I. Taoism, Dine, Lakota

A. Native American world view

1. Humans are persons, but also to natives animals

and inanimate objects are "persons"

a. animals and birds

b. but also forests, streams

2. For some the entire world is "enspirited" or

enchanted

3. Human beings are part of the world; they are not

qualitatively different

4. Non-human persons have their own social arrangements

a. no separation of humans from natural world

b. idea of community includes all

5. as part of the community they have moral standing,

rights

a. a complex system of obligations and responsibilities for humans in relation to

these other "persons"

b. the idea that humans are outside of this is absurd

c. moral and ethical responsibility to all creatures

of the community

6. even in hunter societies

a. belief in reincarnation

b. complex rituals involved in sending creature

on its way

c. to return agains

II. "Look to the Mountain" Gregory Cajete, a Tewa Indian from the

Santa Clara Pueblo

A. The land is an extension of Indian thought and being

1. "this is the place that made us"

2. "look to the mountain" which refers to the long view,

what we are doing in terms of future generations

B. Sacred orientation to place and space is key element of

Indians relationship to the natural world

C. Theology of place

1. place is not just physical but spiritual

2. Natives established a direct and enduring relationship

with the environment

3. this relationship was the basis and is reflected in every aspect of their culture, language, art, music, dance, social organization

4. adapted differently but common set of principles

a. natural universe is embedded with life and

sacredness

b. effects of living carried out with humility,

understanding, and respect for the sacredness of

the place and all living things in the place

c. theology of place: environmental understanding

was guiding mechansim for expression

d. education starts with the environment because

that is the primary relationship

D. Windows into natural affiliation or orientation to place

1. named their place in terms of natural world and

its sacredness

a. Cardinal directions in relation to facing the sun

b. three other directs, above, center, and below

2. art

a. design motives reflect the relationship between

humans and animals

b. primal symbols of nature in art forms

i. cloud motive emphasizesthe nature and

movement of water

ii. names for different kinds of rain

E. Relationships with animals

1. essential relationship was one of respect

2. also honoring the beings that gave life to a people

3. the animal kingdom is a kingdom of process and

transformation

4. animals can teach people things

5. animals are important in myths

a. reflect important role of animals

b. importance of proper relationship with the

natural world

6. hunter of good heart

a. provided for people

b. knowledge and respect for animals

c. prayers of thanksgiving to the animal

d. life is sacred, animal life begets human life

e. symbolic acts reinforce communal relationships

7. animal dances

a. maintain the balance of all essential relationships

8. Ceremonial cycles

F. relationships with plants

1. corn as an example

a. corn is a sacrament

b. representaion of life itself

c. "we are all kernels on the same corn cob"

G. Pueblo journeys

1. journeys born from the navel of the earth

2. journey upon sacred landscape, taught by certain

animals

3. pueblo and Kokopelli, seed carrier, creative spirit of

natures fertility