

# **SYM 101**

## **Sociological Concepts**

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**Unit : 03**

**Topic : Social Ecology Part-II**



# Content

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Concept of Social Ecology



Characteristics, Principles and Importance  
of Social Ecology



Ramachandra Guha's Views on Social  
Ecology

# Concept of Social Ecology

- **Social Ecology:** It is developed by **Murray Bookchin**. That study of social ecology is nothing but the logical extension of the ecological point of view. Social ecology is an **approach to society that embraces an ecological, reconstructive, and communitarian view on society**. This ideology looks to reconstruct and transform current outlooks on both social issues and environmental factors while promoting **direct democracy**. It **looks to do away with scarcity and hierarchy in the economy in favour of a world in which human communities work together in harmony with nature** to accept and promote diversity as well as creativity and freedom.

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- In social ecology, the idea that **many must control nature is looked on as espousing an authoritarian mentality**. This ideology is, according to the approach, viewed as a root cause of environmental problems. Rather than being looked on as a hierarchy, **life and the environment should instead be looked on as a complex system in which all lifeforms are interrelated and of equal importance to a healthy and sustainable environment**.



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- Social ecology is that part of sociology which studies human beings' adjustment to their environment which includes not only the physical condition of their geographic environment but also other organisms such as the fellow human beings, plants and animals.

# Definitions of Social Ecology

- **Ogburn and Nimkoff** define social ecology as a study of relationships between communities and environment. The inter relationship of physical, biological and cultural features of a region is the subject matter of social ecology.
- **According to Fairchild:** Social ecology is a branch of knowledge, which deals with the study of human habitat composition and the phenomenon that results from the process of interaction of both social and ecological.
- In sociology, the field of study of human ecology (social ecology) is centred on man and his environment. To **Park** and **Burgess** goes the credit of beginning the study of human ecology in the field of sociology. Human ecology is the study of the mutual relationship of environment, community and human action. The five aspect of human ecology are environment, population, settlement, technology and social organization.

# **Characteristics of Social Ecology**

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It is study of relationship between human society and environment.

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Urban community, rural and tribal community comes under social ecological studies.

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It studies the effect of geographical and socio-cultural disparities on human societies.

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Social ecological study includes process related to competition, cooperation, concentration of population, decentralization.

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It also studies the structure of community and dynamic aspect of community, which is related to outer and inner environment.

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It studies interrelation between culture and environment.

# Principles of Social Ecology

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- **Interdependence and the principle of unity in diversity:** Social ecology seeks to oppose the standardization of beings and thoughts, promoting the importance of diversity and the organic unions between different parts of society. These differences include a diversity of talents, points of view, and styles, which allows the society to evolve while simultaneously maintaining stability.
- **Decentralization:** A social ecology society would take the form of a confederation of decentralized municipalities linked to each other by commercial and social ties. Dispersed renewable energy sources would feed these communities on a human scale and provide for each according to their needs.





- **Direct democracy:** Structured around the principle of a form of communalism called **libertarian municipalism**, social ecology advocates the development of municipal assemblies, a modernized version of the type developed by the Athenians in Antiquity or implemented during the Paris Commune for political decision-making. The decisions concerning the life of the commune are discussed and voted by majority in these assemblies. Similarly, at the higher level, representatives with imperative mandates, and therefore revocable, are appointed to represent their **municipality at regional and multi-regional assemblies**. It is **horizontal, non-hierarchical popular democracy system**, in which decisions go from the bottom up and are decided transparently and face-to-face.

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- **A renewal of citizenship:** At the base of the social ecology system are the citizen and the community. All people must relearn to participate in the decision-making process concerning local life, specifically by learning to come to these decisions through a communal process. **All citizens are expected to have a basic level of civic responsibility** that, at minimum, allows them to take an active part in making the decisions which have direct repercussions on their community and the lives of the people and ecology within that community.

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- **A liberating technology:** Social ecology is not opposed to modern technologies but is in favor of developing them **solely to be used in service of human beings**. Science must regain a moral foundation and develop for the benefit of humans, not to enslave them. Modern machines and tools must become multifunctional, durable, environmentally friendly and easy to use and maintain. By standardizing the technical skills required to complete the tasks, citizens will be able to free themselves from strenuous work and concentrate on the creative and positive aspects of the tasks.

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- **A social vision of work:** Developing machines have, in social ecology, the aim of freeing human beings from a large part of manual work (factory work) that can be done by machines, in order to leave human beings to do more creative work and reduce working time. **The time saved would allow them to participate in the political life of their district and to enjoy social life more fully.** The hierarchies at work will be replaced by supervisors whose sole purpose is to provide a global vision on the work of a project.



- **Dialectical naturalism:** Dialectical naturalism is a dialectical philosophy developed to serve as an ethical foundation for a society based on the principles of social ecology. In order to fight against the ravages of Western binary representations, this philosophy is based on developmental thinking to understand the complexity of living things. Thus, **dialectical naturalism invites us not to study species by isolating them from each other, which is “a reflection of the entrepreneurial bias of our culture” but to think about their interrelations.** Its principle is that “what should be” must serve as an ethical basis for “what is”, with the aim of freedom and synchronicity with nature.



# Ramachandra Guha's Views on Social Ecology

At the core of Guha's social ecology, especially articulated in his seminal work *Ecology and Equity* (co-authored with Madhav Gadgil), is the argument that **environmental degradation disproportionately affects the poor and marginalized**.

He critiques the notion that environmentalism is a luxury for the affluent, arguing instead for a **“livelihood environmentalism”** prevalent in the Global South, in contrast to the **“full-stomach environmentalism”** of the North.

Guha has emphasized that poverty often forces people to exploit natural resources unsustainably for sheer survival, while at the same time, they are the first and worst hit by environmental destruction.

# Ramachandra Guha's Views on Social Ecology

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- Historically, development projects (dams, mines, large-scale forestry) have often displaced tribal communities and rural populations, destroying their traditional resource base and undermining their livelihoods, while the benefits accrue to urban and industrial elites. Guha argues that environmental movements in India frequently arise from these communities' struggle for survival and justice.
- Guha and Gadgil argue that **environmental conflicts in India largely stem from the unequal access to and control over natural resources**, with the burden of ecological destruction disproportionately falling on the poor and marginalized. **They classify Indian society into three broad groups based on their relationship with nature:**

# Ramachandra Guha's Views on Social Ecology

- ❖ **Ecosystem People:** Those directly dependent on their immediate natural environment for their livelihoods often rural communities (e.g., tribals, subsistence farmers, fisherfolk). They are most vulnerable to environmental degradation.
- ❖ **Omnivores:** Represent the privileged, resource-consuming group, including businessman and urban elites. The urban and industrial elite who consume resources from far and wide, often without directly experiencing the environmental costs of their consumption.
- ❖ **Ecological Refugees:** Those displaced by environmental degradation or destructive development projects, forced to migrate and live in precarious conditions.

# Ramachandra Guha's Views on Social Ecology

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- **Environmentalism of the Rich vs. Environmentalism of the Poor:** He distinguishes between environmentalism focused on leisure and aesthetics (e.g., saving charismatic megafauna like tigers, preserving pristine wilderness for tourism) and environmentalism driven by immediate survival needs (e.g., access to clean water, fertile land, sustainable forests for fuel and fodder). He contends that the former, often advocated by privileged classes, can sometimes come at the expense of the latter.
- **The "Back-to-Nature" Fallacy:** While acknowledging some valid critiques of industrialism, Guha cautions against romanticized notions of "going back to nature" that ignore the complexities of large, dense populations and the historical evolution of human-nature relationships.

# Ramachandra Guha's Views on Social Ecology

- Guha's well-known essay **“Radical American Environmentalism and Wilderness Preservation: A Third World Critique”** directly critiques Deep Ecology. He argues that Deep Ecology, despite its radical claims, **can be problematic for the Global South because:**
  - It universalizes an American preoccupation with wilderness, which is often irrelevant or harmful to densely populated, agrarian societies.
  - Its focus on intrinsic value of nature can lead to advocating for “fortress conservation” that displaces indigenous and poor communities.
  - It can be perceived as an imperialist ideology, ignoring the historical context of industrialization and overconsumption in the West.

# Ramachandra Guha's Views on Social Ecology

- Guha explicitly argues that the environmental movements like the Chipko Movement were born from the desperate need of local communities, especially women, to protect their livelihood resources – fuel, fodder, water, and minor forest produce. Their environmentalism was a “livelihood environmentalism,” a struggle for survival against an extractive state.
- Guha demonstrated how **colonial and later independent Indian forestry policies**, driven by commercial interests (timber for railways, paper, etc.), alienated local communities, destroyed traditional sustainable practices, and led to ecological degradation and social unrest.

# Ramachandra Guha's Views on Social Ecology

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Guha has even traced the evolution of environmental thought and movements worldwide, distinguishing between different **“waves” of environmentalism**.

In his work, particularly *Speaking with Nature: The Origins of Indian Environmentalism*, Guha broadens the narrative of Indian environmental thought, tracing its roots much earlier than the Chipko movement.

He identifies a first wave of environmentalism in India, predating the global movement, articulated by figures like Rabindranath Tagore, Mahatma Gandhi, J.C. Kumarappa, and others.

# Ramachandra Guha's Views on Social Ecology

Guha argues that a truly **sustainable future requires both ecological restraint (reducing consumption, especially in affluent societies) and social redistribution (ensuring equitable access to resources for the poor)**.

He often points to the need for **institutional changes and a more democratic, decentralized governance over resources**.

In work on ***How Much Should a Person Consume?: Thinking Through the Environment*** (2006), Guha attempts to grapple with the ethical and practical implications of human consumption patterns on the environment, arguing for a more equitable and sustainable distribution of resources.

# Importance of Social Ecology

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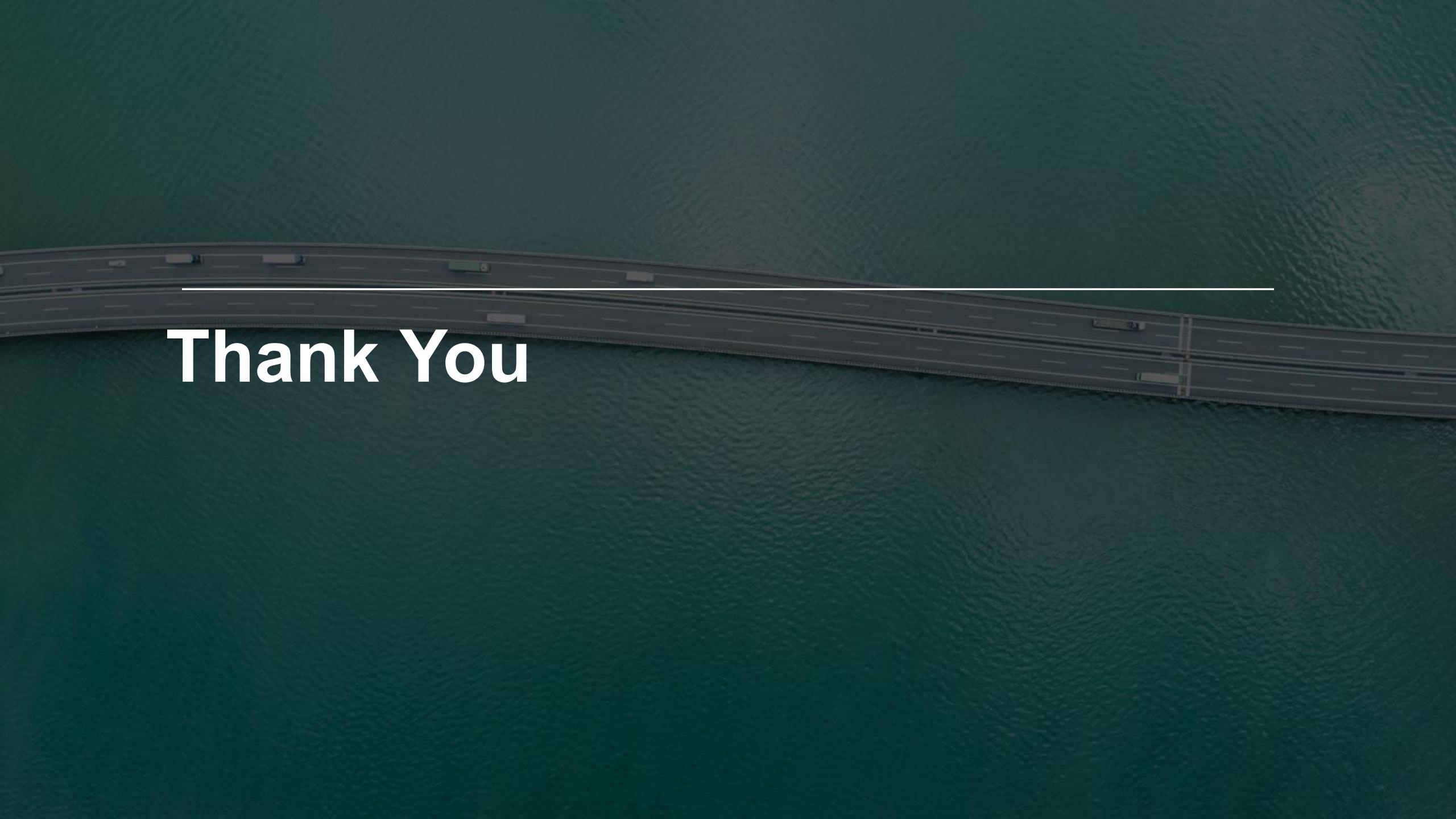
The study of ecology is essential for any community life

The social ecological study strengthens the interdependence of individuals

It is important for proper understanding of change

Beneficial in planning

Important for integration of human life and environment



Thank You

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