

ETH1.Introduction

2. Relations of ethnoastronomy with archaeoastronomy, history of astronomy and astronomical education

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Ethnoastronomy and archaeoastronomy relation



Archeology and anthropology have a close relationship.

This is reflected in the potential of the link between ethno and archeoastronomy.



Ethnoastronomy and archaeoastronomy

- The interpretation of the material remains is a challenge for archaeoastronomers
 - Ethnoastronomy provides a wider range of possibilities that enrich the models available to archaeoastronomers.
- In archaeoastronomy it is often difficult to reconstruct the processes behind the materialities
 - Ethnoastronomy gives archaeoastronomers access to various links between social processes and materialities



Ethnoastronomy and archaeoastronomy

- Archaeoastronomy gives ethnoastronomers access to a deeper temporal perspective
- Archaeoastronomy helps ethnoastronomers pay attention to materialities
- Archaeoastronomy encourages ethnoastronomers to be attentive to space and the skyscape



Ethnoastronomy and history of astronomy relation



History and anthropology have a close relationship, visible in the fields of ethnohistory and socio-cultural history.

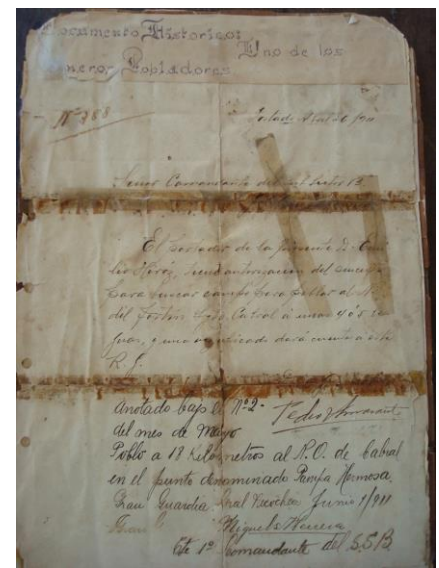
This is reflected in the potential of the link between ethnoastronomy and history of astronomy.

An especially fruitful case is the joint study, from complementary perspectives, of the interaction between astronomies of written and oral traditions in the framework of colonial processes.



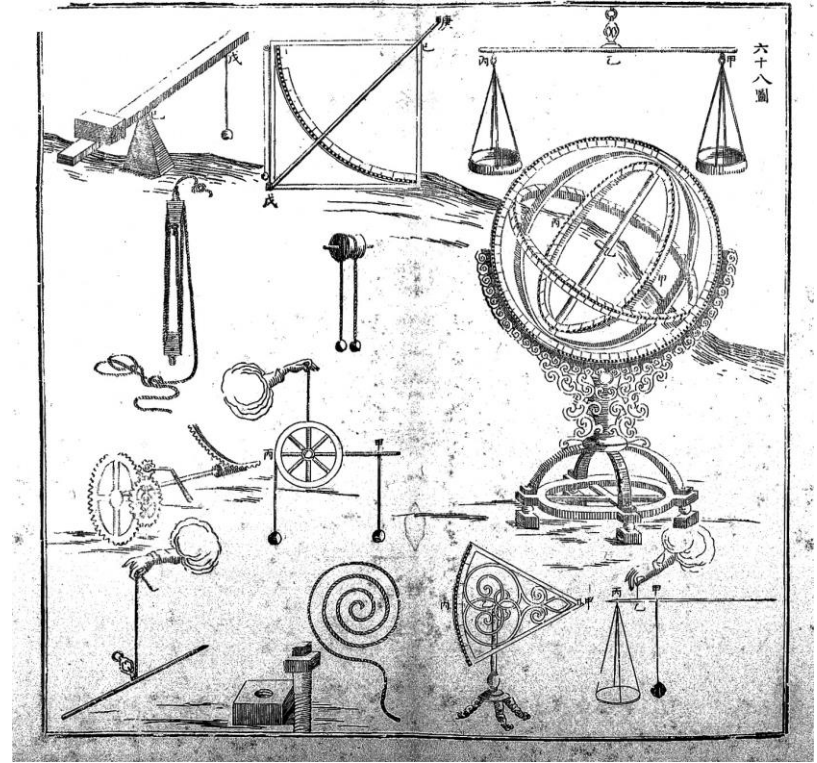
Ethnoastronomy and history of astronomy:

- Ethnoastronomy allows us to relate written astronomical traditions with the broader context of oral astronomies
- Ethnoastronomy allows problematizing the link between documents and social life
- Ethnoastronomy favors a socio-anthropological reading of the historical evidence
- Ethnoastronomy allows pluralizing the “History of Astronomy” to “**histories of astronomies**”, by accounting for the variety of written astronomical traditions



Ethnoastronomy and history of astronomy:

- The history of astronomy provides a long-term temporal perspective to ethnoastronomy
- The history of astronomy motivates ethnoastronomy to analyze the role of the processes of institutionalization of knowledge
- In many cases, documentary sources provides complementary perspectives to oral history



Illustrations of astronomical instruments produced for the open air Observatory, Peking, China, by the Belgian Jesuit missionary Ferdinand Verbiest (1623-1688). This file comes from Wellcome Images, a website operated by Wellcome Trust, a global charitable foundation based in the United Kingdom. Creative Commons Attribution 4.0 International license.



Ethnoastronomy and astronomical education



Intercultural education, as a paradigm that thinks about education assuming diversity as a value, is closely linked to the task of anthropologists and linguists who work on problems related to the relationship between indigenous languages and the school system.

From this starting point, ethnoastronomy has very interesting spaces for dialogue with an astronomical education that is nourished by diversity



Ethnoastronomy and astronomical education:

- Ethnoastronomy makes it possible to avoid the "anecdotal" use of the astronomies of the various human societies in the teaching of academic astronomy
- Ethnoastronomy favors the understanding of the logics that articulate different systems of astronomical knowledge, which allows a more fruitful dialogue in educational contexts
- Ethnoastronomy allows the denaturalization of the assumptions of academic astronomy, favoring educational processes in culturally diverse contexts.



Ethnoastronomy and astronomical education:

- Astronomical education allows ethnoastronomy to reflect on the processes of interaction between astronomical systems
- Astronomical education enables ethnoastronomy to approach the processes of primary and secondary socialization linked to the transmission of astronomical knowledge
- Astronomical education enables ethnoastronomy to apply its perspectives to the empowerment of local populations and the possibility that they appropriate academic knowledge in their own terms.



Credits

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