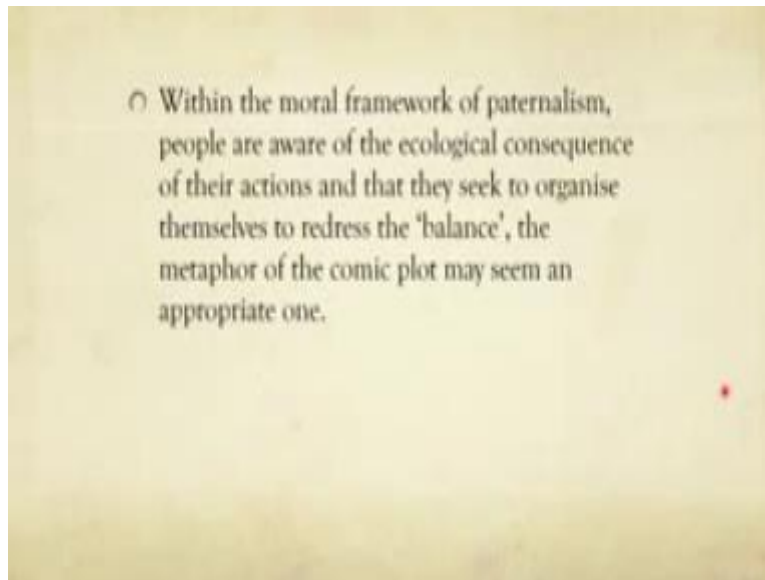


In appropriating their prey in a sense and in a way involved in removing it from the natural domain that is that whole idea of sustainability is being affected because the whole ecosystem or the species is affected by separating them from that of humans that is the scientific management tends to engage in extracting the sort of practices wherein the fish is normally seen to be you know which has to sort of satisfy the needs of humans.

Now as a result of this the fishermen have increasingly become driven by this techno scientific knowledge and as a result of this they have sort of dominated the nature and this idea of scientific rationality has guided the fisherman now one of the chief you know architects of this paternalistic vision of protective fishing and the present system of individual transferable photos that is the agents like the economy's the biologists and other policymakers often tends to remain firmly committed to more of among a modernist discourse.

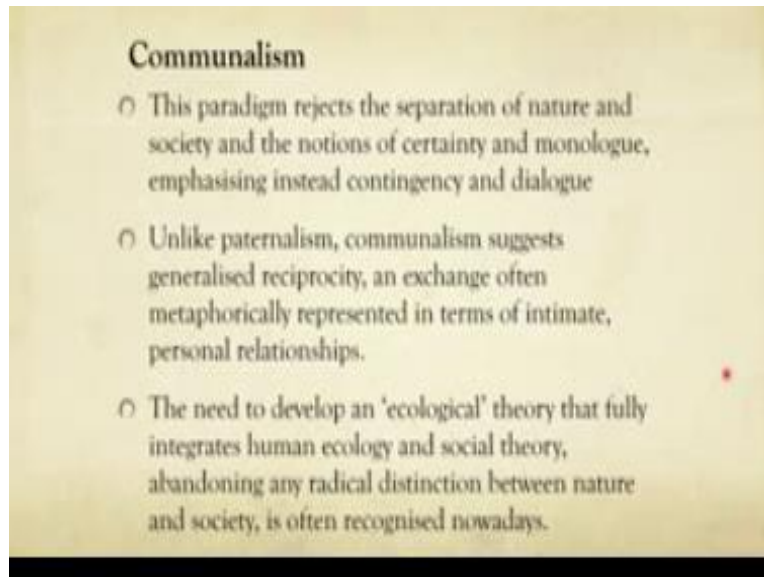
And in the process they tend to stack the stems of this Objectivist ideas now these are some of the kind of paternalistic ideas of the modern environmentalist architect which in a way has sort of hampered if not our pretty much hill band and they did they take the stems to sort of satisfy their needs now if you try to see paternalism in a more a moral framework there is an increasing awareness among people about the ecological impact.

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Which they have sort of course and as a result of engaging with this paternalistic mechanisms their action has innovate and to seek and to organize themselves in redressing the balance that is the metaphor of these and the commit plot may seem and appropriate one.

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Now moving on from these paradigms of paternalism wherein those who practice these paternalistic ideas are pretty much guided by the scientific knowledge and objective is now with some science and rationality we move on to looking at what communism is and what is the paradigm of these communism trying to challenge if not rejects mostly the ideas of Orientalism and paternalism and first and foremost this paradigm in away rejects the separation of nature and society.

And also the notions of this certainty and monologue and it has consistently emphasizes the contingency and dialogue because there is one has to look at the relationship between nature and society there has to be some kind of discourse and how the kind of relationship has to be history sized by engaging in a different approach of ethnographic understanding now unlike paternalism communism in a way tends to propound the idea of generalizing this reciprocity that is an exchange which often metaphorically represents in terms of you know intimate personal relationship now when we talk about the intimate personal relationship you tend to look at more of a subjective interpretive.



And understanding of the contextual needs and not just on a superficial Objectivist understanding of this relationship therefore one cannot really generalize this idea of reciprocity and in the process it is important it is pertinent to develop a different kind of ecological theory that sort of tends to encompass human ecology and social theory now why is this essentially important because as we have discussed the way we treat other human beings tends to reflect on the kind of relationship which we share on nature therefore the reinvention are we addressing the problems of society is important and once you come up with different kind of a social theory and in the process you can be able to come up with a different notion of an ecological theory.

Now how does one derive at the framing a difference of cell theory by only sort of abandoning a radical stance but that is the distinctions between nature and society which is pretty much recognized in the present time, now this social theory in a way was proposed earlier in the writing of the young Marx who in a way insisted that humans cannot be afford to be or to be seemed in separation from nature and conversely that nature could not be separated from humans yester he therefore argues that taken abstractly for itself nature is speaks in isolation from men is nothing from man is not informant.

Now this sort of scientific praxis is not the theory of this practice or practice which are informed both in the writings of Marx that this perspective of this pragmatism includes death of Dewey and with in a way strongly a search and then emphasize on this idea now this theory of practice begin with the writings of mass and then later on popularized by Dewey.

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- Not only does such a theory provide a perspective that resonates with the paradigm of communalism, dismissing the dualism of experts and laypersons, it also offers a compelling view on how people acquire the skills necessary for managing their lives, starting, as Dewey put it (1958:23), 'from knowing as a factor in action and undergoing'.
- The theory of practice draws attention to whole persons, master-apprentice relations, and the wider community of practice to which they belong, decentring the study of human action (Gudeman 1992, Pålsson 1994).

Now what is this theory of practice talks about now this theory in a way provide a new perspective that in a way reason it is the paradigm of communalism while dismissing the dwelling of experts and lay persons that is the sort of demarcation between the formal and informal knowledge has to be in a way dismissed because it sort of offers a new hope or Italian this by engaging in a compelling view on how people accrue the skills necessary for managing their lives as he puts it from knowing as a factor in action and undergoing.

Now therefore it is important to look at the kind of skills which are pretty much a cure in close relationship with nature I asked at length discussed about Engels understanding of how the unskilled meant and how they tend to develop sort of a knowledge in close relationship with the environment where a community has sort of inhabited for quite some time. Now this theory of practice also again draw sour attention to ask how to look at the master apprentice relationship well one in a way should not necessarily engage in always the predator-prey relationship.

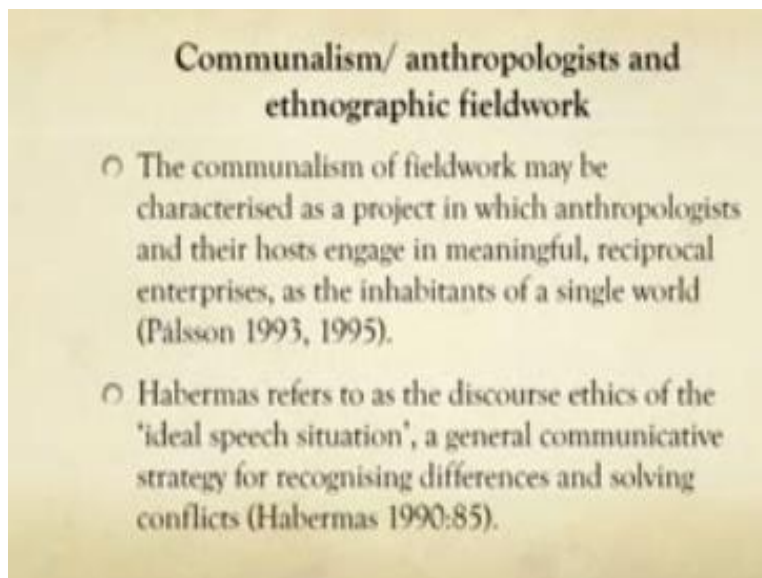
But also to look at this the master apprentice relations and the kind of communities which engage in this practice to which they are closely associated with that is in this ending the study of human actions now these are some ideas which are again both from Richmond and Pålsson's work. Now

why is it important to look at this wider perspective of the communities practice in which they belong because through this continuous engagement with the environment a certain kind of knowledge is being developed and skills are being developed in sort of the continuous process of this protection and reciprocity is being witnessed in this discourse.

Now this sort of perspective that is this theory of practice not only provides a useful antidote to methodological individualism but also a proper you know unit of analyzes is no longer and something which is autonomous to the individual that is the separation from the but rather the whole person in action that is the individual action which is acting within the context of that activity.

So that sort of anthropocentric ideas is being dismissed and rather human or a person is seen to be a dot if not a unit in this whole network of contacts so this idea of this biocentrism in a way is a proper approach in this unit of analyzing. Now if you look at the relationship between the anthropologists and their ethnographic fieldwork.

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**Communalism/ anthropologists and ethnographic fieldwork**

- The communalism of fieldwork may be characterised as a project in which anthropologists and their hosts engage in meaningful, reciprocal enterprises, as the inhabitants of a single world (Palsson 1993, 1995).
- Habermas refers to as the discourse ethics of the 'ideal speech situation', a general communicative strategy for recognising differences and solving conflicts (Habermas 1990:85).

Which is how do we try to end inject this idea of communalism and then what communalism stands for now usually in the field work and entropy polis normally and gives in encountering their hosts that is the subject of their study or the culture group which one is looking at and therefore continually these anthropologists are engaged in a kind of a meaningful dialogue with their horse that is in this process they share some kind of reciprocals enterprises that is the inhabitants of a single world now why is it important to look at this textual translation rather not just as a predator-prey perspective but rather as more of a reciprocal and surprises.

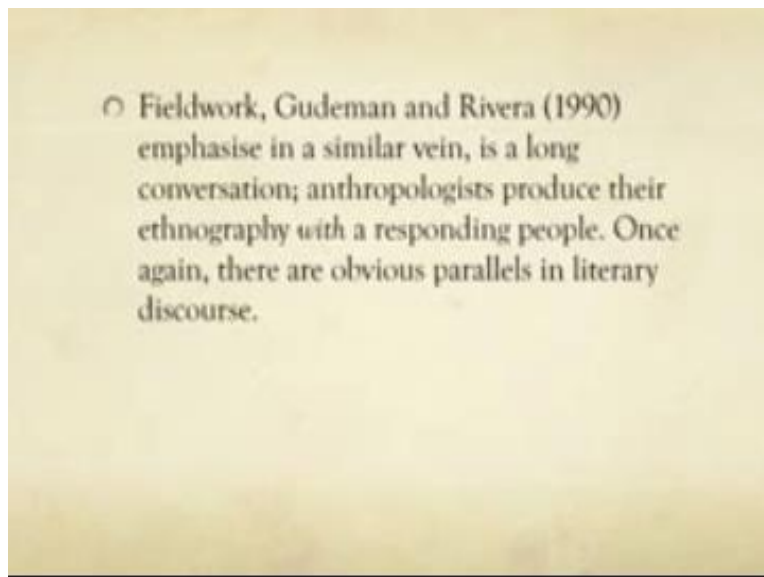
Now this engagement is meaningful because it is the guest and the host and through these interactions one is trying to derive some ideas and meanings through this so there are also possibilities of being pretty much biased in terms of interpretation, now therefore many of the works many of the anthropology stems to you know come up come up with certain kind of conclusions for instance the kind of good habit one the for example if you contact the examples of the context of notice India where in most tribal's are known for and giving in the culture of these headhunting normally in headhunting a community and gaze in the reading the other fellow tribes and then they bring back the heads of those enemies and which is seem to be sort of a prized possession and enemies head are sort of seen as trophies.

Now this sort of you know interpreting from the Europeans and so political discourse is again misleading because it is not just about that tribal's are normally and giving in simply craving for you know the body of a human but rather if you see from the gate of the video that is the native societies in a way these sort of practices is more to do with checks and balances or to bring certain kind of or a test of masculinity.

So that sort of engagement where the host community usually represent has to be in a way interpret in depth particular context at and are not seen as and not to be seen as something which is sort of as a tradition of wiring practices or sort of service cultural practices now the basic importance of this discourse ethics is pointed out by Habarmas and Habermas in a way refersthis discourse ethics of Nidal speech situations which is more of a general communicative strategy for recognizing the differences and solving conflicts.

Now this idle speed situation is important in the sort of that ethnographic field work where in metropolis are engaged because this is where the kind of an exchange of ideas if not we are in the field worker tends to sort of decode or interpret the ideas or practices of actions which is embedded in that particular communities now fieldwork according to Goodman and Rivera in a way again emphasizes that is that it is a continuous conversation that is a discourse.

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And through this and interpolate in a way tends to produce their ethnography with a responding people because normally you when you go to the field and normally then publish and socialize and be certain kind of discussions interview by being a participant and a nonparticipant observer now therefore this sort of continuous engagement of the anthropologist is important in order to you know produce their data which is known as the ethnography once again there are also you know an obvious parallels in terms of a literary discourse.

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- Bird-David (1993) shows how many groups of hunters and gatherers metaphorically extend the communalism of relations among humans to the realm of environmental relations, thereby projecting an image of the 'giving environment'.
- Just as a child may expect the care of its parents, the environment provides its *unconditional* support, irrespective of what happened in the past. In hunting and gathering societies, then, human-environmental relations may be described in terms of generalised reciprocity.

So this sort of textural translation is important in terms of in especially in the ethnographic study now Bird and David in a way also shows that the group of these hunters and gatherers metaphorically extends this idea of communalism how because in their relations among humans to the rim of environment or domain thereby projecting an image of the giving environment, now again why is this the social life in away reflecting on them environmental relations is because usually these Native communities are more or less guided by the ethos of this community religion and egalitarianism.

Now this sort of egalitarianism in a way where there is no class divisions among individuals they tend that that sort of tends to reflect in their environment and relations because they tend to see the animals or the other species as something which is equal and there is no sort of a widget or a radical separation between the two now for instance this a child may expect the care of its parent the environment in a way sort of provides its unconditional support.

So that sort of perception of branding nature as or maybe the artists mother the environment is seen as from the figure of a mother who will in a way provide sort of an unconditional support irrespective what happened in the past now again in this hunting and gathering societies the

human environment relations may be described in terms of a generalized reciprocity now this sort of mother-child relationship is something where in the ii do not see any scope of using violence or not just from the perspective of you know exploiting but rather as more of a protection and reciprocity. So this sort of metaphors in a way and Matins when we look at the human advantage relations.

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- The Canadian Cree sometimes speak of themselves as being in communion with nature and animals (Brightman 1993).
- Hunting activities are frequently regarded as love affairs where hunters and their prey seduce each other; hunters must enter into relationships with game animals in order to have any success and vice versa.
- To kill an animal is to engage in a dialogue with an inhabitant of the same world; animals are social persons and humans are part of nature.
- In the hunter's view, there is no fundamental distinction between nature and society.

Now for instance again the as I already discussed at length about the Canadian cui communities sometime in away speaks of themselves as being in communion with nature and animals now perhaps some of the rituals and ceremonies which they have practices are in a way a testimony to this kind of their communion with nature and animals. Now in a sense these are pretty much embedded in the hunting activities which are again to be seen as sort of a romantic affair or a love affair which is frequently happening between were sort of the hunters engage in sort of seducing the prey.

Hunters also in this process enter into a relationship with game animals in order to have any success and vice versa so in a way the prey tends to sacrifice, so as to satisfy the needs of the hunters. So there is that sort of a romantic Ephesus in a way is pretty much seen in the hunting

activities it is not something otherwise among the ISIL and decreasing economy where that sort of a predator and prey relation exist but rather the hunters in a way use or tends to settings--the prey and in return the presence to sacrifice and fulfill that sort of promises in order to have successful hunting.

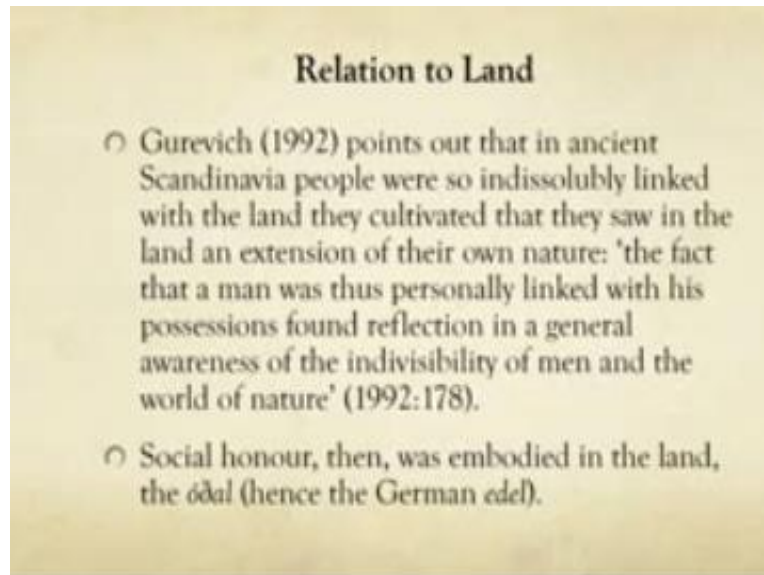
Now also to kill an animal is also to have an engagement or engaging in a dialogue with and inhabiting the same wire that is sort of the being part of the ecosystem animals are also seen to be part of that social world that is if one tends to see from the social theoretical perspective and also human as part of music.

Now this sort of course affinity or this some somatic relationship is something which is predominant in the case of this humans and animals within a way is to be interpreted in this context now again in the hunters view there is no fundamental things between nature and society. Now in a way if we if I may use the term altruistic which is pretty much used by Max Weber a German sociologist where in this is that in altruistic suicide you tend to you know sort of sacrifice for the betterment or for the good cause an individual sacrifices once life for the sake of the society or maybe we can also take the examples of the Martyrs a soldier who in a way tends to you know commit this kind of suicide by running inside the bunkers of the enemy can be sort of the sort of sacrifice can be seen as altruistic in nature or altruism.

Now therefore what I see in this the hunters and the animal discourse is sort of an altruistic love or else who is not in a way prevail because the animals innovate and to you know sacrifices you know in the best interest of the other entity that is the humanity because they tend to sort of dwell or inhabited the same ecological needs and that sort of demarcation or distinction is not seen.



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Now if one discussed also in terms of the relation to land in the study of Gurevich he pointed out that in the ancient Scandinavian society where there is no sort of a separation between the cultivator and the land or maybe the individual and land which they have cultivated that they tend to see sort of an extension of their own nature that when I put the fact that a man was just personally linked with his possessions found reflection in a general awareness of the indivisibility of man and the world of nature.

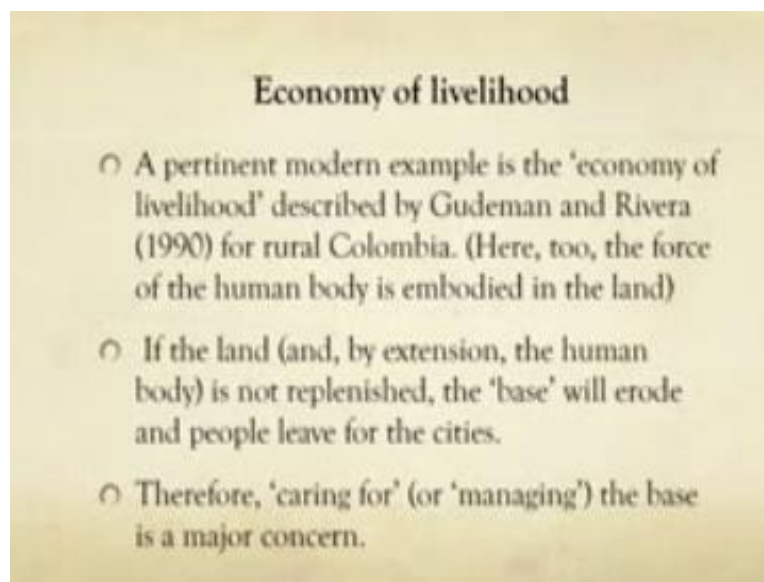
Now therefore this sort of relationship which is normally witnessed between a land and cultivator or a man and the land which they have cultivated this sort of ideas the embeddings with their land they attempt to you know interpret this relationship the land is not something which is an object but rather as sort of they are as if part of nature or they belong to the land, so this sort of affinity or relationship is best established in the context of the ancient Scandinavian society.

Now similarly among different native or a culture society this sort of relationship is also being seen now agriculture practices is not to be interpreted as not just simply an economic practice but the kind of involvement people engage in to these practices ultimately appears to be a way of life for them now for them this position of land is not this for the to fulfill their economic

needs but also it has stems to save their identity and their social belongingness to that particular length therefore a different kind of meaning is pretty much manifested in these relations.

Now social honor again is embodied inland and because the position of land or the land which they owned in a way also in some sense become a social status or a symbol for that community because the amount of land which they which they owned so is their social standing or status which is being determined.

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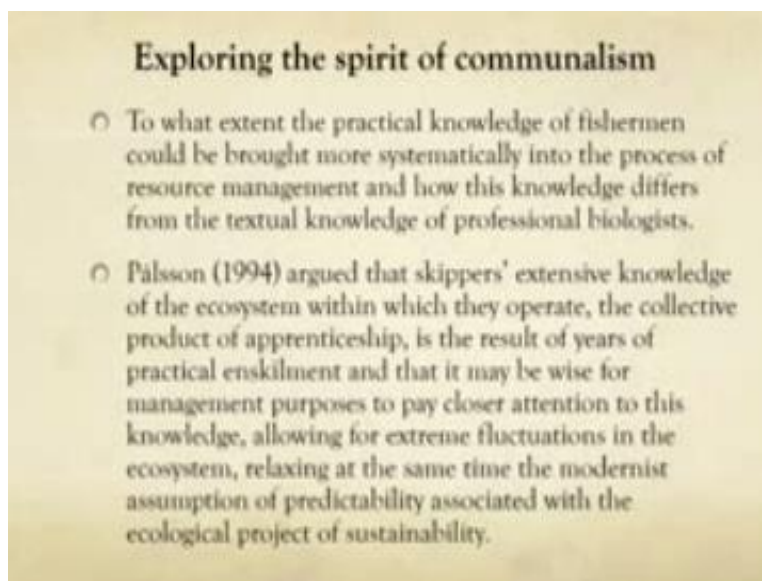


Now from the perspective this economic a pertinent modern example which is normally in the economy of livelihood which is described again by Gudeman and Rivera in the study of the Scandinavian society again tends to compare with rural Cambodia here to the force of the human body is embodied in the land. Now it is did that sort of separation between the human and land s not there as what I have discussed earlier in the context of where land is seen as the body of a female where it has to be sort of penetrate and then where in the interest the basic interest of the male has to be derived so this is again antithetical to that idea because the human body is seem to be pretty much embodied in the language not the own but also the kind of practices which they have done in it.

So in essence this sort of sustainable engagement or the kind of relations they shared the land is something which we need to look at now if the land again is an extension of the human body which in a way is not referenced as simply the base will in the long run he wrote the people and therefore they tend to in a way sort of engage in an involuntary a forceful kind of a migration now if you look at many of the modern ways of agriculture practices the continuous or the net use of certain kinds of fertilizers chemicals so on and so forth in a way has decertified the soil and the kind of relations the harmonious relationship between people and land in a way has genes.

So in one sense the kind of responsible action which one engage with land will ultimately in a way bring some kind of sustainability therefore one and gate in caring or managing the base is a major concern that is the land.

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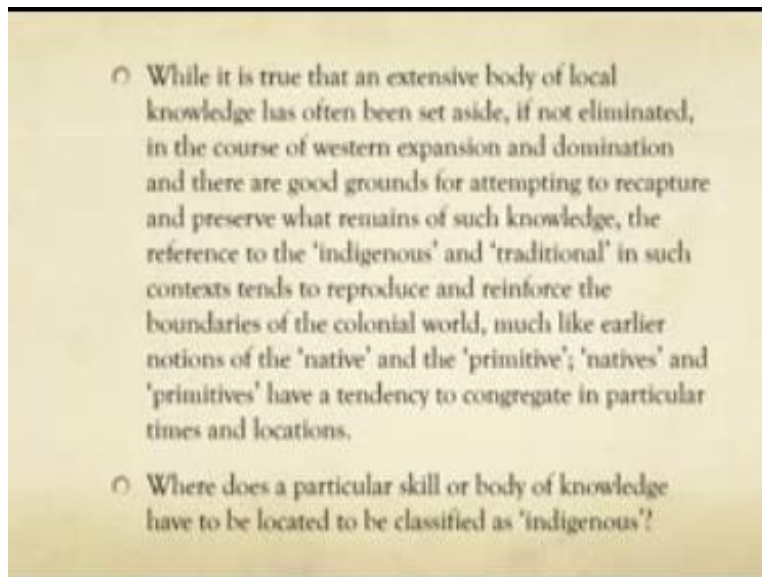
Now exploring if we look at the idea of communalism in these whole ideas of what we have explained one can actually situate or locate the spirit of communalism now for instance to what extent is a practical knowledge of the fisherman could be you know brought more systematically in this discussion that is the process of this resource management and this and how does this

knowledge differs from the textual knowledge of the professional biologist which again is guided by is a technological scientific knowledge.

Now pearl Center in this regard argued that skippers extensive knowledge of the ecosystem within which they operate that is the quality product of this partnership or apprenticeship is the result of years of trial and error that is the practical end sacrament and that it would be in a way judicious to you know use this kind of this management purposes in order to engage or look at the closer attention to this knowledge therefore through this we can in a way allow the extreme fluctuation of the ecosystem therefore one alternative way of avoiding the speculation of the feces in a way is to in a way and get in looking at this knowledge which people have you know learned in the environments they have belong.

But not the simply rely relying on the knowledge with the biologist or the scientists usually you know addressed. Now could this sort of practices ultimately would relax the modernist exemption or sort of debunk the idea of this modernist element of predictability which is normally associated with the ecological project of sustainability, so in a way if we would like to you know like talks about the sustainability of the sea ecosystems one has to allow a space to you know the idea of being practical and Skillman of those who are closely associated or inhabiting these areas again.

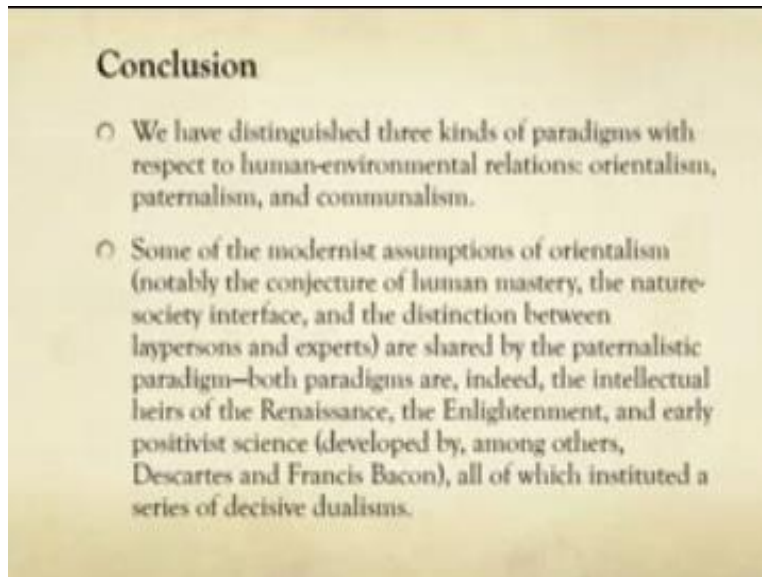
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Now by saying so I am not denying that other forms of knowledge should be totally done or disallowed but to an extensive to some extent this body of local knowledge has often been you know push aside is not eliminated and in the course of these Western expansions and domination there are good grounds for you know attempting to sort of recapture and preserve what remains of such knowledge that is the references of the individuals and traditional in such contexts can in a way allow us to reintroduce or reinforce the boundaries of this culinary world therefore this radical separation between nature and society can be narrowed down by allowing the space of these indigenous or traditional knowledge.

Now therefore this notions of natives and primitive again have in away tense crew you know a tendency to congregate in terms of a particularities and locations and where does a particular skill or body of knowledge again have to be located to be classified as indigenous now there is this is something which is pretty much challenging and how do we contextualize or bring in a space for these skills or body of knowledge which in a way has to be located and classified as in business.

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Now in conclusion as we have discussed the three kinds of paradigms that is oriented in pattern and communalism in respect to the human environment and relations often in the modernist assumption of Oriental gent we have also looked at some of the sort of the preconceived notions of human mastery over nature and the nature society interface and also the distinctions between lay persons and the experts now also we tend to rightly pointed out that there should be a space to give to the lay persons or the indigenous and local knowledge.

So as these boundaries or the borders which are normally set by the culinary can be altered is not narrow down now again this we also have this paternalistic ideas which in a way tends to and get in the intellectual hires of realizing enlightenment and all the positivistic science for example I had also highlighted about the discourteous anxiety and Buckingham theory of the sexual action all of which in a way has instituted the series of decisive dwells between nature and societies.

now moreover of Orientalism also innovate suggest the absence of reciprocity and human and one's relations has to be in away later typically presupposes human response the unbalance response finally the paradigm of formalism as we have the physical difference from both

Orientalism and paternalism in that it sort of rejects the notion of certainty and monologue and the radical separation of nature and society.

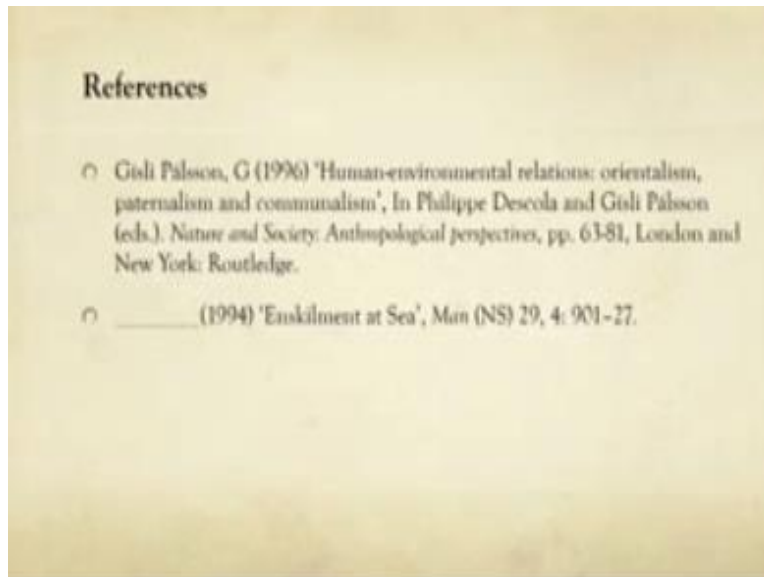
Now when it becomes that you are so certain and young using this monologue we do not have a space for a dialogue and then everything is prefixed and there is no scope for alteration or improvement. So this idea of certainty and monologue also needs to be relooked and reassert or reinvent or maybe I would use the term debunk now unlike paternalism it emphasizes formalism emphasizes generalized reciprocity of human error and the relations and exchange with frequently modeled on close personal relationship nature as not something different but also a part of the social world.

Now again this paradigm of communalism again emphasizing emphasizes on the idea of practical and Skillman reciprocity engagement which in a way eventually provides an avenue out of this modernist project and current environmental dynamics which in a way can find an alternative ways and approach. Now these ideas in a way can adopt the dialogic perspective of communalism to return to not just the post Renaissance.

But also the provenance area era of this medieval world and also in those in a knife Romanticism also but rather to embrace a more realistic position by debunking or coming out of this idea of a to put an ethnocentric preconception of the modern project that is not just allowing or drawing a boundary of that the anthropological understanding which is guided by colonialism or Western science.

Our lives and activities in a way is in it innovatively be situated in a larger or wider ecological and historical context now to have a much more ideas or further understanding of this paradigm of environmental human relations apart from these three paradigms.

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You can also you know explore more and this discussion is primarily based on these the work of this clip Gisli Palsoon you can read for this for further understanding this is the references which I have use, thank you.

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