



# *Beyond the Obvious: Introducing Environmental Analysis-Acharya*

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**Abstract:** Human freedom has long been vaunted by many but often from the relative amnesia of the natural existential condition of negative freedom that nature created all life forms with. In the age of the Anthropocene it becomes more obvious a need for it to be acknowledged and respected. The relative human failures to ensure for humans the basic *Right to Life with Dignity* despite the much touted technological advancements makes that acknowledgement and respect for the natural condition of negative freedom a distant dream that even could be termed as fantastic. With *civilized anarchy* being the utopia that already seems phantasmagorical, we are struggling with basic organization of the human realm. This article introduces EAA as a layperson's approach to certain ideas and suggests the possibility of reviewing our contemporary realities including those fostered by the *homo economicus* as more the matters of *culture & socialization*, as part of the socio-political realm of human organization and human endeavours of organized collective living that get re-emphasized with perhaps some sense of urgency.

## *The background*

When we do use the term *culture*, we usually mean “*those habits in individuals that have become customary, conventionalized, and accepted in the community*”<sup>1</sup>. These not only lend to the ideas of the *normal* in any human collective that describes itself as a group or would like to but also to its ideas of the *desirable* and are ‘*transmitted*’ from one generation to another as set of beliefs, and also ‘*diffused*’ from one culture to another, i.e., *accepted* and ‘*incorporated into the traditional culture complex of the community*’ in which it has been ‘*diffused*’. In other words, we can refer to *culture* as *socially shared knowledge that also interacts with other cultures via diffusion*. Thus cultures in this sense can be *pre-civil* (primitive forms marked by tribes & clans that often figure in the beginning of the sociological timeline marked by the different stages of human development from the hunter-gatherer to the nomads).

<sup>1</sup> Robert E. Park, “The Problem of Cultural Differences” (1931), in John Rundell and Stephen Mennel, eds. *Classical Readings In Culture And Civilization*, London: Routledge, 1988, pp. 216-24

Humanity then moves to the early settlers marking the agrarian stages to matured settlers that have grown to lend to the idea of a civilization that is usually marked by a diversification of occupations and development of skills, including in the sciences, arts & literature and primarily a certain sophistication in organized living including non-violent means of conflict resolution, marking the *civil* (those groups that have been able to rationalize the needs of collective organized living and develop frameworks for them as well as systems of non-violent conflict-resolution & whose needs occur from that settled collective organized living) to the *uncivil* (usually fringe groups infused by the frontiers between the three or four broad stages of human development that the sociological timeline marks via the aboriginal hunter-gatherer, the nomads and the early settlers exhibiting remarkable backwardness in socialization/*wissenschaften* and often termed the outcasts or barbarians by the *civil* and in violation of expressed civilized modes of life and living).

When we commonly use the term *civilization* we mean an ongoing process in the ‘crystallization of a world of concepts and ideas’ to form a ‘cosmos’ or a world picture that informs what is considered to be universally valid<sup>2</sup>. Huntington provides a civilizational framework in his controversial work *The Clash of Civilizations & the Re-making of World Order* that while being systemic in scope, moves outside the material framework to include culture/civilization as the defining variable. His analysis attracted widespread scrutiny as it posited that future conflicts would move around cultural and civilizational referent points, and not states as traditionally assumed. According to Huntington, “culture is both a divisive and a unifying force. People separated by ideology but united by culture come together”, leading to what he calls a possible tribal conflict on a global scale since, “Civilizations are the ultimate human tribes”<sup>3</sup>. According to Johann Galtung, “...the major causal direction for violence is from culture via politics and economics to the military than vice versa.”<sup>4</sup> Galtung lays an emphasis on the deep culture or what he calls the cosmology as an important area of analysis to understand conflicts and violence:

*The deep culture or cosmology [the collectively shared, but usually only at the subconscious level, assumptions in a culture about what is natural and normal; how things simply are] of a civilization obviously conditions not only the perception of conflict life-cycles, but also the actual behaviour in conflict, with a major bearing on conflict transformation. The level of knowledge of this factor, by participants or outsiders, will also affect the outcome. That level is not necessarily higher among insiders than outsiders to the civilization, since cosmology by definition is rooted in the collective*

<sup>2</sup> See Alfred Weber, *Fundamentals of Culture-Sociology: Social Process, Civilizational Process and Culture Movement* (1921), *ibid n1*, pp. 191-215

<sup>3</sup> Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New Delhi: Penguin Books India (p)Ltd, 1997, p 28, pp. 207-245

<sup>4</sup> Johann Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (London: Sage Publications, 1996), pp. 1-23

*subconscious, not in the individual consciousness. For any student of human conflict, this type of knowledge is essential.*<sup>5</sup>

By Cultural violence we refer to those aspects of culture, ‘the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science’ – that can be used to justify or legitimize direct or structural violence.<sup>6</sup> Contemporary international terrorism – as an extreme form of organized violence from the fringes can be seen either as an outcome of these differences or successfully exploiting the differences that clearly exist between different religions, and between religion and secularism as contending forces of order. Terrorists do not grow upon trees but presume a backdrop of failed macro-organizational abilities of groups whose fragments they represent to figure in as such. Cultural violence is seen more directly amongst these as they seek to create & exploit emotive issues that is lent possibility by a plethora of factors including backwardness of their target groups as well as the *uncivil* sections they direly rely upon to create the permissive conditions for their exercises. Given they do imagine or have access to state patronage, whether direct or indirect and occasionally rendered as proxy state agents via the concept of hybrid warfare, it becomes increasingly challenging to distinguish and separate state actors from crime-terror actors.

### *The geopolitical environment*

In contemporary times, the more commonly used category that marks a plethora of groups of human collective as states is of the global *North-South* with the *north* usually assumed to be a group of developed states, and the *south* as a group of the colonized states whose ideas of organization and culture have been conditioned to a certain degree by the *North* including lending them their present ideas of social identity and organization as well as an access to if not an introduction to civilization. Many countries of the global *South* have come into existence because of some quirk of history (postcolonial states often have the Second World War as the tipping event in history that explain their sudden scooting past the gates from their cages as it were and are unlike civilizations because of their intrinsic inability for organization as well as self-governance). Together, the two have lent humanity to its stage of the *Anthropocene* with its quotient of irony but riding the *North* for almost everything that we term as development including their forms of human organization, politics, technological advancements, and the several crises as well. Addressing the entire affair including the efforts by this *South* to gouge the *North* for their very existence, while blaming it for everything, is beyond this article but recognizing it does help readdress certain aspects without sweeping entire humanity with them, including identifying certain categorizations that are psychosocial and do have imports for sociology as well that the issues

<sup>5</sup> *Ibid*, pp.81-88

<sup>6</sup> *Ibid*, pp. 196-210

of culture, civilization and their attendant socializations mark with a newer relevance for us, including salvaging the idea of the human individual – not all of whom have scooted out of a cage. Adding to the quagmire are organized religions seeking their medieval ages of predominance and control and would perish if everything went well with humanity.

### *The central issue*

Something albeit different is captured by Hannah Arendt in her celebrated book *The Human Condition* in the line “It is the same desire to escape from imprisonment to earth...”<sup>7</sup>. This may easily be traced to the average psychologist’s imagined condition of the desire to go “back to the womb”. These are imaginations and they also are responses to something. Something that may hold an insight into the human condition – in a general statement – of its urge to be free. In effect, what we are looking at here are interesting aspects that go into influencing scholarly outcomes, with an insight providing for a line of enquiry, or even a prism.

It marks the beauty of the human invention of discourses, contemplations, and the plausible ordering of the human realities with them – in seeking freedom. Yet in real life we often end up grappling with their ugliness as outcomes of violence, oppression, tyranny, et cetera. They stun us in different manners but not only with their existences in the contemporary world, but also by the conditions that allow them to be. In the process, we may feel overwhelmed by semantics sought to be burdened by authority when it merely has been of a *strife*<sup>8</sup>! In the manners a Theodor Adorno may have meant it as when he describes *striving* as an activity<sup>9</sup>. Human industriousness and ingenuity has been of being able to provide us with

<sup>7</sup> Hannah Arendt *The Human Condition; Introduction by Margaret Canovan*. Chicago: University of Chicago Press, 1998, second edition. Prologue, p 2.

<sup>8</sup> The so-called North-South divide including several instances of the South’s arguments seen largely in the post-colonial body of literature may be seen as instances of this strife where an authority is sought to be infused often via tribalism, threats of violence and blackmail, with often their hapless populace at the receiving end of both this strife as well as the despotism of their ruling elites and yet where an appeal to the North’s civilizational piety is relied upon to try and salvage or even rescue the South or its populace. Much of the so-called refugee problem the North faces can be seen as such and more bedevilling when sought to be used in the imaginations of several as the force from within the North to challenge it and gouge it while relying upon the North’s civilizational bedrock of values! This becomes more curious when it is noted that nearly the entire body of post-colonial arguments rely upon a socio-cognitive world that is the North’s civilizational framework for even running their governments, except try and affect the cognitive framework of references via semantics and interpretations simply because of their native and often intrinsic inability to adopt them, including in application or praxis. This is often seen with more clarity when we use the terms pre-civil, civil and uncivil instead of the usual categories (although interlinked) of the pre-industrial, industrializing, industrial and the post-industrial to garner a better & foundational psycho-social framework to comprehend the particular or common (wherever it is sought to be effected as such) socio-cognitive worlds of the countries that form this South. In other words, the strife may be seen by many as the South’s efforts to turn the North in its own image and which then eventually may actually enable a mudpie game to lend them a morbid sense of both legitimacy and relevance, and therefore success. Having used the category of the *Shudra* in this article, this is called Shudraism. - a virulent form of rabid anti-modernism of the uncivil unbildet and may be cited as an externalized form of cultural violence sought even to be turned into a structural one that is rampant in India. It clearly is an intersection where religion functions in trying to return humanity to the medieval ages, including the new reactionary religion of Hindutva seeking to replace the original one called Hindu that is based upon cosmopolitanism and geared around the *Ashtanga-Yoga*.

<sup>9</sup> Interesting to find a mention of the probable cause of this in subsumptive or instrumental rationality that comes from ‘its identification of rationality and understanding with the subsumption of the particular under the universal.’ Further the mistake is identified in “When subsumptive rationality came to be considered the whole of reason, then the possibility of cognition of the

enough security against the scarcity of food and resources. It is a testament to the success of the human endeavour that compared to the earliest basic needs of food, shelter and clothing, needs now extend to education, medical care and the psychosocial environments considered basic to further the idea and assurance of safety, security and freedom, long considered a fantastic realm if slaves from the ancient Greek history are to be taken into account.

It is also a testament to the mind-boggling failures on part of the same humanity if their own conditions of wars, crimes, and depravities are noted and where examples of both exist and are visible in the physical conditions around us that exist in structures, institutions, civic amenities and the grandeur of their executions that are meant to or should assure us of a sense of permanent hedging against uncertainties and the vagaries of nature, including of the human. Successful states are those that not only assure us of that thick hedge of security against the vagaries of nature, but more acutely against that of other humans, without taking away the sense of agency away from us. We feel the freest when we have the best securities that we know of but that which we can change – where we are the agents of change in our lives. In those choices and capacities for those are exemplified the entire gamut of abilities and disabilities extending across the spectrum of humans. Humanity, like everything else it executes, is best understood at its weakest links – long identified as a category within humanity, as the abominable *Shudra*.

### *Modernity as a central anchor*

Technological modernity along with political modernity shall continue to act as the central anchor for humanity for allowing humans to nurture, periodically reiterate, reclaim and reaffirm their sense of agency and is directly pitted against both religion and the uncivil segments of humanity that is more cogently caught in the ancient category of the *Shudra*, as the uncivil *unbildet* that also informs in bulk the disintegral tribalism afflicting humanity and several states. Both kinds of modernity form the essential platform for achieving freedom and prosperity. Thus Arendt's observation becomes a reaffirmation of the innate urge for freedom that also is in all living beings and which slowly is being understood and respected by more humans. Even if the quagmires of confusions and delusions caused either by ignorance or wilful mischief reiterate the need to be able to hedge ourselves against the vagaries of other fellow humans and thus emphasize the need for *wissenschaften*. In many countries including startlingly backward ones like India of South Asia, it has become a common acceptance that earlier (often referring to the British colonial period in India) one dreaded wild animals. Now one dreaded other

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particular in its own right and the ends for the sake of which the path of enlightened rationality was undertaken became occluded.” J.M. Bernstein in his Introduction to Theodor W. Adorno *The Culture Industry: Selected essays on mass culture*, New York: Routledge, 1991.

humans – especially those that form part of their country’s government via employment in state jobs or via politicians and their henchmen. But the Indians have managed to mutate and *Indianise* political modernity vide appropriation to such extents that the terms politics, democracy and governance stand in stark contrast to the realities that the Indian condition actually mean, riding its often feral and pre-civil populace that uncannily manages to only the uncivil. So now they have *pholitiksh* (riding crime-terror) instead of politics, *dhoorcracy* instead of democracy, and *gobernance* instead of governance. Even if this may not merely be a South Asian typicality, it acutely captures the dangers of allowing the *unbildet*<sup>10</sup> to hold the reins of affairs, given any state is a human collective that is desirous of self-governance and ideally promises the best securities from the vagaries of both nature and the human nature; essentially reflecting that collectives’ abilities viz. both comprehension and *praxis* or application in the Gadamerian sense. Or to access freedom that ideally is negative. We find political ideologies and concepts of power & control including the human individual; freedoms and organizations that ensure it within a collective living, and their virulent rapes that contemporary realities sometimes present us with in the rendering of the human individual as a patient, even if the original ideas about them were freer of those intentions. We are looking at the entire human project having gone horribly awry, with the Anthropocene presenting a scathing irony and even a savage mockery of the human. The unrecognized *Shudra* merely renders that of humanity in general; recognized the *Shudra* emerges as an ancient category.

Having seen what the *Shudra* is capable of, it becomes important to recognize that the temporal world is all that we have that affect us. Then venturing forth if we do dare, we find ourselves stunned by the queries into *ontology*, and the various quarrels over epistemology that may already have been solved, and the solutions refused even if as admissions into our (human) limitations viz. those or even in the confession of their insolvency<sup>11</sup>. But we find that no matter what that insight has given us, we do begin to examine the words *a priori*. For if human language expresses thoughts, what occurred before they were created? And by whom, and how? Given that we are said to rely upon the creation of the neural pathways to bring us to habits, and even any learnt skill – the conditions for that process must have been

<sup>10</sup> *Unbidet* or the unstructured in common parlance comes from the idea of the *bildung* that emerges from *wissenschaften* and which tradition, in the Gadamerian sense of the *wirkungsgeschichtliches* or the historically effected consciousness, effects and from which the *bildet* and the *gebildete* ostensibly emerge, as socialized beings – as a result of *dassein*. Where we come across the political concepts of the pre-civil, civil and its anti-thesis of the uncivil – ordinarily termed as the crime-terror from the concept of political organization and the consequential penal codes that come with the early separation/distinction between the private and the public realm. It also effects the idea of the moral as well, with the ideas of the *normal* that *dassein* effects and that of the *desirable* that the particular *bildung* makes obvious. They essentially are tied in to the methodical and structured manners of ensuring freedom from both the vagaries of nature as well as of human nature/behaviour. Tradition as a force of socialization seeks to transform or order or rather provide for anchors that also act as a map for human thought to progress – in the process of the *dassein*. Hans-Georg Gadamer, *Truth and Method*, New York: Bloomsbury Classics, 1989.

<sup>11</sup> In plural because even if the physical world presents its own problems that quantum physics admits, the temporal one immediately binds us viz the very tool of our expression – our languages and their insolvency viz. thoughts – even if we do admit of thoughts and the problem the two pose viz one another including our social ‘becoming’ in the Gadamerian concept of tradition. This becomes more evident when we think of or postulate the idea of some self, even if transcendental, as the uncertain agent behind them – even if immanent or both transcendental and immanent.

tedious, slow and yet relatively stable and uniform than most of the contemporary of things, to perhaps even inform evolution in the Darwinian sense. Within this recognition lie the awareness that megaliths and Pyramids existed along with several of the sciences and subjects, long before they were formalized. Like geometry is said to have been formalized by Euclid! Or Ashtanga-Yoga by Patanjali, et cetera and wherein in the preliminary preparatory organ of Ashtanga-Yoga (as a formative *bildung* said to be prevalent in the early Vedic ages) in *Niyama-Yama* we come across the logic of the so-called caste-system of South Asia and their stated variations and mutations even into hereditary affairs over the years since the early Vedic ages.

Just like contemporary discussions and debates indicate the topics (and even subjects) that we find come into being, and their often immediate betrayals as the original hunter-gatherer somewhere picks the mike to moderate the discussion! Perhaps helping lend a certain clarity in how life feels and seems as – even if from a forgotten past for the civilized prior to the emergence of the Brahmin. Perhaps Walt Whitman's poem *Animals* captures it rather well, including the datedness of fatigue with the sensation of something being amiss – in the human journey into the present Anthropocene.

### *Identifying the problem*

Something that we find ourselves already familiar in parts by the common *nature* versus *nurture* debates in several topics within the human sciences. Globalization having rendered that into a contemporaneity that at once turns into a sudden kaleidoscopic maze, as the blood drips onto the carpet. Innocent of the semantics around it. That what draws it out claims an equal innocence too except the carpet and the structures that enclose it and are eloquent of human civilization and its immediate meanings. If given a free run and if human – for whom both gold and blood have proved to be more important we are looking at organizational anomalies viz. objectives, purposes and achievements. While Theodor Adorno & Max Horkheimer's *The Dialectic of Enlightenment* analyses the journey to this destination better, the story *The Happy Prince* by Oscar Wilde captures the very essence of the irony of this anomalous destination. The multiplicity of contemporary crises that threaten the very planetary biosphere mark the need to revisit humanity's ideas of culture and civilization and therefore the attendant processes of socializations that engender catastrophes instead of utopia need to be revisited and their causal factors unearthed.

We have no excuses nor pretences to consider them to be so save in the artifice of the human world and wherein we reclaim our sense of agency in a constructivist world, marked in part by reification as well as Plato's recognition of ideas as the precondition before their incarnations into the material world as objects. Yet it being the temporal world that affects us, at the end of it – we scarce find the innocence in often claimed civilities as well – as we scramble boundaries, in often criminal trespasses that increasing

reports of violations of Human Rights – whether of individuals or groups of them make the rounds and give an uncanny but sinking realization that the threshold is slowly being normalized into genocides before one may hope to be heard and find redressal and remedy. But would we feel more comfortable with frontiers instead? Both geopolitical and sociological that would somehow legitimize the new threshold viz. the violation of any individual’s Human Rights, although Human Rights and the Universal Declaration of Human Rights or the UDHR are centred around the human individual, and figures as a key instrument of the United Nations Organization. The Universal Declaration of Human Rights also provides a cogent and legitimate blueprint for socialization processes irrespective of the number of socio-cognitive matrices vying for their particular world-views to be considered universal, when the UDHR itself is formally recognized as universal by their official representations at the UNO.

The question then becomes: *How do we look at the maze of human organizations and activities to make sense of them?* Common-sensically is the obvious answer. But when venturing forth, we find ourselves serving queries over periods or time-spans till those easy and affordable filters retain their validities. Imagining that we already have done so – provided those filters of both understanding and analysis, i.e. Including the specific ones that their proponents hold as sacred, even if ignorant of the term and its meanings, including the obvious imports. Their stubbornness often lending the poor filter its own referrals as such. Thereby marking yet another critical flaw within those that have sought to be civil, or perhaps effect it. A permanent attendant, the nearly amnesiac worm of a query that was always blatant and obvious in its large mouth of a “Why?” comes forth, if not delayed by attempts to smother it.

The more interesting accumulation of the entire thing being in its satirical pointing out at humanity as a category. But asking us about our rights to impact the lives of other species as well as the only common womb that we all have – the planet earth! But if we do venture further for answers for that worm’s train of queries, we come across what isn’t any epigram but a mystery of Zen that also promises to hold profound answers. In the answer to the question, “What is consciousness?”, Evan Harris Walker in his book *The Physics of Consciousness: The Quantum Mind and the Meaning of Life* quotes an 8<sup>th</sup> century Ch’an master Ch’ing-Yuan who says that, “*Before you study Zen, mountains are mountains and rivers are rivers. While you study Zen mountains are no longer mountains and rivers no longer rivers. When you have obtained enlightenment mountains are again mountains and rivers again rivers.*”<sup>12</sup>

In a departure from the above profundity, the term Anthropocene is an ironical one viz. human civilization and the very abilities including of application or praxis and their cumulative effects that has lent to the coinage of the term. With the queries over rights drumming over in steady cadences that mark the sheer incongruity of not that amnesiac worm, but that of humanity instead! Marking our

<sup>12</sup> Evan Harris Walker, *The Physics of Consciousness: The Quantum Mind and the Meaning of Life*, Cambridge, Massachusetts: Perseus Publishing,, 2000, pp. 142



backwardness, in the impacts that our endeavours have meant, upon a planet earth. But with the stated need to enquire into the processes, even if feeling overwhelmed by the complexities that the increasing number of human population only adds to, including those that lend us that sense of alienation that only seem epidemic; where the original urge for freedom obviously precludes the current destination that we seem to have arrived at. Yet even if humanity as a collective may seem doomed, there is always hope for the individual, with the state or country – as that formal repository of the collective’s powers and abilities that is expected to wield it much better. A collective that is always of the individual.

But then as Michel Foucault mentions it in his chapter titled *Contradictions* that “The history of ideas usually credits the discourse that it analyses with coherence.” He further notes that “This law of coherence is a heuristic rule, a procedural obligation, almost a moral constraint of research: not to multiply contradictions uselessly; not to be taken in by small differences; not to give too much weight to change, disavowals, returns to the past, and polemics; not to suppose that men’s discourse is perpetually undermined from within by the contradiction of their desires, the influences they have been subjected to, or the conditions in which they live; but to admit that if they speak, and if they speak among themselves, it is to rather overcome these contradictions, and to find the point from which they will be able to be mastered.”<sup>13</sup> Hegel’s *Sichbilden* (cultivating or educating oneself) and *Bildung* involve understanding that also transforms one, in the sense of *becoming* of *da sein*, with the *bildung* as the element wherein the *gebildete* or the educated person moves<sup>14</sup>, and where we may take into account those aspects that Foucault’s *law of coherence* would have us ignore or overlook to perhaps identify coherences of disorder and chaos that the *Shudra* as the uncivil *unbildet* presents, in its particular *tradition* that its becoming signifies including its endurance that has always been procedural even if identified as the *undesirable* and the *outcast*. This acknowledgement remains critical to comprehending crime-terror, and the realms of possibilities that this particular morbidity may present as the vagaries of human nature. Something that psychocultural/psychosocial studies will acknowledge for its importance in not only ridding ourselves of the *shudra* but also ensuring its *outcast* status. If nothing else but to ensure that we as individuals continue to seek freely the ideal of freedom itself that Arendt’s initial observation marks, and not as an escape from our environments and where the adventures and joys that seeking promises more than suffice for even the hardened adventure enthusiasts. The challenge of organizing oneself into an individual whose existence marks the possibility of humanity achieving *civilized anarchy* amidst conditions of plenty is already a challenge big enough. The recognition of certain categories like that of the *Shudra* also remain as critical as illnesses are when we wish to be healthy or desire of health.

<sup>13</sup> Michel Foucault, *The Archaeology of Knowledge: and the Discourse on Language*, trans. A.M. Sheridan Smith, New York: Vintage Books Edition, 2010, pp. 149.

<sup>14</sup> Hans-Georg Gadamer, *Truth and Method*, London: Bloomsbury Academic, 2004, pp. 3-106.

### *Reaffirming the Human Civilizational Project*

The coherence in the seeming opening line by a quotation from Hannah Arendt's book isn't in the line but in what it strives to express: Perchance the kernel of human existence, it has been sought to be understood and even explained since the ancient times, and till date and where the Zen observation perhaps marks a possible realization of it. A strife that has consistently been served by alchemy to religion; and their developments into the sciences, and into philosophy, and the arts, poetry, and literature. And yet in each instance of that striving, it has been answered by a realm that by itself is so fantastic that we have turned it into almost a taboo and which, till today, is subsumed under the occult and of necessity the esoteric, and sought to be kept there by a nervous world, and at bay! Although human knowledge by itself is perhaps both, and of necessity has to be participated in by those ordained into it – the necessity of esotericism is seen here and for long sought to have been kept so by the Brahmins of yore! Perhaps they may well have understood the power of speech (phonetics or sound) and thoughts in the engagement of the mind, with all its powers that perhaps a Zen master may appreciate better than a contemporary literate Shudra (the uncivil *unbildet* dagger perennially drawn against the human) comprehending strife largely as ethnic entitlements over a history of uncertain factors that remains conveniently amnesiac of itself and its character, even if posited with a reversal of roles, and their consequential outcomes in human history. That sought for esotericism was perhaps much better than the contemporary human freedom of awareness and perhaps eventual though hopefully (where the preference for the Brahmin's protective wall comes from and may well have been a virtuous pre-rendering of the story of *The Selfish Giant* by Oscar Wilde) informed access of the *gebildete* – within the bandwidths of the occult as well. Something that we may find in a certain sanguine resonance with Arendt's important distinctions between usage and consumption, like several of her other distinctions.

This article is merely to help in comprehending a better compliance to Human Security standards as a Human Right and be able to mull over it in leisure, and with the necessary attention to details. It does hope to help elucidate able administration while perhaps helping untwist “The twisted feeling of irreconcilability in the relation of culture and administration” mentioned by Theodor W. Adorno in his book *The Culture Industry*.<sup>15</sup> Where one feels happy to comes across Edward de Bono in his book *Simplicity* where he states that “You need to want to make things simpler? Then there are ways to help you do it. Intention is the important step but it can be helped by method.”<sup>16</sup> EAA is one such commonsensical an approach by which life, and imaginations about it, can be simpler and more realistic.

<sup>15</sup> Theodor W. Adorno, *The Culture Industry*, ed. & trans. J. M. Bernstein, New York: Routledge, 1991, pp. 113

<sup>16</sup> Edward de Bono, *Simplicity*, London: Penguin Life, 2015, pp. 86.

Within that it does follow the recognition cited to Adorno and Horkheimer in their *Dialectic of Enlightenment* where:

*This work charts the self-destruction of Enlightenment. Its central claim is that the very same rationality which provides for humankind's emancipation from the bondage of mythic powers and allows for progressive domination over nature, engenders, through its intrinsic character, a return to myth and new, even more absolute forms of domination. This feature of enlightened reason which accounts for this reversal is its identification of rationality and understanding with the subsumption of the particular under the universal. Subsumptive or instrumental rationality disregards the intrinsic properties of things, those properties that give each each thing its sensuous, social and historical particularity, for the sake of the goals and purposes of the subject – originally self-preservation itself.*

*Thus, such a rationality must treat unlike (unequal) things as like (equal), and subsume objects under the (the unreflective drives of) subjects. Subsumption, then, is domination in the conceptual realm. The purpose of subsumption is to allow for conceptual and technical mastery. When subsumptive rationality came to be considered the whole of reason, then the possibility of cognition of the particular in its own right and the ends for the sake of which the path of enlightened rationality was undertaken became occluded. Without the possibility of judging particulars and rationally considering ends and goals, the reason which was to be the means to satisfying human ends becomes its own end, and thereby turns against the true aims of Enlightenment: freedom and happiness.<sup>17</sup>*

I have cited the entire extract *ad verbatim*. To help the reader find an authoritative summary without having to go through the original work. But it should help the reader imagine the standard concerns that this work engages itself with, when presenting the reader with ideas to simplify life, and living.

## II

### *How is EAA different?*

I propose to introduce a commonsensical layperson's approach to how we view life and living, including what we term as contemporary ones with technology and the myriad complexities that it seems to have engendered viz. skills and thus utilities and the possibilities of finding work for one's subsistence (and not use the term called *meaningful work*). This is because meaning has somewhere receded and has somehow begun to be seen as largely consumerism driven, even if often crass. So what is it? I call it

<sup>17</sup> J. M. Bernstein in his *introduction to The Culture Industry* by Theodor W. Adorno, New York: Routledge, 1991, pp. 4-5.

*Environmental Analysis* because of its basic engagements with the master set of Venn diagrams of human activities and their outcomes including natural, biospheric health, social and personal, individual health and therefore the different sets of environments that they present.

It is obvious that not only are we dealing with a plurality of human made crises but also a plurality of world-views or psychosocial matrices that now vie to seek attention as well as universality. That plurality is where we need reality filters. Plurality has particular meanings in locations, people, languages, religions, and even art and literature, etc. often within themselves & between themselves. Or even in terminologies or what we call descriptive labels: psychopaths & savants, criminals & police, crime & policing, hierarchy & anarchy, order & disorder, semantics & synonyms, nous & nuances, etc.

Or of regions: Bangladesh & Pakistan, India & Nepal, Bhutan & China, Afghanistan & Iran, Sweden & Switzerland, etc. Seeking universalism may mean singularity for many. Yet in plural even here. Knowing their reasons help. Just where the pragmatic EAA Filters comes into play. How does one use filters like the EAA (Environmental Analysis -Acharya) to measure something as big and complex as the BRI?

### *The EAA Analytical Framework*

#### *a. The BRI of the People's Republic of China*

EAA uses Partnerships Of Equals parameter (an EAA outflow) to look at states and their embeddedness or nearness or remoteness in globalization as a process. It is religion/ideology neutral and has the functional basics behind any state to refer to it, within categories. It also simultaneously examines the ideational basics or *raison d'être* of each state viz. the ordinary academic views about the same.

EAA looks at each state within their self-created filters; compares their hypocrisy index or the disjuncts of any state viz. its own standards, and the reasons for those while comparing them with the ideals that ordinary academic views present viz. the topic/subject, including how those states may like the ordinary person to think about them or understand them, even if concerned with the ordinary person outside their state. Reputational factors suddenly seem more relevant to states and geopolitics, including the desire for continued relevance for the ordinary lay person that now grips the ruling elites of several states, have ushered in well before the cultural politics of difference becomes noted as a positive force for change and human rights. If difference was valuable, it certainly helps to be different in an UDHR positive sense that also looks at the Human Security Indices of countries before they preen and seek global investments. The sheer new clarity of the term infrastructure for many countries has had China's Belt & Road Initiative (BRI) contribute to a large degree as well as present a coherence about the possibility of development that hopefully may also be ecologically sustainable as well as be emulated.

BRI actually presents an instance akin to global organizations like the UNO etc. except that it isn't so. It is as sui generis a category as the EU is considered to be, given its range and ambit. Thereby, marking for both individual comparison of states, group comparisons where applicable; and finally their interactions, and the gestalten of it.

Quite a fine mesh, if one looks at it before the usage of the various EAA parameters come in at their own levels. Attendant to the above, of course, is the context-field idea within which human behaviour is seen.

This works simultaneously for one's major focus about the psycho-cultural dynamics that mark greatly for the comparisons, within the dynamics of the structural logic & imperatives for each individual state. So, how would one look at the BRI, using the EAA parameter? Interesting. Is it not? You shall find a range of filters used in the section *d* under *Fireworks* below but also flow from the sections preceding it.

*Source:* Outlook on the Belt and Road Initiative, by World Economic Forum, published April 7, 2019. YouTube

### *b. Philosophy & Discussions*

The next is a discussion over objective morality. Often considered esoteric a topic, given its complexities and sophistications including nuances, the EAA viewpoint is simple. The topic of moral objectivity informs interesting discussions. How do you think EAA tackles these, or looks at them?

*First*, it locates such discussions within their context-fields and which includes their claims, disapprovals, discussions, etc.

*Second*, it locates their rationales for being there, including the historical backdrop(s) to each, and their audience. *Third*, it locates their physical locations (read political maps).

*Fourth*, it looks at the flotsam that attempt to draw into these discussions that uncivil networks (crime-terror) mark and is a well-known and common pattern marking the uncivil groups/networks globally. These often seek the dislocated and disparate strands to support and shore themselves up, as well as to the innocent bystander. Their imaginations that seek to exploit and play around the dynamics of conflict and often exacerbate those and which may get spewed forth in many an alternative views, seeking to articulate something else. A common confusion but is true given the flotsam's intrinsic inability for any discussions, while keenly parasitising upon whatever they can lay their hands upon. This recognition helps in sifting through the noise they can generate that can further confuse, as they seek to turn the world into their own images, and thereby reside in the same sewers that they do.

*Fifth*, it uses the above to check the particular locales within which the arguments manifest viz. their own constitutional logic, structural imperatives, and the psycho-cultural dynamics informing both the confluences and the divergences, including the space(s) within which the discussions take place.

*Sixth*, given the basics they need of environment(s), to be able to discuss or participate in those, helps settle those within what their context-fields and political infra-structure/institutional imperatives viz. what the confluences and/or divergences suggest. Something that you will note is mentioned in about how EA looks at developments like the BRI, for example. What do you think? Interesting. Is it not?

*Source*: "Is there an Objective Morality?" Paul Boghossian, published by The Institute of Art and Ideas, May 14, 2019 in the You- Tube.

### *c. Questions & Views*

Then a common place occurrence when we seek to find and examine ourselves, and our times, within certain contexts. Here it is about a violinist in a US subway during rush hour. Or "How do we see?" Here's looking at it from a EA perspective. Let us begin by collecting some wood for the evening fire for this, where possibly Joshua the violinist in his role here could warm himself, or even cook! Or enjoy his evening drinks.

*One*: People and time. Rush hour time. Meanings?

*Two*: The Violin or piano or the flute or the saxophone or the guitar, etc. and the music. Beautiful inventions. Time and rush hour time. Meanings?

When we begin by answering the two quests for meanings above, we find that we are answering quite a lot.

*One*: From the industries that human population and innovations have meant (but largely upon money as a crucial invention as well), to money. Fuelled quite early by scarcity & resources. And their various meanings as well.

The innovations include the universities, their specializations that mark for informed views (or opinions but within the context of this video, a sad replacement), and the publishing industry. Then the advertisement & marketing industry. Etc. Coffees, pens, and pencils or computers, graduation dresses, and capes; certificates, paper, and thus its/their industries, etc. Each, having for itself and all its constituent parts the unstated query "For?" or viz. purpose right with them because the answer lays bare the objective(s) behind any such activity and we come across the reason, after physical survival, for humans to live together. Between again scarcity or abundance via need; and the availability of resources that make, and mark markets as well. Purpose? Etc.

The one of purpose, in its various manifestations as well as synonyms, will seem recurrent. Answering, thereby, the crowd and the haste. Specialization has meant that organization of time as well!

Even if increasingly marking within it and the available choices, a further (de)grading of the human, in terms of scarcity and abundance, and the human striving to manage that. Making organized and well advertised events, within such contexts etc. not only seem logical but also pragmatic (the divorce between the two terms may be real. Or apparent. Yet have scarcity & abundance dictate their meanings, and even occurrences).

*Two*: The invention of the piano, or the violin, etc. as in this example, and the musical notes, are from a different era including of meanings! Thereby, of the terms logical and pragmatic.

*Source*: "A Violinist in the Metro" A YouTube video published by Lessons Taught By Life, on May 7th, 2019.

#### d. The Fireworks

Want a quick check upon how EAA looks at economies or rather states? Rather states. Emphasized. GDP? Growth? What is that? No. Calculation of it comes much later after one applies some basic filters. Since the state is recognized as the formal repository of any particular collective's powers and abilities, it is important to note how the layperson's views what in effect become his/her individual powers and abilities as well in the representative role his/her state presents him/her as within a collective of which he/she is an inseparable part – even if as grotesque and delusional.

1. The state and its stated *raison d'être*. This primary filter helps calculate the state's legitimacy scores viz. its actual hypocrisy indices that its realities indicate via functional logic, imperatives and the psycho-cultural dynamics at play juxtaposed with its structural logic and imperatives.

2. The estimated costs viz. the most developed state viz. infrastructure & governance [read basics only like Power, Telecommunications, Transportation/ roads, law & order {this includes the efficacy and speed of judicial redressal mechanisms, average public and global trust upon those (excluding deceptions that already count in its hypocrisy indices including that of data manipulation, quality of life and the safety indices that include the qualitative ones of security and the sense of it viz. the safety indices – with the UDHR or the Universal Declaration of Human Rights forming the basic parameter here for judicial redressal mechanisms as well) and the general quality of Human resources indices based upon these basics that necessarily include awareness, adherence and respect for it. The last informs its psycho-cultural dynamics and necessarily has to be in accordance with any state's structural logic and material imperatives. Not as contrasts though as some post-colonial states show and the mismatch is a

serious failure index for backwardness of any state: in its first failure to educate its populace of itself and adds to the cost}, for starters and then you can subsequently build over it yourself].

This simply means that states compete amongst themselves and thereby claim their standards and rankings. The costs of matching up with the basics *viz.* the most developed state gets deducted from any and every claim of a state *viz.* its GDP figures. This includes in the quality of its psychosocial matrix or socio-cognitive world that education, socialization and *praxis* mark *viz.* both awareness and application of the basics of organized collective living simply seen in the stated ontic of the political in the purpose/objective (freedom and happiness) and its episteme (maximum benefit for the maximum number via the central approach of the *Equality* of all) *viz.* human organizations as consequences of the Heideggerean *dasein* with a teleology of *civilized anarchy*. Growth is merely an addition upon the basics in qualitative terms of betterment and improvement – thereby leading to a better quality of life & living of the average populace & not of its alleged leadership or ruling cartels etc. This helps any state or its populace know where it or they stand(s) at any point of time if it or they wish to do a quick calculation of their ostensible achievements as a collective.

3. Third is the proportionality index with several inbuilt parameters- forming a pleasant family of indices on its own. This is useful in calculation of actual distribution of wealth (equality is a key political as well as an EAA value), opportunities, education, health care, etc. including the *Happiness Index*. This is seen *viz.* the distribution amongst states, within states and their micro filters as well. a. This simply means that a state with a GDP of 10 billion (post filters one and two) with a population of 10,000 people shows a distributive index of 10:10,000 or 10 billionaires for every remaining 9,990 paupers figures pretty low in EA index while indicating serious governance issues. b. A state with a healthy distributive index with a population of 10,000 and a GDP of 5 billion is definitely better off than a state with a population of 100,000 but a GDP of 10 billion and a healthy distributive index.

4. Natural resources *viz.* human resources and extractive/polluting indices. This simply means that a state sitting upon natural resources (oil as an example) and lives off that (what it can scarce reproduce) is a parasite state and counts low upon the state's rankings, given it is shockingly ignorant and insensitive to what never was its to begin with. Natural Resources, within EA, is seen as a common global good and has strict ecological security and sustainability parameters built into it.

5. Environmental Security and sustainability indices include the greening of planet earth and restoration of its natural bio-diversity, including cleaner fuels and technological access to those. These add to the costs for any state and gets deducted from its otherwise growth claims some economists like flaunting, minus the EAA filters!



### e. *Soft Power in Business*

Trust worthiness is a critical aspect in the IT industry. Given the various levels of trust that professionalism entails and guarantees that go into any industry, IT industries nearly multiply that need for guarantee. This is where brand image comes into play that more often may mark between successes & failures much more than the product itself.

Given the often virtual realm within which the IT industry functions, and its services used – from the desktop publishing units to super- computers, to the so-called AI (Artificial Intelligence), the need for secure guarantees begin from step one to the last step. In multiples of the sense of security & safety than in other ordinary industries! This helps rub off in the general tenor of robustness of the related state's brand image as well. Making branding a process that occurs over relatively shorter periods of gaining trust, and thus market shares; and relatively longer periods of continued sense of security and safety. Apart the competitive quality of the product(s) and service(s). Even though MNCs and TNCs abound – gifting its locale of profits it benefits off it, as well as their own sense of pride – in hosting it as well!

Interesting, is it not? How globalization helps build a global community. Safe. Secure. Sustainable. Safe. Secure. Sustainable. The EAA mantra for branding as understood in the advertising industry where recall value is as important as the quality of it and where we again move to the idea of the *bildung* with its *bildet and gebildete* and the *unbildet* (seen here in their expressions as *precivil/uncivil* in contradistinction to the *civil*). Cyclical. There! We just solved the curiosity about how EA looks at both commerce and industry – in accordance with life and living, and sticking to the present as much as we can.

### f. *What is National Security?*

Then, at the more serious view about policies, etc. here's from a discussion about National & Economic Security. These are intriguing challenges for any analyst, academic, and those interested in liberal democracy.

1. How does any modern/ contemporary state understand economics? Given the ubiquity of scarcity-abundance problematic within which humans have landed themselves despite the idea of progress, the first fallacy here usually presents the route to subsequent fallacies. Or the first wisdom here promises subsequent wise actions. The former threatens human survival. The latter promises humanity's emergence.

2. When seen as a necessary consequence, the topic further intrigues with a). Economic security for whom? b). With a point 'a' thereby defining national (a misnomer and is the state in most cases) security.

The fallacies or wisdom begin making themselves clearer here. But then economic security isn't delusional an aim but becomes so the moment governance is reduced to the *homo economicus* that turns the social and political human being into outcasts, although the first enablers of the *homo economicus* as well as the very grounds it stands upon, besides the biosphere and the earth that allows it to breathe and live.

3. Given people power structures, it is a perennial Achilles' Heel, thereby forming the litmus test for organizational capacities that include regulatory mechanisms, socializations, etc.

4. Within the conception of the state (its reification has meant weird pathologies for many often least aware of its objectives, functions, etc.), we enter the intriguing canvas of various ideas including the Indian (South Asian) pathological mutations of modern politics and the state-system.

5. Thereby, the academic having positively overtaken the 'real' in many cases and mark ideas as the supreme actors in the human arena. These various ideas dictate various trajectories, creating the various worlds that we find around ourselves. Constructivism is the reality manifesting itself in those varieties, and the various worlds each has created, or helped create for itself.

Do you find these brief EAA points interesting? How do you think humans define and decide the futures of many, as some decide their routes at each of the cross-roads (that is what they are)? For those do affect human lives, and the entire collective planetary future. Just ideas. The fallacies or wisdom in those, and their pathologies or clarities born of each!

*Source:* Discussion featured as a You Tube(dot)com "Economic Security as National Security: A discussion", with Dr. Peter Navarro. Streamed live on November 9, 2018. Courtesy: Centre for Strategic & International Studies (CSIS).

6. EAA (*Environmental Analytics – Acharya*) Sustainable Forest Economy: Reforestation, Education & Human Security.

1. Land to be loaned by the state for every school.

a. Approximating an average of 25 pupil per class. Starting from Class One.

b. Each student gets to plant 50 mixed variety of trees including 10 timber trees. School counsellors can help in choosing the best mix outside the Timber Trees. Example:

Twenty fruit trees. 10 medicinal plants. 10 timber trees. 10 trees that contribute to atmospheric oxygenation.

c. Depending upon background, parents of each child can be involved in the project as part of SUPW or *socially useful productive work*. From the planting to taking care of the plants & trees.

2. Starting class one, each student plants the fifty trees within the tenure of their class one or one academic year.
3. They take care of the plants & trees throughout their school years till matriculation or class 10.
4. They get to harvest the fruits of the orchards and use it for domestic/commercial purposes. An Ombudsperson agency from the UNICEF will oversee the quality & pricing. The proceeds will go to the students under the care of their parents.
5. After the students pass their matriculation exams, the students get the choice to continue till High School with the same arrangement.
6. If the students choose to discontinue their studies, they are eligible (eligibility criteria being successful upkeep & care of the Fifty Trees) to harvest the ten timber trees & whose proceeds go towards funding their civic ventures. Parents wherever eligible will get 30 percent of the proceeds given their active roles & contributions towards the upkeep & care of the trees.
7. If they choose to continue their studies till High School, the criteria remains the same and they get to harvest the timber trees after they pass out.

### *Conclusion*

The idea of human freedom and the idea of freedom – long known and considered to be a natural realm of existential reality have collided with the urges of particular human collectives to ensure for themselves securities from the vagaries of nature, and then in the elimination of threats to those securities. Although bloated self-importance and pompousness emerge as the causal factors in the story *The Happy Prince* in the self-imaginings of the town officials—each of whom merely is a grotesque presentation of the overdone *Shudra* from a Heideggerian process of *dasein*. Ironically with the human agent that has resulted in the Anthropocene, the foundational erosion of that freedom for all other species and humanity itself has presented itself as a consequential reality of existence wherein the scarcity-opulence-distribution problematic has long been identified as the only driver behind such a scenario with far too many of the story’s town-officials amongst our midst. In contemporary times it includes threats that segments of humans present to other segments of humans, ostensibly with each group attempting to ensure for itself its securities against the vagaries of nature, and other humans. But we easily narrow down to individuals from there and enter the realm of morals and governance, besides psychopathological conditions afflicting many amongst the individuals in our consideration. This re-introduces organization – Luther Gullick’s POSDCORB remains a favourite of mine – and socialization as important factors in our lives and wherein we reclaim our sense of the agent and not the hapless

patient. As an ongoing process, it necessitates our reconsiderations and reflections of previous ideas and the examination of newer forms of those. EAA presents a layperson's view of things and if they may be reviewed in hindsight. EAA does not claim any foresight. It merely functions in a simple idea of the inalienable *Right to Life with Dignity* that Human Security Indices are meant to indicate and is the primary task of any state claiming to represent the human individual. The UDHR or the Universal Declaration of Human Rights is the preferred filter for penal codes as well as articulates the basic *Right to Life with Dignity* of every individual. EAA also greatly values the Biospheric or ecological security and health, along with the original idea of natural freedom that all lifeforms enjoy. Within that it also proposes the strategic 3:1 proportion of the necessary demarcation of the earth's land surface, with 3 parts devoted to wilderness and 1 part to humans that include their agricultural land as well. It might seem radical but does ensure, if followed, our continued existence well beyond 3000 CE to perhaps make it as many years after 2024 as the Pyramids of Egypt have preceded us in years!

