# Reciprocity and Its Practice in Social Research



Jahid Siraz Chowdhury, Haris Abd Wahab, Mohd Rashid Mohd Saad, Hasan Reza, and Mokbul Morshed Ahmad

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# Dedication

*"Do not grieve for me, I have Karma, I have the universe.*

*My pot is not empty - Kabiguru."*

My empty vessels who have always filled me, kept me in a 'reciprocal relationship' without hesitation, gave me all they had 'stored' and 'wealth' with unsparing hands, filling me.

*whose 'gift' made it possible to do the good deed—the Book, the Concept: Reciprocity, the approach: Reciprocal Ethnography, and many more…*

This book is for Masum, Jebin and Nazmul ...

# Table of Contents

# Foreword

The following book – *Reciprocity and Its Practice in Social Research* – by Jahid Siraz Chowdhury, Professor Haris Abd Wahab, Dr. Mohd Rashid Bin Mohd Saad, Dr Hasan Reza and Professor Mokbul Ahmad, is an ambitious endeavor that offers an in-depth analysis of reciprocity as a research methodology to employ in social science research. I admire the effort of the authors wholeheartedly for this excellent contribution. It is, therefore, an honor for me to write the Book's Foreword.

In recent years, reciprocity has become a norm in social science research to help clarify the need to integrate participants of the study in the actual production of research-based knowledge. It is an ethically driven norm. Reciprocity refers to a process by which research participants are an active part of research and from which not just researchers, but they benefit, too. In ordinary meaning, it reflects: "if someone does something for you, you then feel obligated to return the favor". Studying a community without involving them as the co-creator of knowledge does not offer equal term and due respect, if only researchers objectify participants without bringing any real promise suggesting the benefit they deserve. A community as a research participant being merely an object and not a research subject seriously questions any study's ethical validity. Hence, the researcher-participant relationship has to be reciprocal in which the former's contribution reinforces the latter's needs and desires. The study is supported by participants' involvement with time and effort, sharing of experiences and wisdom, etc. Hence, reciprocity seeks for a methodical recovery process from the prevailing imbalances between researchers and participants in producing research-based knowledge. Reciprocity is, therefore, a fundamental value in research ethics, which deserves a systematic approach to developing research methodology, replacing or complementing the existing ones for a research product to be more legitimate and ethically acceptable.

The Book's theme touched upon the above to rationalize research methodology in social science research. It is not only ambitious; rather, it is a timely effort to bring reciprocity as an indispensable methodological concept into academic practices. I salute Jahid Siraz – a colleague and research collaborator – for adding such an interesting feature to this book that explicitly contributes to solidifying academic research, particularly the discipline of theoretical anthropology. But the influence of the contribution goes beyond the anthropological knowledge pool. The tone of the Book is authoritative, though; it is, however, an authority that comes from the community, suffering inequality due to lack of reciprocity employed in research. The Book tackles myths and misconceptions regarding ethnographic research and defends the scientific validity of ethnography even in the context of digital connection.

The authors of the Book are from different parts of the world. Notwithstanding the limitations and difficulties resulting from the COVID-19 pandemic, the authors demonstrated a strong commitment to bring this Book into light, which one could not but admire. It is also noteworthy that a prolific judgment in sorting chapters with a precise aim has been attributed to the Book. While the Book is devoted

to one concept – reciprocity as a method in social science research – the Book successfully resourced the world readership from various social science disciplines. The Book, therefore, informs theoretical and practical value in it and can be used as a guide for pictorial researchers. The Book's content offers the theoretical foundation to comprehend everyday praxis and communication that researchers, practitioners, and participants perform in their daily business. The Book's concluding chapter proffers some exciting insights on the way forward with observations from various chapters, suggesting the prospect of Being Reciprocal.

The knowledge reflected in the Book will benefit the following disciplines: Anthropology, Sociology, Law, Social Work, Development studies, etc. In addition, the Book will facilitate the development curriculum for academics, researchers, and advanced-level students. Finally, the Book is a detailed and comprehensive contribution to be used as a practical guide for students, teachers, designers, and scholars interested in employing practical methods to study, including the Global South, North, and beyond. Focusing on the key method and written in a professional genre, accompanied by text-box, chapter task, and essential videos at the end of each section, this Book informs invaluable advice, tips, guidelines, and principles to assist young researchers, regardless of whatever their topics are, whomever the researchers are, and wherever they work.

The work reminisces a high degree of commitment to the cause of Indigenous communities, which may call for a new horizon. In this exercise, the authors have received unconditional support from IGI Global as a funder to address the needs of the study participants, including those from disadvantaged populations. I genuinely appreciate the role of Professors Dr. Haris Wahab and Mokbul, Dr. Rashid and Dr Reza, and their sober and successful guidance to Jahid Siraz. The effort looks like amazing teamwork that made this idea materialize. I have been informed that IGI has maintained a facilitative and corroborative attitude through the production process, especially in handling the global distributions. I believe the Book is an up-to-date contribution and valuable addition to the social sciences literature and a resource for relevant libraries.

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# Foreword

My student Jahid Siraz has shown in prior assignments that we must give back to the community. I first became aware of his thoughts in 2018, during a symposium held at the University of Malaya in Malaysia. Jahid has been engaged for the last four years, during which time he has endured several perilous days with Covid-19. A Chapter appeared in his first book Covid-19 Trilogy (*The Covid-19 and Social Sciences: Seeing from the Global South*, University Malaya Press). Together with his supervisors, most notably Professor Haris Wahab, a veteran friend of mine, Jahid developed the concept on logical and philosophical merits. This book will serve as a point of reference for social scientists since it focuses only on the concept of reciprocity, both conceptually and practically.

This theme of the book, "Research is Reciprocal," demonstrates what we need to accomplish with the community with a profound grasp of Greek, Ancient India, and Sufism. We spend time on research which involves the entire and fair engagement of the research field to fulfill the aspiration but also think about things, what do the respondents get rather than a "thank you"?

We claim that social scientists take part in a self-centered fashion, where such book takes us on the ground, a mutuality, interconnectedness, and initiative to position themselves as motivated and driven transcendent intermediaries who behave in unity together to resolve sociocultural complaints to eliminate discrimination, inclusivity, and full participation for different needs of different communities.

This book's primary significance is that it discusses Insan, or the human person, rather than black-white or east-west, and hence its appeal is omnipresent. Simply said, scholars who accept and persist for a fair social system guided by western values may influence change and amplify unjust power and inequitable collective dynamics via our work, but not with and for the people. "Reciprocity" in social research crosses disciplines, methodological approaches, and paradigmatic viewpoints, thus it is not surprising that graduate and doctoral researchers, as well as senior researchers, are often confronted by the community with the question, "What is my benefit?" After a lengthy career in social research, I presume this book provides a response to this crucial and frequent topic, and I hope colleges and academics will embrace and implement the message in their work. Whether 'contribution' in social research is merely a container term for social justice or other forms of sociocultural or sociopolitical justice, it is necessary to illustrate the approaches and considerations used within the realm of giving-back in social research if new researchers are to be adequately prepared to continue this labor.

This volume's chapters are well-organized, supported by textboxes, and video clips, and set with a collection of tasks at the end of each section to provide cogent evidence of the many forms and approaches used globally for Social research work as a showcase of the diverse research encompassed by this umbrella. I believe Reciprocity will be developed and explored in more depth by Jahid in the following years, and a simpler textbook may help juniors understand the message of reciprocity and social justice research.

Aspects of doctorate research design may be utilised to include social components of a research topic, as shown by the examples presented below. This book allows for multi- and transdisciplinary research implications in business, gender, media, history, international relations, public health, community medicine, education, and other disciplines where society's problems are manifest and warrant further investigation and related considerations. In order to define and debate contemporary challenges across disciplines, geographies, and religious barriers, this book need further empirical research so that the topic of reciprocity may be given greater attention in the academic community as well as the public. This work is a strong response to what Indigenous academics have been attempting to convey in recent years.

I am certain that scholars will continue to extend the breadth and methodologies detailed in this book as paradigmatic viewpoints continue to change and merge and are deployed for this work. As a reflection of this evolution, chapters in this book illustrate how and why we must Reciprocal. This may be used by doctorate researchers regardless of the subject matter. Consequently, reciprocity in social research may encompass action, volunteering, and introspection, which is unique. The other two components, Knowledge democracy and Ihasnin's philosophy will undoubtedly benefit knowledge practise and be the subject of academic analysis. This book has a voice of objectivity's fortifications, which may get many disputes; yet, this is a stance, and discussions and arguments are the essences of academic beauty. Future researchers will continue to broaden their perspective on societal issues and provide discoveries and answers for social change and fairness for everyone. A blend of senior and junior researchers from the United States, Thailand, Bangladesh, and Malaysia is another notable characteristic of this book. In addition, this book introduces Anthropology, Social Work, Geography, and education academics to the idea of Reciprocity, which elucidates the topic's core and many applications. I hope it will be continued work fueled by hope and the desire to change our world, society, and in turn, each of us as individual researchers across and among our respective disciplines while simultaneously members of this global community, where IGI Global is to be thanked for taking this timely concern with the right scholars, as this pub house has been serving academicians, in effect, society for over three decades. This volume merits a broad audience, and I believe it will be a timely and useful contribution to the literature and related libraries in the social sciences.

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*Independent University, Bangladesh & University of Dhaka, Bangladesh*

# Preface

*Our proposal is for creating and illuminating pluriversal and interversal paths that disturb the totality from which the universal and the global are most often perceived (Mignolo & Walsh, 2018, p. 2).*

*We are aware that "we do not fit comfortably or conveniently within Western civilization [and canon of social sciences]. This is not a regret. It is an affirmation-a living testimony to the resilience of [marginal people] (Deloria Jr, & Wildcat, 2001, p. vii).*

## WHY THIS BOOK?

Dear Readers! Pallijoba (welcome)
You are relaxed in the Reciprocal world,[1] but you are reading a Book which

*"[we] would like this [book] to be an arrow aimed at the heart of our colonial civilization [and so-called social scientists] (Bullshit Jobs, 2018, p. xxiv, emphasis ours)."*

Let us see the scenario from our surroundings. The reality is Covid-19—Death. Moan—Zero nursing home. The live picture of crying daughter for father. Known and seen photographs are well-dressed people in the queue in the food bank. The old mother took her young daughter to deliver food; while the mother drove, the daughter showed the way on the device or talked to the client. The jobless pilot

opened a street food shop. The doctors and nurses broke down in tears with lunch in hand (ILO, 2020; Hamidah, 2021). When the father's body is buried, the mother's body is covered with a white sheet. Professionals are coming as volunteers— "[t]hree thousand retired nurses will return as volunteers to fight COVID-19 along with the country's frontlines" (Shah et al., 2020, p.112). Jobless migrant workers in Malaysia have been messaging me (Jahid) for food (Siraz, Abd Wahab, Saad, & Roy, 2020a, 2020b).

A few ends may come to mind up. What to say, even worse experiences happened over our lives in the past two years, what do we do from social science?

- As we have been doing, would we do abstract recommendations, suggestions, and mouthful way forewords in our' research?
- Or, we will remain silent, as Farid Alatas pointed out to social scientists (F. Alatas, 2021b; 2018) because I am neutral and objective as my academic ancestor Emilie Durkheim said, "consider the social fact as things" as Emile Durkheim (Durkheim, 2014a, p. 29).[2] So, *I am a researcher. These dead, salty tears are, like objects as neutral,*
- Or, as Francis Bacon said, we—meaning that the western knowledge system will do empirical work with objectivity (Wolfe & Gal, 2010)—O new science will undo all previous ones.
- Or, above all, in this New Science movement of Descartes, Kant, or Hegel, we will have the law of the world with the direction for being like them, making a professional paean to being Neutral, Objective, and Value Free?

And, like Malinowski, to help (colonial, now western) rulers with today's facts and dread realities (Pels, 1997; Comaroff, 2021). One of the authors Jahid, of course, is not alone; hundreds of scientists (Sachs et al., 2020) and anthropologists, students like Jahid, and social scientists are resorting to working on and for Covid-19 and beyond issues today. Our question is, what will change our purpose, ideas, path, or way of acquiring knowledge? Or, can this be changed through our 'Research' in social sciences? Or, should we talk about Insan or people instead of East-West division like Ibn Khaldun? Can we find Intellectual Happiness (Al-Ghazzali, 2015; Parrott, 2015) through Volunteering people, as Al-Farabi (Davidson, 1992; Fakhry, 2002) has thought? Can we feel that our knowledge should be used for the people's welfare as Aristotle which is depicted in *Nicomachean Ethics*, (hereafter NE) (Ross, 1956, Zuppolini, 2021; Marcelo, 2020), believed in Books v and vi of the *Nicomachean Ethics*? Let us cite Aristotle's NE.

On the theoretical side, he finds two virtues, scientific knowledge and intuitive reason, which together constitute wisdom (Sophia) (VI.7). Since scientific knowledge requires a proof, and any proof has to start from unproven assumptions, intuitive reason (nous) is needed as the grasp of these starting points for the deductive reasoning he takes scientific knowledge to require. On the practical side (dealing with matters that can be otherwise, hence are suitable for deliberation) he draws an important distinction between 'making'—the province of art (i.e. expertise in producing some outcome) — and 'doing', where no outcome beyond the doing itself is aimed at (VI.5). Practical wisdom (phronēsis) is the intellectual virtue concerned with doing.

Later here,

In the last two chapters of book VI further important points are made, reinforcing the close connection between phronēsis and moral virtue. 'Virtue makes the goal correct and practical wisdom makes what leads to it correct': at first sight, this suggests there is a problematic division of labor, and that the role of practical wisdom is nothing more than means-end reasoning. But this cannot be the full picture

Aristotle wishes to paint. For, unless reason guides someone's emotional development, they will not possess moral virtue in the first place., (the Nicomachean Ethics, translated by Ross, 1965, xix)

When looking for knowledge, I will look at the historical foundation, not only the tradition, as Saadia Gaon (Wechsler, 2015; Efros, 1942) said thousands of years ago? Or, to put it another way, we, like the west, would accept half of Aristotle, leaving the original essence of knowledge, per se, Phronesis, and following objective type epistemology Eikeland, 2007) that is partial?

In our idea of Reciprocity, our time has come to think about people and work with people. And we will use the knowledge for the welfare of the people and the society. It's not about Covid-19 or the sufferings of people, it is like the sound coming from the sea waves—endless, universal, and common to all human beings like all social sciences and scientists. It seems we are despondent researchers. Yes, honestly—we have no conviction. How can we explain this belief! It is beyond the interpretation. Absolute Happiness can be felt only the same as absolute suffering. Only when the innocent child in the depths of the mind stays awake can it be understood. In the alchemy of Happiness, Ghazali was saying, joy, why, it seems, I could not be satisfied. In 2016, one *Bante*—the spiritual leader of the Rakhain community of Bangladesh said, listen to our tree roses. Look at the color of the soil. '*Close your eyes, then look.*' Can anyone say that even after reading a thousand pages of anthropology and philosophy? Our research and activities are dry.

*"Because social science is so square and often so abstract or dry that it sort of secedes from life itself. It needs that sort of influence (Bhambra, Krabbe, Shilliam, Boatcă, Rutazibwa, Hansen, & Popal, 2020, p. 259)."*

We added here we are in dearth of lights in our vision—meaning our inner eyes. This Book is for watering to 'Dry Social Science,' creating a space for happiness with and for the people.

This enthusiasm is light—the light of the Qur'an. If we read the Quran and listen to that "Allah is the Light of the sky and the earth, " why are we not enlightened when we are a part of the cosmos? Gautama Buddha shows the light. Patanjali's *Yoga Sutra* teaches the brightness in us (see White, 2014; Pines & Gelblum, 1966; Al-Biruni, 2020). Tagore said,

*"More light, more light*

*In this eye, Lord, pour.*

*More pain more pain*

*Lord, give me more consciousness.*

*Breaking the door breaks the barrier*

*Relieve More More Relieve More*

*More love, more love*

*Let me sink down.*

xiv

*Good luck to you*

*You donate more and more."³*

So, this book is an ultimate call, as we are trying to disclose, a stand against the diving theory of Kant's imposing cosmopolitanism (Kant, 2013) and his pragmatic anthropology (Kant, 2006), the Hegelian notion of totalitarianism (Hegel, (2007[1807]) and of, course, it appeals to be a subjective, value-laden and active social worker. So, the root of social science is, what we are practicing every day in the west, since the 17th century. And this Objectivity is far away from Aristotle, Al-Farabi, Saadia Gaon, and Patanjali. Let us begin with a pretty simple equation.

If the key is not the correct size for the lock, the lock will not open. Accepting this reality resolves a slew of other issues. The identity of an indigenous or marginal person is not just physical; instead, this person is a part of the whole, which is where Descates' Mind-Body dualism fails to find and solve the issue. We speak with not just people in social science; we perceive people, their society, earth, trees, water, and sea as a whole. Although water, a tree, or a shrub are nothing, we must recognize that they are our identity. The water and the forest in which a person grew up, the spiritual link with it, and the Reciprocal exchange of giving and receiving are referred to as mother earth. And this is the truth.

Are we doing research? if so, then we will undoubtedly retort to your inquiry. However, some related problems arise: what is the creed of academic research? What is the community's benefit? What are they going to receive in return for my research? I am receiving honors, incentives, promotions, high-end journal articles, books, seminars, and everything else I want, but what am I obtaining in exchange for my time, knowledge, and faith? Yes, we may state that we are making recommendations, advancing policies, making ideas to the authorities, and executing them for the greater good of the community.

Put your hand on your chest and tell us whether you've ever seen a thesis suggestion being brought directly to the attention of politicians or policymakers? We recognize that these are very unconventional, often unknown, and unsaid topics. As such, we shall address them in this book from an academic, or more specifically, social sciences, perspective. Our contemplation and observation will be placed in strategic locations to enable us to understand and comprehend the Book's concept. We indicated the origins of the Book's concept: Reciprocity, and empirically, this concept is the central theme of (one of the authors Jahid)'s doctoral thesis.

We here not only refer to here as Eurocentric Methodology or economic colonialism. Instead, in this book, we will trace the impact of western epistemic influence in current works of independent social scientists from different countries. Hence, thematically, the four aspects of social sciences as a field of knowledge are here will be traced before going to conclude the thesis of Reciprocity:

1) The West's historical erasure of the rooted sense of knowledge, in effect, philosophy and partial construction of knowledge production, gave birth to the academic canon's current principles and explanations under the New Science.
2) The maintenance of the intellectual construct, and despite the end of political colonialism, Hussein Alatas, Antenor Firmin, who wrote in 1885, t*he equality of the human races (positivist anthropology)*, and Jomo Kenyatta (2015) wrote in 1938 under the supervision of Malinowski and Jose Rizal, sacrificed life in 1890, many of us adhere to modern social progress as the single form of material organization.

3) The methodological foundations for cooperation programs and global assistance in developing countries, emphasizing the adoption of Eurocentric poverty and wealth metrics and the retention of an evolutionary model for economic practice evaluation. Saint Augustine's influence on W.W Rostow's six-stage development paradigm is a good example.

4) An epistemic foundation consistent with a decreasing and Eurocentric bet on the repetition of the phenomena in light of the concept of scale. This case highlights how the experiences of marginalized persons may change over time.

Consequently, we emphasize the need for analysis and adopt a positional perspective to get a more detailed view of their lives inside a particular setting. Here in this book, we ended without any singular perspective. However, our long-standing works with (not 'On') communities abets to conclude. This permits us to distinguish between a community's inherent unequal duties and other servile relationships dreamed up in modern-colonial fiction. Economic colonization is one side or imperial influence; on the other hand, internal problems for us, mainly, when we face that the Eurocentric concepts do not fit in seeing, knowing, and acting on our everyday social science practice from the Eats, and these should be addressed. Syed Hussein Alatas (1972), later Farid Alatas, for example, proposes Autonomous Social sciences (F. Alatas, 2021a, 2021b). Indeed, professor Farid Alatas, in his early writing rejected Indigenous Cosmos, however, we politely negated his positionality of Autonomous Social sciences (F.Alatas, 2006). So this Book promotes minimizing the alienating and isolating nature of the narratives and experiences of scholarly activities. When scholars are battling the ramifications of inclusionary, participatory research, this Book then will be a guide, wherever and whatever the topic is: subordinate women, aboriginal, peripheral communities, black, transgender, and so forth. These are crucial to analyze to prevent myopic objectivity and abstract analysis that improperly aggregates them from the people and the nature of knowledge. Ultimately, this sort of research does not minimize the Gap or Interface between Academia and Community. or separate them from being Reciprocal Researchers. The first consideration is, thus, we must choose between being neutral and acting for the greater decent, and this positionality is unavoidable. Whichever term one prefers, ontology or axiology, the key to knowledge benefits people.

## ADOPTING RECIPROCITY AS WATERING TO 'DRY' SOCIAL SCIENCE

- Three-day fieldwork was conducted by the first author, a first-year student, among the Indigenous *Patra* of Bangladesh in 1997. The Headman desperately asked in Khasi words, "*nga hi sick ka jingiohnong Kaei*" (what is my benefit?).
- In 2019, jahid (the first author) went to a Rakhain Village in Cox's Bazar, and the Headman stopped him and asked, what do we get back from your coming?
- Long before, I (Hasan Reza, hereafter HR) gave some grapes to a *Tokai*, a street boy, often orphaned and abandoned by family, and he took and ran away. He was a street child, and he never received such a bunch of fruits from a person, and this struck me (HR), a few days, I saw him, and eventually, we became a friend. This unknown boy gave a seed in my mind's backyard, and till then, for about 30 years, I am with street children.
- In 2020, early in the pandemic, the first author had been engaged with Bangladeshi migrant workers in a severe food crisis and realized, what is the job of an academician? Is it only a silent recommendation? Is it the role of science? Can we do something practical? And we shared our views in

two volumes (Abd Wahab, Chowdhury, Saad, Hajar ABH; 2021; Abd Wahab, Chowdhury, Saad, Hajar, 2022)

Principally and precisely, this is the resonance of adopting Reciprocity, the theme of this Book. Indeed, we have taken this abstract concept into reality, and our second Book on Reciprocity will be more on Empirical evidence that is in progress (*A text Book on Reciprocity).* Further, we are working on another full-length Ethnography, *Reciprocal Ethnography, with and within the Rakhains of Bangladesh* (Pacific Publisher, Australia). We are striving maybe; nonetheless, we want the explore the creed of research.

Perhaps, to the best of our knowledge, this is the only Book in the long history of academia that stands on one concept: *Reciprocity*. Reciprocity has been 'critical' in philosophy and social sciences in the 20th century. Over the last seven decades, several countries settled by European powers were autonomous, and "returning" has become a challenge. Consequently, writing on Reciprocity as a central theme requires time and implies a deep dedication to the community. Discussions presented here cover a linear history of philosophy, concentrating on 'Reciprocity-in-kind,' especially the factors and policies behind the 'study agendas' secret philosophies before and after the European powers' or the colonial period. This Book is thus aiming to open the *controlled consciousness* of 'self' as a human being and then an academician to the community via the methodological lens. And seeing the history of the History and Philosophy of Social Science. We want to say like Jose Rizal,

*To read the destiny of [the book and the Indigenous and marginalized people of Asia], it is necessary to open [the book] of its past, and this may be reduced in general terms to what follows (Rizal, 1890).*

Our journey starts with an analysis of Reciprocity from the Greek tradition to medieval Arab to the early colonial or pre-colonial period. Hence, this is a 'flag' of originality and uniqueness to differentiate the crowd of texts about 'research methodology. And we say that our voice in this book cannot be isolated from traditional teaching criteria but can find a place to fit and incorporate into the current structure. Many seminal researchers (Bogaerts and Raben, Tuck and Yang, Shawn Wilson, Linda Smith, Farid Alatas, Leon Mossavi, Martin Nakata, David Harvey, Gustavo Esteva, Majid Rehnema, Walter Mignolo, Jeff Corntassel) propose an alternative path beyond political narration, Western temporalities, and the many times overturned fissures in culture. Maori philosopher Linda Smith said that they [western researchers] came and gave a name'; therefore, research is the dirtiest word in Indigenous vocabulary (Smith, 2021), Mignolo asserts for Academic Disobedience. And, all these processes are about practicality, neither metaphor nor allegorical (Tuck & Yang, 2012). The theoretical options are open; even with the subjective notion of academic practice, we need to do research, but we do not want to be tagged as an 'objective,' neutral like the west. And we need to be Reciprocal and work 'for' the people. In other words, we, the novice, do not want to be a 'disciple of western academic discipline' (in short, we call 'Disciple of Discipline') by following their ontological insights and a victim of its epistemic injustice that makes us 'captive.'

The Book is not regionally regimented; wherever injustice is, Reciprocity is an orientation. The Book is not particular to any university Institution or faith-based organization. Instead, it is universal. If, Reciprocity is central to social science, then, inevitably, the history of 'reciprocity' is significant for finding, interpreting, locating, and recognizing today's discussion's inner sense. We realize that colonialism has been mainly around 'our consciousness for a long time, and this book is undoubtedly a detector, hence a marker of the 'domination' leaving. However, the perspective was recently changed, as many reputable

documents appeared from different parts of the world. However, colonial captivity or its presence in Social Sciences, like French Philosopher Emile Durkheim's 'social fact, objectivity, neutrality—almost omnipresent, but we do not feel its ubieties is taken for granted anymore.

Pertinent literature 'on' Reciprocity (and its meaning, multiplications, diversity, in effect, unsettlement) are another concern for writing this tome. The diversifications are misleading to confuse the researchers as these are multiplied, flawed, airy, and ahistorical. This Book points a concreteness and gives fuller practical guidelines. However, it will open our 'sensual organs—as a social being and academic-practitioner.' In sensing the Sciences, researchers may get a solid way out in practicing Reciprocity. So, this discussion thus calls for unity and a change from being to becoming with more weight, from scientific, local empirical shreds of evidence to global dynamics, on the one side, and for greater practical involvement in the call for harmony, justice, and wellbeing of the people is at the other side. From now, respectfully, we excoriate this well-argued literature with local argument.

## THE SUBJECT MATTER OF THIS BOOK?

Reciprocity, as we defied below,

*Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, and oppression, it rewrites the history for re-righting the land and language as the Spirit of social scientists. It is 'contributing' as reporting with and within the present people's physical, social, psychological, and spiritual healing individual and collective by the people's knowledge, as knowledge democracy. Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts. Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Abd Wahab & Saad, 2022, p.23).*

*However, this Pandemic taught us that these three are practical. However, Volunteerism has been in our addition. So, the wings are, we may visualize in figure 2 in chapter 1.*

It is the only concept, or simply, what is the creed of academic research? Or what is the benefit of the community from social research?—is the only voice of this volume. From the Frankfurtian Critical perspective, Reciprocity came to the fore by Alvin W Gouldner in the 1960s in textual form (Gouldner, 1960). Later, we see from the Feminist context pragmatist view of Robert Sigmon in the 1980s (in King, 2003), though in the earlier text (Piaget) we found that scholars were talking about giving back to the community. This Book aims to open the *controlled collective consciousness* of 'self' as a human being and then as a scholar to the community via the methodological lens instead of justified self-interest (Gayatri Spivak, 2013) but for a communal purpose that we have been teaching since 1492 or the Columbian Exchange (Crosby, 2004, Shiva, 2016) and the Louise Pratt's Planetary Consciousness (see Imperial Eyes, 1995) is nothing but giving us a Consciousness. From a Philosophical ground, we are here trying to locate the first time to be Reciprocal in academic exercise from a practical viewpoint, concomitantly,

from Research Methodology as a conceptual centrality. So Reciprocity would be a research culture in academia. Hence, its appeal and significance are universal.

Let us put it differently. A first-year student of social science, for instance, in sociology or Anthropology. Like a newborn baby who does not know fieldwork, community-based study. So, he/she will learn and listen from the lecturer is new for this newcomer. And Reciprocity, from the very beginning, can be a tool for the student's moral socialization process. Jean Piaget's caution is essential, and allegorically we may place newcomer students who warned us long before. Piaget said, (in Good, et al., 1978)).

How does the child ever attain autonomy properly? We see the first signs of it when he/she discovers that truthfulness is necessary to the relations of sympathy and mutual respect. Reciprocity seems in this connection to be the determining factor of autonomy. Moral freedom appears when the mind regards as necessary an ideal that is independent of all external pressure. Now, apart from our relations with other people, there can be no moral necessity. The individual as such knows only anomy and not autonomy. Conversely, any relationship with other persons, in which unilateral respect takes place, leads to heteronomy. Autonomy, therefore, appears only with Reciprocity, when mutual respect is strong enough to make the individual feel from within the desire to treat others as he would wish to be treated.

Reciprocity is not about the marginal people that often we make subject matter. Instead, it is a common call. For instance, Laura Nader (1972), Michael Burawoy (1998), Pierre Bourdieu (1977), and Darryl Macer (1998) called for (reflexiveness) in different contexts and raised the issue, however, the concerns remained unsettled—and scholars like Snelgrove, Dhamoon & Corntassel, (2014), Kovach, (2015), and later we will see more names, are advocating for giving back, restoring and so on, yet, what kind of Reciprocity, and what the guidelines are here for a novice researcher? Seminal sociologist Michael Burawoy's "Reflexive science sets out from a dialogue between them and us, between social scientists and the people we study. It does not spring from an Archimedean point outside space and time; it does not create knowledge or theory tabula rasa. It starts from a stock of academic theory on the one side and existent folk theory or indigenous narratives" (Burawoy, 1998, p.7). In this Book, we negate the reflective turn of Pierre Bourdeau, Marxism, and the Psychoanalytical scheme.

## IMPORTANCE OF THE BOOK

Perhaps, Vine Deloria Jr. said the importance of the Book

This collection of [seven chapters] on [Reciprocity] is at once *philosophic, practical, and visionary*. Beginning with an essay on American Indian metaphysics and progressing to a bold, uplifting scenario for [social sciences and its] future grounded in education, [this tome] offers a concise reference for administrators, educators, students, and community leaders involved with [social science and] education. (Preface by Vine Deloria Jr., in Deloria Jr, & Wildcat, 2001, p. v, preface, *emphasis ours*)

First, we witness these ontological positions—separated on the surface—interconnected and centered on Reciprocity.

· *Research is not deeper than its methodology*
· *Research Methodology is Reciprocal; what my community back from the research is!*
· *The research lay inside the methodology, not Methodology in the Research*
· *Methodology Matters, whatever the topic, wherever the context, whoever the researcher is!*

· *Research is not about tools, techniques, or instruments preferably all about trusting, respect and sharing, and unity*
· *Research is not apolitical*
· *Research is beyond the state and self, and hence, universal*
· *Research is about not only writing the right thing but acting as 'Righting the rights of people.*

Second, this Book is, compared to other textbooks, not about 'research methods' (data collection tools and discussion) but research's fundamentals, the epistemology of knowledge, and philosophy. What is the creed for conducting research? Thousands of texts are available on the research method, techniques, and so forth, or on the most 'traditional steps/instruments' of that design and process, regardless of the qualitative and quantitative—the most known dichotomy. However, to date, no known book or text tells the easiest and concurrently, trying, sensitive, in effect, systematic, and perhaps the most critical question is research, *what is the benefit of the community? Before Writing this Book, we had a literal and physical survey, to fewer cases, we talked about the creed of Research in Social Science? The structure is as*

· 200 Ph.D. students
· 179 faculty members from Thailand, Philippines, Malaysia, India, Bangladesh, Pakistan, China, USA, Canada, Italy, Kenya, Hungary, Turkey, Spain, and KSA.
· 30 full-length ethnographies and,
· 100 Ph.D. theses conducted' on marginal people in various countries
· And our journey with the marginal and Indigenous people in the USA, Bangladesh, Malaysia, Indigenous Fijians, and Noongar people of Australia.

The Book is thus a spokesman for our common consensus faced in the field. Understandably, the aim of the research is central to any empirical study. Many doctoral students are reasonably trained in research methodology throughout our experience but struggle to be associated with the community. They think they have nothing to *give back* to the people '*to whom* they are working or for.' Surprisingly, most students and faculty became strangled when we said, what can you give back strategies to the people? Therefore, we assert that the *research is not higher than the concept of philosophy or methodology*—like a theorem—the first thesis of methodology.

Third, if someone thinks that scopes do something for the people, wherever we are, whenever we work, and whoever we are, this discussion is an appealing synthesis. We believe *Research is Reciprocal;* what my community is getting back from the research! We do understand that this volume will not change the inner belief 'as a Re-searcher' for the people and 'Philosophy in Social research,' until or unless we change ourselves first as receptor of human quality, which is indispensable for the student, young or seniors—thus, we call *Repairing-self.*

Fourth, *The research sits inside the methodology, not Methodology in the Research* is our as our spiritual faith (Ontology!)—meaning that, often we ask—what methodology you adopted in your research? That is *absolutely* wrong; rather, research sits into a Methodology. We summed up from our supervisory experiences that another challenge triggers students to produce electrifying or valuable (?) research questions or develop a scientific theory for sound outcomes that can be useful for the community instead of addressing '' the social problem or 'being and becoming' practical. As we derived our thoughts from scholars and intensive discussions with them and observed the animal kingdom, our research's practicality is yet to date sidelined in social science. This book claims an original call—the core purpose of

knowledge and we placed it in this volume, and we hope that is an original current academic world. As we encounter, academic people neither serve the community directly nor have lifelong connectivity, rather a temporal contact, communication, or being engaged with the people. The book can be a terse guideline, leading the researchers to concentrate on the community's concerns.

Fifth, this Book finally argues that '*Methodology Matters, whatever the topic, wherever the context, whoever the researcher is!*' We aim to reinforce these readings by summing up all the relevant ideas of Reciprocity in a concise format, instead of burdening students with large text in addition to their prescribed reading. Social research cannot be something like—

*A study 'on' the (topic)…of the (community)…*

We believe that scientific knowledge should be 'for' the people, instead of being a carrier or reproducer of western hegemony rather be committed to 'practical critical engagement. Real and significant scientific progress can occur only when academics around the world have an intention to work *for* and *with* the people—not '*to*' address the people, or study '*on*' a particular topic. If we look at nature, humans, and ecology'—all are Reciprocal. It seems the 2020 pandemic proved that very human nature—people stood with wherever they have for others. And to nature, when polluting the air; it indexed high pollution. As simply, we are thinking, and taking the very natural law of human beings and academic Deontology here in this Book.

Sixth, This Book urges the transformation of the contemporary university environment. And transformation, meaning adopting a value in our everyday practicing of social sciences, or beyond. We urge a shift that is neither a reflection nor a Critical analysis, mouthful interpretation rather a change in the philosophy of Knowledge, Education culture, and organization from our own, currently pursuing forms of understanding and contexts that have been systematically suppressed for centuries. Without a doubt, what Deloria has done, is, as inspiration, suggesting is revolutionary and intriguing. Reciprocity sits forth a roadmap demanding significant cognitive, cultural, and economic labor that must be accomplished inside frameworks founded on Marginal concepts particularly, very critically, philosophy.

Seventh, *"[we] would like this [book] to be an arrow aimed at the heart of our colonial civilization [and so-called social scientists]* (*Bullshit Jobs, 2018, p. xxiv, emphasis ours*)." As if two years before David Graeber did for us—suits well with what Graeber intended to do-giving a new perspective on old issues. This Book's aim is simple, straightforward, and practical. '*Methodology Matters*'—is an affidavit as a spiritual message to us. This book is thus not a 'findings-analysis-recommendation' model that does not conventionally guide this Book: an unorthodox way of looking at the issues and debates of methodology, method, and axiology. Instead, it is an open-ended discussion. Today or later, exchange or Reciprocity will become the center of research in the social sciences. We opened, whoever agrees or argues (expect to differ). We welcome all. All are free to voice their pieces to agree or disagree with our unconventional approach to methodological construal. We expect (not recommend) this alternative, possibly, a core in methodology for us and Future re-searchers. Instead, our satisfaction and liberation are as necessary as our survival with peace and harmony; when we discuss, the world has been facing the most deadly pandemic in the policy context. Hence, we expanded our boundary beyond the texts, rather than the academicians' context. Besides, our argument sits under the social justice and bioethical paradigm, contributing to the knowledge pool in social science.

## Few Notes on the Valuation of the Book

This Book admits that all implemented or practice-oriented social science must be Reciprocal and mutually supportive to be productive. We cover all the traditional professions raised in each of these book chapters by explaining how casual and formal exploratory approaches, primary communication, and behavior with culture and expertise relate to the arenas in which social sciences function. We will be more comprehensive in the series and present two emerging halls of concern: fieldwork and action analysis. Book 1 provides an essential guide to social scientists' overtime and audience participation, with its methodological emphasis and skilled integration of recommendations, templates, examples, and components.

Reciprocity congruence with the aim of knowledge that is Practical philosophy—brought a final impetus to social sciences. In the first two parts, we argue—can a 'rational' or, normative, theory now enable us to understand and behave within this modern era—after this pandemic in particular? As contributors to this volume, we are a joint team of senior and junior scholars who take a sizeable historical view. We—an interdisciplinary team—focus on the positions and prospects for philosophy and its aim within Social Science, and by Reciprocity.

The word 'Reciprocity'—in this Book denotes the moment of the arrival of human beings as a mechanism that transforms the worldwide knowledge system in ways that are ultimately devastating for humankind itself and myriad other species. This volume argues that philosophy has an essential role to accomplish in this extraordinary circumstance. As thinkers or academicians, will we need to focus on new issues now? In the 'Modern' Standard, do we need to think in new ways? Might we need new partnerships, as a society, with our community? And are there specific acts we can take, in the rhythm of practical-critical, above and beyond metaphysical reflection? As writers of this Book, we consider the importance and transparency of philosophy as mutual study as our long encounters of group work, building on different legacies in the current global situation.

What does it mean for us to be individual or social science and Reciprocal? In its very historical origin, analytical and scientific, functional and efficient dimensions, this book discusses social science, not in the abstraction of historical, social, and political settings, but rather as an asset in particular historical and material situations that go directly to people: Reciprocity. This book covers a range of Philosophers, Ethnographers, Botanists, and theosophists from ancient to recent times. For instance, we had to read carefully Plato, Aristotle, Patanjali, Goutama Buddha, Al-Farabi, Al-Ghazzali, Saadia Gaon, Rene Descartes, Immanuel Kant, George Hegel, Friedrich Nietzsche, Rabindra Nath Tagore, Martin Heidegger, John Stuart Mill to colonial Botanist Joseph Banks, Robert Fortune, then ethnographers like Henry Maine, Edvard Westermarc, Karl Marx, Michael Foucault, Jacques Derrida, Harbert Marcuse. We did argue with many Indigenous scholars like Linda Smith, Jeff Corntassel, Shawn Wilson, Martin Nakata, and Karen Martin. Anti-colonial sociologist philosopher Farid Alatas came in this book as inspiration and too our negation point. Through the study and close reading of many texts from ancient to modern thinkers through the medieval age. The remarkable aspect is that to see these household names of social science and philosophy, readers can find a different view and lens.

Moreover, we realized that no one made us except Aristotelian Phronesis, Al-Farabian notion of Intellectual Happiness, Ghazali's human nature, Patanjali's enlightened, Goutama's self-realization concrete thinking of generating the method of Reciprocity, and this is Indigenous Gnoseology (IG), our generic concept. A working definition of IG is

*Indigenous Gnoseology is the guidelines of being Practical, Reciprocal with academic wisdom and knowledge and Indigenous wholism for intellectual happiness.'*

Again, this Book reveals that the historical scope and metaphysical diversity of human experience are based on contemporary subjectivity, which is logical, independent, and necessary and develops itself as a fundamental and global attraction. Such an active subjectivity is defined, presented, and suggested as the fundamental moral law being self-legislative or (trying to) created. Thus, this book tries to move forward defined by historicity or the understanding of its behavior as conditioned by the social and political circumstances of the past and present. The book and the last section then demonstrate that the different aspects of Reciprocity's laws make the perception of being often interesting, complex, and essentially special rather than 'fluctuating, or diversification or social science.

What is humanity's future? What is the posthuman era? Does it mean to be 'human'? As researchers and human beings, what obligation do we have for ourselves, others, and our future? What are tales of social science entangled in the asymmetrical universe's real power and the very civil society? Such are the challenges that we need to hear in quiet weeping? The chapters in this volume relate to the multifaceted geographies and counter-geographies of civilization, discussing the potential futures we face as planetary beings that are nothing about south or north pole, east-west dichotomy anthropology-sociology, taking a multi-disciplinary approach to the posthuman period. Rather, this book is talking about the role of researchers as a rule, nearly everyone will obey liberatory practice (hooks, 1991), and give voice to people (Hall, 2015). Agreed or not, the social inequality created by consumerism, gender normativity and the growing effect on the human body of digital and AI (artificial intelligence) technologies, as well as historical, socio-political, and ethical connections. Given this assumption, what would researchers' role be in the fore for the future?

## READERSHIP

This Book will be of passionate interest to undergraduate and postgraduate students and postdoctoral researchers studying sociology, anthropology, social work, development studies, gender studies, postcolonial studies, history, political science, public policy, geography, public health, Indigenous studies, and all courses on research methodology.

This is a comprehensive stepwise book intended to serve as a navigator for exploring the philosophical galaxy of humanitarianism from an anti-colonial standpoint and therefore serves as a pocket guide for NGOs, development workers, and activists.

It is a user-friendly framework for visualizing contemporary humanism and delving into its present and potential manifestations. The Dictionary benefits a diverse audience of practitioners, students, and academics by giving knowledgeable exposure to a more extensive compassionate introduction.

The call for global solidarity and justice is fast becoming dominant, raising, and vigilant in many countries, signaling an urgent need for a shift. On the Global scale, critical plans to lift consciousness saw a surge with the emergence to alleviate global inequality amid this pandemic.

## WHATEVER THIS MANUSCRIPT DOES NOT SPEAK

We should be succinct and indicate what we have redacted from this discussion. We do not address how to include histories, tools, strategies, or even paradigmatic shifting into the argument, nor do we cover how to accommodate "depth accounts" of anthropological or social science theory, methodologies, and so forth into your opinion. It is neither a *Methodology Textbook nor a Theory Book*, but various types of evidence assist it. We have not discussed these concerns as they are less relevant; rather, we intended to concentrate exclusively on Reciprocity, and other issues are just too extensive to handle here. We neither discuss research procedures exclusive to certain areas, paradigms, or ideas. Numerous important volumes are available to researchers; nevertheless, we must now understand, at a preliminary or expert level, how to give back and which research techniques are most suitable to. We do not have room for data collection, analysis, and validation methods or plans to cover. Our literature offers some resources for direction, but searching is evolving so rapidly that our suggestions would be obsolete within a few years. Another point, this tome does not recapitulate but gives indications of the Eurocentric effect of social science (de Sousa Santos, 2018), anthropology, botany, or even social and Indigenous studies. Since we have already established that even when science as a whole flourished in European facilities of dominance, something is completely obvious that this is inadequate in the scholarly venues in the formerly colonization regions, not that anthropology is too confusing for someone else to fully comprehend, but also because the global capitalism and its reasoning for traditional social science do not at all seem as to stimulate people with social science to be genuinely enthusiastic about social science. Perhaps we might emphasize an opposing principle that might significantly boost social scientists until they are made aware of young researchers who, unhappily, consider becoming conventional as the only possible professional route in chaotic globally connected societies.

So, do we feel that the most obvious concern for potential readers is the manuscript's dissimilarity to other Methodology textbooks? The whole book is focused on Reciprocity—the single word—which is approximately translated as 'giving back, mutuality, mutual benefit, respect, and so on—yet is insufficient and provides no guidance for researchers. To be sure, we have assigned Seven Voices to this task. We are not only depicting the power nexus as Foucault (1980) shows, or, Gayatri Spivak (2013) excoriated bluntly, but our goal is to draw a line of demarcation as de Sousa Santos (2015, 2018) of epistemic violence made by the global north,

*"is for creating and illuminating pluriversal and interpersonal paths that disturb the totality from which the universal and the global are most often perceived (Mignolo & Walsh, 2018, p. 2)."*

## ORGANIZATION OF THE BOOK

After this Introduction, this book contains seven chapters

Chapter 1 is titled "The Interface: Philosophy and Philosophy of Science and Rooted Reciprocity." It depicted in six subsections, argues primarily for the philosophical premise of Reciprocity and briefly summarises the history of philosophy and science as they relate to time and space. This section reveals how politics, namely the parts of political involvement, mainly were unseen. Thus, just at time, we attempted to identify Reciprocity via the history and philosophy of science (HPS), which incorporates

social science philosophy and history. Perhaps it is more than that. Morality and scientific misconduct are often classified as morals or science studies rather than as science philosophy.

Chapter 2, titled "On Methodology: Ways of Seeing, Knowing, Acting, and Becoming," has five sections. Still, at the core, the whole discussion of this Book is guided by this chapter. is our faith, the Methodology—we believe that research is not more incredible than its adopted worldview or lifeworld, almost like a religion. This chapter has four headings—delineating the four philosophical streams—to guide the whole study. We put, the Methodology is our conviction.

Chapter 3, "Seeing the 'Unseen' and Knowing the Unknown," depicts four segments. Subsequent sections address the relationship between science and religion, beginning with Saint Augustine. In summary, theological discussion demonstrates that 'Reciprocity in kind' is not as novel as Rene Descartes'—instead, we explained here how social policies are coherent with social research—visibly, under the Civilising Mission. In general, the conceptual foundations of western Reciprocity go back to the City of God. Through a careful study, we discovered that Reciprocity has a long history in western philosophy, with a theological foundation obscured by the Christian commonwealth. Reciprocity—contract with the state—has been at the heart of government since Aristotle and Anaximander. To some extent, this chapter talks about the reciprocity-in-kind 'and its institutionalized system. The CSSRC, universities, and several universities in the United Kingdom are all included in this chapter's discussion of colonial sociology in the post-World-war period. Anthropology and sociology and botany are examples of western Reciprocity in Kind. In essence, this book is not about the historical text, but this 'reflection' is vital to establish our Reciprocal norms upon the construction of ethnographic knowledge units (all social science and botanical knowledge as a unit of knowledge).

Chapter 4, "Reciprocity-in-Kind to Reciprocity in Research: The Shift and Becoming," demonstrates the shifting nature of Reciprocity-in–kind (RiK), as previously stated by Frankfurtian Criticalists and Feminists, but focuses on ethical considerations. This chapter is divided into two sections. The first one discusses the transition from Western Christian Reciprocity to Reciprocity in research and development, then addresses this concept's breadth, utilizing the Becoming process of the Bioprospecting Paradigm. A critical point we would like to make in this chapter is whether or not Reciprocity-in-Kind has been phased out. Bioprospecting and Access to Benefit Sharing (ABS) were some of the topics we covered, as were UNDRIP and its ramifications, as well as the World Intellectual Property Organizations (WIPO) and their position in global intellectual property rights (IP).

Chapter 5 is "Reciprocity as Being and Its Theses: Making a Consensus." Last but not least, we reviewed our definition of Reciprocity and how we implement it in our daily lives. Is Reciprocity in research: a diverse parable of uniformity and practicality, a necessity? Is there a way to understand how the notion of Reciprocity has been developed in various circumstances and by a variety of scholars? Is the concept of Reciprocity a one-size-fits-all in social research? Rethinking how community engagement practitioners and researchers talk about Reciprocity may be done by considering diverse viewpoints on the term. For community-engaged behavior and research, this chapter argues that understanding the many meanings associated with and created by the idea of Reciprocity has significant ramifications.

Chapter 6, "An Extended Case of Reciprocity-in-Kind: Western Metaphysics on Indigenous Science," illustrates the shifting nature of Reciprocity in kind; as previously said, these are more ethical considerations. We agree that these are not quite what we understand by Reciprocity. Nonetheless, it provides us with a basic comprehension of this work. There are four sections, and the underlying premises are whether Ontological Shifting is a myth or a reality concerning the researcher's role and if Post Colonialism is a myth or a fact. We re-read several notable writings here, of course, from the Feminist tradition, and we

do place a particular emphasis on the period 1960-1970: Which is which. Psychoanalysis is delicate in one section, in which we re-read Michael Foucault and Jacques Derrida alongside Paolo Freire, Frantz Fanon, and Vine Deloria. We investigated Vine Deloria and Frantz Fanon's lineage to demonstrate our thesis in a practical philosophical approach.

An Epilogue sits in Chapter 7. We extended and linked the theoretical ideas, particularly the theses, in an epilogue. We have been undertaking Reciprocal study in the Asian setting, and as a result, we have gained a grasp of its characteristics and originality. Beyond our team, many academics have interacted with selected research topics and developed their perspectives. As a result, Reciprocal Research has flourished in the Asia And Pacific and beyond the continent. And we are now working on a Textbook on Reciprocity with a variety of outcomes guided by the Reciprocity Idea. And here, we merely provided these concepts, which may also aid us in better understanding how to indicate this notion.

Appendix 1 is—in general—ameliorated us that since colonial time, the custodians of plant-baded medicinal knowledge (PBIMK) has been deprived, and this epistemic exploitation gave us the theme of the book, why, and how social science practioners should be Reciprocal.

Appendix 2 is imporatnat as this shows a practical outline of JR self-repairing model which, I, Jahid first author developed, and we all authors ahave been pratcing—in addition, a workshop will be held in September at University Malaya by jahid with 100 audiences to practice this model.

Appendix 3 is our future plan, or Reciprocal journey, this volume is simply a step towards the Reciprocal cosmos, a list is here may

## AN OUTLINE OF ANY PEDAGOGICAL FEATURES

After Introduction, that is deliberately conceptual while from the 2ⁿᵈ chapter onward, noting but supporting our Meditation placed in the 6ᵗʰ chapter.

· Each chapter starts with some abstract queries; subsequently, sometimes in groups in sections, students are given particular tasks at the end of the chapter.
· Each Chapter includes some text boxes which will enhance readers' critical thinking, and text boxes come with dialogues. In chapters 2-7, students will work out examples of the authors' everyday lives and ethnographic fieldwork of current and previous times. These simple texts lead to an apathetic view and open humanized insights for becoming an active researcher.
· Each chapter has some group activities so that students discuss the issues among themselves and find glitches in their work, thinking, and other peers (the objective of the group work is to find limitations in themselves first, then others, so that they can be a contributor for the people, theoretically and practically).
· Some youtube videos of Indigenous scholars are listed and even referred to in each Chapter as a suggestion for furtherance.
· In several movies, we have suggested developing a critical reflection.
· Essential books/chapters, we placed as recommendations for all readers at the end of each Chapter.
· A suggested reading list is enclosed for further studies, as we feel some are thinking out of the box.

## STARTING THE JOURNEY

Our subjectivity is a way of self-repairing means where a theory can be a tool for political use (Deloria, 1969), and seed (Harvey in Barnes, 2006, p.26) which is the aim of Academic intellect if we follow the classic and ancient essence of philosophy, in particular, philosophy of science, sociology of knowledge (Hayden, 2000, Eikeland,2007; Bhambra et.al, 2020). As said before, Aristotle's Nicomachean Ethics says about Phronesis—the welfare or practical of wisdom for Polis (see Nicomachean Ethics, book V and VI, in Zuppolini, 2021; Marcelo, 2020), Al-Farabi's assertion about Intellectual Happiness and Volunteerism (Fakhry, 2002; Corbin, 1966, 2014), and Al-Biruni's translated Ancient India's Patanjali's *Yoga sutra* (Al-Biruni, 2020, also see, Gordon, 2014) that is preamble focusing on Enlightenment. And this enlightenment is 2500 years before the European Age of Enlightenment. We know that we are very optimistic—maybe, true, **and an opposite stand of** the Western New Science movement and, So, this, by no means, and end of the book, rather,

*"The future is ours, the East, the world wakes up when we wake up. We need to be better organized to understand our strengths, our abilities, our capabilities, our emptiness, and our lost rights and history.*

We are aware of challenges in reflection, reconnection, and re-evaluation. We came to know that we do not know. This book is the signpost. We are to *develop a general theory, but on the other, I need to feel this rootedness in something going on in my own backyard (Harvey in Barnes, 2006, p. 23) so that this Reciprocity in methodology can be "politically useful" (Meade & Shaw, Eds. 2016, p.1) for the marginal people of the world.* The National Poet of Bangladesh, an anti-colonial figure of the British like Jose Rizal, said, *"If we do not wake up, mom! How will the morning lights come by!"* we are conscious that,

*[W]e do not fit comfortably or conveniently within Western civilization [and canon of social sciences]. This is not a regret. It is an affirmation-a living testimony to the resilience of [marginal people] (Deloria & Wildcat, 2001, p.vii).*

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## ENDNOTES

[1] Michael Wesch is the inspiration of this starting, (Wesch, 2018).
[2] On the Palgarve edition, this statement is on page 29, however, this does not make any difference on the assertion of objectivity of Social Sciences.
[3] www.tagoreweb.in/Songs/pooja-233, 3 June 1912.

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# Chapter 1
# Philosophy of Science and Rooted Reciprocity:
## The Interface

## ABSTRACT

*This chapter initiates the debates on the the philosophical foundations of reciprocity and briefly talks about how time and space have been necessary for the history of philosophy and science. This chapter shows that politics and other parts of political engagements were not very visible most of the time. As a surprise, we didn't know much about these connections between social sciences and the history and philosophy of science. Reciprocity-in-kind was an intentional tool to draw attention to assumed and unquestioned meaning. In these cases, there is a risk that the concept will be used as dogma, which will make it less vibrant and strong. Similarly, the term reciprocity can be used in so many ways that it loses its meaning and doesn't help a young researcher figure out what it means. For example, it can be used to describe things like civic engagement, giving back, respect, and so on.*

## DISCUSSING TOPICS

- Introduction
- The Philosophy of Science from historical Epistemology
- What is a philosophy of Reciprocity
- History of Science and History of Philosophy: for whom, by whom
  - Is Reciprocity a Science or Faith? The Golden Rule: Transcending the Boundaries: Rationalism VZ empiricism
- How humanitarian are we in 'Studying Humanities?'
- Conclusion: Time to think, re-think

## OUTCOME

· *Readers may realize the relationship between Philosophy, Science, and Humanity*
· *Why a philosophical stand is important for social sciences*
· *How and why philosophy is essential for Social Science*

'West' is not 'taken for granted'

*"Now, Gods, Stand Up for Bastards"*

*(from King Lear in Kaul & Sen, 2020)*

## INTRODUCTION

We look at the surroundings when finalizing this manuscript (July 3, 2021). In Malaysia, some people raised White Flag for food,[1] a ten-month-old infant was crying on the dead mother for breastfeeding,[2] and a single dad raised a white school dress as White Flag for food. Finally, the sitting minister morally agreed with the food appeal of people by thumbing up. These happened amid the second wave of the 2020 Pandemic. The Welfare Minister of Malaysia is more than her portfolio, shows empathy for her people, as responsive as Reciprocal to the people's mandate she received. Let us read the news; Rina Harun today expressed her appreciation and support for the "white flag" movement, …told a Press conference in Putrajaya that such a campaign can help teach the public to become more empathetic towards others.[3] Our straightforward question is, where are the academicians? Where are high-thoughtful thinkers? We know, today and tomorrow, at least ten webinars are in people like (jahid) and all of your calendars, and what is the worth of these abstract debates when people have no food at home? 'We are now at war, and there is no other way than helping each other,' the Minister, we do not know whether she is an academician or not. Still, the practical philosophy she gave a 'judgment, today, as quoted by local, is it less than a philosophy, knowledge or logic and humanity? Over 25000 Malaysian academic faculties[4] and about 19,000 are in Bangladesh. What is the contribution amid this Pandemic?
Besides, our social sciences have some well-rigorous platforms:

*about 10 Anthropology Associations, 5 Sociology Associations, and 2 Social Work Associations are 'active'—and, efficiently producing knowledge—covering almost all the countries, institutes, and faculties.*

Did we see any official statement or call for contributing to people during this 2020 Pandemic? Yet abstract and rhetorically, the Social Work declared *Ubuntu* as Slogan and theme for 2020-2030.[5] All academicians—needless to say, are well educated, and essentially, intellectuals. They have insightful training in philosophy, Science, and scientific knowledge. However, on the silence of these academic people, can we find the answer: why are they silent? What factors made the wall between their academic position and the community? We feel that the answer is philosophical, ontological and in effect, the orientation of the Education and Training they have received and are practicing. Professor Farid Alatas termed this as silence as a method (F. Alatas, 2018), or they are captive (H.Alatas, 1972), a victim of intellectual imperialism (F. Alatas, 2021a, 2021b), and can be discussed from a decolonial paradigm

2

(Moosavi, 2020; Meghji, 2021; Smith, 2021). This sounds very philosophical, however, as Deloria said, these are visionary and practical questions, and hence we want to know the root of these hurdles (Deloria Jr. & Wildcat, 2001). Finally, we propose, from our experience and engagement with many communities, particularly Bangladeshi Rakhain and Malaysian *Orang Asli*, Iban, and Kadazan, we have to be Reciprocal. We have to be giving back to the community and understandably, this is the theme we will discuss. Let us ask about our common views on the Philosophy of Social Science, anthropology, or Bertrand Russell's canon. We barely find east, Arab, or ancient India. Russell gave some references in the Problem of Philosophy (see Russell, 2017[1912], p. 75). If we consciously look at Figure 1, perhaps, we will find a gap in the History and Philosophy of Science (HPS). Russell, the brainchild of John Stuart Mill, and our rooted name of today's training and Neutral orientation of Social Science, documented—JS Mill and Auguste Comte have maintained an endorsing relationship with each other. Therefore, we are silent, neutral, and objective in seeing these dreadful facets of this 2002 pandemic in our surroundings. We are objective. We see all the wizards' presence—all came in our abstract recommendations: Hegel, Kant, Locke and Descartes, and JS Mill. Well, if we do ask, are these synonymous with Philosophy? Before coming to Russell, let me cite John Locke, the think tank of grabbing the Aboriginal land of Australia and the Pacific.

*When Locke maintains that 'everyday' experience furnishes us with' (II.xxiii.28) the ideas of mind and body, the phrase 'everyday experience' might appear to imply that nominal essences are confined to ordinary natural kinds that feature in our folk theories, physical or psychological. For Locke, however, even the most advanced (human) sciences cannot reveal the true nature of things: we cannot possibly acquire 'a perfect Science of natural Bodies, (not to mention spiritual Beings)' (Kim, 2019, p. 9).*

At least, Russell thinks so. Our current social scientists are insightful but 'blind' spectators like Hegel and Kant. Our humble question is, are these the birthplace of philosophy and philosophers? Is philosophy the sole property of Hagel-Kant's mind? However, in the writings of these scholars, we find some elements of the social sciences, for instance, the Malinowskian method (see Introduction of the Western Pacific, Malinowski, 2013, pp, xi-xii), we have yet to date, follow this Baconian style.

Nonetheless, Philosophy is nowhere, meant to the borders and boundaries of Europe (Eikeland, 2007, 2012; Mignolo, 2017), on which we construct our academic myopic and mimic view, we are academically stagnant. We need to create our own way. Indian sociologist A.K Ramanujan said nicely, "Is there an Indian Way of thinking?"[6] Hussein Alatas, an activist, politician, and philosopher, grappled even before that. Therefore, we see the Kingdom of Social science and this established world practiced in a so-called established manner: Objective, Neutral, Value-Free, and hence, we see many institutions abolish social science from their curriculum, for example, some British universities (see, the Guardian, 2021a, 2021b), University of Western Australia (Honi Soi, 2021). We are thinking now from the Easy, we know we are the people of the East. When we wake up, the world wakes up. We are light, we are the Sun.

*Figure 1. Partial philosophy of Bertrand Russel*
Source: Russell (2017, p.75).



**BIBLIOGRAPHICAL NOTE**

The student who wishes to acquire an elementary knowledge of philosophy will find it both easier and more profitable to read some of the works of the great philosophers than to attempt to derive an all-round view from handbooks. The following are specially recommended:

PLATO: *Republic*, especially Books VI and VII.

DESCARTES: *Meditations*.

SPINOZA: *Ethics*.
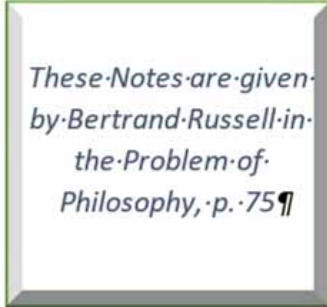
LEIBNIZ: *The Monadology*.

BERKELEY: *Three Dialogues between Hylas and Philonous*.

HUME: *Enquiry concerning Human Understanding*.

KANT: *Prolegomena to any Future Metaphysic*.

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These·Notes·are·given·by·Bertrand·Russell·in·the·Problem·of·Philosophy,·p.·75¶

Let us elaborate on Paul Ricoeur, a commentator of Aristotle's *Nicomachean Ethics*, "rather cryptically puts it, "the practical wisdom we are seeking aims at reconciling Aristotle's phronêsis, by way of *Kant's Moralität*, with *Hegel's Sittlichkeit*" (Wall, 2003, p.326). We think, that philosophical anthropologist Paul Ricoeur followed the line of Descartes and failed to grasp the essence of *Nicomachean Ethics*.

We may consider Aristotle and then Patanjali's *Yoga Sutra* and Al-Kindis's notion of Philosophy, a philosopher must be a good man (Adamson, 2006). We may locate that western notions of Social Science is far behind the notion of Gnoseology and philosophy. In Book VI of Nicomachean Ethics[7] (hereafter NE), Aristotle extricates from phronêsis (practical knowledge), and poetics (however, we are not focusing on the other for the sake of this book's aim). In reverse, Hegel, Kant, and Bacon made this Gnoseology into Epistemology, Partial. While phronêsis covenants with practical use for the *polis* or community, which permits philosophers to be active—we call it Reciprocal. Phronêsis stands for wise use of wisdom. Since Aristotle's "practical wisdom (phronesis) (Crisp, R. (Ed.). (2014, 107) which is a part of Gnoseology, the theory of knowledge, not the way of gathering Knowledge (Epistemology as West translated). With the western philosophy of knowledge, we have been seen as fundamentally distinct pursuits from Gnoseology. Recent revivals of Aristotelian NE (Eikeland, 2007, 2012), sometimes acknowledge the Gnoseology components of ethics, but they remain separate from practical wisdom in

4

general. His logic follows: All human efforts are undertaken to track something good. We avoid doing something useless because we believe it will be detrimental to our health.

Additionally, most of these activities serve as a means to a better aim. As a result, claims the creative philosopher, self-directed action is the ultimate good, and that good is a pleasure. We pursue pleasure for its own sake, not to accomplish anything else. As a result, our primary aim is to provide happiness to others. So Practicality, as we realize, is central to Aristotle. If we do ask, how the practical essence of Philosophy has been erased from knowledge, philosophy, and our everyday practices of social Science, if we think social Science is part of knowledge, and hence, a part of Philosophy. Let us read from the Introduction of NE Roger Crisp (2014, p.xxv),

- Science, or scientific knowledge: grasps what is necessary and eternal, such as mathematics;
- Skill: concerned with the variable, and with production rather than action (i.e., with instrumental activities rather than ends-in-themselves);
- Intellect: concerned with non-demonstrable first principles, it grasps the minor premise in practical syllogisms (see below), so is related to practical wisdom;
- Wisdom: not really a separate virtue, since it consists of (i) and (iii) when they concern what is `most honourable', i.e., philosophy.

We will examine the ancient and cross-cultural history of the words wellbeing, justice, and happiness, which varied and changed until they gained their present meaning, which connects justice and citizenship through the notion of rights after a lengthy period of separation. We indicated the break from the New Science movement. Thus the section briefly explores the milestones of the path that the concept of justice and happiness took in its philosophical development, from Aristotle to Saadia Gaon, Patanjali, and Medieval Acar, via the Quran, Buddha, and Yoga-Sutra, and, to a lesser extent, human nature. They became outmoded throughout the present period, up to the revolution of contemporary thinking brought about by New Science. In terms of the nature of social science and modernity, this section demonstrates that the distinguishing feature here is an idea upon which welfare and justice were established in more modern development. It also reflects the broadening of the concept of justice and interest to include academic syllabuses or curricula and natural Law, equality, and, in effect, a research culture. NE at least gives us some space to be active. Book 1, chapter 13 of NE says,

*Virtue is distinguished along the same lines. Some virtues we say are intellectual, such as wisdom, judgment and practical wisdom, while others are virtues of character, such as generosity and temperance (Crisp, 2014, p. 22).*

And later, Aristotle said, "...and if one cannot deliberate about what is necessary, then practical wisdom cannot be scientific Knowledge (Crisp, 2014, p. 107). If we pause here, then, additionally, in quest of a theoretical basis for Reciprocity that not only governs the connection between the principles of equality and liberty, but also seeks an academic definition of justice that incorporates to be belongingness of people or community or groups, or, at least Identities. All goes for welfare: "concerned with action concerning human goods (NE, p.108). Later in this chapter, we will see how the western canon has erased the East and ancient notion of philosophy. And therefore, anybody who engages in the arguments detailed in these chapters will have a firm grasp of the fundamental problems in philosophy and philosophy of Science. In other words, this chapter provides the book's central argument, providing

an easy and thorough introduction to the ontology and epistemology of Science for a wide variety of undergraduate students, researchers, and public audiences. This chapter is diverse in its coverage of epidemiology, epistemology, scientific history, philosophy of science, cognitive science, and science education. It examines many facets of scientific knowledge from various viewpoints and answers many concerns that students and common people engaged and interested in Science may have, such as how scientific knowledge is acquired, its nature, and the difficulties, that have been in a confrontation of academia and masses. And particularly, professional experts on knowledge and philosophy like epistemology, understanding of Science, sociology research, and those in anthropology, cultural studies, and social work, we believe, will fit into it appropriately. What Al-Kindi said a philosopher has to be a good person, similarly, we see, equally-weighted by Aristotle. Patanjali's *Yoga Sutra* said to erase Eight poisonous elements from a human being (Al-Biruni's Translation of Patanjali's Yoga-Sutra), and Ancient Indian Law of Nature (Subedi, 2021; Koller, 2018; Overaa, 2010; Katz & Egenes, 2015; Bhatia, 2016; Ramesh & Dani, 2014; Matilal, 2017). In further, we are motivated by Goutam Buddha's Life-Wheel, which points to three animals, meaning at that three poisons (HE Dalai Lama, 2005, p. 5; Alabaster, 1871). Let us close this section with a statement of the partial philosophy of social Science. "*What Are the Ontological Commitments of Scientific Theories?*" The answer is given by those who posed this question. "Beginning with Mill and, subsequently, Durkheim and Weber, there have been debates as to whether social scientific theories are reducible to *individual behaviour* (Sarkar & Pfeifer, 2006, p. xxiii, emphasis ours)," and this Durkheim talked for mechanical solidarity (Durkheim, 2014b), a direct influence of Thomas Hobbes and John Locke. And these all are Universal human virtue. The 17$^{th}$ Century scholars have not started social Science, and Philosophy, this Ontological problem, and if we agree, conceivably, we can solve the problems of Philosophy of Social Science. We need to agree that The Philosophy of Science is the welfare of people. Now we *will delve*—into narrowing down—we delve into asking—what the philosophy of Reciprocity is.

## WHAT IS A PHILOSOPHY OF RECIPROCITY?

On sparing scrutiny of section one and the Introduction, it is clear now that the worth of Philosophy is not only: Mind then knowledge? If this is the answer then, why does Hegel say we need a Christian commonwealth? Or, Immanuel Kant said, we need Western Law for the rest of the World (Kant, 2013); If we put the very fundamental question, perhaps, we will find an answer, in effect, that helps us in the discussion. We, however, face problems when the philosophy comes from the West, for instance, Bertrand Russel said, "Descartes (1596-1650), the founder of modern philosophy, (Bertrand Russell's, *Problem of Philosophy*, 2017, [1912], p.8), we face difficulties, and in this Magnus, he said, and the job of a philosopher is to seek the truth by knowledge. And this is the *Problem*, Russell himself created, which is far away from the Aristotelian notion, or Ancient Indian original value of philosophy. And, inevitably, mediaeval Arab is obsolete. We have discussed; however, let us put another example. At the end of the Problem of Philosophy, this seminal philosopher referred to some book, Greek and West, where are the others? To this legend polymath Russel did not find at least (Figure-1)

In Russell's canon, East is absent. And this problem, Olav Eikeland, Peter Pels, Walter Mignolo, Linda Smith are a few names pointing to the Problem of Western Philosophy (see Comaroff, 2021; de Sousa 2015; 2018; Deleuze & Guattari, 1987; 1994; Deloria Jr, & Wildcat, 2001; Pels, 2008; Young,

2020; Smith, 2021, Eikeland, 2007). Western is partial, "one dimensional (Eikeland, 2007, p.347)." We will elaborate on these 'One-dimensional' thoughts in this book. Let us think of some masters.

In our everyday practice of Social Science, we talk about Hegel, his thoughts about the world, and philosophy, and we discuss Marx, and Kant, but do we think where the origin and end of these dogmas? Hegel's Absolute' means Christian God, or thr German (Philosophy of History) a careful reader of the Science of *logic,* western God is Red (see Deloria, 1969). *The Logic of Hegel* (Wallace, 2018) can be a good reference for a junior readers. We see in the Hegelian notion how a man sees the world, cosmos, senses the surroundings, and enters the world of intellect, lives there, rises in the world of wisdom, that is the Absolute: God, 'Bing-Nothing-Becoming'—these three levels give Hegel another dimension. This notion of philosophy has been in our current world. Hegel spoke of a totalitarian philosophy. In the totality of Hegelian philosophy, German Hitler was born, Italian Mussolini came, in our view, our favorite name Engels, Stalin is included. We are sure that you didn't like the example of the previous day? What to say of today's China! And Myanmar? What about North Korea? Late Gaddafi and Saddam, can be included in the Hegelian notion? We do not dare to say more, many names, many countries, think, friends! "close your eyes and try to see."

As Hegel said in the Introduction of the '*Science of logic,*' his thinking is the study of things that may serve, in a general way, as a description of philosophy (Wallace, 2018, p. 15) and here we are also, giving some food for thought that can be implied universally. Let us read the whole paragraph Science of Logic (para 85).

*The objective logic, then, takes the place rather of the former metaphysics which was intended to be the scientific construction of the world in terms of thoughts alone. If we have regard to the final shape of this science, then it is first and immediately ontology whose place is taken by objective logic — that part of this metaphysics which was supposed to investigate the nature of ens in general; ens comprises both being and essence, a distinction for which the German language has fortunately preserved different terms. But further, objective logic also comprises the rest of metaphysics in so far as this attempted to comprehend with the forms of pure thought particular substrata taken primarily from figurate conception, namely the soul, the world and God; and the determinations of thought constituted what was essential in the mode of consideration. Logic, however, considers these forms free from those substrata, from the subjects of figurate conception; it considers them, their nature and worth, in their own proper character. Former metaphysics omitted to do this and consequently incurred the just reproach of having employed these forms uncritically without a preliminary investigation as to whether and how they were capable of being determinations of the thing-in-itself, to use the Kantian expression — or rather of the Reasonable. Objective logic is therefore the genuine critique of them — a critique which does not consider them as contrasted under the abstract forms of the a priori and the a posteriori, but considers the determinations themselves according to their specific content.*

We saw how Hgele endorsed Kant. Further, both came in the absolute power of German supremacy. We need to read the footnote of the Science of Logic,

*I would mention that in this work* **I frequently refer to the Kantian philosophy** *(which to many may seem superfluous) because whatever may be said, both in this work and elsewhere, about the precise character of this philosophy and about particular parts of its exposition, it constitutes the base and the*

*starting point of recent German philosophy and that its merit remains unaffected by whatever faults may be found in it (emphasize ours)*

This is where we are, this is the description of philosophy. In this introduction or in the book's discussion, our young people will be able to think about these questions in the context of the great debate in Science. As we said before, not completely, but a little bit of discussion of the History of Philosophy of Science can help. The great thing is that such debates are often not discussed in civil society. Is there a taboo? Sociology started in this land from Mill and Durkheim?. Very good, so where did Al-Biruni's history of India go? The translation of Patanjali in 1050, isn't that Science? That being said, Weber is giving birth to social Science. But, philosophy, in the original sense is not fractional. It is universal if we take ancient, we place in table 1.

*Table 1. The philosophical root*

| Region | Original Works | Remarks |
|---|---|---|
| Indian roots | Subedi, 2021; Koller, 2018; Overaa, 2010; Katz & Egenes, 2015; Matilal, 2017) | *In the Mainstream Social theory, you may decide and see what is in practice, and what not?* |
| Greeko-Roman | Ameriks & Clarke, 2000; Butterworth, & Pangle, 2001; Adamson, P. (2005; Adams, 2020. | |
| Medieval Arab | Hanssen, J., & Weiss, M. (Eds), 2018; Abboud, 2006; Adeel, 2019; F. Alatas, 2006; Al-Ghazzali, 2015; Fakhry, 2004; Nasr, 1964; 1990; 2013; Rosenthal, 1958; Stoddart, 2012; White, 2014 | |
| Medieval Jews | Efros, 1942; Wechsler, 2015; Popkin, 1999 | |

We need to address Hegel a little more.

The Hegelian project of the Christian Commonwealth proposes developing a synchronic theoretical basement for political philosophy, civil society, etc. Consigned to his ontological vision, under the guiding principle of the issue of how the relationship between work and language in the formation of consciousness takes place, and how it works. It is externalized in the tension between ethical substance (ethos) and moral action which is manifested in social praxis–considering that, Colonial administrators would imply. For Hegel, ethical action proceeds from ethos as its objective principle and returns to it as its end accomplished in the form of virtuous existence. The emphasis on the relationship between work and belief is justified in the sense of carrying out a reading of the Hegelian political philosophy, framed by its ontological conception of work as a shaper of conscience and, consequently, of all contents and social forms that acquire practical expression, expansion, and laws as language. Simultaneously, those Colonial rulers constitute the social praxis as reality in which the ethos is manifested as an ethical substance and, therefore, the effectiveness of life in a society directed towards ends that are the moral values that will reach Absolute. Many current philosophers, such as Robert Pippin, Pelczynski, Slavoj Zizek, and Peter Singer, are Hegel's ideal fictive child. And in general, Pippin, emphasizes that the Hegelian notion is epistemologically implied and sounds very hazy indeed. Pippin said, For the sake of argument, let us stipulate that Geist refers to a collective mindedness, not the Buddhists Spirit, or even of Patanjali's Siddha, the forms of which collectivity, the "shapes of spirit" [Gestalten des Geistes "change over historical time, (Pippin, 2017, p. 136). Additionally, Pelczynski (1984, pp. 141-142) said,

*Of course, it is well known that in the Philosophy of Right Hegel argued that the problem of poverty required a solution which involved imperialism: the search for captive markets for overproduced goods and for land to settle poverty-stricken elements of the home population. However, while this conception has a great deal of interest, standing as it does in a tradition of writing upon imperialism and political economy which includes the work of Bukharin, Lenin, Rosa Luxemburg and Hobson, it is really irrelevant for the purposes of the problem posed in this paper because it is an explicit admission that the modern state cannot provide a home in the world for its citizens and that its identity and legitimation problems are intractable.*

Without an Ontological setting, an epistemology or ethical action is absurd, and the exteriorization of the moral will and, therefore, endowed with a purpose that generally refers to well-being or happiness.

And, if look back at Kant, Johann Blumenbach, and Carl Linnaeus, we may trace the philosophy of Reciprocity. Martin Wolfson said, "There is the aim of philosophy: to save man from error and to bring him to see the truth. This is the aspect of philosophy that some have called Philosophy Vision. This is the aspect which makes some people seek for the consolations of philosophy" (1958, p 325). If so, how can we judge Immanuel Kant's Early Writing, which promoted Racism, and the master, Johan Blumenbach? The aim of this book, first, is to show how teleology plays a role in implying Reciprocity by the west. Kant is our case here. The interpretation of biological forms, Kant wrote in 1790 (Kant, 1987), *the Critique of judgment*. In this part of the work, Kant, who has dealt with the problem of living nature, criticizes existing telescopic interpretations, describes a new meaning of telescope within the scope of his philosophy, and designates it as a controlling principle of the mind, in were Francis Bacon and Carl Linnaeus were his motivation. Bacon gave him an Experimental clue and reasoning, and Linnaeus gave the typology or taxonomy. Kant was able to carry the philosophical justification of interpreting the physical form in his early career8 in the mechanical conception of nature without falling into conflict. Kant proceeded with a descriptive narrative, first, showing how the living nature that Kant, in later life, covered by his *Perpetual Peace*, in effect, the cosmopolitan ideas. He encounters that Colony, enslavement, and expansion are problematic for a human being. However, the time was late. By the inception of *Perpetual Peace*, Blumenbach established the race theory by collecting, displaying, and proving.

For Kant, many of the Critique we see (Richards, 2000; Lenoir, 1980; Helbig & Nassar, 2016; Mensch, 2018) and continues. Our historical background of the problem, how the concept of Reciprocity appeared in the mechanical nature took shape in the modern era, and developments in biology, especially pre-formations and epigenesist Blumenbach have collaborated with Kant. Therefore, this discussion is critical. Thus, we are trying to establish how to express the inability to look at nature mechanically and we need to refer here Gottfried Leibniz's Nouveaux *Essais* and teleological approach to the problems of living nature. Kant's critique of teleology is reflected in Kant's thought, and Kant's solution to the explanation of the biological structure and the historical evaluation of the problem of teleology in the modern age will be discussed.

*Box 1.*

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Humanity has its highest degree of perfection in the white race. The yellow
Indians have a somewhat lesser talent. The Negroes are much lower, and lowest
of all is part of the American races.
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Source: Kant's Natural Science, (2012, p. 576).
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We cannot trace the Philosophy of Reciprocity without Carl Linnaeus. The root of Ontology and epistemology's historical connection, as we see, is established (Goldman, Turner & Daly, 2018), or grounded by these masters. The processes through which historical epistemology evolved into the history of science and philosophy made a shift and transition from Ancient sense to modernity. Let us simplify with some concrete examples of taken from Carl Linnaeus, Johan Blumenbach, Kant, and Karl Marx. Because, "Students of philosophy in the twentieth century have often been taught nothing about the history of ideas between Aristotle (384–322 BC) and Descartes (1596– 1650)" and our space is here (Brian Davies in Adamson, 2006, p.v). Textbox 1 is one of the vital examples of western racial philosophy that we inherit by Intellectual Imperialism. What to say, these four races: *White, Negroes, Hunnis and Hinduish* are natural, and White are, since, advanced, hence, naturally given mandate to make them modern, if not physically white, and this is the job in his *Pragmatic Anthropology*.

Immanuel Kant devotes much of his *Critique of Pure Reason* to constructing the criterion developed to separate Science and metaphysics—that is, to show how synthetic a priori judgments are possible that require an activity to be Science. In this construction process, the image of Science in Kant's mind is Isaac Newton's deterministic physics. Although it is a deterministic and mechanical intellectual activity that comes to mind when Science is mentioned, Kant did not remain indifferent to the problem of living nature and tried to offer a deterministic explanation following how to explain organic forms in this field where mechanical causality or a mechanical explanation model is insufficient. However, it satisfactorily explains the movement of a stone or the operation of a clock. Kant aimed to present a comprehensive model of explanation that would protect the mechanical conception of nature and the understanding of mechanical causality on the one hand, and solve the problem of living nature on the other. Just as animals and plants are not automata, as Rene Descartes thought, nature as a whole is not a living automaton, as Gottfried Leibniz thought. Then there is a need for a comprehensive model of explanation that will explain both the movement of a stone and the development of a tree, and which will contain determinism and indeterminism or contingency in harmony. Kant's views on such a necessity are most clearly expressed in the Critique of Judgment (3rd) in the "Critique of Teleological Judgment". If we Critically reconsider, before moving on to Kant's views on the problem of living nature, let's examine the historical background of the problem.

The second fundamental element determining the modern (mechanical) understanding of philosophy is the dualist understanding of substance. Descartes, who represents this understanding, has created two primary areas of existence in his philosophy: thought/mind and (spirit is absent) (cogitans), whose essential feature is thinking, and matter/body, whose important component is to occupy space. This distinction, which is the basis of Cartesian thought, we want say as note, Ancient India, or Buddhist philosophy differs on this point, and to an extent, Islamic philosophy too. Kant's guru founder of west-

10

ern philosophy, Descastes is thus presenting a natural picture that separates man from nature, in effect, thought from the body, spirit from matter (Descartes' first and fourth meditation can be seen). The soul and the body are entirely separate from each other, and the only thing they have in common is that God created them. The sole property of a material substance is motion, and all matter moves by an external influence. Man is the only creature with a body and soul, but even the human body can be understood by analogy with a machine. Everything else, except man, is mechanically conceived as subject to material substance. Nature is mechanical in that it is wholly on the material structure. However, this view will not be considered sufficient to explain organic forms. Leibniz is the first philosopher to reveal most clearly that a complete understanding of nature cannot be possible with a mechanical conception of nature and the philosophical justification of Descartes. Leibniz defends the multi-substance performance against the dualist understanding of substance, finds the living force next to the mechanical force, argues that there are teleological reasons and the perpetrator reasons and, criticizes the acquisition of Knowledge only by primary qualities. The critique on first qualities is also a critique on the practice of explaining nature. In fact, Leibniz argues that primary qualities are not as clear and distinct as one might think. He thinks that our understanding of primary qualities can change from one perceiver to our perceptions and maybe under the influence of imagination (Leibniz, 1988). This suspicion against the primary qualities that can be described as measure, size, weight, and extension shows the necessity of envisioning nature differently from the mechanical nature imagination, as a note later we found the Mechanical Solidarity and Organic Solidarity of Durkheimian sociology (Durkheim, 2014b). Undoubtedly, the realization of the inadequacy of mechanistic explanations of nature stems from the developments in biology. Perhaps the most critical debate on how life emerged during the Enlightenment is between Albrecht von Haller (1708-77), who advocated the Preformation view, and Caspar Friedrich Wolff (1734-94), who championed the Epigenesis view. As Roe emphasizes, this discussion crystallized many of the critical issues of 18th-century embryology—the role of mechanism in biological explanation, God and his creation, spontaneous fertilization, hybrid fertilization, aberrant births. The camps that Haller and Wolff represent depict the radical relationship between biology and philosophy during the Enlightenment. Haller is a deeply religious person with a Newtonian and mechanical outlook and has theological beliefs in scientific explanations. On the other hand, Wolff essentially adopted German rationalism. The preformation view started from the beginning on a metaphysical ground and could not provide a consistent consensus with empirical data. On the other hand, the epigenesis view began from empirical data but could not build a coherent ground beyond empirical data for a complete explanation. The main goal of both views is to provide a thorough description of formation based on minimal empirical data. For this, it will be necessary to go beyond empirical data in the most appropriate way. How and on what basis can one go beyond observations and empirical data so that explanations suitable for organic forms can be put forward from the point of departure? In other words, what should we assume so that at the point where the empirical data are insufficient, we can make consistent explanations that go beyond these data? At this point, Kant criticized and reconstructed the answer to this question based on a teleological principle. In the 1750s, Kant began to think about the nature of organisms and the structure of explanations of organic forms, if we see the Appendix "Critique of Teleological Judgment," Kant briefly discussed the views of Preformation and Epigenesis. Kant, who accepted the idea of Epigenesis, emphasized that Johann Friedrich Blumenbach made the most significant contribution to the view of Epigenesis (Richards, 2000; Lenoir, 1980; Helbig & Nassar, 2016; Zhavoronkov & Salikov, 2018; Kleingeld, 2019). Kant's mechanical forces states that Bildungstrieb is the constitutive motive for forming organized beings that we found in Blumenbach's writings (see Mensch, 2018). Bildungstrieb is a necessary element for a holistic explanation.

Blumenbach sees as complementary to explain life and reproduction in nature, which plays a central role in defining the emergence of new species. Kant also takes this concept from Blumenbach's theory, sees a way to understand the nature of organic forms, and thinks it should be assumed to be a teleological cause apart from mechanical causes. But Bildungstrieb, as Robert Richards emphasizes, is not a 'as if' reason in the Kantian sense, except for mechanical reasons, in other words, it is not a postulate. Although Bildungstrieb is an intuitive concept based on a teleological a priori principle, according to Kant, it is a real cause. Considering that Newtonian physics is the standard for natural sciences to be a science, it is necessary to have synthetic a priori laws - it becomes clear that according to Kant, biology is not a Naturwissenschaft (natural Science) but a *Naturlehre* (nature doctrine). (Richards, 2000; Helbig & Nassar, 2016; Mensch, 2018).

In a letter to Blumanbach, dated August 5, 1790, after he forwarded a copy of Blumenbach's work on Bildungstrieb, Kant considers that in his work he successfully combined the physical/mechanical principle of living nature with the purely teleological principle—although essentially these are principles that cannot be connected (see Zammito, 2012). Kant states that Blumenbach is very close to his current ideas and underlines that these need to be supported by facts. The concept that Kant is working on is how and with what right the physical-mechanical principle and the pure teleological principle will be combined metaphysically, and how this will be philosophically grounded. Leibniz carried out the most influential work in the pre-Kantian period on a similar idea. Taking teleology as a defining element, Leibniz was convinced to reach a comprehensive knowledge of nature. According to Leibniz, a holistic explanation is based on the reconciliation of Aristotle's thought, which sees nature as a living organism, on the one hand, and Descartes' thought, which conceives nature entirely materially and mechanically. Besides that, this living and inanimate nature, mechanical and teleological causality.

Today, scientific explanations in biology, the laws of biology, and how to understand causality in biology are essential study subjects in the philosophy of biology. Of course, these questions are not asked as in the 17th and early 18th centuries, but in more specific and sophisticated ways. The design/re-design argument, which we will easily find in Leibniz, Kant, Blumenbach, later came to Comte, Durkheim, Mill, and others. This natural teleology, which we will find in Kant, as we addressed to continue to be discussed in different ways. We still have limited empirical data on the whole of nature. However, we cited the original writing of Hegel and Kant. Still, the reality is they were incomplete followers of Ancient Greeko-Roman notion, in effect, Ancient India and Buddhism, along with Medieval Islam (Admason, 2006). Perhaps even now, we have more significant errors to explain and predict than Leibniz or Kant. Ultimately, the real issue is what error we risk to foresee where we might err and explain what. We, therefore, pose the question, History of Science and History of Philosophy: for whom, by whom?

## HISTORY OF SCIENCE AND HISTORY OF PHILOSOPHY: FOR WHOM, BY WHOM?

As we know him, Immanuel Kant gave special credit to Bloombenbach, and he was influenced by Kate de Buffon and Carl Linnaeus's *The System of Nature* (1735). Johann Bluebach wrote his famous thesis during Kant's time, 'progressive scientist' (Richards, 2000). If it is the history of the west's Science and philosophy, then to whom does this Sub-discipline of Knowledge serve? From India, infamous reformer Raja Ram Mohan Roy happily supplied skulls to George Paterson, a student of Blumenbach, and he said he was 'honored.' (Kapila, 2007, p. 492) said,

*Indeed, phrenology represented the dominant intellectual moods of the moment, encapsulating ideas of empire, empiricism, and the pious Christian ethos improvement.*

Recently Historian Danny Ken added some insights from the Malaysian perspective about colonial head hunting (Ken, 2022). In chapter 4, we will argue more on this. In our view, in the history of the Human race and colonialism, and to a deeper understanding, Johann Blumebach is a gun. The trigger is Kant of Racism and Gould addressed him as the *Geometer of Racism* (Gould, 1994). John Locke gave the philosophical foundation of killing, occupying, and cleansing the Australian Aboriginals. Whole Latin America, Africa, and Asia became part of Reciprocity-in-kind, John Bodley (2014). *Victims of progress* [9], and this is the cost of Reciprocity-in-kind, people paid since the civilizing mission of the west.

Therefore, we see that the image of the opposition of two monoliths, universal (Philosophy of Science) and particular (History of Science), and their subsequent problematic connection in historical epistemology, may not entirely represent the Essence and Purpose of Knowledge practicing. Conceivably, it is relevant for the era of epistemology, but both sides have changed, so its relevance requires clarification. Philosophies appeared with such a conceptual system, which claimed to eliminate the aforementioned features of thinking that prevented epistemology from competing with empirical disciplines, particularly in social sciences. So, our next place of question Reciprocity (in general) is faith or science, what is now, and what should be?

## Is Reciprocity a Science or Faith? The Golden Rule: Transcending the Boundaries: Rationalism versus Empiricism

Whether Reciprocity is faith or Science, or faith is controversial to Science? Or complementary? Faith is raised in scientific discourse (Losch, 2018; Daniels, 2021; Ware, 2020). "Faith does play a crucial role, but culture not so much. For instance, former professor of particle physics (and later Anglican priest) John Polkinghorne speaks of both Science and theology as truth-seeking communities." (Losch, 2018, p. 155)." He further said,

*From a philosophical point of view, this presents a metaphysical interpretation of Science as a verisimilitudinous endeavour, approaching the one world's reality with our scientific efforts. If we assume the underlying scientific realism is adequate, we must ask the base question of the modern science and religion discourse, if one can compare the domains of Science and theology at all. We will hence reconstruct in the following sections the history and assumptions of this discourse to understand its achievements, but also to analyze its shortcomings in theology until today.*

The description mentioned above is more or less about the abstract philosophical conversation. However, we may highlight the Natural Law, which is the primary cursor that made the philosophical schools separate in many ways from Socrates, Aristotle, George Hegel, and Kant to present-day Slavoj Zizek, Naquib Al-Attas, Robert Pippin, Peter Singer, to BM Matilal. If we look at the history of the Golden Rule, perhaps we have to agree on a certain point, that faith is the driving force of philosophy. However, it takes many dimensions, particularly under the umbrella of social sciences and Botany (Fara, 2004), Criminology (Moosavi, 2020), Medicine, to a more significant extent regarding power, coloniality, and imperialism.

Natural Law and its generated ethics begin, we have discussed in chapter 4, with an attempt to work out, with the exclusive tools of human reason, the constituents of humanness: defensible philosophical anthropology. That anthropology has to consider that humans are rational and accessible and must use both capacities to create an inner-self. Natural Law theory is based on human nature and experience, both rational and creative. The philosophically articulated human structure derives principles and laws that promote human rationality, creativity, and dignity. Socio-political conditions fall within the human realm and are therefore open to rational investigation and assessment just as individual personalistic phenomena are. However, when we look at modern western scholars (see Pennsylvanian Ethics Professor James Drane 2012, as an example), the tradition of ancient India or Middle-aged Arab is oozed, and this is the issue we are discussing in chapters 1-6. Here in table 2, we summarized a few among the whole western canon.

*Table 2. Some seminal works oozed and erased Islamic and Indian natural law Tradition*

| *Some seminal works* | *Islamic Tradition* | *Focusing point for India/ Eastern* |
|---|---|---|
| Sarkar, S., & Pfeifer, J. (2006). *The Philosophy of Science* | *2 times about Astronomy* | *Nothing* |
| Lewis-Beck, M., Bryman, A. E., & Liao, T. F. (2003). *The Sage encyclopedia of social science research methods*. Sage Publications. | *Islam as a Variable 1 time, p. 994* | *Nothing* |
| Gordon, H. S. (2002). *The history and philosophy of social Science*. Routledge | *Islam* | *India came to show caste system (p. 7) East India Company (* |
| Barnard, A., & Spencer, J. (2009). *The Routledge encyclopedia of social and cultural anthropology*. Routledge | *Islam has not seen a source of Natural history,* | *Or Hidusim or Ancient India* |
| Sills, D. L. (1968). International Encyclopedia of social sciences, 17 vols. *International Encyclopedia of social sciences, 19 vols.* | *In these cases, a partial presentation is explicit* | |
| Bertrand Russels' *Problem of Philosophy* | | |

Let us read from the backcover flap of Scott Gordon's Book

*A landmark in its field, this book attains the most exacting scholarly standards whilst making the history of the social sciences enjoyable to read.*

About Kantian knowledge formation, Sills (1968, p. 349) in the Encyclopedia said,

*Man, according to Kant, approaches experience in terms of basic Anschauungen (kinds of intuition) that are themselves not derived from experience and are not subject to empirical proof; these intuitions are space, time, and causation. Together with four categories (quantity, quality, relation, and modality), these intuitions are the basis of all understanding. Knowledge is merely an application of these categories, or a priori concepts, to sense perceptions, which are intuitively structured in time and space. Human*

14

*Knowledge is limited to these spatial and temporal phenomena; it does not extend to what is behind phenomena, that is, to the noumena, or things-in-themselves.*

A page later,

*While Kant's "anthropology" (i.e., psychology) does not contain many new ideas, his critique of the concept of soul was a significant departure both from* **the Judaeo-Christian tradition** *and from Platonic philosophy. "The concept," he wrote, "is therefore quite void as regards all hoped-for insight into the cause of appearances and cannot at all serve as a principle of explanation of that which inner or outer experience supplies" ([1783] 1951, p. 79, emphasis ours)."*

The rest is the history of the Christian Commonwealth. Natural laws or Laws of Nature became synonymous with Christianity, Colonialism, Culturalism and Imperial power.

Some may argue that an Encyclopedist is not writing anything but well-organizing editing. Is it logical to escape the historical moments?

*Table 3. Timeline of natural law*

| Thinkers of Natural Laws | Timeline |
| --- | --- |
| Aristotle | 400-300 BC |
| Buddha | 400-300 BC |
| Patanjali | BC 200-150 |
| St. Augustine | 354-430. |
| Al-Kindi | 700 |
| Saadia Gaon | 875 |
| Thomas Aquinas, | 1257-1274 |
| Machiavelli | 1469-1527 |
| Kepler | 1571- 1630 |
| Bacon | 1561- 1626 |
| Galileo | 1564-1642 |
| Newton | 1642-1727 |
| Descartes | 1591-1650 |
| Kant | 1700 |
| Hume (1711-1776), and the rejection of "pure reason" as a source of Knowledge | |
| Hegel | 1700 |
| Kant and Hume (1711-1776), and) | the rejection of "pure reason" as a source of Knowledge by Hume and, less radically, by Kant (1724-1804 |
| Marie Jean Antoine Nicolas de Caritat, Marquis of Condorcet | 1743-1794 |
| Auguste Comte had argued in his *Cours de philosophie optimistic*, | that the historical method should be applied to all the social sciences. He concentrated on sociology from 1830-1842 |

Table 1.3, in general, shows the source of Natural Laws, where Patanjali is universal, and Aristotle is similar. Later, even Saadia Gaon, and Al-Kindi, are of the same period. However, the New Science developed the new natural Laws based on Kants' race inception and colonial justification.

We are proud that we felt that there is a gap. Our immense honor to make all the leading works imperiled to such a comprehensive and critical look, and by a closer—if not an encyclopedic but with enthusiastic attention. We must admit Western philosophy's value that provides Knowledge and natural laws into 'positive Laws,' and inevitably partial. We acknowledged this in the first chapter. However, these all have been pale in the concerned amalgamation of academic dominancy—abstract philosophy to concrete empirical ethnographic research. In social sciences, Anthropology, Sociology, Economics, Criminology, Political Sciences, and even Botany, Geography—are by no other way as firm in our faith that these books, encyclopedias we reviewed, stand equally a fountain of evidence besides a controversial cache. Although we have tried in a conventional argument as plainly as we could, the debates come with us in studying, researching, and establishing the sciences, how humane we were, and the measurement of humanity in our work?

We have, then, had a strong doubt about the established or predominant 'History and Philosophy of Science' and it endures, and demonstrations are the string that has no emblem of lessening and erasing the East. Although there may not be—and perhaps should not be—any final resolution, we have thought it essential to put these matters on the tables above so that they can be brought out into the open and properly debated. For too long, at least Frantz Fanon, Vine Deloria, to an extent, Michael Foucault, and Jacques Derrida, it appears to us, the western writers have remained like-minded of the "Prince" like a decomposed painful at the sentiment of the entire Social Sciences, giving rise to a host of spiteful side effects, not the least of which is our chronic incapability to explain to the rest of the world, with simplicity and principle, what we a few social scientists do and why we do it. We are therefore delighted to see that our efforts to expose the tensions in the relation between Academicians and their role as researchers, in this gathering as somewhere else, even if our critics have and will arrive at assumptions at modification with our positionality. The *Encyclopedia* was both a repository of information and a polemical arsenal.

## HOW HUMANITARIAN ARE WE IN 'STUDYING HUMANITIES' RATIINALSIM VS EMPIRICISM

A very vital question, let us take a case from Hobbes, perhaps one of the best examples, let we will discuss a few more. Importantly, St. Agustine could be a political thinker, but he is more than that; the best term is 'The Philosopher of western philosophers' David Shills, however, said,

*[a] useful case in point is the political theory of the early Christian writer St. Augustine, who, it is sometimes alleged, was not a political theorist at all. The grounds for this allegation, however, usually rest on a different notion of what is plausible; sometimes it is said that Augustine appealed to revelation rather than reason, that he was unsystematic, or that his arguments were neither confirmable nor refutable by logic or fact (Sills, 1968, p. 323).*

However, general intellectual and practical forces that went far beyond the local setting and the immediate occasion of events were operating. The evolution toward a centralized government dominated by a single sovereign power was due to social and economic causes not confined exclusively to England. The

same occurred because this sovereign power had to be expressed mainly in the creation and application of the Law. The political views of Sir Thomas Smith, Hooker, and Cake were on the way to becoming anachronisms as they were exposed. In England and France, the civil war forced political thought to try to keep up with events. At the time, significant changes in the intellectual scheme of Europe, in philosophy and Science, demanded equally radical changes in political theory. More than a century before the outbreak of the English civil wars, Machiavelli had laid out with brutal clarity that European politics was based primarily on force and selfishness, national or individual, but had offered very little to interpret the fact. Some fifty years after Machiavelli, Badina, who wrote amid the French wars of religion - had stressed the need for the existence of a sovereign power that could legislate to be considered as a primary attribute of a state, but had not even separated this principle of outdated conceptions about the historical constitution or exposed the consequences it implied. On the threshold of civil wars, Gracio had modernized the theory of natural Law, putting it concerning a conception of Science, daughter of the growing reverence for mathematics, but the question of whether Grotius had conceived the meaning of the new Science appropriately. All these currents of European thought are found, intersecting, in the philosophy of Thomas Hobbes developed in a series of works written between 1640 and 1651.

Hobbes' 'Individualism' and Kants' too, later John Mills' inception of Utilitarianism, played a vital role in political philosophy. Without comparison, the most imposing structure was produced during the period of the English civil wars. It is notable above all for the logical clarity of the argument and the consistency it carried the assumptions from which it started to their ultimate consequences. It was by no means the product of realistic political observation. The actual motives influencing men in civil life were primarily opaque to Hobbes, and his interpretation of the personalities of his contemporaries is often grotesque. He did not conceive of his psychology as the product of observation. It was not so much a description of men as they are, as a demonstration of what they have to be in light of general principles. This partiality and reduction was what Science meant to Hobbs - a rational construction of the complex based on the simple, in the manner of geometry. The resulting assessment of the government was entirely secular and utterly cold Utilitarianism. His value consists exclusively of what he does, but since the alternative is anarchy, there can be no question about what a utilitarian should choose. The choice has a few sentimental elements behind it. The benefits of government are tangible and must be for individuals, in the form of peace, comfort, and security of their person and property. This is the only basis that allows the justification of the government and even its very existence. A general or public good, like a public will, is an illusion of the imagination; there are only individuals who want to live and be protected for their livelihoods. This individualism is the thoroughly modern element of Hobbes and constitutes the aspect in which he most clearly grasped the note of the age to come. During the two centuries that followed, selfishness seemed to most thinkers a more obvious motive than disinterest, and enlightened selfishness a more straightforward remedy for social ills to apply. If we want to go back to the original purpose of Knowledge practice, that philosophy, we need to think and re-think our everyday social sciences practice, and we need to be Reciprocal.

## CONCLUSION: TIME TO THINK, RE-THINK

In this chapter, we have discussed and located Reciprocity in the History and Philosophy of Science, which, as we all know, is taught as a distinct subject at most universities. Nevertheless, in summary, we found a space in considering the needs of our investigation and developing the book more cred-

ible consistently. Of course, we want to provide a clear idea of the root of Reciprocity. Existing tools, methods, or techniques for teaching social Science and anthropology often overlook philosophical reasoning, historical precedent, and possibilities for the cognitive education world and sciences' growth. The current scientific culture and social circumstances of the information society need comprehensive training for research workers. As a result, the capacity to perform theoretical and research work is the fundamental competency acquired in individuals assigned to attend undergrad and graduate courses in History and Philosophy of Science. Academic thinking fosters creativity in developing new scientific ideas and technological solutions. The growth of theoretical, and philosophical thought will enable future researchers to fulfill the fundamental requirements of Knowledge practice that will benefit the state and society. Academicians may think strategically and create innovative scientific and technological products more significantly.

Any researcher's fundamental competency is conception conceptually and converting ideas into research. Understanding the essence of theoretical thinking, as opposed to direct observation of reality, allows for the development of the capacity to detect interdisciplinary connections and grasp the unity of scientific Knowledge, natural laws, and social laws. This chapter provides a view on the History and Philosophy of Science based on the best practices in future researcher training. This is especially true for the historical fact that the main discussion's content fixates not just on philosophical dilemmas of scientific understanding but also a relatively broader range of practice-oriented issues directly related to the development of modern methods of scientific activity, scientific originality, and the development of innovative scientific ideas. Figure 2.

*Figure 2. Wings of Reciprocity with indigenous Gnoseology*

## Chapter Activity

*Table 4.*

| Chapter 1 Activity | | |
|---|---|---|
| 1 | Can we think that academia, policymakers, and community people are separate | Teachers may facilitate the students |
| 2 | **Three Minutes Thesis** <br> A 3 minutes presentation by an individual student about Science, Philosophy, and history and their correlation | |
| 3 | Viewing Karl Poper: the Vienna Circle <br>     A. https://www.youtube.com/watch?v=u0LIZV5H8bs <br>     B. https://www.youtube.com/watch?v=17C8kSRU0IY | |
| 4 | Required Reading <br> Teachers may supply the link or make a handout before starting the semester | |
| | o Clammer, J & Giri, AK. (2013). Philosophy and Anthropology in Dialogues and Conversations. *Philosophy and Anthropology. Border Crossing and Transformations*. Anthem Press. <br> o Gouldner, A. W. (1960). The Norm of Reciprocity: A preliminary statement. *American sociological review*, 161-178. <br> o Bodley, J. H. (2014). *Victims of Progress*. Rowman & Littlefield (Introduction, and chapter 9). | |
| | Additional Reading <br> A link is supposed, and if the library does not have the collection, it can be requested upfront <br> ■ Maritain, J. (1928). Three Reformers: Luther, Descartes, Rousseau. Greenwood. <br> ■ Adamson, P. (2006). *al-Kindi*. Oxford University Press. <br>     ■ Ramanujan, A. K. (1989). Is there an Indian way of thinking? An informal essay. *Contributions to Indian sociology*, *23*(1), 41-58 <br>     ■ Kapila, S. (2007). Race matters: Orientalism and religion, India and beyond c. 1770-1880. *Modern Asian Studies*, 471-513. Letter from Ram Mohan Roy to George Murray Paterson, 10 March 1822, cited in Paterson, 'Phrenology', Phrenological Transactions. | |

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## KEY TERMS AND DEFINITIONS

**Philosophy of Reciprocity:** The established notion of Philosophy of Reciprocity is synonymous to Reciprocity-in-Kind which is philosophically originated by the New Science of the 17th Century.

**Philosophy of Science:** As known, "Philosophy of science it is argued that progress in gaining such knowledge has been achieved by the accumulation of what should be understood as "scientific" knowledge. I claim there are varying degrees of objectivity pertaining to various aspects of clinical medicine. Hence, what is often understood as constituting the "art" of medicine is amenable to objective methods of inquiry, and so, may be understood as 'science'" (Cunningham, 2015, p. 1). However, in this chapter, in effect, in the whole book, we argue that the philosophy of science should be universal, humanistic and religiously, racially and regionally unbiased.

**Reciprocity:** Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as, Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, oppression, it rewrites the history for re-righting the land, language as the Spirit of social scientists. It is 'contributing' as reporting with and within the present people's physical, social, psychological, spiritual healing individual and collective by the people's knowledge, as knowledge democracy. Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for ensuring rights as an Ihsan: good

deeds for the good deed, good acts for good acts. Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Wahab & Saad, 2022, p.23).

## ENDNOTES

[1]  As hunger spreads, time for govt to raise white flag? |Free Malaysia Today (FMT)

[2] www.mzamin.com

[3]  https://www.thestar.com.my/opinion/letters/2021/01/22/malaysian-university-professors-then-and-now---there-is-no-comparison

[4]  https://www.thestar.com.my/opinion/letters/2021/01/22/malaysian-university-professors-then-and-now---there-is-no-comparison

[5] International Federation of Social Workers declared World Social Work Day is on the 16th March 2021. It is the key day in the year that social workers worldwide stand together to advance our common message globally. This year, the 2021 World Social Day highlights Ubuntu: I am Because We Are https://www.ifsw.org/social-work-action/world-social-work-day/world-social-work-day-2021/.

[6]  Ramanujan, A. K. (1989). Is there an Indian way of thinking? An informal essay. *Contributions to Indian sociology*, *23*(1), 41-58.

[7]  We used here three versios: Ross, 1956, Crisp, R. (Ed.)., 2014); Ameriks, & Clarke, 2000.

[8]  Immanuel, K. (1777). Of the Different Human Races. The Idea of Race. Indianapolis: Hackett Publishing; Kant, I. (2013). Of the Different Human Races: An Announcement for Lectures in Physical Geography in the Summer Semester 1775.

[9] See chapter 9 and 10 and other two writings also can be seen. Bodley (2013, 2011).

# Chapter 2
# Indigenous Gnoseology as Ways of Seeing, Knowing, and Becoming:
## On Methodology

## ABSTRACT

*The second chapter has five sections, and still, at the core, the whole part is faith, the Methodology—it is believed that almost like a religion, research is not more incredible than its adopted worldview or life-world. This chapter, in effect, the whole book, is surrounded and covered by the Indigenous Gnoseological position. This chapter has four headings delineating the four philosophical streams that guide the entire study. The second heading limns the study's context and then lays the instruments out of this Methodology following a methodological limitation reflection. The first stream is for ourselves. We have been repairing the 'self' as researchers. Then the authors followed the critical stance of knowledge, traced back from Al-Farabi (872-950), Saadia Gaon (882-942). The third source of understanding generated came from the poststructuralist movement. The final justification is developed from the Decolonial Knowledge in social science.*

## TOPICS FOR DISCUSSION

- Introduction: Enquiries, Contacts, and Looking for A Way of Seeing the Reciprocal World
- Methodological Genealogy: Is Freedom the Child of Knowledge?
- Context of the Study: The Making of the Journey for Methodology, Not on a Method
  - A space for Social Sciences
  - Complementary ventures of global history
  - Between Substitutions: Options for an IRP
- Indigenous Gnoseology as Method of Reciprocity: Assimilating of the Four Streams

Methodological Tents Conclusion: Reciprocity is a Call for Weing *Reflection on Indigenous Gnoseology*

## OUTCOME

- How a methodology is coming to the fore of practicality
- How Methodology affects our state of mind
- Should refrain rethink from Methodology? Instead of Methods

## INTRODUCTION: ENQUIRIES, CONTACTS, AND LOOKING FOR A WAY OF SEEING THE RECIPROCAL WORLD

Persistence to chapter one's theme, it is evident that all these complexities of philosophy and nuanced nation-states are traced back to 400 BC. In other words, the world has become complicated after the western philosophical outbreak of and with colonialism. Colonialism expanded, simultaneously, Christian commonwealth spread—inevitably science and scientific development. Yet, it was soon after the Black Death of the mid-1300s.

*In October 1347, 12 ships arrived in the port of Catania, on the island of Sicily, the most oversized island in the Mediterranean Sea and one of Italy's 20 regions. Most of the sailors on board those ships were either dead or barely alive, their skin bursting with dark boils that poured blood and pus from their pores.*

*Following then, colonial power came to the forefront, the world changed, and this is the history that tells us that Covid-19 will come to an end. As a result, we believe that a paradigm shift in the Methodology of social sciences is required to address this issue. Even though many institutions in the western world are reducing social science as a cost-saving measure during this epidemic, the message being sent is that social science has no value to society.*

Think about how much better it would have been if all of these social scientists what about other scientists? Engineers? had offered their services to those in need during the terrible Covid-19 epidemic period, providing them with food, veggies, and information on how much assistance could be provided to the people. If only we could stand by them in these difficult times! We understand that we have to offer abstract ideas, and assert that we could not break out from this severe colonial mindset, and now our favorite parts are the scapegoats. We have the impression that we did not work for the people. After the British universities (The Guardian, 2021a, 2021b), and the University of Western Australia (Honi Soi, 2021), nobody knows who will come after in the rankings. According to our senior colleague, Professor Mokbul Morshed, 'the budget will be reduced,' 'whoever's job will not be renewed, and 'whoever's employment will not be renewed,' he does not fall asleep thinking about it. Noticeable that long before the 2020 Pandemic even, the Japanese Education minister Mr. Hakubun Shimomura sent to all of Japan's 86 national universities, which called on them to take "active steps to abolish [social science and humanities] organizations or to convert them to serve areas that better meet society's needs" (Grove, 2015). What is taken from here as a lesson here in this book? Are we abandoned? Within a Nation-state, either in Australia, Japan, or the UK, we abide by the law, yet we protest on issues like

liberty and freedom. However, we feel that the Problem is on the formation of social sciences, inevitably on its philosophical root that generated the Methodology—and regarded the logical means—induction or deduction or abduction, and information source—empirical or rational, all have established 'logic of individualism' under the name of logical empiricism. And this metatheory of logic started with Rene Descartes' thinking 'I'—that is, the "I" abolished community, common feelings, commonalities, and sharing culture. Agreed or not, this 'I' was the turning point of western social sciences, anthropology, sociology, geography, Botany, and Criminology. So, when a pandemic konked at our door, we tried to save ourselves, which is the Problem of New Science.

*The new science, establishing and justifying itself (17th and 18th century), despite the terminological connection with the preceding scholastic tradition, obviously embraces the new and discards the past; to identify itself it distinguishes itself from the past." (Shaposhnikova & Shipovalova, 2018, p. 55, emphasis ours, Bacon is cited in original).*

On an individual level, people stood for people and gave food, and clothes whatever they could. We did learn to be justified in self-interest instead of community Interest (perhaps, Gayatri Spivak is the life-long provoker). Our social science and scientists have been teaching and learning the 'Scientific objectivity', so during the 2020 Pandemic, in the introduction we discussed, we followed the 'scientific rules', nothing more, nothing less, though different views are increasingly established. This chapter comprises fives section. First, it gives the methodological genealogy of the Book, which is a combination of four streams. The second section gives the assimilation for these four streams, and these are indeed the tenets of methodological premises of this Book. These are discussed in section four. The Fifth section demonstrates some, and finally, this chapter concludes with the call of being Reciprocal as *weing*, a shift from local objectivity to practical subjectivity, thinker "I" to communal *weing,* recommendation writer to the practical worker.

## METHODOLOGICAL GENEALOGY: IS FREEDOM BEING THE CHILD OF KNOWLEDGE?

This Methodology has four streams, inseparable on the surface; however, in inner sensing, these are inner thematically belong to the same root; and in effect, the entire methodology center the epistemic justice, we know, that cognitive injustice is a violent action of the west (de Sousa 2015, 2018; F. Alatas, 2021a, 2021b; H. Alatas, 1972; Bhambra et al., 2020; Comaroff, 2021; Deleuze & Guattari, 1987; Deloria Jr, & Wildcat, 2001; Deloria, 1969; Eikeland, 2007; Pels, 1997; Tuck & McKenzie, 2015; Tuck & Yang 2012; Young, 2020). Trying to understand the scope of the assumed and legitimized imperative of hegemonic knowledge implies attending to the same bases on which the epistemologies of the North are based, paying attention to some of the basic assumptions on which they are based, such as scientific rigor, universalism, truth, and neutrality (as a condition of objectivity) among others; beliefs that are presented in our global imaginary as the only way to represent, understand and transform the world, conceiving humanity as a homogeneous whole that denies the existence of an abyssal line that separates societies (metropolitan, colonial) through various modes of modern domination (generators of exclusion mechanisms). The abysmal line indicates how the epistemologies of the North separate their societies from the rest, through what could be considered an invisible line (not recognized and legitimized) that

26

is masked through "false universalisms" (a dominant knowledge that represents the world as its own, and that justifies and reproduces the dominant power mechanisms

The university's role as a driver (or decrier) of global cognitive justice should be considered a priority debate. As Santos himself affirms, the result of this Book (de Sousa, 2018; Dawson, 2020) is not to provide conclusions but to establish a base from which to develop new avenues of research that contribute to supporting social struggles at a global level through hybrid cultural entities that imply cultural miscegenation. And conceptual, uniting western and non-western elements. The universities of the world, in case of initiating a democratizing process towards new methodologies and post-abyssal pedagogies (towards pluriversity and subversity, see Bhambra et al., 2020) could come to position themselves as backbone centers from which to articulate the great variety of experiences of global social struggles, collecting all the knowledge they generate to reinterpret the world, an essential condition for its transformation.

*Who has a voice and who doesn't? Are voices interacting with equal agency and power? In whose terms are they communicating? Who is being understood and who isn't (and at what cost)? Who is being believed? And who is even being acknowledged and engaged with? Epistemic injustice refers to those forms of unfair treatment that relate to issues of knowledge, understanding, and participation in communicative practices (Kidd, Medina & Pohlhaus, 2017, p. 1).*

This section has four headings—delineates the four philosophical streams—and guides the whole study. The second heading limns the study's context and then lays the instruments out of this Methodology following a methodological limitation reflection. Our first stream is for ourselves meaning that we the social researchers are the first stakeholder. We have been repairing the 'self' as a researcher. Then we followed the Critical stance of knowledge, traced back from Al-Farabi (872-950), Saadia Gaon (882-942). Our third source of understanding generated came from the poststructuralist movement. Our final justification is developed from the Decolonial Knowledge in social science. The order of philosophical trends is paced in terms of origin, not the influentially, yet, as a whole, enriched our 'being'—the methodological acumen.

*I am neither Christian nor Jew nor Parsi nor Muslim. I am neither of the East nor of the west, neither of the land nor of the sea. . . . I have put aside duality and have seen that the two worlds are one. I seek the One, know the One, see the One, and invoke the One. He is the First; He is the Last, He is the Outward, He is the Inward (Jalāl ad-Dīn Rūmī [1207-1273] (in Stoddart, 2012, Black Flap)*

As we see in Zoroastrianism, Contemplation was one of the oldest and continuously observed religions globally in 1643's *Religio Medici*. Contemplation is as ancient as human civilization (Browne, 2017 [1642), and has been a sub-field of Social Science (Antal, Yeomans, East, Hickey, Kalkstein, Brown & Kaminstein, 2019) have emerged from those studying Buddhist and Vedic meditation practices. Though up to the 1990s, Spirituality and contemplation have been a part of theology (Nasr, 1990; Callahan, 1988; Ward, 1983; Cousins, Ed., 1985 [25 volumes]; Schneiders, 1989). The current interest in Spirituality on the part of the laity, seminary students, and ministers has been documented and analyzed repeatedly in the recent past by scholars, publishers, and cultural commentators" (Schneiders, 1989, p. 676). To examine some significant current approaches that try to provide the foundation of consciousness science requires first-person, subjective experience—a way to be a complete self to obtain the entirety—by nature, and we are a part of the whole cosmos (Jacobs, 2015; Wang & Tice-Brown, 2021; Kwan, Yeung, & Kong,

27

2020; Wang, Perlman & Temme, 2020; Nhapi, 2021; Darrell & Rich, 2017; Hughes et al., 2018; Dudley, 2016; Canda, 2012; Canda & Smith, 2013). For instance, in the Anthropological study, contemplation has been dynamic, mainly if we read the symbolic anthropologist Victor Turner's wife Edit Turner's article, gives a clue. In psychology, Spirituality has been a factor (De Wit & Baird, 1991; Marks, 2020). Even in the modern workplace, Spirituality has been a growing aspect (see, Lata & Chaudhary, 2022; Kalafatoğlu, 2022; Altman, Neal, & Mayrhofer, Eds., 2022). De Wit is one of the founders in taking spirituality beyond theological discourse. Though Schneiders, before De Wit (1989, p. 682) said,

*For the anthropological approach, the structure and dynamics of the human person as such are the locus of the emergence of the spiritual life. Spirituality is an activity of human life as such. This activity is open to engagement with the Absolute (in which case the spirituality would be religious) in the person of Jesus Christ through the gift of the Holy Spirit (in which case the spirituality would be Christian) but is not limited to such engagement. In principle, it is equally available to every human being who is seeking to live an authentically human life.*

On the other hand, from an Islamic perspective, contemplation has been significant in anthropology and tagged as a legacy. But in the end, what matters is love, unconditional love, all social scientists will find a way if there is love, Chapman and Campbell (2016) said that love from home, maybe true, we narrow, and say from self, from inner self is the beginning, almost like a dog that John Bradshaw (2017).

*Box 1.*

*"I do not believe in religion, I believe in spirituality", because,*

*1. The Cambridge dictionary defines spirituality as, "The quality that in-volves deep feelings and beliefs of a religious nature, rather than the physi-cal parts of life."*

*2.Collins dictionary says, "Spiritual means relating to people's thoughts and beliefs, rather than to their bodies and physical surroundings."*

*3. The Oxford dictionary says, "Relating to or affecting the human spirit or soul as opposed to material or physical things."*

*4. Wikipedia says, "There is no single, widely agreed upon definition of spiri-tuality. Surveys of the definition of the term, as used in scholarly research, show a broad range of definitions, ranging from uni-dimensional definitions such as a personal belief in a supernatural realm to broader concepts such as a quest for an ultimate/sacred meaning, transcending the base/material aspects of life, and/or a sense of awe/wonderment and reverence toward the universe."*

*5. In a nut-shell 'Spirituality' contents itself only with "Self-Realization" and "God-Realization". It has, therefore, nothing to do with institutionalized religions or religiosity, the outward show of religion that we mostly make nowadays.*

*Source: Singh (1997; [1959]); Sasson, (nd); Stoddart, (2012).*

and others like (Wittenberg, 2017) asserted. It is an intriguing clue for us. Is a dog's loving nature not Natural Law? Or Laws of Nature.

Fact, social science, global south is talking about the human contemplative spirit in research, but, to the point, we do not find Spirit as a place in the Founding father of western philosophy (Merleau-Ponti, 2008) Rene Decartes' canon. We know the Phenomenological Origin of Interpretative school, including Symbolic anthropology of Victor Turner, is very influential, even Gregory Cajete, who said, Indigenous cosmos is a science, has been trapped. Let me elaborate on Hegel's *Philosophy of Rights* (Hegel, 2007, p. 434), Merleau-Ponty (2008), or Edmund Husserl (2019) is the root of Geertzian anthropology and Victor Turner's symbolic interpretation. Rather well, Gregory argued that the Indigenous cosmos is a

Native Science and for a spatial resonance (Cajete, 2021). The Root is Descartes, and then Edmund Husserl through Hegelian Methodological Collectivism, where we do not see any spirit, and its existence. Nowadays, when we see the west turning into Spirituality, then, why does the West deny Buddha, Patanjali. We found, nowhere this Enlightened way of thought appeared in the Comtean Sociology, later we will discuss it. They were on Body-Mind duality.

*Methodological Individualism (MI)—rooted in Rene Descartes's concept of I and Auguste Comte's social physics under positive science, endorsed by John Stuart Mill. Tactfully, the progress was not linear; maybe I am impulsive. The master is Rene Descartes as Husserl (2019). "Insofar as I have hands, feet, a body, I maintain around me intents" as Merleau-Ponty (2008 [1965] p. 511). He responded somewhere. This notion gives birth to John Rawls' Utiletirian Social Justice is why we deny these western foundations.*

And we agree with scholars (Mildon, 2018, Boehm, 2021; Martin, et al., 2020), who grounded Spritulaity without Religious reflection. Rather self-repairing is a contractual conduit with self, nature and wellbeing. Boehm, for example, said, "within the swirl of all the demands and options of a busy life, it becomes hard to know who we are, and almost impossible to discern what our best choices are" (2021, p.3).
Let us read from Valdez,

*Hence, we are faced with a "living and revitalizing world" (Grillo Fernández 1996: 54), a phrase which best explains any reference to Andean culture. As Grillo Fernández notes, "there are as many worlds as there are cultures" (1996, p 4) and this is a vital and revitalizing world in which everything is alive and engenders life—not only humans, animals, and plants, but also stones, mountains, rivers, streams, the Sun, the moon, and the stars—everyone is related, and we all belong to the community we create and which creates us: life is only possible within the symbiosis of the community (Grillo Fernández 1996: 70–72). Hence, total harmony and interrelations are established between the three main dimensions or components of the cosmos or pacha: human society (runakuna), wild nature (sallqa), and the community of gods (wak'akuna) (Grillo Fernández 1996: 72) (in (2019, p.99, original citations are kept).*

Daily, we all read, write, listen, and practice and, in effect, collect Eurocentric ideologies that give us negativity and negative cognitive construction more than positive ones due to our receptivity towards different types of Education methods. "Coming to stillness is the art of social work practice" (Jacobs, 2015, p. 150) and in social science tools (Turner, 2014), the accumulation of these powerful philosophical messages leads to the slowing of Pranic/Energy flow in the body, mind, and spirit, resulting in that we the academic and hence we have nothing to do practically for the community. From an actual philosophical stand, this stands against the Human nature and nature of Social Work ideology. This (semi-text) book thus will be an ameliorating and empowering tool to reduce the receptivity to Eurocentric-colonial negativity in our academia and personal lives, reducing the impact of 'Objectivity' and its impact. Reading this book, we hope that readers may realize about human beings and brings 'Glow' to our body and Consciousness, where scholars say IRP is a Mind-body-spirit. We expect that readers will be experienced deeper meditative states that may manifest in the psycho-physiological healing of Historical trauma that happened to Indigenous and oppressed communities. Let us cite a statement,

*How can a profession with religious origins, sharing aspirations with the best aspects of religions, and claiming to deal with the whole person, cut off the spiritual realm of life? (Canda, 2005, p. 82 in Ranz, 2021, p. 1).*

Engaging contemplative practices and spiritual sensitivity in social work had already gained a foothold as an appreciation of the significance of such factors in quality satisfaction had grown since the 1990s when Kansas Professor Ed Canda established *the Society for Spirituality* in Social Work. Social work is historically rooted in an emphasis on the entire person and the many ways the social worker and patient of community health care understand their respective responsibilities in helping in the healing and dealing with loss processes. Social workers must heed their awareness of the space in their life for contemplative practice. This Book establishes the approach for this significant work. It illustrates a program intended to heighten social workers' knowledge and ability to apply skills that reflect the unique dynamics of integrating spirituality in community relationships. Spirituality and social work, in effect, the entire social sciences, intersect in areas such as primary and secondary or historical trauma, end-of-life issues, gerontology or aging, mental illness, cultural competence, addiction treatment, isolation, vulnerability, moral stand, minority tensions, social inclusion, individual and communal relationships, forgiveness, chronic social insecurity, and the meaning of life. Social science professionals often confront similar problems in their own lives while assisting clients. They are increasingly exploring how their spiritual beliefs influence their professional practice and how their clients' faith affects their worldview, coping abilities, and capacity to handle hardship. As previously stated, in the late 1990s, Canda and his colleague Lee Fuhrman polled members of the National Association of Social Workers. The majority of respondents reported that many clients raised spiritual concerns. Participants dealt with the issue but felt unprepared based on the social education programs. It developed to become a question of competence. Finally, current social work finding implies an increased interest in incorporating spirituality/religion into practice and the necessity for social workers to interact more actively with clients' religious traditions and spirituality.

Through an Anticolonial spirit, this book suggested that social work colleges can create courses that connect religion and spirituality to the professional, or even without a religious perspective (Mildon, 2018; Boehm, 2021), we, as indicated here and propose in JR Self-Repairing Model. Nevertheless, only a tiny percentage of contemporary practitioners have been instructed to do so. This Book examines this element of Indigenous cosmos to assess their growth toward understanding religion and spirituality. Our examination of contemporary literature indicates that students believed there was a distinction between religion/spirituality and social work, or social research at the outset of the course. And we expect that as the course progresses, students will be able to reflect on their religious/spiritual identity concerning their professional identity and practice with and within the community. Students will be able to make connections between religion/spirituality and social work and examine the spiritual/religious lifeworld of the community.

Edit Turner (2008) or Schneiders (1989) are Christian, and scholars (for example, Corbin,1966; Nasr, 2013; Adeel 2019), is from Islam; however, if we seek a universal contemplation, perhaps as rooted as Indigenous as localized (Feather & Pineda, 2021), to a deeper extent and closure to, embeddedness towards nature, (Captari, Hook, Aten, Davis, & Tisdale, 2019), and is what Stoddart, said, "I do not believe in religion, I believe in spirituality" (Stoddart, 2012 p.1) and someone may relate to, embeddedness (Washburn,1999) and of course, with Aldous Huxley's *The Perennial Philosophy* (Huxley, 2014[1945]) and the later works (per se, Lings & Minnaar, Eds. 2007; Jones, 2021). Importantly, Richard Jones, citing

Stoddart said that '[t]he goal of mysticism is God, who may also be given such names as the One, the Absolute, the Infinite, the Supreme Self, the Supreme Being' (Jones, 2021). Fundamentally, we want Sufism,

*Exoterism and Esoterism, that [i]n Islam these two domains—outward and inward—are more or less distinct, though they bear a clear relationship to one another. This relationship is traditionally described as follows: the outward religion, or "exoterism" (known in Islam as the sharī'a), may be likened to the circumference of a circle. The inner truth, or "esoterism" (known as the haqīqa) that lies at the heart of the religion…(Stoddart, 2012, p.4).*

And,

*Huston Smith compares the universal perennial philosophy underlying all religions to Noam Chomsky's theory of an innate universal grammar underlying the surface differences of all natural languages; the underlying linguistic structures make translation possible between two languages even when the surface grammars greatly differ, and so too the common underlying metaphysical structure articulated in perennialism enables us to understand all the apparent differences in religious systems (Jones, 2021, nd).*

And with the Indigenous Research Paradigm's ***Connection with Totality*** Heresy, Exoterism (external), and Esoterism (internal)—William Stoddart's opinion about Sufism, Jones affirms that these are not independent. Hence, our position is close to the Perennial Philosophy, and later we will delve into this issue. Yet, we here, assessing the Literature mentioned above, have developed a spirituality model beyond racial, religious, and regionality. Based on our previous works, we derived some natural laws on self. Earlier, Oregon State University and Brown University commenced separate sources on contemplating studies before that. Suppose the seed is good; naturally, the tree is good, and then, this fruit of the tree is good. Considering self, if a researcher can do sound self-engineering, it will be a good result. We need to do a well-balanced self, community, and wellbeing, that will be aligned with the Nicomachean Ethics, Intellectual happiness and ultimately, for and by the people.

*Figure 1. The model self-repairing*
Source: First author's Thesis[1]
Notes: B=Body, M=Mind, S= Spirit, E=Energy, En=Emotion, Eso=Esoteric Breathing, Exo=Exoteric Breathing, OS=Otherself
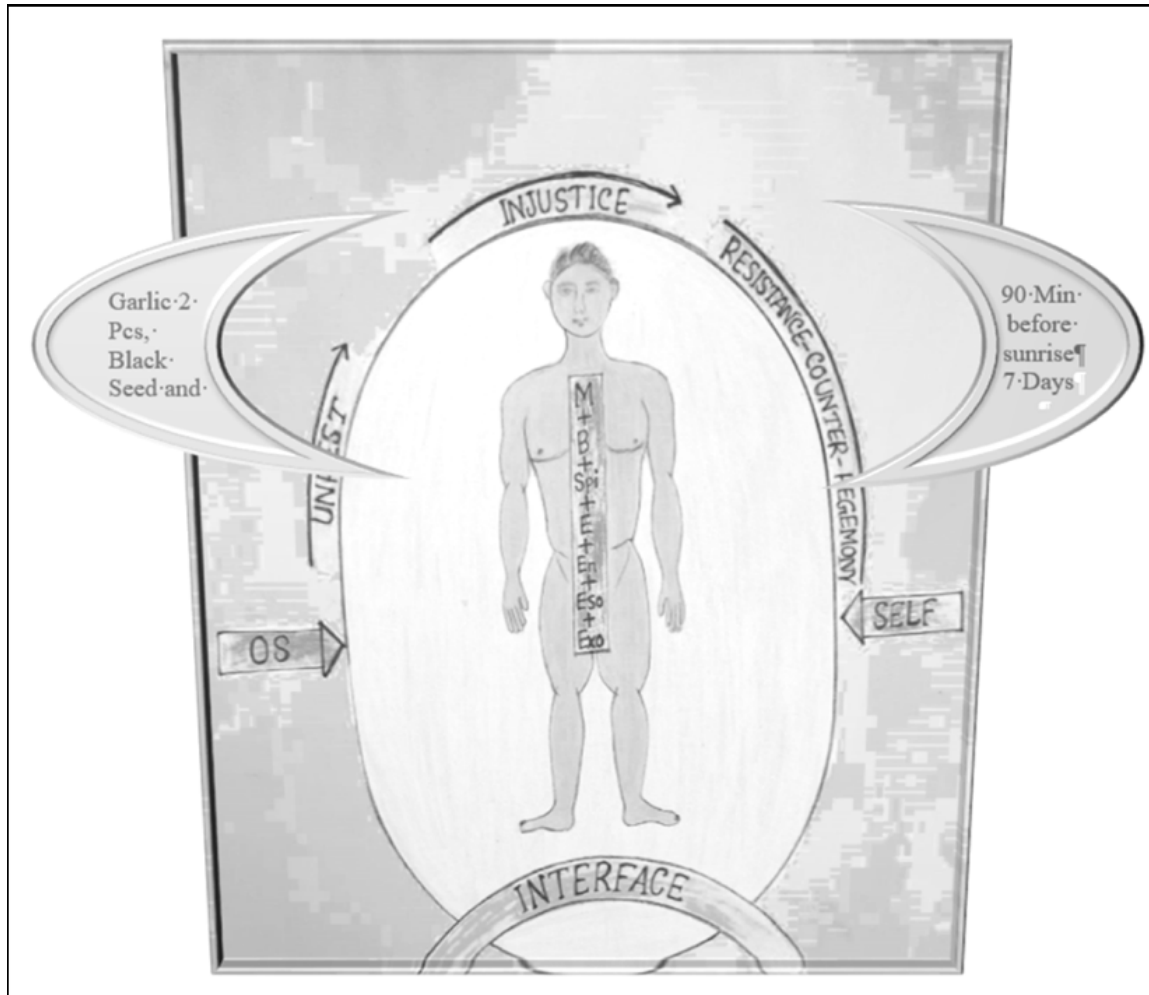


A working definition of the JR method is

*The combination of Rakhain Sitama (healers) and Bante (Spiritual leader) shows some eating habits, sleep cycles and some of our generic breathing techniques. Which helps in Esoteric—balanced blood flow, thinner cells, low blood pressure, low heart rate and balanced pulse. With Exoteric techniques—one can keep the blood cells open and keeps the right airflow and obstacles. And, above all, it helps to keep our cognition and consciousness sensual, our body-mind-spirit in a balanced manner.[2]*

Numerous scholars have likened spirituality to social science (anthropology and social work, psychology and theology, which we will designate together as cases) as challenging to describe ideas. As already said, spirituality is indeed not accessible, challenging to tell precisely purely anecdotal and behavior and beyond religiousness (Textbox 1). On the other hand, spirituality may be defined as a

combination of Body, Mind, Energy, Emotion, Exoterism, and Esoterism—as we pictured in figure 1. What happened, is that, in this Book, we thought that if someone comes to fix me to these elements, then is called imposition, can be in any form, epistemic, Ideological, physical, financial, political and warfare. We believe in individuals' attitudes toward the "significant questions" of everyday experiences. Spirituality also encompasses how people conduct their lives following their knowledge of these "major issues," both as belonging to their respective communities of identity, according to their beliefs (that starts from a family to the community and more significant social spheres). As a result, such manifestations of spirituality include both individual and community cultural beliefs, whether in history or just today. As a result, spirituality has historical and existing importance concurrently in community healing, for present overviews of universal spirituality (Captari et al., 2019; Dudley, 2016; Feather & Pineda, 2021). So, to a modest extent, we think repairing oneself is a way to improve oneself to be a receptor of the entirety of the people's standpoint. If we achieve it, then only be Reciprocal Research. As a note, the first author has been working this JR self-repairing model and intends to bring more organized ways of articulation, and materialization under the theme of
'Selfosophy' which is

*the study of self through the philosophic underpinning of self towards the cosmic totality which is neither ethnosophy, theosophy and anthroposophy, but rather a completely separate approach to seeing and helping the self to help others and community.*

## Stream 2: Al-Farabi, Saadia Gaon: Their Critical Stance

At the outset, in this section, we refer to Nasr (1964), Majid Fakhry (2002, 2004), Davidson (1992, pp. 44-73), Adamson (2006), Hyman (2020), Altaev, Massalimova, Tuleubekov, & Doskozhanova, (2020); Butterworth & Pangle, 2001). Why did we go back about a thousand years back to both Kant and the whole western philosophy? We assume that the answer is already in chapter 1.

Yet, we expense a few words. Some may argue that Kant and spirituality are well linked with social science (Heo, 2018), yes, agreed. However, we find Hegel is more theosophic. First of all, it was pointed out that Kant's question, 'What is a human being?', must be answered in Kant's system of thought so that the answer cannot be found in Indigenous Holism. As indicated, the west, including Kant, aligned to the Christian Commonwealth, and hence, the religious philosopher Martin Buber seeks answers to Kant's questions by quoting Kant's four questions in his work *Das Problem Des Menschen* (1947). In Buber's view, Kant's failure to identify man was "because he did not solve the problem in the concrete existence of man". Buber saw the 'self' as a being formed concerning the 'other', thus criticizing Kant for insisting on 'the originality of the self [a priori self] independent of the other.' Let us read from Kant's Enlightmenet essay,

In "What is Enlightenment?" Kant articulates both these thoughts in a political context, demanding that we "have the courage to use our *own* reason":

*Enlightenment is the human being's emergence from his self-incurred immaturity. Immaturity is the inability to use one's own understanding [= reason] without the guidance of another. This immaturity is self-incurred if its cause is not lack of understanding, but lack of resolution and courage to use it without the guidance of another. Sapere aude! [Dare to be wise!] Have courage to make use of your own understanding [= reason]! is thus the motto of enlightenment. (8:35)*

*(retrieved from Stanford Encyclopedia of Philosophy, https://plato.stanford.edu/entries/kant-reason/)*

In short, Buber answered Kant's questions from the standpoint of "a personalistic philosophy based on the 'relationship' of 'I' and 'you' and "a philosophy of religion based on the principle of dialogue." That is 'Zwischensein,' a human being in the meeting between you and me. To Buber, (other philosophers) do not point out or criticize Buber for giving an answer that deviates from Kant's system of thought. However, we ask for a clearer explanation of 'being in-between.' There can be no limit to the method (theory) in the philosophy of doubting and being skeptical of everything. Science cannot answer philosophical questions. Instead, a scientific approach (law) to a philosophical problem is a good argument. Of course, if you, as scientists, answer a philosophical question that has not been answered with the philosopher's logic, it can have great persuasive power. However, a (natural) scientific answer to a philosophical question. Now, "*Religion wants to be a science too*."

Although it is a popular saying, it has been a long since "philosophy is the mother of science"— Kant's assertion goes back to Kant. However, as mentioned in the introduction of this chapter, eternal philosophy falls into the category of science in a broader sense. It is supported by modern science (mainly modern physics) in theory, the race theory of Blumenbach and Kant (Kapila, 2007). And the basic tenet of Daesoon Thought is consistent with that of Eternal Philosophy, derived from nature, as we saw in tables 1 and 2 in chapter 1. This is also why the answer to Kant's question is presented through eternal philosophy (=science, spiritual empiricism) rather than directly seeking an explanation from Daesoon Thought. As such, Daesoon Thought is not limited to one sect but has a significant advantage and characteristic that it is fundamentally consistent with the traditional wisdom of human beings. Kant sensed the science without history, which is a complete violation of the Original root of the Critical thought of Saadia Gaon (Wechsler, 2015; Efros, 1942; Popkin, 1999). To an extent, if we read Kant, *Natural Science* (chapter 16, see text box 2). How had he perceived the idea of the human race? He did not sense by reading books written by travelers and other scholars? Or, if I read Hegel's History of Philosophy (Hegel, 2004), or *Philosophy of Spirit* (2007), what was the baseline information of their 'Critical' thoughts? Butler's conscience reflects on the right or wrong of our performed or contemplated actions and is primarily related to other principles or effects of human nature. As Allen Wood (2018) notes, conscience, for Kant, not only is a "moral feeling" that motivates us to do the right thing but also an inner court for self-examination. It reflects on whether or not our actions are in accord with our duty. Al-Farabi is important for us, not for one great Master after Aristotle, who is called the first Master, followed by Al-Farabi—the Second Master and Nasr (1964), but the latter he is the conduit of East and West. Also, he was a contemporary of Jewish philosopher Saadia Gaon.

*"In logic, especially, al-Farabi's works were particularly significant because in them Aristotelian logic was expressed in a very appropriate and exact Arabic terminology which henceforth became a heritage of nearly all branches of Islamic learning" (Nasr, 1964, p. 14).*

Why we went back to Al Farabi, requires a few understandings. He is political, practical, and of course, not fanatic. Let us briefly place the justifications.

1.  In the world of metaphysics, he is called the father of Islamic Neoplatonism. Inspired by Platonism or Plato's philosophy, al-Farabi did not blindly imitate Plato. Evidence of his famous book 'Al Medina Al Fadila'. On the one hand, This Book establishes the Platonic philosophy of al-Farabi, and

on the other hand, proves that he is not an orthodox spiritual. Instead, his philosophy is a radically changed Platonic philosophy called Neoplatonism. He also studied classical philosophy. Farabi mentions that Aristotle's "Prior Analysis" and "Posterior Analysis" were his favorite subjects in one of his writings. He received his education from a Christian priest named Johanna Hailan. He was in Baghdad and began writing his famous Book, *Al-Madinah Al-Fadila.*

2. Medieval philosophers, where religion greatly influenced Muslims, Hindus, Buddhists or Christian or even Jewish—have an excellent relationship, sharing views (Mattock, 1975; Nasr, 1964; Corbin, 2014) and in this book, we have adopted this assimilating lesson and diffusional tradition of knowledge. Besides, in the Introduction chapter, we posed a question: is Reciprocity a Faith or Science? Simply put, philosophy meant religious philosophy to them, and to all. But Al-Farabi came out of this idea. He clarified the difference between religion and philosophy. He believed that the Creator made man '*Ashraful Makhlukat*' to better knowledge and Intellect. Al-Farabi, on the other hand, was free from the disease of political reluctance among Muslim philosophers. He was pretty politically conscious and also worked with political philosophy. Al-Farabi is one of the earliest thinkers in Muslim society, having spent much of his time with Christian missionaries or Aryans or Hindus in India.

3. Collective and Individual happiness is at the heart of Al-Farabi's *Political Philosophy*. To him, a political leader must be of the best character, and the ultimate goal of his every action will be the same: the happiness of the people. He has identified three types of society according to the shape of the civilization, which according to him, are a 'just society.' He envisioned an ideal society as a 'virtual city' where, unlike John Locke, he gives the justification for grabbing, killing, and cleansing the Aboriginal people. This holy city can be compared to a healthy human body, without the imposition of any law that people do not like or give opinions. In the previous part, we saw how to combine the human body and society with spirituality. Al-Farabi, on the other hand, describes four types of bad cities: "Corrupt City", "Dissolve City", "Turncoat City" and "Straying City." He cited the example of various cities showing that none of these cities survived to the end.

4. The essential element is that he followed the examples of ancient Greece and said that the highest peace exists in a state which has unity. Again, man is unique among all creatures in the universe. Because they can understand the existence of both earthly and unearthly worlds. The human body is not just an inanimate structure, it can perceive the unseen and the invisible.

5. We find Alfarabi's work similar to reality. In the abstract talk, he did not get stuck in the middle of giving advice. Al-Farabi emphasizes the importance of applying philosophy to daily life like Nicomachean Ethics, and his practice philosophy, too, is based entirely on Plato's Republic. According to him, there are two aspects of philosophy, theoretical and practical. Those philosophers who cannot pursue their erudition in real life are called hypocrites by Farabi, and perhaps, Syed Hussein Alatas identified them as Captive, Homi Bhabha said them as Mimic, and Frantz Fanon addressed these philosophers as White Masked (see Comaroff, 2021; Deleuze & Guattari, 1987; Tuck & McKenzie, 2015; Tuck & Yang 2012; Young, 2020). He thinks that the role of philosophers is the most important to lead the society toward real peace, not to support colonial rulers as anthropologists (Pels, 1997). Only philosophers can guide the ordinary person on the right path who has not had the opportunity to penetrate deep into knowledge. According to him, a philosopher is a doctor of society. Just as a physician has a thorough understanding of the human body, a philosopher also wants to have a thorough knowledge of his community. Only then will he be able to 'treat' society.

6.  By now, we realize that Al-Farabi adopted an Aristotelian approach to logic, in addition, he also discussed many issues beyond Aristotle. He researched 'conditional syllogism' and 'analogical interference' (some logic method). He also wrote several commentaries on Aristotle's work. In the case of the leader of the ideal state, as Plato spoke of the 'Philosopher King', Farabi here speaks of the Imam or religious leader from a spiritual point of view. According to him, only an Imam per se can understand the difference between good and evil and will be able to run the state properly. He called the city of Medina in the time of the Prophet Muhammad (peace be upon him) an example of the best commodity city in the world.

7.  Baghdad was one of the great pilgrimages of that period. Farabi's teachers in Baghdad were scholars of Greek philosophy, with whom Farabi acquired a deep knowledge of Christian devotion and rationalist Greek philosophy. One of Farabi's teachers, Johnna Ibn Hailan, was a Syrian Christian, and it gives us a space to think beyond the boundary of theorizing Reciprocity from all suitable places, and therefore, we aligned with Patanjali, Al-Farabi and Aristotle in our thoughts

8.  Farabi believed that human reasoning was superior to divine revelation. And here he is, a philosopher and a disbeliever! According to Farabi, the Creator of the universe is a supreme being or Supreme Being. Creation is the intellectual activity of this Supreme Being, meaning that the supreme being managed creation by intelligence. (Notice those of us who are interested in nurturing philosophy.) Farabi says that there is this intellectual aspect? In the inner world of man, which is immortal and immortal. Improving this inner world is the only goal of human life in Buddha's life wheel and Al-Ghazali's Alchemy of Happiness. Further, we can see how the fundamentals of Sufism are being reflected in Farabi's philosophy. Many identify the rise of Sufism in the first century of the history of Islam, that is, in the seventh century. The word Sophie is Greek. Sophie refers to the Greek philosophers. The word Sophie was incorporated into Arabic during the translation of Greek philosophy in the 8th century. However, Sufi was first heard in the Arab world in the ninth century. Another explanation is that 'Sufu' means, in Arabic, a rough woollen garment. The mystics who wear woolen clothes in their sad aside are Sufis. Sufi means man of wool in Arabic. However, Sufis are constantly striving for the betterment of the world. As Farabi says, there is this intellectual aspect (Ayanamahal?) In the inner world of man, which is immortal and immortal. Improving this inner world is the only goal of human life

9.  Lalon, a Bangladeshi Sufi saint, singer, and philosopher, somehow we find a correlation with Alfarabi's philosophy, echoed many years later in a Bengali Sufi song,

*Doyal Baba Kebala kaba is a mirror maker,*

*Inside the mirror is my Kalbe, soul.*

The search for the man in Lalon's mind is, the search for the Farabi-speaking inner world, and Al=Ghazali said about the inner animal nature of human beings, and similarly, we found in Patanjali and Buddha.

And this is where *the Baulism* and Neoplatonism of Bengal have disappeared. We know, that many of us are unfamiliar with this conversation. But Bhambra et al., (2020) provided us with a scope to discuss, and hence, we feel, that songs and music are places we can relate our Critical thinking in the line of Reciprocity. Let me remember one more time. Farabi was a music lover and too Al-Kindi. But, what is

Neoplatonism? Neoplatonism is a Christian third-century philosophical doctrine. The proponent of that doctrine was the Roman philosopher Platinum (205-60). It is a mixture of Eastern mysticism and Plato's prophecy. Neo-Platonism developed, the philosophy of which is the principle: of flowing from one to many. This One is the central entity, Allah or Sai, Light, and Patanjali's Siddha (see Pines & Gelblum, 1966). By many formed souls. In heavenly persecution, the soul seeks to be reunited with that One.

*How many days will be reunited*

*People in my mind? (Nurture)*

He is known as Sai, the master, the guru to the main being, or Supreme Being-Bangla Baul, informed by Al-Farabi. The name of that Sai is still sung in the Bhatiali song in the middle voice of Bengal in the boat by boat.

*The water of the river is flowing in two streams of sorrow and happiness*

*What is the trick to your happiness to get?*

*That's why I tell him and his mind, this is a difficult place*

*Where did Maula Malik Sai Ray send ...(Collected)*

Farabi's indifferent mainstay or Supreme Being has taken a loving form in Bengal. Recently I got a song sung by Chandana Majumdar-

*My friend is merciful,*

*I want to see you ...(Radha Raman's Baul Song)*

Not a new interpretation of *Vaishnavism*. It is called faith, what Peter Adamson said about Al-Farabi and Ibn-Sina, "..the need for knowledge to possess certainty (*yaq̄ın*), which can be achieved only 'through the universal judgment (*bi-'l-h. ukm al-kull̄ı*), which embraces both the individual and something else,' namely other individuals of the same species (Adamson, 2005, p.281)."

10.  I can relate Al-Farabi's critical thinking to Indian Literature. The Gaudiya Vaisnavism preached by Sri Chaitanyadev in Bengal has neo-Platonic features. Vaishnavism is the worship of the God Vishnu. Vishnu is the main deity of the traditional Vedic religion. One of the most revered men of Mathura Vrindavan in northern India is Krishna or Sri Krishna. He has long been revered in Vedic society as the incarnation of the God Vishnu. After a long time, the devotees of Bengal declared Sri Chaitanyadev of Nadia to be the incarnation of Krishna. The thoughts and philosophy of Sri Chaitanyadev are known as Gaudiya Vaishnavism. Vaishnavism was the state religion in Bengal for two hundred years during the reign of the Sena in the eleventh and twelfth centuries. Buddhists and other marginalized people have been persecuted for two hundred years, whatever happens to the state religion.

Sri Chaitanyadev (1461-1533), in the power of love, Vaishnavism has transformed religion from a state religion to a heart religion. Sri Chaitanyadev was an impossibly talented musician and a poet of great wisdom. It is to be noted that Sylhet is called the holy land as it is the birthplace of Jagannath Mishra, the father of Sri Chaitanyadev; Sylhet has also become a sacred land due to the sacred memory of the eminent Sufi saint Hazrat Shah Jalal.

Sri Chaitanyadev was a man of the sixteenth century. He got the idea of the union of Paramatma with the living soul from the Sufi saints of Bengal. For a long time, Sufi saints have been propagating the idea of immersing oneself in Bandar Allah through 'Ishq' in Bengal. Sufi saints used to say, 'The only way for a living being to unite with Haqq is love or Ishq,' (Dr. Rahul Sankrityayan, Darshan Dikdarshan; p. 55).

*We have already hinted at the direct relationship of Sufism with Farabi. Sri Chaitanyadev took the union of Paramatma with the living soul to an unimaginable high level and uttered, 'Radha in my heart, Krishna in the outer.'*

Let us give you an example. Radha. Radha's imagination is Bengali. Radha was first mentioned in the 12th-century Bengali poet Joydeb's poem 'Gitagovinda.' Soon after, the concept of Radha spread in India. People in South India still understand Joydev to speak Bengali! Because, as a poet, Joydev was highly respected all over India.

Nadia's Sri Chaitanyadev is the new interpreter of traditional Vaishnavism. Radha is the symbol of the living soul in that religion, and Krishna is the supreme being or supreme being of Sai or Farabi. Calling himself a Bengali, Sri Chaitanyadev filled the neo-Platonist disinterested philosophy with the passionate songs and songs of Radhakrishna. This is the spiritual uniqueness of Bengal. That incredible unearthly heavenly love is expressed in kirtan songs. The journey of Bengali music started from kirtan. Later, Lalon and Rabindranath took the essence of that song very deeply.

The solitary Farabi lived a straightforward life like a Buddhist monk. He wore Sufi clothes. (We can think of Rabindranath's Baul dress) It is easy to assume that Farabi's sincere wealth was no less than that of any emperor, even though he had no worldly wealth; Plato-Aristotle was deeply satisfied with the reading, leisurely watching the flowers in the garden and listening to the birds chirping. And in 950 AD Al-Farabi is about 60 years old. Al-Farbi arrived in Damascus, the capital of Syria. He died in the city. It is said that Saif al-Daulah, a feudal lord of Aleppo, covered his grave with a Sufi robe.

Finally, the Greek philosopher Plato is highly regarded and revered in the Islamic world. In the Islamic world, Plato is known as 'Aflatun.' Nevertheless, Greek influence on Muslim philosophy was a source of concern to Muslim conservatives. That is why in the eleventh century, Imam al-Ghazzali wrote, 'Tahafatul Falasifa,' that is he was seeking the Destruction of Philosophy. These two words mean the destruction of philosophy. Analyzing contemporary philosophy, Gazzali said that the basis of knowledge is divine revelation. To save Islam from Greek philosophy, Gazzali further wrote, *'Alchemy of Happiness.'* However, the writings of independent-minded Muslim philosophers such as al-Farabi started the European Renaissance. The Ottoman Empire of Turkey and Europe were socio-economically equal until the sixteenth century; Then came the European Renaissance, but the Ottoman Empire, the Islamic world, was in the throes of the Middle Ages, the darkness of thought that could not be overcome even in the twenty-first century. In the activities of the current Islamic conservatives, they do not have confidence in the alternative musical way of paradise displayed by Farabi!

So, as Al Farabi said, human beings are extraordinary, unlike other animals. His opinion of the universe is because humans exist primarily in two realms, the "higher," unmeasurable planet of celestial

intelligence as well as unitary intelligible, and indeed the "lower," cosmos of progeny and deterioration; they include a human body, and thus belong to the "lower" universe, yet they still have a reasoned efficiency something that links people to the "lower," utterly irrelevant domain, the Absolute (we may recall Hegelian Absolute, who thought the Spirit came fully into German, see Mignolo, 2012, pp.10-12 and we think, this gave the Hitler's totalitarian notion of blueblood). According to Alfarabi, each level of life is a component of cosmology and is therefore defined by its progress forward into completeness, which is identical to the First Reason, i.e. the perfect Intellect. Thus, human perfection (or "not individual pleasure as defined by today's utilitarian standards, but a communal happiness") is linked with continuous sensory perceptions and contemplation (Adamson, 2005)

*As previously stated, Al-Farabi classifies intelligence into 4 groups:*

*potential,*

*real,*

*acquired, and*

*agent,*

As previously stated, Al-Farabi classifies intelligence into four groups: potential. The prospective Intellect embodies all human beings' ability for thought, while the actual Intellect is an intellect engaged in the act of thinking. Al-Farabi defines thinking as "the abstraction of universal intelligence from the sensory forms of things seen and held in the individual's imagination". This transition from potentiality to reality needs the Agent Intellect to operate on the retained sensory forms; similarly to how the Sun lights the physical world, the Agent Intellect illuminates the world of intelligible, allowing humans to reason. This illumination transforms them into fundamental understandable, logical truths such as "the whole is more than the sum of its parts." The human mind progresses from potentiality to reality via its act of intellection. As it progressively comprehends this intelligence, it gets associated with them (as according to Aristotle, by knowing something, the Intellect becomes like it). Because the Agent Intellect is aware of all intelligence, it becomes linked with the Agent Intellect's perfection when the human Intellect is aware of them all. It is referred to as the obtained Intellect: *the core of Reciprocity* from a scholars' body-mind-spiritual connection, and Reciprocal channels.

While this seems to be a mechanical process devoid of human choice or will, Reisman asserts that al-Farabi is dedicated to human voluntarism. It is critical to the human person and society from a philosophical and practical standpoint. This occurs when man, depending on his gained knowledge, chooses whether to pursue virtuous or impure actions and therefore whether or not to seek genuine pleasure. And it is via the process of selecting what is ethical and reflecting on the nature of ethics that the natural Intellect may become "like" the active Intellect, thus achieving perfection. Only via this procedure can a human soul survive death and continue to exist in the afterlife.

*The trend made in Middle age Arab, regardless of Jews, Muslims and Christians—as we indicated—the Neoplatonic location seems the root of the critical stance of today's west. Therefore, we adopt Saadia Gaon's (some spells as Saadya, Popkin, 1999) theory of knowledge delineated unmoving appears rela-*

*tively well palatable in today's Book. If we claim that this Book is gathering some knowledge discussion, perhaps, we should align with some look that may stick to A-Farabi's reasoning, somehow does not fit our analysis. Farabi's stern sense of 'reasoning' or 'knowledge', we could not analyze as systematically as Saadia Gaon, born in 872 (Goldberg, 1993, pp.142-143), Israel Efros (1942, p.132), Wechsler, (2015, pp. 254-265), Popkin, 1999 1893], pp 144-148)—all came in one point that, "four sources of truth or knowledge: (1) sense perception; (2) the first principles of reason, given to us by intuition—that is, a priori knowledge; (3) the results of valid deductive inference; (4) reliable tradition that Kalam or the Holy Book" (Popkin, 1999, p. 145 in particular)—let us point these,*

*1. knowledge gained by (direct) observation."*

*Senses or sensual perception: seeing, smelling, tasting, hearing, touching.*

*2. The intuition of the intellect" or "reason"*

*Knowledge is what One understands through his mind: justification, approbation or disapprobation; this is the knowledge given by reason.*

*3. Inferred by logical necessity*

*According to Sa'adia these twin sources allow for the discovery and the acceptance of truth, and this constitutes the third kind: inferential knowledge.*

*4. Citing Saadia Gaon's Book of Beliefs, Goldberg (1993, p. 142) and Israel Efros (1942, p.13; Popkin, 1999, p. 145)*

*"As for ourselves, the community of monotheists, we hold these three sources to be genuine. However, we add a fourth which has thus become for us a further principle: that is [to say we believe in] the validity of an authentic tradition."*

Saadia is necessary for the Critical School, mainly, to his direct influences on Max Weber (Goldberg, 1993, p. 148), even on Karl Mannheim, often known as the Father of the sociological theory of knowledge, p. 149), and Immanuel Kant's "transpersonal moral imperative" (Popkin, 1999, p. 147) and this is why, we need Saadia Gaon, not Kant, or any western classics. He, because of being Arab, maybe a Jew, and a so-called medieval man, but Saadia is the first critical thinker. What is still certain is that the concept of 'theory of knowledge was part of the intellectual environment of their time just as it was in the Sadia era: it is still a mischievous thing to us. Especially in the work of Indigenous societies, tradition means the elements of the community that has passed down their lineage, where faith and practice become one. And so, Saadia is a perfect guide to the theory of knowledge that has been providing us since time immemorial with displacement (Indigenous annihilation), distance (interface between state and Indigenous society), and deportation (marginalized people). One might say that Sadia's last argument is based on the Aristotlean doctrine, that infinity should be avoided as much as possible. In the form of a philosophy of knowledge, Saadia argues that a non-diminutive advertisement shows the ridiculous consequence of taking the world for granted, especially if it is infinite in the past. But according to Aristotle, infinity is

not tragic. If so, how can we get the present from the infinite past? Since we exist, the series of causes and effects, especially our biological generators and time itself, must be limited. (Contrary to his logical argument) Immanuel Kant tested this argument much later. And so we negate Kant).

## Stream 3: The Poststructuralist Move To Anticolonial Ancestry

Our understanding of Methodology debts to the Poststructuralist move of the 1970s, though we do not agree with these. Since it is not an empirical book supported by our journey, we did not add the technique as a process; many readers have already attached them. The field and depth of culture are not limited to 'classical' values envisioned with traditional meaning, art, and humanities, but also include the importance of natural and technological sciences and the whole set of values inherent in research. Far from being a marginal element of marginal culture, we have seen that philosophically many interact internally with philosophical fields such as epistemology, ontology, psychology, and ethics. The social sciences, specifically sociology and anthropology, should not be regarded as free and neutral from an ethical point of view because of the scientific judgments that make valuable judgments during scientific activity. There is a need to control morality, which prevents scientists from 'naughtiness'. Our contemporary technological civilization has emphasized the need for wisdom and an apparent scientific attitude. Whatever the case, the depth of anthropology is essential. Why does anthropology differ from other social sciences in this respect, and what can it say to justify its position? The saddest thing that comes to mind is that anthropology covers a much more comprehensive range of content, time, and space than other social sciences.

If we see George Peter Murdoch's infamous ethnographic data profiles. It is said that cultural anthropology has studied human behavior a hundred times more than history and a thousand times more than sociology. But, at the same time, another Native American, Vine Deloria, said that Native people would have no use for Western-derived suffixes and theories. It makes us wonder about the Journey of Social sciences and a place of interest. Let's look at the table below cautiously how an Indigenous Vine Deloria became the forerunner of today's Indigenous paradigm. Exactly contemporary Foucault, Derrida, Adorno— everyone. Let's look at table 1 below,

*Table 1. The Poststructuralist move of the 1970s and birth of Indigenous Metaphysics*

| Philosophers | Major Works |
|---|---|
| Frantz Fanon | Black Skin, White Masks—1961 Masked scientists and science are useless. |
| Jacques Derrida[3] | Talked about Historical Metaphysics and its construction |
| Michael Foucault | in 1969 talked and explained 'The Archaeology of Knowledge'[4] |
| Vine Deloria Jr | The Custer Died for Your Sins came in 1969 |
| Kalakumar Majumder, A Bengali novelist | The lights are on their way |

Needless to say, neither Foucault, Adorno, nor Derrida brought about any positive change in society. Does an abstract analysis make any sense to marginalized people? A hungry stomach needs bread, certainly not knowledge. For example, there were no marginalized people in Foucault's thinking world.

Rather, in the name of psycho-analysis, we would say, the people of poor countries are branded as 'unconscious'. In a debate with Noam Chomsky in 1981, Foucault could not accept that universality of morality could be a norm. A prominent critic criticized him for refusing to offer positive solutions to social and political issues. Since no human relationship is powerless, freedom is so elusive. In contrast to Derrida and Foucault, Frantz Fanon and Deloria were quite different. Along with the abstract explanation, they were both people in the field. But the time cycle is the same. Deloria is very different, we are to details in chapter 5 about Deloria and Indigenous metaphysics. Worker and philosopher Deloria wrote in the introduction to the first Book, *The Custer Died for Your Sins*, in 1989, in the second edition, "The American Indian world has changed so much since its first publication that some of the things in it seem new." He served as executive director of the National Congress of American Indians from 1964 to 1967. In 1966, he was a board member of the American Indian National Museum, which now has buildings in both New York City and Washington.

Fanon was a legend of anticolonial thought, mixed with the Indigenous metaphors of Deloria. "It's impossible to understand what informs African writing without reading Fanon's Wretched of the Earth," said Nugugi, a Kenyan politician and author of the anticolonial text Decolonizing the Mind. In *Black Skin, White Masks*, Fanon psychoanalyzes the oppressed black man who thinks they live in the White World and studies how they move around the world through the performance of Whiteness among them. In discussing language in particular, he talks about how a black person's use of the language of a colony sees the colony as predatory, and not transgender, which can lead to insecurity in the black Consciousness. He described that he had faced a lot of advice as a child to use "Creole French" instead of "Original French" or "French", "White French". In the end, he concludes, "Skills over language [white/colonial] authority for recognition as white reflects a dependence on the subordination of Krishna humanity." The first chapter of *Black Skin, White Masks*, is titled "The Negro and Language" where Fanon discusses how people perceive color by whites. He says the black man has two dimensions: one with his followers, the other with the white man. This self-division is of colonial subjugation. The direct result is out of the question. To speak any language is to adopt the culture of the world. The whiteness that Antilles Negro wants to be will become whiter, as he will acquire skills with the cultural tools of the language. I remember that some people would not look at 'answer sheets' if they did not write 'English' in our university life. 'White mask'. Fanon concludes this theoretical truth by saying that "historically, it must be understood; The main reason for this is more than fifty years ago, during the colonial period. "

Foucault is sometimes criticized for his prominent formulas for the principles of social constructionism, which some see as contrary to the notion of truth. And we find a clue of Foucault's 1971 Controversy With Noam Chomsky, Foucault argued against the possibility of a stable human nature. For example, Chomsky posted the idea of the human faculty. Chomsky argued that the notions of justice were inherent in human beings. Foucault, on the other hand, rejected the universal basis for the notion of justice. After the controversy, Chomsky was shocked by Foucault's complete rejection of the possibility of universal morality, and said,

*He struck me as completely religious. I was never completely religious. I never met him again. […] But I liked him personally. It's just that I can't even imitate him. I think he is coming from a different species or another planet (Chomsky & Foucault, 2015)*

It is a position that criticizes ideology as socially constructed and spiritual, but Jergen Habermas calls Foucault's thought a 'crypto-normative' that relies on an underlying ideology to describe it. Diana

Taylor and Nancy Scheper-Hughes are a few names, who argued that while Foucault's critiques contain conventional moral measures, he refuses to follow such ideas as 'freedom' and 'justice' and therefore cannot dedicate positive alternatives, which Deloria and Fanon did. So, in our eyes, Fanon speaks of the 'standpoint' of black people, in parallel, Deloria speaks of Indigenous people and Indigenous Metaphysics. They both deal with their confidence as they choose to embark on their play activities. More or less, both of their philosophy takes us far beyond 'justified self-interest'. The question arises, science, whether it be social or natural, qualitative or quantitative or mixed, or, whatever form; How humane is the place of morality? Or not humane at all? Public or some?

## Stream 4: The Decolonial Turn

As we will see, our final step is Jose Rizal, Antenor Firmin, Mariategui, Jomo Kenyatta, Mahatma Gandhi, Frantz Fanon, Syed Alatas, his son Farid Alatas, Edward Syed, Ngugi, Gayatri Spivak have all concluded that imperialism is socially-culturally, academically practiced, and even socially integrated. Even if. Some simply say that if there is no 'academic stability', this Indigenous philosophy, on which our Reciprocal method sits, will not develop (see Walter Mignolo, Tuck, Yung, Stoler). And yet, universities are the gateway to research as Stoler said (Stoler, 2020), and universities must take the first place in any society to declassify into a multi-fold colonial fabric, therefore, to an extent, we are to say that, this imperial power is our obstacle, we may stand with Reciprocity, even under an Imperial structure as we have seen in Chapter 4. India to Greek to Arab, then West, we know this is a long way; however, this was as seen the philosophical tradition and this sort of diffusion, since the history, made the knowledge in progress.

Frankfurtian Critical school is vital for us, as many scholars like legendary Linda Smith (2021), Bagele Chilisa (2012), Kovach (2021), and many others believed that Indigenous Decolonization is a localized Critical theory, which is, when one of the authors (Jahid) talked to Professor Linda she agreed that it is a problem of language. Still, Later development of the Indigenous Research Paradigm (IRP) like Shawn Wilson, Martin Nakata, and many others established IRP as a separate paradigm with its own way of seeing the world. On the derivation of IRP, scholars relied on the Natural laws of Indigenous people, such as the centrality of the relationship with the land, the place of Reciprocity, and the interconnectedness of humanity, nature, and Consciousness. We pointedly discussed in chapter 5. In Methodology, we have some limitations, and this we point out in the last section. However, a small table may help us grasp this chapter's theme, please see table 2.

*Table 2. Methodology at a glance*

| The Tools of Methodology | |
| --- | --- |
| **Stream One** | **Stream Two** |
| Presence<br>Interiority-Self Presence<br>Praxis-Activity with local Policy Press participation<br>Re-search: Research Engagement with Data<br>Discernment -Evaluation-choice in relation to data<br>Emerging: Genisis-Brighting an articulated insight<br>Enactment-Renewed participation in public forum | Sources of Knowledge<br>Sensation<br>Nous<br>Interference<br>Tradition |
| **Stream Three** | Stream Four |
| Textual Presentation of Covid-19<br>Seeking the relationship of knowledge and power within the Capitalist and Socialist opinion for Combating the New Normal | Here we follow Walter Mignolo<br>Naquib Al-Attas' assertion of western 'uncertainity.'<br>Linda Smith's 'Decolonial Tools like Reconciliation and<br>Healing of the community, Development of the people,<br>Recovery the lost history |
| *Assimilating ALL, we derived Indigenous Gnoseology* | |

Source: Authors' reading and insights

The table above is our guideline. We are personally committed to multiple strategies of data collection, self-guessing and analysis for this Book within a larger social science approach. However, qualitative research is, of course, more extensive, at least in terms of philosophy. Whether qualitative or quantitative research, purposefulness is the essence of work. We do not want to regionalize this Book using boundaries or ranges. We are discussing in the form of globalization. We hope our readers will appreciate it. And welcome such contributions. We will not discuss any qualitative or quantitative tool such as oral and life history, personal details, group interviews, focus groups, etc., as it is not a methodology book.). Also, we will stop talking about all forms of audio and audio-visual recordings. If we summarize what we have said so far, some thesis may come to us.

## CONTEXT OF THE STUDY: THE MAKING OF THE JOURNEY FOR METHODOLOGY, NOT ON A METHOD 5

The study's context ostensibly covers the history of science and philosophy. We want to divide the context into three sub-sections.

### A Space for Social Sciences

We intend to build a comprehensive vision of the western philosophical legacy in this work as a broader context. Anthropology is not synonymous with Kant as we see Plessner's (2019) work, or Paul Ricoeur's philosophical anthropology (2015) and current assertion (see Giri, 2013). Therefore, we conceive that the western corpus carries out an unrestricted application of the principle of proliferation to the scope of ideas, actions, forms of life and cosmovisions. To unify the theoretical, methodological, cultural, and ontological pluralisms that we recognize in the Book'spages are no and never against the method, we convincingly acknowledge the concept of Global Pluralism. In this horizon, Global Plureversilities and

connectivities would highlight the centrality of the diversity of opinions and alternative conceptions for the advancement of knowledge and freedom of thought and action. This new hermeneutics of Reciprocity also allows us to appreciate the fragmented and non-homogeneous image of science that infuses Anticolonial, imperial social science. Finally, we think the constitutive moral component of the core of Reciprocal thoughts is essential for pluralistic values to overcome humanitarian limits and create global harmony and minimize the interface. However, we do not aim to offer a radical shift and a defense of the historical work in focus. And of course, in setting the textual context, we are not alone or new. By now, several worthy texts have appeared in this philosophical space (Wentzer & Mattingly, 2018; Agassi, 2012; Lombo & Russo, 2020; de Mul, 2014; Cuypers, 2017).

The third part portrays the instruments of our analysis. Our context is intercepting two borders: philosophy and social sciences; though, in the last two chapters, we tried to around, they complement each other in many ways. This section unfolds the western 'history of science,' in effect, the history of philosophy where we encounter the history of science is merged with the history of philosophy—both are full of bloodsheds, looting, ethnic cleansing, and grabbing resources from the east. The genteel and lament construction of the western history of science and philosophy and/or scientism has been dominating the knowledge field since 1492, roughly said.

## Complementary ventures of Global History

The development of global history: either in science or philosophy, is not linear. Alternative projects of global knowledge history have been repeatedly put forward. All are influential in their context and have created Natural Laws. Still, in practicality, we are here to accept Reciprocity as not an alternative but a centrality of Social Research. It is essential as this concept covers Ontology, Epistemology, Methodology and axiology, and provides a model for most subsequent research on all possible topics anywhere in the world by anyone with any methodological paradigm.

Later we will see the structuration that reflects the contradictions of the cognitive situation formed by globalization and how it can be minimized. It seems to be that three basic theoretical schemes collide: 1) the Critical school and 1) the Indigenous Paradigm in the history of knowledge as a special type of transformation, distancing itself from the Eurocentric image of knowledge practice and epistemological development, but retaining the ideal of progress in combination with an orientation towards various cultural values, presented mainly by IRP. Finally, 3) the history of social science and its development in the multisystem world political community and the dialogue of its most diverse representatives, the growth of the world's diversity as a special value, regardless of its economic effect, presented by many authors and scholars. At the same time, the dialogue (academic) unfolds on a wide thematic field, such are:

- Social and ecological environmental problems,
- Climate issues,
- Indigenous recognition or Self-determination,
- Indigenous rights along with Indigenous medicinal and other knowledge hubs,
- The formation of ecohistory as a microhistorical part of global history and the relationship between globalization and the developing nations,
- Universal history and with local setting global stories, etc.

Therefore, the methodology and its content, which has covered most of the cognitive space of global history, especially the Indigenous Research Paradigm in comparison with later, requires a detailed analysis, and this book may aid as a context of the research.

## Between Substitutions: Options for an IRP

If we look at the diversity of Reciprocity within and beyond IRP, it is confusing to draw concrete meaning, what exactly means Reciprocity. During the formative years of IRP, the problem arose, and here, as a context, the grappling issue of reciprocity can be contextualized by this book.

Not only conceptually and epistemologically it will be a method, rather well, making raids in various directions, maybe all of them will be successful, yet, some of them will be marked as important trends in the development of this type of Reciprocal practice and in the history of knowledge. In conceptualizing global knowledge history, this book and its theme will be occupied by the work of the deceased after its release. As we believe like Noam Chomsky, universally humans are Reciprocal, and that is proven in the history of the world. We just typed in a manner of book format. The history of mankind, the world (history of the world, as Hegel or Kant, or James Mill, was different from world history as they were purposive, 'one-dimensional' and hence partial.

So, to take a transition, and maybe transformation of the epistemological boundary between universal and global history, east and west, subjectivity and objectivity, the development of the Reciprocal Research does not stop, rather in this 2020 Pandemic has been proved once. We have been experiencing oscillatory movements of people's sensing, like volunteerism of descent people of the world, and our surroundings, which gives a vital context to rationality.

## INDIGENOUS GNOSEOLOGY AS A METHOD OF RECIPROCITY: ASSIMILATING OF THE FOUR STREAMS

A vital question is from the figure discussion above, where the Gap pertains? The gap is in Gnoseology—we go back to Aristotelian Gnoseology that covers Episteme, Asthesis, and Methods, and indeed more than Epistemology. Moreover, this has a good link with Mediavle Arab and Ancient India.

Nancy Shaper-Hughes says, "Anthropology requires strength, courage, and perseverance," and Farid Alatas says, silence is a method (Alatas, 2021b) - so, "no condition applies" to isolate the truth.

*New Latin gnoseologia, from gnoseo- (from Greek gnōsis knowledge) + Latin -logia –logy (Merriam-Webster, 2022).*

*We know it's grappling ground, we're aware of two warring groups, and we're on the side of the people, we know, your right is my left.*

*"The most solid scientific truth of which I have heard, the only thing of which I am absolutely sure is that we are deeply ignorant of nature . . ." Alonso-Amo et al., 1992, p. 140)*

If, a Paradigm—a way of thinking, viewing, and working guidelines—informs research with the reality (Ontology), patterns of gathering knowledge. Gnoseology, some, like John Locke from empiri-

cal paradigm, or Rene Descartes from Ratiobalist domain. Scholars are now follwing Gnoseology as Epistemology (Horrigan, 2007; Alonso-Amo et al., 1992). The ontological aspect is a historical fact, to us, to our view, the shift of Gnoseology to Epistemology, initiated by René Descartes (Hatfield, 2014), later by John Locke and others. The latter is the empiricist founder of empirical logic, where the foundation was laid in the New Science philosophy, Bacon being another master. Locke, pointed out that the identity of the existence of different things is not the same, but to make a normative law for all, we are not to mistake Locke's terra nulliis. So go to the empirical data. If the identity of an inanimate substance depends on the immutability of that matter, then the identity of a plant or animal consists in the unity of life, that is, an organism maintains its identity as long as it lives. As for the identity of the individual, it consists of an entity of consciousness in time (see, Locke, 1847). This assertion pushes us to the role of being descriptive by Positivist, analytical or interpretative by Phenomenology, or Critical analysis by Postcolonial move, however, never being allowed to be a part of the Normative aspect of social phenomenon. The irony is that Kant did not limit himself to the analytical part, rather he was quite normative. Kant is, the so-called father of anthropology, to whom, and his legacy, Greg Urban, to a wider extent, call anthropology is the Neokantian science (Urban, 2013) It seems is not congruent with the basic essence of Knowledge practice (Eikeland, 2007, as seen in Equation 1). Therefore, in general, four major paradigms and its ethics or the axiology and approach to the logical investigation or, Methodology is an objective or neutral practice of knowledge (Kuhn, 2012).

Even being subjective, active, and participatory positionality, we see, within IRP, scholars failed to comprehend the initial significance of knowledge practice (nor Production), which we unearthed as predominantly (see Mignolo, 2012, pp. 9-12 and Sanguineti, 1988) it is out of social science methodology in Indigenous Gnoseology.

*Table 3. Conceptualizing Gnoseology*

| | Conceptualizing Gnoseology | | Remarks |
|---|---|---|---|
| 1 | the philosophic theory of knowledge**: an** inquiry into the basis, nature, validity, and limits of knowledge | | *Merriam-Webster* (2022 |
| 2 | Gnoseology is Epistemology<br>"This new approach to studying knowledge, linked with the incredible development of scientific epistemology since the end of the last century, | | Alonso-Amo et al., 1992, p.141 |
| 3 | Pramāna Epistemology | Pratyaksa (perception | Perrett, 1998.<br>De Wet, 2021. |
| | | Anumāna (inference, reasoning | |
| | | Upamāna (comparison and analogy), | |
| | | Arthāpatti (postulation, derivarion from circumstances), | |
| | | Anupalabdi (non-perception, negative/cognitive proof), | |
| | | Śabda (word, testimony of past or present from reliable experts), | |
| | | and smṛti (tradition or scripture | |
| 4 | Buddhist Ethics | Cause and Karma<br>8 Fold Morality is source of knwoeldge | MacKenzie, 2022 |
| 5 | Human Possibility | Gnoseological optimism upholds the thesis that humanity in a finite period of time | Sanguineti, 1988 |
| 6 | By Christian Faith<br>Thomas Aquinas, | Philosophy of Knowledge | Ferrier, 1856. |
| 7 | By Christian Faith | Gnoseology is as the philosophy of knowledge | Gallagher, 2021 [1964] |
| 7 | Rational Philosophy | Idealism | Descartes, Kant |
| 8 | Empiricist Philosophy | Material World | Locke, Hume, Berekly, |

**Source:** Chowdhury, Abd Wahab, Saad, (2022). Indigenous Gnoseology as an Alternative Theory of Knowledge, UM International Conference, 24-26 August 2022, Paper will be presented

IG as a new approach to studying knowledge, linked with the incredible development of scientific epistemology since the end of the last century, will have two consequences of major importance. Firstly, the future of mankind will never again depend on sheer muscle power, but instead on the power of the mind" (Alonso-Amo et al., 1992, p.141).

Therefore, we are thinking of Gnoseology instead of Epistemology, which we placed in figure 1, table 2, and figure 2.

*Figure 2. Equation of Gnoseology and Epistemology*
*Source: Chowdhury, Abd Wahan, Saad, Roy, & Biswas (2022, forthcoming). A Textbook on*



E ≜ G        (by Definition: theory of Knowledge),

so, one can say, E ~G

But, in practice,         E= {TK and WP, C, CC}

Whereas,         G (E, T, P, TK, RP)

So,      G ⊆ E is not a correct methodological position

But, E ⊆ G,    (Epistemology is a part of Gnoselogy [Aristotlian Logic, Alfarabian Philosophy, and Saadian theory of Knowledge]

Notes: WP=Western Philosophy, E= Epistemology, RP=Reciprocity, TK= Tacit Knowledge (Karl Polany), T= Techne, C= Colonialism, CC=Christian Commonwealth, P= Phronesis (Wise use of knowledge, Aristotle in Eikerland, 2007, p. 348), G= Gnoseology

## Quantitative Ethnography in Decolonial and Indigenous Research Methodology: An Asian Reflection

If we adopt this in seeing the Reciprocal world, conceivably, we will be justified Al-Biruni's Anthropological contribution, which is important for academic practice, when he was treated like this, "He presents a picture of Indian civilisation as painted by the Hindus themselves (Sachau, 2013, .p. xxiv).. By no means, anthropology or Philosophy is commenced by Kant and Descartes. St. Agustine could be a political thinker, but he is more than that, the best term is 'The Philosopher of western philosophers' David Shills, however, said, "[a] useful case in point is the political theory of the early Christian writer St. Augustine, who, it is sometimes alleged, was not a political theorist at all. The grounds for this allegation, however, usually rest on a different notion of what is plausible; sometimes it is said that Augustine

appealed to revelation rather than reason, that he was unsystematic, or that his arguments were neither confirmable nor refutable by logic or fact (Sills, 1968, p. 323). And hence, the Eastern and Arabic Gnsioelogy is absent. If the Methodology is a part of HSP, then a project broadly known as philosophical anthropology is not a German or Kantian (Clammer & Giri, 2013, p.1). Our Methodological scope is far arching than the New Science Era (figure 3). Let's end our introduction with another icon context. We all know what Charles Darwin's contribution is. Outside of biology, the impact on anthropology, particularly James Frazer, is fatal in botany. This man is called the Victorian Think Tank. Let us share a piece of astonishing information. Survival of the fittest and mutations have been around for almost 900 years. Let's read a little more history like this, which will help to justify the significance of Reciprocity.

Al-Jahiz (789), a rationalist or Muttazili scientist and phiolosopher, was the first Muslim biologist and philosopher to develop the theory of evolution. He was speculating on the effects of the environment on animals, considering the impact of the environment on an animal's chances of survival. Al-Jahiz first discusses the struggle for existence, which is achieved through natural selection.

Where is another subject? See, in the book On Vasudeva and the Wars of the Bharata, Abu Ryan al-Biruni was trying to give a natural philosophical explanation of why the struggles of the Mahabharata took place in Chapter 47 on India in 1030 (Sachau, 2013). He proposed 'survival of the fittest' using natural processes, including biological concepts related to evolution. In addition, several scholars are trying to compare his ideas with Darwinism and natural selection (Wilczynski, 1959). Akbar Ahmed's work needs to be seen in this regard. Some may disagree (Tapper, 1995; Lawrence, 2021). We need an al-Biruni for a decolonial anthropological methodology. We wrote an article, '*Why We Need Al-Biruni for a Decolonial Anthropological Methodology'* Claiming some feedback we had from a previous version of the topic is in our reciprocity book. Unfortunately, we have confirmed fears that this section will be misread and misrepresented and that severe academic arguments may be possible. And considering these elements of HSP, Peter Galison (2008) identified ten issues about the HSP; however, they lack a proposed solution (Hooker, 2021). So, we feel that "the aim of decolonial sociology [social sciences], to restructure the field of sociology itself, seems a daunting task (Meghji, 2021, softcopy reading)." Wh have had exhausted all avenues to seek a way and sustain his administration and resigning was the last resort. So two issues, as said by Al-Kindi, philosophy generated 'science,' then science should be for the welfare of the people, Indigenous, marginal or urban. Al-Kindi, over a thousand years before, said that a noble philosopher would be the man who fully understands this most dignified knowledge; for the understanding of the cause is nobler than the knowledge of the effect, since we have a complete understanding of every knowable, only when we have attained complete knowledge of its cause. Knowledge of the first cause has truthfully been called "First Philosophy," since all the rest of philosophy is contained in its knowledge. And then, without the first Anthropoogisst Al-Biruni (Ahmed, 1984; Sam & Sharma, 2012; Ali & Ramli, 2018; Samian, 2017), the methodological position remains incomplete.

## METHODOLOGICAL TENETS

This section deal with the tenets of our discussions, in effect, our lifelong teaching

## Research is Reciprocal; What my Community is Giving Back from my Research!

Methodology matters. If we agree with what bell hook said that the Methodology is for liberating means, and David Harvey avers, that the Methodology is the seedbed of the backyard, then we may assume that research must be Reciprocal with the community regardless of the people, place. In 1908 Edvard Westermarck, the mentor of Bronislaw Malinowski, said, "To require a benefit, or to be grateful to him who bestows it, is probably everywhere, at least under certain circumstances, regarded as a duty." (in Gouldner, 1960, p. 171), and 50 years later Alvin Gouldner (1960, p. 171)) compensated that,

(1)  people should help those who have helped them, and
(2)  people should not injure those who have helped them

After that, when we are drafting 2021, and 60 years after Edvard Westermarck's proposal and Alvin Gouldner's call respectively. Yet, we are grappling. Then feminism, Critical school, then Indigenous research Paradigm-all have been talking about Reciprocity, giving back, that as a whole, in this argument, we are 'weeing'[6] with and for people as a decolonial exercise of collective reflective solidarity under the community development and actions of social movement in the New Normal for an ontological foundation of collective action (Shaw & Crowther in McCrea, Meade & Shaw, 2017). Certainly not, this intended work is as an agent, preferably could be used as engagement sites (McCabe's review of Sites of Resistance).[7] Answering these questions, we set our methodological paradigm, as indicated above.

Finally, and all these are for the welfare of the people, the wellbeing of the community, and "birthing an articulated insight Enactment: renewed participation in public forums [for the future researchers].[8] And we placed all authors' engagement and reflections from various societies; such are, Malaysia, Fiji, Bangladesh, Pakistan, and Human rights activist Joseph Wronka's 'being in the UN' and other professional plights with south and northern communities over 30 years.

## The Research sits inside the Methodology, not Methodology in the Research

We often ask, what theories, philosophies (ontology and epistemology), methods and techniques have you adopted in your thesis or research? Because our idea is that the method is inside the thesis, and that's how we know the relationship between the thesis and the Methodology. Wrong. Any research project, research paper, or thesis, or book, whatever it is, the main guidance of the thesis or research paper comes from Methodology. As we saw in our interviews, our idea is in the middle of a vicious circle. Hi, what theory are you taking in your thesis?

No, on the contrary, in what theory is your thesis anchored?

As we saw in the review, this is mainly a problem in developing nations, and in many cases in the west. This thesis will be beneficial in understanding and explaining the relationship between the various chapters of this book that we have written and explained to the newly admitted students. Moreover, veteran researchers can get a clear idea of these positions while working on various projects. So, it is useful to know the school. The thesis resides in the middle of the Methodology, not the Methodology in the middle of the thesis. And whether he is a paradigm ⸝ empiricism, post-positivism, phenomenology, or critical thesis applies to all followers.

## Why Methodology Matters; the topic, the context, and the Researcher!

Remember that research is not critical or analytical or descriptive, nor is it posthumanism (see, Ulmer, 2017, Chappel, 2021). Though this school started asking.

*Posthumanism provides openings to think differently about the challenges of our present day, and even, as some posthumanists suggest, our present epoch. In this regard, posthuman scholars often situate their work within the concept of the Anthropocene. When Paul Crutzen introduced the Anthropocene in a 2002 article in Nature, he wrote: For the past three centuries, the effects of humans on the global environment have escalated. Because of these anthropogenic emissions of carbon dioxide, global climate may depart significantly from natural behaviour for many millennia to come. It seems appropriate to assign the term 'Anthropocene' to the present, in many ways human-dominated, geological epoch … (Ulmer, 2017, p. 23).*

In all of these practices, I feel I am personally "unsticking" myself from my previous neat humanist, qualitative research categorizations. Although the stickiness of humanism can still prevail—it is still me who has written this article, dominantly from my perspective (Chappell, 2021, p.9). If we take, the summary as quotes of Ulmer's seminal text below—

*Figure 3. Thinking, and thinking and…where is Practicality?*
*Source: Ulmer, (2017, p.10)*
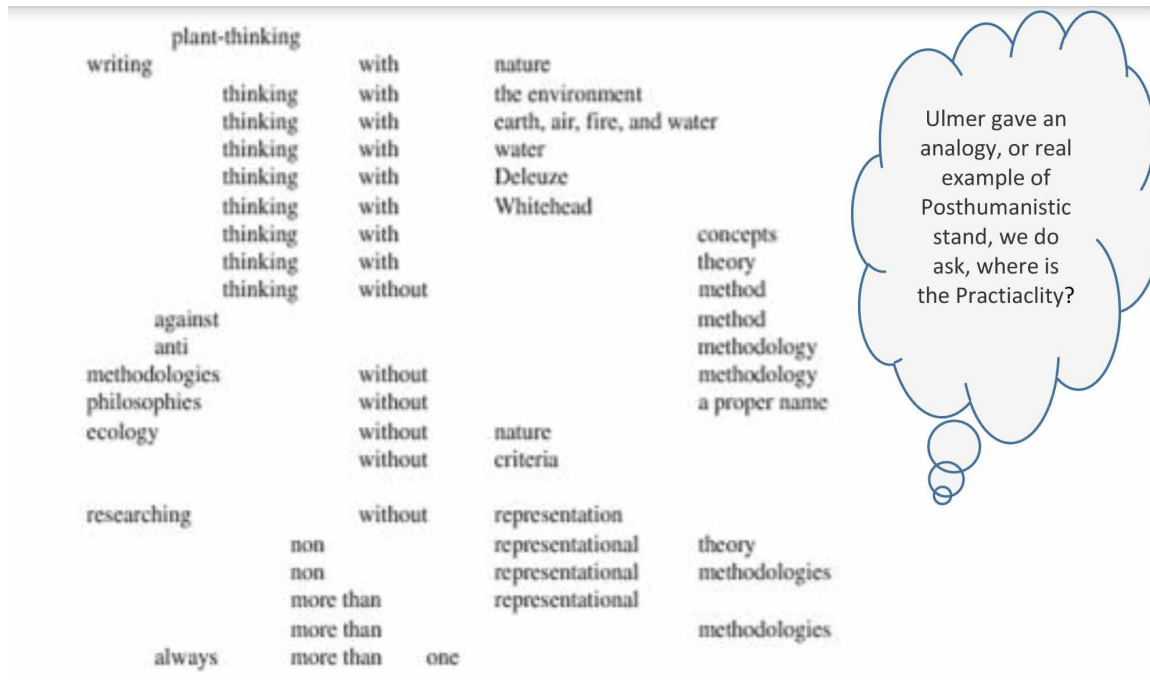


Gregory Cajete's "Indigenous World as Science," we can build knowledge of the world through a separate set of oriental values, concepts, and questions. In fact, we can deny the notion of post-qualitative

(Pierre, 2014). These include: What qualifications do I have to work with people? What will I explain to them by working with them when they want a return? I need work, and I have my thesis, project, essay, and many things, I have a tangible account in numbers, but do these people need to give me time? What do they have to do with my work? If you say yes, we will tell you how to explain that relationship?

Why remain abstract? Scholar Gregory Cajete, Linda Smith, and her predecessor, Deloria, described one of the most important concepts in science. Shawn Wilson is saying that there is nothing different in aboriginal societies if, one such complex but simple relation works here that he himself says he is an inevitable part of it. So whatever the names, like posthumanism or Critical, our question is, what is the benefit goes to the people, and why we are not taking or sensing the Indigenous society, as Cajete said, as a science. This simple ontological shifting may solve many other issues. The main foundation. Indigenous work is sacred. Indigenous society follows a scientific formula. Here within an Indigenous setting, knowledge is created orally. Stays in the head. Malinowski's student Jomo Kenyatta said this in 1931. Through this method, we can take a policy position. And we can practice accordingly. Then, very closely, the ontology and epistemology of the west became one. Both give shape, and that is Methodology. I know we have limitations in this endeavor, but it can create theoretical value logically. And from a philosophical point of view, make it a different place for us and for the future. In the Indigenous world, the Living and non-living, researchers, and people, all need to understand interdependence. Wilson saw this interconnection. We want to raise a little more. Because the relation seems to be phenomenal in part. We, of course, don't dare to mistake huge people like Gregory or Wilson. However, considering the practicality, We see that many people nowadays say that it is just writing and working in the light of Indigenous Methodology with only descriptive and critical criticism. So, can't we say Reciprocal, not relational? And if we can do that, we will see the role of global awareness in our academic arena. Our offer, however, is not a total refusal. For example, in one conference professor, Derryl Mecer, said, "Is the decolonial researcher denying everything in the West?" Looking at the history of science and philosophy, it is understood that knowledge flows like a river, figure 3 proves that, India, Greece, Arabia, the West have never been fixed in one place. In different branches, in different theories and philosophies, at the same time, there has been addition and subtraction of Methodology.

We suggest that scholars should bring people and people's perspectives to the center of research — admitted and accepted that we live in one world, so we should make the world beautiful together. We share our happiness. Our research has helped displace those whose histories we still can't, write, care about, and whose voices that we have tried to block in our academic work and suggestions, we are not to delete the western constructed worst history, but as Linda Smith said, to re-write the lost history, and then we should learn from it.

## Why Research is not about Tools, Techniques, or Instruments but all about Trust, Respect, Caring, Sharing and Unity

"If You Want to Understand the Big Issues, You need to understand the everyday practices that

*Box 2.*

*Professor Mokbul and I (jahid) have erased this thesis of Reciprocity many times. Jahid started to draw a new look in his mind. Many may call it a myth rather than a critical (negative) qualitative approach. As we have seen in our studies, there is no discussion about what the word politics—actually means in a researcher's work.*

*Again, we have talked to many people and there is no clear idea about it. This is one of the reasons why politics means that we do not need suggestions in policy work.*

*There may be another, keeping silence, which Farid Alatas says so (2018). Is the Research just a moral discourse, which will increase the shelves of library? So, there is no reason to think about the neutrality and objectivity in researcht. We are not giving any moral discourse—rather, a practical sharing may be a critical work—again, this crotial stand leans to local history, subjugation—our positionality talks about today, past and future. As jose Rizal said, "To read the destiny of [the book and the Indigenous and marginalised people of Asia], it is necessary to open the [book] of its past, and this, may be reduced in general terms to what follows (Rizal, 1890)."*

constitute them"—Lucy Suchman said in the conversation (see Suchman, Gerst, & Krämer, 2019). Maybe, we do not consider the fact, imaginably, we will not be fully worthy of research engagement (Tuck & McKenzie, 2015). When our colleague Parimal goes to the field, he walks instead of using his official car. Our Philippino colleagues said that when people hear his Bike's sound the people, run opposite.

And Linda Smith, in her masterwork, Decolonizing and Indigenous Methodologies, on the second page, stated that research is the dirtiest word in the Indigenous vocabulary. If we work as an agent, then how does the trust comes? A standard conception of professionalizing anthropology between the wars was that to avoid colonial struggle, race conflict, Indigenous revolt, one should follow a colonial strategy based on anthropological knowledge and planning to achieve the desired evolutionary progress cheaply and without bloodshed (e.g. Malinowski 1929 in Pels, 1997, p. 164). Needless to say, we may think, is research apolitical?

## Is Research Apolitical?

No, this is a position that Shawn Wilson said that research is a program, far behind that idea, for whom by whom? Gregory Cajete and Linda Smith's Indigenous research methods make essential contributions to the growing field of Indigenous research. Through his society, self-reflection, storytelling, and relationship building, Wilson emphasizes the importance of relationships and meaningful responsibility that aboriginal research has effectively demonstrated emotion and is generally absent from Western

study paradigms. The greater the scope of Wilson's or Linda Smith's thesis, the greater the depth. But before we see it, Deloria, in 1969, speaks of Indigenous metaphysics, which creates a global appeal, not a specific geographical area. The idea of declonizing research comes much later.

We often think about politics or issues related to it exclusively about the government and the electoral process. Forget it, it's our responsibility. However, we can differentiate between politics with a big 'P' and politics with a small 'P'. Consider politics with a small 'P' in a particular context or relationship with power. For example, we see the writings of David Mills.

*We can talk about university politics, "classroom politics", "politics of desire", "workplace politics" and so on. In the academic arena we read topics like "gender politics" or Racist politics, "cultural politics" or "tribal politics" are all sections of the analysis where we are invited to identify and explain the relationship of power.*

So what do we mean by "politics of research"? In this thesis, we are saying that we should be aware that without absolute freelancing, research is rarely a neutral activity whose purpose is simply the search for truth. Rather, we must recognize that not all players have the same goals in the context of research or that not all of them are necessarily empowered equally. For example, working on smuggling, talking about trafficking in women, researching the work of parliament members, working with bureaucrats or the psychological world, trying to study, investigate and investigate the source of daily conflicts with settlers, etc. However, when we look at the study or work accounts of university lecturers, it seems that we are going to go over these. There are some questions in the book The Craft of Research, how many studies we get the answer to this.

*1. Who is doing the research? What is the relationship between the Researcher and the Researcher doing the research? 3. Whose interest does the research work in? Can the studies be used? 4. Who is funding the research? With what purpose (s)? 5. Who is the accused audience for presenting the results of the study?*

Whose research, Whose voice, experience, authority and explanations can be represented and/or heard? Terms and conditions, contract? What else…stakeholders?. Who will get the frame to define the terms and the research question? Through which process? Will different teams be able to keep competitive research agendas, methods and goals? Do those researching the "objects" of the study, or the "subjects" of the study, have a significant role in determining how the research process unfolded or even have the opportunity to research on their own? *You may be able to create additional relevant questions depending on the subject area. We also talk about the "ethics of research", why not talk about the boundaries?*

## Research is Beyond the State, Business, and the 'Self' and Hence, Universal

Peter Pels informs us that anthropology of colonialism is also an anthropology of anthropology, true. We agreed, however, Peter Pels, Talal Asad, Fay Harrison—and recent scholars like Schuller, 2021; Alatas, 2018, 2021a, 2021c, Moosavi, 2020—suffer from being 'post-structuralists critiques, and they, as a whole, did fail to grasp the Phronetial essence of Knowledge. Their cumulative failure provides us with a historiography of the discipline's present"– allowing us to consider alternatives to how the discipline was formed and which continue to determine present practices. (Pels, 2008, p. 281), and this is not for anthropology or sociology, but a rather total epistemological question. Since the 1990s (Smith, 2021;

Cajete, 1994), decolonization as a discipline of study has had a very selective emphasis on social science and community development (Coates & Hetherington, 2016). Decolonization is not a metaphor (Tuck & Yang, 2012); it is academic disobedience to the west in community development (Mignolo, 2016), and the whole social sciences is a practice of mind-body-spirit. (crime and violence in the Global North's major population centers. To a large degree, the criminological gaze has been a peacetime scholarly effort centered on the challenges of pacified nation-states in the global North (Crampton, 2015; Tuck & McKenzie, 2014; Wallerstein et al., 2020). It has mostly avoided discussing the violence inherent in nation-building, empire, and settler colonialism, as well as the role of war, slavery, exploitation, and convict transportation in these historical processes. This has stifled the field's intellectual growth while maintaining crime and violence's relative neglect outside the metropole. From the community viewpoint, the Covid-19 Pandemic gave us a chance and is the 'final stand' (Schuller, 2021) for a more fair world (Maldonado et al., 2021; Gullion & Tilton, 2020). Decolonization teaches us to speak out; suppressing academics is just denying reality (Alatas, 2018), which is harmful to justice and hazardous for academic practitioners (Moosavi, 2020). We may approach this project in the following manner based on our consultation, contemplation, and knowledge of Decolonization. Look at the picture, as revealed in figure 5, this is the cover page of our recent book, Captive Minded Intellectual, Bengali version, which has been written following Hussein Alatas' thoughts on Captive Mind (1972) we visualized in figure 4.

*Figure 4. Captive minded intellectual*
*Source: Chowdhury, Abd Wahab, Saad, Roy, & Ahmad (2021).*
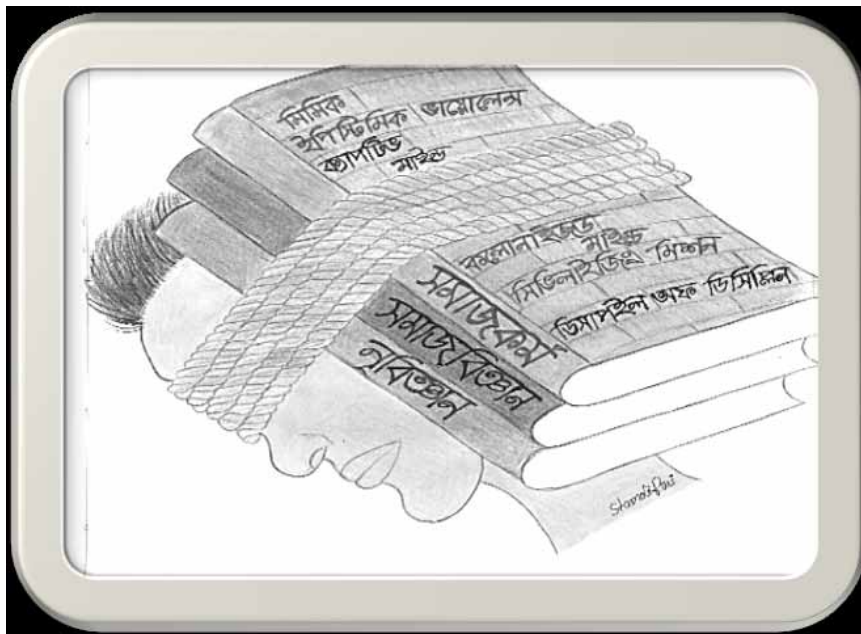


As seen in figure 4, can we avoid the Colonial legacy, contract, and Epistemic injustice? If not, how can we think that abstract research would be a transforming agent of the people?

## Research about not only Writing the Right Thing but Acting as 'Righting the Rights of People

Linda Smith tells us to re-righting and re-writing for the people. As indicated in the Introduction chapter— when so-called Fraknfurtian Critical theorists, who are rooted in Hegel and Kant, are undeniably normative and/or moral (Deontological stand of Immanuel Kant), judgmental, Idealists, and thus, their central argument is Capital and politics, and they reject modernity. They seek out oppressive conditions, investigate their root causes and consequences, and demand that these conditions be removed. One can be a scientist and pursue this agenda at the same time, as I have done for many years—less in Anthropology and more in my personal life. However, critical theorising necessitates scientists' value neutrality, as the goal is to understand as much as it is to condemn social conditions. Critical theorists frequently argue that by failing to take a critical and moral stance, scientists implicitly support the oppressive status quo. I disagree with this assessment, but many others do; as a result, scholars must make decisions about where their inner critical theorists will reside and whether or not these inner critical theorists will be subordinate to a more dominant value-neutral scientist at some point. Early in my career (first author), I gave my inner critical theorist a lot more leeway; now, I keep it bottled up when I do science, letting it out when I'm done with scientific analysis. Others do the opposite, while still others let the two fight it out. Whatever decision is made, it must be made, perhaps not as a conscious decision as it was in my case, but as an emerging preference where one simply prefers one side or the other. In the mid-1970s, we decided that my Anthropology would be better, and more importantly, a more useful Anthropology, if I began by suppressing my moral biases and instead devoted my time to figure out how the social world works without passing moral judgments. I would be in a better position to propose viable solutions to real-world problems if I had such knowledge. Others may not accept this as a "cop-out," but the important point is that you must make a decision or allow these two inner demons to fight for control of how you do Anthropology.

"Anthropology [in effect, social science] needs power, bravery, and fortitude," as Nancy Scheper-Hughes put it (Scheper-Hughes, 2002) and Farid Alatas said, "not to be silent" (F. Alatas, 2018)—so, why are statistics being withheld from those who need them? Unlike other introductory books, we believe it breaks the silence as Method. It is a collection of chapters on the most important issues in Indigenous research paradigms and ethnographic discourse. Each chapter is written in a very subjective manner with a philosophy of Knowledge practice and a guiding goal and suggestive indications scattered throughout the text. All of us (authors) drew on personal experiences and reflections on their work as anthropologists and social scientists, and this personal touch makes their work more approachable, interactive and engaged to students.

If you agree with the above-stated goal, please read the statement below. If your concept fits with these, you are free to write anything you like. The Revolutionary War (1776–1783) established the groundwork for the United States geographical dominance, but not global dominance, in the 18th century. In the early nineteenth century, Latin and Central America were liberated from Spanish and Portuguese rule (e.g., Paraguay in 1811 and Brazil in 1822). In Canada, Australia, and other regions, European settler communities exerted pressure on imperial powers via management tactics and, if necessary, violence (see, Ascione & Ascione, 2016). This resulted in full independence or more restricted self-government, depending on the imperial powers' willingness to compromise. However, the era from 1918 to the 1960s saw the most spectacular wave of colonization was in downfall with over seventy countries and over

800 million people gaining freedom from European control. More recently, the Soviet Union's satellite empire disintegrated in the 1990s, leaving America as the only global superpower. (see Harvey, 2007).

Nonetheless, most Asian and African nations undoubtedly had to wait decades for internal self-government, much alone complete independence, until the end of 1914. Their populations were confined to conventional resistance, which often included royal elites and retainers, or to isolated peasant revolts against the harsh rule, heavy taxes, and alien traditions. For Asians and Africans, Latin Americans—Decolonization began with the development of a new local elite in modern professions—law, medicine, and civil service—and the establishment of political and subsequently military formations at the national level (Yadav, 2018; Lerner, 2021). These groups had a dual purpose: they could reconcile tribe and regional divisions to create a country in the name of which sovereignty could be sought, and they could coordinate state-wide opposition ranging from nonviolent civil disobedience to continuous guerrilla warfare.

Both perspectives are exemplified by individuals such as Frantz Fanon (1925–1961), who saw imperialism as a mental hegemony, the dominance of how people thought. French authoritarianism was created to assimilate the Indigenous elite who spoke French, and Fanon was born into the Martinique family—a French overseas department. However, his experiences as a victim in the French Free Forces, as a physician in France, and as a victim of imperial violence in Algeria, where he treated torture victims as a psychiatrist, convinced him that domination was practiced by a social system and experienced as a mental illness similar to pathology. He subsequently decided that physical combat was a potent cure to the condition. He was empowered and freed by violence. His books *the Black Skin, White Masks* (1952) and *the Wretched of the Earth* (1961), advocated for a peasant revolution to secure genuine economic power. Algerian rigidity, influenced other revolutionary leaders such as Che Guevara (1928–67) and Steve Biko (1946–77), as well as academics such as Syed Husein Alatas in Malaysia (1970s). Fanon's views, such as his view of imperialism as a sickness that affects both colonized and colonizer, are significant as examples of broader trends to highlight cultural and post-colonial elements of Decolonization and post-colonialism. Decolonization remains a very serious issue. The fear is that existing populations under foreign control, such as Tibet and Muslim Ughiurs in Xinjiang under Chinese rule, may one day reassert their identity and perhaps resort to force to assert their independence. The issue is whether the US has adopted Britain's cloak of "informal empire," proclaiming "gunboat imperialism" a core liberal, democratic ideal. In terms of the number of "first peoples," such as Canada's Inuit and Australia's Aboriginals, who may seek and receive extra compensation and assistance to combat past repression and acceptance. Finally, it is a question of former imperial countries reexamining the internal legacies of the empire, their biases and traditions.

## Research is not Deeper than its Methodology

Not more than the Methodology of the thesis or Research. If more, it's a masterpiece, a new horizon come by, but, as we talked to many scholars, and read about over 100 theses, we realized that research is not deeper than its adopted Methodology. Is a contribution, or 'knowledge production.' It is not our conjecture but a kind of belief. We have created this belief in our minds only after reviewing 150 bio-prospecting research papers, more than 100 Ph.D. theses, and 50 ethnographies. And we've felt that, at least, in the current education system of Bangladesh Malaysia, Decolonization is still far reached. Barely, almost anywhere we don't see that, in the thesis. Barely, we were seeking some answers in these reading and talking missions. The set of questions we adopted from Linda Smith.

If we take Reciprocity as "centring…[Indigenous] concepts and worldviews and then coming to know and understand theory and research from [Indigenous] perspectives and for [Indigenous] purposes" (Smith, 2021,p. 39). So our tenets or premises of Methodology, present in figure 5—

*Figure 5. Methodological premises*
*Source: Authors compilation.*

**METHODOLOGICAL TENETS**

a) Research is Reciprocal; what my community is giving back from my Research!

b) The Research sits inside the Methodology, not Methodology in the Research

c) Why Methodology Matters; the topic, the context, and the researcher!

d) Why Research is not about tools, techniques, or instruments but all about trust, respect, caring, sharing and unity

e) Is Research apolitical?

f) Research is beyond the state, business, and the 'self' and hence, universal

g) Research about not only writing the right thing but acting as 'Righting the rights of people

h) Research is not deeper than its Methodology

No form of systematic contribution has been published, instead, they are adopting some known model (mostly) the collected data and the model is being verified. This is a kind of poverty in the case of professional professionals.

Not only anthropological or sociological or social work, but the whole view of the whole social sciences and, more broadly, social, historical or cultural studies is really wonderful in terms of diversity. The domain style also draws attention from the methodological point of view. But, the effect, or just a flunky in the right place is like catching the eye. So diversity can only be brought about by topic, or method? It is a catastrophic situation. We are moving forward with the exciting movement of topics and tools. Are we advancing at all, or are we revolving around the same circle? In addition, there is a tendency, for example, that the supervisor knows the model, and he tells his/her student to use that model. This tendency is also harmful. We need contemporaneity or a variety of topics. But what is possible without the contribution of Methodology?

What is the promise of the Researcher? To justify another's model with one's own information or to make one's own model? Why should postmodernism, post-structuralism, etc. be our fashion? Why should we choose the philosophy of the grave without relying on the philosophy of recent times?

## CONCLUSION: RECIPROCITY IS A CALL FOR *WEING AND REFLECTION ON INDIGENOUS GNOSEOLOGY*

The volume starts with an analysis of Reciprocity from the early colonial or pre-colonial period, and hence this is a "flag" of originality and unicity to differentiate the "text-crowd technique. We say that our speech cannot be isolated from traditional teaching criteria but can be incorporated into the current structure. Many researchers (Bogaerts and Raben, Eve and Tuck, Shawn Wilson, Linda Smith, Farid Alatas, Leon Mosavi, Martin Nakata, David Harvey, Gustavo Esteva) propose an alternate path, beyond political narration, Western temporalities and the many times overturned fissures in culture. In the words of Ousmane Sembène, "the people who have never been mentioned" they argue in favour of an approach of Decolonization as part of a far broader tradition of reorientating and arguing for a focus on exposing the complex perspectives of the different classes and cultures that don't fit the nationalized discourses of liberation and therefore provide alternate insights into transition.

In this book, if Reciprocity is a tool within the Indigenous Research Paradigm, then, the message of this is neither regional, nor racial, nor segmented by religion—but universal, Phronetic in practice—wherever is injustice is—it is a reference, assertive guideline for social science. Hegel said, absolute reasoning is Germany, and this is interrogated by Walter Mignolo, that is spirit denoted the German supremacy (see, *the Philosophy of History,* Hegel, 2001), Indigenous Scholar Lester Rigney said, Indigenous Research Paradigm is a consciousness—We realize that colonialism has been mainly around 'our consciousness for a long time and this book is undoubtedly a detector, hence a marker of the 'domination' leaving. However, the perspective was recently changed as there is several reputable documents. More or less, these texts confuse young people. The discussion we, over a thousand years before, Al-Biruni wrote placed, If it was true for the Indians that the popular masses adhered irrationally to religion because they were prevented from being educated correctly in the religious field, why rebuke them and not those who kept them in this state of ignorance? Furthermore, if this was true of the Indians, might it not be more so in the case of the Muslims? For Islam, there were schools in every city. Were they open to everyone or only to the elite? Al-Biruni was not concerned with politics (Cotesta, 2021, p. 403). can be placed in figure

6. We do a call for unity and for a change from becoming to being with more weight, from scientific data to global dynamics, on the one side, and for greater involvement to top teams but at the other side,

*Figure 6. Methodological summary and seeking truth with Indigenous Gnoseology*
*Source: Gill, 2006; Datta, 1997; Jeff & Vencovská, 2016; Koller, 2018*
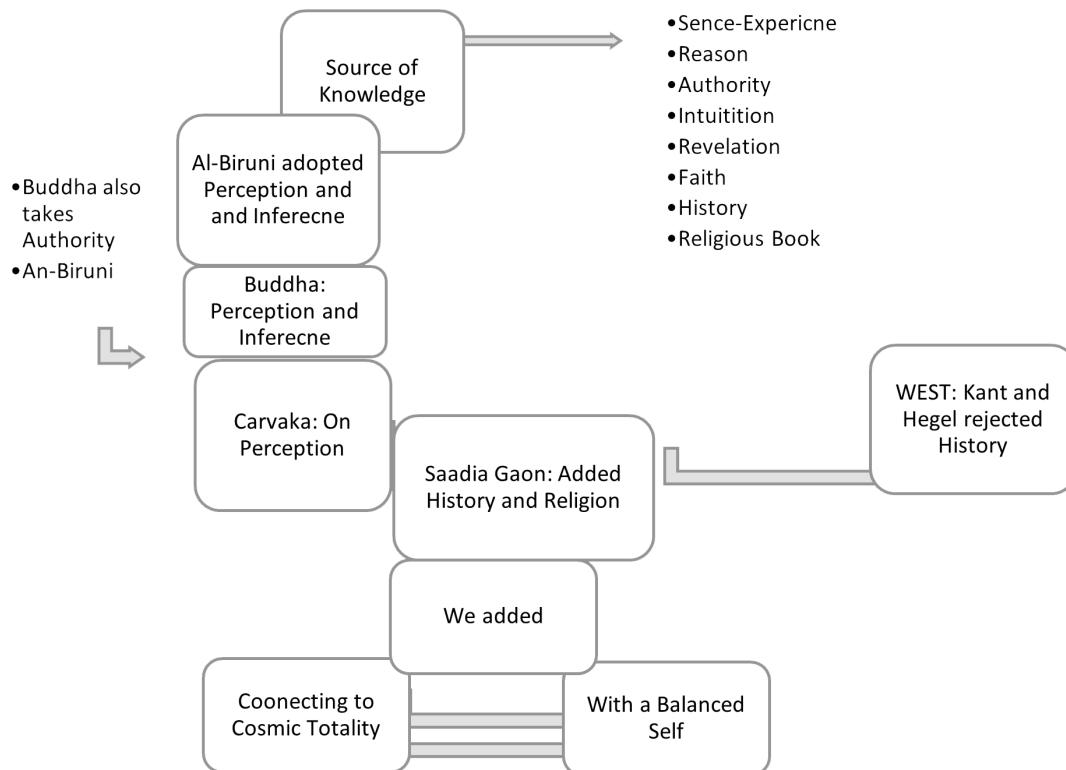


Every institution or knowledge professional, whether a member of a University or a scientist or professor, or even anyone who exercises a profession that depends on specific knowledge, should not only be concerned with learning but also seriously take care of understanding. the nature, sources, foundations, validity, and limits of what can be known (Datta, 1997, Koller, 2018), which should not be confused with a temporary insufficiency of current knowledge (Mignolo, 2012). This effort on the part of the Methodology, which we narrowed down with some tenets. The latter, when affirming that we n considered the Theory of Knowledge that is Epistemology by the phenomenological description like Descartes and others, as the most inadequate in serving the community to the objective of Knowledge to which it has been born since Aristotle. Our proposal of Indigenous Gnoseology is to provide the theoretical foundations of Social science and Reciprocal analysis of this book for the practice instead of 'production' of knowledge. We have noted, however, that its western content reflects the state of the objectivity in the social science and similar research institution, the Frankfurt, for example, not grasp the Aristotelian Phronetic, practicality and Indigenous thought of Holism. As we will see in the coming chapters, at least for this book, which is to contribute to the work of analysts and to problematize the

foundations of the contents produced by Intellectual communities since the New Science. Here we feel that it is not necessary to delve deeply into the numerous and controversial problems raised by theories of knowledge (epistemology) and Philosophy of Knowledge (gnoseology). However, at least superficially, we have given importance to establishing the philosophical presuppositions of our proposition.

In the Kantian view, philosophy consists precisely in determining the limits of all knowledge and, on the other hand, in providing a theory of scientific knowledge, later we will see, that a similar notion belonged to Rene Descartes (Gould, 1994; Kapila, 2007). Although almost all western thinkers have addressed the problem of what can or cannot be known, how and for what purpose, it was in the Renaissance that this became the main object of philosophy (Mignolo, 2012), however, it was, now proved, racial (Mensch, 2000), partial, one Dimensional (Eikeland, 2007) and colonial (Pels, 1997). Unfortunately, in most cases, these are theoretical constructions made by philosophers without the practice of scientific investigation or by scientists without much familiarity with the handling of purely abstract reasoning, even, this blame goes to Marx, Hegel, Kant, and among anthropology, James Frazer, Henry Morgan, EB Tylor. On the other hand, the claim of the name "science", specifically for reasons of prestige, by branches of knowledge that do not pay attention to empirical sources (as if this altered the importance or validity of their studies) has contributed to conceptual confusion. Out clear position is that the challenge on what the Intellectual exercise Activity should use as a foundation, or aim: practical use of wisdom.

We have analyzed aspects related to the theories of knowledge (epistemology) and Philosophy of Knowledge (gnoseology), in their general and particular contexts, by going through the considerations and Aristotle of ancient thinkers, especially Aristotle, Patanjali, Al-Farabi, Saadia Gaon, Al-Biruni, to expand the understanding of the nature, sources, foundations, validity and limits of what can be known, and incorporates them into the scope of action of Intelligence professionals, especially for those in the activities inherent to involved the analysis function. This chapter, concurrently, lays the foundation of this book, yet, in a broader view, questions the claim of the concept of "science" by various branches of knowledge and discusses the possibility of the existence of a "scientific methodology" or the "scientific" nature of branches of knowledge that do not focus on nature, specifically on the function and importance of knowledge of Intelligence, as well as the "methodological root" or the path to production and the admissible sources, which, since modernity, lean almost exclusively towards the knowledge that can be obtained by the New Science movement, and its generated paradigms: Positivism, logical empiricism, post-positivism, Phenomenology, per see, the interpretive school, then the Critical legacy. It relates and incorporates elements of epistemology and gnoseology into the knowledge production process employed in the Intelligence activity, and proposes a broader approach to the characteristics of common sense, traditions, thinking and even the sensitivity to the production of knowledge of Intelligence to appropriate all possible forms of interaction with the truth, that is, Indigenous G with the best information that can be obtained in time and with the available resource. And that is the methodological discussion we shared and will guide us in the next chapters and beyond.

## Chapter Activity

*Table 4.*

| Chapter 2 Activity | | |
|---|---|---|
| 1 | The teacher may ask the students for their opinion about the Methodology | Teachers may facilitate the students |
| 2 | Why many students started their thesis from a method instead of a philosophical position or Vice Versa? | |
| 3 | Two Minutes Thesis<br>A 2 minutes presentation by an individual student about Science, Philosophy, and history | |
| 4 | Viewing Karl Poper: the Vienna Circle<br>   A. People may watch the famous debate of Michael Foucault and Noam Chomsky: https://www.youtube.com/watch?v=3wfNl2L0Gf8<br>   B. On ideology: it works even you don't believ in it: https://www.youtube.com/watch?v=3wfNl2L0Gf8<br>   C. Linda Smith and Eve Tuck https://www.youtube.com/watch?v=rIZXQC27tvg | |
| 5 | Required Reading<br>Teachers may supply the link or make a handout before the start of the semester | |
| | Clammer, J & Giri, AK. (2013). Philosophy and Anthropology in Dialogues and Conversations. *Philosophy and Anthropology. Border Crossing and Transformations*. Anthem Press.<br>Gouldner, A. W. (1960). The Norm of Reciprocity: A preliminary statement. *American sociological review*, 161-178.<br>Goldberg, S. A. (1993). Sociology of Knowledge and Jewish Studies. *gen*, 87-116.<br>Efros, I. (1942). Saadia's Theory of Knowledge. *The Jewish Quarterly Review*, *33*(2), 133-170.<br>Pels, P. (2008). What has anthropology learned from the anthropology of colonialism?. *Social anthropology*, *16*(3), 280-299.<br>Tuck, E., & McKenzie, M. (2015). Relational validity and the "where" of inquiry: Place and land in qualitative research. *Qualitative Inquiry*, *21*(7), 633-638.<br>Canda, E. R., & Smith, E. D. (2013). *Transpersonal perspectives on spirituality in social work*. Routledge (Introduction). | |
| | Additional Reading<br>A link is supposed, and if the library does not have the collection, it can be requested upfront | |
| | Wechsler, M. G. (2015). *The Book of Conviviality in Exile (Kitāb al-īnās bi-ʾl-jalwa): The Judaeo-Arabic Translation and Commentary of Saadia Gaon on the Book of Esther*. Brill. pp. 254-265<br>Canda, E. R., & Smith, E. D. (2013). *Transpersonal perspectives on spirituality in social work*. Routledge<br>Chowdhury, J. S., Abd Wahab, H., Saad, M. R. M., Roy, P. K., Hamidi, M., & Ahmad, M. M. (2021). Ubuntu Philosophy:'I Am Because We Are'–A Road to 'Individualism'to Global Solidarity. In *Handbook of Research on the Impact of COVID-19 on Marginalized Populations and Support for the Future* (pp. 361-381). IGI Global | |

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## KEY TERMS AND DEFINITIONS

**Disciple of Discipline:** Uncritical social scientists who follow the Eurocentric concepts, and methodologies and those who blindly follow supervisors' advice without knowing the root of the advised theory or method.

**Indigenous Gnoseology:** This Indigenous Gnoseological stand is an important aspect of vibrant Indigenous life. Without this, a terrifying application, such as other researchers, can be implied in producing knowledge, ultimately reproducing and legalizing the west that we excoriate. Indigenous Cosmology is a separate setting, a different face, and independent science and thus creates another dimension of subjectivity and reflections when it comes to the question of data validity.

**JR Self-Repairing Model:** The combination of Rakhain Sitama (healers) and Bante (Spiritual leader) shows some eating habits, sleep cycles, and some of our generic breathing techniques. Which helps in Esoteric—balanced blood flow, thinner cells, low blood pressure, low heart rate, and balanced pulse. With Exoteric techniques—one can keep the blood cells open and keeps the right airflow and obstacles. And, above all, it helps to keep our cognition and consciousness sensual, our body-mind-spirit in a balanced manner.

**Selfosophy:** 'Selfosophy' is the study of self through the philosophic underpinning of self towards the cosmic totality which is neither ethnosophy, theosophy and anthroposophy, but rather a completely separate approach to seeing and helping the self to help others and community (for details, Chowdhury, JS & Abd Wahab, 2023. Selfosophy and Repairing self: An Introduction, Universiti Malaya Press).

## ENDNOTES

1    The figure is debted to Ms Shamoli Roy.

2    Spirituality and Social Science: When I am the subject of the experimental Model and Jahid's Thesis. Universiti Malaya is to organize a workshop, led by the first author, and possibly, the first step towards a clinical model

3    Foucault is the guru of Derrida, and both are students of Louis Althusser, structural Marxist.

4    In 1961, another master piece, *The History of Madness.*

5    "A Diary in the Strict Sense of the Term" is a collection of the private diaries of the Bronisław Malinowski during his fieldwork in New Guinea and the Trobriand Islands between 1914-1915 and 1917-1918. Published posthumously by his wife in 1967, the diaries, which repeatedly touches upon intensely personal matters such as sexual desires, as well as that of his private prejudices against his interlocutors, has remained extremely controversial. The introduction of the book was written by his pupil Sir Raymond Firth. And this is, we mentioned here to show the Reality and appearances of Western methodology.

6    . Gustavo's proposal of using the word 'we' as verb--is a magnificent philosphiucal analogy of commonness, and African term 'Ubuntu' that is closely translated as "I am because we are," a tool in decolonizing methodology (see Chilisa, 2019; Nelson Mandela in Gade, 2011).

7    CDJ, 2017, Retrived from www.watermark.silverchair.com/bsx057.pdf

8    Frohlich, 2020, p. 42.

# Chapter 3
# Seeing the "Unseen" and Knowing the Unknown:
## The "I" and "We"

## ABSTRACT

*This chapter is a little more spirited and has the potential to actualize three aspirations, not goals. Are the subjects we teach and study following the 'correct' trend in the History of Science and Philosophy? Then, the authors look at a framework for discussing the interconnections of science, history, philosophy, colonial power, racial discrimination, and the Christian Commonwealth. With specific reference to Cartesian and Hegelian philosophy and logic and Kantian influence, they show how, even after the liberation, settler colonialism erased the Indigenous people, land, and culture from the context of social sciences, institutional formation, and Asiatic society. To explain how, with the legal framework, reciprocity-in-kind has been operated across the globe under the name of academic practices and scientific development.*

## DISCUSSING TOPICS

- "Unrooting The Root": 'Telling So Many Things Without Talking'
- The Civilizing Mission And Reciprocity-In-Kind
- St. Augustine To Rene Descartes And The Thinker 'I' And Traditional, Tribal 'We'
- Reciprocity-In Kind And Institutional Formation With Legal Provision
  - Anthropology And Sociology
  - Asiatic Society, Is It For Asians? The Colony And Our Torn Land
- Conclusion

## OUTCOME

- How science is guided by theology
- A rooted scenario of HSP since Saint Augustine
- Reciprocity-in-kind is not as new as from Rene Descartes'
- How policy is corroborates social research
- *How philosophy guides science*
- *The relevance of paradigm in social research*

## UNROOTING THE ROOT: "TELLING SO MANY THINGS WITHOUT TALKING"[1]

Rabindranath Tagore said—you are saying so many things without conversation in a song. This chapter is like this. We do not converse, but we will say many issues. However, the previous two chapters were mainly abstract yet, remained connected, and particularly, in the second chapter, we have focused on the methodological genealogy of our discussion. How is it not true that science is the history of colonialism? Max Weber was acquainted with Saadia Gaon; if so, why not secular Khaldun or Al-Farabi? We will talk about many issues in this chapter. This chapter is a little more daring and can fulfill three objectives rather than commitments. Is the 'true' history of science and philosophy being taught and studied in our classrooms? Afterward, we will look at a framework for discussing the interrelationships between colonial power, colonial science, colonial philosophy, racial discrimination, and the Christian Commonwealth. Hegelian philosophy and logic and Kant's and Marx's relationship with Johann Friedrich Blumenbach, the primary proponent of race theory, are mentioned in this context (Physical Anthropology). Describe how Reciprocity-in-Kind has been implemented in a variety of domains, including universities: this is the third objective of this chapter and its concept is fundamentally historical, anti-colonial, and critical. Throughout the ages, the concept of Reciprocity has evolved.

## THE CIVILIZING MISSION AND RECIPROCITY-IN-KIND

Why do Scholars (Graber, 2018; Logan, 2016; Crosby, 2003; Pels, 2008; de Souza, 2018; Smith, 2021, Asad, 1993), 2019; Bejarano et al., 2019; Fara, 2003, 2004; Tuck & Yang, 2012; Wolfe, 1999; Young, 2020; Moreton-Robinson, 2015; Wilson, 2020; P'Bitek, 1971; Coulthard, 2014; Moony, 1997; Comaroff, 2021) assert the Coloniality with Civilizing mission? Or, synonymous with Christianity? Peter Pels said—the history of Anthropology is the history of colonialism. We rather want to make a timeline as Alfred Crosby (2003, 2004), Zahir Baber (2016), or Vandana Shiva (2016) made it clear with the Columbian invasion. Rather well documented, trade history is far back and colonialism (Biancani, 2018; Comaroff & Comaroff, 2010). One complaint leveled against history is that academics often studied in solitude, and neglect to draw on paradigms and data developed by academics in other fields (though Francis Bacon and George Hegel did so). It's not an allegation which can only be lodged against the book. Between 1550 BC and 300 BC (Stearns, 2006), Phoenicia had an innovative marine trade culture extending throughout the Mediterranean (Doak, 2019; Scott, 2018). When Poni (Brunei) seceded from the Majapahit Empire, they recruited Sharif Ali, an Arab Ruler from Mecca, and established an independent Sultanate. Between 1485 to 1521, under the rule of his descendant, Sultan Bolkiah. Scholars like

(Biancani, 2018; Doak, 2019; Scott, 2018) report that no religious conversion or exploitation happened, rather it was a mutually agreed trade. Plants, silk, slave, and spices were the major trading components, and it was the infamous Silk Road. As we indicated, New sickness is a factor. For example, the preservation of plantations (Rio Convention of 1992) which Vandana Shiva, Pat Roy Moony, and many others, compared to bio-piracy. Which, we considered a better job even before the Western colony appeared. For a time in the writing of the social sciences or anthropology, it was not adequately recognized, even under the tagging of philosophical anthropology (Plessner, 2019; Ricoeur, 2015; Wentzer & Mattingly, 2018; Agassi, 2012; Lombo & Russo, 2020; Cuypers, 2017; Haji & Cuypers, 2008) and all have been, if we follow Edward Said, are sufferings of representation (Said, 1979). Syed Hussein Alatas wrote in 1972, we would rather say that the time figure has changed. In 1992, the Rio Convention gave special importance to bio-prospecting. However, Hussein Alatas did not err on the side of understanding the significance of the matter. The failure of Carl Linnaeus, (see text box 1), the founder of botany, to bring tea plants from China and do business in Sweden is again the success of Robert Fortune (Fortune, 1852) or the owing of 'Sir'Joseph Banks! Contributions must be written separately (Goodman, 2020; George, 2017; Fara, 2004). Our separate work on the history of bio-prospecting is moving forward.

*Box 1. Carl Linnaeus and Tea Trading*

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…[ Linnaeus] obsession with naturalizing tea in Sweden. He clung to the con-
viction that tea grows as far north as Beijing and believed he could cultivate
it in Sweden; he had some brief success with a plant brought from China in
1763 by the Swedish East India Company captain Carl Gustaf Ekeberg (1716-84).
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Source: Cook (2010, p. 124)
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We are not only blaming the colony, and it would be myopic. The colony has done that they have destroyed all the local people for business, which is a historical fault. However, plants and trade have a long history. Commercial Plants as premier in human civilization, in 2600 BC, the Chinese emperor Shen Nung sent collectors to distant lands in search of economically or medicinally valuable plants (Hill, 1915). The early medieval gardens of Islamic Spain are similar to the botanical gardens of the future that we are talking about now. Ibn Wafid (999-1075), physician and author in Toledo. See an example of the garden of Huerta del Rey in the eleventh century. It was later adopted by Ibn Basal (1075), the chronicler of the garden. Iqbal Basal was then known to have established a garden in Seville, most of whose plants were collected in botanical expeditions, including Morocco, Persia, Sicily and Egypt. Spanish Arab physicians also founded the Montpellier Medical School. It included a physical garden in 1250, but the site was not given the status of a botanical garden until 1593 (Taylor, 2008; Campbell, 2019). Hill (1915), over a hundred years before, nicely said that three things have encouraged men to travel the earth's surface over the ages: gold, spices, and medicine. In these two progressive human needs, we can identify the origins and foundations of botanical gardens.

To explain the land disposal of the Indigenous peoples of Deleuze and Guattari (also see Young, 2020, p.63), said that it can be employed as part of the overall system in the neo-colonial context of the present world. According to Deluge and Guattari (1987, p. 419),

(1) The war machine is that nomad invention that in element, has war not as its primary object but as its second-order, supplementary, or synthetic objective, in the sense that it is determined in such a way as to destroy the State-form and city-form with which it collides.

(2) When the State appropriates the war machine, the latter changes in nature and function, since it is afterward directed against the nomad and all State destroyers, or else expresses relations between States, to the extent that a State undertakes exclusively to destroy another State or impose its aims upon it.

(3) It is precisely after the war machine has been appropriated by the state in this way that it tends to make war for its direct and primary object, for its "analytic" object (and that war tends to take the battle for its object). In short, it is at the same time that the State apparatus appropriates a war machine, that the war machine takes war as its object, and that war becomes subordinated to the aims of the state.

It leads to the appropriation and enclosure of land (Young, 2020) possessed by Indigenous peoples of Australia (McDonald-Kerr & Boyce, 2020), Bangladesh (Debnath, 2020; Chowdhury, Abd Wahab, Saad, Omar, Ahmad & Roy, 2022; Siraz, Abd Wahab, Saad, & Roy, 2020; Chowdhury, Abd Wahab, Saad, Roy, 2020), and Latin America (Goyes & South, 2017) and Canada (Corntassel, 2020; Snelgrove, et al. 2014; Young, 2020). RJ Young's statement is very assertive—

*"The French philosophers Gilles Deleuze and Felix Guattari have conceptualized the process of the appropriation of land and its confiscation from those who have formerly worked it, with or without legal title, through the concepts of what they call 'territorialization' and 'deterritorialization'. The third moment of 'reterritorialization' describes the violent dynamics of the colonial or imperial propagation of economic, cultural, and social transformation of the indigenous culture, at the same time as characterizing the successful process of resistance to deterritorializations through the anti-colonial movement (Young, 2020, p.63)."*

If we consider the timeline: in 1492, Columbus arrived in America. Muslim troops arrived in India in 712. We look at textbox 1, though, we will skip this and continue because we are not tracking history. As a case point, the Philippines received early colonization by the Gupta Empire around the $10^{th}$ century, six centuries before the Western carousel of opportunists, which is unsurprising considering the distances and the Indian Empire's power. Colonialism always tries to blend the colonies' political landscape to the metropolis' tastes, and it's easier to reduce religious diversity and dissent. Almost all the Empires tried to impose their religious brand, although Roman and Mongols were relatively open in this sense. We do remind here that famous subaltern scholar Ashis Nandy sensitively quoted, "D. C. Somervell—Imperialism was a sentiment rather than a policy; its foundations were moral rather than intellectual (Nandy, 1989, p1)." We Agree with Professor Nandy, but we add that imperialism's base was Theophilosophical. Theology played an essential role in imperial expansion. Outside of colonial and Christian aggression, policies and practices have fragmented communities in Asia and Africa. In Asia and Latin America, as Marie Batiste said, living in natural law and at the same time devalued the

collective life and alienated them from their traditional way of life. The process of land segregation has given Terra Nullius a grand plan to perpetuate the colonial legacy of that famous doctrine of John Locke (Kapila, 2007; Wolfe, 1999). And it has happened all over the world. Indigenous communities across the globe have been displaced by their identity, language, culture, and Mother Earth, as well as their inherent connection to the spirit of their ancestors (Wolfe, 1999). There were, or still are, attempts to bring those under the Civilizing Mission.

The reason why the history of the Civilizing Mission is on the agenda of our book is that this mission continues today under different names (Debnath, 2020). In the place of the colony came the nation-state, with the intellectuals of the captive minds. There is a law for state repression (bio-politics, see Foucault, 1980, 1982). It is necessary to understand the pertinent need for activism to resist the colonial structure and identify the problems. How can we contribute to the anti-colonial struggles of Albert Kamu, Vine Deloria, Frantz Fanon, and Antenor Firmin, not a single country or region, but indigenous or marginalized people? At the same time, it is crucial to keep in mind the captive minds of the country.

*Box 2. Colonial basics in the pre-modern era*

The earliest modern epochs of modern history follow the late post-classical medieval period. Although the chronological limits of this period are open to debate, the period extends from the late post-classical or medieval period (c. 1400-1500) to the beginning of the era of revolution (c. 1800). The Ottoman conquest of Constantinople in 1453, the Renaissance of Europe and Timurid Central Asia, the Muslim conquest of the Indian subcontinent, the end of the Crusades, the Age of Discovery (especially the voyage) have been variously identified by historians. Christopher Columbus started in 1492 but Vasco da Gama explored the seas in India in 1498 and ended in 1789 around the French Revolution or the rise to power of Napoleon.

In recent decades, historians have argued that from a global perspective, the most important feature of the early modern period was its widespread globalization character. New economies and institutions emerge, becoming more sophisticated and global over time. This process began in the medieval northern Italian city-states and maritime republics, especially in Genoa, Venice and Milan in the west, and in Bengal in eastern India. The early modern era also included the rise of the dominance of the economic theory of commercialism.

In America, the pre-Colombian peoples formed a large and diverse civilization, including the Aztec Empire, the Inca civilization, the Maya civilization, and its cities, and the Muiska. The European colonization of the Americas began in the early modern era, with the establishment of European trade centers in Asia and Africa, which contributed to the spread of Christianity throughout the world. The emergence of sustainable communication between the formerly isolated parts of the world, especially the Colombian exchange that connected the old world and the new world, has drastically changed the human environment. Significantly, the Atlantic slave trade and the colonization of Native Americans began during this period. The Ottoman Empire conquered southeastern Europe and parts of western Asia and North Africa. Russia reached the Pacific coast in 1647 and consolidated its control over the Russian Far East in the 19th century. Western Europe surpasses China in technology and per capita wealth.

Source: Taylor, 2001; Hubbard & Kane, 2013; Maddison, 2006; Maloney & Valencia Caicedo, 2012; Brink, 2021

In today's age, what is social science research, rather than the open relations between the state, churches and NGOs, international agreement, and the denial of indigenous civilizing/deleting (read, Patrick Wolfe,

1999) The church has worked as an ally of the colony, is that a new topic? At least when we see some leadings text (for example, Bejarano, Juárez, García & Goldstein, 2019; Asad, 1993; Becker, 2021; Van der Geest, 1990; Tate, 2020; Burman, 2018; Lewis, 1973; Firmin,1885 [2000]; Kenyatta, 1938; Deloria, 1969; Martin & Mariboopa, 2003; Smith, 2021; Redvers & Blondin, 2020; Hall & Tandon, 2017; Wood et al., 2019; Rowell & Call-Cummings, 2020) within an anti-colonial lens (Buscher & Fletcher, 2020; Fletcher, 2020; Pels, 1997, 2008). So this book is a open dialogue between Indigenous Science (Cajate, 2004, 2021, 1999, 1994; Chilisa, 2019, [in 2012-postcolinial]; Kawagley, 2006 [1992; Mignolo & Nanibush, 2018; Mignolo, 2017; Pels, 1997; Bhambra, et al., 2020; Eikeland, 2007, 2012; Mohan, 2018; F. Alatas, 2021a, 2021c). We feel motivated. Linda Smith aptly says research is a term hated by indigenous peoples. We see in this little history that it is not a matter of localized or abolishing indigenous life and society, as Wolfe has said, but, as Gregory Cajete, and Deloria noted before, the Indigenous culture is a science. We do not need to impose our meaning that the western 300 hundred years' keys to these thousands of social issues when the phenomenon is 2500 years older like the Buddhist Rakhain community. It's relational' as Shawn Wilson asserts, and we add, the nature and culture here in an Indigenous society is Reciprocal, and natural, and thus our Reciprocal rules, which we will discuss at the end of this book, are primarily derived from nature. We have to recognize and realize that there are no people here, but there are collectives, there has no 'I" but we, and this—as we said in Introduction—Ubuntu—I am because we are (see Chowdhury, Abd Wahab, Saad, Roy, Hamidi, & Ahmad, 2021).

The rulers of the colony, according to the plan, on a philosophical basis, scholars (Asad, 1993; Tate, 2020; Lewis, 1973) said, aimed to dismantle the Indigenous community through forced colonial models of education and development that displaced the local economy and destroyed their family, social and natural environment. And they do it in the name of 'Development' of the people (Reciprocity-in-Kind, hereafter RiK) and Scientific progress which is another way to erase the local culture and values. The three ideologies of three Cs (Colony, Christian Commonwealth, and Culturalism)[2] complemented (now) each other to form a coalition of discriminatory education policies and state-sponsored radical reduction.

The idea of a nation-state originated from the dynamics of hegemony and homelessness. The newly emerging nations extend the colonial empire in domination and control. Indeed, internationalism evokes an attitude of intolerance and "otherwise" in this context... it is a powerful site for energy discussion and has a recurring hierarchy and dominance within its structure. In a study of the Santals of Bangladesh (Roy, Chowdhury, Abd Wahab, Saad, & Parahakaran, 2021), we found the Demography is climbing down sharply, which is similar to Rakahin Indigenous people (Chowdhury, Abd Wahab, Saad, Omar, Ahmed, & Roy, 2022). Patrick Wolfe said, Indigenous Elimination happens in a planned manner, and we do claim that this is true for other Indigenous people of the world. Settler colonialism as a Local version of old coloniality, we agree with Jeff Corntassel and other seminal works as cited in note 2 and the introduction of this chapter. It is essential to realize the role of academia, the west is obsolete, and we are yet to follow this neutrality. As Deleuze said, "It is through our personae that we philosophers always become something else and are reborn as public garden or zoo" (Deleuze & Guattari, 1994, p.73)—indicated before, should be the role of an academician. However, we remained silent. Here in this chapter, we will talk. Let us talk about some history.

The history of evangelization in India, as a case, goes back to the first century AD—is believed that St. Thomas the Apostle introduced Christianity in south India in 52 AD (Debnath, 2010). Although the advent of Christianity on the sacred soil of India is ancient, evangelization did not make significant headway among the mainstream populace until the arrival of the Portuguese missionaries towards the end of the 14th century. The Missionaries followed the trail of the Portuguese navigator, Vasco da Gama,

who landed in Calicut, a port city in India in 1498, via the Cape of Good Hope, South Africa. The discovery of this waterway ushered in a new chapter for the European colonizers and missionary workers, who found a fertile land to sow the seeds of Christianization, civilization, and——ivory collection (Conrad & Hampson, 1899). With a view to civilizing and Christianizing people——colonization and missionization personnel sailed on the same boat; guns and gospel were carried on the same ship (see Dharmaraj, 1990, p. vi). In line with the supremacist and expansionist European attitude, the mission society in Europe agreed, in principle, that the colonization of India had a divine purpose; it was the duty of the colonizers and missionaries to civilize and Christianize the natives (Dharmaraj, 1990, p. vi).

West, by dint of the Triple C: *Colonialism, Christian Commonwealth and Culturalism*, we have discussed this elsewhere in the context of Bangladesh, (Roy, Chowdhury, Abd Wahab, Saad, & Parahakaran, 2021) and Debnath (2010), also discussed. However, we found the possibilities of life or modes of existence can be invented only on a plane of immanence that develops the power of conceptual personae. The face and body of philosophers shelter these personae, who often give them a strange appearance, especially at the glance, as if someone else was looking through their eyes. Vital anecdotes recount a conceptual persona's relationship with animals, plants, or rocks. According to which philosophers themselves become something unexpected and take on a tragic and comic dimension that they could not have by themselves. We need to think as Deleuze & Guattari (1994) and Edward Said (2012) said, through our personae; we philosophers, meaning the academic people, always become something else and are reborn as a public garden or zoo or as an agent of the state, power as Foucault said (1980). Let us give an example, that is related to CBD, Colonial history of pawer, botany, and Science.

*Box 3. Colonial Basics in the pre-modern era*

Prain, D. (1903a). Bengal plants, (Vol 1,2). Botanical Survey of Calcutta.

Prain, D. (1903b). *Flora of the Sundribuns*. Periodical Experts Book Agency.

Prain, D. (1908). *Bengal plants: A list of the phanerogams, ferns and fern-allies indigenous to, or commonly cultivated in, the Lower Provinces and Chittagong, with definitions of the natural orders and genera, and keys to the genera and species* (Vol. 1). West, Newman and Company.

Cowan, J. M. (1926). The flora of the Chakaria Sundarbans. *Records of the Botanical Survey of India*.

Hooker, J. D. (1904). *A sketch of the flora of British India*. Eyre and Spottiswoode.

Can studnets relates, the Triple C form this Textbox?

Dalton Hooker needs some clarifications., Joseph Dalton Hooker, was appointed by the Royal Crown responding to the request of Joseph Banks. Dalton Hooker was a teacher of Banks, besides this Hooker family served the Kew Garden for 3 generations consequently. In a clash with Charles Darwin, the kingdoms of the Dalton family ended in Parliamentary intervention.

## ST. AUGUSTINE TO RENE DESCARTES AND THE THINKER 'I' AND TRADITIONAL, TRIBAL 'WE'?

Let us start with a catchy title. Kevin Lewis O'Neill's Ethnography, *City of God (2009),* is a clear lineage of St Agustine's the *City of God*. Kapitzke (2001) reaches across disciplinary borders as it illuminates the highly charged, evolving relationship between religion, democracy, and the state in Latin America. In Book xxii of the *City of God*, the great Augustine of Hippo (354–430) posited six ages of world history, which paralleled the six days of Creation and the six ages of the individual human life span. In effect, the whole western philosophical domain seeded the Reciprocity-in-kind. For Augustine, the six ages of history got a re-birth in the Classic evolutionary thoughts, and later, in the development stages of WW Rostow. In 22 books of this work, theologians, for the first time, tried to analyze the whole historical-historical process to understand the meaning and purpose of human society and the ways of its development. Society is connected with the Creator as a person (creation) with the kingdom of God. However, due to the fall of Adam, humanity had expanded from God, but by the grace of the Lord, they could return to Him, says St. Augustine. Thus, Augustine is considered the founder of the philosophy of history. The philosophy of these theologians considers the development of society as a progressive movement from the valleys of sorrow where Adam and Eve were driven out of the city (kingdom) of the earth (the realm of eternity and moral perfection) through the city (domain) of the earth.

Through this exploration of Augustine's life and some relevant passages of text, it can be argued that Augustine can be read as a critic of colonialist discourse, especially in the *City of God.* He embraced his role as colonized, taking advantage of his Roman education to speak back as an African Christian to the Roman Empire. This argument is made plausible and could be more fully developed based on the inter-relationship between Augustine's experience as a colonial subject in Roman North Africa, his unequivocal identification with African culture, and his criticism of imperialism, tolerant attitude toward others, and theory of language. All of these elements seem to harmonize well with contemporary criticism of colonialist discourse but need to be explored in greater depth. Referring to the encounter between Europe and the New World, Greenblatt states: There is no easy transition from the Classical representation of the barbarian to the Christian model of the savage. But there is a transition from the Classical picture of the barbarian to the Christian who knows no such thing as a savage. Thus, St. Augustine considers history in terms of linear time. This timeline is because there is no eternal time. God led the story; everything that happened was part of the Creator's plan and purpose. In this sense, the state works at the necessary stage of development. Based on the study of Scripture, philosophers have identified seven epochs in the development of society: the first five are the history of the Jewish people before Christ. Now the sixth age is permanent, which should end with the last judgment, after which the seventh step described in John's Revelation will begin when all the righteous will live forever in heavenly Jerusalem. Its development led the people to learn from a secular state ruled by the princes of the church. The Roman Catholic Church relied on Augustine's teachings in its fight for investment. Augustine presents the four essential

elements of his philosophy in the City of God: the church, the state, the City of Heaven, and the City of the World. The church is divinely established and leads humankind to eternal goodness, which is God.

What is philosophy, Deleuze & Guattari says philosophy invents a mode of existence or possibilities of life (Deleuze & Guattari, 1994, pp. 72-74). Determining the type of existence or looking for the opportunity of life. In the same way, al-Farabi used to say, the slaughter of people. Deleuze, Aristotle, Al-Farabi are not regional but universal. So, it turns out that the first thing a researcher does is determine the type of existence. Deleuze gave a very nice explanation of philosophy. Let us read a little from Walter Mignolo.

First, Descartes has a legacy, that he is the Starting of western philosophy. Amongst many, Edmund Husserl himself believes in so. At least Walter Mignolog came with a correction: Descartes, undoubtedly a philosopher, but western' (Mignolo, 2017, pp. 365) said,

*"[Edmund Husserl] recasts the history of philosophy from the Renaissance—which was a novelty in Continental philosophy since Descartes—to legitimize the claims of his contribution to the history of philosophy, which is, indeed,* **the history of European philosophy in the process of constituting itself as European philosophy**'*(added emphasis)."*

Descartes has a divide between the thinker people that is, in other words, the west, the rational, the modern, and the rest is not thinking, and, therefore, they are not *rational* and hence not modern.

*Box 4. Descartes Body-Mind Dichotomy erased Spirit and History as source of Knowledge*

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That is the starting of making us a Tribal, Traditional, Black, and Humanly
neglected place of the world. This type of partial inception of philosophy,
yet to date, under the nation-state, policymakers are injecting Totaliterian
plans for 'Tribal' and 'Indigenous,' or, 'Small Ethnic Groups.' The rotted
reason is that these Tribals are not thinking. Therefore, they are not human,
rather like Hegelian logic, Sub-human, or Kantian notion, Worst in the human
race, and proved by Johann Blumenbach.
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The universal pretences of Western science and philosophy are embedded in Western Christian theology and its secular version, mainly since the eighteenth century but already at work at the beginning of the seventeenth in Francis Bacon's *Novum Organum* (1620) and the almost same time, in René Descartes's *Rules for the Direction of the Mind* (1619). Every known non-Western cosmology posits a totality, but for whatever reason, none of the coexisting civilizations on the planet, for thousands of years, was interested or able to intervene in, dismantle, and control other civilizations. The crucial concept of coloniality opened up a horizon of understanding and explanation of how the coloniality of knowledge works in all disciplines as well as in the mainstream media and the public sphere.

In the *Rules for the Direction of the Mind* (Vol. 1), Descarte explained it briefly in his discourse text. Descartes described and explained his method in his first book, (Descartes & De Spinoza, 1961/1619). He wanted to limit his thinking only to those cases where it is possible to gain certain indisputable knowledge. He then decided that he would not accept the opinion of others in good faith. The truth obtained only through intuition is so unambiguous that it cannot be avoided. He decided that he would not accept

77

anything other than this truth as the starting point of his philosophical knowledge and truth-seeking. He would analyze, review and prove the knowledge gained through this intuition. Any difficulty will not be ignored or left unresolved; even those who seem truthful or self-evident will be judged independently and impartially. On careful reading, if we Critically think like Saadia Gaon, it is clear that Descartes erased Spirit from Western philosophy.

In a letter to Henry Moore, the famous Cambridge Platonist, Descartes said that his method would be purely practical and practical, where there would be no room for sentimentality.

*"There is no plausible argument in favour of an idea or a belief, but if we try to establish it as truth only under the pressure of will, then no matter how far we deviate from the path of truth, nothing else can push us further away from the truth." (Correspondence, vol. 1, p. 402, Haldane, 1905, Life of Rene Descartes, p. 936).*

In his book Discourse on Methods, Descartes mentions the rules that Descartes will follow in his search for truth in practical life. He said that even in daily life he would be normal and restrained, avoiding aggression and madness. He will be faithful to the Catholic faith, show respect to public opinion and custom, and avoid the guilt of hesitation. His path will be strong, where he will rely on probability where certainty is impossible. The remorse that takes place in a weak and uncertain mind will never be able to stop him. Another of Descartes' motives: "Try to conquer yourself, not fate, and change your desires, not the rules of the world." Inspired by this, he embarked on a disciplined inauguration in his mind that would allow him to realize the changes in external destiny and try to remain indifferent to them.

Descartes' two most important books are *Discourse on Method* and *Meditation*s (see, Hatfield's translation. *The Routledge guidebook to Descartes' meditations*, 2014 /1842). Pure philosophy has been discussed in both texts. The topics discussed in the two books are almost the same. Descartes begins the discussion by explaining the 'Cartesian method of doubt. Descartes accepted skepticism as his primary philosophical tool in applying his philosophical method. He tried to keep the mind free from all kinds of preconceptions and completely impartial before concluding with initial suspicion. And this is why he decided that he would doubt whatever could be questioned. Descartes' skepticism is not the destination or goal of his philosophical path but how he gains initial, definite, and unambiguous philosophical knowledge. He used doubt not to deny knowledge and truth but to reform the mind and establish expertise and truth on a new basis (*Descartes' meditations, chapter 4)*. So Descartes cannot be called a skeptic. When he goes to doubt, he sees that questioning everything is a long process. So he decided to control his skepticism process by generally accepted rules. His thinking will not be hindered by the possible consequences of the skeptical action with the real situation in adopting this process. We know Descartes' Conclusion of the 2nd Meditation, the infamous phrase: "cogito ergo sum (I think, therefore I am)."

*This conclusion was expressed in the Discourse through the legendary proposition "I think, therefore I am" (6:32). This statement is called the cogito because in Latin it runs cogito, ergo sum – although this exact phrase does not appear in the Second Meditation (Translator Hatfield's translation, 2014/1842, p. 107)*

We may little wonder if we see his biography again and personal notes on his wonderful thoughts. We know this book is not a commentary. Nevertheless, since we are trying to say that the Rules of

Reciprocity are natural, we need to see the 'Father of Philosophy' Rene Descartes' positionality about Body-mind dualism.

We will place these in a few points taken from Hatfield (2014/1842)

1.  *Descartes was quite aware of Medieval Islam, but he was a reductionist, also, about the ancient Indian Philosophy, but nowhere do we see these Eastern presences in him. Take this text.* "Descartes' studies in philosophy were not limited to the Aristotelian variety. The early study of Cicero introduced him to ancient atomists, Plato and Aristotle, skeptics, and Stoics. The Aristotelian commentaries of Toledo, Rubio, the Coimbrans, and others discussed a variety of positions, including atomistic physics and Platonic theories of knowledge and the various Neoplatonic, Islamic, and Latin commentators on Aristotle (Hatfield, 2014/1842, p.9)."

2.  *Descartes, we would say, intentionally, like others, asserted the Theory of Knowledge as Epistemology. Since then, scholars are of the current time, including Indigenous and Decolonial thinkers like Bagele Chilisa, and Shawn Wilson, following this: Epistemology stands for theory of knowledge is again, partial inception of the Aristotelian canon. Again we read,* "His early notebooks recount some of his **philosophical ideas near the time of the dreams**. He favored a sense-based epistemology ("**Epistemology" means the theory of knowledge**, which in Descartes' day encompassed descriptions of the cognitive faculties of the mind, such as the senses or intellect (Hatfield, 2014/1842, p.13)."

3.  *Rene Descartes invented his rooted seeding by three dreams (!), that is we should discuss separately, however, he compared lights, winds are source of knowledge-sensing, that is, how far from the Patanjali's Yoga Sutra, Al-Quran's declaration, "Allah is the light of the Earth and Sky" and Buddha's Nirvana or Ultimate Siddha? We need to read,* "As he explained, He thought it best to conceive even "**spiritual things**" by making use of "**certain bodies perceivable by the senses, such as wind and light**" (10:217). As he explained, "wind signifies spirit," and "light signifies knowledge" "**wind signifies spirit**," and "**light signifies knowledge**" (10:218). The comparison of spirit to wind or fine matter was similar to the ancient philosophies of Democritus, Epicurus, and the Stoics (Hatfield, 2014/1842, pp.13-14)."

If, the spirit was seeding thoughts of Descartes, then, in his final thinking, why and how Spirit was erased? Is it a valid question to seek an answer and, to a deeper extent, need justifications?

According to Descartes, when one says 'I think, therefore I am, he does not establish his existence through syllogism[3] but perceives it as an immediate truth (perception through indirect perception).) Which is manifested in its realm. It is a simple movement of thought, which is fully manifested to simple perception or direct intuition. 'I think' or 'I doubt' immediately carries the connotation of 'I exist', the certainty of which can be perceived in the vivid action of thought. The process by which he came to this conclusion is called Cartesian doubt. Descartes uses the word "thought" in a broader sense. He who thinks is the thinking entity for thinking, doubting and, perceiving. Descartes thought about things, firmly admits, denies, desired, imagines and feels. According to him, the feeling gained in a dream is also a kind of thought. Since thinking is the essence of the mind, the mind always thinks, even in a deep sleep. The medieval philosopher St. Augustine offered an argument similar to that of Cogito. Nonetheless, he did not give precedence to this argument, and the problem he wanted to solve with this argument is very little in his philosophy. So much so that the recognition of the originality of Descartes exists in the realization of the importance of this argument more than in the discovery of this argument.

79

In his book *The History of Western Philosophy*, Bertrand Russell says of Descartes, "Although Descartes uses his method of skepticism with a skeptical attitude, it has great philosophical significance. Doubt can be stopped, or doubt can be dispelled. Now, if knowledge is both empirical and logical, two points are also needed to stop skepticism. Descartes's undoubted case is my 'thought', where the thought is used in a broad sense. "I think" - this is his ultimate promise of refuge (from which other things are proved). But here, the use of the word "I" is invalid. He should have used the word "thought exists" as a refuge. The word "I" is grammatically correct, but it does not describe any data. When he says, 'I am such a superior. Whatever you think,' is meaningless, then he uses the category of technique obtained in the tradition of Scholasticism without experimentation.

Descartes' 'I' is the foundation of consciousness where the standard of knowledge and truth lies. What is the nature of this 'I'? Descartes concludes that 'I' is a thing whose essence is to think. It doubts, perceives, imagines, desires, imagines and feels. According to Descartes, the only thing that can be considered is a spiritual substance that does not depend on inanimate matter, it is the soul. The mind or soul is ultimately body and separates from the body. As a result, the soul can maintain its form even in the absence of the body. According to Descartes, the realization of self or 'I' is certain because of clarity. From this, Descartes discovers a universal principle of authenticity - the conviction of something is unambiguous, it is accurate and specific. According to him, the sign of truth is clarity and transparency. There is no proof of this anywhere else. The realization of the 'I' is a self-evident and unproven truth. This close relationship of existence with consciousness is the basis of Descartes' philosophy. Descartes said that from now on, the things which I will see as unambiguous in the sense of my self-realization would also be accepted as the certain and undoubted truth. According to the critics, it is not proper to set the standard of truth based on clarity and clarity. Its nature is not general and objective, but rhetorical and subjective.. But when it comes to Goutam Buddha, who was also thinking, he is no more a philosopher but a practical Enlightened to lighten the world. Again, when Al-Biruni is writing about Ethnographic accounts of India, he is not an Anthropologist according to the West. All these happened because Buddha is from India and Al-Biruni is from Arab.

Nonetheless, we do not dare to critique Rene Descartes, however, what Quijano identified as the basic assumptions of modern Western epistemology, the subject-object distinction, was indeed an epistemic revolution in Europe from Bacon and Descartes on. While Husserl himself was critical of his own European legacy, and his analytics of the crisis of European sciences led him to the search for transcendental consciousness and the lifeworld, which no doubt was a significant turn in the history of Western philosophy and of philosophy of science, for Quijano the urgencies were different but related. The analytic of the coloniality of power (*colonial matrix of power*), and more specifically, the coloniality of knowledge (which included the analytic of science and Continental philosophy), led him to delink ("extricate oneself") from epistemic Eurocentrism. As Mignolo also says, *Delinking was and is one side of the issue*. The other, and here is the primary goal of decoloniality and is epistemic reconstitution (Bhambra et al., 2020). Thus formulated, decoloniality no longer remains within the frame of political decolonization during the Cold War. Decoloniality "as decolonization" means epistemic reconstitution, while the horizon of decolonization during the Cold War meant to build native nation-states.

## Indigenous Gnoseology

To a larger extent, modernity is a gift of religious values. We had passed the slave age/feudal age before Western modernity invaded our stomachs or minds. However, the modern age came out of the womb

of this feudal age; Whose defence is 'religion'. Aimée Césaire's ideas are another inspiration for us (see Rezvantalab & Mehrabi, 2019; and Hussein Alatas, 1972), which has made it very clear that the greatest criminals of the modern age are the preachers of Christianity Mother Teresa. These are the ones who have created unjust equations in civilization: Christianity = civilization, paganism = barbarism. Another tool of modernity is 'colonialism'. The third twenty means we are slaves to colonial modernity; In consciousness, knowledge, mind, and state formation.

Moving away from colonial rule after 1947 in the case of India (then East Pakistan, now Bangladesh, Pakistan, India, Burma, Nepal, and Sri Lanka), we live in a civilization of post-colonial slavery, which is an indicator of postmodernism. That is to say, the West has adopted the practice of post-colonialism by avoiding the path of colonial aggression to overcome the decline of modernism; The method that refers to an adversary is a nation/group/state liberated from colonial rule; Those are 'other'/'others' meaning 'inferior'. In the end, the first worlds to emerge as virtual civilizations have become more and more civilized in the global world under the guise of abstract humanity. On the contrary, it is the appearance of postmodernism.

If we see it as a parody, then the truth is revealed to us very brutally (Hill, 1915), it becomes 'modern' when the first world ruled the colonies in the third world and showed the way to civilized life, and when the West is forced to lift the colonial rule and the post-colonial slavery that continues is essentially the charisma of postmodernism; Due to which they are 'postmodern' and we are 'others', 'other', 'inferior'; The postmodernism that governs us in the first world; And we are forced to be loyal. The heart of postmodernism is fascism. Some see it as a continuation of modernism, while others emphasize the importance of separation from the modern age.

The 'Thinker' west thought nicely by blood and brutality. Aimée Césaire (1913-2006), was the leading theoretical poet of the early stages of post-colonial discourse, like Kenyan Ngugi. Aimée Césaire was born in Martini, located in the West Indies; that island came under French colonial rule in 1835 and became part of France in 1947. But Martinique's distance from France is about seven thousand kilometers, where slaves were taken from African countries such as Senegal, Angola, Guinea, etc., for the sake of production. Because Kant wrote that Negores are good for sugar cultivation. Césaire's *Discourse on Colonialism*, published in 1950, Césaire's, the successor of the Harlem Renaissance and one of the proponents of the Negro movement, stated that 'colonialism dehumanizes even the most civilized man.' In the book, he shows how European colonialism has spread its dominion in the 'other' world, Asia and Africa; How racist arrogance has become the exclusive ruler of the world by transforming everything into humane and modern values with the help of the church and intellectuals.

Sociologically, it is possible to trace the appearance of postmodernism from such a reality-based socio-analysis of Césaire, or Ngugi's Colonized Mind, widely cited in Indigenous Methodology (see Chilisa, 2019). From this, it can be said that postmodernism is essentially a process of super humanization, from the worldly-human monster of the dominating bourgeois regime to the gradual virtual superhuman controlled by the free market economy. Because it is the core of Descater's and John Stuart Mill's neo-liberalism. Beyond which we have none; It is not possible to have anyone. The condition that Césaire calls, western hegemony, Gayatri Spivak and Hussein Alatas call Intellectual imperialism and Epistemic violence, and this is domination that is not possible for anyone who stays away from it intact, that is, for any nation, state or culture. Noam Chomsky, a fierce critic of postmodernism, said, 'Be very careful about yourself and let everyone else stay on the side of the road—this is the principle of business law.' The western is, in general, a business-oriented society, more so than any other society.

So, the two contexts of colonialism, post-colonialism, inevitably move more than once in the context of postmodernism. The first postmodernism project confirms how to master intellect and knowledge. Some examples are, the Nigerian novelist Chinua Achebe, on whom a whole Encyclopedia appeared (figure 1), Tagore's family of India, Raja Ram Mohan Roy of modern Reformist India. Chinua did not hesitate to show loyalty to the colonial power as well as to the dominance of the English language in his essay Najab Abhatrapadha Datrabat Dhahaf Uhamsarangya Khadhamandhamab. Chinua Achebe says in his article:

*"The British power has brought together a small minority of peoples who used to be divided. The British colony has also given them a common language of use to communicate with another group in linguistic similarity. Even if they could, at least they gave a tongue to express their sighs (Achebe & Gikandi, 2003, paraphrased)."*

And he is this Captive Minded Intellectual.

*Figure 1. A white masked portrait*
*Source: Achebe & Gikandi's (2003) cover page.*
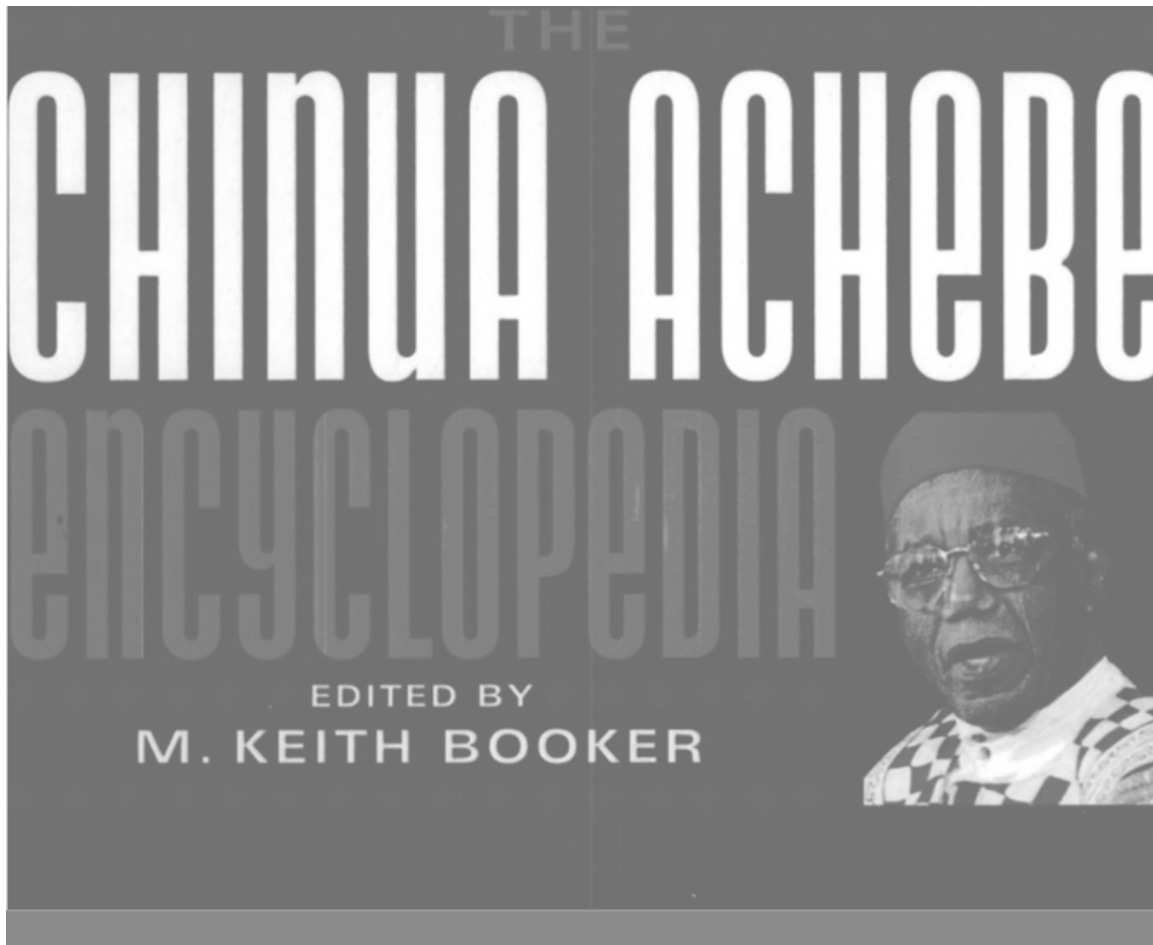
For instance, Hountondji's (1996) *African Philosophy: Myth and Reality* is a Hegelian extension in African land. So, it is not right to think that African writers who write in the language of the colonizer, English or French, are our people, instead, they are mimics (Homi Bhabha), captive (H. Alatas), and Colonized minded (Ngugi). They are not patriots or pursuing good fortune on foreign soil. They are just a by-product of how the new African nations have been created.

*If you can't solve it, even writing page after page will not be used. One day in 2006, a Fijian Indigenous leader told me that they were choosing philosophy, but the art of starvation would know the most excellent philosophy in the time to come.*

I (jahid) accepted it then, and now I believe—my Indigenous Sage must have said it from his life experience, what we say nowadays about *Ethnophilosphy* as a tool in Indigenous Research Paradigm (Chilisa, 2019; Hallen, 2010), a combination of experiences, wisdom, and tradition, and time tested, and inevitably, erased by the west, and the very starting point is Descartes, who, as we said, according to Marleau-Ponti, the father of Philosophy.

Before delving more on RiK, and Insitituinal formation, we better, fix the uncertainty on Gnoseology

## RECIPROCITY-IN KIND AND INSTITUTIONAL FORMATION WITH LEGAL PROVISION

This section will show us some Institutional formation of Reciprocity-in-Kind, placed in two sub-headings: Anthropology and Sociology, and Asiatic Society as case points.

### Anthropology and Sociology, and Beyond

Louise Pratt's Planetary Consciousness and Imperial Eyes (1995), Alfred Crosby's (2003), Columbian exchange: biological and cultural consequences of 1492 and Ecological imperialism: the biological expansion of Europe, 900-1900 (2004) are a point of Descartes' 'I' came beyond the west, and social sciences, along with Botany, Geography and Biology. For sake of the purpose of this book.

As a result, in the words of Mary Louise Pratt, a "Planetary Consciousness" was born in Europe. Beyond the boundaries of money and business, expeditions in the colony began to explore the interior. A contact zone has been created, as we said before by academicians, by the military, by Botanists and son on. The opposite flow of information and knowledge as well as the location zone are now clear. During this time more than 1,600 botanical gardens were created around the world to understand the importance of plants and their importance in the world of trade and medicine. Read the writings of Robert Fortune, Joseph Banks, and Henry Ford, and so on. We can see the history of Botanical gardens; many outstanding texts are available (Anderson, 2018; Baber, 2016; Fara, 2003; 2004; Crosby, 2003, 2004). Moreover, Vandana Shiva and Pat Mooney (1997) are two names we will discuss later. However, this was the reality of division and inequality and the mechanical division of labor of Emile Durkheim. Note that today there is this division. Many of us today think that Europeans need theory and philosophy. Another valuable piece of writing from our time of Hussein Alatas' Captive Mind and Ramanujan's "Is an Indian way of thinking? (Ramanujan, 1989). We know,

*The face and body of philosophers shelter these personae who often give them a strange appearance, especially in the glance, as if someone else was looking through their eyes (Deleuze & Guattari, 1994, p.73).*

Descartes, Kant, Hegel, and Bacon, made the healing ground to heal the world. French man Alexander von Humboldt, and Holy Duty (Reciprocity-in-kind) of Marquis de Condorcet are two more names that came across Descartes' lineage. And Jeppesen & WM Smith (2017) and others (Falser, 2015; Aldrich, 1996) gave a detailed account of the western invasion. We need to address these; voices are in the air (Connell & Aldrich, 2020; Meghji, 2021, Moosavi, 2020). Louise Pratt said,

*On the heels of Alexander von Humboldt, European travelers descended on South America by the dozen. Men, women, scientists, soldiers, speculators— they were all thrilled to be there (Pratt, 1995, p.145).*

We know, here in this book, we cannot cover all these interlocutors. Let us show the social sciences and their formation. The relationship between Social Sciences and Colony is now vivid, proven, and widely discussed, and not worthwhile to repeat the known story. Yet, a few words may justify the book's theme. Steinmetz (2014, p. 302) said, "Colonialism and empire provided the central contexts and objects of analysis for a large group of British academic sociologists located in major universities and sociology departments in the UK and the colonies between the 1940s and the 1960s," which, to us, gave the legal provision. The Colonial Social Science Research Council (CSSRC), Raymond Firth was the secretary, has been a space for young social scientists for the doctoral program and made funds available for Ph.D. students and social researchers in the colonies (Steinmetz, 2014, p. 302). And at the first meeting, Sir Firth cleared the mission and vision of Social sciences. Let us read from David Mills.

*In the very first meeting of the CSSRC, Firth proposed to make a preliminary investigation of possible researchers, suggesting that this task would be more successful if done personally ''rather than by a formal questionnaire.'' The council was agreeable, and with no mention of the inevitable disciplinary bias that would be involved, Firth consulted his colleagues and peers. At the following meeting he reported that he had encountered considerable interest and had collected a list of thirty (unnamed) possible candidates, of which six ''had expressed willingness to undertake research work under the auspices of the colonial office (Mills, 2002, p.147).*

Elsewhere (Steinmetz, 2013) and others like Herskovits (1936) said, Applied Anthropology is Colonial anthropology, and Paul Sillitoe (2006) denies the fact. We may give some documents on how the social sciences came under the colonial setting for its support.

*Table 1. Sociological contact zones and the Colonial Social Science Research Council (CSSRC)*

| Zones (Contact!)Textbox | London School of Economics and CSSRC |
|---|---|
| West Indies<br>Note: 36 | LSE CRP, file 3/13, doc. CRC (45) 195; and Edith Clarke, "The need for sociological research in the West Indies," LSE CRP, file 8/4, doc. CSSRC (44) 22. Biographic information on Clarke from her collection at LSE archives. |
| For Ashanti | Fortes, West African of Industry, Arts, and Social Sciences, Sociological Department, "Project for a Social and Economic Survey of Ashanti," 26 October 1944. LSE CRP, file 8/4, doc. CSSRC (44) 25. |
| For Malaysia | Raymond Firth, "Report on Social Science in Malaya," pp. 15–17. LSE CRP, file 8/12, CSSRC (48) 7. Along similar lines see W. E. H. Stanner, Director of the East African Institute of Social Research, to CSSRC, 5 November 1948, p. 4. LSE CRP, file 8/18, CSSRC (48) 92. |
| Overall grants | CSSRC, "Procedure for Awarding Grants," p. 4. LSE CRP, file 8/50, doc. CSSRC (53) 26. Research Department, Colonial Office, 20 April 1955. LSE CRP, file 8/20, doc. CERC RES, 121/127/01. |

Source: Steinmetz (2013, p 17, notes, 36-39).

Table 1 is just a synopsis of colonial legacy and the role and creation of social sciences. Progressive intellectuals need to be kept in the pockets of any ruling group because they are needed to control the masses. By financing them, it is necessary to create public opinion in favor of the exploiting class, as it reproduces loyalty to the exploiting class which is essential for the production of power relations. Today's discussion is about the colonial period in Bengal or the ruling-intellectual relationship during British rule. It is relatively easy to seize power, but only in the colonial period, where it is possible to defeat any well-equipped force through advanced strategic warfare. But the state does not work with that strategy. The colony had to be established in a completely new state, it would not have been possible to rule without the association of any local class.

The ruling government of Bangladesh has to keep the intellectuals in their pockets so that they can justify the dictatorship of the Awami League by producing romanticism based on the consciousness of a liberation war like Bengali nationalism and opposing the opposition BNP-Jamaat Islamism, their nationalism. In return, the government offered to protect the progressive intellectuals from the regressive forces of that country, but in return, they took blind allegiance to the intellectuals. There is such a contractual relationship between the rulers and the progressives or intellectuals. There is time to consider whether there was such a thing in the colonial period of Bengal.

But yes, the intellectuals are not only in the pockets of the government, the intellectuals also have an anti-state or anarchist position. No ruling party is supposed to have enough resources to buy all the intelligence. Among the common people, those who get the opportunity to study, feel the misdeeds of the exploiters and their intellectuals and start writing against them. The state has to spend a lot of money to suppress them, to create paid intellectuals, but there can always be intellectuals created with this anti-state ideology and there can be conflict.

One of the problems with the colonial period is that these anti-state intellectuals are not able to do these progressive things for the sake of civil rights at this time because they have to be against the colonialists. All the progressive work is done by the ruling party's intellectuals and social reformers. In this case, the contribution behind the progress is not for the self-interest of the ruler but the great desire of the ruling intellectuals.

Now the question is what could be more progressive than the rule of the people? The question is valid. But that is only when the state has already established a democratic tradition of acknowledging the existence of modern and civil rights. Only then can the rule of the people be more progressive than any

progressive secular dictatorship in a primitive religious state, because the rule of the people promises the people the civil rights that dictatorship deprives. All in all, the renaissance in Bengal in the colonial period came with the help of those who worked as the intellectual class loyal to the British rulers and exploiters.

The development of an intellectual's philosophical thought may have the following effects,

1)    The influence of the work of his previous intellectuals
2)    Religion and folk beliefs of common people
3)    Contemporary political events
4)    Contemporary philosophical thought-tradition of the outside world

We will look at the Asiatic society; however, the Sociological centers we see in figure 2. It reveals that today's social sciences are, except a few like Hussain Alatas, Gayatri Spivak, and Farid Alatas, carrying the western heritage. In the second part of this chapter of the extended case, we will be experiencing the legacies from some practical evidence.

*Figure 2. Colonial centers of social sciences*
*Source: Steinmetz, (2013, p.18).*
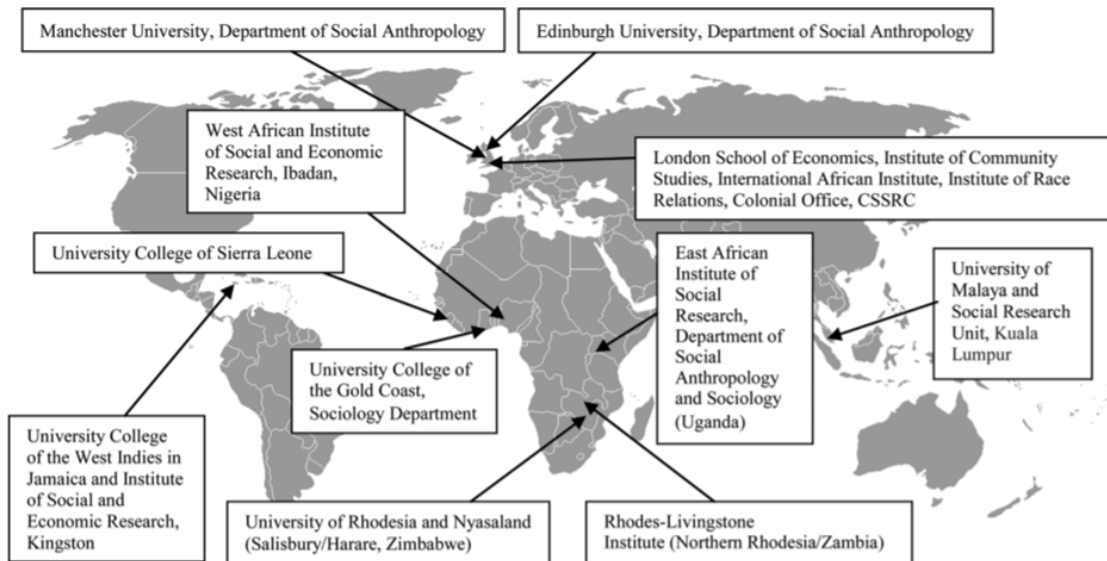


We will see the picture of the British Raj. However, before that, we need to see who the names planned for the Institutionalized Reciprocity-in-kind. Now come to the data from all over the world, later we will focus on the Asian region, raw data of specific subjects is collected in its territory, process variety and production in England in the form of books or articles, and then sold here. Of course, we can only quote at least a hundred from Bangladesh, Malaysia, India, and so; however, nothing will make sense. Those who have worked on this head have remained in this abyss and have printed the book in a foreign country. Not only from Asia or a particular country, but the British have made the way to control and

maintain the Reciprocity-in-Kind and have taken data from the fertilized world, per se, the East, Africa, Asia, Latin lands, working to increase the power of direct colonial rule. This same idea has been called by our 'academic ancestors' (Malinowski, Levi-Strauss, Emile Durkheim, his nephew Marcel Mauss),[4] made the 'Worldview' —who even did not do any fieldwork. After the independence, we also practiced it with ease. As a result, we will see later in a case that Bangladesh, as an independent nation-state, has been following the way made and shown by the British. The people of Asia, Africa, and Latin—all have the same 'worldview,' all are Tribal, and they were Enlightened. We see more of Henry Maine's book, written in the light of Colonial India but read by all the administrators. Henry James Sumner Maine's book, *Ancient Law*, was first published in 1861, leaving twelve impressions on the author's lifetime. The twelfth edition was published in 1888, and it was an inevitable source for European anthropologists and a must-read book for the British Colonial administrators to know the 'Worldview'! of colonized people and culture.[5] After seeing table 2, we assume, we have to sit and think again about what we have been studying and what next, and what should our task be, meaning that the Global South.

*Table 2. The think tanks of Institutionalized Reciprocti-in-Kind*

| The Colonial Social Science Research Council (CSSRC)-1944 was a Pannel of the Colonial Development and Welfare Act-1940 | | |
|---|---|---|
| *The name and Affiliations* | | |
| Alexander Carr-Saunders | Chair | London School of Economics from 1937 to 1957. Chairperson of Colonial Social Science Research Council (CSSRC)in 1949 |
| Frank Debenham | Member | Emeritus Professor of Geography at the Department of Geography, Cambridge University and first director of the Scott Polar Research Institute. |
| Harry Hodson | Member | Harry Hodson was a member of the Economic Consultative Council and the 1934-1939 editor of the Round Table. From 1939 to 1941 he was Chief of the Empire Section of the Ministry of Information and later became the Government of India's Reform Commissioner. |
| Raymond Firth | Member | With his wife Rosemary Firth, a distinguished anthropologist, Raymond Firth conducted field research in Kelantan and Terengganu, Malaya in 1939–40. During World War II Firth was primarily active in the planning and editing of four volumes of the Geographical Handbook Series for the Pacific Island Naval Intelligence Division. Firth succeeded Malinowski in 1944 as professor of social anthropology at LSE and stayed for the next 24 years in school. |
| Margery Perham | Member | In 1939, the first official and only woman to be assigned to the newly formed Nuffield College, Oxford, was Dame Margery Freda Perham, and also named colonial administrative reader, a position she retained until 1948. She was almost completely involved at this period in the first and second Devonshire courses for colonial servants, but later played a role in establishing colleges for young African leaders and practitioners and assisted in launching Oxford Colonial Documents. Her books, publications and articles shaped the foundation of the Oxford Colonial Studies Institution, of which she became Director between 1945 and 1948. |
| Arnold Plant | Member | Arnold Plant was trained in contemporary economic history at the London School of Economics, which enclosed the robbed spices, trees, and so on under the British label. He was a lecturer at Cape Town University (1923–1930) and at the London School of Economics (1930–1965). The Economic Theory for Patents for Inventions, Plant's 1934 patent article, is deemed a masterpiece. |
| Margaret Helen Read, | Member | Margaret Helen Read, CBE, who specialized in colonial education, was a British social anthropologist and educator. Between 1940 and 1955, she worked as Director of the Colonial Section of the Institute of Education at the University of London. She also served as a colonizing adviser to the Colonial Office of the British Government and as a British representative for the 1946-1947 UNESCO General Conferences. |
| Godfrey Thomson | Member | Godfrey Thomson was the Bell Education Professor and head of the Moray House Teachers' Training Institution. He was chosen a Fellow of the Edinburgh Royal Society in 1926. Ralph Allan Sampson, Alexander Morgan, Sir Edmund Taylor Whittaker and Norman Kemp Smith were his proponents. He served as Vice President of the Society in 1954/55. In 1931 he was responsible for arranging and evaluating the Scottish Mental Survey: Scotland's contribution to a European study of the relation of school exams of various countries with their principles. |
| Ralph Lilley Turner | Member | Ralph Lilley Turner was a philologist and administrator of the British Indian Languages. He is noteworthy for compiling a comparative Indo-Aryan dictionary. He is also the editor of many Romani-language publications. Turner returned to England in 1922 as Professor of Sanskrit at the University of London Department of Oriental Studies. Around 1924 and 1932, the Journal of the Gypsy Lore Society has published many articles on Romani studies, including "On the position of Romani in Indo-Aryan" (1927). From 1937 to 1957, he was principal of the academy, but he managed to retain his chair until 1954. In 1950, he was knighted. His magnum opus, the Indo-Aryan Comparative Dictionary, was written in 1966. |

87

We saw the development, however, in the 1980s, the scenario remained the same. A dearth of independent positions with their social science.

*In 1977 the LSE held a series of retrospective seminars exploring the experiences of British anthropologists working in colonial contexts. Richards, Firth and Chilver all presented papers. They found themselves swimming against a dominant post-Vietnam current that, in a particular reading of texts like Asad, increasingly viewed academic anthropology as simply having been a handmaiden of colonialism (Mills, 2002, p.184).*

## Asiatic Society, is it for Asians? The colony and our torn land

What was the situation in India then and now? Intellectuals come from relatively well-off homes because they have the opportunity to think. In South Asia, the elites were the Ashraf Muslim class and the Varna Hindu class. Was the priest Tantra here? Strictly in the name of Brahmanism and Islamism. What is the development of business class here? Of course, Bengal was one of the wealthiest regions in the world. So why not create the conditions for the development of civil rights, where the king, with the help of the commercial class, will be freed from the priesthood and separate the state and religion, and the reformers will create a direct relationship between man and God by reducing the priesthood?

As indicated before, the West created the Contact zone everywhere in the world, and in India too. Did not because India was in a conflicting situation. Let us elaborate. Most of the subjects of the Muslim rulers in Rajastana were Hindus. Rebellions were likely to occur, and even among Hindu rulers, there were conflicting positions against pagan kings. In this conflict, the kings did not want to go against religion but hold on to their beliefs. Even if the intellectuals separate the state and religion, it will not influence the political powers.

In the same way, there was an attempt to establish a direct relationship between man and God through reformation. There was a movement like Gaudiya Vaisnavism, but the flooring was ruined due to Brahmanism in this conflicting situation. Brahmanism influences Gaudiya Vaishnavism. Only when this conflict subsided would it be possible to prepare his field. Due to these reasons, the development of civil rights is not possible in India. We do not know when or how it happened, or even if it is possible to tell because India entered colonial rule.

What would happen if a relatively developed nation ruled in such a place? Here the colonial rulers will first look for their loyalty class, they will try to be loyal to both Ashraf Muslim and caste Hindu classes. Still, *Ashraf* Muslims will not show loyalty because they have lost their status due to the fall of Muslim rulers and their situation will not improve. The caste Hindu class will show loyalty, as their status in the course is the same as it was during the Muslim rule, but more resources are coming in handy, as well as a chance to rise above the class where they were in a conflicting position with the Ashraf Muslim class. Earlier, they had to learn Persian and show loyalty, now they have to learn English, they can put Persian-speaking Ashraf Muslim and English speaking British in the same category to whom they need to show loyalty.

Another feature, as Hussein Alatas (1972) stated, the rationalization of the civilizing mission. This part will get a little bigger for various reasons. In the recent past, imperialists have talked about the burden of white men. According to the prescribed model, intellectually imperialism is the development of science in underdeveloped societies, and associations. Intellectual imperialism has taken over monopoly and dominion over science, and wisdom and even the knowledge of tropical insects have come under it.

Matilal's thoughts (2005)[6] show us the light. Matilal did not read Alatas, nor did he find Alatas writing. Moreover, like Matilal, the core is to say that [he] can maintain that his contribution to epistemology lies in the fact that he recognized the very significant role of language in the structure of empirical knowledge. It is a vast and profound subject where we start with our Social Sciences.

Here we do mention a case: Native Medical Institution (NMI) demands a slightly different discussion. Built-in 1822, it was the first medical school in India for modern medical education. And at that time, Urdu became the linguistic medium of medical instruction in the Western system. In 1835 the institution was disbanded, and the Calcutta Medical College was established. All the students here were bid farewell with cool air on that day. They rented boats at their own expense under the supervision of "native" teachers Sheikh Waris Ali and Hira Lal and returned to places like Delhi, Allahabad, and Lucknow.

They and their descendants acted as a significant force against the British during the Sepoy Rebellion. At that time, the Hindu Babus of Bengal, almost without exception, provided direct assistance in suppressing the sepoys. How did India lose this golden time? We got some answers from Devi Prashad. However, the logical explanation of Eric Hobbes' "inventing traditions" must also be kept in mind. Our colonial people understood that the Indian philosophy had to end first. So, first, increase the caste adulteration. Translation projects became a favorite of Indians. And proved that Indians have had nothing; their logic is childish and lacks Enlightenment. Hegel himself said that Buddhist meditation is a magic, and meaningless activity (White, 2014, p. 82). To us, this problem sits in the ontology (Walter & Suina, 2019; Bodley, 2014; Vuillerod, 2020; Wilson, 2020).

A dull social system was easy to create, and a change (westernization, modernization) was an immediate course of action. This blow to logic was accepted by our Indian elite people, Raja Ram Mohan Roy —has been known in history as a reformer, and progressive. This Raja, for example, sent ten skulls for research on the people of India (read, to have a good chest) to help the British (*Bilate)* in his research work. Whatever we ask or question, it all ends up in the clutches of an ontological, civilizing mission. Everything in India has to be handed over by the Indians. This devout social reformer sent ten skulls. It won't be easy but read the letter. The king is not the recipient. The sender understands the oil smeared on the hand (tongue).

Here are a few words that catch our eye. Why did a British doctor 'commission' local elite Raja? Why send only 'Hindu' human skulls? And the Raja Ram Mohan Roy would be 'honored and delighted? And why did he is willing to send to Peterson more and as much as he wants? We are convinced by renowned anthropologists Shruti Kapila and Jayant Bhattacharya. Peterson came to Calcutta and set up a skull research center. There was a ceremony for the society-established people of that time. The Asiatic Society was one of them. The founding president of the skull Research Society was Clark Abel, a physician to the Governor-General, Lord Amherst. This imperialist connection was initially founded by Joseph Banks (again known for his Plant Collection (read Bioprospectors), under whose direction Abel came with Amherst on a mission to China in 1817-1818. Then Abel followed Mr. Emherst's research in India. Many directors and Patterson lectured at the Asiatic Society, displaying the skulls of about 90 caste(s). William Carr, the question is, why did he do it? Dominant intellectual moods of the moment, encapsulating ideas of empire, empiricism, and the pious Christian ethos improvement (Kapila, 2007, p.492). And why are we giving this history? And here the Geometer of Race— Immanuel Kant should come again.

In the name of Immanuel Kant, we have a special recognition of Blumenbach. Murray Peterson didn't do much for us, he just tried to prove the Physical anthropological and Biological theoretical of Blumenbach. Karl Marx called Blumenbach a "progressive scientist," and that's not the end of it. He

was De Buffon, and Carl Linnaeus' famous book the *System of Nature* (1835) had an immense influence on Blumenbach. During Kant's time, Bloomenbach wrote his famous thesis 1775-1895. Following the publication of his research paper, Blumenbach became curator of the collection of natural history at Gottingen University. In 1848 he became a professor of medicine and married the daughter of a university administrator. The following year, Blumenbach published the *Handbook der Naturgessichet (Handbook of Natural History)*, where he developed a system for classifying organisms by examining evidence regarding morphology and ecology. You can solve these perceived problems with the Leninist system by defining the species based on the characterized shapes presented in the handbook. He also acknowledged the potential for species to change or become extinct over time. Blumenbach later elaborated on these in his *Beatrice Jur Naturgesichi (Contributions to Natural History)*. He further explored the possibility of individual variability and the earth's long history. Many are working on the work of the Civilizing Mission, in essence, we give some information. These did not help in the development or change the destiny of India, can we see figure 3 below.

*Figure 3. A sample of the Race theory of the Indian region, and Mimic reformer Raja Rammohan Roy*



> " To Dr GEORGE MURRAY PATERSON.
>
> " DEAR SIR,—I regret that I should have forgotten the commission with which you honoured me, some time ago, and feel ashamed of myself for such an omission. I now have the pleasure of sending you the ten accompanying skulls; and if you find them calculated to answer your purpose, I will, with equal pleasure, send you as many as you may think sufficient for your present researches. If you wish me to procure you skulls of different descriptions, you will have the goodness to particularise them, that I may seek an opportunity of meeting your wishes.
>
> " Owing to a variety of engagements, I have not hitherto been able to fulfil my intention to pay you a visit, an honour which, I hope, I shall be able to do myself, without much delay. In the mean time, I have the honour to remain, dear Sir, yours most obediently,      (Signed)      RAM MOHAN ROY."
>
> " 10th March 1822."

We know that this letter from Raja Ram Mohan Roy will be unpleasant to many. Listen to Shruti Kapila's writings: Murry Patterson collected these ten skulls through Raja Ram Mohan Roy, who went straight to the skull head and revealed that he was interested in sending enough 'more' for researchers (Kapila, 2007, p. 48). And there Shruti is referring,

*Patterson lectured at the Asiatic Society, displaying about 90 cast skulls. William Carr, it's a question of why he did it, the purpose was to support racism and the work of the civilizing mission. "Indeed,*

90

*phrenology represents the dominant intellectual moods of the moment, encapsulating ideas of empire, empiricism, and the pious Christian ethos improvement (Kapila, 2006, p. 492).*

## CONCLUSION

We have had enough discussion beyond the documents to a more comprehensive background, and this kind of work was done. However, we have shown the long history, rooted philosophy of Reciprocity-in kind. Our colonial scholars have made their way with Legal provisions, and we are yet ongoing reproduce.

We are happy in this bondage, but our thinking is not western Mind-Body duality; rather, Spirit is a part of thought. In practice, our social science follows the west shown path that was born in Descartes' dream, evolved I Durkheimian sociology of Knowledge and Malinowskian method Thus, we become neutral, concomitantly, Desciple of Discipline. Our Mimic, colonized, and Captive scholars and policy planners are pretty happy to put the White mask on the black skin. We can explain this as 'Discipline of Discipline.' For example, Bhimrao Ambedkar was the framer of the Constitution of India, who is still a prized name to the west and east, and to us too. Ambedkar's picture enhances the decoration of Barack Obama's house. Professor Joseph Wronka gives Ambedkar Memorial Lecture becomes a book. Because he is the philosophical legacy of Kantian Pragmatism, the seeds of practical philosophy were sown on Indian soil by Ambedkar. When Ambedkar was an Indian law minister, he favored repealing Article 370 of the Kashmir Act. It is clear that John Dewey's direct influence. Many call it Dewey's Indian Experiment; however, similarly, the Asiatic Society, yet to date, reproduces the CSSRC's mission without physical colonial existence.

As a case point, the concept of monolithic Hinduism was developed under the auspices of the British and in direct collaboration with the Civilizing Missions. Thus, the Europeans began to get ideas about Indian society, religion, philosophy, and culture. They tried to disprove the knowledge passed down from generation to generation as irrational or false. We have seen in this chapter West wanted to prove, 'We (Europeans) are the best,' *Indians should follow Europeans to be modern*. They tried to build a new way of faith, and the philosophical base came from thinker 'I' of all these projects is still going on.

And why are we giving this history? Do you need to explain a little more? Let us put a case, indeed, instead of an abstract discussion.

## Chapter Activity

*Table 3.*

| Chapter 3 Activity | | |
|---|---|---|
| 1 | Each student may look at their national constitution and find colonial legacies | Teachers may facilitate the students |
| 2 | Each may take a secondary survey on a particular Indigenous community and compare the demographic trend, may see the practical impact of Reciprocity in kind in front of him | |
| 3 | Two Minutes Thesis<br>A 2 minutes presentation by an individual student about Reciprocity in kind | |
| 4 | https://www.youtube.com/watch?v=5FHVszV5s94<br>https://www.youtube.com/watch?v=eNwnKSoZBtU<br>*Chapter Exercise: watching the movies and summarise in 1 page by Group of 3[1]*<br>We suggest three movies on Fanonian Methodology:<br>　　1. Isaac Julien, Frantz Fanon: Black Skin White Mask (a documentary) (1996, San Francisco: California Newsreel),<br>　　2. Frantz Fanon, une vie, un combat, une œuvre, a 2001 documentary.<br>　　3. Concerning Violence: Nine scenes from the Anti-Imperialist Self-Defense, a 2014 documentary film written and directed by Göran Olsson which is based on Frantz Fanon's essay, Concerning Violence, from his 1961 book The Wretched of the Earth.<br>*Can students summarise one page about their parent university's methodology course and why it lacks being Reciprocal?* | |
| 5 | Required Reading<br>Teachers may supply the link or make a handout before start the semester | |
| | o Kapila, S. (2007). Race matters: Orientalism and religion, India and beyond.<br>o Baber, Z. (2016). The plants of empire: Botanic gardens, colonial power and botanical knowledge. Journal of Contemporary Asia, 46(4), 659-679.<br>o Alatas, S. H. (1972). The Captive Mind In Development Studies.[Part 1]. International Social Sciences Journal, 24(1), 9-25 | |
| 6 | Additional Reading<br>o Alatas, S. H. (2000). Intellectual Imperialism: Definition, traits, and problems. *Asian Journal of Social Science*, *28*(1), 23-45.<br>o Pratt, M. L. (1995). Imperial Eyes: *London and New York: Routledge*<br>o Hatfield, G. (2014). *The Routledge guidebook to Descartes' meditations*. Routledge (Part 1, Introduction) | |

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## KEY TERMS AND DEFINITIONS

**Colonial Social Science Research Council (CSSRC):** A project, guided by Acts of the British and this Colonial Social Science Research Council (CSSRC), Raymond Firth was the secretary, has been a space for young social scientists for the doctoral program made funds available for Ph.D. students and social researchers in the colonies.

**Triple Cs:** West, by dint of the Triple C: Colonialism, Christian Commonwealth and Culturalism, we have discussed this elsewhere in the context of Bangladesh. Our analysis found the possibilities of

life or modes of existence can be invented only on a plane of immanence that develops the power of conceptual personae with the colonial power, Christian commonwealth, and cultural influence, change, and westernization.

## ENDNOTES

[1]     A verse of Rabindrnath Tagore.

[2]     Comaroff, J., & Comaroff, J. L. (2005). Beasts, banknotes and the colour of money in colonial South Africa. *Archaeological dialogues*, *12*(2), 107-132; and a few more seminal texts are here, Gee, A. (2002). *Bibliography of imperial, colonial, and Commonwealth history since 1600*. A. N. Porter (Ed.). Oxford: Oxford University Press; Holland, R., & Stockwell, S. (2008). Andrew Porter. *The Journal of Imperial and Commonwealth History*, *36*(3), 341-344.

[31]    deductive reasoning as distinct from induction, "this school of epistemology is highly advanced in syllogism and logical reasoning.

[4]     Mauss did not do ethnographic work, but followed the path way of his maternal uncle Emile Durkehin, arm chair manner, i.e the Rationalism.

[5]     Worboys, M. (1996). British colonial science policy, 1918-1939; Mills, D. (2005). The Rise and Fall of the Colonial Social Science Research Council, 1944–1962. *Empires, nations, and natives: anthropology and state-making*, 135. Mills, D. (2006). How not to be a "government house pet": Audrey Richards and the east African Institute for Social Research. *African Anthropologies: History, Critique and Practice. London/Dakar: Zed/CODESRIA*, 76-98.

[6]     Matilal, B. K. (2005). *Epistemology, logic, and grammar in Indian philosophical analysis* Oxford, [he] can maintain that his contribution to epistemology lies in the fact that he recognized quite clearly the very significant role of language in the structure of empirical knowledge." (p.8, reprinted the book in 2017).

# Chapter 4
# Reciprocity–in–Kind to Reciprocity in Research:
## The Shift and Becoming

## ABSTRACT

*This chapter demonstrates the shifting nature of Reciprocity-in-Kind (RiK) as previously stated by Frankfurtian Criticalists and Feminists but focuses on ethical considerations. This chapter is divided into two sections. The first one discusses the transition from Western Christian Reciprocity to Reciprocity in research and development, then addresses this concept's breadth, utilizing the Becoming process of the Bioprospecting Paradigm. A critical point the authors would like to make in this chapter is whether or not Reciprocity-in-Kind has been phased out. At the very least, the vociferous nature of postcolonial texts establishes this. They reject this assertion; rather than bolstering their argument, they included some examples of Reciprocity.*

## DISCUSSING TOPICS

- Introduction
- The Role of Researchers: the Time 1960-1970: Who's Who
  - The Frankfurtian Reciprocity School: Gouldner, Arnoldo, Talal Asad
  - Feminist Thoughts and Intersectionality
- Reciprocity and Its Becoming
  - The Reciprocity and Its Multiplication
  - Reciprocity In/And Bioprospecting Paradigm Concerning Indigenous Medicinal Knowledge
- Conclusion: Do We Need a Consensus?

## OUTCOME

- *How Ontological shifting relates to the* **role of Researchers**
- *Post Coloniality: a myth or reality*
- How Reciprocity is in International Provisions not clear what does it mean?
- How it is misleading by its diversification

## INTRODUCTION

First, we would like to clear the positionality for this chapter. And we hope this will aid the readership.

*Today's Postmodernism, Postcolonialism, poststructuralism, and psychoanalysis have an intellectual connection with, not only Marx, but Hegelian Marxism, and we nowadays talk about the discursive assembly of poststructuralism with Gramsci. We see this Gramsci-Foucault conversation in the writings of Edward Said, Berry Smart, Stuart Hall, and Colonel West. The legacy of some of the leading members of the first generation of the Frankfurt School, which has gone as far as Postmodernism, is more pronounced. It does not require much talent to understand the continuity of Foucault and Derrida from Horkheimer, Adorno, or Walter Benjamin. The talented, eccentric Guy DeBord stood straight in the bend of Marxism and Postmodernism. Many, came to Postmodernism from a Hegelian past (Kurzweil, 2017; Dorrien, 2020; Knappik, 2020; Taylor, 2020).*

A detailed explanation of Postmodernism and Feminism is not the purpose. Nonetheless, we will point out how the meta-narrative of RiK has been shifted through these two channels. Its range is more limited, more precisely political. We are not Marxist, nor our political commitment to Marxism, but as careful readers, we read the texts of Postmodernism, and we try to understand the questions raised by our political beliefs. With the Frankfurtian paradigm and Postmodernism, we create a space for the viewpoint of IRP and Indigenous Gnoseological guidance as Methodology. True, sometimes holding a Decolonizing stance in our discourse, sometimes skeptical, sometimes in disbelief, angry in disagreement, when we realize that all these mouthful concepts are not soulful, somehow fits on 'Abstract' activities. But we have no choice but to continue this conversation until the end.

As Marxists, many have to face modernity and being a man on the fringes of global Capitalism. We perceive modernity in a sometimes clear, sometimes grey, somewhat light-dark form. In Marx, what we have learned is the most straightforward sharp reading of the endangered crisis of modernity. When we look at late Capitalism at the end of the European twentieth century: the unprecedented global integration of Capitalism, within our consciousness, deeper into our subconscious, we feel the tightening of Capitalism, the protracted penetration, and the closeness to our existence. However, we began to feel a tingling, tireless, bloody feeling about modernity. We are responsible for politics, and we have to participate in the praxis/narrative of the transition from this Marxist-modernity. But after reading Deloria, seeing the Stalinist style of Marx, and Mao's method of communism, we feel tired of Marx. Our clear assertion of a Universal nature of Social Research is Reciprocity, and we want to theorize by the Indigenous Gnoseology which we have discussed in chapter 2. Because of this interest, we have to ask several questions. Does the postmodernist approach to the modernity and postmodernism crisis satisfy my political aspirations? And this is explicit, Where is the power of Postmodernism in this way of changing

my politics as it seeks to change my life? What are its weaknesses? How can we fail to devise a way of communicating Postmodernism with Marxism?
But we have a few more things to say in this regard.

*First, the Frankfurtians and Postmodernism are not a monolith. The idea of an inseparable holistic doctrine contradicts the concept of Postmodernism. Postmodernism should be seen as a general name for some discourses, sometimes parallel, sometimes dissimilar, and sometimes relating to modernity and Postcolonialism. This naming has been possible due to the compatibility of some questions and some postures. The reader's freedom is also vital behind this naming. Following the path of the Frankfurtian Postmodern theory, we will decentralize authoritarianism, giving priority to our readers. More important than whether Foucault or Derrida calls themselves Postmodern is whether we will include their Postmodern tendencies in the criteria of a particular text.*

*Adronro's Adorno, T. W. (1993). Hegel: three studies. MIT Press*

*Second, the Postmodern critics we revealed in this chapter are all from the academic world of the West. This westernization is a weakness of the Frankfurian and their 'post' tagged lineage. By all means, Hegel is their lifeblood and this is a claim of Theodor Adronro's the Hegel: three studies are vital to reference (Adorno, 1963). Therefore, in the previous chapter, we have discussed Hegel in particular. Though one can make a line of demarcation between the Kantian Critical and the Frankfurtian Criticalists, can we separate in the question of Essentialism? The answer is deleterious, our upcoming small Book is a virtuous answer (Apple does not go far from the tree: Anthropological Kids of Immanuel Kant).*

*Third, it is no longer news to any of us that Marxism is not an integral suffix. Even in Marx's own text, the German Ideology and the Capital vol 3, in particular. Marxism was never monolithic, and that is the rooted idea of the Marcuse, Ardent, and so forth. Marxism has many voices on structure and activism (agency), history textbooks, the relationship between science and philosophy, the dialectics of infrastructure/superstructure, the dictatorial consolidation of power, or the form of revolutionary democracy. Not so much an incoherent appearance as Postmodernism, but Marxism is also a pluriform discourse of the last century. As a note, in jahid's activism, writing, text, and conversation, he advocates such a tendency within Marxism. Dr. Rashid Saad (3rd author) often tells Jahid that he smells Marxism in Jahid's writing.*

*Fourth, we did not discuss poststructuralism, a sister concern of Postmodernism, except for a couple of light remarks. We said before, again sharing, Foucault and Derrida, both were students of Louis Althusser, and Foucault taught Derrida (Vuillerod, 2020; Aryal, (Ed.). 2016). In a sense, poststructuralism is the intellectual predecessor of Postmodernism. Poststructuralism is one of the intellectual tendencies that shaped Postmodernism. Authors like Foucault or Derrida carry a twinning partnership of postmodernism/poststructuralism. And the lineage is to Hegelian left wings. Vuillerod (2020, p.17) said,*

*In addition, During reiterates a list of historical philosophers and thinkers all sharing 'a concern for what has been called a history of problems' (During 2004: 18): Gaston Bachelard, Alexandre Koyré, Georges Canguilhem, Michel Foucault, Louis Althusser, and Gilles Deleuze. In the meantime, the list was expanded by authors such as Gilbert Simondon, John Dewey, Isabelle Stengers, Étienne Souriau, and others, some of whom the contributions of this volume discuss. The term 'problématique' itself appears*

*to have been invented by Bachelard in his Le Rationalisme Appliqué (1966 [1949], translated partially in 2012) and has since become a common term in French scholarly education up until today, as Patrice Maniglier reminds us (2012, 21, emphasis ours).*

And we have refrained from discussing poststructuralism in the interest of confining the point of view of dialogue to a relatively specific point.

*Fifth, In the case of social science, Edvard Westermarck said in 1908, that Reciprocity is "[t[o requite a benefit, or to be grateful to him who bestows it, is probably everywhere, at least under certain circumstances" (in Gouldenr, 1960, p.160). Or, As we saw in the previous chapter, philosophers, like Hegel, Kant, and Marquis de Condorcet, were guiding social sciences, and politicians for the Holy duty. And in chapter 6, we have shown empirically how, even after independence, the Bangladeshi national state, her acts, and scientists maintain the western lineage. However, a shift came in the 1960s by the Frankfurtians, and the grand narrative of the Christian Commonwealth, Capitalism, came under interrogation and abstract form. This was not the first time notions of RiK[1] came under Critical scrutiny, yet, before Westermarck, Emile Durkheim, a follower of the Hobbesian contract notion, talked about Reciprocity (Durkheim, 1973). In brief, this chapter historically portrays only a few classic examples of social sciences to show that Reciprocity is in question, and for this, we will see the role of Frankfurtians and Feminism; however, despite their positive role, we know, it had a dearth of being reflected Indigenous metaphysics, that we found in Vine Deloria and to an extent, Frantz Fanon. Agreed that all have played was (even now) a driving force for scientists. The second part discusses how the Concept of Reciprocity has been on the way to becoming a part of the research, particularly among the scholars of Indigenous Methodology. It has been in the Bioprospecting paradigm's attention, which concludes with the most unseen 'Reciprocity-in kind' when physical colonies disappeared.*

## THE ROLE OF RESEARCHERS: THE TIME 1960-1970: WHO'S WHO

In the mid-1970s, Marxist philosophers began developing structural Marxist systems, jurisprudence, and legal accounts. The classic view that the government can be seen as the principal instrument of Capitalism or an authoritative category is contested by structuralist Marxism. The structuralist view requires the view that government organizations must operate to make the environment far more common in its continued feasibility. In other phrases, government organizations must work to replicate the whole capitalist culture. However, the western notion of objectivity in the name of justice and Reciprocity in kind, value-free were interrogated around the 1950s by the Frankfurt school, and Teodor Adorno's *Negative Dialectics* (1966) and Alvin W. Gouldner's *the Coming Crisis of Western Sociology* (1970), anthropologist Talal Asad (1973), and others. The French conjurer and master of Critical school, Louis Althusser played a vital role in establishing the role of research, and specifically, they were asking for giving back. As stated before Alvin W. Gouldner (1960), asserted that we academicians "should help those who have helped them, and people should not injure those who have helped them" (1960, p.171).

Alvin W. Gouldner's assertion is strictly different, as we see the time already was calling for a change. The above book held that sociology in specific, or whole social science, in general, must depart from the construction of "objectivity" and "truths" and comprehend the subjective nature of sociology and knowledge in particular, and how existing cultures bind them. So, the notion of Reciprocity from the

western philosopher like Reciprocity-in-Kind (RiK), or the Christian commonwealth, was reversed by the neo-Marxist thesis, that is, the Jewish trend and left Hegelian lineage (Jay, 1980, 2020; Wiggershaus, 1994; Powell, 2014) and another edited collection can be a reference too Aryal (Ed).2016). Our faithful believe that these few are the root of IRP and too our discussion, our stand, suppose Martin Nakata 92007) adopted feminist Standpoint theory, originated from feminist Standpoint. Linda Smith still thinks of the critical Indigenous Paradigm (Smith, 2021).

Nonetheless, in 1930 Max Horkheimer became the director of the Institute and recruited many of those who came together as the Frankfurt School. Living, thinking, and writing after the failed prophecy of Marx's revolution and frustrated by the rise of an authoritarian form of Marxism and Communism, these scholars focused on the problem of governance through idealism or the system of government. Rules have been introduced in nations (Russia, China, and East Europeans).

Among the other early members of Frankfurt were Friedrich Pollock, Otto Karchimer, Leo Loventhal, and Franz Leopold Newman. (Their idea was the all-around cultural theory of the Italian scholar-activist Antonio Gramsci.) Walter Benjamin was associated with it in the mid-twentieth century. The main concern among the scholars of the Frankfurt School, especially of Horkheimer Adorno, Benjamin, and Marcus, was Horkheimer and Adorno's referred to as the "Dialectic of Enrollment". The phrase refers to the current limitations on the broad scale of newly approved cultural products such as music, film, and art for technological advancement, reaching out to everyone connected by technology in society. (Consider that when these scholars began their critique, there were new developments in radio and cinema, and television has not yet hit the scene.) Their concern is that technology has enabled both in production. The cultural structure creates style and discipline and creates an equilibrium of cultural experience. An unprecedented mass of people will sit positively in front of cultural content, as in the past, rather than actively engaging with one another. They make this theory intellectually and politically inactive because it allows them to wash away the opinions and values of the masses and spread their consciousness. They argued that this process was one of the missing links in Marx's theory of the domination of Capitalism. It helped explain the idea of revolution, that the theory of revolution never passed.

## The Frankfurtian Reciprocity School: Althusser, Gouldner, Arnoldo, Talal Asad

The Frankfurt School refers to a collection of well-known scholars for creating critical theories and popularizing dialectical methods of learning by asking about society's contradictions and is most closely associated with the works of Max Horkheimer, Theodore W. Adorno, Eric Fromm, and Herbert Marcuse, Martin (little earlier, Althusser's teacher). By the way, Asad was, along with Foucault and Derrida, students of Althusser. It was not a school, physically, but a school of thought associated with some of the scholars at the Social Research Institute at the University of Frankfurt, which was founded in 1923 by Marxist scholars joined together: let us summarize their physical entity, epistemological position, and Ontologically, they were Jewish as said. The founder chair of this School cleared the position. Let us read On the Previous metanarratives,

*"24) For Kant the transcendental subject is a purely intellectual source – he does not see its social origins. For Kant, society as a whole is chaotic, while the individual is purposive. For Hegel, Reason is worldly and historical.*

*25) Kant saw that the unity of general subjectivity conditions individual knowledge. The activity of society, then, appears to be a transcendental power. Kant's noumenal self, as obscure and irrational,* **reflects the bourgeois economy which is not planned as a whole but proceeds with excessive friction [Marx contra Hegel]**. *Kant's purposive rational unity in conjunction with its obscure impenetrability mirrors the contradictions of modern human activity. Rationality confirms human collaboration, while work and its products are alienated, and all its waste, wars, and wretchedness seem like unalterable forces of nature.*

*On the Critical Theory,*

*27) Theoretical structures should be related differently to the* **different classes to which their authors belong [Marx**], *e.g., pure science arose when the bourgeois class took over from feudal society, this was taken over by liberalism (individual & formal freedom) as descriptive, and today it is managed by command levels in international economic hierarchies. Interest, in theory, has lessened as it fails to support war and industry. Thought is less developed as it is less related to its application. [NB: similar to Husserl's critique in the Crisis] Traditional Theory: 28) The positive social function of traditional theory operates as a more differentiated and harmoniously organized element of the contemporary cultural totality [needs, goals, experience, skills, & custom operate as tools of production & represent the potential for a just society]. To the extent, it concentrates on (technical) problems (concerning means) it justifies its own value.*

*(taken from, Horkheimer, M. (1972). Traditional and critical theory. Critical theory: Selected essays, pp. 188-201).*

By the way, where is the practicality? Does Max Horkheimer, or, Frankfurt, as a whole, give any outline? Notoriously, the answer is negative. In 1930 Max became the director of the Horkheimer Institute and recruited many of those who came together as the Frankfurt School. Living, thinking, and writing after the failed prophecy of Marx's revolution and frustrated by the rise of an authoritarian form of Marxism and Communism, these scholars focused on the problem of governance through idealism or the system of government. Rules have been introduced in nations like Russia, China, Myanmar, Cuba, etc.

An almost inevitable feature of this type of article is over-simplification and over-generalization. It is not easy to get the main characters out of the noisy, almost dazzling variety of Postmodernism. But the article, especially if it is expected to be theoretical, demands a kind of tight-lipped form with almost unforgiving stubbornness. The following features of Postmodernism are therefore incomplete but probably necessary.

104

*Box 1.* **Factsheet of the Frankfurtians**

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A. Carl grünberg is the seed planter


B. Felix weil's doctoral dissertation dealt with the practical problems of
implementing socialism. In 1922, he organized the first marxist workweek


C.györgy lukács and karl korsch, karl august wittfogel and friedrich pollock.


D. Max horkheimer is first chair


E. In 1935, because of marxists attachent, they were moved to geneva, then usa


F. After WW-2, they came back frankfurt.


Authors' compilation
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The character of Postmodernism that needs to be understood first is its anti-modernity. Postmodern writers believe that modernity has failed to live up to its promise. When the European twentieth century presents us with horrors like Auschwitz or Gulag Archipelago, how do we believe modernity will bring us a bright message of progress and hope? To most postmodernists, the answer is no. When postmodernists look at history, they refuse to see any one-sided trend of progress in history. Or they reject the whole idea of progress. As evolutionary theorists of the nineteenth century thought of the infallible pace of history (whose ghosts are still haunting our traditional Marxists), postmodernists do not accept it, and most of them are reluctant to accept progress as a normative suffix. History is changing, of course, but what's going on?

Postmodernists attack the accumulated experience of Western civilization - its industrialization, urbanization, advanced technology, nation-state, and fast-moving life. Everything necessary to modernity, career, office, bureaucracy, liberal democracy, humanism, the pretense of neutrality, impersonal rules, everything is attacked by postmodernists.

Farnkfirtians and Postmodernists reject what we call worldview, metanarrative, grand posing narrative, and totalization. They disagree that the solution to the world's problems can be found in a single worldview (Marxism-Leninism or bourgeois liberalism). Baudrillard said, "The great drivers or impulses, with their positive, elective, and attractive powers are gone." In this sense, the day of the ultimate profound single truth is also past. We have no choice but to acknowledge the existence of many, many facts. Rather than a vast grand narrative, postmodernists want to be satisfied with a narrow interpretation of

the local narrative or even an explanation. Postmodernists understand history as a coherent narrative rather than a totalizing theoretical formulation of global history.

Postmodernists are reluctant to accept rationality as the only way to understand life. In the history of Western philosophy, especially in its Enlightenment period, the absolute power of rationality has been established. In the discipline of rationality, emotions, feelings, entities, reflections, speculations, personal feelings, traditional customs, metaphysics, magic, myths, and spiritual experiences have to retreat. Under the influence of Nietzsche, what Max Weber called the "Iron Cage of the Future," the rational iron cage of the future, has been modernized. In contrast to this one-dimensional logical monolith, whatever is primitive, or forgotten, some 'subjective knowledge' postmodernists wish for its resurrection in Foucault's language. Later, we found that the whole, including Weber, is one-dimensional (Eiklend, 2007). As a result of the denial of the dominance of modern logic, we do not see the integrated, charted form of contemporary academic discourse in the writings of postmodernists. Their academic positions contain an open aesthetic examination, loose poeticism, and self-absorbed, and unconventional word choices.

Most postmodern writers are not attracted to the central structure of modern society. In its place, their faces are on the brink of modernity in its neglected wilderness. The pulse of postmodernists on all spheres of life, is vast, irrational, meaningless, crushed, strange, subjugated, rejected, useless, random, silent, abrupt, incoherent, and all-encompassing. For example, Foucault did not go to the state or the mode of production in search of his power structure. The first specific substantive work in which he made a powerful statement was to write a history of insanity in *Madness and Civilization*.

Postmodernism rejects the conventional, academic division of labor. Not only that, but as Rosenau puts it, the boundaries between culture and life, theory and storytelling, imagination and reality, have become grey, and opaque in postmodern discourse. If we look at Baudrillard's example, he calls his social theory fiction, science fiction, or a kind of poetry. There is no single voice among postmodern writers about Marxism like many other things, it is within Frankfurt, we vividly see, however, on the question of People's voice, participation, and practicality, the school remained silent. Although some, such as Jameson or Harvey, have sought to reconcile postmodern theory with Marxism, most postmodern writers view Marxism as a modern grand narrative. They have different thoughts and feelings about Marxism. They reject the usefulness of Marxism in understanding and resolving the crisis of the postmodern world.

Marxism is seen by its postmodern critics as a totalizing discourse. Yet, it has created another totalizing nature. This discourse is rooted in the dream of Kantian Enlightenment. One of the critical aspects of the Enlightenment project is to bring life to the level of reason, create a global-universal way of thinking and applying this rationality, and transform lives through this method. While our eyes are dazzled by the whiteness of this tempting rationality of the Enlightenment, postmodernists tell us to look at the horrible dark side of the Enlightenment. A generation ago, Horkheimer and Adorno told us in their *Dialect of Enlightenment* how the Enlightenment created human domination over nature, and finally, human authority over man. Postmodern critics tell us how the Enlightenment narratives present an omnipresent rational theory of life. This rationality eventually builds a suffocating logical reality by spreading terror domination over other methods of perception of life, including imagination, myth, and poetry. According to postmodern commentary, Marxism is doing just that by organizing one-dimensional history narratives. Marxism is incapable of grasping the ambiguous character of life. Postmodernists accuse Marxism of tying the greyness and inconsistency of history to a set of fixed scientific rules. Enlightenment is intertwined with modernity on the world stage. Badrilar's comments in a slightly different language are noteworthy here. Marx, Baudrillard says, has created a mirror image of the theory of the production of capitalist society in his theory of Capitalism. Although this is a seemingly inverted

image of Capitalism, in reality, the idea is profoundly shaped by Capitalism itself. Marx failed to make a radical break with the theory of Capitalism written by the classical political economists. Marx sought to destroy the dominance of bourgeois ideas, but in the form of bourgeois thought, he developed his transhistorical theory, which reflected the metaphysics of Western civilization. Although Derrida, unlike Foucault, was not a member of the Communist Party in early life, expressed his appreciation for Marx that day, he saw Marxism as an integral part of the Western logocentric tradition. The search for truth by logistical, cosmic unity, God, the proletarian revolution, or any universal-universal standard. So, Derrida proposes a deconstructive approach instead of logocentrism. We have to build our future through the constant construction of truth, faith, and text.

In contrast to the large-scale narrative of Marxism, postmodern critics rely on observation-based, spatial narratives. Instead of the vast aspirations of the world revolution, they want to practice small-size dreams. Deleuze and Guattari take a stand against the great narrative character of Marxism in their anti-Oedipus narratives of Capitalism and schizophrenia, or Leo's postmodern critique. Postmodernists can no longer hold on to the belief that life will become pure and beautiful by changing Capitalism, including the open. They have seen the strange darkness of Stalinism. Instead, they want to create space for resistance everywhere. In the cracks of Capitalism, in the eroded grooves of modernity, they are looking for innumerable small-scale micropolitical fields. From the uprising of the South Mexican Japatista to the upright, vigorous, cherished verses of the folklore, to the jokes about the inconsistency of life, from the struggle for sexual freedom to the rumors spread against the powerful - there is the expectation of possible resistance everywhere. Politics is no longer just a method of seizing state power. Politics is now scattered in every corner of life. As Foucault puts it - where there is power, there is resistance. This endless couplet of power resistance is rooted in postmodern politics.

Postmodern critics say that Marxism is also an essentialist theory. Marxists believe that there are many essential elements in human nature. Marx sees free cooperative, creative labor as a key element of human character in his concept of species being. Capitalism kills this important human character, and the inhabitants become alienated people. On the other hand, postmodernists are reluctant to acknowledge any element of human nature. Human character, according to postmodernists, is built on a historical discursive process. Due to the originality of human nature, the character of the fight also changes in different discourses.

As a recent example of this controversy over human character, the reader can look at the Chomsky and Foucault debates that aired on Dutch television in 1971. Chomsky speaks of the possibility of a universal interpretation of human character with almost mathematical certainty in the tradition of classical Enlightenment thought. Foucault opposed this possibility. For Foucault, the constant historical structure of human character is accurate, and human character has no existence outside of the ever-changing variability. (we put as Chapter activity in the previous chapter, just here we mentioned so that readers may be reminded and connected).

There is another side to this Essentialism. Baudrillard accused Marx, like bourgeois political economists, of the "aberrant sanctification" of labor. According to postmodernists, as traditional Marxism sees labor as a fundamental element of human character, it has to prove its failure to formulate a distinct interpretation of another gender, ethnicity, sexual

*Box 2.* **Hegel's long term impact**

On the question of Indigenous and Marginal issues, Hegel's strategy of making
an eraser-type decision is accepted, and the organic ability to distinguish
between justice and injustice is slowly being anesthetized. Neither of these
can be desirable in the long run

orientation, religion, and other dimensions of domination/oppression. Marxism could not contain the vast valley of life beyond labor, playfulness, and dominance of signs and codes.

*Does Marxism have moral standards? Does the fulfillment of these goals have the ultimate potential for the salvation of humankind? Will all the crises, hostilities, and problems be solved in the communism of Marxism like the kingdom of God of religion? Will all hostile conflicts inevitably turn into innocent clawless nonviolent conflicts?*

Why is it essential to support or reject Marxism against this postmodern critic? It is important to note that the context of global Capitalism in which Marxism emerged as a guide to pragmatic philosophy, and realism, is still pressing on us, like the mountain stone or, as the British sociologist Giddens says, characterizes modernity like Jagannath's chariot. The form of Capitalism has changed, its globalization has been established on a more integrated basis, and new fields and processes of embezzlement of surplus labor have been created, but the fundamental character of Capitalism has not changed. Marxism was born from modernity, and this is a fact nowadays. Marx-Engels word choice is derived from nineteenth-century philosophical sources, but Marxism is essentially a theory of the crisis of modernity. Marx and Engels tried to understand the problem of modernity through Capitalism's emergence, development, and situation. Marxism has emerged from within modernity, with the promise of modernity. In that sense, Marxism is the most revolutionary postmodern theory in the global-historical context of modernity. Marxist critics are more ruthless and unforgiving than postmodern critics in this particular sense. The goal of Marxism is not to resist modernity here and there but to radically change it in modernity.

*But has Marxism been able to touch all the experiences of modernity? The character, crisis and transformation of capitalist production are undoubtedly the central problem of modernity but there is a vast valley of life beyond that? Has Marxism been able to develop with a unique definition of 'power?' Has Marxism surpassed its Eurocentricity? Does Marxism have an integrated analysis of women's economic, political, cultural, and sexual exploitation in a patriarchal society? What is the theory of the body in Marxism? Love? Has Marxism been able to create a psychological discourse of wisdom-consciousness-consciousness-subconscious? Does spiritualism have a place in historical materialism? Analysis of the relationship of spirituality with modernity? Or what is the favorite subject of many postmodern writers - the epistemological critique of modernity, Marxism? In a word, has Marxism been able to present a philosophy of the overall form, crisis, and transformation of modernity?*

Except for a few isolated elements here and there, Marx, and his predecessors did not want to make the whole of life a metanarrative stand. He did not want to create any illusory theory to solve all life's problems. Marx did not have the intellectual temperament that *Total Grand Narrative* needed, and it is a

blessing in disguise for the history of modern thought. Marx made a statement about Capitalism that is very relevant, believable, and revolutionary. But the statement would take the form of an all-encompassing religion, which Marx did not want. But even then, it is true that many of those who claim to be Marxists suffer from a kind of megalomania. Stalinism is a form of this megalomania! From economics to linguistics, from sexuality to painting, the Stalinists have a one-size-fits-all answer. How to get the key to unraveling the complexities of life! In Marx, and is, similar to Frankfurtians?

To find this megalomania's theoretical source, we need to look at Engels. Engels' contribution to the history of Marxism is undeniable, but let us not forget that there are some differences in the way Marx and Engels think. In Marx's belief, we see an open-ended tendency most of the time. In contrast to Engels, we see the tendency to create an overall structure of thought. An excellent example of Engels' anti-during. Where Marx used the materialist approach to study history, society, or economics, Engels sought to apply materialist theory to the interpretation of all nature and life. Engle's nineteenth-century study of physics, chemistry, or mathematics is outdated in today's natural sciences. Still, more importantly, Engels created the first total text of Marxist materialism, which undermined the creative development of later Marxism. This Anglican text had a profound effect on Second International theorists. The later Stalinist vulgarisation with Total Marxism of the Second International is familiar in today's Marxist literature.

As seen, the Marxist scholars and politicians are totally against the message of Marxism. We see Marxism as a rational, dynamic, perspective-based way of understanding and changing history. It certainly has a responsibility to touch on the central aspects of life, and that is labor—mainly—Marx is the *only person* in the History and Philosophy of Science to which we adhere. But fulfilling this obligation does not mean that we have to find every discourse of equality, freedom, and brotherhood in the very early texts of Marxism. The discourses of liberation can evolve within the theoretical framework of Marxism, gradually, in the hands of Marxists for generations. And this development is possible in the context of broader intertextuality, creating a critical engagement with discourses outside of Marxism. On this broader canvas, we need to understand the need for Marxism to interact with postmodern narratives. And so the incarnation of this long talk.

Willingly or unwillingly, the question of power is central in Marx's paradigm as an epiphenomenon of the mode of production. But after Marx, a wonderful living Marxist tradition of power analysis gradually developed. Here we must remember Gramsci's somewhat contradictory, incoherent, but brilliant effort. Gramsci's innovation sees power as a broad element in this case. The key to the counter-hegemonic project of building an alternative civil society against bourgeois civil society is to bring power into the more public community space outside the realm of economics or state power. Gramsci's power statement is far more helpful for revolutionary politics than Foucault's power theory. Foucault did not see power as a structure. Foucault's power is scattered throughout society through various processes. His microphysics of power speaks of a deep, wide range of powers in different social spaces. But Foucault has no interest in tracing the dialectical arrangement of the mode of production with the state as the structural center of state power. And it is here that Gramsci has, with much more success, made a great analysis of the relationship of micro-life with the micro-state and the economy from within the Marxist framework.

Another example is pertinent. Marx's central argument was a patriarchal element that everyone except Marx's blind, non-critical fans will probably admit. Marx's text does not explain how Capitalism absorbs the surplus of women's domestic labor, and other marginal people and what role domestic delivery plays in the production and reproduction of Capital. But how do we deny Engels's but from the Hegelian Master-Slave consciousness (*the Philosophy of Spirit*), then on a materialist point, Karl Marx took in the class struggle: Master-Slave dichotomy, a model developed by a group of Feminists (Butler,

2011; Smith, 1997; Crenshaw, 1989; Collins, 1997; Hartsock, 2019) aided Indigenous scholars like Martin Nakata, Dennis Foley to develops Indigenous Standpoint theory, however. The genealogy, we are not discussing. *The Origin of Family, the State, and Private Property* is one of the first feminist texts to reach us from the radical context. Among the earliest works of modern feminists thought it was socially the richest. We know that not all of Engels' analysis is acceptable in the light of today's ethnographic data, but Engels was undoubtedly the starting point for socialist feminism.

The political-intellectual value of the Marxist feminist discourses that have been formed from Engels's point of view and through the constant debate and sympathy with feminist theory/praxis outside the framework of Marxism is, of course, enormous. Or let's talk about the psychological side of Marxism. Eric Fromm has created a psychological text of Marx's philosophical works for us. According to him, Marx's theory of love is faster than Freud's theory. Marx's theory of undeveloped but immeasurable potential psychology is more historical and dialectical than Freudian psychology. Freud has read from a Marxist position, again bringing a Freudian sensibility to Marx's text. We see Marx-Freud's fluent duet lessons in the brilliant Freudian-Marxist writings of Frankfurt school genius Marcuse, Eros and Civilization or Reich. Franz Fannon is a shining example of the transition from psychology to Marxist consciousness through political consciousness. Half-fashion postcolonial textual lessons attempt to turn Fanon into a toothless signifier. Nevertheless, Fanon is a historically conscious political warrior, a brave non-traditional reader of Marx. Marx, along with other 'Enlightened' philosophers, including John Locke[2], and Rene Descarte, suffered from the spiritual aspect of human beings, the only exception we see in Eric Fromm. Let us explain with a few words—

Eric Fromm draws our attention to the neglected spiritual dimension of Marxism. The brilliant mix of spiritualism with Marxist politics also occurs in the outstanding works of Walter Benjamin. However, the Bangladeshi politician Maulana Bhasani, who should have had much more international evaluation —had established himself in this link between Marxism and spirituality without being a Marxist himself, in a glorious way, in a way that shook history! Liberation Theology of Latin America creates a space for dialogue with Marxism from a religious standpoint. We have a deep respect for atheism. But there is nothing anti-progressive in overcoming the binary opposition of materialism and prophecy. Much debate, we see, within the theoretical framework of Marxism on how to capture theism, atheism, agnosticism, or the gray areas within them in Marxist philosophy. Marxism, though, has touched on the multidimensionality of modernity. The collective creation of Marxists from generation to generation has created a collaborative lesson in transforming the crisis of modernity. But there is a fundamental difference between the one-sided mechanical interpretation of Marxism and the attempt to capture the broader experience of modernity. The mainstream Marxist text '*Dialectical Materialism*' (it is worth noting that neither Marx nor Engels used the suffix' dialectical materialism'. Plekhanov introduced this suffix in Marxist literature) and even much more mechanical than Lenin, on the one hand, and the recent work of Raya Dunayevskaya or Kevin Anderson in this regard, or the course of Marxist theory that has advanced through Stalin's decline, has created an unbearable totalizing grand narrative. This attempt to tie the complexities of life into some mechanical formula, its method, is fundamentally unconventional. The postmodern writers' hatred of the grand narrative is relevant to this trend. However, the alternative genre of Marxism we are talking about does not want to frame the broader context of modernity in the framework of any monolithic theory. Extensive mapping of modernity is being done here, gradually making Marxism more and more multidimensional through constant dialogue with critical discourses outside the framework of Marxism. The notion of this alternative totality, on the one hand, unravels the monolith of mechanical Marxism. On the other hand, in postmodern discourse, the concept of center and

structure, the idea of totality, eventually disappears, the reality becomes only discourse—and is partial, incompetent, dogmatic with only (Marxian) text, only language games, only sign, code.

*Enlightenment of the Frankfurtian* could be another heading. However, we are not here to write a history, and we need as much under the scope of the book's theme. Let us now look at the Enlightenment character of Marxism. However, there is no denying that the theoretical foundation of Marxism lies in the Enlightenment philosophy of life. The philosophy-sociology-economics that Marx-Engels adopted in their theory is akin to that of the Enlightenment. Marxism derives its enormous global-historical aspiration from rationalism to understand reality rationally and change facts based on that argument. But did this Enlightenment inevitably give rise to the Gulag Archipelago? Has the Enlightenment left Marxism with unnecessary baggage of history?

Enlightenment has a specific time-space. Its origins in modern Europe and its approach to understanding and changing the world are also European. While Marx and Engels are fascinated by the revolutionary role of the European bourgeoisie in the *Communist Manifesto* that brought the most 'barbaric' scenario of 'civilization' and it, by all means, crushed the western meta-narratives. On the land of assumption. 'China' and 'barbarians' appear in their texts as obscure grey ginger. The boldest theory against modern democracy is being built on the very fabric of Europe. And the name is Our Frantz Fanon, an example of this European centralism is Engels' much-talked-about anti-European rhetoric about the Algerian people's ability to achieve independence on their initiative.

But Marx's marvel (the marvel we see in the case of any large-scale writer) is that he does not stand in the same position in that place. Kevin Anderson, an American Marxist sociologist, has shown how a sense of multiculturalism has gradually developed in Marx's conception of thought. In his coverage of the New York Tribune, we see the dialectical shift in his thinking about British rule in India and the emergence of a clearer understanding of the fight against colonialism. Marx's *Ethnology Notebook*, first published a few years ago, whose English translation, edited by David Smith, should be a reference—is a shining example of Marx's development. Marx wrote this notebook to clarify his thoughts. Marx had no intention or desire to publish it. Marx published only a small part of what he wrote in his lifetime. We know that the first volume of Capital was published only during his lifetime. Many of his early writings, including the 1844 Manuscript, which greatly enriched our reading of Marxism, were published long after his death. In *the Ethnology Notebook,* we see Marx pursuing a concerted effort to move beyond his European historical ethnographic sense. An honest attempt at a mental study of Java society from the villages of Bengal is evident throughout the notebook. The distance from the Communist Manifesto to the Ethnology notebook is not just a matter of time, but a period of decadence from the first development of the most courageous dreamer of human transformation in all the world standing in the time-space of Europe.

But even then, the talk remains. Marx seeks European lessons in economics-politics-society, Europe remains present in his thoughts as a subtext. Edward Said was called Orientalist. This subtext belongs to him. There is no time to go too deep here. Take, for example, Hegel, whose dialectics to Marxism owes its birth to. Hegel is our favorite pre-Marxist philosopher. We have read Hegel for a long time in the interest of a humane interpretation of Marxism instead of Stalinism. But that deep Western orientation of Hegelian philosophy has pushed the East out of the mainstream of civilization, despised the East as unhistorical, and its discursive impact has undoubtedly damaged Marxism's path to universal universality. No Marxist knows the revelation that Marx stood at Hegel's feet! But the ghost of dialectical prophecy that Marx could not get rid of, the flaw that could not be rooted in his historical materialism, is its European-centricity. Marx's method of reading history, despite the (less) understanding of the

exceptions to the Asiatic mode of production, despite the possibility of Russian peasant society's direct transition to socialism by avoiding the level of Capitalism in the last life, is inevitably European-centric. History is read here by modeling Europe. The development of modern Capitalism in Europe became the result of a formulaic process of history, the center of history. The non-European world is the exception, the marginal, the surplus in this model.

Marx expected revolution from Europe. Especially in England, France, and Germany, where Capitalism has developed the most, the crisis of Capitalism is also the deepest. The future creator of Marx's proletarian history, whose class interests are not as fragmented as slave-owner, feudal, or bourgeois interests, but also holders of universal human interests, is a descendant of this Europeanism. "Those who have no right to any element of production and have no choice but to sell their labor power," this proletariat does not exist in a wide part of the world under Marx. These golden messengers for the liberation of humanity are coming out of Europe. We have to look to the face of the European proletariat instead of the European bourgeoisie for a better future.

Marxists have been responsible for this Europeanism for some time now. Some in the *Second International* have praised the colonizing mission of European colonialism for bringing the barbarians of the East into the light of civilization. A brilliant Marxist like Gramsci, whose native Sardinia was bound by internal colonialism within the structure of the Italian nation-state, could not yet be wholly freed from the domain assumptions of Europeanism. Again. The revolution was organized not in the center of global Capitalism, but in its suburbs, in semi-European Russia. The Chinese Revolution pushed Marxist theory further away from its European center. We are not Maoists but there is that process of creating a non-European trend of Marxism in the thought and method of Mao Zedong. We study it with great passion and concentration. In Vietnam, Korea, *Naxalbari*, and Cuba, non-European narratives of Marxism have been constructed in different contexts and different theoretical interpretations.

*Like his own life, Fanon combines the Colonized experience of the East with European philosophy (Hegelianism, Marxism, Existentialism, Psychoanalysis), much like his appearance. At the crossroads of Europe and non-Europe, Fanon stood as a genius, stubborn, stubborn, and courageous speaker of the non-European discourse of Marxism.*

Unfortunately, most postmodern writers are unaware of Marxism's political transformation and Marx's racial attachments. The level of Enlightenment that they are concerned about is its epistemological legacy (the anti-epistemology of some postmodernists is an epistemological statement).

Enlightenment has put modern reasoning in the seat of domination. The vast field of experience beyond reason has been the victim of epistemic violence. Marxism adopts the logos of contemporary logic uncritically, does not deconstruct it, and does not explain the power/knowledge nexus at work behind it. Marx spoke of criticizing everything in life but never questioned the epistemological basis of his theory. Although, as we have said before, the totalizing tendency of Engels is not in Marx, the grand logical narrative of materialism is not in Marx in this sense. But the basis of Marx's knowledge is rational from beginning to end. In Marx's text, we see the tension between positivism, pragmatism, realism, and critical realism. But all these ways of understanding the world are rooted in Enlightenment. We have a few statements in this regard.

*First of all, we are not willing to reject rationality in the same way as postmodernists do. Like Habermas, we believe that if we refuse logically, we will deprive ourselves of a strong system of rational critics. We*

*are not a big fan of Habermas or Hegle either. And we are aware of the European-centric foundational character of rationalism theory. Still, we think it has a special significance, as he or his predecessor at the Frankfurt School, Herbert Marcuse, split instrumental rationalism and critical rationality along the lines of Max Weber. Rationality is not a single suffix. There are different types of rationality in the goal of knowledge and acquisition method. Marxism is not rational because the ideological framework of the market economy, the bourgeois state, the profiteering consumerist person created and expanded in today's world is rational, the theory of the revolutionary transformation of life. The character of the rationality inherent in Marxism is revolutionary-critical. Second, our responsibility does not end with Marxism being given critical rationalism. Marxist theorists must pay close attention to examining the historical epistemological basis of rationality. Without going into Marx's social epistemology details, we would say that Marxism has made an essential contribution to philosophy by explaining the historical materialist perspective on knowledge. But the work will not stop there. Suppose we have to read Foucault to understand the pattern of power that pervades different parts of society with knowledge. In that case, we must take the help of the late to understand the position of rationality in the western logocentric tradition.*

*Second, Interestingly, there are indications of such acts, but they have been in the Marxist tradition for some time. When we read from Gramsci's English translation, "Politics is the First, the Last, and the Mediating Link to the Real," we get a glimpse of Foucault's power/knowledge of the Nexus. Michael Ryan's Marxism and Deconstruction is an excellent example of the dialogue between Marxism and non-construction theory in today's context.*

*Third, Marxists need to study the different forms of rationality prevalent in society, in other classes, castes, genders, nationalities, religions, and sexual behaviours. In contrast to the integral, integrated form of Enlightenment rationality, the concept of multidimensional, diverse rationality must be brought into Marxist theory. It is not in the interest of philosophical speculation but to make the communist movement stand on a democratic, pluralistic basis.*

*Fourth, the responsibility of questioning the epistemological basis of rationality is related to reading the relationship of other methods of knowledge with rationality. Long before today's postmodernists, Sorel understood the role of myth in the labor movement by establishing a link between Marx and Nietzsche. The Frankfurt School sought to take critical theory out of traditional logic by assimilating Marx, Nietzsche, Weber, and Freud.*

We have already mentioned the relation of spirituality with Marxism is negative. As a case, Bangladeshi Marxist social scientists (Mohsin, K.Chowdhury, Barkat) must keep a watchful eye on the interaction of revolutionary politics with the popular myth that is working outside the scope of Liberation Theology, in various Latin American countries, or the dialogue between religion and the recent revolutionary politics of a section of the anti-fundamentalist left in Iran.

To understand the position of Marxism in the context of modern Enlightenment epistemology, we also need to understand the relationship of Marxism with science. Is Marxism a science? If so, what kind of science? And what kind of theory of knowledge is Marxism if not science?

On one side of this debate lies the position of those who think that Marxism, a form of nineteenth-century positivism, is a bit of a science. On the other hand, it is, or nowhere is marginal. Those who

value the critical aspect of Marxism more than the scientific character. It is true that even in the earliest works, like the *1844 Manuscript*, Marx spoke of the unity of the natural and social sciences. The positivist shadow we see in this simplistic idea of unity has never completely left Marx. Sometimes it is rather a bit granular.

But in the final analysis, as we have said before, Marx's intellectual temperament was not in favor of building a totalizing system. Engels did the real work of creating a grand narrative, not just of the dialectical approach to history but also of understanding nature. This narrative has since expanded from the mainstream of the Second International to the so-called 'scientific socialism' of the Soviet model.

The main attraction of Marxism to those who are against this tendency is not its scientificity. The real essence of Marxism is its philosophical view of the world. These intelligent readers of Marxism emphasize the Hegelian element of Marxism, finding the core strength in Hegel's dialectical philosophy. *Is Marxism an Essentialist Philosophy, as Postmodernists Complain?* The question of the essence of Marxism can be raised in at least two ways. The Marxist concept of human species-being is based on a primitive, fundamental element - independent, cooperative, creative labor. Capitalism has alienated people from this primitive element. This idea of Human beings can be questioned. We are in favor of the Foucault-Chomsky debate mentioned earlier. We see the human character as a historically constructed variability. An idea of this variability is also present in historical materialism, but the Marxist theory has never completely freed itself from the original myth of the primitive element. Structuralist Marxist like Althusser, whose writings have no place in historical consciousness, have also opposed this notion of human beings. The question of essence is raised in another way, how many essential moral values does Marxism contain? Isn't Marxism giving a global status to the categories of equality, freedom, and brotherhood? Are n0t these categories creating an essentialist form of Marxism?

In response, we would say that any discourse should have an Archimedian point. Suppose, when we read Foucault, we do not have a clear theoretical/ethical idea, but we should be concerned about what he says about insanity, crime, punishment, treatment, or sex. This is the question that feminist writers like Nancy Fraser and Linda Nicholson have raised about Foucault's writings. Marxism is very straightforward and honest about this Archimedes point. The discursive form of Marxism has developed from several clear theoretical/ethical beginnings. But when traditional Marxists, for instance, see communism as the ultimate liberation of humanity, the moral pendulum of Marxism is again tilted. Essentialism is a trap of Marxism, Frankfurtians, and all 'post' marked stamping—post-structuralism, post-colonialism, post-humanism.

## Feminist Thoughts and Intersectionality

Feminism, in general, was or has been a bi-product of Marxism. Two issues came in the question of the role of a researcher. Delving on to the main issue, we need to see the Master-slave, if we look at Textbox 3.

114

*Box 3. Master-Slave: Hegel, Marx, Feminism And Indigenous Methodology*

One possible reason for this dialectic is that neither slave nor master is self-conscious. Because a person who has attained self-awareness may be enslaved, self-awareness should not be seen as a personal accomplishment or a product of natural and genetic development but as a social reality. Before indigenous perspectives, Hegel's master-slave was an idealist (soul philosophy), whereas Marx was a materialist and a feminist.

Let us examine Hegel's idea of the Original root. Hegel's master-slave vernacular depicts the confrontation of two autonomous "self-conscious" individuals engaged in a life-or-death conflict. Because everyone views oneself as a danger to themselves, the two sanctions must be countered. Until faced, each self-consciousness regards itself as the standard by which everything is measured. Your emotions, goals, talents, and so forth serve as the objective standards against which all things gained are judged. However, the existence of another self-consciousness establishes a new standard of purpose: each self-emotions, consciousness's wants, and abilities are subjective values that must be weighed against the new purpose values of feelings, desires, and abilities. This confirmation of self-awareness necessitates combating death, since all self-awareness may become aware of its limitations only via utmost effort. Each self-consciousness must struggle tooth and nail to grasp the full extent of its influence over the other. Although Hegel used the phrase "self-consciousness" to characterize each creature, the most applicable term seems to be "consciousness." Self-awareness demonstrates that an individual is concerned with their point of view and hence does not see it only as a point of view. When a person is conscious of his or her point of view, he or she does not consider the other person's point of view. While an autonomous awareness regards itself as a barometer of heavenly truth, self-consciousness recognizes that others have resurrected it. To emphasize this critical distinction, the word "conscience" will be used throughout this essay to refer to an inconsistent autonomous entity.

The collision of Hegel's two consciousnesses produces an entirely different vision of nature than Thomas Hobbes or Jean-Jacques Rousseau. According to Hegel, the state of nature is neither a place where anarchy and greed dominate, as Hobbes asserts, nor is it a place where "female barbarians" engage in commerce and pleasure without hubris or pride, as Rousseau asserts. Civilization's offspring. According to Hegel, each awareness has a notion of its own condition in its natural state: it is the standard by which all things are measured. Meetings with other consciences will almost always result in conflict since the other represents a danger to your dignity. At this point, Hegel's

*Box 3. Continued*

adversaries may question, "Why must the existence of an external danger always result in full-fledged conflict?" People and countries alike see dangers practically daily in the shape of other peoples and nations, yet war is the exception rather than the norm. Hegel will address the charge that these persons and ethnicities are out of place. Nature's condition. Rather than that, we already know who we are and how we relate to other peoples and countries. Additionally, the desire for knowledge and energy, which Hegel describes as an inherent human propensity, provides the necessary energy. Two minds colliding. Each awareness is driven by an inbuilt desire to uncover objective truth and amass maximum power. Each awareness, until faced, saw itself as the standard of truth and power. Now, there is an external standard against which every consciousness must evaluate itself in order to attain complete awareness of itself. Once the conflict is over and the master-slave connection is formed, the irony of destiny becomes apparent. The slave, rather than the master, fully understands the significance of their life, which each person battled so valiantly to achieve. After winning the fight, the Lord maintained His dominion over the slave, but He refused to admit that He was not God. The slave, on the other hand, recognizes his limits, the Lord's bondage "his shackles, from which he could not escape in a fight and on account of which he demonstrates his dependence; he demonstrates that his freedom lies in one thing (Hegel's Philosophy of History, p. 405).

The slave cannot fully comprehend his place in the universe until tamed and reduced to an object. The slave learns to respect life's fragility and his master's survival. The slave also recognizes his master's need on him for mastership validation. Slavery helps shape the master's reality by working for and honoring him. In essence, the slave realizes that he and his master are both finite people. Slavery has developed into a relationship where the master maintains physical authority over the slave but loses control over the slave's spirit and dignity. The slave builds his dignity and confirms his life by fully understanding his situation in the world. Unlike the slave, the master cannot create his dignity or being outside of his mastership. A repressed awareness inside itself will arise into itself and turn itself into genuine and true independence, according to Hegel (see, Hegel's Philosophy of Spirit, Hegel, G. W. F. (2007[1807, 1940)

The master acknowledges his dependence on the slave for mastery affirmation. Aware that his place in the universe is determined by the slave. As Hegel puts it, "dual self-consciousness" means each individual is aware of both their own identity and its connection to the other. Each self-consciousness knows how strong it is and how it compares to the others.

*Box 3. Continued*

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To Hegel, complete self-consciousness can only be achieved by mutual recog-
nition, which gives an objective check on our subjective conceptions of our-
selves. It is logical to assume that comparing myself to others would help
me comprehend who I am and am not. For Hegel, the Master-Slave dialectic is
the story of society, not individuals. From ancient Greece through the emer-
gence of capitalism and eventually the Enlightenment, the world has seen this
master-slave clash. Individualism and self-reflection were important themes in
ancient Greek philosophy (Plato, Aristotle, etc.). Hobbes and Locke expanded
their study beyond the individual to the social conflict. Individual rights and
obligations within a community represent the Master-Slave dialectic's fight
between two Independent consciousnesses. Hegel addresses this issue by claim-
ing that each person's life has dignity and value if they are aware of their
position in history's unfolding. A person may discover their own and others'
significance, as well as their place in the progression of history.
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Many of the origins of the term feminism began with feminist concerns and atheism. In 1848, by the work of Netinin, later known as the *Declaration of Sentiments*. One is the Feminist Standpoint, which truly came from Hegelian idealism to Marx's master-slave dichotomy, later in Indigenous Paradigm (Nakata, 2007; Foley, 2003).

*Table 1. Major feminist works discussed the role of the researcher*

| Feminist Standp[oint | Major Works |
|---|---|
| De Beauvoir, S. (2010). | The Second Sex. Knopf. |
| Butler, J. (2011). | Bodies that Matter: On the discursive limits of sex. Routledge. |
| Smith, D. E. (1997). | Comment on Hekman's" Truth and Method: Feminist Standpoint Theory Revisited". Signs: Journal of Women in Culture and Society, 22(2), 392-398. |
| Crenshaw, K. (1989). | Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. U. Chi. Legal, 13 |
| Harding, S. G. (Ed.). (2004). | The feminist standpoint theory reader: Intellectual and political controversies. Psychology Press. |
| Collins, P. H. (1997). | Comment on Hekman's" Truth and method: Feminist standpoint theory revisited": Where's the power?. Signs: Journal of Women in Culture and Society, 22(2), 375-381 |
| Hekman, S. (1997). | Truth and Method: Feminist standpoint theory revisited. Signs: Journal of women in culture and society, 22(2), 341-365. |
| Hartsock, N. C. (2019). | The Feminist Standpoint revisited and other essays. Routledge |
| Intemann, K. (2020). | Feminist Standpoint Theory. SAGE Publications Limited. |

Problems that divide early voting rights still plague women today. Despite all the progress that has been made, women's rights activists have lagged. Feminism, as a movement, has not done a good job of including minorities. Women of color have been left to fend for themselves, while feminism essentially fills the white perspective.

Feminism is discussed in terms of waves. The first wave of feminism encompasses the right to vote in the nineteenth and early twentieth centuries. Second-wave feminism typically covers the period from the 1960s to the 1990s. This period coincided with the anti-war and civil rights movements, and during this period, the issues affecting feminists revolved around sexuality and reproductive rights. Third-wave feminism dates back to the mid-1990s and is sometimes referred to as girly feminism. Its followers often confuse followers of second-wave feminism because many third-wave rejected the notion that lip-sticks, high-heels, and cleavage are proudly exposed by the low-cut neckline marked with male oppression. The third wave celebrates ambiguity and refuses to accept the "us versus them" ideology. As a result, most third-party rescuers rejected the term "feminist" because they saw it as limited and exclusive. The fourth wave of feminism is still crystallizing. Feminism is now back in the realm of public discourse. Issues that were the focus of the early wave of the women's movement are receiving national and international attention from mainstream newspapers and politicians: issues such as sexual harassment, rape, violence against women, unequal pay, slat-shame, pressure to adapt to an unrealistic organization - type, and truth. Gaining representation of women in politics and business is minimal. At the same time, the reproductive rights that the Second Wavers won are now under attack. Talking about social abuse of women, rape on college campuses, unfair pay and working conditions, discrimination against LGBTQIA+ friends and colleagues, and is one of the worst in the United States for being legally binding is no longer considered "extreme."

With the rise of the fourth wave of feminism, the notions of privilege and intersection have gained widespread popularity among young feminists. The term intersexuality was first coined in 1989 by the critical race theorist Kimberly Cranch, who provided a framework that should be applied to all situations women face, all aspects of recognition enriching women's living experiences and complicating women in various forms of oppression and marginalization. The face means that women cannot separate the many injustices because women feel them intersecting.

Intersection helps us to understand that while all women are subject to wage gaps, some women are more severely affected by their ethnicity. Another example where intersecting applies is LGBTQ homicide - people of color and transgender people are more likely to be victims than Cisgender people. Here are two examples of why intersections are essential. To truly bring about change that makes sense for everyone, everyone's voice needs to be on the table. Many (e.g., Mahoney, 2020; Goetz, 2021; Levine, 1984; Geha & Karam, 2021) materialist forms of feminism have sprung from Western Marxist thought and inspired various (but overlapping) movements of which involve a critique of Capitalism and with women. Marxist feminism argues that Capitalism is the root cause of women's oppression and that discrimination against women in domestic life and employment is the effect of capitalist ideology. Socialist feminism distinguishes itself from Marxist feminism by arguing that women's liberation can only be achieved by working to end both economic and cultural sources of oppression of women. Anarchists-feminists believe that class struggle and anarchy against the state require a battle against patriarchy, which comes from unintentional classification. In the case of Postmodernism, speech seems to be of the second category. The first is Dalit speech, and the second is authoritative speech. Take, for example, women and men. In this case, women speak Dalit and men speak authoritarian. Here the Dalit utterance

takes on a progressive role, forcing the authoritative declaration to make concessions and construction between the two. As a result, the land of democracy is being created.

Another example is required. Suppose the relationship between the worker and the owner. In this case, the workers are the Dalit—the untouchable caste of India, and the owner speaks the authority. Here too the workers are advancing, and the owners are forced to give concessions so that the land of democracy is obtained by construction. In this case, keep in mind that each relationship is different for both examples. There is no possibility of revolution in the larger social question in the cycle of such *Dalit* rhetoric and authoritarian rhetoric. Nor is communication possible in both instances. So in the present stage of civilization, they have no confidence in revolution or state power.

Although the masculine utterance in the first example is the authoritative utterance instead of the feminine one, if that masculine utterance is a worker utterance in the second example, it will be a Dalit utterance. In this way, every statement in society takes the form of different statements in different contexts. In this way, in society, in some cases, the word Dalit becomes the word of authority and the word of command is sometimes Dalit speech. As a result, controlling forces are formed at every level of society; it is impossible for anyone to ally and it is impossible to bring revolution, class struggle, or any major change. Notably, Postmodernism does not believe in revolution or class struggle; maybe Foucault is an example.

Following Hegel's statement, it is possible to find the social-mind-consciousness of the transition from the crisis of the Middle Ages to the modern age. Hegel thought that human society could establish authority over objects; However, people also know that the decay of the body is inevitable, but time is eternal. How will rationality make people happy in this situation? That is to say, Chaitanya is unhappy, and unhappy Chaitanya can finally understand, that the argument is invalid.

## RECIPROCITY AND ITS BECOMING

The Marxism of our age must be based on historically constructed moral standards, not Essentialism. The future revolutionaries may organize their guerrilla warfare from a different Archimedes point, build their barricades, and formulate their theories for other goals. As we have said at the outset, this is not the purpose of this chapter. Neither Marxism nor Postmodernism was our goal here. So far, we have tried to create a dialogue space between the two narratives involved in determining the nature of the crisis of modernity. The work is inevitably incomplete. But we have no choice but to continue these unfinished works.

In the last two decades, we see that Reciprocity comes with engagement, sustainability and a core to Maori people (Smith, 2021 [1999]), Australian aboriginal (Rigney, 2017; Nakata, 2007) are from the Australian Aboriginal research community. Leading Indigenous Canadian researchers such as Gregory Cajete (1994, 2004), scar Kawagley (2006 [1992]) came to the fore. Scholars discussed the researcher's role with university protocols and pathways (Ellis & Earley, 2006; Wilson, 2020; Kovach, 2021). The first Indigenous Decade 1994-2004, a series of groundbreaking works on the Indigenous Research Paradigm, where the Concept of Reciprocity sat along with others, but not central in the mainstream works such are Russel Bishop (1999), Linda Smith (1999), Gregory Cajete (2000, 2004), Lester Rigney (1999), Shawn Wilson (2001, 2020), Karen Martin & Booran Mirraboopa. (2003), Martin Nakata and the Victoria University of Canada announced the Indigenous Research Protocol (The University of Victoria, 2003). These can be themed in one final ground that Linda Smith summed that we do say and too take as the

center of our research. All scholars, in effect, require a critical sensitivity and Reciprocity of spirit. In a very practical sense, the Rakhains are hosting us in their community, in reverse, we are hosting them in our city, and university and Reciprocal relations are being nurtured in this manner. Some recent works (Martens, Cidro, Hart & McLachlan, 2016; Fijal & Beagan, 2019; Windchief, Polacek, Munson, Ulrich & Cummins, 2018; Fast & Kovach, 2019) and including feminist Indigenous scholar Moreton-Robinson (2015) Margaret Kovach (2021) used "giving back" as to mean Reciprocity. However, giving back is the meaning of giving or using the data for the aid of the community, is not a call for fairness towards the research, and thus we are seeking a common ground to address Reciprocity. In 2014, we saw a global uniform call for Reciprocity. For instance, Gupta & Kelly (2014) edited a special volume of *"Journal of Research Practice"* and this special edition focuses on "giving back in field research."

In addition to the above, the very fact is that not only in anthropological or Indigenous study, very notably, we noted a volume *The politics of anthropology: from colonialism and sexism toward a view from below*, wherein a group of scholars, from different issues, are calling for Reciprocity, and the role of the researcher (Huizer & Mannheim, eds, 2011). In Community development research, Reciprocity is at the fore of discussion (Weaver, Shapiro & Jacobs, 1995; Frank,1995; Bowles & Gintis, 2013; Rowe, Baldry & Earles, 2014). Reciprocity has a defining feature of exchange theory (Molm, 2010), and communication (Nystrand,1986). In addition, economics and management studies built Reciprocity as a core of research (Bolton & Ockenfels, 2000; Falk & Fischbacher, 2006; Dufwenberg & Kirchsteiger, 2004). Thus, crossing the other literature from different contexts, we feel Reciprocity's very universal character. Howard Becker very judiciously says that our species is "*homo reciprocus*" (1956, p. 1, see, Ubuntu Philosophy in the New Normalcy, in the press, jahid et al., 2022, Palgrave), and we assume so.

## The Reciprocity and its Multiplication

Nonetheless, a multiplied implication of Reciprocity, was first triggered by Verna J Kirkness and Ray Barnhardt, (1991) in their seminal article, *First Nations and higher education: The four R's—Respect, relevance, Reciprocity, responsibility*(4R).[3] We picked the third one, Reciprocity, which simply sparkled our inner feelings. However, is commonly mentioned in Indigenous literature without concrete and accurate conceptualization or critical consideration, indicating a mutual knowledge of the idea. We showed above and reviewed later some more studies based thereon based on this 4R. And among educators and academics, no concreteness was found (Andesron & O'Brien, 2017). For looking at a scholarly space in Bangladesh regarding Reciprocity, we found very few, claims that are informed by Indigenous research; thus, we were interested in seeing the shape and type of Reciprocal research. And the ways they mitigate the issues in the field.

Here we remember Karl Popper as our revenge. Popper believed that there was a contradiction between the theories of Sigmund Freud and Einstein, which he considered unscientific, and Albert Einstein's theory of relativity, which started the revolution in physics in the early 20th century (see, Holton, 1998; Gordon, 2021). Popper thought that Einstein's theory, as a theory based on precisely scientific thought and method, was extremely "risky," in the sense that it was possible to conclude it that was quite different from the then influential Newtonian physics; One such prediction, which could confuse gravitational light, was confirmed by the 1919 Eddington experiment (Popper & Notturno, 2014). On the contrary, he felt that, in principle, psychoanalysis could not disprove the theory. He thus concludes that they have more in common with primitive myths than with actual science.

As a result, Popper concluded that what was considered a significant force in psychological theories was their weakness. Psychological theories were formulated in such a way that they were able to refute any criticism and provide an explanation for every possible form of human behavior; perhaps, Foucault was silent on social issues.

The nature of such theories made it impossible for any critique or experimentation even in principle to disprove them. When Popper later tackled the problem of differences in the Philosophy of Science, this conclusion led him to the idea that the power of a scientific theory lies in both being sensitive to lies and not being deceived by its critics. He considered that, in principle, if a theory is not proved false by criticism, it is not a scientific theory, however, if we take Karl Popper on the scale of Indigenous Gnoseology, or, Aristotelian Phronesis, what is left for Popper —something abstract! And in the case of Reciprocity and its practices, we see the multiplication in table 2.

*Table 2. The diversity of Reciprocity and promiscuous practice*

| Meaning (s)of Reciprocity | Scholars |
|---|---|
| **1.** *The four R's—Respect, relevance, Reciprocity, and responsibility (4R). This article gives another hybridity.* | Kirkness & Barnhardt (1991). |
| **2.** *Mutuality, restoration, respect, Reciprocity* | Chilisa (2011); Smith (2013, 2014); Chilisa et al. (2017). |
| **3.** *Engagement* | Cajete (2004); Cajete & William (2018); Winschiers-Theophilus, Chivuno-Kuria, Kapuire, Bidwell & Blake, (2010); Brereton, Roe, Schroeter & Lee Hong, 2014 |
| **4.** *Relationality* | Wilson (2001, 2020). |
| **5.** *Reconciliation and Reciprocity* | Paradies (2018). |
| **6.** *Give back* | Kovach (2010). |
| **7.** *2R: Recognition, particularly in ethnicity-state relations* | Markel (2009); Pattern (2016). |
| **8.** *5th R is 'Reverence* | Pidgeon (2018, p.3). |
| **9.** *Relationship' as 5th R* | Styres & Zinga (2013); Restoule (2008). |
| **10.** *Four more dimensions (4D) with original 4R* | Atleo (2009,p. 445); Levac et al. (2018,p.5). |
| **11.** *Give-and-take* | McGregor et al. (2018). |
| **12.** *Sharing knowledge and teaching* | Archibald (2008). |
| **13.** *Giving back* | Martens et al., (2016); Fast & Kovach (2019); Moreton-Robinson (2016); Marker (2004); Herman eds., (2018); Kawulich (2008). |
| **14.** *Recognition' or 'acknowledgement.'* | Lew (2018). |
| **15.** *'Benefit-sharing in the Bioprospecting world'\** | The Convention on Biological Diversity (2011); Inter-Governmental Organizations- IGOs (Shiva, 2016). |
| **16.** *Giving back in field research* | Gupta and Kelly eds., (2014). |
| **17.** *Food Sharing* | Duque & Stevens (2016); Liévin-Bazin et al., (2019). |
| **18.** *Empathy* | Liévin-Bazin (2017). |
| **19.** *Knowledge Equity* | Ganguly, Talukdar & Chatterjee, (2019). |
| **20.** *Knowledge Contribution* | Wang, Chiang & Bhimasta (2018). |
| **21.** *Mutual Benefit with university and community* | Khalaf, (2017); Mohebali (2017); Caruccio, (2013). |
| **22.** *Not to harm the community* | Caruccio (2013). |
| **23.** *Volunteering* | Burgess & Durrant (2019). |

*Table 2. Continued.*

| Meaning (s)of Reciprocity | Scholars |
|---|---|
| **24.** *Disclosure reciprocity, better known as self-disclosure reciprocity* | Portillo (2018). |
| **25.** *Resourcefulness, Reciprocity, and reflexivity: the three Rs of partnership* | Mansfield (2016). |
| **26.** *Well-being* | Cloutier, Ehlenz & Afinowich (2019). |
| **27.** *Community resilience* | Simpson (2020). |
| **28.** *Recognition' or 'acknowledgment'* | Lew (2015). Harrison, MacGibbon, & Morton, 2001 |
| **29.** *ollaborative ethnography* | Lassiter, L. E. (2005). |
| **30.** Reciprocal Ethnography | Lawless, E. J. (2000). |
| **31.** "beyond a concern for more and better data" | Patty Lather in Harrison et al., 2001. p. 323)." |
| **32.** Rapport, safety, honoring, and obligation. my efforts here are to work as an activist | Harrison et al. (2001, P.325) |
| **33.** *Collectivism* | McCallum (2017). |
| **34.** *Relationship, Resource and Reciprocity* | Delale-O'Connor &Murray (2019). |
| *Some Institutional Stand on Reciprocity* | |
| **35.** The Global Code of Conduct for Research in Resource-Poor Settings (GCC) | In Alliance with the South African San Institute (SASI), Schroeder, Chatfield, Singh, Chennells & Herissone-Kelly (2019) |
| **36.** *The SAN People of South Africa* | Respect, Honesty, Justice, Fairness, Care and Process" South African San Institute (2017); Siegrühn & Grant, (2021); |
| **37.** *Mi'kmaw Ethics Watch adopted by many universities in Canada, New Zealand* | Cape Breton University, Unama'ki Collegehttps://www.cbu.ca/indigenous-affairs/mikmaw-ethics-watch/ |
| **38.** Sami University of Applied Sciences** | https://www.indigenousjournalism.com/page4 |
| **39.** Scholars are to establish the Access and Benefit-sharing (ABS) of Nagoya Protocol | |
| **40.** Benefit-sharing are burning issues in the Bioprospecting world By Nagoya Protocol 2010 | Demie, Negash & Awas, 2018; Skirycz, Kierszniowska, Méret, Willmitzer & Tzotzos, 2016; Parks, 2018a, 2018b; Kashwan, MacLean & García-López, 2019; Gilbert & Lennox, 2019; Parks & Schröder, 2019. |
| **41.** Monetary Benefit | Zaman & Nahar, 2011 |
| Total: 41 Meanings, *which is indeed meaningless* | |

Source: Authors' Compilation.

We need to understand that 'deviations' called academic promiscuity (Andesron & O'Brien, 2017)[4] happen around us in many ways. Table 2 above seems to be another proof. Deviation does not mean 'post' or evolution. But individuals or groups can happen without their knowledge; Others may. This is where the flow of practice on theoretical issues comes into play. Almost all the theories are based on different phenomena, knowledge, near and far and contemporary, for the future or even for advancing the modern. As a result, Derrida, Foucault, Laka, and Said, whom you read or understand in this way, will not be acceptable to others if you do not agree with others in your practice or opinion.

For the third world people, their problem is that they do not want to advance their knowledge, and once they are born as human or group, they (read we) do not offer. The result is reliance on deception or coercion. Social ideas emerged from dependence on Western pressure and involvement in the deception.

And we need to know and understand Psychoanalysis. Otherwise, we become conscious like a blind elephant about the ongoing life or society or state or international events or problems.

In his book *Orientalism*, first published in 1979, Edward Said explained how Western orientalists degraded the East. He has proved the futility of Western discussion in his texts. While Postmodernism is a cultural phenomenon in the Western world, the Third World is neglected. However, its core consciousness lies in pluralistic, decentralized, non-class observations. Derrida's constructivist theory played an essential role in postmodern literary theory. Behind Derrida are the German philosophers Nietzsche and Heidegger. Constructivist philosophy radically changed the traditional interpretation of the text. Structuralism predominates in the understanding of feminism, Postcolonialism, neo marxism, etc. Postmodernism is a kind of reaction to modernity and is questionable in the court of Postmodernism. However, it identifies modernity's redundancy, inconsistency, centrality, and conservatism. Postmodernism was a reaction to modernity. Widely influenced by Western European fascination inspired by World War II, Postmodernism refers to a cultural, intellectual, or artistic state that lacks a clear central hierarchy or organizational policy and embodies extreme complexity, conflict, ambiguity, diversity, interconnection, or interrelationship, which is often indistinguishable from a parody of its own.

Both modernity and post-modernity indeed have the scent of imperialism as a Western theory, just as it is true that we are using them in judging and evaluating art and literature for various reasons. The issue of post-modernity is not found in any one particular theory, it's a refuge in many approaches to socio-political-economic phenomena. Many people think that Postmodernism is not a theory, it is a thorn in the side. Postmodernism tends to be more towards collective or secondary things. Its relentless journey towards harmony or oneness, towards perfection, towards one superconsciousness. Before discussing post-modernity, it is necessary to shed some light on modernism's vast range. There is debate about its beginning and end. Rabindranath said, 'Who will determine the boundaries of modernity with the calendar? It is not a matter of time but a matter of feeling. So, the diversity is the same as the diversity of Frankfurtian, Postmodernism, Postcolonialism, later Symbolism, Surrealism, Impressionism, Expressionism, Imagism Cubism Vorticism, Futurism, and many more. It is not our intention to create a field for a broad discussion of these but to chart the course of the art-literary movement quickly. And hence, we think a consensus, the diversity is good, however, misleading too.

## Reciprocity in/and Bioprospecting Paradigm concerning Indigenous Medicinal Knowledge

Whenever we read and see that the UN Treaty of the 1992 Rio Convention said that Indigenous Knowledge should converse, and it is the starting of giving Benefit Sharing by Nagoya Protocol, is a suitable measure to protect Joseph Banks and Robert fortune 'typed' stealing Indigenous knowledge, we disagree. Can we see the root of Bioprspeting? Elsewhere we discussed, however, the following Acts are the legal Ancestors of today's Nagoya Protocol. (Chowdhury, Abd Wahab, Saad, Omar, Ahmad, & Roy, (2022, p.137).

*"The Convention on Wetlands of International Importance Especially as Waterfowl Habitat (in Ramsar, 1971),*

*International Convention for the Protection of Birds (in Paris 1950)*

*International Plant Protection Convention (in Rome 1951)*

123

*The Convention concerning the protection of the world cultural and national heritage (in Paris, 1972)*

*The Convention on International Trade in Endangered Species of wild fauna and flora (in Washington, 1973)*

*The Convention on the conservation of migratory species of wild animals (in Bonn, 1979)*

*Treaty on Plant Genetic Resources for Food and Agriculture-2001"*

In a nutshell, all the treaties mentioned above are stringed together with the Rio Convention, and later, the Nagoya Protocols of 2010 (2011). Perhaps, this is nothing but a continuation of Kantian human race implication. Ultimately, this came later as Nagoya Protocol in 2010 to give the people access and benefits. We have a few questions on the issue of Indigenous medicinal knowledge.

- World Health Organization (WHO), and World Intellectual Property Organization-WIPO has given definition erased Non-Plant based medicinal knowledge-NMIK. This is a clear genealogy of Kantian, Baconian New Science. And this is, to us, when states are giving the Law to protect IMK of relevant Indigenous communities, did not consider Non-plant Based Medicinal Knowledge. Here we can make a list, as per by Indian government, which refused to preserve Plant-based knowledge only,
- Even after adopting the WHO definition, the World Intellectual Property Organization (WIPO) is still confused about how Indigenous knowledge, especially pharmaceutical secrets, should be handled (WIPO, 2015), and the dilemma remains the same. Indigenous medicinal knowledge has not yet been defined, according to the International Chambers of Commerce (ICC), which is an accredited body of the World Intellectual Property Organization (WIPO, 2015) and scholars (Jütte et al., 2017; Fredriksson, 2021; Astutik, Pretzsch, & Ndzifon Kimengsi, 2019). After carefully reviewing the regulations and definitions of international organizations, we have a clear understanding that the entire process is 'vertical' Hamdouch and Depret (2010), and this is the western medical outcome, beyond philosophic foundations (Lock & Nguyen, 2018, p. 206) when our, and Indigenous peoples or the Global South has no choice but to accept the outcome and this is to be Reciprocal.
- The World Intellectual Property Organization (WIPO) or the World Health Organization (WHO) treats and acknowledges or understands that Indigenous medical knowledge is an individual property, as western or Cartesian reasoning implies. One other exacerbating factor and contradiction to take note of is the lack of any commonly recognized legal mechanism to 'protect' intellectual property. Knowledge of a given kind may be accessible and protected for a specified period and in a specific manner—but not generally speaking. Another gap that we have seen is that there is currently no system in place or that no system has been suggested in the area of IMK.
- CBD advocates for the codification of indigenous knowledge by states; however, many states, such as Bangladesh, have refused to sign the UNDRIP declaration but have signed on to CBD. Bangladesh passed a law on indigenous knowledge protection in 1998, but in 2010 passed another law that was weakened, and the country has no indigenous people. As a result, it is obvious that countries such as Bangladesh, India, and China did not acknowledge the people as Indigenous, and hence, did not respect their expertise. My critical thinking implies that this is the only reason why

124

the World Health Organization or the World Intellectual Property Organization (WIPO) amalgamated Indigenous and traditional medicine under the single name "Traditional." The World Health Organization and the World Intellectual Property Organization (WIPO) are embroiled in a heated debate and conflict.

- According to almost every Indigenous scholar, including those who are included in chapter 2, Indigenous peoples should be recognized as citizens by their respective nations, whether they are in the West or the East. For the simple reason that, without widespread rebellion or upheaval, maintaining national cohesion, accomplishing the SDGs, and establishing the New Normal after the 2020 Covid-19 outbreak would be difficult, not just in Bangladesh but also around the globe, is the only logical conclusion to arrive at. IMK is identical to plant-based medicine, which is considered to be traditional or indigenous (Astutik, et al., 2019). What academics are writing 'on' IMK from Bangladesh, or particularly and primarily from the Rakhain and other CHT, are not performing any action for the people and are not adding any new information due to their actions.

- Apart from that, not only Van Rheede's 12 volumes masterpiece work is worthy of mention, but he worked for the Dutch East India Company (VOC) and began writing these volumes in 1673 and aggregated organic data of 740 restorative plants and completed them in ten years (Reddy, 2006), but other sources claim that he did the same (7 Years survey, 690 plants, and 793 illustrations) and that he did it in seven years (Reddy, 2006). (Baber, 2016, p.12). "This is the first comprehensive history and study of tropical botany in South Asia (Reddy, 2006, p.169)," writes Reddy (2006) of publication. In addition, Portuguese scientists gathered medicinal plants from Malaysia and India between 1500 and 1600 AD (Kumar, 2017), as well as from other regions of the globe (Cook, 2007). According to experts, this is the cornerstone of BP, the path of globalization, and the foundation for CBD (Brockway, 1979; Merson, 2000), and I agree with them.

- As previously said, the condition of Bioprospecting after the colony is mostly an unseen and unexplored aspect of the story. Power changes and global politics have placed America at the forefront of every area of knowledge, as we have seen (Harvey, 2003, 2007). Between postcolonial times and the present, the gap between international policy and CBD is visible, and it demonstrates how CBD is an international policy that has been long planned for people who have been exploited and dug before by the West under the guise of scientific development and political authority to facilitate trade, particularly western trade, over Indigenous (traditional) societies.

- During this period, the United States was allowed to gather and exploit wild crops and medicinal plants for contemporary medication production in collaboration with public and private enterprises (Harlan & Pope; 1922; Harlan & Martini, 1936). Scientific studies were sent to the United States Department of Agriculture in 1936, urging them to be more attentive to breed collecting (Harlan & Martini, 1936). The government was pressured by another famous scientist, Richard Schultes, and his small but effective team to build a database and grant a patent on indigenous seeds and plants (Schultes & Raffauf, 1990).

- The request for the preservation of medical knowledge made by Mark Plotkin and his professor Schultes was nearly implemented in the CBD guidelines, which were first proposed in 1992 and were almost approved in 1992. (Plotkin, 1988, 1994). Even before the United States government began experimenting with plant-based medicine to treat injured troops from the Second World War, Merck and Pfizer were the leading players in the BP industry (Neimark, 2017).

- Mcafee (1999) writes that the Food and Agriculture Organization of the United Nations (FAO) was worried about the disgorgement of Indigenous knowledge and set up a center in Turkey in 1961

with financing from the World Bank and the United Nations Development Programme (UNDP) to address the issue. Another United Nations conference was convened in Sweden the following year, this one concentrating on an official appeal for control of biological resource gathering and conservation across the globe, which was issued in 1972.

- We ended up taking a couple more photos in the CBD. The CBD, the tarnished instrument, was created under the auspices of the United Nations in 1992. (Shiva, 2016; South, 2017; McAfee, 1999). According to McAfee (1999), the Global Environmental Facility (GEF), established in 1990, became a partner agency of the United Nations Food and Agriculture Organization (UN-FAO), however, it was primarily a spokesman for the West and the World Bank, as well as a working appliance of the CBD manifesto, and, surprisingly, the GEF's headquarters are located in the same building as the World Bank (McAfee, 1999).

- As we excoriated the ground CBD and discovered that it did not give benefit-sharing possibilities for Indigenous people, and this brought, like other scholars like Vandana Shiva, McAfee, a deep dissatisfaction. Later, in 2010, a second conference was held, and a protocol was adopted. This protocol, known as the "Nagoya protocol," has 36 articles and is extensively used (Nagoya Protocol, 2011). As of this writing, 160 people have signed the petition to safeguard indigenous knowledge from bioprospectors.

- According to us, the protocol's proposal of access to benefit-sharing (ABS) is a misnomer, because indigenous groups such as the Rakhain, to whom the concept of individual ownership is alien, thus the concept of profit-sharing is a waste of time for the people who, without a doubt, are the knowledge owners. We anticipate that the final event against BP will stand alone in authority, which is understandable given that BP represents such a significant event in global history that it seems appropriate for people to talk about.

- So we plotted seminal works that have contributed since the beginning, or even before the formation of the CBD, such as Coombe, Geismar & Francis (2017), Stephen Brush (1999), Arthur Escobar (2011), Kathleen Mcafee (1999), Noél Castree (2003), Vandana Shiva (2016); and, indeed, these voices are still active for marginalized people today. The tones of these academicians are almost similar, with a few radical voices thrown in for good measures, such as Vandana Shiva, who accuses them of sophisticated biopiracy (Shiva, 2016).

- Yet another defense is that the description of indigenous knowledge as "common" is so prevalent to the attitudes of Western capitalists and in the Western ontology that it is worth mentioning. Individual heritage and the concepts of private property, ownership, and ownership rights are prevalent and necessary only in a free market epistemology.

- CBD also encouraged Indigenous researchers to have a philosophical viewpoint that, both logically and practically, criticizes the regulations, rather than just opposing them. They had their own set of beliefs that are now being established, such as the Indigenous research paradigm, which has seen few theoretical advancements, such as 'green criminology' (Buscher & Fletcher, 2018, 2020; Lynch, Stretesky, & Long, 2018a, 2018b; South, 2017; Wyatt & Brisman, 2017; Travers, 2019), which was influenced by MaAfee (1999) and for a larger scenario, we refer to Daly, (2019), Harvey, 2007). Daly's book, to us, *How Europe Made the Modern World: Creating the Great Divergence*, is easily comprehended for junior students.

- Researchers devised a new idea called 'green grabbing' in opposition to the CBD and the World Intellectual Property Organization (WIPO), which is a new means to appropriate Indigenous knowledge from neoliberal lines of exploitation (Fairhead et al., 2012).

Activist professor Shiva furthered, "the biodiversity issue is an opportunity to recover diversity at ethical, ecological, epistemological, and economic level (2016, p.123)". In the case of Bangladesh, we experience the Hegelian Totalitarian and Kantian division, and the thinker 'I' along with the Reciprocity of Bangladesh state towards the Rakhain Indigenous people, and our observations are as below in Textbox 4,

*Box 4.* **The Legal Contradiction we face in Bangladesh**

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We see the contradictory situation as below, again we put in numbers


1. On 20th March 1994, we agreed to protect biodiversity, so we signed the
convention.


2. In 1997 we made the law.


3. A total of 15 times referred to the concept of Indigenous people as 'Indig-
enous'.


4. Ten years later, we have again mentioned Indigenous peoples in our national
education policy


5. What happened is that we did not acknowledge the existence of tribals be-
cause Bangladesh was


not 'Indigenous' in that year (Act-2010).


6. Rakhalmana says that we will protect the knowledge or medicine of our trib-
als in education policy.


7. Those who were on formulating the National Education Policy (the commit-
tee), why there have no Indigenous people is no one but a sociologist (Sadaka
Halim)?
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127

*Box 4. Continued*

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8. There is a lot written in the law-2018 about profit sharing; has any re-
search work talked about their profit at all?
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9. Is there any warning coming to the world that if you have to work with the
Indigenous people, then you have to work according to different policies?
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Source: Chowdhury et al., (2022, pp. 140-141).
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Postmodernism strongly connects with an irresistible urge for liberation from cultural colonialism or traditionalism. Still, again, it creates a trap and never recognizes Practicality. The spread and solidarity of lower caste consciousness is one of the areas of postmodernism. It is not just a reversal but a game of postmodernism in many synthetic currents. Shiva said biopiracy. Pat Roy Moony said similar if so, we see a group of scholars are many *Mimic, Captive, and Colonized* scholars agreed that this Bioprospecting is the protection of Indigenous people, as seen in table 3.

*Table 3. Reciprocity in bioprospecting*

| Bioprospecting | "Bioprospecting describes the practice of collecting and screening plants and other biological materials for commercial purposes (Dutfield, 2001, p. 1) a term first introduced by (Reid et al., 1996). Shiva has described Bioprospecting as a form of sophisticated biopiracy (Shiva, 2007, p. 307) in (Chowdhury et al., 2022, p.134). |
|---|---|
| Major Legal Provision | The Convention on Biological Diversity (2011); Inter-Governmental Organizations- IGOs Benefit-sharing are burning issues in the Bioprospecting world By Nagoya Protocol 2010 |
| Major academic works | Demie, Negash & Awas, 2018; Skirycz, Kierszniowska, Méret, Willmitzer & Tzotzos, 2016; Parks, 2018a, 2018b; Kashwan, MacLean & García-López, 2019; Gilbert & Lennox, 2019; Parks & Schröder, 2019. |

We do not accept this 'modernity' and science, in effect, is not a blind supporter as seen in table 14 which is based on colonialism. We read Bodlyar, Kant, and Elliott, but we need to know Patanjanil, Al–Ghazali, Saadia Gaon, Chandidas, Krittibas, Kavikankan, Govindadas, Gyanadas, Kashiram Das, Krishnadas Kabiraj, Vijay Gupta, Ghanaram, Bharatchandra, Ramprasad or Ramanidhi Gupta; Numerous folk tales, Baul songs, why should we remain unfamiliar? Postmodernism is giving the space, which is an opening step, seeking to synthesize that synthesis, while postmodernism is limited to following only Europe in literature.

Culture cannot be fully reconciled with those oppressed or neglected by the colonies. We believe that the discourses or critiques that we have received from Bengali thinkers in interpreting the concept of postmodernism in their way will be instrumental in shifting the post-colonial culture from the modernist art consciousness to the artisans.

Let us close,

Even after adopting the WHO definition, the World Intellectual Property Organization (WIPO) is still confused about how Indigenous knowledge, especially pharmaceutical secrets, should be handled (WIPO, 2015), and the dilemma remains the same. Indigenous medicinal knowledge has not yet been defined, according to the International Chambers of Commerce (ICC), which is an accredited body of the World Intellectual Property Organization (WIPO, 2015) and scholars (Jütte et al., 2017; Fredriksson, 2021; Astutik et al., 2019). After carefully reviewing the regulations and definitions of international organizations, we have a clear understanding that the entire process is 'vertical' Hamdouch and Depret (2010), and this is the western medical outcome, beyond philosophic foundations (Lock & Nguyen, 2018, p.206) when our, and Indigenous peoples or the Global South has no choice but to accept the outcome. We know, and "[w]e often hear that "knowledge is power," and in many ways that is true. Dictators know this best; they all try to limit access to knowledge to preserve their control over others (Bryman, 2016, p, xix).

*The World Intellectual Property Organization (WIPO) or the World Health Organization (WHO) treats and acknowledges or understands that Indigenous medical knowledge is an individual property, as western or Cartesian reasoning implies.*

*One other exacerbating factor and contradiction to take note of is the lack of any commonly recognized legal mechanism to 'protect' intellectual property. Knowledge of a given kind may be accessible and protected for a specified period and in a specific manner—but not generally speaking. Another gap that we have seen is that there is currently no system in place or that no system has been suggested in the area of IMK.*

The World Health Organization and the World Intellectual Property Organization (WIPO) are embroiled in a heated debate and conflict. CBD advocates for the codification of indigenous knowledge by states; however, many states, such as Bangladesh, have refused to sign the UNDRIP declaration but have signed on to CBD. Bangladesh passed a law on indigenous knowledge protection in 1998, but in 2010, another law was weakened, and the country has no indigenous people. As a result, it is obvious that countries such as Bangladesh, India, and China did not acknowledge the people as Indigenous, and hence, did not respect their expertise. Our critical thinking reveals the History as Saadia Gaon implies that this is the only reason why the World Health Organization or the World Intellectual Property Organization (WIPO) amalgamated Indigenous and traditional medicine under the single name "Traditional" and can we hear the sound of Kant, Malinowski?

*Figure 1. The channel of donation and access to benefit sharing*
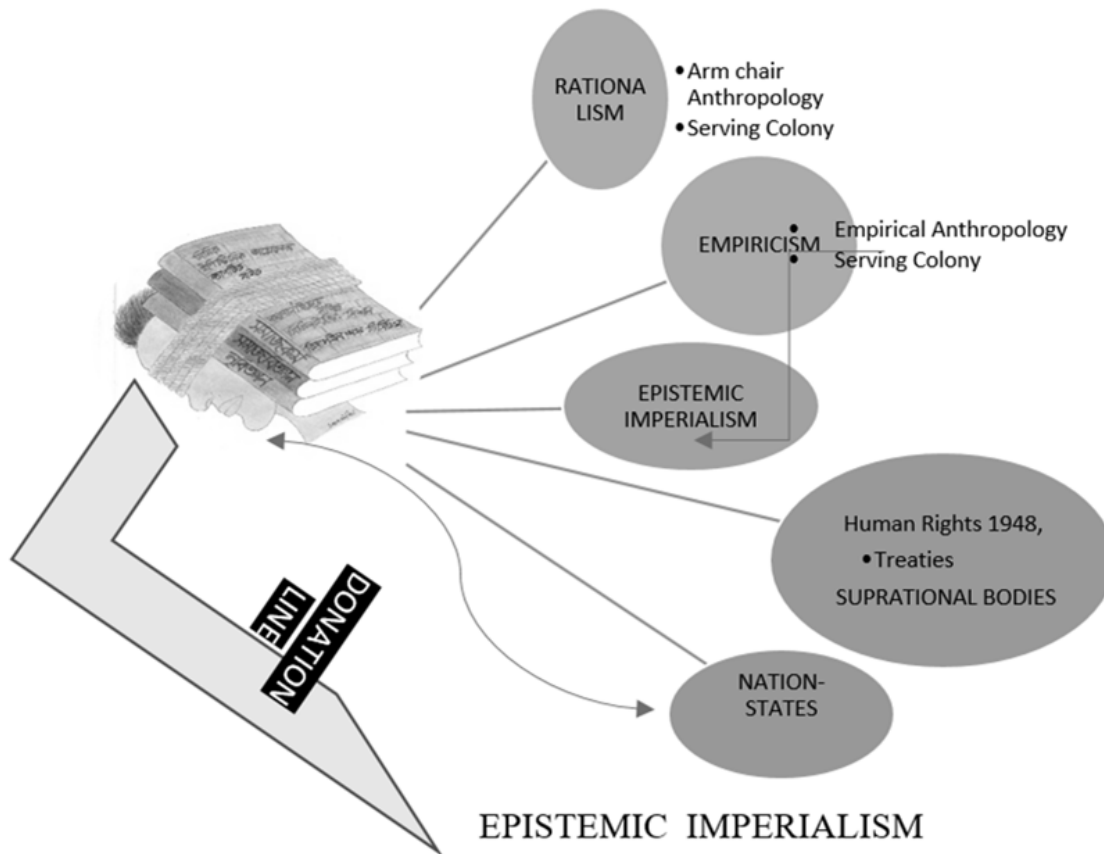


## CONCLUSION: DO WE NEED A CONSENSUS?

We saw that Reciprocity, despite informing Indigenous Sandpoint theory, and Indigenous Gnoseology (as seen in chapter 2) and IRP—a method, per se, is—our realization is we sought such approach that has had well collation and connection the practicality. Yet, following the ancient philosophical diffusional trend, and the recent collaboration with modern/western pedagogy with Indigenous knowledge in collecting and analyzing the field information and secondary texts. Trent University, Canada, offered Indigenous Environmental Studies Program (IES) for the first time, providing us with a connection of cooperation between IMK and academia and a place for developing indigenous economic problems (Trent University, 2011). In our view (which admittedly might very well be highly biased, academically and practically), we need a minimum standard of recognition, a consensus of Reciprocity, would never spam people soliciting our work—their PBIMK as of our Bioprospecting Research with the Rakhain of Bangladesh, and its reputation would show by being an Indigenous with formal solicitation. For that reason, we yet adopt those western tools that we find in similarities in many studies (Fijal & Beagan, 2019; Lowan-Trudeau, 2012; Ferguson, 2017; von der Porten, de Loë & McGregor, 2016; Hatcher, 2012; Kapyrka, & Docktator, 2012; Korteweg & Russell, 2012)—abetted my intellect in a meaningful way. Rakahian Indigenous lifeworld is therefore accrued of "the philosophy of Two-Eyed Seeing (TES) (see

Hogue, 2020, p.) and other linking frameworks (McKeon, 2012; Marsh, Cote-Meek, Toulouse, Najavits, & Young, 2015; Bartlett, 2011), and in seeing IMK (McKivett, Hudson, McDermott & Paul, 2020; Buenavista, 2021; Wright, Gabel, Ballantyne, Jack, & Wahoush, 2019; Broadhead & Howard, 2021). Scholars like Buenavista (2021). This also helps us to think, link and act under the Critical ethnography (Madison, 2018, 2011) and its application (Powell, 2021; Ting, 2019) but it lacks Practical in finding solutions to a problem sought, particularly for social justice (Simmons & Feldman, 2018), however, we can relate to the Indigenous Gnoseology (though scholars did bot mention IG rather IRP, see Chilisa, 2019; Cram & Mertens, 2016; McGregor, Restoule, & Johnston, 2018).

Our working definition of Reciprocity is

*Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, and oppression, it rewrites the history for re-righting the land, and language as the spirit of social scientists as* <u>Spirit.</u> *It is 'contributing' as reporting with and within the present people's physical, social, psychological, spiritual healing individual and collective by the people's knowledge, as* <u>knowledge democracy</u>. *Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for* <u>ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts.</u> *Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Abd Wahab & Saad, 2022, p.23).*

*However, this Pandemic taught us that these three are practical. However, Volunteerism has been in our addition to the wings as the fourth one.*

We believe that "[a] *Big mind, [a] collective intelligence can change our world* (Mulgan, 2018). At this stage, as a retorting to, and stimulated by the wording, [i]t is not impossible for Indigenous researchers to crack open the spaces in the academy for our way of learning...it is only hard (Kovach, 2010a, p73)".'We require 'weing' instead of the abstract discussion of the Frankfurtians, and diversity of Reciprocity; however, we, therefore, be a component of that totality.'We are is role players in the transformation of colonial fabric (Chalmer, 2017). And need a consensus, and this faith takes to the next chapter, the final part of this book.

## Chapter Activity

*Table 3.*

| | Chapter 5 Activity | |
|---|---|---|
| 1 | Each student may present about the Critical School, its origin and its impact in about 500 words | Teachers may facilitate the students |
| 2 | Each student find some Acts that are related to Protect and Preserve Indigenous Knowledge | |
| 3 | Can the teacher visit a nearby Indigenous community to see how the Researcher (Bioprospectors) was being encountered or not? | |
| 4 | *Seeds are not for sale: Vandana Shiva*<br>https://www.youtube.com/watch?v=DuTHBjl8XZA<br>https://www.youtube.com/watch?v=4cdFXKDAaQw<br>*Kimberlé Crenshaw: What Is Intersectionality?,* https://www.youtube.com/watch?v=ViDtnfQ9FHc | |
| 5 | Required Reading | |
| | Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. Decolonization: Indigeneity, Education & Society, 1 (1), 1–40.<br>A case of Constitutional Provision on Bioprospecting<br>Chowdhury, J. S., Abd Wahab, H., Saad, M. R. M., Omar, N., Ahmed, M. M., & Roy, P. K. (2022). History and Philosophy of Bioprospecting in Bangladesh: Experience from the Rakhain Indigenous People. In *Handbook of research on protecting and managing global Indigenous Knowledge Systems* (pp. 133-150). IGI Global<br>Levine, L. (1984). The limits of feminism. Social Analysis: The International Journal of Social and Cultural Practice, (15), 11-19.<br>Knappik, F. (2020). Brandom on postmodern ethical life: Moral and political problems. In Reading Brandom (pp. 184-197). Routledge. | |
| 6 | **Additional Reading**<br>Alatas, S. H. (2000). Intellectual Imperialism: Definition, traits, and problems. *Asian Journal of Social Science*, *28*(1), 23-45.<br>Pratt, M. L. (1995). Imperial Eyes: Travel Writing atidTmtisctiltnrathn. *London and New York: Routledge, Introdcution and Conclusion*<br>Hatfield, G. (2014). *The Routledge guidebook to Descartes' meditations*. Routledge (Part 1)<br>Corntassel, J., & Bryce, C. (2011). Practicing sustainable self-determination: Indigenous approaches to cultural restoration and revitalization. Brown J. World Aff., 18, 151. | |

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## KEY TERMS AND DEFINITIONS

**Frankfurt School:** The Frankfurt School refers to a group of well-known scholars who developed critical theories and popularised dialectical methods of learning by questioning society's contradictions. It is most closely associated with the works of Max Horkheimer, Theodore W. Adorno, Eric Fromm, and Herbert Marcuse, martin (a little earlier, Althusser's teacher).

**Reciprocity:** Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, and oppression, it rewrites the history for re-righting the land, and language as the spirit of social scientists as <u>Spirit.</u> It is 'contributing' as reporting with and within the present people's physical, social, psychological, spiritual healing individual and collective by the people's knowledge, as <u>knowledge democracy</u>. Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts. Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Abd Wahab & Saad, 2022, p.23).

**Reciprocity in Bioprospecting Conversations:** We disagree when we read and observe that the 1992 Rio Convention's UN Treaty said that indigenous knowledge should be exchanged and that the

Nagoya Protocol's beginning of benefit sharing is a reasonable step to safeguard Joseph Banks and Robert Fortune 'typed' stolen indigenous information. Can we see the source of Bioprospetition? However, as previously noted, the following acts are the legal forefathers of today's Nagoya protocol.

**Role of Researchers:** Beginning in the mid-1970s, structural Marxist systems, jurisprudence, and legal explanations were developed by Marxist philosophers. The traditional assumption that the government is the primary tool of capitalism or an authoritative category is challenged by structuralist marxism. The structuralist viewpoint necessitates the belief that government organizations must work to make the environment considerably more common in its long-term viability. In other words, government agencies must seek to mimic the whole capitalist culture.

**Varieties of Reciprocity:** We must recognize that 'deviations' known as academic promiscuity occur in a variety of ways all around us. We believe it is incorrect, and variation does not imply 'post' or evolution. Individuals or groups, on the other hand, may occur without their awareness; others may. This is where the flow of theoretical practice comes into play. Almost all theories are founded on various facts and information, both near and distant and current, for the future or even to advance the present. As a consequence, reading or understanding Derrida or Foucault in this manner will not be acceptable to others if you do not agree with others in your practice or viewpoint.

## ENDNOTES

1    Oftestad, B. T. (2018). *The Catholic Church and liberal democracy*. Routledge; Holdsworth, M. A. (2019). *In Twenty-First Century Europe, Do Constitutional Democracies Require Co-Operation or Strict Separation Between Public Authorities and Religious Bodies?*. The University of Manchester (United Kingdom); Robson, F. (2018). French Soldiers and the Revolutionary Origins of the Colonial Mind. In *Militarized Cultural Encounters in the Long Nineteenth Century* (pp. 25-47). Palgrave Macmillan, Cham; Ducheyne, S. (2017). *Reassessing the radical enlightenment*. Taylor & Francis; Lukes, S., & Urbinati, N. (Eds.). (2012). *Condorcet: Political Writings*. Cambridge University Press.

2    "'[w]*e have as clear a Notion of the Substance of Spirit, as we have of Body* ' (II.xxiii.28); '[t]he one is as clear and distinct an *Idea*, as the other: The *Idea* of Thinking, and moving a Body, being as clear and distinct *Ideas*, as the *Ideas* of Extension, Solidity, and being moved' (II.xxiii.15); '[t]he *Idea* which belongs to Spirit, is at least as clear, as that that belongs to Body' (II.xxiii.28); and '[t]hese *Ideas*, the one of Body, the other of our Minds, every day[']s experience clearly furnishes us with' (II.xxiii.28) (see Kim, 2019, p. 23) and this is the West, and their construction,concomitanatly, reduction to East. Lockes time is 1632, Descartes 1596, and Bacon is of 1561. This dualism of Descates, Locke, we found later in Merleau-Ponti (2008), *I have my body…*

3    This famous article is republished in 2016, Kirkness, V. J., & Barnhardt, R. (2016). First nations and higher education: The four R's—Respect, relevance, reciprocity, responsibility. *Journal of College and University Student Housing*, *42*(2), 94-109.

4    Andersen, C., & O'Brien, J. M. (Eds.). (2017). *Sources and methods in indigenous studies* (p. 1). New York: Routledge. Let us cite a long statement from this Book, We wish to flag here, however, the fact that as Indigenous Studies continues to emerge, it continues to draw on a huge array of disciplines and methodological debates to inform our perspectives and work, and it has tended to do so in a context with little collective strategy or long-term planning – hence our use of "promis-

cuity" in the title (referring to its original Latin use, meaning "mixed, indiscriminate, in common, without discussion") to modify "methodology" (p.2).

# Chapter 5
# Reciprocity as Being and Its Theses:
## Making a Consensus

## ABSTRACT

*This chapter is the position, synthesizing what the authors describe and what they mean and practice in Reciprocity with a set of rules and how it can be a tool in Social Sciences. Were there any problems with the Reciprocity in Research: Diversified Parable to Uniformity and Practicality Approach? How has the notion of Reciprocity been developed in various methods and circumstances by a diverse range of researchers, and how has it been given significance within the existing corpus of social science research methodology? Is it possible for the concept of Reciprocity to exist in more than one form and format in Social Research? How might using diverse viewpoints on the notion rethink how community engagement practitioners and researchers approach Reciprocity aspects in their discussions? Recognizing the numerous ways meaning is connected to and generated via the idea of Reciprocity is proposed in this chapter to understand the broader implications for community-engaged activity and study.*

## INTRODUCTION

*Each anthropologist desiring to study a tribe should be made to apply to the tribal council for permission to do his study. He would be given such permission only if he raised as a contribution to the tribal budget an amount of money equal to the amount he proposed to spend in his study. Anthropologists would thus become productive members of Indian society instead of ideological vultures (Deloria, 1969, p.95).*

The motivation of this chapter, indeed, the theme of the book, as we stated before, does not belong to one philosopher or any particular event, rather, it is an outcome of our long journey with Social sciences, and people. Reciprocity (and its meaning, multiplications) writings now available are deceptive and designed to confound academics since they are multiplications of previous texts that are defective and ahistorical, as we mentioned in Chapter 6. As a result, we respectfully excoriated this well-argued

literature, which may or may not serve as our foundation for reaching a consensus in this chapter. Once again, this book is non-specific and does not provide comprehensive practical guidance, meaning that solid Data-Analysis modelled works provide set rules, but of course, it guides with set rules. The aim is, as stated, we researchers may be able to find a strong path out of practising Reciprocity while maintaining a clear commitment to our inner selves and the community. As a result, this chapter urges cooperation, consensus, and Unity. However, we introduced the scenario of the 2020 Pandemic in the Introduction chapter, and we all know that diversity is an excellent exercise in scholarship. While we were honing the chapter, having a meeting with Prof Haris, naturally, a flood-hit Malaysia in 2021, thousands of people's lives were at stake.

*By today (21/12/2021, figure 1), the Malaysian people are suffering, and what is the musing of our Methodologies? We do not hear the crying of the waterlogged people—because we epistemically captive, Durekheimian Neutral academicians are!. Waterlogged people do not appeal to us, meaning that we are the Social scientists because they are neutral Social Facts.*

If we look at figure 1 and remain silent as a method (F.Alatas, 2012a, 2018), what is the worth of being a Knowledge practitioner if this does not make any welfare contribution to the people, as Aristotle says? If this Knowledge does not make me down to the community for some volunteering as Al-Farabi and Aristotle both advised as Intellectual Happiness.

*Figure 1. People are Waterlogged, water-captivated and we are Captive Academics*

## THE RULES OF RECIPROCITY

Why we set the Rules, it maybe needs some clarifications. We are nearing the New Normalcy; after these horrific two years of the globe, academicians and philosophers like Slavoj Zizek, volunteer organizations, and supranational bodies like WHO feel for Unity, perhaps Covax is an excellent example. In academia, the voice is emerging too. The requisite for a Reciprocal shifting in Social sciences is now a call. In many places, maybe, because of a lack of practical Arts and social sciences, slaughter cattle. Please elaborate We are sure that a numeral of motives is to be in apprehension.

*First, this Pandemic taught us how to work from home; even Ethnographic Research relies on the virtual Method, at least we see from our own experiences. We know by now the probabilities of attaining the award without physical contact. In this manner, if we continue the academic activities, we should know that we have to be practical and contributory. If we do not transform as 'radical reflection,' then chances are to sit home forever.*

*Second, In the coming days, a project, like now and before, can be a topic, that would produce, reproduce and legalize illusory, abstract, and useless for the community. This will be succeeding in an incorrect trajectory. So these Rules here may view as indispensable academic guidance for us.*

*Third, when demography, statistics, economics, and social works, to an extent, have corporal space, pure social Science like anthropology, sociology, and political science students may find be contributory to these rules as a lifebuoy.*

*Fourth, these rules are brainstorming, thought-provoking and of course, practical in terms of community engagement. To a larger extent, these would be an orientation to looking at Self, which has been progressively coming in academia as contemplation. So, the Rules, not for the social sciences only but also for Arts and Humanities, appeared to be one imperative key to this tricky nature of academicians.*

Finally, on a certain level, Knowledge meets in one point—all boundaries obsoleted—nature and natural laws, people and nature, welfare and intellects. Therefore, Ricardo and Mill is economist, Jefferson is in politics, and Tagore is a philosopher, without 'formal' education in the respective 'Discipline.' In further, Lalon, Chaitanny, Abdul Karim, Kabir Shah are concomitant philosophers and the subject matter of Philosophy. And we do not have any grave hostilities in healing Philosophical issues.

## Rule 1: Reciprocity is not Limited to Global Binaries (South-North) but Universal

Because, in the west, Rcipriocty, Hegelian dogma made on Binary model: Self and Society, Mind and Body, East-West, Modern-traditional. The primary Rule is that *Reciprocity is not limited to Global binaries (South-North).* Still, Universal, assumed here is that a possible reading of the issue at stake in Hegelian, or even Kantian thought consists in that this process of awareness formation based on work is externalized in culture and Self and how it takes place in the contradictions inherent in how individuals act morally in society and Spirituality, which corresponds to the manifestation, between ruptures and continuities (read: disclaimers), of ethos as an ethical substance experienced by conscience. In this sense, this principle

premise points us to the Universal formulation of Self depicted in *Figure 2: The Model Self-Repairing*— without seeing, realizing, and sensing the Self, how do I sense others? Nowadays, scientists proved that contemplation has physical connectivity with the body. The process of self-formation of Consciousness from work is externalized in the dialectical synthesis (Spirit) between, on the one hand, the content of social relations manifested in the master's debate and of the slave (the movement of recognition) and in the spirit alienated from itself (the estrangement intrinsic to the culture). If the Hegelian Spirit ends in Christianity, Kantian Cosmopolitian sees the western law, and then the Reciprocity is partial. Self-repair contemplation is Science and known now Gerritsen & Band, 2018; Brenner et al., 2020; Kaminoff & Matthews, (2021). Kaminoff & Matthews (2021, p.10) gave an analogy,

*From the standpoint of this engine analogy, the whole notion of "diaphragmatic training" as a way to improve breath function is flawed. After all, you don't become a better driver by learning only how to work the gas pedal. Most of the skills you acquire in driver training have to do with getting the acceleration of the car to coordinate with steering, braking, and shifting gears. Similarly, breath training is really "accessory muscle training." Once all the other musculature of the body is coordinated and integrated with the action of the diaphragm, breathing will be efficient and effective*

And this is the problem of Science (Pigliucci, 2018; Shiva, 2016) and importantly, in chopter2, we discussed by referring to some leading texts (per se, Jacobs, 2015; De Wit & Baird, 1991; Wang, Perlman, & Temme, 2020; Canda & Smith, 2013; Dudley, 2016; Feather & Pineda, 2021) without this western Binary, we need to sense the Self before entering into the community, and, our stand: *Reciprocity is not limited to Global binaries (South-North).* This Self is far beyond Thinker 'I' or Lockean Body-Mind dualism (Kim, 2019).' It can be found in many traditions, (for instance, see Aluli-Meyer, 2013; Henry & Foley, 2018; Nakata, 2007; Rigney, 2017; Weinstein-Moser, 2008). Spirit is more than *Mind-Body-Spirit immersion.* "Spirituality matters to Indigenous peoples, see Turner, 2020, p.175)" rather Spirit is a combination of the seven elements as we stated in figure 2. Neither in Descartes nor Locke, does the spirit come as an entity. Let us read a statement from Locke, that is very germane here.

*"'[w]e have as clear a Notion of the Substance of Spirit, as we have of Body ' (II.xxiii.28); '[t]he one is as clear and distinct an idea, as the other: The Idea of Thinking, and moving a Body, being as clear and distinct Ideas, as the Ideas of Extension, Solidity, and being moved' (II.xxiii.15); '[t]he Idea which belongs to Spirit, is at least as clear, as that that belongs to Body' (II.xxiii.28); and '[t]hese Ideas, the one of Body, the other of our Minds, every day[']s experience clearly furnishes us with' (II.xxiii.28) (see Kim, 2019, p. 23).*

So, this is the West, and their construction, concomitantly, reduction to East. Locke's time is 1632, Descartes is in 1596, and Bacon is of 1561. In contrast, if we are sensual or sensitive with Body, Mind, Energy, Emotion, and Our Esoteric and Exoteric gentle, we can only be connected with nature and community. Naturally, when a girl encounters menstruation, she can only give birth. A mango tree, when it reaches maturity, produces fruit. Analogically, if we believe, we are a part of the cosmos. Our body, community, and academic entities are in a cosmic relationality—a fully sensed Self can be a complete researcher. It is nothing Dialectical, nor Binary, rather quite natural, Universal. This Rule takes us to the next one.

### Rule 2: Reciprocity is neither Rapport nor a Friendship with the Community but a Spiritual Project.

Often we encounter ethnographic Research, Rapport building, Friendship, and Bricolage. French Structuralist Levi-Strauss coined Bricolage. Friendship came mainly from Hortense Powdermaker (1966), a student of Malinowski. However, Rapport building came in Anthropology since Redcliff-Brown and Malinowski. It has been known by Eric Wolf (1971), that Podermaker's friendship was at that level, that her maidservant became a friend during her fieldwork, and after a few days, she left the Friend, and a new one entered the Podermaker's Friendship. Infamous anthropologist Powdermaker has been wiping the friends like sweated powder of face, and this is the Rapport building, Friendship making. We do ask, what were the purposes of friendship? What for, and what purpose—do the ethnographers make the Rapport? To collect data, ensure food and shelter, and finally make a handful of Ethnographic studies, that can be used for colonial administrators to rule the people with whom the researcher had a Rapport, Friendship. Eventually, these Rapport-relations, Friendships have been purposefully made, and scholars are nowhere, continued after the fieldwork because they treated these as 'things' as a Social Fact. If we remind Figure 6, the Methodological Premises, what to take from these abstract and temporal contact? Do these methods go to a practical contribution to the people? A negative answer is expected, and it is essential. Critical school, later Postmodernist Social Science like James Clifford, James Scott, Soyni Madison, Norman Denzin, even *the Return,*[1] or Under the tag of '*Commoning Ethnography,*'[2] what they have left for us, what suggestions or practical guidelines we have to align with Gnoseological stand or Phronetical practice? Let us read from the Return,

*We thought of ourselves as critical intellectuals, advocates for the value of indigenous cultures, defenders of our people. Now, all of a sudden, we're handmaidens of the empire! (Clifford, J. (2013, p.2)*

In addition to the above, on the ethical ground, Didier Fassin, or George Marcus' *Multi-sited* analysis, do we have any taking except some analytical tools? So, Rule 2 proposes that *Reciprocity is neither Rapport nor a Friendship with the community but a spiritual project.* Beyond physical and emotional realms, it automatically triggers strangers to help each other during hard times, take a flood, war, and oppressed communities worldwide. It is spiritual that triggers strangers to reciprocate with each other.

Engaging contemplative, as we stated before is then an issue and we should address, and adopt it in social sciences. As previously stated, in the late 1990s, Canda and Lee Fuhrman polled members of the National Association of Anthropology. The majority of respondents reported that many clients raised spiritual concerns. Crisp (2020) gives us an example,

*A survey of 283 US social workers working with children and adolescents found at least two-thirds had encountered at least one form of spiritual abuse or neglect of children in their professional practice (p. 973).*

Social scientists dealt with the issue but felt unprepared based on the social education programs (Crisp, 2016; Groen, Coholic, & Graham, (Eds.). 2013).[3] It developed to become a question of competence. Finally, the current Anthropology finding implies an increased interest in incorporating spirituality/religion into practice and the necessity for Anthropologyers to interact more actively with clients' religious traditions and Spirituality.

144

## Rule 3: Reciprocity is not Temporal but a Life-Long Journey

Once the habits have been ingrained, it is hard not to reciprocate more than once. Even if we can not return at present, it may happen in the future because our love among humanity makes us the real humans above animals. Here, we clarify the positionality, and earlier, we mentioned that IG is a Method in Indigenous Methodology. Recently we found a book, if we look at chapter 8, the authors referred to Arnold Groh (2018). This German professor Aman, is, as we stated in the 5th chapter in table 14, that he is a provocative figure in promoting the Nagoya Protocol of Bioprospecting—we firmly believe that a continuation of the New Science movement. And here we see Arnold Groh cited in Paksi and Kivinen (2021), advocating Indigenous research. Professor Groh, a lovely gentleman, mailed jahid in 2019, at the early stage of his Ph.D. Journey. We want to share the Ontological sharing among Dr. Rashid (my Ph.D. Supervisor and co-author of our Reciprocal Research team), Prof Groh, and Jahid. As we stated in the 2nd chapter, our assumption, the problem is Methodological.

*A very recent published catchy title is Research Methods in Indigenous Context (Groh, 2018). It seems a well guiding book for this study; however, after careful review and communication with Prof Arnold Groh, we opine that it is necessary to conduct this study. He said this is a guide for those who are researching " White Man" (Farnz Fanon 1966) or "Captive Mind" (H.Alatas, 1972). The Indigenous context does not carry the essence and beliefs of the Indigenous paradigm. By saying "transcultural" (in the nation-state, many ethnic groups inhabit), scholars like Groh, and Appadurai (1996) are avoiding the majority's dominance. Arnold avoids political context. He idealizes colonial context in the mask of indigenous context by saying a global perspective. Putting a positivist approach, he, again, denies and puts aside the indigenous epistemology, ontology, and the whole relational process of the community indeed. However, we admire some practical advice for the fieldworker such as mosquito nets, sanitation, accommodation, and so on, and useful issues are depicted. Yet, all are/ will be in vain when I am not in a relational and Reciprocal part of the community. And still, I see this book is helping those who are scared to stay in the field. Still, I plan to re-reading the book with an indigenous project, articulated by Linda Smith (2021) in an academic format.*

One more example, Nilson (2017), said about Reflexivity, the issue is, the Reflexivity, later in Rule 6, however, Reciprocity is not something like temporal, but as said, a culture of belonging to a life-long. We need to make sure that we are in connection with the people, even after the fieldwork.

## Rule 4: Reciprocity does not Align With, Belong to, Generated from, or Created to 'Otherness'

As mentioned, it does not have boundaries that tie humans to do good or bad things. Reciprocity (as social interaction as culture) is always dual, dyadic, and dynamic and continuously encompasses dualistic buddies—but not imposing or dominancy. We should note if, an academic person and/or community as a collective entity are a fundamental fact in a relationship of action/and the Research's aim. Inevitably, a Reciprocal research necessities bondage, where Self is part of the Other, meaning the community. Not the Language or topic of Research, relatively the aim, research method, tools, data collection, analysis, in every step, the ties in ensured. Here every one a thinker, partner and part. Otherness is, by default, obsoleted. If we take from the Foucauldian notion, then Foucault's ontological intuition, generated by

his attention to the conditions for the possibility of cognition, which acquire themselves in historical time, was not developed by him into a positive program. But today we are seeing the continuation of this story. We see that historical ontology stubbornly makes its way into historiographic studies of cognitive practices and material conditions of cognition. And these historical epistemologists (philosophically oriented historians of Science) try to find the "external determination" of cognitive processes where Social scientists implied Kant, Hegel, and in other words, proved their Imposing One Dimensional philosophy by empirical data. Though, James Frazer, Alfred Haddon, and Lewis Henry Morgan, before the Malinowkian canon, rationally verified, created, and manifested Otherness. The fact that 'external determination'(read, western ontology) is clothed in historically and socially loaded concepts should not discourage us. We do not think we could find any magic word or set of words (be it 'practice,' 'culture,' 'social,' 'cock fights central to any community). All these could be possible completely to fill the Philosophical hypothesis of New Science and make its epistemology and keep it within its boundaries. Today, historical ontology asks about how new objects and concepts arise, i.e. how objects and concepts "become existing" (come into being), and where is Indigenous Metaphysics. In the words of Foucault, this question is "genealogical," and on this point, we agreed with. We, as said before, purposefully want to know and explore the western archaeology of Creating Otherness. And, the end is to "re-write and re-right" which Linda Smith told. Besides in IG, we mentioned covers the lack that we found in or within IRP. Rhetoric reflection, the abstract recommendation does not make any purpose toward the people, simply legalize the New Science with our field data. Edward Said said, Intellectuals often become ready-made to answer the social problem instead of making own way, that gives space to us in an experimental situation in which the natural setting is giving the place to imply.

We need to see the natural world with the eyes of Reciprocity. However, as history suggests, these sciences are also not able to supply us with a magical set of words to work with (be it like, matter, atoms, energy, information, neurons, etc. are on Absolute Reciprocity and engagement), which forever removed there would be tension between ontology and epistemology. Still, they can experimentally produce new ontologies with which historical epistemology somehow has to reckon.

We argue that philosophy has been gradually ousted from the territory of Research of forms of scientific Knowledge by several historical and social (empirical) disciplines: Anthropology, Botany, Sociology, Criminology, Biology, and so forth; therefore, the discussion of historical epistemology is possible only in connection with this 'historical trauma' of double loss. Double, because, firstly, this area and sciences as a subject were divided among many actors and lost their certainty in the absence of fundamental generalizations. Secondly, philosophy lost one of its key research fields, Science, whose shepherd and guardian of universalists claims it since the beginning of time she tried to perform, claiming the status of 'normative metadiscourse.' The role of a mentor or servant, illuminating the path before the mistress of Science, was lost, and philosophy could only observe the feast of historicism and relativism, modestly using the results of the winners, colonial administrators, who helped to make Others.

## Rule 5: Reciprocity is Essentially Anti-Racial

When we reciprocate creeds and religions, colors and race are not ingrained in our vocabulary like Indigenous Wholism. Our western paradigm is unfit. Shawn Wilson said, so, the theory of the west will not work for us. Our offensive words are not there. The person matter is unknown there. They have no idea what personal property means. People should know, that freedom does not mean only the economic matter or Equality is not only the voting rights, rather the spiritual aspect is another concern. Reciprocity

146

is fundamental for scientific impact, not only in disseminating studies and analyses but also in raising the critical debate of ideas, which will go for a quality-based society. We will justify these Rules with a few famous texts. Thomas Piketty's (2018), *Capital in the 21st Century*, is giving a probable solution:

*A progressive tax on capital is a much more appropriate policy in terms of both democratic transparency and real efficacy. (p.455).*

Later Piketty said,

*As I have already noted, the ideal policy for avoiding an endless inegalitarian spiral and regaining control over the dynamics of accumulation would be a progressive global tax on capital. Such a tax would also have another virtue: it would expose wealth to democratic scrutiny, which is a necessary condition for effective regulation of the banking system and international capital flows (p. 471).*

David Harvey's *A brief history of Neoliberalism*,

*How, then, did Neoliberalism negotiate the turn to so comprehensive it displace embedded liberalism? (p.40).*

*Neoliberal theorists are, however, profoundly suspicious of democracy. Government by majority Rule is seen as a potential treat to individual rights and constitutional liberties (p.66).*

And the Another David (Graeber, 2018) is our last reference. In the Introduction, we quoted that, and this is,

*I would like this book to be an arrow aimed at the heart of our civilization. There is something very wrong with what we have made ourselves. We have become a civilization based on work—not even "productive work" but work as an end and meaning in itself. We have come to believe that men and women who do not work harder than they wish at jobs they do not particularly enjoy are bad people unworthy of love, care, or assistance from their communities. It is as if we have collectively acquiesced to our own enslavement.*

None, nor seminal philosopher David Harvey, nor Thomas Piketty, according to our One cent justice, have paid attention to the real problem of Social sciences. All the West's social sciences seem to us are talking about method, not the theory. We need to understand the Human body, the self, the most important and sophisticated technology at first. Harvey, one may say, includes the poor and marginal under the minority group, and this is as, in chapter four, we said, another essentialist notion under the Marxist dogma.

All, David Harvey, David Graeber, and Thomas Piketty, received an extensive number of reviews and criticisms that have been published in the meantime is an expressive indicator of the extraordinary diffusion that this work had in the public space, becoming, in such a short time, one of the most extraordinary discussions in the area of social sciences. Of these criticisms, we would like to give the observation, in effect, comment on some from the more liberal and/or conservative sectors that came to the interior to question various aspects and assumptions of each. The central argument of these perspectives is to consider it incomprehensible that inequalities are interpreted as a problem in contemporary societies,

as they would fundamentally result from the individual merit mobilized to achieve success in different professional, economic and financial activities. Inequalities would thus be intrinsically necessary, as they reflect the promotion of individual freedom. They embody the effort of successful individuals to achieve better results than others (who, by contrast, may be considered "unsuccessful)." And, in this way, any attempt made by the State or by other institutions to reduce or lessen the extent of inequalities will, in itself, mean a limitation on the freedom to want to aspire and be able to achieve success. Because of this position, described very synthetically, it is unnecessary to summon Marxist authors or authors influenced by this current to demystify the notion of conditionality or opposition between increased Equality and limited freedom. For example, John Rawls (2020 [1971]),[4] and assumed liberal, in the North American sense, theoretically demonstrated, through the basic principles of his theory of justice, the interdependence between the freedom of rights and guarantees and the socioeconomic redistribution (of so-called good in a preliminary idea). And therefore, S. Madison adapted Rawlsian Justice in her Critical Ethnography, and we have been telling trapping of the west. David Harvey sought a solution from a Marxist lens, whereas Thomas Piketty suggests a reformation almost like John Rawls. For him, a decent democratic and liberal society should include mechanisms and institutions that simultaneously guaranteed the right to freedom in its various meanings (political, civil, cultural) and the capacity to mitigate economic and social inequalities. Fundamentally, it is precisely this interdependence between freedom and inequality that Piketty's analysis draws attention to, pointing out that the former is somehow threatened because currently, the levels of economic inequality reach very worrying levels. In this regard, Piketty, and Harvey, both's the identification and process that lead to the persistence of inequalities and their reproduction through the perpetuation of the greatest economic and financial privileges in a very limited set of people and groups. These processes, well documented in robust statistical series, lead to the maintenance and strengthening of the economic power of a small elite to the detriment of the majority of the population, who are denied access to specific financial and other resources. In the opinion of Piketty, and in line with previous studies by other authors, inequality thus becomes the greatest obstacle to social mobility, and, in this sense, we would add, it becomes the greatest obstacle to the consolidation of a society that respects and promotes the effective exercise of freedom by all citizens. In other words, and taking into account these profound asymmetries, society is only really liberal for some people, that is, those who can have more income and wealth. In this sense, the increase in inequality means an obstacle to the freedom to be able to achieve the best life opportunities. But it also means an obstacle that interferes in the most varied social and political sectors. A similar book, needs to get our attention, Richard Wilkinson and Kate Pickett's 'The Spirit of Equality', reveals, using statistical evidence, that the unequal societies are the ones that function the worst and where the greatest density of social and health problems is found. According to the analysis, which focuses specifically on Western countries, many sectors of the economy and society are affected by more problems as income inequalities reach high and intolerable levels. Thus, inequalities directly affect the less fortunate and tend to compromise the functioning and organization of society as a whole. Inequalities have a systemic character, whose contours deepen and take root in the social fabric. Similarly, Joseph Stiglitz (2012), in *The Price of Inequality*, warns of the effects caused by the concentration of income and wealth around a small number of people, interfering with the proper functioning of democratic political institutions. According to the author, the political institutions of the United States are being colonized by these economic and financial groups with the explicit intention of reverting them to the viability of their particular interests. In this sense, it is democracy itself that is at risk as the social asymmetries within American society deepen even further. This interference poses a

148

very objective threat to individual and collective freedoms. Facts of this type do not seem to concern many of those who call themselves liberals.

But a completely different stand we find in David Graeber, each paragraph was intended to demonstrate, using some recently published studies, that Equality should not be seen as an obstacle to freedom, as well as its inverse. Indeed, greater equalization of social and economic conditions and opportunities is fundamental for deepening individual autonomy and freedom. Likewise, a system of personal freedoms guaranteed by a democratically governed *Rule of Law* is sufficiently protected from the concentration of power by minority interests (including Marginal and Indigenous people too). Freedom and equality are interdependent (and not opposing) factors, which is why they are so decisive for the functioning and quality of democratic life of a collectivity, as Joseph Wronka about 30 years ago wrote about the problem of Scientism (see Wronka, 1993[5]). After the 2020 Pandemic, if we do not listen to the air, the death, the waterlogged people when we do then. We courageously said: *"Not Now, When Then? Bangladeshi Indigenous Ways of Acting in Responding to Covid-19* (Siraz, Abd Wahab, Saad, & Roy, 2020)." Therefore, we set inequality policies as class policies, regardless of the boundary of social sciences.

## Rule 6: Reciprocity is not Reflective but an Ultimate Consciousness Conviction hence, Tangible/Nor Tangible, not Measurable

Last two years I (jahid) have been joining the weekly classes of the American University of Sovereign Nations (AUSN) and often in the monthly Conference[6] assembly. Professor Darryl, with all respect, often asks students to give a reflection on the respective topic or material we read in the classes. Jahid feels the worth of being a 'reflexive' scholar, for instance, AUSN has published a few Ethical volumes on the COVID-19 Pandemic and Vaccine. About 200 scholars attend the classes, and all have, small or big, contributed to these Ethical recommendations. In our humble quest, in figure 2, as an instance, we showed that people are suffering, local Malaysian authorities are working hard to mitigate people's needs, and we also stood by the people whatever we had and could do. But, what is the worth of being Reflective in academia if these waterlogged people have had been foodless nights?

*Figure 2. Our reciprocal activities during the flood in Malaysia 2021*
*Source: Chowdhury, Abd Wahab, Saad, & Roy, 2022, p.168).*



However, a conscious action happens that we have been witnessing a singular phenomenon, water-logged people, for instance, we have stood in whatever we could, by the people, in figure 15, in the opposite direction of the western Objectivity, Binary and 'thinking like a thing,' and this is an opposite stand of the proliferation of inequality in education policies. In this way, the freedom of an academician is also being threatened under the majority democracy, as Harvey is concerned of, to an extent to a wider social aspect. This process being volunteering seems to have taken many by surprise. Both in current perceptions and conceptions in the public sphere and specialized analyzes and debates in the social sciences, until now, these inequality policies, and academic scholars had not been recognized for what they are or had not even been identified as such. As we said in Rule 5, historical ontology is created by the new Science. The causal and usual chains involved are still somewhat imprecise or controversial if we take the IG in place. The consequences, already being directly experienced by vast social sectors, have not been sufficiently mapped and analyzed so far. Figure 2 is an effortless everyday practice of ours. In a way, the context of prolonged economic and social progress that took place in the second half of the 20ᵗʰ Century helps us to understand, albeit paradoxically, the difficulties in recognizing the current policies of inequality that we discussed in chapter 5. In fact, at that time, the notion that public policies were essentially equivalent to equality policies became socially entrenched. Directly or indirectly, to a greater or lesser extent, this was a fundamental attribute of progressive taxation, labor legislation, social security, public education and health systems, public energy and sanitation infrastructure, transport, and communications — core elements of the complex of institutions and policies constituting what has come to be called the Welfare State, the welfare state, or the welfare state. Make no mistake about it.

150

Structural asymmetries, contrasting conditions of existence, feelings of injustice, and social conflicts were very present in these societies, but nowhere did a Transformation happen. However, this does not belie the fact that a type of public education policies prevailed in them—primarily induced, in fact, by it turns out, however, that a singular phenomenon, in the opposite direction, has been witnessed: the proliferation of inequality policies.

From the 1980s of the 20th Century on, a deep inflection took place in the center of the more developed world; Vine Deloria and Frantz Fanon are prime examples, neoliberal equality policies began to be replaced by inequality policies. A process of prolonged worsening of inequalities begins, namely inequalities in income, wealth, employment opportunities, labor rights, access to services, and possibilities for social mobility. This process is now in full swing. The study of Thomas Piketty, and David Harvey, painstakingly documented and brilliantly analyzed, are particularly important for highlighting this shift in economic inequalities, which began almost half a century after another equally drastic but inverse change. No less important is to make it possible to measure the continued worsening of these inequalities today, explain underlying fundamental economic logics, and understand crucial aspects of the relationships of these structural changes with policy reversals. In Social Sciences, Indigenous issues are particularly where economic and social inequalities had followed a U-shaped trajectory in the last decade when UNDRIP came to the fore in 2007.

On the other hand, in chapter 5, as a Bangladesh case, we stated that new "class policies" have been aggravating inequalities, widening the contrasts, we said, 'the Interface' in living without legal and constitutional change conditions and intensifying social polarization. With the growing restrictions of resources and opportunities, most members of society have been faced with a deterioration in the conditions for exercising freedoms, in the sense that they have been reducing, as Amartya Sen says, the exciting possibilities of making choices and taking actions that each one has reason to value—which is a sophisticated voice of Neoliberalism. We would rather see Stiglitz's voice, all these policies—education, economic, political—lead to an extremely restricted and arbitrary concentration of political and economic decision-making power. This is one core argument we are trying to establish. As Foucault nicely demonstrated, Power or class policies are a factor in aggravating inequality, but sciences are here to feed and legalize, and hence and a threat to freedom.

## Rule 7: Reciprocity is Contractual

We go back to Wax's *Field methods and techniques: Reciprocity as a field technique* (1952), and we undoubtedly acknowledge, that Wax, Backer (1956), Vine Deloria have motivated us. In addition, if we look at some historical events in the judicial paradigm.
First, we will take the Medina Charter[7] dated 532,

1. This is a document from Muhammad the Prophet (may Allah bless him and grant him peace), governing relations between the Believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation – Ummah.
2. The Quraysh Mohajireen will continue to pay blood money, according to their present custom.
3. In case of war with anybody, they will redeem their prisoners with kindness and justice common among believers. (Not according to pre-Islamic nations where the rich and the poor were treated differently).
4. The Bani Awf will decide the blood money, within themselves, according to their existing customers."

We then see some others,[8]
"Reciprocity in the UK

*"The UK legal systems were comparatively late to the party in respect of the reciprocity principle. As is often the case in the UK, the principle took on a different form, as it evolved from the judgments of Lord Mansfield in two seminal 18th Century cases: Kingston vs Preston and Boone v Eyre. In the Kingston case Lord Mansfield laid down the precedent for Reciprocity as a general concept, creating the notion of "dependent and independent promises."*

Reciprocity in Canada[9]

*Canada acts as a microcosm of the differing approaches to the reciprocity principle taken by both civil and common law jurisdictions. In the historically English-speaking provinces, we see it used in much the same way as in the UK. However, in the Francophile jurisdiction of Quebec, the proportionality of response becomes a key factor. Indeed, the language of article 1591 of the Quebec Civil Code includes the mitigating term "substantial breach" in its codification of the principle. Damages, suspension or, in some rarer cases, termination are adjudged based on the extent of the breach, with the courts taking a "sliding scale" approach based on the impact caused by the claimant's failure to satisfy its contractual obligations. In Employers' Liability Assur. Co. v. Lefaivre [1930] the Supreme Court of Canada was forced to consider both the order of performance and the extent of the breach. Here it was established that even where the obligations of the party relying on principle are divided, so performance is required both before and after the claimant's obligations, if the claimant's breach is deemed substantial enough the reciprocity defence can still be used. While often founded on standard forms, Canadian (particularly Quebecois) construction contracts tend to be more bespoke agreements. As a result, we do sometimes see Reciprocity explicitly stated, where this is deemed necessary. However, in most cases, application of the principle is sufficiently embedded in the legal system that contracts remain silent on the issue."[10]*

In the translation, we are not willing to take part in the debate; however, we seem to be focused on numbers 1 and 2, which are both translations of the original text of the Constitution of Medina by a Muslim scholar and polymath Muhamad Hamidullah based on the following historical sources: "the Seerah of Ibn Hisham," which quotes Ibn Ishaq's Seerah, Abu Ubaid's Kitab-al-Amwal, and Ibn Kathir's analysis by Michael Lecker have written a comparison translation of the two versions by Ibn Ishaq in Ibn Hisham's recension and Abu Ubaid, highlighting the discrepancies between the two texts (Lecker, 2021). Ahmed is wonderfully explained (see Ahmed 1984). Kuru, 2019; Denny, 1977; Ardç, 2017) are just a few of the excellent articles on the subject. "They are a single community (ummah) different from (other) people" —Frederick Denny said (Denny, 1977, p.49). The community is a state that we adapted as a community, just like Artistotle used Polis. The point is here we gave the classic examples, that every people of the state, or community—to a smaller scale, should be ensured by policymakers, —and this, should be respective to the customary law, instead of jurisprudence, or, the later should include in the law. The inquiry, which we labeled apprehension as a Reciprocity Rule, is, to some degree, amnestic. As we have not defined yet, it is a defense, or even a counter, to a certain action; in other words, what is more often known as a response. This response encompasses a wide spectrum of social actions, ranging from the most Objective to Value neutral thinking.

152

When Clifford Geertz proclaimed Positivism, George Simmel, Harbert Spencer, Tönnies, Emile Durkheim, or Max Weber, Malinowski, and Firth formalized it with sociological, widely ethnographic facts, Comte was waiting. Researchers recognized many types of solidarity, including national, religious, guild, and familial, modestly. Conclusion: There is no way that all contracts (Hobbes then, Durkheim) should resemble mechanical solidarity (see Durkheim, 2014). Their ideologies and identities clashed in political venues throughout Europe and the United States during the last centuries. They partitioned the globe between themselves. The economy, of course, we recognized as a form of social situation, political upheaval, and cultural change in their views, based on Adam Smith and John Stuart Mill, but, agree with David Graeber, pinned Western' habitus' as a nation-state. Considering the diversity of human nature and cultural environments and historical shifts in political and economic conditions, we realize that the phenomenon of stress and group formation is belonging. Sharing must be much older and more diverse than the idea of solidarity with our division, binary, and exploitation, and this is the lesson Ibn Kaludian Sociology (F.Alatas, 2014)). The promise of the French Revolution, and the concept of solidarity itself, is ambiguous; it encompasses mechanisms such as taxes and redistribution, charity, altruistic contributions and political support, social policy, concessions, grants, funds, food, clothing, social entrepreneurship, sponsorship, NGOs, and so on, all of which are now included in Human Rights treaties. Their ideological cornerstones are communitarianism, equality, and development. Solidarity is a sort of ideational and physical redistribution in popular culture. Although Marxist sociology, which is primarily totalitarian, rejects the continuation and concealing of fundamental economic, social, and political inequalities, their classless world remains bound to nation-states. According to late-twentieth-century game theory, sociological and economic solidarity became a rational option among group joining (intentional communities) alternatives that may offer the most "benefit" to an individual. By its very nature, anthropology drew on the Knowledge of European sociology, political science, law, and economics. Internal balance, social stability, and collaboration have been observed by anthropologists in a variety of non-European and preindustrial groups, which have been labeled archaic in the west by default.

Anthropology and ethnology remained on culture and science's imperial and heritage fringes throughout the twentieth century. The separation between mainstream sociology, economics, and anthropology in the American west appeared to be cemented when Garrett Hardin pronounced the 'tragedy of commons.' With isolated, uninformed, and mistrusted elements of society, his literature applied game theory (methodological individualism). In his opinion, neither the communist state nor the commons were ideal property owners for the global future's environmental concerns. During the Cold War, such a statement seemed quite reasonable to western readers, and it became common knowledge among many students and future ecologists and economists. Economic and environmental anthropologists' persistence in small-scale, face-to-face communities and ethnographic studies has reversibly altered political and economic theory. Elinor Ostrom, in her book indeed adopted[11] McC Netting's position *Balancing on an Alp,'*. Jomo Kenyatta rejected Malinoski's concept of Positivism in 1939. Antenor Firmin was the first Decolonial thinker, born in 1885. Indigenous Metaphysics was released a bit later by Vine Deloria. The rest is history after that. As a result, practicing commonality is practical and sustainable, even in small groups. In a nutshell, we point here with only a few words.

First, in the United States and (southern) Europe, the recent reinvention and reinforcement of community and resilience drew anthropological Methodology closer to David Graber's public discourses.

Second, despite not being an Anthropological formal study, Linda Smith has adopted western questioning techniques. To our knowledge, anthropology has never really embraced the notion of solidarity, at least not in the same way that sociology and economics have. Solidarity was an idealistic aspect of

established social order for Mauss (1966 [1925], but did he accept it in theory? No, because if he could, he may take a position against his uncle Emile Durkheim, whom we will examine in Rule 9 on a few points. Ardic (2017, p.78) nicely said,

*"[Sued Hussein] Alatas' work on Ibn Khaldun stands out by entailing such an attempt at an application of the Khaldunian framework to a number of empirical cases and making it more relevant to the contemporary social theory. It seems that at the root of his interest in Ibn Khaldun's work lies Alatas' deep concern with the Eurocentrism that is still quite prevalent in the (Western) sociological theory as well as in various strands of the social sciences in general."*

If we read from Professor Farid Alatas, we stated before that in doing Autonomous Sociology (Alatas, 2006), whether we are imposing something foreign on the community or not. Alatas' has another development of Khaldinuan's theory of Sociology. Let us read from Alatas (2014, p. 62).

*The trend of "going native" among both Western and indigenous scholars constitutes the elevation of the native's point of view to the status of the criterion by which descriptions and analyses are to be judged to the extent that the social sciences from the West are held to be irrelevant. Among the traits of nativism are the following: 1 The rejection of the social sciences of Western origin. 2 Shallow and superficial critiques of theoretical traditions in the West. 3 The neglect of various problems that are to be found in the contemporary social sciences. 4 The lack of attention to the classical Islamic tradition as the source and inspiration for a social science that is relevant to the Muslim world.*

Reciprocity is contractual, neither something ascribed nor an imposing rather natural, maybe, not in a written form and does not mean to be at all, but an academic culture.

## Rule 8: Reciprocity is not a Metaphor, nor a Linear, Subjective, and Value-Added

Our proposal here is to share some concerns derived from research work in a context that, precisely, poses enormous challenges to known forms of social Research and, in particular, to the approach with which I usually work: the ethnographic. It is not our intention to speak from any place of methodological or epistemological authority. We do not pretend to position me as a methodologist. We would like to speak from my own experience, as a researcher who is carrying out an empirical study with full awareness of the conditioning, limitations, and impossibilities. We know that some colleagues will not agree with the nature of social Research, especially ethnographic Research, in circumstances such as the current ones; we understand your reasonable objections. It is true that they have not been and are not the best conditions to study reality in ethnographic terms. But conditions are what they are and we do not necessarily have to sit around waiting for better times. If we accept the challenge, we are forced to think about the urgency, of the known consequences of all haste. Despite all this, from the beginning, it has seemed essential to me to try to study this exceptional time, where many have been infected, ill, and died, including family members, friends, and colleagues. Time in which, like seldom, our questions and perplexities about the fears and anxieties of the population have been more noticeable than are questions about ourselves. Through the presentation of the main aspects of my current research and some of the solutions adopted in the face of the impossibility or limitation of accessing the field in the

most usual ways, I would like to discuss a series of alternatives to carry out fieldwork from a distance: testimonies requested by text messages, non-face-to-face interviews, observations with little or no social interaction, survey and interpretation of textual materials, analysis of the interaction situations that we star in, or the investigation of online social networks, to name just a few. In the 7th chapter, we will conclude with some Reciprocal reflections that are practically driven by our work on how this critical context imposes exceptional conditions that can help us think about our habitual modes of ethnographic Research in contemporary worlds. Our value assertion is unlike Alatas Islamization as stated in the previous rule. Thus, as previously said, it is not a rigid, straight line of thinking and action. It requires a three-step investigation to ascertain if the suspension of performance of a party is protected. Reciprocal performance responsibilities must exist in the mental state of faith or belief, followed by both parties failing to fulfill these commitments. Thirdly, the party asserting the exception must establish a precise sequence of performance requiring one party to discharge their contractual responsibilities before the other party may perform theirs. However, these three facets of the concept are not ubiquitous, wherever mutuality or another principle of Reciprocity exists in many texts.

*Norman Denzin's Auto-ethnography[12] Or, Analytical Ethnography,[13] Reflexive Ethnography;[14] Soyni Madison's Critical Ethnography[15], later, Performed Ethnography;[16]*

Elaine Lawless's Reciprocal ethnography;[17]
Luke Lessite's Collaborative Ethnography;[18]
Elinoff, Gibson & Trundle's *Commoning Ethnography*,[19]

*Figure 3. Diversity in Ethnography, what next?*
*Source: Authors' collection.*



In certain circumstances, as addressed in Chapter 4, the objectivity of academics, which is to our mind a violation of IRP's central principle, is a critical factor in evaluating the amount to which Reciprocal obligation arguments may be relied upon. To appreciate how this (and all, in effect) set of Reciprocity Rules evolved differently among jurisdictions, it helps to look back. We tried to justify and prove that all are originating in the natural world, the notion was adopted in different ways into embryonic Philosophical and later Deontological legal systems. While it was unable to find a place in the Common, Humanistic, Humane, and Universal for all peoples on the planet. British, Spanish, Franco-Germanic, and Dutch civil law systems all acquired a portion of the Greeko-Roman spirit. The Dutch, British, German, and French colonialists then carried their disparate interpretations of the Reciprocity principle to their new territories, broadly speaking, as we said, Reciprocity-in-Kind. Hobbesian Contract, Lockean political concept of two treatizes, and Hegelian Absolute spirit strongly affect modern social sciences. Regardless of the social sciences, our experiences indicate that, although these principles are incorporated and used differently

156

in different systems across the world, they are seen as fundamental contractual concepts, The Treaty of Bangladesh Government and the Hill Tracts (Chowdhury, Abd Wahab, Saad, Omar, Ahmed, & Roy, 2022; Choudhury & Chowdhury, 2021; Partha, 2020; Chakma, 2021). As a result, none of these Social Science and legal practices include terms concerning Reciprocity in standard form building contracts.

## Rule 9: Reciprocity Is Not Becoming But Being And Hence Natural

It is not a straightforward phenomenon where we can reciprocate only one time since the habit is formed automatically sometimes we Reciprocate bad or good things, it can not be measured objectively. However, despite the ideological Reciprocity, the physical term 'reciprocity' appeared in early ethnography as a 'cultural-local-tribal' element in 'traditional' societies. For instance,

Belshaw in Cook Island (1965),

Bohannan (1955) in Tiv of Nigeria,

Malinowski (2014 [1922]) in Pacific and

Mauss[20] (2002 [1950]) assumed all without fieldwork.

But this dogmatic notion of Reciprocity was interrogated in the 1950s by the Frankfirtians. Subsequently, the origin of the history of ethnographic studies and its conceptual framework, along with logic and methods are Eurocentric (Pernecky, T. (2016). We informed that the Rule of Reciprocity is a natural law, we will share a few incidents, natural, sensed and historical if history is a source of Knowledge. Elinoff et al. said, "The truth is that we have a hand in this, but the larger work in what *Commoning Ethnography* is and will be, is being done by the scholars that contribute to the conversation that we've staged here" (2021, p. 4, emphasis original).

*Box 1: The First Chipko Movement and Sacrifice to Reciprocity*

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A Talk of Vandana Shiva:


We can have hope because this Chipko, movement and Shipka means to hug and
women had spontaneously come out in our area in the central himalaya where the
ganges starts and said we are going to hug these trees you can't cut them and
part of it was they were watching the logging operations create landslides
make their streams disappear they were having to walk further and further for
water for fodder for fuel and the engagements in an action which in my view is
is the ultimate connectedness with nature love for nature to say we will sac-
rifice our lives but these trees can't go of course much later I realized it
wasn't the first chip coin in India. I of course spent a net every summer year
even as a student every winter every summer I'd rush off to India and be there
as a volunteer and what can you do you know women know everything they know
their forests they know their trees they know the forests are linked to the
water.


first Chipko nearly 300 years ago women of Rajasthan led by a woman called
America Devi came out and in this Rajasthan as you might know is a desert and
they'd had famines before that and a take from this conversation,


We put as viewing list of chapter 5, under Activity: https://www.youtube.com/
watch?v=i3EDEqr7ha
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*In India, in 1974, the Chipko movement happened, women were hugging the trees, and they showed the world that they have a natural Reciprocal relationship with tress. Even Professor Vandana Shiva informed that in India, about 3 hundred years before, Indian women proved and paid for their Reciprocal relationship by the blood of 250 soulful bodies.[21]*

Let us share something from the animal kingdom,

*In University Malaya, we have monkeys. Often, Professor Haris cautioned jahid, do not to keep the window open. True, he listens to his professor but does not imply, so he opens it. They come, eat whatever Jahid has available, and go. Reciprocity is natural.*

*I (jahid) was waiting for outside of my daughter's school, and one day saw a lady wiping a scared dog. The dog was standing as if he paid the lay to do the job right. Jahid asked the lady why is she doing this, the answer is that she had been doing the same job every month, and since she lives in a multi-storied apartment, therefore, she could not take her at home. Jahid followed the dog, what happens next, is an*

*example. The dog then walked in front of the lady up to her car, and he was standing with an upset face until her red vehicle was seen.*

Like the covid-19 Pandemic and complete Lockdown, jahid and his friends were busy collecting money, food, and cloth for flood-affected areas in his neighborhood. What is the role of the universities of Malaysia? We are trying to discover. Where jahid was studying, this University Malaya and its Social scientists are doing. Barely practical, we are busy with Webinars, virtual meetings and so on. We have many active virtual groups because people are and a change from being to becoming with greater weight, from scientific, local empirical shreds of evidence to global dynamics, on the one hand, and for greater practical involvement in the call for harmony, justice and the well-being of the people, on the other hand, is what we believe.

This work is consistently abstract, with a strong emphasis on applied philosophy (PP). Knowing that Practical Philosophy (PP)[22] includes the theory of decision as a subject, we may categorize it into two categories: Normative Decision Theory (NDT) and Descriptive Decision Theory (DDT). NDT investigates the consequences of choices or, taking into account limitations and assumptions, determines the optimal options, while DDT studies how agents [in this case, academics, and policy planners] finally come to make the decisions that they do. They are not intended to show the approach but rather to create the tone and offer context for the analysis. Before starting the procedure, readers of this work should know what they are getting themselves into. The reason for this is that rookie researchers often adopt a highly dogmatic and rigorous approach to doing their study: be neutral, objective, and value-free.

We talked to many young scholars. Our strong assumption is that most of them want a structured way of analyzing, of course, objectively, because this is a safer way to be 'Silent,' hence, they are unsure of what they are doing or why they are doing it, and finally, what should give return to the people!. They are looking for a formula that outlines everything for them step-by-step, but, qualitative research needs much more, practicality is the central inception.

The final section, Rules of Reciprocity, achieves two goals at the same time:

One: It is to argue against the Ontological positionality of Logical Empiricism derived from Rationalist or Empiricist Philosophical and their colonial solution, the other is to argue against the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalytical historical viewpoint, and the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalysis.

Two: These Rules convey the inner senses of Indigenous Gnoseology, which is to say, the Method inside the Indigenous Research Paradigm, as we have already said. As previously said, Reciprocity in the learning world is to be a society, and as such, we should put cultural features into practice. Recognizing all of the inconsistencies, we hope that the covid-19 epidemic has taught us something, if only via a thorough examination. During this epidemic, we learned that our emotional dispositions, concentrated emotions, and people's passions serve as a scientific asset in communicating these laws.

Therefore, the last half of this book involves an examination of the characteristics and characteristics of Reciprocity in which human involvement or our ways of becoming a planet are Reciprocal. As a result of this assessment of human participation circumstances, the philosophical history and various aspects of contemporary partnerships are discussed, and the nature of speech, social divisions, misery and transparency are evaluated in light of the 'laws of reciprocity' that are presented here. Individuals with an interest in philosophy, psychology, sociology, cognitive science, neuroscience, gender studies, the development of culture, and other fields should read this book.

## A REFLECTION ON RECIPROCITY

**How we see the human suffering, a medical anthropological viewpoint, it has been an argument ober three decades.** we do faith this discussion will be for humanity instead of to humankind. The reason is that we 'want' to see the maximum effect and benefit on society, instead what we 'can' or 'to' address the pandemic, in essence, to the broken humanity. It is, perhaps, the time to ask, "*who guards the guardians?*"[23]This Article is thus for us, not an opinion piece 'to' society rather an urge 'for' the human beings. ***Think About Human Suffering***[1]

…*How We Think About Human Suffering*[2] **In Digital Ethnographic Domain: Some Current Literature.** In 1997, medical anthropologists Arthur Kleinman, Veena Das, and Margaret Locke edited a book titled Social Sufferings. In 2016, they authored a masterwork titled "*A passion for society: How we think about human suffering*." Both of these works were published by California University Press. However, in such a state of mind, even if we individually consider, how have the Anthropology and Social Sciences departments at the University of California reacted to the issue of two volumes? I am aware that these concerns may be simply posed and that the solutions are readily available; but, we choose to remain silent, which is destructive to humanity and its civilization. we are as mentioned, neutral.

What do you think the future of mankind will be? What is the posthuman period, and what does it mean to be a 'human' in this context? What responsibilities do we have as researchers and human beings to ourselves, others, and our own and future generations? What are the social science stories that are intertwined with the true force of the asymmetrical world and the very fabric of civil society? What are the challenges that we need to hear in the hushed tones of our hearts? Taking a multi-disciplinary approach to the posthuman period, the chapters in this volume discuss the multifaceted geographies and counter-geographies of civilization, discussing the potential futures we face as planetary beings that are nothing about the south or north poles, the east-west dichotomy of anthropology-sociology, and the potential futures we face as planetary beings that are nothing about the south or north poles. Rather, as a general rule, virtually everyone will follow the rules.

We, as a whole, avoided the detailed linear colonial or professional or missionary anthropological history as many books are available; however, it merges disciplinary boundaries such as the abstract ontology and alphabetical or bookish Methodology into a Reciprocal culture polyphonic voice often sidelined or blurred in academic practice. This chapter, by setting these Rules, simultaneously negated Norman Denzin's Auto-ethnography, Analytical Ethnography,[24] or Reflexive Ethnography. Moreover, we pointedly suspected Soyni Madison's Critical Ethnography, Elaine Lawless's Reciprocal ethnography, and Luke Lessite's Collaborative Ethnography. These all are very processed production of western ontologies. Our proposal of Reciprocal research is well aligned with Decolonizing and Indigenous sensing and morality, where Indigenous ways of Knowing, Being, and Acting are central, where a researcher is a part of the Community and its cosmologies. This chapter briefly navigated the mentioned trends through philosophical underpinning. It made a clear way out for students, and academicians that we need to develop a philosophical grounding that appeals to an anti-colonial discourse, a secular and participatory democratic stand—if we may call it that—perhaps concerned more epistemic and dogmatic notions and working in disclosing the overlooked practical and political possibility waiting in cognition while probing the functional depth implicated in political thought. So, instead of narrating, interpreting, and describing Community and culture, we want to be contributively, Reciprocal, and this is how we found to work against the Decolonial Abyss.

Whether you agree or disagree, the social inequity caused by consumerism, gender normativity, and the expanding influence on the human body of digital and AI (artificial intelligence) technology, as well as historical, socio-political, and ethical linkages, are all important considerations. Given this premise,

*what role do you think researchers will play in the future will come to the fore? What is the purpose of having a brain with 860000 billion neurons as social scientists?*

Al-Kindi said, a philosopher will be a good man, later, Al-Farabi told about Intellectual happiness, and before that Goutama Buddha and Patanjali said about enlightenment. Jonathan Wolff (2016), professor of philosophy at University College London, gives us a piece of information.

*"In the ancient Greek world, Socrates was married with children but never got round to writing anything down. Plato, as far as we know, never married. Aristotle did marry, and one of his major works, The Nicomachean Ethics, is named after his son. But in later centuries the record is astonishing.*

*St Augustine ("grant me chastity, but not yet") fathered an illegitimate child, but then became a celibate priest. Aquinas and the philosophers of the middle ages were all churchmen. In the 17th and 18th centuries, virtually all of the canonical figures were domestically unconventional. Hobbes, Locke, Hume, Adam Smith, Descartes, Spinoza, Leibniz, Kant and Bentham all went unmarried. Bishop Berkeley married late but had no children. Jean-Jacques Rousseau eventually married his lover Thérèse Levasseur but abandoned all of his five children to the foundling home.*

Philosophical practice, knowledge exercise does not require to be Bohemia, alienated rather the purpose of wisdom is to welfare usage of this for the community. Our ardent aim is an academic shift, and hence we agreed on these rules after two years of long discussion and will recapitulate the accomplishments of our departing to the newcomers in new days. Someone will come in the next decades, something will happen in Nature, then new thoughts will replace us, and this is the progress in want, this diversity is welcomed. For now, we visualized our ideas, works, soulful pains, and pleasure. This is, we believe, the privileged point of the forthcoming intellectual. Contracts are essentially a set of Reciprocal rights and responsibilities, but they do not necessarily place the subject in the axiological item, but rather as primary and prioritize them together with the obligations themselves; in this case, there will be no dispute. Reciprocity does, in general, argue that it provides advice. As stated before, the Rules here specify that one responsibility is conditional on the fulfillment of another. Even acknowledgment of Reciprocal Research and its duties may not give the same level of clarity. These Rules of Reciprocity are critical for researchers functioning globally because they require academics to first fulfill their commitments before instantly throwing the finger of blame. As we previously said, self-repair is critical when joining a community, which puts a significant degree of responsibility on a student to do it correctly and fairly. It makes sense to specify the criteria that a researcher must follow for the community to meet its commitments. However, that may be insufficient until Reciprocal duties appropriate to the study into which the contractual behavior enters are recognized.

Because standard research does not often hold exact phrases about Reciprocal responsibilities in writing form or, more specifically, define how that kind of agreement will function, it is essential to ascertain the applicable legislation before agreeing on the conditions. Numerous contemporary studies and institutional institutions acknowledge the People's giving return. The South African San community,

Sami University, and Tent University are examples. The message remains loud and clear: assuming that a standard form contains all the answers regardless of whether the criteria are altered is a mistake. Social sciences and policies and educational concepts derived from the current legislation that regulates the institution, such as Reciprocity, may and often do affect results.

*Dark curtains all around, people squirming in the middle, the only tool he has: a strange, mysterious, terrifyingly powerful brain made up of eighty-six billion neurons. As a social scientist, don't I want to use it?*

## Chapter Activity

*Table 1.*

| Chapter 3 Activity | | |
|---|---|---|
| 1 | Each student may look at their national constitution and find colonial legacies | Teachers may facilitate the students |
| 2 | Each may take a secondary survey on a particular Indigenous community and compare the demographic trend, may see the practical impact of Reciprocity in kind in front of him | |
| 3 | Two Minutes Thesis<br>A 2 minutes presentation by an individual student about Reciprocity in kind | |
| 4 | *Chapter Exercise: watching the movies and summarise in 1 page by Group of 3*<br>*Can students summarise one page about their own way of Reciprocity in methodology?* | |
| 5 | Required Reading<br>Teachers may supply the link or make a handout before start the semester | |
| | o Cajete, G. (1994). Look to the mountain: An ecology of indigenous education. Kivaki Press<br>o Corntassel, J., & Scow, M. (2017). Everyday acts of resurgence: Indigenous approaches to everydayness in fatherhood. *New Diversities*, *17*(1), 55.<br>o Canda, E. R. (2012). *Spirituality in social work: New directions*. Routledge (Introduction and Chapter 1) | |
| 6 | Additional Reading<br>o Pandya, S. P. (2017). South Asian gurus, their movements and social service. In *The Routledge Handbook of Religion, Spirituality and Social Work* (pp. 164-172). Routledge.<br>o Elinoff, E., Gibson, L., & Trundle, C. (2021). Introducing Volume 4. *Commoning Ethnography*, *4*(1), 1-4.<br>o Coulthard, G. S. (2014). Red skin, white masks: Rejecting the colonial politics of recognition. *Minneapolis: Minnesota*. | |

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## KEY TERMS AND DEFINITIONS

**Global Binaries:** Rcipriocty, Hegelian dogma made on Binary model: Self and Society, Mind and Body, East-West, Modern-traditional. The primary Rule is that *Reciprocity is not limited to Global binaries (South-North).* Still, Universal, assumed here is that a possible reading of the issue at stake in Hegelian, or even Kantian thought consists in that this process of awareness formation based on work is externalized in culture and Self and how it takes place in the contradictions inherent in how individuals act morally in society and Spirituality, which corresponds to the manifestation, between ruptures and continuities of ethos as an ethical substance experienced by conscience.

**Rules of Reciprocity:** These are guidelines for a student to achieve two goals at the same time: one is to argue against the Ontological positionality of Logical Empiricism derived from Rationalist or Empiricist Philosophical and their colonial solution, the other is to argue against the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalytical historical viewpoint, and the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalysis Two, these Rules convey the inner senses of Indigenous Gnoseology, which is to say, the Method inside the Indigenous Research Paradigm, as we have already said. As previously said, Reciprocity in the learning world is to be a society, and as such, we should put cultural features into practice. Recognizing all of the inconsistencies, we hope that the covid-19 epidemic has taught us something, if only via a thorough examination.

## ENDNOTES

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2. The journal begins with a piece by the Ethnography and Knowledge Collective examining the relationship between reflexivity and positionally from within the context of the tumult, violence, and uncertainty of Beirut of the last two years (Elinoff, Gibson, & Trundle, 2021, p.2.;
3. Here we do refere these two books, the later one is compiled with 40 chapters, and arguing On spirituality.
4. This book is not allowing us to Discuss in detail on Rawlisian Social justice, hwoever, in our Second book on Reciprocity' A Textbook of Reciprocity in Social Research.' In a shorter form, we discussed elsewhere, Siraz, J., Abd Wahab, H., Saad, R. M., & Roy, P. K. (2020). Can Ihsanic Philosophy be an alternative to 'Social Justice'? An empirical reflection from Bangladeshi Indigenous people. *Eubios Ethics Institute*, 278. And, Chowdhury, J. S., Abd Wahab, H., Saad, R. M., & Roy, P. (2022). "Ihsanic" Philosophy as an Alternative to Social Justice: A Concepirical (Conceptual+ Empirical) Reflection From the Bioprospecting Domain in Bangladesh. In *Social Justice Research Methods for Doctoral Research* (pp. 25-46). IGI Global.
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7    static1.squarespace.com/static/5097fe39e4b0c49016e4c58b/t/5c8153eeec212d7117477f8f/1551979503244/Constitution-Medina.pdf

8    by Keith Bishop, Partner, Systech Law - South Africa and James Rooney, Solicitor - South Africa

9    For further, see the Civil Code of Québec, CQLR c CCQ-1991; Article 1591

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20    Marcel Mauss' The *Gift* (1925*)* could be a discussion here, however, not relevant to our article's objective, hence, we stopped. Émile Durkheim's nephew, Mauss had a strong impact on the founder of structural anthropology, Claude Lévi-Strauss.

21    now we can have hope because this Chipko, movement and Shipka means to hug and women had spontaneously come out in our area in the central himalaya where the ganges starts and said we are going to hug these trees you can't cut them and part of it was they were watching the logging operations create landslides make their streams disappear they were having to walk further and further for water for fodder for fuel and the engagements in an action which in my view is is the ultimate connectedness with nature love for nature to say we will sacrifice our lives but these trees can't go of course much later I realized it wasn't the first chip coin in India. I of course spent a net every summer year even as a student every winter every summer I'd rush off to India and be there as a volunteer and what can you do you know women know everything they know their forests they know their trees they know the forests are linked to the water.

First Chipko nearly 300 years ago women of Rajasthan led by a woman called America Devi came out and in this Rajasthan as you might know is a desert and they'd had famines before that and a take from this conversation, an dthis we put as viewing list of chapter 5, under Activity: https://www.youtube.com/watch?v=i3EDEqr7ha

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166

# Chapter 6
# An Extended Case of Reciprocity–in–Kind:
## The Western Metaphysics on Indigenous Science

## ABSTRACT

*This chapter analyses how an 'independent' nation-state changes its Indigenous people in demography and identity with the case of the Rakhain community of Bangladesh by settler colonies. Historically, the emergence of colonization correlates in many central colonizing states with the growth of liberalism, even after its colonial disappearance. Bangladesh has been 'independent' for 50 years, yet the colonial mentality remains the same in the political and functional treatment of the Indigenous. Documented since the Mughal in 1715, Indigenous people of Hill tracts in Bangladesh have been under threat and subjugation of the state. This research design and/or framework informs the Indigenous research paradigm (IRP), focused on the biopower and "logic of elimination" of Patrick Wolfe and observational fieldwork with sharing circle.*

## DISCUSSING TOPICS

- The Ground of Reciprocity-In-Kind
  ◦ Some History of the Rakhain Community
- Settler Colonialism in Bangladesh Context: A Caution of Gayatri Spivak
- Framing the Research and Settling the Settler Colonialism
- The Co-Researchers from the University Context
- Southern Policy in Northern Land
  ◦ Historical Ontology of Bangladeshi Indigenous People and Metaphysics Of Presence of Nation-State
  ◦ Inherited Metaphysics as Logic to Eliminate
  ◦ Settler Colonialism is Inherently an Eliminator

◦ Liquidation of Indigenous People
◦ Re-Naming as Making New Native is Central to Settler Colonialism
◦ Settlers are Foundational to Modernity
- Conclusion: the Creed of Research

## OUTCOME

- How Policies ground science and philosophy
- How a state becomes Totalitarian
- Why policies matter
- How policy resembles Thinker 'I'

*"This logic must be very western"*

*(Pratt, 1995, p. 226).*

*"..at LSE, and two leading social anthropologists were soon added to the editorial board: Lucy Mair and Isaac Schapera. Mair held a Readership in "colonial administration"… (later called "applied anthropology).*

*(Steinmetz, 2013, p.10).*

## THE GROUND OF RECIPROCITY-IN-KIND

At the outset, we must agree that Settler colonialism (SC) is a form of Colony that Jeff Corntassel, 2020, Snelgrove et al., 2014) theorized that SC has a philosophical and theoretical lineage in the west. The role of Philosophy, Science, colonies, and intellects have been supporting tools for implementing settler colonies in the hill tracts of Bangladesh since 1906. The study was conducted in only one Indigenous community of the greater Chittagong Hill tracts among 14.

Rakhain is an Indigenous people living in Bangladesh, the origin of the word Rakhain is the Pali language. At first, it was called Rakshain which means conservative nation. The Rakhain people appeared in 315 BC. According to historical records, the Rakhain arrived in the coastal districts of Cox's Bazar and Patuakhali in 1784. Originally, the Burmese king Bodopra conquered the kingdom of Arakan. After his victory, a large number of Rakhain people fled to Bangladesh in fear. On the evening of Meghabati in Arakan, one and a half hundred Rakhain families from the district crossed the Bay of Bengal in unknown boats in the hope of survival. A few days later they found the shore on Rangabali Island in Patuakhali. They settled on the island and began to cultivate the land by sowing seeds of paddy and other fruit roots brought with them. The leading leaders of the various Rakhain factions were Captain Poong, Uhgombagri, and Akyo Chowdhury. After a few years, they left Rangabali and went to Maudubi in the

hope of getting more crops. As the population increased, they spread to different island areas including Barabaishadia, Chhotabaishadia, Kuakata, Tiakhali, Baliatali, Bagi. When he came from Magadha to Rakhanga, Rakhaingpi, Arkhanga, Rosang, Rakhainpre or Arakan and started living there, he became known in history as Magadhi or Mugha. Wa men-dai, chang chang nai-ma rakhain na-ma bo-ye mi-hla-go annotha chai nia b-a ra-de. Which means that Rakhain is the one who will be able to protect these two races like Shilpa all the time. As long as he can maintain it, he will be special in this adjective. Among the Rakhain, it is believed that in the distant past, 27 Brahmin kings ruled Arakan. From Rakhain King Mario to Maha Samada, a total of 234 Arakanese ruled until 184. This reign is marked in history as Dhanyavati, Vaishali, Lemru, and Mrau.

This study suggested with practical activities from the researcher that the critical consciousness of the marginalized Rakhain is the first phase towards liberation and democratization. In its, first, ever the IRP adopts *Ihsan* (good actions for good deeds) as a practical and conceptual contrivance for social harmony and stability beyond academia and for policy planners (who are usually too busy to listen to any constructive suggestion, at least in Bangladesh).

## Some History of the Rakhain Community

History of Settlement: Raksha Puri (Arakan) has been politically, socially, and economically connected with Bengal since BC. Bengal and Arakan as well as land and land and sea communication were not a problem. Due to all these opportunities, the Arakanese kings have been dominating the land of Bengal for centuries. Rakhain people have been living permanently in different areas of Chittagong and the Chittagong Hill Tracts. Below is a discussion of its historical background,

Vaishali era (320-64 AD): From this time Rakhain footsteps can be traced back to Bengal. This is because at that time the ruling clique of the Comilla region was closely related to the Gupta and Pala dynasties and the rulers of the Chandra dynasty of the Vaishali period in Arakan. The various artifacts made in that period are in harmony with the artifacts of Arakan at that time. In addition, in 1989, Professor of History at the University of Rangoon. Wu Ting Hlash's Ph.D. research describes the range of the Arakan Empire in the Vaishali period, referring to the Bhagirathi River in the west, the Brahmaputra in the north, the Chantayangnadi in the northeast, the Ibabati in the east and the Bay of Bengal in the south.

Mrauk II Golden Age (1531-1836): In 1531, Mangbagri became king of Arakan. He invaded East Bengal with more than three lakh troops in 1532 and captured 12 cities. He then annexed the city of Murshidabad to the Arakan Empire and appointed General Manuha as the ruler of Murshidabad with fifty thousand troops. While declaring the boundaries of the Arakan Empire, the king said that the boundaries of Rahmapura extended to the city of Comilla, the city of Rangpur in the southwest and Sylhet in the west. (Volume 1, The Rakhain Review, published by the Rakhain Buddhist Welfare Association in 1994). King Mangrajagri ascended the throne of Arakan in 1593. At the request of the neighboring Tongu king, he campaigned against Hansbati, Arakan's long-time enemy, and captured Hansbati, and the conquered king surrendered to the Arakanese king and presented Princess Khingmanang (Sanghanang) with innumerable precious gems. Mangrajagri later married Khingmanang, the princess of Hansbati, and sent Prince Manchapaying, the brother of Khingmanang, as ruler of the Chittagong area. The chief of the Bomang Circle is the ancestor of the present Bomang kings, this Manchapaying (Nomra, December 1997, 'Kung: Bang Hrapungad', Mrabati Chabedai, Aungjingh, Mrohne, Rangoon). In 1812 (946 Rakhain years) Mangrajagri in the Chittagong Hill Tracts 1. Mabothang, 2 phalenthang, 3. Recreathong, 4 Parethong, 5. Mrung Thong, 6. Kyaumachathang, 6. Nga Khoyethang, 6. Ripa Cho-

ethang, 9. Kunchowethong, 10 Kyu Fathong, 11 Talat Chhonghong, 12 Nen Tat Thong etc. One 'thong' is formed for every one thousand families. The inhabitants of the 'thongs' were regarded as 'thong cha' and those who lived along the banks of the river were called 1. Pengchari Khang, II. Chyangkhyang, 3. Rep. Khang, 4, Jhe, 5. Khyang, 6. Rehabilitation arrangements are made in Mro ash khyang etc. Later, as the population of Arakan increased, so did the surplus population. Talat Cheithong, II. Lahinthang, 3. Rupathong, 4 Beichanthong, 5 Minthong, 6 Ten Chei Thong, 6 Maro: Thong, 6. Dhalat made arrangements for rehabilitation by constructing thongs.

Mrauk U Third Age (1838-1784): After the ascension of Srisudharma Raja to the throne of Arakan in 1822, Ngakushala, the ruler of the Lankrat province of Arakan, assassinated Srisudharma Raja, the ruler of Arakan, in a conspiracy. He took the name 'Narpati' and declared himself the king of Arakan. The result was chaos throughout Arakan. Due to such an uncertain environment, members of the royal family, ministers, scholars, and top priests, along with numerous followers, came to the banks of the rivers Karnafuli, Shankha, Matamuhuri, and Bakkhali to save their lives. It was during this period that the Arakan catastrophe began. Due to the chaos, disunity, and power struggles in Arakan, it was not possible to save Chittagong from the attack of Mughal Subedar Shaista Khan in 17 AD. Mughal forces captured more than two thousand Rakhain soldiers and sold them into slavery. Many Rakhain fled to Arakan to save their lives, but most were captured by the Mughals and brutally killed. The Rakhain who fled to Arakan were rehabilitated by the then Arakanese king Chanda Sudharmaraja on the banks of the river Lemro. The rest took refuge in the southern and hilly areas of Chittagong. Chanda Vijay ascended the throne in 1809 as the king of Arkan. Attempts were made once during his rule to restore Chittagong. But it fails. To rehabilitate the growing population at that time in 1811 1 Chhatprekathong, 2. Kaikatenthong, 3. Lemrochathong and 4. Uwenscha thongs were built. In 164, Burmese King Bod Mongweing assassinated King Thamada of Arkan and occupied the whole of Arakan. Occupying Burmese forces created a horrible environment by killing, looting, and torturing the Arakanese. In the hope of escaping such a catastrophic situation and in preparation for the restoration of independence, numerous Rakhain took refuge in South Chittagong and the Chittagong Hill Tracts, once part of their empire and ruled by the then British East India Company. By 1894, two-thirds of Arakanese had left their homeland and moved to neighboring countries. In that year alone, more than 10,000 Rakhain came to the Chittagong region. In his diary, Capt. Hiram Cox recounts the tragic story of "20 Rakhain children die of hunger and disease daily, countless Rakhain bodies floating in the Naf River, countless bodies scattered on the Arakan-Chittagong road and helpless children suckling from the breasts of dead mothers." In 1893, more than ten thousand Rakhain came to the Chakaria Harbang area and took refuge. On the full moon day of January 1801 (Wednesday), the Rakhain revolutionary leader Boshangben (Kingbering) moved to Chittagong with more than ninety thousand Rakhain. In 1813, Captain Fugo, head of the British Company government in the town of Ramu, mentioned in his report the presence of millions of Rakhain within 12 miles of Ramu. In December 1820 (Rakhain 1192), a total of more than five hundred members of 64 families migrated to Baliatli Island in the Bakerganj region. In 1822, more than three hundred members of 70 more families came from Dhanyavati in Arakan to Bakerganj area and took shelter. In addition, after Arakan lost its independence in 174, more than two million Rakhain fled to the Indian states of Tripura and Manipur in the hope of escaping persecution, killing, and capture by the occupying Burmese forces. Thus the Rakhain have been settling in this land for a long time. (Rakhain Review, Volume 1). The following are some of the reasons behind the persecution of the Arkanis (Rakhain) in Chittagong, the Chittagong Hill Tracts, and the southern part of Bakherganj (Patuakhali, Barguna) districts by the Burmese army.

A.  Chittagong was geographically adjacent to Arakan;
B.  Although Burma is a neighboring country, Arakan was a hostile state for the Burmese;
C.  Arakan had historical, cultural, and economic links with Chittagong;
D.  The southern part of Chittagong was an Arakanese colony before the rebellion;
E.  Chittagong was relatively good, peace and security were in place, revenue was reasonable in British occupied territories, and a man could sleep peacefully the next morning without fear of being executed on the orders of one of his employees;
F.  Attacking Chittagong in the future to save their kingdom from the clutches of the Burmese;
G.  A group of Rakhain, under the auspices of the East India Company, sought refuge directly from Arakan or Chittagong to Bakerganj, south of greater Patuakhali, intending to populate the fallow lands.

## SETTLER COLONIALISM IN BANGLADESH CONTEXT: A CAUTION OF GAYATRI SPIVAK

This part starts with a warning: Decolonizing research has become a fashion. A rising, impressive number of anthropologists and sociologists, including some from Indigenous Bangladeshi communities, could introduce rich and well-known Aboriginal expertise to the settlers of colonial studies. Gayatri Spivak (2013), an exotic follower of Theodor Arnold, Frantz Fanon, and Edward Wadie Said, warned in the 1990s that when the Subaltern movement was meaningful, everyone adopts this method of Historiography and it could spoil the essence of its originality. Spivak's caution has an appeal here, too, about the romanticizing and homogenizing Subaltern. We refer to a few works, such are Uddin (2011, 2019). First is Decolonizing ethnography in the field: an anthropological account, a verbal description of power relation management, a self-engagement in the investigation operation. No theoretical provision was made in a close review, nor any Indigenous scholarly work was cited. The description of self-engagement and negotiation of power relation is 'a decolonizing process' for Indigenous people under IRP. Nevertheless, power relation, maintenance, or negotiations are an ethical issue in Critical research (Denzin & Lincoln, eds. 2011), even in the post-positivist paradigm (Groh, 2018). By all means, decolonizing research is an Indigenous methodology, and Reciprocity is one of its major components (Smith, 2021; Wilson, 2020; Chilisa, 2019). Later, we received a book, *Indigeneity on the Move: Varying Manifestations of a Contested Concept*, an edited collection (Gerharz, Uddin & Chakkarath, 2017). We were hoping that IRP was an exercise in Bangladesh. We are astonished at the book consists of a forward by (famous) anthropologist Adam Kuper, a prominent classical ethnographer, he is the intellectual, in 2003, who compared and attacked the Indigenous movement, and in BBC news by saying "…retrograde, anti-progressive and right-wing (Kenrick & Lewis, 2004, p. 4)". This Adam Kuper has written the preface of a decolonized researcher's book, and it seems that decolonization is a romance in research. Indeed, as we discussed in chapter 3, they are mimic products of the Colonial social science project. However, on reviewable comments, the commentary box, we kept empty for romanticizing such scholars like (Uddin, 2011; Gerharz et al., 2017). We refer to other recent works from Bangladesh's perspective, Ranjan Datta (2018a, 2018b) and Shahjahan (Shahjahan, 2005, 2011), or some recent work of Shahabuddin (2021a, 2021b). A couple of Indigenous authors and beyond have drawn our attention, and we placed some in table 1, but a specialized treatise of 51 articles, on Plant-based Indigenous medicinal Knowledge (PBIMK) is in Appendix 1. We coded all primary information, as we did not want to mimic works, that already stated

that Captive researchers have been doing Bioprospecting under the name of research, that is, we called Green Grabbing, stealing PBIMK from the people. For Instance, Appendix 1, research no 51, said,

*"The ethnobotanical survey was carried out three times during the summer and winter seasons from January 2016 to September 2017. All plant materials were collected and identified through expert consultation, by comparison with herbarium specimens, and through the use of literature references. Following preservation, plant materials were numbered and deposited as voucher specimens in the Chittagong University Herbarium. Descriptions and current nomenclature were compared with the recent "Dictionary of Plant Names of Bangladesh-Vascular Plants" [2] and with www.theplantlist.org. The ethnomedicinal value of each plant was cataloged as follows: botanical name (with voucher number in brackets), Bangla name, Pangkhua name, family, habit, plant part(s) used, disease(s)/illness treated, usage information, and prior documentation in the allied literature (Table 1). (Faruque,et al., 2019, see Appendix 1, Emphasis ours, Item number 51).*

Factually, Appendix 1 is a visual chart of Black-skinned and white-masked researchers, as if the Colonial scientists are doing 'scientific' study and producing Knowledge, without hesitation, informing people and this is the legacy of Intellectual imperialism (H.Alatas, 1972). We deliberately avoided item-wise Critical Discourse Analysis of each Scientific article in Appendix 1, simply we place some examples. Item 7 of this Appnedix, Titly, Islam, Tareq, Nahar, & Rahmatullah (2021)'s conclusion is worthwhile to read,

*"Medicinal plants used by folk medicinal practitioners of Bangladesh possess enormous potential for discovery of lead compounds and novel drugs. As such, documentation of such traditional uses is a necessity and can* **benefit human beings throughout the world**.*" [where is the Custodian Community, Joseph Wrokna rightly said, who guards the guardian?].*

*Table 1. Locating Mimic, captive scholar who has been working*

| Locating Scholars | Major Works | Remarks |
|---|---|---|
| Indigenous Scholars | Tripura, S. B. (2008).  Blaming Jhum, Denying Jhumia: Challenges of The Jhumia Indigenous Peoples' Land Rights In The Chittagong Hill Tracts (CHT) of Bangladesh: A Case Study **on** Chakma and Tripura. | If we reade from Critical Discourse Analtical lens, and by the insights of Saadia Gaon, Al-Frabi, and Aristotle, maybe, it is not unusual to ask, for whom this reasech has been conducted? Who were the beneficiaries from these Scientific works? |
| | Partha, (2015). Practicing Peace in the Indigenous Context: A Study **on** Three Villages of the Chittagong Hill Tracts (CHT) in Banglades. | |
| Non-Indigenous Scholars | Sen, S. (2000). Of Popular Wisdom: Indigenous Knowledge and Practices in Bangladesh. Bangladesh Resource Centre for Indigenous Knowledge. | |
| | Shafie, H. A., & Mahmood, R. (2003). The plight of an **ethnic minority**: The munda of Northwest Bangladesh. 2(1), 161-177. | |
| | Shahabuddin, M. (2021a). Indigenous peoples **and ethnic minorities**. In Bangladesh and International Law (pp. 289-299). Routledge. | |
| | Shahabuddin, M. (2021b). Minorities and the Making of **Postcolonial States** in International Law (Vol. 154). Cambridge University Press. | |
| | Shahjahan, R. A. (2005). Mapping the field of **anti-colonial discourse** to understand issues of indigenous knowledge: Decolonizing praxis. Journal of Education/Revue des sciences de l'éducation de McGill, 40(2). | |
| | Shahjahan, R. A. (2011). **Decolonizing the evidence-based** education and policy movement: Revealing the colonial vestiges in educational policy, research, and neoliberal reform. Journal of Education Policy, 26(2), 181-206. | |
| | Shamrat, M. (2017). Cyclone and poverty nexus: An in-depth empirical analysis of the context of south-central coast **Rakhain ethnic minorities** of Latachapli Union, Kalapara, Patuakhali, Bangladesh. The University of Dhaka, | |
| Foreign Scholars | Sillitoe, P. (1998, May). Defining indigenous knowledge. In National Workshop on The State of Indigenous Knowledge in Bangladesh, held by BARCIK (pp. 6-7).<br><br>Sillitoe, P. (2000). Indigenous knowledge development in Bangladesh: present and future: Intermediate Technology Publications. | |
| Blended Scholars 'on' Plant-Based Indigenous Medicinal Knowledge | APPENDIX 1, a combination of 51 research articles, published and a few books | |

I must cite here their ontological position about their people. We look at the thesis title of Partha, (2015)., and Tripura's **Thesis**, both are, being Indigenous, still are mimic, captive and Colonized, and neutral, see the title ends with the word, '**on**'—as if, these people are seeing their community as things as Emile Durkheim. So, these Indigenous authors did not work with the people or within the people. We may ask very respectfully, are the people like non-living entities? Or a neutral object? And are these authors neutral chemists and the villagers the same neutral thing like Durkheim (2014) said to see these as 'Social fact?' What and how are they different than the colonial ethnographers like Hutchinson (1909,

1906) or Hunter (1876) Mackenzie, (1884), Pakistani government-sponsored anthropologist Bessaignet (1958), Sopher (1964), or French legend Levi-Strauss? Or the anthropologist who made the Social Science project for colonial administrators globally (Tables 1 and 2)? We know the authors consciously or incongruously belong to a 'Captive mind' (H. Alatas, 1972) and, indeed, trained by colonial mode education (Deloria, 2001). Taking careful consideration of the contents, themes, commitment, citation, and subject matter of these works of Indigenous and Bangladeshi—these research works, texts and papers neither made any space for the people nor even explored the historically exploited situation or any commitment for giving back from the researchers' point of view. their history or even the multi-sited relationship of in and outside of the communities. Works like Datta (2018a) included a photograph of midnight's moon as a symbolic relation of 'relational research', claiming that he is following Shawn Wilson (2008)'s relational research. We may note and remember that professor Wilson is an active Indigenous scholar, and his 'Relation' stands for active participation, not a metaphor. In addition, a recent book by Alam (2015), on Ethnicization and (Counter) Governmentality in the Chittagong Hill Tracts. In *Governmentality and Counter-Hegemony in Bangladesh* (pp. 127-155), not empirically evidenced; however, informative and tried to adopt Foucauldian biopower in analyzing the Indigenous situation of Bangladesh. Despite that, no voice has been seen by the people, or not for the people. A midnight's moon photograph is immured herein as decolonization, or Reciprocity, and these scenarios are thus provoking scholars to blame, that decolonization, or in essence—Reciprocity—is a romance (Atkinson & Ryne, 2016)—unsettled too (Tuck & Yang, 2012) and, equivocal usage of terminologies (Tuck, McKenzie, 2014; Tuck, McKenzie & McCoy, 2014). So as we should unfold the context of the study, and in seeing the context, we saw the village participants on one hand and the academic participants on the other. And the problem is raised with an official statement by the former foreign and current education Minister of Bangladesh, reflected on the latest the Small Ethnic Minority and Cultural Institution Act-2010, where no recognition was made but treated all indigenous, and other professional groups are identical. Let us explain.

At first, I should recite a statement by the then Foreign minister and current (2018-2023) Education minister Dr Dipu Moni of the Bangladesh government (we are not repeating, rather we discussed this point elsewhere,[1]

*"Dr Dipu Moni, the [then] Foreign Minister of Bangladesh, said in a meeting held on 11 April 2010 with Renata Lok Dessallien, the outgoing UN Resident Coordinator and UNDP Resident Representative in Bangladesh, that 'Bangladesh does not have any "indigenous population" as meant in the UN' jargon' and 'Bangladesh rather has several ethnic minorities and tribal population living in all parts of Bangladesh' in harmony with the Bengalee population' (Barman & Chakma, 2010, p. 17, also, see Chowdhury, Abd Wahab, Saad, Hamidi, Roy & Ahmad, 2022, p.187).*

Suppose we relate this statement of the Minister within the CDA framework and see how an ideology becomes a discourse concerning the Rakhain Identity, Plant-based Medicinal Knowledge, PBIMK, and their existence. Van Dijk (2006, p.115) said,

*"From ideology to discourse From this summary of some of the underlying socio-cognitive processes underlying the production and comprehension of ideological discourse, we see that the relationship between ideologies and discourse is complex and often quite indirect."*

174

We start from extract one, placed at the beginning of the chapter. Can anyone claim that a minister is not conscious? The blind answer is No. If so then, why could a minister claim that there are no Indigenous people in Bangladesh? We assume the reason has a tooted cause that deeply delved into the development of the ontological setting. Social scientists must solve the social phenomenon, not by medical prescriptions. Suppose we think that the Indigenous issue is a problem and this is the representation problem (Wahutu, 2018).

On the other hand, if we do run, produce and reproduce the similar policy, language, word, and terminologies (tribal, ethnic), that colonial social scientists did for CHT people, then our clear assertion and understanding are that we are mimics, captive. Hence, we failed to realize them as human beings. We are producing western thoughts from our Education, yet, we are 'educated, urban, and modernized.' Let us summarize our assertion below,

*Table 2. Scientific construction of 'Tribal' People, during colonial time and in independent Bangladesh*

| *Western philosophic assertion for East* | The assertive Bangladeshi sate-policy for Indigenous people |
|---|---|
| *Hobbes' justice: "good intentions of mind' of social contract with the East and west (see,* Binmore, 2021; Hampton, 1988). *Hegel: prima facie, a fixed point or atom, it is unlimited (Hegel, 2001, P.H\*., p. 483)* | Then-President: Tora Bangali Hoye Ja" (you should become *Bangalees*)." S. Biswas, (2008, p. 13). [translation by authors] 'Only Bangali nation' As if, Kant was present in the statement (Kant, 1776) |
| *John Locke: Terra nullius for the indigenous land of Australia in particular (Locke, 1967[1690]).* | The assimilation Project (read, settler colonialism) (Ibrahim, 1990; 2020c; Ahmed, 2017; Nasreen, 2017; Tripura, 2008, 1992, 2016). |
| *Immanuel Kant's race theory (Kant, 2013,1777, 2006)* | Foreign Minister's statement |
| *Hegel: "What we properly understand by Africa, is the Unhistorical, Undeveloped Spirit, still involved in the conditions of mere nature… (P.H., 117) …unhistorical history;— for example, in China, the State is based on the Family relation (P.H., 123). Of the several parts of Asia we have already eliminated as unhistorical, (P.H., 129).* | We treat our CHT as 'Backward' (see Barman, and Chakma, 2010, p. 17). 'Bangladesh does not have any "indigenous population" as meant in the U.N. jargon and 'Bangladesh instead has several ethnic minorities and tribal populations living in all parts of Bangladesh (see, Barman & Chakma, 2010, p. 17) |
| *John Stuart Mill: … Indians' "minds are not capable of so great an effort" of guiding themselves …… (Klausen, 2016, p. 99).* | We also think that they are not capable of governing and ruling themselves, so, started with Basic Democracy in 1956 "[I]n 1983 the government of President H. M. Ershad introduced the widely acclaimed "Upazilla" system… and started with Basic Democracy in 1956 (Ibrahim, 1990, pp. 71-72)." |

\*P.H: Philosophy of History

In our observations, Indigenous and aboriginal groups lived in places enclosed by patriarchal cultures, even though they had the freedom to express themselves however they saw fit (we referred to ILO 107, 169, and UNDRIP as both these our Government did not ratify, but CBD, has been welcomed, why?). The delegate of Bangladesh implied that there were no indigenous communities in that land (and the statement of Minister Dr Dipu Moni, we cited in early in this section), which contradicted decisions made by the United Nations, which had accepted those communities and permitted their caucuses to engage in its function. If we assimilate tables 1 and 2, perhaps, we may see an inkling of the Colonized mind.

*"We are all colonized,' may be a true statement but is deceptively embracive and vague, its inference: 'None of us are settlers.' Equivocation, or calling everything by the same name, is a move towards innocence that is especially vogue in coalition politics among people of color (Tuck & Yang, 2012, p.18).*

## FRAMING THE RESEARCH AND SETTLING THE SETTLER COLONIALISM

The total area of Chittagong Hill Tracts (CHT) (this name was given by the British by law) is about ten percent of Bangladesh (Barkat, 2016). This region homes 13 communities. The British conquerors erroneously considered the abundance of unused CHT lands, whereas only a very small portion of CHT is suitable for intensive farming (Ishaq, 1971, pp.15-27). In 1964, the Pakistani government appointed a Canadian Company FORESTAL.[2]

*The study was conducted by an eleven-person team of experts from Forestal International Ltd., Vancouver, Canada (Forestal) including an agronomist, biologist, economist, engineers, foresters, geologist, soil scientist and others, and was supported through Canada Colombo Plan (Forestal1966a in K. Chowdhury, 2014, p 153).*

This Canadian company reported that CHT soil could be utilized for softwood, this report heeded the government for settling plans and the industries. On the next page, she boldly said,
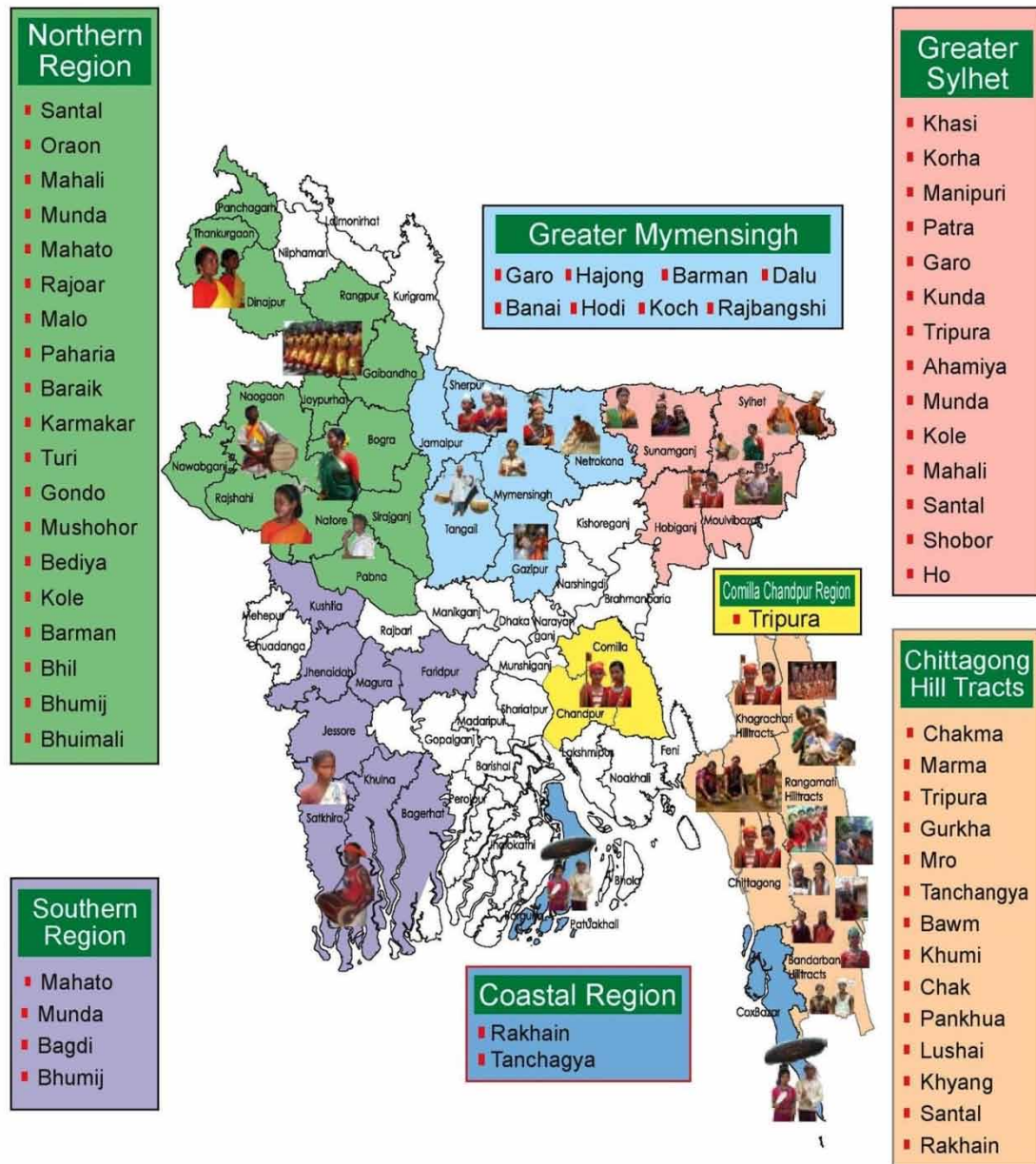
*"Historically, the hill region comprised an area greater than what is now the Hill Tracts. It included parts of **present-day Chittagong (Rangunia, Ramu and Sitakunda areas) and Cox's Bazaar districts as well as Mizoram (Lushai Hills),** [that is now a part of India]…Most of Chittagong and Cox's Bazaar districts formed part of the Tripura or Arakan kingdoms and later became integrated into the Mughal empire (1666), whereas the Hill Tracts has always retained its independent status and remained in relative isolation with a separate administrative structure where the customary laws of the hill people were paramount…(RC Roy, 2000, p.39 emphasis ours)."*

*Figure 1. Map of Bangladesh and study area (The Hand-marked zone)*
**** *Citing the British ethnographer Hutchinson, activist Rajkumai Roy said, "The history of the Chittagong Hill Tracts is a record of constantly recurring raids on the part of the bordering hill tribes, against whom it has been necessary to send several punitive expeditions" (RC Roy, 2000, p. 38).*
*Source: https://archive.dhakatribune.com/opinion/special/2019/02/21/could-2019-truly-be-the-year-of-indigenous- languages.*



Geographically and politically, the greater Chittagong and current CHT have been significant for Myanmar, India, and Bangladesh for a long (figure 1). What to frame as the methodology of this re-

search is always a question. The doctoral project was more likely plant colonialism or trade colonialism that Nancy Shoemaker pointed out 12 types of colonies. However, in our fieldwork with the Rakhain and Bioprospecting (Jahid's Thesis), we revealed that despite the various distinctions, in some ways, all these types are embedded with subtle differentiation. Still, settler colonialism is a separate issue, and we discussed it above in brief. We draw upon insights from anti-colonial (Not, of course, using post-colonialism as a construct is misleading as it suggests colonization has somehow terminated as an actual reality (Smith, 2021) and does not recognize the presence of colonial affairs in recent speeches by "settler colonials" and "progresses" in northern-south ties) theories. As a natural consequence, Edward Said says that the post is exempt from all assertions for current disruption from colonization theory to understand the construction. There is three justification for taking an Indigenous Metaphysics or Indigenous paradigm in this research. We pointed separately. However, these are interrelated this way or another.

A. Since anthropology has a legacy to colonial advocacy (see, for example, Talal Asad, Eric Wolf, David Graeber Cameroff, Akhil Gupta, James Ferguson, and Peter Pels), it is our moral obligation to liberalize the discipline from that legacy. We do not want to see these Indigenous people as 'neutral objects' or do not want to be either. We take the Indigenous research paradigm as our baseline philosophy to guide this research book. We adopted Foucauldian bio-power with the historical ontology made by the state for centuries towards the Rakhain and other Indigenous people of Bangladesh. Metaphysics of the presence of the Rakhain Indigenous communities, we also considered critical discourse analysis to open another arena of our findings and our observational fieldwork. The field information and our careful readings from a critical 're-reading' encouraged us to see the 'logic of elimination' (Wolfe, 1999, 2006, 2016) of the Indigenous people with bio-power. Rowe and Tuck (2017) nicely put the concepts related to settler colonialism, supposedly enough to comprehend (though we respectfully differ that settler colonialism is not a sub-type of colonialism). And thus, we furthered a little more with the aim of our objectives and endeavor to settle the conceptual issues in settler colonialism.

B. Vine Deloria's (Deloria & Wildcat 2001) definition of indigenous metaphysics as an understanding of the universe, and "all its possible experiences [which] constitute a social reality, a fabric of life in which everything ha[s] the possibility of intimate knowing relationships because, ultimately, everything [i]s related" (p. 2) informs us that the Rakhain own epistemology and their ways of being, as Rakhain and survival too. It bears repeating that the central role of place cannot be separated from being due to the epistemic-ontological orientation of indigenous metaphysics. Indigenous ontologies are, therefore, direct products of the tribal spiritual experiences, indeed knowledge systems, their living and non-living things in a relational and Reciprocal manner (Wilson, 2020).

C. Finally, what the goal of the research at the end is. Are we producing such knowledge that 're-producing' the western knowledge or ontology again in cyclical processes? Duane Champagne answers this very grounded question, "[m]any academic disciplines generate knowledge and techniques for solving issues and problems confronted by complex, highly specialized, and compartmentalized contemporary nation-states (Champagne, 2007,p. 355)." We did not want to be that. A para we take from Champagne for our own justification:

*"Academic disciplines collect and interpret data and generate theory with the idea of contributing to human knowledge, but knowledge is generally understood within Western world views or epistemologi-*

*cal understandings. Universities and academic disciplines are oriented toward examining the issues, problems, and conceptualizations confronting American or Western civilization. In general, knowledge, research, and theory serve the purposes and reflect the interests of Western civilization (Champagne, 2007, p. 355).*

*In data analysis, we have followed interpretative, again a Foucauldian stance. First, Foucauldian interpretative analytics is a consideration.*

*"writing the history of present [Rakhain], and we call the method that enables [us] to do these interpretive analytics. This is to say that while the analysis of our present practices [of the Rakhain and majority Bangalee] and their historical development [of the community since 1715] is a disciplined, concrete demonstration that could serve as the basis of a research program, the diagnosis that the increasing organization of everything is the central issue of our time is not in any way empirically demonstrable, but rather emerges as an interpretation" (Dreyfus & Rabinow, 2014, p.26). Foucault's Interpretative analytics and George Marcus' multi-sited view take out our eye from local lands to global legislation, local Rakhain's stories conjuncts or phenomenon proceed to power, and that power is, in effect, legalized by constitutional evidence, in many ways to "the plot, stories, allegories (Marcus, 1995, p.109)" and "in many areas of the people" (Dreyfus & Rabinow, 2014, p.127).*

## THE CO-RESEARCHERS FROM THE UNIVERSITY CONTEXT

Under IRP, the ethnographic findings, critical review of texts, and historical evidence – all come in one nexus, and we are pointedly presenting, analyzing and discussing. The reason is that, in an Indigenous methodology, the whole research centres the land of the community, relationality is key (Wilson, 2020) and thus, we involved the Rakhain people as co-researchers from the very beginning of the project. So as the ethical issue comes at the start. Continuity of the consent is the third guideline that Linda Smith (2021) says, it should be in the language of Indigenous people in which the study was taken, (p.119) or Kate Fingers (2005), we are following full disclosure. The respective full disclosure is fundamental in research—from topic selection to data collection, data analysis, and data presentation—in every step, the people's engagement and consent are ensured. *So it's my research position, a decolonizing footstep on the vast and deep colonial membrane at the academic pool where we stand at the margins of marginal Indigenous people of Bangladesh with a decolonizing approach.*[3]

## SOUTHERN POLICY IN NORTHERN LAND

### Historical Ontology of Bangladeshi Indigenous people and Metaphysics of Presence of Nation-State

Before heeding the Foucauldian historical ontology, we visit the history with a critical look in table -2. From Foucault, we see that three domains of genealogy are possible in his classics, *Power, Truth and Ethics.* First, the Rakhain and other indigenous people of CHT came under the Mughal empire in 1715 (Riaz & Rahman, eds., 2016; K. Chowdhury, 2008, 2014). This is so far the political bio-power came to

the fore of Indigenous people and made "ourselves concerning truth through which we constitute ourselves as subjects of knowledge." Second, the historical ontology of the majority Bangalee people about the Indigenous community by implying a field of power through which [Bangladeshi state] constitute ourselves as subjects acting on [the people]; last, "a historical ontology" when it comes to Indigenous people, the state made 'agents' for implementing the laws for controlling, that we observe since 7th centuries to the latest laws (2015) made by the Bangladeshi government (Table 3). So this is evident the majority of people have been performing settler colonialism with power, truth, and legislative ethics that is completely based on the western *metaphysics of presence* that Jacques Derrida proposes to deconstruct.[4] For a better demonstration of the historical ontology majority of people, we may draw a table formation to grasp at a glance. Table 3 demonstrates the historical ontology of western metaphysics since the 7th century. Some leading scholars like Riaz (2020), and Shahbuddin (2021a) have been rising their voices, however, we found them suffered from ahistorical symptoms.

*Table 3. Creating a Comtean, Hegelian and Kantian Metaphysics in Local Land*

| Acts and Forman (King's order) | Major Acts or Occupancy for historical Ontology | Time |
|---|---|---|
| Arakanese | Freedom of King stopped but no oppression was recorded | 6th and 7th |
| CHT was under King Dharmapala | No oppression recorded | In the 8th century |
| In 953, Arakanese King, Tsula-Taing Tsandra | No oppression recorded | In 951-957 |
| The Tripura king brought back | No oppression recorded | 1240 |
| Sultan Fakharuddin Mubarak Shah occupied CHT | No oppression recorded | 1340 |
| The Ilyas Shahi Sultan, Rukunddin Barak Shah | No oppression recorded | 1459–1474 |
| Again, Arakanese took back CHT | No oppression recorded | 1493–1519 |
| Again Tripura King | No oppression recorded | 1515 AD |
| Again Arakanese | No oppression recoded | 1518 AD |
| Till that period, as documented, no fixed area was given for Indigenous people, more likely the kings used to give a tax | | |
| Under the Mughal | They Annexed with fixed boundaries and put a new name 'Islamabad' | 1666 |
| *First Revelation* | The first Indigenous rebellion ever in this land | *1700* |
| Adopting Islamic family titles | **Since 1670s to 1760s, Chakma king took, officially, in corresponding the "Khan" title. Not text confirmed that it was an imposition process or self-ascribed.**<br>In our fieldwork, we saw that settler Muslims people changed the name of places, villages, and roads "inherited metaphysics." | *1673-1758* |
| Karpas Mahal | The Chakma Raja tribute Karpas as a Tribute to Muhgal King | *1725* |
| *Till 1760 the people had minimal space of interaction with Bangale' people* | | |
| The British | Revenue has been collected on a yearly basis | 1760 |
| *Most Indigenous Chief welcomed the British* | Tribal and non-Tribal, hill and plain dichotomy emerged in that time | *1860* |
| *Major Ethnographic works conducted* | Two major development happened for historical ontology per se, **Scientific construction** of tribal and with **primitive culture**<br>implementation of legislation and development programs<br>Lewin, (1986)<br>Hutchinson(1906, 1909), Hunter (1876a, 1876b,1876c), Machenzie (1884). | Major ethnographic Works constructed the "Primitive" |
| *The British* | Conducted Censuses of 1900, ethnography, and Gazetteers, only aiming to make classifications of obeyed and resistant | *1860-1900* |
| *Forest Act 1865* | All inhabitant land was classified for modern<br>Plantation, that took 26% of total CHT | *1865* |
| *Chittagong Hill Tracts Regulation\** | prohibited the "in-migration" of the Bengalis | May 17, 1900 |
| *In terms of Name change, land occupancy, Revenue, the whole British regime kept a significant inheritance for Pakistan, and later Bangladesh.* | | |
| Pakistan period (1947-71) | Under the central government not the East Bengla Province | 1947 |
| Reserve Forest | "The study was conducted by an eleven-person team of experts from Forestal International Ltd., Vancouver, Canada (Forestal) including an agronomist, biologist, economist, engineers, foresters, geologist, soil scientist and others, and was supported through Canada Colombo Plan (Forestal 1966a)"\* (see, K. Chowdhury, p. 153). | 1960-1964 |
| Paper Mill | Softwood Plantation provides raw materials<br>Only 15-16 People get the job of 10000 | 1953 |

*Table 3. Continued*

| Acts and Forman (King's order) | Major Acts or Occupancy for historical Ontology | Time |
|---|---|---|
| Military janta Ayub Khan | Propounded the special excluded and status of CHT | 1964 |
| EPFIDC** | development policy mostly exploited the natural resources, per se, Plyboard mills, the Lighter industry, and clothing knitting factories. | 1953-1960 |
| Kaptai Hydralic Project | It comes many things, displacing 1 m people, 1 one-quarter of the total population, more than 50 thousand acres of cultivated area went to the dam, over a million people migrated to India. It is a probably best termed *as subaltern genocide*, worldwide example taken by Drik Mosses. | 1963 |
| EPFIDC | Mechanical logging project were supposed to supply raw materials for the industries | Soft wood supply |
| Protected Forests Ordinance | Jhum cultivation protected in protected forest Some Muslim displaced families were given the chance | 1967 |
| Till that time major intention was for natural resources and raw materials for industries. They did with power and law, and inevitably with 'ethics.' But the Pakistani government started the very awful migration project in the protected land | | |
| In Bangladesh 1971-1972 | Indigenous Leaders met the President for inclusion them a a nation but he rejected and called to be Bangalee (Text Box-1) | 1972 |
| A collective Collision emerged | Father of Nation rejected with a strong voice, and demanded the Indigenous people to be Bangalee. | |
| 1972 | Article 28 says, *"[t]he people of Bangladesh shall be known **as Bengalis as a nation** and the citizens of Bangladesh shall be known as Bangladeshis"* Article 23A says, *"[t]he state shall take steps to protect and develop the unique local culture and tradition of the tribes [upajati], minor races [khudro jatishaotta], ethnic sects and communities [nrigoshthi o shomprodai]"* | Formation of National Constitution 1972 |
| Counter Hegemonic Activities | **Bangali Nationality VS Jhumma Nationaltiy** All 13 Indigenous people of CHT united under a counter hegemonic nationalist deology, bear and born from the land, *Jono Songhoty* for Jhuma nationality, that is a counter-hegemonic action against the national military hegemony. This forum was armed and called 'Peace Brigade' | March 1972 January 1973 |
| Forest ordinance | By the name of forest conservation, the government acquired about 30% of total land of CHT | 1976 |
| Settlement Plans | **24% "Reserved Forest has mainy used or given to landless plain land Bnagale people** | |
| Power and Militarization | About 3 hundred Military quarters, above 2 hundred para-militia set-ups are for ensuring peace as of 1997 *156,552 acres of land occupied by military under development project* | 1997 |
| Expanded bio-power | between 1990 and 1998, 217,790 and 82 Mouzas (Villages) covered in CHT | 1990-1998 |
| Ethnicization | The government facilitated the resettlement of over 4 million settlers during 1980s by counter-hegemonic activities | |
| The numbers | Consequently, the Bengali population in the CHT increased sharply about 50-50 ratio. | 1991 |

*The Act 1900 implements the Royal Proclamation of 1763 (Canada), the Maori Treaty of Pacific in 1840.

** East Pakistan Forest Industries Development Corporation.

Sources: Authors' compilation.

In a sense, table 3 is history, in scholarship, a logical formation, the logic of eliminating the Indigenous people of Bangladesh by the state policies. Drik Moses, a leading figure in genocide issues, if we take some of his ideas, that security anxieties led to military aggression (see Introduction, Moses, 2008) genocidal initiatives, is another political choice was to colonize one's own borders. In the Polish

border area, we saw Germany did. Sri Lanka did with rural Tamil uprooting "and the Bangladeshi state has been doing with IP as it is surrounded by India and Myanmar (Map-1 in figure 1). We recall the parliamentary debate before closing this section,

*[o]ur (Majority Bangalees) ideology is clear. This ideology has inspired us to attain independence, and this ideology shall constitute the basis of this state. Nationalism—Bengali nationalism—shall be the main pillar of this state. Bengali nationalism encompasses Bengal's culture, Bengal's heritage, its land and above all the sacrifices made by the Bengalis (Parliamentary debates as quoted by Mohsin, 1997, p. 59).*

Suppose we put the timeline, actions by the states (Mughal, British, Pakistan, and independent Bangladesh), creation of human state activities, and subjugation. In that case, we simply say that "intimate relationalities in western/settler law (Morgensen, 2013, p.59). At least from 1900, the state becomes the *homo sacar* (Agamben, 1998).[5] When we talked to the Indigenous people, they put the most neglected world for the military of Bangladesh and the settlers.

## Inherited Metaphysics as Logic to Eliminate

What Captain Lewin did in the 1800s, Bangalee administrator anthropologist (Sattar, 1983; see Ibrahim VS Raja Debashish Roy, 2011, Ibrahim VS Sonjib Drong, 2012), and Army General Ibrahim are doing today, are simply a reflection of table 2, categorized *Primitive, delirious*. Scholars say 'the scientific construct of Indigenous people (Smith, 2021; Wolfe, 1999) by western metaphysics (Derrida, 1976).

*Box 1.* **Face to Face of Western**

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Philosophy and Indigenous way of seeing


Inherited metaphysics and Indigenous Metaphysics


The prime Minister of Bangladesh: Head of the state clearly ignored them to
include in the newly formed constitution, and forced to make them Bangalee na-
tionality. "You become Bengali"


M N Larma, only Indigenous parliament member, boldly rejected, opposed and
walked out from the parliament
```

At this point, we should clarify the issue of worldview. Despite a philosophical differentiation between, worldview (Made by anthropological??? to describe tribal people's common view of the universe) and metaphysics, yet, originated from Greek and Christianity [Derrida, 1976]. Again, metaphysics is the

"first set of principles we must possess to make sense of the world in which we live" (Deloria & Wildcat, 2001, p. 2). We thus go for metaphysics (Smith, 2021). Let us read an incident,

*A boat was passing by the river with a bridal passenger in Kornofuli river, a sudden massive attack killed 25 people has settled down the river, and the boat too. It was an armed reaction when months before the Father of the nation called all the Indigenous people of the Hill Tracts to be Bengali.*

Why is that a brutal incident? How is it originated in Indigenous people's mind? The answer we see in the logic of settler colonialism that Patrick Wolfe says is the genealogy of western metaphysics, or inherited metaphysics. These small community has interacted with, been shaped by, and in turn transformed, therefore they stood up against the state, against the 'Homo Sacer.' A counter-hegemony by the Indigenous people, a collective movement to the political scientists (Mohshin, 1997), in contrast, to us, a stand of Indigenous people by the Indigenous metaphysics. A reflection of their *ways of knowing, being, and acting* (Martin & Mirraboopa, 2003). Without a doubt, strategy is central in these relationships, and I, therefore, choose to strategically propose concepts that facilitate identifying the genealogy of western metaphysics (Derrida, 1976),[6] an inherited metaphysics that metaphysics put the law of as showing bio-power, the logic of elimination to the indigenous people as if these li[ves] that do not deserve to live (Agamben, 1998, p. 136), which is structured by legislative provision, not a scattered event, but the process (Barker, 2015). And the blood bath, though not ended yet, resulted in an estimation of 7,00,000 Indigenous people being eliminated in this region (Bloxham & Moses, eds. 2010, p. 649), also Moses (2011).

## Settler Colonialism is Inherently an Eliminator

"What next, a policy? For whom and by whom? for the establishment of democratic systems" (Patzer & Wilkinson, 2007,p.1). Indigenous people are assimilated to be eliminated. Let me take some verbatim from the Rakhain community,
Lalita says,

*I lost my family members. 4 of my children was fired in one day in the winter of 2004 by the military. Now they are making law (Indicating the Act 2015) to give us rights and our land back. Does it not legalize the murder of my children?*

Kalpana says,

*Military people or Bangalee, I do not know, kidnapped my sister, I went to put a case with even an anonymous kidnapper, thet local police station even did not take my Case. I listed they whispered that our traditional clothes are very vulgar to stimulate boys. Are they dog? Seeing a piece of meat? Or we are not human?*

Another elderly lady says,

184

*During the military rules (till 1990) we were scared of army people. In the daytime, we used to hide in the jungle that our mothers taught us during the Pakistani period. After the Treaty of 1997, we are still scared of the army.*

*(In the group discussion) the ladies were pointing out that the boys from the student wing of the ruling party are always teasing our girls in the street.*

Not only the state, if we critically look at the early ethnography and recent ethnographic works, not a surprise (Table 4), but shockingly, we see scholars are around, following the academic ancestors in the making and construction of the neo-liberal state policy.

*Table 4. Scientific construction of Indigenous people and role of Intellects*

| Then | Now |
|---|---|
| Bare-footed, Primitive, Lewin, (1986), Hutchinson (1906, 1909), Hunter (1876), Machenzie (1884), Spry (1837) | "wild tribes, crude, primitive and aboriginal Sattar (1983), Ahsan (1995), Ali (1993), Shelly (1992), Biswas (2010) |
| Supporting the British ruling by making Tribalism | Accelerating the Settler colonialism by ethnicitizing |

## Liquidation of Indigenous People

In the sharing circle, the village we are in engagement, people say that people are fleeing to India or Myanmar every year. Sometimes they are forced to sell their land, sometimes, the government is occupying it under the 'reserve forest scheme'. Sometimes, simply the Bangalee people are uprooted from their homes. The village, before 1975, was a home of 1200 Rakhain whereas now only 300 people are living with 70 families, the rest (700) are Bangalee. It is maybe not the full, if we take even the official statistics in hand, the scenario is devastating.

*Table 5. Elimination of natives in CHT since 1862 of current CHT not including Cox's Bazar*

| Census time | Natives | Settlers | Population |
|---|---|---|---|
| 1872 | 61,957 (98.27%) | 1,097 (1.73%) | 63,054 |
| 1901 | 1,13,074 (92.81%) | 8,762 (7.19%) | 1,21,836 |
| 1959 | 2,60,517 (90.39%) | 27,171 (9.61%) | 2,87,688 |
| 1981 | 4,41,796 (59.17%) | 3,04,873 (40.83%) | 7,46,669 |
| 1991 | 5,00,190 (51.34%) | 4,74,255 (48.66%) | 9,74,445 |
| 2001 | 736,682 (54.86%) | 606,058 (45.14%) | 1342,740 |
| 2011 | 845,541 (52.90%)* | 752,690 (47.10%) | 1598,231 |

* The scholars, even from the Indigenous community we interviewed, did think that this information was untrue. Rather the ratio of Indigenous people would be lesser than the estimated.

Source: Ministry of Information (MOI).

## Re-Naming as Making New Natives is Central to Settler Colonialism

Linda Smith (2021) said that they came and gave a name to the colonial rulers. We observed that the name of the villages, small bazaars, **and** roads are re-named very pointedly. Our findings are not only Dr. Zobaida Nasreen, and jahid's teacher Professor Khairul Chowdhury (Chowdhury, 2008) found too. Unfortunately, both failed to theorize these incidents. Patrick Wolfe and Adam Barker argue that colonial or migrant people usually do not change their names; instead, the colonials focus on resources. In contrast, settlers change the name for establishing themselves as new native in the land or region. For instance, the Muslim para is the new name, previously known as 'Pru Tilla'. A road was named too after the Islamic legacy, Masjeed (Mosque) Road (mosque road). Veracini (2010), therefore, says that "*two cannot be three*." The local people strongly argue for their land back rights back. In the field, when we talked to the settlers, they, this or that way, addressed the local Rakhain as *upo-jati* (sub-nation, commonly a slang, distressing term).

We encourage the youngsters to stand against this disrespect, exploitation, and historic humiliation. If we see the table, this trend is, again, inherently came to the nation-state. During the Mughal period, the Chakma Rajas put Islamic surnames as 'Khan,' understandably a forceful imposition to make them Islamized. Documented, the CHT and Chittagong were named' Islamabad' for a while (Ishaq, 1971). Therefore, interpretative analytics gives us insight into the presence's history and deconstructs metaphysics. Our random tour in the whole CHT shows another feature: the hips of Islamic religious institutions are visible. Almost every village has one mosque, or Madrasah *per se*, Islamic school (Nasreen, 2017). We see that statiscs, as the people are Buddha by faith. However, the ratio of other religious institutes indicates their demography and demodulation.

*Table 6. Pattern of Islamization/making new native in CHT and Hegelian Totaleterian influence*

| Mosque (Muslim) | Pagoda (Buddha) | Temple (Hindu) |
|---|---|---|
| 405 | 347 | 177 |
| **4.5** | **3.4** | **1.7** |

Source: Nasreen (2017)

One of the respondents says that,

*The military camp gave the order for making 'noya bosti' or new settlement/housing. The 'Muslim' newcomers put name according to their religious faith settlers in Bengali introduced a new name to claim this area quite easily. Muslims dismissed our life and our religions by creating an Islamic name ' Begum Para.' While Begum Para was previously referred to as Khas (unused land to the government, but it was used for our own cultivation). This is an active Bengali quest to eradicate the region's Jumma community. Such practices have undermined our society and weakened our religious convictions.*

This is the most common scenario that Drik Moses (eds, 2008) sketches from all over the world, though Moses somehow assimilated genocide with settler colonialism. Introducing a new name to

making the new native is firmly separated from colonial conundrum and/or migrant people. It is unique logic of elimination.

## 'Settlers are Foundational to Modernity

Seen development activities, such as road construction, school setting, shopping malls, tourist spots, per se, infrastructural 'development.' In addition, in the reserve forest area, are planted rubber and tea. We found these development projects are mainly funded by government non-governmental organizations, and some are by agencies like the world bank. Once, we recall Foucault's apparent state of racism on how a human body is becoming a part of the state's subject, by governmentality and by bio-power (see, *the History of Sexuality*). In this point (in effect all), we do not have any good reason why Professor Tuck (Rowe & Tuck, 2017,p.3) rejects the idea of Settler colonialism as a separate field from colonialism, and differ from Lorenzo Veracini's (2010) and Jeff Corntassel and others (Corntassel & Scow, 2017).) and with all the central themes of the *Settler Colonials Studies Journal* group. In the journey of development, since the British, we see that slash and burn (Jhum) cultivation was replaced, and that went through till now. The record shows that only the government, world bank are shaping the road of Indigenous people. United Nations and other intergovernmental organizations are here to shape the future of 'Small ethnic groups' (www.unicef.org/bangladesh/en/shaping-future-cht). The development activities, a case we read in Textbox 2, ultimately resulted in devastating damage to the Indigenous people and their lands.

Let us compare with table 5, and the current declining demographic situation. According to the 1991 census, the population of Rakhain in Bangladesh is about 17,000. According to a 1995 report, the Rakhain population is 35,510. (Special Memoirs on the Occasion of the Second Asia-Pacific Community Development Camp 1995 by Caritas Bangladesh '*Indigenous Peoples in Hope of Solidarity*'). It is difficult to determine the exact number of Rakhain people in Bangladesh. However, as much as possible the area-based data was collected by thoroughly analyzing the Cox's Bazar (Cox's Bazar Sadar, Ramu, Maheshkhali, Chakaria, Pekua, Teknaf), Patuakhali (Kalapara, Galachipa) and Barguna (Barguna Sadar, Amtali) The population (2004-2009) is about 25,510. (Wikipedia). It should be noted that it is not possible to determine the population of Rakhain in Bangladesh based on the official census. There is confusion and controversy in various quarters about the Rakhain population as no acceptable census has been conducted on Rakhain to date. However, the analysis of various data shows that the Rakhain are a marginalized people in the country and the entire Rakhain country is gradually becoming a landless people. Apart from these three plain districts of Bangladesh, Rakhain has been living in three districts of Chittagong Hill Tracts since ancient times. In addition, during the Burmese invasion of Arakan, many Rakhain took refuge in the hill country during the British rule. Since the creation of Pakistan, there has been a tendency for Rakhain people to settle in the hill districts of the three plains for security reasons. As a result, the Rakhain population in the three hill districts is not less.

*Textbox 2. Wiping and eliminating the Indigenous population by statecrafting and governmentality*

\* *We know, conceptually if we do ethnographic with the CDA, then this non-verbal laughing is a text, the neglecting sounds of laughter is nothing but a significant part of this session. that Scollon & de Saint-Georges (2013) advised to notice and try to grasp the meaning of this non-verbal material of the field.*

**The Case of Marine Drive Will Be a Highway Road Over Our Village**

Understood, Rakhine people are showing happiness. When we ask, are the government people talking to you about which way the road boundary will go? Or, what will be your home? Where are you going? What will be your replacement? The villagers said no one had spoken to them. They have heard that there is a plan for a highway, and it will come from Chittagong to Cox's Bazar at once.

**We spoke to an executive engineer in the Roads and Highways Department, who did not want to be named, who showed us the map, which would be built right inside the village.**

- Have the people of the village been informed? Or any talk in their place, has been suggested?

- No.

-Why?

-It will be funded by the World Bank, people at the upper level know. We don't know

-Then what will happen to these people?

- I don't know.

*Textbox 2. Continued*

**We went to a public representative, he was quite entertaining, Parimal direct-**
**ly means face-to-face, and I joinedd on Skype.**


– What's going on in Marine Drive?


-Yes, it has already started work from Chittagong. It will end in June-July
next year (2023).


-The people of the village will have to go through the place, Tay, whether the
local people, *Lokjan* has any opinion?


(**Laughing, the gentleman replied that he had never heard such a strange ques-**
**tion in his life. This is a problem for the scholars of the university)***


He called Lokjan of the village in nothing matters to us, they are a tribe,
what is their opinion again! If you don't keep this Rakhain in a tight posi-
tion menaing that under pressure, you will see, thay can make a little Burma
in the area).


– Explained a little.


– Hey brother, Rakhine people are in Bangladesh, their minds are in Myanmar.
Moreover, these are the tribes, what to talk to them again! And if this is the
case, they will actually benefit. Now they kill fish, sell fish, then they will
be able to trade directly with Chittagong-Dhakar, why should they get caught.
Communication is the first thing to become modern.


    Almost every village has a mosque, or madrasa (Islamic school), and a few towns later have churches. What to say? We can see that the proportion of other religious institutions even as the Buddhist faith converts people, clearly indicates the depiction and destruction of their population. However, the people of the tribal community, even the Bengali scholars (Abul Barkat, 2016), felt that this data did not carry the truth. We stared helplessly. What can I do! I mean, James Scott, Michelle Funko. The State as a whole is totalitarian. These are, nowhere we can see the true development, but elimination projects, Statecraft, and control of the people by Biopolitics. Patrick Wolfe said, cannot be implemented without proper co-

ordination of agents. *And here we remind* Scollon & de Saint-Georges, (2013). The neglecting laughter of the political leader is not a voice, nor text, however, in more than a thousand words, we heard the historical negligence built over hundred years from the colonial time to the independence of Bangladesh.

Moreover, previously Such as the Kaptai lake, paper mills, amusement parks, and settlement plans aim to be 'statecraft as soulcraft.' The state is doing whatever it wants to eliminate the people under the name of development that Foucault says in his bio-power, is in one hand, controls the people, is the other, by the legal provision as we read the functionality of *The Twelve Tables*[7] of ancient Rome. We know a state is a structured system by the state, for the state, for "territorial acquisition" (Wolfe, 2006, p.392). We need to recall Fortier & Wong (2018), who pointed out that social workers work in Canada as agents of the state's plan. In this chapter and the Case of Reciprocity-in-Kind, what Bangladeshi scientists do is almost a pragmatic system of Anthropology, and we can connect with Kant (2006), and what the creed of research to these scholars is. Is there any scope that 'we' the researchers can do or should do? (except the policy recommendation and our material benefit or gaining an award?).

## CONCLUSION: THE CREED OF RESEARCH

To conclude this Case and the Captive researchers, table 1, 2, and Appendix 1, we have had a long break; we talked to the people we are here as researchers for a reflexive. Just we summed in an abstract form that our research's height *is not higher than the concept of our philosophy*. Surfed many texts, particularly the two fathers, Bronislaw Malinowski, Father of British anthropology, who deliberately talked about the role of anthropology to mediate the 'primitive' people to modernity, that is, his stand for Reciprocity in kind towards the people. Franz Boas, Father of American anthropology, little liberal, in 1932, says, "[b]y a study of the universality and variety of cultures anthropology may help us to shape the future course of mankind (Boas, 1932, p.613)." As discussed earlier, this case chapter is a clear stand against western ontology (Foucault) or metaphysics (Derrida). It is thus excoriating that construction to deconstruct the Indigenous Metaphysics, not the worldview from Bangladesh's perspective. We knew, by now, that many authors even used decolonization. Indeed, they equivocated the term, practically and conceptually. Even Boas or Malinowski, and Geertz, since all have been driven by their philosophy, their research is nothing but a reflection (for example, Geertz says, "which we need now to reconstruct" (1988, p.39). Since we, in the discussion, have tried to *indigenizing* the people's standpoint, *intervening* in the state policies, and their opinions, reading and re-reading the historical text, that caused them in a traumatic world of fear, therefore, we are proposing the reframing of the policies, and the state activities too. We consolidate their trauma by sharing a circle, encouraging them to stand as much as possible and during this 2020 Pandemic, we tried to stand by the people, which will discuss further in the last chapter. However, faith is not good enough for the people's lives and land. However, we took steps toward the community people, we are not justifying that their strenuous activities are quite acceptable, nor the state's policies too. What then can be a common ground?

On a very grounded level, we (other researchers too, such, K. Chowdhury, 2008, says that 'lack of good intention of the government for Indigenous Bangladeshi people,' he did not do any materialistic actions though' or he could not as his philosophy was post-modernist, and saw Foucauldian power relation) feel that a follower of Indigenous paradigm, we need a common platform for both the policy planners and the people, where, both can be in one nexus. We propose the researcher will be engulfed as an activist within the people, though not very genial to the established notion of 'objective' research; however, it is

the creed of research. When we see an 18 years Indigenous girl who was raped, the body, then thrown away in pieces by the settler or a military person, what is worth interviewing her mother, and what is worth doing some policy recommendations? Does it make any sense to this victim or the family, except for your publication or an award? We discussed that there is logic to eliminating the Indigenous people, indeed, legalized with state law and implementing agencies. Thus, at least for us, research must be a means to welfare and the betterment of the people. So, in a small case, research, and the policies of the state, broadly, can be based on 'Ihsan[8],' Ihsanic notion of acts, deeds, and all human activities can engulf the people and the policy in one knot, minimize the tensions made by the historical course of time. So, the Ihsanic notion leads us to be Reciprocal in all means, with the history, present and future. And we will discuss this in chapter 6. However, if this is the picture, on the other hand, we saw Hussein Alatas, Frantz Fanon, Vine Deloria, Jomo Kenyatta, and Farid Alatas giving us space. And we indicated that, since Deloria, a shift had appeared, and our next chapter is to sensing the Shifting wind, if, as Descartes said, Wind is Spirit. And finally, we finish with Vine Deloria (2001), [t]herefore [Indigenous] students, as they study science and engineering, should take time and make effort to regain a form of knowledge of traditional tribal lore (Deloria & Wildcat, 2001, p.3).

So, on a very subjective form, we have done some activities, let us share

- We volunteered with and by the Rakhain people and others during the 2020 Pandemic.
- We presented the summary of this chapter and explained if these pieces of writing represent their voice, and at least a small number of people will read the book.
- We are working for protecting their Medicinal knowledge and found that Non-plant based Medicinal Knowledge is not in the Bangladeshi policies, and to a more significant extent, on Nagoya protocol and Rio Convention, so, after doing several contemplation sessions with Rakhain Bante, the spiritual leader, and Sitama, the Rakhain Healers, we are working on Both the forms of medicinal knowledge for policy inclusion.
- We are in Action of the local formation of Rakhain medicinal knowledge protection committee, who, by our Ihsanic (good deed for good deed) philosophical stand, think that at least, before a national policy or constitutional reformation, this local body will work as a safeguard to the people.

In brief, these are our stand against the Reciprocity-in-Kind of the State, in effect, the west, and our consensus on the Meaning of Reciprocity. Though we know, since the 1960s, the role of the researchers has been an Academic issue, and after that, we saw the 'Promiscual' diversity of the concept, which is understandable, and misleading. These four courses of Action we will discuss in chapter 6. However, before that, we will now see chapter 5, the Transformation of Reciprocity in kind to Reciprocity in research, and it is the way of Becoming practical. *So, let us be prepared for the next discussion, friends! It is the time to wake up and walk-in-hands. We are with you.*

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## KEY TERMS AND DEFINITIONS

**Rakhain Community:** Rakhain is an Indigenous people living in Bangladesh, the origin of the word Rakhain is Pali language. At first, it was called Rakshain which means conservative nation. The Rakhain people appeared 315 BC. According to historical records, the Rakhain arrived in the coastal districts of Cox's Bazar and Patuakhali in 184. Originally, the Burmese king Bodopra conquered the kingdom of Arakan. After his victory, a large number of Rakhain people fled to Bangladesh in fear. On the evening of Meghabati in Arakan, one and a half hundred Rakhain families from the district crossed the Bay of Bengal in unknown boats in the hope of survival. A few days later they found the shore on Rangabali Island in Patuakhali.

## ENDNOTES

[1]   Chowdhury, J. S., Abd Wahab, H., Saad, M. R. M., Hamidi, M., Roy, P. K., & Ahmad, M. M. (2022). Constitutional Provision in Protecting and Managing Indigenous Knowledge Systems: A Case From Rakhain Community in Bangladesh. In *Handbook of Research on Protecting and Managing Global Indigenous Knowledge Systems* (pp. 186-206). IGI Global; Chowdhury, J. S., Abd Wahab, H., Saad, M. R. M., Omar, N., Ahmed, M. M., & Roy, P. K. (2022).

[2]   Forestal Forestry and Engineering International Limited, Vancouver, Canada. (May 1964, Project No F334 under Colombo Plan, Pakistan, Canada) conducted the inventory in CHT and prepared the inventory report for Chittagong Hill Tracts. This Forest Inventory and Survey was done during 1961-1963 for Kassalong and Rankhiang Reserved Forests (J. Cjhowdhury & Hossain, 2011, p.16). Further more we see, as crossc ehck of the secondar data, in Professor Khairul Chowdhury's PhD Thesis (2014, pp. 153-154).

3    As said, this chapter is a reflection of Jahid (first author's fieldwork, and hence, this chapter, indded the whole book is assertive in language, and we want Reciprocity as ssertion as culture of academia.

4    In this point we are pointing that metaphysics of presence, or western metaphysics was interrogated or refused by many philosophers before Derrida. For instance, John Dewey refused in 1927. Charles Sanders Peirce in 1868 talked about western metaphysics. From him, we see John Dewey (Good, 2005, and *The Quest for Certainty: A Study of the Relation of Knowledge and Action*.). The problem is, of John Dewey and Sanders Peirce, both have argued for reconstruction of western ontology as "Ideas are worthless except as they pass into actions which rearrange and reconstruct in some way, be it little or large, the world in which we live" (*The Quest for Certainty, p.138).* However, their philosophical stand influenced Pragmatism paradigm in social sciences. Surprisingly, German philosopher Martin Heidegger also, almost in similar time of John Dewey, attacked western metaphysics (see, Wolin & Rockmore, 1992; Heidegger, Macquarrie & Robinson, 1962). Heidegger, yet, is the base of Interpretative school, and have an an influence in anthropology per se, Geertz, and the symbolism such Turner. Derrida, mostly seen a follower of Heidegger, however, the idea of deconstruction, as Derrida himself debt to Sanders Peirce. Such as he says, Peirce goes very far in the direction that I have called the de-construction of the transcendental signified, which, at one time or another, would place a reassuring end to the reference from sign to sign. I have identified logocentrism and the metaphysics of presence as the exigent, powerful, systematic, and irrepressible desire for a signified (Derrida, 1976, p.49). A recent theoretical study from Bangladesh context, (Alam, 2016,pp.128-9) even says that Derrida was Influenced by Heidegger.

5    Homo Sacer is the 'sacred man', a symbol of state, is the one whom the people have judged on account of a crime. It is not permitted to sacrifice this man, yet he who kills him will not be condemned for homicide; in the first tribunitian law, in fact, it is noted that "if someone kills the one who is sacred according to the plebiscite, it will not be considered homicide." This is why it is customary for a bad or impure man to be called sacred (Agamben, 1995, p. 71, for details, see, Homa Sacer, and *the State of Exception).*

6    We could follow John Dewey, or Martin Heidegger instead of Derrida. The reason is clear. Dewey, or Peirce even Heidegger, alike the classic ethnographers, neither stood against of colonial system, nor deconstructing but an adjustment, as, we see later on another philosopher John Rawl, a typical liberal provoker of social justice theory. By this argument, John Dewey, John Rawl are follower of another John. John Stewart Mill, founder of utilitarianism. In contrast, Derrida is philosophically closer to Indigenous metaphysics, and Indigenous paradigm indeed.

7    Table 1. Procedure: in courts and cases, Table 2. Continuation of prosecutions and fraud, Table 3. Theft, Table 4. Personal rights, Table 5. Guards and property, Table 7. Land rights & crimes Table, 8. Injuries, Table 9. Public law, Table 10. Sacred law, Table 11. Supplement I, Table 12. Supplement II, for details see, Mellor, R. (2012). *The historians of ancient Rome*. Routledge; MacCormack, G. (1973). Revenge and compensation in early law. *The American Journal of Comparative Law*, 69-85; Elias, R. (2017). *Victims of the System*. Routledge.

8    We propose 'Ihsan', Ihasnic derives from Ihasn, an Arabic or specifically Quranic term. In English, it means sincere, perfection, good deeds and actions. The Quran says, what can be the reward of good deeds and action except the good deed? (Irving, 1985, Surah 56, Verse 60). Simply, literal meaning of the verse is, *Is there any Reward for Good, other than Good?*

# Chapter 7
# Sensing the Sciences With the Wings of Reciprocity:
## Epilogue

## ABSTRACT

*This chapter serves as a summary of the preceding seven chapters. The authors discussed the wings of Reciprocity in four sub-sections. At the very least, they brought the process to a close in this book. Becoming that Leonard Hobhouse, George Simmel, Edvard Westermarck, and J.S Mill's authoritative assertions, and even before, religious traditions such as Zoroastrism practised Reciprocity since 6000 BC, Goutam Buddha's activities, Jesus' observed behaviour, and Prophet Muhammad (SM) and his companions, all of this demonstrates that Reciprocity exists. Perhaps this book might assert that we wish to work in the aftermath of this horrific pandemic. This is a period of survival, variety, and intellectual beauty; aestheticism is necessary, but, when people are starving, does this make any sense to the community?*

## DISCUSSING TOPICS

- **Sensing the Sciences,**
  ◦ As A Spirit,
  ◦ More than a Justice: An 'Ihsan' (*Hal Jazahul Isahan Illal Ihasan*
  ◦ As A Knowledge Democracy
  ◦ Volunteerism As Reciprocity
- The Concluding Thoughts: 'Come Together By Names'

## OUTCOME

- How can the Rules anfWings of reciprocity be implied
- How you may Repair yourself

## SENSING THE SCIENCES

Shawn Wilson said, "research is all about unanswered questions, but it also reveals our unquestioned answers (Wilson, 2008, p. 6)", so, to say, here we endeavored some "unanswered questions" and yet if we do not have that a particular, known Self, how can we hear these "unquestioned answers." "If you want to research us, you can go home. If you have come to accompany us, if you think our struggle is also your struggle, we have plenty of things to talk Corie Glense's statements echoed in our community participants who, at first, refused us with a bold voice and are valid. When a Rakhain healer (*Sitama*) told me jahid, listen to the trees, don't look at the sky, see its an open heart, fully devotes to our Community." yes, this is not a full-length chapter. Still, the Epilogue to share and justify the Rules we set in chapter 6 is about companionship and sharing the ethnographic research experience and the stories on how to break the nuances in the field we have been facing in the Rakhain Indigenous people in Bangladesh. The very problem arose when the Headman and Karbari (Village chief) denied us into the village and did not believe in us with so-called 'consent forms.'

From a phenomenological to Indigenous Research Paradigm (IRP)—we traced the long history in this volume and anchored it later. We pointed to IRP, Indigenous Gnoseology—as a method, commitment: Reciprocal Research. We decided that we would do something in return for their time, knowledge sharing, and trust: Reciprocity, practically and conceptually. In doing so, we saw the diversified understanding of Reciprocity exist in the literature, understandably misleading and often unhelpful. Plausibly, this stand on Reciprocal Research is a clear shift from ethical terms to the critical or phenomenological paradigm's centrality. Reciprocal research methods offer central considerations for qualitative researchers. The emphasis on relationships over Knowledge, participation over expertise, and holism over specialized understandings draw striking distinctions for the researchers invested in honoring their participants. This non-linear, subjective Book presents research practices that respect the inseparability of Research and other living techniques. What we have discussed in last over to hundreds of pages, if we do put in a table, it would be easier for readership.

*Table 1. What was meant to Be Reciprocity—summary—at a glance*

| Philosophical Stand | Dividing concepts | |
|---|---|---|
| St. Augustine | *City of God* | Six Stage development of WW Rostrow |
| Rene Descartes: | I think [because I am enlightended] | They do not think, therefore, they (Asian, African, and First Nations-Indigenous) are not human beings |
| Thomas Hobbes | Social Contract | With Citizens and outer Europe. 'Christian commonwealth or superiority (Hobbsian contact). |
| John Locke | Enlightened and Developed | Underdeveloped and authority over the traditional land (Lockian intervention, validation of land) |
| George Hegel | Developed | Gave the justification for Ethnographic works. |
| De- Fontenelle's | Great Development | Development projects for Colonized land |
| John S Mill | Enlightenment | Justified the Utilitarian philosophy, of John Dewey, to John Rawls. |
| Charles Darwin | Evolution | Justified the European superiority over the Balck people's inferiority |
| Francis Bacon | Empiricism | Motivated the ethnographic fieldwork on the colonized people, created a common worldview |
| *Botanical Assertion with Colonial and Christian affiliation* | | |
| Carolus Linnaeus | Who was commissioned to grab a tea from China and Silk from India 17 most devoted students he called Apostle, has been sent to mine the botanical He did that masterful job under the Swedish East India Company. However, Car and his apostilles failed due to his scientific enthusiasm instead of business | |
| Henry Forbes | Did conservation and mining research in Sumatra in 1885, under the name of extinct and loss of local Knowledge. | |
| Joseph Banks | From the Pacific, Banks took 100 new genera and 1300 new species. Friend of Linnaeus and his apostille. Has sent many of his pupils across the World, Bowie and Francis Masson went to the Cape of Good Hope; Mungo Park to Africa and the East Indies; Allan Cunningham and George Sutter to South America; Anton Howe to India; and David Burton, George Caley, Robert Brown, Alan Cunningham, and George Sutter to Australia. | |
| Robert Fortune | An employee, and a representative of British East India, brought tea plants and seeds from China. | |
| House of Commons | In 1863, by permission of the House of Commons, United Kingdom, the malaria treatment plant "Cinchona" was taken from Peru House of Commons and Bolivia to India; rubber was transported from Brazil to Malaysia. | |
| van Rheede | van Rheede compiled 12 volumes of 690 plants and 793 illustrations of South India. | |
| Dalton Hooker David Prain | Came to collect Medicinal Plants in India, Banag;adesh. Both have worked with the Calcutta Botanical Garden | |
| Portuguese Botanists | From Malaysia and India, Portuguese plant workers have robbed crops | |
| *Sociological/Anthropological Assertion based on Christian Commonwealth* | | |
| Harbert Spencer | Social Darwinism, came with social Evolution theory in Social Science "Planned social control of human heredity Steinberg (Steinberg, 2020, p.31)." | |
| Edvard Westermarck | Influenced by Darwin and Christianity, a mentor of Bronislaw Malinowski and the first time openly talked about *Reciprocity in Kind* Giving back to the people (Westermarck, 1908). | |
| Bronislaw Malinowski | Tribal Society needs to be developed Worked in the Pacific Islands. | |
| Among the Indian Indigenous people | Bare footed authors are, per ser, Lewin (1986), Hutchinson (1906, 1909), Hunter (1876), Mackenzie (1884), all have discussed in chapter 6. | |
| Savage Mind | Levi-Strauss. | |
| Classic Ethnography | We vs. They, We: the west They: The East, tribal, underdeveloped, savage | |

*Table 1. Continued*

| Philosophical Stand | Dividing concepts | |
|---|---|---|
| George Murdock | Human Relation Area Files, Ethnographic Atlas, covered 862 societies (Murdock, 1967, p.1). Murdock was influenced by Carl Linnaeus, Father of Botany. | |
| *Reciprocity After Colonial Disappearance or after WW2*<br>*We see the intercepted of Social sciences and Botanical interest* | | |
| The USA government's call | Pfizer, Abbott or Merck, on the injured soldiers of the Second Global War | Neimark (2017). |
| Richard Schultes and his companion Mark Plotkin | Schultes has had a strong recommendation for global conservation since the 1940s. | See, Plotkin, 1988, 1994; Schultes & Raffauf, 1990; Schultes & Reis, 1995; Harlan & Martini, 1936). |
| CBD | Indigenous knowledge Documentation | Benefit-sharing |
| *We may insert here WIPO, NAGOYA and World Bank, too* | | |
| Pope-ii | Peace and Development | Agitation |
| NGOs activities | My, our | Their |

Source: Chowdhury, *Indigenous Gnoseology as a Theory of Knowledge* (2022, forthcoming).

What the take here from table 1, in effect, all the discussion are, let us read,

*"Seed sleeps inside the fruit - this Chinese proverb is true for the reciprocity concept. Reciprocity was as a core in western philosophy since its inception of St. Augustine's City of God of the early 5th century. This section gives a brief outline. Reciprocity has been a driving force to western philosophy that entailed three big Cs: Christianity, Colonialism, and Culturalism. These three C, perhaps, one may argue that Culturalism was coined with the notion of humanism by the Polish sociologist Florian Znaniecki (1919). Znaniecki 's original concept of culturalism in Cultural Reality came to the fore in 1919. Znaniecki's culturalism was based on the philosophies and theories of Matthew Arnold (Culture and Anarchy), Friedrich Nietzsche (voluntarism), Henri Bergson (creative evolutionism), Wilhelm Dilthey (philosophy of life), William James, John Dewey (pragmatism), and Ferdinand C. Schiller (humanism) (see Halas, 2006: 2010). Znaniecki synthesized the theses and developed an original humanistic stance, which was first presented in Cultural Reality. Znaniecki's "culturalism" was an ontological and epistemological approach aiming to eliminate dualisms such as the belief that nature and culture are opposite realities when Christianity is directed, supported—empirically by Research and conceptually by establishing scientism (Chowdhury, Abd Wahab & Saad, 2022, p.8).*

Carl Linnaeus has been a factor, not in establishing Biology, Botany, Physical Anthropology, and establishing 'scientific race theory, but in classifying Indigenous people also, in effect, Social sciences. The mastermind of Ethnographic Atlas, George Peter Murdock's inspiration was Linnaeus. In this Epilogue, we need to summarize.

Anders Sparrman was one of the Apostles of Master Carl. Carl Peter Thunberg, who began a nineyear voyage in 1770, was perhaps the most renowned Apostle. He spent three years in South Africa before moving to Japan (Stearn, 2016; Baber, 2016; Daly, 2019; Mignolo, 2012). Sir Joseph Banks was conferred a Doctorate by Oxford University after stealing botanical samples and the Kew Garden plant,

even though he left before without a degree (Janick, 2007). They show colonial Bioprospecting till WW-2, the emergence of Botany, Anthropology, and Geography as scientific fields, and globalization (Brockway, 1979). Yes,... we are attempting to re-write (Smith, 2021). Westermarck, therefore said, to requite a favour, or to be thankful to the one who bestows it, is presumably recognized as a responsibility everywhere, at least under certain conditions" (1908, p. 154).

George Murdock, motivated by Carolus Linnaeus, created the renowned Atlas. Just think, Murdock's idea is a diffusion, that came into People's typology from the plants' classifications. "While categorization is necessary and valuable, it is not the ultimate *purpose of science,"* stated Murdock (Murdock, 1955, p. 380, emphasis ours). Murdock is vital for three reasons. One, he re-created the globe in the Ethnographic Atlas (Murdock, 1957, pp. 675-687, see Textbox1; 1967, p. 1). Murdock used the Carl Linenian tradition in the USA to create this global cultural typology. Murdock thanked Malinowski for his 'Reciprocal' role in society. In his focus on "reciprocity" in maintaining social norms, giving western laws, culture, values and so forth. Malinowski was the first anthropologist to completely grasp this essential principle of ethnographic research, as Murdock said. Third, Atlas may create a nexus of the Triple C: Colonialism, Christianity, and Culturalism. When

*Box 1.* **An example of anthropological contribution to the Reciprocity of kind**

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Africa (sub-Saharan) 239


Circum-Mediterranean 95


East Eurasia 93


Insular Pacific 128


North America 218


South and Central America 89


Source: Murdock (1967, p.1, we also adopted)
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we talked about St. Augustine, we could stop till the 1970s. Colonial administrators indicated global research outcomes. As we can see, this Reciprocity in kind is colonial. Social science advocated 'developing' and anthropological investigation against barbaric exploitation (Asad, 1973; Pels, 1997). 'Development' is condemned as a western ideology promising material prosperity to decolonize nations in

Africa and Asia, preventing them from joining the communist camp and preserving a colonial division of labour (Rahnema quoted in Ziai, 2017, p.10). This section shows the importance of botany and social sciences. This section gives us three ends

- *A monolinear concept of 'reasoning,' dominated Christian divinity.*
- *A feeling of oneness was paramount, wishing for human civilization to unite.*
- *A person is the only authority in the world, according to science and technology.*

Yes, we are not with this "ultimate *purpose of science* (Murdock, 1955, p. 380), but rather with Indigenous gnoseology, that is by, with and for the Community. Let us briefly discuss.

## WINGS OF RECIPROCITY

Before this Pandemic, we thought Reciprocity should be a combination with the three wings: a spirit, a stand of Knowledge Democracy, and an Ihsanic action.

*Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with-Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, and oppression, it rewrites the history for re-righting the land, and language as the spirit of social scientists as* Spirit. *It is 'contributing' as reporting with and within the present people's physical, social, psychological, spiritual healing individual and collective by the people's knowledge, as* knowledge democracy. *Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for* ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts. *Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Abd Wahab & Saad, 2022, p.23).*

*However, this Pandemic taught us that these three are practical. However, Volunteerism has been in our addition to the wings as the fourth one. So, the wings are as seen in figure 1.*

And these wings, we are not here detailing. Based on oral history and historical subjugation, texts, our reflection and commitments, and actions—we pose a consensus with three (now four) attributes of Reciprocity as wings, *such are as a spirit*, *a means of knowledge democracy, as an action based on Ihsan (sincerity, perfection)*--as a whole, the centrality of this Research as seen in figure 1 and discussed below.

*Figure 1. The Wings of Reciprocity*
*Source: The centrality of jahid's PhD Thesis-Unpublished*



**Spirit**
Universal contemplation (Feather & D. Pineda, 2021); embeddedness towards nature, (Captari, Hook, Aten, Davis, & Tisdale, 2019); Embeddedness (Washburn,1999; 2014[1945]; Aluli-Meyer, 2004); Huxle spirituality(Captari, et al., 2019; Dudley, 2016); Islamic context, see Corbin,1966; Nasr, 2013; Adeel 2019); Universal Spirituality (Dudgeon, 2020, p. 184)

+

Spirit
(Mind+Body+consciousness+Emotion+Energey+E xoterism+Esoterism)

**Knowledge Democracy (KD)**
IGOs are grappling about benefit-sharing (Neimark, 2017; Shiva, 2016,) drenching the Place, dowsing the people, and their knowledge, and Bangaldesh Scholars are yet treat Indigenosu as Tribal, then, KD is another wing of Reciprocity

+

The voice of the Rahain People

**RECIPROCITY**

**Ihasn**
Decolonization is not justice, (Tuck & Yang, 2012, p.21). Rawlsin justice is for Capitalism (P. Wolf, 1977), and Madison, (2011, pp.113-114), thinks Critical resaerch can be done by justice. So, Good Deeds for Good Deeds, a balancing situation that minimizes the Cultual Interface of the Mainority Rakhain and Majority Bangali in terls of Recognition and Preserving IMK (Chowdhury, JS., H. Wahab, R. Saad, M. Hamidi, P. Roy, M. Ahmad (2021; Chowdhury, JS., H. Wahab, R. Saad, N. Omar, M. Ahmad, P. Roy (2021)

+

Good Deeds for Good Deeds and Actions

**Volunteerism**
IF we are being Objective to subjective, if we we responce IG, follw Aristotle and Al-Farabian logic, then, Volunteerism is no where sits with an axilogical asking but an Epistemological that connects to Spiritulaity, Happiness (Siraz, Abd Wahab, H., R.,Saad, & Roy (2020a)

+

A way being Connecting with self Happiness and Community

Despite informing Indigenous Stand theory, and Indigenous Gnoseology and the figure 1 that is—a method within the IRP—and hence is our realization we sought such approach that has had well collation and connection the practicality. Yet following the ancient philosophical diffusional trend, we did a methodological collaboration of Indigenous and western like the Trent University, Canada, offered Indigenous Environmental Studies Program (IES) for the first time (Tent University, 2011, Turner, 2020). We, yet adopt those western tools where we find similarities in many studies (Fijal & Beagan, 2019; Lowan-Trudeau, 2012; Ferguson, 2017; von der Porten, de Loë, & McGregor, 2016; Kapyrka, & Docktator, 2012; Korteweg & Russell, 2012)—abetted my intellect in a meaningful way. Rakhain Indig-

enous lifeworld is therefore accruing of "the philosophy of Two-Eyed Seeing (TES) (see Hogue, 2020, p.573) with a linking framework, and in seeing IMK (Broadhead & Howard, 2021; Buenavista, 2021). We encountered some examples of Critical ethnography of Madison and Collaborative and Reciprocal Ethnography, despite having important contributions in the Knowledge pole, however, lacks Practical in finding solutions to a problem sought, particularly for social justice (Simmons & Feldman, 2018). Even IRP scholars are our motivation the Indigenous Gnoseology, though scholars did not mention IG rather IRP, see (Chilisa, 2019; Kovach, 2021)). We believe that "[a] *Big mind, [is a] collective intelligence can change our world"* (Mulgan, 2018). At this stage, as a retorting, and stimulated by the wording, [i]t is not impossible for Indigenous researchers to crack open the spaces in the academy for our way of learning...it is only hard" (Kovach, 2010a, p73). We are, therefore, a component of that totality. We are role players in the transformation of colonial fabric (Chalmer, 2017). The Rakhain's reality is achievable with the community and our reciprocal journey (Windchief & San Pedro, 2019). James Clifford demands in *Returns,* at the same time, with the same weight, we would like to say, "In R[eciprocity, we] argue for an ethnographic and historical realism—" with full self, and communal connectivity (Clifford, 2013, p.8) in the Plureversal world (de Sousa Santos & Martins, 2021)

Any nation-state's legal intervention and behind on local community, Indigenous, in particular, have been suffering since long (Kovach, 2021), so, "[E]thnography moves from its conventional single-site location [of the community, and Rakhain, as we saw in chapter 6], contextualized by macro-constructions of a larger social order, such as the capitalist world system [and the of CBD rule, WIPO, ADB definitions, etc.], to multiple sites of observation and [state] participation that cross-cut dichotomies such as the "local" and the "global," the "lifeworld" and the "system" [of the people]." And these international intervention comes through James Scott's statecrafts as a prudent concept, and we analyzed these intervention policies in Chapter 6, table 1 and 2). Since I focus mainly on qualitative, Analytical, and to an extent, philosophical, hence to understand Reciprocity and implying its wings, it is pertinent to adopt the 'multi-sited ethnography" (Marcus, 1998, 1995) together with Scott's Statecraft (Scott, 1988).

## Reciprocity as a Spirit

Let us start with two great thinkers One is George Hegel, and then living legend Walter Mignolo,

*"The Spirit was, in Hegel's fiction, the totalizing force appropriating all knowledge under 'absolute knowledge,"*

*Next, Hegel said in the Phenomenology of Spirit, "Reason becomes Spirit when it achieves the full consciousness itself as being all reality. Spirit is the absolutely real being of which all previous forms of consciousness have represented falsely isolated abstractions…. And this is we are not alone, Hegels ourselves does not include Chinese, Muslims, Indians, or Africans (Mignolo, 2012, p. xi, emphasize ours).*

We want spiritual connectivity which is neither with the Christian commonwealth nor with the colonial modern elites, but rather, with nature. We want to be part of nature as we believe that we are so. Our reasoning is a Spirit, this is the Hegelian assertion, even if we also think so, then how a Repairing-self is a part of the cosmos and may help grasp the Community, mainly when we engage in an Indigenous setting. Let us cite a statement from the Rakhain Headman and others from a sharing circle when we talked about the Bioprospecting researchers coming to the village.

*"It is our secret, a lot of people visited the village, and took the information about plants and herbs, which we feel embarrassed and thus no more welcoming any people for medicinal knowledge."*

Further, the Headman says

*"it is our property, and no one has the right to take this information for nothing"* (Participant: Headman and Karbari-the village chief).

People grabbing land and forests, in addition, to pagodas being vandalized, schools and residences being robbed by Green grabbers (Appendix 1). Surprisingly, two important ethnographic studies 'on' the Rakhain (Biswas, 2010; Tun, 2015) have been made, if we see the title of these two studies, We do not surprise how the Durkheimian logic is still in operation, the Hegelian spirit is in existence. Professor Biswas' works are the inheritance of Academic Ancestor of New Science. So, ethnographers overlooked people's contempt. This condition of snatching the medicinal Knowledge, land rights, language, and eventually status as an Indigenous Rakhain is awful in our opinion. They shattered their 300 years old sculpture during the Bangladesh Liberation War in 1971. We heard that a Rakhain man, who did not get any justice from the local councilman, but this man, who experienced no 'justice'. As a result, they let us into their fearful world, not just the medication but also their spiritual link with the land, forest, and soil. The Headman did not believe and trust, which is extremely typical in the Indigenous society (Smith, 2021). In this case, the only solution is healing and social well-being, and in doing so, we believe that self-repairing is important. We attempted to unite them and stand with the exploited. And we do as a link to past and current tyranny. We told the Community that it is an issue of the western idea of the 'nation-state,' which does not encompass all people.

In chapter 6 we saw that Like Bangladesh-Rakhain by Statecrafts Marine Drive Highway, before that Kaptai dam for the CHT and by the programs of social forestry, rubber planting, reserve forestry projects are some examples. These modernist efforts are a biopolitical plot to subjugate Indigenous populations. Similarly, state authority allied with scientists and academics to subjugate these people. Those who claim or follow Indigenous techniques (Uddin, Datta, Shahjan) and others like Halim, Chowdhury, Barkat who are orthodox Marxists did not invest a word on healing their historical trauma, restoration, and Reciprocity. Also, the literature ignored current Rakhain land and life atrocities, as though indigenous domination were an incest taboo. It is not only unjust but also harmful in how it domesticates decolonization (Tuck & Yang 2012, p.3) . We may say that portrayal of the Rakhain people with subjective engagement constitutes epistemic violence (Rowe, 2015; Spivak, 2013). Again, decolonization is part of Reciprocal Research, linked to the majority of Bangalee's trauma.

*I can organize my people against the Act that did not recognize us as Indigenous, but I can be kidnapped, my daughter can be rapped, and if not, at least I will be summoned by the state as a rebel (A Rakhain professor).*

*"Bangladesh in independent, but the Rakhain and other Hill tracts is an enslaved to Bangladesh, as we were during Pakistan or British or before Mughal.*

Or,

*During Pakistan, our land was targeted, after Bangladesh, our land and ladies are.*

So, as "[w]riting the history of present [Rakhain], and we call the method that enables [us] to do these interpretive analytics. Our practice [of the Rakhain and majority Bangalee] and their historical development [of the Community since 1715] is a disciplined [by scientists], a concrete demonstration that could serve as the basis of a research program (Dreyfus & Rabinow 2014, p. 26)." In the Introduction of this Book, we cite Jose Rizal. Maybe, it is time to recall, "To read the destiny of [the book and the Indigenous and marginalized people of Asia], it is necessary to open [the book] of its past, and this, maybe reduced in general terms to what follows (Rizal, 1890). In re-writing the lost history, we may need Interpretative analytics and Marcus' multi-sited view to take our eye out of local lands to global legislation, local Rakhain's stories conjuncts with the process of power; that power is, in effect, legalized by the constitution, in many ways to (Marcus 1995, p.109) "many areas of the people" (Dreyfus & Rabinow, 2014, p.127). So, it is a feeling, a spirit, and -complete consciousness (Rigney, 1999) instead of the 'who am I' type engagement narration. 'Reciprocity' is thus a complete *Mind-Body-Spirit* immersion (Aluli-Meyer rightly thinks so). Moreover, we modified the teaching of Bante, the spiritual leader, and it is, as we said, *Body, mind, spirit, Emotion, Energy, Esoterism, and Exoterism* and this all indeed belongs to the Rakhain's life wheel. The Bante told us that without Evidently, we can claim, that the Rakhain is a Buddhist in faith and as Indigenous by geographical location and inheritance, so their Indigenous Medicinal Knowledge (IMK) is neither entirely planted nor non-plant, instead of a theosophic course action, where religion, philosophy, and science make an esoteric engagement. This reasoning, was first discovered by Al-Biruni (Pines & Gelblum, 1966; Kozah, 2015; Lawrence, 2021) before the western theosophists (for instance, Leadbeater, 2007; Sinnett, 1884; Müller, 1919; Kyōkai, 1962; Woodroffe, 1950 [1919]; Gordon, 2012). Elsewhere, Leadbeater 1920 cited the Buddha's teaching. Buddha said to his people not to believe in anyone, and anyone's writing, even if he is a sage. "But we are to consider when the writing, doctrine, or saying is corroborated by our reason and consciousness" (Leadbeater, 2007, p. 549). The west or the New Science rejects this reasoning. As we said in chapter two, Al-Birunu first realized this Esoteric reasoning. Hence, he translated *Patanjali,* and this Oriental Logic of Science was to liberate human beings from suffering. We might seek further studies on this philosophical assimilation of the liberation of human beings because, once we see, Al-Kindi established the Baitul Hikhmah or the *House of Widom*, and Al-Birunim later as said, translated these books, soon after then, Sufism is Islam came to the fore with an institutional form. We know this sort of conclusion needs more historical and theosophic analysis. We will proceed with a title related to this theme—*Sufism and Social Science: The happy Marriage of East-West, Ancient and Modern.* The Gnoseological position we placed here, as we said, is not our effort as Alfred Sinnet said, rather the *Bante* and *Sitama*, and of course, the Rakhain's hospitality towards us. It is essential to locate this IMK from a philosophical viewpoint. As said in chapter 2, we need to repair the Self first, and if we do so, then, no one needs to come to Enlighten us. Furthermore, this self-enlightened tradition has been in Ancient India, then in Buddist morality, Islamic Sufism, and we adopted it here as awing of Reciprocity as seen in figures 2 and 3.

*Figure 2. The Medicinal plants and their relation to Siddha and spirituality*
*Source: Pines & Gelblum (1966, p. 282, at least this SOAS, Cambridge translation tells the fact).*



We impartially admit that philosophical diffusion, assimilation is not new or even uneven. And after that, we, at least cannot claim that East is 'traditional, and hence their IMK, Rakhain as a case are not more as Little tradition (Thomas, 2010) in global discourse, or even in this point, we do say, the definition of WHO (WHO, 2013) needs some correction. As per Indigenous Gnoseology that we put as a method of Methodology in Indigenous research Paradigm, where 'Tradition' as a source of Knowledge (Saadia Gaon, see Popkin, 1999; Efros, 1942), then we cannot ignore this plant-based medicinal Knowledge is marginal, traditional and hence, cannot be placed in the Bioprospecting and its Associated treatizes.

208

*Figure 3. The life wheel of the Buddha*
*Source: Fieldwork, courtesy to Bante 1.*
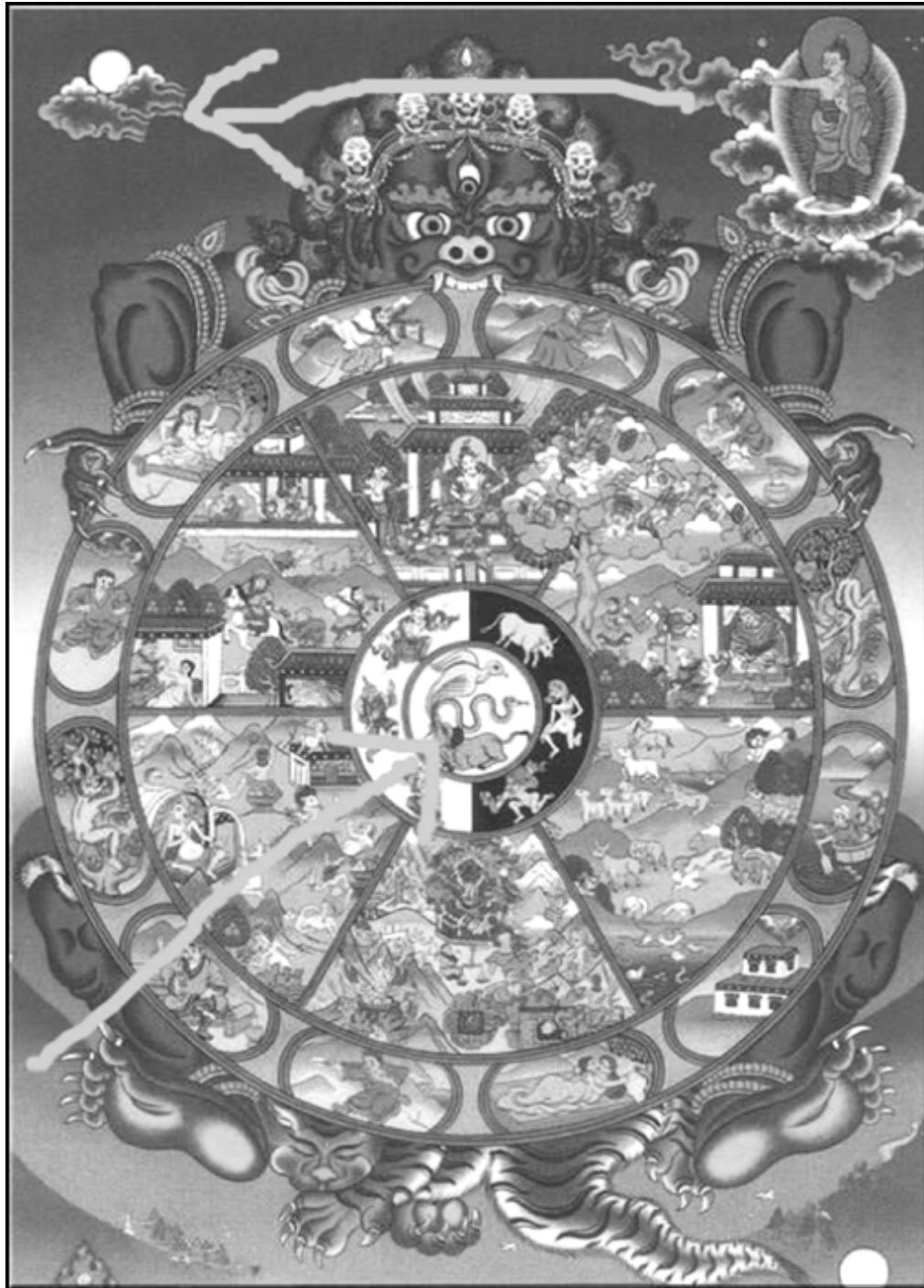


So we need to acknowledge the PBMK and its association with non-plant-based medicinal Knowledge (NPBIMK) aspects. In addition to the above, if we see through a Decoloniozng element, where a re-right

and re-right is pertinent (Smith, 2021), then, we need a restoration of these philosophical roots and aspect in IMK as a whole, this Rakhian Community is simply a deduction of our Reciprocal relationship. So, the way the Rakhain people practice their PIMK is not similar to west or Bioprospecting prescription, and their guidelines in Nagoya protocol, in effect, this is as we have been trying to posit, as seen in Equation 3 (figure 3), is a methodological gap, And, following our generic Indigenous Gnoseological point: So, $G \subseteq E$ is not a correct methodological position

But,

$E \subseteq G$, (Epistemology is a part of Gnoselogy [Aristotlian Logic, Alfarabian Philosophy, and Saadian theory of Knowledge].

Let us explain this in table 2 with a comparative manner of AL-Ghazzali, Budda and Prophetic Medicine.

*Sitama, as a Sagacious personality of the community, thus, procedures and aimed at handling besides medication essential to the spotting that along with sufferings symptoms and looking at the imperfection within the sufferer. Sitama and Bante told us that, most commonly depicted as Yama, the lord of death. Regardless of the figure represented, the inner meaning remains the same: the entire cyclic existence process (samsara) is transient; everything within this Wheel constantly changes. The fierce being holding the Wheel is a symbol of permanence. As a result, this entity is an angry monster. And many more could be justified. But the reality is that this aggression is inherent in us. Whatever happens, when we get angry, it destroys our human beings. Bante AD, over the Skype meeting, told us,*

*Once I saw a skeleton in a dream, it looked like a monster painting, the monster, so it is more clearly a symbol of eternity, and we should avoid this violent entity. Only then can we stay healthy. There will be no suffocation or trouble.*

*(Bante AD).*

Again, three poisons or three unhealthy roots (Sanskrit: akuśala-mūla; Pāli: *akusala-mala*), in Buddhism, mention three main tribulations, which let me present in Table 4.1. however, as stated, we are not focused on spirituality, and in extending a comparison with other religious traditions, however, it shows that one of the three poisons is thirst, which is believed to be a source of three sorrows (pain, suffering, discontent) and rebirth. The three poisons are represented by the rooster, snake, and pig in Buddhist art. The three poisons (ignorance, attachment, and hate) keep sensitive people in the world. All troubles are believed to stem from these three poisons. The three chakras are symbolized by a pig, a bird, and a snake (representing ignorance, attachment, and hatred, respectively).

*Table 2. The three poisonous elements and consecutive three virtues*

| Three poisons | Into | Three teachings |
|---|---|---|
| Delusion (illusion, confusion) |  | Amoha (non-illusion) or wisdom (wisdom |
| Anger (greed, sensual attachment), | | Alobha (non-attachment) or,  (generosity |
| Hatred (hate, hate) | | adveṣa (non-hate) or mettā (love-kindness |
| ***In a comparison,*** Following Al-Ghazali's (C. Field. translated). (2007) Kimiya-e Saadat: the Alchemy of Happiness (2007, pp. 23-24), and from the Christain point of view, if we take Dietrich Dietrich (1997, 2000), and 8th Century's Book, the Prophet's Medicine (translated by Helsinki University's Perho, I. (1997), in it, chapter 10 is titled as 'Excessive Emotions: Anger (ghaqab), Worry (hamm) and Passionate love ( Ishq), and somehow, we find similarities hereof the three poisons | | |
| Source: First Author's Fieldwork and relevant texts *the Alchemy of Happiness,(2007, pp. 23-24); Prophet's Medicine*, translated by Perho, 1998 [800AD]). | | |

Source: First Author's Fieldwork and relevant texts *the Alchemy of Happiness,(2007, pp. 23-24);*
*Prophet's Medicine*, translated by Perho, 1998 [800AD]).

So as we stated at the beginning of this chapter, West's 300 hundred-year-old key can not open the lock of the 2500 years of medicinal cosmology. We know we cannot agree that one book may spotting all contrition, yet, this is the Methodological gap, Reciprocity, we tried to cover, as a One Cent academic endeavor. In this Book, if we can get the inner message, may help to be better in you, again within you. Research is not about the data, not about interpretation and analysis, it is all about Practical contribution, and on this point, we can string with Aristotle, Al-Frabai, the Life Wheel's message, and the Buddhist Cosmology, in effect, the Rakhain Indigenous Standpoint, in a nutshell, the Indigenous Gnoseology.

And this section is also reflecting on our Tadabbur, on deep thinking. Long before, as we indicted Al-Ghazali and before that others also pointed out the inner-illness and phusical illness.

*Three items are needed for treatment: " excessive emotions-such as anger (ghaqab), worry (hamm) and passionate love (ishq)-were illnesses that required treatment. ...*

*Prophet's medicine also recognized the existence of illnesses of the soul. Ibn al-Qayyim classified ill-nesses into illnesses of the body (amniq albadan) and illnesses of the heart (amrriq al-qalb). He based this division on the text in the Koran which mentions both groups. The verse «In their hearts there is a sickness, and God has increased their sickness» (2: 10)*

*He further divided the illnesses of the heart into two groups. The first group included the diseases of uncertainty (shubha) and doubt (shakk) and the second the diseases of lust (shahwa) and seduction (ghayy) (Perho, 1997 [800], p.130).*

No skpetical, howver, the pages of this Book gives another philosphical dimension of Islam (Zarcone & Hobart, A. (Eds.). (2017).
Let us read from the Alchemy of Happiness,

*"The aim of moral discipline is to purify the heart from the rust of passion and resentment, till, like a clear mirror, it reflects the light of God. Some one may here object, "But if man has been created with animal and demonic qualities as well as angelic, how are we to know that the latter constitute his real essence, while the former are merely accidental and transitory?" To this we answer that the essence of each creature is to be sought in that which is highest in it and peculiar to it. Thus the horse and the ass are both burden-bearing animals, but the superiority of the horse to the ass consists in its being adapted for use in battle. If it fails in this, it becomes degraded to the rank {p. 24} of burden-bearing animals. Similarly with man: the highest faculty in him is reason, which fits him for the contemplation of God. If this. predominates in him, when he dies, he leaves behind him all tendencies to passion and resentment, and becomes capable of association with angels. As regards his mere animal qualities, man is inferior to many animals, but reason makes him superior to them, as it is written in the Koran: "To man We have subjected all things in the earth." But if his lower tendencies have triumphed, after death he will ever be looking towards the earth and longing for earthly delights."*

Even though New science asserts that it is the provocation of objectivity, the critical examination of Saadia Gaaon, Aristotle, and Patanjali assumes that the philosophers, theorists, and academics are not objective in their pursuit of Knowledge in their mission. Let us consider the last case. President Henry Truman officially recognized Israel in May 1948. In 1937, Albert Einstein delivered a speech titled "Our Debt to Zionism" a decade after his first address (look at the title). Einstein was thrilled to witness the establishment of an independent state, which fulfilled our (Jewish) ideal. Immediately following the first president, the People of Israel proposed that he be the President—according to them, he was the best Jew—the word is not derogatory, but it is accurate—but he declined with humility—"I am deeply inspired by our offer of the State of Israel, and at the same time sad and ashamed that I was unable to keep the offer" (TIME, 1952).
Taking all aprt, this Self-reapiring is for your, for me, and for our children.
What I Have been learned: Connecting to the Cosmic Totality.,

*This project is for my children, for your children, the Medicine Wheel represents healing, to heal the wrongs of the past, and create the opportunity for a brighter future. I want to listen and learn from my predecessors to create a future where everyone has the opportunity to achieve success without systemic, historical, or racial barriers:(Parisian, 2020, p. 73).*

In Appendix 2, we outlined some practical guidelines, however, this is very initial stepping towards creating a clinical model, yet, useful and worth to take into Self.

As a result, we can confidently state that the first wing of Reciprocal Research involves repairing one's self, which follows the wing of the representation of people and their Knowledge, which we named Knowledge Democracy.

## Reciprocity as a Means to Knowledge Democracy (KD)

Demonstration of Indigenous people [and Bangladeshi Indigenous] are not neutral but privileged by 'reason' based on hierarchical heritage rooted in Bacon, Hegel, Locke, and Mill as we discussed, and widely excoriated by scholars (for example, Said, 1979; Fanon, 1976; H. Alatas 1972; Mignolo, 2012). We know we aim to be with the people, to "re-write" their Knowledge, and "re-right" back their history (Smith, 2021) by knowledge democracy. A recent study inspired us to think about KD (Rodrigues, Niemann & Paradies (2019) separated the 'ethnic' group from Indigenous people. As we stated above, in the context of Bangladesh, Indigenous identity merged into a Small ethnic Group.

*"Therefore, the Indigenous context of knowledge production and re-search methodologies is about countering racism [and colonial representation] and including Indigenous knowledge and experiences for Indigenous emancipation [as well as knowledge democracy] (Rigney 1999, p. 119)."*

'A knowledge democratic' stand needs against the suspicious knowledge explorers of Indigenous Knowledge, green grabbers (Fairhead et al., 2012) for a collective stand (the way we followed in Bangladesh as David Graeber excoriated Levi-Strauss [Graeber, 2001, pp. 217, 219-220]) for colonial legacy. Or like the Maori, who resisted Joseph Bank, killed two grabbers (Brockway, 1979) ['Sir' not mentioned deliberately as they were scientists! to the colonial eye and 'thieves' to the Maori and us]. Our democratic voice resembles people's voice and straight-line stories to decolonize the "[u]niversity knowledge systems" (Hall & Tandon, 2017, p. 7) from power hegemony to minimize the gap in the interface (Nakata, 2007). So this stand is not a metaphor; we make a place for the people and join in the movement (Feldman & Rowell, 2019). Encouraging the Rakhain academicians and ourselves, we are writing in every possible place beyond academia as if they can stand. Without an unequal global cognitive,--it is impossible for global social justice (de Sousa Santos, 2015). Knowledge democracy is as Budd L. Hall states,

*"….refers to an interrelationship of phenomena. First, it acknowledges the importance of the existence of multiple epistemologies or ways of knowing, such as organic, spiritual, and land-based systems; frameworks arising from our social movements; and the Knowledge of the marginalized or excluded everywhere, or what is sometimes referred to as subaltern Knowledge. Secondly, it affirms that Knowledge is both created and represented in multiple forms, including text, image, numbers, story, music, drama, poetry, ceremony, meditation, and more. Third, and fundamental to our thinking about knowledge democracy, is understanding that Knowledge is a powerful tool for taking action in social movements and elsewhere to deepen democracy and to struggle for a fairer and healthier world. And, finally, knowledge democracy is about open access for the sharing of Knowledge so that everyone who needs Knowledge will have access to it. Knowledge democracy is about intentionally linking values of justice, fairness, and action to the process of using Knowledge (Hall in Battiste et al. 2018, pp. 92-93)."*

However, Hall et al., (2020) is another good point.Let us cite some Rakhain Ethnographic works we mentioned before too, since we commit to sharing Rakhain Knowledge against the present texts (Biswas

2010; Tun 2015) and 150 'scientific' studies conducted 'on' medicinal Knowledge. These researchers, including foreign anthropologist Paul Sillitoe, came to Bioprospecting in Bangladesh, and he did, like Murdock, Malinowski, for Scientific study. Sillitoe, to who, with respect, we seal as a follower of academic ancestors like Joseph Banks--stolen pacific medicinal plants in effect, the Knowledge to the Kew Botanical garden (Brockway, 1979, Fara, 2003, 2004), Forbes in Sumatra (Forbes, 1885), Columbus in America (we discussed in previous chapter referring to Alfred Crosby, Vandana Shiva, 2016), Fortune (1852) from China[1] are few names.

Thus, the colonial mode of Knowledge (?) production and collecting (we read stealing) of the "oral, rural, holistic, powerless, and culturally embedded" (Nakata 2002, p. 283) Indigenous knowledge facilitates neo-liberalism (Dreyfus & Rabinow 2014). Based on field, the Rakhain's standpoint, we collected 150 papers as a treatise of 'epistemic violence' (Spivak, 2013) and 'wrong-presentation' (Said 1979),reminds us the nexus of power, science, Knowledge. This knowledge production is broadening the majority-minority interfaces, tensions in every part of life since the British ethnographer Lewin. Knowledge democracy is an aspect of IRP and Participatory Action Research (Hall & Tandon, 2017; Feldman & Rowell, 2019) against the colonial fabric (Chalmers, 2017)—these texts are available. However, we are simply taking this under one heading so that it can string the Community and young researchers in a guided way. What is the point?

We may extend another case from the *Visual Anthropology, an anthropological subfield, well-practised,* which would be helpful to understand the Knowledge Democracy as a wing.

Looking at these films, feasibly, it is time to ask—following our Indigenous Gnoseological viewpoint, what was the films' praxis? *At the Threshold*, David Maybury-Lewis', we listen to our own voice, at the outset of the film, this infamous visual ethnographer acknowledged that it is the wisdom of thousands of years (at minutes 3.00 of https://www.youtube.com/watch?v=rpSe_p0AfbA). Well enough, if we see the academic career of David Maybury-Lewis, he is a product of the western methodological menace, where a Kantian Pragmatism is explicit. In his later life at Harvard, did professor David contribute to the 'tribal' (as he said) people's lives and wellbeing? We ask, following Vine Deloria, *for whom this grand preparation of knowledge production?* If we read the statement,

*Researchers, sometimes white skin people along with Banglaee, come and collect the information; sometimes, even they manipulate the local healers by money and political pressure to disclose the information to them, whatever they want.*

Our stand for Knowledge democracy, as an attribute of Reciprocity, is the way to break the silence (de Souza, 2018) of people's submissive Knowledge and a very root process of incorporation of Reciprocity in the Rakhain IRP and other Indigenous settings. The spirit of standing by the people and their knowledge presentation may lead us to an implication process of these two attributes--the third wing.

### Reciprocity, more than a Justice but an 'Ihsanic Philosophy'[2] (Perfection)[3]'

This section tells about the concept of Social Justice, and its philosophic root, and comes up with replacing of this western concept. Despite wide acceptance of the 'social justice' in IRP (Paradies, 2018, p. 120; Smith, 2021, pp.154-154) and the Critical school (Madison, 2011) for a change (Denzin & Lincoln 2005, Creswell & Poth, 2017, p.3; Lincoln & Denzin (Eds)., 2011), we feel that it does not fulfil the Indigenous Gnoseological stream, practically and philosophically. If we, on the one hand, keep the field

information of the Rakhain and the origin of the term Social Justice, on the other, perhaps we indicate that 'social justice is very relative, biased, and masked by neoliberalism capitalism. Two ends are to be seen,

One, as David Harvey (2007) mentioned in chapter 5 of this book, the privileged are the majority, and the minority, vulnerable, is in trouble, which is Rawlsian Social Justice's problem.

Two, for the sake of participatory democracy, if we do take the SDGs are taken for granted, that says, *Leaving no one behind*

- 'means ending extreme poverty in all its forms, and reducing inequalities among both individuals (vertical) and groups (horizontal).
- *Key to 'leave no one behind' is the prioritization and fast-tracking of actions for the poorest and most marginalized people – known as progressive universalism. If instead, policy is implemented among better off groups first and worst-off groups later, the existing gap between them is likely to increase.*
- *'Leave no one behind' goes well beyond being just an anti-discrimination agenda; it is a recognition that expectations of trickle-down progress are naïve, and that explicit and pro-active attempts are needed to ensure populations at risk of being left behind are included from the start.*
- *For countries where high levels of absolute deprivations persist, an appropriate emphasis is likely to be ensuring that people living below the poverty line – in income terms or other dimensions of wellbeing–can attain minimum living standards.*
- *For countries where most people have attained minimum living standards, relative considerations will become more important, and a focus on closing gaps."* (Stuart & Samman, 2017, p.1)

If this is in Bangladesh's Indigenous policy and Bioprospecting legal provision, how can we imply so? Or, on the question of Recognition? This section analyses the findings with a different view and proposes not social justice, but *Ihsan* (Good deed for good deed), as it is socially conscious, politically competent, holistic, and inclusive through the spirit of IRP. Then, it justifies refuting.

Bangladesh's civil and military personnel believe that the recent land settlement act or commission, Hill Tracts Development Board, and micro-finance schemes introduced by the Government are justified for the people. We saw the facet of justice in the Hill Tracts and how justice works! In June 2019, 25000 applications dropped at the Land resolution commission, and it was 22,000 in 2017 (The office assistant, during our fieldwork showed documents). Only one chairman is to handle that 25000 applications in the whole region, and it is the scenario of 'justice' from the majority of people. Some statements of the Rakhain might help us.

*"of 10% of the whole country, only one office of land settlement as if we are children."*

*"Land is ours, we inherited from our ancestors, and the Banglaee settlers have been pushed here to uproot us, change our demography, and now the government has appointed a Bangalee judge to settle our land problem"*

The irony is the Government took 17 years to finalize (establish justice) the *CHT Land Dispute Resolution Commission (Amendment) Ordinance 2016* since the draft 2001. Noticeably, a Bangladeshi judge is the Commission's chair for Indigenous land and ancestral territory to establish 'social justice.' We spoke in a conversation with public authorities, military officers, and politicians, who, in the entirety,

said the establishment of justice, at least in the land matter. What the root of 'justice' is, maybe, this the high time to interrogate. Among the Bangladeshi scholars, decolonial and Marxists, we did not see to reveal the root of justice. In the field visit, the very fact that their pagodas are now supermarkets (the Daily Star, 2017a), lands ate grabbed (the Daily Star, 2015), schools are forcefully shut (the Daily Star, 2011), and hence, they are fleeing to India and Myanmar (the Daily Star, 2015; Halim & Chowdhury 2015; Barkat, 2016). And all these we found in oral stories too and here in figure 4 is saying many things without any conversation,

*Figure 4. The picture of Rakhain Indigenous protection and justice*
*Source: Fieldwork with the Rakhain people of Bangladesh*



Based on discussion (such as govt, military officials, Indigenous academics and liberal thinkers and political officials) we reckon that they are acting as agents of the Government as "the subject of [constitutional] Knowledge, through which [the government officials] constitute [themselves] as subjects acting on others [Rakhain]. Second, a historical ontology of [themselves] concerning a field of power and; third, a historical ontology with ethics through which [they] constitute [themselves] as moral agents (Dreyfus & Rabinow 2014,p. 237)."

*[d]ecolonization, which we assert is a distinct project from other civil and human rights-based social justice projects, is far too often subsumed into the directives of these projects, with no regard for how decolonization wants something different than those forms of justice. (Tuck et al. 2014, p. 3).*

The first author asked professor Linda Smith (figure 19) about social justice, she nicely replied, we need 'replacement'—which motivated us to think out of the box.

216

*Figure 5. A conversation with professor Linda Smith with jahid*
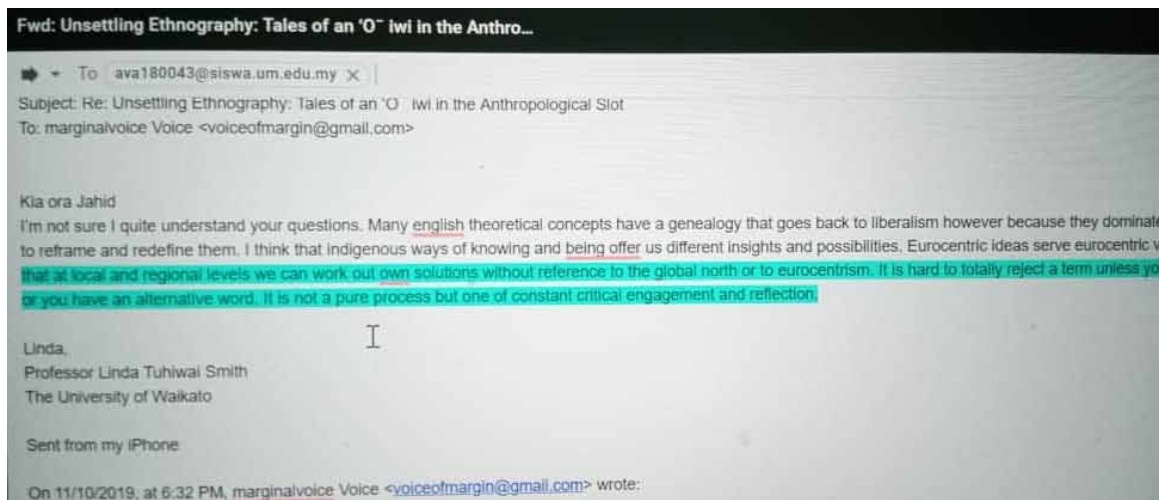


Understandably, it is much easier to defend a notion than rejecting it. Introducing 'Ihsan' and to reject social justice, we surfed multiple aspects/dimensions such as feminist, libertarian, and Marxist. For a conceptual comprehension, we refer (Barry, 2005, pp. 3-26; D. Smith, 2000; Sandel, 2010), for the theoretical understandings (Barry, 2005, pp. 45-66; D. Smith, 1997; Sen, 2009; Arrow, 1973), underpin Social Justice in the world system and/or the neoliberal ideology. Soyini Madison's *Critical Ethnography*, well-referred to IRP, adopted Rawls (2020 [1971]) in justifying of social justice and distributive 'reciprocity' in ethnography. The grounded logic, following Rawls, Madison says that wealthy people can distribute their wealth towards the poor since they are in a social contract of the society (can we recall Thomas Hobbes' Reciprocity? And then Durkheimian contact, 2014). Rawls is an ideological follower of John Dewey, the vocal of pragmatism, a dogmatic notion of sustainability of a system, instead of changing or transforming. Besides, Dewey and Rawls both are inspired by Mill's utilitarianism and a lifelong officer of colonial East India Company. Reciprocity, to Mill, entails precisely such moral action and thus remains beyond the *ken of barbarous* Indian people (Klausen, 2016, p. 99, emphasis ours). And this kind of Reciprocity influenced the liberal, later, neo-liberalism to adjust and maximize personal gain under the capitalist system. Scholars are advocating 'social justice' as it teaches us to abide by the rules instead of rebelling or revolution or transforming this besmirching system. Therefore, Rawls was criticized by many Marxist philosophers, like Paul Wolf (1977), and even by Amartya Sen (Sen, 2009), another Noble winner, Kenneth Arrow (1973) for the naked advocacy for capitalism. Moreover, Madison said Rawls is as a "radical departure from Hobbes and Rousseau, particularly with its emphases on reciprocity" …to imagine a group of hypothetical individuals[4] who come together in a kind of *constitutional convention* to create a just and fair community in which they and their children will live (Madison, 2011, pp. 113-114, emphasis and footnote ours). Let us take a definition of social justice given by critical scholars,

*"the ability of social science to be put to policy objectives with the purpose of redressing a variety of historically reified oppressions in modern life: racism, economic injustice, the 'hidden injuries of class,'discrimination in the legal system, gender inequities, and the new oppressions resulting from the restructuring of the social welfare system (Denzin & Lincoln, 2011, p. 715, Johnson & Parry, 2016, p10)."*

H. L. Goodall, Jr. says "I have never seen [Denzin] writes with such raw, energizing power-- he is the voice of a fine angry angel leading us into the political battle of narratives currently defining, and contesting, qualitative research (Denzin, 2018, *Back cover*)[5]". Given the ground, we excoriate social justice. This is our position. It deploys the message that the Indigenous paradigm is far different from the Critical school; philosophically and practically this demarcation is marked by a few scholars (Rowe et al. 2015; Rigney, 1999; Nakata, 2007; Henry & Foley, 2018)[6] The very Critical subjective position or scholars like Madison or Denzin or Lincoln's epistemology is deeply rooted from the western notion of 'reason' that reason was 'reasoned' by Locke, Mill, and Hobbes.

From the field and our reliance with the Rakhain people, Ihsan 'is a question of having the internal faith and displaying it in deeds and actions, a feeling of social responsibility carried by [research] belief" (Saqib & Malik 2018) or "doing what is beautiful" or, "doing what is good" (Chittick, 2007, pp. 5-25,30,69). Above and beyond, the Sufi tradition of Islam-- primarily bases on Ihsanic motivation, gives access to all religious people. "Ihsan" therefore, differs in all respects from the notion of 'social justice'. Ihsan does not align with capitalism, expansionism, or totalitarian principles. In short, our Research with and within the Rakhain is about more than one's intent to believe it can get better; it is questioning and dismantling power structures, encouraging to be supported by this philosophical commitment. Our faith and action are to make the society transformed, not to 'sustain' with and within the capitalist framework. Thus, Ihsanic 'reason' goes far away from the capacity building of Rawls or Amartya Sen's purchase choices, resource distributive of Kenneth Arrow, or western 'reasoning' of justice. Ihsan ties both the Community, receiver, and the giver, researchers, and policy planners in one string --an active collective engagement (Paradies, 2018). Ihsan is thus a rule of thumb. to a modest view, cannot be a set rule in this stage, however an endeavor. Let us place a case for justification and reflection on our claim.

218

*Box 2. The Interface of State policy and Indigenous people*

A case and discussion

(Topic: Rights of Indigenous land and self-governance,

Place: Deep in Hill Tracts, Bandarban, Bangladesh

Participants: The Government's high ranked delegates and Indigenous Leaders

Date: 17 December 1987)

The Indigenous leaders proposed for a separate self-dominated state will be under the federal state, Dhaka (Present Capital), and Rangamati (a hill district) would be the provincial capital with Jammu land, governed by the Indigenous people. The central Government will maintain or control the foreign affairs, heavy industry, finance, and defense divisions, except these, all will be handled by the province. Mr. Ibrahim, an army general, was leading the Bangladeshi delegate. As usual, the Government did not agree with.

Follow up 2019

General Ibrahim and Barrister Raja Debashish Roy met again. The General firmly says, the Government is not willing at all to sign the United Nations Declaration of Rights of Indigenous People- UNDRIP, nor the ILO Convention 1969 or giving the constitutional Recognition as the Government thinks that it will be 'dangerous' and the Government is feared that after signing, there are many legal obligations may impose on the authority to imply and meet the UNDRIP. And Roy was trying to say, "all these government activities are widening the gap [Martin Nakata's 'interface' in politics, economy, society.

Can studnets relate this with Biopolitics, Mimicry of policy and Interfcae of state and Indigenous Communities from your neghboring people?

From the Interpretative analytical view, as stated above, in Bangladeshi national law or acts, the

scientists' activities, under the name of social justice, in effect, represent the rich and greedy green grabbers. We thus believe that a good intention and Ihsan could reduce the interface, enhance the national harmony, stability, peace, and the real-life development of the people. Ihsan goes the perfectionist view of deeds and actions. By definition, justice, by its root and provokers, aggravates social inequality. Ihsan, in reverse, takes both majority-minority in one nexus in all spheres of life that Sullivan realized, "[b]earing this in mind, it is useful to look in turn at some of the most important arcs of [R]eciprocity in the accountability cycle: government/citizen, citizen/organization, organization/government (Sullivan, 2015,p. 15)" in Bangladesh.

## Volunteerism as Reciprocity

Following the Al-Farabian logic and theory of Intellectual happiness (Altaev, Massalimova, Tuleubekov, & Doskozhanova, 2020; Butterworth & Pangle, 2001; Davidson, 1992; Fakhry, 2002), and Aristotelian Nicomachean Ethics (Aristotle, 1966; Ameriks & Clarke, 2000; Crisp, (Ed.). 2014), Saadia Gaaon's theory of Knowledge, we did some empirical works, even during this 2020 Pandemic and felt that Volunteerism should be taken and granted for academia as mandatory work in meeting the Indigenous Gnoseology. First we started to work with the Bangladeshi migrant workers and Indigenous people along with the Rakhain (Siraz, Abd Wahab, Saad & Roy, (2020), then we did a networking during the second wave of Covid-19 with the Santal Communities of Bangladesh (Roy, Chowdhury, Abd Wahab, Saad, & Parahakaran, 2021).

Al-Farabian logic and theory of Intellectual happiness (Altaev, Massalimova, Tuleubekov, & Doskozhanova, 2020; Butterworth & Pangle, 2001; Davidson, 1992; Fakhry, 2002), and Aristotelian Nicomachean Ethics (Aristotle, 1966; Ameriks & Clarke, 2000; Crisp, (Ed.). 2014), Saadia Gaaon's theory of Knowledge, we did some empirical works, even during this 2020 Pandemic and felt that Volunteerism should be taken and granted for academia as mandatory work in meeting the Indigenous Gnoseology. First we started to work with the Bangladeshi migrant workers and Indigenous people along with the Rakhain (*Siraz, Abd Wahab, Saad & Roy, 2020; 2022-UM Press*). And is widely in academic practice.[7]

We did a combined work during the second wave of Covid-19 with the Santal Communities of Bangladesh (Roy, Chowdhury, Abd Wahab, Saad, & Parahakaran, 2021). And finally, our suggestive work (Chowdhury, Abd Wahab, Saad, & Roy, 2022, forthcoming). Our simple summary: we, academic people, can work for the people, wherever we are, whatever the topic, and in whatever possible way, the first and final point is that an Academic shift, only then we can reach the original. As said in chapter 5, Knowing that Practical Philosophy (PP)[8]

*Figure 6. Some volunteering activities with the Rakhain and other Indigenous people of Bangladesh*
*Source: Siraz Abd Wahab, Saad, & Roy (2020, pp. 457; 2022, p.165).*



And finally, our suggestive work (Chowdhury, Abd Wahab, Saad, & Roy, 2022, forthcoming). Our simple summary: we, academic people, can work for the people, wherever we are, whatever the topic, and in whatever possible way, the first and final point is that an Academic shift, only then we can reach the original essence of Knowledge practice which is Practical use of wisdom for the welfare of the people with Indigenous Wholism.

## THE CONCLUDING THOUGHTS: 'COME TOGETHER BY NAMES'

Indeed, taking the theme of the *Ihsan*, as core, simply, it never mentions that good deeds, and actions have to be imposed on and limited within Muslims, or one party has to be Muslim or only with human beings. Taken this interpretation, delving more, good deeds and actions can be with any creature of the world, necessarily or essentially, with living and non-living things, our land, forest, pets, cattle, and in

any Indigenous map of the world. In this very sense of practicality, groups of wild monkeys and squirrels often come inside the offices at Department, University of Malaya--teachers, students give food (good deeds and actions) whatever available. These wild monkeys are not afraid of harm. Thus, Ihsan has a wide range of implications. Ihsan seeks 'to be good deeds and actions to, kindness to parent, speech, unkind, neighbors, needy (Kadhim et al. 2017, pp.106-7). However yet, our faith, an Ihsanic activity can be worthwhile to consider as all the plots are in the connection of (global+local) glocally multi-sited with the Rakhain cosmology. This notion guides us to be a collaborator in the future for making a significant transformation.

This whole discussion is as sharing vignettes, is vividly localized. We tried to show here that not the Research only but the whole system has to be Reciprocal following relation with an Ihsanic exchange. A theory is thus becoming a 'liberatory practice' for a 'collective' goals for the people. So as we need to develop our inner-self for and by the Indigenous and marginal people. The pioneering work of political theorist David Goldberg's idea is very inspirational for us--as the current Bangladeshi Government not just as an entertainer engaged in ethnic marginalization but also as ethnically optimized and represented by the global North. This gives us an inkling to think beyond the boundary of Bangladesh.

The way we felt, can be seen in the global context, its applicability, and practicality: the message is universal. As an example, if we think with reflexiveness from my (first author) life of the recent past, we claim that this discussion is a conduit with any marginal and oppressed people, the Aboriginal communities of Australia, the First Nationa of Canada, Sami of the Sweeden can shed a point of reference. If Jahid can recall the days of Kyneton, Victoria; the working times with Assylum Seekers Resource Center of Footscray, Melbourne; or a short staying in Noongaar of Western Australia in 2009, perhaps, I can see that Aboriginal cosmology is not Reciprocal with the line of policy measurement. I saw how aboriginal men walk and live in their boundary of Noongar and the differences I observed when he was walking in Melbourne CBD. I saw it when he was sitting in the tram. Why the others are pointing the figure on this gentleman '*look, look at an 'Abbos*.' (it reminded him of the famous statement of Frantz Fanon when he was in Paris, 'Look! a Negro'). In Kyneton, one day father Joe ahead and I, Jahid were walking in Pipper Street, Kyneton, a small town of Bendigo, Australia. We enjoyed the pinky leaves of hundreds of palm trees on both sides. I was pushing my daughter's pram. I clearly remembers that father Joe Ruis said that Aboriginal peoples belonged to this whole place, but the British goldsmiths (miners) took the place by killing the locals. Today's Indigenous Rakhain and Aboriginals—both are—seems to us—standing in same pathway of Lockena notion, historically deprived, oppressed, and not represented (in Knowledge and politics) in the policymaking process. Both states are, thus, depriving the Aboriginals' and Indigenous. And this, we rarely found in mainstream anthropology, social science is a corollary of dearth in Ihsanic deeds and actions, lack of Knowledge Democracy, rarely, scholar came out for a Spiritual connection with the people to re-write the history, re-right back the lost land. The cosmology or the standpoint of both are derided, though Aboriginals are having little better position (as we see in texts of Bamletts, Sullivan, Nakata) in concerns of the social and economic or political indicators than the Rakhain and others, however, far behind than the 'breaking silence.'

Therefore, we pointedly recommend for an ontological turn--the solution that centers the Indigenous metaphysics, Indigenous standpoint. It is suitable for national harmony, and thus it reduces the interfaces between the state-Indigenous cosmology. It can be Rakhain or the Noongar people of Western Australia. Until the Indigenous people's proper Recognition and representation in the policies, representation in the knowledge system, and parliament, it is in vain to do 'study' or 'research.' From an academician, we believe, we must honor the people's voice, whatever we can, whenever we can, the scopes are here.

During this Pandemic, we arranged food for the Rakhain and other people too, it is a very small contribution, yet, we did from our Reciprocal demeanor as seen in figure 4. We, somewhat, proved that being 'practical-critical' and Reciprocal is not a metaphor.

And finally, in our bioprospecting scheme (ongoing), we have decided to patent, at least, 10 medicinal knowledge of the Rakhain people under their name. We know it is nothing of the corpus of oppression, however, at a minimal level, it is our commitment. We have another reflexive from the Fijian context, a brief sharing may help us to understand the Indigenous cosmology and Reciprocity. The context and condition of Indigenous Fijian in Fiji are very relevant. We are sure, the relatedness is clear. Indigenous Fijians are properly representing parliament, policy, and politics. They are, as a result, protected their land, language, state, and people. We saw that the Government can not sell, lease, or acquire their land without the permission of the Headman.

Linda Smith's email says that replacing for or alternative to the established concept does not have a solid way… "a pure process but one of constant critical engagement and reflection. We, in this vignette, tried to engage with the people that will shine in the valley of the Bay of Bangle and/or the Pacific. What and how an Aboriginal sees the world is a Reciprocal relationship with the living and non-living things. As Martin Nakata (2002, 2007) says, we are not against globalization, but we want to represent our work for our interest and future. Reciprocity holds people and the *Past-Present-Future* in *Revealing-Reporting-Reflecting* with *Connection-Contribution-Collaboration*. Briefly saying, Reciprocity is the core of Indigenous studies, beyond academia. We do believe that future studies will prove the probity of this Reciprocal practice in more sensitive and fruitful ways as our study coalesces the coalesced of multiplication of this concept. We touched "and recognize the impact and effect of racism and [colonialism], but to do so [we are] engaging and perpetuating a grievance narrative" (Bamblett 2011, p.7) with the Reciprocal values

In our third Book of Covid-19 trilogy, "Why and How to be a global policy for in the New Normal, we desperately said that we need oneness, that is Ubuntu, that is Reciprocity. We lack enough empirical evidence; however, our second Book (not decided about the publishing house yet) is titled 'Reciprocity in Social Research: Philosophy to Practice' which is more on-field reflection. Here in this Book, at least, we ended the process of Becoming that Leonard Hobhouse, George Simmel, Edvard Westermarck, J.S Mill's authoritative assertion, even before, a religious tradition like Zoroastrism practised Reciprocity since 6000 BC, Goutam Buddha's activities, Jesus' told people to pour more observed behavior, Prophet Muhammad (SM) and his companions, all we see, Reciprocity exists. This Book, perhaps, can claim that we need a shift and transformation within us after the deadly Covid-19 Pandemic before planning and starting work. It is the time of survival, diversity, and academic beauty, aestheticism is needed, but this is not the time.

In brief, these are our stand against the Reciprocity-in-Kind of the State, in effect, the west, and our consensus on the Meaning of Reciprocity. Though we know, since the 1960s, the role of the researchers has been an Academic issue, and after that, we saw the 'Promiscual' diversity of the concept, which is understandable, and misleading. These four courses of Action we will discuss in chapter 6. However, before that, we have talked a lot in chapter 6, the Transformation of Reciprocity in kind to Reciprocity in research, and it is the way of Becoming practical. In Chapter 5, we urged, we do faith this discussion will be for humanity instead of to humankind. The reason is that we 'want' to see the maximum effect and benefit on society, instead what we 'can' or 'to' address the pandemic, in essence, to the broken humanity. It is, perhaps, the time to ask, "*who guards the guardians?*"[9]This Article is thus for us, not an opinion piece 'to' society rather an urge 'for' the human beings. *Think About Human Suffering.*[10] *So,*

*let us be prepared for the next course of action, and this is with you, your plan with the people, by the people, friends! Wake up! It is the time to wake up and walk-in-hands. We are with you, from now we will use 'we' as a verb, we are weing, we are because of the people.*

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## ENDNOTES

[1]    A detail account is presented in the book *Biography of Bioprospecting:Triangulating Philosophy, Science and Power* by Haris abd Wahab, Jahid Siraz and Rashid bin Mohd Saad (in progress)**.**

[2]    'Ihsan,' derives from Ihasn, an Arabic or specifically Quranic term. In English, it means sincere, perfection, good deeds and actions. The Quran says, what can be the reward of good deeds and action except the good deed? (Irving 1985, Surah 56, Verse 60).

[4]    Benedict Anderson's 'Imagined communities' is similar idea which was an inclusionary term of forming nation-state, and this imagined community have merged Indigenous identity under the majority.

[5]    Denzin, N. K. (2018). *The qualitative manifesto: A call to arms*. Routledge.

[6]   Henry and Foley's assertion is not as radical or staright as Martin Nakata, Yin Paradies or Bamblett and Agrawal. May be our perception is not giving enough 'ihsan' to Professor Dennis Foley, however, academic differentions, negation are an ashthetics fabric.

[7]   Active Ngai Tahu volunteers.(see, https://www.aihw.gov.au/getmedia/7d54eac8-4c95-4de1-91bb-0d6b1cf348e2/ctgc-ip05.pdf.aspx?inline=true).

[8]   Meacham, C. J., & Weisberg, J. (2011). Representation theorems and the foundations of decision theory. *Australasian Journal of Philosophy*, *89*(4), 641-663. Peterson, M. (2017). *An introduction to decision theory*. Cambridge University Press.

[9]   Wronka, J. (1998). A little humility, please. *Harvard International Review*, *20*(3), 72.

[10]  This part we borrowed from *A passion for society: How we think about human suffering*, by, Wilkinson, I., & Kleinman, A. (2016).

# Appendix 1: Mimic and Captive–Minded Researchers on PBIMK in Bangladesh

*Sl*

*Title*

*Remarks*

*1)*

*Brishty, S. R., Islam Setu, N., Anwar, M., Jahan, R., Mia, M. M. K., Fahim Kadir, M., & Islam, M. (2020). Ethnobotanical study on medicinal plants for dermatological disorders at Chittagong Hill Tracts, Bangladesh. Pharmaceutical and Biomedical Research, 6(1), 61-90.*

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**Appendix 1: Mimic and Captive-Minded Researchers on PBIMK in Bangladesh**

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Some Books

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3. Ismail, KM., & Khandokar (2017). Medicinal Knowledge and Plants of the Chittagong Hill-Tracts Bangladesh: A Phytochemical Oriented Ethnic Medicinal Documentation. Asiatic Society of Bangladesh, 2017. ISBN 10: 9843401395 / ISBN 13: 9789843401397.

233

4. Sillitoe, P. (1998, May). Defining indigenous knowledge. In *National Workshop on The State of Indigenous Knowledge in Bangladesh, held by BARCIK* (pp. 6-7).

2. Sillitoe, P. (2000). Indigenous knowledge development in Bangladesh: present and future: Intermediate Technology Publications.

Not of a recent time, but, if we compare with some Colonial Botanists, like David Prain, who served then Indian Botanical Society, and made al together 4 volumes covers about 2000 pages. The question, what the demarcation line of David Prain (1903) or Dalton Hooker, and now, when we are independent, scholars are free.

Prain, D. (1903a). Bengal plants, (Vol 1,2). Botanical Survey of Calcutta,

Prain, D. (1908). *Bengal plants: A list of the phanerogams, ferns and fern-allies indigenous to, or commonly cultivated in, the Lower Provinces and Chittagong, with definitions of the natural orders and genera, and keys to the genera and species* (Vol. 1). West, Newman, and Company.

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# Appendix 2. A Practical Note on the Selfosophy and on the First Wings: JR Self–Repairing Model

What I Have Learned: Connecting to the Cosmic Totality

As said,

This project is for my children, for your children, the Medicine Wheel represents healing, to heal the wrongs of the past, and create the opportunity for a brighter future. I want to listen and learn from my predecessors to create a future where everyone has the opportunity to achieve success without systemic, historical, or racial barriers:(Parisian, 2020, p. 73).

So, a question may come by what is the essence of a self who does not have any single word knowledge of academia. Let me place this in brief.

*Figure 1. Latife sitta: the 6 inner parts in Islamic Sufism*

Here I have two Parts to work with: JR Self repairing Model

One is Exoteric and Esoteric. In this stage I will be working on these two aspects, maybe over time, it can be extended. This is in my practice, and for time can be as clinical model.

We describe in figure 2.

We, in ethnography, overlooked people's contemplation. So, we propose to be the repairing Self, the inner self, for Self and others, and the JR Self-Repairing model is we adopt from our own contemplating ways along with all 3 Bante and 3 Sitama's teaching.

The combination of Rakhain Sitama and Bante shows some eating habits, sleep cycles, and some of our generic breathing techniques. Which helps in Esoteric—balanced blood flow, thinner cells, low blood pressure, low heart rate, and balanced pulse. With an Exoteric technique—one can keep the blood cells open and keeps the right airflow and obstacles. And, above all, it helps to keep our cognition and consciousness sensual, our body-mind-spirit in a balanced manner.

JR method—figure Ep.2 has been a part of my everyday life, inspired by other texts, for instance (Wang et al., 2020) moreover, along with some friends and relatives, we have been practicing. This model gives a better 'self' within the self to understand the whole cosmos. And we believe that, if someone repairs her or himself by this method, then, we do not need to come down with a development prescription or medicinal prescription to fix me. Our faith, the inception of the JR Self-Repairing method, and its practice in the everyday personal sphere may connect between the Person and Community—to a larger extent—the policy arena—and, this method can deeply transform the scale, dynamics, and the significance of social science research. To us, this method merges the two domains of IMK: Plant and Non-plant in a single line, and inevitably, is my lesson from this Rakhain community, let me describe, A working definition of the JR method is as below,

*JR is tool that combines Esoteric and Exoteric balancing within the body, that can repair ourselves for a better and healthier life, and this is, nothing with religious and faith, it is natural and hence universal, and it helps to be connected to Cosmic totality, not only within Indigenous people but everywhere.*

Why this model I adopt and am sharing with the readership, is a question, let me clarify,

Wendy Geniusz (2009) put some practical Indigenous Medicinal Knowledge for Readership as in the book's Appendix about 24 pages containing making Medicine, tea, wool, and some very useful medicinal and another process. Spirituality and Buddhist moral teaching is now in Social sciences, in specific, spirituality matters in Indigenous life" (Turner, 2020) and from the Buddhist perspective too (see, Suzuki, 2011; Arjana, 2020; Ravindran, 2006; Padma, 2021; Greenwell, 2018).

Even from a Social Sciences perspective, we see, "Coming to stillness is the art of social work practice (in chapter 7, we recited, for example, Abbott, 2014; Jacobs, 2015; Wang, D. S., & Tice-Brown, 2021; Kwan, Yeung, & Kong, 2020; Wang, Perlman & Temme, 2020) and in social science tool. The accumulation of these powerful philosophical messages leads to slowing of Panic/Energy flow in the body, mind, and spirit, resulting in that we the academics and hence we have nothing to do practically for the community. Let us cite a sentence, "How can a profession with religious origins, sharing aspirations with the best aspects of religions, and claiming to deal with the whole person, cut off the spiritual realm of life?"' (Canda, 2005, in Ranz, 2021). Nonetheless, Shahjahan, from Michigan State University (2005), has been intensively working on spirituality as decolonizing tool for global south.

236

we see significant texts associated with healing and Buddhism. However, it is not a scientific claim that no research or books on Buddhist Healing have been published in Bangladesh; consequently, this is relevant to a few areas of this book's originality, aesthetics, and value.

Then finally, this model is an attempt to theorize our Body with the aid of

Buddhist Non-plant and Plant-based knowledge system. Berkes's Sacred Ecology (2017) is another motivation for adopting and sharing this model. Sacred Ecology examines bodies of knowledge held by indigenous and other rural peoples around the world, and asks how we can learn from this knowledge and ways of knowing.

This is such a model, the Bante taught me and I have practiced over a few months, and it is worth sharing so that we all can repair ourselves for a better and healthier life, and this is, methodologically a step towards grasping the Cosmic totality, not only within Indigenous people but everywhere. Two observations are here to keep in mind as a side note—

One, when we go field, we give 'informed consent (another Neo-liberal course of action in legalizing and reproducing western Individualistic methods, eventually the methodology), we say the people have to be in full consciousness, health, and well informed (though we often did not disclose the a-z detail of the project or research). However, yet, as a process, we follow the Exclusion and Inclusion Criteria. Did we think, if the respondent asks me, yes mate, you come here for my consent, are you healthy? Did you realize that you are Ms or MR ABC? How do I reckon you that you are the person when you did not even realize that you are in yourself?

Note 1: we all feel that air touched each hair cell, meaning every part of the skin, however, do we feel that that air is in a normal condition?

Note 2: Scientifically proved those blood vessels are everywhere except the injuries, do we feel that blood is moving around the body?

If not, then how do I claim, I am jahid, Parimal or Prof Haris, or Dr. Rashid?

Two, we are part of the cosmos, almost in all religions, Indigenous culture contains this faith. My understanding, if Allah is the Noor (lights) of the Earths and Skies, then why not the lights are inside me, and this assumption took me down to the Buddhist enlightenment process. The whole body is, to be the most sophisticated technology in the world, and this technology means to be a well-crafted geometrical order. In chapter 4, the medicine wheel is an eye opener for me, we saw in the Rakhain village, that the aged villagers' common and Buddhahood philosophy of people's welfare is nothing but the Indigenous ways of acting (Udefi, 2015). This Model is the practice ground for Self-repairing. In this breathing or self-repairing method, I do practice, and I share the result. For this, I sought two doctors, and I know this model is the last proof of our Indigenous Standpoint, empirical validity. And one of my fellow Parimal is to take this model into a social experiment, maybe later as Clinical Model. On 31st January, when Parimal came to say Bye' as he had to leave Malaysia to take care of his Covid-19 infected wife and only son, Professor Haris prayed and said his eagerness to the model implied (however, Mr Parimal has changed the topic and setting, so for now, I will have to hold to lights, in Appendix I, I have planned some separate studies on this issue). And I agree with scholars (Mildon, 2018, Boehm, 2021; Martin, et al, 2020), who said, this is contact with nature and wellbeing is a pathway to settling inner-self. Boehm, for example, said, "within the swirl of all the demands and options of a busy life, it becomes hard to know why we are, and almost impossible to discern what our best choices are" (Boehm, 2021, p.3).

Why do I use the JR Self-Repairing? This has to be clarified.

Simply put, we do Esoteric and Exoteric breathing in two portions, each taking ten to twelve minutes, and we swallow some garlic and black seeds, but no solid food before that. However, it is used to ease nasopharyngeal obstruction, improve air circulation, and calm the body and mind, as well as emotion and energy in a cosmic order.

Put the esoteric at first, to relieve the cause of inconvenience flow and ease the muscles. This also transforms my body's water into healthier, energetic water balls. Breathing esoterically does more than merely break down blood and water molecules and provides you energy. When we've accomplished that, we can go on to exoteric breathing, which gives me a natural sense of air in my outside hair cells, and inner breathing, which means air movement via the nasals.

The blood and water in my body are then divided into little, permeable clusters of cells by both of them. These microscopic water masses may readily move through the cell membrane, transporting nutrients and amplifiers; oxygen enters our cells, waste products lay in carbons, gases, and amplifiers, and poisons out. This free flow of water and blood between cells is what maintains them clean and healthy. let me connect these out,

So, following Wang & Tice-Brown (2021), I want to say, *it helps, so let me help myself to help others*. Further, Bonhoeffer (2000) said, this self-repairing method gives interior and exterior fulfillment. This thesis, in essence, Bante, Sitama, and the people gifted me as teaching where something has changed, not only academically, professionally, and personally, but also on a spiritual level, it is a lifelong lesson.

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238

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# Appendix 3. Forthcoming Titles on Reciprocity

Book 1: Reciprocity in Social Research: Theory to Practice (in progress)

Book 2: A Textbook on Reciprocity (Giving Back to the Community) in Social Sciences

Book 3: A Reciprocal Ethnography with the Rakhain Community of Bangladesh: Seeing from Ubuntu (in progress)

Book 4: Khaldunian Philosophy for Reciprocal Researchers

Book 5: Reciprocity: An Analysis From Historiography

Book 6: Consider Reciprocity as Consciousness as Culture

Book 7: The Rules of Reciprocal Research

Book 8: A Student Manual for a Reciprocal Ethnography

Finally,

Book 9: An Encyclopedia on Reciprocity

# Glossary

**Colonial Social Science Research Council (CSSRC):** A project, guided by Acts of the British and this Colonial Social Science Research Council (CSSRC), Raymond Firth was the secretary, has been a space for young social scientists for the doctoral program made funds available for Ph.D. students and social researchers in the colonies.

**Disciple of Discipline:** Uncritical social scientists who follow the Eurocentric concepts, and methodologies and those who blindly follow supervisors' advice without knowing the root of the advised theory or method.

**Frankfurt School:** The Frankfurt School refers to a group of well-known scholars who developed critical theories and popularised dialectical methods of learning by questioning society's contradictions. It is most closely associated with the works of Max Horkheimer, Theodore W. Adorno, Eric Fromm, and Herbert Marcuse, martin (a little earlier, Althusser's teacher).

**Global Binaries:** Rcipriocty, Hegelian dogma made on Binary model: Self and Society, Mind and Body, East-West, Modern-traditional. The primary Rule is that Reciprocity is not limited to Global binaries (South-North). Still, Universal, assumed here is that a possible reading of the issue at stake in Hegelian, or even Kantian thought consists in that this process of awareness formation based on work is externalized in culture and Self and how it takes place in the contradictions inherent in how individuals act morally in society and Spirituality, which corresponds to the manifestation, between ruptures and continuities of ethos as an ethical substance experienced by conscience.

**Indigenous Gnoseology:** This Indigenous Gnoseological stand is an important aspect of vibrant Indigenous life. Without this, a terrifying application, such as other researchers, can be implied in producing knowledge, ultimately reproducing and legalizing the west that we excoriate. Indigenous Cosmology is a separate setting, a different face, and independent science and thus creates another dimension of subjectivity and reflections when it comes to the question of data validity.

**JR Self-Repairing Model:** The combination of Rakhain Sitama (healers) and Bante (Spiritual leader) shows some eating habits, sleep cycles, and some of our generic breathing techniques. Which helps in Esoteric—balanced blood flow, thinner cells, low blood pressure, low heart rate, and balanced pulse. With Exoteric techniques—one can keep the blood cells open and keeps the right airflow and obstacles.

And, above all, it helps to keep our cognition and consciousness sensual, our body-mind-spirit in a balanced manner.

**Philosophy of Reciprocity:** The established notion of Philosophy of Reciprocity is synonymous to Reciprocity-in-Kind which is philosophically originated by the New Science of the 17 th Century.

**Philosophy of Science:** As known, "Philosophy of science it is argued that progress in gaining such knowledge has been achieved by the accumulation of what should be understood as "scientific" knowledge. I claim there are varying degrees of objectivity pertaining to various aspects of clinical medicine. Hence, what is often understood as constituting the "art" of medicine is amenable to objective methods of inquiry, and so, may be understood as 'science'" ( Cunningham, 2015 , p. 1). However, in this chapter, in effect, in the whole book, we argue that the philosophy of science should be universal, humanistic and religiously, racially and regionally unbiased.

**Rakhain Community:** Rakhain is an Indigenous people living in Bangladesh, the origin of the word Rakhain is Pali language. At first, it was called Rakshain which means conservative nation. The Rakhain people appeared 315 BC. According to historical records, the Rakhain arrived in the coastal districts of Cox's Bazar and Patuakhali in 184. Originally, the Burmese king Bodopra conquered the kingdom of Arakan. After his victory, a large number of Rakhain people fled to Bangladesh in fear. On the evening of Meghabati in Arakan, one and a half hundred Rakhain families from the district crossed the Bay of Bengal in unknown boats in the hope of survival. A few days later they found the shore on Rangabali Island in Patuakhali.

**Reciprocity:** Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as, Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, oppression, it rewrites the history for re-righting the land, language as the Spirit of social scientists. It is 'contributing' as reporting with and within the present people's physical, social, psychological, spiritual healing individual and collective by the people's knowledge, as knowledge democracy. Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts. Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Wahab &amp; Saad, 2022 AU127: The in-text citation &amp;quot;Chowdhury, Wahab &amp;amp; Saad, 2022&amp;quot; is not in the reference list. Please correct the citation, add the reference to the list, or delete the citation. , p.23).

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242

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**Reciprocity in Bioprospecting Conversations:** We disagree when we read and observe that the 1992 Rio Convention's UN Treaty said that indigenous knowledge should be exchanged and that the Nagoya Protocol's beginning of benefit sharing is a reasonable step to safeguard Joseph Banks and Robert Fortune 'typed' stolen indigenous information. Can we see the source of Bioprospetition? However, as previously noted, the following acts are the legal forefathers of today's Nagoya protocol.

**Role of Researchers:** Beginning in the mid-1970s, structural Marxist systems, jurisprudence, and legal explanations were developed by Marxist philosophers. The traditional assumption that the government is the primary tool of capitalism or an authoritative category is challenged by structuralist marxism. The structuralist viewpoint necessitates the belief that government organizations must work to make the environment considerably more common in its long-term viability. In other words, government agencies must seek to mimic the whole capitalist culture.

**Rules of Reciprocity:** These are guidelines for a student to achieve two goals at the same time: one is to argue against the Ontological positionality of Logical Empiricism derived from Rationalist or Empiricist Philosophical and their colonial solution, the other is to argue against the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalytical historical viewpoint, and the entire Neo Marxist, entire postmodernist, entire postcolonial, and psychoanalysis Two, these Rules convey the inner senses of Indigenous Gnoseology, which is to say, the Method inside the Indigenous Research Paradigm, as we have already said. As previously said, Reciprocity in the learning world is to be a society, and as such, we should put cultural features into practice. Recognizing all of the inconsistencies, we hope that the covid-19 epidemic has taught us something, if only via a thorough examination.

**Selfosophy:** 'Selfosophy' is the study of self through the philosophic underpinning of self towards the cosmic totality which is neither ethnosophy, theosophy and anthroposophy, but rather a completely separate approach to seeing and helping the self to help others and community (for details, Chowdhury, JS &amp; Abd Wahab, 2023. Selfosophy and Repairing self: An Introduction, Universiti Malaya Press).

**Triple Cs:** West, by dint of the Triple C: Colonialism, Christian Commonwealth and Culturalism, we have discussed this elsewhere in the context of Bangladesh. Our analysis found the possibilities of life or modes of existence can be invented only on a plane of immanence that develops the power of conceptual personae with the colonial power, Christian commonwealth, and cultural influence, change, and westernization.

**Varieties of Reciprocity:** We must recognize that 'deviations' known as academic promiscuity occur in a variety of ways all around us. We believe it is incorrect, and variation does not imply 'post' or evolution. Individuals or groups, on the other hand, may occur without their awareness; others may. This is where the flow of theoretical practice comes into play. Almost all theories are founded on various facts and information, both near and distant and current, for the future or even to advance the present.

As a consequence, reading or understanding Derrida or Foucault in this manner will not be acceptable to others if you do not agree with others in your practice or viewpoint.

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# Index

**P**

Philosophy 1-9, 11-13, 15-22, 25, 29, 31-32, 34-39, 41, 44-46, 48-50, 53, 57, 60, 62, 64-65, 68-69, 76-80, 83, 89, 91, 93-96, 101, 106, 108-117, 120-121, 123, 130, 133, 137, 142, 146, 159, 161, 163, 165-166, 168, 175, 178, 183, 190, 193, 198, 201, 205, 207, 210, 214, 220, 223-228
Philosophy of Reciprocity 1, 6, 9-10, 22
Philosophy of Science 1, 3, 5-6, 8, 13, 16-18, 21-22, 65, 80, 109, 121
Practicality 5, 25, 46, 52-53, 61, 104, 106, 128, 130, 140, 159, 204, 222

**R**

Rakhain 3, 33, 66, 74, 93, 125-127, 130, 133, 163, 167-171, 174, 178-179, 184-187, 189, 191, 195-196, 199, 204-208, 210-211, 213-216, 218, 220-223
Rakhain Community 74, 167, 169, 184, 196
Reciprocity 1, 5-6, 9-10, 13, 17-18, 20, 22-25, 36-37, 40, 44, 46-47, 50-51, 54, 59-60, 69, 79, 99-100, 102-103, 119-121, 123, 127-128, 130-131, 134-135, 137-138, 140-146, 149, 151-152, 154-162, 164-165, 171, 174, 190-191, 197-207, 211, 213-214, 217, 220, 223
Reciprocity in Bioprospecting Conversations 137
Reciprocity-in-kind 1, 13, 22, 68-69, 74, 76, 83-84, 86-87, 99, 103, 156, 167-168, 190-191, 223

Role of Researchers 99-100, 102, 138
Rules of Reciprocity 78, 142, 159, 161, 165

**S**

Selfosophy 34, 64, 66
Self-Repairing as Spirit 198
Settler colonialism 56, 68, 74, 95, 97, 167-168, 171, 176, 178, 180, 184, 186-187, 193-196

**T**

Totalitarian philosophy 7, 68
Triple Cs 97

**U**

Ubuntu 2, 19, 23, 67, 74, 120, 140, 223-224
Universities 3, 17, 22, 25, 27, 44, 64, 66, 68-69, 84, 159, 179

**V**

Varieties of Reciprocity 138
Volunteerism 47, 131, 198, 203, 220