



## Detail Note on Ethno Astronomy

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### EDITORIAL

Based on our 12 years of expertise in South American folk astronomy, we provide some methodological considerations. The goal is to lay the groundwork for a potential regional folk astronomy development strategy. Assuming that ethnography is a social science, the evolution of academic fields, the relationship between ethnology and astronomical archaeology, the idea of "otherness," ethnographic techniques, the relationship between practical logic and morality, and the concept of "otherness" the ethnographic link between change and continuity, as well as writing we'll also talk about how to make folk astronomy more institutionalized. Finally, the significance of regional and international intellectual exchanges will be discussed.

The ability to tell stories is one of humanity's most valuable assets. Stories create history, culture, and history education for our children in the hopes of a better future. A sky map was read by countless interested people long before GPS and Google. We've been looking up and drawing stories between the stars since the start of time.

Astrology is a 4,000 years old branch of astronomy. Astrology is a fictitious science that uses celestial motions to discern information about earth events. This is not the same as astronomy, which is the discipline of science that examines celestial objects, space, and the physical cosmos.

The study of cultural beliefs and practices in relation to celestial bodies and occurrences is known as ethno astronomy.

Based on twelve years of experience working in South American ethno astronomy, we give some methodological reflections. The goal is to lay the groundwork for a potential ethno astronomy development strategy in this area. We

discuss the process of academic discipline development, the links between ethno and archaeoastronomy, and the concept of otherness, ethnographic methodology, the relevance of logics of practice, the relationship between morality and writing, and the dialectic relationship between change and continuity, taking as axiomatic that ethno astronomy is a social science. We also talk about how ethno astronomy might become more institutionalized. Finally, we explore the value of regional and international academic collaboration.

The Chicago journals website now has current issues. Check out the most recent edition. Current anthropology is a multinational publication dedicated to human studies, covering the whole spectrum of anthropological scholarship on human civilizations, as well as human and other primate species. The journal publishes works in a wide range of topics, including social, cultural, and physical anthropology, ethnology and ethno history, archaeology and prehistory, folklore, and linguistics, to communicate across subfields. However, archaeology can be used to study not only prehistoric and pre-literate societies, but also historic and literate cultures, thanks to the sub discipline of historical archaeology. The surviving records of many literary cultures, such as Ancient Greece and Mesopotamia, are sometimes imperfect and biased in certain ways. Many cultures have, usually a small fraction of the larger population. Hence, written records cannot be trusted as a sole source. The material record may be closer to a fair representation of society, though it is subject to its own biases, such as sampling bias and differential preservation.

Aside from their scientific worth, archaeological relics might have political or cultural significance to descendants of the individuals who created them, monetary value to collectors, or just high aesthetic appeal. Many people associate archaeology with the recovery of cultural, religious, political, and economic riches rather than the reconstruction of previous cultures.

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