

Mary louise pratts contact perspective

Sociology



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Task “ Contact Perspective” Introduction Mary Louise Pratt’s work defines “ contact perspective” in an appealing way. She depicts the term in her text *Imperial Eyes*, asserting that ‘ Contact Zone’ is a social space or location where diverse cultures convene, grapple and clash. Pratt portrays “ contact perspective” as a factor that foregrounds the interactive and improvisational that is concealed by accounts of capture. She views it as the relation of colonizers and the colonized in terms of co-presence, relations, and intertwined indulgence. Meanwhile, in the book *First New Chronicle and Good Government*, written by Guoman Poma De Ayala, views of “ contact perspective” are similar to those of Pratt. Consequently, Guoman, a partly assimilated indigenous author, shows “ contact perspective” in a similar way to the work of Mary Louise Pratt. Methods that ‘ contact perspective’ are revealed in “ Chapter of the Idols” in *First New Chronicle and Good Government* written by Guoman, and as suggested by Mary Louise Pratt, are analyzed. Chapter of the Idols The concept on Guoman’s literature work in the chapter reveals a “ contact perspective”, by believing that contact perceptive is influenced by the requirements essential for existence in a difficult situation. For example, she explains that a language can be formed because of an interaction between two different communities. A “ universal language” is formed to create a mood of understanding that enables the diverse communities do business together and involve in other social activities. The necessity to understand each other made the two communities come up with a language that would improve the contact and relationship among people. Guoman’s perception on the contact perspective in this chapter is that necessity makes fundamental things to occur. They felt insufficient and imperfect, hence, needed to communicate to a Supreme

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Being to assist them. A language had to be formed, since it was necessary for communicating and understanding each other. Hence, they believed in gods who assisted them in difficult times. "Contact perspective", defined and outlined by the work of Mary Louise Pratt, shows the significance of a universal language for all populace. It was necessary for them to have a superior being whom they would ask for assistance at difficult times. They believed that they were immortal and weak without the gods' assistance. Hence, everyone was made to worship, and follow the demands of the gods (Guaman, Poma & Roland, 201). The people's lives were in contact with the gods, who were believed to be the ultimate solution to their problems and needs. The concept on Guoman's literature work reveals "contact perspective" by Mary Pratt in illustrating how imagery is used to explain "contact zone". Pratt describes the contact zone as the space of colonial encounters, where individuals geographically and historically interact to bond the relationship. The contact that existed between individuals who lived during that period and the gods were justifiable. This proves that imagery plays a crucial role in humanizing the "contact perspective" and conveying individuals close to their perceptions. There are diverse ways according to which populace perceives things in the society, depending on images in daily lives. Contact zone is essential in improving the liaison between two parties, since they make the situations lively and real. Pratt uses the images to show how differently individuals view the world depending on various factors (Pratt, 1-276). In the chapter about idols there is an image showing different types of gods. According to "contact perspective", the individuals physically contacted and interacted with these images, since they were able to touch and see them. People used to worship

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and respect the images, grouped them in classes and worshiped them according to rankings (Guaman, Poma & Roland, 201). In my opinion, the image shows clearly that the elderly were given the authority to speak to the gods on behalf of the community. The images showed the sun and other well-designed sculptures of animals and human beings having titles for different roles in society. In Pratt's story, the author tries to distinguish what happened from what is believed to have turned out. Conclusion The critique of Pratt's work, *Imperial Eyes*, and *First New Chronicle and Good Government* by Guoman Poma De Ayala, partly assimilated indigenous person, shows "contact perspective". The two authors explain the topic in a comparable way despite the difference in the historical periods. Their works were created from the perspectives of different centuries where the societal setting and background were not the same. Both the works of the authors show that necessity is significant in determining the "contact perspective".

Inevitability causes things to occur. For example, in Pratt's work, it is stated that languages come in contact because of the necessity. People living together and speaking different languages are obliged to create a common language that will make communication possible. At some point, people feel helpless and need someone to assist them; they will look for a god to worship and present their grievances. Consequently, "contact perspective" enables individuals to improve their lives appreciably. Works Cited Guaman, Poma A. F., and Roland Hamilton. *The First New Chronicle and Good Government: On the History of the World and the Incas Up to 1615*. Austin: University of Texas Press, 2009. Print. Pratt, Mary L. *Imperial Eyes: Travel Writing and Transculturation*. London: Routledge, 2008. Print.