

DOWNLOAD PDF RECOGNIZING SCHOLARLY SUBJECTS : COLLABORATION, AREA STUDIES, AND THE POLITICS OF NATURE CELIA LOWE

Chapter 1 : Society for Latin American Studies

Recognizing Scholarly Subjects 3 Recognizing Scholarly Subjects Collaboration, Area Studies, and the Politics of Nature CELIA LOWE In Thailand, we consider social engagement in people's everyday.

Stacy Holman Jones, Ph. April 1, Keywords: It is a rare privilege to have such a talented scholar as my guiding force. Thank you for your valuable readings and theorizations. Most of all, thank you for your faith in me. Elizabeth Bell, Carolyn Ellis, and Rozalinda Borcila for your gracious feedback, insightful comments, and inspiring visions. You are a wonderful editor, spirit guide, and my best friend. Thank you for taking the time to make this work even stronger. All I have to do is ask and listen. Chad Bliss, for teaching me the language of the earth. Nikki Pike, for showing me the power of objects. Stephanie Fugleberg, for your continuous gifts of laughter, patience, love, and fabulous egg and cheese sandwiches. I mean the sandwiches are really delicious! Thank you for standing beside throughout these projects with the camera in your hand. You are such a talented artist and your photographs make this document so beautiful. Your presence is a daily reminder that all of this work is worth it. Sift the Sand Aggregate Combine Clay, Sand, and Water Keep Dancing and Burrito Repeat Steps Four and Five Nothing is Ever Created or Destroyed There are No Monocultures in Nature Hand Tools and Labor Discovering the Possibility of Cob Cobbing by Institutional Rules Shifting Disciplines and Discourses Entering the Girls Harmony Home My First Day With the Girls Commodification and Capital Bigger, Better, Faster, Cheaper Building at Mini City Framing Mini City and Earth Work Local Identities and Positionalities Natural and Local Materials Community Art as Doing Creating Commune through Doing Negotiating Definitions, Institutions, and Identities Art for Our Sake Because We Are Here Together Art for Whose Sake? Laying the Stone for Community Art Determining sand and clay ratio Get to the edges Mix with your feet One layer of straw The cob is ready Unique nature in Georgia Puzzle pieces fitting together I give myself over with open hands Original Earth Work budget They are watching Alone under watchful eyes Where the boulders and pine trees sit Water views and piano lessons Satellite image of Mini City Satellite image of our house in Burbank Cob greenhouse in Oyster Bay Reverberations of local materials Keep still under the pressure Receipts from Mini City Laying the shifting stone The material carries me Off scale sketch of Mini City structure First sketches of blueprint crank system Developing ideas and elements Tarps and textual fiber Re opening institutional walls Entering the cob house, encountering blueprints Text in the mix I remember the feeling Sculpting cob balls One last glimpse of the cob building Survival is an ideological construction and an actual, local practice. Survival is also about desiring and fulfilling arts based desires to work with the land through academic and material scavenging. Cob creates strategies for surviving, for working with our respective environments wisely. Cob building teaches people how to negotiate the natural economy and their relationships to labor and each other through an artistic and intimate practice. From a feminist poststructural lens, survival happens on the local level, between and with people. Cob building creates knowledge through creative, kinesthetic, and collaborative engagement. As a feminist poststructuralist, arts based research allows me to examine local action and interaction among people, positionalities, and competing differences. Rather than appeasing the modern impulse to objectify and rationalize an end point or an object oriented view of the production of art, feminist poststructural theory works to problematize the end point. Through cob building, a rich, arts based process, I call into question the modern impulse to find Truth and ask that we be aware of developing new PAGE 14 x oppressions when working toward equity and justice. Cob building teaches people how to engage together within the form of artistic creation. Cob is an arts based research process that includes the land as an integral part of its canvas. Throughout this work, the arts based process of cob building is the overlying metaphor for the construction of the structure of this text. As the chapters move forward, the structure builds up. Ianto Evans, Michael G. I feel

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the process of building with cob in my bones. I was one, out of many, who helped to sculpt this cob building see fig. Cob is a one form of natural building. Cob is similar to adobe in that the main ingredients are clay, sand, water, and straw. However, where adobe is sun dried into bricks, which are then used as building material, cob is not. Cob consists of big, wet, gobs of material that is sculpted together. Cob lends itself to organic shapes rather than straight forms or rectangular materials. Both cob and adobe are forms of natural building. Natural builders use a whole systems environmental approach, which takes into consideration the interconnected, impermanent, and consequential relationship we have to our environment and to each other. The building pictured above was built two years ago when two organizations came together. Earth Work, the organization a colleague and I started, was dedicated to teaching people about natural building practices. This youth program within Mini City was dedicated to helping teenagers with financial hardship. Both of these organizations have since dissolved.

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Chapter 2 : Tagalog literature; a historico-critical study.

The essays in Knowing Southeast Asian Subjects ask how the rising preponderance of scholarship from Southeast Asia is de-centering Southeast Asian area studies in the United States. The contributions address recent transformations within the field and new directions for research, pedagogy, and.

Now historical narratives can be viewed alongside the primary documents that informed them and interactive features can aid in historical discovery. Centers for Disease Control and Prevention CDC , and the National Endowment for the Humanities NEH , will use the emerging format of the digital encyclopedia to present the history of the American influenza epidemic like never before. The NEH awarded a prestigious We the People designation to the project for its ambition to strengthen the teaching, study, and understanding of American history and culture. Howard Markel, and Associate Director Dr. Other staff members are historians, researchers, writers, and information professionals. A formal report, focused on a historical evaluation of the non-pharmaceutical interventions NPI employed by seven communities 2 was delivered to DTRA in early Expanding their original project a great deal, CHM researchers studied fifty diverse cities across the United States. However, when it became clear that the comprehensive volume they envisioned would be cost-prohibitive, they decided to adapt the project for a digital format. It will highlight the human and social experiences of disease, death, and dislocation associated with the pandemic. The AIE will provide access to an extensive set of interpretative documents, such as city essays, timelines, information boxes, and sidebars that will help guide the reader and serve as templates for self-guided research projects. It is intended for a wide-ranging audience that encompasses high school and college students, historians and social scientists, epidemiologists and public health practitioners, journalists and writers, as well as casual internet users interested in the period. The bulk of the collection will consist of original archival materials, namely: Census mortality data and local and state case incidence data September March The corpus of published medical, public health, and popular literature on the influenza pandemic in the United States U. The majority of these materials were scanned from high-quality photocopies made from the original repository collections. It will be valuable to scholars and generate a great deal of human interest. The AIE project is unique in three ways: Scholars will be able to explore how the influenza epidemic impacted many communities and sub-communities in the early twentieth-century United States and to understand on a fine-grained level how individuals and society responded to a health crisis of extraordinary magnitude. In addition, this digital encyclopedia will be of great value for social scientists and public health practitioners who wish to determine if any lessons from might be applied in the advent of newly emerging infectious diseases, such as swine or avian influenza. The interpretive documents will showcase hundreds of previously untold stories of Americans from myriad backgrounds, including industrialists, reformers, politicians, orphans, and teachers. The AIE will also provide sections that explain the basic science of viruses, and specifically the antigenic shift, re-assortment, and transmission of the influenza virus, all highlighted with visuals and graphs. These essays explore the responses taken by fifty of the most populous cities during fall and winter as influenza ravaged their communities. They present the social and cultural context of each city and explore the issues that became significant as the epidemic unfolded over the fall and winter. Each essay is approximately 2, words and provides not only a portrait of the city during the epidemicâ€”steps taken to prevent infection, spread of disease, death totals, introduction to major officialsâ€”but also the current state of the city at the time. These interpretive essays will include hyperlinked footnotes that will take readers directly to sources in the digital collection. The city essays are a good example of this intention, since they collocate the primary sources gathered, as well as highlight sources of particular interest. The hyperlinked footnotes will lead the user directly to the primary sources used by staff historians. Yet, although we believe the essays will be a good

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entry point, especially for non-historians, a user will also be able to browse the database independently of the essays. The timelines will also function as a way for users to navigate the website even if they have little previous knowledge about the epidemic. The timelines will be hyperlinked so that a user can jump directly to a specific date or event. Historians or epidemiologists might use the AIE to see how successful different methods of containment proved to be and the resulting mortality rates of each city, as well as browse the primary sources for their own use. It is also possible that users might use our website for secondary and off-topic uses. For example, many of our newspaper clippings feature ads that might prove useful for someone studying advertising in the early twentieth century. The broad focus of the two genesis studies, resulting in materials from fifty-seven locations throughout the United States, went a long way toward helping us achieve this goal. To achieve this, we have associated robust metadata to each item in our collection, knowing that quality cataloging will aid with discovery. All scanned text for example, newspaper images will be tagged with keywords and key-phrases from a controlled vocabulary list resulting in a modified TEI header at the item level. Images photographs, drawings, maps will be tagged using the Dublin Core metadata set. We created a general keyword list, comprised of organizations and people of national importance the Red Cross, Surgeon General Rupert Blue , as well as individual keyword lists for each city. All keywords went through a peer-editing process to ensure accuracy and value. These include simple word and phrase searching of all text as well as a variety of advanced search possibilities with search restrictions as made possible by the data. Each format will have available to it a variety of display and navigation tools appropriate to that format, such as panning and zooming tools for continuous tone images and multiple views KWIC, outline and full text for document search results. Each format will be searchable through a format-specific interface that will take full advantage of the possibilities offered by the data. In addition, all materials will be searchable through an integrated interface that allows searching any combination of formats. As currently envisioned 5 see Image 1 , the homepage will describe the project and provide an overview of its scope and content. From the homepage, users will be able to access materials by:

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Chapter 3 : A Manifesto (of sorts) for Area Studies

Celia Lowe is an Associate Professor of Anthropology at the University of Washington. She has done fieldwork in Indonesia, and she is interested in the following areas: anthropology of reason, biosecurity, post-colonial theory, science studies, nationalism and identity.

London and New York: Giuzzi, *Aspetti giuridici del sacerdozio romano. Il sacerdozio di Vesta* Naples, Now we have books by R. Martini that could not be more different. The former offers a thorough survey of what the sources can tell us about The latter is an analysis of early Roman historiography and the role the Vestals, in particular their periodic unchastity, played in the creation of the traditional account of the development of Rome. The book will be accessible to those new to the topic, but the notes will repay specialists. Ancient sources are quoted in translation, with original texts provided in an appendix. A second appendix provides a list of known Vestals. This slender volume could have been even thinner if the frequent repetitions were cut down. The *Classical Review* vol. The book is arranged thematically. Two of the more interesting aspects of W. Fire was seen by the Romans as both a fertile and a sterile force, and scholars have emphasised one or the other, or the contrast between them, in their interpretation of the Vestals. W points out that fertile fire is always described in masculine terms and is associated with Vulcan. For other rituals, the Vestals were required to use water, the purificatory substance par excellence, drawn only from the spring of Juturna and carried only in vessels that could not be set down. These restrictions ensured that the water was always fresh, running water that never touched profane earth. Chapters trace out the unique position the Vestals occupied in Roman society, arguing that they existed outside the standard Roman familial and other social structures, yet remained fully part of the Roman state. W suggests that the initiation rite of *captio* removed the new priestess not only from her family but, more importantly, from her family cult, thus avoiding any potential contamination of familial and public cult. Virginity was required for multiple reasons, the most significant being that such a status allowed the priestess to remain a full member of the Roman state, but prevented her from being a member of a traditional family structure. Throughout the book, W makes much of the idea of Vestals as representatives of Roman citizen women without ever really dealing with the question to what extent any Roman woman, priestess or not, was a *ciuis*. Though W is probably correct, it is not entirely certain to what extent women were citizens in the Republic, and at least a reference to some key ancient sources and to recent scholarship on this question should be made e. *Peppè, Posizione giuridica e ruolo sociale della donna romana in età repubblicana* [Milan,]. This chapter traces changes over the course of years in the attitudes of the priestesses and the Romans more generally toward the priesthood, its role in society This content downloaded from The argument hangs on even less evidence than other sections of the work. The basic argument of the book is that episodes of Vestal *incestum* are linked in the historiographic tradition to key moments in the development of the Roman state: The history of Rome can be seen as alternating phases of stasis and transformation; instances of Vestal *incestum* mark the transitions p. The work falls into two parts that are not well integrated. The first is a useful discussion of the historiography of the Roman Republic, taking in turn each element of the story of the founding of Rome from the arrival of Aeneas to the death of Remus. This detailed analysis is well worth consulting and will be of interest to those working on many aspects of cultural life in the Republic. The second, larger, section of the book comprises a series of studies of the Vestals known to have been convicted of *incestum* during the Republic. After dealing with issues of dating and sources, M. Not all the events are equally important for the creation of the Rome of the middle and late Republic. One wonders why M. Some explanation is warranted. Similarly, in discussing the three Vestals accused of *incestum* in pp. Here, as elsewhere, there is no evidence that any ancient author linked the founding of the colony and Vestal unchastity; the temporal gap makes an association even more unlikely. Ultimately, it

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is not possible to accept M.

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Chapter 4 : Works Cited | Keywords for Environmental Studies

/ Ariel Heryanto --*Recognizing scholarly subjects: collaboration, area studies, and the politics of nature* / Celia Lowe
--*Collaborations, collections, disciplines* --*Southeast Asian studies in the United States and Southeast Asia: missing links* / George Dutton --*Disciplining knowledge: representing resources for Southeast Asian studies in the*.

As an IB world school, PSI is committed to developing well-rounded, global citizens by promoting personal excellence in the classroom and beyond. Learning Community A spirit of collaboration pervades the school, with all members of the school community committed to student success and wellbeing as well as to their own lifelong learning. Students are prepared to attend universities that match their needs and abilities. To this end, the organisation works with schools, governments and international organisations to develop challenging programmes of international education and rigorous assessment. These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right. We support the rights of the child and will act without hesitation to ensure a child-safe environment. We also support the rights and wellbeing of our staff and volunteers and encourage their active participation in building and maintaining a secure environment for all participants. A driving force behind the IB is its commitment to international education. Inquirers We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life. Knowledgeable We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance. Thinkers We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions. Communicators We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups. Principled We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions their consequences. Open-minded We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience. Caring We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and the world around us. We are resourceful and resilient in the face of challenges and change. Balanced We understand the importance of balancing different aspects of our lives - intellectual, physical and emotional - to achieve well-being for ourselves and others. We recognise our interdependence with other people and with the world in which we live. Reflective We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development. Enlisting the help of embassies, companies and individuals, parents opened the school with just 47 students. Since then, the school has grown to approximately students. All classes are capped at 20, allowing for significant personal attention. Please note that class sizes vary based on subject area and size of year group. An English as an Additional Language EAL programme is available for non-native English speaking students through Grade 10 to support their development as English language learners. The school has no special provision for children with significant learning disabilities, but does offer support to those with mild special learning needs. The current Secondary building has classrooms on all three floors, as well as a Design Technology lab, a small IT lab, a library, and office space. The new building includes a full-service cafeteria; art, music, and drama classrooms; three science labs and a science classroom; a performing arts space; and a double gymnasium with a swimming pool underneath. PSI has a medical assistant located in our Clinic on the ground floor of the Primary building.

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There are approximately two acres of outdoor area, including a covered Astroturf soccer pitch. The site is completely enclosed with a gated entrance with access through electronically controlled turnstiles. The School is under hour surveillance by security guards. PSI also leases a large swimming pool, tennis courts and soccer fields off campus to extend our physical education programme. The whole campus is equipped for wireless Internet.

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Chapter 5 : SAGE Reference - The SAGE Handbook of Political Geography

Collaborators Collaborating Recognizing Scholarly Subjects in the Politics of Nature: Problematizing Collaboration in Southeast Asian Area Studies Celia Lowe.

The Politics of Survival. Duke University Press, A Story from Many Voices. Environment and Sustainability in the South. Adamson, Joni, and Kimberly N. American Studies, Ecocriticism, and Citizenship: Thinking and Acting in the Local and Global Commons. The Environmental Justice Reader: Politics, Poetics, and Pedagogy. University of Arizona Press, Culture, Capital, and Citizenship at the U. Borders , edited by Claudia Sadowski-Smith, The Emergence of Indigenous Cosmopolitics. Sustainability in America 24, no. Cambridge University Press, b. Avatar , Amazonia , and an Ecology of Selves. University of Indiana Press, Sovereign Power and Bare Life. Stanford University Press, In Defence of Human Enhancement. Agyeman, Julian, et al. Environmental Justice in Canada. University of British Columbia Press, Development in an Unequal World. Policy, Planning, and Practice. Sustainable Communities and the Challenge of Environmental Justice. New York University Press, Strategies for the New Millennium , edited by John S. Akama and Patricia Sterry, Association for Tourism and Leisure Education, Alaimo, Stacy, and Susan Hekman, eds. Indiana University Press, Science, Environment, and the Material Self. Indiana University Press, a. Monstrous Natures in Recent Films. University of Virginia Press, Indiana University Press, b. The Rhetoric of Personification in Kant. State University of New York Press, Alexander, Sasha, et al. Alford, John, and John Hibbing. Alkon, Alison Hope, and Julian Agyeman. Race, Class, and Sustainability. Allen, Stephen, and Alexandra Xanthaki, eds. Chicago University Press, Altman, Rebecca Gasior, et al. Monthly Review Press, Indigenous Peoples in International Law. Oxford University Press, Andow, David, et al. The Origins of Totalitarianism. Harcourt Brace Jovanovich, Armbruster, Karla, and Kathleen R. Expanding the Boundaries of Ecocriticism. University Press of Virginia, Justicia ambiental e incertidumbre en la crisis de los residuos Campania. Mountains and the Making of Modern Italy. White Horse Press, Nature, Power, and Environmental Struggles. Architectural Review July 11, The Violent Agenda to Save Nature: The World of the Unabomber. Free Enterprise Press, Ashman, Keith, and Phillip Baringer, eds. After the Science Wars: Science and the Study of Science. The Ecology of Rich and Poor. University of Georgia Press, MacLeod, and Maclyn McCarty. Ecology, Evolution, and Sexuality in American Literature. Baer, Paul, et al. The Greenhouse Development Rights Framework: Animal Homosexuality and Natural Diversity. A Global Species Assessment. Bang, Megan, et al. Cognition, Computers, and Collaboration in Education , edited by M. Long, and Fred Waage, Modern Language Association of America, Notes on Four Western Canadian Writers. A Bridge between Bilingualism and Biosemiotics. Nature and Political Economy in a Mediterranean Valley, Place and Landscape in Literature of the American Heartland. Ohio University Press, Barrell, John, and John Bull, eds. A Book of English Pastoral Verse. University of Chicago Press, McClure and Tom J. The Song of the Earth. Harvard University Press, Bohannon II, and Kevin J. Essays on the Politics of the Risk Society. Power in the Global Age: A New Political Economy. Towards a New Modernity. Ecological Questions in a Framework of Manufactured Uncertainties. Bekoff, Marc, and Jessica Pierce. The Moral Lives of Animals. The Emotional Lives of Animals: New World Library,

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Chapter 6 : Athanor " Il Dono, The Gift, a Feminist Analysis | The Gift Economy

ban on Leftist critical thinking in Indonesia began to swell in the s and s when rapid industrialization in the country produced the widening gap between the rich and the poor.

Alip and was greatly impressed by the thoroughness with which he had accomplished his difficult task of writing on the history and development of the Tagalog Literature. By even a cursory reading of the contents, one is convinced of the value of this work as a book of reference on the subject. The author presents his subject in a most interesting manner, taking up the growth of the Tagalog literature from time immemorial to the present time. I cannot recall any author who has written in English on Tagalog Literature, a treatise anywhere nearly as exhaustive as this one by Dr. It is a veritable compendium on what for the Filipinos is a most important subject. When the question of national language in this country is still an open question and a new impetus is being given towards the mustering of a more dynamic nationalism, I consider the appearance of this work on the most developed and richest of Philippine languages to be indeed timely. My heartiest congratulations to Dr. Alip, and wishes for the wide circulation of his useful work. Barring that part which concerns me personally, I would not hesitate to say that I enjoyed reading every page of it. It contains a valuable source of informations regarding the history of the Tagalog Language, its beauty, its rhythm, and its possibility of becoming the national vehicle of expression of the Filipino people, without regard to the fact that there exists at present a number of dialects spoken in these Islands. The Tagalog language is, with mighty reasons, considered a language of poetry, rather than a language of science, and perhaps I can positively aver that there is no other dialect in these Islands that can favorably compare with it as far as the degree of culture and adaptability as a national language is concerned. I have personally known many of them who have spoken to me in correct Tagalog, and some of them are nowt even considered as prominent writers and speakers in Tagalog. We have the case of that great dramatist Aurelio Tolentino, who invented the word "DULA" Theatre and introduced it in our lexicography. That great politician Dr. I dare say that he knows more of the intricacies of Tagalog than many of our own Tagalog writers. Galang was conspicuous in his campaign in the Tagalog towns when the Katipunang Mipanampun was at the height of its glory, and Bognot explained the Bible in the tongue of Balagtas, and expressed his views on Bolshevism in this language. All these data show that Tagalog literature has such an ap. With this letter of acknowledgment go my most hearty congratulations in the name of the "Sanggunian ng mga Pantas" of the "Akademya ig Wikang Tagalog" to which I am so proud: Most cordially yours, Sgd. Preface Illustrations Map of the Philippine Islands showing the regions where the Tagalog language is spoken frontispiece. Scope and Divisions of the Treatise. Primitive Character and Culture. Purpose of the Study. Examples of the Early Tagalog Writings. The Genesis of the World. Juan and the Magic Cane. Specimens of Tagalog Maxims and Proverbs. Page vi-x I 41 1 3; 16 a! The Duplos and aragatans. The Passion Play or Cenaculo. Jose Cruz Joseng Sisiw. What others think of Baltazar and His Works. Their Lives and Works. Mariano de los Reyes. Future of the Tagalog Theatre. The Novel ff Romance. The Short Story Writers. Orators and Statesmen Periodical Literature. Our historians and literary men affirm it. The perusal of our local papers and periodicals will guide us to the same conclusion. What is really wanting is the interest of our reading public in these pieces of native literature. While the circumstances are so lamentably against this direction, nevertheless, we cannot be given dispensation for the neglect of what is ours by birthright. Does this not appear to us a paradox, wholly illogical? The present volume, therefore, aims to give a brief survey of Tagalog literature in order to give the readers a general impression of its nature, extent and character. Hence, this is merely a guide, not the goal, to the study of the subject. The author hopes that with the coming of this volume, so far the first of its kind, will come also the gradual increase of the desire and interest of the Filipinos in the study of Tagalog literature. For the materials used in this book the author desires

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to give due acknowledgements to Messrs. Austin Craig, Director E. Rodriguez, and to the authors and publishers of the books and pamphlets cited here. Tomas Manila, December 15, Lying as it does at the very doors of China and Japan and the Indian Commonwealth, connected ethnically and culturally as it is with the Malays, the Hindus, and the Arabs, occidentalized as it has been for three centuries and more, this group of beautiful ever-green oriental islands, "like emeralds on a mirrorlined tray," that reflect the beauty of the changeful South China Sea, stands as the emporium of the East and the West. From this strategic point of view, then, we stand pat in the conviction that the dissertation which the following pages depict will be of no mean interest to us. Hence it must be understood beforehand that this is not an attempt to discuss fully and exhaustively all aspects of the subject, much less is this a purely critical study of it. Criticisms and comments on the major works may here and there be found, but they are based on their general outlines, and not on the purely technical points. Here the term "literature" is meant, as it is generally meant, "the writings of a race or people, that are inspiring and whose reading tends to ennoble and elevate human character. Under this head come the essays, novels, ora 1 The term "Tagalog," as used here, applies equally to the language in which the literature under study is written, and to the people speaking it. Properly speaking it is a geographical term; for it is a contraction of the two Tagalog words "taga" which means pertaining to, inhabiting, belonging to, a native of; and "ilog" which means river. Hence this term is attributed to the people living in the vicinity of the Pasig River. We have literature of religion, of philosophy, of poetry epic, dramatic and lyrical , of history, of oratory, of criticism, and of fiction. Hence we limit this only to those works written in the vernacular Tagalog , original or translation, written by the Tagalogs or by any other people, wrsiting in the dialect. What has been said by Carlton J. Hayes on the dangers of periodizing history 6 equally applies to literature. For however careful and erudite the division or periodization be made, it would be seen that the origin and root of one is to be found in that of the other so that it would be unwise to regard one period as exlussiveiy divorced from the other without destroying its vitality. Hence, our division here will be made from the standpoint of convenience, propr iety, and methodization. This treatise, like others of similar nature, is divided into several big periods, which in turn are subdivided into shorter ones. Historically, this may be divided, as did Epifanio de los Santos in his two works just mentioned, into three periods: But while this grouping may find excuse as regards political consideration, each group corresponding to each historical and political status of the Philippine Islands, yet this surely does not fit the classification in regards to its literary character. It is true that 1 New Practical Reference Library. THE TAGALOG PEOPLE 5 there exists some relation between history and literature, but here the divison should not be based merely on the periods of our national history, inasmuch as these periods do not conform rightly to the differences in the nature and character of the literary movements throughout the length of our history. In the light of the latter consideration, we shall divide this work into four periods: First, the traditional period, extending from the earliest recorded time to the end of the sixteenth century; second, from the end of the sixteenth to the end of the nineteenth century, precisely to ; third, from to the end of the nineteenth century; fourth, from the end of the nineteenth century to the present time. The first period is characterized as the genuinely Tagalog literature; the second, that of mystico-religious preponderance; the third, that of political dominance in regards to subject matter and form; and the fourth, that of romance, unrestrained and easy type of literature. The Filipinos, to which group the Tagalogs belong, are believed to have come from Malaysia. The original parent stock. When the Spanish colonizers came to the Philippines did they find the natives in an absolutely barbaric state, totally di 1 In the 13th and 14th centuries the Philippines belonged political- ly to Malaysia. Also the Philippines is believed to have been connected to. Were they given to cannibalisms as were the aborigines of Australia and New Zealand and of the jungles of Africa? Or were they possessed of degree of civilization, or shall we term it semi-civilization? From the testimonies of our early writers, we are led to the conclusion that the Philippine natives, of which the Taga. Rather they fall in the "golden mean" of Aristotle, that is between two extremes: Loarca, Colin, Chirino,

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Plasencia, Morga and many others are of the opinion that the natives have had a considerable degree of civilization. More lately, Justice George A. Malcolm, after an exhaustive study of the Filipino people and their cultural development, concludes: Or more generally stated, there is nothing to indicate that the people of the Philippines had such an innate characteristic as implied inferior capacity, but on the contrary it is clear that they have the same relative civilization as has been shown in the early history of all progressive races There is nothing to indicate that they cannot attain to an advanced standard. Speaking of the same topic, Dr. Robertson says that the state of culture of the present-day Filipinos had advanced into the lower steps of civilization long before the Spanish discovery. Malcohl, *The Government of the Philippine Islands*. In , Morga, a Spanish chronicler and high royal official, affirmed that although there was no king to whom all the natives owed respect, tribute and reverence, yet there were petty princes or datos in each island or province with followers belonging, in a majority of cases, to a family or several families. Lordships were hereditary in the male line. The succession is from father to son, and in default of a son, to the collateral male relative. Father San Antonio corroborated the testimony of Morga: The Filipinos had a government, economic, military and political; and in their government in its totality reigned prudence. This was not monarchical, for there was no absolute king nor democratic, for the majority did not prevail, but aristocratic, because the principal chiefs governed. The primitive society among the natives approached that of medieval Europe. The people were divided into three classes: The nobles were called datu or rajah, meaning chieftain. The rank could be obtained through inheritance, individual valor, energy or wealth. The nobles were the law-givers, judges, administrators, captains in wars, and tenants-in-chief of the whole tribe.

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Chapter 7 : Proceedings of the ACM on Human-Computer Interaction - CSCW, Volume 2 Issue CSCW, No

The field of gender and environmental studies deals with the ways that gender roles shape the access to and management of resources. From being dominated by old debates on whether the earth is our mother goddess or whether women are inherently closer to nature than men, gender and environmental studies has evolved into a largely activist-informed and materially-focused discipline.

By Eugene Raikhel Just when you thought it was safe to engage in human exceptionalismâ€¦ Eben Kirksey and Stefan Helmreich write: Creatures previously appearing on the margins of anthropologyâ€”as part of the landscape, as food for humans, as symbolsâ€”have been pressed into the foreground in recent ethnographies. Amid apocalyptic tales about environmental destruction Harding , anthropologists are beginning to find modest examples of biocultural hopeâ€”writing of insect love Raffles , of delectable mushrooms that flourish in the aftermath of ecological destruction Tsing, for the Matsutake Worlds Research Group , and of microbial cultures enlivening the politics and value of food Paxson â€¦ â€¦ In the decades after midcentury, many cultural anthropologists worked to denaturalize intrahuman differences established along the lines of gender, race, class, nation, caste, sexuality, and ability. Feminist scholars of kinship, gender, and reproductive technologyâ€”for example, Emily Martin , Verena Stolcke, , Marilyn Strathern a, b , Cori Hayden , Lynn Morgan and Meredith Michaels , Rayna Rapp , and Sarah Franklin â€”were among the first to realize that the discipline should turn its attention to the making and remaking of biological knowledge and substance, particularly as it impinged on notions of relatedness. The new biologies transformed ideas about race, too. With the turn of the 21st century, Homo sapiens reappeared on the disciplinary stage, along with animal others and familiars. In conversations turning less to etymological reexaminations of ancient Greek or to continental philosophy, critical evolutionary and molecular anthropologists began to reexamine issues of race and gender in the context of new genetic technologies e. The editors of this special issue are also organizing a series of discussions, lectures and art exhibits during the November AAA conference in New Orleans called Multispecies Salon 3: At the dawn of the 21st century, this enduring interest was inflected with some new twists. Multispecies ethnography emerged at the intersection of three interdisciplinary strands of inquiry: Departing from classically ethnobiological subjects, useful plants and charismatic animals, multispecies ethnographers also brought understudied organismsâ€”such as insects, fungi, and microbesâ€”into anthropological conversations. Anthropologists gathered together at the Multispecies Salon, an art exhibit, where the boundaries of an emerging interdiscipline were probed amidst a collection of living organisms, artifacts from the biological sciences, and surprising biopolitical interventions. This essay reports on fieldwork alongside marine biologists and with a population of cup corals B. While I assisted researchers who were studying metabolic rates and reproductive strategies in coral communities, these cup corals simultaneously taught me that being and sensing are inextricably enfolded. We were variously situatedâ€”corals generating generations, me interpretations. Monkeys, Temples, Tourists, And Ethnoprimateology Examining the interface between humans and other primates can illuminate how interspecies relationships create and maintain complex social and ecological spaces. Humans and macaque monkeys share ecologies that include cultural, historical, and physiological dimensions. In this essay, I examine such ecologies while undertaking an ethnoprimateological project in Bali, Indonesia. This multispecies ethnography of humans and macaques demonstrates that human perceptions and land use intertwine with macaque social behavior and pathogen physiologies to affect local ecologies and economies for both species. This article also serves as an invitation to move an ethnoprimateological approach away from the periphery and into a broader primatological and anthropological engagement with naturalcultural relations. Celia Lowe, Viral Clouds: This viral event incited fears of a human influenza pandemic, disrupting existing arrangements among species, peoples, institutions,

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and nations, and remaking their biopolitical relations and specific ontologies along the way. On the basis of ethnographic field work in technoscientific, agricultural, and security communities in Indonesia, this essay examines how a set of strains and species—the H5N1 influenza virus, wild birds, domestic poultry, and, finally, humans—combined with one another, and with ongoing Indonesian and transnational concerns over pandemic preparedness, biosecurity, and national integrity, to create a multispecies cloud. The concept of multispecies cloud refers to the narratives and material practices floating around the H5N1 event and its multiple species companions in Indonesia. As I conceptualize the cloudiness of H5N1, its key feature is the uncertainty of precisely what social and biological forms were interacting in the outbreak scenario or might consequently emerge as a consequence of entering into engagement with the virus. The influenza virus, as a quasi-species or cluster of genomes in any case of infection, is a potent source for exploring an array of biopolitical concerns in human communities that emerged alongside the virus. Risk, scale, and speculation are discussed in turn as rubrics for understanding the microbial and multispecies sociality of H5N1 influenza. Examples are drawn from the sciences of virology and ornithology, and the global health practice of disease communication, as well as from poultry agriculture. Jake Kosek, *Ecologies Of Empire: On the New Uses of the Honeybee* This essay examines the rise of the honeybee as a tool and metaphor in the U. This funding seeks to make new generations of bees sensitive to specific chemical traces—everything from plastic explosives, to the tritium used in nuclear weapons development, to land mines. At the same time, honeybee colonies are collapsing. Rethinking material assemblages of bees and humans in the war on terror, this essay moves beyond the constrained logic and limited politics of many epidemiological investigations of colony collapse. Honeybees are situated within a more expansive understanding of the role of and consequences for the animal in modern empire building.

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Chapter 8 : "Multispecies Ethnography": a special issue of Cultural Anthropology | Somatosphere

"A new genre of writing and mode of research has arrived on the anthropological stage: multispecies ethnography. Creatures previously appearing on the margins of anthropology—as part of the landscape, as food for humans, as symbols—have been pressed into the foreground in recent ethnographies.

This work is protected by copyright and may be linked to without seeking permission. Permission must be received for subsequent distribution in print or electronically. Please contact mpub-help umich. The debate over the place of area studies - interdisciplinary expertise in the histories, cultures and institutions of a world region - in American academia has gained a new lease on life in the last several years. The debate is anchored in the perennial contest between partisans of "nomothetic" approaches which seek abstract or universal laws and "idiographic" approaches which seek concrete knowledge of unique phenomena. Shortly after World War II, there was substantial foundational and governmental support for the creation of area studies expertise. By the s funding opportunities and institutional developments in area studies had achieved remarkable results, substantially altering the ethnocentrism of many social science and history departments. The University of Michigan was one among several elite universities to integrate the disciplines and area studies expertise in its research and teaching. New terrains for ethnography and new archives have transformed disciplines, and researchers without contextual expertise can conduct collaborative research on any topic they wish in many societies once off-limits. Learning about postcommunist societies is not constrained in the same ways as learning about communist-led ones. This change has encouraged many foundations to question the value of area studies, and to recommend an approach that is "global," rather than regionally bounded in its imagination and questions. Government cutbacks have not specifically targeted area studies, which do not account for a very large portion of the federal allocation for research and higher education. But as expenditures are scaled back across the board, and with the Cold War link between area studies and national security removed, it will take political figures with a long-term vision and attention to detail to preserve funding. Unfortunately, the public debate over area studies has tended to provide government or foundation decision-makers with choices that bifurcate, rather than enhance, our global vision. The debate proceeds in American academia as most turf wars in scholarship do: My own limitations as an area specialist are also reflected in this piece, for my observations are based primarily on what I see among those who work in Eastern Europe and the former Soviet Union. But I also hope to shift the debate by focusing less on who is right than on what enables the debate to proceed in the first place, by suggesting the specific institutional conditions and intellectual strategies that seem to animate it. Naturally, I also hope to suggest how the debate is misspecified, and how area studies can be part of the solution rather than the scapegoat. In place of area studies, there should be more comparative research, driven by major theoretical questions, anchored by rigorous methodological approaches, and defined by disciplinary practices. Political science is where most of this angst lies. The internal constitution and history of political science, by contrast, demands the debate. Methodologists were often associated with behaviorists, and they were typically specialists in American electoral studies and its kin. International relations was frequently the mediator - often grounded in some area studies, but also operating in a universe of its own theory and paradigms. In this context, rational choice theory has been revolutionary. It could cut across the specializations, and pick on its deepest nemesis: Perhaps I would be less crude if I characterized my own discipline, sociology. Although the great works of classical sociology were often comparative and historical, most American sociologists after World War II focused on American society, first, and societies relatively "accessible" to American scholars, like Western Europe and Latin America, a distant second. Over the last two decades, sociology has rediscovered itself as it has become more international. Given the historic and cultural turns in sociology, growing numbers of internationally-oriented sociologists are

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also acquiring the "area specialist" label. Alongside that change, and especially among more senior scholars who began their work as American specialists, the internationalization of American sociology has come through collaboration with scholars abroad. A common practice is to replicate studies done in the U. This kind of collaboration is also extremely appealing for many colleagues abroad. The opportunity for collaboration faces all the social sciences, not just sociology and political science. These pressures and opportunities have fostered an alliance among specialists - both U. American area studies specialists - i. Not all area studies specialists are at risk. Indeed, the partners of American researchers are themselves area specialists; at least they are conversant in the language and manners of their American partners. Of course the Americans also provide some fusion materials: And this situation produces the dangerous syndrome of data for dollars, where collaboration is contract, and intellectual exchange is based more on the gentle refinement of the American predisposition than on the collaborative elaboration of theory or methods. We can ask how social science can develop when the terms of the conversation are structured so unequally. Part of the problem is that interpretations are skewed when the peculiarities of the case are explained in terms of their departure from the generalized understanding that began in America. More fundamentally, however, the questions for inquiry abroad are themselves generated outside of context. Of course, for the challengers to area studies, this circumstance is a virtue. They argue that instead of asking questions that are peculiar to a particular region, global research should be based on the fundamental questions of the discipline. The very notion of fundamental questions, however, sidesteps the fact that the discipline itself has been formed by particular people in particular places. In this sense, the local knowledge cultures which underlie our disciplining of area studies are left unscrutinized, as if their own constitution is unproblematic. But if we are to challenge area studies, the very grounding of scholarship within particular areas also needs to be challenged. Not only should area studies be disciplined, but disciplines should be regioned, i. Area studies, on the other hand, is not able to ignore this problematic relationship between America and its various "Others. But rather than see this lack as an inadequacy, we should see it as offering a profound alternative to most of the dialogues going on in international collaboration. Within area studies, the presumption of intellectual centering in the West cannot be sustained, even if the material resources enabling collaboration are often there. The search for questions, for theory, and for intellectual engagement requires greater effort from the American engaged in area studies than occurs in other forms of international collaboration. In many ways, this reminds me of the more profound discussions about multiculturalism. Charles Taylor, for instance, points out that the judgement of other cultures and their artistic achievements requires a deep immersion in the standards and epistemologies of those cultures [5]. By the same token, how can we recognize expertise and theoretical innovation in our partners without our deep immersion in their own knowledge cultures? In short, area studies offers an alternative hermeneutic, one with different kinds of power relations, and different theoretical and methodological opportunities, which are harder to translate into contextless social science. Of course area studies has its problems. First, it should not be defined by sanctifying the viewpoints or culture of those it studies. For instance, those who say that a Ukrainian or Russian way must be developed before collaboration can proceed only help to bury the scholarly case for area studies. Second, as my American-educated colleagues from the former Soviet Union and Eastern Europe lament, many American-born area specialists are not as theoretically or methodologically accomplished as some of their counterparts who focus on the U. At the same time, it is very hard for the American-born academic to match the native sensibility of a person born in the region she studies. Consequently, the increase in numbers of diaspora intellectuals trained within the G-7 system of higher education has also helped undermine the reigning area studies problematic. They, like the American-centered academic, operate within a matrix that helps to diminish the value of learning another culture deeply. They see that academic mobility in the social sciences cannot be achieved if one is a specialist on Hungary or Russia, but can be achieved if one specializes in urban hierarchies or modes of

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decision-making. Deep knowledge of their original culture is backgrounded before theory and methods, and treated as an inherited, rather than achieved, value. Before the American expert, her partner abroad, and the diaspora intellectual, a trinity of incredible intellectual power, those who would aspire to learn deeply about a culture other than their own can only appear anachronistic. They could never match the power of these alliances, or the insight provided by those who are, in the words of some, "hybrid" intellectuals. There would be no contest, in fact, if area studies specialists did not themselves control some resources, allocated by universities, foundations, and federal budgets, from which some in the trinity are excluded. But instead of seeking to expand the pie for international studies by drawing on resources now controlled by those without any interest in studies beyond the U. As I rehearse these challenges, however, I see a greater, rather than lesser, need for the effect of area studies, if one transformed. First, the imperative to understand other societies in the vernacular has not changed; indeed, with greater globalization, the need for such a capacity has grown. Language training ought to be central to our pedagogical mission. Otherwise, globalization will be accompanied only by deep immersion, as one area specialist has put it, in the "airport cultures" where English is supreme and the wish to serve hides the transformations of local cultures that enable the smooth encounter. Second, we need to think more about how we treat the languages we encourage. Can we consider ourselves a nation of accomplished global scholarship if we do not provide opportunities for training in the languages of the world, especially those unlikely to be supported by state mandates, corporate needs, and diaspora investments? Above all, area studies must cultivate its theoretical and methodological insight through scholarship, in order to justify its continued development in terms other than state needs and the cultivation of Americans. It must justify its pedagogical mission in scholarly terms. What Is to Be Done? The first challenge from the trinity is that area studies is too narrow, and must become more comparative. Most obviously, this can be accomplished by area studies centers and scholars working together. Also, the increasing collaboration among area studies centers, most obviously necessary today in East Central Europe and Central Asia, has been mandated by the transformations of the regions themselves. Area specialists should also show some skepticism towards the invocation of comparison. Too often comparison simply means many data points across the globe, without care for the comparability of those points in the search for statistically meaningful relationships among variables or for effective tools of intervention. Area specialists can take inspiration from Marc Bloch, who argued that the most meaningful comparisons are those which are maximally similar and consequentially different in only a few respects. Comparative study might very well be more meaningful within regions than across them. There are, however, important questions to be answered across regions. CREES, for instance, has developed a substantial collaborative project in Estonia, Ukraine, and Uzbekistan, in order to discover where and how similar narratives linking identity to social issues across these radically different civilizational contexts are constructed. This major project would not have been undertaken had the Ford Foundation not renewed its interest in cultivating expertise in non-Russian parts of the former Soviet Union. And the project could not have developed without collaboration with scholars from these regions and without area specialists working together to theorize the different levels on which the comparison can proceed. Comparative social science must be at the core of area studies. But equally important, area studies scholarship must challenge the dominant questions of the discipline with the central questions of the vernacular. That challenge takes a measure of theoretical sophistication occasionally undervalued in area studies scholarship. One way to cultivate that theoretical sophistication is through the larger problematic called cultural studies. Cultural studies is a dangerous term, especially after the flap at Social Text. But many within CREES have found that this problematic offers something fundamentally important to area studies: Cultural studies has many incarnations, but the one we have found most useful is the study of cultural productions, social relations and their mutual influence. In this sense high culture from literature to opera, transition culture from the work of indigenous entrepreneurs to those Western consultants who advise them, political culture from communist

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to nationalist and democratic , and folk culture rehearsed for both national television and local consumption , can be brought within the same space of scholarly gaze. The study of identities in these cultural productions offers a way to meet the challenge of one of the most powerful critiques of common comparative scholarship - the homogenization of identities into such categories as "consumer," "citizen," "entrepreneur," which does not recognize a much more varied set of cultural landscapes. Indeed, the interrogation of identity formation might just be where the theoretical ambition of area studies should mobilize.

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Chapter 9 : Search results for `S. R. Large Ms` - PhilPapers

Lowe, C. (). *Recognizing scholarly subjects in the politics of nature: Problematizing collaboration in Southeast Asian area studies*. In M. Konrad (Ed.), *Collaborators collaborating: Counterparts in anthropological knowledge and international research relations* (pp.).

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. From being dominated by old debates on whether the earth is our mother goddess or whether women are inherently closer to nature than men, gender and environmental studies has evolved into a largely activist-informed and materially-focused discipline. Feminist perspectives are now being articulated in a variety of wide-ranging themes and issues such as environmental justice, global climate change, population debates, disasters, water, and militarization. Some of these feminist perspectives, including ecofeminism and feminist environmentalism, are applied by the field of Gender, Environment, and Development GED to the environmental policy domain. Having come a very long way, the field is no longer dominated by old debates on whether the earth is our mother goddess or whether women are inherently closer to nature than men Ortner ; Plant ; Diamond and Orenstein ; Adams ; Plumwood The field is now largely activist-informed and materially focused Agarwal , , ; Jackson , , ; Seager , , ; Warren ; Sachs ; Warren and Erkal ; Jackson and Pearson ; Leach ; McFague One theme that unites scholars of different theoretical traditions is the understanding that environmental issues are gendered in complicated and significant ways. We now see feminist perspectives being articulated in a host of wide-ranging themes and issues such as environmental justice Verchick ; Buckingham and Kulcur , global climate change Dankelman ; Denton ; Hemmati and Rohr , population debates Hartmann , ; Committee on Women, Population and the Environment , disasters Enarson and Chakrabarti ; Sultana , water Ray ; Seager , and militarization Seager In the course of this essay I will attempt to give a brief introduction to some of the main debates that feminist environmental scholars have participated in and also analyze the main feminist perspectives for studying women and the environment. This group includes three main approaches â€” conceptual connections, historical connections, and spiritual connections. This put the concept of essentialism, or the idea that there are certain characteristics essential to or inherent in women, front and center within feminism debates. Over time, many feminists strongly rejected the idea that there were any natural connections between women and the environment. I will expand on these critiques later in this essay. Different ecofeminists were often writing at the same time as each other, and there was considerable overlap in their work. I end the section with a discussion of more recent literature in the field of ecofeminism. This includes two main approaches: They argue that the access and distribution of natural resources are differentiated through gender within societies. Women, particularly in developing countries, do most of the agricultural and domestic work, putting them at the frontlines in struggles for health, food, and water. I have chosen to focus on these theoretical frameworks, as I believe they have collectively generated the most important and politically prescient insights for the feminist environmental movement and have had a significant impact on moving the field forward. Many women in the United States, in particular, were also moved to action by the partial nuclear reactor meltdown at the Three Mile Island nuclear energy plant in Harrisburg, Pennsylvania Johnson During this time there was a great deal of excitement around ideas from the green movement concerning the reliance of humanity on the natural world Sturgeon Many ecofeminists have argued that contemporary Western culture does not have a sense of how heavily reliant it is on the environment, and that it is consistently damaging both its own space and that of the rest of the world. They argued against simply integrating women into existing social structures government, corporations, etc. Unlike cultural feminism, which wrestled with charges of omitting racism from its analysis, ecofeminism has been more readily able to appeal to women across racial and cultural lines on the basis of its critique of Western

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culture and the export of Western oriented development to the global South. However, the precise connection between women and nature is a highly contentious issue within ecofeminism. As feminist philosopher Karen Warren writes: While the first two formulations conceptual connections and historical connections have largely been debunked, the third spiritual connections still retains some of its currency in contemporary discourse. Conceptual Connections between Women and Nature Most of the ecofeminists who adopted this conceptual approach followed radical feminists in identifying Western patriarchy as the main source of global ecological destruction. Sherry Ortner was one of the first feminists to examine the dualistic ideas of women being aligned with nature and men with culture. She linked this to a host of binary structures such as women being more caring and emotional and men being more rational and competitive Ortner In the context of a burgeoning environmental movement in the s and s, this belief led some feminist scholars to regard certain personality traits of women as innate. They argue that because it is women who do most of the caring work that sustains human life, they assume a sense of compassion toward their environment which leads them to take action to preserve and repair it Mies and Shiva ; Salleh Whether or not she personally experiences biological mothering, it is in this that woman is most truly a child of nature and in this natural integrity lies the wellspring of her strength. Collard and Contrucci The Emergence of Ecofeminism, Native American women and women in the global South are held up as exemplars of feminist ecology. Her work used many of the ecofeminist ideas detailed above to argue that Indian women have an inherent connection to nature. Women, Ecology and Development, she discusses the Chipko Movement 2 in northern India and the women who were at the forefront in saving the forests from commercial loggers. Historically, however, when such societies have been colonized and broken up the men have usually started to participate in life-destroying activities or have had to migrate; the women, meanwhile, usually continue to be linked to life and nature through their role as providers of sustenance, food and water. The privileged access of women to the sustaining principle thus has had a historical and cultural, and not merely a biological, basis. She points out that it is this feminine principle that makes women involved in the Chipko Movement willing to risk their lives to save their forests. These points highlight the essentialist nature of her earlier writing, much of which would come under heavy criticism. Historical Connections between Women and Nature Other womenâ€™ nature connections have been established on the basis of history. Feminist scholars such as Riane Eisler have pointed to the matrilineal nature of societies before bce as being relatively at peace with nature. This ended with the invasion of Indo-European societies by Eurasian nomadic tribes Eisler Other scholars have traced these historical connections back to Greek philosophy and the rationalist traditions. More contemporary analyses of history focus on the scientific revolutions of the sixteenth and seventeenth centuries. They argue that this ushered in an era of reductionist and mechanistic science which led to unhindered industrial expansion and the subordination of women Merchant As Western culture became increasingly mechanized during the s, a female nurturing earth and virgin earth spirit were subdued by the machine. The change in controlling imagery was directly related to changes in human attitudes and behavior towards the earth. Whereas the older nurturing earth image can be viewed as a cultural constraint restricting the types of socially and morally sanctioned human actions allowable with respect to the earth, the new images of mastery and domination functioned as cultural sanctions for the denudation of nature. These ecofeminists see the problem of ecological destruction not only as a social, economic, and technological problem but also a spiritual one. Writing in this vein, Charlene Spretnak argues that certain biological traits connected to being a woman enables the mysteries of nature to be unlocked. The earth-body and the womb-body run on cosmological time. No culture has failed to notice these connections or the related feats of elemental power: They have asked how hierarchies of gender in religion and culture have translated into hierarchies of humans in nature and argue for a return to more traditional views that stress the interconnected nature of life Starhawk ; Christ , Scholars such as Sally McFague subscribe to the idea that, at an ideological level, women are closer to nature and more in touch with

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their bodies, emotions, and the natural world McFague , , In recent times more comprehensive work has been done by ecofeminists to link corporate globalization and its challenges to both ecofeminism and interfaith ecological theology Ruether , , ; Eaton , A second problem she highlights is the lack of real connection between religious theory and practice. Ruether highlights two major differences she sees in the production of work by Southern feminists and Northern feminists with regards to the work being done in the field of feminist religious environmentalism. The first is that women from Asia, Africa, and Latin America are much more likely to keep material concerns in the foreground of their analysis and understand that the basis for domination of women and nature is impoverishment. The second is that these women from the global South are interested in recovering patterns of spirituality from their own indigenous roots, a tradition that is still present despite having been interrupted by colonialism Ruether This group was marked by a feminist perspective and sought spirituality and a theology that would be more adequate for women. They have been instrumental in unmasking some aspects of theological violence toward women, renaming and connecting with the sacred, offering an embodied theology, and bringing an ecofeminist perspective to theology. They have also made real connections between religious theory and practice. They have not restricted themselves to only talking about theories of the sacredness of rivers and earth, but have translated these into promoting ethical practices on the ground. These practices include engaging with struggles to stop the pollution and contamination of rivers and deforestation of forests and mountains Gebara ; Ress The recent work by Ruether also highlights the point that feminist scholars from the global North are not a homogeneous group who all argue that women are naturally closer to the environment. Her work also takes an explicitly intersectional approach to understanding the connections between women and the environment, which takes into account privilege and oppression based on race, class, nationality, ethnicity, and gender. At the same time, there are feminists from the global South such as Vandana Shiva whose work was extremely essentialist in orientation and is responsible for perpetuating stereotypes about women in the global South as being more naturally caring about the environment than men. It is important to note though that debates over whether women are closer to nature than men are largely over. Most scholars have moved beyond these ecofeminist debates, and we find that they have adopted a more materialist understanding of the womenâ€™environment connection. These materialist conceptions will be discussed in the sections below. Materialist Conceptions of the Womenâ€™Environment Connection As shown in the sections above, there have been some moves within ecofeminism to adopt a more materialist analysis of the connection between women and the environment. The most prominent theoretical schools that have facilitated this shift are feminist environmentalism Agarwal and Feminist Political Ecology Rocheleau et al. While the three fields within ecofeminism grew up largely independent of each other, Feminist Political Ecology FPE builds its insights from the seminal work done in the field of feminist environmentalism. The two fields arose primarily as a response to or critique of ecofeminist thought. Feminist environmentalism emphasizes material conceptions of genderâ€™environment relations and their connections with particular ideological conceptions. Drawing on these and broader works within political ecology, FPE draws particular attention to issues of gendered knowledge, resource access and control, and the engagement between local and global issues. It is important to note here that there are less explicit differences between these two bodies of work unlike ecofeminist scholars who tend to have real conceptual differences in how they approach womenâ€™environment connections. Feminist Environmentalism As shown above, conceptualizing the relationship between women and nature as an essential one has helped us see the connections between environmental degradation and classism. However, the essentialism in ecofeminist writings on women and the environment has made it untenable to many scholars both in the global North and South Sandilands In the North, essential conceptualizations of women were critiqued by women of color who argued that issues of race, class, and gender were much more salient in shaping their life experiences Taylor Scholars writing from a Marxist perspective were also critical of the claims advanced by

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COLLABORATION, AREA STUDIES, AND THE POLITICS OF NATURE
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some ecofeminists. She argued against the ecofeminist assumption of women being natural promoters of environmental sustainability and the idea that the mere presence of women in an environmental movement made it a feminist movement. She points out that movements such as Chipko and the Green Belt Movement, a tree-planting movement started in Kenya by Nobel Peace Prize Winner Wangari Maathai Green Belt Movement, are hardly ever interrogated to discern their feminist character. The responsibility to provide firewood for cooking a meal may lead a woman, when faced with a firewood shortage, to plant a tree but it may also lead her to pull up a wooden fence and burn it, to argue for the purchase of a fuel efficient stove, to insist on the purchase of charcoal, to delegate fuel wood collection to a younger woman in the household or any number of alternate responses. Her whole intellectual and political project is to make visible the problems that women identify and how they are understood. She seeks to interrogate the meanings that surround gendered discourses on women and the environment. In India, Bina Agarwal drew on her own fieldwork on women and fuel wood issues in the Himalayas to highlight some of the problematic aspects of ecofeminist arguments, particularly those advanced by Vandana Shiva. First, she argues that, failing to differentiate among women by class, race, ethnicity, etc. Second, Agarwal argues that Shiva seems to locate the domination of women and nature almost solely in ideology, neglecting the ways in which economic advantage and political power structure this relationship. Third, she argues that Shiva does not give a historical account of the social, economic, and political structures in which these problems are produced and transformed. Shiva also does not give an account of how dominant groups are able to get ideological shifts in their favor in the first place Agarwal This approach would entail engaging with groups that have the primary control of resources and would transform notions of gender and division of work and resources between the genders. This material critique was echoed by other scholars working in Africa and Latin America. For instance, Celia Nyamweru, a researcher looking at local environmental movements in Kenya, spent two field seasons in Kilifi and Kawale Districts in and She examined the uses made of the environment by men and women of Mijikenda a predominantly farming people, the opinions they expressed about the value of the environment, and the changes that have occurred in their lifetimes. She found that the relationship of Mijikenda women to the kaya forests does not follow the prototype described by Shiva, but instead that both men and women extract forest products in an unsustainable way. She found that women collect firewood from the kaya forests and men cut building poles, even though they recognize the sacred and cultural significance of these forests Nyamweru