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Jan 7, '89.

Dear Pam

So you finally pulled off the caper! That is good. I am glad. Power be with you!

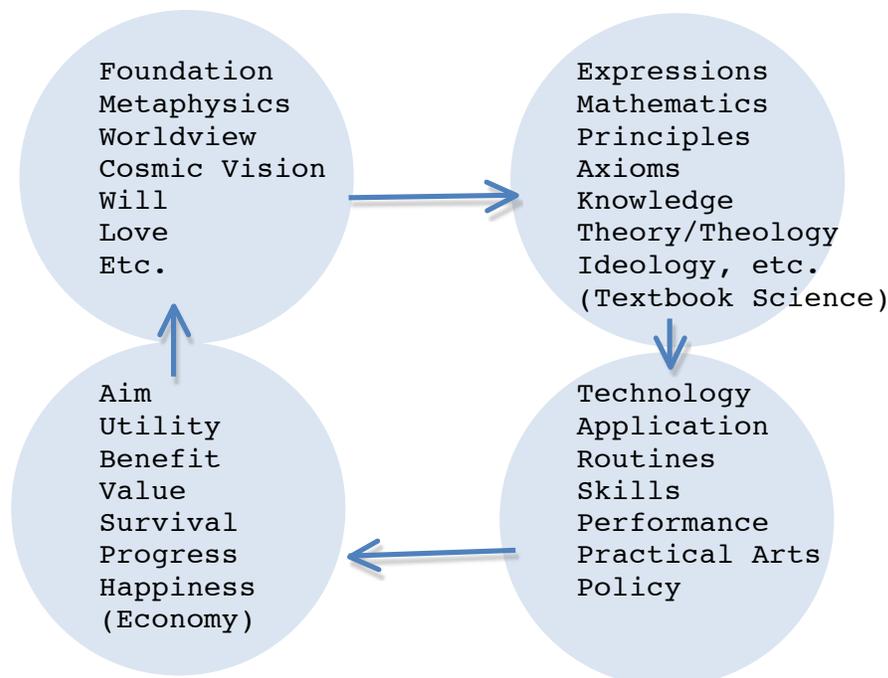
The following are a few comments and afterthoughts.

1. Leroy was saying, in my translation, that the word "Science" tends to make people imagine "European Science". We might have to say something to avoid that.

We are not looking for "something similar to European science" in indigenous cultures. There is nothing wrong in identifying "similarity", "commonness" among Native Sciences. But the European one is too strong a "standard" for most people that unless we exercise some care, there is a danger of defining Science in the European "Fashion" and give recognition to it only through identifying with the visible European Fashion. But that is like defining the "dignity" of human beings by the European Style Clothes they wear. The closer they dress like Europeans, the more "human" they are!

By saying "foundation of science", it is partly covered. By mentioning "metaphysics", we are implying that there is more to Science than what is visible. But that might not be enough. So, let me elaborate a bit.

2. "Science" in a wider sense is a "Matrix" (incidentally "Matr" in the "Matrix" means Mother and "ix = ics" means a Complex of Dynamics). It may be better to say that explicitly. The simplest picture that I can draw about Science is something like below.



We call the whole dynamics in loop "Science", not any one of 4 elements depicted in the picture. Or, in Leroy's language, the whole "process" (going around the relations) is the Science. In Rene Thom's Language, "Science" is a Verb = "Science-ing". Science is not an object, but a "doing".

[In relation to the picture (mapping of dynamics), I found a diagram drawn for G. Bateson's theory on Alcoholism. A copy is enclosed. Please tell me what you think.]

The "elements" are in a mutually supporting Loop (network) or "vicious circle". That is the Dynamics that gives rise to "Existence" of a science (culture) as "Living Organism" and keeps it maintaining itself. It is the "Becoming" of the science as a "Being" (not a Linear sense of becoming a Being, but Feedback Loop. In Hegelian/Marxist jargon it is said to be "Reproducing itself".)

Unfortunate habit of European language is that the word "Science" is used to refer only to the top-left element and being understood as such. Actually, the situation is worse in that the Matrix in different cultures has different media (stylisms) to express that element. A particular "Medium" (stylism), however, becomes the identification/identity of the particular science. (McLuhan said "Medium is the Message".) I called that "Fashion".

[It is like naming and identifying a sickness by its symptom, say like "Red Nose Fever". How and Why such a symptom emerges may be traced to the existence of a certain virus in the sick person. That is like recognizing two elements in the Matrix. When "medical knowing" comes to trace why the immune system of this particular person fails and others do not, then it knows three elements in the Matrix. If the medical science comes to trace how the disease developed in evolution/history, then they know the 4th element.

But the above is a Linear model. Only after the Medicine has come to know the "Meaning" of Life-Death,

perhaps it will have a view of the complete Matrix.

At the moment, European Science knows itself by its "symptoms". In general, scientists themselves do not know (do not care to know) why and how its peculiar "stylism" (medium of expression, visible appearance) has come to be.]

Native Science starts with a different "World View" (Cosmology, Metaphysics) --- say, for example, (1) it does not distinguish (see) "Human Ego" and "Objects" ---. (2) In expressing "Knowledge", therefore it cannot use Newtonian Language of "Objects". (3) In the Technological applications, it cannot be of "subjugation/exploitation of Nature as an aggregate of objects". (4) it does not satisfy the aim of gratifying Ego. And therefore (1') it does not enforce Will To Power. That means, (2') it does not Develop the Language (theory/principle/knowledge) of Force.....

That is, the dynamics that started with the Native World View cannot go on the same "vicious circle" of the European Science.

3. I sensed that Boniface wanted to talk about "Technology" (Science in Practices). European thinking is very much "class conscious" and discriminatory. It separates "Science" from Technology. Science in the academic sense is the Superior intellect. "Technology" is what lower class laborers do by Body. Technology smells like soil and sweat (if not blood).

In the late 19th century, European scholars came to recognize that "China had developed a high level of Technology before Europeans". But they said that "China has never developed Science".

One ought to think about this distinction/discrimination between Science and Technology.

Let us, for example, take Time Measuring "Technology". European scientists would grant that Mayans had far advanced Time Measuring Technology as evident in Mayan Calendars. But what about the Science of Time?

It is easy to grant an advanced "Technology" of Number Computation to Mayans. But what about "Mathematics", "Geometry" (Science of Space-Time)?

Salmons communicate by Electricity. They have sensors running along their body lengthwise. They have a High

Technology in Radio Communication. That is the Technology of Love Making. Salmons also use the same technology to communicate with their Environment. The Science of Salmons, therefore, must be based on the "way of Knowing" developed in their Love Making. European culture developed the Technology of "Insulating" individuals and actually retarded, repressed the Science of Human/Social relations. The "separation", "discrimination" served European Aims (Value), and hence it became the foundation of European Science. European Science was based on the Way of Knowing developed in War Making. You note that the notion of "Defense" is a part of the technology of Insulation/Separation. "Sciences" are relative to Aims as such and their expressions are shaped by the Technologies which serve the particular Aims for each.

I imagine it is necessary and "educational" to have a discourse on "Technology".

4. Interestingly, once we get into "Technology", we would soon be talking about "Appropriate Technology" etc.

But, the phrase "Appropriate Technology" contains a patronizing notion (paradigm). It is good that CIDA has learned (from bitter experiences) that Transplantation of European Technology does not work. But it seems that the European Aid Agencies and Experts still think that they can teach "Appropriate Technology" to the people in the Developing countries. Just lower the standard. That will do.

[This kind of idea appears often in various contexts. In science education, physics teachers often said to "make science easy" for female students so that they would take physics course.

I am afraid, but not surprised, to find some "educationists" thinking like "make math easy for Native Math Education". That may be called "Appropriate Math"?]

What is "Appropriate" or not is relative to the "Aim", or "Value". For what does any people wish to have an "Economic Development"? Is it because Canadian Banks want to get Interest paid? Or is it for European Trade to expand its market?

What if the Aim, Value, Utility of the Native Science, Technology and Economy happened to be achievement of "Justice" rather than "materialistic wealth"?

The Native might value Love Life to be of the Supreme Value (say, the Tahitians). What then is the "Appropriate Technology"?

It ought to be noted that even the European Economy that dictated Technology and, hence, Science was not purely "materialistic". Rather, it was "Pride", in my view. There are scholars who did "Psychoanalysis" on Capitalism. E.P. Thompson. Folklore, Anthropology, and Social History. Indiana Historical Review vol. 3. no. 2. (1977); Poverty of Theory and Other Essays (1978); J. C. Scott. The Moral Economy Of peasant. (1976); F. Braudel. Civilization Materielle, Economie et Capitalime. ( ); K. Polanyi The Great Transformation (1957); etc. are the examples.

If you like, I can present a meta-picture of the worldview like below;



Unfortunately, Economists (Social Scientists) in general do not pay much attention to "Peasants". But, there are, however, several publications on Latino American Peasant Economy, such as Ernest Feder The people Of The Peasantry. Anchor Books 1971. Florentia E. Mallon. The Defense of Community In Peru's Central Highlands: Peasant Struggle And Capitalist Transition 1860-1940. Princeton U Press 1983. [See also Gerald Walsh. Indians In Transition. McClelland 1971 for a comparison.] And studies of Latino-American Peasantry give rise to Liberation Pedagogy/Liberation Theology. It will come to Liberation Science, eventually. In a sense "Science" is a Pedagogy, except it is "self-learning" not "teaching".

At this level of "Holistic View", we come to see that Native science is a part of Native Liberation. It has to do with how the Native Community comes to Peace, and thereby leads the entire World to Peace.

5. It may be my error in perception, but I sense a certain Fear or Apprehension in going forward with Native Science. I sensed Defensive Thinking here and there.

I understand and respect genuine Fear that we might misrepresent Native Science and disgrace it in the public.

I understand and respect genuine Apprehension that we might impose our idea of Native Science on Native People, instead of Listening and Learning their Science from them. I have heard of a person (M.8.) who apparently became notorious for being "more Native than Natives". To me it is preferable to be charmed by what I do not know. (If I do not feel "Mystery" in a woman, I lose my desire for her. To me, Unknown is more important than Known. Science is adventure into/flirting with Unknowns. Once known, the romance is dead. Luckily, unknowns are inexhaustible.)

But if the Fear and Apprehension are from a patronizing posture that we have to Defend Native Science, I would disqualify myself from the Defense. I am not a defense lawyer. It is not up to me to defend Native Science. I know European Science is not defensible. I know many scientists and philosophers are out defending European Science, because the Science is a privileged social institution on which the livelihood of the intellectual middle class is dependent. The Careerism of academics is a part of the institution. The Dependency breeds Defense Mentality. But that is the Death of Science.

Native Science is Love and Grace that is given away. It is "defenseless" and cannot be defended. The whole human race needs to learn Native Science for its liberation and survival. But the Learning cannot be done by "Preaching". For Learning involves not only the respect to our ancestors who had gone through their learning, but also Creation of a New life. Native Science is not a branch of Archaeology to find "extinct primitive sciences" in indigenous peoples.

Relative to the Archaeology attempt to defend, the "Right of Native Sciences to exist" is an improvement. But that is not enough. We wish to talk of the "Power of Native Science". It is a process of giving Birth, Creation of Life. Yet, you know how "defenseless" a New Life is.

The adversary system of Justice (right or wrong), Competitive mode of knowledge acquisition, Narcissistic quest of superiority in intellect, etc., are traits of European Science. It might have had some historical role in the past 400 years. But it has now come to its Dead End. We therefore seek Discourse, Complementarity, Cross Cultural Understanding, Mutual help, Network, Connection. That is a pure unadulterated Love Affair. In Love we are vulnerable. Naturally we are apprehensive. In a sense, to give is to

die. It comes to the question of accepting Death as a part of the process/dynamics of Birth. That is the meaning of Sun Dance. We die once any way sooner or later. If we die in Love process/dynamics, like salmons do, We should be happy in that.

When you waved your hand, I had a moment of imagination that I was sending off my friend who was taking off on a Kamikaze mission. Actually, I had never sent off friends on a Kamikaze mission. But that does not matter. I am sending off the Brave Souls. They are to give away all they got. In a sense, it does pain me and I feel something sad. I try to protect you, but in essence, I cannot do anything for you in your love affair. That is entirely yours to live and die.

Yours

Sam K.