

# FLOURISHING DIVERSITY

Learning from Indigenous  
Wisdom Traditions





# Context

Coping with severe ecological uncertainty is perhaps the most profound undertaking humanity will ever face.

Life on Earth is no longer as robust or predictable as it once was. Land conversion, mono-culture crops and pollution have profoundly altered our planet's ecological integrity. The systems put in place to ensure comfort and predictability for humanity now threaten our demise.

Existing climate solutions – developing biofuels, doing more and more conservation, moving towards natural gas and other climate mitigation strategies – range from inefficient to insufficient, leaving an urgent need for effective and achievable climate action.

However, the severity of the challenges we face and the alarming implications of the climate/ecological crisis often leave ordinary people feeling overwhelmed by the scale of the problem – resulting in fatalism and inertia.

The Flourishing Diversity Series seeks to reverse this disengagement by identifying, encouraging and supporting a diversity of locally based practices that anyone can take up, to ensure a habitable earth for humans and our companion species.

The 'Flourishing Diversity Series' aims to cultivate hope amongst all people and engender resistance to damaging agricultural and industrial practices. Rooted in anthropological research, FDS promotes the idea that encouraging diversity to flourish in all spaces is an important part of how every citizen can contribute to regenerating species diversity and healing ecosystems. It also highlights the practices that are reducing biological and cultural diversity – which must be resisted and stopped to ensure a habitable earth.







By appealing to what it fundamentally means to be human, Flourishing Diversity offers a collective response to restoring our planet that unifies cultures across the globe. FDS seeks to focus peoples' minds on what they can do, instead of what they can't.

Flourishing Diversity promotes three urgent processes to conserve the remaining intact global landscapes and prevent the '6th Mass Extinction' – a 'biological annihilation' of the Earth's plant and animal species:

- 1) To protect Indigenous 'territories of life' from extractive industry, large infrastructural developments and industrial agriculture.
- 2) To vigorously resist resource exploitation and consumption patterns that threaten diversity.
- 3) To encourage all to become part of the solution by taking responsibility for the spaces we have influence over and creating places where diversity can flourish.

At scale, if millions of people act on these collective aims, we can work towards mitigating the worst effects of climate change and species loss. Ultimately, flourishing biodiversity requires cultural, economic and horticultural diversity. FDS believe this is one of the key missing practices for restoring our planet and ensuring a future habitable earth for all species.



# Introduction

As young people across the world are reminding us, we have reached a moment of critically important global choice; the path we choose today will set the course for future life on earth. People across the world, particularly urban consumers, must begin to challenge agricultural and industrial practices that are destroying our environment beyond repair. If left unchecked, such practices are driving us towards an ecological crisis and the 6th Great Extinction (Kolbert 2014; Lee 2014; Phys.org 2018).

Contemporary framing of the environmental crisis is not generating a sufficient response. For decades the Intergovernmental Panel on Climate Change (IPCC) has been struggling to incite public and governmental commitment to climate action. Despite excellent analyses at the global level, ordinary people have not felt involved. The scale of the problem seems to leave many feeling incapable of taking action that will make a difference.

Flourishing Diversity provides a new approach to incite civil action and combat the global crisis. By appreciating the important role of humans as keystone species in every environment that we inhabit and the significance of promoting diversity for life to flourish, we can each focus our actions creatively on those spaces we have influence over without imposing rigid diktats about what must be done. Encouraging incremental, personalised actions supporting diversity will ultimately create a global flourishing of diversity that will be rewarding and inspiring – much like the pleasure a gardener or parent feels watching their wards flourish and grow.







To encourage all to become part of the solution by taking responsibility for the spaces we have influence over and creating places where diversity can flourish.

Many Indigenous and small-scale communities already do this, and some – the wisdom traditions – do so in exemplary ways. Research consistently finds that Indigenous peoples simply do a better job of taking care of the biodiversity on their land (Schuster, 2019).

By showcasing some of these wisdom traditions, FDS seeks to inspire appreciation and support within Western governments and the public for the vital role Indigenous people play in resisting ecological collapse.

FDS is bringing representatives from some of these wisdom traditions to London to share their knowledge of how to cultivate a flourishing earth to inspire, guide and empower ordinary people and governments to see their potential as part of the solution.





## The significance of diversity in sustaining life

One lesson from evolution is that diversity maximises resilience. Organisms seek reproductive mates from far and wide, to foster 'uniqueness' and increase the species' chance of survival. The significance of diversity in sustaining life is expressed in the second law of thermodynamics, as explained by Nicholas Georgescu-Roegen (1975). Life requires three basic elements: matter, energy and low entropy (diversity).

To obtain energy, living organisms need low entropy matter (multiple different things), which they consume from their environment. It is this constant flow of 'diversity' that maintains each biological body in good order and supports its activities.

**Diversity is a necessary condition for life**  
(Carneiro 2017; Almeida 2017).

From the macro to the micro, life on earth is a complex interaction of multiple species giving and taking from each other; organisms cannot exist in isolation. Just as a healthy human body contains complex bacterial and viral communities in mutual symbiosis (Moore 2017), so all organisms in our planet nest within one another, constituting each other's conditions for existence by mutually coordinating the material flows between them (Tsing 2017). Our bodies and all the environments we dwell in are the result of multi-species social relations.

In order to properly understand diversity – and actively cultivate it – we must learn to pay careful attention to these cross-species interactions on which we depend.







## By supporting human cultural diversity, we support biological diversity

Culture, economy and politics can have as significant an impact on our environment as the weather or international epidemics (Bebbington et al 2018; Dalby 2017; Haraway 2015; Gaffney 2017; Moore 2015; Tsing 2017). But unlike the weather or epidemics, our culture, economy and political systems are within our control. We produce them and we can change them.

The Rights and Resources Institute estimates that 65% of the world is under some form of Indigenous or local community governance/management (RRI 2015). Claudia Sobravila estimated in 2008 that this coincides with areas holding 80% of the planet's remaining biodiversity. Research now proves that Indigenous people are better custodians of forests than governments (e.g. Nelson & Chomitz 2011; Nepstad et al 2006; Stevens et al 2014; RAISG 2017), and a global survey of tropical forests found that government-protected forests were cut down four times faster than community-managed ones (Porter-Bolland et al 2012).

In 2018, Indigenous people managed or had tenure rights over at least ~38 million km<sup>2</sup>, coinciding with 40% of all terrestrial protected areas and ecologically intact landscapes (Garnett et al. 2018). Cultural diversity and biological diversity are not only co-incidental, but are mutually sustaining and enhancing (Pretty et al 2009). So then, our climate and ecosystems will benefit from the cessation of monocultures: of people, landscapes and climate solutions (Brightman and Lewis 2017; Escobar 2017; Homewood 2017; Tsing 2017). Only through a diversity of solutions can we rebuild the heterogeneity of biomes on which a flourishing planet depends (Adams 2017).

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I believe that key solutions to the global problems of today lie in our ancestral past - a blending of ancient wisdom with modern insight.

Our indigenous cousins hold vital and intimate understandings of how to rediscover harmonious relationships with the natural world, and we would be very wise to listen to them now, when we need them most.

**Bruce Parry, Documentary filmmaker,  
Indigenous rights advocate, Author**

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## Protecting Indigenous ‘territories of life’ from extractive industry and industrial agriculture

At the heart of modern projects are a combination of plantation ecologies, industrial technologies, state and imperial governance projects, and capitalist modes of accumulation. Together, these have moved more soil than the glaciers did and changed the earth’s climate. They have done this by allowing investors to engineer large-scale projects across long distances for converting places to plantations. Meanwhile, extinction rates have rocketed. Anthropocene, then, is an epoch in which multispecies liveability has become endangered.’ (Tsing 2017: 53).

The cost of intensifying resource extraction and consumption in modern growth-based market economies is being passed on to non-human species, future generations and the environment. Habitat pollution, loss and fragmentation from extractive industry, land conversion for urban development, agriculture expansion and energy production are the most serious threats to biodiversity, affecting approximately 85% of all IUCN Red List species (Veach et al, 2017). Anna Tsing wryly observes:

‘Welcome to the Anthropocene, in which alienated and disengaged organisms, including humans, multiply and spread without regard to multispecies living arrangements.’ (2017:60).

Anthropogenic ecologies can be sustainable, but this requires a recognition that a habitable earth requires multispecies resurgence. This is something Indigenous wisdom traditions understand very well and wish to share with us. It is the Indigenous peoples’ resistance to modern industrial agricultural techniques, to extractive industries, and mega infrastructure that allows their lands to experience a resurgence in biodiversity, even in the 21st century.

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At WWF, we firmly believe the fortunes of people and nature are inextricably linked.

Many of the world’s remaining areas of high biodiversity and critical ecosystem service provision overlap with lands owned, occupied and used by indigenous peoples, who have lived alongside nature for countless generations.

Only by listening to their voices and working with them can we ensure that people and nature will thrive together.

*Tanya Steele, CEO, WWF*

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## Resisting consumption patterns that threaten diversity

So much biodiverse biomass has been replaced with monoculture plantations in the name of servicing the unrestricted demands of massive modern urban populations. So many ecosystems have been replaced or polluted that it has resulted in mass extinctions at a rate only previously recorded after massive global catastrophes.

Using the case of agricultural biodiversity – agrobiodiversity – Manuela Carneiro da Cunha (2017) reminds us of the role Indigenous people play in producing diversity. Out of over 350,000 globally identified plant species ([www.theplantlist.org](http://www.theplantlist.org)), 7,000 species have been used by humans as food. Today, in the Anthropocene, 75% of the food eaten by human beings is composed of just twelve crops and five animal species.

As the Irish Potato Famine tragically showed, over-reliance on a small number of crop varieties renders human populations extremely vulnerable to the vagaries of the weather, pests and parasites. In contrast to nineteenth century English landowners in Ireland, Andean peasants have selected over 1000 potato varieties since first domesticating it some 6000 years ago.

Those producing the diversity of agricultural crops are rarely acknowledged, but their work is vital for ensuring a habitable earth. Take the example of manioc, a staple across many tropical regions. Various Indigenous Amazonian societies cultivate manioc diversity, by cross-fertilizing to produce new varieties when fields are burnt, using cuttings to clone and maintain the new varieties (Carneiro 2017; Rival and MacKey 2008).

In the Rio Negro basin Indigenous groups Tukano/Desana have 89 manioc varieties (Emperaire, 2000), and other impressive cultivators of manioc diversity include the Makushi of Guyana and Brazil, with over 200 mostly bitter manioc varieties (Daly 2015; 2016), Amuesha people in Peru have 204 manioc varieties, half of which are sweet manioc (Salick et al. 1997:7); the Huambisa who have around 100 (Boster 1983:61), as do the Tatuyo (Dufour 1993:51).

These formidable Indigenous cultivators and collectors assist diversity to flourish in all their crops: sweet potatoes, yams, capsicum, bananas, and more.





## CASE STUDY: THE ASHANINKA



The Ashaninka are an Arawak-speaking people who inhabit the Peruvian and Brazilian Amazon rainforest. They number more than 100,000 and are probably the biggest Indigenous population of lowland Amazonia. The total area the Ashaninka people inhabit covers nearly three million hectares of Amazon rainforest.

Apiwtxa is an Ashaninka community situated in the State of Acre, Brazil, in an area of rich biodiversity. The Brazilian State officially recognised 87,205 hectares as their land in 1992. After the long struggle to title their territory, they had to develop ways to resist logging, fishing and hunting invasions, in order to control their land.

Aware of the fast destruction of the fauna and flora in the region they inhabit, they developed a series of strategies to keep the forest standing and to sustain their traditional lifestyle.

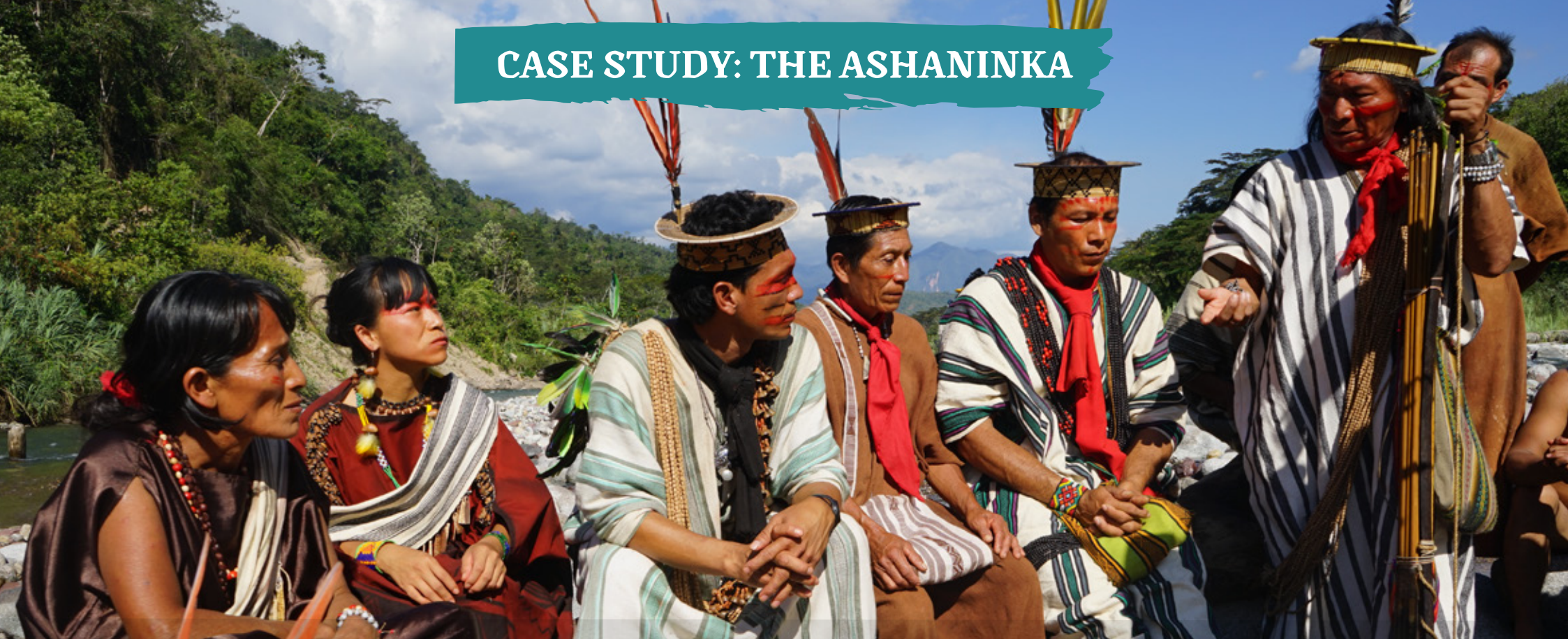
They planted agroforestry systems to recover deforested areas, established fish farms, and repopulated their main river with river turtles.

The community also started to produce their own handicrafts for sale through a cooperative to generate income without depending on transactions with illegal loggers or hunters.





## CASE STUDY: THE ASHANINKA



Today, Apiwtxa is nationally and internationally recognised for its outstanding work for environmental regeneration, protection and cultural revitalisation, and was awarded the 2017 United Nations Equator Prize. Many other Indigenous and non-Indigenous people also recognise their work because Apiwtxa support many other communities by sharing their knowledge, practices and experiences.

*“What is manifesting in the world today is catching the attention of each person that eats and drinks and breathes and lives on this Earth.*

*I believe it is time for each person to reflect on what kind of future about the ones who throw pesticides on Earth. I believe the call for change that is happening in the world is very important for our personal reflection, so that we begin taking the responsibility for the destruction and contamination that are happening on Planet Earth”.*

*“Each person that today lives here, on top of the Earth, must look after the waters, must be careful with the rubbish he/she produces, must be concerned about industrial emissions, about the ones who throws pesticides on Earth, about the ones who consume contaminated food and who eat meat with hormones, about the people who are polluting the rivers... All of what is contaminating the Earth must be a concern for Humanity, as we are under the risk of a great catastrophe that will lead to our own destruction.*

*“This message comes from the Earth as a request for Humanity to understand that we are transient beings here and one cannot just look at one’s own well-being. We have to look toward future generations and what we will leave for them.” (Benki Piyako)*







## Encouraging individuals to create ecosystems where diversity can flourish.

‘Flourishing Diversity’ requires that we cherish, cultivate, nurture and support difference in all we do. To achieve this, Western societies need to be willing to learn from those most removed from industrial-capitalist agriculture.

Ultimately, it is up to each of us to creatively seek out what we can do to support the natural flourishing of diversity wherever we find ourselves. It is also a fundamentally peaceful approach to addressing climate change; encouraging diversity can serve as an important counter-narrative to dystopian projections, which take a ‘survival of the fittest’ approach to addressing the societal collapse, seen by many as an inevitable outcome of climate change (Bendall 2018) and current consumption patterns (Ehrlich and Ehrlich 2009; Ehrlich and Goulder 2007).

This applies as much to urban spaces as it does elsewhere; innovative proposals such as the London National Park City initiative (which the FDS is partnering with for the Gaia Spirit Movement on September 7th) offer a model for urban communities to begin similar caring and restoring activities as so many Indigenous and local communities around the world already do.

Many landscapes beloved of conservationists are not pristine wilderness, but have been shaped by a wide variety of human activities over many generations (e.g. Franco-Moraes et al 2019; Levis et al 2017). Based on and inspired by the practices of Indigenous wisdom traditions, this ambitious long-term goal spreads beyond any specific cultural worldview, rather a universal human value.





## CASE STUDY: THE GUARANI



The Guarani people are an Indigenous community with one of the largest territorial presences in Latin America. They are distributed in 1,416 communities, villages, urban neighbourhoods or family nuclei from the Atlantic coast to the pre-Andean region. The majority of the Guarani population lives in Brazil, followed by Bolivia, Paraguay and Argentina. In Brazil, of the 153 lands currently occupied, only 17 are fully titled for their exclusive use, corresponding to less than 30,000 hectares.

Despite the lack of recognition of their lands and the pressures of the surrounding areas driven by agribusiness and city interests, the Guarani way of life is based on relationships with the forests and the beings that live there. These relationships with plants and spirits are the focus of traditional rituals for species such as maize, yerba mate and sweet potato, as well as in hunting and fishing practices. Nowadays the Guarani play an important role not only in the preservation, but in the recovery of the degraded areas of Atlantic forest that form their traditional territory.

Inhabiting the last remaining forest galleries of the Atlantic Forest in Brazil, the Guarani's Indigenous territories are on the frontline of defence against the rapacious expansion of industrial agricultural monocultures.

Brazil's Atlantic Forest has lost 92% of its forest cover, but through partnerships with other Guarani, the Ashaninka and local organisations, the Guarani of Brazil are regenerating forests, replanting lost species, and defending biodiverse land from industrial expansion.

Illustrating the importance of partnerships and collaborative action to address these hard problems, the Guarani won the 2018 Newton Prize for this work.





## Beyond agrobiodiversity: The challenge to conservation

Bill Adams (2017) characterises Western efforts to manage vital landscapes as ‘conservation from above’, characterised by strong involvement of the private sector and the state. The result is the conception of nature as ‘natural capital’ – valued in financial terms and exchanged in global markets. ‘Conservation from above’ is also dependent on militarism and hierarchies of knowledge that devalue local perspectives and practices. Yet evidence is mounting that conservation from above is failing in many regions (Pyhälä et al 2016; Tauli-Corpuz, Alcorn & Molnar 2018; Siurua 2006).

To face up to the challenges of the climate crisis and species loss, conservation must instead bubble up from below, fostering a diversity of ways to be conservationist. ‘Conservation from below’ includes ‘things people do to establish or maintain good relations with nature’ (Sandbrook 2014).

**This includes not only Indigenous traditions, but many other practices such as greening and rewilding your town or city, recycling, choosing local or organic food, reducing pollution, or resisting plantation ecologies by consuming with care.**

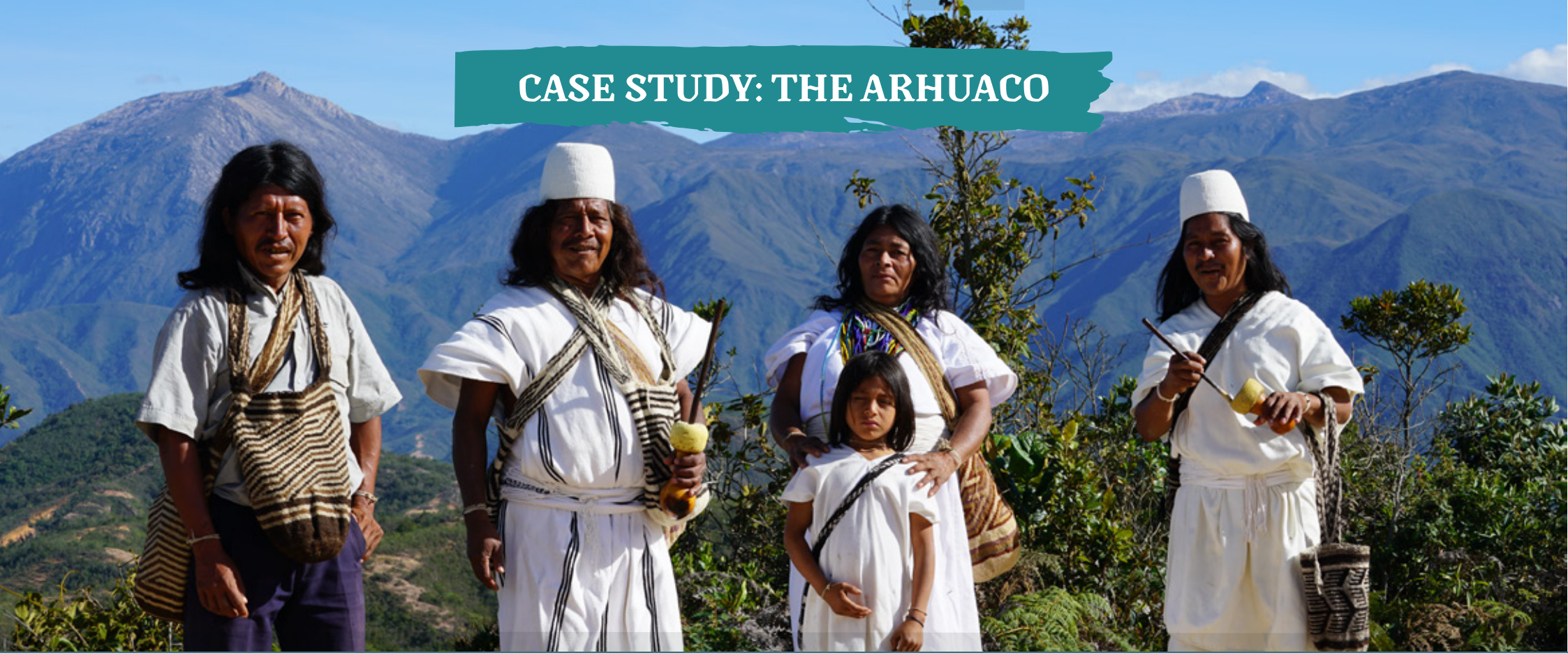
In practice, conservation from below is central to the habitability of our planet.

The future of conservation demands nothing less than a re-imagining of conservation itself.

A focus on encouraging the flourishing of diversity at every level provides such a reorientation.



## CASE STUDY: THE ARHUACO



Living high up in Colombia's Sierra Nevada de Santa Marta mountains, the Arhuaco people lived in seclusion for centuries. The 'Mamos' are their spiritual leaders. Concerned with maintaining 'the balance of the world', Mamos receive an arduous training over 15 or more years so that they can feel the 'black lines' that connect the different species and places that are the fabric of life on earth.

Concerned since the 1980s about the damaging impact that 'Little Brother' (the Western world) has had on the balance of the world, the Mamos have been increasingly open to the outside world – seeking to help Little Brother understand the damage he is doing to the Earth System.

Sadly, Little Brother is not a good listener. So, for the first time, the Arhuaco have decided to send a delegation of their Mamos to Europe to speak to the Western world and share their understanding of the Earth System and the practices needed to maintain the balance. The Mamos wrote a letter to Flourishing Diversity:

*"We the Mamos are the guardians of Mother Earth, and of the hundreds of species of animals and plants and of the human beings that live on it. This is what we've practised since time immemorial through the connection with the Divine Source guided by the Spiritual Fathers and Mothers..."*

*"The Mamos want to invite you to search with us and to find us at the point of Perfect Love. From there, we will visualize together the future we want for humanity and for Mother Earth. Let's focus on the small, the insignificant, the negative to balance, to reach the positive, the most sacred... That Totality is the universal matrix that unites us as an umbilical cord with the divine source. We live in a Matrix of connection."*

*"We have accepted the invitation of the organisers of University College London to participate in the FDS conference (Flourishing Diversity Series), and a delegation of our people will be in London to co-create together and thank the universe for all that we receive."*





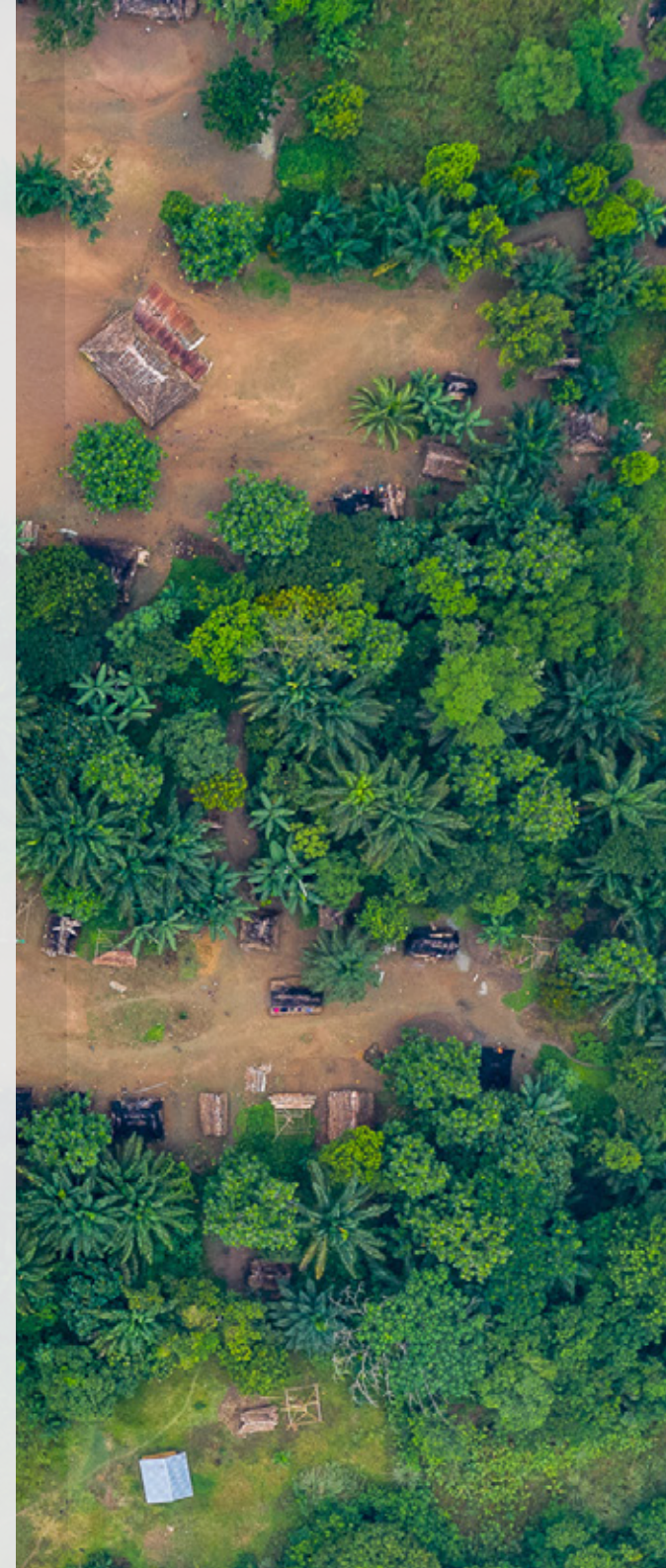


# Conclusion

As the effects of anthropogenic climate change intensify, their unpredictable consequences are transforming day-to-day life for billions of people. Our Earth System is changing fast – and we must too. Our climate strategies must embrace the uncertain and the unexpected.

To do so, we must attempt to foster, prize, support, and defend cultural, economic, political and ecological plurality – to better respond to and prevent further ecological collapse. Cultivating a flourishing of diversity offers a clear guide to how the future habitability of our planet can be ensured.

At scale, if millions of people do this, it will contribute to mitigating the worst effects of climate change and species loss. As we learn to listen to and embrace the understanding of those already doing this – the Indigenous custodians of the land – and protect their territories of life, we will learn to resist damaging extractive industry, agricultural practices and consumption patterns – making space for diversity to flourish whilst cultivating the conditions for a habitable earth for all people and species.





## What Next?

Inspire yourself from the examples that the Summit's Indigenous representatives have shared with us. How can you deepen your connection to Gaia? How can you better listen to what she tells you? How can you promote her interests?

Remember Greta Thunberg's words:  
*"No one is too small to make a difference!"*

## Become a Flourisher

Think about the spaces you have influence over. How can you act to enhance their cultural and biological diversity? No matter how small, if you attend to the space you control with love you become part of the solution, not the problem! What can you plant? How can you tend it to encourage greater diversity of animal life? Who else can you invite to contribute? Can you grow a local network of flourishers? Vision the world you wish to create for yourself and the generations to come. Reinforce that vision every day and let it lead you!

Make it a heart project – something that you do to enjoy the flourishing for its own sake. Invite others to join you. Enjoy the companionship of the other species and people that you share your space with, watch them grow and get to know them. Attend to the small details, enjoy the tiny as well as the large and flamboyant. Maybe your network can become a 'Territory of Life'?







## Become a Citizen of Gaia

Gaia has no countries. Cultivate your global awareness: keep track of international affairs, follow what happens to the key environments on which our collective future depends, follow and support the struggles of Indigenous peoples. Resist and protest against governments that continue to ignore environmental issues, or continue to promote financial and business interests over environmental, indigenous and human rights.

[www.bbc.co.uk/worldserviceradio](http://www.bbc.co.uk/worldserviceradio)

## Become an Environmental Defender

Support Indigenous and local communities' struggles for their rights. Promote the recognition of Indigenous and local communities' legal rights to their territories, their rights to care for the land as they see fit, their rights to refuse extractive industry, to reject industrial agriculture and monocultures, or to refuse so-called 'development' projects imposed without consent. Insist on the right of all citizens and peoples to reject what they have not given their free, prior and informed consent to.

Many existing environmental defenders suffer regular death threats, physical abuse and other forms of pressure, increasing numbers are being murdered for standing up for Gaia. Show your solidarity and support them however you can.

[www.environment-rights.org/defend-the-defenders-coalition](http://www.environment-rights.org/defend-the-defenders-coalition)

[www.survivalinternational.org](http://www.survivalinternational.org)





## Resist corporate abuse of our environments

Inform yourself about corporate interests that are abusing people, other species, landscapes and environments. Join others in expressing your indignation: protest against banks, governments and others that promote their interests or facilitate their damaging activities, boycott their goods and services.

[www.corporatewatch.org](http://www.corporatewatch.org)

## Consume with care for Gaia

Change your consumption patterns so that you source locally, eat seasonally, avoid environmentally damaging production practices to minimise your environmental footprint and maintain high ethical standards to avoid further damage to people, places and Gaia.

[www.ethicalconsumer.org](http://www.ethicalconsumer.org)





# THE FLOURISHING DIVERSITY SERIES PROGRAMME OF EVENTS IN SEPTEMBER 2019

## At a glance:

**7 September** – Gaia Spirit Movement along the River Thames from Kingston to Greenwich

**9-11 September (day)** – The Summit @ UCL, Department of Anthropology.

**8-11 September (evening)** – The Listening Sessions (Serpentine Gallery; Conduit Club; Zoological Society of London; Simmons and Simmons). Invitation only.

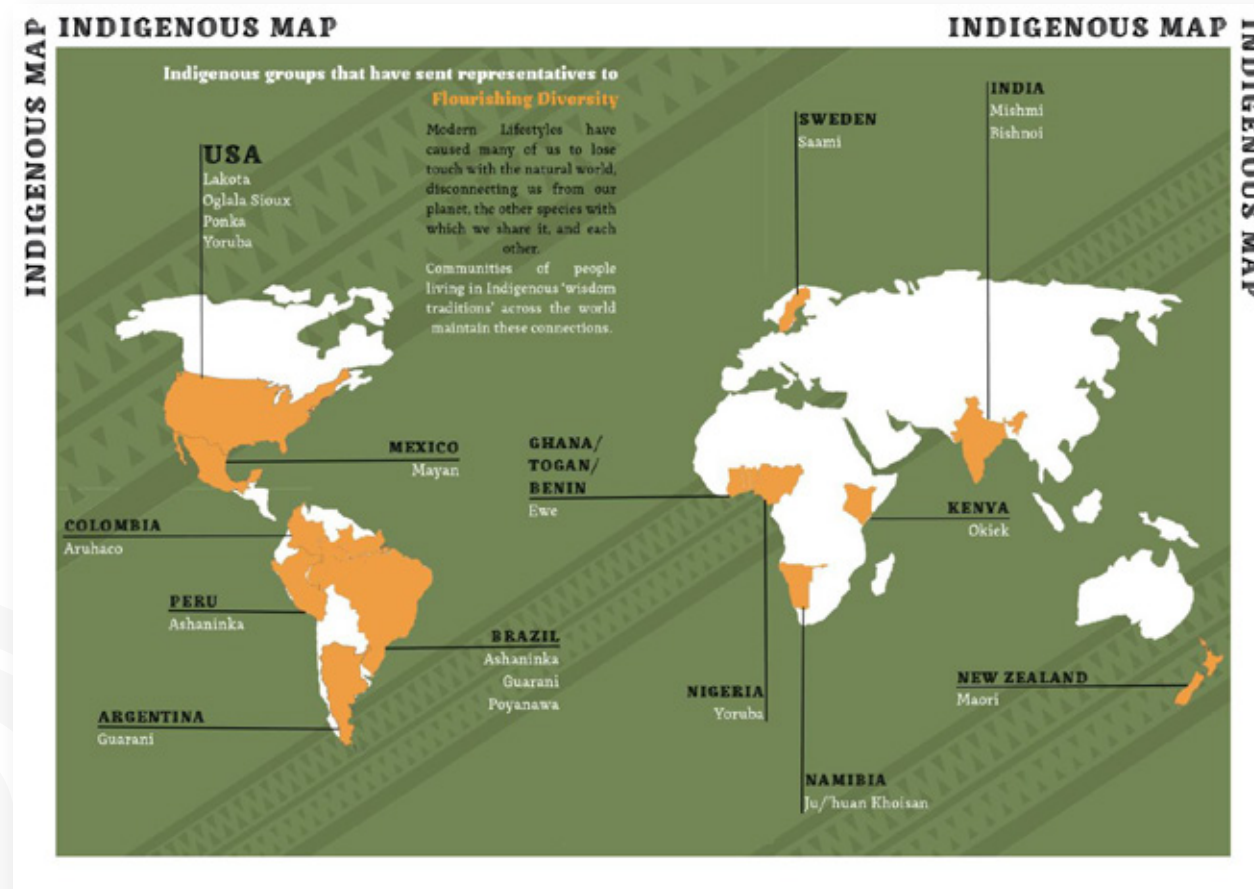
## Indigenous Representatives

Aleut/Yup'ik - USA  
Arhuaco - Colombia  
Ashaninka - Brazil/Peru  
Bishnoi - India  
Ewe - Ghana  
Guarani - Brazil/Argentina  
Idu Mishmi - India  
Ju/'hoan Khoisan - Namibia  
Lakota - USA

Lakota - USA  
Maori - New Zealand  
Mayan - USA  
Oglala Sioux - USA  
Okiek - Kenya  
Ponca - USA  
Poyanawa - Brazil  
Saami - Sweden  
Yoruba - USA/Nigeria

## Hosts

Celine Cousteau, Clare Duboi, Satish Kumar,  
Liz Hoskins and Bruce Parry.





## Gaia Spirit Movement

On Saturday 7 September, Indigenous communities from around the world came together for the opening of the Flourishing Diversity Series in London. On the riverside in Kingston-Upon-Thames, the communities gathered with Londoners, sharing intentions and a collective vision for a world in which all species, and Gaia herself, can thrive.

Five wise and powerful women, representing the International Council of 13 International Grandmothers and the next generation, shared their words and blessings, inviting us all into a palpable experience of being intrinsically connected to the Earth and to one another.

At the end of the ceremony, each Indigenous leader who was present shared words from their tradition that galvanised us into the day's action, which was a collective movement along the Thames tow path, in the name of Gaia.

Diaspora communities in London were warmly invited to share issues of concern to them in their countries of origin, to remind all of the importance of thinking globally and acting locally. This moving event was held in partnership with London National Park City, Extinction Rebellion International Solidarity Network and Extinction Rebellion Youth.





# The Flourishing Diversity Summit

**9th September – SACRED LANDS:** Exploring the relationships between people and the lands they inhabit.

Learning from the guardians of diversity about their governance structures, natural resource management, and resistance against extractive industry and industrial agriculture that homogenises environments and people. A special focus will be placed on Brazil.

**10th September – MOTHER EARTH:** Understanding the way Gaia has birthed the astonishing diversity of species on which earthly life depends, this day will explore the importance of the female principle in assuring the flourishing diversity and human blossoming. The day is devoted to delving into the systems that care, nurture and regenerate healthy, thriving communities and landscapes.

**11th September – BUILDING ALLIANCES FOR DIVERSITY:** Exploring the role of partnerships, alliances and working with shared intentions to regenerate, protect, conserve and enhance Indigenous communities, their lands, food security and ecosystems. The day will seek to generate collaborative networks and alliances to support Territories of Life.



## WHERE:

@Univeristy College London, Department of Anthropology,  
14 Taviton Street WC1H 0BW.

Plenary Morning Sessions in Christopher Ingold XLG2  
Auditorium (Capacity 325), Christopher Ingold Building,  
20 Gordon Street, WC1H 0AJ.

Afternoon sessions: Archaeology LT G6 (Capacity 136), Accessible from  
31-34 Gordon Square WC1H 0PY and 14 Taviton  
Street WC1H 0BW.

Workshop and breakout spaces:  
Daryll Forde Seminar Room, 2nd Floor Anthropology,  
(Capacity 50-60), 14 Taviton Street WC1H 0BW.  
Student Common Room, Ground floor Anthropology  
14 Taviton Street WC1H 0BW.



## The Listening Sessions

Pairing high-level Western arts, celebrity, business, legal and NGO leaders with Indigenous representatives. Western leaders donate the power of their presence to amplify our Indigenous representatives' voices.

Instead of speaking, they will create space for the rest of the world to join them in quietly, respectfully, and intentionally listening to someone whose wisdom, experience, and voice provide vital guidance on how the world can address the slide towards the sixth great extinction and dangerous climate change.

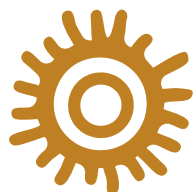
### WHEN & WHERE

September 8th - Arhuaco @ The Serpentine Gallery

September 9th - Khoisan @ The Conduit Club

September 10th - Idu Mishmi and Vishnoi @ ZSL  
- Mothers Listening Session @ Ismaili Centre

September 11th - Ashaninka @ Simmons and Simmons









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