



Southern Thailand 1986-1995





Dr. Poranee Natadecha-Sponsel





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WORLDVIEWS

ENVIRONMENT
CULTURE
RELIGION



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and Culture*

Sacred and/or Secular Approaches to Biodiversity Conservation in Thailand

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ABSTRACT

Western approaches to biodiversity are starting to recognise the relevance of local environmental knowledge and community forests, but mostly ignore the conservation potential of sacred places because of their culture bound modernism and scientism. We argue that sacred places are in effect an ancient and widespread system of community based and religiously sanctioned protected areas that promote biodiversity conservation. We also compare the advantages and disadvantages of government and community based protected areas, and consider them to be complementary.



Sacred Grove, Central Thailand





Grants

- National Institutes of Health
- National Science Foundation
- Fulbright
- UNESCO-Man and the Biosphere
- Wenner-Gren Foundation for Anthropological Research
- Harry Frank Guggenheim Foundation
- Alfred P. Sloan Foundation

Teaching (1967 -)

- Indiana U, Bloomington, IN
- Mount Royal College, Calgary, Canada
- U Saskatchewan, Saskatoon, Canada
- U Massachusetts, Amherst, MA
- Cornell U, Ithaca, NY
- Venezuelan Institute for Scientific Investigations, Caracas, Venezuela
- Prince of Songkla U, Pattani, Thailand
- U Hawai`i, Honolulu, HI

International conferences

- Canberra, Australia
- Canterbury, England
- Caracas, Venezuela
- Florence, Italy
- Leiden, The Netherlands
- London, England
- Paris, France
- Pattani, Thailand
- San Jose, Costa Rica
- Tokyo, Japan
- Toronto and Montreal
Canada



Professional associations

- American Academy of Religion
- American Anthropological Association
- Association of Current Anthropology
- Cultural Survival
- Forum on Religion and Ecology
- International Society for the Study of Religion, Nature, and Culture
- Siam Society
- Society for the Anthropology of Lowland South America (SALSA)
- Society of the Sigma Xi



External committees

- Scientific Committee, UNESCO-MAB Conference on Food and Nutrition in Tropical Forest
- Chair, Commission for Human Rights, AAA
- Chair, Committee for Human Rights, AAA
- Editorial Board, Social Justice: Anthropology, Peace and Human Rights
- Advisory Board, Forum on Religion and Ecology, Harvard University, subsequently Yale University
- One of the Associate Editors, *Encyclopedia of Religion and Environment*
- Executive Advisory Board, Encyclopedia of Violence, Peace and Conflict
- Anthropology Research Committee, Center for Global Nonkilling

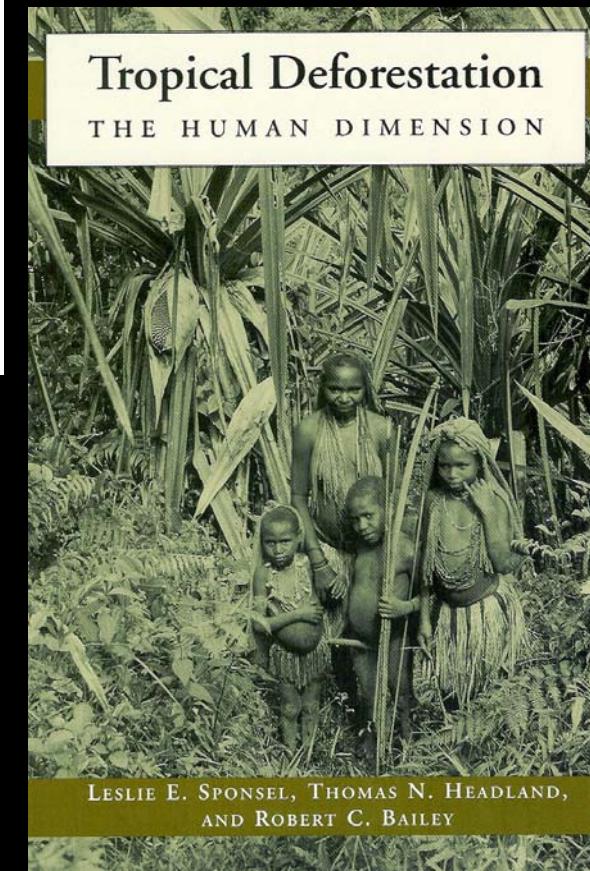
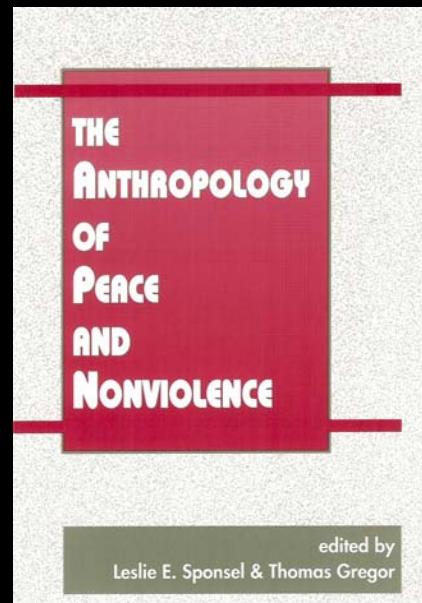
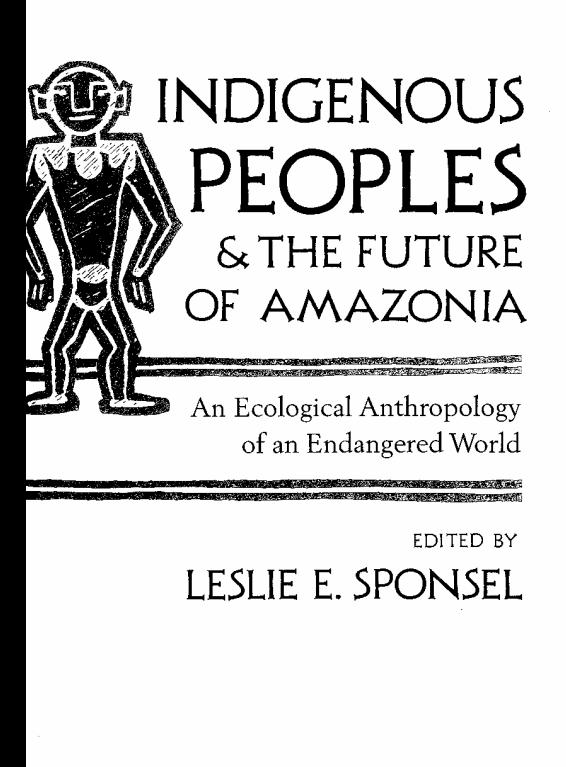
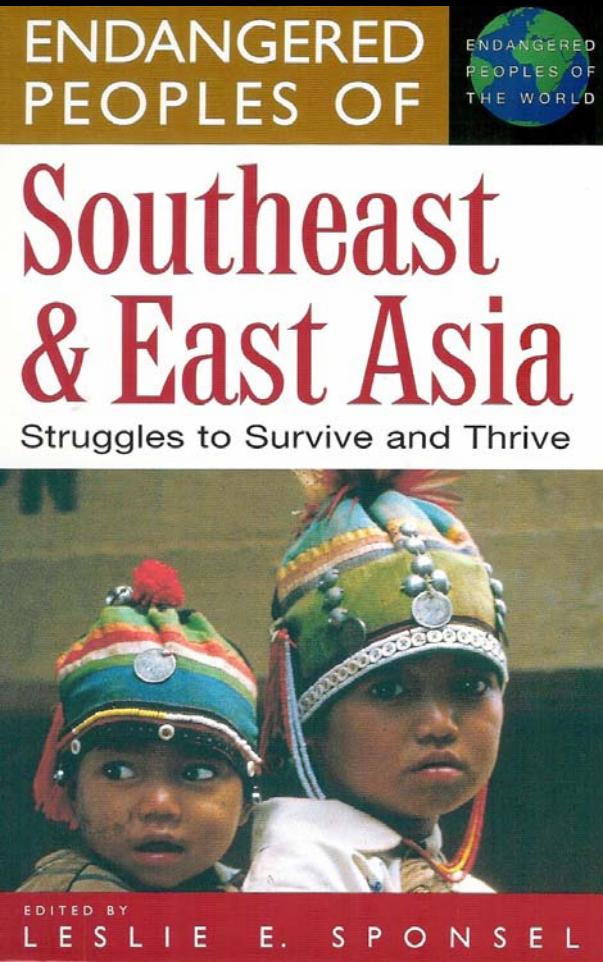


Consultant

- Sierra Club Legal Defense Fund
- East-West Center
- National Geographic Society
- Society for Applied Anthropology
- Ye'kuana Community Biodiversity Conservation Project, Venezuela
- Cultural Survival
- NOVA
- Social Ecology, U Klagenfurt, Vienna



Edited books



Articles in journals:

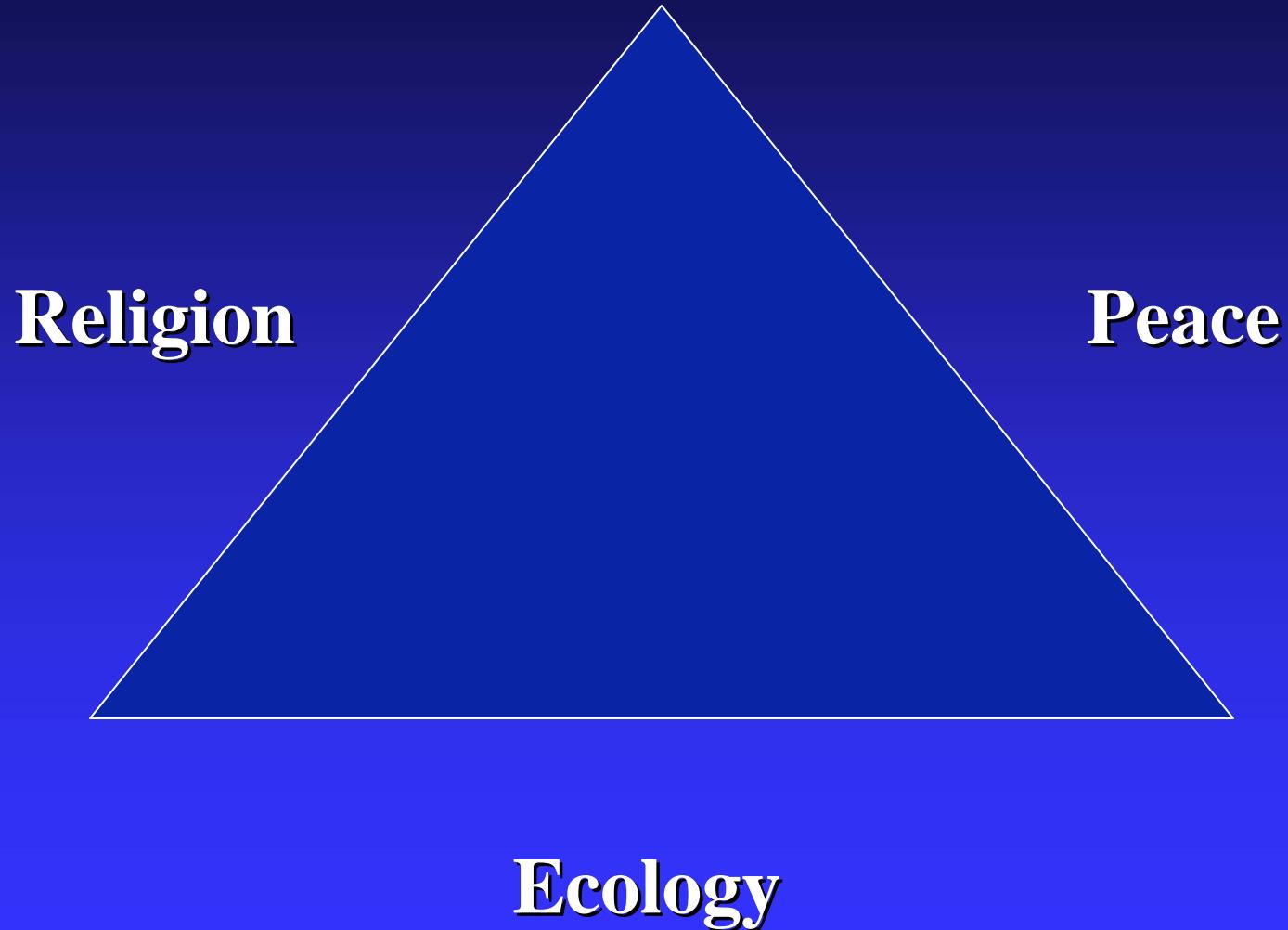
- *Aggressive Behavior*
- *American Anthropologist*
- *Anthropology Today*
- *CHOICE*
- *Current Anthropology*
- *Human Organization*
- *Journal for the Study of Religion, Nature and Culture*
- *Journal of Environmental Education*
- *Nature*
- *Religion and Society: Advances in Research*
- *Worldviews: Environment, Culture, Religion*

Articles in reference books:

- *Dictionary of Anthropology*
- *Encyclopedia of Anthropology*
- *Encyclopedia of Biodiversity*
- *Encyclopedia of Cultural Anthropology*
- *Encyclopedia of Religion and Nature*
- *Encyclopedia of Science, Technology, and Medicine in Non-Western Cultures*
- *International Encyclopedia of Social and Behavioral Sciences*
- *Encyclopedia of Environment and Society*
- *Encyclopedia of Psychology and Religion*

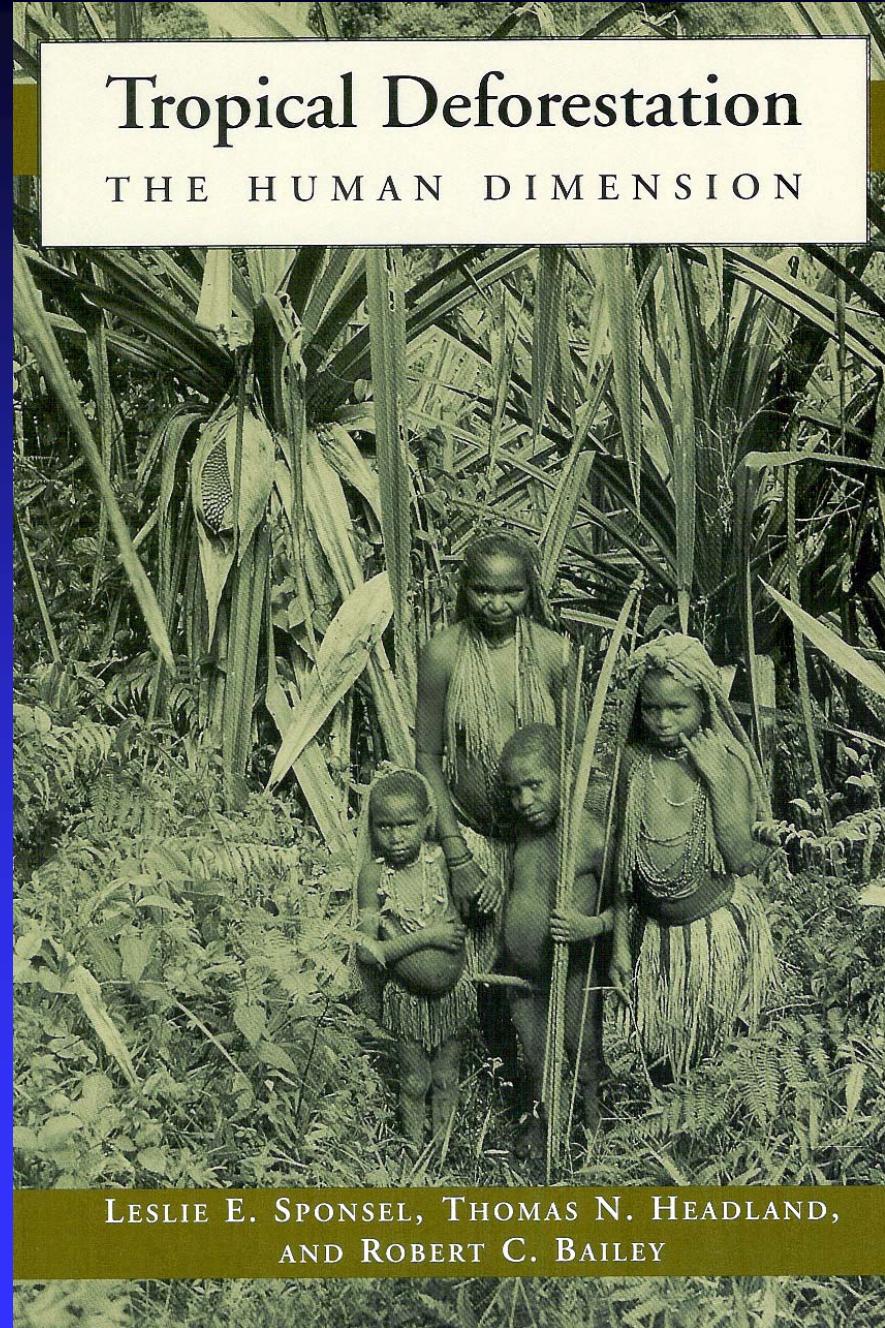


Primary Interests



Ecology

- Primate
- Cultural
- Historical
- Political
- Spiritual



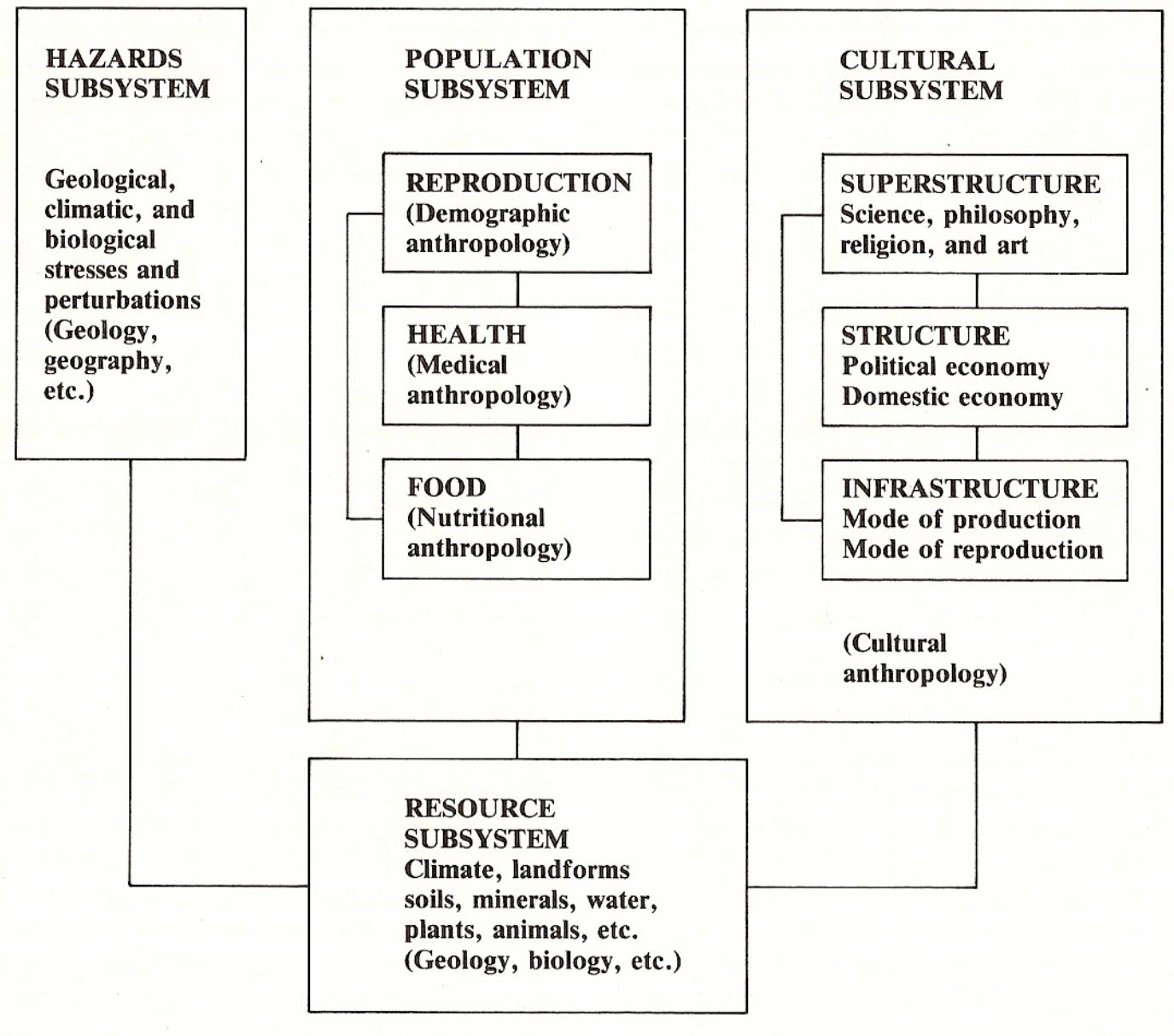
Cultural Ecology and Environmental Education

LESLIE E. SPONSEL

ABSTRACT: Resource depletion, environmental degradation, and related problems are not simply the results of technology and economy. The underlying cause is the collective behavior of individuals in a society, behavior that is predominantly cultural. Cultural ecology can contribute to environmental science and education as well as to the solution of environmental problems by providing concrete case studies that demonstrate the importance of the cultural factor and by providing a broader cross-cultural and diachronic perspective on human-environment interactions and environmental problems. After a brief survey of various ecological approaches in anthropology, cultural ecology is reviewed with particular attention to concepts, methods, resources, and relevance for teaching this subject in environmental studies.



Figure 2.—A Heuristic Model for Studying the Adaptive System





HISTORICAL TRENDS IN ECOLOGICAL ANTHROPOLOGY

1880-90s

**ANTHROPO-
GEOGRAPHY**
(armchair
speculation)

Possibilism
(antithesis)

Determinism
(thesis)

*CULTURE
AS MASTER*

1950-60s

**CULTURAL
ECOLOGY**
(empirical
fieldwork)

(synthesis)

ADAPTATION

1970-80s

**ECOLOGICAL
ANTHROPOLOGY**
(systems
analysis)

“biologization”
(ecosystem,
population,
behavior)

MEDIATOR

1990s

**“NEW
ECOLOGIES”**
(linkages,
scale, etc.)

differentiation
proliferation

MEANING

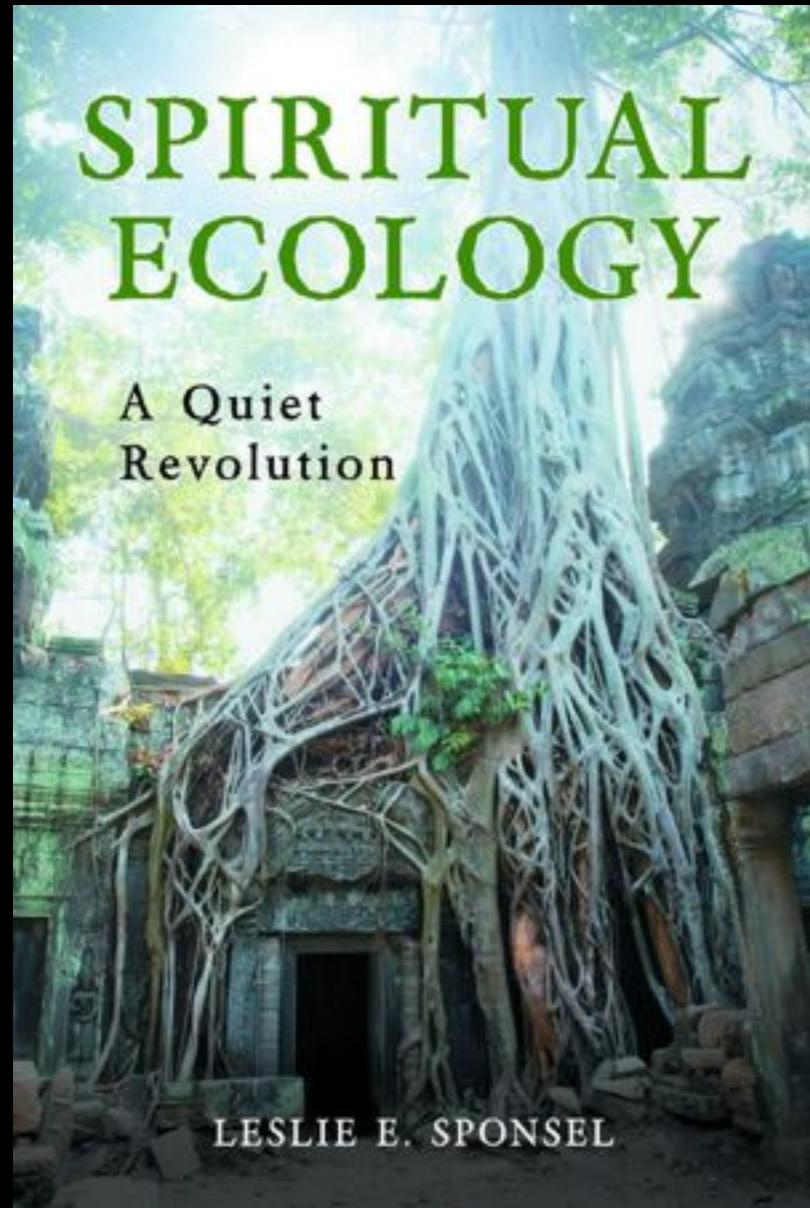


Medicine Lake, Mount Shasta, CA

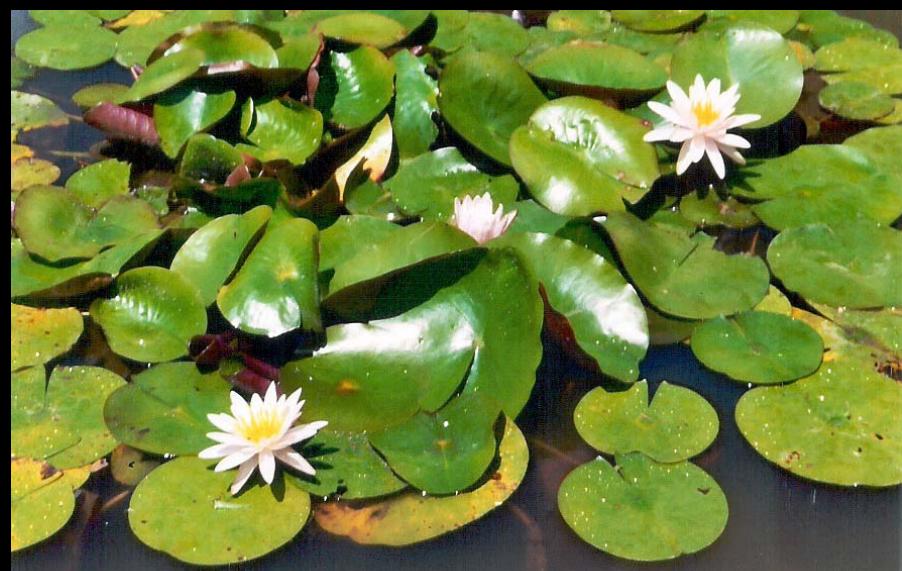
Religion



- Spiritual ecology
- Buddhist ecology & environmentalism
- Sacred places in nature & biodiversity conservation



Buddhist Studies Center of Honolulu







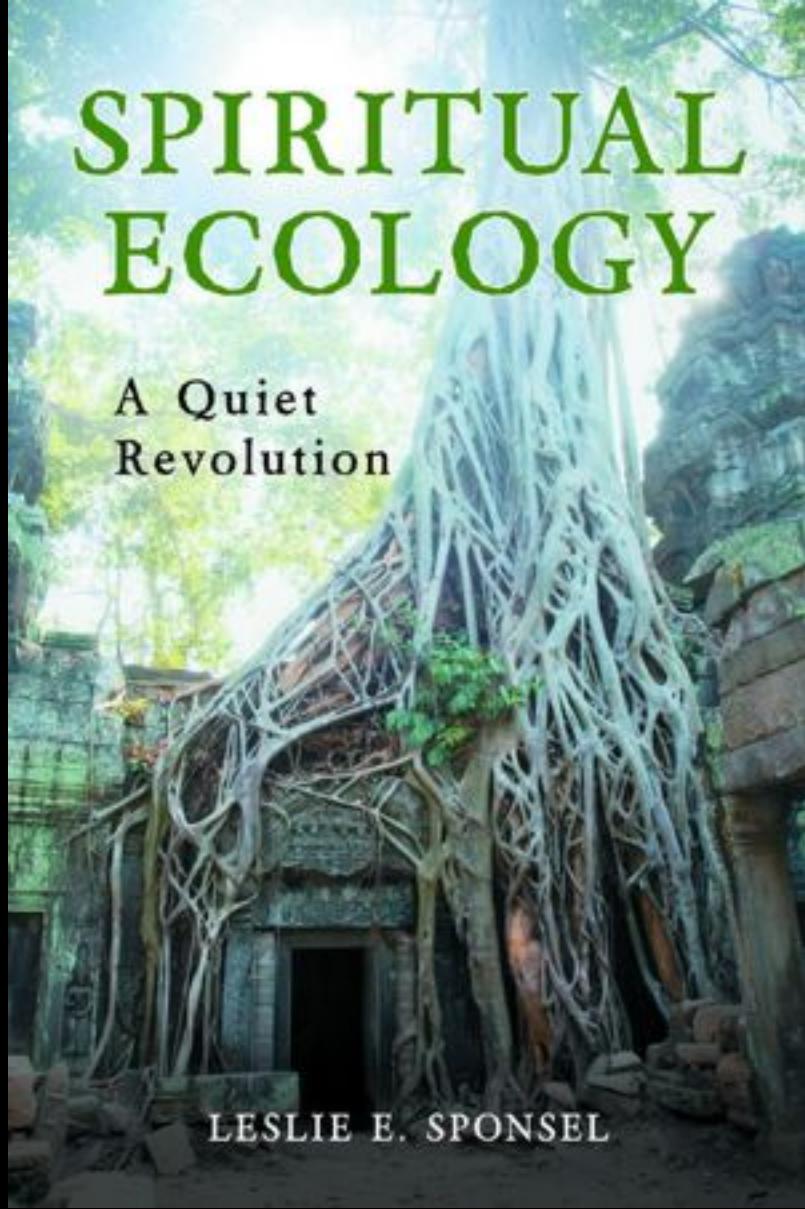
Suan Mokh Forest Monastery and founder Buddhadasa Bhikkhu , Thailand



Spirit house and sacred banyon tree at Millennium Hotel, Bangkok







“This is a subject that should have been documented long ago – this wise and careful book fills an important gap, and does it with real power.”

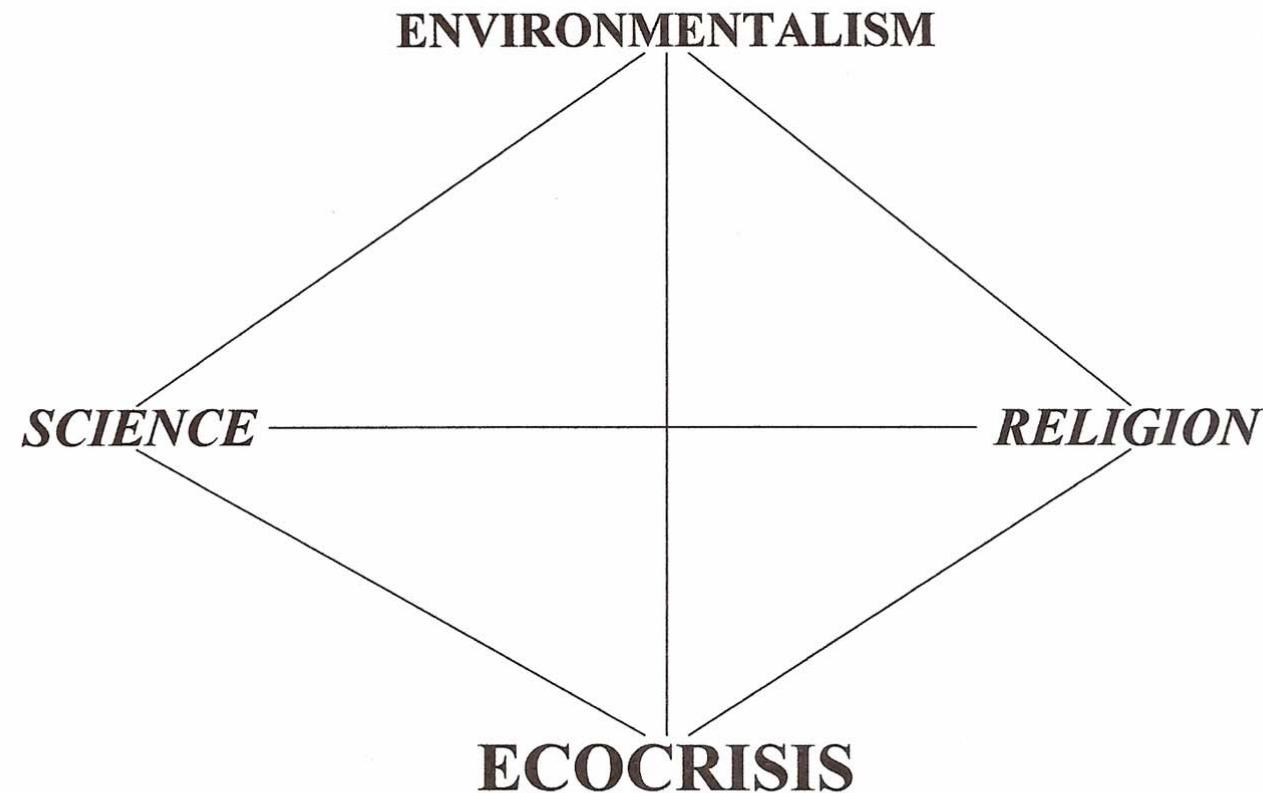
Bill McKibben,
author of
The End of Nature, and Eaarth
<http://350.org>

<http://www.spiritualecology.info>

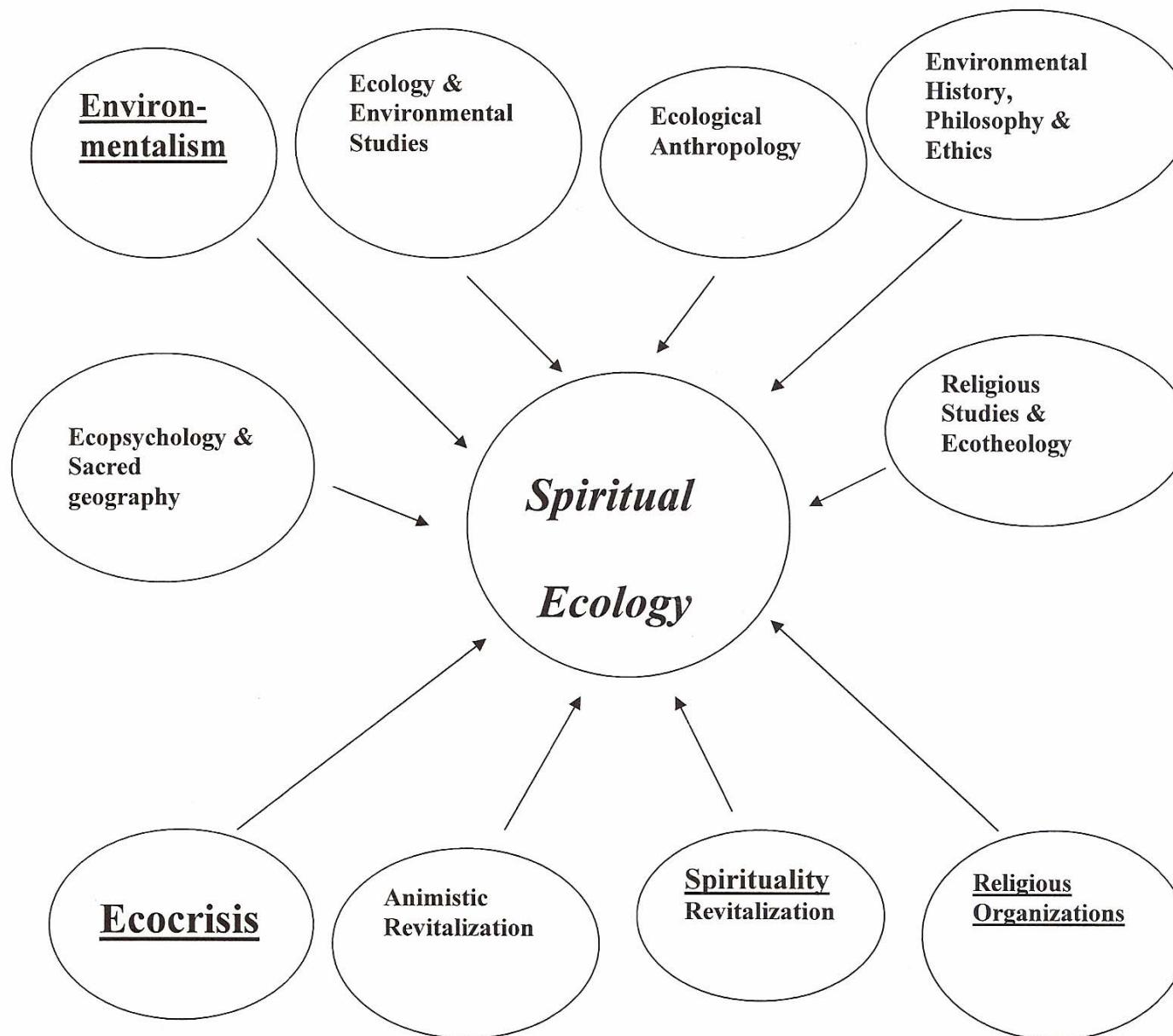
Definition of Spiritual Ecology

**a diverse and complex arena of
intellectual and practical activities
at the interfaces of
religions and spiritualities on the one hand,
and on the other,
ecologies, environments, and
environmentalisms**

Nexus of Spiritual Ecology



Influences Converging in the Development of Spiritual Ecology



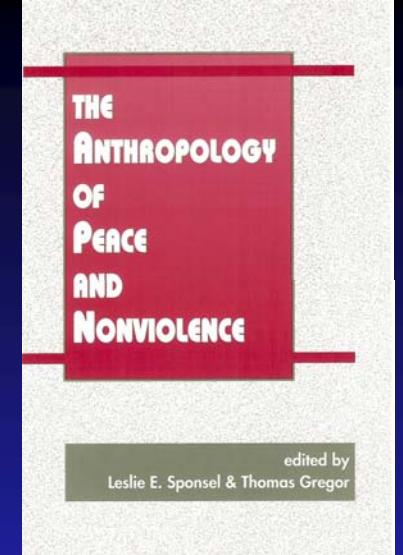


Research Institute for Spiritual Ecology (RISE) <http://eiine.com/rise>



Peace

- Peace studies, war studies
- Anthropology of nonviolence, peace, violence, & war
- Human rights, advocacy anthropology, & professional ethics
- Yanomami studies



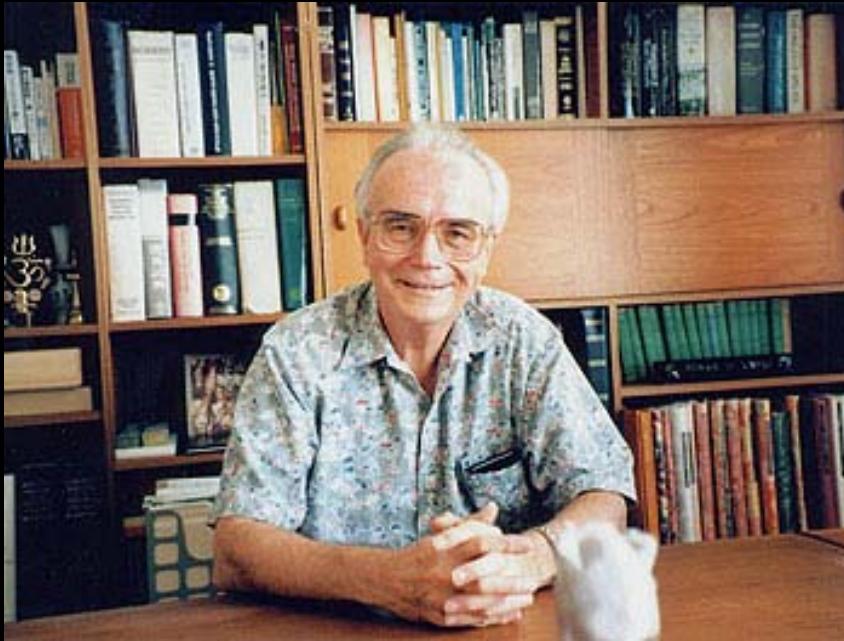


Founders of the Spark M. Matsunaga Institute of Peace at the University of Hawai`i



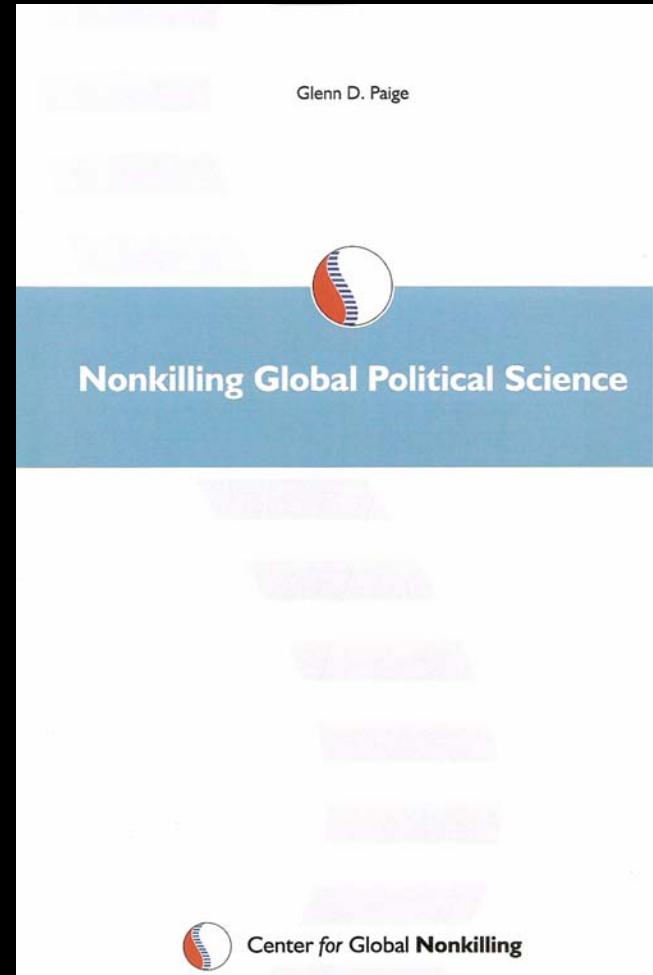


“Is a nonkilling society possible?”
“Everyone can be a center for global nonkilling.”



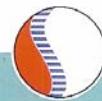
■ Dr. Glenn D. Paige,
Center for Global Nonkilling

<http://nonkilling.org>



 Center for Global Nonkilling

Edited by
Joám Evans Pim



Nonkilling Societies



Center for Global **Nonkilling**

Available online free:
<http://www.nonkilling.org>

- 2005, “The Natural History of Peace: A Positive View of Human Nature and Its Potential,” in Bruce D. Bonta’s web site “Peaceful Societies: Alternatives to Violence and War,” <http://www.peacefulsocieties.org>, <http://www.peacefulsocieties.org/refs.html#Sponsel1996>, and at <http://books.Google.com>. (Reprinted from *The Natural History of Peace*, Thomas A. Gregor, ed., Nashville, TN: Vanderbilt University Press, pp. 95-125).
- 2009, “Reflections on the Possibilities of a Nonkilling Society and a Nonkilling Anthropology,” *Toward a Nonkilling Paradigm*, Joam Evans Pim, ed., Honolulu, HI: Center for Global Nonkilling, pp. 35-72
<http://www.nonkilling.org>,
<http://www.nonkilling.org/node/18>.

