

INFORMATION BULLETIN N 3.

Commission on Indigenous Knowledge and Sustainable Development,
International Union of Ethnological and Anthropological Science (IUAES).

The 17th World Congress of the IUAES was held in Manchester (United Kingdom) 5-10 August, 2013. Congress was devoted to problems of Evolving, Humanity, Emerging Worlds. Congress has attract attention of many scholars from different part of the World. More than one thousand and three hundred participants arrived to Manchester. Congress was one of the biggest and impressive ethnological / anthropological meeting at the last period. Congress of the IUAES was very interesting, stimulating and successful.

Panel on Indigenous Knowledge and Sustainable Development (BH 04) was one of the biggest panel at the 17th World Congress of the IUAES. (Convenors: Viacheslav RUDNEV and Dorothy BILLINGS)

Thirty three participants from Australia, Canada, India, Italy, Japan, Mexico, Papua New Guinea, Russia, UK and USA expressed there active interest to participate in the Panel's work at the Congress with lectures.

The role of cultural poly-variations in the life of 21st century society, and, especially, in the process of searching for ways to solve urgent problems of humankind, is a sphere of great interest both for modern Ethnology and for contemporary society. Contemporary post-industrial society needs some new approaches, new models, and some major changes in policy affecting Human – Nature relationships.

The United Nations Conference on Environment and Development (Rio de Janeiro, Brazil, 1992) has declared that it is essential to survival that ways be found to sustainable development that guarantee equal possibilities in using Nature for future generations as well as for contemporary people. Reaching a balance (harmonizing relationships between nature and society), in a long-term perspective, can be achieved through the active use of technologies and practices friendly to nature and to human social organization and indigenous knowledge.

Technologies need to be directed toward cardinal principles of adaptation of Human Life-support activities to local niches which are modeled in folk/indigenous cultures. Non-industrial societies have survived through fixed unique decisions preserved in traditions of using effective technologies that are friendly to Nature and that guarantee viable human life-support activities in a long-term regime.

Lectures, presented in the Panel, demonstrated the opportunity for (and the meaning of) folk technologies / folk knowledge in using Nature for the realization of Sustainability in modern activity. Presented papers included a wide range of topics: from specific world outlooks in Folk society, including the arts, and Folk technologies which use Nature sparingly Nature and use renewable Natural resources to folk juridical norms in using Nature.

Analysis the Folk arts of dance, theater, song and instrumentally produced music shown a difficult place of this cultural phenomenon in the society's life, in process of society's wellbeing (Billings Dorothy).

Special investigation a culture of Kosraen people (Micronesian island) display that Kosraen people has a world in which temporal and spatial relationships are found, for example, in social

cooperation, which is essential for maintaining Kosraen harmony between cultural organization, maintenance and preservation, a necessary balance needed for the Kosraen survival. The examination of temporal and spatial components of Kosraen shows that an understanding of the impact they have on the sociocultural system is gained only through inspection of its social context, identified in this research as Sociosemantics (Vesper Ethel).

Cultural contexts have special role in examine the meaning of Indigenous Knowledge. Some political barriers exist from the international level to the local, as the Indigenous Knowledge initiative shows, depending in considerable part on the participatory movement in development, which has encountered substantial political challenges when seeking to actualise participation. These problems are compounded by concerns for political correctness, which has emerged in tandem with postmodernism and its concerns for subjectivity (Sillitoe Paul).

The limit of natural resources is important factor for activity of modern society and especially for discussing the potential meaning of Indigenous culture for Modern society. Through technological developments, the human population has now increased to 7 billion. We expect to reach the 10 billion mark before 2050. Yet, all things considered, population can not grow much beyond this figure due to the present ecological incompatibility between levels of demand and supply of the resources available on planet Earth (Chiarelli Brunetto).

Few lectures were devoted to different aspects of Nature- Society relationships.

Folk/ Indigenous culture fixed unique data, decisions (and technologies) that are quite effective and useful for using Nature in a regime of spare. Sometimes, Folk heritage in observing Nature is useful for Modern life, and for creating effective technologies that are guarantees of human Life-support activities in a regime of priorities required by the goal of Sustainable Development (Rudnev Viacheslav).

Folk experience in Human survival is useful for creating scenarios of population evacuation during a period of disaster. Now the evacuation scenarios include assessments of shortages of fuel, shelter, water, minor and major medical care, and other critical factors related to natural disasters. Disaster reveals much about society. At the time of disaster, underlying social problems tend to get magnified and exercises, recent cases of disaster have been examined in details in order to identify key categories of sociological and behavioral variables (Connolly Tomoko)

Modern society need to understand the price, which Mankind has to pay for a civilization of comfort. It is important to use Folk experience in Life-support activity for transformation of the Earth sphere to sphere comfortable for residing on the global level (Markov Boris).

Post-disaster period has some peculiarity: risk on recovery a nature catastrophe. In this situation local Indigenous Knowledge maybe useful.

Despite the mythical connotation of the Indigenous Knowledge, it can still be combined in disaster management efforts for its rich experience based learning on the part of the communities (Kalindi Sharma).

Different aspects of an important problem of soil using in pre-industrial societies were presented in lectures of scholars from Asia region.

North Bengal jungles, mountains and agrarian lands are biodiversity hotpots. Various indigenous communities (like Rajbanshis) have outstanding experience in using this lands and show their

contribution in production and food preservation in the area. They have developed a lifestyle that may look poor but actually fitting into local environments (Ashok Das Gupta)

Practice on using tidal flats is an urgent problem for many peoples in East Asia. Peoples of Korean peninsula have rich traditional knowledge and practice on using wetlands. In modern time, some of this local knowledge and practice has been accepted, other were recognized as negative. Now, in the epoch of a new environmental principles, local traditional technologies in using tidal flats have a special value for peoples of this area(Udagawa Asuka).

The Customary Land system of the Lavongais (Papua New Guinea) has important role in modern mode of life of Lavongais. Problems of a clan territorial lands and boundaries, occupancy and tenancy and ownership and user rights are actual now. In modern times, the challenges are even more greater with population pressure imposed on the land and there is a need to ensure the traditional knowledge associated with the customary land are documented for heritage and sustainable requirements of the Lavongais. Already, with a lack of proper documentation of the clan lands and clan boundaries, outsiders have come in to undertake logging operations (Tukul Sepania Walla Kaiku).

Folk technologies in keeping the health and protecting human life were presented by ethnologists from India and USA.

The prevailing health and medical system, the western system, has unfortunately failed to meet the need of the world's majority. The failure of the Alma Ata Declaration in fulfilling its objectives of achieving Health for all by the year 2000 gives more urgency for looking for an alternative. Indigenous technologies in health keeping have a special value in this context. The role of science is to help mankind to meet the various demands exploiting the natural resources in the best possible way without adversely affecting the environment (Chaudhuri Buddhadeb).

The villages of Koraput block, Odisha, India are mostly inhabited by tribal communities which depend on the traditional knowledge to mitigate the health hazards concerning the reproductive and child health.

Use of indigenous knowledge and medicines (herbal) are more common in case of child birth, its development as an adolescent girl, her first pregnancy and number of pregnancies thereafter (Swain Meera)

Cherokee medicine is an example of Indian medicine that is a way of life for the Cherokee, and other American Indians. Indian medicine teaches an understanding of this way of life shows respect for every living thing here on Mother Earth, how each has its own beauty and is a helper to us. The Sunflower is a sacred plant that appears in many Indian myths and stories. Plants and herbs as used by the Cherokee are one of the major alternative methods to improve health and prevent many diseases (Pataky Zhanna).

Folk technologies in Life-Support activity are claiming now in a context of a new society's problems. Earthen architecture is such instance.

Earthen architecture is a cheap, sustainable and bioclimatic alternative for housing, but its use in humid tropical conditions requires the development of specific strategies to make the raw earth surfaces resistant to heavy rains. Earthen architecture in humid tropics has been successfully made and used through time for family and community dwellings in Mexico and Central America. Multidisciplinary researches presented good chance for reconstructing the traditional technique

for monumental earthen architecture developed by the Mesoamerican cultures (Daneels Annick Jo Elvire)

Special views on the surroundings and special forms of attention and observation have created masses of Folk data.

From the early 19th century the peoples of Guadalcanal had increasingly regular contacts with European traders. This initiated a profound shift in the nature of settlement, a reconfiguration in the pattern of life, and a reorientation of economic life towards the coast and away from the bush. The Vaturanga have four terms for the directions, as we do, but they are not identical to ours. Although they have east and west, for an island people living only 8 degrees south of the equator, north and south are somewhat irrelevant. Instead, the additional directions are to the bush (longa) and towards the sea (tasi) (Ryniker David).

This cultural specificity had an important role in process of cultivating Nature.

Special studying of sacred groves in the tribal Villages of West Bengal (India) showing some specificity. There are good number of medicinal plants are available in the sacred groves, which depict the ethno-medicinal traditions. The present sacred grove though small in size, in essence represents the concept the traditional way in-situ conservation of plants and forests. This also provides social space wherein tribal renew the cultural identities and find social solidarity (Debashis Debnath).

The natural forests in the tropical area have been drastically degraded due to the commercial logging for these decades. In South-East Asian countries, the expansion of oil palm and acacia plantation is remarkable after the peak of commercial logging. Although plantation or planted forest is not natural forest, local people still continue hunting in the new environment. In these areas, people observe the habitat of wild animals in detail and try to hunt them with the new methods. People acquire new knowledge and techniques about wild animals. After the degradation of natural forest in tropical area, its effect to human-natural relationships and disappear of indigenous knowledge are apprehended (Kato Yumi).

Taiwan's Austronesian peoples are classified into 14 indigenous peoples, all of whom have local knowledge about birds and other living things.

Birds can be critical indicator species, signs of overall ecological health. The Truku, in particular, use the Taiwan Fulvetta (*Alcippe formosana*) as an oracle bird in hunting and trapping. This may be similar to ways in which human hunters have hunted with ravens for millennia. In fact, throughout Southeast Asia and Oceania, the use of different species as oracle birds and emissaries of the ancestors is very common. Indigenous avian knowledge may thus be useful to sustainable forestry, and may even contribute to knowledge about climate change (Scott Simon).

The forest has played an important role as the livelihood of the peasants of Siberia: people here have found the food source of vitality in close connection with the dates of the calendar. Peasant calendar with its repetition of cycles of life, including those associated with recourse to the treasures of the forest, was connected with the circulation of the seasons, contributed to minimal anthropogenic pressures on the environment and the existence of friendly relations with nature (Fursova Elena).

The role of Folk traditions in the process of cultural changes is one of the important and actual aspects of the topic on Indigenous Knowledge and Sustainable Development.

The research of the indigenous fishermen of southeast coastal Sri Lanka giving data to better understand changes in their lives and their ways of living in the present after long period of civil strife (1983-2009) and a tsunami (2004). It is possible to know how the rebuilding of a community takes place after such social and material devastation. It is generally agreed that globally other destructive situations will continue to occur. At stake are the people who need to re-collect their lives and live on with a sense of cultural sustainability in modern civil society (Blundell David).

Corporate interests predominant in modern society's policy-making hold short-term monetary profits as the U.S. allows patents on life itself. This is an unsustainable onslaught on genetic diversity, human fertility, and indigenous knowledge. The Cheyenne Indians (in the North American Central High Plains), an indigenous, non-industrial society, has survived threats of extinction through unique decisions in traditional ways and ceremonies of using indigenous knowledge and effective technologies that are friendly to Nature and that guarantee viable human life-support activities for generations to come (Davis-Stephens Linda and Miner Ann)

A cross-generation transition of cultural traditions is one of the most interesting process for Modern World. Few presentations were devoted to this problem on the examples of changes in style of the mode of life.

In last two decades the global migration processes became important fact of life in Russia. More and more people with different cultural backgrounds are becoming new Moscow city inhabitants. A quite new phenomenon is an association of the particular ethnic group members in ethnic-cultural organizations striving for the development and propagation of cultural and religious traditions of their people (Matrynova Marina).

The art of plucking Sal leaves and giving them shape into beautiful plates and bowls is a unique knowledge among the tribal women in eastern region in India. Such kind of tribal art was quite famous in the past, which is gradually becoming obsolete in due course of industrialization and modernization. This indigenous entrepreneurship model is going to be unique and will differentiate itself from any other entrepreneurship ideas because it will portray how the indigenous knowledge, practice and skills by using non timber forest resources, can be shifted to an important source of economy among the indigenous people in some areas of India (Roy Chandreyee).

It argues that practices of sustainability are structured by the ways people experience nature, and that this experience cannot be understood independently from historical-cultural identity categories such as ethnicity, gender, class and so on. In Bulgaria, notions of nature and the environment are caught up in an economy of nationalist representations.

On the one hand, Bulgaria's natural landscape has been idealized as the heart of the nation's beauty and purity since at least the 19th century.

On the other hand, the country's troubled location between east and west (in terms of geography, history, culture, economic development, etc.) sustains a strong anxiety about its inability to reach the socio-economic status of west-European countries. This fuels a desire for modernization that would not only establish Bulgaria as a rightful European nation, but would also distance it from the Ottoman past that continuously haunts its identity as a modern state. . If environmentalist movements and plans for alternative subsistence practices are to gain popular support, they will inevitably have to negotiate their image in relation to these two conflicting discourses on the nation state (Mintchev Nikolay).

Current shifts in development paradigms of society call attention to the need for processes of planned change to incorporate understandings of diverse local economic, social, cultural, political and environmental contexts. Indigenous and other forms of local knowledge can identify where there is potential for positive change and the likely impacts of planned change in complex local systems. Were presented problems of a working typology of 'development knowledge' and describes how applied anthropologists can use an approach called Knowledge Partnering to facilitate mutual learning among very different development actors (Eversole Robyn).

Modern global problems: warming, peace, food security are discussed always on the economic platform. By analyzing these problems, some researchers argue that present models are not suitable in finding solutions to current economic and social problems. Investigation of early economic activities (based on indigenous knowledge) in Sri Lanka shown that human activities was environmental friendly. During the period of this knowledge used, people worked corporately and collectively as much as possible without taking earning money as their the major objective. Resources were not wasted. These characteristics of indigenous knowledge are competitive but based on consensuses and may be useful in seeking solutions for global warming and arming (Tikiri Nimal Herath).

Problems of Indigenous Knowledge and jurisdiction were presented in a few lectures:

Anthropologists have long been interested in conflict resolution. Unlike in modern state level societies, where the consequences of criminality are usually state imposed retaliation and punishment, conflicts in small-scale societies are often resolved with an emphasis on the restoration of relationships, healing, and rehabilitation. In the past few decades however, a counter ideology known as the restorative justice movement has begun to influence the way state level societies such as the United States, Canada and some other Western European countries implement criminal punishment. Classical Islamic law embraces a conception of justice that involves healing relationships. However, adherents and scholars of the restorative justice movement have not recognized the 1400 years of Islamic jurisprudence in their literature describing of non-Western conflict resolution. Specific examples from criminal codes of Northern Nigeria illustrated modern applications of these attributes of the classical Islamic jurisprudence of qisas (Hascall Susan).

Indigenous communities depend on access to water in order to maintain their lives, their livelihoods and cultural traditions. Moreover, the international right to clean water is part and parcel of indigenous land rights. The preservation of indigenous communities and their knowledge contributes to the pursuit of equitable distribution of land and resources and environmental sustainability around the globe. International law provides remedies to indigenous communities in their fight against privatization and pollution of their water by neoliberal governments and predatory corporations. Article 26 of the U.N. Declaration of the Rights of Indigenous Peoples (207) states that: A Indigenous peoples have the right to land, territories and resources which they have traditionally owned, occupied and otherwise used. Paper presented international documents and other provisions of international law which have been used and may be used in the future by indigenous peoples in international tribunals and state courts to secure their access to clean water (Phillips James).

Problem of knowledge's interpretation and its meaning for modern society was discussed in presentations by philosophers and sociologists, studying ethnological data.

In postindustrial society the value of traditional culture becomes essential. In its borders traditional character was perceived as backwardness which is necessary for overcoming. In conditions of a postindustrial society it became apparent, that technologies do not lead the person to more stable existence. In this situation the experience of traditional culture becomes highly demanded which allows the person: to enter the structures of collective society - regional or ethnic; to return to the bases of ecological consciousness; to restore historical thinking.

The small changeability in time of traditional culture, its informational inertness creates conditions for formation of the stable constructions possessing in sufficient potential for counteraction to levelling influence of globalization. Globalizations start to resist localization and regionalization, and the traditional culture does appear most adapted for the cultural matrix conservation, that essentially raises its value in a modern society (Kostina Anna).

The concept of the knowledge society, which was set in UNESCO documents, based on a position that knowledge may be true and false, the rational and the irrational. For the formation of the knowledge society it is important to use and develop different kinds of knowledge.

Special attention was given to the problem of reproduction and transmission of various forms of knowledge in the educational process. Researchers working in this direction, saying that intelligence can not be reduced only to the logical-mathematical or linguistic knowledge. They argue that there are many forms of intelligence (the social, emotional, communicative, bodily, spatial, interpersonal, naturalist, etc.). Each of these types of intelligence can be most effective for different activities. For the development of a variety of intellectual skills need a new culture of learning and new educational technologies (Vasilkova Valeriya).

We are living during a transitive epoch of crises and changes in the natural, social, spiritual spheres characterized by devaluation of world outlook reference points. The question of outlook and the problem of philosophy is to realize that such the nature, capable to carry out reflection over science and philosophical judgment of the world and form outlook of the new transitive epoch. Folk knowledge, indigenous culture, attitude, outlook and world order of the person appear are special care of education process. It is important subject of the philosophical reflection today. Creation of a new philosophy of education is one of the main problem for today and folk / indigenous culture is important component in this process (Baksansky Oleg).

Victor Turner mentioned in the book on *The Anthropology of Performance*, that man is a performing animal in a reflective way: in performing he reveals himself to himself but not necessarily to other people. Actions of cultural performance transform through culture into a conventionally understandable symbolic product. Performance virtually pervades all institution of public expressive behavior. It transforms and is transformed by everyday life. Cultural performance is frame behavior: it has specific rules to regulate behavior during performance which operate only as long as performance frame exists. Successful performance represents the successful accomplishment of cultural representation which results as transformations in society and culture. We have opportunity to find out latent aspects of communication which is produced through culture but isn't reflected by individuals consciously (Tcareva Alexandra).

Papers, presented on the Panel on Indigenous Knowledge and Sustainable Development displayed actual problems of Modern time. Papers presented in the Panel emphasized that solutions to problems of Sustainability is difficult and depends of the harmonizing of relationships in the system "Human – Nature – Society". Objectively, appealing to ethnological data may assist in optimizing situation in the "Human – Nature – Society" system in the context of Sustainability,

Unfortunately, few lecturers had no possibility to participate personally in the Panel's work. Commission on Indigenous Knowledge and Sustainable Development has a hope to organize Panel on Indigenous Knowledge and Sustainable Development at the IUAES Inter-congress in Japan (May, 2014).

Hope we'll have good possibility to discuss our topic at the IUAES Inter-congress in Japan.

ABSTRACTS, PRESENTED IN THE PANEL ON INDIGENOUS KNOWLEDGE AND SUSTAINABLE DEVELOPMENT.

1.

Ashok Das Gupta, University of North Bengal, India

Indigenous Knowledge of Rajbanshi agriculturists of northern West Bengal, India

This paper is a small ethnographic documentation of Indigenous Knowledge of Rajbanshi agriculturists of northern West Bengal, India.

2.

Backsansky Oleg, Institute of Philosophy, Russian Academy Sciences, Russia.

Common sense, Folk, Indigenous culture and philosophy of education

Common sense, folk knowledge, indigenous culture put the basic problem of creation of modern philosophy of education.

3.

Billings Dorothy, Wichita State University, USA.

Can Humankind Survive Without Art?

This paper seeks to examine the factors which have created and sustained some kinds of art in all known cultures. Art cannot, then, be treated as a pleasant afterthought, an epiphenomenon generated by the wealthy of society.

4

Blundell David, National Chengchi University, Taiwan.

Sustaining Community Heritage and Knowledge by utilizing Life Histories, Digital Interactive and GIS Approaches among Indigenous Peoples: Visual Anthropology on the Seafaring Community of Sri Lanka

This paper demonstrates the ECAI, UC Berkeley, and the Shung Ye Museum, Taipei, for projects with indigenous people. Research tools include visual anthropology, community discussions, life history interviews, GIS mapping, research in archives, and others for local community research.

5.

Chaudhuri Buddhadeb, IUAES Chairperson, India.

Traditional Wisdom and Health: Looking for an Alternative Approach

People have developed their own science and technologies based on the demands of the concerned societies, but quite often these are ignored. We need to look at indigenous science and technology particularly when an exiting body of knowledge is available: perhaps it is better to develop it instead of replacing it

6.

Chiarelli Brunetto, University of Florence, Italy.

The Human Impact on the Ecosystem: Past, Present and Future

Human beings since their origin, approximately 5 million years ago, need a basic intake of 2.000 kcal per day, from birth to death, independent of sex and living conditions. These 2.000 kcal can be subdivided into the three F which form the basis of “consumerism” in a population: Food, Fuel and Fiber.

7.

Connolly Tomoko, College of William and Mary, USA

Disaster Research and Indigenous Knowledge: Modeling and simulation for population evacuation in the event of natural disaster

Disaster research deals with conducting field and survey research on group, organizational and community preparation for, response to, and recovery from natural and technological disasters and other community-wide crises. Disaster is deeply embedded in society’s political, economic, and cultural structures as well as people’s collective psyche about safety and security. This paper discusses an interdisciplinary project in disaster research that aims at creating viable modeling and simulation (ModSim) scenarios of population evacuation within the Northern Virginia portion of the Capital Region of the United States. ModSim provides reports in multiple data formats, detailing the evolution of possible evacuation scenarios, that include assessments of shortages of fuel, shelter, water, minor and major medical care, or other critical factors related to natural disasters. Disaster reveals much about society. At the time of disaster, underlying social problems tend to get magnified and exercises, recent cases of disaster have been examined in details in order to identify key categories of sociological and behavioral variables.

8.

Daneels Annick J. E., Institute of Anthropological Research, Mexico city, Mexico,
Traditional knowledge of earthen architecture in the humid tropics: insights derived from archaeological and ethnographical evidence of Mexico and Central America.

This paper presents the insights derived from archaeological and ethnographical evidence of Mexico and Central America that allow reconstructing the traditional knowledge of earthen architecture in the humid tropics, an environment generally considered adverse for this type of construction.

9.

Davis-Stephens Linda, Colby Community College, USA and Miner Ann, Prairie Museum of Art & History, USA

Cheyenne Indian Policy Review as Unsustainable Seeds of Dominion

The paper is a policy review and ethnohistorical account of Cheyenne Indian—United States land relations in the North American Central High Plains, 1812-2012.

10.

Debashis Debnath Indian Institute of Forest Management, India

Conservation of bio-diversities and tradition in Sacred Groves: A study in the tribal Villages in West Bengal India

Sacred groves are the abodes of deities of indigenous peoples in India reflect the conservation of bio diversities and renew cultural identities.

11.

Eversole Robyn, University of Tasmania, Australia

Knowledge Partnering for Sustainable Development

Rural development case studies from Australia and Latin America illustrate the role of local cultural, technical and experiential knowledges. Knowledge Partnering is an approach that applied anthropologists can use to integrate multiple forms of knowledge in development processes.

12.

Fursova Elena, Institute of Archaeology and Ethnography, Russian Academy of Sciences, Siberian branch, Russia.

Forest and its inhabitants in life-support system of Siberian peasants at the beginning of the twentieth century

Wood has played an important role in the livelihood of the peasants of Siberia: the people here found the food, source of medicines and vitality. Here, sheltered from society and government. Not surprisingly, one of the days of the Holy Trinity was dedicated to the Forest ("Forest Day"), when there were restrictions on the use of forest treasures.

13.

Hascall Susan, Duquesne University, USA

Indigenous knowledge and criminal punishment: restorative justice in the Islamic sharii' ah.

The paper will examine the similarities and differences between the law of qisas, which deals with the intentional killing or wounding of a human, and the propositions of the restorative justice movement.

14.

Kalindi Sharma University of Delhi, India.

Disaster Imagery in Folklore Tradition: Insights from Sundarbans

The paper is an attempt to integrate collective mental imagery and its symbolic meanings with social coping post disaster. The results of the research can be readily utilized in mainstreaming the traditional indicators with disaster risk reduction.

15.

Kato Yumi, Kyoto University, Japan.

Acquiring new knowledge and techniques: a case of hunting in the planted forest and plantation

This presentation will discuss the application of indigenous knowledge and techniques about the habitat of wild animals. The case study is focus on the hunting activity in and around the plantation and planted forest. The new knowledge and techniques are acquired through the every hunting experience.

16.

Kostina Anna, Moscow Humanitarian University, Russia

Traditionalism in a postindustrial society as the stability factor

Technologies do not make the existence of the person more stable nowadays. It staticizes the experience of traditional culture allowing the person: to become a part of collective civil structures; to concern to traditional activities; to gain rational attitude to natural resources; to restore historical thinking.

17.

Markov Boris, St. Petersburg State University, Russia.

Cultural technologies human survival

Man is a product of technologies and exists in an artificial environment, where dwellings and food are basic elements. This situation is in danger now. The new task is to restore an arsenal of traditional cultural technologies promoting being of a man.

18.

Martynova Marina, Institute of Ethnology and Anthropology, Russian Academy of Sciences, Russia.

Migrants (1990-2010) and their traditions in Moscow Megacity.

Over the two decades, the proportion of migrants in Moscow megacity has increased exponentially. One of the important results of the research is the knowledge that a young generation of migrants played an important, active role in a process of a cultural integration.

19.

Mintchev Nikolay, University of Cambridge, UK.

Environmentalism, Modernity and Nationalism in Postsocialist Bulgaria

Cultural ideas of the environment in postsocialist Bulgaria intersect with nationalism in conflicting ways. While images of nature as the beauty of the nation are invoked against modernizing projects, the anxiety that Bulgaria is not sufficiently modern haunt people's national consciousness. The contradiction animates subject's relation to sustainability.

20.

Pataky Zhanna, Wichita Indo-Chinese Center, USA.

Use of a sunflower by American Indian Healers

The indigenous knowledge of American Indians using plants like food and medicine is a precious source of wisdom, which is dying out. It is important to preserve this experience and use it as an alternative method to prevent and treat different diseases in today's societies.

21.

Phillips James, Wichita Indochinese Center, USA.

International water law and the rights of indigenous people

International law protects the right of indigenous peoples to use of water: such legal guarantees are essential to the preservation of indigenous cultures.

22.

Roy Chandreyee, Tata Consultancy Services Ltd, India.

Indigenous knowledge based Entrepreneurship in India: A Scope of Women's Development

In India, making of eco-friendly plates with dry leaves was a great traditional practice among the tribals which is gradually becoming obsolete in due course of industrialisation and urbanisation. Present project tends to rejuvenate this practice through an entrepreneurship initiative.

23.

Rudnev Viatcheslav, Institute of Ethnology and Anthropology, Russian Academy of sciences, Russia.

Folk observation of Nature: peculiar and promising.

Folk heritage in observing Nature is unique data. This data is urgent for solving actual problems in human health and in using renewable resources. Many Folk technologies/ decisions in Nature using are interesting for Modern society in guiding toward sustainability.

24.

Ryniker David, University of British Columbia, Canada.

Space and Time in Guadalcanal

Due to contacts with European traders in the early 1800s, peoples in Guadalcanal began to move down from the bush and towards the coast and to live in larger groups (villages). Island people often do not have terms for North and South, but often do have terms for "towards the coast" and "towards the bush." The Vaturanga have come to dissect and dichotomize their environment adding a dimension of time to the directional coordinates. The two environments require different responses and different behaviours.

25.

Sillitoe Paul, Durham University, UK

Some reflections on indigenous knowledge (IK) in development contexts.

This paper explores the perplexing, apparently arrested state of IK research in development contexts, focussing on political barriers to its effective incorporation, which extend from the international level to the local, including worries about political correctness.

26.

Simon Scott, University of Ottawa, Canada.

Emissaries of the Ancestors: Ethno-ornithology of Taiwan's Truku People

Knowledge of birds constitutes important ecological knowledge. This paper, based on research in Taiwan, examines Truku cognitive and symbolic avian worlds. How do the Truku understand birds? How can this knowledge contribute to sustainable development, especially in an era of climate change?

27.

Swain Meera, Central University of Orissa, India.

Reproductive and Child health care in tribal communities of Koraput, Odisha, India: Role of Indigenous Knowledge

Reproductive child health is one of the vital issues for most of the human settlements and particularly for tribal communities. Use of indigenous knowledge is the common practice for health care among tribal because of their poor economic condition, cultural prescriptions and lack of awareness.

28.

Tcareva Aleksandra, St.-Petersburg State University, Russia.

Communication and Social Meanings in Cultural Performance

Performance virtually pervades institutions of public behavior. According to Turner man is a performing animal in a reflective way. Performance transforms and is transformed by everyday life. Successful performance represents the success of cultural representation transforming society and culture.

29.

Tikiri Nimal Herath, University of Sri Jayawardenepura, Sri Lanka.

The Major Characteristics of Indigenous Knowledge in Sri Lanka: Can We Extract anything to Resolve Current Problems?

This paper analyzes indigenous knowledge in Sri Lanka with a view of examining whether there is anything useful in seeking solutions for current economic and social problems in the world. The characteristics of indigenous knowledge teach us a good lesson on 'collective decision making' in the society.

30.

Tukul Sepania Kaiku University of Papua New Guinea, Papua New Guinea

A summary of the Salient Features of the Customary Land System of the Lavongais of Papua New Guinea in the Pacific region.

In the Customary Land System of the Lavongais of Lavongai Island within the Pacific region a summary of an otherwise previously undocumented knowledge system of the people of Lavongai will be presented. The Customary Land system of the Lavongais will use material from interviews with surviving Lavongais to pull and piece together the various facets of the Customary Land System. It will cover questions such as Clan territorial lands and boundaries, occupancy and tenancy and ownership and user rights. Other aspects of the land system will include genealogies of descendents of territorial lands, land tenure and also the system of bestowing names on descendants as a means of identification etc. The physical and spiritual aspects of ensuring will also be included in the summary.

To date, much of the salient features of the customary land system continue to remain undocumented. Associated challenges include the tradition of bestowing names on descendents to identify and connect persons to those lands. In modern times, the challenges are even more greater with population pressure imposed on the land and there is a need to ensure the traditional knowledge associated with the customary land are documented for heritage and sustainable requirements of the Lavongais. Already, with a lack of proper documentation of the clan lands and clan boundaries, outsiders have come in to undertake logging operations.

Discussing the topic of the customary land system of the Lavongais at an International Conference such as the 17th IUAES Conference is an opportunity to have the knowledge system presented for discussion and commentary.

31.

Udagawa Asuka, Keio University, Japan.

Changing value of wetlands in East Asia

The paper will analyze how value of wetlands dramatically changes in East Asia. For so doing, it focuses on cultural, economic and ecological aspects.

32.

Vasilkova Valeriya, St Petersburg State University, Russia

The innovative potential of nonscientific knowledge in the context of the concept of knowledge societies

The paper examines the attributes of the extra-scientific knowledge that allows him to see the innovative potential for the formation of knowledge societies (syncretism, practical, technological, useful character).

33.

Vesper Ethel, University of Phoenix, USA

Temporal and Spatial Relationships in Kosraen, a Micronesian Island Language and Culture

The focus of this paper, based on field research in Micronesia, examines Kosraen temporal and spatial relationships, viewed through a Sociosemantics lens. How is the spoken language grounded in the cultural behavior of the real world of Kosraens?

CONCLUSION

Convenors of the Panel on Indigenous Knowledge and Sustainable Development at the 17th World Congress of the IUAES are grateful to the Organizing Committee of the Congress and especially Chair of the Organizing Committee John Gledhill and Rohan Jackson and NomadIT for their very kind support and assistance and collaboration in organizing the work of the Panel on Indigenous Knowledge and Sustainable Development at the 17th World Congress of the IUAES in Manchester, United Kingdom.

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