Indigenous Traditions and Ecology

Bibliography

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Abram argues that “we are human only in contact, and conviviality, with what is not human” (p. ix). He supports this premise with empirical information, sensorial experience, philosophical reflection, and the theoretical discipline of phenomenology and draws on Merleau-Ponty’s philosophy of perception as reciprocal exchange in order to illuminate the sensuous nature of language. Additionally, he explores how Western civilization has lost this perception and provides examples of cultures in which the “landscape of language” has not been forgotten. The environmental crisis is central to Abram’s purpose and despite his critique of the consequences of a written culture, he maintains the importance of literacy and encourages the release of its true potency.


This text presents essays by women from diverse religious and cultural perspectives, including several by African Americans, on the positive connections between ecology, feminism, and spirituality. In the first part of the book, ecofeminists assess Christianity (Rosemary Radford Ruether, Delores S. Williams, Catherine Keller, Sallie McFague), Judaism (Judith Plaskow), Buddhism (Stephanie Kaza), and Hinduism (Lina Gupta). The second part of the book generally assesses the contributions and problematics of ecofeminist spiritualities (Karen Warren) especially with respect to specific issues such as ritual (L. Teal Willoughby), images of nature (Ellen Cronan Rose), the use of American Indian and Shamanist traditions (Andy Smith, Gloria Feman Orenstein), and race (Shamara Shantu Riley). The final part of the book addresses specific issues of ecofeminist praxis such as cross-cultural sharing (Carol Lee Sanchez), technology (Jane Caputi), the city (Rebecca Johnson), the body (Charlene Spretnak), abortion rights (Bylle Avery and Mary E. Hunt), animals (Carol J. Adams and Marjorie Procter-Smith), and education (Zoe Weil).

Albanese considers how the identification of nature generated different moral responses in America and examines specific perspectives (e.g., Native North Americans, Anglo-American Puritans) on nature over time (e.g., revolutionary era to the nineteenth century) in order to reveal how these perspectives permeated various cultural contexts (political philosophy, ideology of manifest destiny, natural law, etc.). Albanese also examines the Transcendental tradition and its connection to American conservation and wilderness preservation movements. Addressing the presence of ideas of nature in more contemporary contexts, Albanese also examines the natural health and healing (mesmerism, Swedenborgianism, Christian physiology, homeopathy, chiropractic) industries, as well as nature religion’s relationship to a pluralistic America (Native American syncretism, feminism, the celebration of the Goddess, etc.).


Allan presents a comprehensive analysis of African agricultural systems by examining the basis of African environments, systems of land-use (e.g., hunting and agricultural use—including practices of herdspeople, pastoralists, food-gatherers, those involved in animal husbandry, etc.), and changes in development practices. Interested in the carrying capacities of various agricultural practices, Allan clearly presents the complexities of development and its economic, social, and ecological impacts. Information included in this volume applies to a variety of diverse geographical locations (Northern Rhodesia, East and West Africa, Congo Basin and Ghana, Nigeria, and the Northern Savannah). Although now somewhat dated, this book presents, and is committed to describing, a conscious awareness of diverse, indigenous knowledge and agricultural skill.


Alpers retells Maori myths and legends as they were collected by Captain Grey in the years following his placement in New Zealand (1845). Grey collected the myths, along with their variant readings, from Maori chiefs and priests, and, although his work does contain many editorial alterations, the original manuscripts from which he worked are still preserved. Alpers provides source and background information in an appendix, while the bulk of the book contains the myths and legends themselves. He concludes with questions about the authenticity of some of the Maori themes depicted in these myths because of the Christian influence on the Maori themselves who may have been trying to impress the Governor with the thoroughness of their conversion.


Alvarado dramatically illustrates campesino efforts to persuade the government to enforce and implement their land reform policies. She also describes the effects of United States (US) militarization of Honduras and includes an illustration of the increased internal repression that she has experienced. Translated from hours of interviews taped in the native language, this book offers an insider’s perspective on rural activism and offers a notion of resistance as an alternative to the more often reported opinions and views of politicians, academicians, and professionals. Topics include: family life, the Church, Jesus, experience of being a woman, gringos, democracy, and communism. Appendices include Honduran fact sheet, a list of major campesino organizations, tables on US economic and military aid, lists of US military establishments, and a resource guide.


Drawing on extensive fieldwork in the area, Anderson and Huber describe the effects of industrial plantation forestry on the indigenous peoples of Bastar, the largest forest district in India. They address the region’s colonial history, forest-tribe relations, and the World Bank’s involvement in and support of the state-run forestry program that has had minimal interaction with the Bastar indigenous community. Anderson and Huber analyze the unexpected effects of world market trends on Indigenous people and scrutinize the manner of implementation of international development projects in general. The chapter on tribal resistance and retaliation illustrates the sophistication of tribal politicized awareness of development projects that ignore local needs and rights. Includes maps, tables, and a section of black and white photographs of the people and region.
Working with the premise that the rights of Indigenous peoples are often in conflict with both the goals of nation-states and their developmental programs, this article, providing an overview of development policies governing the Brazilian Amazon and the western United States, notes the manner in which economic interests serve as the basis for governmental policies. Issues examined include: land rights, resources, sovereignty, and cultural and religious integrity. The article also addresses the United Nations’ Code of Conduct for Transnational Corporations, which does not recognize the sovereignty of Indigenous societies, and the work of the World Council of Indigenous Peoples (WCIP), but does urge a radical redefinition of terms such as “nationhood” and “world development.”

(http://www.americanscience.org/journals/am-sci/0202/07-0114-anthwal.doc) 
This essay explores the relationship between biodiversity and sacred groves in India. According to the authors, the indigenous cultural and ritual practices of the local people inhabiting the sacred grove promote the conservation of biodiversity. Accordingly, by protecting sacred groves from the destructive and exploitative practices of modernization, industrialization, and commercialization, it is possible to help sustain indigenous traditions and provide refuge for threatened species.

A lengthy introduction by Apffel-Marglin challenges the claim to universality and/or the neutrality of Cartesian rationality and Western analytical categories. The authors provide examples from the Andes and India in an interdisciplinary manner (e.g., economics, psychoanalysis, and genetics) in order to support Apffel-Marglin’s thesis that the marginalization of local knowledge threatens the diversity of other styles of cognition.


_______. “Great Whale Project on Cree Land Collapses.” News From Indian Country, no. 23 (1994).


In this essay, Ball shows how sacred mountains are associated with the religious tradition and cultural identity of the Mescalero Apache. Ball focuses on the ceremonial tradition of the Mescalero Apache Mountain Spirit, which invokes oral tradition and spiritual revelation in intertwining spiritual power with the geography and ecology of the landscape. Ball contrasts the ceremony of masculine Mountain Spirits with a female initiation ceremony (“Big Tipi”) to show how different ceremonial traditions relate differently to the Mescalero understanding of their land and their cultural and religious identity.

Barlow defines seventy Maori terms in the English and the Maori language. He includes the traditional, customary, mythological, and ritual significance of each term as well as its contemporary usage, utilizing both his linguistic and anthropological insight. Offering more than a third person explanation of each term, Barlow includes, when possible, Maori poems, songs, idioms, and proverbs as illustrations of many of the terms. Some relevant terms include: Aroha (Love, Sympathy, Charity), Atua (Gods), Rhui (Protection, Restriction, Conservation), Rangatahi (The Young Generation), and Tapu (Sacred, Set Apart).

Beck and Walters have organized this textbook to convey the sacred ways of Native American people in North America through examples of oral tradition, interviews, speeches, prayers, songs, and conversations. Utilizing a descriptive rather than analytical methodology, the meaning, role, and function of sacred traditional practices are examined. Topics include: ritual drama, prayer, shamanism, the world of spirits, colonizers, genocide, stages of life, the sacred, the secular (Seminole people), Navajo knowledge, and contemporary problems.


Belcher and Gennino provide country profiles (Burma, Cambodia, Indonesia, Laos, Malaysia, Papua New Guinea, Philippines, Thailand, and Vietnam) containing information on land area, population, foreign debt, deforestation rates, and timber trade as well as brief histories of each country's more recent political and ecological landscapes, forestry policies, and grassroots movements. The second half of the booklet is a directory of Southeast Asian non-governmental organizations (NGOs) and international NGOs (from the United States, Europe, and the Far East Asia) active in Southeast Asia. Includes contact names and information for many of the NGOs.


As a feminist anthropologist interested in Australian Aboriginal women's religious beliefs, relations to the land, sacred sites, and customary laws, Bell offers a focused study on the environmental and political struggles of the Ngarrindjeri people who are currently trying to protect their sacred land in Southern Australia (e.g., the Hindmarsh Island, Murray Mouth, and Goolwa areas). The first part of the book explores the salient features of Ngarrindjeri ideas, belief, and practice with accounts of their storytelling, weaving, singing, totems, geneologies, and gendered world. The second half of the book addresses politics of knowledge in light of the Australian government's contestation of the authenticity of aboriginal claims to sacred land. Bell focuses on access to and transmission of knowledge in oral culture with an emphasis on women's ritual and sacred knowledge. She includes thorough notes, bibliography, and chronology of the Ngarrindjeri.


In noticing the ecological significance of indigenous traditions, Bellcourt considers how the indigenous wisdom of Native Americans can be better integrated into Western perspectives on ecology and science. Because indigenous traditions cannot be studied by a merely quantitative analysis, this study takes a qualitative approach to the integration of Native American and Western knowledge by reflecting on Native American worldviews as they are expressed in interviews and statements or observations made by the Native Americans themselves.

Berger, Justice Thomas R. *A Long and Terrible Shadow: White Values, Native Rights in the Americas since 1492.* Vancouver: Douglas and McIntyre, 1991. Berger presents a book on White values and Native rights in the Americas from 1492–1992 by drawing on his experience as a lawyer for Native people. Criticizing the attitudes that have supported the subjugation of Native peoples (e.g., superiority in arms justifies one nation to subdue another, cultures should be judged by Euro-American values, long-standing injustice need not be redressed), Berger addresses early criticism of the Spaniards’ methods of conversion and colonization (*Las Casas and The Rights of the Indians, The Debate at Valladolid*), Indian slavery in Brazil and the Carolinas, John Marshall’s relationship to the Indians, wars against the Indian people (the United States and Argentina), Indigenous reservations (reserves, *reducciones*), native claims, and the Rule of Law. His intention is to illustrate how racist attitudes prevail and how justice requires an honest and serious reevaluation of these attitudes.


Berglund, Axel-Ivar. *Zulu Thought-Patterns and Symbolism.* London: Hurst and Co, 1989. Incorporating lengthy conversations with his informants in this book, Berglund also draws on his field study observations and own childhood growing up in Zulu culture in order to illustrate a Zulu understanding of Zulu thought-patterns and symbolism. He sparingly refers to other ethnographic interpretations of the Zulu and, noting the fluid nature of society in general, Berglund chooses to focus on contemporary and relevant patterns and meanings rather than past concepts. Berglund provides brief biographical introductions to his informants and outlines his methodology including his definitions of terms such as “magic,” “ritual,” “symbol,” “elders,” and “pagan.” Maintaining a high degree of respect for the Zulu, Berglund includes chapters on Zulu divinities, “shades of lineage” (living and present realities of ancestors), divining and communing with the shades, expressions of power in anger and fertility, as well as chapters on symbolism in medicine and funeral rites.

Berkes, Fikret. *Sacred Ecology: Traditional Ecological Knowledge and Resource Management.* Philadelphia: Taylor and Francis, 1999. This book discusses a subset of indigenous knowledge that Berkes describes as “traditional ecological knowledge” (TEK), particularly with a view to the contributions that TEK make to problems of resource management for indigenous people. For Berkes, traditional ecological knowledge is local or indigenous systems of knowledge, beliefs, and practices that have a unique relationship to a specific culture or society. Berkes argues that TEK provides an alternative to Western scientific approaches to resource management.


Berreman, Gerald D. “Chipko: A Movement to Save the Himalayan Environment and People.” In *Contemporary Indian Tradition: Voices on Nature and the Challenge of Change*, ed. Carla Borden, 239–66. Washington, D.C.: Smithsonian Institution Press, 1989. Drawing from his own field work and research, Berreman describes the environment, politics, and society that has given rise to this nonviolent direct action campaign against the destruction of Himalayan forests and the local livelihood of the Uttarakhand region in India. With its roots in Gandhian nonviolent resistance, Chipko Andolan (hugging the trees movement) was born in 1972 and has influenced similar activist movements in India and abroad. Berreman examines the roles of women, men, young people, old people, people from urban and rural settings who are both literate and illiterate, as well as people of different castes involved in Chipko Andolan. He concludes by extolling the Chipko movement as a response to local needs by local people and maintains that locals understand a region’s resources, how these resources can be best preserved, and the importance of these resources to human well-being.

Berry, Thomas. *The Dream of the Earth.* San Francisco, Calif.: Sierra Club Books, 1998. In this collection of essays, Berry, the enormously influential “geologist,” presents his poetic and mystical vision of the evolving cosmos as the “primary revelation of the divine.” He argues that Western civilization is shutting down the life-support systems of the biosphere in its misguided commitment to economic and technological “progress.” To respond to this situation we need a new vision of the meaning and course of history, a “new story” in place of the old biblical story of creation, one which enables us to enter into a life-sustaining human-earth symbiosis and to follow the guidance of the greater Earth community rather than seeking to impose our will upon it. The individual essays deal with the topics of creative energy, technology, ecology, economics, education, spirituality, patriarchy, bioregionalism, the Hudson River Valley, the American Indian future, and peace.
Urging a philosophical move from an anthropocentric to a biocentric worldview, Berry describes the viability of the human species as closely connected to that of the earth. Emphasizing the great value of a community considered to be comprised of all living beings, he discusses the illusions of industrial society (e.g., cultural pathology of consumerism, unlimited progress and profit). Berry draws on the disciplines of geology and biology in order to demonstrate that the Earth offers humans primary guidance toward substantial healing (a challenge to modern day thinking) and that ecological limitations are indeed real to humans. He critiques the Western legal tradition’s emphasis on individual human rights and briefly discusses the role of gender and marginalized groups. Berry calls for education and religion to be rooted in a story of the universe (a new cosmology) that manifests the conscious self-awareness of the universe through the human being.

Best, Elsdon. Maori Religion and Mythology: Being an Accountant of the Cosmogony Anthropology, Religious Beliefs and Rites, Magic, and Folklore of the Maori Folk of New Zealand. Part 1. Wellington: Government Printer, 1924. The is the first volume of a two volume set that comprises the unrevised reprinting of Best’s original publications while on staff at the Dominion Museum in the early twentieth century. It contains a survey of Maori religion with chapters on “Cosmogony, Theogony, and Anthropogony”; the “Gods of the Maori”; “Offerings, Human Sacrifices, and Images”; “Priests, Sacred Places, and Divination”; and “Ritual Performances and Formulae.” Although the ideology and methodology with which he addresses the Maori people and the study of religion is outdated and some of his assumptions have been critically reexamined in the light of decades of subsequent study, Best provides a historic and, for his time, sympathetic understanding of Maori religious practice and belief as indicated by his criticisms of the scholars before him. The second volume addresses concepts of the spiritual nature of humankind and the spirit world as well as Maori myths and folktales.

Bierhorst, John. The Way of the Earth: Native America and the Environment. New York: William Morrow, 1994. Bierhorst proposes that instinctive customs and deeply held beliefs may hold some promise in regard to environmental protection and therefore he examines Native American approaches that he considers worthy of close attention. Interspersed with Native American parables and illustrations, the book is divided into five sections: personality, kinship, restraint, death, and renewal. Bierhorst draws on a variety of native cultures in order to illustrate what he perceives as a unifying theme of ecological wisdom.


Boas, Franz. Keresan Texts. 2 vols. New York: American Ethnological Society, 1928. A series of Keresan tales collected during the years 1919–1921. Boas reveals his sources and indicates that other versions of the tales are available. In his preface, Boas states that he was unable to obtain the full Origin Legend because nobody was willing to tell it to him. In addition, Boas mentions that there are striking parallels between tales from New Mexico, Arizona, the Northern Plateaus, and the North Pacific Coast. The texts include prayers, songs, migration tales, abduction and animal stories, beliefs, customs, and tales of supernatural beings. Volume two contains the texts in the native language.

Boff, Leonardo. Cry of the Earth, Cry of the Poor. Trans. Philip Berryman. New York: Orbis, 1997. Boff, a leading theologian from Brazil, extends the theology of liberation to include the Earth, which, like oppressed people, is exploited by the rich and powerful. The dominant paradigm, which sets humankind over things rather than alongside them in cosmic community, must be replaced by a new paradigm of connectedness. Boff describes the new paradigm of the Earth in terms relating to planetary community, cosmos as cosmogenesis. He then characterizes the ecological crisis as loss of connectedness, and shows the linkages between ecology and liberation theology, with special attention to the Amazonian region and its people. God is described in panentheistic terms (God in all and all in God), the Spirit as immanent in creation, Christ as the Cosmic Christ, and St. Francis is presented as a model of ecological spirituality.

Bollig, Michael and Schulte, Anja. ”Environmental Change and Pastoral Perceptions: Degradation and Indigenous Knowledge in Two African Pastoral Communities.” Human Ecology 27, no. 3 (1999): 493-514. In light of the claim that African pastoralists have a knowledge of ecosystems that promotes sustainable modes of pasture management, the authors of this essay compare two African pastoral societies (the Kenyan Pokot and the Namibian Himba) with respect to indigenous knowledge about grazing, plant succession, and causes of environmental change. The authors show how pastoral knowledge arises in these communities not through reflection on an abstract “environment” or “ecosystem,” but through the interaction that takes place between the herds and vegetation of their respective cultural landscapes.

Acknowledging the thin line between respectful learning and intellectual plundering, Booth and Jacobs advocate a less imperialistic approach to Native American cultural studies. Providing very brief descriptions of the basic tenets of deep ecology and ecofeminism, the authors examine the broad similarities among the Native American traditions as expressed by Native Americans, anthropologists, and historians (e.g., the earth as living, interconnections between person and the land, kinship with other living beings, and reciprocity and balance). This article is intended for the contemporary environmentalists who too easily appropriate Native American traditions without first adequately understanding them. They conclude by suggesting that deep ecology and ecofeminism are philosophically similar to the beliefs held by many Native American traditions.


In this article, Brady considers how a greater sensitivity to the significance of Aboriginal culture is of the utmost importance for the development of ecological awareness. Although the first European settlers did not have such an awareness of the Australian land, both because the land was foreign to them and because of their exploitative colonialism, Brady argues that musicians, painters, and writers have helped promote openness to ecological awareness.


Drawing on research conducted mainly during the time of the Corazon Aquino administration, Broad and Cavanagh give an account of Filipino resistance to the devastation of their forests, fisheries, and fertile lands. Citizens responded to the fact that the military establishment was supporting many of the mining, logging, and agribusiness companies involved in the destruction of the environment during this period. The authors write in a narrative style that conveys the conviction and strategies of the citizens’ groups while also illustrating their determination to implement sustainable, equitable, and participatory development programs.


Brokensha, et al., have gathered a group of mostly social or cultural anthropologists to discuss specific case studies from Africa, Southeast Asia, Brazil, Upper Volta, and Mexico. They also explore various approaches to agriculture, livestock, health, and education, as well as techniques to elicit and implement Indigenous knowledge. The authors demonstrate that considerations of Indigenous knowledge in development strategies are more than simple acts of courtesy; they are crucial to a project’s success. A sampling of the topics explored in the twenty-five essays includes: Indigenous plant taxonomy, ethnoecology, women traders, ethnoscience, ethnolinguistics, and Indigenous technical knowledge. A select annotated bibliography is also included.


Native Power (the Indigenous right to self-determination) is a challenge to the neo-colonialist framework that supports nation states and their oppression of native peoples. The contributors emphasize the political necessity for native peoples themselves to organize and strategize in order to overcome this oppression. Based on the approach of Helge Kleivan, this book draws heavily on Norwegian and Greenland Indigenous case studies (e.g., the Saami community and Greenland) but also addresses situations in Nicaragua, the United States, and the Indian Himalayas. The essays are categorized into sections such as the politics of confrontation, roles of the state and native response, human rights as a basis for power, native realities and state categories, and health and native survival. Essays that most directly address environmental concerns include: Saami reindeer herding and ethnopolitics (Odd Terje Brantenberg), United States Indian water rights (C. Patrick Morris), and perspectives on Arctic wildlife management (Milton M. R. Freeman). Includes a selected bibliography.


An introduction provides the background of George Nelson, an Anglo-Canadian fur trader who is unique in both his interest and documentation of his encounters with Native Americans (Ojibwa and Cree). Part two contains original material from his letter-journal (1823). Part three contextualizes the document from historical and ethnocultural perspectives by exploring topics
such as: cosmogonic myths and beings, dream guardians and the vision fast, the Windigo Complex, and the medicinal aspects of healing and sorcery. Part four includes two main sections: a personal commentary by Stan Cuthand, and an essay by Emma LaRocque that presents a native scholar’s perspective on the publication of historical documents.

Brown relates the story of his residence with the Sioux of Pine Ridge Reservation during eight winter months (1947–1948). He recorded Black Elk’s commentary on Sioux religion. Black Elk believed the truth would protect itself and therefore wished to provide the history and rites of the sacred pipe for the Sioux people and those who wish to know and understand them. Brown makes doctrinal parallels with other religious traditions “in order to demonstrate the universality and orthodoxy of the Siouan religion” (p. xii). Includes forward by Black Elk.


This book is a collection of scholarly essays concerned with the variety of ways in which Asian peoples perceive the relationship between humans and the environment. This essays in the volume are interdisciplinary, including research from anthropologists, historians, sociologists, and geographers. In taking a cross-cultural approach, this book includes essays that discuss perceptions of nature among the different religions of Asia, including Hinduism, Buddhism, Confucianism, Taoism, Shinto, and indigenous traditions.

The book is separated into three parts, “Equity and Indigenous Rights”; “Conservation, Knowledge, Property” (case studies); and, “Policy Options and Alternatives.” The first chapter, written by Brush, reviews the highly debated terminology that is utilized throughout the volume. Terms include: Indigenous knowledge, biological resources, intellectual property, compensation, and equity. The authors also suggest options for addressing conservation and equity for Indigenous peoples who are stewards of our biological resources. A range of topics (e.g., conservation biology, cultural survival, cultural knowledge, indigenous land management practices, the loss of biological diversity, Indigenous knowledge of wild and domesticated plants, etc.) are presented. The authors also argue that cultural or Indigenous knowledge should be treated as a form of intellectual property in order to increase economic return from biological resources that are maintained by peasants and tribal people. Connections between cultural knowledge and land management practices are presented, contemporary epistemological frameworks utilized by capitalist societies are examined, and the privatization of public resources is dismissed as an ineffective conservation strategy.

Brysk argues that international and sub-national forces (e.g., human rights, environmental, and feminist) have been fused together in order to create various transnational social movements. The author also provides a brief profile of the evolution of an international Indian rights movement, its links to an environmental-Indian rights coalition in the Americas, and its involvement with various other movements (e.g., International Labor Organization [ILO], the World Council of Churches, other Indigenous groups). Brysk argues that Indian rights movements had to reach out to other international groups in order to strengthen their position because they lacked access to domestic political systems. Initial demands of the group centered on land rights, human rights, and the preservation of native languages and cultural practices. Brysk also suggests that cooperative efforts between the environmental and Indigenous rights movements were more successful than efforts to combine the Indigenous rights and human rights movements. According to Brysk, this combination of international activism led to various domestic reforms in Latin America.

An anthology of essays covering the problems of toxic waste, industrial exploitation, farm workers, and pesticides in connection with the issues of sustainable development, race, and the politics of inclusion. The contributors introduce the environmental issues that are faced by communities of African Americans, Latinos, Asians, Pacific Islanders, and Native Americans who are adversely and disproportionately affected by environmental degradation, pollution (lead, pesticides, and petrochemical plants), discriminatory environmental policy-making, and the enforcement of regulations and laws. Supported
by case studies, this volume describes the political activity, grassroots movements, and dispute resolution strategies that are utilized in situations of environmental injustice by minority groups in the United States. Some of the contributors include: Charles Lee, Dorceta E. Taylor, Cynthia Hamilton, Janet Phoenix, Laura Pulido, Devon Pena, and Joseph Gallegos.

Burger, Julian. *The Gaia Atlas of First Peoples: A Future for the Indigenous World.* New York: Anchor, 1990. This atlas is the collaboration of Indigenous contributors, human rights experts, and concerned anthropologists and journalists. Simple, concise, and replete with color photographs and maps, the atlas is divided into three parts, the first of which explains who the first peoples are and where they exist, their relationship to the land, their knowledge of nature, and their vision of the spirit world. Part two explores the Indigenous crisis that stems from the first contact with European explorers, modern colonialism, as well as deforestation, damming, mining, militarization, and cultural collapse. Part three provides the alternatives to complete annihilation by highlighting Indigenous resistance movements, local action, government reactions, and international support. Includes an index of peoples around the globe, a global resource list of organizations and their addresses, and a recommended reading list.


Burger describes the history, problems, and conflicts Indigenous peoples from around the world have had when they have encountered politically, militarily, and economically powerful nation states. Acknowledging that the term “Indigenous peoples” in itself can be problematic, he demonstrates how, despite their differences, they do share a kind of common experience. Intended as a survey, Burger hopes to illustrate the extent of damage resulting from this encounter. He begins with a thematic overview of employment, health, education, discrimination, marginalization, the colonial experience, and the modern and contemporary Indigenous movements. Burger then focuses on Indigenous peoples of various regions of the world (e.g., Central America, Mexico, South America, Asia, Africa, as well as Indigenous peoples and minorities in rich and socialist countries). He concludes with an examination of who is involved in these situations (e.g., banks, corporations, international action groups aiding the appeals of Indigenous peoples). Includes maps, tables, and an appendix of a selected list of organizations.


This is a brief overview of the life of Black Elk, an Oglala medicine man from the western territory of the Lakota who is here listed as one of fifty thinkers with significantly influential views on the environment. Callicott describes the environmental ethics implicit in Black Elk's worldview and in the Lakota worldview in general, and he also considers how such ethics compare and contrast with the land ethic of Aldo Leopold.


This essay is Callicott's response to criticisms of the arguments he makes in his work *Earth's Insights* (1994) regarding the ecological implications of indigenous traditions. In particular, Callicott considers the importance of indigenous and non-indigenous perspectives on indigenous traditions, particularly because some of his critics are themselves indigenous authors who make claims to exclusive knowledge based on their racial-cultural identity. Callicott also reflects on his position regarding the relation of pre-Columbian indigenous North American values to the values of Aldo Leopold's land ethic and to the science of ecology.


Callicott presents a systematic discussion of Indigenous and traditional environmental ethics and suggests that there are similarities between recent postmodern trends and traditional, eccentric worldviews. Drawing on the work of Taoist scholars, Callicott outlines how deep ecological and contemporary feminist thought on “appropriate technology” and “sustainable development” share Taoist concepts of harmony, aesthetic order, process-orientation, and the ideal of *wu-wei* (non-action).


In response to the popularization of traditional American Indian cultures' ecological awareness and behavior, Callicott advocates a triangulation of several methods in order to understand more accurately the beliefs, attitudes, and values held
among American Indian peoples. After reviewing and critiquing the history of the typologies of American Indian Land Wisdom (utilitarian conservation, religious reverence, ecological awareness, and environmental ethics) and research methodologies (contemporary descriptive ethnography, ethnohistory, and ethnolinguistic/narrative analysis), Callicott remains skeptical of the religious reverence typology. In his conclusion, Callicott states that traditional American Indian land wisdom can help guide contemporary nations through the ecological crisis by emphasizing a more accurate and consistent understanding of their form of wisdom.


In this book, Callicott and Nelson articulate the environmental ethics implicit in the Ojibwa worldview. The book is divided into three sections. The first part provides an overview of worldviews and environmental ethics. The second part contains a series of Ojibwa narratives. The third part is an interpretive essay that explicates the environmental ethics of the Ojibwa worldview. The third part includes a discussion of human-animal relations in the Ojibwa and a discussion of the significance of Aldo Leopold’s land ethic in relation to Ojibwa ethics.


This brief report relates the history and impacts of the James Bay project built by Hydro-Quebec (HQ). The article alerts readers to the protests being coordinated by the Native Forest Network in solidarity with the Cree, Inuit, and other Indigenous peoples threatened by HQ’s projects in India, China, and Guyana. Mercury poisoning, negative effects on caribou calving grounds and fish spawning areas, and questionable financial success are some of the issues mentioned. Includes contact information for organizations involved in the project.


Carlson provides a survey of archaeoastronomy by presenting the salient aspects of South, Meso-, and North American Indigenous study of the stars, planets, sun, and moon. With the aim of understanding how these ancient people integrated their astronomical knowledge into their religion, mythology, art, and daily lives, Carlson describes the documents, maps, and buildings of the Inca, Maya, and Aztecs. He also discusses the archaeoastronomical data found in the southwestern United States (Anasazi, Navajo, Pueblo) that points to an extensive awareness and knowledge of celestial movements that were incorporated into their cultural art and architecture.


This essay takes a historical approach to discussing the place of the sacred in the landscapes of Kirinyaga, Kenya. The authors show how various features of the landscape were viewed as sacred by the indigenous peoples of Kirinyaga, and then the authors consider the ways in which this landscape and the politics of Kenya have been affected since the 19th century, specifically in light of the effects that colonization, Christianity, and Islam have had on the landscape.


This report is the product of extensive investigative journalistic research on issues that emerged from the first citizen's report as being extremely important to India (e.g., nomads and grazing lands, occupational health problems, relationship between women and their environment, effect of the consumption of firewood on forests, and interface areas between people and environment, economies of towns and villages, and different ecological spaces). The report urges that future work should require holistic thinking about India's management practices and policies. Contents include sections on land (grazing, soil erosion, mining), water, forests (eucalyptus planting, government forest lands), dams, atmospheric pollution, habitat, people (population, caste, shifting cultivators, women), health (Bhopal disaster, hazardous products, mosquito-borne disease), energy (firewood, animal, nuclear), agents of change, and the politics of environment.


One in a series of cultural anthropology case studies, this book presents observations and conclusions drawn from Chagnon’s fieldwork among the Yanomamí people in Venezuela and Brazil from 1964–1968. Chagnon states, “I describe the Yanomamí as ‘the fierce people’... [t]hat is how they conceive themselves to be, and that is how they would like others to think of them” (p. 1). He describes their physical environment (trails and travel, technology, hallucinogenic drugs, shelter, gardening, food and its gathering), sociopolitical environment (alliances and village size, fission and settlement), intellectual environment (cosmos, the First Beings, soul, noreshi, treatment of the dead, shamans), social structure, marriage, division of labor, daily activities, political alliances, and their methods of warfare.


Chartier writes a succinct summary of the plight, appeal, and activism of the Indigenous people of Sarawak (located in the northwest part of the island of Borneo) who stand against State-sponsored tropical rainforest logging. He explains that much of traditional Indigenous land is considered State owned, according to the 1958 “Land Code,” and that this affects the livelihood (hunting, fishing, gathering, and shifting cultivation) of the Indigenous peoples. Chartier notes that the government acts independently and rarely consults the Indigenous peoples about their own lands. He describes the appeals of the Penan and the subsequent activism, when original appeals went unheeded, of the Penan and Dayak. Chartier concludes with descriptions of the assistance given to these people from Survival International, the International Union for the Conservation of Nature and Resources (IUCN), and the United Nations World Commission on Environment and Development.


Chatchawan and Lohmann describe the muang faai water-management system in terms of its construction, function, water rights, and cooperative duties (e.g., maintenance, and administration). They examine the impacts of government-sanctioned logging, planting of cash crops, concrete dams, increased run-off, and increased silt accumulation on the muang faai systems. Although some areas have experienced severe impacts, the muang faai communities have been a source of “creative resistance” and ecosystem restoration. The authors encourage seeking solutions to environmental problems in an area’s local knowledge base.


Chay contributes one essay to this volume containing eighteen stories from the native voices of Brazil, Easter Island, Papua New Guinea, Nepal, Lesotho, and Finland among others. He represents the Maya in Guatemala and provides an overview of the Mayan worldview, its unique resistance to colonization as well as the values it imposed, and the environmental, socioeconomic, and contemporary religious situation. Chay concludes on a political note by arguing that development tied to environmental preservation will not take place as long as the Mayas are a demographic majority that remain a political minority. He calls for a participatory and representative democracy based on peace, while advocating that the Mayan worldview can help form the conditions for a harmonious and environmentally sound development strategy in Guatemala.


Focusing on the Indigenous people of Canada (with some input from Indigenous peoples from Mexico and India), this report is intended to highlight Indigenous knowledge and modes of thinking that have the potential to contribute to a broader public policy and decision-making processes. After encouraging Western society to move beyond its limited worldview, the remaining chapters examine Indigenous relationship with the environment, the processes of impoverishment (disruption of traditional economies, integration into global economy, modernization, destructive development schemes), the healing process, importance of local knowledge for sustainable development, and guiding principles for change.


Cliffe raises questions about the racist, colonial perspectives that support the conservationist orthodoxy that underpins the government of Zimbabwe's land management policies. Concerns of soil erosion and ecological deterioration are generally attributed to overpopulation and misuse of land, however Cliffe demonstrates that land distribution (among white settlers and native communal areas) and the quality of the land distributed is more at the root of the issue. Cliffe suggests that Zimbabwe, rather than putting an emphasis on and enforcing “proper land use” in communal areas, should implement an agrarian reform strategy that promotes a major redistribution of land.


This text outlines the conventional account of the history and culture of Native America (Clifton) and critiques various parts of this invented narrative including: images of the protective sheltering woman (Christian F. Feest), ecological sainthood (Sam Gill), and an egalitarian ethic (Leland Donald). Additional essays examine content, style, and methodological approaches to the narratives (David Henige, Richard de Mille, R. H. Barnes). The final section attempts to foster a more realistic image of the American Indian by including essays that address issues of racism at the Bureau of Indian Affairs (Stephen E. Feraca) and in the United States judicial system (Allan van Gestel).


Briefly addressing the recent and serious criticism of the false confidence historically found within the sciences of ethnography and anthropology with regard to describing the “other,” Cohen and Odhiambo offer a book both for and about the Luo of western Kenya. They focus on specific topics such as the siaya (physical, cultural, and social landscape) and its change over time, the social and intellectual processes forming collective identities, the sources and effects of food scarcity, the powers of women, and education, in order to understand how the Luo themselves discuss and debate these topics. Although not claiming to be a self-portrait of the Luo, this book maintains the Luo voice by utilizing extensive Luo quotations, poems, songs, and anecdotes illustrating their own environmental, Indigenous, and political struggles. Includes color plates and five simple maps.


Conti reveals how the Amenagement des Vallees des Volta (AVV) project (financed by France, the United States, the Netherlands, Belgium, and the Federal Republic of Germany) in the Upper Volta region of Africa utilizes a strategy of “appropriate technology,” which she concludes is only a reformulation of the old colonial policy of expanding export crop production. She critiques the strategy on the basis of feminist and Marxist principles concluding that the project involves both an increase in women’s daily workload and a decrease in their economic independence. Conti analyzes capitalist intervention, investment structure, the AVV’s organization of agricultural production, compulsory credit as a mechanism of control, and the “family” as the basis of the social relations of production and reproduction.


Courlander presents a collection of translations and interpretations of twenty Hopi myths and legends and his introduction provides a brief, general overview of the Hopi people and their arrival at Black Mesa in Northern Arizona. He argues that the Hopi oral tradition is the repository of Hopi events, purposes, and attitudes toward life and living and that this tradition
provides insights into Hopi values and motivations. Glossary, further notes on each story, and notes on narrators and informants with whom Courlander spoke over three visits in 1968–1970, are also included.


Cronon, William. Changes in the Land: Indians, Colonists, and the Ecology of New England. New York: Hilland Wang, 1983. Intended as an ecological history of colonial New England, Cronon illustrates the reorganization of the flora and fauna in response to European arrival. He contrasts precolonial ecosystems with nineteenth-century ecosystems and examines the ecological relationships maintained by precolonial Native American communities alongside those practiced by the European settlers (who were influenced by their particular sense of property and their following a capitalist economy). Cronon devotes most of the text, however, to explaining the process of ecological change in New England. This text also includes an interesting introductory chapter on Henry David Thoreau’s own observations of ecological change in New England during his lifetime.

Cronyn, George W., ed. Introduction by Mary Austin. American Indian Poetry: An Anthology of Songs and Chants. New York: Ballantine, 1991. In her introduction, Mary Austin provides a brief background to the American Indian poetic tradition including the importance of music and dance. She emphasizes that the tradition records American Indian relationships with the Great Spirit and argues that this should not be mistaken for “love songs.” The anthology includes literal translations of poems from the eastern woodlands (e.g., Abanaki, Iroquois, Ojibwa, Chippewa), the Southeast (e.g., Delaware, Cherokee), the Great Plains (e.g., Dakota, Osage, Omaha, Arapaho-Cheyenne-Comanche-Paiute-Sioux-Kiowa-Caddo), the Southwest (e.g., Ancient Inca, Sia, Zuni, Navajo, Hopi), California (e.g., Wintu, Yuma), the Northwest Coast (e.g., Tsimshian, Haida, Tlingit, Kwakiutl), and the Far North (e.g., Eskimo). The literal translations (by Natalie Curtis Burlin, H. H. Schoolcraft, Matilda Coxe Stevenson, Garcilasso de la Vega, Washington Matthews, and Prof. Franz Boas) are followed by interpretations of Indian verse by Constance Lindsay Skinner, Mary Austin, Frank Gordon, Alice Corbin Henderson, and Pauline Johnson.


Davis, Wade. “Vanishing Cultures.” National Geographic 196, no. 2 (1999): 64–76. Davis provides an illustrative description of his encounters with the Penan of Borneo and the Ariaal and Rendille of East Africa both of whom are being coerced to relinquish their language (and therefore their knowledge), way of life, and religion in favor of those of the dominant culture. His main question is whether the Indigenous cultures will be allowed to change on their own terms (e.g., to discern which aspects of the dominant culture they will accept or reject). Davis addresses, by way of critique, the central issues of development and displacement by conveying Indigenous people’s thoughts and reflections on their current situation.

________. “Death of a People: Logging in the Penan Homeland.” State of the Peoples: A Global Human Rights Report on Societies in Danger, ed. Marc S. Miller, 23–32. Boston: Beacon, 1993. Davis provides a personal account of his experience with the nomadic Penan in their Malaysian forest homeland which is threatened by state-run logging projects. Filled with his field-note descriptions of the land and its people, Davis describes how the Penan depend on the forest for their home, food, medicine, and spiritual well-being. He discusses the sophistication of Indigenous knowledge and provides photographs, diagrams, and statistics within the text that illustrate the forest’s rapid destruction. Davis concludes by outlining the details of Indigenous and international protests against the Malaysian government’s forestry policy and by providing the names and contact information for related organizations.

Day utilizes the rhetoric of war in order to demonstrate serious tactics utilized in the struggle to save the whales. He discusses the organization's front line (e.g., eco-guerrillas, the Russian front, South Pacific), the Whaling Commission (e.g., whaler’s club, the American double-cross, Eskimo conspiracy), and the Blitzkrieg (e.g., describes the early eco-guerrilla tactics including: kamikaze, bombers, pirating, and sinking ships). Day complements his descriptions of the whale war with a philosophy that supports a wide-range of environmentalist action (e.g., war tactics and peace offensives).


In this essay, the authors consider how indigenous practices in rural Bengal societies bear ethical implications that promote the environment for more than its use. These cultural practices bear important ethical implications insofar as they preserve biodiversity and respect the intrinsic value of the environment.


This collection of Deloria's essays reveals the complexity of religious affairs in America. With a focus on Native American and Christian interactions, Deloria explores how this complexity may generally inform the discipline of religious studies. An introduction by James Treat provides Deloria's biographical background and contextualizes his essays. The essays are gathered from religious journals and other works published over the last thirty years and are arranged into five thematic sections ("White Church, Red Power"; "Liberating Theology"; "Worldviews in Collision"; "Habits of the State"; and "Old Ways in a New World") intended to illustrate Deloria's intellectual development.


This book, written for the lay reader, includes a bibliographical outline for each chapter and a list of complementary works for additional research. Utilizing a narrative approach, Descola chronicles his travels, experiences, and observations of Ecuador’s Achuar people. Woven into this narrative is an explanation of the Achuar’s complex interactions with the natural world (e.g., relationship, attitudes, and worldview).

Descola describes how the Jivaroan Achuar were able to prevent Whites from entering their environment up until the beginning of the 1970s, when jungle airstrips were constructed by competing Salesian and Protestant missionaries. Encouraging the Achuar to settle into small clusters and begin raising and breeding cattle, the missionaries were not concerned with the Achuar traditions of a dispersed residential system, hunting practices, and/or swidden horticulture. Descola discusses how the structural constrains of the ecosystem are affected by various settlement patterns. He analyzes the effects sedentary lifestyle has had on the Achuar and concludes that this newly imposed lifestyle has rendered the Achuar dependent on progressive capitalization, forced them to travel great distances to hunt and fish, and changed their communal social systems. Descola includes a critical discussion of current theoretical issues in cultural ecology and tests a specific methodological approach rooted in the work of Claude Levi-Strauss and Maurice Godelier.


The contributors to this volume (all European scholars) look critically at the nature/society dichotomy, one of the cornerstones of Western scholarship, that is deeply entrenched in the disciplines of biology and anthropology. They draw on recent developments in social theory, biology, ethnobiology, and the sociology of science. The breadth of their perspectives are represented by ethnographic case studies ranging from Amazonia to the Soloman Islands, Malaysia, the Moluccan Islands, rural communities in Japan, north-west Europe, urban Greece, to the laboratories of molecular biology and high-energy physics. With a concern for Indigenous knowledge, ethics, and sustainability, the contributors use both empirical and theoretical arguments in order to entirely rethink the discipline of ecological anthropology, which they define as the study of the relation between person and environment.

This work contains the opinions of ecologists, artists, and politicians as well as discussions about public policy and collective action. Devall and Sessions examine the worldview that has precipitated the ecological crisis and presents an ecological, philosophical, and spiritual approach for confronting this dilemma. They criticize conventional approaches to natural resource management, and offer alternatives for the future. They discuss the principles of deep ecology, the sources of such insights, and explain how the deep ecology movement might address contemporary environmental problems. They intersperse the work with challenging questions and conclude by emphasizing the importance of an ecotopian vision that might keep humans focused on ecological ideals. The book includes essays from other deep ecologists, such as: Arne Naess, Carolyn Merchant, Robert Aitken Roshi, John Seed, Dolores LaChapelle, and Gary Snyder.

Devi Khumbongmayum, Ashalata, M. L. Khan, and R. Tripathi, "Sacred Groves of Manipur, Northeast India: Biodiversity Value, Status and Strategies for their Conservation," Biodiversity and Conservation 14, no. 7 (2005): 1541-1582. Investigating the indigenous cultural and ritual practices of local people inhabiting sacred groves in Manipur, India, the authors of this essay describe the importance of sacred groves for the conservation of biodiversity, including the conservation of many medicinal plants. The authors consider how indigenous practices conserve sacred groves by following the ancestral worship and animistic deity worship of the local tradition. However, insofar as this local tradition is eroding under social and economic pressures, so too are the practices whereby the local people conserve biodiversity.

Dickason, Olive Patricia. Canada's First Nations: A History of Founding Peoples from Earliest Times. Toronto: McClellan and Stewart, 1992. Utilizing an interdisciplinary approach drawing on the fields of archaeology, anthropology, biology, sociology, political science, and history, Dickason provides a comprehensive account of Canada’s past with Aboriginal Canadians. She begins with the arrival of humans to the Americas, moves to Canada’s First Nations as the Europeans found them, and explores the early contact period between the Amerindians and the French. Dickason also examines the British takeover (1763), the fur trade, non-Aboriginal settlement, and Canada’s campaign of legislating Native cultures out of existence. She closes with an assessment of contemporary relations and the political sophistication in aboriginal campaigns for land and self-government rights.

Dinham, Barbara, and Colin Hines. Agribusiness in Africa. London: Earth Resources, 1982. Focusing on traditional cash crops (e.g., sugar and coffee), Dinham and Hines examine the role of transnational corporations (TNCs) in Africa. They review the impact of TNCs on the African environment and its people and contrast Kenya’s approach to development, which utilizes private foreign investment, with that of Tanzania, which involves peasant farmers and largely excludes private foreign investment. Addressing issues such as poverty, inequality, and unemployment, the authors conclude with an evaluation of the increased role of agribusiness in domestic food production. Dinham and Hines argue that the increased role of agribusiness enhances trends toward investment in modern, large-scale food production schemes. Includes company profiles of Unilever Ltd., Tate and Lyle Ltd., Booker McConnell Ltd., and Lonrho Ltd., as well as three appendices.

Driben, Paul, and Donald J. Auger. The Generation of Power and Fear: The Little Jackfish River Hydroelectric Project and the Whitesands Indian Band. Research Report No. 3. Thunder Bay, Ontario: Lakehead University Centre for Northern Studies, 1989. This report demonstrates how Ontario Hydro’s hydroelectric project will destroy the hunting, trapping, and fishing activities of the Whitesands Indian Band (Ojibway). The authors argue that such action will thereby result in the cultural genocide of this group of people. After outlining the negligent history of other hydroelectric projects (e.g., Long Lake and Ogoki diversions) that have failed to consider Indigenous concerns, the authors describe aspects of Ojibway life that will be affected, dividing these aspects into two main sectors: those that relate directly to the Indigenous interaction with the land (e.g., seasonal exploitation and replenishment of harvested species; the income produced by those who hunt, fish, or trap; land utilization; and foraging as a social and identity function) and those who do not (e.g., economic and sociocultural fears). This report was included in Ontario Hydro’s Environmental Assessment.

Duffin, Stephen J. "The Environmental Views of John Locke and the Maori People of New Zealand." Environmental Ethics 26, no. 4 (2004): 381-401. This essay provides a comparison of the values that drive the environmental ethics of the Maori people with those that drive John Locke's understanding of the environment. The author is comparing Locke and the Maori with the aim of facilitating greater appreciation for the environmental implications of these different worldviews, particularly insofar as Locke is representative of a traditional Western viewpoint and the Maori are representative of indigenous tradition, the latter typically being associated with a deeper respect for the environment than the former.
Dumont, James. “Journey to Daylight-Land: Through Ojibwa Eyes.” *Laurentian University Review* 8, no. 2 (1976): 31–44. Utilizing Ojibwa narratives, Dumont demonstrates the appropriate vision necessary for understanding Native North American legend and mythology. He discusses dream reality, metamorphosis, and the transcendence of time and space as being a present and, more importantly, real experience. Dumont urges modern people to expand their linear perspective to span a 360 degree angle in order to rekindle their primal, “total way” of seeing the world.


Egan, Kristina. “Forging New Alliances in Ecuador’s Amazon.” *SAIS Review* 16, no. 2 (1996): 123–42. Egan describes the constitution, development, and strategy of the Ecuadoran Indigenous organizations that are calling for increased land rights in response to extensive oil exploration and its related adverse environmental impacts (pollution of the Amazon, clear-cutting, contamination of well water, and human health problems). Alliances among Ecuador’s diverse regions and Northern non-governmental organizations (NGOs) have made the Indigenous movement a strong force within Ecuador’s political arena. Egan provides a brief explanation of the region’s demographics, a recent regionally related historical overview focusing on their experiences with environmental degradation, a description of the political organization and the Indigenous response, an outline of their actions and protests, and additional information regarding their domestic and foreign alliances. After describing some of the setbacks the movement has experienced (e.g., factionalism), she concludes that the movement has two primary strengths: its ability to potentially provide creative solutions to environmental problems and its emphasis on the democratic resolutions.


Elder, John, and Hertha Wong, eds. *Family of the Earth and Sky: Indigenous Tales of Nature from Around the World.* Boston: Beacon Press, 1994. This collection of narratives is divided into four parts: “Origins,” “Animal Tales and Transformations,” “Tricksters,” and “Tales to Live By.” Part one establishes the Earth as home. Part two focuses on stories that present animals in a remarkably human manner and offers moral lessons and invitations for transformation. Part three distinguishes trickster stories as a genre citing their focus on the consequences of foolishness and pride. Part four is a reminder that Indigenous cultures are not something of the past. They can offer insights to contemporary expressions of nature.

Ellen, Roy, ed. *Indigenous Environmental Knowledge and its Transformations: Critical Anthropological Perspectives.* New York: Routledge, 2000. This volume is a collection of essays that take anthropological perspectives on issues relating to indigenous knowledge of ecology and the natural environment, particularly with regards to indigenous peoples in Asia. Many of these essays show problems with the very concept of indigenous knowledge (IK). The essays consider a variety of applications of indigenous knowledge, including those applications that use indigenous knowledge to promote ecological and cultural diversity and those applications that abuse indigenous knowledge through manipulation and exploitation.


Erdoes, Richard, and Alfonso Ortiz. *American Indian Myth and Legends.* New York: Pantheon, 1984. A collection of 166 legends from the native people of North America (e.g., Brule Sioux, Nez Percé, Iroquois, Tlingit, Modoc, Pima). The legends are divided thematically and include: tales of human creation; tales of world creation; tales of the sun, moon, and stars; monsters and monster slayers; war and the warrior code; tales of love and lust; trickster tales; stories of animals and other people; ghosts and the spirit world; and visions of the end. Erdoes and Ortiz collected these stories over the course of twenty-five years and have noted and included classic accounts in their original form—edited versions of
embellished nineteenth-century tales, and contemporary versions, some of which have never been previously published.

This is a brief review of Indigenous Traditions and Ecology (edited by John Grim), which is a collection of scholarly essays that was published in 2001 by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology.


Tracing the effects of American imperialism throughout Central America, Faber addresses issues of poverty, the unequal distribution of land, control of natural resources, export production at the expense of production for local needs, the involvement of United States-based multinational corporations, and the responsibility of US environmentalists to help end this devastation. Faber provides examples of Indigenous activism and its relationship to revolution (Honduras, Nicaragua) as a response to the impacts of US policy and the capitalization of nature. He concludes by urging coalition-building among environmental, labor, and solidarity movements in the US and Central America to promote social and ecological justice.


Fay and Barnes present a bulletin sent to non-governmental organizations (NGOs) by the Environmental Policy Institute (EPI) that calls for oppositional letters to be written to President Corazon Aquino in regard to the Mt. Apo geothermal project—a project that is slated to displace tribal Filipinos and encroach on national park lands. The article briefly presents information regarding the involvement of the Philippine National Oil Company, explains how the project was financed, reveals Mt. Apo as a protected area, and notes what social, spiritual, and ecological impacts the project will have on the region.

This book is an edited volume containing essays about the Ainu, an indigenous people of northern Japan. The text is divided into six sections, with contributions by authorities on Ainu culture and Ainu scholars. Chapters deal with a variety of issues, including the prehistory of the Ainu, the Ainu culture, religious practices, social issues, and the future of Ainu language. This book accompanied an exhibit of the same name organized by the Smithsonian's Arctic Studies Center.

Writing as a Native American, Fixico substantiates his thesis that American capitalism has continued to exploit tribal nations throughout the twentieth century. Case studies (Muscogee Creek, Osage, Pueblo, Klamath, Chippewa, Lakota Sioux) depicting capitalism’s effects on what he terms the six fundamental elements of Indian society—person, family, clan or society, community, nation, and spirituality—are also included. Part two addresses tribal defense strategies (e.g., enforcing treaty rights, Council of Energy Resource Tribes, the federal judicial system, and traditional Indian leadership) regarding natural resources being threatened by American capitalist ventures. Fixico concludes with a collective, traditional Indian philosophical approach to the environment.

In this essay, Forbes discusses the ways in which indigenous peoples envision the cosmos and the natural environment.
Forbes focuses on Native American peoples in particular, considering the ecological significance of Native American figures such as Lame Deer, Black Elk, Winona LaDuke, and others. Forbes considers the struggles of Native Americans whose ecological and cultural landscapes are being threatened by the policies of the U.S. and Canadian governments.


In this essay, Fowler gives an ethnographic account of a sacred place named Mata Loko ("River's Source") in Karendi on the Indonesian island of Sumba. The story of Mata Loko shows how religious and ecological processes intersect in the traditional religion of Marapu, particularly insofar as the belief that the ancestors (marapu) are guardians of the forest provides a framework for the protection of the environment.


Maintaining that there is no such thing as a “real Indian,” Francis provides a book not about Native people, but the images projected upon them by White Canadians. With such polarities as the Noble Savage and the bloodthirsty warrior, alcoholic, wise elder, enemy, and protector of the environment, Francis describes the range of images conjured up in schools, pictures, books, movies, and advertisements since the middle of the nineteenth century. This book is an exploration of White Canadian culture and is divided into sections illuminating the taking, presentation, appropriation, and implementation of the image of the Native people.


Frantz provides a concise history of United States Indian policy and documents the change from sovereign tribal territory to Indian reservations in order to provide a context for his commentary on the status of the contemporary Native American. He provides a demographic and socioeconomic analysis that reveals the heterogeneity of the population as well as their employment, standards of living, and educational attainments. Frantz then addresses the role of mining on reservation lands, tribal water rights, and explores the cultural importance of agriculture and forestry. Includes informative maps, tables, photographs, and an extensive bibliography.


Pointing out the distinctly different nature of the environmental debate in India from that in the West, Gadgil and Guha examine changes in human interactions with resources. Stating that production and use of nature for subsistence and profit is a firmly rooted concept in India and then asking themselves under what conditions one may expect human beings to exercise prudence in their use of natural resources, the authors provide a look at the technological infrastructure and belief systems that describe these human interactions including social conflicts between various groups of resource users and the impacts of changing patterns of resource use. Supported by an introduction to ecological history and a brief interpretation of how the cultural and ecological mosaic of Indian society has formed, the authors also include other influences such as the impacts of British colonialism.


Taken from the journal Gaspar (a Redemptorist brother) kept while ministering in the parish of San Fernando Bukidnon in the Philippines during 1987–1989, this book chronicles a grass-roots Church community and its struggle for justice and the protection of its environment. He describes the poverty and environmental degradation he witnesses while providing an incisive analysis into the political, economic, and cultural factors that support these injustices. Gaspar also includes beautiful descriptions of the land as well as descriptions of the religious, communal, and activist life of the barrio. Includes photographs, drawings, and maps.

With a foreword written by Winona LaDuke, this book clearly presents the degradation of the natural world and the annihilation of native peoples as being the result of resource acquisition and profit-maximizing activities of powerful corporations in the industrial global economy. Gedicks argues for a native-environmentalist alliance to struggle for a more sustainable world by discussing three international native-environmental resistance campaigns to hydroelectric, logging, and oil drilling projects; mining; case studies of resource wars and resource colonialism in northern Wisconsin; white racism; and how treaties and native sovereignty can be used to protect land and vital resources from corporate pillaging.


Gerstin contributes a general history of the people of the African rainforest and an introduction to Indigenous agriculture and livelihood. She also comments on the recent degradation of the rainforest (e.g., commercial logging and subsistence farming of the slash-and-burn technique). Accompanied by now dated statistics (e.g., rates of deforestation, population), this chapter provides brief overviews of traditional agriculture and the timber industry, explores the conversion to continuous cultivation, the legacy of colonial forest exploitation, and contemporary efforts to protect the forest. Gerstin argues that although the poverty of African nations undermines much of its protection efforts, the resilience of the African people, African women in particular, and the necessity to confront global inequities, can stand as evidence of a means of change.


In this essay, Grim considers the cosmological and religious contexts of indigenous peoples, particularly with regard to the ecological implications of these contexts. Grim discusses indigenous cosmologies by reflecting on Thomas Berry's claim that indigenous peoples "live in a universe." Grim avoids romantic conceptions of an "ecological savage," but he also avoids the historicism that views indigenous communities merely as examples of human communities that destroy the land and extinguish species.


This is a collection of scholarly essays examining the ecological implications of indigenous traditions (or "lifeways"). This volume includes contribution from indigenous authors and from authors who do not claim any indigenous heritage. This book was published by the Harvard Center for the Study of World Religions as part of the book series on Religions of the World and Ecology. It contains supplemental bibliographies appended to the essays.


Grinde and Johansen write a revisionist history of Native America that dispels the one taught by a white European-American male elite. They address the controversy over whether or not Native Americans are ecologically minded and proceed with whole chapters describing the ecological and spiritual dimensions of the 1680 Pueblo revolt in Colonial New Mexico, Pre- and Post-Columbian Native Ecology (The Yamasees), Navajo ecology and government policy (sheep herding), Navajos and mining, and fishing rights in Northwestern Indian nations. The final chapter includes Native American testimony regarding struggles against large dam projects, radioactive waste dumps, and increased industrial logging on Native lands.

Drawing on his personal experience in the Greater Northern Cascades ecosystem, Grumbine utilizes concrete examples to explore the worldwide loss of biological diversity. Grumbine provides an introduction to conservation biology (viable populations, habitat fragmentation, biological corridors), grizzly bears (in North America, myths, recovery), law (Endangered Species Act, National Forest Management Act, Forest plans and other legislation), land management (Forest Service, Wise-Use, ecosystem management, various case studies), and ecosystem management for biodiversity (state and private lands, scientists and advocacy, civic responsibility). This interdisciplinary (environmental law, history, policy, management, and ethics) volume can be utilized by environmental professionals and laypeople.

Guha provides a history of social and ecological resistance/protest in the Himalayan region of Uttarakhand and clarifies how the Chipko movement, which is often heralded and singled out as the model of Indigenous resistance, is actually embedded within a broader peasant movement, begun in the late nineteenth century. Intended as a sociological study of Chipko, this book emphasizes the ecological dimension of this peasant movement as primarily being a defense of traditional forest rights and argues that “environmentalist” and/or “feminist” goals are secondary to this cause. Guha examines the sociology of domination and resistance, the cultural ecology of the Himalayans, scientific forestry and social change, rebellion as custom and confrontation, commercial forestry, and finally, the Chipko movement as a whole. Critical of Eurocentric and colonialist interpretations of India, Guha comments on sociological elements in Marx and Weber, and carefully examines the theoretical and methodological applications of Subaltern Studies, particularly as they relate to Indigenous history.


Hadjor’s collection of essays, written between 1984 and 1986, illustrate Africa’s condition through a journalism of relevance (direct, accessible, and unpretentious) and a literature of resistance. Making a critical distinction between what he calls an intellectual in Africa (e.g., a Western educated African) and an African intellectual, Hadjor urges journalists to embody the latter (e.g., present themselves as someone who is writing for those who are searching for solutions to Africa’s crisis). The book is divided into several parts: Culture, Economy, Africa and the International Order, Liberation Themes, Pan-Africanism, Southern Africa, and finally, book reviews on Decolonising the African Mind (Chinweizu), Africa and the Modern World (Immanuel Wallerstein), The End of the Third World (Nigel Harris), Africa: What Can Be Done? (Ben Turok).


One in a series of case studies in cultural anthropology intended for students in beginning and intermediate courses in the social sciences, this book describes the Ojibwa in clearly ecological terms. Part one provides a comprehensive analysis of the ecological, sociopolitical, and ethnographic history of the Berens River Ojibwa including the fur trade, Christianization, confederation, and treaties. Part two examines ecological adaptation, social organization, worldview/behavioral environment, religion, moral conduct, and personality. Hallowell discusses the permeable boundary between dreams and reality by drawing on and challenging contemporary psychoanalytical trends utilized in anthropology. Photographs and maps are included.


Interested in the narratives of scientific fact, Haraway examines the social relations of race, sex, and class in the construction of scientific knowledge, particularly as it relates to primatology. Within a discourse of politics and power, she analyzes the symbolic meanings of sex and nature derived from “Judeo-Christian myth systems” and illustrates how these have been maintained within the primate sciences. She also examines the Orientalist-like discourse within primatology that imagines a taxonomic order separating humans from animals. Haraway subjects the natural sciences to cultural and political criticism dividing her book into three major sections: “Monkeys and Monopoly Capitalism: Primatology before World War II,” “Decolonization and Multinational Primatology,” and “The Politics of Being Female: Primatology Is a Genre of Feminist Theory.”

This collection of essays addresses community-based resistance efforts between the Rebellion of 1857 (against the system of rule imposed on India by the British) and the mass movements of the nationalist era. The essays examine *Neel-darpan* (a Bengali play), Indian liberalism (Ranajit Guha), the Agrarian League of Pabna (Kalyan Kumar Sen Gupta), the Deccan Riots of 1875 (Ravinder Kumar), agrarian disturbance in nineteenth-century India (I. J. Catanach), the Punjab disturbances of 1907 (N. Gerald Barrier), and the last chapter, which deals most directly with ecological issues, concerns state forestry and social conflict in British India (Madhav Gadgil and Ramachandra Guha). Includes an annotated bibliography.

In response to unreliable information published by earlier anthropologists utilizing white interpreters, Harner went to study the J'varo (primarily in 1956–1957, but also the summers of 1964 and 1969), a formidable and warlike people in eastern Ecuador, with a native interpreter who spoke Spanish as a second language. This book is a broad introduction to J'varo culture, documenting both its stable and changing details from works completed in the early part of the twentieth century. His chapter topics include: background of the J'varo (J'varo-White relations); shelter, subsistence, technology, social relations (household, child-rearing, kin, shamans and shaman hierarchies, trading partners); the hidden world (the *arutam* soul, shamanism and illness, death); law, feuding, war; and cultural change. Includes maps and figures.

Commissioned by the President (Brian Walker) of the International Institute for Environment and Development, this book details successful development projects in Africa, particularly those relating to food and environmental crises. Harrison visited twenty projects and research centers in six countries (Zimbabwe, Kenya, Niger, Burkina Faso, Nigeria, and Ethiopia) where he spoke with project directors and beneficiaries on both the positive and negative aspects of projects addressing food production, soil and water conservation, land reclamation, forestry, agroforestry, livestock, and population problems. Includes maps and charts.

Writing about the cultural and literary history of forests in the Western imagination, Harrison presents an analysis of antiquity through the eyes of an eighteenth-century Neopolitan named Giambattista Vico. Vico explored Roman and Greek mythology, the epic of Gilgamesh, and the metaphorical origins of human thought regarding forests. Harrison systematically examines literature of the Renaissance, Enlightenment, and Romantic period. He also maintains a conscious awareness of the worldwide crisis of deforestation by drawing connections throughout this book to historical and intellectual precedents that give rise to the destruction of forests as well as the lyrical voice that found refuge in the forest.

Particularly in light of the possibility that wild animals will not survive through the 21st century, Howard discusses the ways in which animals have been viewed by Native American peoples on the northern Great Plains. Howard considers how Native
American views of animals could be relevant for the development of public policy. Howard considers the significance of animals in cultural and ritual practices of many Northern Plains people, including Blackfeet, Cheyenne, Lakota, Pawnee, and more.

Harvey, Graham, “Sacred Places in the Construction of Indigenous Environmentalism.” *Ecotheology* 7, no. 1 (2002): 60-73. This article considers problems associated with the relationship between indigenous people and the natural environment, particularly in light of the role of Western concepts in articulating this relationship. Harvey considers both how indigeneity is constructed as a type of environmentalism and how environmentalism is constructed with reference to indigeneity. Harvey notes how indigenous religious traditions might provide ontologies and practices that are quite different from those with which Westerners relate to the environment.

Hawthorne, Harry Bertram, ed. *A Survey of the Contemporary Indians of Canada: A Report on Economic, Political, Educational Needs and Policies*. 2 vols. Ottawa: Department of Indian Affairs and Northern Development, 1967. This is a two volume series. Volume one introduces the project’s goals and research in various areas including: concerning employment, income, resources, economic outlook and opportunities, administration of reserves, and the political conditions and prospects of Indian life. Volume two addresses the provision and adequacy of schooling for Indian children and adults as well as the leadership, organization, and direction of reserves. The two volumes inform each other and work toward the project’s main goal, to find the best way to enable Indians to make “meaningful choices between desirable alternatives” (p. 5) that would include better schooling, better employment, better health care, and an increased livelihood as well as offering additional capital for enterprise and greater participation in Canada’s governmental and political life.


Hecht and Cockburn chronicle the ecological, social, and political history of the Amazon rainforest in order to expose contemporary competing interests and power struggles in this region. Highlighting the gold fever of the sixteenth-century conquistadors, the scheming of Brazil’s military dictatorships throughout the sixties and seventies, and the violent exploits of the big ranchers and their gunmen, Hecht and Cockburn illustrate the extinction of flora and fauna, the poisoning of rivers, and the persecution of Indians, rubber tappers, and settlers along with a new perspective on the death of Chico Mendes. The book contains a section of photographs and appendices of relevant interviews, the *Forest People’s Manifesto*, and glossaries of plant names and Portuguese terms.


Hegde describes the Appiko Andolan (Hug the Trees movement) in the Uttara Kannada district of Karnataka Province that is influenced by the more well known Chipko Andolan in Northern India. Deforestation has occurred as a result of pulp and paper mills, a plywood factory, and a string of hydroelectric dams that were built after the area was declared “backward” and in need of “development;” all of this has resulted in local poverty. Appiko Andolan utilizes methods of foot marches, slide shows, dances, and street plays, and supports afforestation programs of native species and alternative energy sources such as the use of *chulhas* (fuel-efficient hearths that use less fuel wood) and *gobars* (bio-gas plants). Hegde highlights the constructive phase of the people’s movement.


Hendricks writes in the anthropological genre of life history and provides a review of the warfare and culture of the Shuar people. This famous Ecuadorian population in the Jivaroan linguistic group, shrinks the heads of their enemies. Careful not to use one person’s life history as representative of an entire culture, Hendricks considers the methodological and theoretical implications of research/analysis that attempts to discern the impact cultural influences have on an individual. Hendricks arranges the book around a taped interview conducted in the Shuar language, and engages in a linguistic analysis that reveals Shuar ways of interpreting events, perceiving the world, establishing self-image/self-justification, notions of defense, and relationships with their allies.

Hendricks describes the actions and motivations of the Federación de Centros Shuar (ca. 1964), one of the oldest and most successful resistance groups in South America. They resist the cultural hegemony of Ecuador that, through missionaries, schools, and development projects, encourages Ecuadorian nationalism and a policy of ethnic assimilation that promotes whiteness, Christianity, and economic development. Hendricks provides the sociopolitical context of the Shuar’s counter hegemonic rhetoric, reviews anthropological and Indigenous theories and knowledge of agency and speech, and outlines the Shuar counter hegemonic rhetoric utilizing quotations and linguistic analysis. Shuar’s construction of an ideology of resistance utilizing their own Indigenous theory and practice is used to interpret Ecuadorian hegemony.

Hessel, Dieter T., ed. Theology for Earth Community: A Field Guide. Maryknoll, N.Y.: Orbis, 1996. Hessel draws on the work of Thomas Berry, Larry Rasmussen, Rosemary Radford Ruether, and James A. Nash in order to demonstrate how religious studies and theological education must be restructured to meet the challenges of the ecological crisis. The volume is divided into six sections: “Biblical Roots and Modern Interpretation,” “Systematic Theologies for Earth Community,” “Eco-Social Ethics,” “Environmental Justice,” “Practical Disciplines,” and “Spiritual Formation and Liturgical Reform.” The contributors organize their essays for theologians and religious professionals in an effort to foster ideas beneficial to the Earth community, promote eco-justice, and encourage a theocentric ethic.

Hessel claims that the present ecological situation has theologically and ethically stimulated the Western Christian tradition to rethink its response to the future. The essays that follow outline a variety of responses to the Christian legacy and present issues for an eco-justice oriented ethic. The first section includes topics such as: postmodern Christianity (John B. Cobb, Jr.), the theology of the Cross (Larry Rasmussen), healing the Protestant mind (H. Paul Santmire), liberation theology (Heidi Hadsell), and the general topic of redemption (George H. Kehm). The second section examines issues such as: global warming (William E. Gibson), wildlife and wildlands (Holmes Rolston III), American Indian perspectives (George E. Tinker), economics, eco-justice, the doctrine of God (Carol Johnston), and spirituality (Philip Hefner).

Hester, Lee, Dennis McPherson, Annie Booth, and Jim Cheney. "Indigenous Worlds and Callicott's Land Ethic." Environmental Ethics 22, no. 3 (2000): 273-290. The authors of this essay criticize J. Baird Callicott's attempt in Earth's Insights (1994) to reconcile his account of Aldo Leopold's "land ethic" with the environmental ethics implicit in indigenous worldviews. The authors criticize Callicott's argument that the land ethic should be grounded in a postmodern scientific worldview, which is contrasted with the roles of respect and narrative in indigenous ethics.

Hickory, Shagbark, "Everyday Environmental Ethics as Comedy & Story: A Collage." Ethics and the Environment 8, no. 2 (2003): 80-105. This essay considers the importance of comedy for environmental ethics in Western cultures and in the religious traditions of the world. The author argues that the morality of Western environmental ethics is based on tragedy, which contrasts with the important role comedy plays in the environmental attitudes found throughout indigenous traditions. Hickory considers examples from indigenous African traditions and from Gary Snyder's The Practice of the Wild.

Hirsch, Philip, and Larry Lohmann. “The Contemporary Politics of Environment in Thailand.” Asian Survey 29, no. 4 (1989): 439–51. Hirsch and Lohmann argue that environmental politics in Thailand are closely related to other contemporary political debates such as the distribution of resources and land rights, as well as the general implementation of development plans. The authors provide a brief history of the development of environmental politics at the national level during the 1970s and 1980s (e.g., issues with the Thailand Exploration and Mining Corporation [TEMCO], the Nam Choan Dam controversy, and a proposed cable car on the sacred mountain of Doi Suthep) and end with an overview of groups initiating environmental campaigns (e.g., Wildlife Fund Thailand [WFT], Siam Environmental Club, Project for Ecological Recovery [PER], and a growing number of student and local activist groups). They emphasize that there are two main contemporary environmental issues in Thailand, the Nam Choan Dam and controversial reforestation programs that utilize nonnative species (e.g., eucalyptus trees). The authors also emphasize the significance of the increased participation (e.g., protests, petitioning) of rural populations in environmental and livelihood debates.

Hobson, Geary, ed. The Remembered Earth: An Anthology of Contemporary Native American Literature. Albuquerque, N. Mex.: Red Earth Press, 1979. An anthology of contemporary Native American literature containing the work of more than fifty writers from various tribes originating from the northeast, southeast, southwest, and northwest. Includes critical essays, poetry, artwork, photography,
personal narrative, and reflection from writers such as Maurice Kenny, Joy Harjo, N. Scott Momaday, Leslie Marmon Silko, Lee Marmon, Simon J. Ortiz, nila northSun, and Jaune Quick-to-See Smith. Hobson also provides a brief summary of the growing popularity of Native American literature and its enduring history, development, and connection to the land.


This essay describes a Catch-22 of conservation, wherein the cultural conditions that promote conservation efforts arise in those cultures that are considered incompatible with the conservation of biodiversity. On the one hand, the romantic view of indigenous peoples as having a harmonious relationship with nature fails to consider how indigenous peoples lack incentives to develop and institute conservationist practices. On the other hand, the view of modern Western technologies as incompatible with conservation fails to consider that it was in Western culture that practices related to "conservation" were first explicitly developed as such.


Derived from fieldwork conducted in the early 1990s, Hornborg theoretically reflects on the convergence of environmental and Indigenous activism within the specific context of a movement to stop a proposed granite quarry on Cape Breton Island, Nova Scotia. Mi'kmaq traditionalists and Save Kelly's Mountain Society (SKMS), a local environmental group, joined forces to oppose the quarry. Hornborg examines how this issue has been utilized as a discourse of identity formation, fortification, and critique of modernity for the Indigenous Mi'kmaq, and demonstrates how the movement may accept extremist, sometimes violent, positions. He suggests that a spiritual framework rooted in sacred space can counter more effectively and less violently the scientific and technological oppressiveness of modernity on Indigenous cultures, including the methodologies of anthropology and sociology.


In this chapter, the authors discuss the ecological implications of various Native American worldviews, including the Iroquois, the Mohawks, and the Lummi. This chapter is part of a book that explores the importance of faith and spirituality for facilitating a response to the global environmental crisis.


In this book, the author shows how professional resource management fails to act in a respectful or responsible way in relation to the social and environmental impacts of management practices. Considering problems of interpreting indigenous practices and ways of knowing, Howitt makes reference to various case studies to outline an empowering and participatory approach that considers the social and environmental implications of resource management.


Utilizing extensive quotations from Indian sources, Hughes attempts to describe the Native mentality that underpins the American Indian ecological perspective. Replete with photographs, this book examines Native Americans across the geographical expanse of the United States in terms of the sacred universe, powerful animals, plants, attitudes toward land ownership, gifts of Mother Earth (agriculture), sustainable populations, selective assimilation to White ways, and the wisdom of the Elders. Hughes suggests that European-American society can learn from Native Americans and argues that the conservation-ecology concern in America stems from the presence and influence of Native Americans themselves.


A comprehensive survey of Indigenous American religions that argues that the perspective of this tradition is mainly typological and phenomenological. Contains historical reconstructions of religious developments. Part one examines mainly North American tribal religions while part two explores the "high" religions (e.g., Maya, Aztec, and Inca) of pre-Columbian times. Topics also include: the supernatural, the concept of the High God, the world picture, deities of cosmogonic myths, gods and spirits of nature, totemism, belief in guardian spirits, medicine men, shamans, the soul, and life hereafter.


As a critique of traditional sociological interpretations of Ecuador’s historical development, Hurtado, inclined to utilize the analytical tools of Latin America rather than the developed sociological theory of Europe and/or North America, divides this book into three time periods defined by changes in the country’s power relationships: “Power Relationships in the Audiencia of Quito” (1533–1820), “The Structure of Power in Ecuador During the Republican Period” (1820–1949), and “The Crisis of Power in Contemporary Ecuador” (1950–1979). A study of political sociology, this book systematically examines the economic, social, cultural, religious, ideological, and juridical elements that comprise a national reality. Hurtado discusses dependent colonial relationships with the Spanish, the socioeconomic changes caused by the banana exportation industry, the *hacienda* as a seat of power, the role of the Catholic Church, and the juridical-political system that supported its power. He also reviews the political conflicts precipitated by the *hacienda* system (e.g., the Conservative-Liberal dichotomy, the democracy-dictatorship dilemma, regionalism, and class conflict. Hurtado concludes with a chapter on the events of 1977–1979 and an outline of necessary alliances that would ensure democracy and/or constitutional rule after years of civilian and military dictatorship.


This book, by the Columnists Service of Inter Press Service Third World, is intended to serve as a voice for people living in traditional cultures. It expresses notions regarding the Earth, their relationships with nature, and the values that uphold these ideals, while also offering perspectives on the effects of natural resource exploitation and suggesting alternative ways to confront environmental degradation. With contributors from various countries (e.g., Guatemala, Brazil, Easter Island, Nepal, Egypt, and Finland), this book reflects the knowledge and experience (ecological, moral, cosmological, etc.) of traditional cultures and illustrates their relevance to contemporary development and management models.


Includes table of key Indian laws, legal cases (1789–1990), and chapters examining a range of topics including: the demographics of precontact North America, rights to self-determination, American Indian governance, struggles for American Indian land and liberation in the contemporary United States, struggles over fishing and water rights, the erosion of American Indian rights to religious freedom, Leonard Peltier, and the use of education and indoctrination for purposes of subordination. Jaimes demonstrates that real genocide took place while expanding the American borders. The author calls on Americans to acknowledge the massacres of Indians in American history. Each essay anchors its topic in its historic context and explores its impact on contemporary society. Excerpts from Native American scholars analyzing America’s Indian genocide are also included. Written primarily for non-Indian readership but also for Native Americans who have lost all sense of their own

Jenness provides an early survey and history of the lifestyles of the Indians of Canada. Part one is arranged thematically with chapters examining languages, economic conditions, food resources, hunting and fishing activities, cultural dress and adornment, dwellings, travel, transportation, trade, commerce, social and political organization, social life, religion, folklore, traditions, oratory, drama, music, art, archaeological remains, and interactions between Indians and Whites. Part two focuses on specific tribes arranged geographically, including migratory tribes of the Eastern Woodlands (e.g., Beothuk, Micmac, Malecite, Montagnais and Naskapi, Algonkin, Ojibwa, Cree), agricultural tribes of the Eastern Woodlands (e.g., Huron, Tobacco Nation and Neutrals, Iroquois), Plains’ Tribes (e.g., Assiniboine, Plains’ Cree, Blackfoot, Sarcee, Gros-Ventre and Sioux), Pacific Coastal Tribes (e.g., Tlinkit, Haida, Tsimshian, Bella Coola, Kwakiutl, Nootka, Coast Salish), Cordilleran Tribes (e.g., Interior Salish, Kootenay, Chilcotin, Carrier, Tsetsaut, Tahltan, Tagish), the Tribes of the Mackenzie and Yukon River Basins (e.g., Sekani, Beaver, Chipewyan, Yellowknife, Slave, Dogrib, Hare, Nahani, Kutchin), and Eskimo tribes. Includes illustrations and photographs.


This encyclopedia contains entries about the environmental issues faced by indigenous peoples in more than 50 countries. The entries are arranged geographically, with essays collected together according to country. The essays are easily accessible to the general reader and to students who are just beginning to research any of various issues relating to the intersection of indigenous traditions and ecology.


The product of a year-long regional pilot Learning Process that assessed the impact of aid on southern African (e.g., Tanzania, Zambia, and Zimbabwe) efforts toward self-reliant development, this book presents the overall context of aid in southern Africa and outlines the participatory methodology of the evaluation process. The remaining chapters examine the socioeconomic structures of three countries, present projects in each country, present the findings of each project (e.g., formation of elites, conflict with local government officials, donor policies which foster dependence, and special difficulties
facing women and their projects), examine strategies for dealing with these findings, and suggests ways to institutionalize the Learning Process in order to design more effective strategies to improve the quality of life in these areas.

Kane examines how the petroleum industry, especially oil companies like Texaco, ARCO, Unocal, Conoco, and Mobil, is affecting the local Indigenous people (the Huaorani) in the Oriente (Ecuadorian Amazon). The text follows the actions and interactions the Huaorani have with oil companies, United States governmental organizations, and the Ecuadorian government, and outlines the challenges the Huaorani people are currently facing. Other topics include: toxic contamination, Indigenous human rights issues, legal actions (Quichua and ARCO legal disputes), and Indigenous activism. Includes a narrative describing the Huaorani’s desires and land activism as well as an eight-page insert of color photographs.


Drawing on linguistic and ethnographic evidence, Keesing casts doubt on Codrington’s late nineteenth century interpretation of the Oceanic term, *mana*. The term has generally been interpreted in the field of anthropology as “a kind of invisible medium of power” or “spiritual energy.” Keesing argues that the substance-like meaning given to the term does not indicate an aspect of Oceanic theology but rather is an interpretive error made by European explorers. Keesing concludes by arguing that both hermeneutic skill and sociological vision are necessary in order to retrieve the concept of *mana* from the confines of a disembodied philosophy rooted in an unfamiliar social system.


The authors discuss the traditional artisanal fisherpeople’s battle against mechanized fishing vessels that overfish and destroy fish breeding locations on the sea bed in Kerala, Maharashtra, and Tamil Nadu. Also discusses the impact of mechanization on fishing and explores Indigenous shrimp trawling techniques. Explains that Indigenous fishing practices include the utilization of different mesh sizes for different species of fish in order to ensure minimum damage to marine stock. Kocherry and Achary argue that the private sector is largely responsible for our contemporary economic predicament and notes several problematic aspects of modern technology: that the implementation of technology increases competition between Indigenous and other fisher people, it depletes resources, and it creates environmental disequilibrium when not implemented wisely. The authors also offer suggestions for rectifying these problematic areas that include: reserving coastal waters for artisanal fisher people, implementing a complete ban on night trawling, banning small-size mesh nets, preventing the indiscriminate dumping of toxic waste, and encouraging national awareness regarding the need to preserve the environment.


After describing her book as a “manual on deep ecology,” LaChapelle draws on the Chinese relational worldview, makes reference to specific philosophical precepts (e.g., of philosophers such as Heidegger, Merleau-Ponty, and Deleuze), and utilizes her own personal experiences in order to illustrate her points. Part one is an attempt to uproot what LaChapelle refers to as commonly held, “Eurocentric” beliefs (e.g., human-centered origins of agriculture, capitalism) that have facilitated the separation of people from land. Part two explores “old ways” and contains a discussions on animals, archetypes, Taoism, and sight. Part three addresses festivals and rituals in both a historical and practical manner. LaChapelle also includes contact information for various organizations, reference notes for additional research, a glossary of terms, and the complete
text of some of the essays cited in the book (e.g., Jay H. Vest, Dave Foreman, David Abram, and Tom Jay).

La Duke, Winona. Recovering the sacred: The Power of Naming and Claiming. Cambridge, MA: South End Press, 2005. In this book, LaDuke shows how Native American communities can have political power over their land insofar as they have the power to define and name the sacred. LaDuke explores the significance of bodies and places considered sacred by Native Americans. This work contains critical discussions of problematic tensions between Native American communities and the governmental neglect and marginalization that threaten the future of their culture and their land.

La Duke, Winona. All Our Relations: Native Struggles for Land and Life. Cambridge, MA: South End Press, 1999. Considering ecological, political, and spiritual perspectives, LaDuke provides a thorough account of resistance to the destruction and degradation of the environment and culture of Native American communities. This work intertwines critical discussion, narrative, and testimonies by local indigenous activists.

Lame Deer, John (Fire), and Richard Erdoes. Lame Deer Seeker of Visions. New York: Washington Square Press, 1972. Lame Deer, a Lakota Sioux medicine man from South Dakota, offers a Native perspective on topics such as the vision quest, the sacred, United States treaties with the Sioux, the value of money, alcoholism, symbolism, woman-man relationships, the life of a medicine men, sweat bath, the yuwipi ceremony, the Sun Dance, peyote religion, the ghost dance, and heyoka (sacred clowns). His strong critiques and incisive insights are written in a personal style that also conveys the emotional, psychological, and spiritual development of a twentieth-century Sioux medicine man. Erdoes concludes the book with an epilogue describing his lifetime journey from Vienna to the Lakota Sioux.


Lewis, J. and Sheppard, S., "Ancient Values, New Challenges: Indigenous Spiritual Perceptions of Landscapes and Forest Management." Society and Natural Resources 18, no. 10 (2005): 907-920. In the interest of helping forest manager integrate the values of indigenous peoples into their management practices, this essay discusses research on the spiritual perceptions of forested landscapes, specifically among the Cheam First Nation of British Columbia. The authors consider the importance of Cheam narratives, myths, and spiritual activities in relation to the Cheam understanding of the land as a gift that the Creator gave to the Cheam for their good and the good of other humans and nonhumans.

Lilburne, Geoffrey R. A Sense of Place: A Christian Theology of the Land. Nashville, Tenn.: Abingdon, 1989. Lilburne draws on Christian theology and his personal experiences (e.g., in his native Australia, its Indigenous culture, as well as time spent in the United States) in order to construct an ecological theology of the land. Lilburne begins by comparing the notions of land in the Australian Aboriginal and Hebrew traditions. He then engages a more extensive comparative analysis of the social and textual history of Hebrew and Christian relationships with the land. He finds the Western philosophical tradition (responsible for Christianity) as having had a historically less developed theology of the land than the Hebrews. Urging Christians to contextualize their tradition, Lilburne discusses the Christification of Holy space and concludes with a chapter that outlines the practical aspects of his Incarnational theology of the land (e.g., contextual analysis as demonstrated by the Australian Aborigines, the practice of hospitality, rural-urban linkages, planting trees and gardens, and collecting and commissioning local art).

Linden, Eugene. “Lost Tribes, Lost Knowledge.” Time, 23 September 1991, 46–53. Linden describes the contemporary situation of disappearing Indigenous culture and knowledge and discusses the loss of languages and the voluntariness of the Indigenous peoples as they are lured toward wealth and power. Embedded in the main article are short features on the preservation of ecological knowledge, technology, healing, and activism from Papua New Guinea, the Aleutian Islands, the Central African Republic, and Borneo. Linden also explores the Western contempt of and subsequent appreciation for Indigenous wisdom and knowledge.

In this article, Linge criticizes the religious oppression that has occurred as federal land management agencies and the federal judiciary have failed to protect American Indian sacred sites on public lands. Linge hopes to break this pattern of oppression by proposing a more encompassing definition of religious freedom according to the First Amendment of the US Constitution. Linge looks at the issues regarding Indian sacred sites on public lands by focusing particularly on the controversy involving Devil's Tower National Monument in northeastern Wyoming.


Lohmann suggests that the framework of Western environmentalism should be understood within its own context (e.g., historical and cultural). Currently Western people are extending Western concepts to Thai environmental movements that historically have not adopted Western understandings of terms such as “environment” and “environmentalist.” He argues that Western dichotomies (e.g., public and private) have limited relevance for Thai “environmental” activism by demonstrating that the village community represents a third and distinct type of authority in Thailand. By acknowledging these differences, Lohmann hopes to spur on closer practical engagement between Western and Thai activists.

Lohmann examines how the postwar narrative of development enforces an Orientalist dichotomy between a modern North freeing a traditional South. The North attributes unsuccessful development projects and increasing hunger and impoverishment either to imperfect implementation of development plans, or Southern corruption and sluggishness, instead of recognizing how these may result from a process of development based on domination. He argues that Western environmentalism has similar power imbalances, where Green Orientalists assume that the North must explain, inspire, and teach the South about itself. Lohmann emphasizes the need for environmentalists to see Southern farmers and forest dwellers as real people, not merely characters in their stories, such that there are possibilities for negotiation, inquiry, and alliance. In order to have solidarity with subordinate groups pursuing an agenda related to the environmentalist cause, Greens must listen to the stories of other societies that challenge such Orientalist dichotomies.

Lohmann’s editorial discusses how institutions and their leaders turn public pressure for social change to their advantage by defusing popular initiatives and developing the economic and political domains of the powerful. In terms of the environment, he critiques the strategies of the United Nations Conference on Environment and Development (UNCED) by suggesting that UNCED avoids any changes in power structures, treats environmental problems with technological and financial solutions rather than with holistic solutions that address social equity and the distribution of power, and co-opts non-governmental organizations (NGOs) by organizing global alliances that differ little from existing power structures. He concludes by encouraging people to listen to differences and to be suspicious of those who demand consensus.


This report evaluates the state of Thailand’s forests following the Thai government’s cancellation of commercial timber
licensing nationwide (January 1989) and addresses the question of why deforestation is continuing in this area. The report begins with an introduction to the Thai environmental movement and then closely examines the causes of deforestation (e.g., illegal logging, commercial reforestation, commercial crop cultivation, aquaculture promotion, tourism, and legalized deforestation in the guise of infrastructure development policy). The report also includes a section criticizing the conventional analysis that the local people are the major cause of Thailand’s deforestation (slash and burn agriculture).


Malville, J. McKim, and Claudia Putnam. Prehistoric Astronomy in the Southwest. Boulder, Colo.: Johnson Books, 1991. Malville and Putnam present various theories explaining the meaning and function of prehistoric Anasazi stone alignments and architectural orientations located on the Colorado Plateau (Chaco Canyon, Hovenweep, Yellow Jacket, and Chimney Rock). Operating within the field of archaeoastronomy, the authors focus on archaeological evidence and the Pueblo culture, which holds traces of ancient Anasazi society. Accompanied by photographs and diagrams, this book is speculative yet contains a descriptive explanation of Anasazi practices and beliefs, particularly as they relate to their obvious knowledge of sky and earth movements. Topics include: moonrise, sunrise, solstices, equinoxes, sunspot activity, and climate change.


Martin, Calvin. Keepers of the Game: Indian-Animal Relationships and the Fur Trade. Berkeley, Calif.: University of California Press, 1978. Discovering that the Indian was the principal agent of over-hunting in North America, Martin, utilizing an ethnohistorical methodology, examines the forces behind this movement and finds that the primary influences on this particular aspect of native behavior included Jesuit missionaries and fur company agents. He also examines the complex relationships existing between American Indians and animals and discusses a wide range of related issues such as: the ecological interpretation of European contact with the Micmac, Ojibwa notions of the cosmos, the early fur trade industry, and the hunter’s relationship with the hunted. He attempts to argue from Indigenous understandings of the fur trade industry and focuses on
two main geographic areas: the Eastern Subarctic and a portion of the Northeast, from Lake Winnipeg to the Canada—the cultural lands of the Algonkian, Ojibwa, Cree, Montagnais-Naskapi, and the Micmac. The book is suffused with native oral literature and spiritual beliefs.


Maybury-Lewis, David. *Indigenous Peoples, Ethnic Groups, and the State*. Cultural Survival Studies in Ethnicity and Change Series. Boston: Allyn and Bacon, 1997. The first book in a series on ethnicity and social change sponsored by the human rights organization, Cultural Survival, this monograph examines the history and politics of interethnic situations as well as the leaders who encourage their followers toward conflict with those in different ethnic groups. Maybury-Lewis discusses Indigenous peoples in terms of genocide, subordination, imperialism, and evolutionary theory by drawing on situations in India, Southeast Asia, Indonesia, and Africa. He discusses large multiethnic states (former Soviet Union and the People’s Republic of China) and two individual countries (Indonesia and Spain) that have defused conflict by institutionalizing ethnic differences. He also explores related situations in Rwanda and the former Yugoslavia, examines ethnicity and the idea of the nation state, and offers concluding remarks to illustrate that a strong sense of ethnicity is not innate to human beings but must be actively cultivated in them.


McDaniel, Jay B. *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*. Maryknoll, N.Y.: Orbis, 1995. McDaniel suggests three responses to the momentum of consumerism and religious fundamentalism in the contemporary world: rootedness in the Earth and religion, being open to other religions’ insights, and becoming centered in God. Avoiding philosophical or theologically technical language, McDaniel envisions a Christianity of the future, rather than describing one of the past, by drawing on the natural sciences, Christian theology, and aspects of other world religions. Part one introduces the book’s major themes as well as the affective, active, and intellectual dimensions of the Christian life while part two focuses on interreligious dialogue especially with Judaism, Buddhism, Hinduism, and Native American spirituality. McDaniel concludes with reflections on prayer, community, and resurrection.

McGaa, Ed (Eagle Man). *Nature’s Way: Native Wisdom for Living in Balance with the Earth*. San Francisco: HarperSanFrancisco, 2004. McGaa, himself an Oglala Sioux, calls upon the spirituality of Native American traditions in describing ways that people can live in balance and harmony with the natural world, particularly in light of contemporary ecological problems such as global warming, overpopulation, mass extinctions, and the thinning ozone layer. Each chapter of this book is associated with a lesson that can be learned from a specific animal (e.g., Eagle, Bear, Lion, Owl, Cottonwood Tree, Deer, Buffalo, and Rat).

This essay is a comprehensive investigation into the various mountain peoples, or Montagnards, inhabiting Southeast Asia (specifically in Burma, Thailand, Laos, and Vietnam). The authors consider the ecological conditions faced by these mountain dwellers, with special attention being given to the significance of the monsoon season for Montagnard culture.


Based on field interviews with Navajo informants who were believed to be especially knowledgeable about traditional culture, McNeley outlines important concepts in Navajo life. He argues that wind concepts pervade all Navajo ideology through discussions on cosmology, theology, mythology, and psychology. The concept of holy wind, defined as wind, air, or atmosphere that gives life, thought, speech, and the power of motion to all living things, is thought to serve as a type of universal communication between all things. McNeley’s data challenges previously held constructions about wind by looking at the concept in the pre-emergent world of myth, the present world, and in principles of life and behavior from conception and prenatal development to behavioral instruction. Includes appendix of Navajo texts.


The result of a course development on Native Canadian philosophy at Lakehead University, this textbook serves as an undergraduate introduction to the worldviews of aboriginal people. Drawing heavily on a three-tiered methodology established by J. Baird Callicott (with philosopher Thomas W. Overholt) that involves historical texts, contemporary ethnography, and a combination of philosophical analysis and literary criticism, the authors also utilize existential phenomenology in their analysis. Maintaining that aboriginal people of Canada can make contributions to the discipline of philosophy, the authors divide the book into four parts: philosophical foundations (e.g., pan-Indianism, ethnometaphysics and cultural relativism, pragmatism), outside view predicates (e.g., What is an Indian?, Royal Proclamation, concept of property, treaties), phenomenology of the Vision Quest, and Values, Land, and the Integrity of Person. The appendices include information on several treaties and legislative acts.

McPherson, Robert. *Sacred Land, Sacred View: Navajo Perceptions of the Four Corner Region*. Brigham Young University, Charles Redd Center for Western Studies; Salt Lake City, Utah: Distributed by Signature, 1992.


In this groundbreaking study, Merchant reinterprets the scientific revolution that occurred in Europe between 1500 and 1700 by viewing it critically from feminist and ecological perspectives. During this period the image of an organic cosmos with a living female earth at its center gave way to a mechanistic worldview in which nature was reconstructed as dead and passive. This worldview sanctioned the domination of both nature and women. She examines the economic, cultural, and scientific changes through which this transformation occurred, with some attention to the role of Christian beliefs about women and about humanity’s dominion over nature. The mechanistic worldview and its associated ethos of technological domination prevails yet today, she holds, but is being challenged by philosophical and ecological holism as well as the egalitarian movements of women’s liberation and environmentalism.


Momaday discusses the nature of the relationship between language and experience with examples from his book, The Way to Rainy Mountain. He addresses the act of imagination and the concept of an American land ethic by discussing racial memory, ecology, and storytelling. Momaday views ecology as the most important subject of our time and maintains that the Indian comes to this issue as both a stakeholder and as a knowledgeable person with an authoritative voice on the topic. He examines the meaning of the oral tradition and language, as well as the relationship between what humanity actually is and how people identify themselves. Establishing a link between the oral and literary tradition, he urges for the preservation of the oral tradition for its relevance to this age. Included are audience questions and Momaday’s responses to those questions.


Illustrated by Monet, a political cartoonist and court artist, this book recounts the events of a trial about Indigenous rights and sovereignty. Unique in its presentation, the book is replete with excerpts from the trial (e.g., expert testimony, cross examinations, dialogue with the judge), reprinted newspaper articles, photographs, and cartoons. Issues about the legality of written versus oral history are largely discussed as well as enforcement of land and fishing rights, aboriginal social positions (e.g., chief status, elder, etc.), and aboriginal law in relation to “White man’s law.”


Moquin and Van Doren provide a survey of American Indian accounts of native life, history, confrontation, and challenges. The editors note that pre-twentieth century material is almost entirely dependent upon transcriptions by white redactors while the later material is directed primarily at White audiences. Part one offers views into the daily life, ritual, marriage, and cosmogony of the American Indian while part two presents American Indian letters, speeches, and reports, delivered to representatives of British, French, and White American governments, that reveal some of the atrocities through which they have lived (e.g., massacres, land cession, broken treaties, and wars). Part three examines critical issues facing the twentieth-century American Indians (e.g., poverty, land rights, and educational issues).


Morrison demonstrates the ambiguity and naiveté of the Native American Religious Freedom Act (Public Law 95–341) by analyzing Wabanaki claims about the religious use of Maine’s highest peak, Mt. Katahdin. Drawing on non-native documents dating from the seventeenth to nineteenth centuries, Morrison offers evidence that qualifies, if not negates, contemporary Indigenous claims to the mountain’s sacredness. Although his main argument is that PL 95–341 is a one-sided treaty that now accepts the Native voice without criticism, he also acknowledges that it is possible for Indigenous belief to change over time and/or that factional differences may occur in his data and/or in the interpretation of this data.


Intended as an introduction to basic resources, each essay in this book is followed by a list of questions to help readers understand presented material, and a reading list to assist readers with additional research. Maureen Davies contributes two chapters examining international law in a historical perspective. She focuses on both aboriginal and treaty rights as well as the increasing international concerns of Indigenous peoples in contemporary society. Other chapters include topics such as: Canadian law and aboriginal treaty rights (David Elliott, Bruce Wildsmith, Norman Zlotkin), constitutional issues (Noel Lyon, Douglas Sanders), reserve land and taxation issues relating to the Indian Act (Richard Bartlett), and a variety of land rights and land claims issues (e.g., Bay and the Northern Quebec Agreement [Wendy Moss], economic development and land rights [Peter Cumming]).

Serving as Chairman and Deputy Chairman on the World Bank-sponsored Sardar Sarovar Project’s Independent Review, Morse and Berger include documentation of their findings and recommendations to the board in this report. While commending the World Bank’s efforts (as well as those of the Government of India) at the resettlement and rehabilitation of displaced peoples and the mitigation of environmental impacts of the project, they demonstrate the serious faults in the project’s implementation. The review includes assessments of the three geographical areas affected by the project (Gujarat, Maharashtra, and Madhya Pradesh) including the people, hydrology, water management, and upstream and downstream environments as well as health issues and a suggested need for a basin-wide approach to the project.


This volume provides a broad environmental review of the Southern African Development Community [(SADC) Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Tanzania, Zambia, and Zimbabwe]. Profiles utilize current sustainable development theories and expanded conservation strategies that aim to include the welfare of humans and the local ecology. Each country is analyzed in terms of its economic structure, environmental problems (e.g., resource-use conflicts, contaminated drinking water, impacts of mining and industry, deforestation, overstocking, and overgrazing), natural resource base, legal underpinnings, and its strategies for sustainable development. Contains maps and tables.


Myerhoff presents a symbolic anthropology based on observation, ethnographic data, verbatim textual data of myths, and participation in rituals in order to explain the deer-maize-peyote symbol-ritual complex. Ramon, a Huichol Indian shaman-priest, instructs Myerhoff in his culture’s myths, rituals, and symbols, especially those connected with the sacred unity of deer, maize, and peyote. According to Myerhoff, the peyote hunt was a prototypical ritual that held the key to understanding unity. The book reviews the primary theoretical sources used for her analysis, the function of symbols in the peyote hunt, and the broader Huichol religion. Myerhoff also outlines her study, its use of text and translations, her use of various theories (e.g., Victor Turner, Levi-Strauss, and Clifford Geertz) and writings (e.g., Mircea Eliade, Mary Douglas, and Carl G. Jung).


Myers’s beautiful introduction illustrates the majesty of the tropical forest while, rather optimistically, confronting the reality of its systematic destruction. Presented through his personal scientific experiences in the forest, this easy to read, narrative-style text presents topics such as: the biology of the forest, commercial logging, fuel wood use, cattle grazing, forest farming, forest contributions to human welfare (e.g., food, pharmaceuticals, little-known industrial materials, energy), contemporary environmental actions, and issues of Indigenous sovereignty. Includes photographs of tropical forests from around the world.


In this work, Narby provides an account of his experiences with Amazonian shamanism, considering the relationship between Western knowledge of DNA and indigenous knowledge of a serpentine cosmos. Narby considers the limits of Western scientific interpretations of this indigenous knowledge, and he defends indigenous knowledge against the capitalistic and technological efforts of Western countries, which tend to exploit or usurp the rights of Indigenous peoples. This work blends personal narrative with research in anthropology, the philosophy of science, and ethnopharmacology. Narby considers the argument that the entheogenic plant-based brew Ayahuasca facilitates access to knowledge in Amazonian shamanism.

This is an edited collection of essays documenting the Western encounter with shamanism, including writings that span the last 500 years, from the 16th century to the beginning of the 21st century. These essays cover a large variety of issues, including the relationship between shamanism and Western colonialists, missionaries, anthropologists, and tourists. This volume includes selections from notable scholars, including Edward Tylor, Franz Boas, Arnold Van Gennep, Claude Levi-Strauss, R. Gordon Wasson, Michael Harner, and Jeremy Narby.

Neihardt, John G. Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux. New York: Pocket, 1972. This classic narrative of Neihardt’s conversations with Black Elk presents the story of his life as the context through which deeper truths are made manifest. The text is filled with descriptions of Black Elk’s visions, insights, exploits, etc.

Nelson, Richard K. Make Prayers to the Raven: A Koyukon View of the Northern Forest. Chicago, Ill.: University of Chicago Press, 1983. A wonderful blend of ethnography, personal reflection, and natural history, that together describes the Koyukon way of life and their relationship with the Alaskan boreal forest. Emphasizing that he did not relinquish his agnosticism, Nelson acknowledges that he did learn a different perception of a forest—a forest that he thought he already knew well. Nelson presents a compilation of a natural history derived from the teachings of the Koyukon tradition and a detailed, descriptive account of Koyukon knowledge, belief, and behavior with respect to the natural world. Includes information on: plants, animals, fish, birds, and small, predatory, and large mammals, ecological patterns, and conservation practices, principles of Koyukon worldview, uses of the animals, plants, etc.


Olson, Paul A., ed. The Struggle for the Land: Indigenous Insight and Industrial Empire in the Semiarid World. Lincoln, Nebr.: University of Nebraska Press, 1990. Essays in this book examine the adaptive strategies and land use patterns of past Indigenous peoples and their relevance for contemporary land and resource management. Drawing on systems theory, decision theory, and historical anthropology, essays in part one explain the history of human adaptation in semiarid lands while essays in part two examine the history of land use (e.g., the transition to Western land regimens in Great Plains, Alaska, southern Africa, and Australia) in various countries. Essays in part three analyze institutions (e.g., reservations, the Department of Interior, the base camp in Australia, the group ranch in Kenya) that exploit Indigenous land resources. Part four contains two essays. The first focuses on conservationist aspects of Plains Indian religion while the second indicates the potential influence these aspects may have on contemporary belief and action.


Overholt, Thomas W., and J. Baird Callicott. Clothed-in-Fur and Other Tales: An Introduction to an Ojibwa World View. Lanham, Md.: University Press of America, 1982. Situating their subject matter within the field of ethnometaphysics, a subdiscipline of philosophy, Overholt and Callicott examine the metaphysical underpinnings of Ojibwa narratives. Interested in developing a method of inquiry and evaluation that seeks to understand such narratives in their own terms, the authors begin by asking philosophical questions intended to go beyond one’s own culturally-conditioned worldview. The goal of this exercise is to assist people in sufficiently experiencing a variety of worldviews. After describing the historical and cultural context of Ojibwa narratives and emphasizing their importance in conveying a worldview to children, Overholt and Callicott attempt to enter that worldview
with philosophical questioning. Most of the book is comprised of a selection of Ojibwa narratives, followed by the authors’ interpretation of these texts. The authors also comment on related ethnographic and historical studies.


In this essay, the author discusses the efforts of adivasi peasants in the Jharkhand region in east-central India to defend and protect their environment. According to Parajuli, the adivasi cosmovision does not view humans as apart from nature, but rather views human, natural, and supernatural realms in terms of a relationship of interdependence between humans and the sacred landscape. Parajuli describes this interdependence in terms of an “ecological ethnicity” of the adivasi and a “mutual nurturing” of humans and non-humans.


Redford, Kent. “The Ecologically Noble Savage.” *Cultural Survival Quarterly* 15, no. 1 (1993): 46–48. Redford supports the study of Indigenous knowledge and efforts to protect native culture but warns against shortsighted arguments presented by biologists who attempt to sell biodiversity as something that yields useful products. He also cautions against what he sees as the rebirth of the myth of the ecologically noble savage—a concept with its roots in eighteenth-century Romanticism that has been picked up by contemporary biologists—that idealizes the relationship of Native peoples and their environments. Redford urges readers to look at evidence that demonstrates that Indigenous peoples can be just as
exploitative of nature as those in other cultures. He notes that polycropping, the enhancement of soil fertility, and sustainable harvesting were only possible under conditions where there was an abundance of land, a limited involvement with the market economy, and a relatively low population density. Redford concludes by saying that Indigenous knowledge must be modified to account for contemporary influences because it reflects the accumulated wisdom of unique cultures, echoes the experience of a variety of groups, and offers insights of ecological value.


In this article, Reichel shows how the gender-based systems of knowledge found among the Tanimuka and Yukuna Indians resist hegemonic ecocidal and ethnocidal dynamics. These gender-based knowledge systems empower men and women to foster sustainable social and environmental relationships. This empowerment is interpreted in terms of a politics of distantiation, which makes it possible for the Tanimuka and Yukuna to resist and reject knowledge claims that do not promote social and environmental sustainability.


With a preface by Claude Levi-Strauss, these drawings by Bill Reid are accompanied by ten sequences from Haida mythology. The first story brings together cosmological themes familiar to many northwest Native Americans and does so better than a scholarly word for word translation. Haida art is an interweaving of human and animal and this book provides a glance at the Haida bestiary. It concludes with information on Dogfish Woman, who is portrayed as the symbol of stories lost. The oral literature of Haida myth and poetry is dying out. At present, it can only be half-remembered. Reconstruction of the Haida may be possible but Reid and Bringhurst note that traditionally these myths were being continuously recreated by poets, sculptors, painters, dancers, and singers.


Due to lack of anthropological data on this subject, Richards was asked to produce an anthropological study of nutrition, native food habits, and methods of consumption/production for a particular tribe. He was also asked to describe the sociological factors that directly determined the food supply. Richard's work is derived from an earlier thesis that hunger fundamentally shapes human institutions and that appetite and diet are also shaped by particular human relationships. His descriptive study draws on Malinowski and is perhaps more useful to the nutritionists than to anthropologists. Topics include a general introduction to the Bemba people and their diet; native views on food, eating, and drinking; methods of storage and preparation; diet and domestic economics; hospitality and food distribution; ownership and education in sharing; religious sanctioning; conceptions of wealth and types of exchange; land and land tenure; soil selection; methods of cultivation, fishing, and hunting; religion and magic in economic life; division and organization of labor; the role and power of ancestral spirits, prayer, sacrifice, purification rituals, spirit centers, and relic shrines. Descriptions of ceremonies and rituals regarding food and conceptualizations of food are also presented.


In this essay, Rose considers ways in which indigenous ecological knowledge can contribute to Western approaches to science and philosophy. Rose argues that an indigenous philosophical ecology can synergize with Western eco-philosophy and some areas of the ecological sciences. Rose also considers the role that anthropology can play in re-situating humans in their ecological contexts.


The authors of this essay describe the basic principles of the Institute of Ecological Research in Chile. The Institute aims to link ecological research with efforts to conserve the biotic and cultural diversity of the temperate forests of southern Chile. The Institute works with the participation of ecologists and environmental educators at local, regional, and global scales to conserve promote ethics and attitudes favorable to the conservation of biological and cultural diversity.


This book is a collection of essays concerned with the ways in which women of the "third world" are responding to a variety of issues relating to feminism, religion, ecology, eco-theology, and social justice. Ruether divides this collection into three parts, including essays on women in 1) Latin America, 2) Asia, and 3) Africa. The essays in each section are written by women from that area. Ruether provides an introduction to the work as a whole and brief introductions to each section.


This is an edited volume consisting of papers presented at a 1998 conference on Joint Forest Management (JFM) in Kathmandu, Nepal. Although religion is not the central concern of these essays, the scientific and economic analyses contained within provide important information about the contexts of indigenous peoples in South Asia. This volume is an excellent source of empirical information about resource use among Indian indigenous peoples, including information about new sustainable methods of forest management.


This book contains various scholarly articles that account for the role of the natural environment in non-Western worldviews. Some essays deal with general problems in this area of study, including problems relating to the study of indigenous knowledge, the environmental implications of other worldviews, and the problematic distinction between "Western" and "non-Western. “ Other essays deal specifically with the significance of the environment for particular indigenous communities, including discussions about indigenous peoples from Japan, Sub-Saharan Africa, Australia, Oceania, and the Americas. This book also includes essays on the role of nature in Daoism, Confucianism, Buddhism, Hinduism, Judaism, and Islam.


With a style that blends poetic and scholarly prose, Sexson examines the meaning of nature in light of the relationship between Native American traditions (represented by "the Elk") and Biblical traditions (represented by "Isaac"), particularly inssofar as these traditions have been interpreted through a European or Western lens. Sexson argues that the meaning of nature in the "New World" intertwines Isaac and the Elk, with the vision of Isaac providing an iconoclastic vision and the Elk providing an aesthetic or iconic vision of the world.


This book is a collection of scholarly essays exploring various approaches to the study of indigenous knowledge. The essays in this volume explore indigenous knowledge while responding to the impact of globalization and development on indigenous knowledge and also responding to methodological problems raised in light of the anthropological and ethnographic implications of studying indigenous knowledge.


In this essay, the authors investigate the relationship between resource management and the concept of the sacred found in Himalayan culture. The authors argue that the designation of sacred places in the environment does not necessarily imply that the resources of those places are managed with a view to the conservation of biodiversity. The authors support an integrative and holistic approach that encompasses cultural, economic, and ecological factors to deal with the problems involved with developmental issues.


Sitarz argues that the United States’ (US) involvement with Agenda 21 (adopted at the Earth Summit in Brazil in 1992 by nations representing more than ninety-eight percent of world’s population) has been very weak and that the US needs to take a stronger leadership role on many of its positions. As a comprehensive blueprint for humans to live ecologically, Agenda 21 outlines a transitional road-map to global sustainability. Sitarz’s text provides abridged versions of the Agenda 21 programs and activities and argues that the most politically difficult issues in the document relate to financing and the transfer of environmentally sound technology into developing nations. Issues presented by the document include: quality of life issues (e.g., poverty, consumption patterns, population growth, human health); the efficient use of natural resources (e.g., land-use planning and management, water resources, energy, forests, deserts, and mountain ecosystems); the protection of the global commons (e.g., atmosphere, oceans); the management of human settlements (e.g., shelter, urban infrastructure, construction industry); the production, distribution, and disposal of chemicals and other waste materials (e.g., toxic chemicals, hazardous waste, solid waste, radioactive waste); the concept of sustainable economic growth; and issues regarding the roles of women, children, Indigenous peoples, farmers, the scientific community. In each chapter, Sitarz introduces Agenda 21 topics and provides data on the status of each issue and the possible implementation of various program activities.


This is a study of garden hunting as it is practiced in indigenous villages in western Panama. The author considers how garden hunting helps protect crops from animal predators, and how it is generally a productive activity that accords with various cultural and economic factors.


In this collection of essays, Gary Snyder offers etymological background, history, and reflection about the meaning of the word “wild.” The book also offers startling environmental statistics (e.g., only two percent of the land in the United States can currently be classified as wilderness), presents a model of what it would mean to “live in a place,” explores the requirements for recovering the commons, and suggests how one might cultivate bioregionalism.


This essay is a helpful introduction to the basic issues relating to contemporary indigenous peoples of Asia. Sponsel argues that indigenous peoples are like an endangered species, in part due to the spread of colonialism. Sponsel considers ways in which biological and cultural diversity are mutually implicative of one another.


Submitted in working toward a PhD in geography at Loughborough University, this dissertation explores Tibetan ethno-forestry paradigms, particularly with a view to the indigenous peoples of eastern Kham. This work facilitates the acculturation of professional forestry systems in the vernacular culture of indigenous forestry systems. Such acculturation involves careful attention to the immaterial aspects of culture as well as material practices, including methods of resource management and local ways of knowing and perceiving. The author describes examples of nature conservation that are not found in other Tibetan religious traditions (i.e., Tibetan Buddhism and Bon).

First written in 1948, "Developments 1945–1960" is added as an epilogue to this 1961 edition. Sundkler’s critical study of the independent Bantu churches examines topics such as the religious and social background of the Zulus, white missions, the rise of the independent church movement (including history of Ethiopian and Zionist churches), governmental history, relationships existing between the Church and its community, relationships between leaders and their followers (as compared to traditional Zulu forms of leadership), aspects of worship and healing, the blending of old and new religions with syncretistic tendencies arising out of the Zionist prophet’s and the Zionist Church’s interpretations of the Christian message in terms of the Zulu religious heritage, and the impact of racial discrimination upon the life of the Christian church. In his study Sundkler acknowledges the methodological problem of bias while simultaneously maintaining a focus on the “Church” (as opposed to the usual Protestant emphasis on the “self”). He also outlines nationalist tendencies that he views as inciting divisions in the Separatist Church Movements and attempts to make connections between various aspects of Protestant denominationalism and the color-bar of White South Africa. Written in the spirit of unifying the experience of the Universal Church. Includes many photos.


Swimme, Brian, and Thomas Berry. The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era: A Celebration of the Unfolding Cosmos. San Francisco, Calif.: Harper San Francisco, 1992. A cosmologist and a historian of cultures collaborate to provide a narrative of “cosmogenesis” for the general reader, in the belief that our distorted mode of human presence on the Earth results from the lack of such a comprehensive story of the universe and our place within it. Their telling is based upon current scientific views of the origins and development of the Earth and its life, but also expresses the idea that the purpose of this process is the celebration of the sheer joy of existence, life, and consciousness. They speculate that, having reached a biological and ecological watershed where humans have become the determining factor in the future of life on Earth, we may be entering an “ecozoic era” centered on the reality of Earth as a single planetary community, and this era requires a creative, balanced, mutually-enhancing relationship between humans and the earth.

Switkes, Glenn. “Amazon Indians’ Movement Broadens.” Earth First! 9, no. 5 (1989): 12. Switkes provides a brief account of the Altamira Indian Summit, a project in which 600 Native people gathered to oppose a series of hydroelectric dams scheduled to be built on Kayapo Indian land (e.g., Xingu and Iriri Rivers). The main emphasis of this article, however, is to make environmentalists aware of the fact that the Kayapo resistance movement is only one aspect of a much broader effort coordinated by the Union of Indigenous Nations (UNI). UNI is comprised of more than 100 Brazilian Indian nations. Switkes briefly describes international coalition building within the Coordination of Indian Peoples of the Amazon (COICA), an umbrella organization that includes other organizational participants from Bolivia, Peru, Ecuador, Colombia, Venezuela, and Surinam. Also includes an Indigenous critique of Sting’s visit to Brazil’s President Jose Sarney.

Takacs, David. The Idea of Biodiversity: Philosophies of Paradise. Baltimore, Md.: Johns Hopkins University Press, 1996. Takacs examines value-related questions regarding the term “biodiversity” by exploring what happens to scientists (e.g., Dan Janzen) that step outside of the “value-neutral” paradigm of science in order to serve as advocates for biological diversity. He concludes that such action introduces tensions between science, nature, and conservation. Takacs also addresses other key figures in biological diversity, including prominent scholars (e.g., Edward O. Wilson) and institutions (e.g., Costa Rica’s National Institute of Biodiversity [INBio]). He also analyzes how the rhetoric of biological diversity has been able to replace linguistic associations (e.g., with nature, wilderness, endangered species, etc.) present in previous conservation paradigms
by examining the multiplicitous values biologists locate in the term biodiversity. Takacs argues that biologists promoting biodiversity diverge from facts and operate in the realm of values. Includes case studies.


In this essay, Tapia discusses the traditions of indigenous peoples with a view to their spiritual relationship to the earth. Tapia argues that indigenous peoples can help teach Christians and other Westerners how to care more for life and for the earth.


This volume presents essays elaborating on the religion and philosophy of the American Indians (e.g., the Tewa, Ojibwa, Ogala, Papago, Sioux, and Wintu) through an examination of topics such as: linguistics, shamanism, totemism, cosmology, worldviews, views of death, monotheism, and various rituals (e.g., salt pilgrimage, Ghost Dance, Peyote Way, Clown’s way). Some essays contain methodological and/or theoretical background while others read more like personal narratives.


Trained in the arts of rhetoric, diplomacy, observation, psychology, and humanity, one annual duty of the Jesuits was to submit a written journal of their activities to their Superior in Quebec or Montreal who would then create a narrative, or Relation, of the most significant occurrences. This volume contains Thwaites’ introduction to the seventy-three volume edition as well as journal entries of daily life in Quebec, the Marquette manuscripts, Coquart’s Memoir upon the Posts of the King’s Domain about trading post economics, reports on the fishing industry that supplied Europe, trade with Indians, and the religion, mythology, manners, morals, and speech of Native American peoples. Portraits of many early fathers and descriptions of their missionary activities in the Quebec, Montreal, Huron, Iroquois, Ottawa, and Louisiana are included. Divided into five parts, this volume explains the beginnings of the Jesuit Missions in North America (1611–1634), the development of the Huron Missions (1635–1642), the positions of Huron martyrs, the methods of Iroquois warfare (1642–1659), the westward expansion of New France (1659–1763), and the ultimate banishment of the Jesuits from the king’s domain (1763).


In this brief essay, Townley considers the difference between Western and indigenous views of knowledge, particularly in light of the problem of intellectual property. Townley argues that Westerners view knowledge in terms of property whereas indigenous peoples tend to see knowledge more in terms of gift giving. Attempts to treat indigenous knowledge as a
commodity are thus inhospitable to the indigenous persons and traditions whose knowledge is being appropriated.


Trenchard examines the narrow scope of “economic activity” arguing that the term does not generally include women’s production of food and, therefore, that such production is rendered economically invisible because it is not exchanged as a commodity or service within the market system. After examining how the development process has marginalized, demoted, or downgraded rural women and how a woman’s work burden has increased as a result of the accumulation of capital, Trenchard proceeds to demonstrate how these changes have important implications for family nutrition and how they have generally been ignored by the World Bank. Analyzing five ethnic groups from different regions, Trenchard discusses topics such as: changes in land use and inheritance, the division of labor by gender and how these patterns have changed over time, the allocation of resources during colonialist times, policy issues, and economic, social, and biological factors that affect women.


Written in the early stages of the environmental movement, this book is one of the first studies on environmental perception, attitudes, and values that depicts humans as simultaneously biological organisms, social beings, and unique individuals. Topophilia, the author’s own neologism, describes the different ways that a love of place can develop in human beings. Drawing heavily on both Greek and Chinese thought, Tuan examines psychological structures, symmetry, space, culture, and urban lifestyles.


In this essay, Tyrrell considers the ways in which people come to know the places they inhabit. Tyrrell explores her knowledge of places at sea along the northwest coast of Hudson Bay, both in terms of her experiences and ethnographic knowledge of Hudson Bay and in terms of the knowledge that local Inuit make use of in their daily interactions with the sea.


This book is an ethnographic account of the role of taboos in culture, particularly with a view to the Huaulu, indigenous forest
hunters of Indonesia. Valerio considers ways in which the intrusion of the animal world into the world of humans is indicative of the way in which these humans understand the animals and themselves. Different relationship between humans and animals are thus implied in various taboos about hunting.


Varese poses the question, “How could the Indians outlast the European military invasion, the massive biological warfare, systematic ecological imperialism, and the meticulous restructuring of their institutions, and still initiate, almost immediately, a process of cultural and sociopolitical recuperation that allowed for their continuous and increasing presence in the social and biological history of the continent?” He finds that Indigenous resilience is due mainly to their understandings of moral ecology, moral economy, and political flexibility, as well as their ability to hide their ethnobiological knowledge. Varese also discusses: biotic heritage, Indigenous resistance, the coexistence of Indigenous and capitalistic economic systems, the legitimacy of resistance movements in relation to contemporary organizations, the transnationalization of the organized Indian movement, processes of globalization, the search for a comprehensive Indigenous sovereignty, and three key principles guiding the recuperation of ethnic territories: the historical depth of the claim, the ethnobiological integrity of the territorial claim, and the repudiation of any solution involving the commoditization of nature. His goal is to provide a decolonized institutional frame for political and cultural relationships among the various Indigenous peoples of Latin America.


Describes and analyzes Indian relationships with natural environments by examining various Indians’ attitudes, subsistence strategies, and struggle with non-Indians over the possession of land. The essays focus on contrasting Indian and White attitudes toward nature and the effects of White ecological practices on different Indian populations. Although the essays are primarily works of history, they employ ethnology, economics, law, geography, and religious studies. The essays cover topics such as subarctic Indians and wildlife, American Indian environmental religions, the Iroquois people, the land utilization argument, American Indians as ecologists, Navajo natural resources, and the New York Indians’ removal to Wisconsin.


This work does not contain much information about the religion of the Ainu, it does articulate the historical context of this indigenous people. This monograph shows how some elements of the Ainu culture can be traced to Siberian sources. Walker considers in the depth the ways in which the Japanese expansion during the 17th and 18th centuries infiltrated and transformed the cultural, material, and ecological issues faced by the Ainu.


As the Sea Shepherd Atlantic Director, White describes the attendants, activities, and events of the Altamira Indian Conference (21–24 February 1989) that was originally organized to gather Kayapo Indians and representatives of the Brazilian government, the World Bank, Hydronorte dam builders, international environmental organizations, and Indigenous rights groups together to discuss the Kararao (Kayapo for “war”) dam project. Although protected by the Brazilian constitution, the land has been repeatedly invaded by gold miners, private developers, and huge landowners. The Kayapo remain wary of Americans and do not consider themselves environmentalists, however White reports that the Kayapo, when asked, mentioned their need for money for surveying and fencing property and for radio equipment to connect their villages, which they are willing to defend with the use of force.


A general introduction explaining the demographics, politics, and modern culture of Ecuador is followed by a brief overview and synthesis of the essays contained within this lengthy volume. Part one treats theoretical and critical considerations intended to heighten the reader’s awareness and sensitivity to issues in modern scholarship on Ecuador (Ronald Stutzman, Marcelo F. Naranjo, Whitten, Frank Salomon) while part two examines infrastructure and socioeconomic processes at work in urban, rural, and highland Ecuador (DeWight R. Middleton, Ray Bromley, Joseph B. Casagrande, Susan C. M. Scrimshaw). Parts three and four examine cultural transformation, ethnicity, and adaptation in the Sierra, Littoral, and Oriente regions. This section also places racism in the context of developmental change (Louisa R. Stark, Muriel Crespi, Grace Schubert, Ernesto Salazar, and William T. Vickers). Essay topics include: Indigenous responses to economic conversion (Theodore Macdonald, Jr.), Protestantism, ethnicity and class (Blanca Muratorio), development issues (Linda Smith Belote and Jim Belote), and missions and missionaries (Anne-Christine Taylor).

Williamson explores the cosmological outlook of Native Americans throughout North America (e.g., Pueblo, Navajo, Pawnee, Plains Indians, California Indians) arguing that they incorporate motions of the sky into all parts of their lives. These direct observations of the sky, patterns of light, and patterns of shadow are often reflected in Native understandings of cyclical time. Also introduced are North American calendrical approaches that are supported by complex astronomical observations. Williamson describes the current state of our knowledge of North American cosmologies, attempts to relate those astronomical insights to the political, religious, and social ideas of the various peoples throughout history. Additional topics include: Native mythology, religious ritual, geographic location, and the social contexts of various tribal groups are also explored. Includes color and black-and-white photographs, as well as many diagrams.

Writing from a political science perspective, Wilmer examines how Indigenous activists gain international support for self-determination and legal protection. He examines categorizations of Fourth World People, modernization, colonization, conquest, moral and political boundaries, and decolonization. Arguing that Indigenous activism challenges the normative basis of international politics, Wilmer includes an overview of international appeals and responses, Indigenous activism, and international relations theory and then examines the moral exclusion theory by reviewing treaty language and paradigms. He also explores responses toward international Indigenous activism, impacts that large-scale projects often have for Indigenous peoples, symbolic and substantive reparation actions, the role of the World Council of Churches, and the protection and recovery of sacred sites. He concludes with an Indigenous deconstruction of the global narrative and provides an Indigenous perspective on the normative foundation of the world community. Includes appendices: a chronology of events
related to Indigenous activism, a list of international documents pertaining to Indigenous rights, the United Nations (UN) working definition of Indigenous peoples, the locations and populations of various Indigenous peoples, and the Preamble to the Earth Charter.

As a member of the indigenous Ajuma and Astuge peoples of California, Wilson writes about the ecological importance of the stories with which indigenous peoples express their worldviews. In this brief article, Wilson recounts a story his grandfather told about Mis Misa, a spirit who lives within Mt. Shasta.


Wisner and Mbithi review the history of drought and drought policy in Kenya over the past twenty years in terms of the Eastern Kenyan drought of 1970–1971. Focusing on the individual family farm and its supportive small community, this essay examines three different sites (representing two environmental extremes and one more mid-stream example) in order to illustrate the effects of the drought on women who gather water, children who herd goats, and men who buy goods. It is difficult to separate the drought problem from the general problem of rural development; therefore the authors analyze such problems as the rural migration of males to the city, the resultant changes in gender roles, and the nutritional impacts these changes may have on children. In response to experiences of national, regional, and local droughts, the authors encourage small community-wide adjustments that utilize the environmental experience and knowledge of these small groups and generally oppose the idea looking to outsiders for suggested resolutions to these problems. They also discuss contemporary governmental approaches to drought and make suggestions regarding possibilities for future improvements.


This essay is a broad survey of publications relating to the study of the relationship between nature and religion in indigenous Asian traditions. This essay is not exhaustive, but attempts to provide starting points for more thorough research on this topic. The authors consider the need for multiple scholarly fields to be involved in such a study of indigenous Asian traditions.


In this article, Young considers the significance of various water sources for Anangu, Pitjantjatjara and Yankunytjatjara people living in the north-western areas of South Australia. The author discusses the ancestral power present in the continually changing and unstable surface of the landscape. Young also examines the relationship between earth and sky, showing how their relationship mediates a dialectic between life and death.