



## Indigenous Traditions and Ecology Bibliography

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Abram, David. *The Spell of the Sensuous*. New York: Vintage Books, 1996.

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.

Adamson, Rebecca. “First Nations and the Future of the Earth.” In *Earthlight: Spiritual Wisdom for an Ecological Age*, edited by Cindy Spring and Anthony Manousos, 136–42. Oakland, CA: Friends Bulletin, 2007.

Aftandilian, Dave. “What Other Americans Can and Cannot Learn from Native American Environmental Ethics.” *Worldviews: Global Religions, Culture, and Ecology* 15, no. 3 (2011): 219–46.

Since the 1960s, many have sought the solutions to North America’s ecological crisis in the environmental teachings of Native American peoples. However, for the most part, Native American environmental values have not been investigated in light of the cultural contexts within which they arose. This paper draws on previously published ethnographic work among the Koyukon of interior Alaska and the Hopi of the desert Southwest to elucidate the specific environmental ethics that these two peoples have developed. Based on this contextualized evidence, augmented with teachings from the environmental ethics of other Native American peoples, I then discuss what other Americans can and cannot learn from Native American environmental ethics. Finally, I suggest alternate sources

upon which non-Indigenous Americans might draw to develop their own traditions of caring about and for the lands they now share with Native peoples.

Agrawal, Arun. "Dismantling the Divide between Indigenous and Scientific Knowledge." *Development and Change* 26, no. 3 (July 1995): 413–39.

In the past few years scholarly discussions have characterized indigenous knowledge as a significant resource for development. This article interrogates the concept of indigenous knowledge and the strategies its advocates present to promote development. The article suggests that both the concept of indigenous knowledge, and its role in development, are problematic issues as currently conceptualized. To productively engage indigenous knowledge in development, we must go beyond the dichotomy of indigenous vs. scientific, and work towards greater autonomy for 'indigenous' peoples.

Aikenhead, Glen, and Herman Michael. *Bridging Cultures: Indigenous and Scientific Ways of Knowing Nature*. London: Pearson, 2010.

Scientists and science educators are beginning to recognize the importance and place of traditional Indigenous knowledge in our understanding of the natural world. In *Bridging Cultures*, Glen Aikenhead and Herman Michell validate the role of traditional knowledge in the school science curriculum.

Albanese, Catherine L. *Nature Religion in America: From the Algonkian Indians to the New Age*. Chicago, IL: 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.).

———. *Reconsidering Nature Religion*. Harrisburg, PA: Trinity Press International, 2002.

In *Reconsidering Nature Religion*, Catherine Albanese looks at the place where nature and religion come together, and explores how this operates in contemporary life and thinking. Nature, she says, functions as an absolute that grounds and orients life. Religion concerns the ways that people use this absolute of nature to form a meaningful life. And religion itself provides ways of interacting with nature.

Allison, Elizabeth. "Spirits and Nature: The Intertwining of Sacred Cosmologies and Environmental Conservation in Bhutan." *Journal for the Study of Religion, Nature and Culture* 11, no. 2 (2017): 197–226.

While religious belief and environmental practice can be at odds with each other in a reductionist paradigm, both are aligned in service of environmental conservation in the Himalayan nation of Bhutan. Government documents assert that the nation's unique sacred cosmology, a blend of Animism, Bön, and Vajrayana Buddhism, has protected Bhutan's natural environment, allowing about two-thirds of the nation to remain under forest cover. The widespread belief in spirits and deities who inhabit the land shapes the ways that resource-dependent communities conceptualize and interact with the land. Local beliefs reveal a deep affinity for and care of the landscape. In this way, local beliefs support the modernist goals of environmental conservation, while arising from a decidedly different ontology. The Bhutanese case highlights the potentials for both convergence and conflict inherent in the precarious intersections of traditional ecological knowledge and scientific epistemologies of the environment.

Amanze, James N. "Land and Spirituality of Indigenous People in Africa: A Case Study of the Basarwa of the Central Kalagari Game Reserve in Botswana." *Botswana Journal of Theology, Religion and Philosophy* 1, no. 3 (2007): 97–115.

Land and land ownership has been a controversial subject ever since the creation of man. In both South Africa and Australia recent developments regarding land ownership rights have generated added uncertainty in the business community, both domestic and international. This uncertainty is having direct and indirect impacts on property values. This article explores some of the underlying reasons for this uncertainty as well as proffering suggestions as to likely future impacts on property. In doing so, the authors provide background information that may be valuable for international investors assessing the risks associated with property investment in either of these countries. The events in South Africa appear to have had a significant impact on property values whereas the events in Australia appear to have had relatively little, if any, impact on the overall property market.

Amenga-Etego, Rose Mary. "Nankani Women's Spirituality and Ecology." *Worldviews: Global Religions, Culture, and Ecology* 20, no. 1 (2016): 15–29.

Nankani women are not only thought to believe they are spiritual beings; they are also made to understand that they are structurally interwoven with their ecosystem. From the mythical and proverbial saying, 'he who wilfully kills a woman has invoked upon himself a curse that he can never fully rectify,' to the religio-cultural symbolic representations of the woman as a calabash (vegetation) and/or an earthen pot (sand/clay), Nankani women are socialized to accept and recognise their integral place and role in their society's life and wellbeing. Thus strategically entangled with the family, clan and the community's beliefs and practices; the women believe they are purposefully situated to play their multi-tasking roles just as a pregnant woman nurtures and sustains the life within her. This paper provides some insights into Nankani women's spirituality and ecology.

Anderson, Doug. *The Vision Keepers: Walking for Native Americans and the Earth*. Wheaton, IL: Quest Books, 2007.

Author and environmentalist Doug Alderson meets the Great Spirit through the ancient spiritual practice of walking. *The Vision Keepers* is the compelling true story of a seeker who, under the guidance of Bear Heart, a Muskogee Creek Indian and Medicine Man, finds unity with our nation's native people and reconnects with the earth through profound and mysterious means.

Anderson, Eugene N. *Ecologies of the Heart: Emotion, Belief, and the Environment*. New York: Oxford University Press, 1996.

In *Ecologies of the Heart*, Gene Anderson reveals how religion and other folk beliefs help pre-industrial peoples control and protect their resources. Equally important, he offers much insight into why our own environmental policies have failed and what we can do to better manage our resources.

———. *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World*. Santa Barbara, CA: Praeger, 2010.

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, 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.

Andia, Juan Javier Rivera, ed. *Non-Humans in Amerindian South America: Ethnographies of Indigenous Cosmologies, Rituals and Songs*. New York: Berghahn Books, 2018.

Drawing on fieldwork from diverse Amerindian societies whose lives and worlds are undergoing processes of transformation, adaptation, and deterioration, this volume offers new insights into the indigenous constitutions of humanity, personhood, and environment characteristic of the South American highlands and lowlands. The resulting ethnographies – depicting non-human entities emerging in ritual, oral tradition, cosmology, shamanism and music – explore the conditions and effects of unequally ranked life forms, increased extraction of resources, continuous migration to urban centers, and the (usually) forced incorporation of current expressions of modernity into indigenous societies.

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.

Antweiler, Christoph. "Local Knowledge and Local Knowing. An Anthropological Analysis of Contested 'Cultural Products' in the Context of Development." *Anthropos* 93, no. 4/6 (1998): 469–94.

This study shows systematically why local knowledge (often called indigenous knowledge) has a big developmental potential and why its utilization for development is ambiguous. Local knowledge consists of factual knowledge, skills, and capabilities, most of which have some empirical grounding. It is culturally situated and is best understood as a "social product." The practical application in the development context is less of a technological but a theoretical and political problem, what is shown here generally and by referring to forest-related knowledge. Local knowledge is instrumentalized and idealized by development experts as well as by their critics. But it does not necessarily present itself as a comprehensive knowledge system and activities based on local knowledge are not necessarily sustainable or socially just. The use of local knowledge for development should not be restricted to the extraction of information or applied simply as a countermodel to Western science.

Apffel Marglin, Frédérique, and Stephen A. Marglin. *Dominating Knowledge: Development, Culture and Resistance*. Oxford: Oxford University Press, 1990.

This book addresses the role of knowledge in economic development and in resistance to development. It questions the conventional view that development is the application of superior knowledge to the problems of poor countries, and that resistance to development comes out of ignorance and superstition. It argues instead that the basis of resistance is the fear that the material benefits of Western technologies can be enjoyed only at the

price of giving up indigenous ways of knowing and valuing the world, an idea fostered as much by present-day elites, who have internalized the colonial elites who ruled before them. A prerequisite to decoupling Western technologies from these political entailments is to understand the conflict between different ways of knowing and valuing the world. This book addresses neither the strategy nor the tactics of development, but the conception itself. Its focus is on knowledge and power in the development process. The book argues that “modern” knowledge wins out in the conflict with “traditional” knowledge not because of its superior cognitive power, but because of its prestige, associated both with the economic and political ascendancy of the West over the past 500 years and with the cultural history of the West itself.

Arnold, Philip P., and Ann Grodzins Gold, eds. *Sacred Landscapes and Cultural Politics: Planting a Tree*. New York: Routledge, 2001.

This book explores ways in which religious perceptions and cultural values affect our understandings of relationships with nature and our actions in and upon the environment. Drawing on sources in literature, sacred texts, intellectual history, oral traditions, rituals and anthropological practices, the authors speak of realities in and across world regions including Africa, India, Japan and the USA. Unwilling to reduce the power of symbolic, mythic and cosmological thought, the authors highlight the shifting, illusive and perplexing aspects of the relationship between cosmology and landscape. Examining the interpenetration of religious, environmental, and economic realities, this book includes critically positioned voices of Indigenous people on the cultural politics of ecological recovery.

Asch, Seth. “Relational Ontology: An Exploration Through the Work of M. Foucault.” M.A. Thesis, University of Victoria, 2004.

This thesis is an attempt to articulate a relational ontology and in turn relate this type of cultural worldview to Foucault’s philosophy and methodology. The major thesis being offered here is that Foucault can be read as a relational ontologist. The hope is that when he is understood from this standpoint, the unique methodology he operates with, one which allows us to view our social worlds as cultural, historical, and political products, will be seen as a coherent, authoritative, and legitimate challenge to the normalized way we envision our existence.

Ashley, Peter. “Toward an Understanding and Definition of Wilderness Spirituality.” *Australian Geographer* 38, no. 1 (2007): 53–69.

Despite spirituality being an abstract topic, and spiritual values hard to define and measure, numerous authors have suggested definitions of nature-based and wilderness spirituality. A content analysis of a random sample of the general population in a preliminary study in Tasmania on wilderness spirituality meanings was compared to definitions supplied by experts on the topic. Strong commonalities between the two groups were the citation of words expressing connection and interrelationship, portrayals of transcending the self, and the quality of compassion. Weak commonalities were terms such as “peace” and “harmony”, “respect”, “joy”, “elation”, “happiness”, “sacredness”

and “reverence”. Disparate elements were found to be a sense of awe and wonder, religiosity, humbleness, and altered states of consciousness. The defining characteristics of wilderness spirituality were found to be a feeling of connection and interrelationship with other people and nature; a heightened sense of awareness and elevated consciousness beyond the everyday and corporeal world; and cognitive and affective dimensions of human understandings embracing peace, tranquility, harmony, happiness, awe, wonder, and humility. A religious meaning and explanation may be present.

Awuah-Nyamekye, Samuel. “Climate Change and Indigenous Akan Religio-Cultural Practices.” *Worldviews: Global Religions, Culture, and Ecology* 23, no. 1 (2019): 59–86

Most national and international discussions have not seriously recognized the role religio-cultural practices of indigenous Africans can play in mitigating the effects of climate change. This paper examines the contribution the Indigenous people can make towards the mitigation of the effects of climate change, using the Akan of Ghana as a case study. Mostly, Indigenous people who are the major stakeholders in land use in Ghana are marginalized when policies aimed at reducing environmental degradation are made. This has resulted in low gains in the fight against environmental degradation despite several interventions in Ghana. A recent report puts Ghana into a net-emitter of GHG bracket. This means the country has to embark on a Low Carbon Development Strategy to address the situation. This paper, therefore argues that unless Indigenous people—major stakeholders of land use—are duly involved; it will be difficult to address the effects of climate change in Ghana.

———. “Indigenous Ways of Creating Environmental Awareness: A Case Study from Berekum Traditional Area, Ghana.” *Journal for the Study of Religion, Nature, and Culture* 8, no. 1 (2014): 46–63.

The people of Berekum Traditional Area, Brong Ahafo region, Ghana, use their religio-cultural practices to instill and impart traditional ecological knowledge to their youth. Qualitative methodology research identified the main means by which indigenous ecological knowledge is transmitted to students: proverbs, myths, folktales, and rituals. There is evidence that indigenous methods of imparting ecological knowledge and thereby dealing with environmental problems are facing some challenges that appear to have interfered with their effectiveness. These challenges may be attributed to a change in the people’s worldview resulting from cultural contact and modernity. The findings indicate that indigenous ecological knowledge is a potential resource that can complement scientific means of dealing with the region’s environmental problems.

———. *Managing the Environmental Crisis in Ghana: The Role of African Traditional Religion and Culture with Special Reference to One Berekum Traditional Area*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2014.

This book provides a comprehensive insight into how Indigenous African religion and culture assist people in adopting a friendly attitude towards the environment. It also examines in detail how indigenous/traditional ecological knowledge is generated and transmitted among an indigenous people. This book, thus, provides a valuable guide for

policy-makers, environmentalists, land resource managers, ecologists, scholars and students of conservation sciences, and all other stakeholders in environmental management in their attempt to find ways of blending both the Western scientific and Indigenous ways of tackling contemporary environmental problems in a holistic way.

Bacigalupo, Ana Mariella. “Subversive Cosmopolitics in the Anthropocene: On Sentient Landscapes and the Ethical Imperative in Northern Peru.” In *Climate Politics and the Power of Religion*, edited by Evan Berry. Bloomington, IN: Indiana University Press, 2020.

*Climate Politics and the Power of Religion* is an edited collection that explores the diverse ways that religion shapes climate politics at the local, national, and international levels. Drawing on case studies from across the globe, it stands at the intersection of religious studies, environment policy, and global politics. From small island nations confronting sea-level rise and intensifying tropical storms to high-elevation communities in the Andes and Himalayas wrestling with accelerating glacial melt, there is tremendous variation in the ways that societies draw on religion to understand and contend with climate change. This chapter presents a case study on how the religion of *curanderos* in Peru affects how they make sense of and respond to climate change.

———. *Thunder Shaman: Making History with Mapuche Spirits in Chile and Patagonia*. Austin, TX: University of Texas Press, 2016.

The first study of how Mapuche shamans make history, this book challenges perceptions of shamans as being outside of history and examines how shamans themselves understand notions of civilization, savagery, and historical processes.

Baker, Lauren, Luisa Cortesi, Michael Dove, Samara Brock, Aysen Eren, Francis Ludlow, Chris Hebdon, and Jeffrey Stoike. “Mainstreaming Morality: An Examination of Moral Ecologies as a Form of Resistance.” *Journal for the Study of Religion, Nature, and Culture* 11, no. 1 (2017): 23–55.

Abstract from the author: In this article, we ask how considerations about moral (and immoral) ecologies have motivated and shaped ecological resistance movements. The concept of “moral ecologies” involves expectations of reciprocal, just, and sustainable relations between society and environment, which we consider a central concern of environmental movements. We analyze the cultural, material, and political importance of moral ecologies as a form of resistance by examining social movements in Alaska and Turkey, as well as ideas about *sumak kawsay* (‘good living’) in Ecuador and historical precursors in the form of the “righteous ruler” in early medieval Ireland. Our analysis demonstrates that a focus on moral ecologies has often resonated widely, facilitated new and cross-cutting coalitions, and in some cases garnered elite support and significantly influenced national politics and landscapes.

Bakht, Natasha, and Lynda Collins. “The Earth Is Our Mother: Freedom of Religion and the Preservation of Indigenous Sacred Sites in Canada.” *McGill Law Journal* 62, no. 3 (2017): 777–812.



For centuries, the Canadian state engaged in systematic religious persecution of Indigenous peoples through legal prohibitions, coercive residential schooling, and the dispossession and destruction of sacred sites. Though the Canadian government has abandoned the criminalization of Indigenous religious practices and is beginning to come to grips with the devastating legacy of residential schools, it continues to permit the destruction and desecration of Indigenous sacred sites. Sacred sites play a crucial role in most Indigenous cosmologies and communities; they are as necessary to Indigenous religions as human-made places of worship are to other religious traditions. The ongoing case of *Ktunaxa Nation v. British Columbia (Forests, Lands and Natural Resource Operations)* represents the first opportunity for the Supreme Court of Canada to consider whether the destruction of an Indigenous sacred site constitutes a violation of freedom of religion under subsection 2(a) of the Canadian Charter of Rights and Freedoms. Building on the ground-breaking work of John Borrows and Sarah Morales, we will argue that Indigenous spiritual traditions have a home in this provision and merit a level of protection equal to that enjoyed by other faith groups in Canada. In general, subsection 2(a) will be infringed by non-trivial state (or state-sponsored) interference with an Indigenous sacred site. Moreover, the approval of commercial or industrial development on an Indigenous sacred site without consent and compensation will generally be unjustifiable under section 1 of the Charter. Recognition of these principles would signal respect for the equal religious citizenship of Indigenous Canadians.

Ball, Martin. "Sacred Mountains, Religious Paradigms, and Identity Among the Mescalero Apache." *Worldviews: Environment, Culture, Religion* 4, no. 3 (2000): 264–82.

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

Barlow, Cleve. *Tikanga Whakaaro: Key Concepts in Maori Culture*. New York: 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).

Barnard, Alan. "Images of Hunters and Gatherers in European Social Thought." In *The Cambridge Encyclopedia of Hunters and Gatherers*, edited by Richard B. Lee and Richard H. Daly, 375–83. New York: Cambridge University Press, 1999.

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

In *Caribou Rising*, Bass journeys to one of the sole remaining landscapes on Earth where the wild is entirely untrammelled—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.

Bastida Munoz, Mindahi Crescencio, and Marcelo Eduardo Zaiduni Salazar. "Comprehension and Response in Face of Covid-19 from the Ancestral Wisdom of Indigenous Peoples of the Americas." *Traditional Medicine* 1, no. 1 (2020).

From the ancestral approach, COVID-19 needs to be addressed in terms of the resulting effect of a civilization crisis, and not as the cause of a new global economic crisis. The rapid globalization of the virus reflects that it is not the result of an apparent "natural mutation" but rather a combined effect of four factors: overpopulation, accelerated environmental deterioration, hyper industrialization and hyper production –as well as genetic manipulation and the lack of sanitary and ecological regulations, particularly related to the climate crisis. Current global institutions, such as World Health Organization (WHO), and Bretton Woods Organizations do not offer conditions to slow

down, stop and reverse the pandemic process because member states of these institutions rely on economic programs that tend to reproduce the four factors responsible for the civilization crisis in the first place. As an alternative, the ancestral health approach is holistic and addresses the imbalance of all components of life. We argue that firstly, people need to face the repercussions of their behavior and beliefs on ecosystems that become dysfunctional and deteriorated. Next, they need to take a deep look at the imbalance in the emotional and spiritual bodies to then turn to interpret the physical and biological imbalance. As they recover internal and external balance, they will be able to be active agents in the regenerating process of ecosystems which will reduce conditions for the proliferation of pathogens that attack humans and other species. Ancestral wisdom can help face COVID-19 and potential crises because of the holistic way of addressing life.

Bastine, Michael, and Mason Winfield. *Iroquois Supernatural: Talking Animals and Medicine People*. Rochester, NY: Bear and Company, 2011.

Assembling the lore and beliefs of the spiritual legacy of the six nations of the Iroquois Confederacy, Michael Bastine and Mason Winfield share the stories they have collected of both historic and contemporary encounters with beings and places of Iroquois legend: shapeshifting witches, strange forest creatures, ethereal lights, vampire zombies, cursed areas, dark magicians, talking animals, enchanted masks, and haunted hills, roads, and battlefields as well as accounts of miraculous healings by medicine people such as Mad Bear and Ted Williams. Grounding their tales with a history of the Haundenosaunee, the People of the Long House, the authors show how the supernatural beings, places, and customs of the Iroquois live on in contemporary paranormal experience, still surfacing as startling and sometimes inspiring reports of otherworldly creatures, haunted sites, after-death messages, and mystical visions. Providing a link with America's oldest spiritual roots, these stories help us more deeply know the nature and super-nature around us as well as offer spiritual insights for those who can no longer hear the chants of their own ancestors.

Battiste, Marie, ed. *Reclaiming Indigenous Voice and Vision*. Vancouver and Toronto: University of British Columbia Press, 2000.

The essays in *Reclaiming Indigenous Voice and Vision* spring from an International Summer Institute held in 1996 on the cultural restoration of oppressed Indigenous peoples. The contributors, primarily Indigenous, unravel the processes of colonization that enfolded modern society and resulted in the oppression of Indigenous peoples.

Bauer, Celia. "Paths to Sustainability: Creating Connections through Place-Based Indigenous Knowledge." M.A. Thesis, University of British Columbia, 2017. UBC Library Open Collections.

For most of humanity's existence, a robust human-nature relationship was paramount. Any inherent benefits were clearly understood and respected. However, in the last 500 years of western history, religious dependence diminished in favor of a more rational and humanist approach and market economics rose in prominence. This evolution encouraged

notions of cultural separation from nature that led to an emphasis on the individual, the expansion of private land ownership and the commodification of natural resources. These misguided beliefs then spread throughout the world during colonization. The result has been a mass degradation of the earth's ecological health, alongside a strong decrease in the positive qualities of tradition and community life. Repair of the human-nature connection is urgent. This research demonstrates that Indigenous people living among us today who embody Traditional Ecological Knowledge (TEK) can offer insights to heal this serious rift. They teach us that without honest human-nature relationships and a grounded existence in place, long-term prosperity for western civilization will be challenging. An Indigenous worldview demonstrates that place-based learning and the repair of community connections is imperative for healthy social-ecological systems. Nature's importance must be regarded for its own sake, not just for the benefit of humans. Incorporating these principles into present-day society encourages more sustainable practices and helps to treat our common planet with respect. In addition, the act of receiving traditional wisdom from our Indigenous neighbors facilitates a reconciliation of the tragic legacies that endure from colonization. Without this fundamental healing, little long-term recovery of people and the land is likely.

Beck, Peggy, and Anna Lee Walters. *The Sacred: Ways of Knowledge, Sources of Life*. Tsale, AZ: 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.

Beckwith, Martha Warren. *The Kumulipo: A Hawaiian Creation Chant*. Honolulu, HI: University of Hawai'i Press, 1981.

This book contains the traditional Creation and Genealogical Chant of the Hawaiian royal family, and Beckwith's extensive textual, anthropological, and historical commentary. This is one of the few source documents available in the realm of Polynesian religion, and it is stunning. The full Hawaiian version of the chant is included.

Beever, Jonathan. "An Ecological Turn in American Indian Environmental Ethics." *Environmental Philosophy* 12, no. 1 (2015): 1–20.

From the author: In this paper I argue that, instead of standing as an exemplar of contemporary environmentalism, North American Indian voices on the environment offer insights concerning ecological relationships that can be brought to bear on theories of environmental value and the politics of environmentalism. I argue that environmentally orthodox representations of Native views are further complicated by the metaphysics of local ecological knowledge. I then argue that moral ecogism, a normative view focused on inter-dependence throughout the living world and evidenced by contemporary

American Indian voices, can help align traditional environmentalism with the contemporary scientific understanding of ecological relationships.

Begay, David H., and Nancy C. Maryboy. "The Whole Universe Is My Cathedral: A Contemporary Navajo Spiritual Synthesis." *Medical Anthropology Quarterly* 14, no. 4 (2000): 498–520.

This article discusses the three major spiritual healing ways used by Navajo Indians today: Traditional healing practices that have been used for generations and still have a dynamic existence relevant to everyday Navajo life; Christian healing traditions, ranging from Catholic Charismatic to Protestant Pentecostal; and practices of the Native American Church (NAC). The complex relationship among these healing traditions on the Navajo reservation is examined through a case study of a Navajo woman whose personal spirituality includes all three. Faced with serious medical problems, this devout Catholic turned to Navajo Traditional and Native American Church spiritual diagnosis and treatment. This analysis is the occasion for a reflection on the contemporary relevance of the kind of spiritual synthesis characterized in this woman's experience.

Bell, Diane. *Daughters of the Dreaming*. Second Edition. Minneapolis, MN: 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.

———. "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.

———. *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, genealogies, 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.

Bellfy, Phil, ed. *Honor the Earth: Great Lakes Indigenous Response to Environmental Crisis*. Scotts Valley, CA: CreateSpace Publishing, 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 Tekahnawia 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, John W. "The Ecological Transition: From Equilibrium to Disequilibrium." In *The Ecological Transition: Cultural Anthropology and Human Adaptation*, 123–55. New York: Pergamon Press, 1976.

Berger, Justice Thomas R. *A Long and Terrible Shadow: White Values, Native Rights in the Americas since 1492*. Vancouver, British Columbia: Douglas and McIntyre, 1991.

Berger presents a book on White values and Native rights in the Americas from 1492–1992 by drawing on his experience as a lawyer for Native people. Criticizing the attitudes that have supported the subjugation of Native peoples (e.g., superiority in arms justifies one nation to subdue another, cultures should be judged by Euro-American values, long-standing injustice need not be redressed), Berger addresses early criticism of the Spaniards' methods of conversion and colonization (Las Casas and The Rights of the Indians, The Debate at Valladolid), Indian slavery in Brazil and the Carolinas, John Marshall's relationship to the Indians, wars against the Indian people (the United States and Argentina), Indigenous reservations (reserves, reducciones), native claims, and the

Rule of Law. His intention is to illustrate how racist attitudes prevail and how justice requires an honest and serious reevaluation of these attitudes.

Berglund, Axel-Ivar. *Zulu Thought-Patterns and Symbolism*. London: Hurst and Company, 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, PA: Taylor and Francis, 2008.

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*, 1988.

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*. Vol. Part 1. Wellington, New Zealand: 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.

Bird-David, Nurit. “‘Animism’ Revisited: Personhood, Environment, and Relational Epistemology.” *Current Anthropology* 40, no. Supplement (1999): S67–91.

“Animism” is projected in the literature as simple religion and a failed epistemology, to a large extent because it has hitherto been viewed from modernist perspectives. In this paper previous theories, from classical to recent, are critiqued. An ethnographic example of a hunter-gatherer people is given to explore how animistic ideas operate within the context of social practices, with attention to local constructions of a relational personhood and to its relationship with ecological perceptions of the environment. A reformulation of their animism as a relational epistemology is offered.

Blackstock, Michael D. *Faces in the Forest: First Nations Art Created on Living Trees*. Montreal, Quebec: McGill-Queen’s University Press, 2001.

In *Faces in the Forest* Michael Blackstock, a forester and an artist, takes us into the sacred forest, revealing the mysteries of carvings, paintings, and writings done on living trees by First Nations people. Blackstock details this rare art form through oral histories related by the Elders, blending spiritual and academic perspectives on Native art, cultural geography, and traditional ecological knowledge. *Faces in the Forest* begins with a review of First Nations cosmology and the historical references to tree art. Blackstock then takes us on a metaphorical journey along the remnants of trading and trapping trails to tree art sites in the Gitksan, Nisga’a, Tlingit, Carrier, and Dene traditional territories, before concluding with reflections on the function and meaning of tree art, its role within First Nations cosmology, and the need for greater respect for all of our natural resources. This fascinating study of a haunting and little-known cultural phenomenon helps us to see our forests with new eyes.

Blanes, Ruy, and Diana Espírito Santo, eds. *The Social Life of Spirits*. Chicago, IL: University of Chicago Press, 2014.

Spirits can be haunters, informants, possessors, and transformers of the living, but more than anything anthropologists have understood them as representations of something else—symbols that articulate facets of human experience in much the same way works of art do. *The Social Life of Spirits* challenges this notion. By stripping symbolism from the way we think about the spirit world, the contributors of this book uncover a livelier, more diverse environment of entities—with their own histories, motivations, and social interactions—providing a new understanding of spirits not as symbols, but as agents. The



contributors tour the spiritual globe—the globe of nonthings—in essays on topics ranging from the Holy Ghost in southern Africa to spirits of the “people of the streets” in Rio de Janeiro to dragons and magic in Britain. Avoiding a reliance on religion and belief systems to explain the significance of spirits, they reimagine spirits in a rich network of social trajectories, ultimately arguing for a new ontological ground upon which to examine the intangible world and its interactions with the tangible one.

Boekraad, Mardocke. *Ecological Sustainability in Traditional Sámi Beliefs and Rituals*. Frankfurt am Main, Germany: Peter Lang, 2016.

The book gives a detailed overview of relevant traditional indigenous Sámi myths, beliefs and rituals based on empirical findings. The author inquires whether and how they are related to an ecologically sustainable use of the natural environment. Her main sources are ancient missionary texts, writings by Sámi and contemporary interviews with Sámi individuals. The traditional value system included ecological sustainability as a survival strategy. Beliefs and rituals, transmitted via stories, incorporated these values and transmitted a feeling of a round life, despite the strict rules for right behavior and punishment for transgressions. The term “round” symbolized a sense of safety, interconnectedness, reliance on mutual help and respect, identification and empathy with all living beings.

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 then shows how their traditional farming practices influence 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.

Bol, Marsha C., ed. *Stars Above, Earth Below: American Indians and Nature*. New York: Roberts Rinehart, 1998.

This timely collection of essays and photographs explores the creation stories, rituals and myths, hunting and farming methods, and the belief in using the gifts of the earth to present Native American perspectives on nature.

Bolle, Kees W. "Animism and Animatism." In *Encyclopedia of Religion*, edited by Lindsay Jones, 1:362–68. Detroit: Macmillan Reference, 2005.

Booth, Annie L. "We Are the Land: Native American Views of Nature." In *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*, edited by Helaine Selin, 329–49. Boston, MA: Kluwer Academic Publishers, 2003.

This is how one Native American presents her interpretation of the indigenous understanding of nature. As we will see in this article, many Native Americans present similar understandings. Their reciprocal relationships with nature permeated every aspect of life from spirituality to making a living and led to a different way of seeing the world, what they might call a more "environmental" way of seeing the world. But is this a true picture? Increasingly there has been debate over the nature of the Native Americans relationship to the land, both past and present. This article will examine this debate and the way in which Native Americans view nature.

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.

In this article we examine the specific contributions Native American thought can make to the ongoing search for a Western ecological consciousness. We begin with a review of the influence of Native American beliefs on the different branches of the modern environmental movement and some initial comparisons of Western and Native American ways of seeing. We then review Native American thought on the natural world, highlighting beliefs in the need for reciprocity and balance, the world as a living being, and relationships with animals. We conclude that Native American ideas are important, can prove inspirational in the search for a modern environmental consciousness, and affirm the arguments of both deep ecologists and ecofeminists.

Bouma, Gary. *Australian Soul: Religion and Spirituality in the 21st Century*. Melbourne, Australia: Cambridge University Press, 2006.

*Australian Soul* challenges the idea that religious and spiritual life in Australia is in decline. This book describes the character of religious and spiritual life in Australia today, and argues that, far from petering out, religion and spirituality are thriving. Gary Bouma, the leading expert on the state of religious life in Australia, provides the most up-to-date facts and figures and compares the "tone" of Australian religious practices with those of other countries. Australians might be less vocal and more reticent about their religion than Americans are, but their religious and spiritual beliefs are no less potent. *Australian Soul* describes and analyses our religious and spiritual life in detail as well as providing a series of case studies that illustrate the range of practices and beliefs in Australia today. *Australian Soul* predicts a vital future for religion and spirituality.

Brady, Veronica. "Towards an Ecology of Australia: Land of the Spirit." *Worldviews: Environment, Culture, Religion* 3, no. 2 (1999): 139–55.

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.

Brent, Morgan. "Ayahuasca." In *The Encyclopedia of Religion and Nature*, edited by Bron R. Taylor, 1:141–43. New York: Thoemmes Continuum, 2005.

Brightman, Marc, Vanessa Elisa Grotti, and Ulga Ulturgasheva, eds. *Animism in Rainforest and Tundra: Personhood, Animals, Plants and Things in Contemporary Amazonia and Siberia*. Oxford, UK: Berghahn Books, 2012.

Amazonia and Siberia, classic regions of shamanism, have long challenged 'western' understandings of man's place in the world. By exploring the social relations between humans and non-human entities credited with human-like personhood (not only animals and plants, but also 'things' such as artifacts, trade items, or mineral resources) from a comparative perspective, this volume offers valuable insights into the constitutions of humanity and personhood characteristic of the two areas. The contributors conducted their ethnographic fieldwork among peoples undergoing transformative processes of their lived environments, such as the depletion of natural resources and migration to urban centers. They describe here fundamental relational modes that are being tested in the face of change, presenting groundbreaking research on personhood and agency in shamanic societies and contributing to our global understanding of social and cultural change and continuity.

Brightman, Robert. *Grateful Prey: Rock Cree Human-Animal Relationships*. Berkeley, CA: University of California Press, 1993.

*Grateful Prey* uncovers the interaction between magico-religious ideology and hunting strategies among the Asinskâwîniwak, or Rock Crees, of Northern Manitoba. Brightman maintains that subsistence strategies need to be analyzed in terms of the foragers' own ethnoecological categories and postulates, both sacred and secular, a position which poses a challenge to prevailing ecological and Marxist approaches to foraging societies and strategies. A major contribution to the study of foraging societies.

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. *Teaching Spirits: Understanding Native American Religious Traditions*. New York: Oxford University Press, 2001.

*Teaching Spirits* offers a thematic approach to Native American religious traditions. Within the great multiplicity of Native American cultures, Joseph Epes Brown has perceived certain common themes that resonate within many Native traditions. He demonstrates how themes within native traditions connect with each other, at the same time upholding the integrity of individual traditions. Brown illustrates each of these themes with in-depth explorations of specific native cultures including Lakota, Navajo, Apache, Koyukon, and Ojibwe. Brown demonstrates how Native American values provide an alternative metaphysics that stand opposed to modern materialism. He shows how these spiritual values provide material for a serious rethinking of modern attitudes - especially toward the environment - as well as how they may help non-native peoples develop a more sensitive response to native concerns. Throughout, he draws on his extensive personal experience with Black Elk, who came to symbolize for many the greatness of the imperiled native cultures.

———, ed. *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux*. Norman, OK: 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.

Brown, Marie Alohalani. "Mauna Kea: Hoʻomana Hawaiʻi and Protecting the Sacred." *Journal for the Study of Religion, Nature and Culture* 10, no. 2 (2016): 15–169.

A culturally informed understanding of what constitutes the sacred is the impetus for Kanaka Maoli (Native Hawaiian) struggles to protect that which they consider deserving of profound respect, such as ancestral remains, places, geographical features, animals, plants, and traditions. The controversy over the construction of the Thirty Meter Telescope (TMT) near the summit of Mauna Kea, also known as Mauna a Wakea, has garnered global attention and brought misconceptions about and biases towards Hoʻomana Hawaiʻi (set of beliefs and belief-related practices indigenous to the Hawaiian Islands) to the fore because at the core of Kanaka Maoli efforts to protect the mountain is the belief that it is sacred. In public forums such as newspapers and social media, people have denied that Mauna a Wakea is sacred and questioned the authenticity of ceremonies on the basis that the Hawaiian religion is defunct. In actuality, there is abundant evidence for arguing the contrary.

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.

———. *Roots of Survival: Native American Storytelling*. Golden, CO: Fulcrum Publishing, 1996.

*Roots of Survival* uses the lens of traditional Native American stories and environmental teachings to focus on the relationship of Native traditions to contemporary life. In four parts, each anchored by a Native American story, the author examines the sources of human, ecological and spiritual survival through Native traditions and then considers the paths we can follow to survive.

———. “The Storytelling Seasons.” *Parabola*, 1989.

Buege, Douglas J. “The Ecologically Noble Savage Revisted.” *Environmental Ethics* 18, no. 1 (1996): 71–88.

From the author: The stereotype of the “ecologically noble savage” is still prevalent in European-American discourses. I examine the empirical justifications offered for this stereotype, concluding that we lack sound empirical grounds for believing in “ecological nobility.” I argue that the stereotype should be abandoned because it has negative consequences for native peoples. Instead of accepting questionable stereotypes, philosophers and others should focus on the lives of particular peoples in order to understand their philosophies as well as the relationships that they maintain with their homelands.

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.

Burkhart, Brian. *Indigenous Philosophy Through the Land: A Trickster Methodology for Decolonizing Environmental Ethics and Indigenous Futures*. East Lansing, MI: Michigan State University Press, 2019.

Land is key to the operations of coloniality, but the power of the land is also the key anticolonial force that grounds Indigenous liberation. This work is an attempt to articulate the nature of land as a material, conceptual, and ontological foundation for Indigenous ways of knowing, being, and valuing. As a foundation of valuing, land forms the framework for a conceptualization of Indigenous environmental ethics as an anticolonial force for sovereign Indigenous futures. This text is an important contribution in the efforts to Indigenize Western philosophy, particularly in the context of settler colonialism in the United States. It breaks significant ground in articulating Indigenous ways of knowing and valuing to Western philosophy—not as an artifact that Western philosophy can incorporate into its canon, but rather as a force of anticolonial Indigenous liberation. Ultimately, *Indigenizing Philosophy Through the Land* shines light on a possible road for epistemically, ontologically, and morally sovereign Indigenous futures.

Burnasheva, Daria. “Understanding Climate Change from an Indigenous Paradigm: Identity, Spirituality, and Hydrosocial Relations in the Arctic.” *Arctic Yearbook 2020*, 2020, 1–17.

This paper reflects on ways of understanding climate change from an Indigenous paradigm. Through the lens of Indigenous water concept (Griffith, 2018), it will look at the contemporary processes shaping the identity, spirituality and hydrosocial relations in Sakha (Yakutia). It will look at how these processes are influenced by climate change. Traditionally, the relations between societies and water in permafrost areas have been understood in strict economic terms as cost-ineffective and unprofitable. Previously, research has pointed out the “cost of the cold” (Hill & Gaddy, 2003). However, what was often omitted was the actual efficiency of cold and ice. In fact, Indigenous communities in Sakha (Yakutia) have succeeded in building a partnership with the ice and learned to benefit from it in conditions of scarce economic resources and lack of infrastructure. However, climate change and rapid transformations of the permafrost environment are not only causing additional costs but also cultural loss. Focused on this connection, this paper reflects on the following questions: how has the ice shaped the identity, spirituality and traditional hydrosocial relations of Indigenous communities in Sakha (Yakutia)? How do their identity and spirituality change under climate change and current transformations in the cryosphere? And finally, how is climate change transforming the traditional hydrosocial relations in the Arctic?

Burrows, Charles Kekuewa Pe`ape`a Makwalu. “Hawaiian Conservation and Practices.” In *Conservation Biology in Hawai`i*, edited by Charles P. Stone and Danielle B. Stone, 203–13. Honolulu, HI: University of Hawai`i Press, 1989.

Burton, Lloyd. *Worship and Wilderness: Culture, Religion, and Law in Public Lands Management*. Madison, WI: University of Wisconsin Press, 2002.

Drawing on case studies of national parks and monuments, national forests, and other public lands and resources, Lloyd Burton gives a clear and comprehensive account of

how the intertwining influences of culture, religion, and law have affected the management of public lands and resources in the recent past and how they may do so in the future. In a unique and unprecedented way, his book weaves together teachings on nature and the sacred among indigenous and immigrant culture groups in the United States; the relevant constitutional history of religion and government action; and analysis of contemporary conflicts over culture, religion, and public lands management. As such, *Worship and Wilderness* is essential reading not only for public land managers and environmental policy makers but also for anyone interested in the growing significance of religious interests in the use of resources that constitute our national commons and our common natural heritage.

Byrne, Denis, Heather Goodall, Stephen Wearing, and Allison Cadzow. "Enchanted Parklands." *Australian Geographer* 37, no. 1 (March 2006): 103–15.

What is the religious or spiritual significance of the Australian natural environment to non-Indigenous Australians? This question is asked in relation to the parklands along the Georges River, in south-western Sydney, and some of the ethnic groups who live in the "social catchment" of these parklands. The post-Reformation rationalist Christianity of Anglo-Celtic migrants led to a degree of institutional religious disengagement with nature, a disenchantment of places, that may tend to obscure the spiritual tone of the relationship that many Anglo-Australians clearly do have with the natural environments. Migrants from East Asia can be seen to be drawing their cultural links closer to the natural landscape as it exists in and around Sydney by engaging this landscape with wider narratives of emplaced spiritual presence. This situation is evident in the construction of Buddhist forest monasteries, the practice of meditation in the bush, and in the mapping of geomantic forces and flows.

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 becomes 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.

Cajete, Gregory. *A People's Ecology: Explorations in Sustainable Living*. Santa Fe, NM: Clear Light Publishers, 1999.

This book presents a tapestry of perspectives on food and the interplay of health, cultural ecology, and environment, which are the fabric and foundation of all sustainable living. It offers personal stories, documented information, traditional understandings, and

speculations on future directions. Each contribution calls on us to reclaim our human heritage of caring for our home fires -- a metaphor that can inspire the revitalisation of our connections to the earth, all living things, and each other. The writers examine the underlying ecology of sustainable living rooted in the historical traditions, environmental practices, and a sense of place of peoples of the Southwest; and they describe the impact that disruption of this way of life continues to have on health, well-being, and communal identity. Drawing on an indigenous paradigm of healthy environment, healthy culture, healthy people, this book explores possibilities of applying the principles of sustainable living in both traditional and non-traditional communities.

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

This book explores the nature of indigenous education, outlining key elements of American Indian perspectives on learning and teaching. It advocates developing a contemporary, culturally based, educational process founded upon traditional tribal values, orientations, and principles, while simultaneously using the most appropriate concepts, technologies, and content of modern education. Environmental relationship, myth, visionary traditions, traditional arts, tribal community, and nature-centered spirituality have traditionally formed the foundations of American Indian life for discovering one's true face (character, potential, identity), one's heart (soul, creative self, true passion), and one's foundation (true work, vocation), all of which lead to the expression of a complete life. Indigenous education is a process of education grounded in the basics of human nature. It can provide new ways of educating for ecological thinking and environmental sustainability, and has the potential, not only for the transformation of what is misnamed "Indian education," but also for profound applications toward transforming modern American education. Chapters explore the spiritual, environmental, mythic, visionary, artistic, affective, and communal foundations of indigenous education. A final chapter discusses ethnoscience, and relates seven core courses for an indigenous science curriculum to the seven cardinal directions honored by all indigenous peoples.

———. *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.

Callicott, J. Baird. "American Indian Land Wisdom? Sorting Out the Issues." In *In Defense of the Land Ethic: Essays in Environmental Philosophy*, edited by J. Baird Callicott and David Edward Shaner, 203–19. Albany, NY: 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.

———. *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*. Berkeley, CA: 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).

———. “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.

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.

Calma, Tom. "Respect, Tolerance and Reconciliation Rather than Opposition and Denial: Indigenous Spirituality, Land, and the Future of Religion in Australia." *Pacifica: Australasian Theological Studies* 23, no. 3 (2010): 322–36.

This paper, composed by an Indigenous Australian, who has been for many years national Race Discrimination Commissioner, discusses the future of religion in Australian society from the perspective of the anthropological, cultural and spiritual heritage of Indigenous Australians, who comprise the longest surviving culture in the world (over 60,000 years). Pervasive in every aspect of Indigenous life is a traditional spirituality, "the Dreaming", that is also essentially tied to the Land. While Indigenous culture and the Christianity brought by missionaries in the nineteenth and twentieth centuries can co-exist, contemporary Indigenous wellbeing is inseparable from spiritual wellbeing and in particular secure ownership of the land. Indigenous peoples of the world have a particular collective value as holders of a living heritage about the meaning of what it really is to be a human in relation to the natural world. The second half of the paper clarifies and reflects upon the reaction to research conducted by the author when Race Discrimination Commissioner and certain preliminary findings of that research. In the face of negative reaction in some quarters it is argued that people of faith should have nothing to fear about proposals to enshrine freedom of religion and belief in law.

Campbell, Joseph. *The Way of the Animal Powers*. Vol. 1. Historical Atlas of World Mythology. New York: Alfred Van Der Marck, 1983.

The volume itself is a consummate example of the art of bookmaking. Campbell's scholarly and readable text is integrated throughout with a profusion of color plates, specially-commissioned full-color maps, outstanding black and white photographs, unique drawings, and numerous illuminating charts. Drawing on cultural and art history, as well as on anthropology, ethnology, archeology, paleontology, and linguistics, *The Way of the Animal Powers* will be indispensable to all those interested in mythology, comparative religion, history, and the study of humans.

Campos, Don Jose, and Geraldine Overton-Wiese, eds. *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 José 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.

Carey, Mark. *In the Shadow of Melting Glaciers: Climate Change and Andean Society*. 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*, March 1990.

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.

Carrasco, David. *Religions of Mesoamerica: Cosmovision and Ceremonial Centers*. San Francisco, CA: Harper and Row, 1990.

Highly regarded scholar David Carrasco provides an overview of the history of Mesoamerican cultures and vividly describes their religious forms, structures, myths, and prevailing "cosmovision"--the Mesoamerican view of time and space and its ritualized representation and enactment. Carrasco details the dynamics of two important cultures--the Aztec and the Maya--and discusses the impact of the Spanish conquest and the continuity of native traditions into the post-Columbian and contemporary eras. Integrating recent archeological discoveries in Mexico City, he brings about a comprehensive understanding of ritual human sacrifice, a subject often ignored in religious studies.

Castellano, Marlene Brant. "Updating Aboriginal Traditions of Knowledge." In *Indigenous Knowledge in Global Contexts*, edited by George J. Sefa Dei, Budd L. Hall, and Dorothy Goldin Rosenberg, 21–36. Toronto and Buffalo: University of Toronto Press, 2000.

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*, edited by Philip P. Arnold and Ann Grodzins Gold, 55–81. Burlington, VT: Ashgate, 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.

Charlot, John. *Chanting the Universe: Hawaiian Religious Culture*. Hong Kong: Emphasis International, 1983.

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

Churchill produces a volume of essays devoted to Native peoples' efforts to recover their lost lands and to protect what they have left. Threats to their territories take many forms, including expropriation, flooding for production of hydroelectric power and what Churchill terms "radioactive colonization," whereby Native lands and waters are destroyed through uranium mining. Native resistance varies as well, ranging from legal suits and savvy marshaling of international public opinion to defense by force of arms. Deftly dealing with the situation in both the United States and Canada, Churchill debunks important myths (e.g., that there is a single ethnicity that can encompass all of North America's indigenous peoples). In the final essay, he expounds his version of "indigenism," which he defines as giving the highest political priority to indigenous rights--whether in America, Australia or elsewhere. This is an important contribution to a growing body of work stressing Native sovereignty and self-determination.

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

There can be no doubt that damage has been done to the ecosystem of our planet. But this is no reason to feel defeated or despairing. Rather, it is a call to awaken and change your thinking and your life. This, in turn, will change the lives of others until the world finds balance again. Your guide for this call to self-action is *Full Circle*. In this book the author speaks for those without voices, the animals and plants and very land itself. He speaks clearly, strongly, and joyously, helping you to find the balance in your life that can help bring balance to our planet. This is something worth trying. This is something worth dedication.

Cladis, Mark S. "Sacred Sites as a Threat to Environmental Justice? Environmental Spirituality and Justice Meet among the Dine (Navajo) and Other Indigenous Groups." *Worldviews: Global Religions, Culture, and Ecology* 23, no. 2 (2019): 132–53.

I explore the intersection of environmental spirituality and environmental justice with special attention given to indigenous ecologies. Indigenous communities often employ the language of discrete "sacred sites" to protect portions of their lands from environmental harm. However, the concept of the sacred in Western traditions is typically accompanied by its binary opposite, the profane. Do protected sacred sites implicitly license harm to such "profane" sites as low-income sacrifice zones? Is environmental spirituality in tension with environmental justice? After explicating this problem, I resolve it by exploring indigenous notions of the sacred— notions that are not binary. Indigenous notions allow for treating some discrete lands as places of special power and healing while still maintaining that all lands are sacred and worthy of environmental protection. These are not hierarchical notions of the sacred but variegated ones (or what I call hózhó sacred weaves).

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.

Coates, John, Mel Gray, and Tiani Hetherington. "An 'Ecospiritual' Perspective: Finally, a Place for Indigenous Approaches." *The British Journal of Social Work* 36, no. 3 (2006): 381–99.

Despite holding significant roles in providing social services to First Nations or indigenous communities, social work has been reluctant to accept indigenous perspectives and traditional forms of helping and healing. Most often, social workers have operated within the dominant paradigms that, despite efforts to the contrary, have primarily imposed Western social work beliefs and practices which have been unable to effectively accommodate diversity. This paper argues that the recent attention to the importance of the environment and spirituality, and the paradigmatic shift that such issues require, has created a welcoming space for indigenous voices. Such acceptance has opened the opportunity for the profession to benefit not only from a genuine exchange among cultures, but also from a re-thinking of the foundational beliefs of the social work profession.

Cohen, Kenneth. *Honoring the Medicine: The Essential Guide to Native American Healing*. New York: Random House, 2003.

For thousands of years, Native medicine was the only medicine on the North American continent. It is America's original holistic medicine, a powerful means of healing the body, balancing the emotions, and renewing the spirit. Medicine men and women prescribe prayers, dances, songs, herbal mixtures, counseling, and many other remedies that help not only the individual but the family and the community as well. The goal of healing is both wellness and wisdom. Written by a master of alternative healing practices, *Honoring the Medicine* gathers together information about Native American medicine and a healing philosophy that connects each of us with the whole web of life—people, plants, animals, the earth.

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.

Colorado, Pam. "Bridging Native and Western Science." *Convergence* 21, no. 2 (1988): 49–68.

Corntassel, Jeff, and Cheryl Bryce. "Practicing Sustainable Self-Determination: Indigenous Approaches to Cultural Restoration and Revitalization." *Brown Journal of World Affairs* 18, no. 2 (Summer 2012): 151–62.

Corntassel, Jeff, Chaw-win-is, and T'lakwadzi. "Indigenous Storytelling, Truth-Telling, and Community Approaches to Reconciliation." *English Studies in Canada* 35, no. 1 (March 2009): 137–59.

Corntassel, Jeff, and Tiffanie Hardbarger. "Educate to Perpetuate: Land-Based Pedagogies and Community Resurgence." *International Review of Education* 65 (2019): 87–116.

Indigenous youth today are in a precarious position. The elders who guided their grandparents and parents often suffered from direct racism and dislocation from cultural practices, land, medicine, language, knowledge and traditional lifeways. Family and community kinship networks that provided emotional, spiritual and physical support have been brutally and systematically dismantled. When perpetuation is discussed within an Indigenous context, it often refers to the transmission of Indigenous knowledge to future generations and how they act on and regenerate it. This perpetuation of Indigenous knowledge and nationhood occurs every day, often in the shape of unnoticed or unacknowledged actions carried out within intimate settings, such as homes, ceremonies and communities. Focusing on everyday acts of resurgence shifts the analysis of the situation away from the state-centered, colonial manifestations of power to the relational, experiential and dynamic nature of Indigenous cultural heritage, which offers important implications for re-thinking gendered relationships, community health and sustainable practices. The authors of this article examine ways in which land-based pedagogies can challenge colonial systems of power at multiple levels, while being critical sites of

education and transformative change. Drawing on a multi-component study of community practices in the Cherokee Nation conducted by the second author, this article examines strategies for fostering what have been termed “land-centred literacies” as pathways to community resurgence and sustainability. The findings from this research have important implications for Indigenous notions of sustainability, health and well-being and ways in which Indigenous knowledge can be perpetuated by future generations.

Correal, Tobe Melora. *Finding Soul on the Path of Orisa: A West African Spiritual Tradition*. New York: Crossing Press, 2002.

In the realm of African spiritual pathways, no tradition is so widely embraced and practiced as the West African religion Orisa. Awakened by her own spiritual journey, Tobe Melora Correal, an initiated priestess in the Yoruba-Lukumi branch of Orisa, guides us along this blessed road. *Finding Soul on the Path of Orisa* provides a fresh look at these ancient teachings and emphasizes introspection and inner work over the outward manifestations of Orisa’s practices. Correal debunks misconceptions surrounding the tradition, drawing us into a lushly textured, Earth-centered spiritual system—a compassionate and useful roadmap for revering God.

Cote, Charlotte. *Spirits of Our Whaling Ancestors: Revitalizing Makah and Nuu-Chan-Nulth Traditions*. Vancouver, British Columbia: University of British Columbia Press, 2010.

As a member of the Nuu-chah-nulth Nation, Charlotte Cote offers a valuable perspective on the issues surrounding indigenous whaling, past and present. Whaling served important social, economic, and ritual functions that have been at the core of Makah and Nuu-chah-nulth societies throughout their histories. Even as Native societies faced disease epidemics and federal policies that undermined their cultures, they remained connected to their traditions. The revival of whaling has implications for the physical, mental, and spiritual health of these Native communities today, Cote asserts. Whaling, she says, “defines who we are as a people.” Her analysis includes major Native studies and contemporary Native rights issues, and addresses environmentalism, animal rights activism, anti-treaty conservatism, and the public’s expectations about what it means to be “Indian.” These thoughtful critiques are intertwined with the author’s personal reflections, family stories, and information from indigenous, anthropological, and historical sources to provide a bridge between cultures.

Courlander, Harold. *The Fourth World of the Hopis*. Albuquerque, NM: 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 Dreaming." *Parabola*, 62-68.

Cowie, Lucy J., Lara M. Greaves, Taciano L. Milfont, Carla A. Houkamau, and Chris G. Sibley. "Indigenous Identity and Environmental Values: Do Spirituality and Political Consciousness Predict Environmental Regard Among Māori." *International Perspectives in Psychology: Research, Practice, Consultation* 5, no. 4 (2016): 228–44.

Indigenous peoples often have a unique and deep connection to the land. However, quantitative research exploring this issue is scarce. The current research investigates cultural variation in environmental regard in New Zealand, where more recent settler groups have questioned the strength of Indigenous environmental regard. Study 1 examined differences in environmental regard held by Indigenous and non-Indigenous ethnic groups in a nationally representative data set, the New Zealand Attitudes and Values Study (N = 9,269). Māori (the Indigenous group) expressed the highest levels of regard for the environment on average, although there was also considerable variance among Māori as a group. Study 2 adopted an emic perspective to investigate which dimensions of Māori identity are related to higher environmental value specifically among Māori (N = 193). Bayesian regression indicated that sociopolitical consciousness—the extent to which participants recognize the importance of and stand up for Māori political rights—was linked with higher environmental regard. Contrary to predictions, belief in Māori spiritual concepts was not linked with increased environmental regard. These findings suggest that Māori tend to value the natural environment more than non-Indigenous New Zealanders at least in part because high environmental regard is central to Māori political consciousness.

Crawford, Suzanne J. *Native American Religious Traditions*. New York: Routledge, 2007.

Focusing on three diverse indigenous traditions, *Native American Religious Traditions* highlights the distinct oral traditions and ceremonial practices; the impact of colonialism on religious life; and the ways in which indigenous communities of North America have responded, and continue to respond, to colonialism and Euroamerican cultural hegemony.

Cruikshank, Julie. "Getting the Words Right: Perspectives on Naming and Places in Athapaskan Oral History." *Arctic Anthropology* 27, no. 1 (1990): 52–65.

A longstanding debate about the value of oral history for ethnohistorical reconstruction seems no closer to resolution despite growing interest in oral tradition. This paper summarizes various contributions to that debate, paying particular attention to recent emphasis on place name research. Drawing on oral evidence from the western Subarctic, it shows the variety of ways in which six individuals use named locations in space to discuss events in time. Place names become symbolic resources that can be used to encode, enrich, and even structure accounts of the past.

———. *Life Lived Like a Story: Life Stories of Three Yukon Native Elders*. Lincoln, NE: University of Nebraska Press, 1990.



The life stories appearing in this volume come from communities where storytelling provides a customary framework for discussing the past. Angela Sidney, Kitty Smith and Annie Ned are three remarkable and gifted women of Athapaskan and Tlingit ancestry who were born in the southern Yukon Territory around the turn of the century. Their life stories tell us as much about the present as about the past, as much about ideas of community as about individual experience; they call our attention to the diverse ways humans formulate such linkages.

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

*Vital Souls* relates in an ethnographic fashion how the Bororo Indians of central Brazil understand their lives in terms of the bope, describing how they employ shamanism and symbolic thought to deal with illness and accident, sex and marriage, birth and death, and how they relate the human life cycle to natural processes. More central to the investigation, the author reveals how shamans of the aroe have disappeared from Bororo life. This is the first volume of the series, *The Anthropology of Form and Meaning*.

Cronon, William. *Changes in the Land: Indians, Colonists, and the Ecology of New England*. New York: Hill and 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 pre-colonial 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. *American Indian Poetry: An Anthology of Songs and Chants*. New York: Ballantine, 1991.

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.

Crowley, Jonette. *The Eagle and the Condor: A True Story of an Unexpected Mystical Journey*. Greenwood Village, CO: StoneTree Publishing, 2007.

A true story that brings the reader along on an unexpected path of spiritual initiation. In courageous travels through Australia, the Himalayas and the Andes, the author accidentally discovers past lives, spirit guides, and a surprisingly personal connection to Native American and Incan myths. An entertaining, mystical journey filled with spiritual wisdom and told with humor. It gives meditations and energy initiations that provide a roadmap for the reader's own spiritual growth.

Cunningham, Scott. *Hawaiian Religion and Magic*. St. Paul, MN: Llewellyn Publications, 1994.

This is the first book solely devoted to the spirituality of the Hawaiian people and how taboos, superstitions and magical practices permeated and defined every aspect of their lives. With a historical and sociological perspective, it examines in detail their beliefs: the structure of their society; the names and ways of the deities; the practice of deifying ancestral spirits; the importance of dance, colors, water, stone and plants; and the concept of Mana, the spiritual power in all things.

Daneel, Inus. "African Earthkeeping Churches – Association of (Zimbabwe)." In *The Encyclopedia of Religion and Nature*, edited by Bron R. Taylor, 1:21–24. New York: Thoemmes Continuum, 2005.

———. "African Initiated Churches as Vehicles of Earth-Care in Africa." In *The Oxford Handbook of Religion and Ecology*, edited by Roger S. Gottlieb, 535–67. New York: Oxford University Press, 2006.

In the post-chimurenga years of independent Zimbabwe, the African Initiated Churches (AICs) heeded the prophetic call to earth-keeping. They joined forces with practitioners of traditional religion—the chiefs, headmen, spirit mediums, and ex-combatants of the country's liberation struggle—and formed their own wing of the green army. Thus, under the auspices of the Zimbabwean Institute of Religious Research and Ecological Conservation, two religiously distinct movements—the Association of Zimbabwean Traditionalist Ecologists and the Association of African Earthkeeping Churches—joined forces to wage a new chimurenga, a struggle for the liberation of creation, particularly the rehabilitation of the degraded environment of Zimbabwe's overcrowded communal lands, under the banner "war of the trees." In Zimbabwe and much of southern Africa today, the AICs total between 50 percent and 60 percent of African Christianity. This article focuses on Africa's green movement and ecotheology as well as earth-keeping initiatives such as tree planting.

Daneel, Marthinus L. *African Earthkeepers: Wholistic Interfaith Mission*. Maryknoll, NY: Orbis Books, 2001.

This book profiles an African-instituted interfaith earthkeeping mission that illustrates the transformation of the religious landscape now underway in the sub-Saharan world.

Darnell, Regna, and Anthony L. Vanek. "The Semantic Basis of the Animate/Inanimate Distinction in Cree." *Papers in Linguistics* 9, no. 3–4 (Fall/Winter 1976): 159–80.

In English and closely related languages, the feature of human/non-human attains considerably greater saliency than living/non-living. In many American Indian languages, however, the question of what linguistic analysts have called “animateness” is absolutely essential. The Cree distinction between animate and inanimate gender is one of the most basic in the language’s grammar. It is also one of the most foreign to speakers of Indo-European languages. The linguistic label of animate/inanimate is not, in fact, an accurate rendering of the meaning of this important distinction in Cree and other American Indian languages. Rather, it seems to have been a rough approximation of the meaning in familiar categories. In Cree, the important semantic category deals with power to maintain and balance the universe and to interact with persons and other interactive beings. A linguist description clearly must deal with the fact that cultural assumptions are vastly different.

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.

David, Thomas. *Sustaining the Forest, the People, and the Spirit*. Albany, NY: SUNY Press, 2000.

*Sustaining the Forest, the People, and the Spirit* tells the story of the Menominee Indian Tribe and how they have sustained their 230,000 acre forest in ways that have enhanced, rather than degraded, the environment in the face of development pressures. Through a careful look at Menominee history, politics, institutions, economy, culture, spirituality, science, and technology, Thomas Davis provides insight into how this case study of sustainable environmental development can offer a rough road map for other communities to follow.

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

*Native America in the Twentieth Century: An Encyclopedia*, which has been over six years in the making, provides valuable historical perspective in an accurate and factual manner. In addition this volume focuses on the significance of the Indians living in the

Americas today and, in so doing, confirms that we remain a living, breathing, continually evolving culture that hardly deserves to be merely cataloged and placed on a museum shelf.

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 catalog 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.

De la Cadena, Marisol. *Earth Beings: Ecologies of Practice across Andean Worlds*. Durham, NC: Duke University Press, 2015.

*Earth Beings* is the fruit of Marisol de la Cadena's decade-long conversations with Mariano and Nazario Turpo, father and son, runakuna or Quechua people. Concerned with the mutual entanglements of indigenous and nonindigenous worlds, and the partial connections between them, de la Cadena presents how the Turpos' indigenous ways of knowing and being include and exceed modern and nonmodern practices. Her discussion of indigenous political strategies—a realm that need not abide by binary logics—reconfigures how to think about and question modern politics, while pushing her readers to think beyond “hybridity” and toward translation, communication that accepts incommensurability, and mutual difference as conditions for ethnography to work.

De Laguna, Frederica. “Tlingit Ideas about the Individual.” *Southwestern Journal of Anthropology* 10, no. 2 (Summer 1954): 172–91.

The individual, according to the Tlingit, is not a unitary self “but is both compounded of and linked to other selves.” These other selves include his ancestors, his descendants, and even his contemporaries. The conceptualized individual has a “social self,” which is socially defined by his place in the social structure, and this is related to his status. Status is determined by the individual's ancestry, by the actions of his living relatives, and upon his own actions. A name generally indicates the individual's relative position in the status rankings. Each individual also has a “body” which symbolically consists of 8 separate parts. The symbolism of these 8 parts is most significant to the Tlingit and is bound up with many facets of their life. Another aspect of the “individual” is the “soul”, which all

living creatures have according to the Tlingit. An inclusive belief concerning reincarnation is also present, and the Tlingit perceive the birth of a child as the return of some who has died, while “after-life is but the prelude to a new existence.” All of the complicated interweavings of the various parts of the “individual” comprise part of the social structure, status position, and interactions in the Tlingit society.

Delgamuukw v. British Columbia [1997] 3 SCR 1010, No. 23799 (Supreme Court Judgments 1997).

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

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.

———. “The Speculations of Kretch: A Review Article of Krech, Shepard ‘The Ecological Indian.’” *Worldviews: Global Religions, Culture, and Ecology* 4 (2000): 283–93.

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

In his final work, the great and beloved Native American scholar Vine Deloria Jr. takes us into the realm of the spiritual and reveals through eyewitness accounts the immense power of medicine men. *The World We Used To Live In*, a fascinating collection of anecdotes from tribes across the country, explores everything from healing miracles and sacred rituals to Navajos who could move the sun. In this compelling work, which draws upon a lifetime of scholarship, Deloria shows us how ancient powers fit into our modern understanding of science and the cosmos, and how future generations may draw strength from the old ways.

Deloria, Vine, 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 schools, colleges, and on into professions. This collection of sixteen essays is at once philosophic, practical, and visionary. It is an effort to open discussion about the

unique experience of Native Americans and offers a concise reference for administrators, educators, students and community leaders involved with Indian Education.

Denevan, William M. "Pristine Myth." In *Encyclopedia of Cultural Anthropology*, edited by David Levinson and Melvin Ember, 3:1034–36. New York: Henry Holt and Co., 1996.

———. "The Pristine Myth: The Landscape of the Americas in 1492." *Annals of the Association of American Geographers* 82, no. 3 (1992): 369–85.

Descola, Philippe. "Constructing Natures: Symbolic Ecology and Social Practice." In *Nature and Society: Anthropological Perspectives*, edited by Philippe Descola and Gisli Palsson, 82–102. London: Routledge, 1996.

———. *In the Society of Nature: A Native Ecology in Amazonia*. Cambridge, UK: Cambridge University Press, 1994.

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.

Deur, Douglas, and Nancy Turner, eds. *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.

Devy, G.N., and Geoffrey V. Davis, eds. *Environment and Belief Systems*. Key Concepts in Indigenous Studies. New York: Routledge, 2021.

The book, the first in a five-volume series, deals with the two crucial concepts of environment and belief systems of indigenous peoples from all the continents of the world. With contributions from renowned scholars, activists and experts from around the

globe, it presents a salient picture of the environments of indigenous peoples and discusses the essential features of their belief systems. It explores indigenous perspectives related to religion, ritual and cultural practice, art and design, and natural resources, as well as climate change impacts among such communities in Latin and North America, Oceania (Australia, New Zealand and the South Pacific Islands), India, Brazil, Southeast Asia and Africa. Bringing together academic insights and experiences from the ground, this unique book's wide coverage will serve as a comprehensive guide for students, teachers and scholars of indigenous studies. It will be essential reading for those in anthropology, social anthropology, sociology and social exclusion studies, religion and theology, and cultural studies, as well as activists working with indigenous communities.

Diamond, Jared. "The Environmentalist Myth." *Nature* 324 (1986): 19–20.

———. "The Golden Age That Never Was." In *The Third Chimpanzee*, 317–38, 386–88. New York: Harper-Collins Publishers, 1992.

Diamond, Stanley. *In Search of the Primitive: A Critique of Civilization*. New Brunswick, NJ: Transaction Publishers, 1974.

Anthropology is a kind of debate between human possibilities—a dialectical movement between the anthropologist as a modern man and the primitive peoples he studies. *In Search of the Primitive* is a tough-minded book containing chapters ranging from encounters in the field to essays on the nature of law, schizophrenia and civilization, and the evolution of the work of Clause Lévi-Strauss. Above all it is reflective and self-critical, critical of the discipline of anthropology and of the civilization that produced that discipline. Diamond views the anthropologist who refuses to become a searching critic of his own civilizations as not merely irresponsible, but a tool of Western civilization. He rejects the associations which have been made in the ideology of our civilization, consciously or unconsciously, between Western dominance and progress, imperialism and evolution, evolution and progress.

Doane, Molly. "The Political Ecology of the Ecological Native." *American Anthropologist* 109, no. 3 (2007): 452–62.

From the author: In Chimalapas, Mexico, nongovernmental actors attempted to integrate campesinos into the discourse and practices of the Western environmental movement. The political economy school of anthropology assumes that cultural identity and practice flow from historical experiences grounded in relevant national and institutional contexts. In this article, I argue that although the movement in Chimalapas drew from the well-developed symbolic toolkit of the environmental movement, it was not able to create a space for local concerns within a transnational agenda that was already fairly well established and inflexible. Political ecology was the hinge of this movement: a political-economic analysis that validated traditional agrarian concerns in Chimalapas but included an environmentalist discourse legible to international funders. In this way, environmentalists in Chimalapas attempted both to create new practices and to link old practices to new expressions of culture and identity.

DuBois, Thomas A. *An Introduction to Shamanism*. New York: Cambridge University Press, 2009.

Shamans are an integral part of communal religious traditions, professionals who make use of personal supernatural experiences, especially trance, as a resource for the wider community's physical and spiritual well-being. This *Introduction* surveys research on the topic of shamanism around the world, detailing the archeology and earliest development of shamanic traditions as well as their scientific "discovery" in the context of eighteenth and nineteenth century colonization in Siberia, the Americas, and Asia. It explores the beliefs and rituals typical of shamanic traditions, as well as the roles of shamans within their communities. It also surveys the variety of techniques used by shamans cross-culturally, including music, entheogens, material culture and verbal performance. The final chapters examine attempts to suppress or eradicate shamanic traditions, the revitalization of shamanism in postcolonial situations, and the development of new forms of shamanism within new cultural and social contexts.

Dudley, Michael Kioni. *Hawaiian Nation: Man, Gods, and Nature*. Honolulu, HI: Na Kane O Ka Malo Press, 1993.

This is the first book to present a complete ancient Hawaiian world-view, reconstructed from ancient Hawaiian chants and confirmed by native experts today. The book describes a completely unique, beautiful, and adoptable view of reality. There was a paradise in which man, gods, and nature all were sentient, were related as kin, and cared for each other as family.

———. "Traditional Native Hawaiian Environmental Philosophy." In *Ethics, Religion, and Biodiversity: Relations Between Conservation and Cultural Values*, edited by Lawrence S. Hamilton, 176–82. Cambridge: Whitehorse Press, 1993.

Dudley, Nigel, Liza Higgins-Zogib, and Stephanie Mansourian. "Beyond Belief: Linking Faiths and Protected Areas to Support Biodiversity Conservation." Gland: World Wide Fund for Nature and Alliance of Religions and Conservation, 2005.

Most people in the world follow some kind of spiritual faith, and faiths have enormous impacts on the way that we think and behave, including how we relate to the natural world. This report looks at how faiths interact with one of the main tools of conservation – protected areas.

———. "The Links between Protected Areas, Faiths, and Sacred Natural Sites." *Conservation Biology* 23, no. 3 (2009): 568–77.

From the author: Most people follow and are influenced by some kind of spiritual faith. We examined two ways in which religious faiths can in turn influence biodiversity conservation in protected areas. First, biodiversity conservation is influenced through the direct and often effective protection afforded to wild species in sacred natural sites and in semi-natural habitats around religious buildings. Sacred natural sites are almost certainly the world's oldest form of habitat protection. Although some sacred natural sites exist



inside official protected areas, many thousands more form a largely unrecognized “shadow” conservation network in many countries throughout the world, which can be more stringently protected than state-run reserves. Second, faiths have a profound impact on attitudes to protection of the natural world through their philosophy, teachings, investment choices, approaches to land they control, and religious-based management systems. We considered the interactions between faiths and protected areas with respect to all 11 mainstream faiths and to a number of local belief systems. The close links between faiths and habitat protection offer major conservation opportunities, but also pose challenges. Bringing a sacred natural site into a national protected-area system can increase protection for the site, but may compromise some of its spiritual values or even its conservation values. Most protected-area managers are not trained to manage natural sites for religious purposes, but many sacred natural sites are under threat from cultural changes and habitat degradation. Decisions about whether or not to make a sacred natural site an “official” protected area therefore need to be made on a case-by-case basis. Such sites can play an important role in conservation inside and outside official protected areas. More information about the conservation value of sacred lands is needed as is more informed experience in integrating these into wider conservation strategies. In addition, many protected-area staff need training in how to manage sensitive issues relating to faiths where important faith sites occur in protected areas.

Duffin, Stephen J. “The Environmental Views of John Locke and the Maori People of New Zealand.” *Environmental Ethics* 26, no. 4 (2004): 381–401.

Compares the fundamental beliefs driving the environmental ethics of the Maori people of New Zealand with those of philosopher John Locke (1632-1704). Argues that because they reveal similarities, a greater appreciation can and should be developed between Western and indigenous views of the environment.

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.

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, DC: Worldwatch Institute, 1993.

Dutta, Ranjan. “A Relational Theological Framework and Meanings of Land, Nature, and Sustainability for Research with Indigenous Communities.” *Local Environment* 20, no. 1 (2015): 102–13.

What may be achieved through taking up the complex exploration of nature, land, and sustainability is a growing field of inquiry in both science and social science, particularly for those who are interested in the local environment. Meanings of nature, land, and sustainability have been either misunderstood or misrepresented within disciplinary boundaries in many Indigenous communities. To explore the meanings of things such as nature, land, and sustainability in Indigenous communities, we as researchers had better first acknowledge the spirituality and local experiences that connect one actor with other actors. A relational ontology is the conceptual framework within which I suggest meanings of traditional land, nature, and sustainability such as traditional experiences, culture, and customs, are important issues for Indigenous lives and environment. This framework may potentially guide the researcher through the critical concerns of identifying the problems of existing land, nature, and sustainability management in relation to the everyday land-based practices and traditional experiences in Indigenous regions.

Dyer, Dery. *The Return of Collective Intelligence: Ancient Wisdom for a World Out of Balance*. Rochester: Bear & Company Publishing, 2020.

As Dery Dyer reveals, collective intelligence still resides within each of us, and it is the key to restoring balance and harmony to our world. She shows how it occurs spontaneously when individuals who share a need and a purpose instinctively “self-organize” into a group and function with no leader or central authority. Such groups exhibit abilities much greater than what any of their members possess individually--or what can be replicated with artificial intelligence. Dyer explains, due to an unquestioning dependence on technology, modern humanity has forgotten how to connect with collective intelligence and fallen into collective stupidity, otherwise known as mob mind or groupthink, which is now endangering the interconnected web of life on Earth. Drawing on recent findings in New Paradigm science, traditional teachings from indigenous groups, as well as sacred geometry, deep ecology, and expanded states of

consciousness, the author shows how the ability to think and act collectively for the highest good is hardwired in all living beings. She explains how to release ourselves from enslavement by technology and use it more wisely toward the betterment of all life. Underscoring the vital importance of ceremony, pilgrimage, and initiation, she offers ways for us to reconnect to the infinite source of wisdom that fuels collective intelligence and which manifests everywhere in the natural world.

Dylan, Arielle, and Bartholomew Smallboy. "Land-Based Spirituality among the Cree of the Mushkegowuk Territory." *Journal of Religion and Sustainability in Social Work: Social Thought* 35, no. 1–2 (2016): 108–19.

This article reports on findings from a research project investigating social, cultural, political, community, and spiritual impacts of a mining development sited in the Mushkegowuk territory of the coastal Cree people of western James Bay. When using a variety of indicators to explore how the negotiated agreement with an industrial proponent (diamond mining) was impacting community members, the threat to cultural lifeways and contingent spirituality as a result of land degradation was expressed by most participants in the study. While mindfulness, as adopted from the Buddhist tradition, denotes a very specific type of practice involving present-moment awareness, the breath, and body sensations, mindfulness in its broader definition refers more generally to a state of keen awareness. Across two phases of this research project, representing qualitative interviews with more than 50 participants, a picture of deep relationship and engagement with the land and its myriad life forms emerged, a picture suggestive of profound awareness, attunement, and reciprocity consistent with the broader definition of mindfulness. It is upon this land-based relationship that spirituality for the Mushkegowuk Cree people relies, and, as expressed by many study participants, the very core of their identity is founded on this form of spirituality.

Eastman, Charles Alexander (Ohiyesa). *The Soul of the Indian*. New York: Dover Publications, 2003.

In *The Soul of the Indian*, Eastman brings to life the rich spirituality and morality of the Native Americans as they existed before contact with missionaries and other whites. This is a rare first hand expression of native religion, without the filters imposed by translators or anthropologists. Rather than a scientific treatise, Eastman has written a book, "as true as I can make it to my childhood teaching and ancestral ideals, but from the human, not the ethnological standpoint." His discussions of the forms of ceremonial and symbolic worship, the unwritten scriptures, and the spirit world emphasize the universal quality and personal appeal of Native American religion.

Edgerton, Robert B. *Sick Societies: Challenging the Myth of Primitive Harmony*. New York: Free Press, 1992.

Author and scholar Robert Edgerton challenges the notion that primitive societies were happy and healthy before they were corrupted and oppressed by colonialism. He surveys a range of ethnographic writings, and shows that many of these so-called innocent societies were cruel, confused, and misled.

Elder, John, and Hertha D. Wong, eds. *Family of Earth and Sky: Indigenous Tales of Nature from Around the World*. Boston, MA: 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.

Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. Later Reprint Edition. Vol. 24. Bollingen Series. Princeton, NJ: Princeton University Press, 2004.

First published in 1951, *Shamanism* soon became the standard work in the study of this mysterious and fascinating phenomenon. Writing as the founder of the modern study of the history of religion, Romanian émigré--scholar Mircea Eliade (1907-1986) surveys the practice of Shamanism over two and a half millennia of human history, moving from the Shamanic traditions of Siberia and Central Asia--where Shamanism was first observed--to North and South America, Indonesia, Tibet, China, and beyond. In this authoritative survey, Eliade illuminates the magico-religious life of societies that give primacy of place to the figure of the Shaman--at once a magician and medicine man, healer and miracle-doer, priest, mystic, and poet. Synthesizing the approaches of psychology, sociology, and ethnology, *Shamanism* will remain for years to come the reference book of choice for those intrigued by this practice.

Ellen, Roy. *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.

———, ed. *Modern Crises and Traditional Strategies: Local Ecological Knowledge in Island Southeast Asia*. New York: Berghahn 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.

———. “What Black Elk Left Unsaid: On the Illusory Images of Green Primitivism.” *Anthropology Today* 2, no. 6 (1986): 8–12.

Ellen, Roy, and Holly Harris. “Introduction.” In *Indigenous Environmental Knowledge and Its Transformations: Critical Anthropological Perspectives*, edited by Roy Ellen, Peter Parkes, and Alan Bicker. Amsterdam: Harwood Academic, 2000.

Ellingson, Ter. *The Myth of the Noble Savage*. Berkeley and Los Angeles, CA: University of California Press, 2001.

In this important and original study, the myth of the Noble Savage is an altogether different myth from the one defended or debunked by others over the years. That the concept of the Noble Savage was first invented by Rousseau in the mid-eighteenth century in order to glorify the “natural” life is easily refuted. The myth that persists is that there was ever, at any time, widespread belief in the nobility of savages. The fact is, as Ter Ellingson shows, the humanist eighteenth century actually avoided the term because of its association with the feudal-colonialist mentality that had spawned it 150 years earlier. The Noble Savage reappeared in the mid-nineteenth century, however, when the “myth” was deliberately used to fuel anthropology’s oldest and most successful hoax. Ellingson’s narrative follows the career of anthropologist John Crawford, whose political ambition and racist agenda were well served by his construction of what was manifestly a myth of savage nobility. Generations of anthropologists have accepted the existence of the myth as fact, and Ellingson makes clear the extent to which the misdirection implicit in this circumstance can enter into struggles over human rights and racial equality. His examination of the myth’s influence in the late twentieth century, ranging from the World Wide Web to anthropological debates and political confrontations, rounds out this fascinating study.

Emerson, Nathaniel Bright. *Unwritten Literature of Hawaii: The Sacred Songs of the Hula*. Rutland, VT: Tuttle, 1965.

As in many other traditional cultures, Hawaiian art, dance, music and poetry were highly integrated into every aspect of life, to a degree far beyond that of industrial society. The poetry at the core of the Hula is extremely sophisticated. Typically a Hula song has several dimensions: mythological aspects, cultural implications, an ecological setting, and in many cases, (although Emerson is reluctant to acknowledge this) frank erotic imagery. The extensive footnotes and background information allow us an unprecedented look into these deeper layers. While Emerson’s translations are not great poetry, they do serve as a literal English guide to the amazing Hawaiian lyrics.

Endredy, James. *Earthwalks for Body and Spirit*. Rochester: Bear and Company, 2002.

In *Earthwalks for Body and Spirit*, a workbook of 45 simple walking exercises, author and workshop leader James Endredy shows us how the act of walking can be a catalyst for personal transformation by teaching us to develop our attention, quiet the mind, expand our consciousness, and rediscover our sacred relationship with Earth. Each of the exercises, many of which are based on the author's work with the traditional indigenous practices of the Huichol Indians of western Mexico, offers step-by-step instructions and comments that will help you to gain the most from the walk. Additionally, the author focuses each group of exercises on a different aspect of transformation: there are walks of attention and awareness; group connection; connection to the *nierikas* (powers) of Sun, Water, Wind, Fire, and Mother Earth; connection to the energies of animals, trees, and places of power; and finally, as a way of honoring both your new understanding of Self and your deepened relationship with Earth, walks of offering and vision.

Ereira, Alan. "Back to the Heart of Lightness." *The Ecologist* 31, no. 6 (2001): 34–38.

———. *The Elder Brothers: A Lost South American People and Their Wisdom*. New York: Vintage Books, 1993.

The Kogi, members of an isolated tribe in the mountains of Colombia, speak out about the consequences of modern living in a keen portrait of a culture that has survived unchanged for more than a thousand years.

———. *The Elder Brothers' Warning*. London: Tairona Heritage Trust, 2009.

The Kogi people, the "Elder Brothers" of humanity, live hidden on a mountain they call "The Heart of the World". This is the true story of how they revealed themselves to warn us of the impending calamity we are creating.

Estes, Nick. *Our History Is the Future: Standing Rock Versus the Dakota Pipeline, and the Long Tradition of Indigenous Resistance*. New York: Verso, 2019.

In 2016, a small protest encampment at the Standing Rock Reservation in North Dakota, initially established to block construction of the Dakota Access oil pipeline, grew to be the largest Indigenous protest movement in the twenty-first century. Water Protectors knew this battle for native sovereignty had already been fought many times before, and that, even after the encampment was gone, their anticolonial struggle would continue. In *Our History Is the Future*, Nick Estes traces traditions of Indigenous resistance that led to the #NoDAPL movement. *Our History Is the Future* is at once a work of history, a manifesto, and an intergenerational story of resistance.

Everett, Daniel L. *Don't Sleep, There Are Snakes: Life and Language in the Amazonian Jungle*. New York: Vintage Books, 2008.

A riveting account of the astonishing experiences and discoveries made by linguist Daniel Everett while he lived with the Pirahã, a small tribe of Amazonian Indians in central Brazil. Daniel Everett arrived among the Pirahã with his wife and three young children hoping to convert the tribe to Christianity. Everett quickly became obsessed with

their language and its cultural and linguistic implications. The Pirahã have no counting system, no fixed terms for color, no concept of war, and no personal property. Everett was so impressed with their peaceful way of life that he eventually lost faith in the God he'd hoped to introduce to them, and instead devoted his life to the science of linguistics. Part passionate memoir, part scientific exploration, Everett's life-changing tale is a riveting look into the nature of language, thought, and life itself.

Fairchild, Hoxie Neale. *The Noble Savage: A Study in Romantic Naturalism*. New York: Columbia University Press, 1928.

Studies Romantic Nationalism through the treatment of the noble savage in works by authors such as Wordsworth, Southey, Byron, Rogers, and Moore.

Farella, John R. *The Main Stalk: Synthesis of Navajo Philosophy*. Tucson, AZ: University of Arizona Press, 1990.

Fausto, Carlos. "A Blend of Blood and Tobacco: Shamans and Jaguars among the Parakanã of Eastern Amazonia." In *In Darkness and Secrecy: The Anthropology of Assault Sorcery and Witchcraft in Amazonia*, edited by Neil L. Whitehead and Robin Wright, 157–78. London: Duke University Press, 2004.

Feld, Steven, and Keith H. Basso, eds. *Senses of Place*. Santa Fe, NM: School of American Research Press, 1996.

The complex relationship of people to places has come under increasing scholarly scrutiny in recent years as acute global conditions of exile, displacement, and inflamed borders-to say nothing of struggles by indigenous peoples and cultural minorities for ancestral homelands, land rights, and retention of sacred places-have brought the political question of place into sharp focus. But to date, little attention has been paid to the ethnography of place, to how people actually live in, perceive, and invest with meaning the places they call home. In this compelling new volume, eight respected ethnographers explore and lyrically evoke the ways in which people experience, express, imagine, and know the places in which they live. Case studies range from the Apaches of Arizona's White Mountains to the residents of backwoods "hollers" in Appalachia and the Kaluli people of New Guinea's rainforests. As these writers confront the dilemmas and possibilities of an anthropological consideration of place, they make an important and moving contribution to our understanding of ourselves.

Fernández-Llamazares, Álvaro, Adria López-Baucells, Ricardo Rocha, Santatra F.M. Andriamitandrina, Zo Emmanuel Andriatafika, Daniel Burgas, Eric Marcel Temba, Laura Torrent, and Mar Cabeza. "Are Sacred Caves Still Safe Havens for the Endemic Bats of Madagascar?" *Oryx* 52, no. 2 (2018): 271–75.

Despite conservation discourses in Madagascar increasingly emphasizing the role of customary institutions for wildlife management, we know relatively little about their effectiveness. Here, we used semi-structured interviews with 54 adults in eight villages to investigate whether sacred caves and taboos offer conservation benefits for cave-dwelling

bats in and around Tsimanampetsotsa National Park, south-west Madagascar. Although some caves were described as sites of spiritual significance for the local communities, most interviewees (c. 76%) did not recognize their present-day sacred status. Similarly, only 22% of the interviewees recognized taboos inhibiting bat hunting and consumption. Legal protection of bats and caves through protected areas was often more widely acknowledged than customary regulations, although up to 30% of the interviewees reported consumption of bats within their communities. Guano extraction was often tolerated in sacred caves in exchange for economic compensation. This may benefit bat conservation by creating incentives for bat protection, although extraction is often performed through destructive and exploitative practices with little benefit for local communities. In view of these results our study questions the extent to which sacred sites, taboos and protected areas offer protection for bats in Madagascar. These results support previous studies documenting the erosion of customary institutions in Madagascar, including the loss of the spiritual values underpinning sacred sites. Given that many Malagasy bats are cave-dwelling species and that most depend on the customary protection of these sites, it is important to obtain a better understanding of the complex interactions between spiritual practices, taboos and protected areas in sustaining bat diversity.

Fienup-Roirdan, Ann. "Yup'ik Perspectives on Climate Change: The World Is Following Its People." *Etudes Innuït Studies* 34, no. 1 (2010): 55–70.

The Nelson Island Natural and Cultural History Project originated in the desire of community members in the Yup'ik villages of Chefnak, Nightmute, Toksook Bay, Tununak, and Newtok to document and share their history with their younger generation. To do so, they invited non-Native scientists to join them in village gatherings as well as on a three-week circumnavigation of Nelson Island (Alaska), during which elders reflected on changes in weather patterns, animal migrations, sea-ice conditions, and related harvesting activities. To date, a defining feature of our conversations has been the integrated way in which information is shared and elders' reticence to distinguish between human impacts on the environment and the "natural" effects of climate change.

Fischer, Michael. "Powerful Knowledge: Applications in a Cultural Context." In *Development and Local Knowledge: New Approaches to Issues in Natural Resources Management, Conservation, and Agriculture*, edited by Alan Bicker, Paul Sillitoe, and Johan Pottier, 19–30. London and New York: Routledge, 2004.

From the book's introduction: "In Chapter 2 Michael Fischer reflects upon the relationship between explanation and practice, applied scientific and cultural knowledge, to argue that applications of scientific knowledge are not the same as science itself, but that these applications undergo a process that has properties not unlike those of indigenous knowledge. He asserts that this process results in knowledge that is not just about the system represented, but which is necessary for the system to operate in a contingent world; what he calls deontic or enabling knowledge. Fischer argues that describing or formalizing this enabling knowledge allows us to describe more fully experiential, informal, uncoded knowledge, the better to identify it and thereby



understand how indigenous knowledge works and thus how it might be modified in a new context. His ethnographic example of a seed potato project in the Swat Valley of northern Pakistan is a salutary lesson in how the confusion of this enabling knowledge with good practice can lead to project failure.”

Fisher, Mary Pat. “Indigenous Sacred Ways.” In *Living Religions*, 32–71. Upper Saddle River, NJ: Pearson Prentice Hall, 2008.

Fitzgerald, Michael Oren, and Joseph A. Fitzgerald. *Spirit of the Earth: Indian Voices on Nature*. Bloomington, IN: World Wisdom, 2017.

Often spoken at the end of a prayer, a well-known Sioux phrase affirms that “we are all related.” Similarly, the Sioux medicine man, Brave Buffalo, came to realize when he was still a boy that “the maker of all was Wakan Tanka (the Great Spirit), and . . . in order to honor him I must honor his works in nature.” The interconnectedness of all things, and the respect all things are due, are among the most prominent—and most welcome—themes in this collection of Indian voices on nature. Within the book are carefully authenticated quotations from men and women of nearly fifty North American tribes. The illustrations include historical photographs of American Indians, as well as a wide selection of contemporary photographs showing the diversity of the North American natural world. Together, these quotations and photographs beautifully present something of nature’s timeless message.

Fitzhugh, William W., and Chisato O. Dubreuil, eds. *Ainu: Spirit of a Northern People*. Washington, D.C.: 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.

Flannery, Timothy F. *Future Eaters: An Ecological History of the Australasian Lands and People*. New York: George Braziller, 1995.

Humans first settled the islands of Australia, New Zealand, New Caledonia, and New Guinea some sixty millennia ago, and as they had elsewhere across the globe, immediately began altering the environment by hunting and trapping animals and gathering fruits and vegetables. In this illustrated iconoclastic ecological history, acclaimed scientist and historian Tim Flannery follows the environment of the islands through the age of dinosaurs to the age of mammals and the arrival of humanity on its shores, to the coming of European colonizers and the advent of the industrial society that would change nature’s balance forever. Penetrating, gripping, and provocative, *The Future Eaters* is a dramatic narrative history that combines natural history, anthropology, and ecology on an epic scale.

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

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.

Fowler, Cynthia. "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): 303–29.

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.

Friedel, David A., Linda Schele, and Joy Parker. *Maya Cosmos: Three Thousand Years on the Shaman's Path*. New York: Quill William Morrow, 1993.

A masterful blend of archeology, anthropology, astronomy, and lively personal reportage, *Maya Cosmos* tells a constellation of stories, from the historical to the mythological, and evokes the awesome power of one of the richest civilizations ever to grace the earth.

Galvin, Kathleen A. "Hunter-Gatherer Societies, Ecological Impact." In *Encyclopedia of Biodiversity*, edited by Simon Asher Levin, 3:411–15. San Diego, CA: Academic Press, 2001.

Garrett, Michael T. *Walking the Wind: Cherokee Teachings for Harmony and Balance*. Rochester: Bear & Company, 1998.

In the spirit of the highly acclaimed *Medicine of the Cherokee*, coauthored with his father J. T. Garrett, Michael Garrett shares with us the delightful, all-ages stories passed down from his great-grandfather and other medicine teachers. Blending his background as an Eastern Cherokee with his skills as a counselor, Michael reveals through these tales how to make sense of our experiences in life, see beauty in them, and be at peace with our choices.

Gill, Sam D. *Native American Religions: An Introduction*. Boston, MA: Cengage Learning, 2004.

*Native American Religions: An Introduction* provides an overview of the latest research and thought in this area. Gill presents an academically and humanistically useful way of appreciating and understanding the complexity and diversity of Native American religions and establishes them as a significant field within religious studies. In addition,

aspects of European-American history are examined in a search for sources of widespread misunderstandings about the character of Native American religions.

Githuku, Sammy. "African Spirituality and the Environment: Case of the Agĩkũyũ." *African Multidisciplinary Journal of Research* 3, no. 1 (2018): 1–23.

This article describes how the Agĩkũyũ religious beliefs, cultural practices, and peasant farming at the turn of the 19th century enabled them to conserve and live in harmony with their environment. The affinity of the Agĩkũyũ with the environment permeated every area of their ecosystem resulting in a harmonious coexistence of people, animals and plants. The paper further illustrates how under British rule destruction of the environment was first initiated. With the introduction of new culture, laws, religion, policies and system of Government, the Agĩkũyũ eventually abandoned their religious beliefs and practices leading to the destruction of the environment. The paper ends with a critique of the Agĩkũyũ traditional religious beliefs for their inability to replenish a destroyed environment. The paper recommends a re-reading of the Biblical texts that are claimed to sanction destruction of the environment.

Goduka, I.N. "Indigenous Epistemologies – Ways of Knowing: Affirming a Legacy." *South African Journal of Higher Education* 13, no. 3 (1999): 26–35.

From the author: This article presents a discussion of the history and philosophical foundations of indigenous epistemologies. I argue that indigenous education is about life and the nature of the spirit that moves within and around us. I explore basic elements of indigenous religious traditions that connect humans at the level of spiritual ecology. I illustrate multiple contexts of ecological education rooted in Nature - the living soul. indigenous cultures and spiritual values. These contexts indicate that learning is a subjective experience that connects with the individual learner ecologically, culturally, socially, spiritually, and politically.

Golden, Christopher. "Spiritual Roots of the Land: Hierarchy and Relationships of the Religious Cosmologies of Humans and Their Environment in the Maroantsetra Region of Madagascar." *Worldviews: Global Religions, Culture, and Ecology* 18, no. 3 (2014): 255–68.

The spiritual cosmology for the local Betsimisaraka and Tsimihety in the Maroantsetra region, northeastern Madagascar, is a complex network of actors struggling between good and evil. The spiritual pantheon of this cosmology intervenes in the daily lives of all Malagasy and mediates their relationship with their environment. The purpose of this report is to describe the relationships and hierarchies in the spiritual cosmology and explain how this cosmology and moral framework of good versus evil affect human-environment interactions. Local people and the spiritual cosmology are mutually constitutive, where local people's belief and sacrifice for the spiritual realm perpetuates its existence, while the spiritual cosmology shapes local identities and creates a unique sense of place and interaction with the environment. It is critical for conservation managers to understand local people's cosmology because it speaks directly to the ways in which they value the land. Local people find the land to be both productive in its utility and also a space of spiritual communion and moral structure. Without this recognition,

conservation managers cannot hope to engage local people in protecting forested areas when the value system incentivizing protection is highly divergent. This is not a call to use local people's spiritual beliefs to further the goals of conservation. Rather, it is my hope that conflicts may be avoided by conservation managers understanding sources of potential tension, synergy and solidarity based on divergent conceptions of ecological, productive and spiritual functions of the land.

Goldman, Mara J., Paul Nadasdy, and Matthew D. Turner, eds. *Knowing Nature: Conversations at the Intersection of Political Ecology and Science Studies*. Chicago, IL: University of Chicago Press, 2011.

*Knowing Nature* brings together political ecologists and science studies scholars to showcase the key points of encounter between the two fields and how this intellectual mingling creates a lively and more robust ecological framework for the study of environmental politics. The contributors all actively work at the interface between these two fields, and here they use empirical material to explore questions of theoretical and practical import for understanding the politics that surround nature-society relations, from wildlife management in the Yukon to soil fertility in Kenya. In addition, they examine how various environmental knowledge claims are generated, packaged, promoted, and accepted (or rejected) by the different actors involved in specific cases of environmental management, conservation, and development. Finally, they ask what is at stake in the struggles surrounding environmental knowledge, how such struggles shape conceptions of the environment, and whose interests are served in the process.

Golo, Ben-Willie, and Joseph Awetori Yaro. "Reclaiming Stewardship in Ghana: Religion and Climate Change." *Nature and Culture* 8, no. 3 (2013): 282–300.

The hydra-headed nature of climate change -- affecting not just climate, but all other domains of human life -- requires not just technological fixes, but cultural innovation. It is impossible to ignore, a devoutly religious majority in Ghana, a nation, where diverse religious communities' perspectives on climate change and their views on the way forward are crucial. This article aims to empirically explore how Christian, Islamic, and indigenous African religious leaders view the challenges of climate change and what countermeasures they propose. Interestingly, most of the informants have indicated that the reasons for the current environmental crisis are in equal degree, Ghana's past colonial experience and deviation from religious beliefs and practice, while the main obstacle to sustainable development is poverty. There was unanimity on the reclamation of religious values and principles that promote the idea of stewardship as a way forward, toward a sustainable future. This, however, functions more as a faith claim and a religiously inspired normative postulate than a program of concrete action.

Goodyear-Ka'ōpua, Noelani. "Protectors of the Future, Not Protestors of the Past: Indigenous Pacific Activism and Mauna a Wakea." *South Atlantic Quarterly* 116, no. 1 (2017): 184–94.

This essay explores ways Native Pacific activists enact Indigenous futurities and broaden the conditions of possibility for unmaking settler colonial relations. When settler colonial relations are built on the enclosure of land as property that can then be alienated from

Indigenous peoples, as well as demarcated to privilege certain racialized, classed, and gendered groups of settlers, then such unmaking requires different ways of relating to land. I highlight two instances of “blockades”—the Pacific Climate Warriors at Newcastle Harbor in Australia and the protectors on Mauna a Wākea in Hawai‘i. While colonial discourses frame such direct actions as obstructions on a march toward a narrowly imagined and singular “future,” I argue that this activism works to open space for multiple futures in which Indigenous epistemologies and practices renew intergenerational connections and in which the possessive, jurisdictional borders of private property can be reimagined as zones of compassionate engagement. This kind of futures-creation is not only in the interest of Indigenous people. Indigenous resistance against industrial projects that destroy or pollute our territories concerns the health of multiple communities of humans and nonhumans.

Gottlieb, Roger S., ed. *This Sacred Earth: Religion, Nature, Environment*. Second Edition. New York: Routledge, 2004.

Updated with nearly forty new selections to reflect the tremendous growth and transformation of scholarly, theological, and activist religious environmentalism, the second edition of *This Sacred Earth* is an unparalleled resource for the study of religion’s complex relationship to the environment.

Gould, Rachelle K., Nicole M. Ardoin, and Jennifer Kamakanipakolonahe`okekai. “‘Malama the Aina, Malama the People on the Aina:’ The Reaction to Avatar in Hawai‘i.” *Journal for the Study of Religion, Nature and Culture* 4, no. 4 (2010): 425–56.

We explore perceptions of the film Avatar in Kona, Hawai‘i using a mixed-methods study that included surveys (n = 146) and semi-structured interviews (n = 15). Quantitative analyses indicated that Native Hawaiians were more likely than Caucasians to express a sense of cultural pride related to messages in the film. Analyses of the qualitative data revealed four central concepts addressed in surveys and interviews: (1) the need for preservation of land and culture; (2) the Native Hawaiian link to land, and its similarity with the Na`vi link; (3) the diversity of perspectives on the land, but the underlying human tendency to be greedy; and (4) the plight of native peoples in the world, and particularly in Hawai‘i. We briefly discuss how these perceptions relate to the emerging field of Cultural Ecosystem Services, and potential implications of these findings for understanding how popular media can impact societal beliefs and practices.

Gow, Peter. “Helpless - The Affective Precondition of Piro Social Life.” In *The Anthropology of Love and Anger: The Aesthetics of Conviviality in Native Amazonia*, edited by Joanna Overing and Alan Passes, 46–63. New York: Routledge, 2000.

Graham, Mary. “Some Thoughts about the Philosophical Underpinnings of Aboriginal Worldviews.” *Worldviews: Environment, Culture, Religion* 3, no. 2 (1999): 105–18.

Indigenous Australian philosophy is more than just a survivalist kit to understanding nature, human or environmental, but is also a system for realizing the fullest potential of human emotion and experience. This paper explores elements of indigenous philosophy,

focusing on indigenous views that maintain human-ness is a skill, not developed in order to become a better human being, but to become more and more human. In this context, the paper considers indigenous understandings of the land as a spiritual entity and human societies as dependent upon the land.

Grande, Sandy Marie Anglas. "Beyond the Ecologically Noble Savage: Deconstructing the White Man's Indian." *Environmental Ethics* 21, no. 3 (1999): 307–20.

Grim, John A. "Ecology and Shamanism." In *Shamanism: An Encyclopedia of World Beliefs, Practices, and Cultures*, edited by Mariko Namba Walter and Eva Jane Neumann Fridman, 2:107–11. Santa Barbara, CA: ABC-CLIO, 2004.

———. "Indigenous Lifeways and Knowing the World." In *The Oxford Handbook of Religion and Science*, edited by Philip Clayton and Zachary Simpson, 87–107. New York: Oxford University Press, 2006.

———. "Indigenous Traditions and Ecological Ethics." *Worldviews: Environment, Culture, Religion* 1, no. 2 (1997): 139–49.

———, ed. *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*. Cambridge, MA: Harvard Divinity School, Center for the Study of World Religions, 2001.

A new perspective on religions and the environment emerges from this collection. The authors, a diverse group of indigenous and non-native scholars and environmental activists, address compelling and urgent questions facing indigenous communities as they struggle with threats to their own sovereignty, increased market and media globalization, and the conservation of endangered bioregions. Drawing attention to the pressures threatening indigenous peoples and ways of life, this volume describes modes of resistance and regeneration by which communities maintain a spiritual balance with larger cosmological forces while creatively accommodating current environmental, social, economic, and political changes.

———. "Indigenous Traditions and the Nurturing Power of Nature." In *Ecology and Religion*, 126–39. Washington, D.C.: Island Press, 2014.

This chapter contributes an example of how Indigenous religious ecologies and environmental ethics contribute to ecological thought and action. Specifically, it is concerned with the nurturing elements of the Winter Dance of the Salish people of the Pacific Northwest.

———. "Indigenous Traditions: Religion and Ecology." In *The Oxford Handbook of Religion and Ecology*, edited by Roger S. Gottlieb, 283–309. New York: Oxford University Press, 2006.

———. "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*, edited by Clifford N. Matthews, Mary Evelyn Tucker, and Philip Hefner, 243–60. 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.

Grim, John A., and Mary Evelyn Tucker. *Ecology and Religion*. Washington, D.C.: 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., and Bruce E. Johansen. *Ecocide of Native America: Environmental Destruction of Indian Lands and Peoples*. Santa Fe, NM: 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.

Gross, Lawrence W. *Anishinaabe Ways of Knowing and Being*. New York: Routledge, 2016.

Very few studies have examined the worldview of the Anishinaabeg from within the culture itself and none have explored the Anishinaabe worldview in relation to their efforts to maintain their culture in the present-day world. This book fills that gap. Focusing mainly on the Minnesota Anishinaabeg, Lawrence Gross explores how their worldview works to create a holistic way of living. However, as Gross also argues, the Anishinaabeg saw the end of their world early in the 20th century and experienced what

he calls “postapocalypse stress syndrome.” As such, the book further explores how the values engendered by the worldview of the Anishinaabeg are finding expression in the modern world as they seek to rebuild their society.

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

Gualinga, José. “Declaration of ‘Kawsak Sacha, Living Rainforest,” 2018.

[https://www.culturalsurvival.org/sites/default/files/Kawsak%20Sacha%20%E2%80%93The%20Living%20Forest.UICN\\_.pdf](https://www.culturalsurvival.org/sites/default/files/Kawsak%20Sacha%20%E2%80%93The%20Living%20Forest.UICN_.pdf).

Gumo, Sussy, Simon O. Gisege, Evans Raballah, and Collins Ouma. “Communicating African Spirituality through Ecology: Challenges and Prospects for the 21st Century.” *Religions* 3, no. 2 (2012): 523–43.

From the authors: This review was set in the context of African spirituality and ecology. Specifically, the review addressed issues of African spirituality and the environment from a Kenyan context. Through analyses on existing literature, we examined African worldviews, determined how African spirituality was communicated through the environment, evaluated African ways of regulating the use of the environment, and explored challenges facing African spirituality and ecology today. Results show that African spirituality has been enhanced through the environment where humanity worshiped and venerated everything under the earth, on earth, between the earth and heavens and in the heavens above. Consequently, various methods to restrict the utilization of certain natural resources are employed as a way of conserving the environment. Additional findings demonstrate that African spirituality and ecology are currently facing a number of challenges, hence a major challenge of sustainability of African spirituality in regard to the environment. From a spiritual point of view, it is therefore recommended that environmental diversity should be conserved through sustainable development where every person from grassroots level is involved in protecting and maintaining God’s creation. We conclude that African knowledge and belief systems on environmental sustainability could be revitalized and used in environmental conservation.



Hagan, William T. "Justifying Dispossession of the Indian: The Land Utilization Argument." In *American Indian Environments: Ecological Issues in Native American History*, edited by Christopher Vecsey and Robert W. Venables, 65–80. Syracuse, NY: Syracuse University Press, 1980.

Halifax, Joan. *Shamanic Voices: A Survey of Visionary Narratives*. New York: E.P. Dutton, 1979.

Shamans, the physical and spiritual healers who are the central figures of many tribal cultures, share eloquent testimonies including harrowing tales of initiatory rites, vivid accounts of visionary journeys, and revealing expressions of their unique position as the link between the tribe and the cosmos.

Hallowell, A. Irving. *Contributions to Ojibwe Studies: Essays, 1934-1972*. Edited by Jennifer S.H. Brown and Susan Elaine Gray. Lincoln, NE: University of Nebraska Press, 2010.

From 1930 to 1940, A. Irving Hallowell, a professor of anthropology at the University of Pennsylvania, made repeated summer fieldwork visits to Lake Winnipeg, Manitoba, and to the Ojibwe community at Berens River on the lake's east side. He traveled up the Berens River several times to other Ojibwe communities as well, under the guidance of William Berens, the treaty chief at Berens River from 1917 to 1947 and Hallowell's closest collaborator. *Contributions to Ojibwe Studies* presents twenty-eight of Hallowell's writings focusing on the Ojibwe people at Berens River.

———. "Ojibwa Ontology: Behavior and World View." In *Culture and History*, edited by Sigmund Diamond. New York: Columbia University Press, 1960.

Hames, Raymond B. "The Ecologically Noble Savage Debate." *Annual Review of Anthropology* 36 (2007): 177–90.

Debate around the ecologically noble savage represents two markedly different research threads. The first addresses the issue of conservation among native peoples and narrowly focuses on case studies of resource use of ethnographic, archeological, or historic sources. The second thread is broader and more humanistic and political in orientation and considers the concept of ecological nobility in terms of identity, ecological knowledge, ideology, and the deployment of ecological nobility as a political tool by native peoples and conservation groups.

———. "Wildlife Conservation in Tribal Societies." In *Biodiversity: Culture, Conservation, and Ecodevelopment*, edited by Margery L. Oldfield and Janis B. Alcorn, 172–99. Boulder, CO: Westview Press, 1991.

Hancock, Graham. *Supernatural: Meetings with the Ancient Teachers of Mankind*. New York: The Disinformation Company, 2007.

In *Supernatural* Graham Hancock sets out to investigate this mysterious "before and after moment" and to discover the truth about the influences that gave birth to the modern human mind. His quest takes him on a detective journey from the stunningly beautiful painted caves of prehistoric France, Spain, and Italy to rock shelters in the mountains of

South Africa, where he finds extraordinary Stone Age art. He uncovers clues that lead him to the depths of the Amazon rainforest to drink the powerful hallucinogen Ayahuasca with shamans, whose paintings contain images of “supernatural beings” identical to the animal human hybrids depicted in prehistoric caves. Hallucinogens such as mescaline also produce visionary encounters with exactly the same beings. Scientists at the cutting edge of consciousness research have begun to consider the possibility that such hallucinations may be real perceptions of other “dimensions.” Could the “supernaturals” first depicted in the painted caves be the ancient teachers of mankind? Could it be that human evolution is not just the “meaningless” process that Darwin identified, but something more purposive and intelligent that we have barely begun to understand?

Happynook, Tom Mexsis. “Indigenous Whalers and Traditional Resource Management Knowledge.” *Indigenous Affairs* 2 (2000): 64–71.

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

*Native Americans and the Environment* brings together an interdisciplinary group of prominent scholars whose works continue and complicate the conversations that Shepard Krech started in *The Ecological Indian*. Hailed as a masterful synthesis and yet assailed as a problematic political tract, Shepard Krech’s work prompted significant discussions in scholarly communities and among Native Americans. Rather than provide an explicit assessment of Krech’s thesis, 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. At the same time, 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 Way of the Shaman*. San Francisco, CA: Harper San Francisco, 1990.

This classic on shamanism pioneered the modern shamanic renaissance. It is the foremost resource and reference on shamanism. Now, with a new introduction and a guide to current resources, anthropologist Michael Harner provides the definitive handbook on practical shamanism – what it is, where it came from, how you can participate.

Harney, Corbin. *The Way It Is: One Water, One Air, One Mother Earth*. Nevada City, CA: Blue Dolphin Publishing, 1995.

As a Native American medicine person, Corbin listened to his own medicine people describe prophecies that were shocking and unbelievable to him as a child. Today he sees these ancient prophecies coming true, one after another. Corbin Harney shares the native

view of life and the importance of living in balance with nature. He is asking for “the human” to awaken to the emergency the Earth is in today.

Harpignies, J.P. *Visionary Plant Consciousness: The Shamanic Teachings of the Plant World*. Rochester: Park Street Press, 2007.

Visionary plants have long served indigenous peoples and their shamans as enhancers of perception, thinking, and healing. These plants can also be important guides to the reality of the natural world and how we can live harmoniously in it. In *Visionary Plant Consciousness*, editor J. P. Harpignies has gathered presentations from the Bioneers annual conference of environmental and social visionaries that explore how plant consciousness affects the human condition. Twenty-three leading ethnobotanists, anthropologists, medical researchers, and cultural and religious figures such as Terence McKenna, Andrew Weil, Wade Davis, Michael Pollan, Alex Grey, Jeremy Narby, Katsi Cook, John Mohawk, and Kat Harrison, among others, present their understandings of the nature of psychoactive plants and their significant connection to humans. What they reveal is that these plants may help us access the profound intelligence in nature--the “mind of nature”--that we must learn to understand in order to survive our ecologically destructive way of life.

Harrison, Regina. “The Metaphysics of Sex: Quichua Songs from the Tropical Forest.” In *Signs, Songs, and Memory in the Andes: Translating Quechua Language and Culture*, by Regina Harrison. Austin, TX: University of Texas, 1989.

Harrod, Howard L. *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.

Hart, John, ed. *The Wiley Blackwell Companion to Religion and Ecology*. Hoboken, NJ: John Wiley & Sons, 2017.

In the face of the current environmental crisis—which clearly has moral and spiritual dimensions—members of all the world’s faiths have come to recognize the critical importance of religion’s relationship to ecology. The *Wiley Blackwell Companion to Religion and Ecology* offers a comprehensive overview of the history and the latest developments in religious engagement with environmental issues throughout the world. Newly commissioned essays from noted scholars of diverse faiths and scientific traditions present the most cutting-edge thinking on religion’s relationship to the environment. Initial readings explore the ways traditional concepts of nature in Christianity, Judaism, Islam, Buddhism, and other religious traditions have been shaped by the environmental crisis. Readings then address the changing nature of theology and religious thought in response to the challenges of protecting the environment. Various conceptual issues and themes that transcend individual traditions—climate change, bioethics, social justice, ecofeminism, and more—are then analyzed before a final section examines some of the immediate challenges we face in caring for the Earth while looking to the future of religious environmentalism. Timely and thought-provoking, *Companion to Religion and Ecology* offers illuminating insights into the role of religion in the ongoing struggle to secure the future well-being of our natural world.

Hartney, Christopher, and Daniel J. Tower, eds. “Indigenous Religion: Its Validity and Problematics.” In *Religious Categories and the Construction of the Indigenous*, 7:1–7. Supplement to *Method & Theory in the Study of Religion*. Leiden, The Netherlands: Brill, 2016.

This volume significantly advances the academic debate surrounding the taxonomy and the categorisation of ‘indigenous religion’. Developing approaches from leading scholars in the field, this edited volume provides the space for established and rising voices to discuss the highly problematic topic of how indigenous “religion” can be defined and conceptualized. Constructing the Indigenous highlights the central issues in the debate between those supporting and refining current academic frameworks and those who would argue that present thinking remains too dependent on misunderstandings that arise from definitions of religion that are too inflexible, and from problems caused by the World Religion paradigm.

Harvey, Graham. *Animism: Respecting the Living World*. New York: Columbia University Press, 2006.

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.

———. “If Not All Stones Are Alive...:Radical Relationality in Animism Studies.” *Journal for the Study of Religion, Nature and Culture* 11, no. 4 (2018): 481–97.

Irving Hallowell's conversation with an Anishinaabe (Ojibwa) elder in the early twentieth century has gained increasing attention in recent decades. It has been cited by many involved in the multi-disciplinary "turns" to ontology, materiality and relationality. In particular, it has inspired many researchers involved in the "new (approach to) animism". This article considers efforts to rethink what "person" or "relation" might mean – in the light of Indigenous ontologies and of the ferment of reflection and analysis offered by many colleagues. It proposes that we have not yet sufficiently understood what the elder intended by telling Hallowell that only some stones are animate. A more radically relational understanding of personhood has implications for the ways in which we approach and engage with/in nature, culture, science and religion.

———. "Indigenising in a Globalised World: The Re-Seeding of Belonging to Lands." *Worldviews: Global Religions, Culture, and Ecology* 20, no. 3 (2016): 300–310.

Being Indigenous seems, by definition, to be about belonging to a place. Sometimes it is even defined as belonging in specific places. Near synonyms like "native" and "aboriginal" can be used to locate people in relation to ancestral, pre-invasion / pre-colonial places. However, Indigenous peoples are no more enclosed by geography than non-indigenous peoples. Complex and extensive trade routes and migration patterns are important features of the pasts of many Indigenous nations. Tangible and intangible goods were gifted or exchanged to ferment and cement international relations. In the present era, Indigenous peoples have a significant presence in global forums such as the United Nations, in environmental discussions, in cultural festivals and in diasporic communities. This text uses Indigenous performances at the annual (Sámi organized) Riddu Riddu festival in arctic Norway and the biennial Origins Festival of First Nations hosted in London, u.k., to exemplify explicit and taken-for-granted knowledge of place-as-community. The entailment of animistic insistence, that places are multi-species communities requiring respectful and mutualistic interaction, points to the transformative potential of Indigenous spatiality.

———. "Sacred Places in the Construction of Indigenous Environmentalism." *Ecotheology* 7, no. 1 (2002): 60–73.

Indigenous people have often been linked with 'nature'. Recently this has been complimentary, based on the assessment that nature is good, but this was not always the case. This paper is interested in the construction of indigeneity as environmentalist, and in the construction of environmentalism with reference to indigeneity. It is particularly concerned with challenging various relevant Western notions from the perspective that indigenous religious traditions might offer quite different ontologies and engagements. It takes note of the wider context of a conflict between colonialism and sovereignty which entangle these issues in traumatic crises but also underpin significant possibilities for change.

———, ed. *Shamanism: A Reader*. New York: Routledge, 2003.

Shamanism has been practiced amongst communities all over the world for millennia, and continues to survive today in both modern and ancient forms. *Shamanism: A Reader*

unites perspectives from disciplines including anthropology, psychology, musicology, and botany to provide an unique overview of modern writing on shamanism. Juxtaposing the traditional practices of indigenous peoples with their new and often radically urban reinterpretations, experts including Michael Harner, Mihály Hoppál, Majorie M Balzer and Piers Vitebsky raise questions about constructions of shamanism, its efficacy, its use and misuse as a cultural symbol, and its real nature. Locating its material in the encounter between traditional and contemporary, and within many forms of response to the image of the shaman, *Shamanism: A Reader* is an essential tribute to the vitality and breadth of shamanic tradition both among its original practitioners of Europe, tribes of America and Asia, and within seemingly familiar aspects of the modern west. Representing the best of classic and current scholarship, and highlighting the diversity of approaches to shamanism in an accessible and user-friendly way, this clearly introduced and organized collection sets a new standard for shamanic study in terms of the breadth and depth of its coverage.

———, ed. *The Handbook of Contemporary Animism*. Durham, NC: Acumen Publishing Limited, 2013.

Animism is an important part of many religions - from Shinto, Hinduism and Buddhism to Paganism and a range of indigenous religions - which connects the spiritual and material and holds that humans might not be unique in possessing souls or in being intentional agents. Over recent decades, research into animism has broadened its scope to consider, at one end, the vibrant roles of objects in human lives and, at the other, the possible similarities between humans and other species. *The Handbook of Contemporary Animism* brings together an international team of scholars to examine the full range of animist worldviews and practices. *The Handbook* opens with an examination of recent approaches to animism. This is followed by evaluations of ethnographic, cognitive, literary, performative, and material culture approaches as well as advances in activist and indigenous thinking about animism.

Heinamaki, Leena, and Thora Martina Herrmann. *Experiencing and Protecting Sacred Natural Sites of Sami and Other Indigenous Peoples*. Cham: Springer International Publishing, 2017.

This book focuses specifically on the experience and protection of indigenous, and particularly Sámi sacred sites in the Arctic. Sacred sites are being increasingly recognized as important reservoirs of Arctic cultural and biological diversity, as a means for the transmission of culture and identity, and a tool for the preservation of fragile northern social-ecological systems. Yet, legal protection of Arctic sacred sites and related policies are often still lacking or absent. It becomes increasingly difficult for site custodians in the Arctic to protect these ancient sites, due to disruptive changes, such as climate change, economic developments and infrastructural development. With contributions from Sámi and non-Sámi scholars from Arctic regions, this book provides new insights into our understanding of the significance and legal protection of sacred sites for Sámi of the Arctic. It examines the role of international human rights, environmental law, and longstanding customary law that uphold Arctic indigenous peoples' rights in conservation, and their associated management systems. It also demonstrates the complex

relationships between indigenous knowledge, cultural/spiritual values and belief systems and nature conservation. The book looks forward to providing guidelines for future research and practice for improved integration of the ethical, cultural and spiritual values of nature into law, policy, planning and management. As such, this book offers a contribution to upholding the sanctity of these sites, their cultural identity and the biodiversity associated with them.

Henare, Manuka. “Pacific Region: In Search of Harmony: Indigenous Traditions of the Pacific and Ecology.” In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John A. Grim, 129–37. New York and London: Routledge, 2017.

Harmony and economics of traditional religion are key themes of this chapter on Pacific ecology, with trees as the case study and the impact on ecology. On large and small islands, atolls, and other places, coconut trees and large canopy kauri trees provide humans with food, shelter, and identity. These identities connecting trees, cultures, and ecologies have shaped the cultures of the peoples of the Pacific (Tui Atua, 2007). Our primary focus in this chapter is the Māori, my people, of Aotearoa.

Henare, Manuka, and Bernard Kemot. “Maori Religion: The Spiritual Landscape.” In *Can Humanity Survive? The World Religions and the Environment*, edited by James Veitch, 205–15. Auckland: Awareness Book Company, 1996.

Henderson, James (Sákéj) Youngblood. “Ayukpachi: Empowering Aboriginal Thought.” In *Reclaiming Indigenous Voice and Vision*, edited by Marie Battiste, 248–78. Vancouver: University of British Columbia Press, 2000.

Hendry, Joy. *Science and Sustainability: Learning from Indigenous Wisdom*. New York: Palgrave Macmillan, 2014.

Indigenous peoples have passed down vital knowledge for generations from which local plants help cure common ailments, to which parts of the land are unsuitable for buildings because of earthquakes. Here, Hendry examines science through these indigenous roots, problematizing the idea that Western science is the only type that deserves that name.

Henricksen, George. *I Dreamed the Animals: Kaniuekutat: The Life of an Innu Hunter*. New York: Berghahn Books, 2009.

This is Kaniuekutat’s book. In it, he tells the story of his life and that of Innu culture in the northern parts of Labrador. The pages of this book are filled with the voice of Kaniuekutat giving his account of an Innu hunter’s life and the problems and distress that have been caused by sedentarization and village life. Kaniuekutat invites us to see Innu society and culture from the inside, the way he lives it and reflects upon it. He was greatly concerned that young Innu may lose their traditional culture and the skills necessary to make a living as hunters, and wanted to convey a message: the Innu must take care of their language, their culture and their traditions.

Herman, Louis G. *Future Primal: How Our Wilderness Origins Show Us the Way Forward*. Novato: 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.

Hester, Lee, Dennis McPherson, Annie Booth, and Jim Cheney. “Indigenous Worlds and Callicott’s Land Ethic.” *Environmental Ethics* 22, no. 3 (2000): 273–90.

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.

Highwater, Jamake. *The Primal Mind: Vision and Reality in Indian America*. New York: New American Library, 1981.

Highwater examines American Indian ritual, art, oral traditions, architecture, and ceremonial dance and presents a sometimes startling analysis of these societies, whose ideas, intellectual aims, and attitudes differed fundamentally from Western culture.

Hill, Suresha. *Remember the Wisdom That Progress Forgot: Sharing the Gems of Our Ancestors*. Second Edition. Scotts Valley, CA: CreateSpace Publishing, 2015.

The second edition of this book highlights additional interviews with unique indigenous elders and healers, along with resources and suggestions for tapping into the many branches and roots for a rich, sustainable present and a richer future. Our ancestors are the building blocks of who we are in our character, our interests, talents, and outlook on life very often, whether we know them or not. The family lineage can have a far-reaching influence that traces back several generations and most people have a combination of ancestries inside that enrich their heritage even more. There are also collective roots that are even deeper that shape patterns of the entire culture. They have left us a wealth of invaluable beauty, blessed sacred sites, and reverent traditions that preserve the spirit of the land, of the elements, and of our hearts. We often retreat to these places for rest and rejuvenation, as they have not lost their mystery or majesty. As we move through our fast-paced lives fashioning and manifesting our passions and visions, taking a moment to



tune in to those roots can open up a treasure chest of hidden gems that reveal abundant riches you may have quietly intuited within you. As you open the chest and look inside, those riches will arise in you and fill out your being and your life in ways that fit so well you cannot be surprised, but can easily be amazed. The elders, shaman, and medicine people being interviewed in this text represent a variety of cultures from around the world that reveal the underlying similarities in their mystical understanding and cultural traditions. Their mysteries are scientifically based and have been developed over millennia by our ancestors in their connection with Nature, with community, and with the Great Spirit. Living in harmony with those scientific and mystical revelations enabled those cultures to build foundations of health that we are still trying to catch up to today. Rapid technological advances, although still lagging behind the knowledge of the ancients, have cost modern society its health and balance. The shift to a mechanistic, linear view has been catastrophic and driven society to a precipice of immeasurable costs in the resulting imbalances on every front. The return to balance is within our sight. The insights provided by the interviewees will resonate with that which has remained in our DNA. Many traditional practices are still in place and the elders have given permission to share the wisdom in order to support the return of healthy relationships with our environment, our communities, and with what creates health and well-being.

Hobson, Geary, ed. *The Remembered Earth: An Anthology of Contemporary Native American Literature*. Albuquerque, NM: 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.

Hogan, Linda. *Dwellings: A Spiritual History of the Living World*. New York: Touchstone, 1995.

“We want to live as if there is no other place,” Hogan tells us, “as if we will always be here. We want to live with devotion to the world of waters and the universe of life.” In offering praise to the sky, earth, water, and animals, she calls us to witness how each living thing is alive in a conscious world with its own integrity, grace, and dignity. In *Dwellings*, Hogan takes us on a spiritual quest borne out of the deep past and offers a more hopeful future as she seeks new visions and lights ancient fires.

Holthaus, Gary. *Learning Native Wisdom: What Traditional Cultures Teach Us about Subsistence, Sustainability, and Spirituality*. Lexington, KY: University of Kentucky Press, 2008.

Despite increased interest in sustainability, its popularity alone is insufficient to shift our culture and society toward more stable practices. Gary Holthaus argues that sustainability is achievable but is less a set of practices than the result of a healthy worldview. *Learning Native Wisdom: Reflections on Subsistence, Sustainability, and Spirituality* examines several facets of societies—cultural, economic, agricultural, and political—seeking

insights into the ability of some societies to remain vibrant for thousands of years, even in extremely adverse conditions and climates. Holthaus looks to Eskimo and other Native American peoples of Alaska for the practical wisdom behind this way of living. *Learning Native Wisdom* explains why achieving a sustainable culture is more important than any other challenge we face today. Although there are many measures of a society's progress, Holthaus warns that only a shift away from our current culture of short-term abundance, founded on a belief in infinite economic growth, will represent true advancement. In societies that value the longevity of people, culture, and the environment, subsistence and spirituality soon become closely allied with sustainability. Holthaus highlights the importance of language as a reflection of shared cultural values, and he shows how our understanding of the very word subsistence illustrates his argument. In a culture of abundance, the term implies deprivation and insecurity. However, as Holthaus reminds us, "All cultures are subsistence cultures." Our post-Enlightenment consumer-based societies obscure or even deny our absolute dependence on soil, air, sunlight, and water for survival. This book identifies spirituality as a key component of meaningful cultural change, a concept that Holthaus defines as the recognition of the invisible connections between people, their neighbors, and their surroundings. For generations, native cultures celebrated and revered these connections, fostering a respect for past, present, and future generations and for the earth itself. Ultimately, Holthaus illustrates how spirituality and the concept of subsistence can act as powerful guiding forces on the path to global sustainability. He examines the perceptions of cultures far more successful at long-term survival than our own and describes how we might use their wisdom to overcome the sustainability crisis currently facing humanity.

Hope, Marjorie, and James Young. "The Way of Native Americans." In *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*. New York: Routledge, 2016.

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. In order not to depict Mi'kmaq culture as timeless, two important periods in its history are examined. Within the first period, between 1850 and 1930, Hornborg explores historical evidence of the ontology, epistemology, and ethics - jointly labeled animism - that stem from a premodern Mi'kmaq hunting subsistence. New ways of discussing animism and shamanism are here richly exemplified. The second study situates the culture hero in the modern world of the 1990s, when allusions to Mi'kmaq tradition and to Kluskap played an important role in the struggle against a planned superquarry on Cape Breton. This study discusses the eco-cosmology that has been formulated by

modern reserve inhabitants which could be labeled a “sacred ecology.” Focusing on how the Mi’kmaq are rebuilding their traditions and environmental relations in interaction with modern society, Hornborg illustrates how environmental groups, pan-Indianism, and education play an important role, but so does reserve life. By anchoring their engagement in reserve life the Mi’kmaq traditionalists have, to a large extent, been able to confront both external and internal doubts about their authenticity.

Hughes, J. Donald. *American Indian Ecology*. Second Edition. El Paso, TX: Texas Western Press, 1996.

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. *Native Religions of North America: The Power of Visions and Fertility*. Prospect Heights: Waveland Press, 1987.

The diversity and continuities in American Indian spirituality! The religious life of Native Americans is a panorama featuring an immense diversity of beliefs, ceremonies, and ways of life. *Native Religions of North America* reflects this rich tradition as it admirably distills a complex subject in a practical and engaging manner. Through concise expression and careful choice of examples, Hultkrantz identifies the diversity and continuities in American Indian spirituality. He introduces the hunters and farmers, the past and present, and the physical contexts and the sublime speculations of tribal religions, even the subtle shades of meaning within an Indian community.

———, ed. *The Supernatural Owners of Nature*. Copenhagen: Almqvist and Wiskell International, 1961.

Hume, Lynne. “On the Unsafe Side of the White Divide: New Perspectives on the Dreaming of Australian Aborigines.” *Anthropology of Consciousness* 10, no. 1 (1999): 1–15.

The central feature of traditional Aboriginal religion which is reiterated throughout Australia, in spite of regional variations and the vastness of this continent is the Dreaming and its integral link between humans, land, and all that lives on the land. Various referred to as Dreamtime, Eternal Dreamtime and, the Law, the Dreaming is the sacred knowledge, wisdom and moral truth permeating the entire beingness of Aboriginal life, derived collectively from Dreaming events performed by the creative ancestors. In this paper I shall review interpretations of this thing called the Dreaming and pursue an alternative one. This alternative is that the Dreaming can be interpreted as a subliminal reality that Aborigines can tap into through various means. As a working paradigm I shall

use the theoretical perspectives of Schutz and the mutual tuning-in relationship, as well as Csikszentmihalyi's notion of "flow."

Iida, Alice. *The Sacred Path of Eco-Consciousness: Healing Our Culture Discontent*. Alice Iida Publishing, 2014.

Tantalized by how an experience in the Amazonian rainforest relieved and positively transformed years of struggle with anxiety and depression, Alice became interested in discovering what brought her such healing in the jungle. She embarked on a journey to Peru and Ecuador and discovered that in a world where material possessions and accomplishments are the prime expression of a person's identity and source of happiness, a growing emptiness is taking over the world. This void is driving us to consumption, addiction, stress, and disease. Take a journey from the Big Bang into the deep forests of the Peruvian Amazon, and ask yourself how we got here, where we are, and what's possible for our future. Embrace the ecological crisis that is unfolding, and commit to doing the inner work required to nourish our planet, and our souls. *The Sacred Path of Eco-consciousness* is a book that sews together the world's ancient wisdom traditions, to bring healing to our discontent modern culture.

Iorns Magallanes, Catherine J. "Maori Cultural Rights in Aotearoa New Zealand: Protecting the Cosmology That Protects the Environment." *Widener Law Review* 21 (2015): 273–327.

The article focuses on the rights of Indigenous people such as the Maori culture rights being upheld in courts in Aotearoa New Zealand. Topics discussed include environmental protection being promoted by promoting the rights of Indigenous people, relationship between people of the Maori culture and the environment, Maori rights being recognized under the Treaty of Waitangi with Great Britain and environmental management in New Zealand being governed by the Resource Management Act.

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

In this work Tim Ingold offers a persuasive new approach to understanding how human beings perceive their surroundings. He argues that what we are used to calling cultural variation consists, in the first place, of variations in skill. Neither innate nor acquired, skills are grown, incorporated into the human organism through practice and training in an environment. They are thus as much biological as cultural. To account for the generation of skills we have therefore to understand the dynamics of development. And this in turn calls for an ecological approach that situates practitioners in the context of an active engagement with the constituents of their surroundings. The twenty-three essays comprising this book focus in turn on the procurement of livelihood, on what it means to 'dwell', and on the nature of skill, weaving together approaches from social anthropology, ecological psychology, developmental biology and phenomenology in a way that has never been attempted before. The book is set to revolutionize the way we think about what is 'biological' and 'cultural' in humans, about evolution and history, and indeed about what it means for human beings – at once organisms and persons – to inhabit an environment.

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

The twenty-five papers contained in this volume were originally presented at the inaugural meeting of the international Northern Studies Association, convened in 1991 at Hokkaido University in Sapporo, Japan. The occasion brought together anthropologists and northern specialists from seven countries to exchange ideas on connections between natural environments and traditional and contemporary religious beliefs and practices, and on the distribution of common cultural features among indigenous peoples of the Eurasian and North American arctic and subarctic zones. The result, though neither systematic in approach nor comprehensive in coverage, nonetheless offers a worthwhile sampling of descriptive detail and theoretical viewpoints on a rapidly-changing part of the world.

Irwin, Lee. *The Dream Seekers: Native American Visionary Traditions of the Great Plains*. Norman, OK: University of Oklahoma Press, 1994.

In *The Dream Seekers*, Lee Irwin demonstrates the central importance of visionary dreams as sources of empowerment and innovation in Plains Indian religion. Irwin draws on 350 visionary dreams from published and unpublished sources that span 150 years to describe the shared features of cosmology for twenty-three groups of Plains Indians. This comprehensive work is not a recital but an understandable exploration of the religious world of Plains Indians. The different means of acquiring visions that are described include the spontaneous vision experience common among Plains Indian women and means such as stress, illness, social conflict, and mourning used by both men and women to obtain visions.

Jacobs, Alan, ed. *Native American Wisdom: A Spiritual Tradition at One with Nature*. London: Watkins Publishing, 2008.

Although there are major differences in the lifestyles of the numerous Native American nations, they share fundamental beliefs. The spiritual wisdom of these people is based on a love and reverence for Nature, a belief in a Supreme Being and a spirit world that interacts with human activity. Organized in alphabetical order and grouped around the main Native American Nations from Apache to Zuni, including the Sioux, Eskimo, Cherokee and many more, the evocative words that Alan Jacobs has selected from all the major tribes express the love and respect they feel for their environment and our place within it.

Jakobsen, Merete Demant. *Shamanism: Traditional and Contemporary Approaches to the Mastery of Spirits and Healing*. New York: Berghahn Books, 1999.

Shamanism has always been of great interest to anthropologists. More recently it has been “discovered” by westerners, especially New Age followers. This book breaks new ground by examining pristine shamanism in Greenland, among people contacted late by Western missionaries and settlers. On the basis of material only available in Danish, and presented herein English for the first time, the author questions Mircea Eliade’s

well-known definition of the shaman as the master of ecstasy and suggests that his role has to be seen as that of a master of spirits. The ambivalent nature of the shaman and the spirit world in the tough Arctic environment is then contrasted with the more benign attitude to shamanism in the New Age movement. After presenting descriptions of their organizations and accounts by participants, the author critically analyzes the role of neo-shamanic courses and concludes that it is doubtful to consider what is offered as shamanism.

Jenkins, Willis, and Whitney Bauman, eds. *Berkshire Encyclopedia of Sustainability 1/10: The Spirit of Sustainability*. Vol. 1. Great Barrington: Berkshire Publishing Group, 2010.

*The Spirit of Sustainability* helps readers navigate the moral worlds and ethical concepts, and social and religious practices related to sustainability. In collaboration with the Forum on Religion and Ecology, an established network of leading scholars, it explores a wide range of topics and perspectives, from the promise and problems of approaching sustainability through global and indigenous religions, to major theories in philosophy and environmental ethics, and professional practices and social movements. This volume presents the various goals of sustainability – ecological integrity, economic health, human dignity, fairness to the future, and social justice – and provides a framework for reasoning through many interrelated environmental challenges for both current and future generations.

Jenkins, Willis, Mary Evelyn Tucker, and John Grim, eds. *Routledge Handbook of Religion and Ecology*. New York: Routledge, 2017.

The *Routledge Handbook of Religion and Ecology* provides the most comprehensive and authoritative overview of the field. It encourages both appreciative and critical angles regarding religious traditions, communities, attitude, and practices. It presents contrasting ways of thinking about “religion” and about “ecology” and about ways of connecting the two terms. Written by a team of leading international experts, the Handbook discusses dynamics of change within religious traditions as well as their roles in responding to global challenges such as climate change, water, conservation, food and population. It explores the interpretations of indigenous traditions regarding modern environmental problems drawing on such concepts as lifeway and indigenous knowledge. This volume uniquely intersects the field of religion and ecology with new directions within the humanities and the sciences.

Jensen, Derrick. *A Language Older Than Words*. White River Junction, VT: Chelsea Green Publishing, 2004.

At once a beautifully poetic memoir and an exploration of the various ways we live in the world, *A Language Older Than Words* explains violence as a pathology that touches every aspect of our lives and indeed affects all aspects of life on Earth. This chronicle of a young man’s drive to transcend domestic abuse offers a challenging look at our worldwide sense of community and how we can make things better.

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, Greg. "Romanticism and Indigenous Peoples." In *Encyclopedia of Religion and Nature*, edited by Bron R. Taylor, 1418–19. New York, NY: Thoemmes Continuum, 2005.

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

*Trail of Story, Travellers' Path* examines the meaning of landscape, drawn from Leslie Main Johnson's rich experience with diverse environments and peoples, including the Gitksan and Witsuwit'en of northwestern British Columbia, the Kaska Dene of the southern Yukon, and the Gwich'in of the Mackenzie Delta. Johnson maintains that our response to our environment shapes our culture, determines our lifestyle, defines our identity, and sets the tone for our relationships and economies. She documents the landscape and contrasts the ecological relationships with land of First Nations peoples to those of non-indigenous scientists. The result is a study of local knowledge of place and a broad exploration of the meaning of landscape.

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

In a participatory action research project, local Dene and non-Native researchers in Fort Good Hope and Colville Lake, Northwest Territories (Canada), are documenting Dene traditional environmental knowledge and resource management systems. Problems in integrating Dene knowledge and Western science stem from incompatible world views.

Johnson, Noor. "Thinking through Affect: Inuit Knowledge on the Tundra and in Global Environmental Politics." *Journal of Political Ecology* 21 (2014): 161–77.

From the author: Inuit residents of the Canadian Arctic balance a commitment to the land and to land-based traditions with full engagement in governance across different scales of decision-making. In this article, I suggest that thinking with and through "affect" offers a promising approach to conceptualizing the dynamic role of Inuit knowledge across these different scales. Food sharing in remote Inuit settlements tangibly demonstrates the affective dimensions of Inuit knowledge, reflecting practices rooted in social and ethical relations with land, animals, and human community. Affect also informs the role of Inuit knowledge in international environmental negotiations. I explore this relationship in the work of the Inuit Circumpolar Council (ICC), an organization that advocated for a ban on

persistent organic pollutants (POP) in the negotiations leading up to the Stockholm Convention. Facilitated by the gift of an Inuit carving, ICC shared a moral and ethical perspective that helped connect negotiators to the physical harms caused by pollutants. Drawing on the philosophy of former ICC Chair Sheila Watt-Cloutier and the non-capitalist framework of J.K. Gibson-Graham (2006), I examine the role this gift played in the POPs negotiations. I conclude that thinking through affect offers new ways of conceptualizing the emergent possibilities of environmental politics and practice.

Johnson, Trebbe. "The Four Sacred Mountains of the Navajos." *Parabola*, 1988.

Johnston, Basil. *Honour Earth Mother*. Lincoln, NE: Bison Books, 2004.

Celebrated Ojibwa writer Basil Johnston invites us to go into the woods and meadows, mountains, valleys, and seashores to watch miracles still unfolding, to listen to nature's symphonies, to feel the pulse of the earth, to take in the fragrances, and to sense the awesome. His stories of the creatures, seasons, and landscape of the earth reveal a land that has never stopped brimming with beauty, song, and dance.

———. "One Generation From Extinction." *Canadian Literature*, no. 124–125 (Spring/Summer 1990): 10–15.

The passing of native languages is discussed. When the elders of tribes died, so did the language, and no one is learning the language of their grandfathers and grandmothers to keep it alive.

Kalland, Arne. "Environmentalism and Images of the Other." In *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*, edited by Helaine Selin, 1–17. Boston, MA: Kluwer Academic Publishers, 2003.

Human beings share with many other social animals the ability to discriminate between one's own and other groups, but to legitimize this distinction in terms of moral evaluation is probably uniquely human. The Other has always been important in order not only to define ourselves as human beings —C whether the Other is defined biologically (humanity vs. animality), socially (e.g., sex, age, clan), spatially (e.g., community, tribe, nation) or temporally (past, present, future) —C but also to put forward claims of a moral order. In a chapter for a book entitled *Nature Across Cultures*, the main focus will be on the spatial, contemporary situation.

———. "Whale Politics and Green Legitimacy: A Critique of the Anti-Whaling Campaign." *Anthropology Today* 9, no. 6 (December 1993): 3–7.

From the author: Norway resumed commercial catches of minke whales in June 1993, in spite of angry protests and threats of boycott from environmental and animal welfare/rights groups as well as from politicians and governments. In this short paper I will ask why whales and whaling receive this attention, by analyzing, first, how whales have been turned into a totem for many people in the Western world, and second, why



some governments have found anti-whaling campaigns good issues to support. It will be argued that anti-whaling campaigns do more harm than good to the environment.

Kaltreider, Kurt. *American Indian Prophecies: Conversations with Chasing Deer*. Carlsbad, CA: Hay House, 1998.

*American Indian Prophecies: Conversations with Chasing Deer* tells of indigenous American culture, values, and spirituality as seen through their prophecies. The book is a series of conversations between young John Peabody of the New England gentry and Chasing Deer, an aged Cheyenne/Lakota and keeper of the true history of the Americas. As the conversations unfold, you see the contrast between Euro-American and American Indian cultures and values, bringing many interesting questions to light. As the conversations unfold, we learn that perhaps the American Indian culture has some of the answers that we are all looking for.

Kalu, Ogbu U. "The Sacred Egg: Worldview, Ecology, and Development in West Africa." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John A. Grim, 225–48. Cambridge, MA: Harvard University Press, 2001.

Kapfhammer, Wolfgang. "Amazonian Pain: Indigenous Ontologies and Western Eco-Spirituality." *Indiana* 29 (2012): 145–69.

Recent discourse within Western ecologism raises numerous issues relevant for the debate on animism within anthropology. Instead of perpetuating the image of the cosmological alterity of indigenous societies and instrumentalizing it as an environmental utopia, this article argues for a certain "monism" of environmental ethics. Based on insights of Western eco-psychology, Western tradition of nature philosophy, as well as the work of anthropologists like Bird-David, Ingold, and Hornborg and their contributions to the debate on a "new animism," it is argued that the spatio-temporal accumulation (or diminishment) of capacities to manage the borderlines of cosmological domains gives shape to the quality of human-nature-relationships. As the example from the Sateré-Mawé shows, their modes of human-nature relationship form a kind of sequence that has as much to do with historical external relations of an Amazonian society as with progressive advances and regressive longings in a person's life cycle. Taken together, both Western discourse on an ecological turn of developmental psychology and the sequential modes of Sateré-Mawé human-nature relationships make a strong argument for a common ground of environmental ethics. Both Western and indigenous societies are nowadays challenged by the necessity to reconstruct an environmentally beneficent "animate way of being" (Ingold). To be aware of this common ground opens up the space for a more "symmetric anthropology."

Kassam, Karim-Ali. *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, Angayuaq Oscar. *A Yupiaq Worldview: A Pathway to Ecology and Spirit*. Prospect Heights: Waveland Press, 1995.

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.

Kealiikanakaoleohaililani, Kekuhi, Natalie Kurashima, Kainana Francisco, Christian Giardina, Renee Louis, Heather McMillen, C. Asing, et al. "Ritual + Sustainability Science? A Portal into the Science of Aloha." *Sustainability* 10, no. 10 (September 28, 2018): 3478. <https://doi.org/10.3390/su10103478>.

From the authors: In this paper, we propose that spiritual approaches rooted in the practice of Hawai'i ritual provide a powerful portal to revealing, supporting, and enhancing our collective aloha (love, fondness, reciprocity, as with a family member) for and dedication to the places and processes that we steward. We provide a case study from Hawai'i, where we, a group of conservation professionals known as Hālau 'Ōhi'a, have begun to foster a collective resurgence of sacred commitment to the places and processes we steward through remembering and manifesting genealogical relationships to our

landscapes through Indigenous Hawaiian ritual expression. We discuss how a ritual approach to our lands and seas makes us better stewards of our places, better members of our families and communities, and more fulfilled individuals. We assert that foundations of the spiritual and the sacred are required for effectively advancing the science of sustainability, the management of natural resources, and the conservation of nature.

Kearney, Michael. *World View*. Chandler & Sharp Publications in Anthropology and Related Fields. Novato: Chandler & Sharp Publishers, 2002.

Kehoe, Alice Beck. *Shamans and Religion: An Anthropological Exploration in Critical Thinking*. Prospect Heights, IL: Waveland Press, 2000.

The word “shaman” has been used throughout the history of anthropology to describe indigenous healers around the world. In this outstanding text, Kehoe argues compellingly that the term is misused when applied to practitioners other than those from Siberia, where the term originated. Applying critical thinking techniques as a way of examining assumptions presented as fact, she deconstructs many commonly held notions of what shamanism is and isn’t, closely critiquing widely cited articles and books on the subject. The problems discussed bring up important anthropological questions not limited to the anthropology of religion. How does the ethnographer distance his or her own (usually Western) socialization when describing the empirical reality of a culture? How does the reader of anthropological literature do the same when analyzing others’ writings? Kehoe maintains that critical thinking, long the fundamental method guiding both academic scholarship and pedagogy, helps answer these questions.

Kelbessa, Workineh. “The Oromo Conception of Life: An Introduction.” *Worldviews: Global Religions, Culture, and Ecology* 17, no. 1 (2013): 60–76.

This article examines the Oromo conception of life. The Oromo believe that Waaqa is the creator of all things and the source of all life. Accordingly, the concept of “artificial life” does not exist in the Oromo worldview. Life is a sophisticated system and can only be created by a perfect being. Human beings are not above other creatures and cannot despoil them as they wish. They are part of the natural world that is given a special place in the diversity of the cosmos; they are endowed with the intelligence that enables them to understand cosmic events. Thus, God requires humans to responsibly cohabit the Earth with other creatures. This study relies on literature review, interviews and personal observation.

Kelley, Dennis F., and Suzzane J. Crawford. *American Indian Religious Traditions: An Encyclopedia*. Oxford: ABC-CLIO, 2005.

This extensive work goes beyond similar surveys that focus only on anthropology and history and explores the religious practices, movements, institutions, key figures, ceremonial systems, and religious accouterments indigenous to North America, from the precontact era to the present. Taking a deep and informed look specifically at the religious and spiritual nature of Native Americans, the encyclopedia places traditions within their historical and theoretical context, examining their relevance within Native

religious life and practice as well as within the academic study of religion. Topics covered include key ideas and issues, religious and political leaders, primary ceremonies, mythic figures, and related cultural subjects, such as basketry, whaling, farming, and bison hunting, which have religious significance for Native peoples. Contributors include noted scholars of American Indian religious culture, including many who come from tribal traditions and can offer valuable insights and observations from their personal experience.

Kidwell, Clara Sue, Homer Noley, and George E. “Tink” Tinker. *A Native American Theology*. Maryknoll, NY: Orbis Books, 2001.

The first book to articulate a comprehensive and systematic Christian theology through Native American eyes, this collaborative work represents a pathbreaking exercise. While observing traditional categories of Christian systematic theology (creation, God, christology, etc.) each of these topics is reimagined consistent with Native experience, values, and worldview. At the same time, the authors introduce new categories from Native through-worlds, such as the Trickster (eraser of boundaries, symbol of ambiguity) and the Land (the embodiment of spiritual power). Finally the authors address issues facing American Indians today, including racism, poverty, stereotyping, cultural appropriation, and religious freedom.

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.

Kinsley, David. *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*. Englewood Cliffs: Prentice-Hall, 1995.

The first of its kind, this book provides a cross-cultural perspective on ecology and religion. The book surveys and discusses concepts of ecology in traditional cultures, Asian religious traditions, and contemporary culture. Includes substantial discussions of current ecological movements and several ecovisionaries.

———. “Native American Religion.” In *Many Heavens, One Earth: Readings on Religion and the Environment*, edited by Clifford Chalmers Cain, 107–13. Lanham, MD: Lexington Books, 2012.

Klein, Naomi. "Dancing the World Into Being: A Conversation with Idle No More's Leanne Simpson." *Yes! Magazine*, March 6, 2013.

<https://www.yesmagazine.org/social-justice/2013/03/06/dancing-the-world-into-being-a-conversation-with-idle-no-more-leanne-simpson>.

Naomi Klein speaks with writer, spoken-word artist, and Indigenous academic Leanne Betasamosake Simpson about "extractivism," why it's important to talk about memories of the land, and what's next for Idle No More.

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.

Kozak, David. "Shamanism: Past and Present." In *Religion and Culture: An Anthropological Focus*, edited by Raymond Scupin, 106–21. Upper Saddle River, NJ: Prentice Hall, 2000.

Kraft, Siv Ellen. "The Making of a Sacred Mountain: Meanings of Nature and Sacredness in Sami and Northern Norway." *Religion* 40, no. 1 (2011): 53–61.

A case study of sacred landscapes in the contemporary era, the article deals with a particular mountain and its rise to sacredness. Fuelled by plans of ski-slope development, the fate of Tromsdalstinden caused a lively debate in local newspapers, as well as a report issued by the Sami Parliament. The report connected sacredness to Sami traditions in the past and to current laws on the protection of Sami cultural memories. This, then, was a case of sacredness constructed outside the context of organized religions and ongoing religious traditions, as well as a case of using secular laws as the primary basis for definitions of sacredness. Through this process, love for the mountain appears to have grown deeper and more religious, both for the Sami as well as for other northern Norwegians. Neither more nor less authentic than those of the past, these concepts of sacredness belong to the late modern world of law, culture, nature, romanticism, and to pan-indigenous spirituality as a "religion" in the making.

Kreamer, Christine Mullen. *African Cosmos*. New York: The Monacelli Press, 2012.

A groundbreaking scholarly publication, accompanying an exhibition organized by the National Museum of African Art, Smithsonian Institution, *African Cosmos* brings together exceptional works of art, dating from ancient times to the present, and essays by

leading scholars and contemporary artists to consider African cultural astronomy: creativity and artistic practice in Africa as it is linked to celestial bodies and atmospheric phenomena. African concepts of the universe are intensely personal, placing human beings in relation to the earth and sky, and with the sun, moon, and stars. At the core of creation myths and the foundation of moral values, celestial bodies are often accorded sacred capacities and are part of the “cosmological map” that allows humans to chart their course through life.

Krech III, Shepard. “American Indians as First Ecologists.” In *Encyclopedia of Religion and Nature*, edited by Bron R. Taylor, 1:24–45. New York: Thoemmes Continuum, 2005.

———. “Reflections on Conservation, Sustainability, and Environmentalism in Indigenous North America.” *American Anthropologist* 107, no. 1 (2005): 78–86.

From the author: Building on a range of issues presented initially in *The Ecological Indian: Myth and History*, and debated subsequently in reviews and various papers, this article ranges widely in time to address traditional environmental knowledge, oral history, conservation and sustainability, and environmentalism in Indian Country. I also offer thoughts on the involvement of Native people in large-scale development, as well as co-management schemes today and in the future.

———. *The Ecological Indian: Myth and History*. New York: 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.”

Kritkauskay, Randy. *Without Reservation: Awakening to Native American Spirituality and the Ways of Our Ancestors*. Rochester: Bear & Company, 2020.

In this powerful story of spiritual awakening, Randy Kritkauskay shares his journey into the realm of ancestral Native American connections and intimate encounters with Mother Earth and shows how anyone can spiritually reconnect with their ancestors and Nature. Like 70 percent of those who identify as Native American, Kritkauskay grew up off the reservation. As he explains, for such “off reservation” indigenous people rediscovering ancestral practices amounts to a reawakening and offers significant insights about living in a society that is struggling to mend a heavily damaged planet. The author reveals how the awakening process was triggered by his own self-questioning and the resumption of ties with his Potawatomi ancestors. He details his encounters with ancestral spirits and animal teachers, such as Coy-Wolf. He shares moments of direct connection with the

natural world, moments when the consciousness of other living beings, flora and fauna, becomes accessible and open to communication.

Küçüküstel, Salcen. *Embracing Landscape: Living with Reindeers and Hunting among Spirits in South Siberia*. New York: Berghahn Books, 2021.

Examining human-animal relations among the reindeer hunting and herding Dukha community in northern Mongolia, this book focuses on concepts such as domestication and wildness from an indigenous perspective. By looking into hunting rituals and herding techniques, the ethnography questions the dynamics between people, domesticated reindeer, and wild animals. It focuses on the role of the spirited landscape which embraces all living creatures and acts as a unifying concept at the center of the human and non-human relations.

Kunnie, Julian E., and Nomalungelo I. Goduka, eds. *Indigenous Peoples' Wisdom and Power: Affirming Our Knowledge Through Narratives*. Burlington, VT: Ashgate, 2006.

Capturing the narratives of indigenes, this book presents a unique anthology on global Indigenous peoples' wisdoms and ways of knowing. Covering issues of religion, cultural self-determination, philosophy, spirituality, sacred sites, oppression, gender and the suppressed voices of women, the diverse global contexts across Africa, Asia, the Middle East, North and South America, and Oceania are highlighted. The contributions represent heart-felt expressions of Indigenous peoples from various contexts - their triumphs and struggles, their gains and losses, their reflections on the past, present, and future - telling their accounts in their own voices. Opening new vistas for understanding historical ancient knowledge, preserved and practiced by Indigenous people for millennia, this innovative anthology illuminates areas of philosophy, science, medicine, health, architecture, and botany to reveal knowledge suppressed by Western academic studies.

Kupihea, Moke. *Kahuna of Light: The World of Hawaiian Spirituality*. Rochester, VT: Inner Traditions International, 2001.

The descendant of an ancient Hawaiian priestly clan calls on readers to return to traditional modes in daily life.

Laack, Isabel. "The New Animism and Its Challenges to the Study of Religion." *Method & Theory in the Study of Religion* 32, no. 2 (2020): 115–47.

This article aims to draw the attention of scholars of religion to the new animism by contextualizing the field within disciplinary and cultural history, presenting its core theories, analyzing its methodological and epistemological positions, and identifying the central players and its politically highly charged social contexts with asymmetrical power relations. Finally, it discusses how the new animism challenges general debates within the study of religion and may provocatively stimulate them.

Labrador, Julián García, and José Ochoa. "Two Ontologies of Territory and a Legal Claim in the Ecuadorian Upper Amazon." *Journal of Political Ecology* 27, no. 1 (2020): 496–516.

The Secoya nation (Siekopai) of the Ecuadorian Upper Amazon, in its request for recognition of indigenous territories in a protected area, has appeared before the Republic of Ecuador's conservation regime with arguments based on an administrative and physical concept of territory. The Secoya worldview and culture, however, supposes an ontology of territory in which the geographic space, updated rituals, and their relationship with nature converge. In this article we analyze this important ontological difference in detail. We compare the territorial subjectivation processes produced by both ontologies: a Cartesian conceptual framework in the case of the State's political geography, and the Secoya's phenomenological ecology. Since the Secoya include a management plan for the protected area in their petition, it would seem they have internalized the State's rule regarding the principle of sustainability within conservation. We argue that sustainability is incompatible with the presence of a phenomenological ecology that makes them political subjects, and therefore it is a strategic inclusion that does not respond to their socio-ecological reality.

LaChapelle, Dolores. *Earth Wisdom*. Silverton, CO: Finn Hill Arts, 1978.

———. *Sacred Land, Sacred Sex, Rapture of the Deep: Concerning Deep Ecology and Celebrating Life*. Silverton, CO: 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 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).

LaDuke, Winona. *All Our Relations: Native Struggles for Land and Life*. Cambridge, MA: South End Press, 1999.

Considering ecological, political, and spiritual perspectives, LaDuke provides a thorough account of resistance to the destruction and degradation of the environment and culture of Native American communities. This work intertwines critical discussion, narrative, and testimonies by local indigenous activists.

———. “Indigenous Environmental Perspectives: A North American Primer.” *Akwe: Kon Journal* 9, no. 2 (Summer 1992): 52–71.

Presents a brief overview of the nature of indigenous sustainable subsistence economies, and the present underdevelopment and dependency of North American indigenous economies resulting from colonialism and marginalization. Describes environmental and



personal contamination on indigenous lands from uranium and coal mining, toxic and nuclear waste, and acid rain.

———. *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.

Lagrou, Elsje. “Cashinahua Cosmivision: A Perspectival Approach to Identity and Alterity.” PhD Thesis, University of St. Andrews, 1998.

This thesis explores the interface of social and cosmogonic thought in an indigenous society of the southwestern Brazilian Amazon. The first part sets out the Cashinahua ontological framework, describes key concepts and places the Cashinahua in the broader context of an Amerindian worldview where perspectivism and a special philosophical interest in the questions of alterity and identity are central issues. These questions are dealt with by means of a complex dualistic symbolism that pervades the fields of ethnicity, gender, social life and ritual. The second part of the thesis is divided into two chapters (chapters III and IV). Chapter three sets out the mythological framework in which the key concepts previously described gain a narrative form, while chapter IV describes the Nixpu pima initiation ritual of girls and boys and shows how this ritual represents an important moment of synthesis and actualisation of the Cashinahua worldview. The initiation ritual illustrates how the Cashinahua basic ontological distinctions between the embodied and rooted self as opposed to free-floating images and spirits are expressed in a graphic way and guide ritual action. Throughout the thesis references are also made to the intimate association and mutual illumination between, on the one hand, the Cashinahua worldview, social life and ontology, and, on the other, eschatology and indigenous conceptions of death.

———. “Homesickness and the Cashinahua Self: A Reflection on the Embodied Condition of Relatedness.” In *The Anthropology of Love and Anger: The Aesthetics of Conviviality in Native Amazonia*, edited by Joanna Overing and Alan Passes, 152–69. New York: Routledge, 2000.

———. “Sorcery and Shamanism in Cashinahua Discourse and Praxis, Purus River, Brazil.” In *Darkness and Secrecy: The Anthropology of Assault Sorcery and Witchcraft in Amazonia*, edited by Neil Whitehead and Robin Wright, 244–71. London: Duke University Press, 2004.

Lake-Thom, Bobby. *Spirits of the Earth: A Guide to Native American Nature Symbols, Stories, and Ceremonies*. New York: Plume, 1997.

An extraordinary compilation of legends and rituals about nature’s ever-present signs. From the birds that soar above us to the insects beneath our feet, Native American healer

Bobby Lake-Thom shows how the creatures of the earth can aid us in healing and self-knowledge.

Lamb, F. Bruce. *Wizard of the Upper Amazon: The Story of Manuel Cordova-Rios*. Third Edition. Berkeley, CA: North Atlantic Books, 1986.

*Wizard of the Upper Amazon* is an extraordinary document of life among a tribe of South American Indians at the beginning of the 20th century. For many readers, the most compelling sections of the book will be the descriptions of the use of Banisteriopsis caapi, the ayahuasca of the Amazon forests. This powerful hallucinogen has long been credited with the ability to transport human beings to realms of experience where telepathy and clairvoyance are commonplace. Manuel Córdova, the narrator of these adventures, is well-known as a healer in Peru.

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.

LaPier, Rosalyn R. *Storytellers, Storytakers, and the Supernatural World of the Blackfeet*. Lincoln, NE: University of Nebraska Press, 2017.

In *Invisible Reality*, LaPier presents an unconventional, creative, and innovative history that blends extensive archival research, vignettes of family stories, and traditional knowledge learned from elders along with personal reflections on her own journey learning Blackfeet stories. The result is a nuanced look at the history of the Blackfeet and their relationship with the natural world.

Larsen, Soren C., and Jay T. Johnson. *Being Together in Place: Indigenous Coexistence in a More Than Human World*. Minneapolis, MN: University of Minnesota Press, 2017.

*Being Together in Place* explores the landscapes that convene Native and non-Native people into sustained and difficult negotiations over their radically different interests. Using ethnographic research and a geographic perspective, this book shows activists in three sites learning how to articulate and defend their intrinsic and life-supportive ways of being—particularly to those who are intent on damaging these places.

Laudine, Catherine. *Aboriginal Environmental Knowledge: Rational Reverence*. New York: Routledge, 2016.

Whilst there are popular ideas about which champion Aboriginal environmental knowledge, many of these are based more on romantic notions than on any detailed understanding of what might be the content of this knowledge. This book is based on a grounded and broad assessment of less well known details of Aboriginal knowledge and provides both a great deal of detail and a new assessment of rituals and practices. Aboriginal environmental knowledge is examined here as an integrated source of both religious and scientific knowledge. An important finding is that Aboriginal environmental knowledge also includes knowledge about education for attitudes considered appropriate for survival. Though evidence for this is readily available in the literature, it has not been part of current depictions of Aboriginal environmental knowledge.

Laugrand, Frederic. "Arctic: Ontology on the Ice: Inuit Traditions, Ecology, and the Problem of Categories." In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John A. Grim, 148–57. New York and London: Routledge, 2017.

From the author: Many Indigenous groups populate the Arctic regions: Yup'it, Inupiat and Dene in Alaska, Siberian groups in Russia, Athabaskan and Inuit in Canada, Kalaallit in Greenland, Sami in Northern Scandinavia, to name a few. In this paper based on long-term research with my colleague Jarich Oosten, I will focus on the Inuit groups from Northern Canada where a wide variety of subgroups can also be distinguished. Nevertheless, I'll make a few references to other Arctic Indigenous groups, especially Yup'it and Cree, when connections can be made, or in order to discuss some theoretical points.

Laugrand, Frédéric, and Jarich Oosten. *Hunters, Predators and Prey: Inuit Perceptions of Animals*. New York: Berghahn Books, 2014.

Inuit hunting traditions are rich in perceptions, practices and stories relating to animals and human beings. The authors examine key figures such as the raven, an animal that has a central place in Inuit culture as a creator and a trickster, and qupirruit, a category consisting of insects and other small life forms. After these non-social and inedible animals, they discuss the dog, the companion of the hunter, and the fellow hunter, the bear, considered to resemble a human being. A discussion of the renewal of whale hunting accompanies the chapters about animals considered 'prey par excellence': the caribou, the seals and the whale, symbol of the whole. By giving precedence to Inuit categories such as 'inua' (owner) and 'tarniq' (shade) over European concepts such as 'spirit' and 'soul', the book compares and contrasts human beings and animals to provide a better understanding of human-animal relationships in a hunting society.

Leonard, Libby. "Returning to the Roots of Community Resilience in Hawai'i." *YES! Magazine*, February 4, 2021.

Local agriculture initiatives offer a way toward food security through reconnection with the land and the true spirit of aloha.

Lewis, J., and S. Sheppard. "Ancient Values, New Challenges: Indigenous Spiritual Perceptions of Landscapes and Forest Management." *Society and Natural Resources* 18, no. 10 (2005): 907–20.

In the interest of helping forest managers 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.

Liljeblad, Jonathan, and Bas Verschuuren, eds. *Indigenous Perspectives on Sacred Natural Sites: Culture, Governance and Conservation*. New York: Routledge/EarthScan, 2019.

Much previous literature on sacred natural sites has been written from a non-indigenous perspective. In contrast, this book facilitates a greater self-expression of indigenous perspectives regarding treatment of the sacred and its protection and governance in the face of threats from various forms of natural resource exploitation and development. It provides indigenous custodians the opportunity to explain how they view and treat the sacred through a written account that is available to a global audience. It thus illuminates similarities and differences of both definitions, interpretations and governance approaches regarding sacred natural phenomena and their conservation. The volume presents an international range of case studies, from the recent controversy of pipeline construction at Standing Rock, a sacred site for the Sioux people spanning North and South Dakota, to others located in Australia, Canada, East Timor, Hawaii, India, Mexico, Myanmar, Nigeria and the Philippines.

Lindsay, Charles. *Mentawai Shaman: Keeper of the Rain Forest*. New York: Aperture, 1992.

San Francisco-born Charles Lindsay, an ethnographic/naturalist photographer based in Tokyo, first entered the rain forest of Siberut in 1984, hitching a ride in a dugout canoe. He has returned many times, intrigued by the people of the Siberut forest, the Mentawaians. This book records their courageous attempt to retain their original culture and innocence, and focuses on Lindsay's relationship with a shaman who guided him through the rituals of this forest society. The result of this relationship is this colorful portfolio of 80 dramatic photographs, augmented with excerpts from Lindsay's journals.

Linford, Laurance D. *Navajo Places: History, Legend, Landscape*. Salt Lake City, UT: University of Utah Press, 2000.

*Navajo Places* is an attempt to preserve the rich legacy of Navajo sacred places. Through years of research, interviews, and consultation with Navajo authorities, Laurance Linford has compiled a place-name guide that goes beyond reservation boundaries to include the entirety of the traditional Navajo homeland.

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): 307–39.

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 Bear, Leroy. "Aboriginal Paradigms: Implications for Relationships to Land and Treaty Making." In *Advancing Aboriginal Claims: Visions, Strategies, Directions*, edited by Kerry Wilkins, 26–38. Purich's Aboriginal Issues Series. Saskatoon, SK: Purich Publishing, 2004.

———. "An Elder Explains Indigenous Philosophy and Indigenous Sovereignty." In *Philosophy and Aboriginal Rights: Critical Dialogues*, edited by Sandra Tomsons and Lorraine Mayer, 6–18. Don Mills, ON: OUP Press, 2013.

———. "Jagged Worldviews Colliding." In *Reclaiming Indigenous Voice and Vision*, edited by Marie Battiste, 77–85. Vancouver: University of British Columbia Press, 2000.

———. "Naturalizing Indigenous Knowledge: Synthesis Paper." Saskatoon, SK: Canadian Council on Learning; Aboriginal Learning Knowledge Centre, July 2009.  
[https://www.afn.ca/uploads/files/education/21\\_2009\\_july\\_ccl-alkc\\_leroy\\_littlebear\\_naturalizing\\_indigenous\\_knowledge-report.pdf](https://www.afn.ca/uploads/files/education/21_2009_july_ccl-alkc_leroy_littlebear_naturalizing_indigenous_knowledge-report.pdf).

Lockhart, Christopher, Carla A. Houkamau, Chris G. Sibley, and Danny Osborne. "To Be One with the Land: Maori Spirituality Predicts Greater Environmental Regard." *Religions* 10, no. 7 (2019): 427.

Researchers have identified distinct typologies of Māori identity, distinguishing between those who are deemed traditionally/culturally Māori (i.e., those most familiar with their Māori heritage and culture), those who are 'bicultural', and those who are 'marginalized' and 'disconnected' from their heritage. This paper turns to a discussion on Māori socio-political consciousness in order to examine how it relates to Māori environmental attitudes.

López, Ligia López, and Gioconda Coello, eds. *Indigenous Futures and Learnings Taking Place*. New York: Routledge, 2020.

The book contends that Indigenous perspectives open spaces for new forms of sociality and relationships with knowledge, time, and landscapes. Through Goanna walking and caring for Country; conjuring encounters between forests, humans, and the more-than-human; dreams, dream literacies, and planes of existence; the spirit realm taking place; ancestral luchas; Musquem hənqəminəm Land pedagogies; and resoluteness

and gratitude for atunhetsla/the spirit within, the chapters in the collection become political, cultural, and (hi)storical statements challenging the singular order of the future towards multiple encounters of all that is to come. In doing so, *Indigenous Futures and Learnings Taking Place* offers various points of departure to (hi)story educational futures more responsive to the multiplicities of lives in what has not yet become. The contributors in this volume are Indigenous women, women of Indigenous backgrounds, Black, Red, and Brown women, and women whose scholarship is committed to Indigenous matters across spaces and times.

Lovejoy, Arthur O., and George Boas. *Primitivism and Related Ideas in Antiquity*. Baltimore, MD: Johns Hopkins University Press, 1935.

*Primitivism and Related Ideas in Antiquity* was intended to be the first volume of a four-part series of books covering the history of primitivism and related ideas, but the outbreak of World War II, and, later, Lovejoy's death, prevented the other books from being published as originally conceived by the two authors. A documentary and analytical record, the book presents the classical background of primitivism and anti-primitivism in modern literature, historiography, and social and moral philosophy, and comprises chapters that center around particular ancient concepts and authors, including cynicism, stoicism, epicureanism, Plato, Aristotle, Lucretius, and Cicero. According to the authors in their preface, "there is some reason to think that this background is not universally familiar to those whose special field of study lie within the period of the Renaissance to our own time"; this book, in which the original Greek and Latin sources stand side by side with their English translations, will prove useful to scholars from a variety of disciplines who study this period.

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.

Lyon, William S. *Encyclopedia of Native American Shamanism: Sacred Ceremonies of North America*. Santa Barbara, CA: ABC-CLIO, 1998.

Historically, Native American peoples believed that life was to be lived in a sacred manner. There were ceremonies for nearly every act of life that formed the very basis of Native American religious life and were a means of invoking good fortune. Entries include the names and results of medicine ceremonies, renowned shamans famous for

their powers, techniques used by shamans to acquire and control the power of sacred ceremonies, technical terms used by anthropologists, biographies of anthropologists who research these ceremonies, cross-cultural symbolic motifs, plants and sacred paraphernalia associated with ceremonies, and recurring themes that structure these ceremonies.

Lyons, Mary. *Wisdom Lessons: Spiritual Guidance from an Ojibwe Great-Grandmother*. Housatonic, MA: Green Fire Press, 2018.

*Wisdom Lessons*, by Ojibwe Great-grandmother Mary Lyons, is the culmination of a lifetime steeped in indigenous spiritual traditions, as well as the proverbial school of hard knocks. At once plainspoken and lyrical, Grandmother Mary offers invaluable lessons for anyone interested in living in alignment with their higher self. A spiritual advisor, storyteller and wisdom keeper, she travels and teaches internationally, with a focus on healing children, families and communities from the negative effects of alcohol and drug addiction. After her own recovery, guided by her ancestors, she has dedicated her life to helping others, fostering and adopting many children with family problems, disabilities and fetal alcohol syndrome.

Lyons, Oren. "Our Mother Earth." *Parabola*, 1981.

Maarif, Samsul. "Ammatoan Indigenous Religion and Forest Conservation." *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015): 144–60.

This article is concerned with the indigenous religious-based forest conservation of the Ammatoans of Sulawesi in the eastern part of Indonesia. It explores the Ammatoans' religious ideas of social actors that extend beyond human beings. Ammatoans understand that the cosmos is inhabited by not only human but also other non-human beings such as the land, forest, plants, animals, and so forth. Non-human beings do not only live together but also share life with human beings in this world. Both human and non-human beings are equally perceived to be persons/subjects constitutive of intersubjective relationships. Such religious perception of intersubjective relations governs Ammatoans' everyday behaviors and practices, including those of forest conservation. Ammatoans' forest conservation practices include sets of regulations and punishments that are strictly enforced. Ammatoans' religious ideas and practices of forest conservation illustrate what scholars have called "religious ecology."

Maathai, Wangari. *Replenishing the Earth: Spiritual Values for Healing Ourselves and the World*. New York: Doubleday, 2010.

Nobel laureate Wangari Maathai has spent decades working with the Green Belt Movement to help women in rural Kenya plant—and sustain—millions of trees. With their hands in the dirt, these women often find themselves empowered and "at home" in a way they never did before. Maathai wants to impart that feeling to everyone, and believes that the key lies in traditional spiritual values: love for the environment, self-betterment, gratitude and respect, and a commitment to service. While educated in the Christian tradition, Maathai draws inspiration from many faiths, celebrating the Jewish mandate

tikkun olam (“repair the world”) and renewing the Japanese term mottainai (“don’t waste”). Through rededication to these values, she believes, we might finally bring about healing for ourselves and the earth.

MacCormack, Sabine. *Religion in the Andes*. Princeton, NJ: Princeton University Press, 1991.

Addressing problems of objectivity and authenticity, Sabine MacCormack reconstructs how Andean religion was understood by the Spanish in light of seventeenth-century European theological and philosophical movements, and by Andean writers trying to find in it antecedents to their new Christian faith.

MacDonald, Mary N. “The Primitive, the Primal, and the Indigenous in the Study of Religion.” *Journal of the American Academy of Religion* 79, no. 4 (2011): 814–26.

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

In this provocative work, Mander challenges the utopian promise of technological society and tracks its devastating impact on native cultures worldwide. The Western world’s loss of a sense of the sacred in the natural world, he says, has led us toward global environmental disaster and social disorder—and worse lies ahead. Yet models for restoring our relationship with the Earth exist in the cultures of native peoples, whose values and skills have enabled them to survive centuries of invasion and exploitation. Far from creating paradise on Earth, technology has instead produced an unsustainable contest for resources. Mander surveys the major technologies shaping the “new world order”—computers, telecommunications, space exploration, genetic engineering, robotics, and the corporation itself—and warns that they are merging into a global mega-technology, with dire environmental and political results.

Mann, Charles C. “1491.” *The Atlantic*, 2002.

Before it became the New World, the Western Hemisphere was vastly more populous and sophisticated than has been thought—an altogether more salubrious place to live at the time than, say, Europe. New evidence of both the extent of the population and its agricultural advancement leads to a remarkable conjecture: the Amazon rainforest may be largely a human artifact.

———. *1491: New Revelations of the Americas Before Columbus*. First Edition. New York: Knopf, 2005.

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., and Kristiina A. Vogt. *The River of Life: Sustainability Practices of Native Americans and Indigenous Peoples*. East Lansing, MI: Michigan State University Press, 2016.

*The River of Life* compares the general differences between Native Americans' and the Western world's view of resources and provides the nuts and bolts of a sustainability portfolio designed by Indigenous peoples. It also introduces ideas on how to link nature and society to make sustainable choices, aiming to facilitate thinking about how to change destructive behaviors and to integrate Indigenous culture into thinking and decision processes.

Margeo, Jeannette Marie, and Alan Howard, eds. *Spirits in Culture, History and Mind*. New York: Routledge, 1996.

*Spirits in Culture, History and Mind* reintegrates spirits into comparative theories of religion, which have tended to focus on institutionalized forms of belief associated with gods. It brings an historical perspective to culturally patterned experiences with spirits, and examines spirits as a locus of tension between traditional and foreign values. Taking as a point of departure shifting local views of self, nine case studies drawn from Pacific societies analyze religious phenomena at the intersection of social, psychological and historical processes. The varied approaches taken in these case studies provide a richness of perspective, with each lens illuminating different aspects of spirit-related experience. All, however, bring a sense of historical process to bear on psychological and symbolic approaches to religion, shedding new light on the ways spirits relate to other cultural phenomena.

Marshall III, Joseph M. *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.

———. *Returning to the Lakota Way: Old Values to Save a Modern World*. Second Edition. Carlsbad, CA: Hay House, 2014.

In *Returning to the Lakota Way*, prolific author Joseph Marshall presents the follow-up to his highly regarded book *The Lakota Way*. Using beautiful storytelling to relay traditional tales passed down through the generations, Marshall once again takes the reader on a journey of growth and inspiration. Each chapter presents one story that exemplifies a quality or way of life that will encourage in readers a sense of inner peace amidst the busyness of modern life. From the hunting adventures of the raven and the wolf, we see the importance of tolerance; the lessons of the grasshopper impart the wisdom of

patience; and the experiences of a young man named Walks Alone teach us about silence and turning within. Speaking to these and other universal qualities, such as faith and selflessness, Marshall gives readers insight into their own lives using tales from the past interspersed with stories from his own life growing up on the Rosebud Sioux Indian Reservation in South Dakota. In him, we see a clear example of the wisdom of history enhancing the state of the current world.

———. *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.

Martin, Calvin Luther. *In the Spirit of the Earth: Rethinking History and Time*. Baltimore, MD: Johns Hopkins University Press, 1992.

This meditation by an award winning historian calls for a new way of looking at the natural world and our place in it, while boldly challenging the assumptions that underlie the way we teach and think about both history and time. Calvin Luther Martin’s *In the Spirit of the Earth* is a provocative account of how the hunter-gatherer image of nature was lost—with devastating consequences for the environment and the human spirit.

———. *Keepers of the Game: Indian-Animal Relationships and the Fur Trade*. Berkeley, CA: 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.

———. *The Way of the Human Being*. New Haven, CT: Yale University Press, 1999.

From Native Americans, Europeans learned about corn and beans, toboggans and canoes, and finding their way around an unfamiliar landscape. Yet the Europeans learned what they wished to learn—not necessarily what the natives actually meant by their stories and their lives—says Calvin Luther Martin in this unique and powerfully insightful book. By focusing on their own questions, Martin observes, those arriving in the New World have failed to grasp the deepest meaning of Native America. Drawing on his own experiences with native people and on their stories, Martin brings us to a new conceptual landscape—the mythworld that seems unfamiliar and strange to those accustomed to western ways of thinking. He shows how native people understand the world and how human beings can and should conduct themselves within it. Taking up the profound philosophical challenge of the Native American “way of the human being,” Martin leads us to rethink our entire sense of what is real and how we know the real.

Martin, Joel W. *The Land Looks After Us: A History of Native American Religion*. New York: Oxford University Press, 2001.

Native Americans practice some of America’s most spiritually profound, historically resilient, and ethically demanding religions. Joel Martin draws his narrative from folk stories, rituals, and even landscapes to trace the development of Native American religion from ancient burial mounds, through interactions with European conquerors and missionaries, and on to the modern-day rebirth of ancient rites and beliefs. The book depicts the major cornerstones of American Indian history and religion—the vast movements for pan-Indian renewal, the formation of the Native American Church in 1919, the passage of the Native American Graves and Repatriation Act of 1990, and key political actions involving sacred sites in the 1980s and ’90s. Martin explores the close links between religion and Native American culture and history. Legendary chiefs like Osceola and Tecumseh led their tribes in resistance movements against the European invaders, inspired by prophets like the Shawnee Tenskwatawa and the Mohawk Coacoochee. Catharine Brown, herself a convert, founded a school for Cherokee women and converted dozens of her people to Christianity. Their stories, along with those of dozens of other men and women—from noble warriors to celebrated authors—are masterfully woven into this vivid, wide-ranging survey of Native American history and religion.

Martin, Matthew. *Native Earth Wisdom: Living in Harmony with Mother Earth*. Fourth Edition. Seattle, WA: Amazon Books, 2016.

This book is not intended to be an exact description of any particular Native American tradition. Rather, the intention of this book is to highlight the spiritual essences fundamental to the Native American perspective, teachings, and practices. *Native Earth Wisdom* is not limited to any particular indigenous people, tradition or place. We are all native people of Mother Earth. The purpose of this book is to understand our relationship with Earth and how to be harmonious with all our relations. Included are the essences of earth wisdom, with examples and practices for becoming sensitive to the energies and spirits of life. Topics also included are spiritual healing and personal wholeness.

Mathews, Freya. "Becoming Native: An Ethics of Countermodernity II." *Worldviews: Environment, Culture, Religion* 3, no. 3 (1999): 243–71.

One of the deepest roots of the environmental crisis is the contempt for matter per se which follows from the materialism which is a presupposition of modernity. Forms of environmentalism which share this contempt by favoring the natural, the wild or the ecological over the urban, the architectural or the artefactual in fact perpetuate the deeper presuppositions and psychodynamics of modernity and thus unwittingly betray their own goals. A position which is genuinely counter to modernity will involve dwelling within and affirming the given, whatever form the given takes. Nativism is such a position.

———. *Reinhabiting Reality: Towards a Recovery of Culture*. New York: SUNY Press, 2005.

In this sequel to *For Love of Matter: A Contemporary Panpsychism*, also published by SUNY Press, Freya Mathews argues that replacing the materialist premise of modern civilization with a panpsychist one transforms the entire fabric of culture in profound ways. She claims that the environmental crisis is a symptom of deeper issues facing modern civilization arising from the loss of the very meaning of culture. To come to grips with this crisis requires a change in the metaphysical premise of modernity deeper than any as yet envisaged even by the radical ecology movement. This is a change with profound implications for the full range of existential questions and not merely for questions regarding our relationship with "nature."

———, ed. "Special Issue: Australian Perspectives." *Worldviews: Environment, Culture, Religion* 3, no. 2 (1999): 95–180.

———. *The Ecological Self*. New York: SUNY Press, 2005.

This is the first book-length treatment of the metaphysical foundations of ecological ethics. The author seeks to provide a metaphysical illumination of the fundamental ecological intuitions that we are in some sense 'one with' nature and that everything is connected with everything else. Drawing on contemporary cosmology, systems theory and the history of philosophy, Freya Mathews elaborates a new metaphysics of 'interconnectedness'. She offers an inspiring vision of the spiritual implications of ecology, which leads to a deepening of our conception of conservation.

Matthiessen, Peter. *Indian Country*. New York: Penguin, 1984.

An exploration of the encroachment of white people on the sacred grounds of the Native Americans discusses such tribes as the Miccosukee, Hopi, Cherokee, Mohawk, Urok, Karuk, Lakota, Chumash, Paiute, Shoshone, Ute, and Navajo.

———. "Native Earth." *Parabola*, 1981.

Maufort, Marc, and Birgit Daves, eds. *Enacting Nature: Ecocritical Perspectives on Indigenous Performance*. Frankfurt am Main, Germany: Peter Lang, 2014.

Acknowledging that the future of humankind is global, this volume explores the multi-faceted semantics of ecology in contemporary Indigenous theater and performance. Focusing on works by such eminent Indigenous artists as Tomson Highway, Drew Hayden Taylor, Marie Clements, Yvette Nolan, Kevin Loring, Wesley Enoch, Hone Kouka, Briar Grace-Smith, and Witi Ihimaera, the volume brings together a spectrum of ecological perspectives from Europe, North America, and Oceania.

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.

Mbiti, John S. *Introduction to African Religion*. Oxford: Heinemann Educational Publishers, 1988.

In his widely acclaimed survey, John Mbiti sheds light on the survival and prosperity of African Religion in different historical, geographical, sociological, cultural, and physical environments. He presents a constellation of African worldviews, beliefs in God, use of symbols, valued traditions, and practices that have taken root with African peoples throughout the vast continent. Mbiti's accessible writing style sympathetically portrays how African Religion manifests itself in ritual, festival, healing, the human life cycle, and interplay with the mystical and invisible world.

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

McFadden, Steve S. *Ancient Voices, Current Affairs: The Legend of Rainbow Warriors*. Santa Fe, NM: Bear & Company, 1992.

———. *Profiles in Wisdom: Native Elders Speak About the Earth*. Santa Fe, NM: Bear & Company, 1991.

Steven McFadden presents the stories and thinking of seventeen Native American spiritual elders. As our existing culture shifts, what do the ancient ones who have been trained in the sacred traditions of Turtle Island (America) have to say to us? With this question and others, journalist McFadden begins his quest to speak with contemporary Native American elders. The elders offer penetrating and poetic insight on a host of crucial matters.

McFeat, Tom, ed. *Indians of the North Pacific Coast*. Toronto, ON: MacMillan, 1978.

This book offers a many-faceted examination of the cultures of the Tlingit, the Haida, the Tsimshian, the Bella Coola, the Kwakiutl, the Nootka, and the Salish—Indian peoples of

the coast running from the Canadian border area of Juan de Fuca Strait to Yakutat Bay in southeastern Alaska.

McGaa, Ed (Eagle Man), ed. *Calling to the White Tribe: Rebirthing Indigenous Earth-Saving Wisdom*. Winchester: Moon Books, 2013.

There are two kinds of people in this world. One seeks wisdom; the other, seeks gratification. One is angered by injustice; the other is unconcerned. One is loyal to all living brothers and sisters; the other is loyal to a nation. One rejects dogma and thinks independently; the other blindly bows to authority, ridiculing free thinkers. One stands up to oppression; the other does nothing. Which one are you? We, in modern Europe, have strayed from our Natural Path. Our rich ancestral wisdoms are in danger of being lost, plunging us into chaos and despair as we tear ourselves away from the energy that created and sustains us. Using the Lakota Tribe as both an example and a beacon, *Calling to the White Tribe* exposes Organized Religion, false Democracies, Superstition and modern-man lifestyle models for the destructive forces they really are in order that generations to come will be free and know the value and purpose of humanity's place on Mother Earth.

———. *Mother Earth Spirituality: Native American Paths to Healing Ourselves and Our World*. San Francisco, CA: Harper San Francisco, 1990.

———. *Nature's Way: Native Wisdom for Living in Balance with the Earth*. New York: Harper Collins, 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).

McGee, Jon. *Life, Ritual, and Religion among the Lacandon Maya*. Belmont: Wadsworth Publishing Company, 1990.

This book examines the contemporary culture of one of the few remaining non-Christian Indian groups in Mexico, the northern Lacandon Maya of Southeast Chiapas. In particular, it focuses on the religious beliefs and practices of these people. The greater part of the research for this book was conducted in the Lacandon village of Naja, the last fully non-Christian Lacandon settlement, with brief visits made to two other principal Lacandon settlements, Mensabak and Lancanha Sayab. A central theme in the book is the relationship among Lacandon religion, mythology, history and the everyday lives of contemporary Lancandones.

McGregor, Deborah. "Coming Full Circle: Indigenous Knowledge, Environment, and Our Future." *American Indian Quarterly* 28, no. 3/4 (2004): 385–410.

McKinnon, John, and Jean Michaud. "Montagnard Domain in the South-East Asian Massif." In *Turbulent Times and Enduring Peoples*, edited by Jean Michaud, 5–10. Richmond: 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, AZ: 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, ethno-metaphysics 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 S. *Dineji Nu Nitin: Navajo Traditional Teachings and History*. Boulder, CO: University of Colorado Press, 2012.

*Dinéji Na 'nitin* is an introduction to traditional Navajo teachings and history for a non-Navajo audience, providing a glimpse into this unfamiliar domain and illuminating the power and experience of the Navajo worldview. Historian Robert McPherson discusses basic Navajo concepts such as divination, good and evil, prophecy, and

metaphorical thought, as well as these topics' relevance in daily life, making these far-ranging ideas accessible to the contemporary reader. He also considers the toll of cultural loss on modern Navajo culture as many traditional values and institutions are confronted by those of dominant society. Using both historical and modern examples, he shows how cultural change has shifted established views and practices and illustrates the challenge younger generations face in maintaining the beliefs and customs their parents and grandparents have shared over generations.

———. *Sacred Land, Sacred View: Navajo Perception of the Four Corners Region*. Salt Lake City, UT: Brigham Young University, 1992.

Dramatic geographical formations tower over the Four Corners country in the southwestern United States. The mountains, cliffs, and sandstone spires, familiar landmarks for anglo travelers, orient Navajos both physically and spiritually. In *Sacred Land, Sacred View*, Robert McPherson describes the mythological significance of these landmarks. Navajos read their environment as a spiritual text: the gods created the physical world to help, teach, and protect people through an integrated system of beliefs represented in nature.

Messer, Ellen, and Michael Lambek, eds. *Ecology and the Sacred: Engaging the Anthropology of Roy A. Rappaport*. Ann Arbor, MI: University of Michigan Press, 2001.

*Ecology and the Sacred* commemorates and advances the anthropology of Roy A. (Skip) Rappaport. Rappaport was an original and visionary thinker whose writings, like these essays, encompass ecological theory and method; ritual, the sacred, and the cybernetics of the holy; the structural study of social maladaptation or “the anthropology of trouble”; and a policy-engaged anthropology that addresses social complexity and structural disorders in modern contexts. The contributors, who are leaders in anthropological studies of the environment and of religion, address themes emerging from Rappaport’s pioneering ethnography of Papua New Guinea through his engagement with contemporary social problems. In addition to presenting significant new ethnographic data and sharp critical perspectives, the collection demonstrates the essential holism of anthropology as represented by Rappaport’s contributions and legacy.

Metzner, Ralph. *Ayahuasca: Hallucinogens, Consciousness, and the Spirit of Nature*. Philadelphia, PA: Running Press, 1999.

Ever since the “consciousness revolution” in the 1960s, dedicated spiritual seekers and scientific researchers from all continents have explored the world of psychoactive and hallucinogenic plants. In *Ayahuasca*, objective scientific information and the narratives of ayahuasca users -- shamans and others -- are presented together. Readers will also learn the pharmacology of this Amazonian plant.

Miller, Jay. *Ancestral Mounds: Vitality and Volatility of Native America*. Lincoln, NE: University of Nebraska Press, 2015.



*Ancestral Mounds* deconstructs earthen mounds and myths in examining their importance in contemporary Native communities. Two centuries of academic scholarship regarding mounds have examined who, what, where, when, and how, but no serious investigations have addressed the basic question, why? Drawing on ethnographic and archeological studies, Jay Miller explores the wide-ranging themes and variations of mounds, from those built thousands of years ago to contemporary mounds, focusing on Native southeastern and Oklahoma towns. Native peoples continue to build and refurbish mounds each summer as part of their New Year's celebrations to honor and give thanks for ripening maize and other crops and to offer public atonement. The mound is the heart of the Native community, which is sustained by song, dance, labor, and prayer. The basic purpose of mounds across North America is the same: to serve as a locus where community effort can be engaged in creating a monument of vitality and a safe haven in the volatile world.

Mitchell, Sheri. *Sacred Instructions: Indigenous Wisdom for Living Spirit-Based Change*. Berkeley: North Atlantic Books, 2018.

Drawing from ancestral knowledge, as well as her experience as an attorney and activist, Sherri Mitchell addresses some of the most crucial issues of our day—including indigenous land rights, environmental justice, and our collective human survival. Sharing the gifts she has received from the elders of her tribe, the Penobscot Nation, she asks us to look deeply into the illusions we have labeled as truth and which separate us from our higher mind and from one another. *Sacred Instructions* explains how our traditional stories set the framework for our belief systems and urges us to decolonize our language and our stories. It reveals how the removal of women from our stories has impacted our thinking and disrupted the natural balance within our communities.

Molloy, Michael. "Indigenous Religions." In *Experiencing the World's Religions*, 34–73. New York: McGraw-Hill, 2010.

Momaday, N. Scott. "A First American Views His Land." *National Geographic*, July 1976.

———. *Earth Keeper: Reflections on the American Land*. New York: Harper Collins, 2020.

A member of the Kiowa tribe, Momaday was born in Lawton, Oklahoma and grew up on Navajo, Apache, and Pueblo reservations throughout the Southwest. It is a part of the earth he knows well and loves deeply. In *Earth Keeper*, he reflects on his native ground and its influence on his people. "When I think about my life and the lives of my ancestors," he writes, "I am inevitably led to the conviction that I, and they, belong to the American land. This is a declaration of belonging. And it is an offering to the earth." In this wise and wondrous work, Momaday shares stories and memories throughout his life, stories that have been passed down through generations, stories that reveal a profound spiritual connection to the American landscape and reverence for the natural world. He offers an homage and a warning. He shows us that the earth is a sacred place of wonder and beauty, a source of strength and healing that must be honored and protected before it's too late. As he so eloquently and simply reminds us, we must all be keepers of the earth.

———. “The Man Made of Words.” In *Indian Voices: The First Convocation of American Indian Scholars*, edited by Rupert Costo, 49–84. San Francisco, CA: 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.

Monani, Salma, and Joni Adamson, eds. *Ecocriticism and Indigenous Studies: Conversations from Earth to Cosmos*. New York: Routledge, 2017.

This book addresses the intersections between the interdisciplinary realms of Ecocriticism and Indigenous and Native American Studies, and between academic theory and pragmatic eco-activism conducted by multiethnic and indigenous communities. It illuminates the multi-layered, polyvocal ways in which artistic expressions render ecological connections, drawing on scholars working in collaboration with Indigenous artists from all walks of life, including film, literature, performance, and other forms of multimedia to expand existing conversations. Both local and global in its focus, the volume includes essays from multiethnic and Indigenous communities across the world, visiting topics such as Navajo opera, Sami film production history, south Indian tribal documentary, Maori art installations, Native American and First Nations science-fiction literature and film, Amazonian poetry, and many others. Highlighting trans-Indigenous sensibilities that speak to worldwide crises of environmental politics and action against marginalization, the collection alerts readers to movements of community resilience and resistance, cosmological thinking about inter- and intra-generational multi-species relations, and understandings of indigenous aesthetics and material ecologies. It engages with emerging environmental concepts such as multispecies ethnography, cosmopolitics, and trans-indigeneity, as well as with new areas of ecocritical research such as material ecocriticism, biosemiotics, and media studies. In its breadth and scope, this book promises new directions for ecocritical thought and environmental humanities practice, providing thought-provoking insight into what it means to be human in a locally situated, globally networked, and cosmologically complex world.

Moore, Omar Khayyam. “Divination: A New Perspective.” *American Anthropologist* 59, no. 1 (1957): 69–74.

Morley, Julie J. *Future Sacred: The Connected Creativity of Nature*. Rochester: Park Street Press, 2019.

In *Future Sacred*, Julie J. Morley offers a new perspective on the human connection to the cosmos by unveiling the connected creativity and sacred intelligence of nature. She rejects the “survival of the fittest” narrative--the idea that survival requires strife--and offers symbiosis and cooperation as nature’s path forward. Morley concludes that our sacred future depends on compassionately understanding and integrating multiple intelligences, seeing relationships and interdependence as fundamental and sacred, as well as honoring the experiences of all sentient beings. Instead of “mastery over nature,” we must shift toward synergy with nature--and with each other as diverse expressions of nature’s creativity.

Morrell, Rima A. *The Sacred Power of Huna: Spirituality and Shamanism in Hawai'i*. Rochester: Inner Traditions, 2005.

Following her years in the islands, and Ph.D. in Huna, Rima reveals new knowledge about this sacred tradition. Citing the work of earlier researchers such as Max Freedom Long, as well as native kahuna, Rima reveals knowledge about Huna that has not previously been available: the role of emotion in gaining true wisdom, the magical elements of Hawaiian language, the sophisticated system of lunar astrology, and the hula as a system of shamanism. Rima also shows how the principles of a society woven with love can shape our own lives.

Morris, Brian. *Animals and Ancestors: An Ethnography*. New York: Berg, 2000.

Ever since the emergence of human culture, people and animals have co-existed in close proximity. Humans have always recognized both their kinship with animals and their fundamental differences, as animals have always been a threat to humans’ well-being. The relationship, therefore, has been complex, intimate, reciprocal, personal, and -- crucially -- ambivalent. It is hardly surprising that animals evoke strong emotions in humans, both positive and negative. This companion volume to Morris’ important earlier work, *The Power of Animals*, is a sustained investigation of the Malawi people’s sacramental attitude to animals, particularly the role that animals play in life-cycle rituals, their relationship to the divinity and to spirits of the dead. How people relate to and use animals speaks volumes about their culture and beliefs. This book overturns the ingrained prejudice within much ethnographic work, which has often dismissed the pivotal role animals play in culture, and shows that personhood, religion, and a wide range of rituals are informed by, and even dependent upon, human-animal relations.

Morton, John. “Totemism.” In *The Encyclopedia of Religion and Nature*, edited by Bron Taylor, 2:1644–46. London: Thoemmes Continuum, 2005.

Morton, Ron L., and Carl Gawboy. *Talking Rocks: Geology and 10,000 Years of Native American Tradition in the Lake Superior Region*. Minneapolis, MN: University of Minnesota Press, 2003.

An earth scientist and a Native American elder explore the natural history of the Lake Superior region, examining both the science and the spirit of the land.

Mowaljarlai, David. *Yorro Yorro: Original Creation and the Renewal of Nature: Rock Art and Stories from the Australian Kimberley*. Second Edition. Broome: Magabala Books Aboriginal Corporation, 2017.

In a remarkable collaboration, Aboriginal elder David Mowaljarlai and photographer Jutta Malnic rekindle a story that reaches back 60,000 years, constituting the oldest memory of humankind. Illustrated with more than 120 color plates, *Yorro Yorro* tells of the Wandjina creation spirits of the remote Kimberley region of Western Australia.

Myerhoff, Barbara G. *Peyote Hunt: The Sacred Journey of the Huichol Indians*. Ithaca, NY: 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.

Nabhan, Gary Paul. *Cultures of Habitat: On Nature, Culture, and Story*. Washington, D.C.: Counterpoint, 1997.

Ethnobotanist Gary Paul Nabhan provides 26 essays that go beyond mere observations of wildlife but offer theories of links between cultural and biological diversity. He champions a shift away from the preservation efforts of the mainstream environmental movement, rejecting the separateness of ecological preserves that exclude humans. Nabhan argues that biodiversity thrives best in the presence of an involved, participatory culture, and his argument is bolstered by research and years of field experience.

Nabokov, Peter. *Where the Lightning Strikes: The Lives of American Indian Sacred Places*. New York: Penguin Books, 2006.

For thousands of years, Native Americans have told stories about the powers of revered landscapes and sought spiritual direction at mysterious places in their homelands. In this important book, respected scholar and anthropologist Peter Nabokov writes of a wide range of sacred places in Native America. From the "high country" of California to Tennessee's Tellico Valley, from the Black Hills of South Dakota to Rainbow Canyon in Arizona, each chapter delves into the relationship between Indian cultures and their environments and describes the myths and legends, practices, and rituals that sustained them.

Nadasdy, Paul. *Hunters and Bureaucrats: Power, Knowledge, and Aboriginal-State Relations in the Southwest Yukon*. Vancouver: University of British Columbia Press, 2003.

Based on three years of ethnographic research in the Yukon, this book examines contemporary efforts to restructure the relationship between aboriginal peoples and the state in Canada. Although it is widely held that land claims and co-management – two of the most visible and celebrated elements of this restructuring – will help reverse centuries of inequity, this book challenges this conventional wisdom, arguing that land claims and co-management may be less empowering for First Nation peoples than is often supposed. The book examines the complex relationship between the people of Kluane First Nation, the land and animals, and the state. It shows that Kluane human-animal relations are at least partially incompatible with Euro-Canadian notions of “property” and “knowledge.” Yet, these concepts form the conceptual basis for land claims and co-management, respectively. As a result, these processes necessarily end up taking for granted – and so helping to reproduce – existing power relations. First Nation peoples’ participation in land claim negotiations and co-management have forced them – at least in some contexts – to adopt Euro-Canadian perspectives toward the land and animals. They have been forced to develop bureaucratic infrastructures for interfacing with the state, and they have had to become bureaucrats themselves, learning to speak and act in uncharacteristic ways. Thus, land claims and co-management have helped undermine the very way of life they are supposed to be protecting.

———. *Sovereignty's Entailments: First Nation State Formation in the Yukon*. Toronto: University of Toronto Press, 2017.

Based on over five years of ethnographic research carried out in the southwest Yukon, *Sovereignty's Entailments* is a close ethnographic analysis of everyday practices of state formation in a society whose members do not take for granted the cultural entailments of sovereignty. This approach enables Nadasdy to illustrate the full scope and magnitude of the “cultural revolution” that is state formation and expose the culturally specific assumptions about space, time, and sociality that lie at the heart of sovereign politics.

———. “Transcending the Debate over the Ecologically Noble Indian: Indigenous Peoples and Environmentalism.” *Ethnohistory* 52, no. 2 (2005): 291–331.

Recent debates over the stereotype of the “ecologically noble Indian” have helped illuminate some of the ambiguities and complexities that characterize the relationship between indigenous peoples and environmentalism. But, while scholars engaged in this debate have examined the cultural assumptions underlying Euro- American notions of indigeness, they have paid relatively little attention to the equally problematic concepts of environmentalism and conservation, and how use of these terms necessarily frames indigenous people’s beliefs and values in Euro-North American cultural terms. This essay examines the cultural assumptions underlying these concepts and highlights political consequences of their use.

Narby, Jeremy. *Intelligence in Nature: An Inquiry into Knowledge*. New York: Penguin, 2005.

Anthropologist Jeremy Narby has altered how we understand the Shamanic cultures and traditions that have undergone a worldwide revival in recent years. Now, Narby travels the globe-from the Amazon Basin to the Far East-to probe what traditional healers and

pioneering researchers understand about the intelligence present in all forms of life. *Intelligence in Nature* presents overwhelming illustrative evidence that independent intelligence is not unique to humanity alone. Indeed, bacteria, plants, animals, and other forms of nonhuman life display an uncanny penchant for self-deterministic decisions, patterns, and actions. Narby presents the first in-depth anthropological study of this concept in the West. He not only uncovers a mysterious thread of intelligent behavior within the natural world but also probes the question of what humanity can learn from nature's economy and knowingness in its own search for a saner and more sustainable way of life.

———. *The Cosmic Serpent: DNA and the Origins of Knowledge*. New York: Jeremy P. Tarcher/Putnam, 1998.

This adventure in science and imagination leads the reader through unexplored jungles and uncharted aspects of mind to the heart of knowledge. In a first-person narrative of scientific discovery that opens new perspectives on biology, anthropology, and the limits of rationalism, *The Cosmic Serpent* reveals how startlingly different the world around us appears when we open our minds to it.

Narby, Jeremy, and Francius Huxley, eds. *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.

NDN Collective. *Required Reading: Climate Justice, Adaptation and Investing in Indigenous Power*. Rapid City, SD: Loam, 2021.

*Required Reading: Climate Justice, Adaptation, and Investing in Indigenous Power* is a practical guide to political transformation from organizers and allies within Indigenous-led movements. Powered by the NDN Collective – an Indigenous-led organization dedicated to building indigenous power through organizing, activism, philanthropy, grantmaking, capacity-building and narrative change – *Required Reading* equips seasoned politicians and grassroots advocates alike with the perspectives necessary to establish equitable and meaningful solutions to the climate catastrophe.

Neidjie, Bill. *Gagudju Man: The Environmental and Spiritual Philosophy of a Senior Traditional Owner, Kakadu National Park, Northern Territory, Australia*. Marleston: Gecko Books, 2007.

Neihardt, John G. *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux*. Albany, NY: State University of New York Press, 2008.

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. "North America: Native Ecologies and Cosmovisions Renew Treaties with the Earth and Fuel Indigenous Movements." In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John Grim, 138–47. London and New York: Routledge, 2017.

We have treaties with creation. We have treaties with the fish, we have a treaty with the rice, with that lake ... Creation doesn't give a second chance; we can't renegotiate again. Protect the land, live with the land, not off of it.

———, 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, Melissa K., and Dan Shilling. *Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability*. New York: Cambridge University Press, 2018.

This book examines the importance of Traditional Ecological Knowledge (TEK) and how it can provide models for a time-tested form of sustainability needed in the world today. The essays, written by a team of scholars from diverse disciplinary backgrounds, explore TEK through compelling cases of environmental sustainability from multiple tribal and geographic locations in North America and beyond. Addressing the philosophical issues concerning indigenous and ecological knowledge production and maintenance, they focus on how environmental values and ethics are applied to the uses of land. Grounded in an understanding of the profound relationship between biological and cultural diversity, this book defines, interrogates, and problematizes, the many definitions of traditional ecological knowledge and sustainability. It includes a holistic and broad disciplinary

approach to sustainability, including language, art, and ceremony, as critical ways to maintain healthy human-environment relations.

Nelson, Richard K. *Hunters of the Northern Forest: Designs for Survival among Alaskan Kutchin*. Chicago, IL: University of Chicago Press, 1973.

Boreal forest Indians like the Kutchin of east-central Alaska are among the few native Americans who still actively pursue a hunter's way of life. Yet even among these people hunting and gathering is vanishing so rapidly that it will soon disappear.

———. *Make Prayers to the Raven: A Koyukon View of the Northern Forest*. Chicago, IL: 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.

Nerburn, Kent. *Native Echoes: Listening to the Spirit of the Land*. Minneapolis, MN: Wolf and Dog Books, 2017.

An Ojibwe elder once counseled Nerburn to "always teach by stories, because stories lodge deep in the heart." Using skills learned from Native storytellers as well as a deep reverence for the world's spiritual traditions, Nerburn takes us to an Ojibwe burial, down lonely winter roads, and into landscapes where trees have presence and the earth is made alive by the mystical power of water and light. *Native Echoes* is a stark, poetic work that honors both Native American traditions and our western way of thinking and believing.

———. *The Wisdom of Native Americans*. Novato, CA: New World Library, 1999.

*The Wisdom of Native Americans* brings together centuries of wisdom, much of it collected for the first time. Highly relevant to contemporary struggles, the words of great leaders such as Chief Joseph, Chief Red Jacket, and Chief Seattle resound in these pages, reminding us that there are natural, unassailable truths, that all men are brothers, and that hope for the future must never be let go.

Nerburn, Kent, and Louise Mengelkoch, eds. *Native American Wisdom*. Novato, CA: New World Library, 1991.

Ntiemoa-Baidu, Yaa. "Indigenous Beliefs and Biodiversity Conservation: The Effectiveness of Sacred Groves, Taboos, and Totems in Ghana for Habitat and Species Conservation." *Journal for the Study of Religion, Nature, and Culture* 2, no. 3 (2008): 309–26.



The paper evaluates the effectiveness of sacred forests, taboos, and totems associated with various animal species in Ghana for biodiversity conservation. The Nkodurom and Pinkwae Sacred Groves have been preserved by local communities through beliefs enforced by a range of restrictions and taboos. In both cases, the groves are the only relatively intact forest in severely degraded landscapes and farmlands. The paper discusses the value of traditional strategies as a tool for species and habitat conservation and calls for a global assessment of indigenous conservation systems, and promotion of those systems that have potential to augment biodiversity conservation efforts in Africa.

Ntuli, Pitika. "Indigenous Knowledge Systems and the African Renaissance." In *Indigenous Knowledge and the Integration of Knowledge Systems: Towards a Philosophy of Articulation*, edited by Catherine A. Odora Hoppers, 53–66. Claremont, South Africa: New Africa Books, 2002.

Nyamweru, Celia, and Michael Sheridan, eds. "Special Issue: African Sacred Ecologies." *Journal for the Study of Religion, Nature and Culture* 2, no. 3 (2008): 285–407.

Obadia, Lionel. "The Conflicting Relationships of Sherpas to Nature: Indigenous or Western Ecology." *Journal for the Study of Religion, Nature and Culture* 2, no. 1 (2008): 116–34.

Based upon recent observations of the Sherpas' attitudes towards 'development' and tourism, this paper attempts to question the parallel transformations of the ecological settings and representations of this ethnic group living in Northern Nepal. The religion and ecology of the Sherpas features a mix of Buddhism, Shamanism and Animism. Whilst the ecological views of Buddhism (especially aimed at the respect of living animals) have a modest but ongoing impact, the Sherpa shamanistic-animistic beliefs are vital elements of village life and daily human-nature interactions. The environment is 'stuffed' with spirits and other transient forces that reside in the physical environment. One might conclude that the Sherpas should be ecologically benevolent, but ethnographic data suggests otherwise. The animistic manifestations in specific spaces are instructive of the fact that the Sherpas are key actors in the destruction of (spirited) forests because of rather than in spite of their religious beliefs. Yet they nevertheless adopt a language of conservation when speaking about their environment. This paper argues that the apparent contradictions between Sherpa beliefs and practices are owing both to their culture and to the result of development ideologies which parallel the opening of Nepal to a global economy. Sherpa conservation practices are 'traditional' as well as infused with Western ideas of sustainability, which the Sherpas have incorporated and reinterpreted.

Obasola, Kehinde E. "African Religion and Environmental Dynamics: Implications for Human and Sustainable Development." *Journal of Studies in the Social Sciences* 4, no. 2 (2020): 199–212.

The environmental crisis now encompasses the entire earth. Strangely enough, although the destruction of the sacred quality of nature by modern man dominated by a secularist perspective is directly responsible for this catastrophe, the vast majority of the human species, whether participating directly or indirectly in the havoc wreaked upon the natural environment, still lives within a worldview dominated by religion. The role of religion in

the solution of the existing crisis between man and nature is therefore crucial. Furthermore, any discussion of religion and the order of nature, which is interested in healing the wounds of the earth and ameliorating the existing crisis now threatening man's terrestrial existence, cannot but take place on a global scale. In the same vein, there is the recognition that the earth is in danger from human activity and use and changes need to be made in order to sustain life on the earth. Most if not all of the environmental crises are caused by "human carelessness and greed". It is expedient to state that the environmental issue has a dimension which oftentimes has been neglected and that by virtue of the fact that there are no enabling laws or affirmative actions by both the government and the people. If the issue of human right is taken seriously, it has a way it can impact positively on the environment and this will engender positive development.

Oelschlaeger, Max. *The Idea of Wilderness: From Prehistory to the Age of Ecology*. New Haven, CT: Yale University Press, 1991.

In this broad-ranging book Max Oelschlaeger argues that the idea of wilderness has reflected the evolving character of human existence from Paleolithic times to the present day. An intellectual history, it draws together evidence from philosophy, anthropology, theology, literature, ecology, cultural geography, and archeology to provide a new scientifically and philosophically informed understanding of humankind's relationship to nature.

Olafsson, Harold. "Taboo and Environment, Cebuano and Tagbanuwa: Two Cases of Indigenous Management of National Resources in Northern Philippines and Their Relation to Religion." *Philippine Quarterly of Culture and Society* 23, no. 1 (1995): 20–34.

Olson, Dennis L. *Shared Spirits: Wildlife and Native Americans*. Nevis: Northwood Press, 1995.

Traditional Native American stories have often been used to share wisdom and teach lessons on how to live in harmony with the earth. Many of them include animals revered by the tribes wolf, bear, eagle, deer, buffalo.

Olupona, Jacob K., ed. *Beyond Primitivism: Indigenous Religious Traditions and Modernity*. New York: Routledge, 2004.

What role do indigenous religions play in today's world? *Beyond Primitivism* is a complete appraisal of indigenous religions - faiths integrally connected to the cultures in which they originate, as distinct from global religions of conversion - as practiced across America, Africa, Asia and the Pacific today. At a time when local traditions across the world are colliding with global culture, it explores the future of indigenous faiths as they encounter modernity and globalization. *Beyond Primitivism* argues that indigenous religions are not irrelevant in modern society, but are dynamic, progressive forces of continuing vitality and influence. Including essays on Haitian vodou, Korean shamanism and the Sri Lankan "Wild Man", the contributors reveal the relevance of native religions to millions of believers worldwide, challenging the perception that indigenous faiths are vanishing from the face of the globe.

———. “Religion and Ecology in African Culture and Society.” In *The Oxford Handbook of Religion and Ecology*, edited by Roger S. Gottlieb, 259–82. New York: Oxford University Press, 2006.

The study of Africa’s traditional religion and the environment can be termed the ecology of religion. The complexity of the relationship between environment and religion in indigenous and contemporary African cultures and societies requires a more multidisciplinary approach that draws from a variety of sources, approaches, and epistemological positions: phenomenology, ecology, geography of religion, indigenous hermeneutics, and traditional anthropological theories under which religion and spirituality is normally studied. This article examines the environmental referentiality of lived religion, especially rituals, in Africa. It argues that the core of religious worldview and the origins of ritual and the cycles of nature—the regularities and repetitions as phenomena of nature—may account for the origins of ritual. Indeed, it may not be out of place to speak of the ritualization of the environment as a way to describe the intricate relationship between ritual and environment in African cosmology and religion. This article also looks at shrines and temples in Africa.

———. “The Spirituality of Matter: Religion and Environment in Yoruba Tradition, Nigeria.” *Dialogue & Alliance* 9, no. 2 (1995): 69–80.

Osborn, Ann. *The Four Seasons of the U’wa: A Chibcha Ritual Ecology in the Colombian Andes*. Herefordshire: 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, 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. The life-sustaining annual round of ceremonies described here were undertaken not only for themselves but also on behalf of 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.

Osgood, Cornelius. “Culture: Its Empirical and Non-Empirical Character.” *Southwestern Journal of Anthropology* 7, no. 2 (1951): 202–14.

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 ethno-metaphysics, 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 consists of a selection of Ojibwa narratives, followed by the authors' interpretation of these texts. The authors also comment on related ethnographic and historical studies.

Paliya, Anna. "The Spirituality of Nature: Indigenous Tradition in James Cameron's *Avatar* and Western Mentality's Failure to See Within." *Kino: The Western Undergraduate Journal of Film Studies* 3, no. 1 (2012): 1–8.

Pandian, Jacob. "The Mythology of the Savage Other in the Western Traditions." In *Anthropology and the Western Tradition: Toward an Authentic Anthropology*, 62–69. Prospect Heights: Waveland Press, 1985.

Panelli, Ruth, and Gail Tipa. "Placing Well-Being: A Maori Case Study of Cultural and Environmental Specificity." *EcoHealth* 4 (2007): 445–60.

Studies of well-being have been dominated by perspectives that stem from Western, health-science notions of individual's health and psychological development. In recent times, however, there has been a developing sensitivity to the cultural and place-specific contexts affecting the health and well-being of contrasting populations in different environments. Drawing on these advances, this article explores the potential in conceptualizing a place-based notion of well-being that recognizes the cultural and environmental specificity of well-being for specific populations in a given setting. We argue that a geographical approach to well-being enables the linking of culture and environment for future indigenous research into both ecosystems and human health. Taking the case of an indigenous population, we identify the contexts that affect Maori well-being and we argue that key sociocultural and environmental dimensions need to be integrated for a culturally appropriate approach to Maori well-being.

Parker, Arthur Caswell. *The Code of Handsome Lake, the Seneca Prophet*. London: Forgotten Books, 2008.

Handsome Lake (1735-1815) was a religious reformer among the Iroquois, the prominent alliance of New York tribes. His "Code", presented in this book in full, attempted to simplify the spiritual practices of the Iroquois, preaching temperance, a strict moral code, and self-determination. It also contains some startling prophecies: Handsome Lake believed the world would end (by fire) in the year 2100; he predicted the destruction of the environment, famines, and war; and one of his visions (see section 93) appears to describe the destruction of the ozone layer. This book also contains invaluable descriptions of Iroquois religious rituals and myths at the turn of the twentieth Century.

Parrinder, Geoffrey. *African Traditional Religion*. London: Sheldon Press, 1974.

Parry, Glenn Aparicio. *Original Thinking: A Radical Revisioning of Time, Humanity, and Nature*. Berkeley: North Atlantic Books, 2015.

In *Original Thinking*, Glenn Aparicio Parry delves into the evolution of Western thought to recover the living roots of wisdom that can correct the imbalances in our modern worldview. Inspired by groundbreaking dialogues that the author organized between Native American elders and leading-edge Western scientists to explore the underlying principles of the cosmos, this book offers a radical revisioning of how we think. Asking questions such as, Is it possible to come up with an original thought?, What does it mean to be human?, and How has our thinking created our world today?, Parry challenges us to consider many of our most basic assumptions. To think originally--as in thinking new thoughts that have never been thought or said before--is according to Parry, largely an illusion. So, too, is the idea of linear human progress. Most of us have traveled far from our ancestral lands, and in so doing, lost connection with place, the origin of our consciousness.

Parsons, Elsie Clews. *Pueblo Indian Religion*. Vol. I–II. Lincoln, NE: University of Nebraska Press, 1996.

The rich religious beliefs and ceremonials of the Pueblo Indians of Arizona and New Mexico were first synthesized and compared by ethnologist Elsie Clews Parsons. Prodigious research and a quarter-century of fieldwork went into her 1939 encyclopedic two-volume work, *Pueblo Indian Religion*. The author gives an integrated picture of the complex religious and social life in the pueblos, including Zuni, Acoma, Laguna, Taos, Isleta, Sandia, Jemez, Cochiti, Santa Clara, San Felipe, Santo Domingo, San Juan, and the Hopi villages. In Volume I she discusses shelter, social structure, land tenure, customs, and popular beliefs. Parsons also describes spirits, cosmic notions, and a wide range of rituals.

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

———. "Respective Nature: A Maori Perspective." *Worldviews: Environment, Culture, Religion* 2, no. 1 (1998): 69–78.

This paper presents a distinctively Maori version of the idea that we should respect all creatures. At the heart of this philosophy is the concept of mauri, a life force which unites all creatures and enables them to flourish. A philosophy of respect for mauri asks us to respect and even enhance the essence or character of each creature and of each habitat. According to this philosophy we should seek to live in harmony with nature, not dominate it, harming other creatures only when we really need to. The paper ends by arguing that those who find the idea of mauri hard to accept can work instead through the more familiar idea of mana, as the mauri of a creature would not be thought to matter unless its mana were acknowledged. Further, both mauri and mana involve an acknowledgement of the unity of all things, as well as their individual importance. The mana or standing of any creature depends on that of many others. The central thread of

this Maori philosophy for the environment then is that we acknowledge and care about the special character of each creature, its mana and its mauri.

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.

Pennybacker, Mindy. “The First Environmentalists.” *The Nation*, February 7, 2000.

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

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

Perkins, John, and Shakaim Mariano Shakai Ijisam Chumpi. *Spirit of the Shuar: Wisdom from the Last Unconquered People of the Amazon*. Rochester: Destiny Books, 2001.

Here, in their own words, the Shuar share their practices of shapeshifting, “dreaming the world,” and ecstatic sex, including the role older women play in teaching uninitiated men how to please. They explain the interdependence of humans and the environment, their formula for peace and balance, and their faith in arutam, the life-giving spirit of nature that allows each of us to transform ourselves. And they describe how their ancient-and current-practice of shrinking heads fits into their cultural philosophy. Whether exploring the mystery of shamanic shapeshifting, delving deeper into the powers of healing herbs and psychotropic plants, or finding new ways to live sustainably and sensitively in the face of encroaching development and environmental destruction, the Shuar have emerged as a strong people determined to preserve their identity and beliefs and share their teachings with a world in dire need of their wisdom.

Pierotti, Raymond John. *Indigenous Knowledge, Ecology, and Evolutionary Biology*. New York: Routledge, 2010.

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.

Pitesa, Nicole. *James Cameron's Avatar: The Na'vi Quest*. New York: HarperFestival, 2009.

In the futuristic world of Avatar, Jake, a wounded ex-marine, is thrust into an elaborate scheme to mine an exotic planet for its rare and valuable natural resources. Scientists have created Avatars -- bodies designed to look like the planet's alien inhabitants that have to be operated by a human consciousness. Walking in his Avatar body, Jake finds himself drawn to the planet's way of life. But as the threat of war grows ever closer, Jake finds himself torn between his human roots and the new friends he wants to protect.

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

Plumwood, Val. "The Struggle for Environmental Philosophy in Australia." *Worldviews: Environment, Culture, Religion* 3, no. 2 (1999): 157–78.

From the author: Australian settler philosophy needs to create the basis for two important cultural dialogues, with the philosophy of Aboriginal people on the one hand, and with the land the settler way of life is destroying on the other. Through these interconnected dialogues we might begin the process of resolving in a positive way the unhappy anxieties surrounding Australian identity. Mainstream Australian academic philosophy has certainly not provided fertile ground for such dialogues, and its dominant forms could hardly be further away from Australian indigenous philosophies or from land-sensitive forms of environmental philosophy. It is a paradox that in a continent where Australian Aboriginal people have given land spirituality what is perhaps the world's most powerful and integrated development, settler philosophy contrives to provide what is probably the world's strongest dismissal of other ways to think about the land than those legitimated by western reductionism and rationalism. This paradox, I suggest, can be explained through understanding the ascendancy of ex-colonial masculinity in Australian culture and academic philosophy.

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

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.

Posey, Darrell A., ed. *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment*. London: Intermediate Technology Publications/United Nations Environmental Programme, 1999.

Including philosophical, scientific, legal, and personal perspectives, this work is a large volume of scholarly articles and first hand 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.

———. “The ‘Balance Sheet’ and the ‘Sacred Balance’: Valuing the Knowledge of Indigenous and Traditional Peoples.” *Worldviews: Environment, Culture, Religion* 2, no. 2 (1998): 91–106.

Indigenous and traditional peoples, who often attribute a sacred quality to nature, have made major contributions to the enhancement and conservation of the world’s biodiversity. Although this is increasingly recognised in international discourse, the rights of these peoples to continue their traditional practices are threatened by the globalized economy. Likewise, science implicitly denies their contribution to biodiversity conservation and enhancement by referring to their lands as “wild” or “wilderness”. It also effectively undermines their rights by claiming that the biodiversity fostered by their traditional practices is a global resource. In order to counter these threats, we need, not only to strengthen the rights of indigenous and traditional peoples, but also to reverse global trends that substitute economic and utilitarian models for the holistic concept of the “sacred balance”.

Posey, Darrell A., and Graham Dutfield. *Indigenous Peoples and Sustainability: Cases and Actions*. Utrecht, Netherlands: International Books, 1997.

*Indigenous Peoples and Sustainability: Cases and Actions* is rich in case studies illustrating how Indigenous peoples - through integration of their knowledge with practical strategies for conservation - have historically been and are still successful in attaining sustainability. *Indigenous Peoples* presently live in the most ecologically diverse regions and manage about one fifth of the earth’s surface. They practice the fundamental principles of managing their land and resources for the spiritual health of the Earth and for the future generations of all its species. If this book has but one thing to communicate, it would be that financial, economic, and political support for projects conceived, led, and implemented by Indigenous peoples must be the most important priority for effective change.

Praet, Istvan. *Animism and the Question of Life*. Routledge Studies in Anthropology. New York: Routledge, 2014.



The central purpose of this book is to help change the terms of the debate on animism, a classic theme in anthropology. It combines some of the finest ethnographic material currently available (including firsthand research on the Chachi of Ecuador) with an unusually broad geographic scope (the Americas, Asia, and Africa). Edward B. Tylor originally defined animism as the first phase in the development of religion. The heyday of cultural evolutionism may be over, but his basic conception is commonly assumed to remain valid in at least one respect: there is still a broad consensus that everything is alive within animism, or at least that more things are alive than a modern scientific observer would allow for (e.g., clouds, rivers, mountains). It is considered self-evident that animism is based on a kind of exaggeration: its adherents are presumed to impute life to this, that and the other in a remarkably generous manner. Against the prevailing consensus, this book argues that if animism has one outstanding feature, it is its peculiar restrictiveness. Animistic notions of life are astonishingly uniform across the globe, insofar as they are restricted rather than exaggerated. In modern Western cosmology, life overlaps with the animate. Within animism, however, life is always conditional, and therefore tends to be limited to one's kin, one's pets and perhaps the plants in one's garden. Thus it emerges that "our" modern biological concept of life is stranger than generally thought.

Preston, Douglas. *Talking Ground: One Family's Journey on Horseback Across the Sacred Land of the Navajo*. Albuquerque, NM: University of New Mexico Press, 1995.

In 1992 Doug Preston and his family rode horseback across 400 miles of desert in Utah, Arizona, and New Mexico. They were retracing the route of the Navajo deity Naay+(c)+(c)' neizgh+in+, the Slayer of Alien Gods, on his quest to restore beauty and balance to the Earth. More than a travelog, Preston's account of the journey is a tale of two cultures meeting in a sacred land.

Pritchard, Evan T. *Native American Stories of the Sacred*. Woodstock: SkyLight Paths Publishing, 2005.

Drawn from tribes across North America, these are careful retellings of traditional stories such as Son of Light's quest to win back his captured wife from the monstrous Man-Eagle; humble Muskrat's noble self-sacrifice to establish solid land so other beings might live; Water Spider's creative solution for retrieving fire for all the animals; and White Buffalo Calf Woman's profound gift of the sacred pipe to the people. Each of the compelling stories in this collection illustrates principles that can guide you on your own spiritual quest.

Puryear, Mark. *The Nature of Asatru: An Overview of the Ideas and Philosophy of Indigenous Religion of Northern Europe*. Lincoln, NE: iUniverse, 2006.

Ásatrú (AH-sa-troo), also called Odinism, is the native religion of the Teutonic peoples as embodied in the fundamentals of their cultural expressions. Much more than just a belief system, it encompasses every aspect of ancient Northern European society. This book is an attempt to explain the basic philosophic and moral ideals of this ancient way of life, while seeking to eliminate many of the misconceptions surrounding it. Demonstrated here

is the nature of a faith that has existed for centuries, in spite of numerous campaigns to suppress or destroy it by various powers. Once the reader learns the core values found within this creed, it is easy to recognize how it coincides with our notions of civilization and its evolution. It teaches inner strength and courage, as well as kindness and compassion. In introducing the positive, ethical standards Ásatrú has to offer, the aim here is to rekindle the primal spirit within us all.

Rajotte, Freda. *First Nations Faith and Ecology*. London: Cassell, 1995.

Freda Rajotte explores how the First Nations have understood the world and their place in it from the first migrations to North America thousands of years ago, through Western colonization, to the roots of their current spiritual revival. She represents the diversity of First Nations' peoples - each with its own language, mythology and traditions.

Ranger, Terence. "Zimbabwe's Matopo Hills." In *The Encyclopedia of Religion and Nature*, edited by Bron R. Taylor, 2:1807–10. New York: Thoemmes Continuum, 2005.

Rappaport, Roy A. *Ecology, Meaning, and Religion*. Richmond: North Atlantic Books, 1979.

———. *Pigs for the Ancestors: Ritual in the Ecology of a New Guinea People*. Second Edition. New Haven: Yale University Press, 1984.

The Tsembaga Maring are a group of slash-and-burn farmers occupying a small territory on the northern slopes of the Central Highlands of New Guinea. Taking them to be part of a complex ecological system which includes their human neighbors as well as the flora and fauna with which they share their territory, Rappaport argues that their elaborate ritual cycle, which ostensibly refers to spirits, in fact operates as a homeostatic mechanism regulating the size of the pig population, acreage in cultivation, fallow periods, energy expenditure in subsistence activities, protein ingestion, man-land ratios, and the frequency of fighting. The sustained functional analysis relies upon quantitative data and shows how, when, and to what degree cultural and non-cultural variables affect one another. The findings challenge the view that religious rituals have no effect upon the external world as well as the assumption that ecological studies of human groups require an analytical framework fundamentally different from those employed in the study of other animals. This study not only fills a gap in New Guinea ethnography but also constitutes a major contribution to ecological anthropology, the study of religion, and functional analysis.

———. *Ritual and Religion in the Making of Humanity*. New York: Cambridge University Press, 1999.

This book argues that religion can and must be reconciled with science. Combining adaptive and cognitive approaches, it is a comprehensive analysis of religion's evolutionary significance, and its inextricable interdependence with language. It is also a detailed study of religion's main component, ritual, which constructs the conceptions that we take to be religious and therefore central in the making of humanity's adaptation. The

text amounts to a manual for effective ritual, illustrated by examples drawn from a range of disciplines.

———. “Ritual Regulation of Environmental Relations among a New Guinea People.” *Ethnology* 6, no. 1 (1967): 17–30.

Ray, Benjamin. *African Religions: Symbol, Ritual, and Community*. Englewood: Prentice-Hall, 1999.

This book presents a portrait of African religious history framed in the religious themes common to the rest of the world. It looks at the traditional religions that provided the philosophical, religious, and ethical basis of African culture. Focusing primarily on traditional African religions and their related myths, rituals, authorities, ethics, and artwork, the book also includes substantial treatment on nationalism, African Islam and Christianity. For anyone who wants to gain an understanding of the relationship between African religion and culture.

Razam, Rak. *Aya Awakenings: A Shamanic Odyssey*. Berkeley, CA: North Atlantic Books, 2013.

Experiential journalist Rak Razam sets out to document the thriving business of 21st-century hallucinogenic shamanism starting with a trip to the annual Amazonian Shaman Conference in Iquitos, Peru, where he meets a motley crew of “spiritual tourists,” rogue scientists, black magicians, and indigenous and Western healers and guides, all in town to partake of the ritual--and the medicine--of ayahuasca, “the vine of souls.” Combining his personal story with the history of Amazonian shamanism, Razam takes the reader along on an entertaining, enlightening adventure.

———. *Ayahuasca Sessions: Conversations with Amazonian Curanderos and Western Shamans*. Berkeley, CA: North Atlantic Books, 2014.

This companion volume to the author’s memoir *Aya Awakenings* collects in-depth interviews with native Amazonian curanderos (healers) and Western shamans traveling the “gringo trail” in the jungles of Central and South America in search of a direct encounter with ayahuasca’s multidimensional reality.

Redford, Kent H. “The Ecologically Noble Savage.” *Cultural Survival Quarterly*, 1993.

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.

Redman, Charles L. *Human Impact on Ancient Environments*. Tucson, AZ: University of Arizona Press, 1999.

The archeological record contains hundreds of situations in which societies developed long-term sustainable relationships with their environments—and thousands in which the relationships were destructive. Charles Redman demonstrates that much can be learned from an improved understanding of peoples who, through seemingly rational decisions, degraded their environments and threatened their own survival. By discussing archeological case studies from around the world, Redman reveals the long-range coevolution of culture and environment and clearly shows the impact that ancient peoples had on their world. These case studies focus on four themes: habitat transformation and animal extinctions, agricultural practices, urban growth, and the forces that accompany complex society. They show that humankind's commitment to agriculture has had cultural consequences that have conditioned our perception of the environment and reveal that societies before European contact did not necessarily live the utopian existences that have been popularly supposed. Whereas most books on this topic tend to treat human societies as mere reactors to environmental stimuli, Redman's volume shows them to be active participants in complex and evolving ecological relationships. *Human Impact on Ancient Environments* demonstrates how archeological research can provide unique insights into the nature of human stewardship of the Earth and can permanently alter the way we think about humans and the environment.

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): 213–42.

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

Reichel-Dolmatoff, Gerardo. "A View from the Headwaters." *The Ecologist* 29, no. 4 (1999): 276–80.

In this remarkable essay, adapted from a speech given in Brazil in 1988, the late Colombian anthropologist Gerardo Reichel-Dolmatoff presents a powerful view of the Amazon river as seen by the area's tribal inhabitants. In doing so, he questions the validity of our modern views of landscape and nature.

———. *Amazonian Cosmos: The Sexual and Religious Symbolism of the Tukano Indians*. Chicago, IL: University of Chicago Press, 1971.

This work is a study of the religious symbolism of a small group of tropical rain forest Indians known as the Desana (a subgroup of Tucano) living in the Vaupés region of Colombia's northwest Amazon area. Much of the information is based on the author's conversation with a single informant -- a largely acculturated Desana Indian by the name of Antonio Guzman. The document is divided into three major parts. Part I presents an ethnographic sketch of the Desana people and their land; part II, the Creation Myth, contains a relatively concise statement of cosmology and forms the basis of the establishment of various cultural institutions and religious codes; and part III provides a detailed analysis of religious symbolism in various aspects of Desana life.

———. "Cosmology as Ecological Analysis: A View from the Rain Forest." *Man* 11, no. 3 (1976): 307–18.

Among the Tukano Indians of the Colombian Northwest Amazon, carrying capacity is defined mainly in terms of the conservation of protein resources such as game, fish, and certain wild fruits. In order to maintain an equilibrium and to avoid frequent relocation of settlements, the Indians have developed a set of highly adaptive behavioral rules which control population growth, the exploitation of the natural environment, and interpersonal aggression. The belief that the spirits of game animals cause illness restricts overhunting and, similarly, a large body of beliefs that regulate sex and food habits try to adjust the birth-rate and to counterbalance socially disruptive behavior. Shamanism thus becomes a powerful force in the control and management of natural resources, and hallucinatory visions induced by native narcotic drugs become an important tool of shamanistic power. In many aspects Tukano concepts of cosmology represent a blueprint for ecological adaptation and the Indians' acute awareness of the need for adaptive norms can be compared with modern systems analysis.

———. *Sacred Mountain of Colombia's Kogi Indians*. New York: E.J. Brill, 1990.

The Kogi Indians of the Sierra Nevada, an isolated mountain massif of northern Colombia, have preserved much of their cultural heritage, notwithstanding the onslaught of outside influences. To the casual observer their austere and withdrawn way of life presents a picture of abject poverty but long-term ethnological study reveals dimensions of inner depth which are evidence of a very rich and cherished tradition going back to pre-Conquest times. Kogi cosmogony and cosmology, their religious philosophy, and their interpretation of nature, as described by men of priestly training, bear witness to a creative imagination of great power. This study tells us of their macrocosm and microcosm; the structure of the universe and the spinning of cotton thread; time-space concepts and the symbolism of a small gourd vessel; biological cycles and temple architecture, and all this within the compass of a sacred mountain which to the Kogi is the center of the universe. The ethnological importance of this essay is equalled by its value to the Humanities, and opens a new dimension of Amerindian studies.

———. *The Forest Within: The World-View of the Tukano Amazonian Indians*. Totnes, Devon: Themis, 1996.

*The Forest Within* gives a detailed portrait of how an aboriginal tribe of the remote Amazonian region understands the cosmic nature of its partnership with the rainforest. The author explores the world-view of the Tukano Indians: their view of the forest as part of the cosmos; the Master (Spirit Guardian) of the Animals; their complex and multi-dimensional bond with their environment; and their social sexual restrictions in order to achieve ecological sustainability.

Reid, Bill, and Robert Bringhurst. *The Raven Steals the Light*. Vancouver, British Columbia: Douglas and McIntyre, 1984.

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.

Ridgeway, Sharon J., and Peter J. Jacques. *The Power of the Talking Stick: Indigenous Politics and the World Ecological Crisis*. New York: Routledge, 2016.

*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. Sharon Ridgeway and Peter Jacques offer a stark warning, but their insights are firmly grounded in traditional knowledge and provide a way to see past the politics and rescue the earth. An important resource for climate activists, students and academics.

Robinson, Harry. *Nature Power: In the Spirit of an Okanagan Storyteller*. Edited by Wendy Wickwire. Vancouver, British Columbia: Talonbooks, 2004.

Many of the stories in Harry Robinson's second collection feature the shoo-MISH, or "nature helpers" that assist humans and sometimes provide them with special powers. Some tell of individuals who use these powers to heal themselves; others tell of Indian doctors who have been given the power to heal others. Still others tell of power encounters: a woman "comes alive" after death; a boy meets a singing squirrel; a voice from nowhere predicts the future.

Robinson, Kim Stanley, ed. *Future Primitive: The New Ecotopias*. New York: Tom Doherty Associates, 1994.

Ernest Callenbach's classic novel *Ecotopia* sparked a movement that is growing rapidly around the world. Ecotopians embrace high technology as a tool for preserving and living gently within the natural environment of Planet Earth. Kim Stanley Robinson has gathered in this volume *Future Primitive* bright tales of Ecotopian futures, as well as a few cautionary ones. Writers and poets, from Gary Snyder to Ursula K. LeGuin to Ernest Callenbach himself have contributed their visions, along with many more.

Rodman, Margaret C. "Empowering Place: Multilocality and Multivocality." *American Anthropologist* 94, no. 3 (September 1992): 640–56.

The concept of "voice" has received considerable attention in anthropology recently. This article suggests that the concept of "place" requires a concomitant rethinking. It explores ways in which place, like voice and time, is a politicized social and cultural construct. It applies insights from geography and sociology to the anthropological study of place, drawing on research in Melanesia, including the author's fieldwork in Vanuatu. The article concludes that attention to multilocality as well as multivocality can empower place conceptually and encourage understanding of the complex social construction of spatial meaning.

Ropiha, Joan. *Traditional Ecological Knowledge of the Maramataka: The Maori Lunar Calendar*. Saarbrücken, Germany: 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 *cofradias*, 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 B. "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.

———. *Country of the Heart: An Australian Indigenous Homeland*. Canberra: 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.

———. *Dingo Makes Us Human: Life and Land in an Australian Aboriginal Culture*. New York: Cambridge University Press, 1992.

This original ethnography brings indigenous people's stories into conversations around troubling questions of social justice and environmental care. Deborah Bird Rose lived for two years with the Yarralin community in the Northern Territory's remote Victoria River Valley. Her engagement with the people's stories and their action in the world leads her to this analysis of a multi-centred poetics of life and land. The book speaks to issues that are of immediate and broad concern today: traditional ecological knowledge, kinship between humans and other living things, colonizing history, environmental history, and sacred geography. Now in paperback, this award-winning exploration of the Yarralin people is available to a whole new readership. The boldly direct and personal approach will be illuminating and accessible to general readers, while also of great value to experienced anthropologists.

———. *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.

Rose, Deborah B., Christine Watson, and Diana James. *Indigenous Kinship with the Natural World in New South Wales*. Sydney: National Parks and Wildlife Service, 2003.

This report aims to describe and explain the place of totemism in Aboriginal culture(s) in NSW, from 1788 to the present day. It also asks whether “totemism” is an appropriate concept to describe the social and religious affiliations Aboriginal people have towards plant and animal species. The report suggests that the concept of kinship is perhaps a better term to describe these relationships. The report also helps organizations such as the NPWS to understand and recognise the relationship between land management and totemism. Through land management programs, the report argues that Aboriginal forms of respect for the environment can become a living reality in NSW.

Ross, Allan C. *Mitakuye Oyasin: “We Are All Related.”* Fort Yales: Bear Press, 1989.

Mitakuye Oyasin is an American Indian “Roots” story. It compares the myths and legends of the American Indian with the world’s major philosophies and religions.

Ross, Anne, Kathleen Pickering Sherman, Jeffrey G. Snodgrass, Henry D. Declore, and Richard Sherman. *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.

Ross, Rupert. "Exploring Criminal Justice and the Aboriginal Healing Paradigm." Discussion Paper for the Government of Ontario, 2015.

Rothenberg, David. "Will the Real Chief Seattle Please Speak Up: An Interview with Ted Perry." *Terra Nova* 1, no. 1 (Winter 1996): 68–82.

Rothenberg, Jerome, ed. *Technicians of the Sacred: A Range of Poetries from Africa, America, Asia, Europe, and Oceania*. Third Edition. Berkeley, CA: University of California Press, 2017.

Juxtaposing "primitive" and archaic works of art from many cultures with each other and with avant-garde and experimental poetry, Jerome Rothenberg contends that literature extends beyond specific temporal and geographic boundaries, while acting as a retort to those who would call that larger humanity into question. A half-century since its original publication, this revised and expanded third edition provides readers with a wealth of newly gathered and translated texts from recently reinvigorated indigenous cultures, bringing the volume into the present and further extending the range and depth of what we recognize and read as poetry.

Rountree, Kathryn. "Goddess Spirituality and Nature in Aotearoa New Zealand." *Pomegranate: The International Journal of Pagan Studies* 7, no. 2 (2005): 141–56.

Rozi, Syafwan, and Zulfan Taufik. "Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia." *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 4, no. 3 (October 30, 2020): 191–203. <https://doi.org/10.15575/rjsalb.v4i3.9593>.

This study focuses on the adaptation efforts and survival strategies of local communities in Indonesia to the non-natural pressure on nature and the value of their local wisdom in protecting and preserving the environment. Anthropological, ecological, and related literature on local communities are used as a review and analytical framework. The selected local communities are the Mentawai tribe, the slopes of Mount Merapi, and the Balinese in Indonesia. These three case studies show that the adaptations and strategies carried out by local communities are diverse and have different knowledge implications. The Mentawai tribe in maintaining the tradition of arat sabulungan and Balinese in revitalizing Wariga can adjust and adapt well when faced with natural ecological cycles and non-natural penetration. That is because its application is more flexible, practical, and intellectual than putting forward the device of beliefs and myths. While the case of the local community on the slopes of Merapi, which has local significance in the form of cosmological teachings in disaster management, tends to prioritize faith that is rooted more in myth than knowledge related to the objective world. Therefore, when this set of knowledge in local wisdom struggles to surpass marginalized status, the two cases of the Mentawai and Balinese communities can become persuasive and adaptive. In contrast, the local community on the slopes of Merapi is more challenging to adapt. The study also recommends that it is time for traditional knowledge originating from local wisdom in

Indonesia to be adapted, modified and used as an essential resource in managing contemporary environmental issues effectively and collaboratively.

Rudolph, Carol Patterson. *Petroglyphs and Pueblo Myths of the Rio Grande*. Albuquerque, NM: Avanyu Publishing, 1990.

Birds, like animals, are associated with almost every aspect of Pueblo life. Although mythology varies among the Pueblos, certain basic symbolisms, rituals and myths are held in common.

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.

Rushforth, Brett. “‘The Great Spirit Was Grieved’: Religion and Environment among the Cowlitz Indians.” *The Pacific Northwest Quarterly* 93, no. 4 (Fall 2002): 188–98.

Rusinga, Oswell, and Richard Maposa. “‘Traditional Religion and Natural Resources’: A Reflection on the Significance of Indigenous Knowledge Systems on Utilization of Natural Resources among the Ndaou People of South-Eastern Zimbabwe.” *Journal of Ecology and the Natural Environment* 2, no. 9 (2010): 201–6.

The depletion of natural resources is one of the greatest challenges with far reaching consequences if sustainable environmental management programmes are not properly put into practice in Zimbabwe. The major contending issue, however, is how the exigency of sustainable environmental management can be contextualized in light of the local indigenous knowledge systems. Although literature is abound on the recommended environmental conservation models, it is heavily influenced by western scientific discourses whose perspectives are far removed from the existential realities of local populations. In our observations, Africans were and still are conscious of the devastating consequences of the unsustainable utilization of natural resources, which the Shona people call, *zvisikwa*. This concept of *zvisikwa* is constitutive of a deep-seated symbolism whose interpretations and meanings are rooted in the religio cultural milieu of the locals. Specifically, this study is carried out among the Ndaou, a Shona linguistic group in south-eastern Zimbabwe. The traditional utilization of natural resources is systematic and rational as people acknowledge the ability of land to continue to regenerate itself. It is this perceived paradigm of indigenous knowledge systems that the study embraces as it guarantees the continuity and harmony of the socio-cultural networks that ensure the survival of rural societies.

Russell, Fielding. "Indigeneity and Ecology in Inupiaq and Faroese Whaling." In *Critical Norths: Space Nature Theory*, edited by Sarah Jaquette Ray and Kevin Maier. Fairbanks: University of Alaska Press, 2017.

This book brings together scholars from a range of disciplines to ask key questions about the North and how we've conceived it—and how conceiving of it in those terms has caused us to fail the region's human and nonhuman life. Engaging questions of space, place, indigeneity, identity, nature, the environment, justice, narrative, history, and more, it offers a crucial starting point for an essential rethinking of both the idea and the reality of the North. Russell's chapter "Indigeneity and Ecology in Inupiaq and Faroese Whaling" adds to these themes as it explores the whaling practices of Indigenous communities in Alaska and the Faroe Islands.

Saale, LB. "Religion and Sustainable Environment in the Niger Delta: The Ogoni Experience." *AFRREV IJAH: An International Journal of Arts and Humanities* 3, no. 1 (2014): 49–65.

What relates religion and environment, whether social or physical, is ethics. This study examines major African ethical principles and methods towards sustainable environment in the Niger Delta, using the Ogoni case as example. The paper adopts both the sociological and anthropological approaches. Findings of the study reveal that both the earth and human beings are believed to be God's own property. These properties are indigenous inheritance in Ogoni land. It is a common belief among Ogoni people that man's life is bound up in his environment. In the belief of the people whatever happens to their land happens to their existence and whatever happens to their lives equally affects their land. In other words, for Ogoni people, land and life are inseparable entities. There exists a symbiotic relationship between religion and environment. The religion of the people abhors desecralization of the environment because some religious symbols are embedded in the environment. When the Ogonis complain of life extinction and genocide, they are showing concern for the security of their God given land. The expressions "Our land is our life" and the "Spirit of Ogoni says No" are based on the belief of the people that God who gave them land as indigenous inheritance would not support any form of environmental degradation. The paper argues that the ethical concerns of religion for a sustainable environment would mean its concerns for healthy human lives in the Ogoni region of Nigeria. The study recommends among others that the Ogoni ecological space should be respected and preserved as well as their worldview.

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

In response to present and impending ecological and economic crises, Kirkpatrick Sale offers a definitive introduction to the unique concept of bioregionalism, an alternative way of organizing society to create smaller scale, more ecologically sound, individually responsive communities with renewable economies and cultures. He emphasizes, among many other factors, the concept of regionalism through natural population division, settlement near and stewardship of watershed areas, and the importance of communal ownership of and responsibility for the land. *Dwellers in the Land* focuses on the realistic

development of these bioregionally focused communities and the places where they are established to create a society that is both ecologically sustainable and satisfying to its inhabitants.

Salmón, Enrique. *Iwígara: American Indian Ethnobotanical Traditions and Science*. Portland, OR: Timber Press, 2020.

The belief that all life-forms are interconnected and share the same breath—known in the Rarámuri tribe as iwígara—has resulted in a treasury of knowledge about the natural world, passed down for millennia by native cultures. Ethnobotanist Enrique Salmón builds on this concept of connection and highlights 80 plants revered by North America’s indigenous peoples. Salmón teaches us the ways plants are used as food and medicine, the details of their identification and harvest, their important health benefits, plus their role in traditional stories and myths. Discover in these pages how the timeless wisdom of iwígara can enhance your own kinship with the natural world.

———. “Kincentric Ecology: Indigenous Perceptions of the Human–Nature Relationship.” *Ecological Applications* 10, no. 5 (2000): 1327–32.

Indigenous people view both themselves and nature as part of an extended ecological family that shares ancestry and origins. It is an awareness that life in any environment is viable only when humans view the life surrounding them as kin. The kin, or relatives, include all the natural elements of an ecosystem. Indigenous people are affected by and, in turn, affect the life around them. The interactions that result from this “kincentric ecology” enhance and preserve the ecosystem. Interactions are the commerce of ecosystem functioning. Without human recognition of their role in the complexities of life in a place, the life suffers and loses its sustainability. Indigenous cultural models of nature include humans as one aspect of the complexity of life. A Rarámuri example of iwígara will serve to enhance understanding of the human-nature relationship that is necessary in order to fully comprehend the distinct intricacies of kincentric ecology.

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

In this original and superbly researched work, a Jungian-trained psychiatrist explores ancient Navajo methods of healing--methods that use ritual and vibrant imagery to bring the psyche into harmony with the natural forces that surround it. Through his interactions with Navajo medicine men, Sandner conveys the rigors of their training and the complexities of their purification and evocation rites, including the use of sand paintings as healing mandalas and the esoteric meaning of the pollen path.

Sapir, Edward. “Culture, Genuine and Spurious.” *American Journal of Sociology* 29, no. 4 (1924): 401–29.

This paper discusses the varying definitions of culture as it is used by ethnologists and cultural historians.

Sarmiento, Fausto, and Sarah Hitchner, eds. *Indigeneity and the Sacred: Indigenous Revival and the Conservation of Sacred Natural Sites in the Americas*. New York: Berghahn Books, 2019.

This book presents current research in the political ecology of indigenous revival and its role in nature conservation in critical areas in the Americas. An important contribution to evolving studies on conservation of sacred natural sites (SNS), the book elucidates the complexity of development scenarios within cultural landscapes related to the appropriation of religion, environmental change in indigenous territories, and new conservation management approaches. *Indigeneity and the Sacred* explores how these struggles for land, rights, and political power are embedded within physical landscapes, and how indigenous identity is reconstituted as globalizing forces simultaneously threaten and promote the notion of indigeneity.

Schaefer, Carol. *Grandmothers Counsel the World: Women Elders Offer Their Vision for Our Planet*. Boston, MA: Trumpeter Books, 2006.

In some Native American societies, tribal leaders consulted a council of grandmothers before making any major decisions that would affect the whole community. What if we consulted our wise women elders about the problems facing our global community today? This book presents the insights and guidance of thirteen indigenous grandmothers from five continents, many of whom are living legends among their own peoples. The Grandmothers offer wisdom on such timely issues as nurturing our families; cultivating physical and mental health; and confronting violence, war, and poverty. Also included are the reflections of Western women elders, including Alice Walker, Gloria Steinem, Helena Norberg-Hodge, and Carol Moseley Brown.

Schaefer, Stacy B., ed. *People of the Peyote: Huichol Indian History, Religion, and Survival*. Albuquerque, NM: University of New Mexico Press, 1997.

*People of the Peyote* explores the Huichol Indians of Mexico, who are best known for their worship of the peyote cactus. Ritually harvested each year, the peyote flower plays a central role in most Huichol observances of the annual ceremonial round. The Huichols have been the most culturally persistent indigenous group in Mexico and have maintained their pre-Christian religion with only minimal accommodation to Catholicism. Eighteen essays explore Huichol ethnography, ethnohistory, shamanism, religion, mythology, art, ethnobotany, society, and other topics. The authors, including Huichol contributors, are an international array of scholars on the Huichols and indigenous peoples of Mexico.

Schefold, Reimar. "The Mentawai Equilibrium and the Modern World." In *The Real and the Imagined Role of Culture in Development: Case Studies from Indonesia*, edited by Michael R. Dove, 201–15. Honolulu, HI: University of Hawai'i Press, 1988.

Schlegel, Stuart A. *Wisdom of the Rainforest: The Spiritual Journey of an Anthropologist*. Athens, GA: University of Georgia Press, 1998.

Schlegel's lively ethnography of the Teduray portrays how their behavior and traditions revolved around kindness and compassion for humans, animals, and the spirits sharing

their worlds. Schlegel describes the Teduray's remarkable legal system and their strong story-telling tradition, their elaborate cosmology, and their ritual celebrations. At the same time, Schlegel recounts his own transformation—how his worldview as a member of an advanced, civilized society was shaken to the core by so-called primitive people. He begins to realize how culturally determined his own values are and to see with great clarity how much the Teduray can teach him about gender equality, tolerance for difference, generosity, and cooperation.

Schmitt, Carl. *Political Theology: Four Chapters on the Concept of Sovereignty*. Translated by Georg Schwab. Chicago, IL: University of Chicago Press, 2005.

Written in the intense political and intellectual tumult of the early years of the Weimar Republic, *Political Theology* develops the distinctive theory of sovereignty that made Carl Schmitt one of the most significant and controversial political theorists of the twentieth century. Focusing on the relationships among political leadership, the norms of the legal order, and the state of political emergency, Schmitt argues in *Political Theology* that legal order ultimately rests upon the decisions of the sovereign. According to Schmitt, only the sovereign can meet the needs of an “exceptional” time and transcend legal order so that order can then be reestablished. Convinced that the state is governed by the ever-present possibility of conflict, Schmitt theorizes that the state exists only to maintain its integrity in order to ensure order and stability. Suggesting that all concepts of modern political thought are secularized theological concepts, Schmitt concludes *Political Theology* with a critique of liberalism and its attempt to depoliticize political thought by avoiding fundamental political decisions.

Schultes, Richard Evans. *Where the Gods Reign: Plants and Peoples of the Colombian Amazon*. Santa Fe, NM: Synergetic Press, 2018.

*Where the Gods Reign* is a complete anthropological overview of the Amazon rainforest ecosystem, containing chapters on rivers, ethnic groups, cultural activities, rubber and coca plants, drugs and medicines, and others. Beautiful photographs taken by Dr. Schultes during the '40s and '50s are accompanied by explanatory text, providing a vivid illustration of the evolutionary relationship between mankind and the biomes within which we live.

Schultes, Richard Evans, Albert Hofmann, and Christian Ratsch. *Plants of the Gods: Their Sacred, Healing, and Hallucinogenic Powers*. Second Edition. New York: Healing Arts Press, 2001.

Three scientific titans join forces to completely revise the classic text on the ritual uses of psychoactive plants. They provide a fascinating testimony of these “plants of the gods,” tracing their uses throughout the world and their significance in shaping culture and history. In the traditions of every culture, plants have been highly valued for their nourishing, healing, and transformative properties. The most powerful of those plants, which are known to transport the human mind into other dimensions of consciousness, have always been regarded as sacred. The authors detail the uses of hallucinogens in sacred shamanic rites while providing lucid explanations of the biochemistry of these

plants and the cultural prayers, songs, and dances associated with them. The text is lavishly illustrated with 400 rare photographs of plants, people, ceremonies, and art related to the ritual use of the world's sacred psychoactive flora.

Schultes, Richard Evans, and Robert F. Raffauf. *Vine of the Soul: Medicine Men, Their Plants and Rituals in the Colombian Amazon*. Santa Fe, NM: Synergetic Press, 2004.

*Vine of the Soul* is an exceptional photographic essay accompanied by detailed descriptions of the Amazonians' use of medicinal and other sacred plant substances. Over 160 documentary photos, some of the most significant ever taken on the subject, bring the reader along a journey to a world in which healing with plants, ritual and magic play an essential role in everyday life.

Scott, Colin. "Spirit and Practical Knowledge in the Person of the Bear among Wemindji Cree Hunters." *Ethnos: Journal of Anthropology* 71, no. 1 (2006): 51–66.

The multi-vocality of the black bear as a category in Cree hunting entails a melding of practical-empirical rationality with ethical and 'spiritual' understandings. On one level of attention in the hunter's world, the bear functions as a postulate in indigenous scientific ecology. It does so by assimilating the consequences of both efficiency and restraint in hunting, as hunters strive to maintain good relationships with others in the world (summarized and abstracted in the bear). At the same time, reflection on these issues via the bear as a spiritual 'alter-' endows hunters with profound senses of identity, value and personal meaning, so that action in the world is at once practical, social, ethical, and self-motivated. This outcome is a combination of cultural learning and life experience. As the weft of experience entwines the warp of culturally available categories, narrative is the weaver.

Scupin, Raymond, ed. *Religion and Culture: An Anthropological Focus*. Upper Saddle River, NJ: Prentice Hall, 2000.

This book is an easy-to-read resource focusing on the interrelationship of religious traditions and particular cultural contexts, including the political economy. It demonstrates the connection between social structure, class, caste, gender, ethnicity, and religion. Basic issues that provide insight into the anthropological perspective on religion are discussed, leading into the topics of mythology and folklore, ritual, shamanism, sorcery and witchcraft, aboriginal religions, African religions, classical Old and New World religions, Judaism, Catholicism, Protestantism, Islam, and New Age religious trends. For anyone interested in an introduction to the religions of the world, and a glimpse into the future development of religion in the twenty-first century.

Seeger, Anthony. *Nature and Society in Central Brazil: The Suya Indians of Mato Grosso*. Chicago, IL: University of Chicago Press, 1981.

For the Suya, a Ge-speaking tribe of Central Brazil, nature and culture are perceived as fundamental opposites. Yet surprisingly few basic principles seem to underlie both Suya cosmology and society on their various levels—from the construction of villages and the



classification of animals and humans to body ornamentation, dietary restrictions, myths, and curing chants. In this integrated and far-reaching analysis, Anthony Seeger makes a significant contribution to the structural inquiry into lowland South American cosmologies begun by Lévi-Strauss. He delineates various strata of the Suyá world—perceptions of time and space, kinship, politics and medicine, groupings of animals, plants, and humans—and evolves a simple set of beliefs about nature and transformation that seems to govern all of them. His is an extremely rich and lucid account of the field methods, experiences, and observations that comprised the exploration into a hitherto unfamiliar tribe.

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.

Senior, John. “Noble Savage.” In *The Encyclopedia of Religion and Nature*, edited by Bron Taylor, 2:1208–9. New York: Continuum, 2005.

Sharp, Henry S. *Loon: Memory, Meaning, and Reality in a North Dene Community*. Lincoln, NE: University of Nebraska Press, 2004.

In this book, Sharp embarks on a narrative exploration of the Chipewyan culture that examines the nature of a reality within which wild animals are both persons and spirits. In an unforgettable journey through the symbolic universe and daily life of the Chipewyan of Mission, his work uses the context and meaning of the loon encounter to show how spirits are an actual and almost omnipresent aspect of life. To explain how the Chipewyan create and order the shared reality of their culture, Sharp develops a series of analytical metaphors that draw heavily on quantum mechanics. His central premise: reality is an indeterminate phenomenon created through the sharing of meaning between cultural beings. In support of this argument, Sharp examines such topics as the nature of time, power, gender, animals, memory, gossip, magical death, and the construction of meaning.

Shaw, Karena. *Indigeneity and Political Theory: Sovereignty and the Limits of the Political*. New York: Routledge, 2008.

*Indigeneity and Political Theory* engages some of the profound challenges to traditions of modern political theory that have been posed over the past two decades. Karena Shaw is especially concerned with practices of sovereignty as they are embedded in and shape Indigenous politics, and responses to Indigenous politics. Drawing on theories of

post-coloniality, feminism, globalization, and international politics, and using examples of contemporary political practice including court cases and specific controversies, Shaw seeks to illustrate and argue for a way of doing political theory that is more responsive to the challenges posed by a range of contemporary issues.

Shenandoah, Audrey. "A Tradition of Thanksgiving." In *Spirit and Nature: Why the Environment Is a Religious Issue*, edited by Steven C. Rockefeller and John C. Elder, 15–23. Boston, MA: Beacon Press, 1992.

Shepard, Paul. *The Tender Carnivore and the Sacred Game*. New York: Scribner, 1973.

Paul Shepard presents an account of human behavior and ecology in light of our past. In this book, he contends that agriculture is responsible for our ecological decline and looks to the hunting and gathering lifestyle as a model more closely in tune with our essential nature. Shepard advocates affirming the profound and beautiful nature of the hunter and gatherer, redefining agriculture and combining technology with hunting and gathering to recover a livable environment and peaceful society.

Sheridan, Michael J., and Celia Nyamweru, eds. *African Sacred Groves: Ecological Dynamics and Social Change*. Athens, OH: Ohio University Press, 2008.

In Western scholarship, Africa's so-called sacred forests are often treated as the remains of primeval forests, ethnographic curiosities, or cultural relics from a static precolonial past. Their continuing importance in African societies, however, shows that this "relic theory" is inadequate for understanding current social and ecological dynamics. *African Sacred Groves* challenges dominant views of these landscape features by redefining the subject matter beyond the compelling yet uninformative term "sacred." The term "ethnoforests" incorporates the environmental, social-political, and symbolic aspects of these forests without giving undue primacy to their religious values. This interdisciplinary book by an international group of scholars and conservation practitioners provides a methodological framework for understanding these forests by examining their ecological characteristics, delineating how they relate to social dynamics and historical contexts, exploring their ideological aspects, and evaluating their strengths and weaknesses as sites for community-based resource management and the conservation of cultural and biological diversity.

Shutova, Nadezhda. "Trees in Udmurt Religion." *Antiquity* 80, no. 308 (2006): 318–27.

Prehistorians and early historic archeologists often puzzle over seemingly random distributions of artifacts remote from settlements. Here is at least one possible explanation. Using ethnographic and archeological evidence the author reveals how early historic people of central Russia used trees in their religion, and describes some of the meanings that lay behind their rituals.

Sideris, Lisa Hatton. "I See You: Interspecies Empathy and 'Avatar'." *Journal for the Study of Religion, Nature and Culture* 4, no. 4 (2010): 457–77.

Author's Abstract: I explore empathic dimensions of James Cameron's film *Avatar*'s central metaphor of seeing others, and the uses of empathy and empathic bonding throughout the film, both between humans and the Na'vi, and between the Na'vi and the animals that inhabit their world. Empathy entails an ability to see and feel the world from another's perspective—feeling with rather than feeling for. Jake Sully's identity as shifting, and boundary-crossing, makes him an especially good candidate for empathic cultivation. Sully assumes an avatar identity, stepping into a Na'vi form but also trying on a range of different perspectives, as part of his education in empathy and his spiritual transformation. The film sheds light on the complexity, fragility, and dangers of empathy, as well as its potential as an environmental and humanitarian value. *Avatar* suggests empathy's perils, but also illustrates that empathy, properly oriented and cultivated, is an important environmental disposition encouraging appreciation of otherness.

Silva, Javier Galicia. "Religion, Ritual, and Agriculture among the Present-Day Nahua of Mesoamerica." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John Grim. Cambridge, MA: Harvard Divinity School, Center for the Study of World Religions, 2001.

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*, edited by Michael King, 65–83. Wellington, New Zealand: Hicks Smith and Methuen, 1977.

Smit, Huston, and Phil Cousineau. *A Seat at the Table: Huston Smith in Conversation with Native Americans on Religious Freedom*. Berkeley, CA: University of California Press, 2005.

In this collection of illuminating conversations, renowned historian of world religions Huston Smith invites ten influential American Indian spiritual and political leaders to talk about their five-hundred-year struggle for religious freedom. American Indian leaders Vine Deloria, Jr. (Standing Rock Sioux), Winona LaDuke (Anishshinaabeg), Walter Echo-Hawk (Pawnee), Frank Dayish, Jr. (Navajo), Charlotte Black Elk (Oglala Lakota), Douglas George-Kanentiio (Mohawk-Iroquois), Lenny Foster (Dine/Navajo), Tonya Gonnella Frichner (Onondaga), Anthony Guy Lopez (Lakota-Sioux), and Oren Lyons (Onondaga) provide an impressive overview of the critical issues facing the Native American community today. Their ideas about spirituality, politics, relations with the U.S. government, their place in American society, and the continuing vitality of their

communities give voice to a population that is all too often ignored in contemporary discourse. The culture they describe is not a relic of the past, nor a historical curiosity, but a living tradition that continues to shape Native American lives.

Smith, D.M. "An Athapaskan Way of Knowing: Chipewyan Ontology." *American Ethnologist* 25, no. 3 (1998): 412–32.

The ontology of those Canadian Chipewyan who still actively hunt, fish, and trap is based on the assumption that one must maintain a harmonious communication with nature, especially with animal persons. To this end, emphasis is placed on paying attention to the full complement of holistically interacting senses, giving more attention to the intuitive and affective realms than is typical for Euro-American ontologies. No single sensorium dominates metaphorically: greatest validity is given to firsthand, experiential knowledge attained in waking life or in dreams, with the powerful stories of the elders serving as guides to understanding. Chipewyan thought is monistic - there are no human/nature, mind/body, thought/action, or spirit/matter dualisms. There is a definite cognitive connection among the inseparability of the senses, an implicit monistic philosophy, the understanding that individuals can never be separate from society, social egalitarianism, and the belief in the need for maintaining harmonious communication with animal persons.

Smith, Eric Alden, and Mark Wishnie. "Conservation and Subsistence in Small-Scale Societies." *Annual Review of Anthropology* 29, no. 1 (2000): 493–524.

From the authors: Some scholars have championed the view that small-scale societies are conservers or even creators of biodiversity. Others have argued that human populations have always modified their environments, often in ways that enhance short-term gains at the expense of environmental stability and biodiversity conservation. Recent ethnographic studies as well as theory from several disciplines allow a less polarized assessment. We review this body of data and theory and assess various predictions regarding sustainable environmental utilization. The meaning of the term conservation is itself controversial. We propose that to qualify as conservation, any action or practice must not only prevent or mitigate resource overharvesting or environmental damage, it must also be designed to do so. The conditions under which conservation will be adaptive are stringent, involving temporal discounting, economic demand, information feedback, and collective action. Theory thus predicts, and evidence suggests, that voluntary conservation is rare. However, sustainable use and management of resources and habitats by small-scale societies is widespread and may often indirectly result in biodiversity preservation or even enhancement via creation of habitat mosaics.

Smith, Linda Tuhiwai. *Decolonizing Methodologies: Research and Indigenous Peoples*. London and New York: Zed Books, 1999.

To the colonized, the term "research" is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge

and tradition as “regimes of truth.” Concepts such as “discovery” and “claiming” are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being.

———. “Kaupapa Maori Research.” In *Reclaiming Indigenous Voice and Vision*, edited by Marie Battiste, 255–247. Vancouver: University of British Columbia Press, 2000.

Smith, Nigel J.H. *The Enchanted Amazon Rain Forest: Stories from a Vanishing World*. Gainesville, FL: University of Florida Press, 1996.

Compiled during Nigel Smith’s quarter-century of fieldwork in Amazonia, the stories reflect the resilient culture of millions of small farmers, hunters, and fisherfolk along the region’s waterways and pioneer roads. Their lore is an intriguing blend of Indigenous, European, and African religious beliefs spanning all aspects of daily life and including a wide assortment of ghosts, monsters, and enchanted places. As a backdrop to the tales, Smith provides information on the flora and fauna of the area, on the geographical and historical setting, and in particular on the problems of rainforest conservation. All is not lost, he says. Young people in rural areas still recount tales of spirit protectors, and the region is experiencing a revival of traditional cultural practices. With its intimate photographs, also by Nigel Smith, this book will appeal to the general public as well as to ecologists, anthropologists, botanists, natural historians, and all others working in the Amazon Basin.

Snodgrass, Jeffrey G., Satish Kumar Sharma, Yuvaj Singh Jhala, Michael G. Lacy, Mohan Advani, N.K. Bhargava, and Chakrapani Upadhyay. “Of Leopards and Other Lovely Frightful Things: The Environmental Ethics of Indigenous Rajasthani Shamans.” *Journal for the Study of Religion, Nature and Culture* 2, no. 1 (2008): 30–54.

Authors’ Abstract: In this paper, we argue that shamans as compared to non-shamans demonstrate a deeper connection to wildlife. Shamans display particularly powerful love and reverence for leopards. That shamans more deeply revere, even worship, nature suggests that indigenous Animism does impact the environmental thought and practice of our informants. However, our indigenous informants’ pro-environmental thinking is most strongly linked to only particular classes of people (like shamans) and to particular animals (like leopards). Likewise, shamans do not demonstrate significant differences with non-shamans on all survey items related to wildlife. Finally, the differences between the conservation sentiments of shamans and non-shamans are less striking than other pro-environmental feelings. We thus argue for a complex, and in some instances opposed, relationship between indigenous Rajasthani religion and pro-environmental thought and practice.

Snodgrass, Jeffrey G., and Kristina Tiedje. “Introduction: Indigenous Nature Reverence and Conservation – Seven Ways of Transcending an Unnecessary Dichotomy.” *Journal for the Study of Religion, Nature and Culture* 2, no. 1 (2008): 6–29.

Sobrevila, Claudia. “The Role of Indigenous Peoples in Biodiversity Conservation: The Natural but Often Forgotten Partners.” Washington, D.C.: World Bank, 2008.

Some, Malidoma Patrice. *Of Water and the Spirit: Ritual, Magic, and Initiation in the Life of an African Shaman*. New York: Penguin, 1994.

Malidoma Patrice Some was born in a Dagara Village, however he was soon to be abducted to a Jesuit school, where he remained for the next fifteen years, being harshly indoctrinated into European ways of thought and worship. The story tells of his return to his people, his hard initiation back into those people, which lead to his desire to convey their knowledge to the world. *Of Water and the Spirit* is the result of that desire; it is a sharing of living African traditions, offered in compassion for those struggling with our contemporary crisis of the spirit.

———. *The Healing Wisdom of Africa: Finding Purpose Through Nature, Ritual, and Community*. New York: Jeremy P. Tarcher/Putnam, 1999.

Through *The Healing Wisdom of Africa*, readers can come to understand that the life of indigenous and traditional people is a paradigm for an intimate relationship with the natural world that both surrounds us and is within us. The book is the most complete study of the role ritual plays in the lives of African people--and the role it can play for seekers in the West.

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

Sponsel, Leslie E. "Noble Savage and the Ecologically Noble Savage." In *The Encyclopedia of Religion and Nature*, edited by Bron Taylor, 2:1210–12. New York: Continuum, 2005.

———. "Religion and Environment: Exploring Spiritual Ecology." *Religion and Society: Advances in Research* 1 (2010): 131–45.

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

*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.

———. "Reconnecting Humans with Nature: Reflections from Spiritual Ecology." In *Spiritual Ecology: Integrating Nature, Humanities and Spiritualities*, edited by Elis Rejane Santana da Silva and Eraldo Medeiros Costa Neto, 17-35. Ponta Grossa, Brazil: Atena Editoria, 2022.

Spiritual ecology argues that reconnecting with nature is necessary to reduce, if not completely resolve, the environmental crisis from the local to the global levels.

Furthermore, the elemental, pivotal, and vital principles of Indigenous Animism may well be one of the most appropriate paths for this revolution, the Great Turning. Learning from and adapting these principles will not be identical to any particular variant of Indigenous Animism in specific details, but can usefully pursue generic Animism as a heuristic model for developing more sustainable, greener, and just lifestyles and societies. Accordingly, this chapter successively surveys the meaning and significance of spirit and its scientific study, spiritual ecology, Animism in general, Indigenous Animism in particular, and the ethnographic case of the Amazonian Yanomami variant. Numerous references to the literature and websites are provided to assist readers in exploring further many of the points raised.

Standlee, David M. *Oil, Globalization, and the War for the Arctic Refuge*. Albany, NY: State University of New York Press, 2006.

The global consumption of fossil fuels is dramatically rising, while inversely, the supply is in permanent decline. The “end of oil” threatens the very future of Western civilization. *Oil, Globalization, and the War for the Arctic Refuge* examines the politics of drilling for oil in Alaska’s Arctic National Wildlife Refuge, and presents this controversy as a precursor of future “resource wars” where ideas and values collide and polarize. The reader is introduced to the primary participants involved: global corporations, politicians, nongovernmental organizations, indigenous peoples and organizations, and human rights/religious organizations. Author David M. Standlee argues in favor of seeing this comparatively “local” conflict as part of a larger struggle between the proponents of an alternative, positive vision for the future and an American culture presently willing to sacrifice that future for immediate profit.

Steele, Michalyn, and Stephanie Hall Barclay. “Rethinking Protections For Indigenous Sacred Sites.” *Harvard Law Review* 134, no. 4 (February 2021): 1294–1359.

Scholars concerned about government failure to protect Indigenous sacred sites on government property have generally agreed that the problem stems from the unique nature of Indigenous spiritual traditions as being too distinct from non-Indigenous religious traditions familiar to courts and legislators, and therefore eluding protection afforded to other traditions. By contrast, this Article approaches the problem from an entirely different angle: we focus instead on the similarities between government coercion with respect to Indigenous religious exercise and other non-Indigenous religious practices. We illustrate how the debate about sacred sites unwittingly partakes in longstanding philosophical debates about the nature of coercion itself - a phenomenon that has previously gone unnoticed by scholars. This Article argues that whether or not one formally labels the government’s actions as “coercive,” the important question is whether the government is bringing to bear its sovereign power in a way that inhibits the important ideal of religious voluntarism. Indeed, this is precisely the sort of question courts ask when evaluating government burdens on non-Indigenous religious exercise. The failure to ask this same question about voluntarism for Indigenous religious practices has created a double standard, wherein the law recognizes a much more expansive notion of coercion for contexts impacting non-Indigenous religious practices, and a much

narrower conception of coercion when it comes to Indigenous sacred sites. This egregious double standard in the law is revisited in this article.

Stevens, Stanley, ed. *Conservation through Cultural Survival: Indigenous Peoples and Protected Areas*. Washington, D.C.: 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*, July 27, 1995.

Stewart, Pamela J., and Andrew Strathern. "Indigenous Knowledge Confronts Development among the Duna of Papua New Guinea." In *Development and Local Knowledge: New Approaches to Issues in Natural Resources Management, Conservation, and Agriculture*, edited by Alan Bicker, Paul Sillitoe, and Johan Pottier, 51–63. London and New York: Routledge, 2004.

Strang, Veronica. "Knowing Me, Knowing You: Aboriginal and European Concepts of Nature as Self and Other." *Worldviews: Environment, Culture, Religion* 9, no. 1 (2005): 25–56.

Based on long-term fieldwork with Aboriginal groups, Euro-Australian pastoralists and other land users in Far North Queensland, this paper considers the ways in which indigenous relations to land conflate concepts of Nature and the Self, enabling subjective identification with elements of the environment and supporting long-term affective relationships with place. It observes that indigenous cultural landscapes are deeply encoded with projections of social identity: this location in the immediate environment facilitates the intergenerational transmission of knowledge and identity and supports beliefs in human spiritual transcendence of mortality. The paper suggests that Aboriginal relations to land are therefore implicitly founded on interdependent precepts of social and environmental sustainability. In contrast, Euro-Australian pastoralists' cultural landscapes, and constructs of Nature, though situated within more complex relations with place, remain dominated by patriarchal and historically adversarial visions of Nature as a feminine "wildness" or "otherness" requiring the civilizing control of (male) Culture and rationality. Human spiritual being and continuity is conceptualized as above or outside Nature, impeding the location of selfhood and collective continuity within the immediate environment. In tandem with mobile and highly individuated forms of social identity, this positions Nature as "other". There is thus a subjective separation between the individualized life of the self, and the life of Nature/other that, despite an explicit



discourse in which ecological well-being is valorised, inhibits affective connection with place and confounds sustainability.

Strauss, Terry. "The Self in Northern Cheyenne Language and Culture." In *Semiotics, Self, and Society*, edited by Benjamin Lee and Greg Urban. New York: Mouton de Gruyter, 1989.

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

The first complete account of the poetic heritage of the aboriginal people of Central Australia; an analysis of aboriginal songs as fully-developed oral literature, and their evaluation as authoritative documents of aboriginal religion.

Studley, John. *Indigenous Sacred Natural Sites and Spiritual Governance: The Case for Juristic Personhood*. New York: Routledge, 2019.

The author draws on two decades of his research among Tibetans in Kham (southwest China), to provide a detailed case study. It is argued that juristic personhood is contingent upon the presence and agency of a resident numina and that recognition should be given to their role in spiritual governance over their jurisdiction. The book concludes by recommending that advocacy organizations help indigenous people with test cases to secure standing for threatened sacred natural sites (SNS) and calls upon IUCN, UNESCO (MAB and WHS), ASEAN Heritage and EuroNatura to retrospectively re-designate their properties, reserves, parks and initiatives so that SNS and spiritual governance are fully recognised and embraced.

———. "Sustainable Knowledge Systems and Resource Stewardship: In Search of Ethno-Forestry Paradigms for the Indigenous Peoples of Eastern Kham," 2005.

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).

Sullivan, Lawrence. *Icanchu's Drum: Orientation to Meaning in South American Religions*. New York: Macmillan, 1988.

———, ed. *Native Religions and Cultures of North America*. New York: Bloomsbury, 2003.

This volume contains insightful essays on significant spiritual moments in eight different Native American cultures: Absaroke/Crow, Creek/Muskogee, Lakota, Mescalero Apache Navajo, Tlingit, Yup'ik, and Yurok.

———, ed. *Native Religions of Central and South America: Anthropology of the Sacred*. New York: Continuum, 2002.

In this volume, an international group of the finest authorities working on the subject provide rich descriptions and provocative interpretations of religious ideas rarely gathered in one place. Since an exhaustive treatment would be impossible (it is estimated that there could be as many as fifteen thousand different South American languages living or extinct), the aim is to illustrate something of the range of religious beliefs and practices through cases that are exemplary. The first part of the book describes the religious views of the Aztec, Maya, and Inca, dating from the time prior to contact with Europeans. The rest of the book treats contemporary cases from the major cultural and geographical areas of Central and South America. Whether the focus is on myth, architecture, ritual celebrations, or shamanic practice, each essay provides a distinctive profile of the culture in question.

Surrallés, Alexandre, and Pedro García 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.

Sutherland, Liam. "The Survival of Indigenous Spirituality in Contemporary Australia." *Literature & Aesthetics* 21, no. 2 (2011): 94–113.

Suzman, James. *Affluence without Abundance: The Disappearing World of the Bushmen*. New York: Bloomsbury Publishing, 2017.

In *Affluence Without Abundance*, anthropologist James Suzman vividly brings to life a proud and private people, introducing unforgettable members of their tribe, and telling the story of the collision between the modern global economy and the oldest hunting and gathering society on earth. In rendering an intimate picture of a people coping with radical change, it asks profound questions about how we now think about matters such as work, wealth, equality, contentment, and even time.

Suzuki, David. *The Legacy: An Elder's Vision for Our Sustainable Future*. Berkeley, CA: Greystone Books, 2010.

In this expanded version of an inspiring speech delivered in December 2009, David Suzuki reflects on how we got where we are today and presents his vision for a better future. In his living memory, Suzuki has witnessed cataclysmic changes in society and our relationship with the planet: the doubling of the world's population, our increased

ecological footprint, and massive technological growth. Today we are in a state of crisis, and we must join together to respond to that crisis. If we do so, Suzuki envisions a future in which we understand that we are the Earth and live accordingly. All it takes is imagination and a determination to live within our, and the planet's, means. This book is the culmination of David Suzuki's amazing life and all of his knowledge, experience, and passion — it is his legacy.

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

Arranged thematically, *Wisdom of the Elders* contains sacred stories and traditions on the interrelationships between humans and the environment as well as perspectives from modern science, which more often than not validate the sacred, ancient Wisdom of the Elders. Native peoples and environments discussed range from the Inuit Arctic and the Native Americans of the Northwest coast, the Sioux of the Plains, and the Pueblo, Hopi, and Navajo of the Southwest to the Australian Outback, to the rich, fecund tropics of Africa, Malaysia, and the Amazon.

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.

Swain, Tony, and Garry Trompf. *The Religions of Oceania*. New York: Routledge, 1995.

More than a quarter of the world's religions are to be found in the regions of Australia, Melanesia, Micronesia and Polynesia, together called Oceania. *The Religions of Oceania* is the first book to bring together up-to-date information on the great and changing variety of traditional religions in the Pacific zone. The book also deals with indigenous Christianity and its wide influence across the region, and includes new religious movements generated by the responses of indigenous peoples to colonists and missionaries, the best known of these being the "Cargo Cults" of Melanesia. The authors present a thorough and accessible examination of the fascinating diversity of religious practices in the area, analyzing new religious developments, and providing clear interpretative tools and a mine of information to help the student better understand the world's most complex ethnologic tapestry.

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

Swan, James A. *Sacred Places: How the Living Earth Seeks Our Friendship*. Santa Fe, NM: Bear and Company, 1990.

Supporting Lovelock's thesis that the Earth is a living being, Swan suggests natural sites such as Serpent Mound, Machu Picchu, and Kilauea Center have the power to move us in ways modern science cannot explain.

Swanson, Tod. "Napo Runa Shimi: Introduction to the Kichwa Language of the Napo Headwaters." Unpublished Manuscript, 2012.

———. "Singing to Estranged Lovers: Runa Relations to Plants in the Ecuadorian Amazon." *Journal for the Study of Religion, Nature and Culture* 3, no. 1 (2009): 36–65.

This article examines Runa relation to plants in the Ecuadorian Amazon. By examining ritual songs to plants as well as gardening behavior it argues that plants are treated like dangerous lovers or difficult children. To find out why this should be the case it then examines Quichua and Shuar language accounts of the origins of plant species. These accounts suggest that plant species evolve from a previously human state in which the plants were lovers or children who became estranged. The emotional estrangement then hardened into a physical transformation giving rise to a new species. Under certain circumstances plants continue to be treated as though they were moody estranged children or lovers. The paper concludes by suggesting that treating plants as high maintenance lovers leads to a kind of gardening that is more costly in terms of time and dedication than many women can afford under conditions of modernity.

———. "Weathered Character: Envy and Response to the Seasons in Native American Traditions." *Journal of Religious Ethics* 20, no. 2 (1992): 279–308.

Author's abstract: Strategies for comparative ethics need to be chosen historically, for how they will play within the pre-existing field of comparisons already formative of public opinion. To counter popular misunderstanding of native ethics as a static repetition of taboos, I will examine the way mature character is formed through long experience in responding to the seasonal movement of species. Drawing on examples from the Arizona Papago, the Colombian Páez, and Ecuadorian Quichua people, I argue that the moral character is the well-weathered character, the person experienced in appropriate response to unpredictable weather, plant, and animal cycles. Within this framework native analogies to such standard topics of Euro-American ethics as envy, ownership of place, privacy, shame, and modesty are reinterpreted in a new light.

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): 219–27.

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

Tarusarira, Joram. "African Religion, Climate Change, and Knowledge Systems." *The Ecumenical Review* 69, no. 3 (October 2017): 398–410. <https://doi.org/10.1111/erev.12302>.

This article argues that as humanity is now changing the composition of the atmosphere at a rate that is very exceptional on the geological time scale, resulting in global warming, humans must deal with climate change holistically, including the often overlooked religion factor. Human-caused climate change has resulted primarily from changes in the amounts of greenhouse gasses in the atmosphere, but also from changes in small particles, as well as from changes in land use. In Africa, the entire relationship between humans and nature, including activities such as land use, has deep religious and spiritual underpinnings. In general, religion is central to many of the decisions people make about their own communities' development. Hence, this contribution examines religion as a factor that can be tapped into to mitigate negative effects of climate change, discussing climate change and religion in the context of development practice. It argues that some of the difficulties encountered in development, including efforts to reverse global warming in Africa, directly speak to the relegation of African cosmovision and conversely of the need to adopt new epistemologies, concepts, and models that take religion into consideration.

Tatum, Melissa, and Jill Kappus Shaw. *Law, Culture, and Environment*. Durham, NC: Carolina Academic Press, 2014.

America's public lands provide a microcosm in which to study the intersection of law, culture, and the environment. Managers of federal public lands are charged with fulfilling their agency's mission while complying with environmental laws and balancing competing demands for access to, and use of, those lands and the resources those lands provide. America's public lands also provide a vehicle for studying the process of negotiation and the litigation that ensues when parties are not satisfied with federal decision making. These issues are explored through an examination of disputes that arose at several locations, including Rainbow Bridge, Devils Tower, CaveRock, and Arizona SnowBowl.

Tauli-Corpuz, Victoria. "Interface between Traditional Religion and Ecology among the Igorots." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John Grim, 281–302. Cambridge, MA: Harvard Divinity School, Center for the Study of World Religions, 2001.

Taussig, Michael. *Shamanism, Colonialism, and the Wild Man: A Study in Terror and Healing*. Chicago, IL: University of Chicago Press, 1987.

Working with the image of the Indian shaman as Wild Man, Taussig reveals not the magic of the shaman but that of the politicizing fictions creating the effect of the real.

Taylor, Bron, ed. *Avatar and Nature Spirituality*. Waterloo: Wilfrid Laurier University Press, 2013.

*Avatar and Nature Spirituality* explores the cultural and religious significance of James Cameron's film *Avatar* (2010), one of the most commercially successful motion pictures of all time. Its success was due in no small measure to the beauty of the Pandora landscape and the dramatic, heart-wrenching plight of its nature-venerating inhabitants. To some audience members, the film was inspirational, leading them to express affinity with the film's message of ecological interdependence and animistic spirituality. Some were moved to support the efforts of indigenous peoples, who were metaphorically and sympathetically depicted in the film, to protect their cultures and environments. To others, the film was politically, ethically, or spiritually dangerous. Indeed, the global reception to the film was intense, contested, and often confusing.

———. "Avatar as Rorschach." *Journal for the Study of Religion, Nature and Culture* 4, no. 4 (2010): 381–83.

———. *Dark Green Religion: Nature, Spirituality, and the Planetary Future*. Berkeley, 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.

———, ed. *Encyclopedia of Religion and Nature*. Vol. 1–2. London: Thoemmes Continuum, 2005.

The *Encyclopedia of Religion and Nature*, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond, with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication, this version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses.

Tedlock, Dennis. *Popol Vuh: The Mayan Book of the Dawn of Life*. Revised Edition. New York: Simon and Schuster, 1996.

*Popol Vuh*, the Quiché Mayan book of creation, is not only the most important text in the native languages of the Americas, it is also an extraordinary document of the human imagination. It begins with the deeds of Mayan gods in the darkness of a primeval sea

and ends with the radiant splendor of the Mayan lords who founded the Quiché kingdom in the Guatemalan highlands. Originally written in Mayan hieroglyphs, it was transcribed into the Roman alphabet in the sixteenth century.

Tedlock, Dennis, and Bruce Mannheim, eds. *The Dialogic Emergence of Culture*. Chicago, IL: University of Illinois Press, 1995.

Major figures in contemporary anthropology present a dialogic critique of ethnography. Moving beyond sociolinguistics and performance theory, and inspired by Bakhtin and by their own field experiences, the contributors revise notions of where culture actually resides. This pioneering effort integrates a concern for linguistic processes with interpretive approaches to culture. Culture and ethnography are located in social interaction. The collection contains dialogues that trace the entire course of ethnographic interpretation, from field research to publication. The authors explore an anthropology that actively acknowledges the dialogical nature of its own production. Chapters strike a balance between theory and practice and will also be of interest in cultural studies, literary criticism, linguistics, and philosophy.

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

Terhaar, Terry Louise. "Evolutionary Advantages of Intense Spiritual Experience in Nature." *Journal for the Study of Religion, Nature and Culture* 3, no. 3 (2009): 303–39.

Although records of intense spiritual experiences in nature exist throughout history, the phenomenon remains a little-investigated question. This article is the first in a series describing empirical findings on intense spiritual experiences in nature. Three data points were established including: 1) a cognitive analysis of forest attitude research interviews; 2) a cognitive analysis of nature authors who write about forests; and 3) a broad review of literature drawn primarily from research in neuroscience, psychology, medicine, consciousness studies, and philosophy. The findings suggest that intense spiritual experience in nature has two variations: mystical and traumatic experience. The positive (mystical) and negative (traumatic) variation share seven physiological and psychological characteristics, with each characteristic providing adaptive, evolutionary advantages. Although partial and preliminary, the data offers compelling evidence demonstrating the existence of certain basic properties of the role of nature in intense spiritual experience. The findings suggest that natural selection may favor intense spiritual experiences in nature.

Thayer, James Steel. "Nature, Culture, and the Supernatural among the Susu." *American Ethnologist* 10, no. 1 (1983): 116–32.

All cultures deal with the fundamental categories of nature and culture in the formation of their world views, which are inevitably cast in religious terms and categories. The Susu, a Muslim people of the Guinea Coast of West Africa, make unusually strict distinctions between the realms of culture and nature, revealed in their attitude and actions toward animals, the bush and the forest, agriculture, women, and children. The Susu strongly deprecate the natural, highlighted by the remoteness or hostility of the spiritual (sacred) world vis-a-vis these natural (profane) categories and by the absence of ritual manipulation of the natural world. God and the spirits are remote from the natural world, and Susu Islam focuses on, sacralizes, and indeed defines the only realm of the cultural. As human beings transcend their natural state, they become more fully human and more perfect Muslims.

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.

Tiedje, Kristina, and Jeffrey G. Snodgrass, eds. "Special Issue: Indigenous Religions and Environments: Intersections of Animism and Nature Conservation." *Journal for the Study of Religion, Nature and Culture* 2, no. 1 (2008): 6–158.

Townsend, Joan B. "Shamanism." In *Anthropology of Religion: A Handbook*, edited by Stephen D. Glazier, 429–69. Westport, CT: Praeger, 429AD.

Tracey, David. "Environmental Spirituality [Australia]." *International Journal of New Perspectives in Christianity* 1, no. 1 (2009): 17–21.

Tucker, Catherine M., ed. *Nature, Science, and Religion: Intersections Shaping Society and the Environment*. Santa Fe, NM: School for Advanced Research Press, 2012.

This book is about the complicated and provocative ways nature, science, and religion intersect in real settings where people attempt to live in harmony with the physical environment. Scholars of philosophy, religious studies, and science and technology have



been at the forefront of critiquing the roles of religion and science in human interactions with the natural world. Meanwhile, researchers in the environmental sciences have encountered disciplinary barriers to examining the possibility that religious beliefs influence social-ecological behaviors and processes simply because the issue resists quantitative assessment. The contributors to this book explore how scientific knowledge and spiritual beliefs are engaged to shape natural resource management, environmental activism, and political processes.

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, archeology, 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.

———. *The Earth's Blanket: Traditional Teachings for Sustainable Living*. Seattle, WA: University of Washington Press, 2005.

This is a thought-provoking look at Native American stories, cultural institutions, and ways of knowing, and what they can teach us about living sustainably.

Turner, Nancy J., Douglas Deur, and Dana Lepofsky. "Plant Management Systems of British Columbia's First Peoples." *BC Studies* 179 (September 2013): 107–256.

Authors' Abstract: We focus on future prospects for traditional plant management as part of the contemporary movements towards ethnoecological restoration, cultural renewal, and enhanced food security for Indigenous peoples - a point explored more fully in the final section of this special issue.

Two Bears, David. *Truth or Consequences: A Native American View of Society*. San Jose, CA: Writers Club Press, 2001.

Two Bears asks many questions in his writings that members of all walks of society and the human race should be asking. Two Bears uses his compassion for life and for humanity to get us to look deep into our hearts and spirits to identify our true selves and

practices. Being led by the Great Spirit of the Creator, he uses wit and some Native American humor to guide us through his speeches, lectures, and writings to protect Mother Earth, to protect ourselves, to protect our children, and the future of mankind in a peaceful, loving, and harmonious way. Two Bears helps us to understand the beauty of the Creator, and as the Creator had planned for us to be ourselves to stop the destruction, and to walk in beauty and to be in beauty.

Ulloa, Astrid. *The Ecological Native: Indigenous Peoples' Movements and Eco-Governmentality in Colombia*. 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.

Umeek, E. Richard Atleo. *Tsawalk: A Nuu-Chah-Nulth Worldview*. Vancouver, British Columbia: University of British Columbia Press, 2004.

In *Tsawalk*, hereditary chief Umeek develops a theory of "Tsawalk," meaning "one," that views the nature of existence as an integrated and orderly whole, and thereby recognizes the intrinsic relationship between the physical and spiritual. Umeek demonstrates how Tsawalk provides a viable theoretical alternative that both complements and expands the view of reality presented by Western science. Tsawalk, he argues, allows both Western and indigenous views to be combined in order to advance our understanding of the universe. In addition, he shows how various fundamental aspects of Nuu-chah-nulth society are based upon Tsawalk, and what implications it has today for both Native and non-Native peoples.

Uzendoski, Michael, and Edith Felicia Calapucha-Tapuy. *The Ecology of the Spoken Word: Amazonian Storytelling and Shamanism among the Napo Runa*. Chicago, 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.

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

Vecsey, Christopher, and Robert W. Venable, eds. *Indian Environments: Ecological Issues in Native American History*. Syracuse, NY: 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.

Vennum, Thomas. *Wild Rice and the Ojibway People*. St. Paul, MN: Minnesota Historical Society Press, 1988.

Explores in detail the technology of harvesting and processing the grain, the important place of wild rice in Ojibway ceremony and legend, including the rich social life of the traditional rice camps, and the volatile issues of treaty rights.

Verschuuren, Bas, Robert Wild, Jeffrey A. McNeely, and Gonzalo Oviedo, eds. *Sacred Sites Conserving Nature and Culture*. London: Earthscan, 2010.

Sacred Natural Sites are the world's oldest protected places. This book focuses on a wide spread of both iconic and lesser known examples such as sacred groves of the Western Ghats (India), Sagarmatha /Chomolongma (Mt Everest, Nepal, Tibet - and China), the Golden Mountains of Altai (Russia), Holy Island of Lindisfarne (UK) and the sacred lakes of the Niger Delta (Nigeria). The book illustrates that sacred natural sites, although often under threat, exist within and outside formally recognised protected areas, heritage sites. Sacred natural sites may well be some of the last strongholds for building resilient networks of connected landscapes. They also form important nodes for maintaining a dynamic socio-cultural fabric in the face of global change. The diverse authors bridge the gap between approaches to the conservation of cultural and biological diversity by taking into account cultural and spiritual values together with the socio-economic interests of the custodian communities and other relevant stakeholders.

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.

Vitebsky, Piers. *The Reindeer People: Living with Animals and Spirits in Siberia*. Boston, MA: Houghton Mifflin, 2005.

Drawing on nearly twenty years of field work among the Eveny in northeast Siberia, Piers Vitebsky shows how Eveny social relations are formed through an intense partnership with these extraordinary animals as they migrate over the swamps, ice sheets, and mountain peaks of what in winter is the coldest inhabited region in the world. He reveals how indigenous ways of knowing involve a symbiotic ecology of mood between humans and reindeer, and he opens up an unprecedented understanding of nomadic movement, place, memory, habit, and innovation.

Viveiros de Castro, Eduardo. "Cosmological Deixis and Amerindian Perspectivism." *The Journal of the Royal Anthropological Institute* 4, no. 3 (September 1998): 469–88.

This study discusses the meaning of Amerindian perspectivism: the ideas in Amazonian cosmologies concerning the way in which humans, animals, and spirits see both themselves and one another. Such ideas suggest the possibility of a redefinition of the classical categories of nature, culture, and supernature based on the concept of perspective or point of view. The study argues in particular that the antimony between two characterizations of Indigenous thought 0 on the one hand ethnocentrism, which would deny the attributes of humanity to humans from other groups, and on the other hand animism, which would extend such qualities to beings of other species - can be resolved if one considers the difference between the spiritual and corporal aspects of beings.

———. "Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies." *Common Knowledge* 10, no. 3 (2004).

Originally published in 2004 in the Common Knowledge symposium "Talking Peace with Gods," this article elaborates the nature and consequences of the perspectivist cosmologies of Amerindian societies. Contemporary Western cosmologies regard humans as ex-animals who became differentiated from other nonhuman species through the acquisition of advanced cognitive capacities. Amerindian cultures, by contrast, regard animals as ex-humans who became differentiated from both modern humans and other

animal species via a series of physical adaptations. Underneath these physical differences, both humans and nonhumans retain a shared human soul; what is more, each species perceives its own kind as human and all other kinds—including humans—as animals. Viveiros de Castro distinguishes this “perspectivism” from relativism: whereas Western relativism assumes multiple valid cultural models, Amerindian perspectivism holds that human and nonhuman species possess a common values system and cultural framework. While this commonality is ordinarily obscured by biologically grounded, perceptual differences, the gap in perspective may be bridged by shamans, whose gift of adopting nonhuman subjectivities enables them to see other species as they see themselves—namely, as humans partaking in human culture. Perspectivism influences both the practices that Amerindian peoples adopt toward nonhuman species and their attitudes toward other human groups, especially in the context of warfare. The Amerindian warrior’s capacity to overcome an enemy ultimately depends on a shaman-like entry into the subjectivity of another: rather than denying the personhood of his enemy, the Amerindian warrior must acknowledge the affinity between them.

———. “Images of Nature and Society in Amazonian Ethnology.” *Annual Review of Anthropology* 25 (1996): 179–200.

This review discusses changes in Amazonian indigenous anthropology since the synthesis presented in the Handbook of South American Indians. The past few years have seen the emergence of an image of Amazonia characterized by a growing emphasis on the complexity of indigenous social formations and the ecological diversity of the region. This new image of society and nature is taking shape in a theoretical context characterized by the synergistic interaction between structural and historical approaches, by an attempt to go beyond monocausal explanatory models (whether naturalistic or culturalistic) in favor of a dialectical view of the relations between society and nature, and by hopes of a “new synthesis” that could integrate the knowledge accumulated in the fields of human ecology, social anthropology, archeology, and history.

Wa, Gisday, Delgam Uukw, and Robin Ridington. “The Spirit in the Land: The Opening Statement of the Gitksan & Wet’suwet’en Hereditary Chiefs in the Supreme Court of British Columbia, May 11, 1987.” *BC Studies* 87 (October 1990): 92.

Waldron, Ingrid R.G. *There’s Something in the Water: Environmental Racism in Indigenous and Black Communities*. Black Point, Nova Scotia: Fernwood Publishing, 2018.

In *There’s Something In The Water*, Ingrid R. G. Waldron examines the legacy of environmental racism and its health impacts in Indigenous and Black communities in Canada, using Nova Scotia as a case study, and the grassroots resistance activities by Indigenous and Black communities against the pollution and poisoning of their communities. By redefining the parameters of critique around the environmental justice narrative and movement in Nova Scotia and Canada, Waldron opens a space for a more critical dialogue on how environmental racism manifests itself within this intersectional context. Waldron also illustrates the ways in which the effects of environmental racism are compounded by other forms of oppression to further dehumanize and harm

communities already dealing with pre-existing vulnerabilities, such as long-standing social and economic inequality. Finally, Waldron documents the long history of struggle, resistance, and mobilizing in Indigenous and Black communities to address environmental racism.

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

Wall, S. *Wisdom's Daughters: Conversations with Women Elders of Native America*. New York: HarperCollins, 1993.

The co-author of the bestselling *Wisdomkeepers* interviews women elders of several Native American nations to reveal the fascinating knowledge, philosophies, and traditions of their ancestry.

Waters, Frank. *Book of the Hopi*. New York: Penguin Books, 1977.

In this book, thirty elders of the ancient Hopi tribe of Northern Arizona—a people who regard themselves as the first inhabitants of America—freely reveal the Hopi worldview for the first time in written form. The Hopi kept this view a secret for countless centuries, and anthropologists have long struggled to understand it. Now they record their myths and legends, and the meaning of their religious rituals and ceremonies as a gift to future generations. Here is a reassertion of a rhythm of life we have disastrously tried to ignore and instincts we have tragically repressed, and a reminder that we must attune ourselves to the need for inner change if we are to avert a cataclysmic rupture between our minds and hearts.

Watson, Elizabeth E., and Hassan Hussein Kochore. "Religion and Climate Change in Northern Kenya: New Moral Frameworks for New Environmental Challenges." *Journal for the Study of Religion, Nature and Culture* 6, no. 3 (2012): 319–43.

In the arid lands of northern Kenya, the pastoralist livelihoods of Boran and Gabra peoples are already under pressure from environmental changes that are increasingly perceived as related to climate change. Indigenous religions, different forms of Christianity, and Islam all co-exist in this region; each potentially has a role to play in responding to the environmental crisis. Our research suggests that indigenous religions provide a valuable and integrated set of institutions that could potentially facilitate adaptation to climate change. In contrast, the Abrahamic religions have not explicitly engaged with climate change. Moreover, through their relief and development work they have indirectly undermined many of the qualities of mobile pastoralism that might enable herders to cope with more unpredictable weather in future. Noting that religions appear to be playing a powerful role in the region, we argue that the subject deserves greater attention among scholars of climate change.

Weatherdon, Meaghan Sarah. "Indigenous Knowledge and Contested Spirituality in Canadian Nuclear Waste Management." *Journal for the Study of Religion, Nature and Culture* 11, no. 1 (2017): 86–108.

Indigenous spirituality is often deployed in grassroots environmental movements as a strategy to revitalize cultures and contest a hegemonic worldview that continues to marginalize Indigenous Peoples. From this perspective, Indigenous spirituality serves as an epistemological foil that these social movements utilize to critique prevailing capitalist values, environmental degradation, and neo-colonialism. Indigenous spiritual knowledge is also being employed by government and industry as a strategy to enhance the people of their own political and commercial agendas. Indigenous spirituality has therefore come to signify a wide variety of meanings and concerns in environmental management and public discourse. This can be illustrated by considering how Indigenous spirituality has become a site of contestation between the Nuclear Waste Management Organization (NWMO), the public body responsible for managing Canada's used nuclear fuel, and the Committee for Future Generations (CFFG), a grass roots anti-nuclear organization, regarding the proposal to store nuclear waste in Northern Saskatchewan.

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

After 500 years, the world's huge debt to the wisdom of the Indians of the Americas has finally been explored in all its vivid drama by anthropologist Jack Weatherford. He traces the crucial contributions made by the Indians to our federal system of government, our democratic institutions, modern medicine, agriculture, architecture, and ecology, and in this astonishing, ground-breaking book takes a giant step toward recovering a true American history.

Weaver, Jace, ed. *Defending Mother Earth: Native American Perspectives on Environmental Justice*. Maryknoll, NY: Orbis Books, 1996.

*Defending Mother Earth* brings together important Native voices to address urgent issues of environmental devastation affecting indigenous peoples through the Americas. These essays document a range of problems, including the devastating effects of mining, nuclear power facilities, toxic waste dumps, and water pollution. As the contributors demonstrate, the struggles to stop these threats are intimately tied to the assertion of American Indian sovereignty and the affirmation of Native culture: the Earth is, indeed, Mother to all these nations. In his concluding reflection, George Tinker argues that the affirmation of Indian spiritual values, especially the attitude toward the Earth, may hold out a key to the survival of the planet, and all its peoples.

Weisberger, Jonathan 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 traditional ecological context.

Wells, Spencer. *Pandora’s Seed: Why the Hunter-Gatherer Holds the Key to Our Survival*. New York: Random House, 2011.

Ten thousand years ago, our species made a radical shift in its way of life: We became farmers rather than hunter-gatherers. Although this decision propelled us into the modern world, renowned geneticist and anthropologist Spencer Wells demonstrates that such a dramatic change in lifestyle had a downside that we’re only now beginning to recognize. Growing grain crops ultimately made humans more sedentary and unhealthy and made the planet more crowded. The expanding population and the need to apportion limited resources created hierarchies and inequalities. Freedom of movement was replaced by a pressure to work that is the forebear of the anxiety millions feel today. Spencer Wells offers a hopeful prescription for altering a life to which we were always ill-suited. *Pandora’s Seed* is an eye-opening book for anyone fascinated by the past and concerned about the future.

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

Each spring when the ice clears, the Anishinabe (Chippewa) harvest fish from Wisconsin and Minnesota lakes. Their ancient subsistence fishing and hunting tradition is protected by treaties and reinforced by federal court rulings, but for years they were met by stones, racial epithets, and death threats hurled by local sports fishermen, resort and cottage owners, and other White neighbors. This book tells the story of how a multiracial alliance of Anishinabe, local residents, and activists defused these confrontations by witnessing and documenting them. The “walleye warriors” were successful at protecting Chippewa sovereignty and are continuing the struggle for environmental justice by striving to stop corporate attempts to mine (and so destroy) northern Wisconsin.

Whelan, Robert. *Wild in Woods: The Myth of the Noble Eco-Savage*. London: IEA Environment Unit, 2002.

<https://iea.org.uk/publications/research/wild-in-woods-the-myth-of-the-noble-eco-savage>.

Ever since the discovery of the New World by Christopher Columbus, the noble savage has been a potent symbol in Western cultures. The notion that there is a land where men and women live in simplicity and innocence has been used to draw unfavorable comparisons with advanced societies. The noble savage has been conscripted by many



causes, from the French Revolution to the sexual revolution, but in his most recent incarnation he is the champion of conservation. The native peoples of the earth, according to this version of the legend, live in harmony with nature. They respect the rest of creation. They know how to harvest resources sustainably. They are said to be 'transparent' in the environment. However, we now know that native peoples can be as destructive of their environments as anyone else, and that historically aboriginal tribes often changed whole ecosystems by the repeated burning of forests and by hunting animal species to extinction. The noble eco-savage is a white, Western artifact. When policy issues, such as land rights, are decided on the basis of this misconception, it leads to disappointment and sometimes recriminations against the tribal peoples who fail to conform to the stereotype.

Whelan, Robert, Joseph Kirwan, and Paul Haffner. *The Cross and the Rain Forest: A Critique of Radical Green Spirituality*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996.

In place of radical secular environmentalism, this book offers an ecology that views man as created in the image of God, that takes sin seriously, and looks to Christ and the redemption available through him as the key to the true meaning of creation.

Whitehead, Neil. *Dark Shamans: Kanaimà and the Poetics of Violent Death*. Durham, NC: Duke University Press, 2002.

On the little-known and darker side of shamanism there exists an ancient form of sorcery called kanaimà, a practice still observed among the Amerindians of the highlands of Guyana, Venezuela, and Brazil that involves the ritual stalking, mutilation, lingering death, and consumption of human victims. At once a memoir of cultural encounter and an ethnographic and historical investigation, this book offers a sustained, intimate look at kanaimà, its practitioners, their victims, and the reasons they give for their actions.

Whittaker, Elvi. "Public Discourse on Sacredness: The Transfer of Ayres Rock to Aboriginal Ownership." *American Ethnologist* 21, no. 2 (1994): 310–34.

In October 1985, the Australian Labor Government transferred one of the country's leading tourist locations, Ayers Rock and the Olgas, to Pitjantjatjara-Yankuntjatjara ownership. The event triggered a media debate presenting and representing discourses that organized existing knowledge and created new realities around claims to sacredness, equality, restitution, human rights, and the contribution of anthropology.

Whyte, Kyle. "Critical Investigations of Resilience: A Brief Introduction to Indigenous Environmental Studies and Sciences." *Daedalus* 147, no. 2 (2018): 136–47.

Indigenous peoples are among the most active environmentalists in the world, working through advocacy, educational programs, and research. The emerging field of Indigenous Environmental Studies and Sciences (IESS) is distinctive, investigating social resilience to environmental change through the research lens of how moral relationships are organized in societies. Examples of IESS research across three moral relationships are discussed here: responsibility, spirituality, and justice. IESS develops insights on

resilience that can support Indigenous peoples' struggles with environmental justice and political reconciliation; makes significant contributions to global discussions about the relationship between human behavior and the environment; and speaks directly to Indigenous liberation as well as justice issues impacting everyone.

———. "Food Sovereignty, Justice and Indigenous Peoples: An Essay on Settler Colonialism and Collective Continuance." In *Oxford Handbook of Food Ethics*, edited by A. Barnhill, T. Doggett, and A. Egan, 345–66. Oxford, UK: Oxford University Press, 2018.

Indigenous peoples often claim that colonial powers, such as settler states, violate Indigenous peoples' collective self-determination over their food systems, or food sovereignty. Violations of food sovereignty are often food injustices. Yet Indigenous peoples claim that one of the solutions to protecting food sovereignty involves the conservation of particular foods, from salmon to wild rice. This essay advances an argument that claims of this kind set forth particular theories of food sovereignty and food injustice that are not actually grounded in a static conception of Indigenous culture; instead, such claims offer important contributions to how settler colonial domination is understood as a form of injustice affecting key relationships that support Indigenous collective self-determination through food sovereignty. The essay describes some of the significant qualities of reciprocal relationships that support food sovereignty, referring widely to the work of Indigenous leaders and scholars and Tribal staff on salmon conservation in North America.

———. "On the Role of Traditional Ecological Knowledge as a Collaborative Concept: A Philosophical Study." *Ecological Processes* 2, no. 7 (2013): 1–12.

The concept of traditional ecological knowledge (TEK) has some of its origins in literatures on international development and adaptive management. There is a tendency to want to determine one definition for TEK that can satisfy every stakeholder in every situation. Yet a scan of environmental science and policy literatures reveals there to be differences in definitions that make it difficult to form a consensus. What should be explored instead is the role that the concept of TEK plays in facilitating or discouraging cross-cultural and cross-situational collaboration among actors working for indigenous and non-indigenous institutions of environmental governance, such as tribal natural resources departments, federal agencies working with tribes, and co-management boards.

———. "Settler Colonialism, Ecology and Environmental Injustice." *Environment & Society* 9, no. 1 (2018): 125–44.

Settler colonialism is a form of domination that violently disrupts human relationships with the environment. Settler colonialism is ecological domination, committing environmental injustice against Indigenous peoples and other groups. Focusing on the context of Indigenous peoples' facing US domination, this article investigates philosophically one dimension of how settler colonialism commits environmental injustice. To understand the relationships connecting settler colonialism, environmental injustice, and violence, the article first engages Anishinaabe intellectual traditions to describe an Indigenous conception of social resilience called collective continuance. One

way in which settler colonial violence commits environmental injustice is through strategically undermining Indigenous collective continuance. At least two kinds of environmental injustices demonstrate such violence: vicious sedimentation and insidious loops.

———. “What Do Indigenous Knowledges Do For Indigenous Peoples?” In *Keepers of the Green World: Traditional Ecological Knowledge and Sustainability*, edited by M.K. Nelson and D. Shilling. Cambridge, UK: Cambridge University Press, 2016.

This essay is written to address conversations about the best ways to engage in knowledge exchange on important sustainability issues between Indigenous knowledges and fields of climate, environmental and sustainability sciences. Indigenous knowledges often play a crucial role in Indigenous planning processes. I have found that scientists often appreciate the value of Indigenous knowledges as inputs for adding data that scientific methods do not normally track. But it is also the case that Indigenous knowledges have governance-value. That is, they serve as irreplaceable sources of guidance for Indigenous resurgence and nation-building. Scientists should appreciate governance-value because it suggests that for some Indigenous peoples in knowledge exchange situations, we need to be assured that the flourishing of our knowledges is respected and protected. Scientists must understand governance value to improve their approaches to knowledge exchange with Indigenous peoples.

Wilbert, Johannes. *Mystic Endowment: Religious Ethnography of the Warao Indians*. Cambridge, MA: Harvard Divinity School, Center for the Study of World Religions, 1993.

This collection includes some of the author’s most important essays written during 25 years of research among the Warao of the Orinoco Delta. Focus is on religious life, for which the author provides in-depth comparative and historical interpretations of the symbolic values the Warao bestows on environmental, material, and social processes, revealing how Warao experience of life and the material conditions of existence are endowed with religious and mystical significance. This approach, outside of studies of the Guarani, has rarely been explored in South American ethnology.

Wilbert, Werner. “Warao Spiritual Ecology.” In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, 377–407. Cambridge, MA: Harvard Divinity School, Center for the Study of World Religions, 2001.

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.

Wildwood, Rob. *Primal Awareness: Reconnecting with the Spirit of Nature*. Alresford, Hants: Moon Books, 2018.

Focusing on the origins of Western culture and belief systems, from ancient agriculture to modern industry, from primitive religion to monotheism, *Primal Awareness* explains how we became separated from nature and how, throughout history, these belief systems and social models have imposed a life of servitude and hardship upon millions of people. It also illustrates how modern technology and the modern scientific worldview are currently causing the destruction of our natural environment. How can we overcome this separation, and reconnect with nature and spirit once again?

Willems-Braun, Bruce. "Buried Epistemologies: The Politics of Nature in (Post)Colonial British Columbia." *Annals of the Association of American Geographers* 87, no. 1 (1997): 3–31.

Willems-Braun explores representations of the "rainforest" and "nature" in British Columbia Canada and traces a series of "buried epistemologies" through which neocolonial relations are asserted in the region.

Willerslev, Rane. *Soul Hunters: Hunting, Animism, and Personhood among Siberian Yukaghirs*. Berkeley, CA: University of California Press, 2007.

This is an insightful, highly original ethnographic interpretation of the hunting life of the Yukaghirs, a little-known group of indigenous people in the Upper Kolyma region of northeastern Siberia. Basing his study on firsthand experience with Yukaghir hunters, Rane Willerslev focuses on the practical implications of living in a "hall-of-mirrors" world—one inhabited by humans, animals, and spirits, all of whom are understood to be endless mimetic doubles of one another. In this world human beings inhabit a betwixt-and-between state in which their souls are both substance and non substance, both body and soul, both their own individual selves and reincarnated others. Hunters are thus both human and the animals they imitate, which forces them to steer a complicated course between the ability to transcend difference and the necessity of maintaining identity.

Williams, Lewis, Rose Roberts, and Alastair McIntosh, eds. *Radical Human Ecology: Intercultural and Indigenous Approaches*. Burlington: 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 inter-cultural and transdisciplinary approach is required. The demands of our era require a

scholarship of ontological depth: an approach that can not 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 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, OK: 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 and 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.

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, Waziyatawin Angela. "Special Issue: The Recovery of Indigenous Knowledge." *American Indian Quarterly* 28, no. 3–4 (Summer & Fall 2004): 359–633.

Winkelman, Michael. "Altered States of Consciousness and Religious Behavior." In *Anthropology of Religion: A Handbook*, edited by Stephen D. Glazier, 393–428. Westport, CT: Praeger, 1999.

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.

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.

A retelling of traditional North American Indian tales recounts the stories that native Americans passed along orally from generation to generation before and after the European invasion.

Woodley, Randy. *Shalom and the Community of Creation: An Indigenous Vision*. Grand Rapids, MI: W.B. Eerdmans, 2012.

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.

Wright, Robin M. "Indigenous Moral Philosophies and Ontologies and Their Implications for Sustainable Development." *Journal for the Study of Religion, Nature and Culture* 1, no. 1 (2007): 92–108.

This paper draws on the theoretical reflections of two well-known ethnologists on indigenous Amazonian ontologies and moral philosophies, as well as my own field experience among an Amazonian native people, the Baniwa, in order to pose critical questions regarding the process of implementing 'sustainable development' projects. New ethnological perspectives challenge modernist thinking to decolonize the ways in which scholars conceive of indigenous Amazonian cosmologies particularly with regard to such notions as 'spirit', 'egalitarianism', and 'power'. The dramatic case of a Baniwa leader illustrates the heuristic value of taking Baniwa moral philosophy and cosmological framework seriously prior to and during the implementation of a recent artwork development project. The reflections of a Baniwa intellectual reinforce the pressing need to rethink current developmentalist thinking that ignores these frameworks.

———. *Mysteries of the Jaguar Shamans of the Northwest Amazon*. Lincoln, NE: University of Nebraska Press, 2013.

*Mysteries of the Jaguar Shamans of the Northwest Amazon* tells the life story of Mandu da Silva, the last living jaguar shaman among the Baniwa people in the northwest Amazon. In this original and engaging work, Robin M. Wright, who has known and worked with da Silva for more than thirty years, weaves the story of da Silva's life together with the Baniwas' society, history, mythology, cosmology, and jaguar shaman traditions. The jaguar shamans are key players in what Wright calls "a nexus of religious power and knowledge" in which healers, sorcerers, priestly chanters, and dance-leaders exercise complementary functions that link living specialists with the deities and great spirits of the cosmos. By exploring in depth the apprenticeship of the shaman, Wright shows how jaguar shamans acquire the knowledge and power of the deities in several stages of instruction and practice.

———, ed. "Special Issue: Indigenous Knowledge, Spiritualities, and Science." *Journal for the Study of Religion, Nature and Culture* 10, no. 2 (2016): 133–254.

The central themes discussed in this issue are intrinsically related. Indigenous Knowledge and its transmission is a key issue for both the indigenous and the scientific communities. It behooves the latter to decolonize its methodology and worldview in order to understand indigenous ecologies and their views of Western development in the name of science. Indigenous spiritualities are in the domain of the elders, many of whom have left warnings of imminent eco-catastrophes resulting from hyper-industrialization and offerings of spiritual hope for their followers and for all of humankind. Knowledge and spirituality together, then, address broader questions such as the future of humans in nature.

Wright, Robin M., and Bron Taylor, eds. "Special Issue: The Religious Lives of Amazonian Plants." *Journal for the Study of Religion, Nature and Culture* 3, no. 1 (2009): 5–153.

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

Presents Native American accounts of the plunder and persecution wrought by white settlers and explorers on the one hundred million people already living in the Americas in 1492.

Xaxa, Virginius. "Oraons: Religions, Customs and Environment." *India International Centre Quarterly* 19, no. 1–2 (1992): 101–10.

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

Medicine man and Sun Dance chief Thomas Yellowtail is a pivotal figure in Crow tribal life. As a youth he lived in the presence of old warriors, hunters, and medicine men who knew the freedom and sacred ways of pre-reservation life. As the principal figure in the Crow-Shoshone Sun Dance religion, Yellowtail has preserved traditional values in the face of the constantly encroaching, diametrically opposed values of materialistic modern society. Through his life story and description of the Sun Dance religion we can reexamine the premises and orientations of both cultures.

Young, David E., and Jean-Guy Goulet, eds. *Being Changed by Cross-Cultural Encounters: The Anthropology of Extraordinary Experience*. Orchard Park: Broadview Press, 1994.

Anthropologists of recent generations have always expressed enormous sympathy with "non-rational" modes of thought, with the "supernatural" experiences of people around the world. What they have rarely in their scholarly writing admitted to doing is giving any credence to the "irrational" themselves—though such beliefs have long been common among those who have lived and worked for extended periods in cultures different from those that dominate Western society.

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

After a vision in which he beheld himself as a leader in the revitalization of native medicine and culture, medicine man Russell Willier began to share his healing practices and world view with three anthropologists. In this volume they describe how Willier treats chronic, stress-related conditions and physiological dysfunctions with herbal remedies, sweat-lodge therapy, religious ceremony, and other techniques. *Cry of the Eagle* also discusses the process by which the anthropologists experienced the medicine man's work. That process required change in both Willier and his observers. One of the most powerful events in their three-year association occurred when David Young's wife suddenly became critically ill. In the hospital her condition quickly worsened, and doctors were unable to diagnose the problem. Young surreptitiously brought the medicine



man to the hospital, where a combination of native remedies and Western medical techniques worked together to restore her health.

Young, Diana. "Water as Country on the Pitjantjatjara Yankunytjatjara Lands South Australia." *Worldviews: Environment, Culture, Religion* 10, no. 2 (2006): 239–58.

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.

Young, John. *Kokopelli: Casanova of the Cliff Dwellers*. Palmer Lake, CO: Filter Press, 1990.

The traveling salesman/hunchbacked flute player may have used the flute as a notice to villagers that he was coming in peace - a personality, an individual, the personification of a legend, a beneficent god to some and a confounded nuisance to others.

Yu, Dan Smyer. "Asia: An Indigenous Cosmovisionary Turn in the Study of Religion and Ecology." In *Routledge Handbook on Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John A. Grim, 120–28. London and New York: Routledge, 2017.

Asia is the home of two-thirds of the world's indigenous peoples. The total estimated indigenous populations of Asia are said to be around 260 million (IWGIA), mostly found in Siberia, South Asia, Southeast Asia, and Southwest China. Unlike their counterparts in the premodern era who relatively had more autonomy, the contemporary indigenous peoples of Asia are facing multiple distresses regarding the loss of their ancestral lands, the deprivation of their rights for self-determination, and the external exploitation of their natural resources. Modern nation-states often socially and economically marginalized indigenous populations. For instance, Karen in Burma are rarely given land and citizenry rights (Horstmann 2015, 130). China has fifty-five officially recognized ethnic minority groups. All of them except Hui (Muslims) are indigenous populations; however, the Chinese state does not officially recognize their indigenous status. Like the Chinese state, the Bangladesh government does not recognize its ethnic minorities as indigenous peoples but gives them marginal status as "tribes" and "minor races" (Dhamai and Chakma 2015, 314).

Yu, Dan Smyer, and Erik de Maaker, eds. *Environmental Humanities in the New Himalayas: Symbiotic Indigeneity, Commoning, Sustainability*. New York: Routledge, 2021.

*Environmental Humanities in the New Himalayas: Symbiotic Indigeneity, Commoning, Sustainability* showcases how the eco-geological creativity of the earth is integrally woven into the landforms, cultures, and cosmovisions of modern Himalayan communities. Unique in scope, this book features case studies from Bhutan, Assam, Sikkim, Tibet, Nepal, Pakistan, and Sino-Indian borderlands, many of which are documented by authors from indigenous Himalayan communities. It explores three environmental characteristics of modern Himalayas: the anthropogenic, the indigenous,

and the animist. Focusing on the sentient relations of human-, animal-, and spirit-worlds with the earth in different parts of the Himalayas, the authors present the complex meanings of indigeneity, commoning and sustainability in the Anthropocene. In doing so, they show the vital role that indigenous stories and perspectives play in building new regional and planetary environmental ethics for a sustainable future.

Yunkaporta, Tyson. *Sand Talk: How Indigenous Thinking Can Save the World*. New York: HarperCollins, 2020.

As an Indigenous person, Tyson Yunkaporta looks at global systems from a unique perspective, one tied to the natural and spiritual world. In considering how contemporary life diverges from the pattern of creation, he raises important questions. How does this affect us? How can we do things differently? In this thoughtful, culturally rich, mind-expanding book, he provides answers. Yunkaporta's writing process begins with images. Honoring indigenous traditions, he makes carvings of what he wants to say, channeling his thoughts through symbols and diagrams rather than words. He yarns with people, looking for ways to connect images and stories with place and relationship to create a coherent worldview, and he uses sand talk, the Aboriginal custom of drawing images on the ground to convey knowledge. In *Sand Talk*, he provides a new model for our everyday lives. Rich in ideas and inspiration, it explains how lines and symbols and shapes can help us make sense of the world. It's about how we learn and how we remember. It's about talking to everyone and listening carefully. It's about finding different ways to look at things.

Zahan, Dominique. *The Religion, Spirituality, and Thought of Traditional Africa*. Chicago, IL: University of Chicago Press, 1979.

Ziff, Bruce. *A Property Law Reader: Cases, Questions, and Commentary*. Third Edition. Toronto, ON: Carswell, 2012.

Zuesse, Evan M. *Ritual Cosmos: The Sanctification of Life in African Religions*. Athens, GA: Ohio University Press, 1979.

African religions, as this study concludes from its close examination of a number of specific African universes, are religions devoted to the sanctification and constant renewal of life. They are dedicated to Becoming rather than to Being, and seek to sustain a flourishing divine order rather than save the isolated self from it. But these religions do not comfortably express themselves in metaphysical abstractions; instead, they use a ritual idiom more effective than any philosophical disquisition. *Ritual Cosmos* analyzes the logic and inner meaning of such ritual structures as sacrifice and taboo, harvest festivals and rites of divine kingship, millenary movements, witchcraft, and much else. In the course of the discussion, many of the basic assumptions of the scientists and theologians who have concerned themselves with the role of religion in human society are reexamined; the distinctions often made between the sacred and the secular, or religion and magic, for example, are questioned.