

## 'SOCIAL ECOLOGY' – Radha Kamal Mukherjee

Harmonious development of man requires that he should live with other members of the community and also with nature /environment or ecology. Radhakamal Mukherjee's contribution is called 'social ecology'. Social ecology, as a discipline, requires a cooperation of members of sciences including Social Sciences. The geological, geographical and biological factors work together to produce an ecological zone. Human or social ecology is the study of all aspects of reciprocal relationships between man and his environment.

Radha Kamal Mukherjee explains the scope of human ecology as a 'synoptic study of the balance of plants, animals and human communities' - which are systems of correlated working parts in an organisation. American pioneers in ecological studies did not give adequate attention to the factor of culture in their conception of ecological relations. However Mukherjee argued that ecological relations among human beings are very important. In case of human beings cultural norms play a very influential role - Human Ecology highlights this fact. In the formation of an ecological unit, social habits, values and traditions as well as individuals having the same or similar values possesses social solidarity. Social ecology stresses the ever complex give-and- take relationship between man and the region he lives in (environment). Every region offers certain things to living organisms the influence of which can never be overruled. Each society tries to adapt and adjust with available ecological resources and while doing so they develop suitable roles and performance of the members of their own society. This way grows the customs, values, norms, beliefs of society which in turn influences the ecology as well. Thus an interaction between the two ensures survival of the society and the environment.

There is a definite link between Ecology and Society. The development of ecological zone is the challenges of the environment and how the people who established a settlement response to this challenge in a coordinated and balanced manner. Such an attempt weakens or destroys social fabric(relation between people and their environment). For example in building industrial plants or constructing irrigation dams in India very often people of the concerned locations are moved to new settlements. It seriously affects community life of the people. As people live in an area they develop a symbiotic(mutual) relationship with the Ecology of the environment of that area. In the new situation they may fail to develop that kind of intimate relationship with the surrounding.

Mukherjee stood for a balance between economic growth and ecological fitness. Traditional crafts and skills like knitting, sewing, weaving or engraving should be encouraged for attaining economic growth of a region without any great damage to its ecology. Deforestation has created great havoc and caused huge destruction to the ecology/ environment. Radha Kamal Mukherjee cautioned his countrymen against it. He strongly advocated for the

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**Y Pai**



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anti sweatshop campaigns This book is a must read for anyone interested in understanding the state of labor in today's global economy *Anarchism and the Crisis of Representation* Jesse S. Cohn, 2006-09 Anarchism and the Crisis of Representation is intended to provide readers of literary criticism art history political philosophy and the social sciences with a fresh perspective from which to revisit dead end theoretical debates over concepts such as agency essentialism and realism and at the same time to offer a new take on anarchism itself challenging conventional readings of the tradition The anarchism that emerges from this reinterpretation is neither a musty rationalism nor a millenarian irrationalism but a living body of thought that points beyond the sterile antinomies of post modern and Marxist theory BOOK JACKET **Ecological Footprints in**

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