

# Indigenous Peoples Of The Philippines Knowledge Power And Struggles Proceedings Of The Ugat 18th National Conference

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Indigenous Peoples of the Philippines 1996

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U.S. Imperialism and Revolution in the Philippines E. San Juan, Jr. 2007-09-03 Please note this is a 'Palgrave to Order' title (PTO). Stock of this book requires shipment from an overseas supplier. It will be delivered to you within 12 weeks. This book offers the first history of the Filipinos in the United States, focusing on the significance of the Moro people's struggle for self-determination.

Indigenous Peoples' Food Systems & Well-being Harriet V. Kuhnlein 2013 Throughout the 10 years of this research we have shown the strength and promise of local traditional food systems to improve health and well-being.

Annotated Bibliography of Mindanao Studies: Agriculture and fisheries (AF), environment and natural resources (EN), history, anthropology, archaeology, ethnography, religion and psychology (HA), language and humanities (LH) 2005

Decolonizing Methodologies Linda Tuhiwai Smith 2016-03-15 'A landmark in the process of decolonizing imperial Western knowledge.' Walter Mignolo, Duke University 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. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case-studies and examples and important additions on new indigenous literature, the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date.

Investigating Local Knowledge Paul Sillitoe 2019-05-23 Originally published in 2004. Local knowledge reflects many generations of experience and problem solving by people around the world, increasingly affected by globalizing forces. Such knowledge is far more sophisticated than development professionals previously assumed and, as such, represents an immensely valuable resource. A growing number of governments and international development agencies are recognizing that local-level knowledge and organizations offer the foundation for new participatory models of development that are both cost-effective and sustainable, and ecologically and socially sound. This book provides a timely overview of new directions and new approaches to investigating the role of rural communities in generating knowledge founded on their sophisticated understandings of their environments, devising mechanisms to conserve and sustain their natural resources, and establishing community-based organizations that serve as forums for identifying problems and dealing with them through local-level experimentation, innovation, and exchange of information with other societies. These studies show that development activities that work with and through local knowledge and organizations have several important advantages over projects that operate outside them. Local knowledge informs grassroots decision-making, much of which takes place through indigenous organizations and associations at the community level as people seek to identify and determine solutions to their problems.

In the Wake of Terror Epifanio San Juan 2007 In the Wake of Terror focuses on the controversies over the linkage of class exploitation and the ideology of racism, the role of nationalism in postcolonial politics, and ethnic exclusion.

Co-management of Natural Resources in Asia Gerard Persoon 2003 - One of the few studies focusing on co-management of natural resources (as opposed to general environmental issues). - This approach to environmental management is rapidly becoming popular in Asia. Co-management, that is the sharing of responsibilities between governmental institutions and groups of resource users, is rapidly becoming popular in Asia. In many countries environmental management is reformulated from exclusive state control to various kinds of joint management in which local communities, indigenous peoples and non-governmental organizations share authority and benefits with governmental institutions. In this book case studies of experiments with co-management in a number of countries are combined with more reflective contributions pointing to underlying assumptions and problems in the actual implementation of co-management.

The Aborigines and Maori Charles River Charles River Editors 2018-10-24 \*Includes pictures \*Includes contemporary accounts A land of almost 3 million square miles has lain since time immemorial on the southern flank of the planet, so isolated that it remained almost entirely outside of European knowledge until 1770. From there, however, the subjugation of Australia would take place rapidly. Within 20 years of the first British settlements being established, the British presence in Terra Australis was secure, and no other major power was likely to mount a challenge. In 1815, Napoleon would be defeated at Waterloo, and soon afterwards would be standing on the barren cliffs of Saint Helena, staring across the limitless Atlantic. The French, without a fleet, were out of the picture, the Germans were yet to establish a unified state, let alone an overseas empire of any significance, and the Dutch were no longer counted among the top tier of European powers. In 1769, Captain James Cook's historic expedition in the region would lead to an English claim on Australia, but before he reached Australia, he sailed near New Zealand and spent weeks mapping part of New Zealand's coast. Thus, he was also one of the first to observe and take note of the indigenous peoples of the two islands. His instructions from the Admiralty were to endeavor at all costs to cultivate friendly relations with tribes and peoples he might encounter, and to regard any native people as the natural and legal possessors of any land they were found to occupy. Cook, of course, was not engaged on an expedition of colonization, so when he encountered for the first time a war party of Maori, he certainly had no intention of challenging their overlordship of Aotearoa, although he certainly was interested in discovering more about them. Taking into account similarities of appearance, customs and languages spread across a vast region of scattered islands, it was obvious that the Polynesian race emerged from a single origin, and that origin Cook speculated was somewhere in the Malay Peninsula or the "East Indies." In this regard, he was not too far from the truth. The origins of the Polynesian race have been fiercely debated since then, and it was only relatively recently, through genetic and linguistic research, that it can now be stated with certainty that the Polynesian race originated on the Chinese mainland and the islands of Taiwan, the Philippines, Malaysia and Indonesia. Oceania was, indeed, the last major region of the Earth to be penetrated and settled by people, and Polynesia was the last region of Oceania to be inhabited. The vehicle of this expansion was the outrigger canoe, and aided by tides and wind patterns, a migration along the Malay Archipelago, and across the wide expanses of the South Pacific, began sometime between 3000 and 1000 BCE, reaching the western Polynesian Islands in about 900 BCE. That said, the 19th century certainly wasn't exciting for the people who already lived in Australia. The history of the indigenous inhabitants of Australia, known in contemporary anthropology as the "Aboriginal and Torres Strait Islander people of Australia," is a complex and continually evolving field of study, and it has been colored by politics. For generations after the arrival of whites in Australia, the Aboriginal people were disregarded and marginalized, largely because they offered little in the way of a labor resource, and they occupied land required for European settlement. At the same time, it is a misconception that indigenous Australians meekly accepted the invasion of their country by the British, for they did not. They certainly resisted, but as far as colonial wars during that era went, the frontier conflicts of Australia did not warrant a great deal of attention.

Indigenous knowledge for climate change assessment and adaptation Nakashima, Douglas 2018-12-31

Indigenous Peoples' Rights in Constitutions Assessment Tool Amanda Cats-Baril 2020-08-09 The Indigenous Peoples' Rights in Constitutions Assessment Tool helps users to analyse a constitution from the perspective of indigenous peoples' rights. Using a series of questions, short explanations and example provisions from constitutions around the world, the Assessment Tool guides its users through the text of a constitution and allows for systematic analysis of the language and provisions of a constitutional text to assess how robustly indigenous peoples' rights are reflected in it. A constitution articulates a vision that

reflects a state's values and history, as well as its aspirational objectives for the future. As the supreme law of a state, the constitution defines its structure and institutions, distributes political power, and recognizes and protects fundamental rights, critically determining the relationship between citizens and governments. Embedding in a constitution recognition of and rights-based protections for specific groups, such as indigenous peoples, can give these groups and their rights enhanced protection. This can be furthered by providing for specialized institutions and processes to deepen the realization of those rights in practice.

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao (Philippines). National Conference 1996

Routledge Handbook of Asian Music: Cultural Intersections Tong Soon Lee 2021-04-16 The Routledge Handbook of Asian Music: Cultural Intersections introduces Asian music as a way to ask questions about what happens when cultures converge and how readers may evaluate cultural junctures through expressive forms. The volume's thirteen original chapters cover musical practices in historical and modern contexts from Central Asia, East Asia, South Asia, and Southeast Asia, including art music traditions, folk music and composition, religious and ritual music, as well as popular music. These chapters showcase the diversity of Asian music, requiring readers to constantly reconsider their understanding of this vibrant and complex area. The book is divided into three sections: Locating meanings Boundaries and difference Cultural flows Contributors to the book offer a multidisciplinary portfolio of methods, ranging from archival research and field ethnography to biographical studies and music analysis. In addition to rich illustrations, numerous samples of notation and sheet music are featured as insightful study resources. Readers are invited to study individuals, music-makers, listeners, and viewers to learn about their concerns, their musical choices, and their lives through a combination of humanistic and social-scientific approaches. Demonstrating how transformative cultural differences can become in intercultural encounters, this book will appeal to students and scholars of musicology, ethnomusicology, and anthropology.

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao (Philippines). Conference 1996

Homelands Jacob Maentz 2022-09-21 A story about the land is a story of its people. Enfolded in the varied landscapes of the Philippine archipelago are communities that have remained rooted to place against great and unrelenting adversity: those whom we call "Indigenous." From 2011 to 2020, Jacob Maentz paid visits to these communities to listen and learn from within, that is, from the people who have called these lands home since time immemorial. What unfolds in Homelands is the photographic narrative of Jacob Maentz's close and continuing collaboration with various Indigenous communities and groups who have been historically marginalized in the Philippines. Having lived in the archipelago since 2003, Maentz is ever mindful of the trust placed in him as honored guest, as well as the power of his position as an outsider. Needless to say, the stories and knowledge that these communities have chosen to share with Maentz have indelibly shaped his own journey of unlearning, inviting him to deeply reimagine the intimate, intricate, and inextricable relationships between place and people. In a symposium of dialogues and essays, Homelands further reflects on Indigeneity as cultural identity, as rallying banner, and as multitudinous question. The text explores even as it introduces the diverse concerns of Indigenous communities: the importance of solidarity in the clash between self-interest and shared interests; the submerged history of political resistance; alternative education and Traditional Knowledge systems; food sovereignty; and the successes and challenges of reclaiming land recognition after centuries of colonization and modern development aggression. Finally, Homelands stands in support of Indigenous peoples as the environmental frontliners of the world: holding the line against irreversible ecological devastation. With his lens and his presence, Maentz listens to and holds space for those who have never left, and those who continue to fight to live.

Critical Indigenous Studies Aileen Moreton-Robinson 2016-09-20 With increasing speed, the emerging discipline of critical Indigenous studies is expanding and demarcating its territory from Indigenous studies through the work of a new generation of Indigenous scholars. Critical Indigenous Studies makes an important contribution to this expansion, disrupting the certainty of disciplinary knowledge produced in the twentieth century, when studying Indigenous peoples was primarily the domain of non-Indigenous scholars. Aileen Moreton-Robinson's introductory essay provides a context for the emerging discipline. The volume is organized into three sections: the first includes essays that interrogate the embedded nature of Indigenous studies within academic institutions; the second explores the epistemology of the discipline; and the third section is devoted to understanding the locales of critical inquiry and practice. Each essay places and contemplates critical Indigenous studies within the context of First World nations, which continue to occupy Indigenous lands in the twenty-first century. The contributors include Aboriginal, Metis, Maori, Kanaka Maoli, Filipino-Pohnpeian, and Native American scholars working and writing through a shared legacy born of British and later U.S. imperialism. In these countries, critical Indigenous studies is flourishing and transitioning into a discipline, a knowledge/power domain where distinct work is produced, taught, researched, and disseminated by Indigenous scholars.

Indigenous Women and Adult Learning Sheila Aikman 2020-12-18 In contemporary educational research, practice and policy, 'indigenous women' have emerged as an important focus in the global education arena and the 2030 Sustainable Development Agenda. This edited book investigates what is significant about indigenous women and their learning in terms of policy directions, research agendas and, not least, their own aspirations. The book examines contemporary education policy and questions the dominant deficit discourse of indigenous women as vulnerable. By contrast, this publication demonstrates the marginalisations and multiple discriminations that indigenous women confront as indigenous persons, as women and as indigenous women. Chapters draw on ethnographic research in Egypt, Ethiopia, India, Mexico, Nepal, Peru and the Philippines and engage with indigenous women's learning from the perspectives of rights, gender equality and cultural, linguistic and ontological diversity. The book investigates intergenerational and intercultural learning and indigenous women's agency and power in the face of complex and dynamic changing social, physical, economic and cultural environments. The grounded ethnographic chapters illustrate indigenous women's diverse historical and contemporary experiences of inequalities, opportunities and formal education and how these influence their strengths, learning aspirations and ways of learning, as well as their values, demands, desires and practices. Chapters 1– 6 and 8 in this book were originally published in a special issue of the journal Studies in the Education of Adults.

Traditional Knowledge, Traditional Cultural Expressions, and Intellectual Property Law in the Asia-Pacific Region Christoph Antons 2009-01-01 Among the many contentious matters thrown up by the relentless march of economic globalization, those forms of knowledge variously known as 'indigenous' or 'traditional' remain seriously threatened, despite numerous transnational initiatives and highly publicized debate. It is not proving easy to bring these holistic worldviews into accordance with the technical terms and classifications of intellectual property law. The contributions in this volume contrast efforts to find solutions and workable models at the international and regional level with experiences on the ground. Legal policies related to 'indigenous knowledge' in settler societies such as Australia and New Zealand are compared with those in densely populated neighbouring countries in Asia, where traditional knowledge is often regarded as national heritage. While many of the chapters are written by lawyers using an interdisciplinary approach, other chapters introduce the reader to perspectives from disciplines such as legal sociology and anthropology on controversial issues such as the understandings of 'art', 'culture', 'tradition', 'customary law' and the opportunities for traditional cultural knowledge and traditional cultural expressions in an Internet environment. Experienced observers of the international debate and regional experts discuss international model laws as well as legislation at regional and national level and the role of customary law. Topics covered include the following and much more: the concept of 'farmers' rights'; biodecovery and bioprospecting; traditional knowledge as a commodity; encounters between different legalities; geographical indications; registration requirements; sanctions, remedies, and dispute resolution mechanisms; the ongoing fragmentation and loss of traditional knowledge; and systems of data collection.

Knowledge and power in an overheated world Thomas Hylland Eriksen 2017-10-29 Suddenly, we seem to live in a time dominated by 'fake news', 'alternative facts', conspiracy theories, scepticism of scientific research, partial accounts parading as 'the real truth which has hitherto been concealed from us, the people', revolts against allegedly smug academic elites and distant political elites – a time where YouTube videos claiming research into climate change to be a scam get far more viewers than videos presenting the science of climate change. In this world, where the authority of science and empirical methods is being questioned and where even world leaders may brush aside uncomfortable facts as 'fake news', it is increasingly difficult to know whose knowledge to trust. This insight is the starting point of this collection of articles, which has grown out of a workshop organised by the ERC AdvGr project 'Overheating: The Three Crises of Globalisation' in Oslo in 2015. We are very pleased to be able to offer these texts as a free e-book, not least considering the fact that its subject-matter is knowledge. Contributors to the book are Ben Campbell, Elisabeth Schober, Desmond McNeill, Christina Garsten and Thomas Hylland Eriksen. Art direction and technical expertise by Maria Kartveit. Thomas Hylland Eriksen is Professor of Social Anthropology at the University of Oslo and PI of the ERC AdvGr project 'Overheating'. His most recent books in English are Globalization: The Key Concepts (2nd ed., 2014), Fredrik Barth: An Intellectual Biography (2015) and Overheating: Coming to Terms With Accelerated Change (2016). Elisabeth Schober is an Associate Professor at the Department of Social Anthropology, University of Oslo. As part of the Prof. Thomas Hylland Eriksen's "Overheating"-research project, she has recently undertaken seven months of ethnographic field research in the Philippines and South Korea. Previous research of hers on the US military presence in Seoul, South Korea, forms the premise of her most recent monograph "Base Encounters. The US Armed Forces" (2016, Pluto).

Decolonising Peace and Conflict Studies through Indigenous Research Kelli Te Maihara 2022-03-07 This book focuses on how Indigenous knowledge and methodologies can contribute towards the decolonisation of peace and conflict studies (PACS). It shows how Indigenous knowledge is essential to ensure that PACS research is relevant, respectful, accurate, and non-exploitative of Indigenous Peoples, in an effort to reposition Indigenous perspectives and contexts through Indigenous experiences, voices, and research processes, to provide balance to the power structures within this discipline. It includes critiques of ethnocentrism within PACS scholarship, and how both research areas can be brought together to challenge the violence of colonialism, and the colonialism of

the institutions and structures within which decolonising researchers are working. Contributions in the book cover Indigenous research in Aotearoa, Australia, The Caribbean, Hawai'i, Israel, Mexico, Nigeria, Palestine, Philippines, Samoa, USA, and West Papua.

State of the World's Indigenous Peoples United Nations. Department of Economic and Social Affairs 2009 While indigenous peoples make up around 370 million of the world's population - some 5 per cent - they constitute around one-third of the world's 900 million extremely poor rural people. Every day, indigenous communities all over the world face issues of violence and brutality. Indigenous peoples are stewards of some of the most biologically diverse areas of the globe, and their biological and cultural wealth has allowed indigenous peoples to gather a wealth of traditional knowledge which is of immense value to all humankind. The publication discusses many of the issues addressed by the Declaration on the Rights of Indigenous Peoples and is a cooperative effort of independent experts working with the Secretariat of the Permanent Forum on Indigenous Issues. It covers poverty and well-being, culture, environment, contemporary education, health, human rights, and includes a chapter on emerging issues.

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao (Philippines). Conference 1996

Disasters Through an Indigenous Lens in the Philippines Marjorie M. Balay-As 2019 The indigenous Kankanaey people in the Philippines, like other indigenous groups elsewhere, have always existed with natural hazards as part of their everyday lives. Indigenous perspectives in the Philippines often situate a community's co-existence with nature, one of harmony that includes major natural hazards such as typhoons and earthquakes. However, it has become difficult to situate this harmonious relationship due to the indigenous communities' increasing vulnerability to hazards. The historical and contemporary practices of Western development and modernisation have changed this human-nature relationship by framing natural phenomena within a technocratic realm that 'scientifically' translates these events as disasters. This study presents the results of an insider critical ethnography with three indigenous Kankanaey villages in the Northern Philippines as to how they conceptualise and respond to disasters. The data were drawn from 10 months' intensive ethnographic fieldwork with 37 in-depth interviews, participant observation and three village and one municipal level consultations with approximately 1,000 combined participants. In addition, I conducted four bonfire sessions that were focused on elders' chants and story-telling. Inherent in all these methods is building and fostering solidarity that facilitated further understanding of indigenous everyday lives in relation to disasters. These methods are consistent with the principles of critical ethnography and considered culturally meaningful and appropriate ways of engaging with the Kankanaey people. The overall study findings highlight that the indigenous Kankanaey people have varied perspectives about disasters. The traditional indigenous Kankanaey perspectives see natural phenomena as processes necessary in maintaining the human-nature relationship. Indigenous knowledge and sustaining practices leverage this relationship as manifested in their experiences and capacity to withstand these natural hazards. Furthermore, these perspectives consider the hazards of everyday lives, such as the effects of development aggression focused on mining, as forms of disaster. The contemporary indigenous perspectives also recognise and respect the significance of the traditional perspectives to their everyday lives. However, these perspectives have been largely framed by external influences that associate natural hazards with disasters. These perspectives have resulted in a general preference for technocratic responses and approaches over their own indigenous knowledge. Finally, this study shows that institutional responses to disasters are based on top-down mandates and frameworks that promote the dominant (scientific) disaster perspectives. Drawing on a social justice framework related to perspectives on disasters, this insider study deconstructs the often essentialised and reified binaries such as the Western/scientific and indigenous/traditional divide that make indigenous communities more vulnerable to natural hazards. This critical ethnography incorporates an awareness of colonial discourses, power and performativity that further informs social work and community development theory and practice among indigenous peoples in disaster contexts. The thesis concludes with approaches to engage beyond this binary approach to disasters to consider the implications of multiple perspectives and stakeholders related to disaster risk reduction (DRR) and its implications for socially just and empowering practices with indigenous communities.

Indigenous Archaeology in the Philippines Stephen Acabado 2022 Dominant historical narratives among cultures with long and enduring colonial experiences often ignore Indigenous histories. This erasure is a response to the colonial experiences. With diverse cultures like those in the Philippines, dominant groups may become assimilationists themselves. Collaborative archaeology is an important tool in correcting the historical record. In the northern Philippines, archaeological investigations in Ifugao have established more recent origins of the Cordillera Rice Terraces, which were once understood to be at least two thousand years old. This new research not only sheds light on this UNESCO World Heritage site but also illuminates how collaboration with Indigenous communities is critical to understanding their history and heritage. Indigenous Archaeology in the Philippines highlights how collaborative archaeology and knowledge co-production among the Ifugao, an Indigenous group in the Philippines, contested (and continue to contest) enduring colonial tropes. Stephen B. Acabado and Marlon M. Martin explain how the Ifugao made decisions that benefited them, including formulating strategies by which they took part in the colonial enterprise, exploiting the colonial economic opportunities to strengthen their sociopolitical organization, and co-opting the new economic system. The archaeological record shows that the Ifugao successfully resisted the Spanish conquest and later accommodated American empire building. This book illustrates how descendant communities can take control of their history and heritage through active collaboration with archaeologists. Drawing on the Philippine Cordilleran experiences, the authors demonstrate how changing historical narratives help empower peoples who are traditionally ignored in national histories.

Indigenous Peoples, Consent and Rights Stephen Young 2019-12-19 Analysing how Indigenous Peoples come to be identifiable as bearers of human rights, this book considers how individuals and communities claim the right of free, prior and informed consent (FPIC) as Indigenous peoples. The basic notion of FPIC is that states should seek Indigenous peoples' consent before taking actions that will have an impact on them, their territories or their livelihoods. FPIC is an important development for Indigenous peoples, their advocates and supporters because one might assume that, where states recognize it, Indigenous peoples will have the ability to control how non-Indigenous laws and actions will affect them. But who exactly are the Indigenous peoples that are the subjects of this discourse? This book argues that the subject status of Indigenous peoples emerged out of international law in the late 1970s and early 1980s. Then, through a series of case studies, it considers how self-identifying Indigenous peoples, scholars, UN institutions and non-government organizations (NGOs) dispersed that subject-status and associated rights discourse through international and national legal contexts. It shows that those who claim international human rights as Indigenous peoples performatively become identifiable subjects of international law – but further demonstrates that this does not, however, provide them with control over, or emancipation from, a state-based legal system. Maintaining that the discourse on Indigenous peoples and international law itself needs to be theoretically and critically re-appraised, this book problematises the subject-status of those who claim Indigenous peoples' rights and the role of scholars, institutions, NGOs and others in producing that subject-status. Squarely addressing the limitations of international human rights law, it nevertheless goes on to provide a conceptual framework for rethinking the promise and power of Indigenous peoples' rights. Original and sophisticated, the book will appeal to scholars, activists and lawyers involved with indigenous rights, as well as those with more general interests in the operation of international law.

A Shamanic Pneumatology in a Mystical Age of Sacred Sustainability Jojo M. Fung 2017-07-17 This book represents a germinal effort that urges all religious and world leaders to savor the mystical spirituality, especially the cosmology and spirituality of sacred sustainability of the indigenous peoples. The power of indigenous spirit world is harnessed for the common good of the indigenous communities and the regenerative power of mother earth. This everyday mysticism of the world as spirited and sacred serves to re-enchant a world disillusioned by the unsustainability of destructive economic systems that have spawned the current ecological crises. Author Jojo Fung offers insight from his lived-experience and this book represents his effort to correlate the indigenous spirit world with Catholic Pneumatology and articulate the activity of God's Spirit as the Spirit of Sacred Sustainability.

PSSC Social Science Information Philippine Social Science Council 1996

Indigenous Peoples of the Philippines Ugnayang Pang-Aghamtao, Inc. (UGAT) 1996

Annotated Bibliography of Mindanao Studies: Peace, gender and health related issues (PG), socioeconomy and politics (SP) 2005

Indigenous Peoples, Heritage and Landscape in the Asia Pacific Stephen Acabado 2021-07-01 This book demonstrates how active and meaningful collaboration between researchers and local stakeholders and indigenous communities can lead to the co-production of knowledge and the empowerment of communities. Focusing on the Asia Pacific region, this interdisciplinary volume looks at local and indigenous relations to the landscape, showing how applied scholarship and collaborative research can work to empower indigenous and descendant communities. With cases ranging across Indonesia, Thailand, Taiwan, the Philippines, Cambodia, Pohnpei, Guam, and Easter Island, this book demonstrates the many ways in which co-production of knowledge is reconnecting local and indigenous relations to the landscape, and diversifying the philosophy of human-land relations. In so doing, the book is enriching the knowledge of landscape, and changing the landscape of knowledge. This important contribution to our understanding of knowledge production will be of interest to readers across Anthropology, Archaeology, Development, Geography, Heritage Studies, Indigenous Studies, and Policy Studies.

Regulation in Asia John Gillespie 2009-06-08 Unlike much analysis about regulation in Asia which focuses on globalisation and the transplant effect, leaving domestic influence over commercial regulation under-researched and under-theorized, this book focuses on how local actors influence regulatory change. It explores the complex economic and regulatory factors that generate social demand for state regulation and shows how local networks, courts, democratic processes and civil society have a huge influence on regulatory systems. It examines the particular circumstances in a wide range of Asian countries, provides

transnational comparisons and comparisons with Western countries, and assesses how far local regulatory regimes increase economic value and convey competitive advantages.

Langkit MSU-Iligan Institute of Technology 2006

Philippine Political Science Journal 2006

Australian Indigenous Knowledge and Libraries Martin Nakata 2005-01-01 In response to significant changes in the Indigenous information landscape, the State Library of New South Wales and Jumbunna Indigenous House of Learning at the University of Technology, Sydney, hosted a colloquium, Libraries and Indigenous Knowledge, in December 2004. The two-day colloquium brought together professionals, practitioners and academics to discuss future directions in relation to Indigenous knowledge and library services. An expert and inspiring group of speakers and more than 90 active participants ensured that lively discussions did, indeed, take place.

Decolonising Peace and Conflict Studies through Indigenous Research Kelli Te Maihoro 2022-04-08 This book focuses on how Indigenous knowledge and methodologies can contribute towards the decolonisation of peace and conflict studies (PACS). It shows how Indigenous knowledge is essential to ensure that PACS research is relevant, respectful, accurate, and non-exploitative of Indigenous Peoples, in an effort to reposition Indigenous perspectives and contexts through Indigenous experiences, voices, and research processes, to provide balance to the power structures within this discipline. It includes critiques of ethnocentrism within PACS scholarship, and how both research areas can be brought together to challenge the violence of colonialism, and the colonialism of the institutions and structures within which decolonising researchers are working. Contributions in the book cover Indigenous research in Aotearoa, Australia, The Caribbean, Hawai'i, Israel, Mexico, Nigeria, Palestine, Philippines, Samoa, USA, and West Papua.

A Guide to Designing Legal Frameworks to Determine Access to Genetic Resources Lyle Glowka 1998 This book highlights some of the principles which should be considered by planners, legislative drafters, and policy-makers as they work to develop legal frameworks on access to genetic resources in their countries. Contextual information on the Convention on Biological Diversity and examples of how countries have approached the issue to date are provided. Plaridel 2011

Indigenous People of the Philippines UGAT National Conference (18th : Oct. 17-19 1996 : La Trinidad Benguet) 1996

Indigenous Peoples/ethnic Minorities and Poverty Reduction: Regional report Roger Plant 2002 This report contains a synthesis of the Asian Development Bank's regional technical assistance's main findings and recommendations on capacity building for the issue of indigenous peoples and poverty reduction. Presented is information on the target groups of indigenous peoples and ethnic minorities; a comparative review of state law and policies; quantitative indicators and measurement of poverty trends; qualitative assessment of the perceptions of poverty; the role of international assistance; and the proposed elements of a regional action plan.

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