

INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI

NPTEL

**NPTEL ONLINE CERTIFICATION COURSE
An initiative of MHRD**

Ecology and Society

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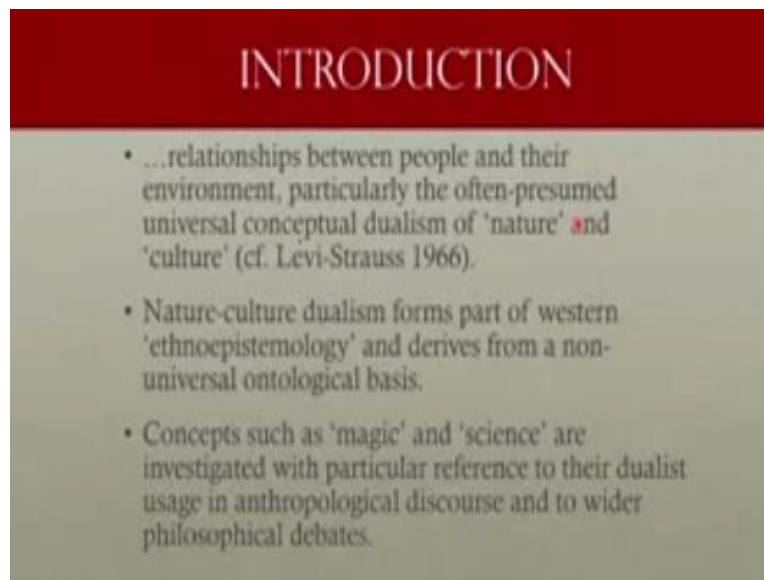
Well after discussing on the paradigms of environment human relations we have discussed the three different forms of paradigms namely Orientalism, paternalism and communalism now moving on in this lecture we would be looking at the relationship is not the different ontological ideas or the ontology of how nature culture magic and science are in a way being understood in the domain of anthropology and which I would call as the sort of epistemological treat in anthropology.

And in this we would primarily dealing with some of the work of reading who is a social anthropologist based in the university of Bergen and his works are primarily on the environmental knowledge and also which are pretty much related with the areas in Solomon Islands now in the course of these discussions I would be fighting on the two primary communities or key studies over even split third study of witchcraft among the agendas and also among the fishing community or if not among the Solomon Islands.

Now for quite some time this notion of epistemology is guided by the understanding of this West science and as we have discussed in the last lecture how anthropology in a way was seen to be pretty much an off spring of Western colonialism now here it would be interesting to look at how this knowledge in a way the epistemology of the one on the Western science and on the other hand on the native or the local communities tends to be bold and also how this dualism of nature culture which happens to be pretty much demarcated is also in a way of personalized among the native societies but in a different way and by saying.

So we does not mean that the native societies do not engage in the idea of wild with everything but the notion of engagement in that violent term or the perception and interpretations or the way it is being applied is different from what we normally see from the European Western notion of understanding now also we would also differentiate between what is the and etic perspective or notion of interpreting things as we have also discussed in the last lecture of how translations textual translation or translation in general is important because that is how things operate in we trying to make an understanding of a particular cultural group.

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Now let me just have a brief idea or a background of this discussion I would like to quote from some of the works of Levi-Strauss we are in recess that the relationship which normally exists between people and their environment particularly that is which is the ultimate unity universal conceptual dualism of nature and culture now this sort of universalizing or the universal understanding or universal culture in general for quite some time has been pretty much the obsession of many anthropologists.

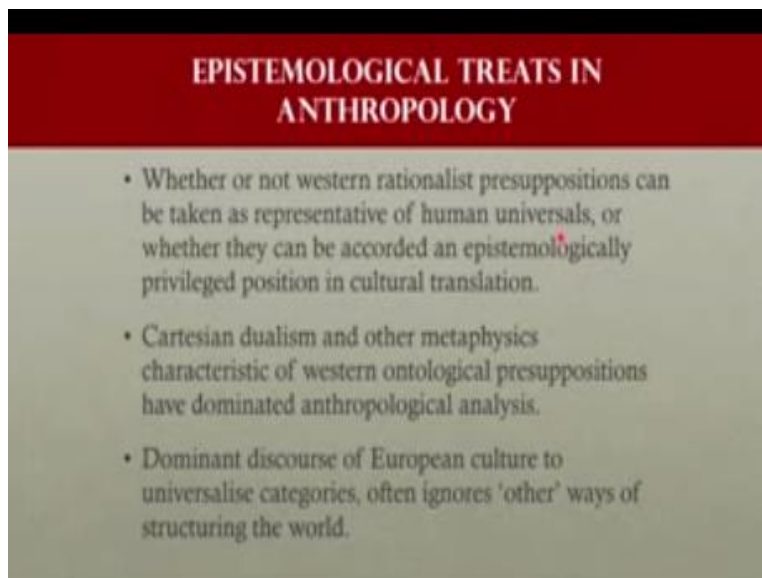
And particularly we tend to judge or evaluate other culture from our understanding that is how it is being guided by the Eurocentric ideas in a way now therefore it is important to look at the

different trends and once is which involves in the epistemological privileges in the domain or in the discipline of anthropology. Now this nature culture dualism if you look at from the questions at non anthropology bases.

Now in the term of anthropology it is also mostly to do with how we deal with the nature of being and or maybe trying to see things from it is own natural laws now therefore if we try to incorporate the concepts such as magic and science in a way if one tries to investigate such concepts with reference to a dwells uses in anthropology discourse and to wider philosophical debates.

Now therefore the kind of language which is being used denotes differently to different cultural groups and also how we make sense of the environment is not necessarily based on a frequency or a junction or presumption rather because it is mostly with the knowledge which is gained through the practical engagement now that is how this ontology in a way is being developed and that is whole and certain kinds of societies.

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EPISTEMOLOGICAL TREATS IN ANTHROPOLOGY

- Whether or not western rationalist presuppositions can be taken as representative of human universals, or whether they can be accorded an epistemologically privileged position in cultural translation.
- Cartesian dualism and other metaphysics characteristic of western ontological presuppositions have dominated anthropological analysis.
- Dominant discourse of European culture to universalise categories, often ignores 'other' ways of structuring the world.

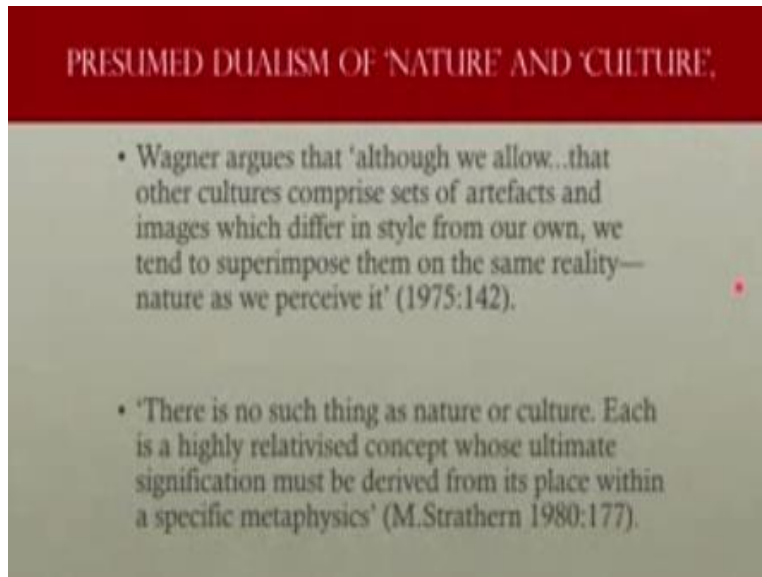
Now why is there the sort of privilege of epistemological in the disciplines of anthropology now we would ask the question as to whether or not these wisdoms rationalist presuppositions can be taken as representatives of the human universal or can we afford to sort of universalized or generalize any kind of culture or human society for that matter which with their relations to their environment by simply and giving or dwelling upon the Western rationalist which in presuppositions or whether this Western knowledge can be accorded an epistemological privileged position in cultural translations.

Now therefore as we have discussed in the paradigms of more importantly Orientalism there is this notion of Eurocentric ideas or biasness in bits they tend to you know be guided by that pre-consequence notions of ideas of dominance over other, so this predominance of other culture are the human society innocence is to some extent blurring the boundaries if not the reading the discipline of anthropology itself.

Now this sort of Cartesian dwelling if not what we had discussed talk about the partisans anxiety and in essence other metaphysics characteristic of this Whist on ontological presuppositions have in away dominated the anthropological analyzes mostly which were undertaken during the colonial period and event in the post-colonial period now this dominant discourse of European culture to sort of engage in universalizing we to some extent has also talked about the engagement or using the ideas of taxonomy classification categories or in essence trying to in a way.

So the dualism of nature and culture as if nature and culture is a separate identity so this sort of radical stance which in a way was part of the European culture often in a way tries to you know ignore the others that is the non Europe and culture ways of structuring the world now therefore it is important for us to you know also look at contextualize or which in context so that this ideas of universal categories can in a way be sort of sidelines so in sometimes that can be an alternative forms of and epistemology.

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Now this presumes ideas of dualism of nature and culture what Wagner you know is not argues that although we allow that which I code although we allow that other cultures comprise a set of artifacts and images which differ in style from our own when you say from our own lives talking about the European culture we tend to superimpose them on the same reality nature as we perceive it so that sort of superimpositions or if not the attitude of this dominance or rather paternalistic.

Sort of attitude has been evolving for quite some time when other cultures are being studied if not also how nature is being perceived because as there is a stringent or boundaries which is drawn between nature and culture and that is how this sort of dichotomy is being established between the humans and the environment the kind of relationship which is being shared is rather interpret in a differential.

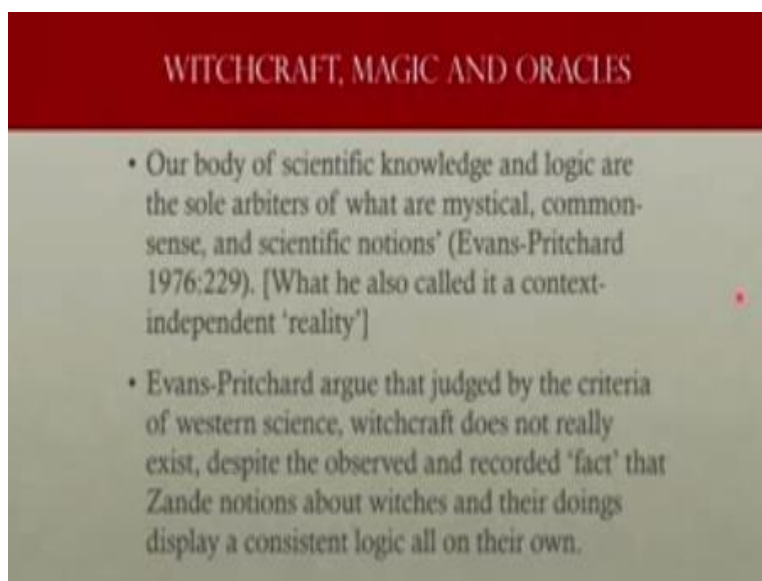
Now therefore there is no from the you Eurocentric stems there is no such thing as nature of culture and it is highly will relativize concept this again is being stated by Strathern which of course is widely as credited ignore claim for bringing a new friends in the political anthropology by using this concept called cultural equality now Strathern in a way has you know has a

different opinions and understanding or perceptions of these ideas of nature and culture for him this sort of dualism does not really exist.

And then make sense because what he says is both this notions nature and culture is highly in a way relative in nature because it depends on how one Maxim's and interpret from that particular context and situations so therefore this ultimate significance must be sort of understood or derived from its place within a specific metaphysics so therefore it is important to read the text and context rather than sort of engaging in the presumption.

So this sort of stance were in a way pretty much revolving around even among the anthropologists themselves or within anthropology itself now if you take the some of the examples for instance like witchcraft magic and Oracle's.

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WITCHCRAFT, MAGIC AND ORACLES

- Our body of scientific knowledge and logic are the sole arbiters of 'what are mystical, common-sense, and scientific notions' (Evans-Pritchard 1976:229). [What he also called it a context-independent 'reality']
- Evans-Pritchard argue that judged by the criteria of western science, witchcraft does not really exist, despite the observed and recorded 'fact' that Zande notions about witches and their doings display a consistent logic all on their own.

Now witchcraft for many of you who might not be really familiar in essence is a witchcraft is something which is being performed in order to pull some kind of you know some pills or rather of how people are in a way and using in creating a cyclic kind of you know act so witchcraft in a

way is not something which is not simply a physical trait but also something which is being inherited.

Now since it is an inherited sort of personality this practices in a way progress as the body also you know progress so by saying so one becomes sort of a pretty robust in depth and once it evolved from a different stages of life now there are certain understanding about an explanation about witchcraft now usually this the death which is normally being caused by this witchcraft is anyway seen to be you know the primary things is to a binge.

So therefore among the agendas now people normally engage in sort of consulting the Oracles in order to check as to whether they are being affected by this witchcraft or not now and this sort of rituals or spells sort of magic which are pretty much revolving around in the life of this agendas, now this communities the gem these are mostly inhabiting the areas called in Africa and so dons mostly concentrated in the southern student and they are pretty much guided by these beliefs or the existence of these mythical powers which exists amongst them.

And as they believe there is a sort of privilege of these practices and in a way it becomes sort of a part of the social roles so this kind of practices is pretty much rampant among the damndest communities, now if one tries to evaluate if not looked at the prevalence of this may be it is witchcraft magic or maybe the practice of this oracles what the even Spitzer's make a statement is that our body of the scientific knowledge and logic are in a way sole arbiters what are mystical common-sense and scientific notions.

And what he also further add is a context independent reality so in a way we might tend to presume from the scientific knowledge that it is an independent reality but then there is sort of interconnections among this because it cannot happen or exist in isolation therefore this prevalence is pretty much among the social members now the church fathers argue that just by this criteria of this wisdom science the witchcraft in a way does not really exist and then it sometime appears that two and a ethic from an ethic perspective it tends to be sort of Erebus and then it makes no sense or rather it is nonsensical to believe in the sort of prevalence of this witchcraft.

So despite the observed and recorded facts that with gently notions about witches and their doings display a consistent logic all on their own so it is interesting and rather the lending to record and look at the way in which this the existence of witches and how this witchcraft in a way is being operationalize because of with the extensive fieldwork pictures has look at among the gems he in a way has recorded and confirmed the existence of his practices.

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- Wittgenstein (1983) on 'language games', argues that Zande notions about witchcraft cannot be compared with western science.
- Each set of notions, Zande and 'western scientific', are based on the language games of a given community and cannot be judged according to an independent reality or a meta-language.
- Thus western scientific logic cannot constitute a context-independent truth or sole arbiter according to which Azande magical beliefs and practices can be judged.

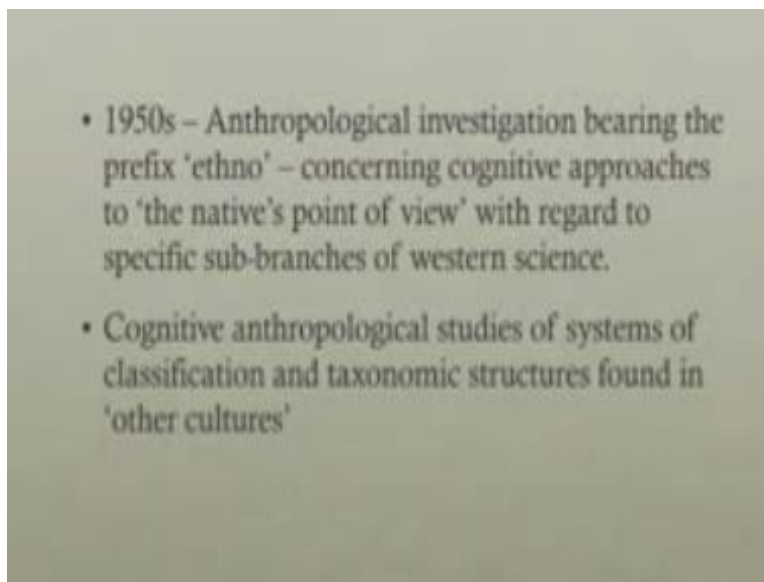
Now wittgenstein another philosophers who mainly talk in terms of this use of logic and language again tends to see these practices or the existence of this witchcraft among them this as something called the language scheme and which in a way can be you know defensive or compared with a Western science now what he says is it of each set of notions gently and this question sign scientific are based on the language of games of a given community and cannot be you know really be afford to be just merely based on an independent reality or a meta language.

So it is not really you know adequate to sort of engage with universalized knowledge or understanding and it is it would be in a way ridiculous to even think of generalizing this sort of understanding, now therefore the Western scientific logic in a way cannot constitute a context

independent truth or a sole arbiter in according to which the a zande medical beliefs and practices we judge.

Now in some sense this rational explanation of the cause and effect or maybe it might not be really valid enough to how to what extent theism medical practices or how it is being effective but to those who practices it is pretty much a part of the social world and social life that in a way have certain kinds of implications and repercussions among those who practices now where that in the 1950s mostly the anthropological investigations are mostly based on this idea of prefixing this notion of at no which in a way is concerned with a kind of a cognitive approach.

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To the native point of view also with regard to you know specific sub brands of Western science now in away as I use that ethno epistemology now by using this prefix notion of this ethno know you are in a way trying to see the natives point of view also by inculcating these are ideas of this western science you tends to use the Western science to interpret or meta means of this the local knowledge of these native societies.

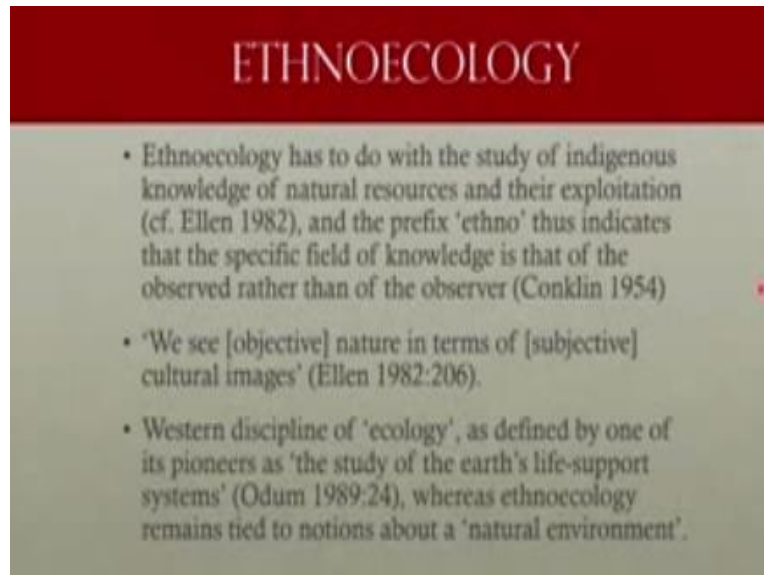
Now in a way beginning from the 1950s anthropological anthropologies rather started using like the ethno science ethno biology ethno medicine so and so forth depending on the kind of branches or knowledge which they want to study by prefixing ethno they are in a way and gives an exploring but this again is being translated or treated as a sub branches of Western science now this cognitive anthropological study of systems of classification taxonomy structure are found in other cultures.

Now therefore these classifications of plant animals so and so forth health for quite some time been introduced in the field of this anthropological studies now what is this EMIC and ETICA distinction in ethnoscience if you look at the ethnoscience so in a sense it is pretty much related with the EMIC site the EMIC at distinctions which was originally being coined by Pike ethno in most cases used to be sort of a prefixes name of distinguishing that Western epistemology considers to be more of an objective science based on the rigors of hypothetical deductive method.

Now in a way by using these Western science you are and giving in more of a deductive method that is not the internal or the subjective part but more evaluate or understand from the ethics is not the objective part so in a way you can sort of state by looking at more of the Objectivist Western notion of science.

Now this prefix of using this ethno is indeed likely to sort of indicate afield or of the native knowledge whose status is relative to a canonical counterpart within the non earth nor Western science. Now by using this specific prefix Ethno it tends to sort of give a sense of native knowledge and but letter rather also to be seen as sort of synonymous with the Western science.

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Now what then is I would not really go into the details of every concepts which is being used with the prefix ethno because the list goes on like a mobile he had no medicine so and so forth but the one explanations on the one particular topic that is there ethno ecology anthropology in a way has to do with you know the study or the indigenous knowledge of Natural Resources and their exploitation which is cited from Allen and the prefix ethno in a way that indicates that the specific field of knowledge is that of the observed rather than the observer.

So which means you are in a way are trying to interpret things from the native point of view so therefore the use of this ethno in a way somehow justifies or equates the use of this what we know as the Western science now we tends to seen nature in terms of cultural images strongly argues by saying that we tend to you know seen nature from an Objectivist of victimizer objective notions rather than seeing in terms of the subjective that is the cultural images the kind of relationship with humans here with nature if not the environment around them.

How do they make sense of that so that sort of relationship is not being adequately or indirectly being looked at but rather from only the ethic point of view that is which seems to be rather external rather than internal now this wisdom disciplines of ecology as defined why one of its

finest the study of arts life-support systems of what Adam has said whereas our equity quality in essence remains types to notions of about the natural environment.

Now when you see or looked at equality and defend from ethnology logy you tends to sort of the market sort of the relationship between the notions of human and the natural environment.

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- Cultural meaning is seen as interacting with the 'laws' that regulate nature [Emphasis is given to studying people's cultural maps of a natural environment whose given attributes are defined by western science]
- Evans-Pritchard's views on Azande witchcraft, ethnoecology is likely to presuppose the existence of a context- independent reality against which the rationality of indigenous 'ecological' knowledge may be evaluated.
- Notions held and 'truths' established by western biological and ecological science retain epistemological privilege.

Now this cultural meaning which is pretty much embedded in the human natural relationship is seen as something which is interacting with the laws that regulate nature now because these cultural meanings can only be explained in a more empirical way only when you look at the kind of laws or with nature that is how it operational lines therefore emphasis in a way is given to studying people cultural maps that is the knowledge the ideas which workaround in the particular environment.

How the in actions or how they sort of integrate or the kind of relationship with which they share to a natural environment who is given our attributes are again defined by a Western assignment so this sort of cultural meaning which in a way is looking at the laws of this how

goods with nature has to be a sort of you know we I would not say the bank but then we need to sort of come out of this obsession.

Now if you look at the events preachers understanding or explanation of the practices of as envious myths crafts from the ethnic illogical point of view is in a way likely to sort of presuppose the existence of a context independent reality against which the rationality of indigenous ecological knowledge may be evaluated so therefore the notion such as truths which is established by or facts which is established by Western biological in ecological science in a sense retain these historical privilege.

Now therefore one should not be obsessed or defined or directed by this wisdom science when one evaluates any form of knowledge may be the agenda witch craft or something else because it has to be sort of sins sin in the perspective of it is independent in reality but not guided by certain kinds of prefix if not prisms now moving on now we need to you know process proceeds from this ontological construct .

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- Going on from ontological constructs [in which the dualism of nature and culture dominates], the conventional study of ethnoecology tends to imply that a subjective grid of 'culture' is imposed upon the objective reality of 'nature'.
- Methodologically, this approach generates much information on taxonomic representations but less on environmental processes and relations as perceived by the people in question;
- Since those processes may well be viewed *a priori* by the anthropologist through western scientific knowledge about the reality of 'nature'.

That is in which this dualism of nature and culture dominates because this is what normally is being missed and the ideas which is conceived by many Western anthropologists or maybe the environment or interest in a sense this conventional study of ethno ecology in a way tends to imply that a subjective rate of culture is imposed upon the objective reality of nature, so this sort of imposition of this objective reality or the kind of ontological ontology of this nature has to be sort of understood.

So that how we move on from this ontological constructs of that is the existence of this dualism of nature and culture in a way is in away dominating distance of this anthropology now if you see from the perspective of networks like for instance within a way looked at talks about the validity and then applicability and also how in a way is being proven methodological is speaking are these approaches that is in a way generates much information on taxonomic preventatives and that is the classifications of plants and animals.

But less on the environmental processes and also the relations as perceived by the people in equations the subject which we normally study in a way is being missed out so when you sort of your focus is more on the taxonomic representations you tend to ignore or maybe turn a deaf ear to sort of the waiting's which is being structured around that is the environmental process and relations because you tends to miss out.

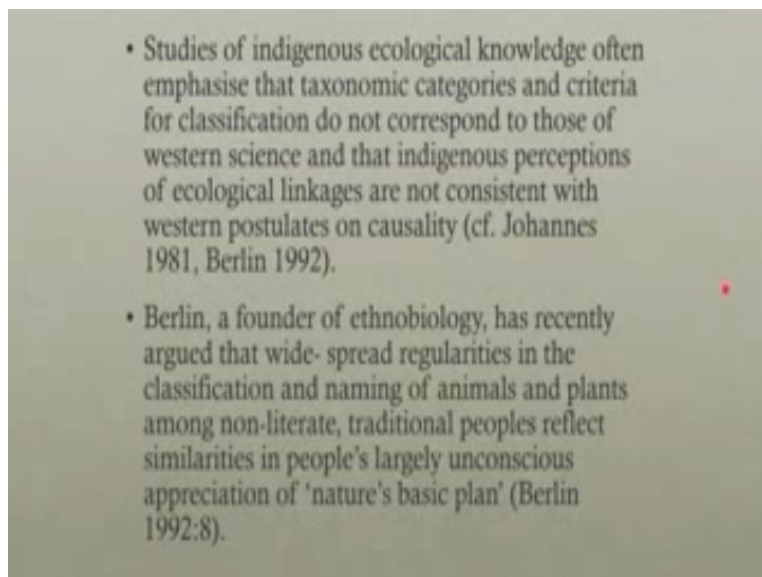
So in a way you can say that you miss the trees for the woods so, so therefore if one is guided by you know investigating or looking on the particular things you tend to miss out the whole structure and then the kind of relations which exist in this and run their processes.

Now therefore one cannot afford to single out a particular epistemology of the native people because those knowledge again is interrelated now therefore it is not be seen from the perspective of this only a predator and a prey but rather it should be since from the point of how an individual tries to Maxim's or tries to look at the inter relations which exists among the communities.

Where one you know tends you know like study now since those processes in a way be being judged or understood from a priori by the anthropologist by looking at the using the gaze of this Western scientific knowledge about the reality of nature attempts to miss out certain you know important indicators.

As I pointed out the environmental process and relations which is more to be seen from the holistic approaches now if one is being again obsessed and guided by this within scientific knowledge about reality of needs because that that sort of relations which is here between the human and romantic relations is again missed out now those are the studies which normally is about the ecological knowledge of many indigenous societies.

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- Studies of indigenous ecological knowledge often emphasise that taxonomic categories and criteria for classification do not correspond to those of western science and that indigenous perceptions of ecological linkages are not consistent with western postulates on causality (cf. Johannes 1981, Berlin 1992).
 - Berlin, a founder of ethnobiology, has recently argued that wide- spread regularities in the classification and naming of animals and plants among non-literate, traditional peoples reflect similarities in people's largely unconscious appreciation of 'nature's basic plan' (Berlin 1992:8).

Normally emphasizes on the taxonomic if not the categories and criteria for classification again do not correspond to those of Western science because it is sometimes difficult to you know categorize and classify these indigenous ecological knowledge because often times it cannot be documented and, and one cannot really explain as in the case of the formal knowledge of Western science as A is the cause of B or vice versa or may be rather from the indigenous ecological knowledge.

It is more to be seen in terms of is seen to be in relation to B and vice-versa remember we had talked about these ideas of is protection and reciprocity when we talk about the human environment the relations mostly which is or personalized among the hunting and gathering societies so therefore there is no scope or one cannot really afford to clearly distinguish between nature and culture or rather the existence of this dualism.

And in nature and culture is something which we cannot afford to explain in the context of the indigenous communities so therefore it does not really corresponds to those of the Western science and this internal perceptions of ecological linkages are not consistent with Western postulates of causality.

So as I said one cannot afford to be engaged on this causal explanation of this knowledge unlike the Western science now therefore Borland who is the founder of this earth know biology has argued that this widespread regularities in terms of this classification and naming of animals and plants among these the aboriginals or these native societies reflect similarities in peoples largely unconscious appreciation of nature's basic plant.

Now therefore as I have also talked about the equivalence of this totem where in the plant animal or so and so are in a way being named or classified wherein it also represents the symbols of that particular community and therefore it is seen as separate so this sort of a particular animal used as a totem of the community again cannot be you know the sort of sins from the Western post lets on causality or one cannot really and give in a classification.

And meaning unlike what the biologists and so and so forth does now this sort of looking at this plant mostly that is the taxonomy of what normally the ecologists and the values I am gave into therefore among these non literate societies this minion classification in a way reflects certain kinds of largely the unconscious appreciation of nature's basic plants among the people who are alien if not outside that particular society.

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- Privileging 'natural laws' or phenomena and domains that are not in 'nature' according to science (or to western ontology) may well be precluded from having 'real' explanatory value in the analysis of cultural-ecological relations.
- Thus taxonomic categories, chains of implications and causal linkages as perceived locally may be severely misrepresented by the anthropological observer, leading to inadequate levels of contextualisation.

Now therefore why do we talk about privilege of epistemology and properly because this privileging of these natural laws or phenomena and domains that are not in nature that is according to science or this westerns ontology may well be sort of precluded from having a real explainable you in the of this cultural ecological relationships now therefore this sort of rational explanations might not be possible in terms of how it is being or personalized among the indigenous the political knowledge.

As it is in practice in terms of the Western ontology now thus this sort of the practice of these taxonomy categories naming classifications and whatnot the chains of these implications and causal linkages is perceived locally maybe sometimes or often times misrepresented by the anthropological observer which sometimes also lead to inadequate levels of contextualization.

So therefore even when the and so please not spend a number of time and then it can be months, years to in studying a different cultural group oftentimes if they are being guided by this recent scientific ontology they might chances are there that they might still miss out certain things and those things in a way can lead to any liquid levels of contextualization.

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- A patterned order and universals in classification tends to obscure that – within any one type of environment show considerable cultural variation [which has to be recognised]
- Closer attention [to the practice in which humans engage with the environment], rather than positivist pursuit of cognitive models, mainly of taxonomic representations, may lead the way into expanded approaches to cultural ecology and a reversal of the long-running neglect of ethnobiology by mainstream anthropology (cf. Ellen 1993).

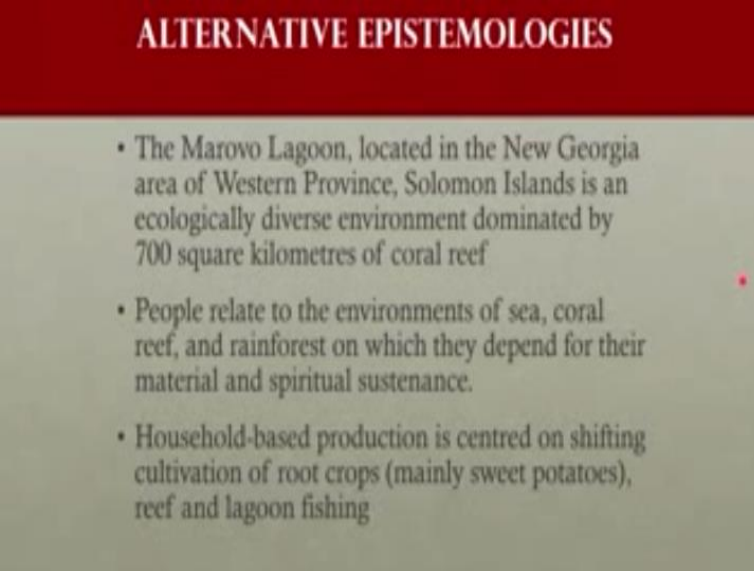
Now one cannot really without this privileging of natural laws or maybe the kind of biasness which normally is being shown by the visitor or the observer on the observe or this the host communities now therefore a patent order or a universal in this classification in a way tends to obscure certain facts or truths which are embedded in this context so, so now without any one type of this environment.

So considerable cultural variation which has to be recognized so one needs to recognize that under one environmental setting or one type of environment there are n numbers of sort of cultural variations the kind of understanding or may be the kind of name which is being given to a particular plant might also denote something else so it is important to look at the kind of metaphors.

The textual language which is being used as rightly pointed out by the bye wig instant now therefore one is to have a closer observations that is in to the practice in which humans and get with the environment that is the relationship which they which they shear therefore one needs to have a closer examination rather than simply and gazing from a positivist pursuit of these cognitive models mainly of the taxonomic representations.

If we happen to do, do so that is by pursuing from a positivist if not always being science orientation may gets to you know lead the way into an expanded efforts to a more of cultural ecology and a river cells to the long-running neglect of know biology by the mainstream and pro policies now this is what Ellen has argued and therefore one needs to have a closer attention rather than simply and giving in these ideas of positivist notions of understanding which otherwise may need to you know different kinds of the ethno biology of these details of anthropology.

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ALTERNATIVE EPISTEMOLOGIES

- The Marovo Lagoon, located in the New Georgia area of Western Province, Solomon Islands is an ecologically diverse environment dominated by 700 square kilometres of coral reef
- People relate to the environments of sea, coral reef, and rainforest on which they depend for their material and spiritual sustenance.
- Household-based production is centred on shifting cultivation of root crops (mainly sweet potatoes), reef and lagoon fishing

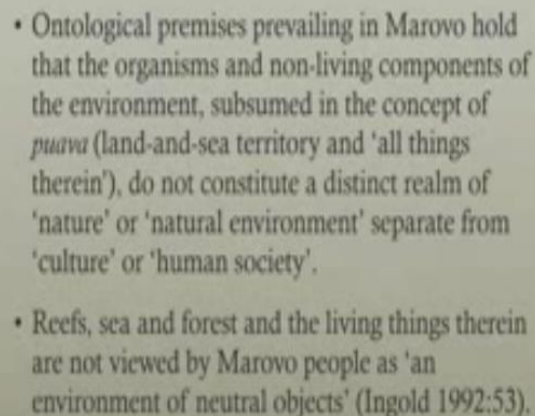
Now what could perhaps be the alternatives of this epistemologies not necessarily which is guided by the Western positivist or resistant epistemology now what is the because it is important at this point for us to locate the epistemologies of the native people or the local knowledge now reading has made an extensive study among the island as I pointed out among them marrow lagoons which is located in the new Georgia area and the western province.

Now this place is again an ecologically diverse environment and people are more or less relying on their daily engagement with the sea environment that is they are molarly dependent for the

subsistence on this environment people in a way tends to you know relate more to the environment see that is the coral reef and also the rim for it in bits.

They depend for the material and spiritual sustenance now when we talk about the material we are in a way trying to again see the dichotomy of nature and culture but over here it is something different because it tends to look at how they are dependent on this environment not just for the material aspect but also for the spiritual sustenance.

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- Ontological premises prevailing in Marovo hold that the organisms and non-living components of the environment, subsumed in the concept of *puava* (land-and-sea territory and 'all things therein'), do not constitute a distinct realm of 'nature' or 'natural environment' separate from 'culture' or 'human society'.
 - Reefs, sea and forest and the living things therein are not viewed by Marovo people as 'an environment of neutral objects' (Ingold 1992:53).

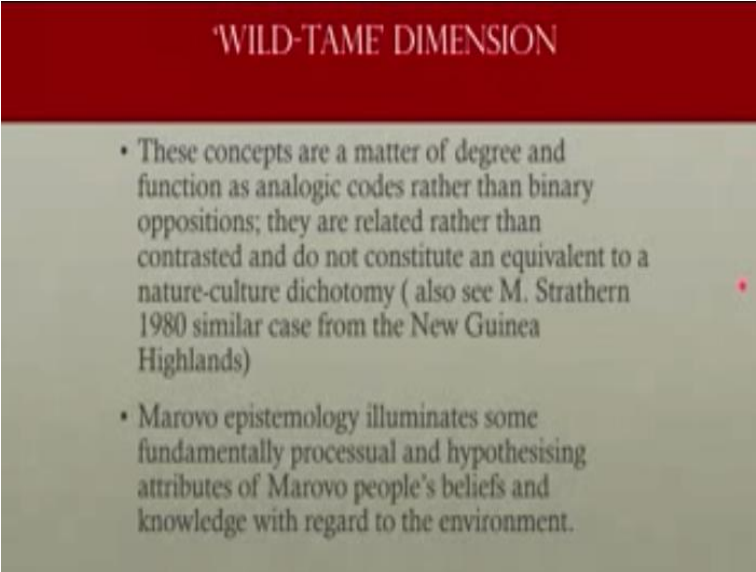
Now if you look at this Marovo lagoons there are more, more, more or less being inhabited by around like ten thousand in populations and mostly the household productions are primarily centered on shifting cultivation or Sweden agriculture of foot root crops mainly they plant and also they engage in collecting the secular reefs and lagoons fishing and every small amount of different variation in terms of the case pursuit that is in terms of and using indifferent kinds of trading.

And so and so forth now if you look at this the Marovo lagoons now it is important to again contextualize from the apolitical premises that the organism relationship with this nonliving

components of the environment is again subsumed in the concept of in the local term known as forward which is to be seen as the relationships of this land sea and the territory.

So this in a way does not constitute a distinct Rim or territory of nature or natural environment separate from cultural human society rather there is this sort of interrelationship or the kind of relations which they fear is to be thinned in relationship with something else now for instance the ribs tree and forests and the living concern are what will buy these the Morava people as an environment of neutral optics or may be seen from the ontology of maybe natural laws or something else.

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The slide features a dark red header with the title 'WILD-TAME DIMENSION' in white, serif, all-caps font. Below the header, on a light grey background, are two bullet points in a black, serif font. The first bullet point discusses analogic codes versus binary oppositions and references M. Strathern's 1980 work on the New Guinea Highlands. The second bullet point discusses Marovo epistemology and its relationship to the environment.

'WILD-TAME' DIMENSION

- These concepts are a matter of degree and function as analogic codes rather than binary oppositions; they are related rather than contrasted and do not constitute an equivalent to a nature-culture dichotomy (also see M. Strathern 1980 similar case from the New Guinea Highlands)
- Marovo epistemology illuminates some fundamentally processual and hypothesising attributes of Marovo people's beliefs and knowledge with regard to the environment.

Now as I had in the beginning in the introduction pointed out that there is of course these ideas of this violent theme dimension which is of personalized among the morale of people but in a different way this concept again is a matter of degree and functions which is seem to be sort of in relationship rather than binary of positions that is a dualism or something which is a radical distinction is made but rather it is skimmed in terms of an analytic code.

That is we are related rather than contrasted and also they do not constitute an equivalent to a nature called the dichotomy now which we had also in the previous lectures talks about aware Stratton again look into the Cree people sorry in the New Guinea Island how the sort of relationship of is operationalized.

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- Such indigenous notions of the construction, validation, transmission, and practical utility of knowledge about the environment pose a number of challenges to anthropological analysis.
- Marovo people do *not* act in the environment from a dichotomy between 'their' 'culture' and a 'nature' exploited by them through means afforded by that culture (ontological precepts)
- 'Nature' may be an analytical category to us, but not to Marovo people. They behave rather analytically in their encounters with the environment, but from a position of practical engagement.

Now according to this Morales epistemology it sort of illuminate some kind of fundamental process well and hypothesizing attributes that is the belief and knowledge with regard to the environment because it is very interesting to see how this sort of knowledge developed or in a way it is being inherited now this notion of understanding or is in this notion of this constructions again is validate transmitted and it is more of a practical knowledge that is about the environment which again posed a number of challenges for the anthropologist.

To maximize or to make an analysis forget about the kind of jargons metaphors which is embedded among the locals when they sort of tries to relate with any kind of now if one has to you know and give in this of the construction validation transmission so and so forth it will be sometime you know like impracticable for any rational explanations for any anthropologist.

Now for instance the marovo people do not simply in the environment from a dichotomy between their culture and a nature as if they are engaged in exploitation by them through means afforded by that culture that is something again which is guiding the antal ontological precepts so they tends to make sense of you know sort of the kind of relations between them.

So any kind of practices any kind of act is not to be seen as something as a mere as to satisfy one's individual needs but also in relation to other relations which adversely that environment now therefore nature cannot be simply seen as an analytical category or a separate entity but this might be something which is prevalent in the Western notions of understanding because we are attempts to a sort of engaged in the bringing a particular analytical category.

But this is not the case among the matter of people if you take their for example needs as a subject they behave rather analytically in their encounters with environment but from a position of a practical knowledge now therefore the sort of a continuous or process of understanding is something which is constructed over time by validating and also it is being transmitted because those are more or less based on a practical knowledge rather than something which is supposedly learned from an objective point of view.

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- In the processual, hypothesising epistemology that prevails in Marovo, several successive states apply to the acquisition and validation of 'knowledge' (*inatei*): from 'hearing about' something (*avosoa*), a state of 'knowing' (*atei*) is obtained.

Now in this processual hypothesizing epistemology that also perhaps prevails in among the marovo there are again several successive stages states which apply to the acquisition and validations of knowledge now you hearing about some things and a state of knowing is obtained now therefore it is smallest being guided by the trial and error kind of practices or rather it is a practical knowledge now therefore the normally and gives invalidation of knowledge that is not simply based on hearing but also it is about obtaining that particular knowledge.

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- Previous and subsequent knowledge as well as the social context of knowledge transmission determines whether or not this 'knowing' entails 'believing' (*wa tutuana*, literally, 'imbuing with truth'), a state that through repeated verifying instances of 'seeing for oneself' (*omia*) is transformed into 'trusting' (*norua*, literally, 'to be convinced of efficacy') and the state of 'being wise' (*tetei*).
- An example from a very immediate realm of human presence in a potentially dangerous environment may serve to illustrate these relational epistemological processes and mutualist ontological premises.

Now normally people are tend to be guided by this previous and the subsequent knowledge as well as the social context of knowledge transmission determines whether or not these knowing entails believing so even when this knowledge are something which is being passed on from the previous generations or their ancestors they in a way very did all this understanding by practically doing it now which in a way is they enter this engage with sort of a repeated verifying instances of seeing for oneself that is they innovate testify and validate and through these validations.

They tend to you know transform it into trusting which in away is literally to be convinced of efficacy and the state of being wise now are another example from this environment is that the

human presence in a potentially dangerous environment may serve to illustrate this rationale existing molecule processes and mutinies ontological premises now therefore it is sort of a knowledge which is being in transmission and secondly which again until some kind of believing and literally which in a way is imbued with a truth and through this that it is being verified.

And after that that trust is being established so it is something a knowledge which is not the spin produce overnight but it is professor Alden nature so it is a rather an ongoing process so therefore in a way the marovo people epistemological knowledge is a process and which is mutinies in nature now for instance our outside an example which is being given by bidding but in the people.

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- Totemic relationship to the sharks (sole man-eaters) in the Marovo environment (shark totemism – entailing a prohibition against harming, provoking, killing and, most of all, eating sharks is only associated with and practised by a limited number of the localised *butubutu* of Marovo
- Sharks tend mainly to attack people from non-totemist, land-oriented groups - is regarded by Marovo's fishermen as a validation of the belief that ancestrally-imposed respect shown to the shark will in return give protection from attacks in the present.

Are normally also being killed by the sharks though man-eating serves and when once looked mostly it would be rather pertinent to ask a question if the morale people are in a way pretty much sharing that kind of course relationship with the environment why with that the sort of teaming takes place or the Sharks in a way engaged in killing those people now even within them there are people who are you know subscribing to these what we call as this totemic relations that is which they sort of share some kind of affinity with the shark.

That is solely those who it meant now these sort of practices of the South cotton agent is again being limited to only a number of people who are localized that is the boo - boo - of morale that is through these practices of this totem totemic or shock totemic they also in their social life they engaged in sort of an telling a prohibition against harming promoting killing most of all eating sharks is only associated with practice by only a limited number.

Now again now if you look at these the effects of Serbs on the people xvi mainly attack people from this the non totem is group again the or mostly who are the land or Indian folks who are mostly practicing those 15 cultivations whose primarily engagement is in the land and not in the environment of regarded by this Morava specimen has a validation of their beliefs that ancestrally impose respects shown to serve will in return give protection from attacks in the present.

Now this sort of sub totem agent which is being culturally practiced by these people they are being guided by the trusted if they engage in a certain kind of taboos that is not an telling like harming and promising or even killing the sake is not going to harm them so this sort of trust is being established and is also being proven true because it is validated now therefore as they sort of this ancestral belief are is in a way being operationalized or happens to be sort of being proven truth in the epistemology of this moral people.

Now therefore it is pretty much evident that only subject some section of people like who I engage in a substratum is not is being spared by the serve because they need tends to see the saltiest not something as a killer but rather as seen as who will in return give a protection from the attacks of other entities now therefore the sort of mutual relations which in a way is sort of operationalized now from an epoch understanding or maybe from an Objectivist analysis of these practices.

Again one might simply you know given observations by saying that maybe the situation's you know compels someone to be killed or by the Sun but which again is not true because only infuse instances where in those communities who do not really subscribe to the subtotal missed or totemic are being killed or maybe the land oriented groups but those who practices this

ancestrally enforced respect which, which in a way is being practices by some groups are being spare.

And they are not harm by this shark now this such kind of ancestrally derived belief in the efficacy of south of images and living in the idea becomes sort of convinced and elevates it to the level of trusting now this sort of trust the mutual trust between the animal and the human and the serve in a way is something again which is normally the belief it is being handed down from the past generations.

Therefore such mutualism ideas about the relationship between people and the surrounding environment of sea land and beyond in away permits a great many fields of activity and concerned among the Morava now in a way by citing an example of this in the census of the Sharks some time and giving them killing the people and sparing people who practice the South totemic.

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- Marovo people's relationships with the environment also involve manipulation of the latter through often standardised and widely-known acts of intervention that should—by Evans-Pritchard's (1976) views on the epistemological privilege of science—be seen as belonging to the category of 'magic'.
- These acts are integral to Marovo people's practical engagement with the environment, and of their own perception of constraints posed by the environment on human activity.

We can in away say that this morovo people's relationship with the environment also involves some kind of manipulations that is true often standardized or widely known acts of interventions

that suit what even speech at all so when we talk about the agendas communities that this kind of epistemological privilege of science be seen as belonging to a category of magic now therefore this acting a way this is particularly integral to the Morales people's practical engagement with their environment of their own perceptions of constraints posed by the environment on human activity now therefore we cannot really rule out the idea of is taming the wild or tame and wild sort of inter relations also is operationalized now by a thing.

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- The puzzling dualities of magic as a false technical act but a true social act, as either 'bad science' (according to Tylor, Frazer, and Evans-Pritchard, among others) or 'rhetorical art' (according to Malinowski (1948) and others), will disappear only when we succeed in embedding magic in a more ample theory of human life in which the path of ritual action is seen as an indispensable mode for man anywhere and everywhere of relating to and participating in the life of the world. (Tambiah 1990:83)

So we can say that does marovo people's relationship appear to be not necessarily constrained by the laws of nature and the efficacy of these the practical knowledge to overcome what would in wisdom scientific terms be considered as natural constraints is verified regularly by these practices now moving on we can in a way say that these are puzzling dualities which exist in the practice of the magic as a technical axe but also or which is socially in nature as something which is negative or bad science which is being classified by Tyler Frazer annual special again is a rhetorical act which is set by Malinowski.

According to some we are made an observation of all this by saying that all these in a way will disappear only when we succeed in embedding magic in a more ample theory of human life in

which the part of this original action, action is seen as an indispensable man-made for man's anywhere and everywhere of relating to and participating in the life of the world now therefore it is important to not simply you know make up resolutions or sort of a simplistic conclusion rather we have to in a way be able to be a participate in these practices.

Now what we have discussed so far is on the kind of relationship between nature science magic and how the epistemologies which happens to in a way privilege of anthropology at one point of time has evolved and the kind of stances and trouble is also takes so the alternative way of an epistemology is again to locate and understand the local knowledge the kind of how their knowledge has evolved over a period of time that is the ontological sense of knowing of how they tends to sort of maxim's of the by utilizing certain kind of concepts and ideas.

So therefore the idea is to come up with an alternative that is in Italy or Maxim's of the epistemology of the native people so we have cite an example of the witchcraft which is being practices among the agendas and mostly also the kind of totemic practices among the Morava peoples in Solomon island how this knowledge is process eliminator and then the ontology which they have developed.

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You know we can be sort of serve our purpose in understanding trying to look at the relationship between nature culture science magic soon and so forth so for further understanding you can refer these readings of even speeches and readings understanding of the morale now with this I will stop this lecture thank you.

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