

Emerging Trends in Ethnobiology

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Editorial Note

Ethnobiology is the study of the biological sciences practiced by various ethnic groups in the study of ethnology. Therefore, it involves the knowledge of botany and zoology of the various ethnic groups in Africa, America, Asia or Australia now and in the past, as well as the biology manifested in our Western society. The term "ethnobiology" first appeared in the United States (Custer) in 1935. The term is composed of two elements "ethnology" and "biology", and its style is similar to many similar terms that have appeared since the words "ethnography" and "ethnology" appeared in the late 18th century.

The above definition of the term ethnobiology follows the same principles that produced these other ethnological fields. For example, if ethnic linguistics and ethnic history can be defined as the study of the languages of different ethnic groups in the cultural context, as well as the study of the history of different ethnic groups, then ethnic biology cannot be understood. Different from the views of the main affected people. This is not a comprehensive study of all the relationships between humans, plants and animals, because it will include the narrow ethnobiology just mentioned, as well as paleobotany, plant and animal pharmacology, zoo archaeology, research and domestication of useful plants Wait.

It will take some time to lay a unified methodology and theoretical foundation for such a discipline. The use of a strict ethnobiological definition has operational and theoretical advantages, and the scope of this definition is more limited than that commonly found in some professional circles today. First of all, this definition allows the discipline to have a clear connection with the social sciences, distinguishing it from the practical applications of botany and zoology. Some people call it economic botany or applied botany and zoo engineering.

It is a logical extension of most other "ethnic" disciplines, wonder and promotes a better understanding of the historical

development of ethnic biology by emphasizing the scientific knowledge of the surrounding biological elements that they have discovered by different ethnic groups, which is a key aspect of the general discipline. The relationship between humans and their environment has been felt in the last century. Historically, science is considered the product of Western society. Realizing that other races can participate in scientific work is very new, if at all. This is a power issue, which can be measured by the number and derogation of terms used by Western scientific authorities to distinguish.

What does "scientific" knowledge come from? For example, the science of non-Western peoples is called "folklore": "natural knowledge", "foresight" or "super science", if it is not "natural history": "knowledge" is simple and clear, "traditional ecological knowledge": "or simply Worldview. A similar situation prevails in many circles, that is, the real possibility that societies outside the great civilization may have complex language systems. The languages of tribes or indigenous peasant communities are often referred to as "dialects" to recall our religious history when Christianity was at the center of authority while all other religions were classified as paganism, idolatry, or superstition. Now that power has shifted from religion to science, the dominant society claims to have the privilege of science.

The history of ethnobiology spans more than a century (from 1860 to the present) and has witnessed some changes in attitudes towards the knowledge level of non-Western people. This is evident in the works of many authors from North America, Europe and other places, who have a common interest in studying the knowledge of plants and animals of different ethnic groups. These authors, doctors, archaeologists, botanists, and ethnologists were initially only concerned with the economic use of biological elements in the environment by these peoples. Next, they turned to rural nomenclature, systematic classification, and finally turned to knowledge of resources and their management.