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Ecology and Society

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Well today in this lecture we would be looking at primarily the relationship between ecology and religions and which I have titled as religion nature and environment, now for quite some time there has been a different understanding about ritual, if not religion and within this discipline of anthropology a milder kind the French sociologist was the first to you know Maxim's of religions or the roles of rituals in general now you know even within anthropology the works of a milder crime is still seen to be the finer in that sense.

But then this presentation or these lectures on the relations between religion nature and environment will be slightly different because it is I borrowed some of the works primarily on Roy Rap paport in some of his works which I have partly mentioned in the context of human environment or cultural adaptations of which I have often cite examples about his work on picks for the ancestors in which the sacrifices slaughter of picks were being carried out, now in this particular lecture we would be looking at how and why there is this in essence.

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Background

- Roy Rappaport argues that religion is central to the continuing evolution of life, although it has been displaced from its original position of intellectual authority by the rise of modern science.
- His book *Ritual and Religion in the Making of Humanity*, which could be construed as in some degree religious as well as about religion, insists that religion can and must be reconciled with science.
- Combining adaptive and cognitive approaches to the study of humankind, he mounts a comprehensive analysis of religion's evolutionary significance, seeing it as co-extensive with the invention of language and hence of culture as we know it.

Of this ritual and what religion actually is and what is the embedded meanings to what ritual is how is it different from the notion of layman's understanding of ritual and apart from Roy Rappaport's work I also keep on citing some of the works the kind of concepts and theoretical understanding which are being provided by other sociologists and anthropologists, now in this particular lecture Roy Rappaport in a way attempts to argue or bring out that religion in a way is central to the continuing evolution of life.

Now he tends to look at how humans evolve over a period of time and then in the process, so is there refining of a religion in a way now and in some way the way he parted ways from other interpolation sociologists and mostly due to time is he tends to in a way bring in the rise of these modern scientists in relation to religion.

So in a way he attempts to distance himself from them by trying to more of follow a holistic approach because the earlier there was attempts to you know like defenses or separate the waste like sacred and profane and the kind of activities at the individual and the collective level is different but the reports work in a way open up a new sort of aspect in terms of not just

understanding the environment, but by injecting in this idea of ecology and its relationship with the human society it opened up a new water altogether.

Now his book rich racial and religion in the making of humanity which in a way attempts to you know construe religious as well as about religions within a way insistent religion can and must be reconcile with science, so in some way heat tempts to bring relevant which often is being considered to be obsolete and irrational by many of the natural scientists or scientists in general who are in a way trying to see it from more objectivist and positivist perspective, now he tries to in a way refined what religious religion and religious life is.

Now he tends he employed these methods of adaptive and cognitive approaches in his study of the human kind and also by using these two approaches he come up with a sort of a comprehensive analysis of religious, how it evokes and the kind of significance by seeing it as a sort of coexistence with the invention of language and hands of culture as we know it now when he talked about that evolution of life he also talks about, the differences between humans and animals and in Watsons human is much more in a way a better positions to sort of engage in the modes of communications.

And the animals and plants necessarily not engaged in this kind of transmissions of a sort of modes of communication these are some sort of poisons which we are in a way trying to look at and how does one make sense of rituals and the kind of meanings which are attributed and attached to it, now in some way he also attempts to you know brought together the kind of.

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- At the same time he assembles the fullest study yet of religion's main component, ritual, which constructs the conceptions which we take to be religious and has been central in the making of humanity's adaptation.
- To review the anthropological evidence which might allow for a more comprehensive understanding of ritual as the practical matrix of religious life.
- To construct a religion compatible with the scientific laws ruling a world for which humanity is ultimately responsible, as that part of life on this planet which is able to think.
- Religion, etymologically speaking, binds us to an external force; it stabilises our meaningful interaction with the world, provides an anchor for our volatility.

Know how religion happens to be the main component and ritual in some way also constructs the kind of perceptions which, we have around in our surrounding now we tend to sort of get religion Rappaport tries to situate relevant and by bringing out this our explanation or notion of religion he tends to teach with relevant in this which is central in making of human kind is adaptations through their environment or surroundings, now what is so significant and important about religion can a society really exist without a religion or not these are for quite some time has been some of the pertinent equations which are being and gates by many entropolis.

And socialists in that sense and the timeworks no doubt is some of the classic examples his work on the elementary forms of religious life which he had extend extensively studied about the rudimentary forms of religions in the context of the aboriginals in Australia, now I will come to that in the later part, now if we tries to bring in this anthropological evidence which in a way allow to have or engage in a more comprehensive or holistic understanding of rituals as more of a practical matrix of religious life.

Now how do we in a way maximum of this tend to construct of religions compatible with the scientific laws in a way is quite challenging when you have the sort of in there in our interactions or in our everyday life.

We are being guided by this idea of maracas on Objectivist or a notion from the Western science so in this humanity in a way is ultimately responsible as that part of life on this planet in which we are able to imagine and think, how does one situate or how does one situate Humanity in the context of this planet when we talk about planet we are also looking at other things around us which are seen which we can touch which can remain untouched, so in essence religion if we talk in terms of the etymologically in a way binds us to the external force.

When we talk about external force we are talking about those things which are unseen it not only stabilizes our meaningful interaction with the world, but also provides and a way out for our volatility, now therefore why do we you know in a way sort of tries to negotiate and interact if not maximum of the external forces because there are times where not just the human species but other species the way in which we tends to react or adapt when we overcome some kind or encounter some kind of anxiety or fear.

So that sort of added critical junctures we tends to react and then find a way out to adapt ourselves to death situations so that kind of situation might be the solution might be short term it might be, so depending on our needs and necessity we tend to you know find a way out or a mechanism in order to adapt so that I will come to a later part now as I mentioned about.

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- For Durkheim, religion was the organized attempt to bridge the gap between the known and the unknown, conceived of as the profane world of ordinary experience and a sacred, extraordinary world located outside that experience.
- He recognized that we normally conceive of the sacred in terms of spiritual powers, summarized in the world religions as God [What is ultimately unknown to us is our collective being in society].
- Through ritual, Durkheim argues, we worship our unrealized powers of shared existence, society, and call it God.
- Sometimes we objectify the spirit world as nature and worship that ["totemism" of the Australian Aborigines]

Three times what does Durkheim have to say about religion and what is the kind of differences which we will try to look into in the context of the ideas which are being espoused and posited by Roy Rapoport, now do time for do time our religion in away is sort of a way or a means to sort of a binding force between the known and unknown that is how one tries to build a bridge if not find a way out in order to have an interaction between these the known and unknown and he which is in away conceived as a profane world of ordinary experience as second.

Now in which there is this extraordinary world which is primarily assumed to be located outside the ex death experiences, now as an individual we normally tends to negotiate if not encounter in our everyday life certain kind of work sites a certain kind of objects and, so many practices but there are things which are behind this which normally or unconsciously we do not really look for tends to negotiate and there is there is one reason why there is what do time in we tend to sort of draw a boundary between they get.

With exists between that the profane and the sacred the second is something which remains unsealed and which in a way is considered sometime or interpret as a myth or sort of supernatural forces which is into play, now the time in his attempts to understand what religion is

he also recognized that we normally conceive of these what we call a secret in terms of the spiritual powers or more seemed to be as a religion or as God, now what is ultimately unknown to artists our collective being in society, now for doing time in a way when we talk about the supernatural or if not something behind the individual thing.

He tends to equate it with society and his primarily focus is on the kind of solidarity which exists among the members in a society and to him that sort of the society in away go on and sort of directs and individuals and gates with his everyday life, now therefore to him this particular existence of God or the religion what we talk about is created by the society, so in a sense religion is something which is being created by nothing but by society itself, now through this rituals to Durkheim he tends to a sort of posit an idea.

That we worship our unrealized power of this shared existence society and call it God now therefore for him the society is sort of not just a binding force but it is seem to be something which is outside the individuals understanding and which is normally being presumed to be you know a religion if not the existence of some spiritual powers which we normally address, as God now therefore we sometimes tend to you know objectified the spirit world as nature and also worship debt.

And which in a way has he has given cite an example in the context of the Australian abortions which is known as to total is, now in to temism as I also discussed in the some of the lectures and give an example where in plants and animals are seen to be in a totem object and where an individual or society in a way attempts to objectify a particular plants or animals which in essence symbolizes the meanings or attempts to you know represent the society or maybe the individual.

So in depth in such practices of how one tends to you know like Maxim's of the environment by sort of representing themselves by the use of this totem a cultural totem or so and so forth, where one society is being restricted, oh you know harming or even nothing if not and giving in a different action to that particular object which is considered to be sacred if not revenge, now this

was primarily the classic work of them kind the elementary forms of religious life in a way attempts to demonstrate.

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- In his *The Elementary Forms of Religious Life*, Durkheim attempts to demonstrate that science springs from the same desire to connect the known and the unknown that spawned religion.
- Durkheim believed that the central task of ritual was to instill these collective representations in each of us.
- In a state of spiritual ecstasy we internalize the lessons which bind us to each other in social life.
- He did not elaborate on this rather important conception of the socialization process.

That science Springs from the same desire to connect the known and unknown that spawned religion now Durkheim I am believe that the central task of rituals wants to instill his collective representations in each of us that is in each and every individual, now in a state of this spiritual ecstasy we tend to and internalize the lessons which in a way by next which other in this social life so which he also talks about that bonding that is the in a way attempts to sort of limit himself by discussing about the mechanical and the organic solidarity.

By trying to look into the attempts of the division of labor which exist in the pre-industrial and the post-industrial society, now in a way that sort of close interaction of bonding which exist among the collectivity collective representation, if not the individuals now this is something which he has always tries to explain in his entire works, now in this in relations with this particular racial and religion he also tends to look at how it sort of function as religion function as the bonding of the social life but then he did not you know quite spell.

Out the important conception of this in the context of a socialization process now because of what do x does is the individual experience or the individual is action is sort of different from the collective is not the social life or maybe he does not really tries to look the kind of how an individual stems could gain these access or ideas about religion or this rituals as a process of socialization because many a times, if you look at around the kind of rituals and ceremonies which normally ones attends or once performance functions.

We normally done equations I am pretty sure that you hardly bothers even to ask equations of being part of any kind of ceremonies which are relating to your family, if not something which is it has a religious significance because you tend and giving in doing that because that is part of the kind of socialization process and which ultimately becomes a tradition, now one does not really you know equations or find out what are the kind of innate meaning for you do not tend to go and quote what is being into that kind of practices.

Therefore what Rappaport is in a way is different from do kinds understanding of relevant is because a purpose stems to look at sort of the evolution of human life.

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And in that he tries to inject not just ecology as such, but also the socialization process in which he is different from do while understanding of religion, now Rappaport in a way gives us kind of sort of an explicit explanation, when he tries to talks about ritual because he finds it in the ground when religion is made, now religion is not something which is independent of society or a collective life but religion in a way is grounded or the main foundation of religion is based on the society itself.

Now Rappaport also believes that one possible answer to the world is crisis would be sort of a religion founded on a postmodern science which is grounded in ecology, now in one sense he tries to not just explain relevance simply in relation to environment but he tries to come up with a kind of insight or theory wherein he tries to address the kind of crisis which stool is you know witnessing because, if you look around there can be you know like numerous.

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- Roy Rappaport gives such rigorous and explicit attention to ritual because he finds in it the ground where religion is made.
- Rappaport believes that one possible answer to the world's crisis would be a religion founded on a postmodern science grounded in ecology, rather than astronomy – so that human society might be conceived of as being inside rather than outside life on this planet.
- In Rappaport's usage, humanity is a personal quality, a collective noun and a historical project. [His definition of ritual draws no hard line between the sacred and the everyday, between society and the individual or, for that matter, between culture and nature]

Crisis which are we facing but the in this particular course we are normally talking about or emphasizing more on the ecological and then one the crisis, so perhaps now Rappaport in a way tends to you know bring in relevant by in order to explain the kind of problems which we are facing, and it can be in a way an alternative way out now what the Rapoport has strongly talk

about is rather than the from the astronomical point of view ecology in away can you know find some kind of a solutions.

Because human society in a way is conceived of as being inside rather than outside life on this so if we are to you know bring or find a solutions rather than talking about something which is external or unknown to us it is important to situate the things in the context that is the planet art which we are talking about therefore, it is the ecology within a way it is much more instrumental and appropriate in order to bring these solutions rather than the experts which normally talks about something which is behind the planet.

That is the Astronomy you all know what the astronomy is does now in reports usage humanity is in a way of a personal quality a collective noun and more to do with a historical project, now by saying so here is the definition of rituals in a way does not draw a hard line between the sacred and the everyday between society and the individuals or for that matters between culture and nature, so this idea of the dualism of nature and culture as we have discussed in the preceding classes.

Lectures normally is because of the divisions if not when one comes to look at nature and culture for more Objectivist and wisdom science paradigm so this sort of epistemology in a way evolved and personally I feel that real time also in some way is still pretty much not coming out of that sort of notion of belief, now therefore Rappaport is in a way trying to you know more of and an encompass if not a broader understanding of the relations between culture and nature and modulus as simply a dualism or a dichotomy.

But there is certain threats which in a way has a connections so therefore his attempt in a way is to sort of beat the gap between the known and the unknown as we have discussed, now how does he tries to explain or Maxim's of this what he call as the evolution of humans.

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The evolution of humanity

- All animals communicate, and even plants receive and transmit information (Bickerton 1990), but only humans, so far as we know, are possessed of languages (symbols, signs etc.)
- With symbolic transmission individuals can learn from the accounts of others as well as from their own direct experience, and this learning may be transformed in its mere recounting, into public knowledge which can, by further recounting, be preserved as tradition.
- To "explore" these worlds is not simply to discover what is there. The idea is to create what is there. (Expansion of conceptual power – accounts, understanding, abstractions, evaluations).

Or humanity now if you look at the sort of the history maybe not lessons we confined to human but also even animals and plants usually every mammals of species in away and give in some kind of a transmission of Auto transmit information rather, and how does one communicate normally we ask a human skill that since the animals do not have language they do not communicate it is not that way I am not the case rather they also by using certain kinds of you know science or different kinds of may be sounds.

They do engage in some kind of you know a transmission of information now normally with on you know attempts to them, but humans apart from animals and plants are superior or in a much more better position because of we possess certain kinds of languages and this language is also evolved and then through our interaction with other cultural groups we tends to in a way and which a language and language can be you know in the form of maybe using of the symbols science so and so forth.

Or maybe we can see the lexicons or you will know what the lexicographer do now and no doubt not every society has the culture of these reagent and only few societies who are considered to be

much more at once and symbolize have this original form of languages others possess in a more of a very non written and oral kind of information which is being passed on.

Now with the use of these what we call as symbolic transmissions individuals in a way can learn from the account of others as well as strong their own direct experiences, you know this symbol or symbolic transmission of information in a way is something you learn from observing others as well as from your individual experiences and this learning in a way may be transformed in a more sort of recounting into the public domain that is the public knowledge which can in away further account to be you know present preserved as a tradition.

Now therefore the depending on the culture of the reasons or from culture to culture there are different symbols or symbolic expression with which is normally look into, now in the some societies even the concept on the times of breathing is different, now in some societies rather than the you know hugging or maybe second hands it might be like slapping someone space, so that in a way is part of that cultural practices of you know being greeted in a more warmth and in a more modern or deal manner now to explore this notions of understanding in this world is not simply to engage in to simply discover what is there.

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But the idea or the basic idea is to create what is present there when we talk about to create are not sort of bringing of something new but we are trying to add some meanings to the already existing things that is here, now in some way this is how we are in a way expanding our knowledge or in a way the our epistemology so that by expansion of these are ideas of understanding of making sense of things we tend to broaden our accounts the way we perceive things understanding abstractions evaluations so on and so forth.

Now depending on the way we interact or the way we make sense of things around us we engaged in you know formulations of these sort of knowledge or understanding of things around us, now therefore different human societies have different opinions already individuals have different perception or ideas about things around them, now for instance in the earlier part of lecture I also talked about the concrete science where and lévi-strauss in a way tries to explain about the knowledge which the savage or the uncivilized people so called hands. How are they trying to make sense or through the use of what particular ideas they are trying to make sense of the environment, now moving on us as a human being in a way sort of attempt to engage in certain kinds of mechanisms.

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Adaptation

- The processes through which living systems of all sorts (organisms, populations, societies, possibly ecosystems or even the biosphere) maintain themselves in the face of perturbations continuously threatening them with disruption, death or extinction.
 - Adaptive responses to perturbations include both short-term reversible changes of state and longer-term irreversible changes in structure.
 - Structural transformations in some subsystems made it possible to maintain more basic aspects of the system unchanged.
 - This proposes that the fundamental question to ask about any evolutionary change is "What does this change maintain unchanged?"
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Of nudges and environment but also adapting different kinds of strategies in order to make sense of things around us, as we had explained the abstractions the understanding evaluation giving certain kinds of accounts and so forth, now through these processes in a way these cleaning systems or all sorts when we talk about the living system we are also talking about the organisms it can be the human societies and also the ecosystem or even the biosphere, which in a way maintain themselves in the face of these perturbations.

Now what is this perturbations it can be an instances of anxiety fear or so and so, when you are being compelled to react, you have to act, in order to you know take hold of the situation. Now in the face of these perturbations simultaneous continuously in a way threatening them with disruption death or extinct, so how does one react or sort of cope with these situations is something which we would like to in a way look at.

Now adaptive responses in a way to this perturbation include both a short-term reversible changes of stick and also primarily long-term irreversible changes in structure, now for instance if we look at the kind of say the deforestation for example maybe as a result of certain kind of development, processes like building dams or roads and so and so forth. Now normally we happens to see you know uprooting of trees something.

Which is pretty much renewable but in the process there are some long-term effects where in the habitat of that particular environment is being affected or for instance the using of these chemicals and fertilizers in the context of through this frantic or technological advancement of agriculture, has a long lasting impact on the soil. Now which in a way is seen to be irreversible or maybe we can see the non-renewable, so this kind of actions which normally or how do we react to any kind of situations can have maybe a short-term reversible and a long-term irreversible changes in structure.

Now therefore one is to look at the kind of adaptation or adaptive mechanisms of how human in a way tends to Maxine its surroundings. Now what then is James in the structure or irreversible change in structure, there can be destructive transformation in some subsystems within a way can make it possible to maintain more basic aspects of the system and chains. This processes that in a

way we can other very fundamental questions about the evolutionary changes, what does this change in a way maintained unchanged what does this change maintained unchanged.

This is something which normally we talk about or often ask, if we are to look at this in volute streams in some sense or maybe by allowing us to make sense of that the idea of this adaptation. Now let me move on the, now what is this idea of using the symbols.

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The Symbol

- "Language is the foundation of the human way of life" [must have emerged through processes of natural selection as part of the adaptive apparatus of the hominids].
- To Leslie White, the appearance of the symbol (by which he meant language) was not simply an evolutionary novelty enhancing the survival chances of a particular species, but the most radical innovation in the evolution of evolution itself since life first appeared.
- Humanity is a species that lives and can only live in terms of meanings it itself must invent. [meanings and understandings by participating in its very construction].

And what does symbols sort of replicate and Maxims language in a way is considered to be the foundations of human way of life, now to a layman if you ask what is language and then how does one effectively communicate by using language and or how does one communicate from someone who belongs to a different cultural group and then what could perhaps be the connecting or way of interactions. Now in order to have you know an effective communication it is important for someone that is to encode the meaning which is being attached to a particular words or language.

Now unless I am able to make sense of the information which is being passed on or the language is being able to encode by me, there will not be an effective communications between the

provider and the receiver, the one who sent the message and the one who receives it. So in order to make sense of that effective communications the idea or language in away is important. Therefore language happens to be sort of the basic foundations of human way of life the way, we interact the kind of cooperation which is normally being expected back from the other members of the society.

Now this language supposedly must have in a way emerge from the through the process of this natural selection as part of the adaptive appropriate apparatus of the humanoids. Normally language is being something which is also student, by observing our ancestors or maybe which we who are normally handed down from our ancestors that is which is being passed on from the successive generations, which in a way is also a process of natural selection.

Now it has sort of accumulate order pass and then through our experiences the kind of knowledge or meanings which are embedded to it and then how does it is made public or known to the other members of the group, so that is how it expands and how it is the world. Now let us divide in a way has a different meaning or explanation of symbol, what he means by to be a language. Now it is not simply an evolutionary novelty which also enhances the survival chances of particular species, but the most radicals in a way innovation in the evolution or evolution itself since life first appeared.

Therefore this invention or development of language in a way is seen to be one of the most radical innovations of humankind it is what Levi Strauss has to you know talk about in the context of what symbol is and then how language has evolved over a period of time. Now also humanity in a way is something different from other species which live and can only live in terms of meanings it itself must invent. Now even the kind of evolutions which takes place in a sort of making sense of things around us we tends to engage and in inventing different kinds of language.

Now if you look at the English dictionary many of the language which are content or in the English dictionary many of the languages are more or less being bought from others like translating and so and so forth. Now and today if you look at English language in a way is

supposedly one of the most rich, so it in a way sort of evolved and then try to invent and English size that particular terms or concepts or language maybe line which from other culture group.

Now therefore that it happens to be sort of a very complex already to innovations of a particular culture and mind you, they are certain the societies where the language are on the words of extinction because of the it is it because of the kind of interventions from not just in and around society but normally the culture, which use that particular language is not normally in a collective setting rather it is scattered and then to the process of this modernization and so-and-so processes it tends to it becomes sort of and then they are.

So like for example the primitive tribal groups and there are some societies which have these sorts of problems which are being normally discussed. Now humanity in a way has to sort of encounter and negotiate. And trying to understand but by participating in it is very sort of construction. Now this is how symbols in a way is part of making sense of language and it is only through this one is participation it is very construction that we are able to Maxims of that particular language.

Now in a way the kind of world when we talk about the world there can be a different world because of the cosmologies which we normally have. The wall in which supposedly human lives are not comprehensively constituted by the movement of say rocks, that is the tectonics material is because and also these organic processes they are also not simply as we looked at or presumed made up of these rocks trees oceans. But it is more less being constructed out of this symbolically conceived and also perform per formative, the established cosmologies institutions rules and values. Now by saying so we are not belittling the existence of others constituents or processes but apart from that.

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- The worlds in which humans live are not fully constituted by tectonic, meteorological and organic processes [They are not only made of rocks and trees and oceans, but are also constructed out of symbolically conceived and performatively established cosmologies, institutions, rules, and values.
- "Human worlds" (are, therefore, inconceivably richer than the worlds inhabited by other creatures)
- Each human society develops a unique culture – it constructs a unique world that includes not only a special understanding of the surroundings, but of other things 'unseen', as real as those trees and animals and rocks.

It is also important to look at you know how this sort of elements are being processes or it is being created. Now for instance the kind of institution which we are maybe the society which we are into and holds values which guided us again is important and which in a way is symbolic to a particular society. Now for instance me in a society or in a family playing the role of a father is also important for you know the sort of how, we perform or Maxims or acted out in the society.

And also the way we perceive our surroundings that is reverence to the kind of you know the objects, which are around us how do we sort of employ that particular metaphors of how making sense of things around us the plant and animal so and so forth. Now human worlds in this context are therefore in a way inconceivably teacher them the world inhabited by other creatures. No doubt through the use of certain kind of meanings which are being attached we are not saying here the human world is superior in nature.

But of it is much more complex than which we ever thought because even the thing a particular individual in the society is so much complex, that it is difficult for someone to you know interpret one perception or thinking by merely observing on someone is actions or a particular behavior. So therefore the human world or the human society is seemed to be one of the most

complex species of creatures. Now it is human society in a way developed a unique culture, now what is this culture because it is unique because it concludes that construct depth which normally inputs not only a special understanding of the surrounding.

But other things are unseen because which are unknown as well as those trees and animals and also the rocks, which are normally being visible and which can be touched. Now why is it that something which is unseen so much playing an important role because, every culture or every society attribute certain kind of meanings to a certain kind of object is not something which is unseen? Now therefore it is where the idea of this religion and which happen to be you know like playing an important role in this.

Now what is this ritual form region according to Rappaport in a way sort of denote the performance, that is an accent of more or less any in variant sequences of formal acts and utterances not entirely and coded by the performance. Why it that it is not is encoded by the performers but by others, because the performance the performer simply does what are being practices from the past right. Therefore he merely act and then it is this act usually are repetitive in nature.

Now if you talk about ritual the ritual has certain the different meanings and it also encompasses much more than the kind of religious behavior which we are looking in this particular lecture, because there are also different practitioners and this talks about ritual. Now for instance the psychic trees in a way use this particular word rituals similarly our which is conceived to be rather related synonymous with ceremony brief or both to pathological stereotyped behaviors of some neurotics which is both from the study made by Sigmund Freud Rebecca 1907 and also to a certain conventional and repetitive but nevertheless adaptive interaction between people.

Also in the discipline of sociology and anthropology rituals and send money in a way designate a large range of social liberals; even not all of these are to be categorized as religious or may denote the formal aspects of such even. Now also the ethnologists like who are more or less into the study of culture language have used it virtually.

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- In sociology and anthropology "ritual" and "ceremony" may designate a large range of social events, not all of which are religious, or may denote the formal aspects of such events (e.g. Bell 1992, Firth 1967, Goffman 1967, E. Goody 1972 etc.)
 - Ethologists have used it, virtually interchangeably with "display," to designate behavior they have observed not only among other mammals but also among reptiles, birds, fish and even members of other phyla (Bell 1992, Blest 1961, Cullen 1966, Etkin 1964)
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As interchangeably with display that is how it is being performed and acted out to also designate the behavior they have in a way observed not only among other mammals but also other among reptiles, birds fish and even members of the other Phyla. Now there for ritual is not something which is being normally restricted to a human as such but also other mammals, which are normally being displayed. Therefore rituals has in a way a different embedded is not encompasses not just religious behavior but sort of the species daily encounters a daily display of their actions.

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“Ritual” designates, a *form or structure*

- Ritual is often taken to be a symbolic form (see, for instance, Tambiah 1985[1979]: 128)
- The significance of the observation that our definition of ritual is formal - *the performance of more or less invariant sequences of formal acts and utterances not entirely encoded by the performers logically entails the establishment of convention, the sealing of social contract, the construction of the integrated conventional orders*

Now in a way rituals designates a form of structure what Rapport in a way has talked about and Tambar has a different understanding here ritual is often taken to be a symbolic form. Now because unless it has certain kind of meanings attempts to death particular performances ritual has ritual is meaningless, therefore it has to be understood as a symbolic form. Now the significance of this observation that our definition of ritual is formal the performances of more or less invariant sequence of formal action utterances not entirely in a way encoded by the performance logically until the establishment of conventions.

The sealing of social contract and the construction of these integrated conventional order, so in a way you are following a particular rules and principles by you know and giving in this Richard. Now therefore it becomes sort of a symbolic form, now for instance if you look at the marine ritual cycle.

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- For instance, the Maring ritual cycle constituted a functional-ecological theory of ritual in general.
- ...that if we are to understand what is uniquely human we must also consider those aspects of existence which man shares with other creatures. This conviction has led me to set religious rituals and the beliefs associated with them in a frame of reference that can also accommodate the behavior of animals other than man. It is this frame of reference that has exposed the crucial role of religion in the Maring's adjustment to their environment. (*Pigs for the Ancestors* 1968: 241: 2)

Which also constitute a functional equals eco theory of ritual in general where I quote from a report when he talked about the slaughter of pigs for the ancestors or the sacrifices of death peaks to the insistence? That if we are to in a way understand what is uniquely human we must also consider those aspects of existence which man shares with other creatures. So this it is important for us to you know establish the kind of meanings we share with other creatures, so in a way you can just go through this particular slide where in the sacrifices of peaks is important and it symbolizes not just the needs of the people who engage in slaughtering.

But also in a way it is a practices which is perceived to be an adjustment to their environment, now sometimes it can be in a be observed in two different aspects, which is more of adaptive and it can also be maladaptive and it can as we also discuss in the proceedings lectures about the slaughtering of pigs among the semoga community that is the marine we also questioned about what is the manifest and the latent functions of this particular region of our slaughtering of pigs. Now therefore this particular religious ritual in a way is to be understood in the context of the beliefs which is associated with them in that particular frame of reference.

Now if we try to see it from something which is external to it might not make sense, therefore any kind of a core perform or a formal act has to be sort of understood in that frame of reference. Now otherwise you know there are different other explanation about Mitchell again because myth in a way also implies resource and region implies myth.

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- "Myth implies ritual, ritual implies myth, they are one and the same,"
– ritual signifies neither more nor less than what is signified by the references symbolically encoded in its acts and utterances (Leach 1954: 13ff).
- The ritual form, adds something to the substance of ritual, something that the symbolically encoded substance by itself cannot express.
- In a sense, Rappaport take ritual to be the social act basic to humanity.

And they are seen to be one of the same and Rachel also signifies made a more or less than what is signified by the references symbolically and coded in its action and adventure this is by Edmund leach. Now the ritual form in away as something to the substance of the ritual that is symbolically which is encoded substance by itself cannot be usually expressed, in essence reported the ritual to be the social act which is basic to human that is a part of the socialization processes.

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Encoding by other than performer

- The performers of rituals do not specify all the acts and utterances constituting their own performances. [They follow, more or less punctiliously, orders established or taken to have been established, by others]
- Behavior in ritual tends to be punctilious and repetitive –Rituals are performed in specified contexts, that is, they are regularly repeated at times established by clock, calendar, biological rhythm, ontogeny, physical condition, or defined social circumstance, and often they occur in special places as well.
- What is true of humans is true of other animals.

Now encoding by other than performer is important because the performance of ritual do not specify all the acts and utterances constituting their own performances. They follow more or less our orders establish or taken to have been established by others, now why is it that the performance or the performer usually done engaged in you know specifying all the acts and the utterances which normally, which is considered in once performances because usually these meanings which are being attributed or attached to it are more or less already establish or taken to have been established by others.

So one is one in a weight tends to you know not really emitted but meaning sweets are also already encoded in the previous performances, therefore this kind of behavior in ritual tends to be more of continuous and repetitive and rituals are performed in the specific specified context that is they are regularly repeated at times establish by clock, calendar the biological rhythm or we can also talk about certain agricultural rituals which are normally practices by different native societies in different physical and environmental conditions.

Which again is also defined by certain social circumstances and other and often the games to account special places as well, now what is true of human is also true of other animals, now the

kind of rituals in some way the it might be explicitly different or have different meanings but it also is pretty much true in the context of other animals as well. Now what is result and ceremonies the differences because normally we tends to see results and ceremonies as one in the same. Now in the works of blood men and government they said that the term ritual is more stipulated to cover actions.

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Rituals and Ceremonies

- Gluckman and Gluckman (1977: 231), state that the term "ritual" was stipulated "to cover actions which had reference, in the view of the actors, to occult powers: where such beliefs were not present, it was suggested, that the word "ceremony" be used."
- Firth's distinction is slightly different.

Ceremonial I regard as a species of ritual in which, however, the emphasis is more upon symbolic acknowledgment and demonstration of a social situation than upon the efficacy of the procedures in modifying that situation. Whereas other ritual procedures are believed to have a validity of their own, ceremonial procedures, while formal in character, are not believed in themselves to sustain the situation or effect a change in it. (1967: 13)

Which had reference in the view of the act that is such as to occur powers, where such beliefs were not present it was suggested that the use of ceremony would be much more appropriate. Now third in away has sort of a different opinion here and which I could Seminoles, I regard as a species of ritual in which however the emphasis is more upon symbolic acknowledgement and demonstration of social situations upon the efficacy of procedures in modifying that situations.

Where other regional prosecutors are believed to have ability of their own ceremonial procedures while former in character do not believe them, to sustain situation or effect a change in it. So this is the kind of differences which first has posited or between this ritual and ceremony and in the context of theta and ritual if you look at the differences, in a way when the ritual is being performed those who are present in a way becomes part of the congregation and sort of defining

relations of the members of this congregation to the event for which they are present is more or less participation.

Now whoever is part of that ritual in a way not just become a congregation but also become a participant or a participant observer and then we are in the case of tether or tactical even normally, it is the performers and on the one hand it is the audience or the spectator that is what is being the performer and audience. Now audience and the performer are more or less radically separated from each other always in function and almost always in space and time and often clearly not off by the wrist is even the stages is different.

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Theatre and Ritual

- Those present at a ritual constitute a congregation. The defining relationship of the members of a congregation to the event for which they are present is participation.
- Those present at theatrical events include, on the one hand, performers and, on the other hand, audiences.
- Audiences and performers are more or less radically separated from each other, always in function, almost always in space, often clearly marked off by raised stages, proscenium arches, curtains and so on.
- Gluckman has used the term "ritualization" to refer to the assignment of ritual roles to individuals in conformity to their secular relations and statuses (kinship relationship).

And so on and so forth because it is pretty much different, now what many know we has used the term called regionalization to refer to the kind of assignment of ritual rules to individuals in conformity to their secular relations and etc that is the kinship relationship. How an individual acted out or how one performs a ritual is also more or less based on one social or secular relations and statuses of someone playing the role of a father and them so and so forth. Therefore that sort of differences is important for us that is to you known.

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Ritual as mode of communication

- Ritual utterances are not "mere words," but frequently possess special characteristics – stereotypy (Bloch 1973), weirdness (Malinowski 1965[1935] II: 218ff.) and repetitiveness – that may enhance their seeming force, and so may the often noted emphasis upon propriety and precision in uttering them.
- The separation in time and space of some rituals from daily life, the grotesque quality of some ritual postures and gestures, the weirdness of some ritual utterances, the exuberant elaboration of some objects and structures used in rituals – become clear.
- The effectiveness of signals is enhanced if they are easy to distinguish from ordinary technical acts [the transmitters of ritual's messages are always among their most important receivers]

Clear of the differences between research and ceremonies and chatter enrichment, now how does rituals becomes a mode of communication. Now this virtual utterances are not merely words but which are frequently known to be it which possesses special characteristic or stereotyped type I awareness with Melinda speak and talk about and rig thickness that may enhance the seeming force and so may the often noted emphasis upon propriety and positions in uttering them.

So this separation in time and space of some regions from their daily life the kind of ritual posters and gauges the witnesses some of these recent utterances what one excellent elaboration of some of objects instructor use and rituals becomes clear. This particular effectiveness of these signals in a way is also an act and hence is the easy to sort of distinguish from the ordinary technical expertise the transmitters of these rituals message also are among, their most important receivers. Now I will stop here and then continue the different enactments of how meanings are being attached to reach us in the next lectures thank you.

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