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Earth Beings: Ecologies of Practice across Andean Worlds. By Marisol de la Cadena. Marisol de la Cadena Marisol de la Cadena is Professor of Anthropology at the University of California, Davis, and the author of Indigenous Mestizos: The Politics of Race and Culture in Cuzco, Peru, 1919-1991, also published by Duke University Press. Search for ...

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## **Earth Beings: Ecologies of Practice Across Andean Worlds ...**

Earth beings: ecologies of practice across Andean worlds, by Marisol de la Cadena, Durham, Duke University Press, 2015, xxvii, 340 pp., \$99.95 (cloth), 978-0-8223-5944-9; \$26.95 (paperback), 978-0-8223-5963-0. Following are two reviews of this book, the first by Colombian anthropologist Giovanna Micarelli, and the second by Australian philosopher Helen Verran.

## **Two analyses of Marisol de la Cadena's Earth beings ...**

Earth Beings is the fruit of Marisol de la Cadena's decade-long conversations with Maria and Nazario Turpo, father and son, runakuna or Quechua people. Concerned with the mutual entanglements of indigeus and nindigeus worlds, and the partial connections between them, de la Cadena presents how the Turpos' indigeus ways of kwing and being include and exceed modern and nmodern practices.

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Therefore, Earth beings contributes to the contemporary critical discourse on indigeneity and decolonization practices not only via exploring divergence, pro-cesses of equivocation in translation, and partial connection between worlds, but also by prompting us all to make ecologies of practice a key area of study at the center of any living world. 3.

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Conversing with Mariano and Nazario Turpo, father and son, Marisol de la Cadena explores the entanglements and partial connections between indigenous and non-indigenous worlds, and the ways in which indigenous knowing both include and exceed modern and non-modern practices.

Living Earth Community: Multiple Ways of Being and Knowing is a celebration of the diversity of ways in which humans can relate to the world around them, and an invitation to its readers to partake in planetary coexistence. Innovative, informative, and highly accessible, this interdisciplinary anthology of essays brings together scholars, writers and educators across the sciences and humanities, in a collaborative effort to illuminate the different ways of being in the world and the different kinds of knowledge they entail - from the ecological knowledge of Indigenous communities, to the scientific knowledge of a biologist and the embodied knowledge communicated through storytelling. This anthology examines the interplay between Nature and Culture in the setting of our current age of ecological crisis, stressing the importance of addressing these ecological crises occurring around the planet through multiple perspectives. These perspectives are exemplified through diverse case studies - from the political and ethical implications of thinking with forests, to the capacity of storytelling to motivate action, to the worldview of the Indigenous Okanagan community in British Columbia. Living Earth Community: Multiple Ways of Being and Knowing synthesizes insights from across a range of academic fields, and highlights the potential for synergy between disciplinary approaches and inquiries. This anthology is essential reading not only for researchers and students, but for anyone interested in the ways in which humans interact with the community of life on Earth, especially during this current period of environmental emergency.

A significant contribution to political ecology, Conservation Is Our Government Now is an ethnographic examination of the history and social effects of conservation and development efforts in Papua New Guinea. Drawing on extensive fieldwork conducted over a period of seven years, Paige West focuses on the

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Crater Mountain Wildlife Management Area, the site of a biodiversity conservation project implemented between 1994 and 1999. She describes the interactions between those who ran the program—mostly ngo workers—and the Gimi people who live in the forests surrounding Crater Mountain. West shows that throughout the project there was a profound disconnect between the goals of the two groups. The ngo workers thought that they would encourage conservation and cultivate development by teaching Gimi to value biodiversity as an economic resource. The villagers expected that in exchange for the land, labor, food, and friendship they offered the conservation workers, they would receive benefits, such as medicine and technology. In the end, the divergent nature of each group's expectations led to disappointment for both. West reveals how every aspect of the Crater Mountain Wildlife Management Area—including ideas of space, place, environment, and society—was socially produced, created by changing configurations of ideas, actions, and material relations not only in Papua New Guinea but also in other locations around the world. Complicating many of the assumptions about nature, culture, and development underlying contemporary conservation efforts, *Conservation Is Our Government Now* demonstrates the unique capacity of ethnography to illuminate the relationship between the global and the local, between transnational processes and individual lives.

This book advances Earth Stewardship toward a planetary scale, presenting a range of ecological worldviews, practices, and institutions in different parts of the world and to use them as the basis for considering what we could learn from one another, and what we could do together. Today, inter-hemispheric, intercultural, and transdisciplinary collaborations for Earth Stewardship are an imperative. Chapters document pathways that are being forged by socio-ecological research networks, religious alliances, policy actions, environmental citizenship and participation, and new forms of conservation, based on both traditional and contemporary ecological knowledge and values. "The Earth Stewardship Initiative of the Ecological Society of America fosters practices to provide a stable basis for civilization in the future. Biocultural ethic emphasizes that we are co-inhabitants in the natural world; no matter how complex our inventions may become" (Peter Raven).

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

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divorcing us from the rest of the world) break down. How Forests Think seizes on this breakdown as an opportunity. Avoiding reductionistic solutions, and without losing sight of how our lives and those of others are caught up in the moral webs we humans spin, this book skillfully fashions new kinds of conceptual tools from the strange and unexpected properties of the living world itself. In this groundbreaking work, Kohn takes anthropology in a new and exciting direction—one that offers a more capacious way to think about the world we share with other kinds of beings.

For more than fifteen years, Mario Blaser has been involved with the Yshiro people of the Paraguayan Chaco as they have sought to maintain their world in the face of conservation and development programs promoted by the state and various nongovernmental organizations. In this ethnography of the encounter between modernizing visions of development, the place-based “life projects” of the Yshiro, and the agendas of scholars and activists, Blaser argues for an understanding of the political mobilization of the Yshiro and other indigenous peoples as part of a struggle to make the global age hospitable to a “pluriverse” containing multiple worlds or realities. As he explains, most knowledge about the Yshiro produced by non-indigenous “experts” has been based on modern Cartesian dualisms separating subject and object, mind and body, and nature and culture. Such thinking differs profoundly from the relational ontology enacted by the Yshiro and other indigenous peoples. Attentive to people’s unique experiences of place and self, the Yshiro reject universal knowledge claims, unlike Western modernity, which assumes the existence of a universal reality and refuses the existence of other ontologies or realities. In *Storytelling Globalization from the Chaco and Beyond*, Blaser engages in storytelling as a knowledge practice grounded in a relational ontology and attuned to the ongoing struggle for a pluriversal globality.

Here, for the first time in English—and from the Mexican perspective—is the story of Mexican migration to the United States and the astonishing forced repatriation of hundreds of thousands of people to Mexico during the worldwide economic crisis of the Great Depression. While Mexicans were hopeful for economic reform following the Mexican revolution, by the 1930s, large numbers of Mexican nationals had already moved north and were living in the United States in one of the twentieth century's most massive movements of migratory workers. Fernando Saul Alanis Enciso provides an illuminating backstory that demonstrates how fluid and controversial the immigration and labor situation between Mexico and the United States was in the twentieth century and continues to be in the twenty-first. When the Great Depression took hold, the United States stepped up its enforcement of immigration laws and forced more than 350,000 Mexicans, including their U.S.-born children, to return to their home country. While the Mexican government was fearful of the resulting economic implications, President Lazaro Cardenas

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fostered the repatriation effort for mostly symbolic reasons relating to domestic politics. In clarifying the repatriation episode through the larger history of Mexican domestic and foreign policy, Alanis connects the dots between the aftermath of the Mexican revolution and the relentless political tumult surrounding today's borderlands immigration issues.

In *Ecologies of Grace*, Willis Jenkins presents a field-shaping introduction to Christian environmental ethics. Observing how religious environmental practices often draw on concepts of grace, Jenkins maps the way Christian environmental strategies draw from traditions of salvation as they engage the problems of environmental ethics.

Micha Rahder explores how multiple ways of knowing the forest of Guatemala's Maya Biosphere Reserve shape conservation practice, local livelihoods, and landscapes.

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