Notes

Chapter 3

1. Bolivia has actually adopted the declaration as national law, which is exceptional.
2. The reversal of this is of course “primitivism,” which reproduces this temporality often with even greater efficiency.
3. In Jharkhand, we have the early introduction of “customary land laws” based governmentality in the form of the Southwest Frontier Agency under the Wilkinson Rules in 1834 (Jha, 1987).
4. Also see the volumes of Subaltern Studies, especially in the 1980s.
5. I have particularly focused on the story of the politics of indigeneity in the Jharkhand region of India. Not only has Jharkhand led the Indian participation in the transnational indigenous movement but also in the entire colonial period it was the region with the most pronounced development of governmental technologies aimed at indigenous populations in India and the most active history of indigenous political agency. This had led to it leaving a most decided imprint on the Indian legal, scholarly, and activist imagination of adivasi indigeneity, including customary law regimes, the formation of the discipline of anthropology in India, and the volume of scholarly attention devoted to the indigenous question.
6. See Mahato (1971), Roy (1995), and De Sa (1975) for introductions to the question of conversion and adivasi political histories and consciousness. The definitive volume on adivasi Christianity is still awaited.
7. Of course the loopholes in such policies are many and they keep the possibility of displacement the central political theme in adivasi (and now in general Indian rural) life.
8. I place the current series of confrontations between the Maoists and the state in India within this larger complexity of indigeneity or adivasiness. Obviously, newer elements of indigenous politics are also emerging in this Maoist moment, but it is deeply connected to these histories of adivasi modernity and politics. In fact, I think the present “Maoist” moment can be better grasped through developing a sense of an adivasi idiom of modernity as opposed to searching in the formal historiography of Maoism in India.
9. Also see Karlsson (2003) and Ghosh (2006) for different discussions of this.
Chapter 4

1. It would be a gross misrepresentation to characterize all Indigenous Peoples’ positions as being inherently anticapitalist and anticolonial. There are many internal debates and conflicts among Indigenous Peoples regarding values and models of “development” (see, for example, Bargh, 2007; Kelsey, 1995, 1999 for more on this in Aotearoa/New Zealand). Some, particularly those engaged in business enterprises, embrace free market/free trade policies as opportunities to create business and economic relationships locally and internationally, sometimes arguing that economic globalization allows them to operate somewhat independently of the colonial nation-state. Here, however, I refer to those movements, communities, networks, and mobilizations that critique and oppose neoliberalism and frame this in the context of anticolonial struggles for self-determination.

2. Aotearoa is the Maori word for New Zealand. I use Aotearoa/New Zealand when referring to the country, and New Zealand when referring to the government or official institutions.

3. The meeting was co-organized by GATT Watchdog, an activist/research group for which I was an organizer for many years.

Chapter 5

1. E.g., the Kaptai Hydroelectric Power project.

2. I express my sincere thanks to Mr. Golam Iftikhar Hussain, Graduate Teaching Assistant, for his help while conducting the research.


4. When the people used the term Magh, they usually identify it with pirates and anarchists. See Dewan (1990) and Khan (1999).

5. This paper mill was constructed in Chandraghona at the cost of approximately US$13 million, including US$ 4.2 million from the World Bank. See Gain (2000).

6. The dam was constructed in 1964 with USAID (United States Agency for International Development) funds. It submerged 250 square miles of farming land in the hilly districts. See Gain (1998).

7. The institution did not consult its target people while implementing its projects. See Tripura (2000).


9. Ibid.

Chapter 6

1. In this chapter, Formosa refers to the island and its original inhabitants. Taiwan refers to the subsequent settler society and its state-centric
political development. There is no word for the island in the Truku language, which developed and matured in the central mountains far from the sea.

2. Eventually, I was taken to visit an elderly shaman. She gave me the name Walis Watan, saying that I have a similar personality to someone she knew with that name during the Japanese period.


Chapter 9

1. According to the Swayambhu Purana, the Kathmandu Valley was a giant lake called Nāgdaha until the Bodhisattva Manjushree cut open part of the southern hill of Kachchhapāla with the aid of a holy sword called Chandrāhrāsa, and then cut open Gokarna daha (lake) and drained the giant lake, allowing Newars to settle the valley land.

2. This refers to the introduction of Sanskrit vocabulary in another language or dialect.

3. Nepal Bhasa (also known as Newa Bhaye and Newari) is one of the major languages of Nepal. It is one of roughly 500 Sino-Tibetan languages and belongs to the Tibeto-Burman branch of this family. It is the only Tibeto-Burman language to be written in the Devanāgarī script.

4. In the late fifth century, rulers calling themselves Licchavis began to record details on politics, society, and economy in Nepal.

5. King Jaya Sthithi Malla of the Malla dynasty reigned the Nepal Valley from 1372 to 1395 and introduced numerous social reforms including the first major codification of caste laws.

6. A benevolent community trust based on caste or kinship links whose basic function is to look after and maintain temples and fountains, organize festivals, and take care of cremations.

Chapter 10

1. The only-in-English proverbs cited are mentioned in Ruth Finnegan’s Oral Literature in Africa (1970), in the chapter on proverbs (pp. 389–425). The rest (i.e., those translated from the Somali) are ones I am personally familiar with from the Somali culture, and I am literally or figuratively translating them.

Chapter 11

1. CMT, DDS: Pastapur.
Notes

Chapter 12

1. The Krishna-Bhakti Movement spread to southern India by the ninth century AD, while in northern India Krishnaism schools were well established by eleventh century AD.

2. Tariqah means way, path, or method and refers to an Islamic religious order; in Sufism, it is conceptually related to haqiqah (truth), the ineffable ideal that is the pursuit of the tradition.

3. Zen emphasizes experiential Pranja—particularly as realized in the form of meditation known as zazen—in the attainment of awakening, often simply called the path of enlightenment.

4. Fakir is the term often used in English to refer to Hindu ascetics (e.g., sadhus, gurus, swamis, and yogis) as well as Sufi mystics. It can also be used pejoratively, to refer to a common street beggar.

5. The only evidence is an obituary note in a local newspaper in October 1890.

6. Sadhana (Sanskrit) is a term for “a means of accomplishing something” or more specifically “spiritual practice.”

7. In Hindu traditions, Sadhu is a common term for an ascetic or practitioner of yoga (yogi) who has achieved the first three Hindu goals of life: kama (enjoyment), artha (practical objectives), and even dharma (duty).

8. Sufi is generally understood to be the inner, mystical dimension of Islam. Another name used for the Sufi is seeker.

Chapter 16

1. Ventevogel (1996) describes a program for Primary Healthcare Training of Indigenous Healers (PRHTIH), implemented in Techiman, Ghana, in 1979. This program was of limited success, due to a profound lack of trust between TMPs and Westernized systems. Ventevogel spoke with a number of TMPs involved in the study who perceived this initiative as an attempt at “brainwashing.” Most prevalent, however, was a general mistrust of the allopathic system, as TMPs wondered how these government people could possibly presume to tell them about methods that have been in their collective consciousness for hundreds of years.

2. As Mignolo (2000) puts it, “If Western Cosmology is the historically unavoidable reference point, the multiple confrontations of two kinds of histories [local ones and ones purporting to be global designs] defy dichotomies” (p. ix).
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