**Summary:**

**Delusional States:**

**PART III: Saving Nature, Saving People**

**Nosheen Ali**

**Purpose**:

The purpose of this chapter of the book is to lay bare the interest of State and International NGOS behind the sugar coated slogans like preservation of endangered species and protection of ecological fragility. She argues that such global conservation practices serve the dual purpose of extending state’s control o, and neoliberal market relations to these peripheries, thus naturalizing the commodification of nature through introduction of practices like trophy hunting.

**Background**:

The book was published against the backdrop of intense activities by the Pakistani state and I-NGO, as well as translational projects, like CPEC. These activities of different actors complement each other: they serve to extend state’s control over the region, introducing neoliberal market relations, and creating possibilities to big capital to exploit the region for profit. This context is still relevant today as we see the presence of international NGO like WHO and WFP being introduced to supplant the state’s role in providing the even the basic necessities for the people.

**Analysis**:

Some of the terms that require definitions are:

**Ecological sovereignty**: it is defined by author as “the indigenous ownership of local land and resources.

**Neoliberalism** (in the context of environment): refers to the transformation of nature from a factor of production external to capital, into a commodity that itself must be bought and sold according to the dictates of capital.

**Protected areas**: areas converted from commonly owned pastoral and agricultural land into state-owned territory, in which subsistence-based uses of nature such as grazing and farming are severely curtailed.

**Synthesis**: the results. What did the author learn?

The author learned that the global governance practices are made possible by ‘epistemic exclusion’ of the local practices and discourse, by usurping the ‘interpretative power over meaning’ of the indigenous communities, and by ‘orientazling’ their practices as primitive and threat to nature. Such practices and discourse, as employed by the state and I-NGOS, naturalize the western hegemony of culture, power and knowledge, and have far-reaching consequences not only on local economies, but on their symbolic and spiritual world-life.