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NPTEL

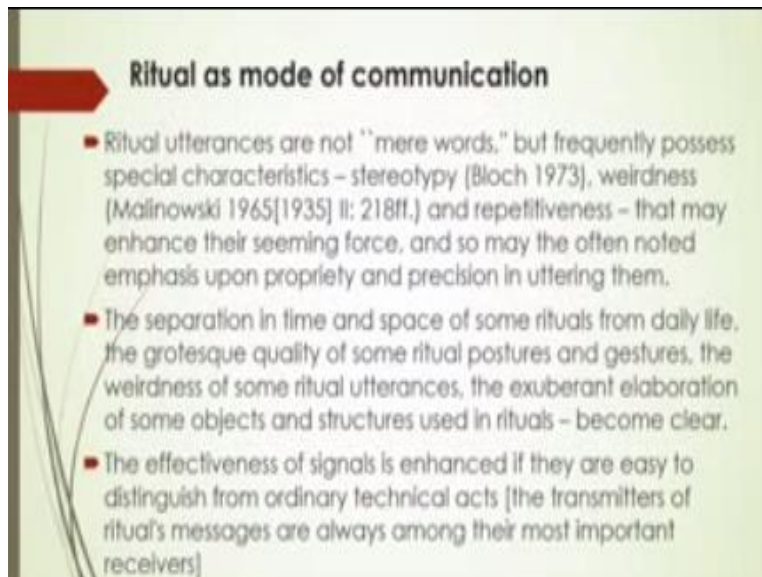
NPTEL ONLINE CERTIFICATION COURSE An initiative of MHRD

Ecology and Society

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Well as we had discussed rituals the kind of role it plays and how it is used as a mode of communications not just in terms of the one who actually the does perform the rituals but also other components which are involved in the whole process of this ritual.

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And we also have discussed that the rituals normally are not the mere word utterances but it actually is something which is encoded with different kind of meanings, so in order to see or make understand this particular ritual process one also needs to see or contextualized in time and space and the effectiveness is rather being filled in terms of the kind of symbols or signal which enhanced and also how it is being the meaning is being enacted.

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Now a neck man of this meaning in a way can be seen in the context of the physical and the meaningful and also when we talk about the physical and the meaningful it involves the kind of actions how an individuals tries to not just perform the rituals but also how he as an individual make sense of it the kind of expectations which normally involved in this research is important in this context.

And secondly it is also important to see the kind of acceptance and belief and conformity within a particular society or a community. Now what is this except instant which means the idea or the kind of action which is being performed by the regional performer and needs to be accepted by the other members of the society and also it needs to have some kind of belief from other members that so and so rituals in a way would have certain kind of an outcome or it help indefinitely we have an effective.

And also conformity by other members as we have defends it between theater and rituals were in a cater normally it is the performer and the audience but in the case of rituals whoever is present there becomes a participant so therefore it is important for other members who are part or being present there to conform to the kind of rules and also values which are already being you know

carried on for generations. Now that is how meanings are being encoded and also being followed by other members of the society, therefore this enactment of meaning in this enactment of meanings it is important for once to look at to have this acceptance belief and conformity. Now moving on I would like to discuss.

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How rituals regulations actually happened in environmental relations and which I will of course be discussing in the light of the same Berger community in engineer, now how rituals in a way regulate and the kind of processes within wolves and if at all how rituals become effective not just in terms of the immediate neighbors or environment but also in a far more less environmentally relations with other members of the group.

Now if you look at as we had discussed the meaning of what religion is by the mild real-time now we happen to see that normally the functionalist ends to see this religious behavior to be sort of engaged in having a specific goal or which we can say as an analytical goal and all this world then it is nothing but the elucidation of even processes and also a relationship which occur within a social unit.

Now let me talk about this relationship which occur within a social unit we need to make sure or need to be very clear about what social unit is, now the time in a way was also a functionalist and he tends to see religion as playing a role of a unifying factor or answering and bringing some kind of solidarity in the community.

Now similarly even in the discipline of anthropology this earliest behavior in a way has analytical goals and which often is being displayed in the context of events processes or relationship which occurs within the and what a social unit is nothing but again it is a opened a group of people who entertain the same kind of beliefs about the universe or in other words began say who have more or less a similar cosmology or a group of people or a congregation who in a way participate together in the performance of this religious research.

Now who in a way have similar beliefs and practices and who in some things have this conformed or accept this religious behavior is asocial unit. Now in order to further elaborate what is the functions of these earliest rituals I quote from Romans in which he says that the functions of rituals can be contact allayed in the context set ritual actions do not produce a practical result on the external world.

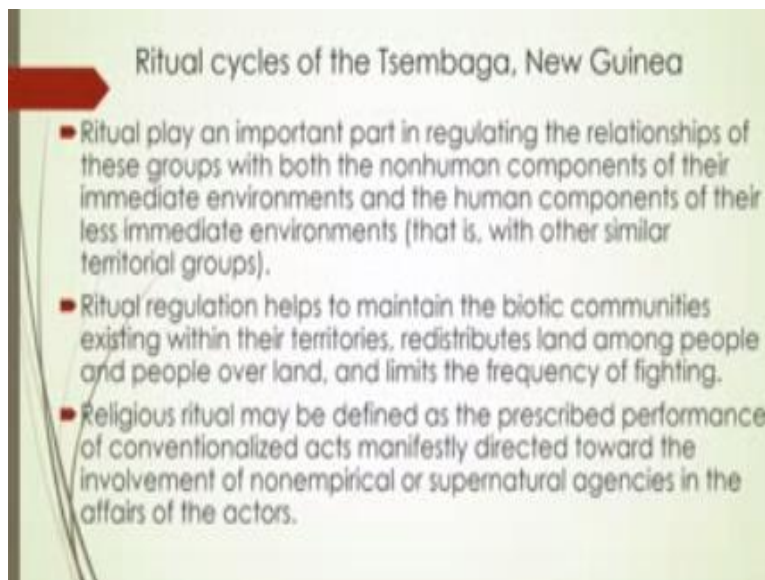
Now usually we anticipate that rituals will have certain kind of impact and which can be pretty much apparent and evident but as her menses rituals the sort produce the practical results the external world which means it does not have an immediate if not a direct consequences or a practical result and that is one of the reason why we call them rituals and but to make the statement in a sense is not to say that ritual does not have any functions its function rather is not related to the world external to the society.

But rather it is embedded or which is an internal to the constitution of the society so in essence ritual is pretty much internal in character and which is only operationalize or effective only to members of the society who are part of it and also through this ritual it gives the members of the society certain kind of confidence and ease it dispels the anxieties and also it disciplines their social organizations.

Now by participating in a ritual normally it to some extent has not just guided by the individuals but also it enhance not just confidence but also in a way it brings certain kinds of hopes to the members of the community and also when they are in their adversity hour or their grievances it is sometime tends to wipe of the grievances and anxieties and also by following certain kinds of norms and values it disciplines their social organizations.

So in a sense of what humans in a way this define is ritual has served a lot of purpose the internal structure of the social organization rather than the external. Now therefore we cannot really say that return is not having any kind of consequences or impacts but rather internally it seems to provide a certain kind of far-reaching impact.

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Now if we look closely at the kind of ritual cycles among the Seneca community in Virginia now what are the kind of roles this reaches as actually placed and to what extent this ritual is being effective and how do the members in a way conform or discipline themselves or what are the kind of plants and animals which they in a way thick perceives to be you know sacred. Now ritual in a way plays an important part in sort of regulating the relationship of these in the within the same bigger community and with both the non-human components of the immediate

environment and also the human component at the less immediate environment that is other group members like the marine speaking groups and because the reason why it is important to look at the other similar groups is because they seems to have maintained you know not always peaceful but also at times there is a war going on between different communities so to what extent and what are the kind of relationship the seminal community in a ways with the neighboring groups and then what how is ritual in a way determinant in sort of sharing their relationship with other external members of the group.

So it will be important to locate and contextualize the Semitics visual cycle in this sense, now this ritual regulation also in a way helped to maintain not just between the nonhuman and the human but also the biotech communities existing within the territories that is the ridge which makes it all so innocent redistribute then among people and people over land and limit the frequencies of fighting.

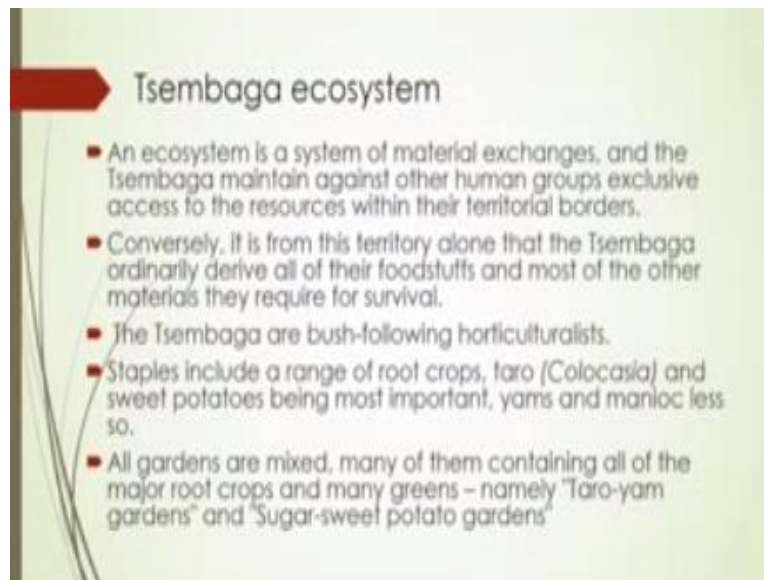
Now normally people go way to war when they are in a way you know prepare enough or perform some certain kind of rituals now again that is how the environment in a way is being kept balanced in some sense now we had also parted discussed about Rappaport's speaks for the ancestors in some time when we were talking about the conception meanings of human ecology the kind of models which are involved the individual the cognized system model so and so forth I will be repeating that.

But all this only partially try to recall some of those as we are talking in the context of this how religion is playing an important or region is an important role in this ecology. Now religious ritual also in innocence can be defined as a prescribed performance of conventionalized X that is free prescribes or pre-decided rules which are being normally followed in a sort of conventionalized manner and which is manifested directly towards the involvement of the non-empirical or the supernatural identities in the affairs of the actors.

So in a way human tends to intercept their imaginings our understanding of the rituals or performances in relation to the non human or the supernatural senses how they maintain certain

kind of relations and what are the kind of expectations which are holding around in that community. Now at this point it is important to point out what are the kind of the ideas.

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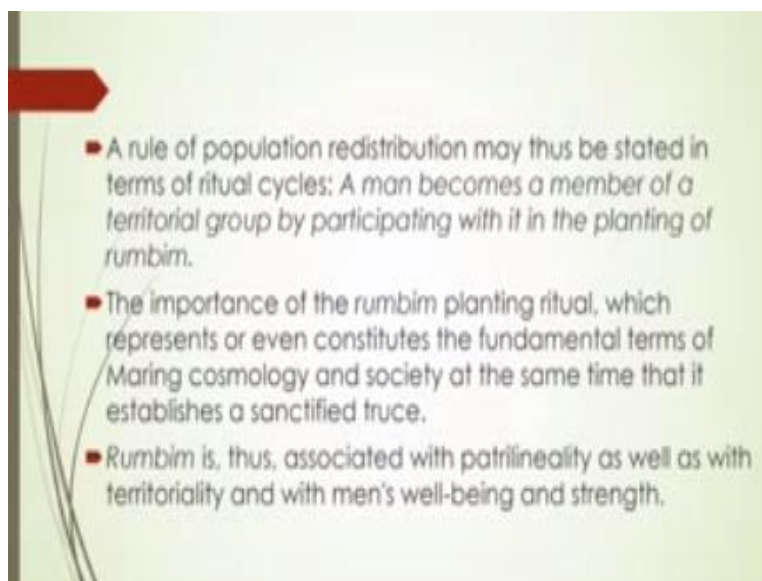
Which surround the tsembaga ecosystem what then is an ecosystem our understanding so far goes that in the core system is the kind of relationship which shares among the species in a particular geographical needs or in ecological needs and looking at the tsembaga ecosystem it is also important to point out the kind of operations which they are and get into and what are the food crops they have been pretty much dependent on.

Now an ecosystem in the context of the tsembaga also consists of the material extremes and also how they maintain this again other human groups which in essence is being pretty much exclusive exclusively access to this resources within their territorial borders. Now sometimes it is also interesting to see that how a particular plant is given so much importance and how does it convey a meaning to other members of the group in terms of certain kinds of difficulties or any kind of eventualities arises.

Now conversely it is also from this territory alone that the same Vegas were able to generate the subsistence means of this livelihood for them and some of the normally agriculture practices which they follow is the they follow the whole horticulture is that is more or less and get in gardening. Now some of the staple roots also which includes a range of root crops taro and then the sweet potatoes being the most important and yams and many less so.

Now all the gardens are in a way mix and many of them are containing certain kind of measure root crops mean many greens namely the terrarium gardens and also the sugar sweet potato gardens. Now these were partly the sort of the economic background of the symbols of communities and were the kind of staple that they normally and get into apart from this they also engage in Harding of animals like peaks and which in a way is sort of a source of accretion and died for them or maybe we can say the source of protein for them.

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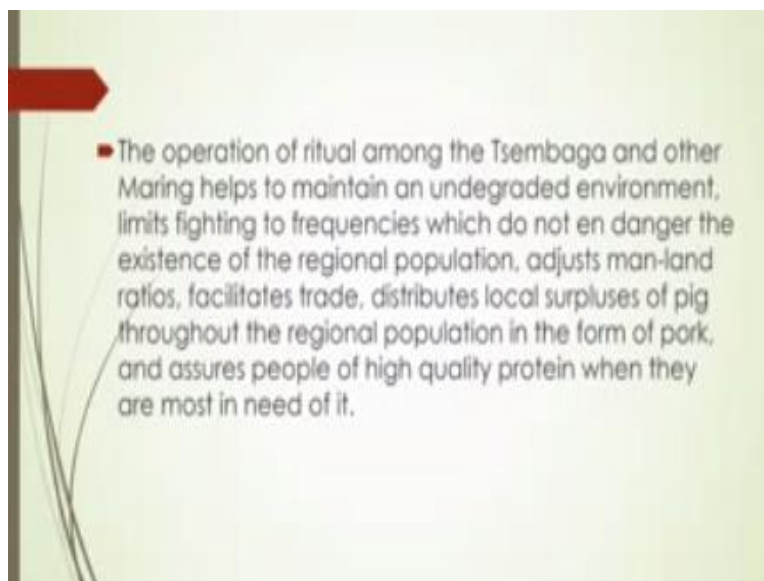


Now as a rule these populations are again being and sort of redistributed and stated in terms of the ritual cycles now a man becomes a member of territory by participating within it in the planting of room built, now what is this room when why is the planting of a room being so much given importance here. Now the importance of this room been planting rituals again in a sense of

represents or even constitute the fundamental terms of the marine cosmology and society at the same time that it establishes a sanctified trust. Now a truce is being signed between the human and non-human and when a room beam is being planted it in essence give an assurance or testify that in that room and it contains the spirit or soul of there and sister, now in a way as long as that room beam stays in the soil it in away have sort of a mutual understanding between the semoga and non-human or the supernatural forces.

Now therefore it in essence have that kind of understanding if not a cordial relationship between them and through these practices it also maintain sort of a healthy or an adaptive mechanism between the nonhuman and the human and Rumbim is not associated with the petrel energy as well as territoriality and with men's well-being and strength. Now they in away assume that they are dependent on the data at the same time as long as the ruminant is attached to the soil to the ground the sort of evoke certain kind of a trust which is considered to be sanctified among the seminal community.

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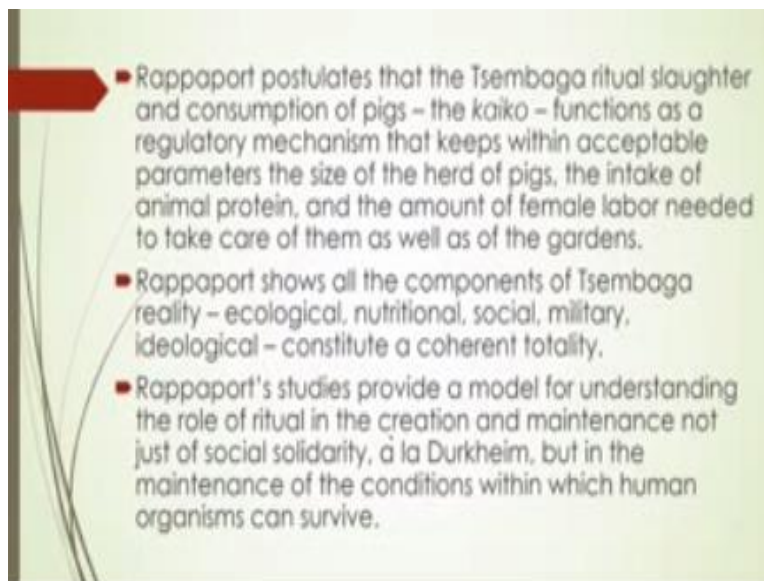


Now if you look at the operation the operational rituals which is present among the same Berger and other Marines that is the adjoining groups of people innocent helps to maintained and

unrelated environment under gated environment how because what are the kind of checks and balances which stay normally and get into because they limits fighting to frequencies which do not endanger the existence of this regional population and also they exist this mandolin ratios which in a way facilitate trade distributes local surpluses of peak throughout the regional population in the form of pork and accuse people of high-quality protein when they are most omit of it.

Now therefore this operational ritual which is even among the ten mega and the marine innocence evokes certain kind of how a balance is maintained in the environment the kind of animals which are being slaughtered and again which is it I had a talk that quite discussed at length about the pig slaughters with was practice among the same burgers in the proceeding Nexus.

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Now Rappaport in away are postulates that the same burger ritual slaughter and this consumption of your speaks that is it is locally known as the keiko function as a regulatory mechanism that keeps within the acceptable parameters in the size of the hearts of Peaks. For example, the intake

of animal protein and the amount of female labor needed to take care of them as well as of the girdles, so in a way the ritual cycled over the same burger is cyclically nature.

Now for instance they plan the rumble and then also they start rearing the pigs, now as and when they uproot the Rumbim there is some kind of war and then it is followed by a certain sacrificing or a slaughtering of the pigs once the war comes to an end. Now in a way these sort of practices are have certain kind of overlapping meanings and or rather every every action is pretty much interrelated the manner in which they go to the war and then once they started and gazing in this the keiko that is the struggle of the pigs.

They again abandon this going to the waving war again so waving a wire is not frequent at all and then maybe it is the sort of how then getting to you know more or less and exercise or drilling as and when they are prepared and as and when they feel that they have enough picks for condoms and then they go ahead with the war and then they retreat back come back and then go on with this festival service.

Now through all these practices Rappaport primarily in his work or fix for the ancestor so that all the components of this seminar reality is nothing but it is sort of trying to bring in the relationship between the ecological, nutritional, social, military, ideological and which perhaps seems to constitute a current totality. Now all these put together in a way is again the part of the same burger ecosystems and how they are able to maintain certain kind of ritual behavior and this ritual behavior is not necessarily confined to only one single perspective but which encompasses all this putting two together that is the social political economic so and so forth.

Therefore Rapaport studies in a way provide a model for understanding the role of the ritual in creation and maintenance not just social solidarity like what the time has talked about but also rather in maintaining the conditions within which human organisms can survive that is how through rituals they are able to maintain are a conducive environment for to maintain this balance in the environment.

Now we as we had discussed the kind of the importance of what rituals and how rituals tends to play an important role not just only except in the minds but also result in essence becomes an expressive and it also served the purpose to the community in terms of how they are able to maintain certain kinds of rules and regulations and they followed this and ritual cannot be seen in isolation.

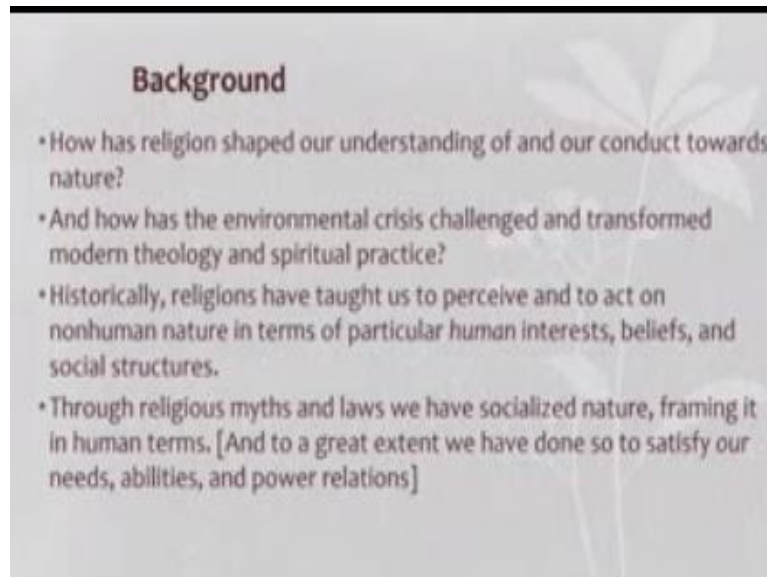
But also it has to be contextualized in the context of these ecology and the environment in general and what kind of purpose does it serve. Now to have a much more deeper understanding about Rappaport's or ritual in general in relationship to ecology one can refer Rappaport's work which again is reproduced in the one of his book and apart from this also you can refer Rappaport's work on picks folder and system.

Now in the last lecture we have discussed quite at length about how ritual in a way becomes sort of a balancing act in terms of one's relations with or in one's adaptation with the ecology in general and then that is purely from the ecological approach to religion. Now slightly moving away from what we have discussed in this course or in this lecture series we would be looking at how religions in a way happens to occupy or religions is considered to be sort of an alternative methods or ways in resolving the environmental crisis which we are witnessing.

And as I had discussed in the introduction introductory part of the course that we will also be looking at some of the contemporary geology or the religious philosophy which is to be in away situate in the context of how and to what extent religion in a way SEPs our mind our perspective our thinking our imaginations and the way we perceive or look towards nature now therefore why did that religion is supposedly considered to be an important tool or an important perspective in this present environment or crisis.

Now as I had said before going into details of some of the religions or the kind of religious philosophies which they have followed it is pertinent to discuss the background as to why religion in a way is considered to be important and in this context it is important to see how religion in a way has said our understanding or our conduct towards nature. Now normally if you look around the perception towards nature might be different.

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From one society to another or mostly if you look at the Western nonwestern society the kind of perceptions which they have to what the nature is also different and globally there is a lot of divide between North and South again how the northern countries and the southern countries perceive nature or what kind of relationship they share bit later. Now therefore it is important to locate this human environmental relations by bringing in this perspective of religion.

In general and how has this the present environmental crisis challenge in a way challenge and transformed the modern geology and spiritual practices and in which particular modern theology or the spiritual practices get us to have much more meaningful understanding with nature or which religions religious philosophy in a way sort of indistinct in a way bring human much more close to nature that will of course be the kind of the main gist of these lectures.

Now historically if you look at may be prior to the medieval period the medieval period and so-called modern period religions in all these successive generations has taught us to sort of perceive and to act on this human nature in terms of a particular human interest beliefs and social structure now why is this human interest important again, now if you look at their different forms of metal ism which is involves even in the study of from the anthropological perspective like

vulgar materialism and so and so forth and it is sort of tinker's in away tries to bring in sort of the nuances and the differences among this methylamine and why I am talking about methylamine is because human interest normally is being guided by the idea of accumulation and to sort of squeeze or extract certain kind of profits from the natural resources and in the process it is um somehow tends to strain the kind of relations or ideas which is being shared in general and what are the beliefs and social structure which also in a way is instrumental in shaping or bringing the sort of the kind of perceptions which normally chills.

Now when we talk about the beliefs it is normally the religious teachings of the religious dogmas which are being in a way influencing and individuals right from the bird and then in some sense are these not being a part of the family socialization process and this social structure in a way is pretty much deep-rooted and embedded within that it is sort of not just train the minds of the individuals in general but also particularly the kind of relations or the kind of behavior which we acted out to the nonhumans domain.

Now therefore it is important to locate the human domain and human domain and the kind of relationship which is being shared between them and through this for instance religious myths and lo we have in a way a socialized nature framing it in terms of the human interest and to a great extent we have done. So to satisfy our needs abilities and power relations now when we talk about power relations it is also about controlling and having the capacity to sort of dominate the nature around us now the more you have the control and dominance power the more power you have or an authority in terms of the kind of social relations which you share among other members of the society.

Now therefore within with in this backdrop it is important to see through it how religion in a way is instrumental in shaping notice the minds but also in terms of the kind of attitudes and perceptions.

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- Consider, for instance, that many writers have found in biblical writings about “man’s” right to “master the earth” (Genesis 1:28) an essential source for the havoc wreaked by Western societies upon the earth.
- The spread of democracy and the critical intellectual tendencies embedded in Enlightenment philosophy and modern science cast heavy doubt on any particular religion’s claims to absolute truth.
- This doubt leads some people to a complete rejection of religion.
- Similarly, the recent feminist critique of religion has identified patriarchal biases in virtually all established traditions.

Which we normally have towards the nonhuman actors that is the nature around us, now for instance let us consider that many writers have tends to you know critically look at this mostly the biblical text about men's rights to master the art which normally is quite vocally talked about by Lynne white by sort of blaming the western religion as responsible for the present ecological crisis which we have and which I was talking much more detail in the later part of this lecture and men's right to master the art it seemed to mean essential source for the hever which is being witnessed by the Western societies upon the art.

Now these are some of the sort of biblical critical analysis which are being given and also why is that the Judeo-Christian religion is being singled out or it is because of the kind of capitalism which is being attached or rather we can say that the emergence of industrialism or industrialization process or capitalism in the West in a way might have perhaps led to you know a critical imagination or analysis of how what perhaps might have provoked or led to the emergence of this.

And then mind you are unsure you are family with next Weber's work on the Protestant ethics and rise of capitalism and Weber a German sociologist in a way tries to explore how this within

the Christian religion this Protestant at with those support professionals Protestant ethics in a way are were solely responsible for the emergence of these capitalism.

And one of the kind of religious teachings which in a way has not this influence but also transform the imaginations and thinking's of these people mostly the within Europe now such kind of work in away tends to challenge and questions the relevance lost we of any kind of residence for that matter now also perhaps the spirit of democracy and critical intellectuals tendencies embedded in the Enlightenment and opposed enlightenment philosophy and also the modern science in a way tends to you know challenge and questions on any particular religious claimed to absolute truth.

Now through these he tends to you know rationally challenge any kind of religious teachings of philosophy and perhaps this doubt in away lead to some kind of a rejection of religion which is more to do with which is unscientific irrational and which cannot really withstood the modern science or the Enlightenment period when people are being guided by empiricism. Now similarly some of the feminist critics also have strong reservations of feeling against this relevant as which is smallness identified as potential biases in virtually all established traditions.

Again as I was talking about the wisdoms capitalist mindset which is more or less being guided by these potential biases is something with the families for quite some time argue and raise the issue now in the light of this it is important to see that how this emergence of the Western capitalism or within science again is also being questioned by so-called families and then who don't really subscribe creation to this idea of how things are being established now therefore one is to look into the kind of ideas which are being embedded here.

Now for instance which I categorized as the important isms that is the religious teachings which are in a way presumed to be goes too embedded with traditions and then who have much more cordial relations with nature. Now this quote intelligence has innovate sought to reinterpret these old traditions that is the findings and which stress more on the passages in classic texts like maybe the Buddhist classic texts or maybe science books so and so forth which tries to reveal the

kind of human process to nature within a way are is an exercise which would perhaps help us in the face this current crisis.

Now in fact the significance of these religions is increasingly filled because many of these guiding lights of modernity and materialists liberal democracies has been undermined by the political violence technological disasters and the cultural bankruptcy of the late 20th century so the world has happens to send a lot of violence not just among human in general but also the violence which are being meted out that is Thailand anthropogenic influences on the environment is increasingly felt.

And what perhaps might be the reason or what could be the other way out to sort of lessons if not to partially allow us if not avoid us to engage in this heightened again I mean the extent of what we pose a threat to the N word perhaps these secular radical politics also have been rendered doubtful by the economic failures and all and the totalitarian political excesses of this community all this perhaps seems to also fill and these spiritual perspectives can be seen as or increasingly realized as a source of social direction as well as personal inspiration now in the upcoming or preceding upcoming lectures.

We would be looking at primarily how the Christian religion in a way is primarily blamed to have increasingly course than one the crisis and also how there is a read prospection or introspection which evolves within the Christian religion as well the kind of stance which is taken by the railhead like the Pope the Pope John Paul - the kind of responses which it also evokes and evolve in terms of how there has to be a retrospection within.

And secondly we also be looking at some of the religions like the Hindu religion Buddhism Jainism and also sudden other native friends and which are sort of thought to be more postnatal in respects will be sort of sinned as our explanations thereby trying to broaden us the very good religions in a way has tries to an art or bring in these religious texts, so that we find a way out to have an alternative methods or means in terms of looking and locating the ambience which are in a way can bring certain kind of a balance when we talk about the human nature relationships.

Thank you.

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