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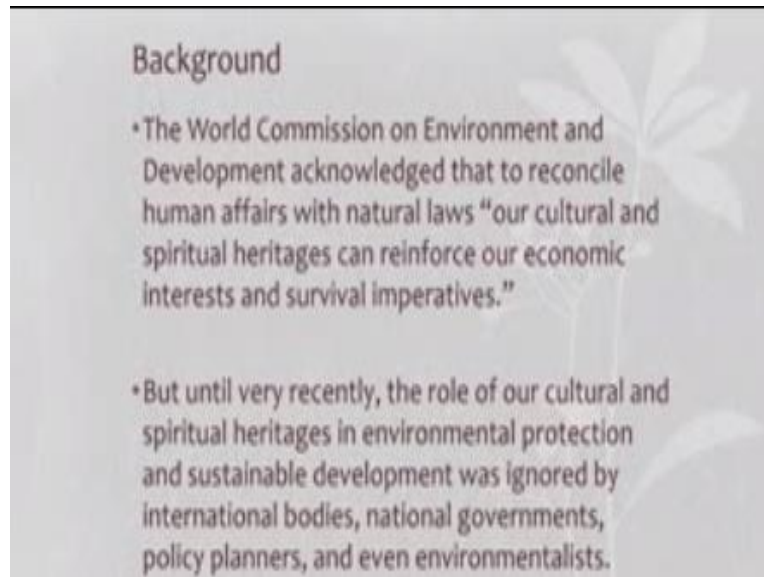
Ecology and Society

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Well in the last lecture we had given the thought on the role of rituals resident and its relationship with ecology by citing some examples particularly among the some of the tribe in New Guinea and in that we have witnessed how ritual in a way is being played out in a specific environment and how helpful it is, now slightly moving away from what we had discussed in the last lecture today on this theme relevant in an age of environment or crisis just trying to introduce and brought you to a different perspective of bringing in some religions mainly Christian religion Buddhism and Hinduism.

And we would be looking at how they have historically tries to make sense of their environment who their religious beliefs, now if you look around to set the tone and the background we would perhaps look into some of the definitions or the opinions which are being raised in the world by the world Commission on Environment and development which perhaps seems to have.

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Acknowledged to reconcile with human experience with natural laws by trying to raise the importance of culture and how this, this culture and spiritual Heritages can in some way or the other really force or research or read things are it going to make interest and survival operatives, now this sounds quite promising and interesting in some ways, but to what extent it is being accepted or how it is being able to be implemented in the practical sense is something which we would be looking on.

And for quite some time the role of this cultural and spiritual health piece which is mentioned by the blue CED is supposedly seem to be something which would be useful for the environment or protection at the same time sustainable development but unfortunately this has been ignored or sidelined by many of the international bodies and the policy planners and even many of the environmentalist, now one of the main anxiety and fear with these communities or this organizations have felt was in some way if the culture.

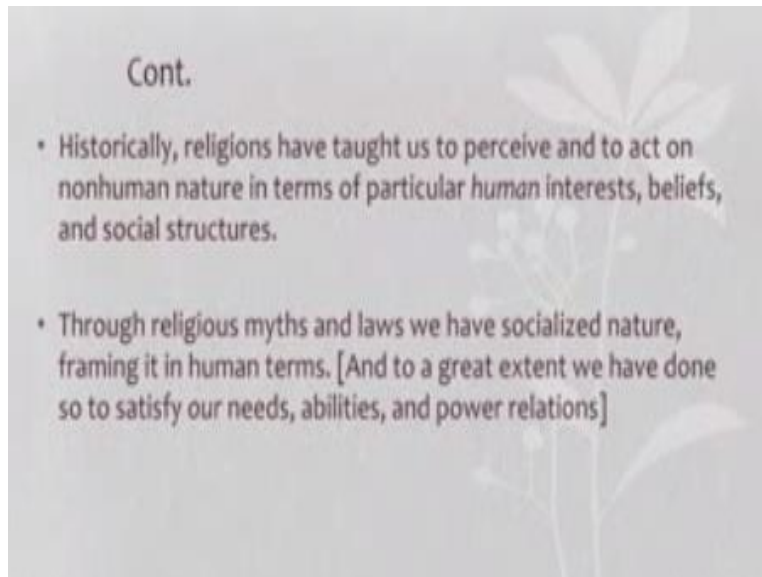
And the spiritual aspect is being brought into the domain of environment and sustainable development, it might in some way tends to compromise with the rationality of science and as I said many tends to be pretty much opinion skip over trying to Asura in these ideas of religions or

the classic text in the spear of discernment or movement which perhaps is seen to be a threat because, it is they might compromise the objectivity and scientific temperament and professionals in off or so to say the democratic values, so for this reason for quite some time this idea of religion is being sidelined.

If not ignore now this idea of rejection also led some groups of communities to even lead to a complete rejection of religion to even incorporate them in the domain of this environment and similarly the issue was being raised by some the recent feminist critique of religion with perhaps identified keys are potential biases, which we seem to be more close to the Western science or perhaps which is more led by the Western botanical capitalist development, so therefore these are some of the issues which perhaps has been witnessed.

An encounter even after the ideas which is posited by the WCED to incorporate this religious and spiritual heritage, now if you try to contextualize historically relevant in a way tends to you know not only teach us to perceive and to act on the new non-human nature in terms of the particular human interest beliefs and social structures, but this might not necessarily be the case with every religion, so therefore we will try to look at some of the claims and counterclaims with arson in the classic texts of many religious books in the upcoming lectures now our true relevance.

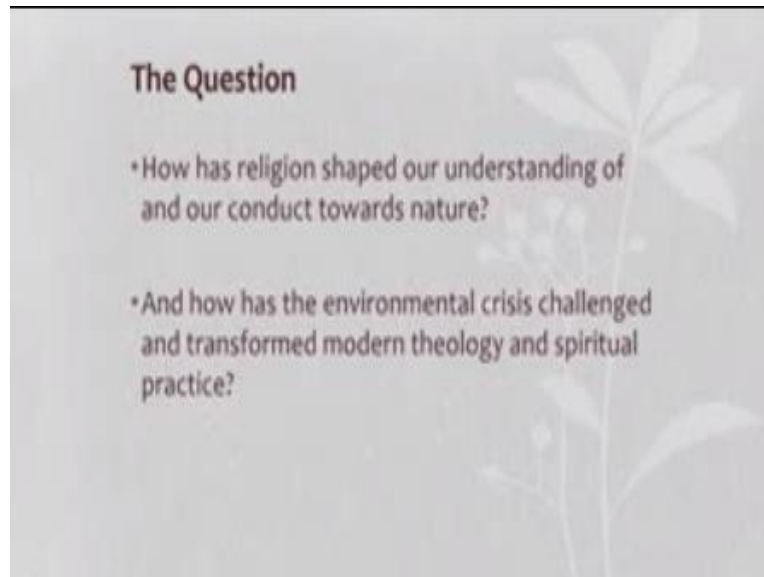
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Of myths and laws have in a way we have socialized nature and harming it or maybe we tend to situate or contextualize them in our own human terms that is the way we perceive the way we maintain the kind of relationship, and the way we sort of meted out certain kind of actions or maybe let us say harming them, now and to a large extent we have in a way done so far as so to satisfy our basic human needs or rather grit and abilities and power relations, now for quite sometimes when we talk about the sustainability equation.

Is to what extent resources we have encountered are in a position to satisfy our needs rather than our great, but we all know that a human needs in a way is unlimited and Beyond for more and more and as a result of this we tend to engage in exploiting the resources in a large extent.

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Now the question remains how for this religion shape our understanding and also our conduct towards nature and the second question is and how has this and were mental crisis what we are facing currently challenge and transform modern geology and spiritual practices, now these are some pertinent questions which perhaps can be raised and it is also interesting to look at how the kind of religious beliefs or teaching is also being set by the cultural and social environment to which it is being settled.

Now therefore religion in a way is not something we tend to follow whatever is being included in the religious or the classic text rather we humans tend to frame religion in our own ways and then in our own interest, so therefore when we talk about the Christian religion in particular since it is being born and then it has its origin from the Western culture, so that part of the western culture infringing on Christian religious sitting in a way is seen to be something different from what it is being interpreted from the classical biblical text now for instance.

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- Consider, for instance, that many writers have found in biblical writings about "man's" right to "master the earth" (Genesis 1:28) an essential source for the havoc wreaked by Western societies upon the earth.
- The spread of democracy and the critical intellectual tendencies embedded in Enlightenment philosophy and modern science cast heavy doubt on any particular religion's claims to absolute truth.

If you look at the portions on the classic text of the Genesis that is the first part of the Bible it many writers in a way quote these particular words in order to have some kind of a debate, if not here disagreements men's rights that is to master the art that is how humans is given some kind of ineligible rights to control or if not you know or act in a way what they like on this earth and or more importantly the surroundings and this perhaps since seem to have created an essential source of havoc with raped by the wisdom societies.

Upon the ark now as we all know how in this collision and capitalism evolved and immersed and in one of my lectures I had also mentioned about how the Christian religion or the Protestant ethic is particularly responsible for the rise of these wisdom capitalism, now in some way these all at ups and then the kind of culture brings or upbringing where one comes from in a way has an impact that is there in dis belief in a way has and in fact or impinge upon the character and attitudes.

And behavior of human towards nature now contrary to what it is being seen here in the religious text we could also find out a different issues here that is the spirit of democracy and also the critically intellectual tendencies which are embedded in the Enlightenment philosophy and

modern science also caused heavy doubt on any particular religion claims to absolute truth now when we looked at the period of this Enlightenment which is more or less based on scientific reason and it tends to debunk the whole idea of religious belief.

And these religious beliefs are seen to be a meet and irrational and which are seen to be unscientific therefore the spirit of this enlightenment and philosophy and modern science in a way has sort of create a serious doubt on the particular religions claims to absolute truth, now the ideas or the belief is based primarily on this religion is seem to be something which is which cannot be proven and it is not based on reason therefore it cannot be accept you cannot be accepted as an absolute truth.

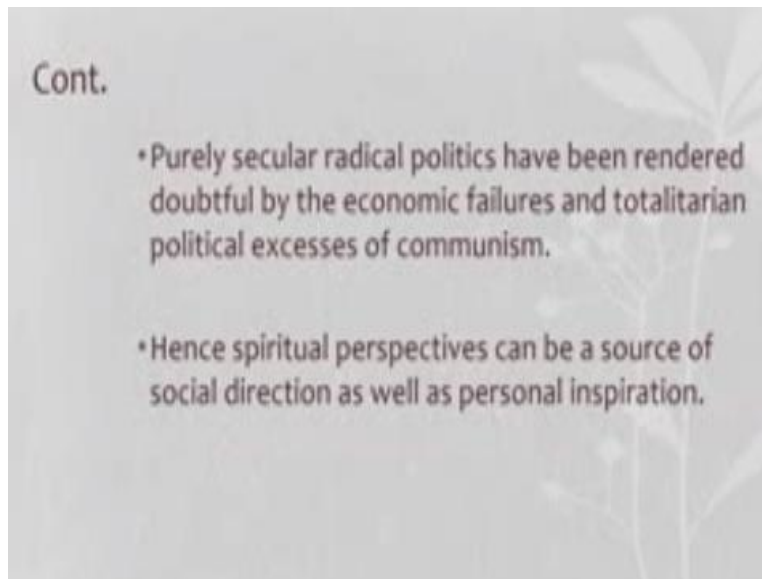
Now this idea of how modern science and technology emerges together in a way has to some extent Sep not just a new way of perceiving the earth or the universe, but it in a way has sort of brought a negative changes to the graphical space where humans tends to sort of exploit the nature much more in a much more intensity, now similarly there are also in the recent times the Eco theologian who tends to you know are brought in this idea of these traditions or let us say the cultural beliefs.

And then certain other ideas which are enshrined on a classical text tends to attend myrin attempts to sort of reinterpret, so that which can perhaps help us in solving this current crisis which we are facing in the current environmental contacts, now the Eco children for that matter price or attempts to bring in certain religions, so that we in a way have a certain kind of beliefs which can be useful in trying to drive the humans closer to nature which perhaps has began as it was in the past but it has dramatically change over time perhaps because human tends to be lit by the materialistic desire and so is the relationship between human and the environment or natural resources has changed drastically therefore in fact is the significance of this religion is sort of increased because of these several guiding lights of modernity have become increasingly suspected.

Now for instance people tends to have that negative notion against who are being religious or terming them as rather funny ticks or ridiculous or maybe fundamentalist now therefore even

among the same faith or the same religion there is this sort of antagonistic feeling among humans now keeping aside that even the faith in science and this Methodists or these are so-called liberal democracies has in a way being undermined by the political violence technological disasters and culture bankruptcy in the late 20th century that is the post Second World War.

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Now if you looked at that is purely from the secular radical politics point of view it in a way have rendered some kind of doubtful mainly by the kinds of economic failures and also the total and political acts excesses of this community this in a way have attempts to see the failure of the political affairs around the world how the communism have failed and how totalitarian has in a way has not been able to deliver what it promises and this sort of cows and the kind of energy is being witness has in a way led to certain kind of an economic disaster.

Now therefore this spiritual perspective is sort of sin as an alternative way or maybe as a source of some kind of a social directions as well as a personal inspiration now this religion as I said can in a way deliver some kind of interest if not an alternative way with from all these cows and problems which we have witnessed today.

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- From the perspective of many world religions, the abuse and exploitation of nature for immediate gain is unjust, immoral, and unethical.
- For example, in the ancient past, Hindus and Buddhists were careful to observe moral teachings regarding the treatment of nature. [Even the rulers and kings followed those ethical guidelines and tried to create an example for others]
- But now in the twentieth century, the materialistic orientation of the West has equally affected the cultures of the East.

And now from the perspective of many world religions that is on the abuse and exploitation of nature for human images in is perhaps perceived to be sort of unjust immoral and unethical now for example if you look back at history that is the ancient past particularly the religion like in the Hindus and Buddhists where in a way observed to be you know more careful and then they are more less and gives with the moral teachings regarding their attitudes towards nature that is plants and animals normal.

And even the many of their leaders that is the rules and the king well were in a way pretty much followed the kind of principles and guidelines and also in a way they have create an example to the fellow subjects and citizens now of constants you can perhaps maybe highlight the great King Ashok a wearing his son violence after the war of Kalinga and the followers that is he took up the relevant or the professor religions of Buddhism and he later on becomes to be pretty much well nor med a missionary of Buddhism.

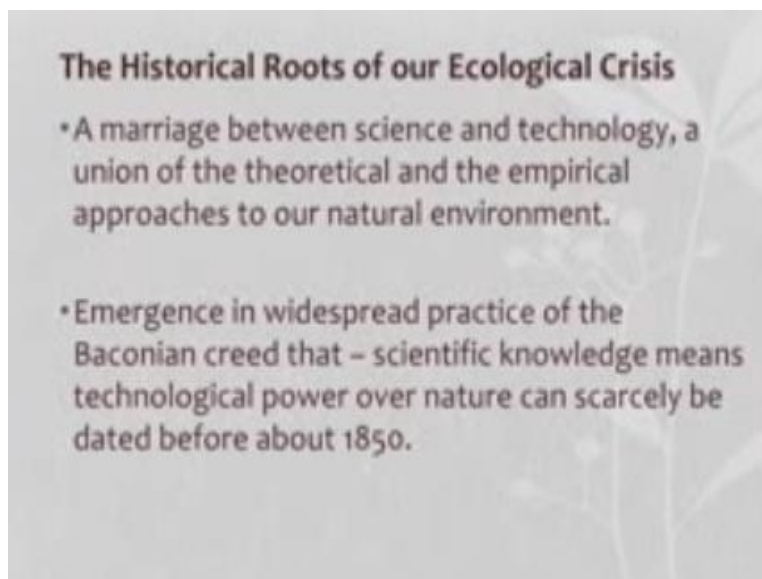
Now the sort of extreme steps which are normally being taken up and then for that method like the religion of these Buddhism in a way is founded by none other than the prince cedar that is who later on came to be known as Gautama Buddha who in a way has spent much part of his life

in the forest or closer to nature and therefore there are some living examples or maybe legends who we can in a way pinpoint of how they are in a way able to set certain kind of examples in the past in the distant past particularly even in the Indian context.

But now if you look around may be particularly in the 20th century these ideas or this attitude of this materialistic orientation which is more or less being influenced by the Western culture has equally affected the cultures of the east that is it has in a way not through influenced or through this process of this modernity modernization nor the globalization process this whole idea of Western culture has not I want indoctrinated but then to some extent has influenced the cultural behavior and attitudes of the east to some extent.

So more or less the modern science of which is purely occidental in away has sort of have an impact on the Orient that is the Orientals.

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Now therefore this team on the historical roots of our ecological crisis which is pretty much propagated or strengthened by none other than the different Lynn white Lynn white in a way tries to look at or trace the genealogy of or the historicity of religion by bringing in the Judeo-

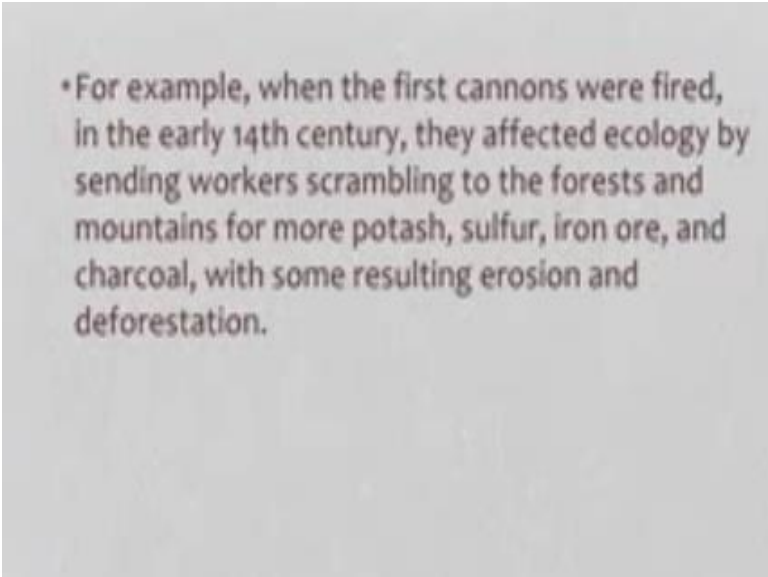
Christian religions in trying to look and locate how it in a way has evolved and the kind of relations between human and nature has changed drastically over a period of time now of what he tries to look at all of it is this injunctions or the kind of Alliance which is being seen between the science and technology.

That is the theoretical the empirical approaches to our natural environment has to some extent drastically change that is beginning from the Enlightenment period and how this wisdom science or the modern science is seem to be sort of the only answer to our problems and where as sideline the other beliefs or principle as something which is illogical and irrational.

Now this emergence of the widespread of these practices of the beckon increase that scientific knowledge in technological power over nature carrier viscosity dated before the 1815 that is the 19th the mid 19th century now these ideas of how design technology or within science is since be much more dominant and then much more powerful or in terms of again dominating the nature in a way has sort of shaped our ideas or our attitude towards nature for example if you look at the inventions.

And evolutions of event arms and ammunitions for instance when the first cannon was fired that is way back in the early 14th century you could perhaps imagine the kind of far as impact it has on the ecology or the environment brother. How and to what extent Natural Resources has been exploited by simply using this first cannon you all know like what cannon is made of it is not just an iron but also the kind of a munitions which is being required and the amount of sulfur and charcoal which is being required in order to you know build economic.

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- For example, when the first cannons were fired, in the early 14th century, they affected ecology by sending workers scrambling to the forests and mountains for more potash, sulfur, iron ore, and charcoal, with some resulting erosion and deforestation.

Now therefore superseding all these surpassing all these ideas of how these the evolution of arms and ammunition in a way has to some extent tend to not only led to the ecological disaster but also it has to some extent and to a very innumerable extent it has led to a deforestation now this in a way has led to some a certain kind of erosion and also deforestation because the demand for this iron ore and charcoal or sulfur rather which is being mined from the forests or from the mountains has been in much more demand.

Therefore it has to some extent affected the environment in a great manner now how is this alliances between the science and technology is to be perceived science which was traditionally perceived to be much more aristocratic in the sense it is it is more based on the controls or the dominance of the elites and then which was more of speculative also and intellectuals in intense where as technology was more or lower class or empirical and action-oriented now when we talk about technology before the alliance between science and technology.

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- Science was traditionally aristocratic, speculative, intellectual in intent; technology was lower-class, empirical, action-oriented.
- The fusion of science and technology, towards the middle of the 19th century, by reducing social barriers, tended to assert a functional unity of brain and hand.
- Our ecologic crisis is the product of an emerging, entirely novel, democratic culture.

Technology has in a way in existence in a much more are is period than the first form of both of production like the simple technology of plugging and so and so forth and then as a riddle of the its injunction an alliance with science technology has become much more finer and finer and this evolution of technology itself has to be sinned and located in the context of how harmful and impactful it is for the environment in general.

Now this fusion of the science and technology which happened towards the middle of the 19th century that is after the ideas of this Beckman encrypt of the scientific knowledge which is seem to be dominant over nature now this sort of fusions between science and technology has in away reduce the kind of social barriers which tended to sort of assert a functional unity of brain and hand.

Now earlier it was more of you know an empirical or an action-oriented and it was very less guided by the sort of rationality or maybe it was more based on logic rather than the intellectual in committee now with the fusion of designs and technologies now people tend to use much less the hand but the brain and this sort of combination happens to be pretty much metal and we

eventually have witness and resulted to the ecological crisis which we are facing now this ecology crisis in a way is a product of an emergent entirely novel and Democratic culture.

Now therefore if one looked at how does one price to contextualize the historical roots of this that is the ecology crisis which we are facing one can perhaps not just go back to the fusion or the injunction between science and technology but since the chain which we are discussing is primarily based on religion we will try to pick how some religion in a way influences or are able to bring certain kind of changes in terms of human relations towards nature.

Now before adding on that if you look at the wisdom traditions of this technology and science more or less this the modern technology which we are using and the modern science are perceived to be distinctively Occidental is that is Western image now and as this technology and science which begin from the West in a way also has been influenced by the Western ideas of understanding or perceiving nature and therefore the leadership of the West that is the Western world both in terms of Technology and in science and also in far older than the scientific revolutions of the way back in the 17th century or the so called in the solutions of 18th century.

And how it is able to utter in this amount of changes in terms of not just the scientific revolutions but also the Industrial Revolution and to what extent is in this revolution has changed the face of the world or the our land and as a result of this industry why is industry evolution always important when we looked at the advancement of this modern science and technology because as a real of this industrial revolution it in a way has resulted to the colonizing more and more countries and for quite some the period beginning form the 18th century till the latter part of the 20th century is seem to be more of a period of empiricism and decolonizing.

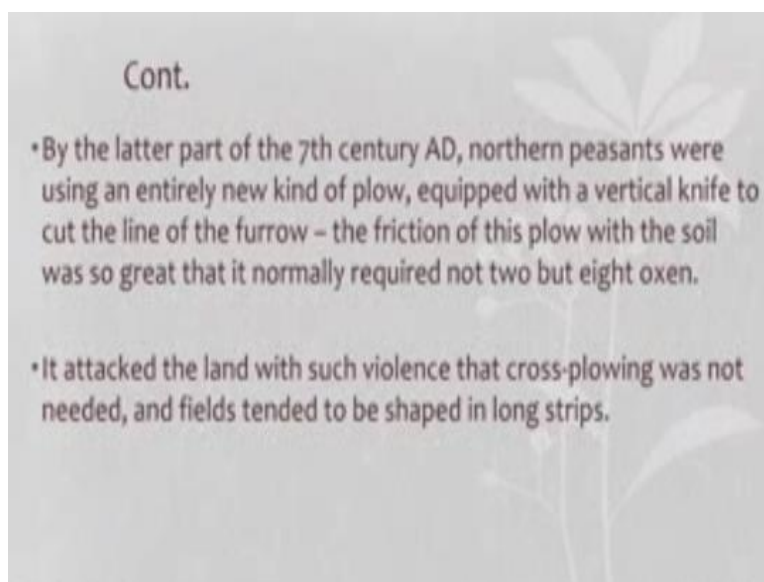
How the Western countries were in a way in competition to colonize countries, so that they were not just politically but economically subjugated and then the resources are being ushered into the country now therefore this idea of this wisdom tradition in a way by having the upper hand with the use of this technology and science can be in a way seem to be rather in a different context now if you look at the idea of this medieval view of men and nature that is much more before how this advancement of this modern science takes place.

Now agriculture perhaps happens to be one of the main ship occupations even in the present times but then any change in the method of the use of technology or killings has a far-reaching impact on the kind of how we use the soil now agriculture for quite some time as I said not just in the present context but happens to be the first form of how human sustenance naturally begins now if you look at the earlier forms of how this agriculture is operated people tend to use the plows which were normally being drawn by animals that is maybe a couple of oxen and this did not normally have much of you know an impact on the soil.

And only the upper crust a layer of the art is being scratched by this use of this particular tool or the early plow let us see now by a later part of the sentence seven cents- ready that is particularly in Europe or maybe the northern countries normally prisons were using much more of a new kind of plow which is perhaps in to be more equipped with a vertical knife or a tool with which in a way can cut the lines of the furrow.

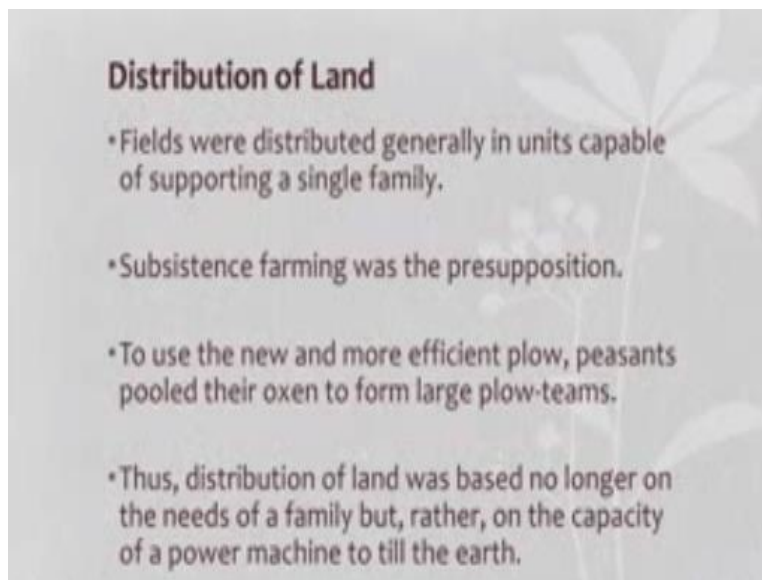
That is the soil and in the friction of this particular plow with the soil was so impactful that it normally required maybe half a dozen or maybe it Oxygen's which is particularly different from the earlier ones when they use this, the plow which is being reckoned by the maybe to oxidant.

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Now therefore the more number of these animals are being required and since people cannot afford such kind of this the new kind of plow so they normally tend to pull together and then go on with this kind of agriculture practices now in this what is being witnessed is that it tends to have a certain kind of impact on the land to such an extent that the cross plow was not actually needed and the fields tended to be set in a long strip and how acres and acres of land were being plowed in a pair of few moments.

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Now what we can see from this context is that the kind of land how it was being distributed all that the fields were normally distributed in minutes that is which were moral capable of supporting a single family that is more or less based on subsistence and subsistence farming was perhaps the regular practice and in that period of time now as we have discussed how the use of these the more much more of a sub blade in terms of the harmful of those thing and even more efficient plow the experience tends to you know pulling together their oxen to form a large flower team.

Now therefore this distribution of land was no longer based on the kind of how the family can afford or rather based on the needs of the family but based on the capability or capacity of four

machines to build art that is those who are in positions or who are in positions to own a machine in a way can kill the land to the extent they possibly want it now therefore it is not based on the family owning such assets ratio of land but rather if somebody is in the position to possess you know a powerful machine he in awakened own much more awful.

And therefore this there is disparities in terms of distributions of land at the same time in terms of a curing and possessions of wealth now there is a sort of background how humans relationship with the soils has in a way of profoundly change and also how the earlier forms that is when the simple technology was used men were seem to be much more closer to nature or has been part of nature and rather evolves and emerge as an exploiter of nature that is how men eventually took not just something which is dependent on but rather become a master.

That is how the Beckenham Creek of the scientific knowledge in a way also saved the minds of humans that is the dominance or power over nature is being witnessed way back from the 17th century now what people do about their ecology the kind of actions or attitudes which are which are being made out to the environment also normally depends on what we think about themselves that is in relations to things around them that is usually how we perceive others in relation to things around them that is the ecosystem now in a way we have at languor discuss about the human equality already so I need not really going to the details again.

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- Man's relation to the soil was profoundly changed. [Formerly man had been part of nature; now he was the exploiter of nature – Man and nature are two things, and man is master.
- What people do about their ecology depends on what they think about themselves in relation to things around them.
- Human ecology is deeply conditioned by beliefs about our nature and destiny—that is, by religion.

Human ecology as we discussed is normally deeply conditioned by the beliefs about our nature and the destiny that is by religion now in the context of this human ecology again.

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- The victory of Christianity over paganism was the greatest psychic revolution in the history of our culture. [for better or worse, we live in "the post-Christian age."]
- What did Christianity tell people about their relations with the environment?

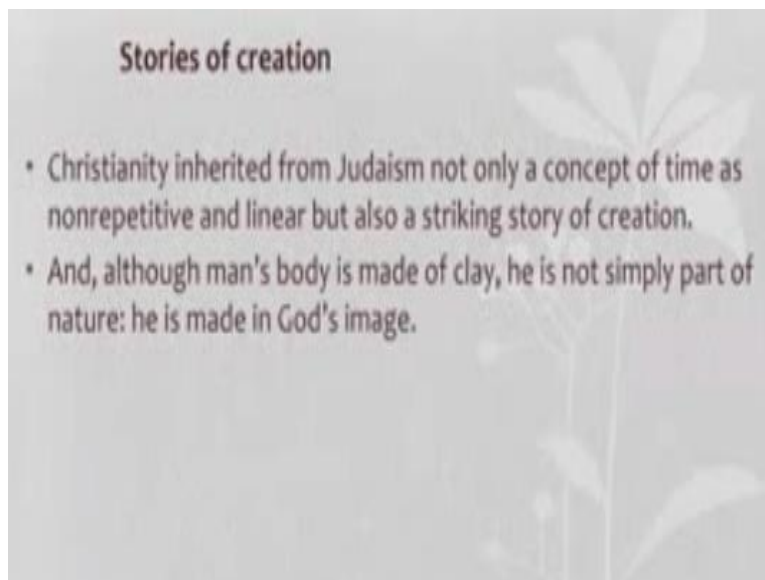
Random plays an important role now therefore how the emergence of this Christianity or this Christian religion by trying to discard this idea of this one Christian or the pagan belief maybe as we discussed what do time talk about in the elementary forms of relevance of how this totemic is becomes a symbol cotton becomes a symbol of a particular community these sorts of beliefs on totemic or maybe animism or animistic belief is in a way discarded or being sidelined by the Christian religion.

Now the victory of these Christian religion over these mechanistic belief was perhaps seems to be seen to be much more of you know a psychological revolution in the history of our culture that is that is the post Christian age now it attempts to discuss the kind of beliefs with which hover around in many different parts of societies and different religious groups and what is the kind of impact and result Christianity has brought about in terms of the kind of relations people share with the environment since they denounced the kind the existence of supernatural forces the ideas of how spirits spirit dwells in certain animate and inanimate objects.

So all this happens to sort of denounce and discard the oilers beliefs and the kind of relations people share with their environment now if you look at the stories of creation that is how

Christianity in a way is being held from realizing not only as a concept of time but also as more of non-repetitive and linear now earlier many of the native society stems to perceive the concept space and time as more of cyclically major but then the Christian duck now which is based on this idea of more or less based by influenced by the Western science tends to perceive time as which is being read this is which moved on that is non repetitive and so is their ideas of this creation and although it is mentioned in the Genesis that is the first book of the Bible God.

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Happens to create a human in his own image and body he is not simply part of the art or the nature but is made in God's image, now if you look at these ideas of the stories of creation we can in a way looked at how over a period of time human tends to you know perceive themselves as above nature.

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- Especially in its Western form, Christianity is the most anthropocentric religion the world has seen.
- Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends.
- By destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.

That is one of the reason why Lynne white in a way tends to perceive this Christianity which is being influenced by the Western culture or maybe in its wisdom form as something which is seem to be one of the most anthropocentric religions the world has sinned I am sure by now you are familiar with this terminologies of anthropocentric and bio centric then the anthropocentric perceives humans to be at the center of these universe and which in a way is not sharing a sort of a biscentric relation but Roger has sort of an overriding power over the other species or rather the ecosystem.

Therefore human is being situated above nature now Christianity in its absolute terms can be seen to be contrast to the ancient paganism and ashes values except perhaps maybe your astrology not only establishes advantaging of man and nature but also insisted that it is God's will that men exploit nature for these proper ends so in a way they christened tends to perceive or justify their sort of actions to watch nature by being guided by the opinion of that to exploit nature for one needs is perhaps seems to be you know quite justified in that sense.

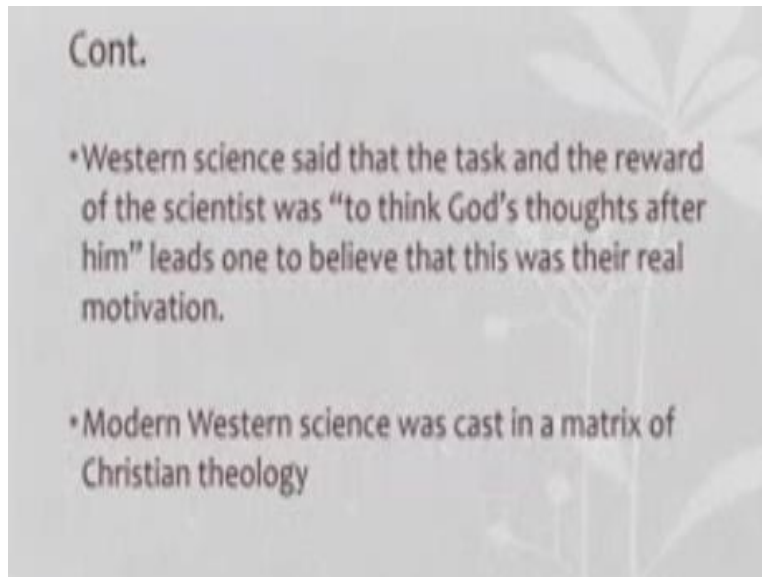
But the pace and the amount of this exploitation which is taking place at the current pace is not something which is seem to be you know balanced and then sustainable in the real sense now by

destroying is the pagan religion Christianity in a way emerge or has an upper hand in terms of exposing the nature in the mood of indifference to the feelings of natural objects so in a way it is guided by these ideas of temper or feelings of how these natural objects can be sort of exploited to the extent what one like as the human tempo and the interest.

Now this religious study in a way of nature for the better understanding of God was known as sort of categorized as a natural theology now in the early church if you look at mostly in the medieval period and always in the Greek is nature was perceived to be primarily as something which is symbolic that is their closeness and the kind of proximity they share with the plants and animals and they it is it is through this nature or maybe God in away tends to you know form a certain kind of message to them.

Now therefore a certain kind of plants and animals are sort of being reroute and then seem to be second now therefore in the context if you look at the Greek mythology event there are some animals and then plants which are sort of acting as a totem to the Greek society now this view of nature was essentially artistic rather than scientific now as with the emergence of these scientific revolutions and the necessary evolution these ideas or perceptions of views about nature was in a way being rejected and then seemed to be much more guided by these ideas of artistic on the arts and asset.

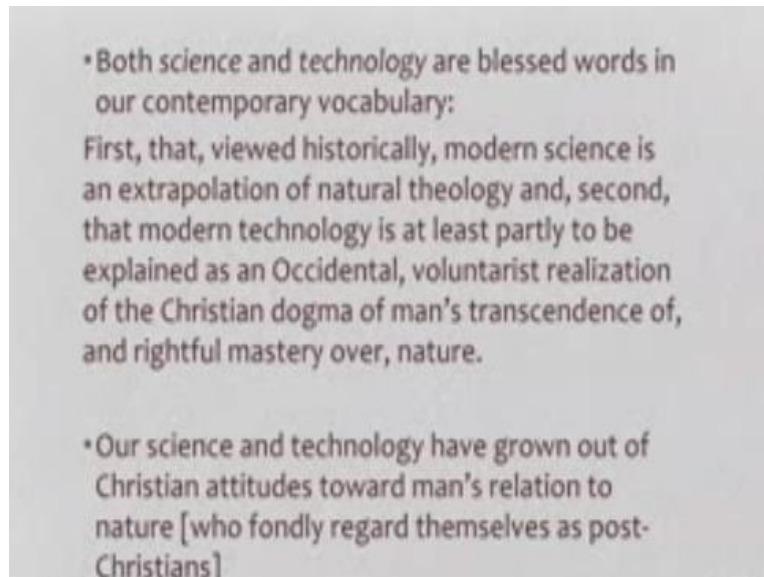
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Now western science in a way tend to presume that the task and reward of these scientists was to in a way think God's thoughts after him and least once to believe that this was the real motivation so in a way they tends to the western science in a way presume that they are in a very fulfilling the kind of the unfulfilled desires or works which are being in a way left by if you go by the creation stories how the art is being created.

Now this modern western science was caught in the matrix of this Christian theology it was sort of a mixture where in these western science was injected into the Christian theology and tends to sort of being perceived as a propagator.

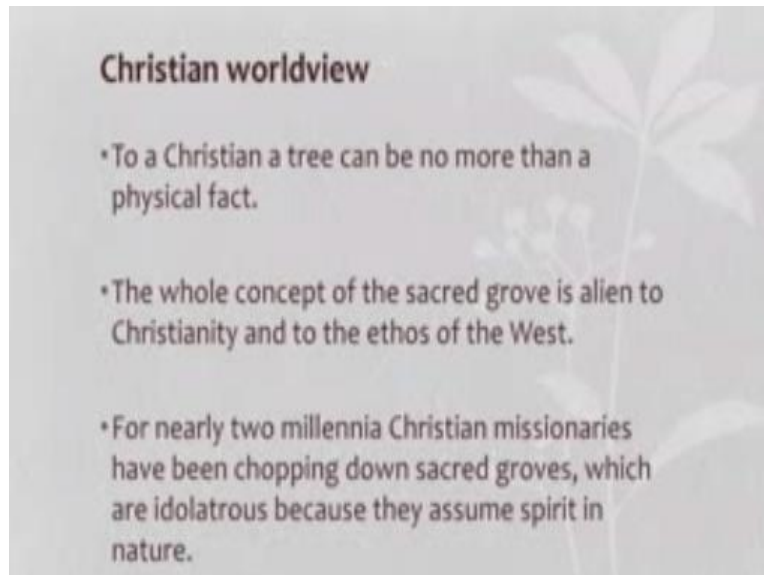
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Now this both science and technology in a way are sort of blessed in the contemporary or this modern world firstly because that we historically that modern science is an extrapolation of natural theology and secondly that modern technology is at least partly to be explained as which is based on the Western culture that is Occidental and also voluntaries realization of the Christian dogma of man's transcendence of body the rightful mastery over nature that is purely guided by the anthropocentric ideas.

Now science and technology which we have in a way are being grown out of this being the sort of indoctrinated by the Christian attitudes and their prisons and fittings towards man's relation to nature who in a way is only also regard as the post Christians.

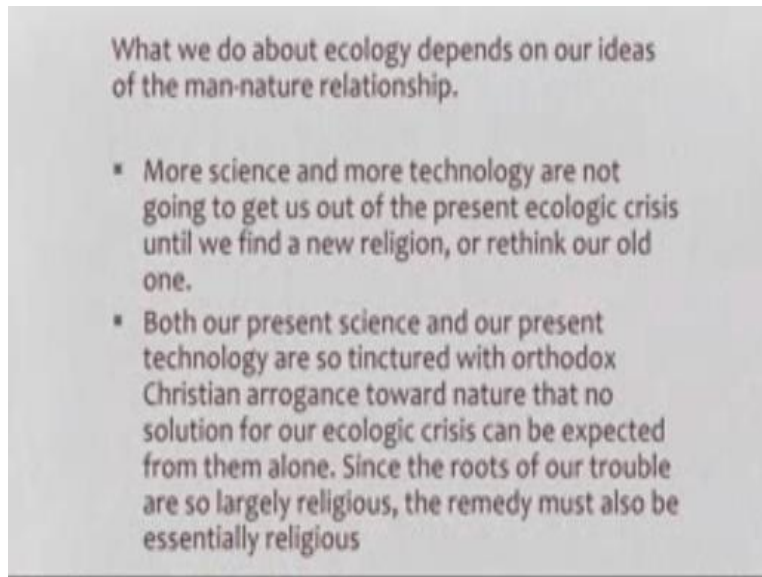
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Now let us quickly have a look at the kind of worldview or the Christian cosmology rather now to a Christian a tree can be no more than a physical fact that is something which is which means have in a way utilitarian purpose and the intrinsic ideas of a tree is normally being sidelined and compromised so this whole concept of the sacred growth is alien to Christianity and the ethos of the West now this sacred growth in a way is in practices in many of the animistic societies where in the they believe that there is a spirit with twelve in the tree and then or maybe certain kind of mythical beliefs are being embedded in that particular forest and which is therefore considered to be sacred.

Now this idea in a way is again rejected by this Christian belief now for nearly this two millennia that if the Christian missionaries have in a way engaged in sort of discarding and driving out those sort of spirits which are seen to be you know yield and yield from those sacred growth and which are in a way since perceived to be idle interest because they assume skills in nature now therefore this whole idea of you know the practices of chopping down or deforestation in a way also has an imprint on the environment or the ecology rather now I had also partly mentioned about the kind of economic practices which are in a way being guided by this the western Christian values.

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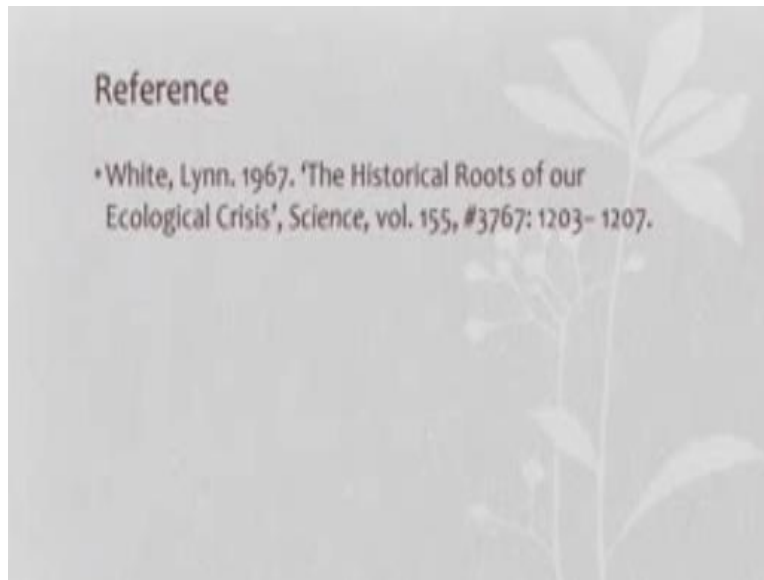
So I want to put that now the question is what we do about ecology essentially depends on our ideas of these man-nature relationship how because the movie and gates attempts to you know like depend on designs and technology we are not going to you know move out of this or rather evacuate ourselves from this ecology crisis until a new kind of religion is being established or we think of the old one.

So in a way Lynn white argument basically is not to be bunk or distort Christian religions in principle but the kind of injection where the Western culture or the wisdom science and technology is being impregnated or maybe inject injected with Christian theology is something which needs to be you know differentiated so therefore one needs to you know deconstruct and then reconstruct the whole ideas of these Christian religious teaching this is what the Lynn white basic argument is if I understand it correctly.

Now but our present science if not our present technology perhaps seems to be teacher with the altars of Christians arrogance towards nature and therefore no solution seems to be you know here to our ecology crisis which can soon be expected therefore the roots of our troubles are largely based on religion and the remedy in a way also perhaps essentially can be religious in

nature so the idea is to build an alternative part or if not an alternative ways of understanding or perceiving religion in general by pointing out the Christian religion.

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And particularly now to know more about Lynn White's understanding maybe we can read for this the historical roots of our ecological crisis which was published back in 1967 in which you can have a much more broader understanding about the critical argument which is being forced by Lynn white by challenging not just Christian religion but also the western Science and Technology how it is you know evolving and then in a way led to the ecological crisis which we phasing now.

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