

Indigenous Traditions and Ecology Conference Participants and Abstracts

Frederique Apffel-Marglin is professor of anthropology at Smith College. She has written two books and co-edited five more books. A MacArthur grant has enabled her to direct a project called "Centers for Mutual Learning." It is in the context of this project that she began collaboration with the native Andean grassroots organization PRATEC. A first book co-edited with PRATEC will appear soon entitled *The Spirit of Regeneration: Andean Culture Confronting Western Notions of Development* (London: Zed Books).

Abstract of paper by Julio Valladolid and Frederique Apffel-Marglin: Andean Cosmivision, Biodiversity, and Regeneration

In the written version of the paper prepared for this panel Frederique Apffel-Marglin introduces the work of PRATEC, the grassroots NGO to which Julio Valladolid belongs and with which she has collaborated since 1994. She also makes a theoretical argument for the kind of knowledge used by PRATEC and for their rejection of professional academic conceptual tools; to save time this will not be summarized at the panel to allow for translation time. Julio Valladolid will introduce his remarks on "Andean Cosmivision, Biodiversity and Regeneration" with slides and reflections on why he abandoned the practice of plant genetics in particular and science in general. He will then give a brief overview of the Andean cosmivision and how it is lived by peasants today and why it continues to generate such a great variety of cultivars.

Nelly Arvelo-Jiminez received her Ph.D. from Cornell University in anthropology. Since 1993 she has been Professor Emeritus of Anthropology at the Venezuelan Institute for Scientific Research (Instituto Venezolano de Investigaciones Cientificas). She became Savage Professor of International Relations and Peace at the University of Oregon in 1994. She has published five books, 35 chapters in books and 48 papers in anthropological Journals. Areas of interest: Amazonian Ethnology, Social Ecology, Indigenous Human Rights and Environmentalism.

Abstract of paper: On the Origin of the Earth: The Basis of Ye'kuana Political Mobilization

Her analysis will examine the opening Document with which the Ye'kuana people of Amazonas State started the claim to their ancestral lands. This document is the first piece of Ye'kuana Religion to be written by them for the purpose of presenting it to the Venezuelan Government as the foundation for their claim.

Diane Bell holds a Ph.D. in anthropology from the Australian National University. In 1981 she worked for the Aboriginal Sacred Sites Protection Authority in Darwin and in 1982 launched

into private practice as a consulting anthropologist. From 1983 to 1986, as a Research Fellow at the ANU, she worked on interdisciplinary projects. She spent two and a half years as the Professor of Australian Studies at Deakin University before moving to the United States in 1989 to take up her current position as the Henry R. Luce Professor of Religion, Economic Development, and Social Justice at the College of Holy Cross, in Worcester, Mass. Her books include *Law: The Old and the New* with Pam Ditton; *Generations: Grandmother, Mothers, and Daughters*; and *Daughters of the Dreaming*. In the 1990s she has been active in legal cases involving Ngarrindjeri sacred sites.

Abstract of paper: Environmental Dreamings: Of Religion, Romance, Reconciliation and Resource

In the religious philosophies of the Indigenous Peoples of Australia, the land was given form and meaning through the activities of the ancestral heroes in the creative era known as "The Dreamtime." Through story, song, dance, and painting, knowledge of the law established by the ancestors is passed from generation to generation. It is the responsibility of the living to re-enact the travels of the Dreamings in ceremonial contexts and to honor their heritage in daily practice. Relations of kin and country, person and place structure belief and practice. The environmental movement has looked to this integrated world view for inspiration and stood with Aborigines when then sacred sites were endangered. Resource developers have accused Aborigines of standing in the way of progress and their supporters of romancing a traditional life that was no environmental dream. Since the 1970s Australian parliaments have legislated to recognize aspects of Aboriginal relationships to land as fundamental and to protect sacred sites as part of the heritage of the nation. In the late 1990s much of this path breaking legislation is being reviewed. What constitutes tradition and its value in the modern world had been hotly contested. The "Reconciliation Council" has sought to bring Indigenous and non-Indigenous Australians together. What is to be learned from Indigenous Australians' relations with land? How realistic is talk of recognizing traditional relations to land? What sort of resource is Aboriginal religion in a resource rich country?

Maria Elena Bernal-Garcia was born in Mexico City, obtaining her Ph.D. degree in Precolumbian Art History from the University of Texas at Austin in 1993. Her studies included a minor at the B.A. level on Cultural Anthropology, and a minor in Cultural Linguistics at the Ph.D. level. After the experience of contributing with the Urban Design Commission of Pima County, Arizona, in 1986, she fused her interests in the Mesoamerican holy mountain and urban planning to study the symbolism of that icon in Mesoamerica's sacred geography and urbanscape.

Margaret Bogan is an assistant professor of education at Jacksonville State University, Jacksonville, Alabama--specializing in interdisciplinary environmental education, curriculum and pedagogy. Member, Central Florida Creek Tribe, Lacoochee, Florida. Past Director of Education for the Creek Confederation of Florida. I strive to continue to learn.

Peter Brosius teaches anthropology at the University of Georgia. His present research focuses on the transnational environmental politics of the Sarawak rainforest campaign.

Abstract of paper: Local Knowledges, Global Claims: On the Significance of Indigenous Ecologies in Sarawak, East Malaysia

Central to current indigenous rights struggles are assertions about the sacredness of particular landscapes. While recognizing the enormous emancipatory force of the idea of the sacred, I argue, drawing on the work of John Pemberton, that the "sacred" is part of the "grammar of conquest". The challenge, then, is to forge a vocabulary of resistance that avoids the genericizing qualities inherent in the idea of the sacred, qualities which, when imposed over indigenous landscapes and ecologies, may in fact distort their significance to indigenous communities.

Gregory Cajete is an educator, practicing artist, and educational consultant. He is a Tewa from Santa Clara Pueblo, New Mexico. He has taught at the Institute of American Indian Arts in Santa Fe, where he was the founding director of the Center for Research and Cultural Exchange. He has published a book entitled, *Look to the Mountain: An Ecology of Indigenous Education*. He is also assistant professor in the College of Education at the University of New Mexico where he teaches and is assisting with the Center for Research and Cultural Exchange.

Abstract of paper by Donna House, Dineh, and Gregory Cajete: New Mexico Indigenous Environmental Knowledge: Science Orientations and Community Inclusivity Indigenous Ethics, Education, and Environmental Philosophy: A Pueblo Perspective

At the core of this presentation lie the concepts of culture, ecological relation, and spirit of place and their relationship to indigenous and non-indigenous education. These concepts will be presented and reflected upon through examples from indigenous cultures related to tribal education, spiritual ecology, environmental, mythic, artistic, and communal foundations of indigenous life.

Mary Des Chene is an anthropologist. She previously taught at the University of British Columbia and Bryn Mawr College and now devotes her time to research, writing and various activities to promote serious intellectual debate and study of pressing problems in Nepal. Her research has included study of the history of Gurkha soldiery from the early 19th century to the present, Gurung/Tamu ethics and cooperative community practices, post-1990 Tamu debates about cultural preservation and promotion and the place of Tamu society in the Nepali state, and (presently) Panchayat-era state cultural politics. She is an editor of the journal *Studies in Nepali History and Society*, member of a collective that organizes the weekly Martin Chautari discussion series in Kathmandu, and organizer of a microfilm project to film the contents of

Madan Puraskar Library in Lalitpur, Nepal, to preserve and make accessible to researchers and the general public the bulk of material published in Nepali. She is also involved in several translation projects -- of progressive Nepali literature into English, and of useful English materials into Nepali.

Harvey Feit is Professor of Anthropology at McMaster University, Canada, and has held visiting appointments at the London School of Economics and Political Science, the Laboratoire d'Anthropologie Sociale (Paris), University of Alaska (Anchorage), and McGill University, where he received his Ph.D. in 1979. He is North American editor of the forthcoming *Cambridge Encyclopedia of Contemporary Hunters and Gatherers*, he is a former President of the Canadian Anthropology Society, was a member of the editorial board of the *Journal of the Royal Anthropological Institute*, he was a Killam Post-doctoral Scholar (Canada Council), a Northern Chair Lecturer at Trent University, and he was founding chair of the Indigenous Studies Program at McMaster University. His long-term field research with James Bay Cree focuses on the dialectic between interpretations of nature and environmental practices, and on the post-colonial transformations of Cree society. He has consulted extensively with indigenous peoples from across Canada, and in Australia and Alaska. His nearly three dozen papers include: "Hunting and the Quest for Power. The James Bay Cree and Whitemen in the Twentieth Century," in *Native Peoples: The Canadian Experience*, 2nd ed., ed. R. B. Morrison and C. R. Wilson (Toronto: Oxford, 1995); and, "The Construction of Algonquian Hunting Territories: Private Property as Moral Lesson, Policy Advocacy and Ethnographic Error," in *Colonial Situations*, ed. G. W. Stocking, Jr., (Madison: Wisconsin, 1991).

Abstract of paper: Everyday Rituals and Hunting Metaphors: James Bay Cree Defense of Environments, Community and Inter-cultural Dialogue

James Bay Cree hunting rituals are embedded in everyday practices of hunting and the daily production of subsistence in ways that embody metaphors of social reciprocity and respect. Environmental knowledge and hunting metaphors are key to limiting harvests of game animals, facilitating and legitimating decisions about social access to land and wildlife, restraining social conflicts and enhancing dialogues. These processes extend beyond Cree society as elders and spokespersons use hunting metaphors and biblical references -- such as calling the land a "garden" -- to communicate Cree understandings to outsiders, both those who are degrading the lands and those who would help the Cree to resist.

Ann Fienup-Riordan An independent scholar, Ann Fienup-Riordan received the Ph.D. in cultural anthropology from the University of Chicago in 1989. She has lived, worked, and taught in Alaska since 1973. Her books include *The Nelson Island Eskimo*, *Eskimo Essays*, *The Real People and the Children of Thunder*, *Boundaries and Passages*, *Freeze Frame: Alaska Eskimos in the Movies*, and *The Living Tradition of Yup'ik Masks*. She was named 1991 Historian of the Year by the Alaska Historical Society and 1983 Humanist of the Year by the Alaska Historical

Society. Since 1994 she has worked with the Anchorage Museum and the Yup'ik Cultural Center in Bethel curating the exhibit of Yup'ik masks *Agayuliyararput: Our Way of Making Prayer*.

Abstract of paper: A Guest on the Table: Ecology from the Yup'ik Eskimo Point of View

The distinctive treatment of animals as nonhuman persons meriting respect and acting intentionally toward their human hosts is a key feature differentiating at least some hunter-gatherers from small-scale agricultural and pastoral societies. It certainly differentiates many contemporary arctic and subarctic hunters from the non-native biologists, sports hunters, and animal rights activists whose different views of animals conflict in Alaska and Canada today. The presentation will focus on one such conflict--the debate over research and regulation of geese in general and black brant in particular--as a window into how different views of the environment shape action and attitude in the modern world.

William Fisher, associate professor of anthropology and social studies at Harvard University, teaches courses on contemporary social movements, religion, identity and violence, and the politics of development. His recent publications include *Fluid Boundaries: Forming and Transforming Identity in Central Nepal* (forthcoming 1998, Columbia University Press); "Doing Good? The Politics and Anti-Politics of NGO Practices" in the *Annual Review of Anthropology* (1997), and *Toward Sustainable Development? Struggling Over India's Narmada River* (editor, M. E. Sharpe 1995).

Abstract of paper: The Politicization of "Indigenous" Identity and Knowledge in South Asia

Two examples -- the Janajati movement in Nepal and the movement against the damming of the Narmada River in western India -- will be used by Suresh Ale Magar and William Fisher to frame their analyses of the ways in which the knowledge and identity of local, marginalized populations in South Asia have been politicized, appropriated, or distorted by different actors and under varying circumstances. These processes of politicization, appropriation, or misrepresentation are facilitated, in part, as the discourse of "indigenous" political assertions is constrained by vocabulary that idealizes, disparages, or otherwise distorts the relationships local people have with their environments and their neighbors.

Stephanie Fried is a specialist on Asian and Pacific issues at Environmental Defense Fund in Washington, D.C. She is also currently a Visiting Fellow at the East West Center's Program on Environment. Dr. Fried has conducted research and worked with indigenous communities and environmental organizations in Indonesia for over five years, beginning in 1983. Most recently, she spent two years with the Bentian of East Kalimantan, documenting their sustainable forestry practices and assisting them in their efforts to preserve their forested territories.

Abstract of paper: God Squads, Believers, and Backsliders: Religion and Forest Politics in Outer Island Indonesia

In modern Indonesia, belief in "One, Supreme God" is a requirement of citizenship. This stems from the Panca Sila (Five Principles) laid out by Indonesia's first president, Sukarno, in 1945, in a speech made two months before the Indonesian proclamation of independence. The official demand for "religions of the book" has often placed practitioners of indigenous religions, which are classified as "beliefs," in uncomfortable, if not untenable positions. In Indonesia's Outer Islands, many of the followers of indigenous religions also inhabit regions of spectacular wealth in terms of natural resources. This paper explores aspects of the complex interactions between promoters of official religions and practitioners of indigenous religions and the impact of these interactions on cultural and ecological integrity in the Outer Islands.

Angel J. Garcia-Zambrano is a Venezuelan scholar who earned his M.A. and Ph.D. degrees at the University of New Mexico in Latin American Colonial Art and Urbanism. After receiving the Guggenheim and Fulbright Fellowships, he devoted himself to the study of sacred geography and the settlement of Indian Towns during the Early Colonial Period. Currently he has found key connections between flora, myth and geography in Mesoamerican Indigenous cultures.

Abstract of paper: Cucurbits and Cacti in the Indigenous Ritual Selection of Environments for Settlement in Colonial Mesoamerica

The ritual selection of sites for settlement in Colonial Mesoamerica implied a metaphorical tie between a calabash gourd, a biznaga barrel cactus, and a hydrographic basin. Familiarity with these plants' features, in shape and storage capacity, led indigenous peoples to look for a valley that replicated the vegetables' attribute for holding water. Thus, the ideal environment for settlement consisted of a round valley surrounded by mountains and enclosing springs, rivers, and lakes. Under these ecological conditions, the abundance of plants and animals in the locale was insured, and with them human life. At another level of meaning, the hydrographic basin was thought of as a precious bowl inspired by a biznaga cactus, a gourd or a clay vessel, where humanity was created. Complementarily, the biznaga served as a hiding place for desert migrants to survive under extreme conditions. Among the metaphorical names for a biznaga were *teocomitl* or sacred bowl, *hueycomitl* or large pot, and *tepenexcomitl* or Hill of the Bowl with Ashes. The last title also implied that, during penitential rites performed while migrations to the promised land took place, the biznaga was ritually killed and burned. The ashes were then kept in a bundle, the same carrying the guiding and patron deity. Correspondingly, every time the deity revealed itself to indicate the site for settlement, propitiating rites occurred over biznaga cacti.

Tirso Gonzales (Peruvian Aymara) received his Ph.D. in Sociology/Rural Sociology from the University of Wisconsin-Madison. He has been the principal researcher in the Pew project on

Biodiversity and Indigenous Peoples in Latin America under the direction of Dr. Jack Kloppenburg. His dissertation is entitled "Political Ecology of Peasantry, the Seed, and NGOs in Latin America: A Comparative Study of Mexico and Peru, 1940-1995." His current research focuses, from an interdisciplinary perspective, on biodiversity, agrobiodiversity, indigenous peoples, biotechnology, and intellectual property rights. He is also analyzing the political economy and ecology of biodiversity in the Americas (North, Meso, and South). Currently he is a University of California President's Postdoctoral Fellow associated with the Native American Studies Department at University of California-Davis.

Tom Greaves is Professor of Anthropology at Bucknell University. Past president of the Society for Applied Anthropology and of the Society for the Anthropology of Work, Greaves has researched and written on cultural anthropology issues in the Andean world, and more recently on the contemporary struggles of the indigenous groups of the United States and Canada with focus on intellectual, cultural and environmental rights. Tom Greaves is the editor and contributor to *Intellectual Property Rights for Indigenous Peoples, a Sourcebook* (1994).

Abstract of paper by Darrell Posey and Thomas Greaves: Knowledge, Innovation and Practice of Indigenous and Local Communities: Traditional Technologies in the International Political Context

The struggles of indigenous societies against Western intruders is centuries old, and probably never will reach a stable equilibrium as long as indigenous communities continue to exist. In a phrase, the struggle is never over. Nonetheless, the late 20th Century has witnessed a series of striking indigenous successes, some of them astonishing. These remarks will attempt to take stock of five major theaters of struggle - subsistence rights, sovereignty, intellectual property, sacred sites, and cultural futures - and identify the prospects of further success and central factors governing each.

John A. Grim is a professor in the Department of Religion at Bucknell University, Lewisburg, PA. As a historian of religions, John undertakes annual field studies in American Indian lifeways among the Apsaalooke/Crow peoples of Montana and the Swy-ahl-puh/Salish peoples of the Columbia River Plateau in eastern Washington. He published *The Shaman: Patterns of Religious Healing Among the Ojibway Indians*, a study of Anishinaabe/Ojibway healing practitioners, with the University of Oklahoma Press. With his wife, Mary Evelyn Tucker, he has co-edited *Worldviews and Ecology* a book discussing perspectives on the environmental crisis from world religions and contemporary philosophy. Mary Evelyn and John are currently organizing the series of twelve conferences on Religions of the World and Ecology held at Harvard University's Center for the Study of World Religions. John is also president of the American Teilhard Association.

Manuka Henare teaches Maori development courses on the Faculty of Commerce, at The University of Auckland. He has taught in the School of Maori Studies, Victoria University of Wellington, on Maori religion, cosmology, traditional history and the environment. He is currently finishing a major study of early nineteenth century (1820-1840) Maori religion, philosophy and worldview -- its coherence and flexibility to accommodate cultural, economic and political developments. For instance, the type of subsistence economy of the time, as some describe it, is better referred to as an economy of "affection", or as a cosmology economy. This period is the pre-colonial time. Today in our global monetarist driven economy, Maori attitudes, values, ethics provide an alternative critique of economic and resource management principles and practices. My academic background is anthropology and history. For twenty-eight years in his previous career in justice, peace and development organisations he travelled the Pacific Islands (Micronesia, Polynesia and Melanesia) and Asia assessing human rights and development projects for both government and non-government development programmes. He was for nine years the national director of the NZ Catholic Bishops Conference Commission for Justice, Peace and Development. He have a background in theology.

Abstract of paper: Tapu, mauri, hau, mana: A Maori Philosophy of Vitalism and the Cosmos

Maori Polynesians of Aotearoa (New Zealand) know of the life forces, the vital essences, the potentialities and the intrinsic spiritual powers of persons their thoughts, words and deeds, of tribes and groups, of land, forests, seas and waterways, of economics and politics, and of the universe. Constantly referred to in rituals and other daily practices, a distinctive Polynesian religion, Maori religion, is maintained together with its world view and sets of ethics and values.

Teresia Hinga is currently teaching with the Department of Religion at DePaul University in Chicago. She has also taught at the University of Lancaster, UK. She has published on Gikuyu "Land and Environmental Justice," and "Feminist Theologies in Africa." Her primary scholarly focus has been on the implications of patterns of continuity and discontinuity in times of cultural crisis.

Abstract of paper: African Indigenous Religions and the Search for Global Healing: The Gikuyu Case

This paper focuses on the religious worldviews of the Gikuyu people of Kenya. Specifically, I seek to show ways in which traditional Gikuyu moral values relate to contemporary issues. Considering the impact of colonialism, which nearly erased the Gikuyu indigenous world, this paper is also an exercise in critical reconstruction of a worldview that was much more prominent in the pre-colonial period. Focusing on the quest for a viable land ethic, I explore the Gikuyu attitudes towards the land as well as a comparative treatment of other African land ethics. These indigenous African land ethics constitute significant voices in the concerted global effort to rethink human and earth relations.

Donna House. Botanist and Ethnobotanist, Consultant and researcher for Indigenous environmental issues. Member of the Towering House and Turtle/Many Goats Clans. House grew up as a child on the Dineh lands and is working in the field of conservation of culturally important and endangered plants and animals. Worked for The Nature Conservancy for eight years as a scientist and Indigenous Lands project director. U.S. Fish and Wildlife Service Region 2 Recover team member for endangered species.

Abstract of paper by Donna House, Dineh, and Gregory Cajete: New Mexico Indigenous Environmental Knowledge: Science Orientations and Community Inclusivity Indigenous Ethics, Education, and Environmental Philosophy: A Pueblo Perspective

At the core of this presentation lie the concepts of culture, ecological relation, and spirit of place and their relationship to indigenous and non-indigenous education. These concepts will be presented and reflected upon through examples from indigenous cultures related to tribal education, spiritual ecology, environmental, mythic, artistic, and communal foundations of indigenous life.

Sidney Jamieson is the lacrosse coach at Bucknell University. Jamieson has traveled extensively as a goodwill ambassador of the game. He has also been a dynamic force on the international lacrosse scene through his involvement with the Iroquois National Team, serving as head coach from 1983-86 of the team made up of American Indians from the United States and Canada. Sid is Haudenosaunee/Mohawk.

Jiger Janabel is a post-doc affiliated with Harvard Inner Asia and Altaic Studies, who specializes in the history of Kazakstan and also aware of the present eco-problems in Kazakstan.

Abstract of paper: The Popular Belief Versus Ecology in Medieval Kazakstan

The Kazaks, along with the Turkic nomads in the steppe, were committed to a long-uninterrupted process of carefully maintaining the balance between their pastoral nomadic undertaking and the eco-environment they inhabited. From a popular belief that harming wild animals would bring them a curse from God to periodically renewing their pasture lands under the guidance of the Kazaks' traditional knowledge, one sees the intensive interaction between humans and nature. The result was that the nomads knew how to utilize their environment to the fullest capacity without endangering it.

Ogbu U. Kalu. Ph.D. History, University of Toronto; M.Div. Princeton Theological Seminary; D.D. McGill University. Formerly, Head, Department of Religion, Dean, Faculty of the Social

Sciences, and most recently, Director, Institute of African Studies, University of Nigeria, Nsukka.

Abstract of paper: The Sacred Egg: Worldview, Ecology, and Development in West Africa

The backdrop of the paper is the high level of development failure in West African States, which is a key aspect of the current legitimacy crisis, economic collapse, environmental degradation and abuse of human rights. A paradigm shift in the conception of development urges sensitivity to the full range of cultural and social realities of the communities. These are underpinned by their worldviews. The anatomy of the worldviews is sketched. The questions are raised: 1) To what extent are development failures due to the indigenous worldviews and the coping mechanism which they legitimate? 2) How can the resources of the worldviews be tapped for an inclusive holistic development which is sensitive to the ecology of the region? As J. B. Callicott said, "the revival and deliberate construction of environmental ethics from the raw materials of indigenous, traditional and contemporary cognitive cultures represent an important and essential first step in the future movement of human material cultures toward a more symbiotic relationship, however incomplete and imperfect, with the natural environment."

Kenneth Kensinger, professor of anthropology emeritus at Bennington College, began his studies of the Cashinahua of eastern Peru as a missionary in 1955, undertaking graduate studies in anthropology in order to understand better what he was learning. He has spent 96 months in the field, most recently July to September 1997. He is the author of *How Real People Ought to Live: The Cashinahua of Eastern Peru*.

Smitu Kothari

Oren Lyons is Faithkeeper of the Turtle Clan, Onondaga Nation, Haudenosaunee (Six Nations Iroquois Confederacy). Oren has also been active in international indigenous rights and sovereignty issues for over three decades at the United Nations and other international forums. He is Associate Professor the American Studies Program at the State University of New York at Buffalo. He is also the publisher of *Daybreak*, a national Indian news magazine.

Mary MacDonald Originally from Australia, Mary MacDonald worked for eight years as a teacher and researcher in Papua New Guinea. Since completing studies in history of religions at The University of Chicago in 1988 she has taught at Le Moyne College in Syracuse, N.Y. Her current research focuses on Melanesian styles of Christianity.

Abstract of paper by Mary MacDonald and Simeon Namunu: Towards an Ethic of Interdependence: Give and Take in Melanesia

The paper explores traditional and changing understandings of place, relationships, and work in Melanesia. It is proposed that the ethic of give and take which informs traditional social and environmental relationships offers a framework for discussion of contemporary dangers to the Melanesian environment.

Theodore MacDonald is Associate Director at the Program on Nonviolent Sanctions and Cultural Survival at Harvard's Center for International Affairs. He has undertaken academic and applied research in various parts of the Upper Amazon, mainly in Ecuador, since the early 1970s. Among his publications on the region are *De Cazadores a Ganaderos*, recently reprinted by Abya-Yala publications, and *Ethnicity and Culture among New 'Neighbors': The Runa of the Ecuadorian Amazon*, published as part of the Allyn and Bacon series *Cultural Survival Studies in Ethnicity and Change*.

Abstract of paper: Political Mobilization and Traditional Environmental Knowledge (TEK) in Indigenous Amazonia: Where's the Link?

The paper first reviews the recent rise of "Traditional Environmental Knowledge (TEK)" as a field of research led largely by academic researchers and environmentalists. It then reviews the participation of Amazonian Indian organizations in, or in opposition to, this research. It ends by considering the relationship between these research efforts and the current, widespread political mobilization of Amazonian indigenous peoples.

Suresh Ale Magar. Janajatis, General Secretary of the Nepal Federation of Nationalites, active in both Nepali and South Asian struggles of indigenous peoples for human rights and homeland issues.

Rex Mansmann is Director of Partnership for First Peoples, South Cotobato, Philippines. He has been actively working for T'boli peoples in Mindano for over 30 years. He has recently undertaken extensive travel among indigenous peoples in South Asia and Africa.

Joel Martin is associate professor of religious studies at Franklin and Marshall College. The author of *Sacred Revolt: The Muskogees' Struggle for a new World* (Boston: Beacon Press, 1991), he is currently completing *Native American Religion*, to be published by Oxford University Press.

David Maybury-Lewis is a professor of Anthropology at Harvard University. He is a specialist in the indigenous peoples of the Americas and is founder and president of Cultural Survival, an organization that defends the rights of indigenous peoples world-wide.

Victor D. Montejo, Ph.D., Assistant Professor, Native American Studies, University of California, Davis. Victor is a Jakaltekan-Mayan anthropologist active in issues of human rights and local resettlement of Guatemalan Mayan peoples.

Abstract of paper: The Road to Heaven: Jakaltekan-Maya Beliefs, Religion, and Ecology

Mayans' concern for the natural world and the mutual respect which that relationship implies are constantly reinforced through traditional Mayan ways of knowing and teaching. Among the Jakaltekan-Maya the teachings of the relationship with the environment is reinforced at an early age with the use of sacred prayers, myths, fables and parables. Contemporary Mayans still teach their children with mythical stories that create a blueprint in the human mind and mold their behavior for the future. These sacred stories contain symbolic and ethical messages that are passed from generations to generations in order to ensure respect and compassion for other living creatures with whom we share the world. To illustrate my arguments for a religious tradition that emphasizes respect for all living creatures on earth, I will use the sacred book of the Mayans, the Popol Vuh. In the Maya Genesis, humans were not created first, but plants and animals who later helped in the creation of human beings. In this process of creation humans were made of corn. Plant life and the animals helped to collect the food which entered into the flesh and blood of the first human beings. This explains the respect, appreciation and compassion that Mayans have toward the trees and animals for which they pray and perform rituals every Mayan New Year. This tridimensional relationship, humans, environment, and the supernatural world will be analyzed and interpreted using a Mayan myth The Ocean, Urine and Heaven which I learned as a child, modeling my behavior since then.

Simeon B. Namunu is a minister of the United Church in Papua, New Guinea and is married with three children. He graduated with a Diploma in Theology in 1978, Bachelor of Divinity in 1983, and Bachelor of Arts with Honours in 1996. He has served in his Church in various capacities as chaplain for various educational institutions, pastor of circuits, and bishop of a region of the United Church for six years. He is presently serving as the assistant director and a member of the faculty staff of the Melanesian Institute in Goroka, Papua, New Guinea.

Abstract of paper by Mary MacDonald and Simeon Namunu: Towards an Ethic of Interdependence: Give and Take in Melanesia

The paper explores traditional and changing understandings of place, relationships, and work in Melanesia. It is proposed that the ethic of give and take which informs traditional social and

environmental relationships offers a framework for discussion of contemporary dangers to the Melanesian environment.

Pashington Obeng is an assistant professor of Africana Studies, teaching at Wellesley College and Harvard University. He teaches Religions of Africa, Images of Women and Blacks in Cinema, and Religions of African Descent in the New World. He is author of *Asante Catholicism: Religious and Cultural Reproduction among the Akan of Ghana* (Brill) and articles in journals.

Jacob Olupona. Professor of African-American and African Studies, University of California, Davis; he obtained his Ph.D. in religion from Boston University and taught at Obafemi Awolowo University, Ile-Ife, Nigeria from 1983-90. He is the President of African Association for the Study of Religions. He also Chairs the American Academy of Religion's Committee on International Connections. Among his works are *Religion, Kingship and Rituals in a Nigerian Community* (Stockholm, 1991); *African Traditional Religions in Contemporary Society* (editor, Paragon 1991); *Religious Pluralism in Africa: Essays in Honor of John Mbiti* (co-edited with Suleyman Nyang; Mouton de Gruyter, Berlin, 1993); *Beyond Primitivism: Indigenous Religious Traditions and Modernity* (forthcoming); and *African Spirituality* (Crossroad Press, In Press). He had served as Commonwealth Universities Academic Fellow (England), Senior Fellow, Harvard University, Center for the Study of Religions, and a Fulbright Visiting Professor. His research interests include African Traditional Religions, Indigenous Religious Traditions and Modernity, African Christianity and African Religion in the New World. Olupona is a recent recipient of John Simon Guggenheim Fellowship and the University of California Research Fellowship.

Pramod Parajuli teaches anthropology, ecology, and social movements at Syracuse University, New York. His research interests are in analyzing the intersection of social movements, ecology and traditions of knowledge among ecological ethnicities--peasants, indigenous peoples, rural peasants, fisherfolks, etc. Recently, he completed a book manuscript entitled: *Tortured Bodies and Altered Earth: Ecological Ethnicities in the Regime of Globalization* He is actively involved in various ethno-ecological movements and movements for sustainable livelihoods in his home country, Nepal, and in India.

Abstract of paper: Rituals of Resistance, Ecology and Adivasi Identity in India

Based on a decade-long ethnography of the Jharkhand region in East-Central India, I show in this paper that today, discourses on adivasi identity have to be couched in relation to ecology and their mediums of resistance. I explore how the alteration of power relations are in-built into the adivasi system of governance through rituals such as the annual hunting enactments. These rituals are not merely a safety-value for infusing a "rebellion in the making" as Max Gluckman suggested. These are the precise social sites that inculcate and sustain a mass-accepted notions of

what is just and what is unjust, what is power and what is leadership, what is moral, and what is immoral. When such moral codes are violated, communities reach to a consensus about why to resist and how to do so. These are the cultural resources through which adivasis and other ecosystem people have been able to resist large dam projects or social forestry proposal in Jharkhand, in the Narmada valley and the rest of India.

Russell Peters is President of the Mashpee Wampanoag Indian Tribal Council. He holds a Masters Degree from Harvard University and has studied at MIT in Cambridge and Morgan State University in Baltimore, MD. He has worked as a consultant for environmental restoration projects in Massachusetts during the 1980s and 1990s. In addition to curating several art exhibits on Mashpee Wampanoag, and Native American, culture, he has authored the following books: *Regalia: American Indian Dress and Dance* (1994); *Clambake: A Wampanoag Tradition* (1992); and *The Wampanoags of Mashpee* (1987).

Darrell Posey, Ph.D., is Director of the Programme for Traditional Resource Rights of the Oxford Centre for the Environment, Ethics & Society at Mansfield College, University of Oxford. He is also Professor of Biological Sciences at the Federal University of Maranhao, Brazil, and Scientific Director of the Institute for Ethnobiology of the Amazon, Belem, Brazil. Dr. Posey is a founder and Past President of the International Society for Ethnobiology and recipient of the United Nations Environmental Programme's "Global 500" Award. His most recent published books include: *Beyond Intellectual Property Rights, Traditional Resource Rights*, and *Indigenous Peoples and Sustainability*. He has just completed *Cultural and Spiritual Values of Biodiversity* to be published by UNEP and Cambridge University Press.

Abstract of paper by Darrell Posey and Thomas Greaves: Knowledge, Innovation and Practice of Indigenous and Local Communities: Traditional Technologies in the International Political Context

The struggles of indigenous societies against Western intruders is centuries old, and probably never will reach a stable equilibrium as long as indigenous communities continue to exist. In a phrase, the struggle is never over. Nonetheless, the late 20th Century has witnessed a series of striking indigenous successes, some of them astonishing. These remarks will attempt to take stock of five major theaters of struggle - subsistence rights, sovereignty, intellectual property, sacred sites, and cultural futures - and identify the prospects of further success and central factors governing each.

Pradip Prabhu is an advocate and activist working for the past 25 years with the Kashtakari Sanghatna, a popular mass organization of landless and marginal farmers from the Warli, Kokna, Katkari, Thakur and Koli tribal peoples of India. After graduating in philosophy, he took a masters in business management. While working toward a doctorate he got closely involved with

the Warlis. Events in the tribal areas led him to keep his Ph.D. in cold storage while he completed his masters in law. Activism continuously forces him into academic pursuits in an effort to learn from history to understand the present.

Abstract of paper: Ecological Sensibilities and Culture among the Warlis

The Warlis are a medium sized tribe inhabiting the hilly forested region north of Bombay. They had a fairly unchequered history till the area was ceded to the British as part of royal dowry in 1818. This single event changed their life drastically. They were forcibly evicted from their shifting cultivation in the forests and forced in camps on the fringes of the forest, their rich forests were appropriated by the colonial regime to meet the demands of the railways and industry, timber contractors, money lenders and liquor contractors who entered with British protection wrecked havoc with their economy and their ecology. But they managed to preserve their rich ecological traditions. Only till 1947 when the new Indian state as part of its hegemonic designs and development praxis are progressively destroying whatever remains. The paper outlines the rich content of their ecological traditions and new efforts to revive, preserve and strengthen them through the Jungle Bachao Adivasi Bachao (Save the Forests, Save the Tribals) Campaign.

Norman Shaifer is coordinator of the Indigenous Peoples Media Center and a member of the Working group for the UN Decade of the Indigenous Peoples, working with Indigenous leaders using media to bring their issues to the public and political leaders with the goal of helping to effect changes by making their positions widely broadly known.

Javier Galicia Silva

Leslie Sponsel (Ph.D. Cornell 1981) is Professor of Anthropology at the University of Hawaii, Honolulu, where he directs the ecological anthropology concentration. He has conducted research on the cultural ecology of the subsistence hunting and fishing of several indigenous societies in the Venezuela Amazon during several trips from 1974-1981. Since 1986 he has been working in southern Thailand comparing the cultural ecology of adjacent Buddhist and Muslim communities, and as a Fulbright Fellow during the summers of 1994-95 he initiated a long-term research project on the role of sacred places in biodiversity conservation in Thailand. Among other publications, Sponsel is editor of the book *Indigenous Peoples and the Future of Amazonia: An Ecological Anthropology of an Endangered World* (1995) and coeditor with Thomas Headland and Robert Bailey of *Tropical Deforestation: The Human Dimension* (1996).

Abstract of paper by Leslie Sponsel and Poranee Natadecha-Sponsel: The Buddhist Monastic Community as a Green Society in Thailand: Its Potential Role in Environmental Ethics, Education and Action

In principle, monastic communities in Thailand may approximate a green society to some degree and in certain ways. This paper applies anthropological and ecological theories to explore the potential contribution of monks in trying to deal with environmental problems in Thailand. This is contrasted with some examples of what is actually happening in practice.

Mary Steedly is John and Ruth Hazel Associate Professor in the Department of Anthropology, Harvard University. Her first book, *Hanging without a Rope: Narrative Experience in Colonial and Postcolonial Karoland*, is a study of spirit mediumship in the Karo highlands of North Sumatra, Indonesia. She is presently working on a history of Karo participation in the Indonesian Revolution of 1945-50.

Ted Strong is a member of the Yakama Indian Nation. He has been executive director of the Columbia River Inter-Tribal Fish Commission (CRITFC) since 1989. As head of CRITFC, Mr. Strong is a persuasive advocate for the tribes' ecosystem management philosophies and goals which combine contemporary technology and business acumen with the traditional natural values of the Columbia River Indian people. As executive director, Mr. Strong implements the consensus policies of CRITFC's parent tribes, the Warm Springs, Yakama, Umatilla, and Nez Perce tribes who founded CRITFC in 1977 as their technical and coordinating agency. In 1993 President Clinton appointed Mr. Strong to the President's Council on Sustainable Development, where he serves as the co-chair of the Natural Resources Task Force.

Lawrence Sullivan is director of the Center for the Study of World Religions, Harvard Divinity School. He took his Ph.D. in the history of religions from the University of Chicago, under the direction of Victor Turner and Mircea Eliade, and later taught on the faculty there. He has special research interest in the religious life of native peoples of South America, about which he wrote a book entitled *Icanchu's Drum* which was awarded a prize for the best book in philosophy and religion from the Association of American Publishers, and lived among the Nahuatlcos in the state of Hidalgo in Mexico. He edited the *Encyclopedia of Religion* published by Macmillan. He has served as President of the American Academy of Religions, the 8,000-member professional organization of those who teach about religion in North American colleges and universities.

Jake Swamp is a traditional religious leader of the Haudenosaunee/Iroquois peoples. He has been active for many years celebrating tree planting ceremonies related to his peoples' governance narratives of the White Roots of Peace.

Ines Talamantez is a professor in the department of religion at University of California, Santa Barbara. She has undertaken field studies among server American Indian nations and has directed the Society for the Study of Native American Traditions.

Abstract of paper: Native American Paradigms for Sustainable Community

This presentation surveys the cosmological traditions of the disparate "culture areas" of Native North America. Content analysis indicates the constituents of the biosphere, the actors, and the attitudes and behaviors appropriate to each.

Victoria Tauli-Corpuz in 1996 set up a new NGO called Indigenous Peoples' International Centre for Policy Research and Advocacy (Tebtebba Foundation, Inc.) It is an NGO which helps build the capacity of indigenous peoples to articulate and project their own views, positions and analysis on various issues directly affecting them. From 1987-1995 she was the founder and Executive Director, Cordillera Women's Education and Resource Center, Inc. (CWERC), an NGO which is mainly engaged in raising social and feminist awareness of indigenous women in the Cordillera, organizing them, doing research, waging mass campaigns, and helping them strengthen sustainable indigenous agro-forestry projects and other natural resource management practices. From 1978-1980 she as a nurse-organizer of a community based health program among indigenous peasant organizations, in the northern barrios of Sagada, Mt. Province. In 1996 Victoria helped to organize and convene the indigenous women's caucus in Beijing during the UN Fourth World Conference on Women.

Tom and Ellen Treverrow. Ngarrindjeri, Australia. Tom and Ellen run a cross-cultural race relations educational camp on Ngarrindjeri lands in South East Australia. Ellen is a traditional weaver. Tom has worked on environmental issues all his life.

Mary Evelyn Tucker is a professor of religion at Bucknell University in Lewisburg, Pennsylvania, where she teaches courses in world religions, Asian religions, and religion and ecology. She received her Ph.D. from Columbia University in the history of religions specializing in Confucianism in Japan. She has published *Moral and Spiritual Cultivation in Japanese Neo-Confucianism* (SUNY, 1989). She co-edited *Worldviews and Ecology* (Orbis Books, 1994) with John Grim, *Buddhism and Ecology* (Harvard/CSWR, 1997) with Duncan Williams, *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans* (CSWR, 1998) with John Berthrong, and *Hinduism and Ecology* (forthcoming) with Christopher Key Chapple. She and John Grim are directing the series of twelve conferences on Religions of the World and Ecology at Harvard's Center for the Study of World Religions. They are also editors for a series on Ecology and Justice from Orbis Press.

Mutang Urud is from the forest of Sarawak, Borneo. He is living in exile in Canada for daring to share with fellow forest tribes in the struggle for justice. This struggle has given their voice an opportunity to be heard at the Rio Earth Summit and addressing the UN General Assembly in 1992. Continuing international support has enable him to be part of the struggle from a distance.

Abstract of paper: Kelabit Ecological Lifeways

Kelabit 'adét' (TEK) is embedded deep in the pulsating veins of the rivers, the grandeur of the landscape and the magical complexity of the non-human world. It is practical and moral, sustainable and flexible, but is highly localized and threatened. The paper will reflect upon my personal experiences and on the myths and legends of our people and the spirit beings that share creation with us. These interweaving relationships result in respectful life that is gentle to the land. But can such lifeways persist in this age of globalization and skeptical secularization?

Julio Valladolid, a native from Huanca, is an agronomist who has studied Andean native crops throughout his professional life. He retired from his post as professor of plant genetics at the University of San Cristobal de Huamanga, Ayacucho, Peru in 1989 and since then has been a member of PRATEC. He is the author of numerous articles on Andean agriculture and cultivation systems. Since 1990 he has been the Director of the PRATEC course on Andean Peasant Agriculture and Culture and has written numerous essays on Andean crops from the peasants' point of view.

Abstract of paper by Julio Valladolid and Frederique Apffel-Marglin: Andean Cosmovision, Biodiversity, and Regeneration

In the written version of the paper prepared for this panel Frederique Apffel-Marglin introduces the work of PRATEC, the grassroots NGO to which Julio Valladolid belongs and with which she has collaborated since 1994. She also makes a theoretical argument for the kind of knowledge used by PRATEC and for their rejection of professional academic conceptual tools; to save time this will not be summarized at the panel to allow for translation time. Julio Valladolid will introduce his remarks on "Andean Cosmovision, Biodiversity and Regeneration" with slides and reflections on why he abandoned the practice of plant genetics in particular and science in general. He will then give a brief overview of the Andean cosmovision and how it is lived by peasants today and why it continues to generate such a great variety of cultivars.

Piers Vitebsky studied ancient languages before becoming an anthropologist. He continues to conduct long-term fieldwork in tribal India and northeastern Siberia, where he specialises in shamanism, indigenous psychology and subsistence ecology (shifting cultivation in the tropics, reindeer herding in the Arctic). His books include *Dialogues with the dead: the discussion of mortality among the Sora of eastern India* (Cambridge University Press 1993) and *The shaman* (Little, Brown 1995). A film of his fieldwork, entitled *Siberia -- after the shaman*, was made for

Britain's Channel 4 TV and won first prize at the annual film festival of the European Foundation for the Environment in 1993. Piers Vitebsky is Head of Social Sciences at the Scott Polar Research Institute in the University of Cambridge.

Victor Yellow Hawk White

Werner Wilbert, a senior research associate at the Instituto Caribe de Antropología y Sociología, Fundación La Salle, Caracas, Venezuela, is currently Senior Fellow at the Harvard University Center for the Study of World Religions. Dr. Wilbert has been active in ethnobotanical studies among Warao peoples describing their telluric, cultural, and value systems to unveil a world order of balanced complementary diversity. He is the author of *Fitoterapia Warao: una teoría pneumica de la enfermedad y su tratamiento*.