

**INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI**

**NPTEL  
NPTEL ONLINE CERTIFICATION COURSE  
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**Ecology and Society**

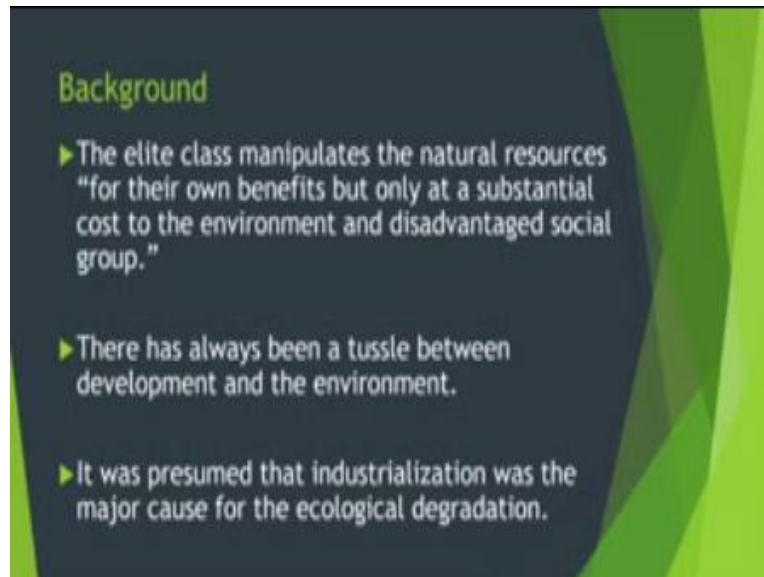
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Well in the last lecture we had given a thorough analysis upon what deep ecology is and to what extent this ecology was in fact making an attempt to find an alternative ways of trying to an art a deep ecological awareness and we have cited the works of the Norwegian philosopher Arne Naess and Arne Naess strongly talks about the idea of the Eco-philosophy and where he talked about that the self-realization perhaps is the best idea which is posited in order to solve the ecological problems which we have witness and counter.

And in the last part of the lecture we also talks about some of the critics how deep ecology is being perceived in the third-world countries as an emerging new colonialism and today we are going to discuss about social ecology another trends of environmental ethics and which is developed by an American socialist and anarchist Murray Bookchin, books in fact sort of tries to respond to the ideas which is developed by Deep Ecology and we find their deep ecology is not enough.

Rather this sort of problems which we are addressing the different mental problems as something which is in it within the human society and therefore the human society or sort of how society emerges and the structure functional society in a way is responsible and therefore it has to be restructure and sort of try to make sense of the kind of stratification and hierarchy which exist among human beings. So if you look at the background of this social ecology for quite some time.

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There has been an increasing realization that the dominant class that is the elite class who form only maybe a few persons of the entire world population but have been successfully able to control and manipulate the natural resources in order to meet their increasing needs and therefore this has resulted to sort of a substantial or lead to some consequences which goes up to the environment and disadvantage social groups.

So therefore it is interesting to see that how this class polarization emerges and why is it that some section happens to become a victim of this environmental devastation which we are witnessing and if you might be familiarize I mean with the term called ecological refuges, wherein there is a sort of a displacement and involuntary migration which happens among communities who are opposed to and dependent on nature as a result of many development policies and programs like building certain infrastructures.

But this has sort of far-reaching impact on the means of livelihood assistance of those communities and therefore they have been displaced from homeland and ecological niche and those groups of people are termed as ecological refugees which in a way can also be categorized as this disadvantaged social group. Now for quite some time there has also been a constant tussle

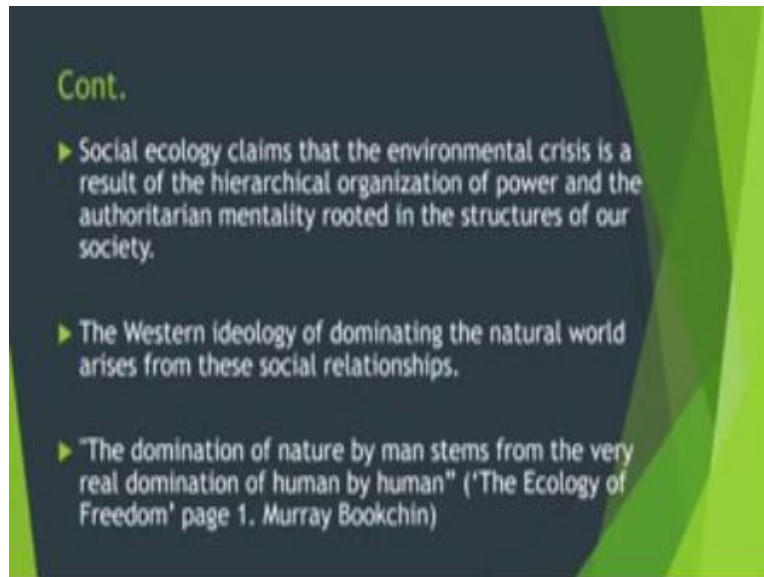
which exists between development and environment why is that when we talk about development it has a first and foremost impact on the environment is simply because of the manner in which it is being planned and certain parameters are not being taken into considerations or for that matter those policy planners and scientists in a way at least concerned about the social or human factor and therefore this has sort of led to certain kinds of animosity between development and environment in general.

Now earlier before this different environment ethics or social issues were taken into considerations normally it was presumed that the process of industrialization was considered to be one of the major factors which actually goes the ecological degradation and also there are some school of thought who talks about science and technology as not something which will deliver or sort of deviate us from this disaster.

And also in the last lecture deep ecology is perhaps one sort of alternatives to these problems which we are trying to find a solution. Now today in this lecture as I said we will be looking on trying to explore what social ecology is and then what is the kind of problems which are embedded in relation to the ecological degradation which is pretty much embedded in society. Now the term social ecology was given by Murray Bookchin and the book team is an American anarchist and libertarian socialist society.

Now in his seminal work ecology and revolutionary thought he strongly propagated and talked about this particular term or concepts called social ecology and the social ecology is nothing but the study of the reciprocal relationship between human society and the ecological infrastructure. Now it is important also to situate this relationship which exists between how the idea of humans share relationship with the ecology or the ecosystem around them and then to what extent this dwelling or boundaries have been developed and then what are the factors responsible for this demarcation.

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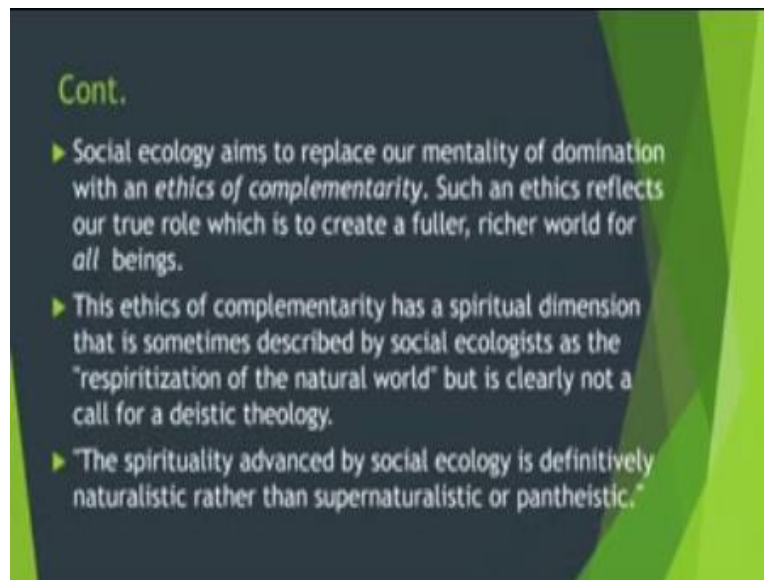
Now social ecology also in a way tries to posit that the problems which we are facing is perhaps the result of this the kind of how society is being structured that is the hierarchical organization of sort of the power relationship and the kind of authoritarian mentality which is rooted in the structures of society. So in a way it is if we try to from the sociological point of view it is important to see this from a structuralist perspective and how this the structure which is pretty much rooted within the society is also responsible for this you know environmental crisis.

The Western ideology in a way which is being sort of supported by science and technology has this perception of dominating the natural world and which also perhaps arises from the kind of social institutions which they have emerges. Now this domination of nature by man in away stems from the very real domination of human by humans. Now this idea of how human becomes subject of another human in a sense reflect in a much more wider and it has a wider implications on the relationship it is here between human society and the equality.

Now this is something go which is a talk about strongly by Putin in his seminal work that is the ecology of freedom again, now what does social ecology in a way attempts to or tries to sort of find an alternative in terms of solving or describing about the environmental crisis. Now social

ecology in a way aims to you know replace the basic attitudes and behavior that is the mentality of domination with an ethics of complementarity that is certain ethics also reflect are true role which is to create a fuller and richer world for all beings that means.

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Where in every species or every creation for that matter has a place that is sort of no division between different sections on the idea of which is given importance and which is given least important and in simple terms this idea of superior and inferior should be sort of wiped out. Now this ethics of complementarity has to some extent spiritual dimensions that is described by many of the social ecology as “respiritization of the natural world” but it is clearly not a call for sort of a deistic theology.

Now why is it socially ecologist sort of talk about this the spiritual dimension which is pretty much present among the beings of the natural world, now the spirituality which is again advanced by this school of thought in a way tries to look at the naturalistic rather than the supernal naturalistic or fantastic. Now when we talk about spiritual dimensions we are in a way under the impression that it is the supernatural or some mythical beings which we are discussing.

Rather this is something which is slightly different from the general notion of what spirituality is because social ecology talks about the natural world and emphasis is pretty much on the naturalistic being.

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Now this alternative is society which is also based on the ecological principles and organic unity in which diversity and which is also free from hierarchy and based on mutual respect for the kind of interrelationship of all aspects of life. Now as I said every being has a place and a role to play and it is strongly guided by this idea of biocentrism and rather than and anthropocentric and how a particular species in a way is also given an importance in the whole cosmology the kind of understanding is developed that is on the principles of the organic unity in diversity.

So with so much of differences and of species including the human beings there is yet a kind of unity or a kind of mutual dependence among all these beings. So therefore one cannot single out that a human in a way has sort of an overriding or dominating power on these species. Now the way human beings in a way deal with each other as social beings is crucial in trying to understand and making sense of the ecological crisis.

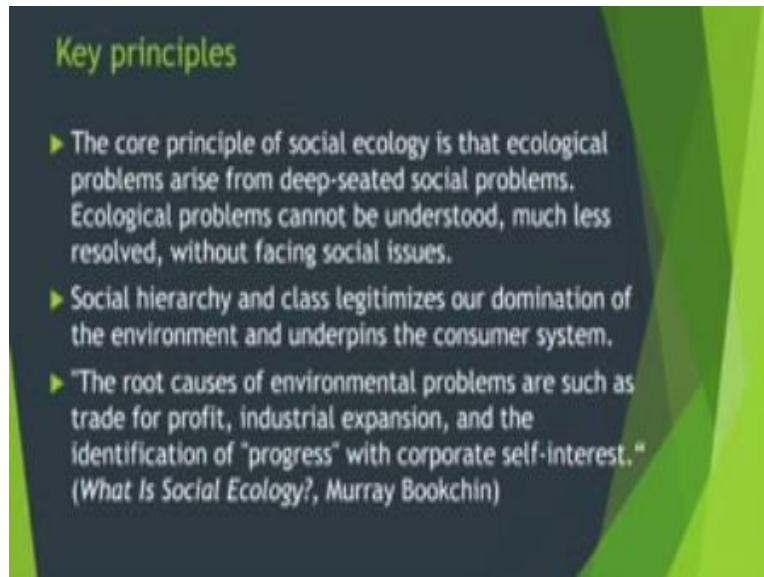
Because it is the way we human sort of treat other human beings to some extent has developed that idea and how we deal with other human beings is also perhaps reflected strongly on the other beings, now therefore if we change human society by changing society when we are not talking about the sort of from a civilization understanding but rather from the kind of mentality and the social structure which we are talking about for instance free from a hierarchy and based on mutual respect.

Now perhaps if there is some kind of restructuring of human society then possibly our relationship with the rest of nature will in a way be transformed therefore social ecology in a way talks about a social revolution or revolutionary change which perhaps might be able to restructure or transform a relationship with the nature that is it is ideal and important to separate the ecological problems from the social would be perhaps a mistake or any construct because often times we only talk about the industrial technology the society and so on and so forth by sort of excluding the social problems.

And therefore to sort of export the social would be a misconstrue for the factors which is responsible for the growing environmental crisis and therefore social ecology gives a lot of emphasis and importance of the social that is society. Now some of the key principles of social ecology is that ecological problems that there has been it has espoused that ecological problems arises from this deep-seated social problems and what are the social problems we will come to that later part of the discussion.

Now the kind of ecological problems which we encounter perhaps cannot be truly understood without sort of talking or discussing these social issues, therefore it is important to sort of locate and talks about the social issues which is pretty much inherent within the social structure of the human society.

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Now this some of the deep-seated social problems could be the social hierarchy and the class legitimizes our domination of the environment and underpins the consumer system when we talk about the consumer system it is pretty much lighted by the idea of this market system and perhaps the capitalist mindset of sort of exploiting nature and accumulation of wealth could perhaps be one of the starting point to begin with.

Now there could be a lot of causes to this environmental problems and from the viewpoint of this the consumer system it can be the trade of for profit the industrial expansion and identification of progress with corporate self-interest. Now when we talk about the corporate self-interest it is also important to see that how development is linked with environment now for instance in the context of India and if you talk about the Vedanta mining now what is the problems in the extraction of the aluminum, ore bauxite from the meander hills and then what sort of repercussion does it goes to the people of mostly the do not we appoint which is perhaps one of the primitive tribes of Orissa or Western Orissa for that next.

Now over there the oil sub state government in away has signed a pact with the Vedanta mining company and many of those devices were in a way being displaced from those areas for to sort of



excavate or extract the mining moves. Now if you look at many of those mountains and Hills not only sustain the diversity community but also it is sort of sacred to them and based on their mythical belief those hills and mountains are in a way being a custodian and have been sort of a socio-cultural a deep socio-cultural connection is being maintained. Now the problem when this sort of the corporate in a way invent into extraction of mining the development in a way is not just affecting the environment or the ecosystem of those communities who are dependent on them.

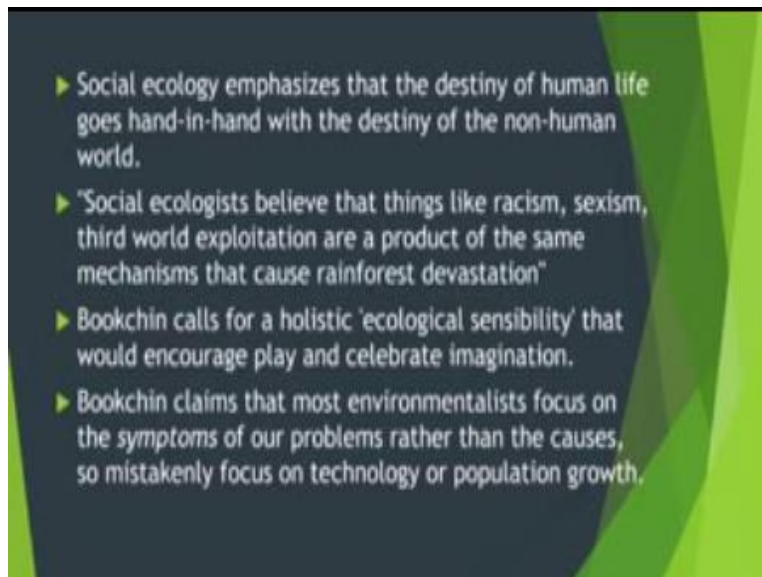
But it has also a foresting impact on the not just means aware of life but also attached to the social and cultural identities of those communities. So therefore when we talk about any environmental problems it should not be seen as something the problems with all the kind of degradation or devastation it causes externally but it has one needs to give an in-depth analysis of to what extent those development in a way caused to the environment.

Now books in a way from the perspective of this consumer system has sort of highlighted one of the some of the problems of these factors which is responsible for the environmental problems which in a way is based on trade for profit or information when we talk about trick it is not that trade does not exist in the past Fred does exist but to sort of satisfy the needs of to entitle or to groups of people by exchanging in order to fulfill their needs.

But when we talk about trade for profit it has sort of a parroting impact on the environmental ecology again and also the industrial expansion and identification of so called progress led by the corporate interest, corporate self-interest has in a way has a deep impact on the ecological problems and social ecology in a way emphasizes that the destiny of human life or the idea of existence of humans goes hand in hand with the nonhuman.

Now therefore it espouse sort of a harmonious relationship between and for the survival of human it is important to have harmonious relationship with the nonhuman world. Now as I discussed in the beginning it has some sort of a spiritual dimension but it is to be located between the naturalistic perspective.

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- ▶ Social ecology emphasizes that the destiny of human life goes hand-in-hand with the destiny of the non-human world.
  - ▶ "Social ecologists believe that things like racism, sexism, third world exploitation are a product of the same mechanisms that cause rainforest devastation"
  - ▶ Bookchin calls for a holistic 'ecological sensibility' that would encourage play and celebrate imagination.
  - ▶ Bookchin claims that most environmentalists focus on the *symptoms* of our problems rather than the causes, so mistakenly focus on technology or population growth.

Now social ecology in a way believes that things like racism, sexism, third world exploitation are in fact a product of the same mechanism that cause for example the rainforests they were stationed. Now to think it apply I mean the it sounds sort of like nonsensical to talk about racism and sexism and third world exploitation in the context of this environmental crisis or the devastation of resources.

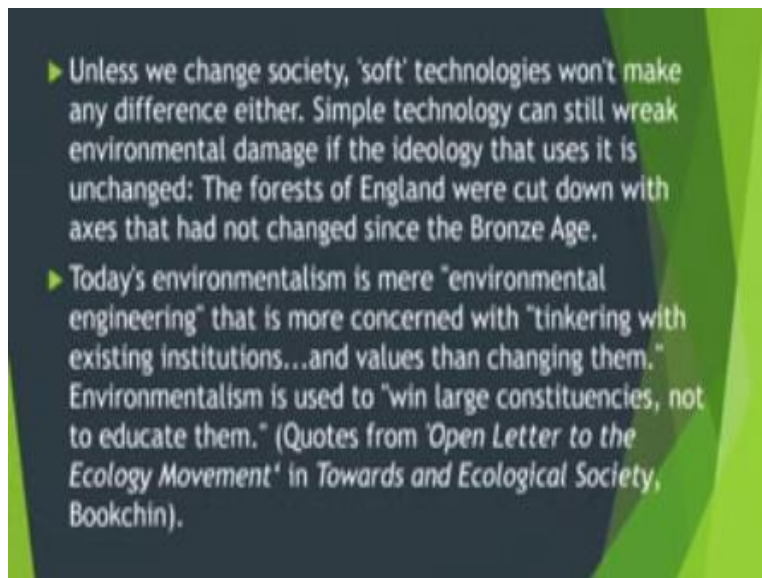
But yet Bookchin in a way you know calls for certain kind of a holistic approach in order to have an ecological sensibility that would in a way sort of shift or attention or encourage play and sort of celebrate our imagination and then Bookchin in a way also claims that most ecologist and environmentalists focus on the symptoms of our problems rather than the causes, so mystic and a focus on technology or population growth.

Now for instance our pollution in a way is sort of seen to be a major problem in the present in recent times but why pollution so much talk about because it happens to sort of put it a help understand to many of the developed nations or those elites and but when we talk about pollution it also has a different connotations in the third-world countries because pollutions of the water bodies, pollutions of the natural surroundings in a way has a much more or far-reaching impact

on those the marginalized sections of people's how because it is not just about the health concern but rather it has hampered the means of livelihood to those communities. Therefore this notion or understanding of pollution perhaps might be a problem but it has a different connotations and meanings to different sections of the society and perhaps there in one of the reason why Bookchin in a way has tries to focus on social problems that is the kind of hierarchy which exists and into what extent those elites are in a way being able to have a dominating nature I mean idea on nature and natural resources.

Now therefore it is important to highlight not just the negative effects of these problems but rather to an art the causes which has perhaps being ignore till now.

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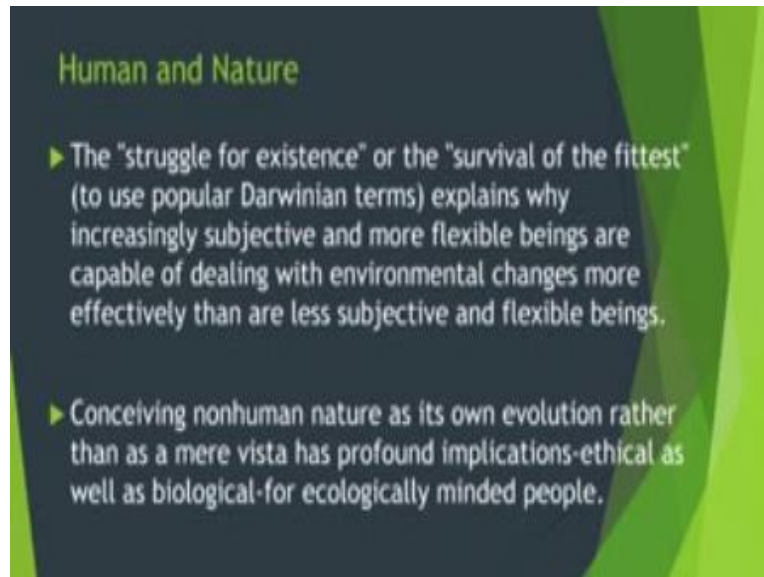
Now therefore since the focus is on to find out the causes it is important to see that to locate the chins in society that is there is a sort of a clarion call for changing society because the sort of soft technologies or maybe let us say science and technologies would not make any difference either because simple technology which we are sort of talking when we talk about sustainable development it is important to accommodate the knowledge of people who have closer to nature and then who has been dependent on simple technology and Bookchin over here has a different

take because people that simple technology can still cause a harmful impact on the environment. Because if the ideology they use uses it is unchanged, so therefore for Bookchin it is the mindset the ideology that is the ideas which is entrance on the social structure is responsible therefore interchange. Now he highlighted about the cited examples of the period hundred years ago in the forests of England where in a way cut down with the use of simple technology like the axes that have not changed since the Bronze Age.

Now therefore it is not the technology which we use which is responsible for the environmental problems but it is the ideology that is the mindset which needs to be changed and then perhaps that would be the starting point for changing the society. Now the current environmentalism focuses mostly on the environmental engineering that is concerned with tinkering with the existing institutions and values then changing them.

Now therefore environmentalism is used to you know win large consequences but not to educate them, therefore it is important that a part similar to the lines of self-realization which is strongly adhered by in Deep Ecology or the ecological movement it is important to have certain kinds of education to educate for change, now therefore see something the environmentalism or the amounted ethics should focus upon it.

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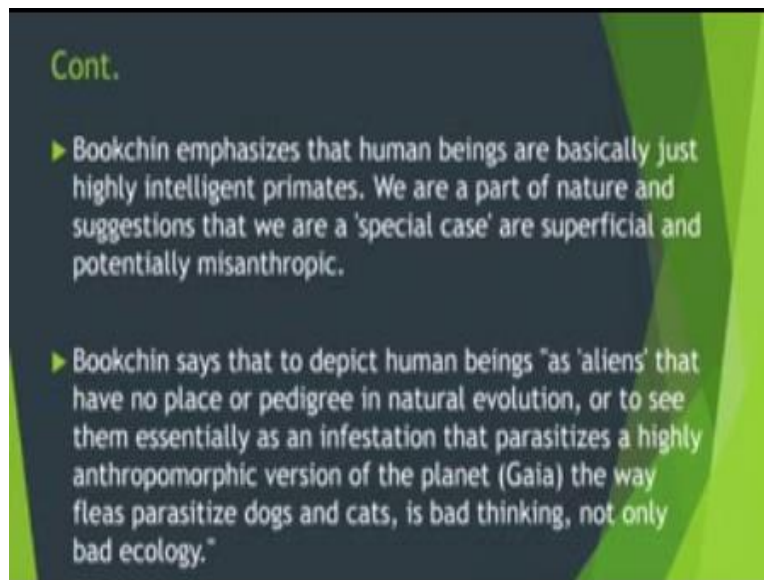
Now let us try to look on the how the human society and nature are sort of closely linked and the kind of relationship it is shared. Now for quite some time in different successive stages of society there has been a continuous struggle for existence and in this there are also some who come up with the evolutionary ideas which it is like social I mean change their wind which we strongly adult the idea of survival of the fittest tends to explain that the increasingly subjective and more flexible beings are capable of dealing with environmentally changes for effectively than our less objective and flexible beings.

Now in a way we can say that human beings perhaps is the most capable species which is more adapted or adaptable to any kind of environment and it attempts to change depending on the environment one is exposed to and therefore it is not the strong or which is able to do who is going to survive but who is capable of you know adapting and then changing that is sort of the strategy in order to have to survive in this environment.

Now if we try to take the examples of the nonhuman needs that is its process of evolution rather than as a mere wisdom, now if it is not that the nonhumans entity or nature also does not involve

Bookchin in any way emphasizes that human beings are basically thus highly intelligent primates in compared to the other species.

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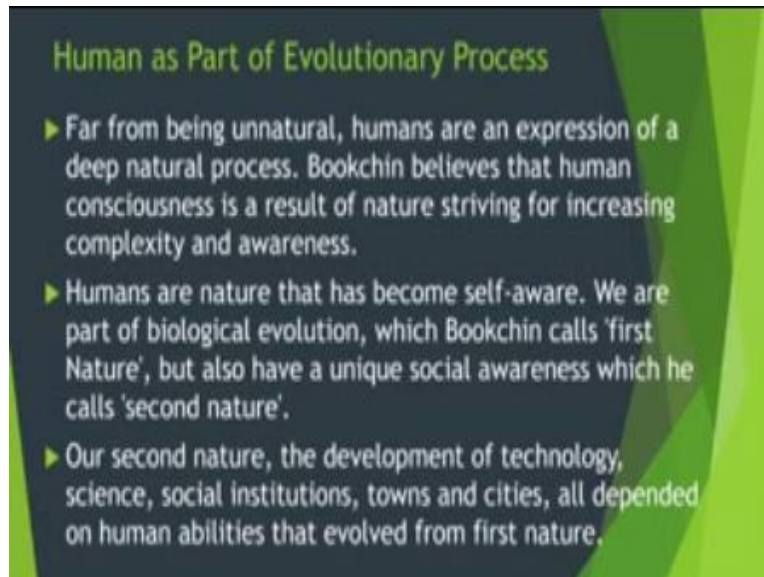


Why is it so because, it is because humans are more prone to adaptations or rather are they more receptive to any kind of environment exchanges, no doubt human in a way are perhaps in terms of the endurance levels perhaps they are highly equipped with it we are also in a way a part of nature and suggestion that we are in a way a special case superficial and potentially misanthropic.

Now why is that booking is having this kind of observation and suggestion because human beings in a way tends to depict aliens that have no place or pedigree in natural revolutions or to see them essentially as an infestation that the parasitizes is highly anthropomorphic version of the planet that is Gaia what the Bookchin has given harmful Gaia, the way these parasitized dogs and cats is bad thinking not only bad ecology.

Now Bookchin which depicts human being as sort of aliens in the entire natural setting or the natural evolution and then perhaps.

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This is something how humans positioned oneself in the natural setting, now how do we position a human as part of the evolutionary process stand now far from being unnatural humans are in a way an expression of big natural processes how because Bookchin believes that human consciousness is nothing but a result of nature striving for including complexity and awareness and humans our nature that has become self-aware.


We humans in a way has sort of from the civilizational perspective if you look at we have moved on and tends to sort of develop a culture the kind of belief system which we have and we tend to perceive ourselves positioning ourselves in this part of this evolutionary process as becoming much more finer and finer and moving on from a simple to much more complex deals and this sort of movement in a way is seems to be because of the increasing self-awareness and then even though we are part of this biological evolution with Bookchin school as nature we still have sort of a unique social awareness which equal as the second nature.

Now why is that humans are in possession of this second nature and then orders this second nature constitute our second nature in a way is that the development of technology science various social institutions and also the expansion of urban as a result of say populations or this

expansion of this towns and cities. All these factors are in a way dependent on the human abilities that evolved from first nature, so in a way we move on from our first nature to the second niche and then I am sure you are aware about how all these factors add up to being part of the second nature of human beings that is from evolutionary and a civilizational perspective and there are still some human communities who still are pretty much part of the first nature and then who are not part of the second nature, so that sort of dichotomy still exists even among a human society.

For instance many of the Aborigines or native societies or let us say the primitive tribes in India have in a way sort of what we will see it or we can innovate it there they are being left behind in this England's evolutionary process. Now how then in this moving to the second nature how this problem emerges and the ideologies they produce the modes of thinking the sort of priorities which in a way is guided by the consumer system that is the trait for profit and sort of how technology is being utilized in order to satisfy their needs or the expansion of trade.

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- ▶ How these problems emerge, the ideologies they produce, the extent to which they contribute to biotic evolution or abort it, and the damage they inflict on the planet as a whole lie at the very heart of the modern ecological crisis.
- ▶ Bookchin rejects the 'either/or' thinking behind the commonly held opposites anthropocentricity and biocentricity. The opposing principle, biocentricity, claims that all beings have equal intrinsic value and is bound up with the notion of a 'biocentric democracy' which Bookchin describes as "almost meaningless".
- ▶ Social ecology integrates first (biotic nature) with second (human nature). Human society and non-human nature are connected in one evolutionary flow.

Now the ideologies they produce that tends to with this contribute to this biotech revolution or about it and the damage they have inflicted on the earth as a whole lie at the very heart of the



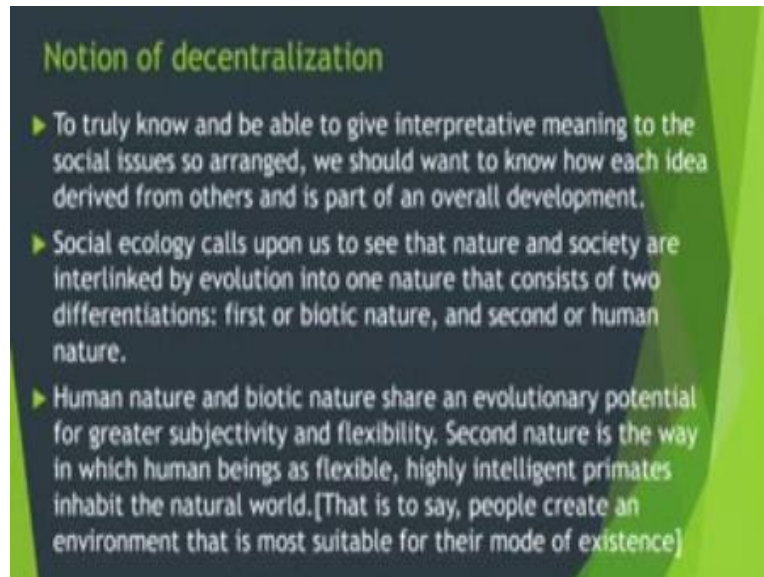
modern ecological crisis. Now in a way it is not these problems which are graded, the problem lies not ending in terms of the technology which we use but the problem as we discussed lies very much in the ideology which we propagated. Now Bookchin in a way rejects that either or thinking behind the commonly held opposite to anthropocentric and by central now the opening principle that is biocentricity claims that all beings have equal intrinsic value and is bound up with the notion of a biocentric democracy which Bookchin described as almost meaningless.

Now what then is the solution is this biocentricity which is in a position to interpose entry the only solution or what else could be the solution. Now perhaps it is because of this that Bookchin talks about or popularized as this idea of social equality because social ecology in a way attempts to integrate that is the first biotic nature with the second nature that is human society and non-human nature are in a way connected and they are part of one single evolutionary processes.

Because when we talk about the evolutionary processes there is a tendency to you know the market the idea that human and non-human have sheer a separate route or separate entity but the idea social ecology tries to espouse here is integrate that is the biotech nature with the human nature that is the first and the second and therefore the idea is to sort of not just locate the intrinsic value, but also to bring the non-human into the human fold as following one single paradigm.

Now the notion of this decentralization tends to look at how we tends to pursue a sort of an interpretive meaning in the social issues how it is being structured that is we should want to know how its idea derived from others and is part of an overall development.

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Now what is this interpretive meaning, now if we are to understand or unearth the intrinsic and in-depth meaning of something one needs to locate and study things in its context, in its ecological space, in its socio-cultural set up now therefore only then we will have sort of a meaningful understanding of the real nature and social issues which are so much institutionalize. Now social ecology again sort of arts asked to locate nature and society as something which is pretty much with share linkages by evolution into one nature that consists of two differentiation that is first which is the biotech needs and the second that is the human needs.

Now why is that biotech nature and human nature has to be clubbed together and to be seen as one single evolutionary flow because human nature and biotech nature share an evolutionary potential for greater subjectivity and flexibility and second is the way in which human beings as flexible that is perhaps equipped with highly intelligent and which inhabit the natural world that is to say that people create environment that is more suitable for their mode of existence.

Now here again the question of adaptability and adaptations comes into play again, why because humans because of their basic advantage of being the most intelligent among the primates are able to you know refashioned and create a space which is perhaps well suited to serve their own

interests or modes of existence. Now what are the environment changes which are again produced by humans and then what sort of factors are responsible, human in a way act upon the environments with considerable technical foresight because we tend to evolve and modify the kind of technology which we used and therefore there is a lacking of foresight maybe in terms in respect to the equal respects.

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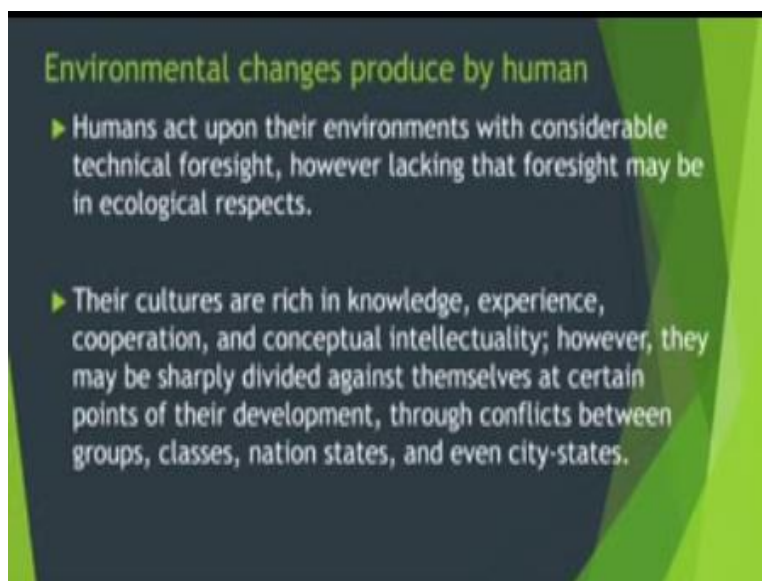
Now we tend to you know put a blind eye rather on the ecological parameters and then tends to focus mostly on the technical aspect so therefore giving much more practice on the other technical aspect again has a foraging impact on the environment. Now as we all know you know the human society is pretty much guided by the cultural belief and system and culture is something which evolves over a period of time which is not similar in different societies, because some cultural group are seen to be in all much more civilized and at once and whereas some cultural groups are seen to be you know much more inferior and then uncivilized.

Now why is culture given importance here culture against are within knowledge experience for players and conceptual intellectuality however the situation arises that they might be certainly sort of divided against themselves at certain points of their development as one evolves even

when we are following their paradigm of evolutionary process there is sort of a division again could be because of conflicts between groups, classes, nations ,states and even city states so there were times when the people who inhabit a hill in the valley and so is today now many of the hill communities or those native societies were seen to be communities who are far away from civilization because they are not part of the state or the government and then they are not part of the so called civilizational perspective of this development but we cannot override by simply saying that those who are far away from the state are to be seen as uncivilized or rather giving that term called savage.

Because recently there is an environment history by name for James Scott who has extensively studied many of the South East Asian countries and come up with the term called Junior. Now this particular term called Junior is given to those communities in different countries.

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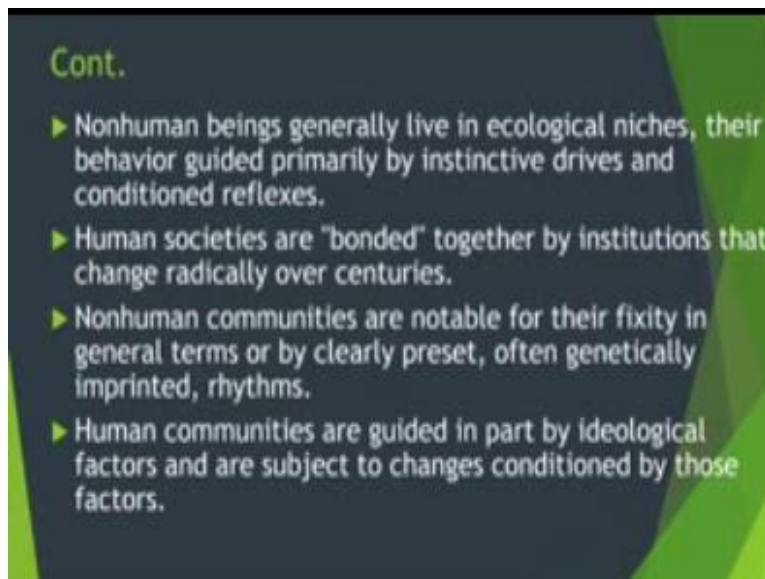


Who have in a way inhabit the hilly terrains and if he tries to look at history these people who inhabit the hilly terrains are practicing and the shifting cultivation or zooming practices and this sort of agriculture again is seem to be primitive if we tries to you know evaluate from the perspective of this trade and profit or the consumer system but James got in away strongly

argues that these communities are to be seen as state evading people because they are purposely if it is the valley for the state because they want to retain their own distinct cultural and social identity therefore they want to maintain or stay or isolate and detached from the state. Now how do we then try to you know talk about different cultural groups in different ecological niche that what are the kind of divisions and how do we categorize that one sort of cultural groups are much more superior and civilized and the other group as which was supposedly for state evading people as primitive and uncivilized.

So these are some things which in a way has evolved over time if you look at if you locate the historicity of how human society developed and these are to be also located in the context of how humans maintained the sort of relationship with their environment and why do they stick to that particular modes of agriculture practices which are seen to be from a colonist or from a scientific point of view as something, which is sort of primitive and uncivilized. Now this is something which also has to be you know not directly relevant but to broaden our thinking we need to be concerned about all this thing well.

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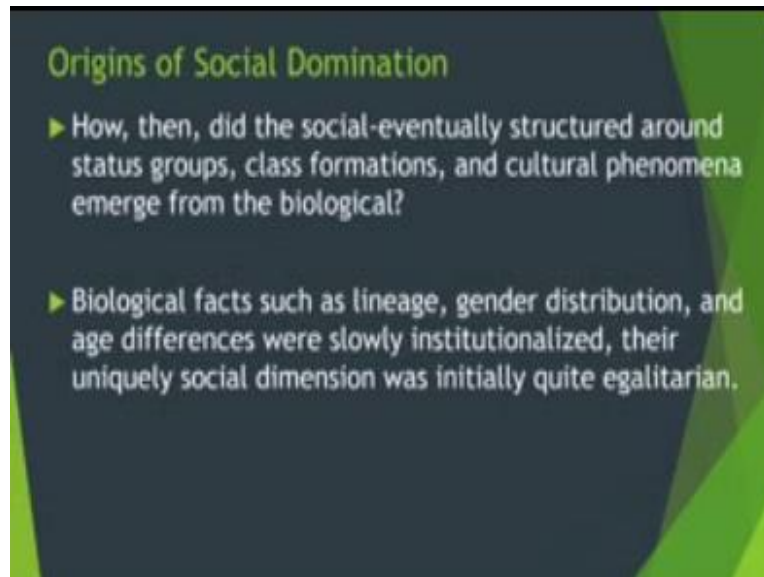
Now non-human beings are generally perceived to live in the certain geographical in ecological needs their behavior are pretty much conditioned by the instinctive drives and conditioned

reflexes. Now animals usually or the non-human are seen to be much more guided by you know their instincts they are sort of there they are much more reflective, so but does that amount to the wrong human as lacking in intelligence this is something which we need to question. Human societies are bonded together by institution that change radically over centuries and as they developed from a sort of a simple society to a complex and then the so called modern society which we are including.

The kind of authority or the governing bodies also evolves over time, now non-human communities are notable for known for their fixity that is they are pretty much widget in general terms or by clearly preset of and genetically imprinted regions. They are sort of being pretty much inherent and then guided by these traits, which is again slightly different from the humans human communities are on the other hand conditioned by the ideological sectors that are subject to change conditioned by those sectors. Now if you look at the sort of the past history certain ideologies has been developed by they can philosophers over a period of time.

And this ideal is in a way conditioned human society or on the other hand as society evolved and developed those philosophers were in a way able to you know interpret by putting those social economic and political experience of that period of time in a nutshell by developing certain kind of ideas or ideology. Now perhaps by now we are clear that what are the traits which in a way influences or inherent to the non human and on what context the human society is different from the non human first and foremost is the sort of the social organizations or the institutions and second is identical sectors which in away has conditioned the humans.

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Now how does this idea of dominating nature emerges in human society, perhaps the first and foremost is which is developed from the social structure how then is the social eventually structure around status group class formations and cultural phenomena emerges from the biological. Now it is interesting to see that from the work of Marx or Mc Steamy why is it that as a riddle of the Industrial in the industrial society or in the capitalist society, why that is there is a emerging classes that is the half and a half not it is.

Those halves that are the capitalist who own the product a handful of them in a way controlling the product at the same time those half modes are at the mercy of this handful of capitalists who actually control the natural resources. Now how that is this the pretty much in its social structure leading to the emergence of this development of the status group class formation and cultural phenomena which is pretty much biological in nature. Biological factors such as lineage gender distributions and each difference were slowly institutionalized and they are uniquely social dimensions work are really quite belligerent.

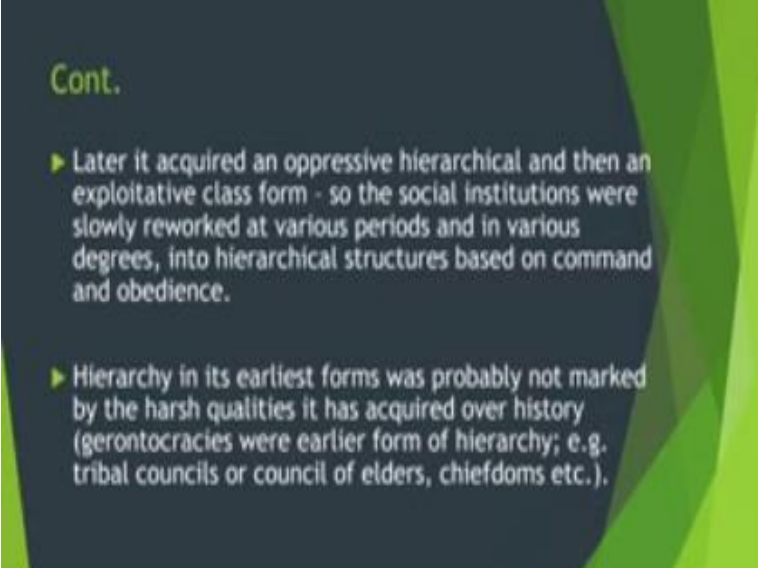
If you talk about some of the tribal societies or primitive societies, it is not that they do not have a hierarchy or a status group but during that point of time it was small as based on the idea of

Jian gerontocracy something were aesthetic is a form on the basis of each narrative. So those elders or may be who are in a way well versed with the customary laws and traditions of those societies are given certain kind of status and say for example in many tribal societies they have their own chief, which again is not authoritarian but rather as a student and who in a way look after the welfare of those communities.

Now therefore this idea of community religion and egalitarianism has been very much part of those societies, when we talk about those simple societies. Now how does this sort of gender distributions or it differences has eventually being institutionalized, now when we talk about them the distributions the kind of distribution between gender was not much more pretty much flexible and less visit because in many of the agriculture practices, there is no work which is you know being divided for the men and women they have sort of jointly exercise and then engaged in those agriculture practices.

Now it is interesting to see that how these biological effects with our part of the human society have been rather at a later part being institutionalized.

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Cont.

- ▶ Later it acquired an oppressive hierarchical and then an exploitative class form - so the social institutions were slowly reworked at various periods and in various degrees, into hierarchical structures based on command and obedience.
- ▶ Hierarchy in its earliest forms was probably not marked by the harsh qualities it has acquired over history (gerontocracies were earlier form of hierarchy; e.g. tribal councils or council of elders, chiefdoms etc.).



Because our society move on it slowly tends to acute sort of an oppressive or hierarchical and then an exploited exploitative class form there is so-called social institutions were slowly reframe, rework, reconditioned at various periods and in various degrees and then which eventually led in to develop into a hierarchical structure which are based on command and obedience. Now who has those Authorities and the idea of dominating power? Now to what extent those people who are in a way given so much of importance or rather tends to occupies an important category in their social structure.

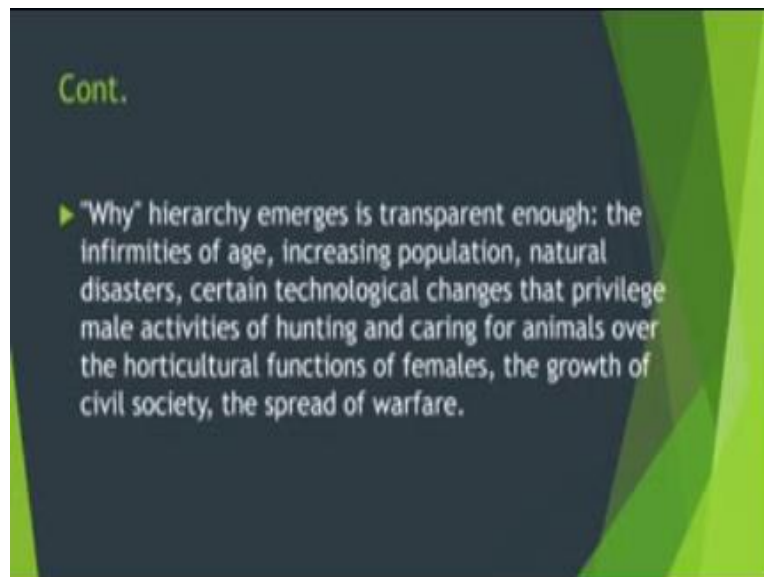
Now perhaps hierarchy in its earliest forms was probably not marked by so called the Hearst qualities rather it has a cure over history, now as I was talking about the idea of gerontocracy which are based on the it is difference wearing the one who are elder are you know occupying sort of respectable positions. Where were such form of this kind of hierarchy which example we talked about the tribal councils or elder chieftom etc and etc? Now this sort of hierarchy was something which in away is legitimized by the communities because it is not that they demand certain kind of power and obedience over their subjects.

But rather it is through the sort of ability and then as a result of the sort of noble deeds and be able to be accustomed or those communities that they were able to you know arm such kinds of authority or rather obedience from the communities. Now how this idea of gender differences does emerge? Now the social domination again is has origin from how the human the male members have dominating tendencies on the females. Now if you look at the simple technology when given the agriculture practices where, where a cattle drawn plough is being used.

It is slowly tends to you know in width or sort of attack the domestic space of female that is who has used a simple using stick and the earlier economic predominance in the continent continuities of life is thereby diluted. Now it is because we can from the extension its perspective if we talk about the biological factors this it is because of the structure and the strength and steadiness of the male that it tends to slowly, has and supersede the not only the space but also the control and dominance on female. Male dominance in a way becomes extremely active and it ultimately you know produces a world that is managed only by the male elites.

Who dominate not only women but also other man and now this sort of hierarchy and idea of domination emerges from sort from the family, were in gender differences happens to sort of emerges. I will tell about this idea of them the differentiation and male domination when we talk about when we lecture upon eco feminism and then I am sure you have much more clear picture and ideas. Now why this hierarchy cannot emerge?

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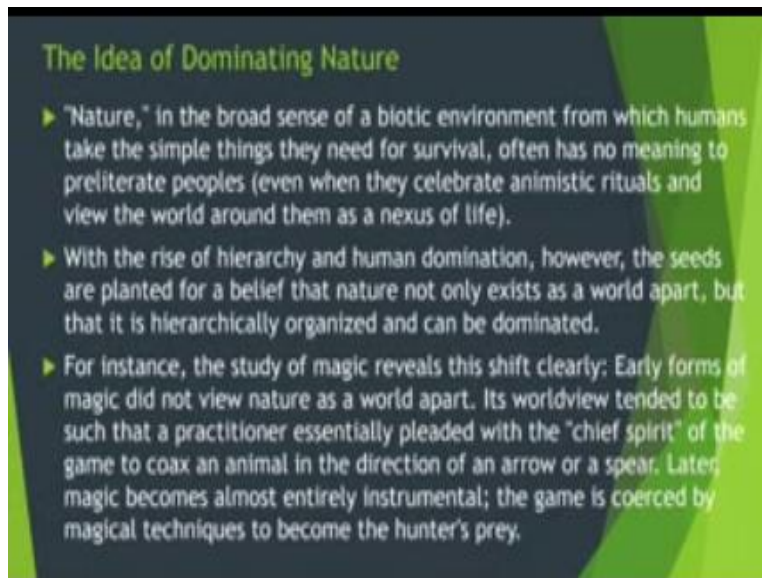
And why with that it is sort of so much distinct and evident as time passed by, perhaps we can give certain factors like example of the increasing populations, natural disaster and also certain technological changes that in away privileged the mill activities which normally I mean the involved in activities of hunting and caring for animals although the horticultural functions of females and the growth of civil society the spirit of warfare. So in a way the development or this emergence of the science and technology is in a way seen by many families as something which is against their interest.

Because for example if you talk about the technology the big tractors and rollers in a way privileged and the mill members rather the females in terms of you know utilizing them, therefore the mill members over a period of time has tends to occupy much more important space

as many of the you know the modern technologies are sort of favoring them. Therefore they are in a better position and this sort of hierarchy not just between male and female but also among other subjects that is the man over man and then from one culture to the other group and from one society to other society, from one nation to the other nation, city-state so and so forth.

Therefore this hierarchy has emerges as society developed and nation developed and this, so is the demarcations which sort of developed as a result of those factors.

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How then this idea of the making nature market now Book sin has said that nature in a broad sense is a biotic environment which humans take the simple things and, which they need for survival modes of sustaining and often which has no meaning of the preliterate people is even when they celebrate the animistic rituals and view the world around them as an access of life that is which is more or less based on mutual dependence and sort of the interrelationship between the biotic and human was pretty much harmonious in the first form of maybe perhaps the preliterate society.

Now how then this hierarchy emerges with the rise of hierarchy human domination tends to you know this ideology seems to be planted for a belief that nature not only attitudes as a world apart but that it is hierarchically organized and can be dominated. Now in a way this civilization modes of thinking or notion of domination emerges sort of the hierarchy between human and nature is developed. Now for instance in a very simple anthropological sense if you set an example like for instance magic, within a way reveals this shift and then we will sort of simplifies our doubt you know somebody.

Now modify like these magic practices tends to be you nature as you know a world apart and then it is all you tended to be you know guided by how the practitioner that is the one whole practice method essentially pleaded with the sheep spirit, that is some sort of spirituality still guided the human in the naturalistic song surrounding. Now the one who practiced is Mexican arm in its earliest form tends to plead to the sheep spirit or the game to coax an animal or sort of a direction of a narrow or experienced work for sort of hunt 100 animals. Later this magic becomes almost entirely instrumental that is the game is coerced by magical techniques to become the hunter spree.

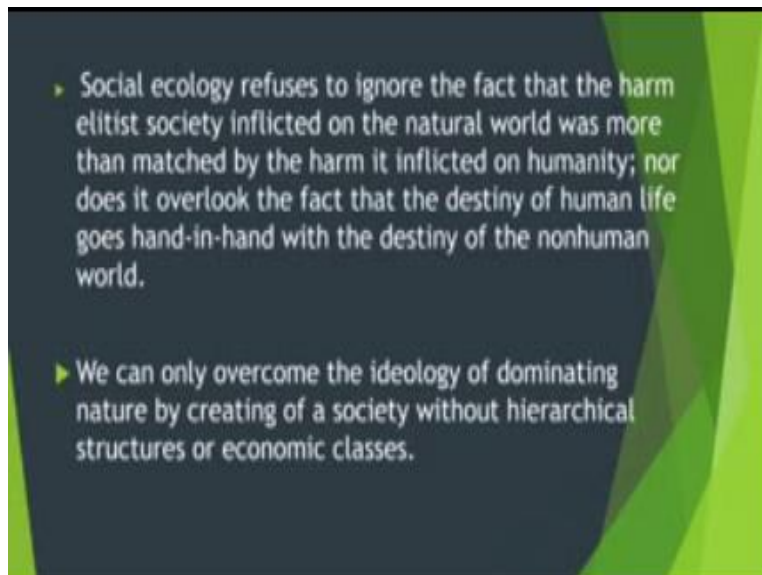
Now there is this a dramatic shift in even the practice of this rituals how human tends to you know make full use of the kind of practices wonders to satisfy once it is. The first one is sort of seeking a permission or praying to the spirit but the second part in the later part it is them to be righted by this idea of instrumentalism the game is sort of course by medical tactics techniques to become the hunter spree. So in a way it is being pushed and forced to satisfy their need that is so that they are able to accomplish their desire and mission in a way. Now interestingly while the earliest form of magic which we have discussed may be regarded as the practices of a generally nonhierarchical and egalitarian community.

And the later forms of animistic beliefs betray a more or less logical be evolved he natural world and of a latent human promise of domination. Now this idea of how even the practices of music or may be animistic beliefs also change, now for instance I go to the temple or church to pray, not just to get you know the tank or the sort of get a blessing but if I visited the Church of the temple with single-minded needed to you know fulfilled certain kind of or achieve a certain kind

of gold, so that idea of a worshipping or Thanksgiving in a way also is different because we are guided by this idea of instrumental.

Now perhaps this idea of dominance in nature has also its primary source in the domination of human by human and the structuring of the natural world into a hierarchical chain of beings that is aesthetic conceptions incidentally that has no relationship to the evolution of life into a much more increasingly at once form of subjectivity and flexibility. Now social ecology in a way you know rejected or refuses the fact that the harm.

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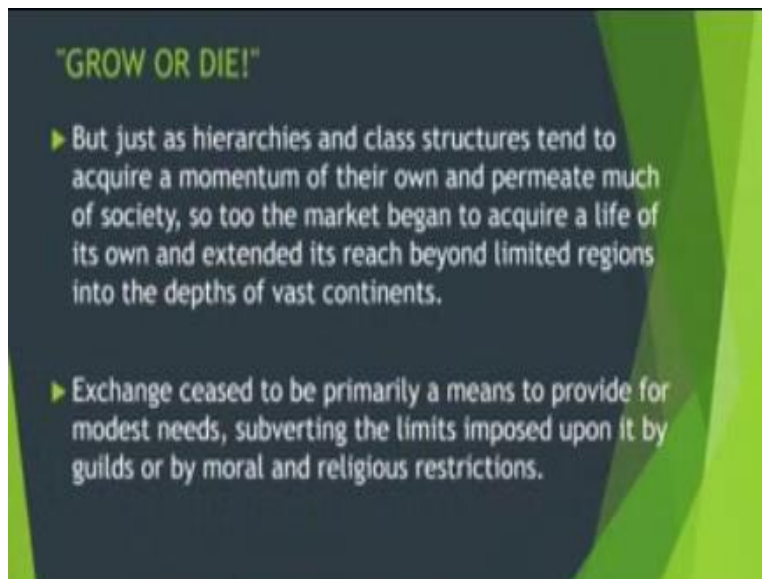


Being so-called in society inflicted on the natural world what is much more than compared to the harm inflicted on humanity or nor does it overlooked the fact that the destiny of human life goes hand in hand with the destiny of the nonhuman world. Now if it affects the humans similarly it is going to affect the nonhuman world therefore our actions every kind of action in away will have an equal reaction the consequences is going to be equally bare by the human again. Now we can only overcome this ideology of dominating nature by creating a society without hierarchical structures or economic classes.

Now since this ideology is something which has drive society therefore this ideology of dominating nature has to be restructured and it has to create a society in absence of a hierarchy structure or economic classes. Now as we had talked about the idea of the survival of the fittest which is again bored from this their villages this particular ideal is one of the perhaps one of the factors of this and one of the problems is again we are guided by this ideology of true or die but this as we had discussed this hierarchy and this class structure tend to you know accuse a momentum in their own and permeate much of society.

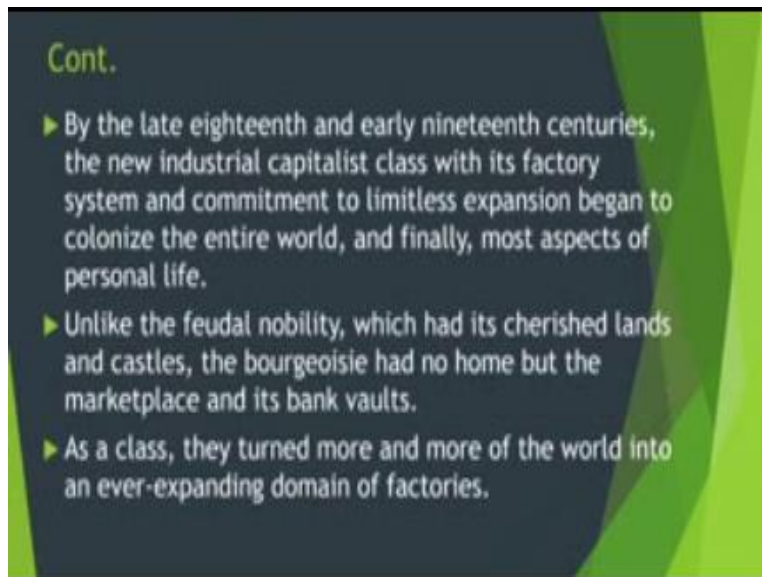
So to the market began to occur a life of it is own and an extended its which design the limited reasons into the depths of what is countenance it is it is more or less influenced by this consumer system exchange is to be primarily a means to provide the model Smith.

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With in a way some of the limits imposed upon mules on morals religious restrictions.

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Now meaning from the late 18th and early 19th centuries this new industrial capitalist class with its structural system and commitment to limitless expansion began to sort of colonize the entire world and finally most aspects of the personal life. Now unlike the feudal nobility which has its cherished lands and castles the bourgeoisie that is the industrialists of the capitalist they had no home but the marketplace and its bank vaults. Now it is not limited to a single space but it is it has no territorial limits and therefore it in a way has produced a class or which has you know turn more and more of the world into an ever-expanding domain of factories.

Now this is something how this idea of class or status emerges and develops over a period of time on the other hand is the industrial capitalist of this modern world spawned literally competitive market place.

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That in a way plays a high premium on industrial expansion and also the commercial power it is confer and function as drug code where an end in itself. Now that is perhaps if you do not expand and grow you do not have a stake and let us see, so it in a way push them aside to perish or die it is also crucially important in social ecology to recognize that industrial growth does not result from a change in a culture outlook alone and lives of all from the impact of scientific rationality on society, rather apart from this the cultural outlook and the scientific rationality it stems from the harshly objective factors which are churned up by the expansion of the market itself, sectors that are strongly impervious to moral considerations and default at ethical persuasions.

Now therefore the key to this law of life that is to survival life to survival is expansive and greater profit to be invested in still further expansion, they are indeed the notion of this progress once identified by our ancestors as state in the evolution of greater human cooperation and here is now identified with economic growth. So those idea of solitary and community and feelings are being brushed aside and replaces by the individual interest and which is guided again by the economic orientations profit.

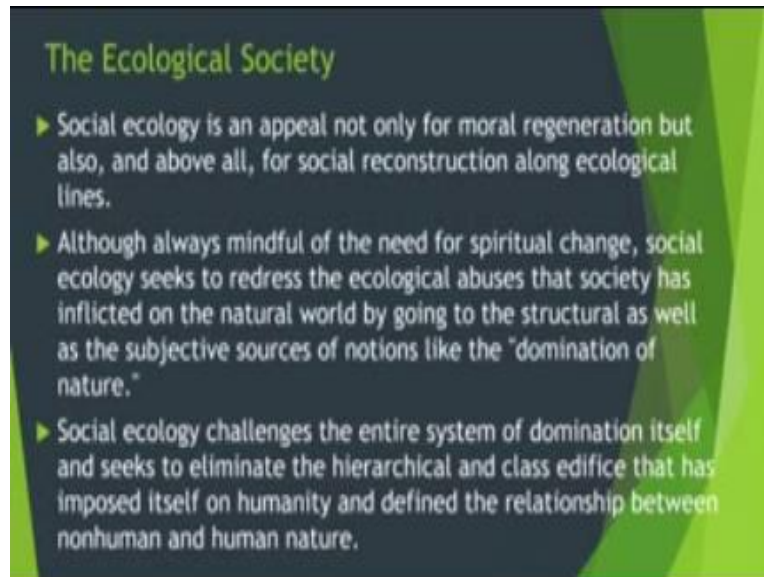


Now the point social ecology which is strongly advocated by more important emphasizes is that moral and spiritual change is meaningless or unnecessary, but that modern capitalism is structurally immoral and hands impervious to any more Appeals. Now which in a way is a bit fitting reply to the Deep Ecology, what the building talks about is not simply spiritual chains is inadequate the Maxim is like for instance a business is business explicitly tends to portray that ethical values iconic vehicles and emotional factors have absolutely no place in this impersonal world or production profit and growth that is the so called meta listing world.

It is broadly therefore misleading to think that we can divest this brutal metalistic and in this mechanistic world of it is objective character, that we can vaporize its hard facts rather than transforming it. Now Book sin claims that industrial growth is not the result of a change in a cultural outlook alone nor in is it due to the impact of scientific rationality, rather it stems from the principle of the market itself that is the demand to grow or die or survival of the fittest in the simplest on. Society based on grows or die as it is all promises imperative must necessarily have a devastating column volume given the present context that is generated by this market competition.

It would mean little or nothing if the present-day populations were reduced to a fraction of what it is today, now they were expanding of market system as we talked about the market expansion that has its roots in one of history is most fundamental social transformation that is the elaboration of hierarchy and class into a system of distributions, based on actions, rather than complementarity and mutual aid. Now therefore this idea of cooperation and community and feelings are being replaced by this individualistic and moralistic notion of ideology.

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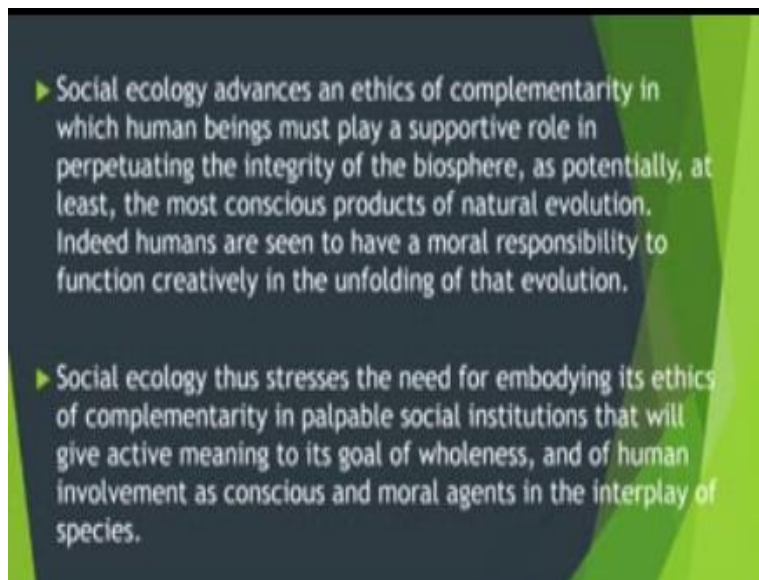
Now therefore it is important to have an ecological society which is perhaps not based on but also which has an appeal not only for our moral regeneration but also and above all for a social reconstruction along ecological line because society ecology believes that the human and the biotech non human in a way share the evolutionary flaws. Therefore the social reconstruction has to be practices are inculcated along the ecological lines, although always mindful of the need for a spiritual change social ecology in a 6 to redress the ecological EB abuses or impacts or consequences.

It has sort of gather the past few centuries that society has inflicted on the natural or the natural world by going to the structural as well as the subjective sources of motions like the domination of nature. Therefore it is important to not just talk about the symptoms of the problems but it is equally important to an art or find out the causes of those problems and perhaps one of the most important causes of the problem is how this idea of domination of nature emerges? So one has to begin within a starting point and then sort of a social reconstruction is needed.

Therefore social ecology challenge the entire system of this domination itself and attempts to seek by eliminating this hierarchical and class edifice that has sort of impose itself on humanity

and defined the relationship between non-human and human nature, so this redefinition or reexaminations of the human and non-human nature.

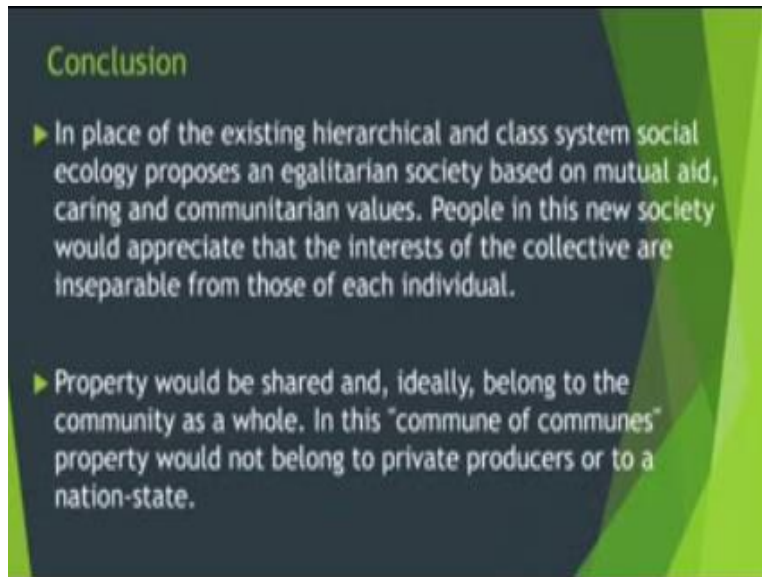
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Is important and one has to situate and relocate the human positions in relationship to the nonhuman that is the biotech. Now social ecology therefore advances and attics of complementarity in this humans should play a supportive role in perpetuating the integrity of the biosphere as potentially at least sort of the most conscious products of natural evolution and indeed humans are, since you know have moral responsibility to function creatively in the unfolding of that evolution and social ecology.

Therefore stresses the need for embodying its ethics of complementarity in a palpable social institution that would perhaps give an active meaning to its world of wholeness that is the holistic unity of all the organs and biotech systems and of human involvements conscious and natural agents in the interplay of species, so therefore social ecology strongly talks about the moral responsibility of maintaining sort of or playing the role of complementarity.

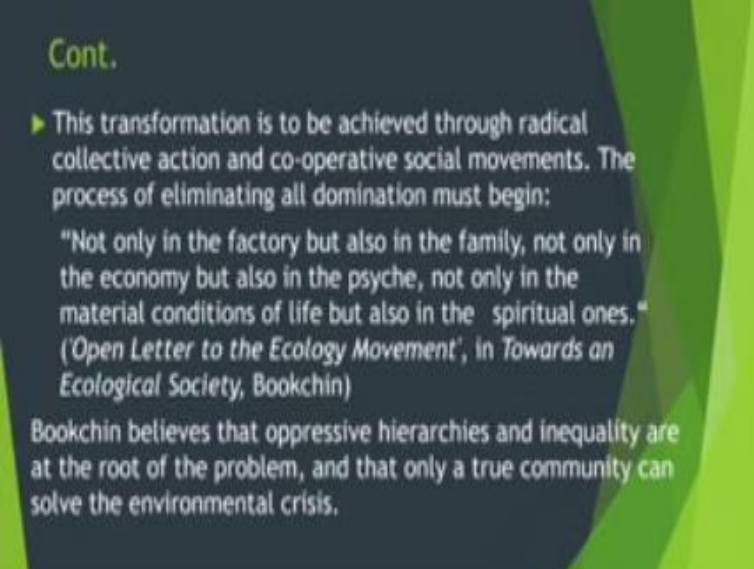
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Now in conclusion we can sort of some of our discussion by saying that in case of the existing hierarchical and class systems social ecology in a way proposes an egalitarian society which is based on mutual aid caring and communitarian values. People in this new society would in a way be appreciative that interests of the collective are inseparable from those of each individual. Therefore first and foremost the hierarchy or this class stratification or differentiation which is pretty much inherent in human society has to be sort of socially reconstructed.

And it in every individual should be given an important place and so is our relations with the nonhuman world and property in a way would be sheared and ideally belong to the community as a whole it should not be confined and controlled by only a handful of people, in this communal community that is property would not belong to private producers or to a nation-state.

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- ▶ This transformation is to be achieved through radical collective action and co-operative social movements. The process of eliminating all domination must begin:  
"Not only in the factory but also in the family, not only in the economy but also in the psyche, not only in the material conditions of life but also in the spiritual ones."  
(*Open Letter to the Ecology Movement*, in *Towards an Ecological Society*, Bookchin)

Bookchin believes that oppressive hierarchies and inequality are at the root of the problem, and that only a true community can solve the environmental crisis.

Now this transformation in a way is to be achieved through radical collective action not by this one single individual but a collective actions and cooperative and social movement, the process of eliminating all domination must begin not only in the factory but also in the family not only in the economy but also in the psyche and not only in the material conditions of life but also in the spiritual ones here is something Milton has talked about which I which is an excerpt from the open letter to the ecological movement, ecology movement.

Now therefore in a way it tends to you know espouse a social revolution and booking in a way is trying or espoused a socialist ideas and were in every humans or individuals, here you know or have a stick or a say in every you know minor details when it comes to you know saying the relationship or in a way investing on natural resource it is not be something which is dictated and guided by the in it is control but rather the property natural resources is not to be seen as something which is from the interest of those led as the idea of domination and accumulation of the matter of wealth.

But as the property which is jointly or owned by the community, so therefore which I perhaps feel that this could be one way of you know not just caring and nurturing but with also equally

supplement and fulfill the needs of the humans at the same time in return the humans would be equally caring the nonhuman world because the society is being conditioned or that indispensability would be filled booked in therefore beliefs that is oppressive hierarchical and inequality are at the root of the problems which we are encountering and that only a true community and sort of salt and Wonder crisis.

So I am sure you have some bit of an idea of what social ecology talks about and the kind of challenges it raises and what perhaps could be the way out in solving the environmental problems which we are facing and it strongly talked about we the social reconstructions of trying to invite those feelings of communitarian and egalitarian ideas, which perhaps have guided many of the simple and primitive societies.

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Now for further understanding on the social ecology you can see for some of the readings and which of course will be uploaded in the site.

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