

Forum on Religion and Ecology

Indigenous Traditions and Ecology Annotated Bibliography

Abram, David. *Becoming Animal: An Earthly Cosmology*. New York and Canada: Vintage Books, 2011.

As the climate veers toward catastrophe, the innumerable losses cascading through the biosphere make vividly evident the need for a metamorphosis in our relation to the living land. For too long we've ignored the wild intelligence of our bodies, taking our primary truths from technologies that hold the living world at a distance. Abram's writing subverts this distance, drawing readers ever closer to their animal senses in order to explore, from within, the elemental kinship between the human body and the breathing Earth. The shape-shifting of ravens, the erotic nature of gravity, the eloquence of thunder, the pleasures of being edible: all have their place in this book.

-----, *The Spell of the Sensuous: Perception and Language in a More-than-Human World*. New York: Vintage, 1997.

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.

Adams, Carol, ed. *Ecofeminism and the Sacred*. New York: Continuum, 1993.

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, Catherine L. *Nature Religion in America: From the Algonkian Indians to the New Age*. Chicago, Ill.: University of Chicago Press, 1990.

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.).

Alexiades, Miguel N., ed. *Mobility and Migration in Indigenous Amazonia: Contemporary Ethnoecological Perspectives*. Oxford and New York: Berghahn Books, 2009.

Contrary to ingrained academic and public assumptions, wherein indigenous lowland South American societies are viewed as the product of historical emplacement and spatial stasis, there is widespread evidence to suggest that migration and displacement have been the norm, and not the exception. This original and thought-provoking collection of case studies examines some of the ways in which migration, and the concomitant processes of ecological and social change, have shaped and continue to shape human-environment relations in Amazonia. Drawing on a wide range of historical time frames (from pre-conquest times to the present) and ethnographic contexts, different chapters examine the complex and important links between migration and the classification, management, and domestication of plants and landscapes, as well as the incorporation and transformation of environmental knowledge, practices, ideologies and identities.

Ali, Saleem H. *Mining, the Environment, and Indigenous Development Conflicts*. Tucson, AZ: University of Arizona Press, 2009.

This book gets to the heart of resource conflicts and environmental impact assessment by asking why indigenous communities support environmental causes in some cases of mining development but not in others. Saleem Ali examines environmental conflicts between mining companies and indigenous communities and with rare objectivity offers a comparative study of the factors leading to those conflicts. *Mining, the Environment, and Indigenous Development Conflicts* presents four cases from the United States and Canada: the Navajos and Hopis with Peabody Coal in Arizona; the Chippewas with the Crandon Mine proposal in Wisconsin; the Chipewyan Inuits, Déné and Cree with Cameco in Saskatchewan; and the Innu and Inuits with Inco in Labrador. These cases exemplify different historical relationships with government and industry and provide an instance of high and low levels of Native resistance in each country. Through these cases, Ali analyzes why and under what circumstances tribes agree to negotiated mining agreements on their lands, and why some negotiations are successful and others not. This

book goes beyond popular perceptions of environmentalism to provide a detailed picture of how and when the concerns of industry, society, and tribal governments may converge and when they conflict. As demands for domestic energy exploration increase, it offers clear guidance for such endeavors when native lands are involved.

Allan, William. *The African Husbandman*. Edinburgh: Oliver and Boyd, 1965.

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, Antony. *Maori Myths and Tribal Legends*. Auckland, New Zealand: Longman Paul, 1964.

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, Elvia. *Don't Be Afraid Gringo: A Honduran Gringo Speaks from the Heart: The Story of Elvia Alvarado*. Translated by Medea Benjamin. New York: Harper and Row, 1987.

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.

Amlotte, Arthur. "The Call to Remember." *Parabola* 17, no. 3 (1992): 29–35.

Amte, Baba. *Cry, The Beloved*. Chandrapur, Maharashtra, India: Maharogi Sewa Samiti, 1989.

Anderson, E.N. *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of our Modern World*. Westport, CT: Preager, 2010.

Traditional societies have much to teach the modern world about conservation and environmental management. *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World* argues that the root of our environmental crisis is that we have not devised modern ways to induce people with diverse interests to think and act cooperatively to secure shared interests. We take a short-term, narrow view of resource management and ethical conduct instead of a long-term, global view of "ecotopia"—a conception in which the destructive corollaries of consumerism are curbed by emotionally grounded policies and ethics of sustainability, social justice, and stewardship. In this controversial and brilliantly written book, author E. N. Anderson maintains that the world can escape impending ecological disaster only by embracing a political and ethical transformation that will imbue modern societies with the same shared sense of emotional rationality practiced by traditional cultures. He draws lessons from ecologically successful traditional societies—and also draws cautionary tales from traditional societies that have responded maladaptively to disruption and failed ecologically as a result.

Anderson, E.N., Aurora Dzib Zihum de Cen, Felix Medina Tzuc and Pastor Valdez Chale. *Political Ecology in a Yucatec Maya Community*. Tucson, AZ: University of Arizona Press, 2005.

Unlike many small tropical towns, Chunhuhub in rural Quintana Roo, Mexico, has not been a helpless victim of international forces. Its people are descendants of heroic Mayans who stood off the Spanish invaders. People in Chunhuhub continue to live largely through subsistence farming of maize and vegetables, supplemented by commercial orchard, livestock, and field crop cultivation. They are, however, also self-consciously “modernizing” by seeking better educational and economic opportunities. *Political Ecology in a Yucatec Maya Community* tells the story of Chunhuhub at the beginning of the twenty-first century, focusing on the resource management of plants and animals. E. N. Anderson and his Maya co-authors provide a detailed overview of Maya knowledge of and relationships with the environment, describing how these relationships have been maintained over the centuries and are being transformed by modernization. They show that the Quintana Roo Mayas have been working to find ways to continue ancient and sustainable methods of making a living while also introducing modern techniques that can improve that living. Bringing the voice of contemporary Mayas to every page, the authors offer an encyclopedic overview of the region: history, environment, agriculture, medicine, social relations, and economy. Their experience tells us that if we wish to have not only farms but also mahogany, wildlife, and ecotourism, then further efforts are needed.

Anderson, M. Kat. *Tending the Wild: Native American Knowledge and the Management of California's Natural Resources*. Berkeley and Los Angeles, CA: University of California Press, 2013.

John Muir was an early proponent of a view we still hold today—that much of California was pristine, untouched wilderness before the arrival of Europeans. But as this groundbreaking book demonstrates, what Muir was really seeing when he admired the grand vistas of Yosemite and the gold and purple flowers carpeting the Central Valley were the fertile gardens of the Sierra Miwok and Valley Yokuts Indians, modified and made productive by centuries of harvesting, tilling, sowing, pruning, and burning. Marvelously detailed and beautifully written, *Tending the Wild* is an unparalleled examination of Native American knowledge and uses of California's natural resources that reshapes our understanding of native cultures and shows how we might begin to use their knowledge in our own conservation efforts. M. Kat Anderson presents a wealth of information on native land management practices gleaned in part from interviews and correspondence with Native Americans who recall what their grandparents told them about how and when areas were burned, which plants were eaten and which were used for basketry, and how plants were tended. The complex picture that emerges from this and other historical source material dispels the hunter-gatherer stereotype long perpetuated in anthropological and historical literature. We come to see California's indigenous people as active agents of environmental change and stewardship. *Tending the Wild* persuasively argues that this traditional ecological knowledge is essential if we are to successfully meet the challenge of living sustainably.

Anderson, Robert S., and Walter Huber. *The Hour of the Fox, Tropical Forest, the World Bank, and Indigenous People in Central India*. Seattle, Wash.: University of Washington Press, 1988.

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.

Anthropology Resource Center (ARC). "Transnational Corporations and Indigenous Peoples." *ARC Newsletter* 5, no. 3 (1981): 2–7.

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."

Anthwal, Ashish, Ramesh C. Sharma, and Archana Sharma. "Sacred Groves: Traditional Way of Conserving Plant Diversity in Garhwal Himalaya, Uttaranchal." *The Journal of American Science* 2, no. 2 (2006): 35-38. (<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.

Apffel-Marglin, Fr_d_rique, and Stephen Marglin, eds. *Decolonizing Knowledge: From Development to Dialogue*. Oxford: Oxford University Press, 1994.

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.

------. *Dominating Knowledge: Development, Culture, and Resistance*. Oxford: Oxford University Press, 1990.

Appiah-opoku, Seth. *The Need for Indigenous Knowledge in Environmental Impact Assessment: The Case of Ghana*. Lewiston, New York: Edwin Mellen Press, 2005.

This book questions and explores the appropriateness of Western models of environmental impact assessment for Third World application. The book also examines Ghana's environmental impact assessment procedure and the potential role of indigenous knowledge and institutions in the assessment process, based on the results of a field research in Ghana. Finally, the book offers suggestions that could improve Ghana's environmental impact assessment procedure and facilitate its adoption in other developing countries, this book will be of interest to environmental assessment professionals and students, international development agencies, NGOs, planners, academicians, and policy makers looking for bottom-up and effective ways of incorporating environmental considerations in development projects in developing countries.

Associated Press. "Great Whale Project on Cree Land Collapses." *News From Indian Country*, no. 23 (1994).

------. "Ecuador Indians Regain Title to Amazon Forest." *Milwaukee Sentinel*, 20 June 1992.

Aug, Lisa. "Humans and the Earth." *Turtle Quarterly* 3, no. 2 (1989).

Bagchi, Saugata. "Harming Trees, Hurting Tribals." *Inter Press Service*, 18 March 1991.

Baker, Rob. "A Canoe Against the Mainstream: An Interview with Peterson Zah." *Parabola* 14, no. 2 (1989): 53–61.

Balée, Dr. William. *Cultural Forests of the Amazon: A Historical Ecology of People and Their Landscape*. Tuscaloosa, AZ: University of Alabama Press, 2013.

Cultural Forests of the Amazon is a comprehensive and diverse account of how indigenous people transformed landscapes and managed resources in the most extensive region of tropical forests in the world. Until recently, most scholars and scientists, as well as the general public, thought indigenous people had a minimal impact on Amazon forests, once considered to be total wildernesses. William Balée's research, conducted over a span of three decades, shows a more complicated truth. In *Cultural Forests of the Amazon*, he argues that indigenous people, past and present, have time and time again profoundly transformed nature into culture. Moreover, they have done so using their traditional knowledge and technology developed over thousands of years. Balée demonstrates the inestimable value of indigenous knowledge in providing guideposts for a potentially less destructive future for environments and biota in the Amazon. He shows that we can no longer think about species and landscape diversity in any tropical forest without taking into account the intricacies of human history and the impact of all forms of knowledge and technology.

Ball, Martin. "Sacred Mountains, Religious Paradigms, and Identity Among the Mescalero Apache." *Worldviews: Environment, Culture, Religion* 4, no. 3 (2000): 264-282.

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.

Banerjee, Subhankar, ed. *Arctic Voices: Resistance at the Tipping Point*. Seven Stories Press: New York, 2012.

The Arctic: A pristine environment of ecological richness and biodiversity; Home to generations of indigenous people for thousands of years; the location of vast quantities of oil, natural gas and coal. Largely uninhabited and long at the margins of global affairs, in the last decade Arctic Alaska has quickly become the most contested land in recent US history. World-renowned photographer, writer, and activist Subhankar Banerjee brings together first-person narratives from more than thirty prominent activists, writers, and researchers who address issues of climate change, resource war, and human rights with stunning urgency and groundbreaking research. From Gwich'in activist Sarah James's impassioned appeal, "We Are the Ones Who Have Everything to Lose," during the UN

Climate Conference in Copenhagen in 2009 to an original piece by acclaimed historian Dan O'Neill about his recent trips to the Yukon Flats fish camps, *Arctic Voices* is a window into a remarkable region.

Barlow, Cleve. *Tikanga Whakaaro: Key Concepts of Maori Culture*. Auckland, New Zealand: Oxford University Press, 1991.

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).

Bass, Rick. *Caribou Rising: Defending the Porcupine Herd, Gwich- 'in Culture, and the Arctic National Wildlife Refuge*. San Francisco, CA: Sierra Club Books, 2004.

The eloquent voice of Rick Bass has been raised often in celebration and defense of America's wilderness and wildlife. In *Caribou Rising*, Bass journeys to one of the sole remaining landscapes on Earth where the wild is entirely untrammled—Alaska's Arctic National Wildlife Refuge, where great caribou herds gather, calve, and migrate, and where the ancient bond between animals and human hunters still informs daily life. As the Bush administration was pressuring Congress to open the Refuge to oil drilling, Bass traveled to Arctic Village to join the native Gwich- 'in in their annual caribou hunt. He wanted to witness and report on what we all stand to lose if that comes to pass. *Caribou Rising* details Bass's time hunting as well as talking with the Gwich- 'in and their leaders, and offers his reflections on the profound differences between that culture and our own, and on the ancient physical and spiritual connection between the Gwich- 'in and the caribou.

Basso, Keith H. *Wisdom Sits in Places: Landscape and Language Among the Western Apache*. Albuquerque, NM: University of New Mexico Press, 1996.

This remarkable book introduces us to four unforgettable Apache people, each of whom offers a different take on the significance of places in their culture. Apache conceptions of wisdom, manners and morals, and of their own history are inextricably intertwined with place, and by allowing us to overhear his conversations with Apaches on these subjects Basso expands our awareness of what place can mean to people. Most of us use the term *sense of place* often and rather carelessly when we think of nature or home or literature. Our senses of place, however, come not only from our individual experiences but also from our cultures. *Wisdom Sits in Places*, the first sustained study of places and place-names by an anthropologist, explores place, places, and what they mean to a particular group of people, the Western Apache in Arizona. For more than thirty years, Keith Basso has been doing fieldwork among the Western Apache, and now he shares with us what he has learned of Apache place-names—where they come from and what they mean to Apaches.

Beck, Peggy, and Anna Lee Walters. *The Sacred: Ways of Knowledge, Sources of Life*. Tsailé, Ariz.: Navajo Community College Press, 1977.

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.

Beckerman, Stephen and Roberto Lizarralde. *The Ecology of the Barí: Rainforest Horticulturists of Latin America*. Austin, TX: University of Texas Press, 2013.

Inhabiting the rainforest of the southwest Maracaibo Basin, split by the border between Colombia and Venezuela, the Barí have survived centuries of incursions. Anthropologist Roberto Lizarralde began studying the Barí in 1960, when he made the first modern peaceful contact with this previously unreceptive people; he was joined by anthropologist Stephen Beckerman in 1970. *The Ecology of the Barí* showcases the findings of their singular long-term study. Detailing the Barí's relations with natural and social environments, this work presents quantitative subsistence data unmatched elsewhere in anthropological publications. The authors' lengthy longitudinal fieldwork provided the rare opportunity to study a tribal people before, during, and after their aboriginal patterns of subsistence and reproduction were eroded by the modern world. Of particular interest is the book's exploration of partible paternity—the widespread belief in lowland South America that a child can have more than one biological father. The study illustrates its quantitative findings with an in-depth biographical sketch of the remarkable life of an individual Barí woman and a history of Barí relations with outsiders, as well as a description of the rainforest environment that has informed all aspects of Barí history for the past five hundred years. Focusing on subsistence, defense, and reproduction, the chapters beautifully capture the Barí's traditional culture and the loss represented by its substantial transformation over the past half-century.

Belcher, Martha, and Angela Gennino, eds. *Southeast Asia Rainforests: A Resource Guide and Directory*. San Francisco, Calif.: Rainforest Action Network, 1993.

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.

Bell, Diane. *Ngarrindjeri Wurruwarrin: A World That Is, Was, and Will Be*. North Melbourne, Victoria: Spinifex Press, 1998.

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.

----- . "Desperately Seeking Redemption." *Natural History* 106, no. 2 (1997): 52–54.

Asking the question, "Why do so many people seek healing, meaning, and spiritual answers in the traditions of peoples whose lands and lives have been so adversely affected by Western colonialism?" Bell charges neo-shamans with cultural imperialism, the commercialization of Indigenous people's spirituality, romanticization, homogenization, and ahistorical representation of diverse Indigenous traditions. With the trained eye of an anthropologist, she regards the works of Lynn V. Andrews (*Medicine Woman* trilogy) and Marlo Morgan (*Mutant Message Down Under*) as prime examples of the exploitation of Indigenous ways of life. To support her views, Bell also draws on the opinions of Native Americans (e.g., Ines Talamantez and Ward Churchill) and important documents such as the Declaration of War Against Exploiters of Lakota Spirituality.

----- . *Daughters of the Dreaming*. 2d ed. Minneapolis, Minn.: University of Minnesota Press, 1993.

Bell presents an ethnographic study of Australian Aboriginal women and their rituals from the perspective of a woman who challenges the assumptions and biases of her own disciplinary perspective (anthropology). This book is unique because it re-weaves popular anthropological characterizations of women's lives as impoverished and male-dominated. Bell's research and fieldwork provides a much different analysis in which women are social actors in their own right. Bell addresses the changes in desert society as a result of colonization and government regulation in order to argue that there has been a shift in the meaning and consequence of women's separation from men in ritual and daily life.

Bellcourt, Mark Alan. *Perception of Native Americans: Indigenous Science and Connections to Ecology*. ProQuest / UMI, 2006.

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.

Bellfy, Phil, ed. *Honor the Earth: Great Lakes Indigenous Response to Environmental Crisis*. Ziibi Press, 2014.

The Great Lakes Basin is under severe ecological threat from fracking, bursting pipelines, sulfide mining, abandonment of government environmental regulation, invasive species, warming and lowering of the lakes, etc. This book presents essays on Traditional Knowledge, Indigenous responsibility, and how Indigenous people, governments, and NGOs are responding to the environmental degradation which threatens the Great Lakes. This volume grew out of a conference that was held on the campus of Michigan State University on Earth Day, 2007. All of the essays have been updated and revised for this book. Among the contributors are Ward Churchill (author and activist), Joyce Tekahnawiiaks King (Director, Akwesasne Justice Department), Frank Ettawageshik, (Executive Director of the United tribes of Michigan), Aaron Payment (Chair of the Sault Sainte Marie Tribe of Chippewa Indians), and Dean Sayers (Chief of the Batchewana First Nation). Winona LaDuke (author, activist, twice Green Party VP candidate) also contributed to this volume.

Bennett, Bradley C. "Plants and People of the Amazonian Rainforests: The Role of Ethnobotany in Sustainable Development." *BioScience* 42, no. 8 (1992): 599–608.

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.

-----, *Northern Frontier, Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry*. Vol. 1. Ottawa: Ministry of Supply and Services Canada, 1977.

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.

Bernbaum, Edwin. “Sacred Mountains.” *Parabola* 13, no. 4 (1988): 12–18.

Berremen, 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, Berremen 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. Berremen 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.

-----, “The Viable Human.” In *Environmental Philosophy: From Animal Rights to Radical Ecology*, eds. Michael E. Zimmerman, et al., 171–81. Englewood Cliffs, N.J.: Prentice Hall, 1993.

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.

This 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 Anthropogeny”; 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.

Bishop, Charles A. "The Emergence of Hunting Territories Among the Northern Ojibwa." *Ethnology* 9, no. 1 (1970): 1–15.

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.

Boillat, Sébastien. *Protective Mountains, Angry Lakes, and Shifting Fields: Traditional Ecological Knowledge and Ecosystem Diversity in the Bolivian Andes*. Saarbrücken, Germany: Scholars' Press, 2014.

For centuries, Quechua farmers have been using their traditional knowledge to manage a high diversity of ecosystems in the Tunari mountain range, near the city of Cochabamba, Bolivia. This book provides an in-depth understanding of the relationships between cultural and biological diversity in the area by merging methods from ethnography and vegetation ecology, and by using geographic information systems. First, it provides an ethnographic insight into how the farmers perceive their environment. It shows then how their traditional farming practices influence back the diversity of ecosystems found in the area. These findings highlight the importance of inclusive and community-based approaches for the sustainable management of mountain Andean ecosystems. They are in sharp contrast with the restrictive conservation approaches that have been implemented in the Tunari area up to now. The results of the study also provide further pathways for the co-production of knowledge about ecosystems, and for the implementation of a complementary dialogue between scientific and traditional ecological knowledge.

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.

Booth, Annie L., and Harvey M. Jacobs. "Ties That Bind: Native American Beliefs as a Foundation for Environmental Consciousness." *Environmental Ethics* 12, no. 1 (1990): 27-44.

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.

Borque, Bruce. *The Swordfish Hunters: The History and Ecology of an Ancient American Sea People*. Piermont, New Hampshire: Bunker Hill Publishing, 2012.

Thousands of years ago, Maine's Red Paint People, so called because of the red ochre in their burial sites, were among the first maritime cultures in the Americas. They could have subsisted on easily caught cod, but they chose to capture dangerous and elusive swordfish. This book explains beautifully the prehistory of these people, the evolution of archaeological thinking about them, and the myriad new scientific threads that shed new light on this old culture. This book tells the story of the Red Paint People and the archaeologists who have tried to understand them for over a century. Interwoven with that story is one of scientific growth and evolution, as archaeologists have adopted new research models in collaboration with a broad range of natural scientists to flesh out the life story of a remarkable prehistoric culture: the swordfish hunters.

Brady, Veronica. "Towards an Ecology of Australia: Land of the Spirit." *Worldviews: Environment, Culture, Religion* 3, no. 2 (1999): 139-155.

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.

Broad, Robin, and John Cavanagh. *Plundering Paradise: The Struggle for the Environment in the Philippines*. Berkeley, Calif.: University of California Press, 1993.

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, David, Dennis Warren, and Oswald Werner, eds. *Indigenous Knowledge Systems and Development*. Washington, D.C.: University Press of America, 1980.

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.

Brosted, Jens, et al. *Native Power: The Quest for Autonomy and Nationhood of Indigenous Peoples*. New York: Columbia University Press, 1985.

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.

Brown, Jennifer S. H., and Robert Brightman. *The Orders of the Dreamed: George Nelson*

on Cree and Northern Ojibwa Religion and Myth, 1823. Winnipeg: University of Manitoba Press, 1988.

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 ethnological 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, Joseph Epes, ed. *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux.* Norman, Okla.: University of Oklahoma Press, 1953.

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.

Bruchac, Joseph. *Native Plant Stories.* Golden, CO: Fulcrum Publishing, 1995.

These mythical stories draw upon legends from eighteen Native American tribes and illustrate the importance of plant life in Native American traditions.

----- . "The Storytelling Seasons." *Parabola* 14, no. 2 (1989): 87–93.

Bruun, Ole and Arne Kalland, eds. *Asian Perceptions of Nature: A Critical Approach.* Richmond, Surrey: Nordic Institute of Asian Studies, 1995.

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.

Brush, Stephen, and Doreen Stabinsky, eds. *Valuing Local Knowledge: Indigenous People and Intellectual Property Rights.* Washington D.C.: Island Press, 1996.

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, Alison. "Acting Globally: Indian Rights and International Politics in Latin America." In *Indigenous Peoples and Democracy in Latin America*, ed. Donna Lee Van Cott, 29–51. New York: St. Martin's Press, 1994.

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.

Buhner, Stephen Harrod. *Sacred Plant Medicine: The Wisdom in Native American Herbalism*. Rochester, VT: Bear & Company Publishing, 2006.

This book has the first in-depth examination of the sacred underpinnings of the world of Native American medicinal herbalism. It reveals how shamans and healers "talk" with plants to discover their medicinal properties and includes the prayers and medicine songs associated with each of the plants examined. As humans evolved on Earth they used plants for everything imaginable--food, weapons, baskets, clothes, shelter, and medicine. Indigenous peoples the world over have been able to gather knowledge of plant uses by communicating directly with plants and honoring the sacred relationship between themselves and the plant world. In *Sacred Plant Medicine* Stephen Harrod Buhner looks at the long-standing relationship between indigenous peoples and plants and examines the techniques and states of mind these cultures use to communicate with the plant world. He explores the sacred dimension of plant and human interactions and the territory where plants are an expression of Spirit. For each healing plant described in the book, Buhner

presents medicinal uses, preparatory guidelines, and ceremonial elements such as prayers and medicine songs associated with its use.

Bullard, Robert, ed. *Confronting Environmental Racism: Voices from the Grassroots*. Boston: South End Press, 1993.

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.

-----, *Report from the Frontier: The State of the World's Indigenous Peoples*. London: Zed; Cambridge, Mass.: Cultural Survival, 1987.

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.

Caduto, Michael J. and Joseph Bruchac. *Keepers of the Animals: Native American Stories and Wildlife Activities for Children*. Golden, CO: Fulcrum Publishing, 1997.

These traditional Native American stories along with related activities show parents and teachers how to teach children the importance of wildlife in Native American traditions. As the stories unfold and the activities come to life, the importance of our connections to animals became apparent. This book features traditional Native American stories, includes field-tested activities appropriate for all ages, connects wildlife ecology and environmental issues, and fosters creative thinking and the synthesis of knowledge and experience. The stories in this book present some of the basic perspectives that Native North American parents, aunts and uncles use to teach the young. They are phrased in terms that modern youngsters can understand and appreciate, along with eye-catching illustrations and photographs throughout.

Cairns, Malcom F. ed. *Shifting Cultivation and Environmental Change: Indigenous People, Agriculture and Forest Conservation*. New York: Routledge, 2015.

Shifting cultivation is one of the oldest forms of subsistence agriculture and is still practiced by millions of poor people in the tropics. Typically it involves clearing land (often forest) for the growing of crops for a few years, and then moving on to new sites, leaving the earlier ground fallow to regain its soil fertility. This book brings together the best of science and farmer experimentation, vividly illustrating the enormous diversity of shifting cultivation systems as well as the power of human ingenuity. Some critics have tended to disparage shifting cultivation (sometimes called 'swidden cultivation' or 'slash-and-burn agriculture') as unsustainable due to its supposed role in deforestation and land degradation. However, the book shows that such indigenous practices, as they have evolved over time, can be highly adaptive to land and ecology. In contrast, 'scientific' agricultural solutions imposed from outside can be far more damaging to the environment and local communities. The book focuses on successful agricultural strategies of upland farmers, particularly in south and south-east Asia, and presents over 100 contributions by scholars from around the world and from various disciplines, including agricultural economics, ecology and anthropology. It is a sequel to *Voices from the Forest: Integrating Indigenous Knowledge into Sustainable Upland Farming* (RFF Press, 2007), but all chapters are completely new and there is a greater emphasis on the contemporary challenges of climate change and biodiversity conservation.

----- . *Voices from the Forest: Integrating Indigenous Knowledge into Sustainable Upland Farming*. Washington, DC: RFF Press, 2007.

This handbook of locally based agricultural practices brings together the best of science and farmer experimentation, vividly illustrating the enormous diversity of shifting cultivation systems as well as the power of human ingenuity. Environmentalists have tended to disparage shifting cultivation (sometimes called 'swidden cultivation' or 'slash-and-burn agriculture') as unsustainable due to its supposed role in deforestation and land degradation. However, a growing body of evidence indicates that such indigenous

practices, as they have evolved over time, can be highly adaptive to land and ecology. In contrast, 'scientific' agricultural solutions imposed from outside can be far more damaging to the environment. Moreover, these external solutions often fail to recognize the extent to which an agricultural system supports a way of life along with a society's food needs. They do not recognize the degree to which the sustainability of a culture is intimately associated with the sustainability and continuity of its agricultural system. Unprecedented in ambition and scope, *Voices from the Forest* focuses on successful agricultural strategies of upland farmers. More than 100 scholars from 19 countries--including agricultural economists, ecologists, and anthropologists--collaborated in the analysis of different fallow management typologies, working in conjunction with hundreds of indigenous farmers of different cultures and a broad range of climates, crops, and soil conditions. By sharing this knowledge--and combining it with new scientific and technical advances--the authors hope to make indigenous practices and experience more widely accessible and better understood, not only by researchers and development practitioners, but by other communities of farmers around the world.

Cajete, Gregory. *Native Science: Natural Laws of Interdependence*. Santa Fe, NM: Clear Light Publishers, 1999.

Cajete examines the multiple levels of meaning that inform Native astronomy, cosmology, psychology, agriculture, and the healing arts. Unlike the western scientific method, native thinking does not isolate an object or phenomenon in order to understand it, but perceives it in terms of relationship. An understanding of the relationships that bind together natural forces and all forms of life has been fundamental to the ability of indigenous peoples to live for millennia in spiritual and physical harmony with the land. It is clear that the first peoples offer perspectives that can help us work toward solutions at this time of global environmental crisis.

----- . *Look to the Mountain: An Ecology of Indigenous Education*. Durango, Colo.: Kivaki Press, 1994.

Callicott, J. Baird. "Black Elk, 1862-1950." In *Fifty Key Thinkers on the Environment*, ed. Joy A. Palmer, 147-154. New York, NY: Routledge, 2001.

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.

----- . "Many Indigenous Worlds or the Indigenous World? A Reply to My 'Indigenous' Critics." *Environmental Ethics* 22, no. 3 (2000): 291-310.

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.

----- . *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley, Calif.: University of California Press, 1994.

Callicott presents a systematic discussion of Indigenous and traditional environmental ethics and suggests that there are similarities between recent postmodern trends and traditional, ecocentric 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).

----- . “American Indian Land Wisdom? Sorting Out the Issues.” In *Defense of the Land Ethic: Essays in Environmental Philosophy*, eds. J. Baird Callicott and David Edward Shaner, 203–19. Albany, N.Y.: State University of New York Press, 1989.

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.

Callicott, J. Baird and Michael P. Nelson. *American Indian Environmental Ethics: An Ojibwa Case Study*. Upper Saddle River, NJ: Pearson Education, 2004.

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.

Campbell, Joseph. *The Way of the Animal Powers: Historical Atlas of World Mythology*, vol. 1. New York: A. van der Marck Editions; San Francisco, Calif.: Harper and Row, 1983. “Campaigns: Keeping Hydro-Quebec at Bay.” *The Ecologist* 24, no. 2 (1994) 1.

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.

Campos, Don Jose and Geraldine Overton-Wiese, ed. *The Shaman & Ayahuasca: Journeys to Sacred Realms*. Studio City, CA: Divine Arts, 2011.

More and more Ayahuasca has come to the attention of the Western media. Used by the shamans of Peru, the rituals and practices around this psychoactive plant-based brew date back 50-70,000 years as evidenced by rock and cave paintings found the world over. Through their use of Ayahuasca, Shamans establish contact with the spirit world which they call upon to aid them in their healing practices, understanding of the cosmos, and how to live well in the world. In *The Shaman & Ayahuasca*, internationally respected Peruvian shaman Don Jose Campos illuminates the practices and benefits of Ayahuasca with grace and gentleness, while expressing respect and gratitude for the gifts Ayahuasca has bestowed on him throughout the 25 years he has been a practicing shaman. He takes the reader on a journey through his own discovery of other worlds, other dimensions, 'alien' entities and 'plant teachers.' *The Shaman & Ayahuasca* gives an overview of an entire cosmology with the potential to benefit all of mankind. It is the perfect book to introduce readers to the profound experiences of Ayahuasca.

Canadian Royal Commission on Aboriginal Peoples. *Report of the Royal Commission on Aboriginal Peoples*. 5 vols. Ottawa, Canada: The Commission, 1996.

Carey, Mark. *In the Shadow of Melting Glaciers: Climate Change and Andean Society*. Oxford and New York: Oxford University Press, 2010.

Climate change is producing profound changes globally. Yet we still know little about how it affects real people in real places on a daily basis because most of our knowledge comes from scientific studies that try to estimate impacts and project future climate scenarios. This book is different, illustrating in vivid detail how people in the Andes have grappled with the effects of climate change and ensuing natural disasters for more than half a century. In Peru's Cordillera Blanca mountain range, global climate change has generated the world's most deadly glacial lake outburst floods and glacier avalanches, killing 25,000 people since 1941. As survivors grieved, they formed community organizations to learn about precarious glacial lakes while they sent priests to the mountains, hoping that God could calm the increasingly hostile landscape. Meanwhile, Peruvian engineers working with miniscule budgets invented innovative strategies to drain dozens of the most unstable lakes that continue forming in the twenty first century. This book's historical perspective illuminates trends that would be ignored in any scientific projections about future climate scenarios.

Carlson, John B., and Bob Sascha. "America's Ancient Skywatchers." *National Geographic* 177, no. 3 (March 1990): 76-107.

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.

Caruso, Andrea, and Kevin Russell. "Journey to Borneo and the Resistance of the Penan." *Earth First!* 12, no. 7 (1992): 14.

Castro, Alfonso Peter and Adelle Tibbetts. "Sacred Landscapes of Kirinyaga: Indigenous and Early Islamic and Christian Influences." In *Sacred Landscapes and Cultural Politics: Planting a Tree*, eds. Philip P. Arnold and Ann Grodzins Gold, 55-81. Burlington, VT: Ashgate Publishing, 2001.

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.

Center for Economic and Social Rights (CESR). *Rights Violations in the Ecuadorian Amazon: The Human Consequences of Oil Development*. New York: CESR, 1994.

Centre for Science and Environment. *The State of India's Environment 1984-85: The Second Citizen's Report*. New Delhi: Centre for Science and Environment, 1985.

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.

Chagnon, Napoleon. *Yanomam_: The Fierce People*. New York.: Holt, Rinehart, and Winston, 1983.

One in a series of cultural anthropology case studies, this book presents observations and conclusions drawn from Chagnon's fieldwork among the Yanomam_ people in

Venezuela and Brazil from 1964–1968. Chagnon states, “I describe the Yanomam_ 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.

Chambers, Robert. “Microenvironments Unobserved.” *Gatekeeper Series*. London: International Institute for Environment and Development, no. 22 (1990): 6–7.

----- . *The Volta Resettlement Experience*. London: Pall-Mall Press, 1970.

Chartier, Clem. “Malaysia: Logging Greatest Threat to Indigenous Peoples of Sarawak.” Statement to the UN Working Group on Indigenous Populations. *IWGIA Newsletter* 51–52 (October/December, 1987): 65–66.

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, Tongdeelert, and Larry Lohmann. “The Traditional Muang Faai Irrigation System of Northern Thailand.” *The Ecologist* 21, no. 2 (1991): 101–106.

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, Rigoberto Queme. “The Corn Men Have Not Forgotten Their Ancient Gods.” In *Story Earth: Native Voices on the Environment*, 19–30. Compiled by Inter Press Service and Gro Harlem Bruntland. San Francisco, Calif.: Mercury House, 1993.

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.

Circles, Lone Wolf. *Full Circle: A Song of Ecology and Earthen Spirituality*. St. Paul, Minn.: Llewellyn New Times, 1991.

Clarkson, Linda, Vern Morrisette, and Gabriel Regallet. *Our Responsibility to the Seventh Generation: Indigenous Peoples and Sustainable Development*. Winnipeg: International Institute for Sustainable Development, 1992.

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, Lionel. "The Conservation Issue in Zimbabwe." *Review of African Political Economy* no. 42 (1988): 48–58.

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.

Clifton, James A., ed. *The Invented Indian: Cultural Fictions and Government Policies*. New Brunswick, N.J.: Transaction Publishers, 1990.

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).

Cohen, David William, and E. S. Atieno Odhiambo. *Siaya: The Historical Anthropology of an African Landscape*. London: John Currey, 1989.

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.

Coimbra, Carlos E. A. Jr., Nancy M. Flowers, Francisco M. Salzano and Ricardo V. Santos. *The Xavante in Transition: Health, Ecology, and Bioanthropology in Central Brazil*. Ann Arbor, MI: The University of Michigan Press, 2004.

The Xavante in Transition presents a diachronic view of the long and complex interaction between the Xavante, an indigenous people of the Brazilian Amazon, and the surrounding nation, documenting the effects of this interaction on Xavante health, ecology, and biology. A powerful example of how a small-scale society, buffeted by political and economic forces at the national level and beyond, attempts to cope with changing conditions, this study will be important reading for demographers, economists, environmentalists, and public health workers.

Colchester, Marcus, and Larry Lohmann, eds. *The Struggle for Land and the Fate of the Forests*. Penang, Malaysia: World Rainforest Movement, 1993.

Colomeda, Lorelei Anne Lambert. *Keepers of the Central Fire: Issues in Ecology for Indigenous Peoples*. Sudbury, MA: Jones & Bartlett Publishing, 1999.

This book explores the intimate relationship between people and the land, environment, and health. For physicians and ecologists.

Conti, Anna. “Capitalist Organization of Production through Non-Capitalist Relations: Women’s Role in a Pilot Resettlement in Upper Volta.” *Review of African Political Economy* nos. 15–16 (1979): 75–92.

Conti reveals how the Aménagement des Vallées 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.

Cormier, Loretta A. *Kinship with Monkeys: The Guajá Foragers of Eastern Amazonia*. New York: Columbia University Press, 2003.

Intrigued by a slide showing a woman breast-feeding a monkey, anthropologist Loretta A. Cormier spent fifteen months living among the Guajá, a foraging people in a remote area of Brazil. The result is this ethnographic study of the extraordinary relationship between the Guajá Indians and monkeys. While monkeys are a key food source for the Guajá, certain pet monkeys have a quasi-human status. Some infant monkeys are adopted and nurtured as human children while others are consumed in accordance with the "symbolic cannibalism" of their belief system. The apparent contradiction of this predator/protector relationship became the central theme of Cormier's research: How can monkeys be both eaten as food and nurtured as children? Her research reveals that monkeys play a vital role in Guajá society, ecology, economy, and religion. In Guajá animistic beliefs, all forms of plant and animal life -- especially monkeys -- have souls and are woven into a comprehensive kinship system. Therefore, all consumption can be considered a form of cannibalism. Cormier sets the stage for this enlightening study by examining the history of the Guajá and the ecological relationships between human and nonhuman primates in Amazonia. The book concludes with a discussion of the implications of ethnoprimateology beyond Amazonia, including Western perceptions of primates.

Courlander, Harold. *The Fourth World of the Hopis*. Albuquerque, N. Mex.: University of New Mexico Press, 1987.

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.

Cowan, James. "Aboriginal Solitude." *Parabola* 17, no. 1 (1992): 62–68.

Crocker, Jon Christopher. *Vital Souls: Bororo Cosmology, Natural Symbolism, and Shamanism*. Tucson, Ariz.: University of Arizona Press, 1985.

Cronon, William. *Changes in the Land: Indians, Colonists, and the Ecology of New England*. New York: Hifland 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.

Crosby, Alfred W. *Ecological Imperialism: The Biological Expansion of Europe, 900-1900*. Cambridge: Cambridge University Press, 2004.

People of European descent form the bulk of the population in most of the temperate zones of the world--North America, Australia and New Zealand. The military successes of European imperialism are easy to explain because in many cases they were achieved by using firearms against spears. Alfred Crosby, however, explains that the Europeans' displacement and replacement of the native peoples in the temperate zones was more a matter of biology than of military conquest. Now in a new edition with a new preface, Crosby revisits his classic work and again evaluates the ecological reasons for European expansion.

Dallas Morning News. "Amazon Indian Fights Oil Exploration, Dallas Company Defends Rain Forest Project as Safe." 27 April 1992, 15A.

Daneel, Martinus L. "The Growth and Significance of Shona Independent Churches." In *Christianity South of the Zambezi*, Vol. 2, ed. M. F. C. Bourdillon, 177-92. Gwelo, Rhodesia: Mambo Press, 1977.

Davey-Hiesleitner, Anna. *Traditional Ecological Knowledge in West Arnhem Land Australia: The Ecological, Economic and Cultural Potential of Fire Management*. Saarbrücken, Germany: AV Akademikerverlag, 2012.

This academic publication explores the relationship between natural resource management, traditional ecological knowledge, and sustainable livelihood outcomes and demonstrates how through the payment for environmental services such as fire management, the economic development of remote communities in northern Australia can be improved. Based on an ethnography of the Bininj people of the Arnhem Land plateau and a regional fire management context, the significance and challenges of traditional ecological knowledge in Indigenous livelihoods are illustrated. The ecological, economic and cultural potential of fire management is analyzed on the basis of the West Arnhem Land Fire Abatement (WALFA) project, which has been one of the first natural resource management projects in a carbon trading context. Based on an adapted social impact assessment the outcomes of the WALFA project linked to biodiversity, economic development and employment as well as social and human aspects are analyzed.

Davis, Mary, ed. *Native America in the Twentieth Century: An Encyclopedia*. New York: Garland Publishing, 1994.

Davis, Wade. *The Wayfinders: Why Ancient Wisdom Matters in the Modern World*. Toronto, ON: House of Anansi Press, 2009.

Every culture is a unique answer to a fundamental question: What does it mean to be human and alive? Anthropologist and National Geographic Explorer-in-Residence Wade Davis leads us on a thrilling journey to celebrate the wisdom of the world's indigenous cultures. In Polynesia we set sail with navigators whose ancestors settled the Pacific ten centuries before Christ. In the Amazon we meet the descendants of a true Lost Civilization, the people of the Anaconda. In the Andes we discover that the Earth really is alive, while in the far reaches of Australia we experience Dreamtime, the all-embracing philosophy of the first humans to walk out of Africa. We then travel to Nepal, where we encounter a wisdom hero, a Bodhisattva, who emerges from forty-five years of Buddhist retreat and solitude. And finally we settle in Borneo, where the last rainforest nomads struggle to survive. Understanding the lessons of this journey will be our mission for the next century. For at risk is the human legacy — a vast archive of knowledge and expertise, a catalogue of the imagination. Rediscovering a new appreciation for the diversity of the human spirit, as expressed by culture, is among the central challenges of our time.

----- . "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, David. *The Whale War*. San Francisco, Calif.: Sierra Club Books, 1987.

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).

Deb, D. and K. C. Malhotra. "Conservation Ethos in Local Traditions: The West Bengal Heritage." *Society and Natural Resources* 14, no.8 (2001): 711-24.

In this essay, the authors consider how indigenous practices in rural Bengal societies bear ethical implications that promote value 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.

Delcourt, Paul A. and Hazel R. Delcourt. *Prehistoric Native Americans and Ecological Change: Human Ecosystems in Eastern North America since the Pleistocene*. New York and UK: Cambridge University Press, 2008.

There has long been controversy between ecologists and archaeologists over the role of prehistoric Native Americans as agents of ecological change. Using ecological and archaeological data from the woodlands of eastern North America, Paul and Hazel Delcourt show that Holocene human ecosystems are complex adaptive systems in which humans have interacted with the environment on a series of spatial and time scales. Their work therefore has important implications for the conservation of biological diversity and for ecological restoration today, making it of great interest to ecologists and archaeologists alike.

Deloria, Vine Jr. *The World We Used to Live In: Remembering the Powers of the Medicine Men*. New York: Fulcrum Publishing, 2006.

In this book Deloria, looks at medicine men, their powers, and the Earth's relation to the cosmos. It is divided into 8 chapters—1) Dreams, 2) Powers of Medicine Men, 3)

Continuing Communication, 4) Interspecies Relations, 5) the Land and the Cosmos, 6) Sacred Stone and Places, 7) Unusual Exploits of Medicine Man, and 8) the Spiritual Universe.

----- . *God is Red: A Native View of Religion*. New York: Fulcrum Publishing, 2003.

First published in 1972, *God Is Red* remains the seminal work on Native religious views, asking new questions about our species and our ultimate fate. Celebrating three decades in publication with a special 30th anniversary edition, this classic work reminds us to learn "that we are a part of nature, not a transcendent species with no responsibilities to the natural world." It is time again to listen to Vine Deloria Jr.'s powerful voice, telling us about religious life that is independent from Christianity and that reveres the interconnectedness of all living things.

----- . *For This Land: Writings on Religion in America*. New York: Routledge, 1999.

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.

Deloria, Vine Jr. and Daniel R. Wildcat. *Power and Place: Indian Education in America*. New York: Fulcrum Publishing, 2001.

Power and Place examines the issues facing Native American students as they progress through the schools, colleges, and on into professions. This collection of sixteen essays is at once philosophic, practical, and visionary.

DeLoughrey, Elizabeth and George B. Handley, eds. *Postcolonial Ecologies: Literatures of the Environment*. Oxford and New York: Oxford University Press, 2011.

The first edited collection to bring ecocritical studies into a necessary dialogue with postcolonial literature, this volume offers rich and suggestive ways to explore the relationship between humans and nature around the globe, drawing from texts from Africa and the Caribbean, as well as the Pacific Islands and South Asia. Turning to contemporary works by both well- and little-known postcolonial writers, the diverse contributions highlight the literary imagination as crucial to representing what Eduoard Glissant calls the "aesthetics of the earth." The essays are organized around a group of thematic concerns that engage culture and cultivation, arboriculture and deforestation, the lives of animals, and the relationship between the military and the tourist industry. With chapters that address works by J. M. Coetzee, Kiran Desai, Derek Walcott, Alejo Carpentier, Zakes Mda, and many others, *Postcolonial Ecologies* makes a remarkable

contribution to rethinking the role of the humanities in addressing global environmental issues.

Dene Nation. *Denendeh: A Dene Celebration*. Toronto: McClelland and Stewart, 1984.

Descola, Philippe. *The Spears of Twilight: Life and Death in the Amazon Jungle*. Translated by Janet Lloyd. New York: New Press/Harper Collins Publishers, 1996.

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).

----- "From Scattered to Nucleated Settlement: A Process of Socioeconomic Change Among the Achuar." In *Cultural Transformations and Ethnicity in Modern Ecuador*, ed. Norman E. Whitten, Jr., 614–46. Urbana, Ill.: University of Illinois Press, 1981.

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 constraints 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.

Descola, Philippe. *In the Society of Nature: A Native Ecology in Amazonia*. New York and UK: Cambridge University Press, 1996.

The Achuar Indians of the Upper Amazon have developed sophisticated strategies of resource management. The author documents their knowledge of the environment, and explains how it is interwoven with cosmological ideas that endow nature with the characteristics of society.

Descola, Philippe, and Gisli Palsson, eds. *Nature and Society: Anthropological Perspectives*. New York: Routledge, 1996.

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 Solomon 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.

Desmet, Ellen. *Indigenous Rights Entwined with Nature Conservation*. UK & US: Intersentia, 2011.

With an increasing loss of biodiversity, the call for effective nature conservation becomes louder and louder. Most remaining biodiversity-rich areas are inhabited or used by indigenous peoples and local communities. In recent years, a new paradigm of nature conservation, with respect for the rights of indigenous peoples and local communities, was put forward. Two questions arise: What does this policy shift exactly mean in terms of international human rights law? And how has this new paradigm been translated at the national and local level? Taking a human rights and legal anthropological perspective, this study investigates how nature conservation initiatives interact with the rights of indigenous peoples and local communities. The book is distinctive in that it provides a comprehensive review of international human rights law in the context of nature conservation. It also offers a critical appraisal of Peruvian nature conservation legislation in relation to the rights of indigenous peoples and local communities. Additionally, it includes a thorough analysis of the interaction between three levels of regulation: the international level of human rights, the national level of Peru, and the local level of a specific protected area (the Gueppi Reserved Zone). It will be of interest to academics and practitioners alike, who are working in the fields of nature conservation, human rights, or indigenous peoples' rights.

Deur, Douglas and Nancy Turner, ed. *Keeping it Living: Traditions of Plant Use and Cultivation on the Northwest Coast of North America*. Seattle, WA: University of Washington Press, 2006.

The European explorers who first visited the Northwest Coast of North America assumed that the entire region was virtually untouched wilderness whose occupants used the land only minimally, hunting and gathering shoots, roots, and berries that were peripheral to a diet and culture focused on salmon. Colonizers who followed the explorers used these claims to justify the displacement of Native groups from their lands. Scholars now understand, however, that Northwest Coast peoples were actively cultivating plants well before their first contact with Europeans. This book is the first comprehensive overview of how Northwest Coast Native Americans managed the landscape and cared for the plant communities on which they depended. Bringing together some of the world's most prominent specialists on Northwest Coast cultures, *Keeping It Living* tells the story of traditional plant cultivation practices found from the Oregon coast to Southeast Alaska. It explores tobacco gardens among the Haida and Tlingit, managed camas plots among the Coast Salish of Puget Sound and the Strait of Georgia, estuarine root gardens along the central coast of British Columbia, wapato maintenance on the Columbia and Fraser Rivers, and tended berry plots up and down the entire coast.

Devall, Bill, and George Sessions. *Deep Ecology: Living as if Nature Mattered*. Salt Lake City, Utah: Gibbs Smith, Inc., 1985.

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 Rishi, 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.

Drahos, Peter. *Intellectual Property, Indigenous People and their Knowledge*. New York and UK: Cambridge University Press, 2014.

After colonization, indigenous people faced an extractive property rights regime for both their land and knowledge. This book outlines that regime, and how the symbolic function of international intellectual property continues today to assist states to enclose indigenous peoples' knowledge. Drawing on more than 200 interviews, Peter Drahos examines the response of indigenous people to the colonizer's non-developmental property rights. The case studies reveal how they have adapted to the state's extractive order through a process of regulatory bricolage. In order to create a new developmental future for themselves, indigenous developmental networks have been forged - high trust networks that include partnerships with science. *Intellectual Property, Indigenous People and their Knowledge* argues for a developmental intellectual property order for indigenous people based on a combination of simple rules, principles and a process of regulatory convening.

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.

Dunbar-Ortiz, Roxanne. *Roots of Resistance: A History of Land Tenure in New Mexico*. Norman, OK: University of Oklahoma Press, 2007.

In New Mexico—once a Spanish colony, then part of Mexico—Pueblo Indians and descendants of Spanish- and Mexican-era settlers still think of themselves as distinct peoples, each with a dynamic history. At the core of these persistent cultural identities is each group’s historical relationship to the others and to the land, a connection that changed dramatically when the United States wrested control of the region from Mexico in 1848. In *Roots of Resistance*—now offered in an updated paperback edition—Roxanne Dunbar-Ortiz provides a history of land ownership in northern New Mexico from 1680 to the present. She shows how indigenous and Mexican farming communities adapted and preserved their fundamental democratic social and economic institutions, despite losing control of their land to capitalist entrepreneurs and becoming part of a low-wage labor force.

Duran, Phillip H. *The Condor and the Eagle: Uniting Heart and Mind in Search of a New Science Worldview*. Rio Rancho, NM: Eaglehouse Publications, 2013.

In this extensive work that expert reviewers have called a “treatise” and a “thesis,” Duran reflects on more than a decade of exploring the relationship between modern physics, particularly physical cosmology, and the knowledge and beliefs of Indigenous Peoples—descendants of the earliest human populations which survive in each area of the earth—who have always embraced a land ethic because the Earth sustains all life. The connection to the land is what renders this relationship crucially important at this time in human history when we direly need something that can inspire and unite the world’s peoples and governments in a common cause that focuses on the welfare of future generations as well as our own. This book presents such a possibility. It is intended for readers from all backgrounds but should be of particular interest to those in science. It proposes a paradigm that is based on the sacredness of the web of life, is free of religion yet intensely spiritual, and is premised on the belief that there is a link between a correct understanding of nature and the proper way to live—a tenet long held by Indigenous peoples, as well as some of the early Greek masters of wisdom from the fifth century BCE, but was unfortunately abandoned by Western culture.

Durning, Alan. *Guardians of the Land: Indigenous Peoples and the Health of the Earth*. Washington, D.C.: Worldwatch Institute, 1993.

Egan, Kieran. *Teaching as Story Telling: An Alternative Approach to Teaching Curriculum in the Elementary School*. Chicago, Ill.: University of Chicago Press, 1989.

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.

Eisen, Peter. "ARCO Wins Second Exploration Block in Ecuador After Two-Year Wait." *The Oil Daily*. 48, no. 80 (1998): 1.

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. *Modern Crises and Traditional Strategies: Local Ecological Knowledge in Island Southeast Asia*. Oxford and New York: Bergahn Books, 2007.

The 1990s have seen a growing interest in the role of local ecological knowledge in the context of sustainable development, and particularly in providing a set of responses to which populations may resort in times of political, economic and environmental instability. The period 1996-2003 in island Southeast Asia represents a critical test case for understanding how this might work. The key issues to be explored in this book will be the creation, erosion and transmission of ecological knowledge, and hybridization between traditional and scientifically-based knowledge, amongst populations facing environmental stress (e.g. 1997 El Niño), political conflict and economic hazards. The book will also evaluate positive examples of how traditional knowledge has enabled local populations to cope with these kinds of insecurity.

----- *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.

Enloe, Cynthia. *The Politics of Pollution in Comparative Perspective: Ecology and Power in Four Nations*. New York: Longman, 1975.

Ennis-McMillan, Michael. *A Precious Liquid: Drinking Water and Culture in the Valley of Mexico*. Boston, MA: Cengage Learning, 2005.

The text provides an ethnographic analysis of the social and cultural aspects of installing and managing a piped drinking water system in La Purificacion Tepetitla, a community located in the densely populated and semiarid region of the Valley of Mexico. The account shows how politics and culture shape community initiatives to develop adequate and equitable drinking water supplies in the Valley of Mexico's changing ecology. The research is based on 22 months of ethnographic fieldwork, carried out from 1993 to 2000. The book applies the culture concept to drinking water issues and furthers students' understanding of human diversity in terms of economics, ecological adaptation, politics, kinship, gender, ethnicity, health beliefs and practices, and religion and ritual.

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 Perc_, 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.

Erdrich, Heid E. *Original Local: Indigenous Foods, Stories, and Recipes from the Upper Midwest*. St. Paul, MN: Minnesota Historical Society Press, 2013.

Local foods have garnered much attention in recent years, but the concept is hardly new: indigenous peoples have always made the most of nature's gifts. Their menus were truly the "original local," celebrated here in sixty home-tested recipes paired with profiles of tribal activists, food researchers, families, and chefs. A chapter on wild rice makes clear the crucial role manoomin plays in cultural and economic survival. A look at freshwater fish is concerned with shifts in climate and threats to water purity as it reveals the deep

relationship between Ojibwe people and indigenous fish species such as Ginoozhii, the Muskie, Ogaa, the Walleye, and Adikamig, Whitefish. Health concerns have encouraged Ojibwe, Dakota, and Lakota cooks to return to, and revise, recipes for bison, venison, and wild game. The innovative recipes collected here—from Ramp Kimchi to Three Sisters Salsa, from Manoomin Lasagna to Venison Mole Chili—will inspire home cooks not only to make better use of the foods all around them but also to honor the storied heritage they represent.

Erhard, Nancie. Review of *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*. *Worldviews: Environment, Culture, Religion* 7, no. 3 (2003): 348-350.

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.

Esquillo, Ruth. "Community Action on Forest Preservation: The Case of San Fernando, Bukidnon." Thesis presented to the Department of Sociology/Anthropology, Ateneo De Manila University, 1992.

Evatt, Elizabeth. *Review of the Aboriginal and Torres Strait Islander Heritage Protection Act 1984*. Canberra: AGPS, 1996.

Faber, Daniel. *Environment Under Fire: Imperialism and the Ecological Crisis in Central America*. New York: Monthly Review Press, 1993.

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.

Fadiman, Anne. *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*. New York: Farrar, Straus and Giroux, 2012.

The Spirit Catches You and You Fall Down explores the clash between a small county hospital in California and a refugee family from Laos over the care of Lia Lee, a Hmong child diagnosed with severe epilepsy. Lia's parents and her doctors both wanted what was best for Lia, but the lack of understanding between them led to tragedy. Winner of the National Book Critics Circle Award for Nonfiction, the Los Angeles Times Book Prize for Current Interest, and the Salon Book Award, Anne Fadiman's compassionate account of this cultural impasse is literary journalism at its finest. The current edition, published for the book's fifteenth anniversary, includes a new afterword by the author that provides

updates on the major characters along with reflections on how they have changed Fadiman's life and attitudes.

Faulstich, Paul. "Hawaiians Fight for the Rainforest." *Earth First!* 10, no. 5 (1990): 1, 7.

Fay, Chip, and Jim Barnes. "Mt. Apo Natives in Hot Water" *Earth First!* 10, no. 1 (1989): 9–10.

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.

Fitzhugh, William W. and Chisato O. Dubreuil, eds. *Ainu: Spirit of a Northern People*. Asian Studies Center, National Museum of Natural History, Smithsonian Institution, 1999.

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.

Fixico, Donald. *The Invasion of Indian Country in the Twentieth Century: American Capitalism and Tribal Natural Resources*. Niwot, Colo.: University Press of Colorado, 1998.

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.

Forbes, Jack D. "Indigenous Americans: Spirituality and Ecos." *Daedalus* 130, no. 4 (2001): 283-300.

(<http://www.amacad.org/publications/fall2001/forbes.aspx>)

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 Lone 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.

Ford, Daryll C. "A Creation Myth from Acoma." *Folk-Lore* 41, no. 4 (1930): 359–87.

Foster, William C. *Climate and Culture Change in North America AD 900-1600*. Austin, TX: University of Texas Press, 2012.

Climate change is today's news, but it isn't a new phenomenon. Centuries-long cycles of heating and cooling are well documented for Europe and the North Atlantic. These variations in climate, including the Medieval Warm Period (MWP), AD 900 to 1300, and the early centuries of the Little Ice Age (LIA), AD 1300 to 1600, had a substantial impact on the cultural history of Europe. In this volume, William C. Foster marshals extensive evidence that the heating and cooling of the MWP and LIA also occurred in North America and significantly affected the cultural history of Native peoples of the American Southwest, Southern Plains, and Southeast. Correlating climate change data with studies of archaeological sites across the Southwest, Southern Plains, and Southeast, Foster presents the first comprehensive overview of how Native American societies responded to climate variations over seven centuries.

Fowler, Cynthia. *Ignition Stories: Indigenous Fire Ecology in the Indo-Australian Monsoon Zone*. Durham, NC: Carolina Academic Press, 2013.

Ignition Stories connects the Kodi people who design fires with their living kin and their ancient ancestors, and then links them to nearby communities in neighboring hamlets, to other ethno-linguistic groups across Sumba, and to far-flung multiethnic, virtual coalitions. In this book, Fowler searches through Kodi people's mundane fire management practices as well as the shared beliefs, myths, rituals, and arts of this Papuan-Austronesian culture and the intimate emotions of individual members of the community to explain the unique character of people and landscape in the Indo-Australian monsoon zone.

----- "The Ecological Implications of Ancestral Religion and Reciprocal Exchange in a Sacred Forest in Karendi (Sumba, Indonesia). *Worldviews: Environment, Culture, Religion* 7, no. 3 (2003): 303-329.

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.

Francis, Daniel. *The Imaginary Indian: The Image of the Indian in Canadian Culture*. Vancouver, British Columbia, Canada: Arsenal Pulp Press, 1993.

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, Klaus. *Indian Reservations in the United States: Territory, Sovereignty, and Socioeconomic Change*. Chicago, Ill.: University of Chicago Press, 1999.

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.

Friedmann, John, and Haripriya Rangan, eds. *In Defense of Livelihood: Comparative Studies in Environmental Action*. West Hartford, Conn.: Kumarian, 1993.

Gadgil, Madhav, and Ramachandra Guha. *This Fissured Land: An Ecological History of India*. Berkeley, Calif.: University of California Press, 1992.

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.

Gaspar, Karl. *A People's Option: To Struggle for Creation*. Quezon City, Philippines: Claretian, 1990.

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.

Gedicks, Al. *The New Resource Wars: Native and Environmental Struggles against Multinational Corporations*. Boston: South End, 1993.

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, Julian. "No Condition Permanent: The Rainforests of Africa." In *Lessons of the Rainforest*, ed. Suzanne Head and Robert Heinzman, 78–91. San Francisco, Calif.: Sierra Club, 1990.

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.

Geyschick, Ron, and Judith Doyle. *Te Bwe Win (Truth)*. Toronto: Impulse Editions/Summerhill Press, 1989.

Gifford, Eli, Michael Cook and Warren Jefferson, eds. *How Can One Sell the Air?: Chief Seattle's Vision*. Summertown, TN: Native Voices, 2005.

Chief Seattle's impassioned plea to respect the "Sacred Web of Life" has been translated worldwide and has become a rallying cry for the environmental movement. But what did he really say? This edition features the version of Chief Seattle's speech that the Suquamish elders from Seattle's tribe include in their oral tradition, and gives valuable insight into the three most often quoted speeches attributed to Chief Seattle.. This revised edition also includes background information on Chief Seattle, the history of the region at the time, and the culture of the Suquamish then and now. This book includes rare photographs from the Suquamish Tribal Archives of 19th century village life.

Glave, Dianne D. *Rooted in the Earth: Reclaiming the African American Environmental Heritage*. Chicago, IL: Chicago Review Press, 2010.

Crossing the ocean on a slave ship, working the land under threat of violence, eluding racists in nighttime chases through moonless fields and woodlands, stumbling across a murder victim hanging from a tree—these are images associated with the African American experience of nature. Over the decades, many African Americans have come to accept that natural areas are dangerous. Unfamiliar with the culture's rich environmental heritage, people overlook the knowledge and skills required at every turn in black history: thriving in natural settings in ancestral African lands, using and discovering farming techniques to survive during slavery and Reconstruction, and navigating escape routes to freedom, all of which required remarkable outdoor talents and a level of expertise far beyond what's needed to hike or camp in a national forest or park. In *Rooted in the Earth*, environmental historian Dianne D. Glave overturns the stereotype that a meaningful attachment to nature and the outdoors is contrary to the black experience. In tracing the history of African Americans' relationship with the environment, emphasizing the unique preservation-conservation aspect of black environmentalism, and using her storytelling skills to re-create black naturalists of the past, Glave reclaims the African American heritage of the land.

Gordon, David M. and Shepard Krech III, eds. *Indigenous Knowledge and the Environment in Africa and North America*. Athens, OH: Ohio University Press, 2014.

Indigenous knowledge has become a catchphrase in global struggles for environmental justice. Yet indigenous knowledges are often viewed, incorrectly, as pure and primordial cultural artifacts. This collection draws from African and North American cases to argue that the forms of knowledge identified as “indigenous” resulted from strategies to control environmental resources during and after colonial encounters. *Indigenous Knowledge and the Environment* offers comparative and transnational insights that disturb romantic views of unchanging indigenous knowledges in harmony with the environment. The result is a book that informs and complicates how indigenous knowledges can and should relate to environmental policy-making. Contributors include David Bernstein, Derick Fay, Andrew H. Fisher, Karen Flint, David M. Gordon, Paul Kelton, Shepard Krech III, Joshua Reid, Parker Shipton, Lance van Sittert, Jacob Tropp, James L. A. Webb, Jr., and Marsha Weisiger.

Gordon, Greg. “Huanorani Fight Oil Companies.” *Earth First!* 7, no. 1 (1991): 8.

Gough, Robert P. W. “A Cultural-Historical Assessment of the Wild Rice Resources of the Sokaogon Chippewa.” An Analysis of the Socio-Economic and Environmental Impacts of Mining and Mineral Resource Development on the Sokaogon Chippewa Community. Madison, Wis.: COACT Research, Inc., 1980.

Grim, John A. "Living in a Universe: Native Cosmologies and the Environment." In *When Worlds Converge: What Science and Religion Tell Us About the Story of the Universe and Our Place in It*, eds. Clifford N. Matthews, Mary Evelyn Tucker, and Philip Hefner, 243-260. Peru, IL: Carus Publishing Company, 2002.

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.

-----, ed. *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*. Cambridge, Mass.: Harvard Divinity School, Center for the Study of World Religions, 2001. Distributed by Harvard University Press.

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.

Grim, John A. and Mary Evelyn Tucker. *Ecology and Religion*. Washington, DC: Island Press, 2014.

From the Psalms in the Bible to the sacred rivers in Hinduism, the natural world has been integral to the world's religions. John Grim and Mary Evelyn Tucker contend that today's growing environmental challenges make the relationship ever more vital. This primer explores the history of religious traditions and the environment, illustrating how religious teachings and practices both promoted and at times subverted sustainability. Subsequent chapters examine the emergence of religious ecology, as views of nature changed in religious traditions and the ecological sciences. Yet the authors argue that religion and ecology are not the province of institutions or disciplines alone. They describe four fundamental aspects of religious life: orienting, grounding, nurturing, and transforming. Readers then see how these phenomena are experienced in a Native American religion, Orthodox Christianity, Confucianism, and Hinduism. Ultimately, Grim and Tucker argue that the engagement of religious communities is necessary if humanity is to sustain itself and the planet. Students of environmental ethics, theology and ecology, world religions, and environmental studies will receive a solid grounding in the burgeoning field of religious ecology.

Grinde, Donald A., Jr., and Bruce E. Johansen. *Ecocide of Native America: Environmental Destruction of Indian Lands and Peoples*. Santa Fe, N. Mex.: Clear Light Publishers, 1995.

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.

Grinnel, George Bird. *Blackfoot Tales*. Lincoln, Nebr.: University of Nebraska Press, 1962.

Grossman, Zoltan and Alan Parker, eds. *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis*. Corvallis, OR: Oregon State University Press, 2012.

Indigenous nations are on the front line of the climate crisis. With cultures and economies among the most vulnerable to climate-related catastrophes, Native peoples are developing twenty-first century responses to climate change that serve as a model for Natives and non-Native communities alike. Using tools of resilience, Native peoples are creating defenses to strengthen their communities, mitigate losses, and adapt where possible. *Asserting Native Resilience* presents a rich variety of perspectives on Indigenous responses to the climate crisis, reflecting the voices of more than twenty contributors, including tribal leaders, scientists, scholars, and activists from the Pacific Northwest, British Columbia, Alaska, and Aotearoa / New Zealand, and beyond. Also included is a resource directory of Indigenous governments, NGOs, and communities and a community organizing booklet for use by Northwest tribes.

Grumbine, Edward. *Ghost Bears: Exploring the Biodiversity Crisis*. Washington, D.C.: Island Press, 1992.

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, Ramachandra. *The Unquiet Woods: Ecological Change and Peasant Resistance in the Himalaya*. Berkeley, Calif.: University of California Press, 1989.

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.

Guthrie, Daniel. “Primitive Man’s Relationship to Nature.” *Bioscience* 21 (1971).

Hadjor, Kofi Buenor. *Africa in an Era of Crisis*. Trenton, N. J.: African World Press, 1990.

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).

Hallman, David G., ed. *Ecotheology: Voices from South and North*. Maryknoll, N.Y.: Orbis, 1994.

An anthology of current ecological theology from the northern and southern hemispheres. Primarily in the context of World Council of Churches (WCC) programs and discussions. Major sections include: 1) The Biblical Witness (Jose Pepz M. Cunanan; Margot K_ ssmann, Renty Keitzar), 2) Theological Challenges (K. C. Abraham, Tony Brun, Milton B. Efthimiou, Wesley Granberg-Michaelson, Kwok Pui-lan, Larry Rasmussen, Samuel Rayan, M. Adebisi Sowunmi, Tsehai Berhane-Selasse), 3) Insights from Ecofeminism (Chung Hyun Kyung, Aruna Gnanadason, Anne Primavesi, Rosemary Radford Ruether), 4) Insights from Indigenous Peoples (Rob Cooper, Stan McKay, George Tinker), and 5) Ethical Implications (Edward P. Antonio, Leonardo Boff, M. L. Daneel, David G. Hallman, Dieter T. Hessel, and Catherine Keller). The essays by Granberg-Michaelson and Ruether are helpful introductions to environmental theology within the WCC and ecofeminism (respectively).

Hallowell, Alfred Irving, and Jennifer S. H. Brown. *The Ojibwa of Berens River, Manitoba: Ethnography into History*. Fort Worth, Tex.: Harcourt Brace Jovanovich College Publishers, 1992.

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.

-----, "Ojibwa Ontology: Behaviour and World View." In *Culture and History*, ed. Sigmund Diamond. New York: Columbia University Press, 1960.

Hanbury-Tension, Robin. "No Surrender in Sarawak." *New Scientist* 128, no. 1745 (1

December 1990): 28–30.

Hanratty, Dennis Michael. *Ecuador: A Country Study*. Washington, D.C.: Federal Research Division, Library of Congress, 1991.

Haraway, Donna. *Primate Visions: Gender, Race, and Nature in the World of Modern Science*. London: Routledge, 1989.

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.”

Hardiman, David. *Peasant Resistance in India: 1858–1914*. Oxford: Oxford University Press, 1992.

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.

Harkin, Michael and David Rich Lewis. *Native Americans and the Environment: Perspectives on the Ecological Indian*. Lincoln, NE: University of Nebraska Press, 2007.

This book brings together an interdisciplinary group of prominent scholars whose works continue and complicate the conversations that Shepard Krech started in *The Ecological Indian*. The contributors to this volume explore related historical and contemporary themes and subjects involving Native Americans and the environment, reflecting their own research and experience, and they also assess the larger issue of representation. The essays examine topics as divergent as Pleistocene extinctions and the problem of storing nuclear waste on modern reservations. They also address the image of the “ecological Indian” and its use in natural history displays alongside a consideration of the utility and consequences of employing such a powerful stereotype for political purposes. The nature and evolution of traditional ecological knowledge is examined, as is the divergence between belief and practice in Native resource management. Geographically, the focus

extends from the eastern Subarctic to the Northwest Coast, from the Great Lakes to the Great Plains to the Great Basin.

Harner, Michael. *The J'varo: People of the Sacred Waterfalls*. Garden City, N.Y.: Doubleday/Natural History Press, 1972.

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.

Harrison, Paul. *The Greening of Africa: Breaking through in the Battle for Land and Food*. London: Penguin, 1987.

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.

Harrison, Robert Pogue. *Forests: The Shadow of Civilization*. Chicago, Ill.: University of Chicago Press, 1992.

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.

Harrod, Howard L. *The Animals Came Dancing: Native American Sacred Ecology and Animal Kinship*. University of Arizona Press, 2001.

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.

------. *The Animals Came Dancing: Native American Sacred Ecology and Animal Kinship*. Tucson, AZ: University of Arizona Press, 2000.

In this major overview of the relation between Indians and animals on the northern Great Plains, Howard Harrod recovers a sense of the knowledge that hunting peoples had of the animals upon which they depended and raises important questions about Euroamerican relationships with the natural world. Harrod's account deals with twelve Northern Plains peoples—Lakota, Blackfeet, Cheyenne, Pawnee, and others—who with the arrival of the horse in the eighteenth century became the buffalo hunters who continue to inhabit the American imagination. Harrod describes their hunting practices and the presence of animals in their folklore and shows how these traditions reflect a "sacred ecology" in which humans exist in relationship with other powers, including animals. Drawing on memories of Native Americans recorded by anthropologists, fur traders, missionaries, and other observers, Harrod examines cultural practices that flourished from the mid-eighteenth to the mid-nineteenth century. He reconstructs the complex rituals of Plains peoples, which included buffalo hunting ceremonies employing bundles or dancing, and rituals such as the Sun Dance for the renewal of animals. In a closing chapter, Harrod examines the meanings of Indian-animal relations for a contemporary society that values human dominance over the natural world.

Harvey, Graham. *Animism: Respecting the Living World*. New York: Columbia University Press, 2005.

How have human cultures engaged with and thought about animals, plants, rocks, clouds, and other elements in their natural surroundings? Do animals and other natural objects have a spirit or soul? What is their relationship to humans? In this new study, Graham Harvey explores current and past animistic beliefs and practices of Native Americans, Maori, Aboriginal Australians, and eco-pagans. He considers the varieties of animism found in these cultures as well as their shared desire to live respectfully within larger natural communities. Drawing on his extensive casework, Harvey also considers the linguistic, performative, ecological, and activist implications of these different animisms.

------. "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.

Hay, P. R. "Vandals at the Gate: The Tasmanian Greens and the Perils of Sharing Power." In *Green Politics Two*, ed. Wolfgang Rüdiger, 86–110. Edinburgh: Edinburgh University Press, 1992.

Hazen-Hammond, Susan. *Spider Woman's Web: Traditional Native American Tales about Women's Power*. New York, NY: Perigee Trade, 1999.

In the Americas, the oral tradition has created one of the oldest surviving bodies of literature on earth. Native American storytelling, in particular, stands out for its distinctive honoring of womanly power and the female forces of the universe. Gathered in this book are traditional versions of stories and songs that best portray this strength and vitality. Illuminating the scope of human behavior—from treacherous mates and medicine men to magical sages and murderous mothers—these tales offer universal truths. And for readers who wish to explore the transformative healing gifts of these stories in a more personal way, each is accompanied by thought-provoking exercises and meditations. Also included are brief introductions to provide historical and cultural context.

Hecht, Susanna B., and Alexander Cockburn. *Fate of the Forest: Developers, Destroyers, and Defenders of the Amazon*. London: Verso, 1989.

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.

Heckenberger, Michael J. *The Ecology of Power: Culture, Place, and Personhood in the Southern Amazon, AD 1000-2000*. New York: Routledge, 2004.

In 1884 a community of Brazilians was "discovered" by the Western world. *The Ecology of Power* examines these indigenous people from the Upper Xingu region, a group who even today are one of the strongest examples of long-term cultural continuity. Drawing upon written and oral history, ethnography, and archaeology, Heckenberger addresses the difficult issues facing anthropologists today as they "uncover" the muted voices of indigenous peoples and provides a fascinating portrait of a unique community of people who have in a way become living cultural artifacts.

Hegde, Pandurang. "The Appiko Movement: Forest Conservation in Southern India." *Cultural Survival Quarterly* 13, no. 2 (1989): 29–30.

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, Janet Wall. *To Drink of Death: The Narrative of a Shuar Warrior*. Tucson, Ariz.: University of Arizona Press, 1993.

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.

----- "Symbolic Counterhegemony Among the Ecuadorian Shuar." In *Nation States and Indians in Latin America*, eds. Joel Sherzer and Greg Urban, 53–71. Austin, Tex.: University of Texas Press, 1991.

Hendricks describes the actions and motivations of the Federaci—n 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.

Herman, Louis G. *Future Primal: How Our Wilderness Origins Show Us the Way Forward*. Novato, CA: New World Library, 2013.

How should we respond to our converging crises of violent conflict, political corruption, and global ecological devastation? In this sweeping, big-picture synthesis, Louis G. Herman argues that for us to create a sustainable, fulfilling future, we need to first look back into our deepest past to recover our core humanity. Important clues for recovery can be found in the lives of traditional San Bushman hunter-gatherers of South Africa, the closest living relatives to the ancestral African population from which all humans descended. Their culture can give us a sense of what life was like during the tens of thousands of years when humans lived in wilderness, without warfare, walled cities, or slavery. Herman suggests we draw from the experience of the San and other earth-based cultures and weave their wisdom together with the scientific story of an evolving universe to help create something radically new — an earth-centered, planetary politics with the personal truth quest at its heart.

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.

----- *After Nature's Revolt: Eco-Justice and Theology*. Minneapolis, Minn.: Fortress, 1992.

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*.

Hill, Sarah H. *Weaving New Worlds: Southeastern Cherokee Women and Their Basketry*. Chapel Hill, NC: The University of North Carolina Press, 1997.

In this innovative study, Sarah Hill illuminates the history of Southeastern Cherokee women by examining changes in their basketry. Based in tradition and made from locally gathered materials, baskets evoke the lives and landscapes of their makers. Indeed, as *Weaving New Worlds* reveals, the stories of Cherokee baskets and the women who weave them are intertwined and inseparable. Incorporating written, woven, and spoken records, Hill demonstrates that changes in Cherokee basketry signal important transformations in Cherokee culture. Over the course of three centuries, Cherokees developed four major basketry traditions, each based on a different material--rivercane, white oak, honeysuckle, and maple. Hill explores how the addition of each new material occurred in the context of lived experience, ecological processes, social conditions, economic circumstances, and historical eras. Incorporating insights from written sources, interviews with contemporary Cherokee weavers, and a close examination of the baskets themselves, she presents Cherokee women as shapers and subjects of change. Even in the face of cultural assault and environmental loss, she argues, Cherokee women have continued to take what they have to make what they need, literally and metaphorically weaving new worlds from old.

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.

Holen, Davin. *Dip Nets, Fish Wheels, and Motor Homes: The Atna', Traditional Ecological Knowledge, and the Political Ecology of the Copper River Fishery, Alaska*. US and UK: Lambert Academic Publishing, 2010.

Political ecology is a holistic mode of inquiry that applies political analysis to issues of resource use, specifically by actors and organizations interacting in defined social and cultural contexts. This book uses a political ecology perspective to reveal how the Atna', an Athabaskan people of south-central Alaska who have no treaty rights to resources, use their knowledge of the environment to articulate a specific claim to Copper River salmon. Included here is a discussion of political ecology as it is used in three case studies of Atna' public activism, as well as in three other case studies from fisheries in North America. The outcome of the book investigates whether there is room for a co-management regime to give the Atna', as well as other user groups, an equal voice in decisions regarding resource management of the Copper River fishery.

Holt, Flora, "The Catch-22 of Conservation: Indigenous Peoples, Biologists, and Cultural Change." *Human Ecology* 33, no.2 (2005): 199-215.

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.

Hornborg, Alf. "Environmentalism, Ethnicity, and Sacred Places: Reflections on Modernity, Discourse and Power." *Canadian Review of Sociology and Anthropology* 31, no. 3 (1994): 245–67.

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.

Hope, Marjorie and James Young. "The Way of Native Americans." *Voices of Hope in the Struggle to Save the Planet*, 190-282. New York: Apex Press, 2000.

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.

Hornborg, Anne-Christine. *Mi'kmaq Landscapes: From Animism to Sacred Ecology*. Burlington, VT: Ashgate, 2013.

This book seeks to explore historical changes in the lifeworld of the Mi'kmaq Indians of Eastern Canada. The Mi'kmaq culture hero Kluskap serves as a key persona in discussing issues such as traditions, changing conceptions of land, and human-environmental relations. This study discusses the eco-cosmology that has been formulated by modern reserve inhabitants and that could be labeled a 'sacred ecology'.

Howitt, Richard. *Rethinking Resource Management: Justice, Sustainability and Indigenous Peoples*. London and New York: Routledge, 2001.

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.

Hughes, J. Donald. *American Indian Ecology*. El Paso, Tex.: Texas Western Press, 1983.

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.

Hultkrantz, Ake. "An Ecological Approach to Religion." *Ethnos* 31, nos. 1–4 (1966): 131–50.
Hurst, Philip. *Rainforest Politics: Ecological Destruction in South East Asia*. London: Zed, 1990.

----- . *Native Religions of North America: The Power of Visions and Fertility*. San Francisco, Calif.: Harper and Row, 1987.

----- . "Ecology of Religion: Its Scope and Methodology." In *Science of Religion: Studies in Methodology*, ed. Lauri Honko, 221–36. The Hague: Mouton, 1979.

----- . *The Religions of the American Indians*. Berkeley, Calif.: University of California Press, 1979.

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.

Hurtado, Osvaldo. *Political Power in Ecuador*. Translated by Nick D. Mills, Jr. Boulder, Colo.: Westview Press, 1985.

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.

Igoe, Jim. *Conservation and Globalization: A Study of National Parks and Indigenous Communities from East Africa to South Dakota*. San Francisco, CA: Cengage Learning, 2003.

This book makes current issues in political ecology and the question of globalization accessible to undergraduate students, as well as to non-academic readers. It is also empirically and theoretically rigorous enough to appeal to an academic audience. *Conservation and Globalization* opens with a discussion of these two broad issues as they relate to the author's fieldwork with Maasai herding communities on the margins of Tarangire National Park in Tanzania. It explores different theoretical perspectives (Neo-Marxist and Foucauldian) on globalization and why both are relevant to the case studies presented. Students are introduced to the practice of multi-sited ethnography and its centrality to the anthropological study of globalization. While drawing on examples from specific Maasai communities, the book is more broadly concerned with the historical and contemporary links between these communities and a global system of institutions, ideas, and money. The relationships of parks to Judeo-Christian assumptions about "man's place in nature," colonial ideologies like Manifest Destiny and the Civilizing Mission, and capitalist notions of private property and "The Tragedy of the Commons," are explored. The book also looks at the latest conservation paradigm of "Community-Based Conservation," and explores its connections to the Soviet Collapse, economic and political liberalization, and the global proliferation of NGOs.

Inglis, Julian T., ed. *Concepts and Cases: Traditional Ecological Knowledge*. Ottawa: International Program on Traditional Ecological Knowledge, Canadian Museum of Nature, 1993.

Ingold, Tim. *The Perception of the Environment: Essays in Livelihood, Dwelling, and Skill*. New York: Routledge, 2000.

Inter Press Service. *Story Earth: Native Voices on the Environment*. San Francisco, Calif.: Mercury House, 1993.

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.

International Treaty Council. "International NGO Conference on Discrimination against Indigenous Populations in the Americas." *Treaty Council News* 1, no. 7 (1977).

Irimoto, Takashi, and Takako Yamada, eds. *Circumpolar Religion and Ecology: An Anthropology of the North*. Tokyo: University of Tokyo, 1994.

Jaakko Poyry Oy. *Thai Forestry Sector Master Plan*. Final Draft. 6 Vols. Helsinki: FINNIDA, 1993.

Jaimes, M. Annette, ed. *The State of Native America: Genocide, Colonization, and*

Resistance. Boston: South End Press, 1992.

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 history.

Jenness, Diamond. *The Indians of Canada*. Canada Department of Mines. National Museum of Canada. Bulletin 65, Anthropological Series, no. 15. Ottawa: F. A. Acland, 1932.

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.

Johnick, Chris. "Amazon Oil Offensive." *Multinational Monitor* 16, nos. 1–2 (1995): 12–16.

Johansen, Bruce E. *Indigenous Peoples and Environmental Issues: An Encyclopedia*. Westport, CT: Greenwood Press, 2003.

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.

Johansen, J. Prytz. *Studies in Maori Rites and Myths*. Copenhagen: Ejnar Mungksgaard, 1958.

Johnson, Elliot. "Royal Commission into Aboriginal Deaths in Custody." *National*

Report. Vol. 1. Canberra: Australian Government Publishing Service, 1991.

Johnson, Leslie Main. *Trail of Story, Travellers' Path: Reflections on Ethnoecology and Landscape*. British Columbia: UBC Press, 2009.

This volume is a sensitive examination of meanings of landscape, drawing on the author's rich experience with diverse environments and peoples: the Gitksan and Witsuwit'en of northwestern British Columbia, the Kaska Dena of the southern Yukon, and the Gwich'in of the Mackenzie Delta. Johnson maintains that the ways people understand and act upon land have wide implications, shaping cultures and ways of life, determining identity and polity, and creating and maintaining environmental relationships and economies. Johnson uses visual data to research and document the landscape, bringing together two usually separate areas of study. Her emphasis on landscape and ways of knowing the land provides a particular take on ecological relationships of First Peoples to land, in contrast to those of non-indigenous scientists. "Trail of Story" integrates detailed delineation of local knowledge of place with a broader exploration of local meanings of land.

Johnson, Martha. "Documenting Dene Traditional Environmental Knowledge." *Akwe: kon Journal* 9 (summer 1992): 72–79.

Johnson, Trebbe. "The Four Sacred Mountains of the Navajos." *Parabola* 13, no. 4 (1988): 40. Jonaitis, Aldona, ed. *Chiefly Feasts: The Enduring Kwakiutl Potlatch*. Vancouver: Douglas and McIntyre/The American Museum of Natural History, 1991.

Juma, Calestous. *Biological Diversity and Innovation: Conserving and Utilizing Genetic Resources in Kenya*. Nairobi: African Centre for Technology Studies, 1989.

Juma, Calestous, and Jackton B. Ojwang, eds. *Innovation and Sovereignty: The Patent Debate in African Development*. Nairobi: African Centre for Technology Studies, 1989.

Kalyalya, Denny, et al. *Aid and Development in Southern Africa: Evaluating a Participatory Learning Process*. Trenton, N.J.: Africa World Press, 1988.

The product of a year-long regional pilot Learning Process that assessed the impact of aid on south 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, Joe. *Savages*. New York: Random House, 1995.

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.

Kassam, Karim-Ali S. *Biocultural Diversity and Indigenous Ways of Knowing: Human Ecology in the Arctic*. Alberta, Canada: University of Calgary Press, 2009.

At the dawn of the third millennium, dramatic challenges face human civilization everywhere. Relations between human beings and their environment are in peril, with mounting threats to both biological diversity of life on earth and cultural diversity of human communities. The peoples of the Circumpolar Arctic are at the forefront of these challenges and lead the way in seeking meaningful responses. In *Biocultural Diversity and Indigenous Ways of Knowing*, author Karim-Aly Kassam positions the Arctic and sub-Arctic as a homeland rather than simply a frontier for resource exploitation. Kassam aims to empirically and theoretically illustrate the synthesis between the cultural and biological, using human ecology as a conceptual and analytical lens. Drawing on research carried out in partnership with indigenous northern communities, three case studies illustrate that subsistence hunting and gathering are not relics of an earlier era, but rather remain essential to both cultural diversity and to human survival. This book deals with contemporary issues such as climate change, indigenous knowledge, and the impact of natural resource extraction. It is a narrative of community-based research, in the service of the communities for the benefit of the communities. It provides resource-based industry, policy makers, and students with an alternative way of engaging indigenous communities and transforming our perspective on conservation of ecological and cultural diversity.

Kawagley, Angayuqaq Oscar. *A Yupiaq Worldview: A Pathway to Ecology and Spirit*. Long Grove, IL: Waveland Press, Inc., 2006.

Oscar Kawagley is a man of two worlds, walking the sometimes bewildering line between traditional Yupiaq culture and the Westernized Yupiaq life of today. In this study, Kawagley follows both memories of his Yupiaq grandmother, who raised him with the stories of the Bear Woman and respectful knowledge of the reciprocity of nature, and his own education in science as it is taught in Western schools. Kawagley is a man who hears the elders' voices in Alaska, knows how to look for the weather, and to use the land and its creatures with the most delicate care. In a call to unite the two parts of his own and modern Yupiaq history, Kawagley proposes a way of teaching that incorporates all ways of knowing available in Yupiaq and Western science. He has traveled a long journey, but it ends where it began, in a fishing camp in southwestern Alaska, a home for his heart and spirit. The second edition examines changes that have impacted the Yupiaq and other Alaska native communities over the last ten years, including implementation of cultural standards in indigenous education and the emergence of a holistic approach in the sciences.

Kawharu, Ian Hugh. "Land as Turangaweewae: Ngati Whatua's Destiny at Orakei." In *He Matapuna: Some Maori Perspectives*, 19. Wellington, New Zealand: New Zealand Planning Council, 1979.

Keesing, Roger M. "Rethinking Mana." *Journal of Anthropological Research* 40, no. 1 (1984): 137–56.

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.

Keller, Robert H. Jr. and Michael F. Turek. *American Indians and National Parks*. Tucson, AZ: University of Arizona Press, 1999.

American Indians and National Parks details specific relationships between native peoples and national parks, including land claims, hunting rights, craft sales, cultural interpretation, sacred sites, disposition of cultural artifacts, entrance fees, dams, tourism promotion, water rights, and assistance to tribal parks. Beginning with a historical account of Yosemite and Yellowstone, this book reveals how the creation of the two oldest parks affected native peoples and set a pattern for the century to follow. Keller and Turek examine the evolution of federal policies toward land preservation and explore provocative issues surrounding park/Indian relations. The authors traveled extensively in national parks and conducted over 200 interviews with Native Americans, environmentalists, park rangers, and politicians. They meticulously researched materials in archives and libraries, assembling a rich collection of case studies ranging from the 19th century to the present. Keller and Turek tackle a significant and complicated subject for the first time, presenting a balanced and detailed account of the Native-American/national-park drama. This book will prove to be an invaluable resource for policymakers, conservationists, historians, park visitors, and others who are concerned about preserving both cultural and natural resources.

Kenny, Chris. *Women's Business*. Potts Point, New South Wales, Australia: Duffy and Snellgrove, 1996.

Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis, MN: Milkweed Traditions, 2013.

As a botanist and professor of plant ecology, Robin Wall Kimmerer has spent a career learning how to ask questions of nature using the tools of science. As a Potawatomi woman, she learned from elders, family, and history that the Potawatomi, as well as a majority of other cultures indigenous to this land, consider plants and animals to be our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowing together to reveal what it means to see humans as "the younger brothers of creation." As

she explores these themes she circles toward a central argument: the awakening of a wider ecological consciousness requires the acknowledgement and celebration of our reciprocal relationship with the world.

Kirsch, Stuart. *Reverse Anthropology: Indigenous Analysis of Social and Environmental Relations in New Guinea*. Stanford, CA: Stanford University Press, 2006.

While ethnography ordinarily privileges anthropological interpretations, this book attempts the reciprocal process of describing indigenous modes of analysis. Drawing on long-term ethnographic research with the Yonggom people of New Guinea, the author examines how indigenous analysis organizes local knowledge and provides a framework for interpreting events, from first contact and colonial rule to contemporary interactions with a multinational mining company and the Indonesian state. This book highlights Yonggom participation in two political movements: an international campaign against the Ok Tedi mine, which is responsible for extensive deforestation and environmental problems, and the opposition to Indonesian control over West Papua, including Yonggom experiences as political refugees in Papua New Guinea. The author challenges a prevailing homogenization in current representations of indigenous peoples, showing how Yonggom modes of analysis specifically have shaped these political movements.

Kloos, Helmut. "Development, Drought, and Famine in the Awash Valley of Ethiopia." *African Studies Review* 25, no. 4 (1982): 21–48.

Kocherry, Thomas, and Thankappan Achary. "Fishing for Resources: Indian Fisheries in Danger." *Cultural Survival Quarterly* 13, no. 2 (1989): 31–33.

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.

Kohn, Eduardo. *How Forests Think: Toward an Anthropology Beyond the Human*. Berkeley and Los Angeles, CA: University of California Press, 2013.

Can forests think? Do dogs dream? In this astonishing book, Eduardo Kohn challenges the very foundations of anthropology, calling into question our central assumptions about what it means to be human—and thus distinct from all other life forms. Based on four

years of fieldwork among the Runa of Ecuador's Upper Amazon, Eduardo Kohn draws on his rich ethnography to explore how Amazonians interact with the many creatures that inhabit one of the world's most complex ecosystems. Whether or not we recognize it, our anthropological tools hinge on those capacities that make us distinctly human. However, when we turn our ethnographic attention to how we relate to other kinds of beings, these tools (which have the effect of divorcing us from the rest of the world) break down. *How Forests Think* seizes on this breakdown as an opportunity.

Korp, Maureen. "Before Mother Earth: The American Indian Earth Mound." *Studies in Religion Sciences Religieuses* 19, no. 1 (1990): 17–25.

Krech III, Shepard. *The Ecological Indian: Myth and History*. New York & London: W.W. Norton & Company, 2000.

The idea of the Native American living in perfect harmony with nature is one of the most cherished contemporary myths. But how truthful is this larger-than-life image? According to anthropologist Shepard Krech, the first humans in North America demonstrated all of the intelligence, self-interest, flexibility, and ability to make mistakes of human beings anywhere. As Nicholas Lemann put it in *The New Yorker*, "Krech is more than just a conventional-wisdom overturner; he has a serious larger point to make... Concepts like ecology, waste, preservation, and even the natural (as distinct from human) world are entirely anachronistic when applied to Indians in the days before the European settlement of North America."

LaChapelle, Dolores. *Sacred Land, Sacred Sex, Rapture of the Deep: Concerning Deep Ecology and Celebrating Life*. Silverton, Colo.: Finn Hill Arts, 1988.

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).

----- . *Earth Wisdom*. Silverton, Colo.: Finn Hill Arts, 1978.

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.

------. *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.

------. "Hydro Quebec Fears Cree Activists." *Earth First!* 13, no. 7 (1993).

------. "Indigenous Environmental Perspectives: A North American Primer." *Akwe: kon Journal* 9, no. 2 (summer 1992): 52–71.

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 man, 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.

Lang, Julian. "The Basket and World Renewal." *Parabola* 16, no. 3 (1991): 82–86.

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. *The Ragged Edge of the World: Encounters at the Frontier Where Modernity, Wildlands and Indigenous Peoples Meet*. New York: Viking, 2012.

A species nearing extinction, a tribe losing centuries of knowledge, a tract of forest facing the first incursion of humans—how can we even begin to assess the cost of losing so much of our natural and cultural legacy? For forty years, environmental journalist and author Eugene Linden has traveled to the very sites where tradition, wildlands and the various forces of modernity collide. In *The Ragged Edge of the World*, he takes us from pygmy forests to the Antarctic to the world's most pristine rainforest in the Congo to tell the story of the harm taking place—and the successful preservation efforts—in the world's last wild places.

----- "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.

Linge, George, "Ensuring the Full Freedom of Religion on Public Lands: Devils Tower and the Protection of Indian Sacred Sites." *Boston College Environmental Affairs Law Review* 27, no. 2 (2000): 307-339.

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.

Little, Michael A. and Paul W. Leslie, eds. *Turkana Herders of the Dry Savana: Ecology and Biobehavioral Responses of Nomads to an Uncertain Environment*. Oxford and New York: Oxford University Press, 1999.

This unique study of the Turkana people who live as nomads in the savanna of northwestern Kenya includes research on their social and cultural organizations, their health, biology, demography, and economics. The Turkana's way of life is under increasing pressure to change and this volume provides an important analytical record of their traditions.

Livingstone, L. *Poverty in Africa*. New York: Oxford University Press, 1988.

Lockhead, James. "The Sarawak Campaign: Perspectives for Discussion." *Earth First!* 13, no. 1 (1992): 18.

Lohmann, Larry. "Visitors to the Commons: Approaching Thailand's 'Environmental' Struggles from a Western Starting Point." In *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*, ed. Bron Raymond Taylor, 198–227. Albany, N. Y.: State University of New York Press, 1995.

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.

----- . "Thailand: Land, Power, and Forest Colonization." In *The Struggle for Land and the Fate of the Forests*, eds. Marcus Colchester and Larry Lohmann, 198–227. Penang, Malaysia: World Rainforest Movement; Sturminster Newton, England: Ecologist; London; Atlantic Highlands, N.J.: Zed Books, 1993.

----- . "Green Orientalism." *The Ecologist* 23, no. 6 (1993): 202–204.

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.

----- . "Peasants, Plantations, and Pulp: The Politics of Eucalyptus in Thailand." *Bulletin of Concerned Asian Scholars* 23, no. 4 (1991): 3–17.

----- . "Whose Common Future?" *The Ecologist* 20, no. 3 (1990): 82–84.

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.

Lopez, Barry. "Renegotiating the Contracts." *Parabola* 8, no. 2 (1983): 14.

Lourie, Peter. *Arctic Thaw: The People of the Whale in a Changing Climate*. Honesdale, PA: Boyds Mills Press, 2010.

Scientists no longer debate whether the global climate is changing. Earth's atmosphere is warming up, and temperatures are rising twice as fast in the Arctic as the global average. How will climbing temperatures affect the ancient culture of the Inupiat people of Alaska's North Slope? Their culture revolves around the tradition of hunting bowhead whales from a platform of ice on the water. The hunt is the great co-operative endeavour that brings the community together to work, store food for lean times, tell stories, dance, and give new life to old traditions. Now the permafrost is thawing, and increasing dangers await whale hunters as the sea ice becomes fragile. Are these effects due to global warming, or is this a case of local weather foreshadowing a grim future for the Inupiat?

Low, Bruce. *Perspectives of Traditional Ecological Knowledge: Do You Know What You Know?* US and UK: Lambert Academic Publishing, 2013.

At the onset of this research, it was anticipated it would assist in the development of a framework for integrating Traditional Ecological Knowledge (TEK) with Western Scientific Knowledge; that objective was not attained. Upon completion of this study the author concludes that when it comes to defining TEK there are almost as many definitions and approaches put forward as there are researchers working on this topic. Furthermore, the author concludes that the application of a Western reductionist approach for TEK does not work. The fact is that TEK is so much a part of First Nation culture that it is simply part of their everyday lives; aboriginal people never really stop to think about what TEK is, TEK is just what aboriginal people do. However, the analysis produced here should be especially useful to professionals and anyone working in the field of TEK seeking to gain a better understanding of the complexity of this area of research.

Luangaramsri, Pinkaew, and Noel Rajesh, eds. *The Future of People and Forests in*

Thailand after the Logging Ban. Bangkok: Project for Ecological Recovery, 1992.

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).

Luhrmann, T. "The Resurgence of Romanticism: Contemporary Neopaganism, Feminist Spirituality and the Divinity of Nature." In *Environmentalism: The View from Anthropology*, ed. Kay Milton, 219–32. London: Routledge, 1993.

Drawing on her fieldwork in London (1983–1984), Luhrmann loosely describes neopagans as having "a romantic (in a nineteenth-century sense) attachment to nature in lieu of a more traditional religion" (p. 221). Including lengthy quotations from commonly read texts within the neopagan movement (e.g., Margot Adler, Marion Z. Bradley, Starhawk, S. B. Perera), Luhrmann suggests that the popularity of neopaganism is linked to that of environmentalism, the politics of social change, feminist spirituality, and various therapeutic processes.

Lushwala, Arkan. *The Time of the Black Jaguar: An Offering of Indigenous Wisdom for the Continuity of Life on Earth*. Ribera, NM: Hernan Quinones, 2012.

The Time of the Black Jaguar speaks to the times of change that we are now living in. The insights contained in the book originate from ancient indigenous cultures. According to what the author learned from his elders, human beings always have a choice between the path of competition and the path of cooperation. The healing of the earth depends on the healing of humanity and will only become possible as we return to a relationship of cooperation with all of life. In order to do this we first need to return to ourselves, remembering our original, inherent wisdom. Indigenous people believe that we humans have all the necessary talents to be caretakers of Mother Earth. This book reveals our true capacities in a strong and clear way, offering the reader not only information, but a real opportunity to participate in the work that needs to be done to save our planet.

Lyons, Oren. "Our Mother Earth." *Parabola* 6, no. 1 (1981): 91–93.

Maddox, Marion. "Sticks and Stones: Religious Freedom, State Neutrality and Indigenous Heritage Protection." In *Australasian Political Studies 1997: Proceedings of the 1997 Australasian Political Studies Association Conference 29 September- 1 October 1997* Department of Politics, The Flinders University of South Australia, eds. George Crowder, et al., vol. 11. Adelaide, South Australia, Australia: Department of Politics, Flinders University of South Australia, 1997.

Mader, E. "Deviance, Conflict and Power in Shuar-Achuar Society." Lecture held at the 3rd EASA Conference in Oslo, 1994.

----- . "Der Diskurs des Wilden: Europäische Beschreibung und Indigene Identität in Amazonien." *Zeitschrift für Lateinamerika* (Vienna) 44–45 (1993): 35–49.

----- . "Zur Geschichte des Widerstands der Shuar." In *Gesellschaft für Bedrohte Völker: Unser Amerika: 500 Jahre Indianischer Widerstand*. Vienna: Jugend und Volk, 1992.

Mainwaring, Scott. *The Catholic Church and Politics in Brazil, 1916–1985*. Stanford, Calif.: Stanford University Press, 1986.

Maller, Peter. "Mole Lake Expect Allies in Mine Fight." *Milwaukee Sentinel*, 16 June 1994.

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.

Mander, Jerry. *In the Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations*. San Francisco, Calif.: Sierra Club Books, 1991.

Mann, Charles. *1491: New Revelations of the Americas Before Columbus*. New York: Vintage, 2006.

Contrary to what so many Americans learn in school, the pre-Columbian Indians were not sparsely settled in a pristine wilderness; rather, there were huge numbers of Indians who actively molded and influenced the land around them. The astonishing Aztec capital of Tenochtitlan had running water and immaculately clean streets, and was larger than any contemporary European city. Indeed, Indians were not living lightly on the land but were landscaping and manipulating their world in ways that we are only now beginning to understand. Challenging and surprising, this is a transformative new look at a rich and fascinating world we only thought we knew.

Marchand, Michael E., Kristiina A. Vogt, Asep S. Suntana, Roney Cawston and John C. Gordon. *The River of Life: Sustainability Practices of Native Americans and Indigenous Peoples*. Boston, MA: Walter De Gruyter, 2013.

Sustainability defines the need for any society to live within the constraints of the land's capacity to deliver all natural resources the society consumes. This book compares the

general differences between Native Americans and western world view towards resources. It will provide the 'nuts and bolts' of a sustainability portfolio designed by indigenous peoples. This book introduces the ideas on how to link nature and society to make sustainable choices. To be sustainable, nature and its endowment needs to be linked to human behavior similar to the practices of indigenous peoples. The main goal of this book is to facilitate thinking about how to change behavior and to integrate culture into thinking and decision-processes.

Marshall, Joseph M. III. *To You We Shall Return: Lessons About Our Planet From the Lakota*. New York: Sterling Ethos, 2010.

“Grandmother, you who listen and hear all, you from whom all good things come...It is your embrace we feel when we return to you...” This traditional Lakota prayer to Grandmother Earth opens this book—a meditation on our connection to the land and an exhortation to respect it. Using a combination of personal anecdote, detailed history, and Lakota tales, Marshall takes us back to his childhood and shows us how we, too, can learn to love our planet. Although he was educated in Euro-American schools, Marshall had the benefit of growing up with wise grandparents who taught him never to walk a path without knowing the trail from which he'd come: that the bow does not make the hunter, and above all, that the earth can be boundlessly generous-if we can learn to accept its gifts.

----- . *On Behalf of the Wolf and the First Peoples*. Santa Fe, NM: Museum of New Mexico Press, 1995.

This is an important book for those who love the West and are concerned about the natural world and the sacredness of all life (not just human beings). Joseph Marshall III also addresses issues common to contemporary Native Americans, such as the definition of 'Indian art' and the stereotypical Indian portrayed in film.

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.

Masty, David, Sr. “Traditional Use of Fish and Other Resources of the Great Whale River Region.” *Northeast Indian Quarterly* 8, no. 4 (1991): 12–15.

Mathews, John Joseph. *Talking to the Moon*. Norman, Okla.: University of Oklahoma Press, 1945.

Matthiessen, Peter. "Native Earth." *Parabola* 6, no. 1 (1981): 6–17.

Maul, Samuel. "Ecuadorian Tribes Sue Texaco, Inc." *News from Indian Country* 7, no. 22 (1993).

Mavor, James W. Jr. and Byron E. Dix. *Manitou: The Sacred Landscape of New England's Native Civilization*. Rochester, VT: Inner Traditions, 1989.

In the summer of 1974 Byron Dix discovered in Vermont the first of many areas in New England believed to be ancient Native American ritual sites. Dix and coauthor James Mavor tell the fascinating story of the discovery and exploration of these many stone structures and standing stones, whose placement in the surrounding landscape suggests that they played an important role in celestial observation and shamanic ritual.

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.

Mbilinyi, Marjorie. "Structural Adjustment, Agri-Business, and Rural Women in Tanzania." In *The Food Question: Profits Versus People?* eds. Henry Bernstein, B. Crow, M. Mackintosh, C. Martin, 111–24. London: Earthscan, 1990.

McCabe, J. Terrence. *Cattle Bring Us to Our Enemies: Turkana Ecology, Politics, and Raiding in a Disequilibrium System*. Ann Arbor, MI: University of Michigan Press, 2004.

This book provides an in-depth look at the ecology, history, and politics of land use among the Turkana pastoral people in Northern Kenya. Based on sixteen years of fieldwork among the pastoral Turkana people, McCabe examines how individuals use the land and make decisions about mobility, livestock, and the use of natural resources in an environment characterized by aridity, unpredictability, insecurity, and violence. The Turkana are one of the world's most mobile peoples, but understanding why and how they move is a complex task influenced by politics, violence, historical relations among

ethnic groups, and the government, as well as by the arid land they call home. As one of the original members of the South Turkana Ecosystem Project, McCabe draws on a wealth of ecological data in his analysis. His long-standing relationship with four Turkana families personalize his insights and conclusions, inviting readers into the lives of these individuals, their families, and the way they cope with their environment and political events in daily life.

McCloud, William Christie. "Conservation Among Primitive Hunting Peoples." *The Scientific Monthly* 43, no. 6 (December 1936): 562–66.

McCutcheon, Sean. *Electric Rivers: The Story of the James Bay Project*. Montreal: Black Rose, 1991.

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).

----- . *Mother Earth Spirituality: Native American Paths to Healing Ourselves and Our World*. Toronto: Harper, 1990.

McKinnon, John and Jean Michaud. "Montagnard Domain in the South-East Asian Massif." In *Turbulent Times and Enduring Peoples*, ed. J. Michaud, 5-10. Richmond, UK: Curzon Press, 2000.

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.

McNeley, James K. *Holy Wind in Navajo Philosophy*. Tucson, Ariz.: University of Arizona Press, 1981.

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.

McPherson, Dennis H., and J. Douglas Rabb. *Indian from the Inside: A Study in Ethno-Metaphysics*. Thunder Bay, Ontario: Lakehead University, 1993.

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.

Mead, Greg. *A Royal Omission: A Critical Summary of the Evidence Given to the Hindmarsh Island Royal Commission with an Alternative Report*. Adelaide: Greg Mead, 1995.

Melone, Michelle A. "The Struggle of the Seringueiros: Environmental Action in the Amazon." In *In Defense of Livelihood: Comparative Studies on Environmental Action*, eds. John Friedmann and Haripriya Rangan, 106–26. West Hartford, Conn.: Kumarian, 1993.

Melucci, Alberto. *Nomads of the Present: Social Movements and Individual Needs in Contemporary Society*. Philadelphia, Pa.: Temple University Press, 1989.

Menzies, Charles R., ed. *Traditional Ecological Knowledge and Natural Resource Management*. Lincoln, NE: University of Nebraska Press, 2006.

Traditional Ecological Knowledge and Natural Resource Management examines how traditional ecological knowledge (TEK) is taught and practiced today among Native communities. Of special interest is the complex relationship between indigenous ecological practices and other ways of interacting with the environment, particularly regional and national programs of natural resource management. Focusing primarily on the northwest coast of North America, scholars look at the challenges and opportunities confronting the local practice of indigenous ecological knowledge in a range of communities, including the Tsimshian, the Nisga'a, the Tlingit, the Gitksan, the Kwagult, the Sto:lo, and the northern Dene in the Yukon. The experts consider how traditional knowledge is taught and learned and address the cultural importance of different subsistence practices using natural elements such as seaweed (Gitga'a), pine mushrooms (Tsimshian), and salmon (Tlingit).

Merchant, Carolyn. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. London: Wildwood House, 1982.

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.

Molutsi, Patrick. "Environment and Peasant Consciousness in Botswana." *Review of African Political Economy* no. 42 (1988): 40–47.

Momaday, N. Scott. "A First American Views His Land." *National Geographic* 150, no. 1 (July 1976): 13–18.

----- . "The Man Made of Words." In *Indian Voices: The First Convocation of American Indian Scholars*, ed. Rupert Costo, 49–84 San Francisco, Calif.: Indian Historian Press, 1970.

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.

Monbiot, George. "Brazil: Land Ownership and the Flight to Amazonia." In *The Struggle for Land and the Fate of the Forests*, eds. Marcus Colchester and Larry Lohmann, 139. Penang, Malaysia: World Rainforest Movement, 1993.

Monet, Don, and Skanu'u (Ardythe Wilson). *Colonialism on Trial: Indigenous Land Rights and the Gitksan and Wet'suwet'en Sovereignty Case*. Philadelphia, Pa.: New Society Publishers, 1992.

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, Wayne, and Charles Van Doren, eds. *Great Documents in American Indian History*. New York: Praeger Publishers, 1973.

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, Alvin H. "The Spirit of the Law Versus the Storm Spirit: A Wabanaki Case." In *Papers of the Thirteenth Algonquian Conference*, ed. William Cowan, 179–91. Ottawa: Carleton University, 1982.

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.

Morse, Bradford W., ed. *Aboriginal Peoples and the Law: Indian, Metis, and Inuit Rights in Canada*. Ottawa: Carleton University Press, 1985.

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]).

Morse, Bradford, and Thomas R. Berger. *Sardar Sarovar: Report of the Independent Review*. Ottawa: Resources Future International, Inc., 1992.

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 effected 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.

Moss, Nan and David Corbin. *Weather Shamanism: Harmonizing Our Connection with the Elements*. Rochester, VT: Bear & Company, 2008.

With the growing consensus that global warming is a fact comes the realization that the increasingly violent weather we are experiencing is its chief manifestation. Each storm, each flood, each blizzard seems to break 100-year-old records for both intensity and damage. Reducing emissions of greenhouse gases may be too little, too late. Through a unique blend of anthropological research, shamanic journeys, and personal stories and anecdotes, Moss and Corbin show how humans and weather have always affected each other, and how it is possible to influence the weather. They present teachings directly from the spirits of weather that show how our thoughts and emotions affect weather energetics. *Weather Shamanism* is about how we can develop an expanded worldview that honors spiritual realities in order to create a working partnership with the spirits of weather and thereby help to restore well-being and harmony to Earth.

Moyo, Sam, Phil O'Keefe, and Michael Sill. *The Southern African Environment: Profiles of the SADC Countries*. London: Earthscan, 1993.

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.

Murton, Brian. "South Asia." In *World Systems of Traditional Resource Management*, ed. Gary Klee, 67–100. New York: Halsted Press, 1980.

Myerhoff, Barbara G. *Peyote Hunt: The Sacred Journey of the Huichol Indians*. Ithaca, N.Y.: Cornell University Press, 1974.

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, Norman. *The Primary Source: Tropical Forests and Our Future*. New York: W. W. Norton, 1992.

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.

-----, "Threatened Biotas: 'Hotspots' in Tropical Forests." *The Environmentalist* 8, no. 3 (1988): 187–208.

Nabokov, Peter, and Margaret MacLean. "Ways of Native American Running." *CoEvolution Quarterly*, no. 26 (summer 1980): 4–21.

Narby, Jeremy. *The Cosmic Serpent: DNA and the Origins of Knowledge*. New York: Putnam, 1998.

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.

Narby, Jeremy, and Francius Huxley. *Shamans Through Time: 500 Years on the Path to Knowledge*. New York: Putnam, 2001.

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.

National Museum of the American Indian. *A Song for the Horse Nation: Horses in Native American Cultures*. Golden, CO: Fulcrum Publishing, 2006.

The tradition of horses in Native American culture, depicted through images, essays, and quotes. For many Native Americans, each animal and bird that surrounded them was part of a nation of its own, and none was more vital to both survival and culture than the horse.

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, Melissa K., ed. *Original Instructions: Indigenous Teachings for a Sustainable Future*. Rochester, VT: Bear & Company, 2008.

For millennia the world's indigenous peoples have acted as guardians of the web of life for the next seven generations. They've successfully managed complex reciprocal relationships between biological and cultural diversity. Awareness of indigenous knowledge is reemerging at the eleventh hour to help avert global ecological and social collapse. Indigenous cultural wisdom shows us how to live in peace--with the earth and one another. In *Original Instructions*, indigenous leaders and other visionaries suggest solutions to today's global crisis. It focuses on ancient ways of living from the heart of humanity within the heart of nature as well as explores the convergence of indigenous and contemporary science and the re-indigenization of the world's peoples. This book evokes the rich indigenous storytelling tradition in this collection of presentations gathered from the annual Bioneers conference. It depicts how the world's native leaders and scholars are safeguarding the original instructions, reminding us about gratitude,

kinship, and a reverence for community and creation. Included are more than 20 contemporary indigenous leaders--such as Chief Oren Lyons, John Mohawk, Winona LaDuke, and John Trudell. These beautiful, wise voices remind us where hope lies.

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.

Nollman, Jim. *Spiritual Ecology*. New York: Bantam, 1990.

North American Congress on Latin America. (NACLA) “Ecuador: Oil Up for Grabs.” *NACLA’s Latin America and Empire Report* 9, no. 8 (November 1975).

O’Faircheallaigh, Ciaran and Saleem Ali. *Earth Matters: Indigenous Peoples, The Extractive Industries and Corporate Social Responsibility*. United Kingdom: Greenleaf, 2008.

Indigenous peoples have historically gained little from large-scale resource development on their traditional lands, and have suffered from its negative impacts on their cultures, economies and societies. During recent decades indigenous groups and their allies have fought hard to change this situation: in some cases by opposing development entirely; in many others by seeking a fundamental change in the distribution of benefits and costs from resource exploitation. In doing so they have utilized a range of approaches, including efforts to win greater recognition of indigenous rights in international fora; pressure for passage of national and state or provincial legislation recognizing indigenous land rights and protecting indigenous culture; litigation in national and international courts; and direct political action aimed at governments and developers, often in alliance with non-governmental organizations (NGOs).

Ole Parkipuny, M. S. “The Ngorongoro Crater Issue: The Point of View of the Indigenous Maasai Community of Ngorongoro.” In *Paper for the International Congress on Nature Management and Sustainable Development, December 6–9, 1988*. University of Groningen, the Netherlands, 1988.

Olson, Elizabeth Anne. *Indigenous Knowledge and Development: Livelihoods, Health Experiences, and Medicinal Plant Knowledge in a Mexican Biosphere Reserve*. Lanham, MD: Lexington Books, 2014.

This book is an ethnographic account of a group of indigenous people living in a natural resource protected area in west central Mexico. The political, economic, and social history of these indigenous Nahua people is related to their cultural knowledge. The study presented here moves back and forth between the macro- and micro- to explore the relationships between three central axes—health, livelihood and cultural knowledge. The Sierra of Manantlán Biosphere Reserve is the fieldsite where this study was carried out during 2007 and 2008. This Reserve is governed by explicit goals of cultural and natural resource preservation. Medical pluralism and the health profile in Mexico influence the local-level health status and access to health care services in the Reserve, demonstrated by the persistence of medicinal plant knowledge. The interviews with medicinal plant experts and biomedical practitioners are used to illustrate the spectrum of opinions regarding usage of medicinal plants across the three study communities in the Reserve. Significantly, there is neither a direct nor linear relationship between the loss of cultural knowledge and increasing modernity. This research contributes to ethnographic knowledge about conservation and cultural heritage on protected areas in Mexico.

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.

OPIP. "Declaration of the Quichua and Shuar Nations Before the Government, ARCO, and International Opinion." *Voz de la CONFENIAE* 10, no. 2 (1994): 5. Ortiz, Alfonso. *The Tewa World: Space, Time, Being, and Becoming in a Pueblo Society*. Chicago, Ill.: University of Chicago, 1969.

Osborn, Ann. *The Four Seasons of the U'wa: A Chibcha Ritual Ecology in the Columbian Andes*. Herefordshire, UK: Sean Kingston Publishing, 2009.

A beleaguered indigenous population came to the attention of the world in 1997 by threatening mass suicide in a last-ditch attempt to protect their ancestral lands (overlying possible oil deposits) from invasion by outsiders. The U'wa (formerly known as the Tunebo) - a Chibchan-speaking group living on the eastern slopes of the Andes in NE Colombia - are documented in Ann Osborn's pioneering study, here published in English for the first time. She introduces us to the U'wa on their own terms, enabling us to understand them from their own perspective, to place them squarely within the unique ecological setting that is a fundamental part of their being and to appreciate what might motivate them to contemplate such drastic action in the face of an external threat. Their

rounds of ceremonies were undertaken for themselves but also for outsiders: 'If we did not chant, the world would wear out ... it would come down ... we chant for the Whites as well, so that they can continue living in their world...' The contrast between this philosophy and that of our oil-hungry world provides timely cause for reflection.

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.

Pandam, Rafael. "Statement of the Confederation of Indigenous Nationalities of Ecuador." In *Rights Violations in the Ecuadorian Amazon*, ix. New York: Center for Economic and Social Rights (CESR), 1994.

Parajuli, Pramod. "No Nature Apart: Adivasi Cosmivision and Ecological Discourses in Jharkhand, India." In *Sacred Landscapes and Cultural Politics: Planting a Tree*, eds. Philip P. Arnold and Ann Grodzins Gold, 83-113. Burlington, VT: Ashgate Publishing, 2001.

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 cosmivision 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.

Patterson, John. "Maori Environmental Virtues." *Environmental Ethics* 16, no. 4 (1994): 397–409.

Pavlik, Steve. *The Navajo and the Animal People: Native American Traditional Ecological Knowledge and Ethnozoology*. Golden, CO: Fulcrum Publishing, 2014

This text examines the traditional Navajo relationship to the natural world. Specifically, how the tribe once related to a category of animals they collectively referred to as the "ones who hunt." These animals, like Native Americans, were once viewed as impediments to progress requiring extermination.

Peet, Richard, and Michael Watts. *Liberation Ecologies: Environment, Development,*

Social Movements. New York: Routledge, 1996.

Pele Defense Fund. "Pele Victory." *Earth First!* 14, no. 5 (1994): 13.

Peluso, Nancy Lee. *Rich Forests, Poor People: Resource Control and Resistance in Java*. Berkeley, Calif.: University of California Press, 1992.

Penan leaders. "Malaysian Army Attacks Penan." *Earth First!* 14, no. 2 (1993): 1, 25.

Pentik_inen, Juha, ed. *Shamanism and Northern Ecology*. Berlin: Mouton de Gruyter, 1996.

Pere, Rangimarie Rose. *Ako: Concepts and Learning in the Maori Tradition*. Hamilton, Wellington, N.Z.: Te Kohanga Reo National Trust Board, 1994.

Perez, Gabina. *North American Native Workshop on Environmental Justice*. March 17, 1995. Iliff School of Theology. Denver, Colorado, 1995.

Pezzoli, Kieth. "Sustainable Livelihoods in an Urban Milieu: A Case Study from Mexico City." In *In Defense of Livelihood: Comparative Studies on Environmental Action*, eds. John Friedmann and Haripriya Rangan, 127–54. West Hartford, Conn.: Kumarian, 1993.

Pierotti, Raymond. *Indigenous Knowledge, Ecology, and Evolutionary Biology*. New York: Routledge, 2012.

Indigenous ways of understanding and interacting with the natural world are characterized as Traditional Ecological Knowledge (TEK), which derives from emphasizing relationships and connections among species. This book examines TEK and its strengths in relation to Western ecological knowledge and evolutionary philosophy. Pierotti takes a look at the scientific basis of this approach, focusing on different concepts of communities and connections among living entities, the importance of understanding the meaning of relatedness in both spiritual and biological creation, and a careful comparison with evolutionary ecology. The text examines the themes and principles informing this knowledge, and offers a look at the complexities of conducting research from an indigenous perspective.

Plant, Christopher, and Judith Plant. *Turtle Talk: Voices for a Sustainable Future*. Philadelphia, Pa.: New Society Publishers, 1990.

Pomedli, Michael M. *Ethnophilosophical and Ethnolinguistic Perspectives on the Huron Indian Soul*. Lewiston, N.Y.: The Edwin Mellen Press, 1991.

------. "The Concept of Soul in the Jesuit Relations: Were There Any Philosophers Among the North American Indians?" *Laval Theologique et Philosophique* 41, no. 1 (1985): 57–64.

Porter, Joy. *Native American Environmentalism: Land, Spirit, and the Idea of Wilderness*. Lincoln, NE: Bison Books, 2014.

In *Native American Environmentalism* the history of indigenous peoples in North America is brought into dialogue with key environmental terms such as “wilderness” and “nature.” The conflict between Christian environmentalist thinking and indigenous views, a conflict intimately linked to the current environmental crisis in the United States, is explored through an analysis of parks and wilderness areas, gardens and gardening, and indigenous approaches to land as expressed in contemporary art, novels, and historical writing. Countering the inclination to associate indigenous peoples with “wilderness” or to conflate everything “Indian” with a vague sense of the ecological, Joy Porter shows how Indian communities were forced to migrate to make way for the nation’s “wilderness” parks in the nineteenth century. Among the first American communities to reckon with environmental despoliation, they have fought significant environmental battles and made key adaptations. By linking Native American history to mainstream histories and current debates, Porter advances the important process of shifting debate about climate change away from scientists and literary environmental writers, a project central to tackling environmental crises in the twenty-first century.

Portillo, Miguel Leon. *Aztec Thought and Culture: A Study of the Ancient Nahuatl Mind*. Norman, Okla.: University of Oklahoma Press, 1963.

Posey, Darrell. ed. *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment*. London: Intermediate Technologies and Nairobi: United Nations Environment Programme, 1999.

Including philosophical, scientific, legal, and personal perspectives, this work is a large volume of scholarly articles and firsthand testimonies that address cultural, spiritual, and ecological issues facing indigenous peoples throughout the world. Some of the contributors include the following: David Suzuki, Baird Callicott, James Nash, Mark Sagoff, Oren Lyons, Vandana Shiva, and Rosemary Radford Ruether. The discussions of cultural and spiritual diversity in this volume complement the scientific analysis of biodiversity that appears in the Global Biodiversity Assessment.

------. “Protecting Indigenous Peoples’ Rights to Biodiversity.” *Environment* 38, no. 8 (1996): 6.

Posey, Darrell A. and Michael J. Balick, eds. *Human Impacts on Amazonia: The Role of Traditional Ecological Knowledge in Conservation and Development*. New York: University of Columbia Press, 2006.

From the pre-Columbian era to the present, native Amazonians have shaped the land around them, emphasizing utilization, conservation, and sustainability. These priorities stand in stark contrast to colonial and contemporary exploitation of Amazonia by outside interests. With essays from environmental scientists, botanists, and anthropologists, this volume explores the various effects of human development on Amazonia. The contributors argue that by protecting and drawing on local knowledge and values, further environmental ruin can be avoided.

Powers, William K. *Yuwipi*. Lincoln, Nebr.: University of Nebraska Press, 1982.

Prins, Harald E. L. "Neo-Traditions in Native Communities: Sweat Lodge and Sun Dance Among the Micmac Today." In *Actes du Vingt-cinquieme Congrès des Algonquinistes*, ed. William Cowan, 383–94. Ottawa: Carleton University, 1994.

Project for Ecological Recovery. *Survey Report for the Pak Mun Area*. Bangkok: Project for Ecological Recovery, 1993.

Puw̄in chir, M. "The Voice of the Ecuadorian Amazon." *Grassroots Development* 16, no. 2 (1992): 40.

Rainforest Action Network (RAN). "Ecuador: ARCO, UNOCAL Drilling in Amazon." *World Rainforest Report* January-March, 1991.

----- . "Biggest Demo in Hawaii's History Protests Puna Destruction." *World Rainforest Report* 6, no. 2 (1990): 5.

----- . "With the Penan at the Last Blockade." *Earth Island Journal* 4, no. 1 (1989).

----- . "Crackdown in Malaysia." *Earth Island Journal* 3, no. 1 (1988).

Rajotte, Freda. *First Nations Faith and Ecology*. London: Cassell, 1998.

Ramphela, Mamphela, ed. *Restoring the Land: Environment and Change in Post-Apartheid South Africa*. London: Panos Institute, 1991.

Rangan, HariPriya. "Romancing the Environment: Popular Environmental Action in the Garhwal Himalayas." In *In Defense of Livelihood: Comparative Studies in Environmental Action*, eds. John Friedmann and HariPriya Rangan, 155–81. West Hartford, Conn.: Kumarian Press, 1993.

Ranger, Terence. *Peasant Consciousness and Guerrilla War in Zimbabwe: A Comparative Study*. London: University of California Press, 1985.

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.

Reed, Richard. *Forest Dwellers, Forest Protectors: Indigenous Models for International Development (Second Edition)*. Upper Saddle River, NJ: Pearson, 2008.

The Guarani of Paraguay have survived over four centuries of contact with the commercial system, while keeping intact their traditions of leadership, religion and kinship. This concise ethnography examines how the Guarani have adapted over time, in concert with Paraguay's subtropical forest system. The titles in the *Cultural Survival Studies in Ethnicity and Change* series, edited by David Maybury-Lewis and Theodore Macdonald, Jr. of Cultural Survival, Inc., Harvard University, focus on key issues affecting indigenous and ethnic groups worldwide. Each ethnography builds on introductory material by going further in-depth and allowing students to explore, virtually first-hand, a particular issue and its impact on a culture.

Reichel, Elizabeth D. "Cosmology, Worldview and Gender-based Knowledge Systems Among the Tanimuka and Yukuna (Northwest Amazon)." *Worldviews: Environment, Culture, Religion* 3, no. 3 (1999): 213-242.

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 distanciation, which makes it possible for the Tanimuka and Yukuna to resist and reject knowledge claims that do not promote social and environmental sustainability.

Reid, Bill, and Robert Bringhurst. *The Raven Steals the Light*. Vancouver: Douglas and McIntyre, 1984; Seattle, Wash.: University of Washington Press, c1984.

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.

Reiss, Bob. *The Eskimo and the Oil Man: The Battle at the Top of the World for America's Future*. New York, NY: Business Plus, 2012.

A great jockeying for power and influence has erupted among nations in the high north. At stake are trillions of dollars in profit or loss, US security, geopolitical influence and the fate of a fragile environment as well as the region's traditional people. As the ice melts and oil companies venture north, the polar regions may become the next Panama Canal, the next Arabian Peninsula—places on earth that remain relatively unknown in one century and become pivotal in the next. Now Shell oil plans to sink exploratory wells

in the pristine waters off the North Slope of Alaska—a site that the company believes contains three times as much oil as the Gulf of Mexico. *The Eskimo and the Oil Man* tells this story through the eyes of two men, one an Iñupiat Eskimo leader on Alaska's North Slope, the other the head of Shell Oil's Alaska venture. Their saga is set against the background of an undersea land rush in the Arctic, with Russian bombers appearing off Alaska's coast, and rapid changes in ice that put millions of sea mammals at risk. The men's decisions will affect the daily lives of all Americans, in their cities and towns and also in their pocketbooks. This book reflects the issues dividing every American community wrestling with the balance between energy use and environmental protection, our love of cheap gas and the romance of pristine wilderness.

Richards, Audrey. *Land, Labour, and Diet in Northern Rhodesia: An Economic Study of the Bemba Tribe*. London: Oxford University Press, 1939.

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.

Richards, Paul. "Alternative Strategies for the African Environment: Folk Ecology as a Basis for Community Oriented Agricultural Development." In *African Environment: Problems and Perspectives*, ed. Paul Richards, 102–114. London: International African Institute, 1975.

Ridgeway, Sharon and Peter Jacques. *The Power of the Talking Stick: Indigenous Politics and the World Ecological Crisis*. Boulder, CO: Paradigm Publishers, 2014.

The Power of the Talking Stick makes the case that, reaching back to the beginning of the nation-state and all through the current period of corporate-led globalization, our governments and social institutions have been engaged in activities that will ultimately extinguish the world's ecological life support systems. This book offers an alternative, listening to indigenous leaders and others whose voices often go unheard in the din of contemporary culture. Their warning is stark, but their insights are firmly grounded in traditional knowledge and provide a way to see past the politics and rescue the earth.

Rirash, M. A. "Camel Herding and Its Effect on Somali Literature." In *Camels in Development*,

ed. A. Hjort af Ornas. Uppsala: Scandinavian Institute of African Studies, 1988.

Rivera, George. *Then and Now—Pojoaque Pueblo in Perspective*. Pojoaque Pueblo, N. Mex.: 1992.

Rodriguez, Sylvia. *Acequia: Water-sharing, Sanctity, and Place*. Santa Fe, NM: School of American Research Press, 2007.

Every society must have a system for capturing, storing, and distributing water, a system encompassing both technology and a rationale for the division of this finite resource. Today, people around the world face severe and growing water scarcity, and everywhere this vital resource is ceasing to be a right and becoming a commodity. The acequia or irrigation ditch associations of Taos, Río Arriba, Mora, and other northern New Mexico counties offer an alternative. Few northern New Mexicans farm for a living anymore, but many still gather to clean the ditches each spring and irrigate fields and gardens with the water that runs through them. Increasingly, ditch associations also go to court to defend their water rights against the competing claims brought by population growth, urbanization, and industrial or resort development. Their insistence on the traditional “sharing of waters” offers a solution to the current worldwide water crisis.

Rogers, Edward S. *The Round Lake Ojibwa*. Toronto: Royal Ontario Museum, University of Toronto, Art and Archaeology Division. Occasional paper 5. Published by the Ontario Department of Lands and Forests for the Royal Ontario Museum, 1962.

Ropiha, Joan. *Traditional Ecological Knowledge of the Maramataka: The Maori Lunar Calendar*. US and UK: Lambert Academic Publishing, 2010.

Some Māori continue to practice the ancient tradition of fishing and planting by the maramataka Māori lunar calendar: the 29-31 nights of the moon’s monthly cycle. This traditional ecological knowledge (TEK) is preserved in written charts of the maramataka that were first innovated by the mid-1800s and have been further developed since. These charts name each night of the moon’s lunar cycle and their influence on fishing and planting activities. Some early charts also incorporate star movements and seasonal patterns. As there is limited literature on this subject, this research explores what 19th century original Māori writings say about the TEK of the maramataka to determine whether there is a basis for further study. The research shows the maramataka is encoded ecological knowledge and that the TEK of the maramataka is integrated within a wider matrix of ecological knowledge contexts. Maramataka charts and early Māori writings provide contemporary guidance for further study, application and innovation of the TEK of the maramataka.

Rosales, Omar W. *Elemental Shaman: One Man’s Journey into the Heart of Humanity, Spirituality & Ecology*. Woodbury, MN: Llewellyn Publications, 2009.

This is a true story which chronicles one man's journey into the mysteries of spiritual consciousness and the indigenous healing practices of four shamanistic traditions: Toltec, Cherokee, Maya, and Buddhist. In his travels around the globe, Rosales witnesses the powerful channeled spirit Niño Fidencio, receives messages and healing from a Toltec

shaman, and experiences a dramatic soul retrieval from a Cherokee spiritwalker. Rosales travels to Guatemala, where he meets a Mayan high priestess, or *a'j' r'ij*, and the secret brotherhoods called *cofradías*, whose mission is to guard Maximón, the last living Mayan god. Rosales's last journey is to Bhutan, the Land of the Thunder Dragon, where he spends time with a holy lama.

Rose, Deborah Bird. *Wild Dog Dreaming: Love and Extinction*. Charlottesville, VA: University of Virginia Press, 2013.

We are living in the midst of the Earth's sixth great extinction event, the first one caused by a single species: our own. In *Wild Dog Dreaming*, Deborah Bird Rose explores what constitutes an ethical relationship with nonhuman others in this era of loss. She asks, "Who are we, as a species?" "How do we fit into the Earth's systems?" "Amidst so much change, how do we find our way into new stories to guide us?" Rose explores these questions in the form of a dialogue between science and the humanities. Drawing on her conversations with Aboriginal people, for whom questions of extinction are up-close and very personal, Rose develops a mode of exposition that is dialogical, philosophical, and open-ended. An inspiration for Rose—and a touchstone throughout her book—is the endangered dingo of Australia. The dingo is not the first animal to face extinction, but its story is particularly disturbing because the threat to its future is being actively engineered by humans. The brazenness with which the dingo is being wiped out sheds valuable, and chilling, light on the likely fate of countless other animal and plant species. "People save what they love," observed Michael Soulé, the great conservation biologist. We must ask whether we, as humans, are capable of loving—and therefore capable of caring for—the animals and plants that are disappearing in a cascade of extinctions. *Wild Dog Dreaming* engages this question, and the result is a bold account of the entangled ethics of love, contingency, and desire.

------. *Country of the Heart: An Australian Indigenous Homeland*. Canberra, Australia: Aboriginal Studies Press, 2011.

An introduction to the connections between Aboriginal people and the land that has sustained and nurtured them for generations, this thorough photographic chronicle explores the lives of the MakMak clan women. Delving into the heart of Australia—its people, animals, plants, ancestors, and seasons—this account reveals the intimate relationships between this beautiful country's land and inhabitants. Told through the voices of indigenous academic Linda Ford and her family—the traditional custodians of Wagait country—this story conveys the challenges the MakMak continue to face in order to maintain the health of 'country' as it provides insights into contemporary indigenous culture.

------. "An Indigenous Philosophical Ecology: Situating the Human." *The Australian Journal of Anthropology* 16, no. 3 (2005): 294-305.

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.

----- . *Reports from a Wild Country: Ethics of Decolonization*. Sydney, Australia: University of New South Wales Press, 2004.

This book explores some of Australia's major ethical challenges. Written in the midst of rapid social and environmental change and in a time of uncertainty and division, it offers powerful stories and arguments for ethical choice and commitment. The focus is on reconciliation between Indigenous and 'Settler' peoples, and with nature.

Ross, Alexander Reid, ed. *Grabbing Back: Essays Against the Global Land Grab*. Oakland, CA: AK Press, 2014

Climate change ravages the earth, while wealthy elites try to grab as much of the world's diminishing resources as possible. As Vandana Shiva writes, land is life. But land, and the struggle to possess it, is also power—colonial and corporate power, to be sure, but also the power of the dispossessed to rise up and call for an end to the global land grab. *Grabbing Back* maps this struggle, bringing together analyses that uncover the politics of cultivation and control. In this unprecedented collection, on-the-ground activists join forces with critically acclaimed scholars to document the commodification and consumption of space, from foreclosed homes to annihilated rainforests, from ecotourism in Sri Lanka to the tar sands of Montana, and to outline the strategies and tactics that might the destruction. With contributions by Vandana Shiva, Noam Chomsky, Max Rameau, Grace Lee Boggs, Michael Hardt, Ahjamu Umi, Ben Dangl, and many others.

Ross, Allan C. *Mitakuye Oyasin, "We are All Related."* Fort Yates: Bear Press, 1989.

Ross, Anne, et al. *Indigenous Peoples and the Collaborative Stewardship of Nature: Knowledge Binds and Institutional Conflicts*. Walnut Creek, CA: Left Coast Press, 2011.

Involving Indigenous peoples and traditional knowledge into natural resource management produces more equitable and successful outcomes. Unfortunately, argue Anne Ross and co-authors, even many "progressive" methods fail to produce truly equal partnerships. This book offers a comprehensive and global overview of the theoretical, methodological, and practical dimensions of co-management. The authors critically evaluate the range of management options that claim to have integrated Indigenous peoples and knowledge, and then outline an innovative, alternative model of co-management, the Indigenous Stewardship Model. They provide detailed case studies and concrete details for application in a variety of contexts. Broad in coverage and uniting robust theoretical insights with applied detail, this book is ideal for scholars and students as well as for professionals in resource management and policy.

Roszak, Theodore. *The Voice of the Earth: An Exploration of Ecopsychology*. New York: Simon and Schuster/Touchstone, 1992.

Rothenberg, Jerome, ed. *Technicians of the Sacred: A Range of Poetries from Africa, America, Asia, Europe, and Oceania*. Berkeley, Calif.: University of California Press, 1985.

Rozzi, Ricardo, John Silander, Jr., Juan J. Armesto, Peter Feinisinger, and Francisca Massardo. "Three Levels of Integrating Ecology with the Conservation of South American Temperate Forests: The Initiative of the Institute of Ecological Research Chirac, Chile." *Biodiversity and Conservation* 9, no. 8 (2000): 1199-1217.

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.

Rudel, T. K., and B. Horowitz. *Small Farmers and Land Clearing in the Ecuadorian Amazon*. New York: Columbia University Press, 1993.

Rudolph, Carol P. *Petroglyphs and Pueblo Myths of the Rio Grande*. Albuquerque, N. Mex.: Avanyu Publishing Inc., 1990.

Ruether, Rosemary Radford, ed. *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*. New York: Orbis Books, 1996.

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.

Ryan, Lyndall, ed. "Secret Women's Business: Hindmarsh Island Affair." Special issue, *Journal of Australian Studies* no. 48 (1996).

Sachs, Wolfgang, ed. *Global Ecology: A New Arena of Political Conflict*. London; Atlantic Highlands, N.J.: Zed Books, 1993; Halifax, Nova Scotia: Publishers, 1993.

Sahabat Alam Malaysia (SAM). "Malaysia: Appeal by the Orang Ulu to Protect Their Lands, Forests and Resources." *IWGIA Newsletter* no. 53-54 (May-August 1988): 65-76.

Salazar, Ernesto. "An Indian Federation in Lowland Ecuador." *IWGIA Document* 28 (1977).

Sale, Kirkpatrick. *Dwellers in the Land: The Bioregional Vision*. San Francisco, Calif.: Sierra Club Books, 1985.

Sandner, Donald. *Navajo Symbols of Healing*. New York: Harcourt Brace Jovanovich, 1979.

Sanitsuda Ekachai. *Behind the Smile: Voices of Thailand*. Bangkok: Bangkok Development Support Committee, 1990.

Sawyer, Suzana. *Crude Chronicles: Indigenous Politics, Multinational Oil, and Neoliberalism in Ecuador*. Durham, NC: Duke University Press, 2004.

Ecuador is the third-largest foreign supplier of crude oil to the western United States. As the source of this oil, the Ecuadorian Amazon has borne the far-reaching social and environmental consequences of a growing U.S. demand for petroleum and the dynamics of economic globalization it necessitates. *Crude Chronicles* traces the emergence during the 1990s of a highly organized indigenous movement and its struggles against a U.S. oil company and Ecuadorian neoliberal policies. Against the backdrop of mounting government attempts to privatize and liberalize the national economy, Suzana Sawyer shows how neoliberal reforms in Ecuador led to a crisis of governance, accountability, and representation that spurred one of twentieth-century Latin America's strongest indigenous movements. Through her rich ethnography of indigenous marches, demonstrations, occupations, and negotiations, Sawyer tracks the growing sophistication of indigenous politics as Indians subverted, re-deployed, and, at times, capitulated to the dictates and desires of a transnational neoliberal logic.

----- . "The 1992 Indian Mobilization in Lowland Ecuador." *Latin American Perspectives* 24, no. 3 (1997): 65–83.

Schaan, Denise P. *Sacred Geographies of Ancient Amazonia: Historical Ecology of Social Complexity*. Walnut Creek, CA: Left Coast Press, 2013.

The legendary El Dorado—the city of gold—remains a mere legend, but astonishing new discoveries are revealing a major civilization in ancient Amazonia that was more complex than anyone previously dreamed. Scholars have long insisted that the Amazonian ecosystem placed severe limits on the size and complexity of its ancient cultures, but leading researcher Denise Schaan reverses that view, synthesizing exciting new evidence of large-scale land and resource management to tell a new history of indigenous Amazonia. Schaan also engages fundamental debates about the development of social complexity and the importance of ancient Amazonia from a global perspective. This innovative, interdisciplinary book is a major contribution to the study of human-environment relations, social complexity, and past and present indigenous societies.

Schmink, Marianne, and Charles H. Wood. *Contested Frontiers in Amazonia*. New York: Columbia University Press, 1992.

Schodt, David W. *Ecuador: An Andean Enigma*. Boulder, Colo.: Westview Press, 1987.

Schubert, Louis. "Environmental Politics in Asia." *Environmental Politics in the International Arena: Movements, Parties, Organizations, and Policy*, ed. Sheldon Kamieniecki, 239–55. Albany, N.Y.: State University of New York Press, 1993.

Seeland, Klaus and Franz Schmithüsen, eds. *Indigenous Knowledge, Forest Management and Forest Policy in South Asia*. New Delhi: D.K. Printworld, 2003.

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.

Selcraig, Bruce. "Native Americans Join to Stop the Newest of the Indian Wars." *Sierra Magazine* 79, no. 3 (1994): 58–64, 79–81.

Selin, Helaine, ed. *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*. The Hague and London: Kluwer Academic Publishers, 2003.

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.

Selverston, Melina H. "The Politics of Culture: Indigenous Peoples and the State in Ecuador." In *Indigenous Peoples and Democracy in Latin America*, ed. Donna Lee van Cott, 131–52. New York: St. Martin's Press in Association with the Inter-American Dialogue, 1994.

Setterberg, Fred, and Lonny Shavelson. *Toxic Nation: The Fight to Save Our Communities from Chemical Contamination*. New York: John Wiley and Sons, Inc., 1993.

Sexson, Lynda. "Isaac and Elk: Nature's Unnatural Acts." In *Sacred Landscapes and Cultural Politics: Planting a Tree*, eds. Philip P. Arnold and Ann Grodzins Gold, 3-26. Burlington, VT: Ashgate Publishing, 2001.

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 insofar 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.

Seymour, Penny and Jeffrey L. Roberg, eds. *Tourism in Northeastern Argentina: The Intersection of Human and Indigenous Rights with the Environment*. Plymouth, UK: Lexington Books, 2012.

Ecotourism is often promoted as a way to visit a unique area of spectacular beauty. While tourists travel to these destinations to view environmental wonders, they seldom consider the effects of their visit on the indigenous people or on the location itself. *Tourism in Northeastern Argentina*, an edited collection by Penny Seymoure and Jeffrey L. Roberg, examines the impact of tourism on indigenous and local populations, and the environment they live in, specifically in several locations in the northeast of Argentina. Several of the chapters examine the lives and problems of the Mbya Guaraní people, an indigenous culture that has been attempting to survive in the rainforest of Misiones Province.

Sharma, Pranjali. "Muddying the Waters." *India Today*, 15 February 1994, 84.

Shearer, Christine. *Kivalina: A Climate Change Story*. Chicago, IL: Haymarket Books, 2011.

This book documents the plight of Kivalina, a small Alaska Native village that filed a legal claim against some of the world's largest fossil fuel companies for damaging their homeland and creating a false debate around climate change. Academic and journalist Christine Shearer explores the history leading up to the lawsuit, and its relationship to past misinformation campaigns involving lead, asbestos, and tobacco. The book also considers the interconnections between fossil fuels, the global political-economy, and disaster management, and the difficulties the Kivalina people face in being radically affected by climate change within a political atmosphere where some still question its existence, putting the people of Kivalina in danger. Kivalina's struggle for safe relocation, the book argues, is part of our common struggle to acknowledge and address climate change before it is too late.

Shiva, Vandana. *Ecology and the Politics of Survival: Conflicts over Natural Resources In India*. New Delhi: Sage Publications, 1991.

----- . *Staying Alive: Women, Ecology, and Survival in India*. New Delhi: Kali for Women, 1988.

----- . *Staying Alive: Women, Ecology, and Development*. London: Zed, 1988.

Sillitoe, Paul, ed. *Participating in Development: Approaches to Indigenous Knowledge*. London and New York: Routledge, 2002.

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.

Simmons, Ellen, ed. *Indigenous Earth: Praxis and Transformation*. Penticton, British Columbia: Theytus Books, 2013.

This book is a collection of essays by Indigenous scholars and leaders which has been organized to share theories, research, experiences, as well as their methods in the application of Indigenous Knowledge. The idea to publish a collection of essays which would focus on framing the concept of Traditional Ecological Knowledge theories and practice, within current environmental, economic and social challenges and its realities, arose out of the shared and recognized need by Indigenous scholars to advocate an imperative for the inclusion of Indigenous Knowledge in addressing new approaches to global sustainability.

Sinclair, Douglas. "Land: Maori View and European Response." In *Te Ao Hurihuri: Aspects of Maoritanga*, ed. Michael King, 65–83. Wellington, New Zealand: Hicks Smith and Methuen, 1977.

Sinha, Bhaskar, P. S. Ramakrishnan, K. G. Saxena and R. K. Maikhuri. "The Concept of Sacred Linked to Biological Resource Management in the Himalayan Culture." In *Environment Across Cultures*, eds. F. Wutscher, E. Ehlers and Carl F. Gethmann, 197-204. Berlin, Heidelberg, New York: Springer-Verlag, 2003.

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, Daniel, ed. *Agenda 21: The Earth Summit Strategy to Save our Planet*. Boulder, Colo.: EarthPress, 1993.

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.

Smith, D., "Garden Game: Shifting Cultivation, Indigenous Hunting and Wildlife Ecology in Western Panama." *Human Ecology* 33, no. 4 (2005): 505-537.

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.

Smith, Eric Alden and Joan McCarter, eds. *Contested Arctic: Indigenous Peoples, Industrial States, and the Circumpolar Environment*. Seattle, WA: University of Washington Press, 1997.

The Arctic may be the last frontier of colonialism, where industrial societies are aggressively exploiting the resources and undermining the social cohesion of indigenous peoples. In fact, this colonization of the circumpolar north is only now reaching its full momentum. Among the new conquistadors are oil company geologists, loggers, even resource biologists, bringing not only industrial pollution but also cultural pollution in their wake. For centuries, the aboriginal Arctic population has efficiently used resources to meet modest human needs, developing a special relationship to the land, water, and wildlife. But at the intersection of national ambitions and Arctic ecosystems, native communities are being relentlessly squeezed between the ravages of resource extraction and the often naive agendas of environmentalists in urban centers far away. This volume explores some of the major threats to the Arctic environment and indigenous people's responses to these threats. Case studies discuss the push for oil and gas development in Canada, Alaska, and Russia; the toxic legacy of the former Soviet Union; land tenure conflicts in Russia; and wildlife management in Canada and Scandinavia.

Snyder, Gary. *The Practice of the Wild*. Berkeley, Calif.: North Point Press, 1990.

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.

Solidarité. *Quarterly Newsletter of Aboriginal Rights Coalition*, Ottawa. South and Meso American Indian Rights Center (SAIIC). "Oil Destruction Set to Begin in Pastaza, Ecuador," updated 1998, <http://forest.org/gopher/ecuador/oiltobeg.txt> (cited 1 October 1999).

Southhall, Aidan William, and Michael Schatzbert, eds. *Small Urban Centres in Rural Development in Africa*. Madison, Wis.: African Studies Program, University of Wisconsin, Madison, 1979.

Speck, Frank Gouldsmith. "Animals in Special Relation to Man." In *Naskapi: The Savage Hunters of the Labrador Peninsula*, ed. Frank Gouldsmith Speck, 72-127. Norman, Okla.: University of Oklahoma Press, 1977.

-----, "The Family Hunting Band as the Basis of Algonkian Social Organization." *American Anthropologist* 17, no. 2 (April-June 1915): 289–305.

Spence, Mark David. *Dispossessing the Wilderness: Indian Removal and the Making of the National Parks*. Oxford and New York: Oxford University Press, 1999.

National parks like Yellowstone, Yosemite, and Glacier preserve some of this country's most cherished wilderness landscapes. While visions of pristine, uninhabited nature led to the creation of these parks, they also inspired policies of Indian removal. By contrasting the native histories of these places with the links between Indian policy developments and preservationist efforts, this work examines the complex origins of the national parks and the troubling consequences of the American wilderness ideal. The first study to place national park history within the context of the early reservation era, it details the ways that national parks developed into one of the most important arenas of contention between native peoples and non-Indians in the twentieth century.

Sponsel, Leslie E. *Spiritual Ecology: A Quiet Revolution*. Santa Barbara, CA: ABC-CLIO, 2012.

An internet search for "Spiritual Ecology" and related terms like "Religion and Nature" and "Religion and Ecology" reveals tens of millions of websites. *Spiritual Ecology: A Quiet Revolution* offers an intellectual history of this far-reaching movement. Arranged chronologically, it samples major developments in the thoughts and actions of both historic and contemporary pioneers, ranging from the Buddha and St. Francis of Assisi to Wangari Maathai's Green Belt Movement and James Cameron's 2010 epic film *Avatar*. This foundational book is unique in that it provides a historical, cross-cultural context for understanding and advancing the ongoing spiritual ecology revolution, considering indigenous and Asian religious traditions as well as Western ones. Most chapters focus on a single pioneer, illuminating historical context and his/her legacy, while also connecting that legacy to broader concerns.

-----, "Identities, Ecologies, Rights, and Futures: All Endangered." In *Endangered Peoples of Southeast and East Asia: Struggles to Survive and Thrive*, ed. L.E. Sponsel, 1-22. Westport, CT: Greenwood Press, 2000.

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.

Stanner, W. E. H. *On Aboriginal Religion*. Oceania Monographs no. 11. Sydney: The University of Sydney, 1963.

Steller, Tirn. "Ecuador's Rain Forest Natives Struggle for Lands." *The Circle* 13, no. 5 (1992).

Stevens, Iris. *Report of the Hindmarsh Island Royal Commission*. Adelaide, Australia: The Royal Commission, 1995.

Stevens, Stanley, ed. *Conservation through Cultural Survival: Indigenous Peoples and Protected Areas*. Washington, DC: Island Press, 1997.

This book assesses cutting-edge efforts to establish new kinds of parks and protected areas which are based on partnerships with indigenous peoples. It chronicles new conservation thinking and the establishment around the world of indigenously inhabited protected areas, provides detailed case studies of the most important types of co-managed and indigenously managed areas, and offers guidelines, models, and recommendations for international action. The book discusses the goals and development of the global protected area system, assesses the strengths and limitations of a range of different types of indigenously inhabited protected areas, discusses key issues and indigenous peoples' concerns, recommends measures to promote conservation, and suggests international actions that would promote co-managed and indigenously managed areas.

Stevenson, Gil. "Haudenosaunee Nations and United Nations Begin Historic Environmental Collaboration." *Indian Country Today*, 27 July 1995, A2.

Stevenson, J. T. "Aboriginal Land Rights in Northern Canada." In *Contemporary Moral Issues*, ed. Wesley Cragg. Toronto: McGraw-Hill Ryerson, 1987.

Stock, Robert. "Environmental Sanitation in Nigeria." *Review of African Political Economy* 42 (1988): 19–31.

Stott, Philip. "Mu'ang and Pa: Elite Views of Nature in a Changing Thailand." In *Thai Constructions of Knowledge*, eds. Manas Chitkasem and Andrew Turton, 142–54. London: University of London, 1991.

Strehlow, Theodor Georg Heinrich. *Songs of Central Australia*. Sydney: Angus and Robertson, 1971.

Stuart, David E. *Anasazi American: Seventeen Centuries on the Road from Center Place*. 2nd edition. Albuquerque, NM: University of New Mexico Press, 2014.

David E. Stuart incorporates extensive new research findings through groundbreaking archaeology to explore the rise and fall of the Chaco Anasazi and how it parallels patterns throughout modern societies in this new edition. Adding new research findings on caloric flows in prehistoric times and investigating the evolutionary dynamics induced by these forces as well as exploring the consequences of an increasingly detached central Chacoan decision-making structure, Stuart argues that Chaco's failure was a failure to adapt to the consequences of rapid growth--including problems with the misuse of farmland, malnutrition, loss of community, and inability to deal with climatic catastrophe.

Studley, John. "Sustainable Knowledge Systems and Resource Stewardship: In Search of Ethno-forestry Paradigms for the Indigenous Peoples of Eastern Kham." Ph.D Dissertation. 2005. (<http://magpie.lboro.ac.uk/dspace/handle/2134/2101>)

Submitted in working toward a PhD in geography at Loughborough University, this dissertation explores Tibetan ethnoforestry 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).

Subramanian, Suneetha M. and Balakrishna Pisupati, eds. *Traditional Knowledge in Policy and Practice: Approaches to Development and Human Well-Being*. New York: United Nations University, 2010.

Traditional knowledge (TK), the longstanding traditions and practices of certain communities, has contributed immensely to shaping development and human well-being. Its influence spans a variety of sectors, including agriculture, health, education, and governance. However, TK is increasingly underrepresented or underutilized. And, while the applicability of TK to human and environmental welfare is well recognized, collated information on how TK contributes to different sectors is not easily accessible. This book focuses on the relevance of TK to key environment-and development-related sectors. It discusses the current debates within each of these sectors and presents suggestions as to how TK can be effectively integrated with conventional science and policy. A valuable resource to researchers, academics, and policymakers, *Traditional Knowledge in Policy and Practice* provides a comprehensive overview of TK and its links and contributions to social, economic, environmental, ethical, and political issues.

Sundkler, Bengt. *Bantu Prophets in South Africa*. London: Oxford University Press, 1961.

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.

Surplus People Project Report. *Forced Removals in South Africa*. vol. 1. Cape Town, South Africa: Surplus People Project, 1983.

Surralles, Alexandre and Pedro Garcia Hierro, eds. *The Land Within: Indigenous Territory and Perception of the Environment*. Copenhagen: International Work Group on Indigenous Affairs, 2005.

By describing the fabric of relationships indigenous peoples weave with their environment, *The Land Within* attempts to define a more precise notion of indigenous territoriality. A large part of the work of titling the South American indigenous territories may now be completed but this book aims to demonstrate that, in addition to management, these territories involve many other complex aspects that must not be overlooked if the risk of losing these areas to settlers or extraction companies is to be avoided.

Survival International. "Ecuador: Indians Kill Bishop as Oil Companies Invade." *Urgent Action Bulletin* (August 1987).

Suzuki, David, and Peter Knudtson, eds. *Wisdom of the Elders: Honoring Sacred Native Visions of Nature*. New York: Bantam, 1992.

Sveiby, Karl-Erik and Tex Skuthorpe. *Treading Lightly: The Hidden Wisdom of the World's Oldest People*. Crows Nest, Australia: Allen & Unwin, 2006.

In this unique journey into traditional Aboriginal life and culture, a European business-management professor and an Aboriginal elder collaborate to create a powerful and original model that western societies can use to build environmentally sustainable organizations, communities, and ecologies based upon the same Aboriginal traditions that allowed the Aborigines to create sustainable societies in very fragile landscapes.

Swan, Brian, ed. *Smoothing the Ground: Essays on Native American Oral Literature*. Berkeley, Calif.: University of California Press, 1983.

Swan, James. *Sacred Places*. Santa Fe, N. Mex.: Bear and Company Publishers, 1990.

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 "cosmogogenesis" 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.

Tanner, Adrian. "Ritual Relations Between Hunters and Game Animals Killed." In *Bringing Home Animals: Religious Ideology and Mode of Production of the Mistassini Cree Hunters*, 136–52. London: C. Hurst and Co., 1979.

Tapia, Elizabeth S. "Earth Spirituality and the People's Struggle for Life: Reflection from the Perspectives of Indigenous Peoples." *The Ecumenical Review* 54, no. 3 (2002): 219–227.

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

Taylor, Bron. *Dark Green Religion: Nature Spirituality and the Planetary Future*. Berkeley and Los Angeles, CA: University of California Press, 2010.

In this innovative and deeply felt work, Bron Taylor examines the evolution of "green religions" in North America and beyond: spiritual practices that hold nature as sacred and have in many cases replaced traditional religions. Tracing a wide range of groups—

radical environmental activists, lifestyle-focused bioregionalists, surfers, new-agers involved in “ecopsychology,” and groups that hold scientific narratives as sacred—Taylor addresses a central theoretical question: How can environmentally oriented, spiritually motivated individuals and movements be understood as religious when many of them reject religious and supernatural worldviews? The “dark” of the title further expands this idea by emphasizing the depth of believers' passion and also suggesting a potential shadow side: besides uplifting and inspiring, such religion might mislead, deceive, or in some cases precipitate violence. This book provides a fascinating global tour of the green religious phenomenon, enabling readers to evaluate its worldwide emergence and to assess its role in a critically important religious revolution.

Taylor, Bron, et al. “Grassroots Resistance: The Emergence of Popular-Environmental Movements in Less Affluent Countries.” *Wild Earth* (winter 1992): 43–50.

Taylor, Dorceta. “Can the Environmental Movement Attract and Maintain the Support of Minorities?” In *Race and the Incidence of Environmental Hazards: A Time for Discourse*, eds. Bunyan Bryant and Paul Mohai, 28–54. Boulder, Colo.: Westview Press, 1992.

Tedlock, Dennis, and Barbara Tedlock. *Teachings from the American Earth: Indian Religion and Philosophy*. New York: Liveright Publishing Corp., 1992.

This volume presents essays elaborating on the religion and philosophy of the American Indians (e.g., the Tewa, Ojibwa, Oglala, 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.

Teit, James Alexander. *The Lillooet Indians*, vol. 2, ed. Franz Boas. The Jesup North Pacific Expedition Series. New York: G. E. Stechert, 1906.

Thornton, Thomas F. *Being and Place among the Tlingit*. Seattle, WA: University of Washington Press, 2008.

In this book, anthropologist Thomas F. Thornton examines the concept of place in the language, social structure, economy, and ritual of southeast Alaska's Tlingit Indians. Place signifies not only a specific geographical location but also reveals the ways in which individuals and social groups define themselves. Despite cultural and environmental changes over time, particularly in the post-contact era since the late eighteenth century, Tlingits continue to bind themselves and their culture to places and landscapes in distinctive ways. Thornton offers insight into how Tlingits in particular, and humans in general, conceptualize their relationship to the lands they inhabit, arguing for a study of place that considers all aspects of human interaction with landscape. *Being and Place among the Tlingit* makes a substantive contribution to the literature on the Tlingit, the Northwest Coast cultural area, Native American and indigenous studies, and to the growing social scientific and humanistic literature on space, place, and landscape.

Thwaites, Ruben Gold, ed. *Jesuit Relations and Allied Documents: Travels and Explorations*

of the Jesuit Missionaries in New France. vol. 1. New York: Pagent, 1959.

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).

Tinker, George. "The Full Circle of Liberation." *Sojourners* (October 1992): 12–17.

Tiwari, Rajiv. "India: Undermining the Himalaya." *Inter Press Service*, 6 November 1986.

Townley, Cynthia. "Intellectual Property and Indigenous Knowledge." *Philosophy and Public Policy Quarterly* 22, no. 4 (2002): 21–26.

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, Esther. "Rural Women's Work in Sub-Saharan Africa and the Implications for Nutrition." In *Geography of Gender in the Third World*, eds. Janet Henshall Momsen and Janet Townsend, 153–72. Albany, N.Y.: State University of New York Press, 1987.

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.

Tribal Sovereignty Associates. *The Power Within People: A Community Organizing Perspective* (June 1986).

Tuan, Yi-Fu. *Topophilia: A Study of Environmental Perception, Attitudes, and Values*. Englewood Cliffs, N.J.: Prentice Hall, 1974. Reprint. New York: Columbia University Press, 1990.

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.

Turner, Nancy J. *Ancient Pathways, Ancestral Knowledge: Ethnobotany and Ecological Wisdom of Indigenous Peoples of Northwestern North America*. Montreal, Quebec: McGill-Queen's University Press, 2014.

In *Ancient Pathways, Ancestral Knowledge*, Turner draws on information shared by indigenous botanical experts and collaborators, the ethnographic and historical record, and from linguistics, palaeobotany, archaeology, phytogeography, and other fields, weaving together a complex understanding of the traditions of use and management of plant resources in this vast region. She follows indigenous inhabitants over time and through space, showing how they actively participated in their environments, managed and cultivated valued plant resources, and maintained key habitats that supported their dynamic cultures for thousands of years, as well as how knowledge was passed on from generation to generation and from one community to another. To understand the values and perspectives that have guided indigenous ethnobotanical knowledge and practices, Turner looks beyond the details of individual plant species and their uses to determine the overall patterns and processes of their development, application, and adaptation.

Turner, T. "The Role of Indigenous People in the Environmental Crisis: The Example of the Kayap— of the Brazilian Amazon." *Perspectives on Biological Medicine* 36 (1993): 3.

Turner, Terry. "The World Struggle to Save James Bay." *Northeast Indian Quarterly* 8, no. 4 (1991): 55.

Tyler, Hamilton. *Pueblo Gods and Myths*. Norman, Okla.: University of Oklahoma Press, 1964.

Tyrrell, Martina. "From Placelessness to Place: An Ethnographer's Experience of Growing to Know Places at Sea." *Worldviews: Environment, Culture, Religion* 10, no. 2 (2006): 220-238.

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.

Ulloa, Astrid. *The Ecological Native: Indigenous Peoples' Movements and Eco-Governmentality in Columbia*. New York: Routledge, 2005.

This text analyzes indigenous peoples' processes of identity construction as ecological natives. It opens space for reconstructing all the different networks, conditions of emergence, and implications (political, cultural, social and economic) of one specific event: the consolidation of the relationship between indigenous peoples and environmentalism. This text is based on ethnographic information and focused on the historical process of the emergence of indigenous peoples' movements in Latin America, in general, and indigenous peoples of the Sierra Nevada de Santa Marta do Columbia (SNSM), in particular. It demonstrates the process of the construction of indigenous peoples' environmental identities as an interplay of local, national and transnational dynamics among indigenous peoples and environmental movements and discourses in relation to global environmental policies.

Unidad Ecologica Salvadorena (UNES). *The Proceedings of the People of Color Environmental Leadership Summit*. New York: United Church of Christ Commission on Racial Justice, 1992.

United Nations. *Universal Declaration on the Rights of Indigenous Peoples*. Draft. Geneva, Switzerland: Working Group on Indigenous Populations, 1989.

United States Energy Information Administration (EIA). "Ecuador," updated 1999, <http://www.eia.doe.gov/cabs/ecuador.html> (cited 24 September 1999).

Uzendoski, Michael and Edith Felicia Calapucha-Tapuy. *The Ecology of the Spoken Word: Amazonian Storytelling and the Shamanism among the Napo Runa*. Champaign, IL: University of Illinois Press, 2012.

This volume offers the first theoretical and experiential translation of Napo Runa mythology in English. Michael A. Uzendoski and Edith Felicia Calapucha-Tapuy present and analyze lowland Quichua speakers in the Napo province of Ecuador through narratives, songs, curing chants, and other oral performances, so readers may come to understand and appreciate Quichua aesthetic expression. Guiding readers into Quichua ways of thinking and being—in which language itself is only a part of a communicative world that includes plants, animals, and the landscape—Uzendoski and Calapucha-Tapuy weave exacting translations into an interpretive argument with theoretical implications for understanding oral traditions, literacy, new technologies, and language. A companion website offers photos, audio files, and videos of original performances illustrates the beauty and complexity of Amazonian Quichua poetic expressions.

Valeri, Valerio. *The Forest of Taboos: Morality, Hunting, and Identity among the Huaulu of the Moluccas*. Madison, WI: Wisconsin University Press, 2000.

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 relationships between humans and animals are thus implied in various taboos about hunting.

Varese, Stefano. "The New Environmentalist Movement of Latin American Indigenous People." In *Valuing Local Knowledge: Indigenous People and Intellectual Property Rights*, eds. Stephen D. Brush and Doreen Stabinsky. Washington D.C.: Island Press, 1996.

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.

Vaughan-Lee, Llewellyn, ed. *Spiritual Ecology: The Cry of the Earth*. Point Reyes, CA: Golden Sufi Center, 2013.

Showing the deep connection between our present ecological crisis and our lack of awareness of the sacred nature of creation, this series of essays from spiritual and environmental leaders around the world shows how humanity can transform its relationship with the Earth. Combining the thoughts and beliefs from a diverse range of essayists, this collection highlights the current ecological crisis and articulates a much-needed spiritual response to it. Perspectives from Buddhism, Sufism, Christianity, and Native American beliefs as well as physics, deep psychology, and other environmental disciplines, make this a well-rounded contribution. The complete list of contributors are Oren Lyons, Thomas Berry, Thich Nhat Hanh, Chief Tamale Bwoya, Joanna Macy, Sandra Ingerman, Richard Rohr, Wendell Berry, Mary Evelyn Tucker, Sister Miriam MacGillis, Satish Kumar, Vandana Shiva, Pir Zia Inayat-Kahn, Winona LaDuke, John Stanley, John Newall, Bill Plotkin, Geneen Marie Haugen, Jules Cashford, and Llewellyn Vaughan-Lee.

Vecsey, Christopher, and Robert W. Venables, eds. *American Indian Environments: Ecological Issues in Native American History*. Syracuse, N.Y.: Syracuse University Press, 1992.

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.

Vennm, Jr., Thomas. *Wild Rice and the Ojibway People*. St. Paul, Minn.: Minnesota Historical Society, 1988.

Versluis, Arthur. *Sacred Earth: The Spiritual Landscape of Native America*. Rochester, VT: Inner Traditions, 1992.

This eye-opening journey through the terrain of Native American spirituality contrasts contemporary society's rejection of the sacred--and its arrogant belief in its own power to control the cosmos--with native traditions of reverence for the earth. The author reconstructs the archetypal and symbolic significance of indigenous rituals and sacred sites, placing Native American spirituality in the context of the world's great religions. The comparison illustrates the richness and universality of the native approach to the earth as a cherished being and reveals the poverty of our present-day attitudes toward the natural environment and its living creatures. This book is an urgent call to rediscover and become firmly grounded on the sacred earth again.

Wadewitz, Lissa K. *The Nature of Borders: Salmon, Boundaries, and Bandits on the Salish Sea*. Seattle, WA: University of Washington Press, 2012.

For centuries, borders have been central to salmon management customs on the Salish Sea, but how those borders were drawn has had very different effects on the Northwest salmon fishery. Native peoples who fished the Salish Sea—which includes Puget Sound in Washington State, the Strait of Georgia in British Columbia, and the Strait of Juan de Fuca—drew social and cultural borders around salmon fishing locations and found ways to administer the resource in a sustainable way. Nineteenth-century Euro-Americans, who drew the Anglo-American border along the forty-ninth parallel, took a very different approach and ignored the salmon's patterns and life cycle. *The Nature of Borders* is about the ecological effects of imposing cultural and political borders on this critical West Coast salmon fishery. This transnational history provides an understanding of the modern Pacific salmon crisis and is particularly instructive as salmon conservation practices increasingly approximate those of the pre-contact native past.

Walker, Brett L. *The Conquest of Ainu Lands: Ecology and Culture in Japanese Expansion, 1590-1800*. Berkeley: California University Press, 2001.

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.

Walker, Ranginui. "The Relevance of Maori Myth and Tradition." In *Tihe Mauri Ora: Aspects of Maoritanga*, ed. Michael King. Wellington: Methuen, 1978.

Ward, Churchill. *Struggle for Land: Indigenous Resistance to Genocide, Ecocide, and Expropriation in Contemporary North America*. Monroe, Me.: Common Courage Press, 1993.

Warren, Dave. "New Worlds, Old Orders: Native Americans and Columbus Quincentenary." *The Public Historian* 14, no. 4 (1992): 71–90.

Weatherford, Jack. *Indian Givers: How the Indians of the Americas Transformed the World*. New York: Crown Publisher, Inc., 1988.

Weaver, Jace. *Defending Mother Earth: Native American Perspectives on Environmental Justice*. Maryknoll, N.Y.: Orbis, 1996.

------. *Then to the Rock Let Me Fly: Luther Bohanon and Judicial Activism*. Norman, Okla.: University of Oklahoma Press, 1993.

Weiner, D., and R. Levin. "Land and Agrarian Transition in South Africa." *Antipod* 23, no. 1 (1991): 92–120.

Weisberger, Jonathon Miller. *Rainforest Medicine: Preserving Indigenous Science and Biodiversity in the Upper Amazon*. Berkeley, CA: North Atlantic Books, 2013.

Rainforest Medicine features in-depth essays on plant-based medicine and indigenous science from four distinct Amazonian societies. The book is illustrated with unique botanical and cultural drawings by Secoya elder and traditional healer Agustin Payaguaje and horticulturalist Thomas Y. Wang as well as by the author himself. Two color sections showcase photos of the plants and people of the region, and include plates of previously unpublished full-color paintings by Pablo Cesar Amaringo (1938-2009), an acclaimed Peruvian artist renowned for his intricate, colorful depictions of his visions from drinking the entheogenic plant brew, *ayahuasca* ("vine of the soul" in Quechua languages). With over 20 years' experience of ground-level environmental and cultural conservation, author Jonathon Miller Weisberger's commitment to preserving the fascinating, unfathomably precious relics of the indigenous legacy shines through. Chief among these treasures is the plant-medicine science of *ayahuasca* or *yajé*, a rainforest vine that was popularized in the 1950s by Western travelers such as William Burroughs and Alan Ginsberg. It has been sampled, reviled, and celebrated by outsiders ever since. Weaving first-person narrative with anthropological and ethnobotanical information, *Rainforest Medicine* aims to preserve both the record and ongoing reality of *ayahuasca*'s unique tradition ecological context.

Weisiger, Marsha. *Dreaming of Sheep in Navajo Country*. Seattle, WA: University of Washington Press, 2009.

This fresh interpretation of the history of Navajo pastoralism chronicles the government's 1930s failed policy to preserve grazing lands by eradicating livestock on the Navajo reservation, with particular focus on women, the primary owners and tenders of the animals. Weisiger evocatively demonstrates why stock reduction continues to be indelibly seared into Navajos' collective memory.

Whaley, Rick, and Bresette Walter. *Walleye Warriors: An Effective Strategy Against Racism and for the Earth*. Philadelphia, Pa.: New Society Press, 1993.

White, Benjamin, Jr. "Kararao: A Dam Called War." *Earth First!* 9, no. 4 (1989): 15.

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.

White, Leslie. *The Acoma Indians*. Washington, D.C.: Bureau of American Ethnology, 1932.

Whitten, Norman E., Jr. *Cultural Transformations and Ethnicity in Modern Ecuador*. Urbana, Ill.: University of Illinois Press, 1981.

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).

Wildcat, Daniel R. *Red Alert! Saving the Planet with Indigenous Knowledge*. Golden, CO: Fulcrum Publishing, 2009.

"What the world needs today is a good dose of indigenous realism," says Native American scholar Daniel R. Wildcat in this thoughtful, forward-looking treatise. The

Native response to the environmental crisis facing our planet, *Red Alert!* seeks to debunk our civilization's long-misguided perception that humankind is at odds with nature or that it exerts control over the natural world. Taking a hard look at the biggest problem that we face today—the damaging way we live on this earth—Wildcat draws upon ancient Native American wisdom and nature-centered beliefs to advocate a modern strategy to combat global warming. Inspiring and insightful, *Red Alert!* is a stirring call to action.

Williams, Lewis, Rose Roberts, and Alastair McIntosh, eds. *Radical Human Ecology: Intercultural and Indigenous Approaches*. Burlington, VT: Ashgate, 2012.

Human ecology - the study and practice of relationships between the natural and the social environment - has gained prominence as scholars seek more effectively to engage with pressing global concerns. In the past seventy years most human ecology has skirted the fringes of geography, sociology and biology. This volume pioneers radical new directions. In particular, it explores the power of indigenous and traditional peoples' epistemologies both to critique and to complement insights from modernity and postmodernity. Aimed at an international readership, its contributors show that an intercultural and transdisciplinary approach is required. The demands of our era require a scholarship of ontological depth: an approach that cannot just debate issues, but also address questions of practice and meaning. Organized into three sections - Head, Heart and Hand - this volume covers the following key research areas: Theories of Human Ecology; Indigenous and Wisdom Traditions; Eco-spiritual Epistemologies and Ontology; Research practice in Human Ecology; The researcher-researched relationship; and, Research priorities for a holistic world. With the study of human ecology becoming increasingly imperative, this comprehensive volume will be a valuable addition for classroom use.

Williamson, Ray A. *Living the Sky: The Cosmos of the American Indian*. Norman, Okla.: University of Oklahoma Press, 1984.

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 astronomies, attempts to relate those astrological 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.

Wilmer, Franke. *The Indigenous Voice in World Politics: Since Time Immemorial*. Newbury Park, Calif.: Sage Publications, 1993.

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.

Wilson, Darryl, "Grandfather's Story." *The Ecologist* 30, no. 1 (2000): 12-14.

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.

Wilson, David J. *Indigenous South Americans of the Past and Present: An Ecological Perspective*. Boulder, CO: Westview Press, 1999.

Indigenous South Americans of the Past and Present presents data on both prehistoric and recent indigenous groups across the entire continent within an explicit theoretical framework. Introductory chapters provide a brief overview of the variability that has characterized these groups over the long period of indigenous adaptation to the continent and examine the historical background of the ecological and cultural evolutionary paradigm. The book then presents a detailed overview of the principal environmental contexts within which indigenous adaptive systems have survived and evolved over thousands of years. It discusses the relationship between environmental types and subsistence productivity, on the one hand, and between these two variables and sociopolitical complexity, on the other. Subsequent chapters proceed in sequential order that is at once evolutionary (from the least to the most complex groups) and geographical (from the least to the most productive environments)—around the continent in counterclockwise fashion from the hunter-gatherers of Tierra del Fuego in the far south; to the villagers of the Amazonian lowlands; to the chiefdoms of the Amazon *várzea* and the far northern Andes; and, finally, to the chiefdoms and states of the Peruvian Andes. Along the way, detailed presentations and critiques are made of a number of theories based on the South American data that have worldwide implications for our understanding of prehistoric and recent adaptive systems.

Wilson, Ronald. *Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children and Their Families*. Sydney: Human Rights and Equal Opportunity Commission, 1977.

Wisner, B., and P. Mbithi. "Drought in Eastern Kenya: Nutritional Status and Farmer Activity."

In *Natural Hazards*, ed. G. White, 87–97. New York: Oxford University Press, 1974.

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.

Wisner, Benjamin. *Power and Need in Africa*. London: Earthscan, 1988.

Witt, Joseph and David Wiles. "Nature in Asian Indigenous Traditions: A Survey Article." *Worldviews: Environment, Culture, Religion* 10, no. 1 (2006): 40-68.

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.

Witte, John. "Zaire: Landlessness and Deforestation." In *The Struggle for Land and the Fate of Forests*, eds. Marcus Colchester and Larry Lohmann, 179–97. Penang, Malaysia: World Rainforest Movement, 1993.

Wolff, Robert. *Original Wisdom: Stories of an Ancient Way of Knowing*. Rochester, VT: Inner Traditions, 2001.

Deep in the mountainous jungle of Malaysia the aboriginal Sng'oi exist on the edge of extinction, though their way of living may ultimately be the kind of existence that will allow us all to survive. The Sng'oi—pre-industrial, pre-agricultural, semi-nomadic—live without cars or cell phones, without clocks or schedules in a lush green place where worry and hurry, competition and suspicion are not known. Yet these indigenous people—as do many other aboriginal groups—possess an acute and uncanny sense of the energies, emotions, and intentions of their place and the living beings who populate it, and trustingly follow this intuition, using it to make decisions about their actions each day. This book 1) explores the lifestyle of indigenous peoples of the world who exist in complete harmony with the natural world and with each other; 2) reveals a model of a society built on trust, patience, and joy rather than anxiety, hurry, and acquisition; and 3) shows how we can reconnect with the ancient intuitive awareness of the world's original people.

Wood, Marion. *Spirits, Heroes, and Hunters from North American Indian Mythology*. New York: Schocken Books, 1982.

Woodley, Randy. *Shalom and the Community of Creation: An Indigenous Vision*. Cambridge, UK: Wm. B. Eerdmans, 2012.

Materialism. Greed. Loneliness. A manic pace. Abuse of the natural world. Inequality. Injustice. War. The endemic problems facing America today are staggering. We need change and restoration. But where to begin? In *Shalom and the Community of Creation* Randy Woodley offers an answer: learn more about the Native American 'Harmony Way,' a concept that closely parallels biblical *shalom*. Doing so can bring reconciliation between Euro-Westerners and indigenous peoples, a new connectedness with the Creator and creation, an end to imperial warfare, the ability to live in the moment, justice, restoration -- and a more biblically authentic spirituality. Rooted in redemptive correction, this book calls for true partnership through the co-creation of new theological systems that foster wholeness and peace.

Woodward, A. E. *Aboriginal Land Rights Commission*. Second Report. Canberra, Australia: AGPS, 1974.

Woodward, Mark R. "Gifts for the Sky People: Animal Sacrifice, Head Hunting and Power among the Naga of Burma and Assam." In *Indigenous Religions: A Companion*, ed. G. Harvey, 219-229. NY: Cassell, 2000.

World Bank. *Sub-Saharan Africa: From Crisis to Sustainable Growth*. New York: Oxford University Press, 1989.

------. *Accelerating Development in Sub-Saharan Africa*. New York: Oxford University Press, 1981.

World Commission on Environment and Development. *Food 2000*. London: Zed, 1987.

------. *Our Common Future*. New York: Oxford University Press, 1987.

World Rainforest Movement (WRM). "Declaration of the World Rainforest Movement." *IWGIA Newsletter* 59 (December 1989): 75-78.

Wright, Ronald. *Stolen Continents: The New World through Indian Eyes*. London: Penguin, 1993.

Wynberg, Rachel, Doric Schroeder and Roger Chennells, eds. *Indigenous Peoples, Consent and Benefit Sharing: Lessons from the San-Hoodia Case*. Berlin: Springer, 2009.

Indigenous Peoples, Consent and Benefit Sharing is the first in-depth account of the *Hoodia* bioprospecting case and use of San traditional knowledge, placing it in the global context of indigenous peoples' rights, consent and benefit-sharing. It is unique as the first interdisciplinary analysis of consent and benefit sharing in which philosophers apply their

minds to questions of justice in the Convention on Biological Diversity (CBD), lawyers interrogate the use of intellectual property rights to protect traditional knowledge, environmental scientists analyze implications for national policies, anthropologists grapple with the commodification of knowledge and, uniquely, case experts from Asia, Australia and North America bring their collective expertise and experiences to bear on the *San-Hoodia* case.

Yachir, Faysal. *Mining in Africa Today: Strategies and Prospects*. Tokyo: University Nations University Press, 1988.

Yellowtail, Thomas, and Michael Fitzgerald. *Yellowtail: Crow Medicine Man and Sun Dance Chief, an Autobiography*. Norman, Okla.: University of Oklahoma Press, 1991.

Yong, John. *Kokopelli*. Palmer Lake, Colo.: Filter Press, 1990.

Young, David, Grant Ingram, and Lise Swartz. *Cry of the Eagle: Encounters with a Cree Healer*. Toronto: University of Toronto Press, 1989.

Young, Diana. "Water as Country on the Pitjantjatjara Yankunytjatjara Lands South Australia." *Worldviews: Environment, Culture, Religion* 10, no. 2 (2006): 239-258.

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.

Zeppel, H.D. *Indigenous Ecotourism: Sustainable Development and Management*. Wallingford, CT: CABI, 2006.

Dealing with indigenous ecotourism as a special type of nature-based tourism, *Indigenous Ecotourism* examines the key principles of this field through global case studies and analyzes the key factors for sustainable development.