

Mednarodni simpozij
International Symposium

Staroselske kulture kot opomin
sodobni družbi pri varstvu okolja
in zaščiti dediščine

Indigenous Cultures as a Reminder
of Environmental Protection and
Heritage Conservation in
Contemporary Society

Povzetki
Abstracts



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UVODNA BESEDA Ob razstavi *ORINOCO, Indijanci amazonskega deževnega gozda*, ki je na ogled v Slovenskem etnografskem muzeju v Ljubljani od aprila 2011, in je ena od največjih zbirk etnografskih predmetov staroselskih ljudstev v Venezueli (zbirka je v lasti Fundacije Cisneros), prireja Slovenski etnografski muzej strokovni simpozij. Umešča ga v širši kontekst Mednarodnega leta gozdov, posvečenega varovanju in ohranjanju gozdov.

Razstava ORINOCO pripoveduje o sonaravnem življenju dvanajstih etničnih skupin, ki živijo ob reki Orinoko v južni Venezueli. Po njihovem videnju sveta ljudje in narava skupaj tvorijo celoto, v kateri ima vse svoje pravo mesto. Živahna podoba te dediščine je predstavljena na razstavi tako, kot je utelešena v staroselskih kulturah amazonskega porečja.

Simpozij *Staroselske kulture kot opomin sodobni družbi pri varstvu okolja in zaščiti dediščine* je namenjen vprašanjem: ali ob uničevanju krhkega ekosistema tropskega gozda, ki ogroža globalno ekološko ravnovesje, majhna ljudstva danes lahko ohranijo svoj način življenja in življenjsko okolje; pomena ekološko ozaveščenega načina življenja, ki preprečuje roparsko, neodgovorno uporabo rastlin in živali; pravil in zakonov; neverjetni razsežnosti znanja Indijancev; zaščiti kulturne in naravne dediščine gozdov in njihovemu varstvu.

Na simpoziju bodo vabljenimi tuji in slovenski mednarodnimi strokovnjaki s področij etnologije, antropologije, arheologije in gozdarstva oblikovali platformo za opozarjanje in za ozaveščanje o tem, da je ohranitev deževnega gozda nujna za preživetje amazonskih staroselskih kultur in za planet kot celoto; da postanemo bolj ozaveščeni o njihovem načinu življenja in o našem odnosu do življenjskega okolja ter da s primernim ravnanjem z njim poskušamo prispevati k ohranitvi naravne in kulturne dediščine sveta.

FOREWORD On the occasion of the exhibition *ORINOCO, Indians of the Amazon Rainforest* (a major exhibition of the Orinoco collection by the Cisneros Foundation, on view at the Slovene Ethnographic Museum since April 2011), the Slovene Ethnographic Museum has organised in October 2011 an international symposium dedicated to the International Year of Forests, their protection and conservation. The Orinoco exhibition portrays the sustainable lifestyles of twelve ethnic groups that live in the Orinoco river basin in southern Venezuela. It provides a vivid portrait of that heritage as embodied by the indigenous cultures of the Amazonian region. In their worldview, people and nature together form a whole in which everything has its proper place.

Under the heading *Indigenous Cultures as a Reminder of Environmental Protection and Heritage Conservation in Contemporary Society*, the symposium will explore different views presented by foreign and Slovene field experts (from

ethnology, anthropology, ethnography, archaeology, forestry) by highlighting issues of special relevance to the survival of indigenous spiritual and material cultures, as well as the natural environment – the forests.

- 4 In view of the devastation taking place in the fragile tropical rainforest ecosystem, jeopardising the global ecological equilibrium, many issues are brought into sharp relief: whether small ethnic Indian groups can still preserve their way of life and environment; the importance of an ecologically conscious way of life that prevents the irresponsible exploitation of plants and animals; rules and laws; the impressive breadth of knowledge of the Indians and their harmonious coexistence with the environment and a recognition of this by modern society; and how to contribute to the protection and conservation of the Earth's cultural and natural heritage.

Povzetki in
življenjepisi
predavateljev

Abstracts and
Biographies
of Speakers

6 MITI AMAZONSKIH INDIJANCEV

Na svetu ni naroda, ki ne bi na ta ali oni način razmišljal o najbolj osnovnih vprašanjih, npr. kako je bil ustvarjen človek? In zemlja? In sonce, mesec in zvezde? In vse divje živali? Vznemirljivi in zelo različni amazonski miti skušajo razlagati stvari in dogodke na svetu - na tem svetu in v nebeškem. Več staroselskih ljudstev iz deževnega gozda skuša odgovoriti na številna vprašanja v ustvarjalnem procesu, v katerem igrajo kozmos, nadnaravne sile, bogovi ali duhovna bitja glavno vlogo. Pri tem je pomemben igralec šaman, ker lahko vzpostavi stik z nadnaravnim svetom, kadar je v transu. Vendar nas ne zanima samo vsebina mitov, ampak tudi njihova struktura, ker imajo miti posebno »arhitekturo«. Zgrajeni so iz segmentov, iz vrste gradnikov, ki jih sestavljajo. Ti segmenti, imenovani mitski motivi, sestavljajo koherentno celoto v mitu in jih je mogoče znova razstaviti. Lahko jih odstranijo in uporabljajo kot posamezne segmente v drugih mitih ali sestavljene na druge načine. Segmente lahko spreminjajo, jih naprej razvijajo ali skrajšajo. Hkrati uvajajo nove segmente in jih združijo z drugim starim mitom v različno inačico, včasih zato, da mit izboljšajo. Predstavljeni bodo razni primeri mitologij amazonskih Indijancev.

MYTHS OF THE AMAZON INDIANS

There are no people on earth who do not somehow think about the very basic questions such as how man was created? The earth? The sun, moon and stars? And all the wildlife? The myths of the Amazon are exciting and diverse and try to explain things and events in the universe, both terrestrial and celestial. Several indigenous peoples in the rainforest try to answer the many questions in a creative process, where the cosmos, supernatural forces, gods or spiritual beings play a major role. Here, the shaman is an important player because he can get in touch with the supernatural world during his trances. But it is not only the contents of the myths that have our interest. It is also their structure as the myths have a special kind of »architecture«. They consist of segments, a kind of building blocks that are assembled together. These segments, called myth motifs are joined together into a coherent whole in a myth, and they can be separated. They can be removed and used as individual segments in other myths and assembled in different ways. The segments can be modified and developed further or shortened. At the same time, new elements are introduced and merged with other old myth in a different version sometimes for improving it. Various examples of the mythology of the Amazon Indians are presented in the paper.

O avtorici:

Dr. Inge Rigmor Schjellerup

Častna doktorica, doktor filozofije, častna profesorica, višja projektna raziskovalka, Oddelek za etnografijo, Narodni muzej Danske, Kopenhagen, Danska

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Inge Schjellerup je 1968 diplomirala iz geografije in arheologije na Univerzi v Kopenhagenu, 1977 doktorirala iz antropologije na isti univerzi in 1997 doktorirala iz arheologije na Univerzi v Göteborgu na Švedskem. I. Schjellerup je častna profesorica in častna doktorica na Državni univerzi v Trujillu in na Zasebni univerzi Antenorja Orrega v Peruju. Perujska vlada jo je leta 2010 odlikovala z Redom sonca. Po njej sta poimenovani dve rastlini: *Larnax schjellerupii* in *lochroma schjellerupii*.

Njena področja zanimanja: geografska območja prazgodovinske in kolonialne Latinske Amerike.

Posebna interesna področja: spremembe kmetijskih pokrajin, kolonialni vpliv in tehnologija, arheologija, pridelovalni sistemi (npr. pobočja), upravljanje okolja in družba, zgodovinska ekologija, kulturna antropologija.

About the author:

Dr. Inge Rigmor Schjellerup

dr.h.c., fil.dr.prof.hon. project researcher, Ethnographical Department, The National Museum of Denmark, Copenhagen, Denmark

Inge Schjellerup received her B.A. degree in geography and archaeology from Copenhagen University in 1968, her Ph.D. in anthropology from Copenhagen University 1977 and her Swedish doctorate in archaeology from the University of Göteborg, Sweden, 1997. Honorary professor and Doctor honoris causa at the Universidad Nacional de Trujillo and Universidad Privada Antenor Orrego, Peru. She received the Order of the Sol from the Peruvian Government in 2010 and two plants have been named after Inge Schjellerup: *Larnax schjellerupii* and *lochroma schjellerupii*.

Her special interests: Geographic areas of Prehistoric and colonial Latin America, changes in agricultural landscapes, colonial impact and technology, archaeology, agricultural systems (eg. slopes), environmental management and society, historical ecology, cultural anthropology.

8 ČIGAVA JE ZEMLJA?

KONVENCIJA MEDNARODNE ORGANIZACIJE ZA DELO ŠT. 169 O PRAVICAH STAROSELSKIH LJUDSTEV IN PLEMENSKIH SKUPNOSTI

V sedemdesetih državah na petih kontinentih živi približno 370 milijonov staroselskih prebivalcev, ki predstavljajo 5000 različnih kultur. Organizacija združenih narodov jih definira kot prvotne prebivalce, rodovno-plemenska, staroselska ali domorodna in avtohtona ljudstva. Njihove korenine segajo do tistih predkolonialnih kultur, ki so se na nekem območju razvile še pred prihodom osvajalcev. Sebe razumejo kot poseben, ločen del skupnosti, ki je drugačen od zdaj prevladujoče družbe na teh ozemljih. Od nje se razlikujejo po družbenih, ekonomskih in kulturnih danostih. Njihov status delno ali v celoti določajo specifične navade in tradicije ali pa zakoni za staroselce, katerim so podvrženi v posameznih državah. Prvotna ali staroselska ljudstva so bila ob stiku s prišleki socialno, ekonomsko in kulturno oškodovana. Večinoma so bila izpodrinjena z ozemelj, ki so jih naseljevala in izgnana na manj dostopna in nerodovitna območja. Na področju kultur in kakovosti bivanja jih je doletela več ali manj podobna usoda: prepoved uporabe jezika in načina življenja. Danes so med najrevnejšimi prebivalci Zemlje in njihove pravice so kljub mednarodni zaščiti še vedno kratene.

Z izjemo Urugvaja in Karibov avtohtono prebivalstvo naseljuje vso Latinsko Ameriko. Na geografskem območju med reko Rio Bravo in Ognjeno zemljo je ob koncu 20. stoletja živelo med 40 in 50 milijoni staroselcev, to je nekaj več kot 10 odstotkov celotnega latinsko-ameriškega prebivalstva. Gostota njihove poseljenosti pa ni enakomerna. V Argentini, Braziliji, Kolumbiji, Kostariki, Francoski Gvajani, Paragvaju in Venezueli ne presega 5 odstotkov celotne populacije, medtem ko v Gvatemali, Boliviji, Peruju in Ekvadorju predstavlja demografsko večino (tudi 60%), čeprav se jo je do zdaj politično obravnavalo kot »nacionalno manjšino«. Večina latinsko-ameriških držav pri popisih prebivalstva avtohtono populacijo klasificira predvsem glede na njeno jezikovno identiteto, čeprav je več kot 10 latinsko-ameriških držav že ratificiralo Konvencijo Mednarodne organizacije za delo št. 169 o pravicah staroselskih ljudstev in plemenskih skupnosti, ki določa samoopredelitev kot osnovni politični in pravni kriterij. <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C169>

Jezik torej ni edini kriterij pri določanju identitete prebivalstva, je pa pomemben. Po uradnih statistikah na latinsko-ameriškem podkontinentu govorijo približno 500 staroselskih jezikov in znotraj njih veliko večje število dialektov oziroma izpeljank, od takih, ki jih govori več milijonov ljudi, do onih, ki jih uporablja le sto ali manj pripadnikov neke skupnosti. Jezikovna vitalnost avtohtonega prebivalstva se med drugim izraža tudi v aktivnem obvladovanju dveh, treh ali več staroselskih jezikov, poleg lokalno prevladujočega. Primeri večjezičnosti so bolj pogosti, kot si

predstavljamo. Srečamo jih tako v ruralnih kot urbanih okoljih, zlasti pa v obmejnih območjih in območjih, kjer živi veliko manjših avtohtonih skupin: v Amazonskem nižavju na primer in porečju Orinoka.

Ni naključje, da smo se prav v mednarodnem letu gozdov (2011) v Sloveniji spomnili tudi na avtohtono prebivalstvo enega največjih tropskih pragozdov: ljudi iz porečja Orinoka, ki so do zdaj uspeli sobivati z rastlinskim in živalskim svetom. Ob uničevanju krhkega ekosistema tropskega pragozda, ki ogroža globalno ekološko ravnovesje, pa se lahko vprašamo, ali danes, ko se globalni ekonomski sistem polašča njihove zemlje in njihovih znanj (npr. tradicionalnega znanja lokalne farmakopeje) in ko nacionalne vlade kljub mednarodni pravni zaščiti teh ljudstev še vedno izvajajo politiko asimilacije in integracije, staroselske nomadske plemenske skupnosti še lahko ohranijo svoj način življenja in življenjsko okolje? Kolikšno moč in pristojnost imata v vsem tem še varovanje kulturne in naravne dediščine? Pričujoči prispevek predstavi to problematiko skozi izvajanje mednarodne zakonodaje za staroselska ljudstva in plemenske skupnosti, konkretno Konvencijo št. 169 Mednarodne organizacije za delo o pravicah staroselskih ljudstev in plemenskih skupnosti, ki jo je sprejela junija 1989. To je namreč prvi mednarodni pravni akt, ki priznava samoopredelitev avtohtonih ljudstev in plemenskih skupnosti kot osnovni politični in pravni kriterij. Določa njihove pravice do zemlje, tradicije, jezika in vseh ostalih človekovih pravic brez diskriminacije. Konvencija postavlja zahtevo po posvetovanju s predstavniki staroselskih ljudstev o vseh zadevah, ki se jih tičejo in prepoveduje uporabo kakršnegakoli nasilja in kršenja njihovih pravic. Za zaščito oseb, ustanov, lastnine, dela, kulture in okolja avtohtonih ljudstev določa, da je po potrebi možno uporabiti tudi »posebne ukrepe«. Z ratifikacijo omenjene konvencije se vlade držav podpisnic zavežejo, da bodo v sodelovanju s predstavniki teh skupin prevzele odgovornost za razvoj, usklajevanje in sistematično zaščito pravic avtohtonega prebivalstva ter zagotavljale spoštovanje njihove integritete. Zagotavljajo, da bodo člani staroselskih skupnosti deležni enakih pravic in možnosti, kakršne nacionalne zakonodaje in pravila omogočajo drugim članom družbe; pospeševale popolno uresničitev socialnih, ekonomskih in kulturnih pravic teh ljudstev, ob spoštovanju njihove socialne in kulturne identitete, njihovih navad, tradicij in institucij; in pomagale članom teh skupnosti, da premostijo socialno-ekonomske razlike, ki bi utegnile obstajati med staroselskim prebivalstvom in drugimi člani nacionalne skupnosti na način, ki je skladen z njihovimi željami in načinom življenja.

Do zdaj je konvencijo ratificiralo 20 držav, od tega več kot polovica latinsko-ameriških. Malokateri vladi pa je uspelo dosledno izpolniti njena določila in jih v celoti vključiti v zakonodajni sistem. Najbolj sporno je vprašanje lastništva zemlje (Konvencija MOD št. 169: II. del, člen 13 – 19), saj so interesi glede lastništva in uporabe različni. Staroselska ljudstva pojmujejo zemljo kot skupno last oz. last nikogar in vseh. Zemlja zanje ni le vir preživetja, ima tudi duhovno vrednost. Vlade naj bi se zavezale, da bodo upoštevale kulturne in duhovne vrednote, ki

staroselska ljudstva povezujejo z ozemlji, na katerih živijo. V primeru, ko gre za posege na teh območjih, naj bi se vlade posvetovale z avtohtonim prebivalstvom. Prispevek pokaže, v kolikšni meri je uspelo Republiki Venezueli, ki je Konvencijo uradno ratificirala leta 2002, urediti vprašanja zemlje in ozemlja v porečju Orinoka. Izpostavimo zlasti člena 13. in 14.

WHOSE IS THE LAND?

THE ILO INDIGENOUS AND TRIBAL PEOPLES CONVENTION NO.169

Approximately 370 million indigenous peoples, representing 5,000 distinct cultures, live in over 70 countries on five continents. The UN defines the designation *Indigenous peoples* as first peoples, tribal peoples, aboriginals and autochthons. They have a historical continuity with pre-invasion and pre-colonial societies that developed on their territories. They consider themselves distinct from other sectors of society now prevailing in those territories. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. Indigenous peoples have been expelled from their lands, prohibited from using their languages and practising their life styles. Today they are among the most vulnerable and poorest populations in the world (OIT/ILO 2003; AIUSA 2003).

With the exception of Uruguay and the Caribbean, the whole sub-continent of Latin America is inhabited by indigenous peoples. In the late 20th century between 40 and 50 million indigenous people were living in the geographic area between the river Rio Bravo and Tierra del Fuego, which is just over 10 percent of the total Latin American population. However, the population density of indigenous people is not evenly distributed. In Argentina, Brazil, French Guiana, Paraguay and Venezuela their population share does not exceed 5 percent of the total population, whilst in Guatemala, Bolivia, Peru and Ecuador it represents the demographic majority (up to 60%), though until now it has been treated as an "ethnic minority". In their censuses, most Latin American countries classified their indigenous population chiefly according to its language identity even though over 10 Latin American states have already ratified the *C169 Indigenous and Tribal Peoples Convention* on the rights of indigenous peoples and tribal communities, which stipulates self-determination as the fundamental political and legal criterion. <http://www.ilo.org/ilolex/cgi-lex/convde.pl?C169>

Thus language, although it is an important criterion, is not the only one determining population identity. According to official statistics, approximately 500 indigenous languages are spoken on the Latin American subcontinent and within them are numerous dialects and derivatives, from those that are spoken by several million people, to those used by a hundred or fewer members of a community. The

linguistic vitality of the indigenous population is, among other things, reflected in active mastery of two, three or more indigenous languages in addition to the language prevailing locally. Examples of multilingualism are more frequent than we imagine. We can find them in both rural and urban environments and particularly in areas along borders and on territories populated by a number of smaller indigenous groups: in the Amazon lowlands, for example, and in the Orinoco River basin. It is thus no coincidence that it is in the International Year of Forests (2011) that we remember the indigenous population of one of the largest tropical rainforests: the peoples in the Orinoco River basin who have so far succeeded in coexisting with the world of flora and fauna. In view of the destruction of the fragile tropical forest ecosystem that poses a threat to the whole ecological balance, we can ask ourselves whether today, when the global economic system is seizing their land and their knowledge (such as knowledge of traditional pharmacopeia) and when national governments, in spite of the international legal protection given to these peoples, are still carrying out assimilation and integration policies, the indigenous nomadic tribal communities can still preserve their way of life and habitat. What power and authority does the protection of cultural and natural heritage still have in view of all this?

This contribution presents these issues in relation to the implementation of the international legislation pertaining to indigenous and tribal peoples, i.e. the C169 Indigenous and Tribal Peoples Convention adopted by the International Labour Organisation in June 1989. This convention is the first international instrument to recognise self-identification of indigenous and tribal peoples as a fundamental criterion. It specifies the rights of indigenous peoples to their lands, traditions, languages, and to all human rights without discrimination. It specifies the requirement that indigenous peoples be consulted in matters concerning them and that no form of coercion may be used in violation of their rights. It calls for »special measures« to be adopted, if necessary, in order to safeguard the persons, institutions, property, labour, cultures and environment of the peoples concerned. With the ratification of Convention No. 169, governments shall have the responsibility for developing, with the participation of the peoples concerned, co-ordinated and systematic action to protect the rights of these peoples and to guarantee respect for their integrity. Such action shall include measures for: (a) ensuring that members of these peoples benefit on an equal footing from the rights and opportunities which national laws and regulations grant to other members of the population; (b) promoting the full realisation of the social, economic and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions; (c) assisting the members of the peoples concerned to eliminate socio-economic gaps that may exist between indigenous and other members of the national community in a manner compatible with their aspirations and ways of life.

So far, 20 states have ratified the Convention, including more than a half of Latin American countries. But very few governments have managed to consistently

- implement all its provisions and fully integrate them into their legislative system. The most contentious issue is that of ownership of land (Part II. Article 13 – 19), as there are differences interests regarding ownership and use. Indigenous peoples
- 12 view land as common property, i.e. the property of no one and everyone. For them, land is not only a source of survival but also has spiritual values. Governments should commit to taking into account cultural and spiritual values that connect indigenous peoples to the land on which they live. In cases of intervention in these areas, governments should consult the indigenous populations. This paper shows to what extent the Republic of Venezuela, which ratified the Convention in 2002, has managed to regulate the issue of land and territories in the Orinoco River basin. Articles 13 and 14 of the C169 Indigenous and Tribal Peoples Convention which deal with the attitude to habitat are discussed in more detail.

O avtorici:

Doc. Dr. Marija Mojca Terčelj

Doc. dr. Marija Mojca Terčelj (1958) je predavateljica na Oddelku za antropologijo Fakultete za humanistične študije Koper, Univerze na Primorskem. Pred tem je šest let vodila Oddelek za zunaj-evropske kulture v Slovenskem etnografskem muzeju (1996-2002), še prej pa je bila svetovalka direktorja Uprave za kulturno dediščino MK. Diplomirala je iz etnologije in filozofije na Filozofski fakulteti Univerze v Ljubljani in bila nato 6 let mlada raziskovalka na Oddelku za etnologijo in antropologijo. Magistrirala (1992) in doktorirala (2000) je na istoimenskem oddelku. Bila je gostujoča raziskovalka na *Instituto de Investigaciones Antropológicas de la UNAM, México* (1990-92), *Instituto de Estudios Indígenas de la Universidad Nacional Autónoma de Chiapas* (1993, 1996, 1997). V postdoktorskem študiju se je usmerila v študij medkulturnosti in indigenizma pri prof. dr. Estebanu Krotzu (*Unidad de Estudios Sociales, Universidad Autónoma de Yucatán, Mérida, Mexico*). Leta 2010 je prejela prestižno štipendijo mehiške vlade »Genaro Estrada« za raziskavo svetega prostora med Maji na Jukatanu. Od leta 1983 je članica Slovenskega etnološkega društva, od 1997 članica Mreže za raziskavo Sokejev (*Red de investigadores sobre la cultura Zoque, CEI-UNACH*); od leta 2001 članica *Networking Latin America – Europa*, s sedežem na Dunaju, od 2007 članica odbora CEISAL (*Consejo Europeo de Investigaciones Sociales sobre América Latina*); od istega leta vodi Sekcijo za latinsko-ameriške študije pri ZRS Univerze na Primorskem; je koordinatorka Joint Master programa Latinsko-ameriške študije UP, Univerza Megatrend, Beograd, Univerza Pecs, Madžarska. Od leta 2002 je redna gostujoča predavateljica na Sektorju za Latinsko Ameriko in Karibe, Geoekonomska fakulteta Megatrend Univerza, Beograd.

About the author:

Assist. Prof. Dr. Marija Mojca Terčelj

Assist. Prof. Dr. Marija Mojca Terčelj is an associate professor and research associate at Department of Anthropology, Faculty of Humanities of the University of Primorska. She was head of Department for non-European cultures at the Slovene Ethnographical Museum (1996-2002) and senior expert at the Administration Office for Cultural Heritage of the Ministry of Culture of Slovenia (1995-1996). She graduated in Ethnology and Philosophy at the Faculty of Arts, University of Ljubljana and became researcher at the Department of Ethnology and Cultural Anthropology. She obtained MA in 1992 and PhD in 2000 at the same University. She was visiting researcher at the Instituto de Investigaciones Antropológicas de la UNAM, México (1990-92), Instituto de Estudios Indígenas de la UNACH, Chiapas (1993, 1996, 1997). In postdoctoral work with prof.dr. Esteban Krotz (Unidad de Estudios Sociales, UADY, Mérida, Mexico) she specialised in study of interculturality and indigenous politics. In 2010 she was awarded with the prestigious scholarship of the Mexican government »Genaro Estrada«.

She is a member of Slovenian Ethnological Society from 1983, from 1997 she is member of Red de investigadores sobre la cultura Zoque, CEI-UNACH, from 2001 is member of Networking Latin America – Europa, and from 2007 member of CEISAL (Consejo Europeo de Investigaciones Sociales sobre América Latina). She is presiding the Group for Latin-American Studies at Science and Research Centre, University of Primorska. She coordinates joint master programme in Latin-American Studies (University of Primorska, University of Pecs, Hungary, University Magatrend, Belgrade, Serbia). From 2002 she is visiting professor at the University Megatrend, Belgrade.

14 **KAKO JE RDEČI ČLOVEK POSTAL ZELEN:**

»INDIJANCI«, AMERIŠKI STAROSELCI IN NARAVA

Glede na to, da je ime »Indijanci« pojem, ki so si ga izmislili Evropejci zato, da bi se lažje soočali s kulturno raznolikostjo ameriške celine in kot orodje za razmišljanje o lastni identiteti, upanjih in strahovih, ni niti malo presenetljivo, da je tudi podobna »Indijanca kot ekologa« v veliki meri evropska iznajdba.

Prispevek sledi kontinuiteti zahodnega razmišljanja, ki zadeva še danes poznan govor, ki naj bi ga leta 1854 imel poglavar Seattle, a ga je dejansko 1970/71 napisal ameriški novinar, prek spisov britanskega avtorja Archibalda Belanya, ki je v tridesetih letih zaslovel po svetu kot »Siva sova«, indijanski naravovarstvenik; »Skic Johna Treata Ivinga, ki jih je narisal med odpravo k plemenom Pawnee« (1833); »Pisem ameriškega kmeta« (1782) Hectorja St. John de Crèvecoeura, pa vse do Montesquieujevih teorij o razmerju med podnebjem in kulturo, ki so tudi prispevale k postavitvi temeljev za zgodnje etnološke teorije o naravi in kulturi. Razprava se začne z obravnavo teorije iz začetka dvajsetega stoletja o lovskih območjih staroselcev, ki je v nasprotju z evolucijsko mislijo predpostavljala obstoj zasebne lastnine med lovskimi družbami, in ki je uvedla tudi zamisel, da je za ameriške staroselce značilno »skrbništvo« nad zemljo. Nato obravnava razmerje med staroselsko uporabo naravnih virov, podnebnimi spremembami, spreminjajočimi načini pridelave in zgodovinsko izkušnjo pretiranega izkoriščanja v razvoju naravovarstvenih praks, tako kot v primeru izumrtja ameriškega bizona v 19. stoletju ali prazgodovinskega izumrtja ameriške megafavne (mamutov, mastodontov).

Prispevek se poglobi tudi v bolj nedavne poskuse intelektualcev iz vrst ameriških staroselcev, ki zagovarjajo specifično staroselsko okoljsko etiko s koreninami v animizmu in ki se čustveno izraža v prevzetem evropskem konceptu »matere narave«; njihova prizadevanja vključujejo vsaj poskus podati teološke argumente za verske zahteve po staroselskih ozemeljskih pravicah.

Zaključne ugotovitve:

- (1) Za nek specifičen, prirojen odnos ameriških staroselcev do narave ni dokazov.
- (2) Razumevanje sveta, po katerem nekatere ali vse živali, rastline, kamni in tudi predmeti, ki jih je naredil človek veljajo kot ljudje - osebnosti s posameznikovo ali kolektivno dušo, je značilno za mnoga predindustrijska in ruralna ljudstva sveta, vendar ni bil ne izključno severnoameriški pojav niti ne more veljati kot strogo ekološki fenomen zaradi odsotnosti koncepta »narave«.
- (3) Glavna vloga prostora nasproti času v vseh verstvih, ki ne trdijo, da so univerzalno veljavna, prav tako ni specifičen severnoameriški pojav. In še več, tako kot v primeru »animizma« so med raznimi ameriški staroselskimi ljudstvi obstajale bistvene kulturne razlike glede vprašanja »svetosti zemlje« (land holyness).
- (4) Ameriški staroselci so nedvomno zelo dobro poznali svoje okolje, ker so bili

pač odvisni od njega. To pa jih ni zadrževalo, da ne bi posegali v naravo in spremenjali lice zemlje, pa čeprav zelo počasi.

(5) Podoba Indijanca kot prvinskega naravovarstvenika ni nič več kot inačica podobe »plemenitega divjaka« iz dvajsetega stoletja in nam pove več o našem boju s samimi seboj, kot o drugih kulturah. 15

(6) Pripravljenost sodobnih ameriških staroselcev, da sprejmejo to podobo, govori o njihovem boju, da bi jih sprejeli kot koristne člane širše družbe in jim priznali pomemben prispevek k sistemu vrednot te družbe.

THE GREENING OF THE RED MAN:

“INDIANS,” NATIVE AMERICANS, AND NATURE

Given that “Indians” is a concept invented by Europeans both to reduce the problem of dealing with the cultural diversity on the American continent and as a tool to reflect about its own identity, hopes, and fears, it is little surprising that the image of the “Indian as an ecologist” is also primarily a European invention. This paper traces the continuity of Western thinking on the subject from the now famous speech reputedly given in 1854 by Chief Seattle, but in fact written by an American journalist in 1970/1, back to the writings of the British author Archibald Belany, who in the 1930s became known to the world as Grey Owl, an Indian conservationist, to John Treat Irving’s *Sketches Taken during an Expedition to the Pawnee Tribes* (1833), Hector St. John de Crèvecoeur’s *Letters of an American Farmer* (1782), and to Montesquieu’s theories about the relationship between climate and culture, which also lay at the foundation of early ethnological theories about nature and culture.

Starting from a discussion of the early-twentieth-century theory of aboriginal hunting territories, which in opposition to evolutionist thinking proposed the presence of private ownership among hunting societies, and which also introduced the idea of “stewardship” for the land as typical for American Indians, the paper discusses the relationship between aboriginal resource use, climatic change, changing modes of production and the historical experience of overexploitation in the shaping of conservationist practices, as in the case of the 19th century extinction of the American bison or the prehistoric extinction of the American megafauna (mammoth, mastodon).

It looks at more recent attempts by Native American intellectuals to argue for a specifically indigenous environmental ethic, rooted in animism and emotionally expressed in the adopted European concept of “Mother Earth,” which at least include the attempt to provide a theological argument for a religious claim to aboriginal land rights.

The paper concludes that:

(1) there is no evidence for a specific, innate relationship between Native Americans and nature

- 16 (2) a world view, in which some or all animals, plants, rocks, but also human-made artefacts are considered as persons with either individual or collective souls, is typical for many pre-industrial or rural peoples of the world, but was neither an exclusively North American phenomenon, nor can it be regarded as strictly ecological, because of the lack of a concept of "nature."
- (3) The central role of place against time in all religions that do not claim universal validity is likewise no specific Native American phenomenon. Moreover, like in the case of "animism," there were substantial cultural differences between various Native American peoples with respect to the question of "land holiness."
- (4) Undoubtedly Native Americans knew the environment well, because they depended upon it. This did not keep them from interfering with nature and "changing the face of the earth," however slowly.
- (5) The image of the Indian as the primeval conservationist is nothing but a twentieth-century variant of the image of the Noble Savage and tells us more about our struggle without ourselves, than about other cultures.
- (6) The willingness of contemporary Native Americans to accept this image speaks of their struggle to be accepted as useful members of the greater society and as having made a significant contribution to its value system.

O avtorju:

Prof. Dr. Christian F. Feest

Med letoma 1963 in 1993 je bil Christian Feest kustos za severno in srednjeameriške zbirke v Etnološkem muzeju (Museum für Völkerkunde) na Dunaju, kjer je bil med letoma 2004 in 2010 tudi direktor. Od leta 1975 je poučeval na Univerzi na Dunaju, med letoma 1993 in 2004 pa je bil profesor antropologije na Univerzi v Frankfurtu. Njegov raziskovalni interes je osredotočen na vizualno umetnost in materialno kulturo, zgodovino antropologije, etnološko zgodovino in zgodovino etnografije Vzhodnega dela Severne Amerike, centralne Mehike in centralne Brazilije ter na antropologijo vizualnih reprezentacij.

About the author:

Prof. Dr. Christian F. Feest

Christian Feest was a curator of the North and Middle American collections of the Museum für Völkerkunde in Vienna from 1963 to 1993 and director of the museum from 2004 to 2010. He has taught at the University of Vienna since 1975, and was professor of anthropology at the University of Frankfurt from 1993 to 2004. His research interests focus on visual arts and material culture, the history of anthropology, the ethnohistory and historical ethnography of eastern North America, central Mexico and central Brazil, and the anthropology of visual representation.

(NE)RAVNOVESJE MED NARAVO IN KULTURO: PRIMER MAJEV

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Ljudstva, ki jih danes označujemo s skupnim imenom Maji, so ustvarila eno najbolj sijajnih in zanimivih civilizacij v zgodovini človeštva. Sorazmerno enotna kultura, ki se je razvila na jugovzhodu današnje Mehike in v severnem delu Srednje Amerike in katere začetki segajo v 2. tisočletje pr. n. št., je dosegla največji razcvet v nižavjih polotoka Jukatana, preraščenih s tropskim gozdom, prav tam pa je ob koncu 1. tisočletja n. št. doživela tudi največji polom. Rezultati najnovejših raziskav razkrivajo, da je tak razvoj dogodkov mogoče razložiti s kombinacijo ekoloških in kulturnih dejavnikov. Demografska rast v ugodnejših predelih je v 1. tisočletju pr. n. št. vodila v poseljevanje notranjosti polotoka Jukatana, kjer so se kot odziv na izrazito negostoljubno okolje, v katerem predstavlja največjo težavo pomanjkanje površinskih vodnih tokov, razvile posebne oblike intenzivnega poljedelstva, ki so zaradi potrebe po koordinaciji del pospešile družbeno razslojevanje in pripeljale do oblikovanja močnih držav in vse bolj kompleksne kulture. Manj uspešno so se Maji spopadli z izzivi v drugi polovici 1. tisočletja n. št., ko so se prenaseljenosti pridružile vse bolj uničujoče suše, verjetno pa tudi degradacija naravnega okolja, ki so jo povzročili sami. Medtem ko se je v severnih nižavjih polotoka Jukatana in v višavjih na jugu življenje brez večjih kriz nadaljevalo vse do prihoda Špancev, se v osrednjih in južnih nižavjih vladajoče strukture niso bile sposobne prilagoditi na nove razmere: v času od 8. do 10. stoletja je prišlo do popolnega sesutja družbenopolitičnega sistema in drastičnega demografskega upada. V predavanju bodo povzeta najnovejša dognanja, ki osvetljujejo te procese in ki bi jih pri iskanju primerne ravnovesja med izkoriščanjem in ohranjanjem naravnega okolja na tem območju kazalo upoštevati tudi danes.

(IM)BALANCE BETWEEN NATURE AND CULTURE: THE EXAMPLE OF THE MAYA

The peoples we now refer to under the collective name of the Maya created one of the most splendid and interesting civilisations in the history of humankind. A relatively unified culture that developed in the south-eastern area of what is now Mexico and the northern part of Central America, and the origins of which go back to the 2nd millennium BC, reached the height of its development in the lowlands of the Yucatan peninsula, covered by rainforests, and that is also where at the end of the 1st millennium AD it experienced its most significant defeat. The results of the latest research show that this turn of events can be explained by a combination of ecological and cultural factors. In the 1st century BC, demographic growth in the most favourable areas led to the settlement of the central part of the Yucatan peninsula, where in response to the pronouncedly inhospitable environment, in which the greatest difficulty was the lack of surface water, there developed special forms of intensive agriculture that led to the formation of

18 strong states and an increasingly complex culture. The Maya handled the challenges they faced in the middle of the 1st millennium AD less successfully when overpopulation was accompanied by increasingly destructive droughts and most probably by the degradation of the natural environment that they themselves caused. Whilst in the northern lowlands of the Yucatan peninsula life continued without major crises right until the arrival of Spaniards, in the central and southern lowlands the ruling structures were unable to adapt to the new conditions: between the 8th and 10th centuries there occurred a complete collapse of the socio-political system and a drastic demographic decline. This paper will summarise the most recent findings which throw light on these processes and which it would be prudent to take into account today with regard to a suitable balance between the exploitation and preservation of the natural environment.

O avtorju:

Dr. Ivan Šprajc

Ivan Šprajc je diplomiral iz arheologije in etnologije na Univerzi v Ljubljani (1982), magistriral iz zgodovine in etnozgodovine na Escuela Nacional de Antropología e Historia v Mehiki (1989), in doktoriral iz antropologije na Universidad Nacional Autónoma de México (1997). Od 1992 do 2000 je bil zaposlen kot raziskovalec na mehiškem Instituto Nacional de Antropología e Historia.

Šprajčevo delo je že vrsto let osredotočeno na mezoameriško arheologijo in arheoastronomijo. Opravi je obsežne raziskave o pojmovanjih, povezanih s planetom Venero v mezoameriškem pogledu na svet, in o praktičnem in religioznem pomenu astronomskih orientacij v predšpanski arhitekturi. V sedmih sezonah arheološkega rekonosciranja, ki jih je vodil v južnem delu mehiške zvezne države Campeche, torej v osrednjem delu polotoka Yucatana, je njegova ekipa odkrila vrsto prej neznanih arheoloških najdišč, med njimi tudi pomembne centre nekdanje regionalne politične organizacije.

About the author:

Dr. Ivan Šprajc

Ivan Šprajc has a degree in Archaeology and Ethnology from the University of Ljubljana, a master's in History and Ethnohistory from the Escuela Nacional de Antropología e Historia in Mexico (1989), and a doctorate in Anthropology from the Universidad Nacional Autónoma de México (1997). From 1992 to 2000 he was employed as a researcher at the Mexican Instituto Nacional de Antropología e Historia. For a number of years Šprajc's work has focused on Mesoamerican archaeology and archaeoastronomy. He has conducted extensive research into the perceptions of the planet Venus in the Mesoamerican worldview, and into the practical and religious significance of astronomical orientations in pre-Spanish architecture. In the seven seasons of archaeological reconnaissance that he led in the southern part of the Mexican state of Campeche, i.e. in the central part of the Yucatan peninsula, his team uncovered a number of new archaeological sites, among them important centres of former regional political organisations.

TROPSKI GOZD – PRIZORIŠČE ZLOČINA?

ALI JE MOGOČE ŽIVETI V GOZDU IN ŽIVETI OD NJEGA, NE DA BI GA UNIČILI?

I. Ime »mahagoni(j)« skriva v sebi iztrebljenje Tainov, (ki jih danes vidimo le še na jamajškem grbu), tragično zgodovino afriškega suženjstva in uničenja najbolj dragocene vrste mahagonija (*Swietenia mahagoni*). Afrika je izgubila 40-100 milijonov nesrečnikov! (Paczensky 1979). V trajen opomin so suženjske trgovske trdnjave ali suženjska pristanišča El Gorée v Senegal, Elmina in Cape Coast v Gani in Badagry z otokom Geberefu v Nigeriji, od koder so odvažali sužnje v Novi Svet in tja prenesli ime.

Ime »mahagoni« se je pojavilo na Jamajki, potem, ko so jo 1655 okupirali Angleži. Noben od velikih »avtoritativnih« slovarjev ne navaja etimologije imena. V resnici je mogoče zdajšnje ime »mahogany« slediti v zahodnoafriški oz. nigerijski deževni gozd (prim. Lamb 1963, 1966)! Kaje, mahagoniju zelo podobne drevesne vrste iz rodu *Khaya* iz družine *Meliaceae* (*K. ivorensis* A. Chev., *K. anthotheca* C. DC. in *K. grandifolia* C. DC., *Meliaceae*), so nigerijski Jorubi in Ibi (Igbi) imenovali M'Oganwo oz. ogangwo (prim. Lamb 1963, 1966, Keay 1996). Povsem logično je, da so Jorubi, potem ko so jih tja iz Nigerije nasilno prepeljali angleški trgovci s sužnji, botanično tesno sorodno in vizualno podobno jamajško drevo poimenovali enako kot kaje v svoji stari domovini: M'Oganwo!! V jorubščini pomeni oganwo "zelo visok", prefiks m pa »obilan« (Keay 1996). Nadaljnji kronološki razvoj imena, kot ga navajajo najrazličnejši viri in ki jih povzema Lamb (1963, 1966), je bil približno takšen: mogno (1661) > mahogeney (1671) > moganeel (1700) > mohogony (1700) > mahogony (1702) > muhagnees (1709) > mohoganees (1710) > mahoganey (1711) > mahoganees (1713) > mahogany (1732) > mehogana (1733).

Z imenom »mahagoni« je povezano dragoceno pohištvo. Obdobje med letoma 1725 in 1825 velja v Angliji za zlato dobo mahagonija. Tedaj so se razvili štirje razkošni pohištveni stili, imenovani po umetniških mizarjih Thomasu Chippendalu, Robertu in Jamesu Adam, Georgeu Hepplewhiteu in Thomasu Sheratonu. To je bilo georgijansko (jurjevsko) obdobje, ko sta vladala Jurij (George) II in III. Sočasni francoski obdobji sta bili Ludvik XV in Ludvik XVI. Ob imenu se spominjamo tudi mogočne španske armade, španskih zakladnih ladij, pa romantičnih zgodb o piratih in z mahagonijem oploščenega razkošnega Orient ekspresa.

Kubanskega, jamajškega in dominikanskega mahagonija (*Swietenia mahagoni* (L. Jacq.) z idealnimi lesnimi lastnostmi za razliko od velikolistnega ali brazilskega mahagonija (*Swietenia macrophylla* King) z nižjo gostoto in nekoliko manj razgibano teksturo ni več v naravnih gozdovih in so/smo ga v 300 letih po odkritju praktično iztrebili, velikolistni pa je kot najpomembnejša lesna vrsta Latinske Amerike resno ogrožen. Uvrstitev vseh mahagonijev na Rdečo listo IUCN

in v dodatek II CITES nas resno opominja. Preostale tropske gozdove in mahagoni z njimi lahko reši le dosledno in dokazljivo trajnostno gospodarjenje in verodostojen certifikacijski sistem.

- 20 Resolucija H1 MCPFE (Helsinki 1993) definira zdržno gospodarjenje kot »nadzor in rabo gozdov/gozdnih površin na način in v obsegu, ki omogoča vzdrževanje biološke raznovrstnosti, proizvodnost, regeneracijsko sposobnost, vitalnost, kot tudi njihov potencial, zdaj in v prihodnosti ter izpolnjevanje odgovarjajoče ekološke, ekonomske in socialne funkcije na lokalni, nacionalni in globalni ravni, ne da bi škodovali ostalim ekosistemom«. Koncept lahko enostavno opišemo kot doseganje ravnovesja med naraščajočimi družbenimi potrebami po gozdnih produktih in dobrinami ter ohranjanja gozdnega zdravja in biodiverzitete. To ravnovesje je kritično za preživetje gozdov in od gozda odvisnih skupnosti.
- II. Žarek upanja predstavlja možna ponovna uvedba tradicionalnega poljedelsko-gozdarskega sistema Lakandonskih Majev, ki hkrati ponovno vzpostavlja in ščiti deževni gozd. Njegov sistem predstavlja kroženje poljskih in ledinskih stadijev, ki proizvaja hrano, zdravila in surovine, ter ohranja rodovitnost tal in regenerira visoki sekundarni gozd. Faze so kor ("milpa", zelnata faza; do 5 let), robir (prva ledinska grmovna faza; 2 leti), jurup che (druga ledinska grmovna faza; 2-3 leti), mehen che (prva faza sekundarnega gozda; 10 let), nu kux che (druga faza sekundarnega gozda; 5-20 let), and taman che. Lacandonski sistem je ekološki inženiring namenjen koristi tako za človeštvo kot okolje (Mitch & Jorgensen 1989). Civilizacija klasičnih Majev je bila v Lakandonaskem gozdu očitno sposobna na ekološko zdržen način preživljati več ljudi kot dandanes. Menimo, da so v dolgotrajni osami, ki je trajale vse v 20. stol., ohranili nekaj ekoloških in kmetijskih veščin svojih Majevskih prednikov (cf. Bruce Rich 1982)
- III. V lesno produkcijskih gozdovih je mogoče uvesti princip rabe glede na končno uporabo lesa (angl. end-use utilization) kot važen element zdržne rabe botanično bogatih tropskih gozdnih ekosistemov z namenom, da bi gozdovi zadržali vse svoje produkcijske, socio-ekonomske in okoljske funkcije. Zdajšnje trženje lesa, ki je značilno vrstno orientiran na izrabo le nekaj drevesnih vrst/lesov, je treba dopolniti s trženjem za končno rabo (Brazier 1979). Ta princip omogoča izkoriščanje znatnega dela »manj znanih vrst« in »neželenih« vrst, ki lahko predstavljajo do 90% gozda. Te vrste se mnogokrat obravnavajo kot »plevel«. V opisanem sistemu imena vrst niso več pomembna. Ko so določeni lesovi prisotni v majhnih količinah (tipična situacija v vrstno bogatih gozdovih), jih ne tržimo po imenih, temveč glede na rabo, skupaj z ostalimi, ki imajo tudi primerno kombinacijo relevantnih lastnosti. Takšen pristop predpostavlja »prevedbo« zahtevanih lastnosti za končno uporabo v merljive ali ocenljive lesne lastnosti (Noack 1979). Na osnovi določitve različnih bioloških, fizikalnih, kemičnih, mehanskih in tehnoloških relevantnih lastnosti smo v JV Mehiki poskušali grupirati najpomembnejše lesne vrste glede na končno uporabo in tako omogočiti enakomerno in donosno rabo na zdržen način. (Estudio Promocional de 43 Especies Tropicales mexicanas (Torelli et al., 1983, 1994-1996).

Deforestacija povzroča dejstvo, da gozdni produkcijski sistemi ne morejo donati toliko profita kot druge alternative rabe tal, kot so oljna palma, evkalipt, soja in živinoreja.

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TROPICAL FOREST – SCENE OF THE CRIME? IS IT POSSIBLE TO LIVE IN THE FOREST AND LIVE ON IT WITHOUT DESTROYING IT?

I. The name »mahogany« hides the Taino's extinction (now seen only on the Jamaican coat of arms!), the tragic destiny of the African slavery and the destruction of the most precious species of mahogany (*Swietenia mahogani*). Africa lost between 40-100 million of unfortunates! (Paczensky 1979). A permanent reminder of this are slave forts and slave ports El Gorée in Senegal, Elmina and Cape Coast in Ghana and Badagry with the island Geberefu in Nigeria from where slaves were sailed to the New World, carrying with them the tree name.

The name »Mahogany« appeared in Jamaica after the British occupied it in 1655. None of the »authoritative« dictionaries states the etymology of the word. Actually, the present name »mahogany« can be traced to the West African, more specifically Nigerian rain forest /cf. Lamb 1963, 1966). Tree species of the genus *Khaya* of the botanical family Meliaceae (*K. ivorensis*, A. Chev., *K. anthotoca* C. DC, and *K. grandifolia* C. CD.), which are very similar to mahogany, has been known by the name M'Oganwo and ogangwo, by the Nigerian Yoruba and Nigerian Igbo tribes, respectively (cf. Lamb 1963, 1966, Keay 1996). It is quite logical that the Yoruba, having been violently brought from Nigeria by British slave traders, named the botanically closely related and visually similar Jamaican tree by the same name as the *Khaya* trees in their old fatherland: M'Oganwo!! In the Yoruba language oganwo means »very high« and the prefix m »abundant« (Keay 1996). As it is stated by various sources and recapitulated by Lamb, the name chronically developed approximately as mahogany or the Slovene »mahagoni(j)«: mogno (1661) > mahogeney (1671) > moganeel (1700) > mohogony (1700) > mohagony (1702) > muhagnees (1709) > mohoganees (1710) > mahoganey (1711) > mahoganees (1713) > mahogany (1732) > mehogana (1733).

The name »mahogany« is associated with luxurious furniture. The period between 1725 and 1825 is considered as the golden age of mahogany in England. Four celebrated furniture styles developed at that time, named after the artistic furniture makers Thomas Chippendale, Robert and James Aspley, George Hepplewhite and Thomas Sheraton. This was the Georgian period with the reign of kings George II and George III. The name mahogany also reminds us of the glorious Spanish »armada«, Spanish treasure ships and romantic tales of pirates and stories about the Orient Express, luxuriously panelled with mahogany (Torelli 2006).

Cuban, Jamaican and Santo Domingo mahogany (*Swietenia mahagoni* (L. Jacq.) with ideal wood properties in distinction from the big-leaved or Brazilian ma-

22 hogany (*Swietenia macrophylla* King), with lower density and somewhat less attractive texture, has been practically wiped out in 300 years after its discovery, while the big-leaved mahogany is seriously endangered and yet is the most important commercial tree species of Latin America. The listing of all mahoganies in the IUCN Red List and in CITES Appendix II seriously calls the problem to our attention. The remaining tropical forest, including mahogany, can be only saved by consistent confirmed sustainable forest management and by a credible certification system. A definition of the Sustainable Forest Management (SFM) was developed by the Ministerial Conference on the Protection of Forests in Europe (MCPFE), Helsinki 1993, and has since been adopted by the Food and Agriculture Organization (FAO). It defines sustainable forest management as: "the stewardship and use of forests and forest lands in a way, and at a rate, that maintains their biodiversity, productivity, regeneration capacity, vitality and their potential to fulfil, now and in the future, relevant ecological, economic and social functions, at local, national, and global levels, and that does not cause damage to other ecosystems". In simpler terms, the concept can be described as the attainment of balance - balance between society's increasing demands for forest products and benefits, and the preservation of forest health and diversity. This balance is critical to the survival of forests, and to the prosperity of forest-dependent communities. (The plantations of *Eucalyptus* and oil palm are monocultures and not forests!!)

II. A gleam of hope represents the possible reintroduction of the Lacandon Maya agroforestry system that both restores and conserves the rainforest. Their system cycles through field and fallow stages that produce food, medicines, and raw materials, and preserve soil fertility and regenerates tall secondary forest. The stages are kor ("milpa"; the herbaceous stage; up to 5 years), robir (the first fallow shrub stage; 2 years), jurup che (the second fallow shrub stage; 2-3 years), mehen che (the first secondary forest stage; 10 years), nu kux che (the second secondary forest stage; 5-20 years), and taman che. Lacandon descriptions of plan community succession are comparable to the understanding of succession that is current among neotropical forest ecologists! (cf. S.A.D. Diemont et al. 2006, 2009; R. Nigh 2008). The Lacandon system is "ecological engineering" as being designed for the benefit of both humans and environment (Mitsch & Jorgensen (1989). Classical Maya civilization obviously supported more people in the Lacandon Forest in an ecologically sounder way, than present (devastating) use patterns. It is thought that Lacandons, who remained relatively isolated until well into twentieth century, preserved some of the ecological and agricultural skills of their Maya ancestors (cf. Bruce Rich 1982).

III. In timber producing forests the principle of end-use oriented utilization could be introduced as an important element of sustainable use of the botanically rich tropical forest ecosystems aiming at ensuring that forests continue to perform all their productive, socio-economic and environmental functions in the future. The current marketing of timber that is typically species oriented, should be complemented with the marketing for end use (Brazier 1979). This principle

makes possible to utilize a substantial part of »lesser known« and »unwanted« species that may comprise up to 90 % of volume. These wood species are treated as weeds. In this system names cease to be relevant and where supplies of a timber are of occasional or sporadic occurrence (typical situation in biodiverse tropical forests!) they can be marketed for a purpose with others that also have the appropriate combination of relevant properties). Such an approach implies the »translation of end-use requirements to measurable or estimable wood properties (Noack 1979). Based on the determination of various biological, mechanical and technological relevant wood properties we attempted to group the most important wood species of the SE Mexico in regard of their end-use so making possible to use the forest evenly and profitably in a sustainable way (Estudio Promocional de 43 Especies Tropicales Mexicanas (Torelli et al., 1983, 1994-1996). What drives deforestation is the fact that forest production systems cannot generate as much profit as land use alternatives such as oil palm, eucalyptus, soybean and ranching!!

O avtorju:

Prof. dr. dr. h. c. Niko Torelli

Dipl. inženir gozdarstva (1964), magister lesarstva (1974) Univerze v Ljubljani ter doktor botanike Humboldtove Univerze v Berlinu (1979). 1981 docent. 1979-1999 predstojnik Katedre za tehnologijo lesa na Biotehniški fakulteti. 1990 redni profesor Biotehniške fakultete. 1996-2007 glavni urednik revije Les/Wood. 1999-2008 direktor Gozdarskega inštituta Slovenije. 1988 generalni koordinator Tropskega gozdarskega akcijskega programa FAO za Mehiko. V okviru več mednarodnih projektov proučeval neznane in manj znane tropske lesne vrste iz ekvatorialne Afrike in Mehike. Raziskovalna področja: sekundarne spremembe v drevju (ojedritev, diskolorirani les), senescenca in staranje v drevesih, lesne lastnosti in kvaliteta, odziv drevesa na ranitev.

Izbrana priznanja:

1986 Nacionalno mehiško priznanje za gozdarstvo (*Merito nacional forestal*);
1993 Zlata plaketa Univerze v Ljubljani;
1998 častni doktorat (dr.h.c.) Universität für Bodenkultur (BOKU), Dunaj;
2001 Jesenkovo priznanje;
2004 Ambasador v znanosti Republike Slovenije;
2011 Svetovalec Slovenske akademije znanosti in umetnosti

About the author:

Prof. dr. dr. h. c. Niko Torelli

Niko Torelli holds bachelor's degree in Forestry (1964) and M.Sc. in Wood Sci.&Technology (1974) from the University of Ljubljana and Ph.D in Botany from the Humboldt University of Berlin (1979). 1981 Assistant professor. 1979-

1999 Holder of the Chair of Wood technology at the Biotechnical Faculty.
 1990 professor in ordinary at the Biotechnical Faculty. 1996-2007 Editor of the Les/Wood. 1999-2008 Director of the Slovenian Forestry Institute. 1988 General coordinator of the Tropical Forestry Action Programme FAO for Mexico. Within the scope of several international projects engaged in studies on unknown and lesser known tropical wood species from equatorial Africa and Mexico. Research interests: secondary changes in trees (heartwood-formation, discoloured wood), senescence and aging of trees, wood properties and quality, response of trees to wounding.

Selected Honours and Awards:

1986 National Mexican Forestry Award (Merito nacional forestal);
 1993 Golden plaque of the University of Ljubljana;
 1998 the honorary doctor's degree (dr.h.c.) from the Universität für Bodenkultur (BOKU) of Vienna;
 2001 Jesenko Award;
 2004 Ambassador of Science of the Republic of Slovenia;
 2011 Advisor to the Slovenian Academy of Sciences and Arts

KAJ NAM GOVORI SPOROČILO MEDNARODNEGA LETA GOZDOV?

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Emblem mednarodnega leta gozdov 2011 predstavlja drevo v njegovi večpomenski vlogi: nad rjavim deblom se v obliki zelene krošnje krožno upodobljeni piktogrami biote (zelenega lista, igličaste vejice, podrasti, plodu, dvoživke, ptice in sesalca) in abiote (padavine) ter izkoristljivosti (zdravila in lesa kot gradbeni material), na sredini pa je v poudarjeno nadnaravni velikosti piktogram veselo poskakujočega človeka. Gozdarji so prepričani, da je temeljno sporočilo mednarodnega leta gozdov: »gozdovi za ljudi«, kar je glede na značaj njihove naravoslovne stroke dokaj presenetljivo. Prepričanja, da je »trajnostni razvoj in varovanje gozdov v korist sedanje in prihodnjih generacij človeštva«, da »gozd daje zavetje človeku in je hkrati tudi življenjski prostor številnih živih organizmov« in da »so gozdovi ključni za preživetje in splošno dobro počutje človeka« lahko brez pretiravanja označimo za antropocentrizem. V prispevku bo odgovorjeno na vprašanje ali ni takšno govorjenje morda sovražni govor do narave.

WHAT IS THE MESSAGE OF THE INTERNATIONAL YEAR OF FORESTS?

The logo of the International Year of Forests 2011 is a tree in its multifaceted role: above the brown tree trunk there are pictograms of the biota (a green leaf, a coniferous twig, undergrowth, a fruit, an amphibian, a bird and a mammal), arranged in the shape of a green tree top, and abiota (precipitation), as well as utility (medicines and wood as a building material), while in the centre there is a pictogram of a person rejoicing. Foresters are convinced that the fundamental message of the International Year of Forests is "forests for people" which, considering the character of the natural science they are involved in, is rather surprising. The beliefs that "sustainable development and the protection of forests is for the benefit of the current and future generations of humankind", that "forests provide shelter to people and are also a habitat for biodiversity" and that "forests are vital to the survival and well being of people" can, without any exaggeration, be labelled anthropocentrism. This contribution will answer the question as to whether this type of discourse is perhaps hostile to nature.

O avtorju:

Iztok Geister

Svobodni umetnik, publicist in zagovornik narave. Piše poezijo in prozo ter eseje o naravoslovni kulturi. Doslej objavil štirideset knjig.

Leta 1966 sta z Markom Pogačnikom ustanovila avantgardno umetniško

gibanje OHO, bil je odgovorni urednik študentskega časopisa *Tribuna* (1969) in ornitološke revije *Acrocephalus* (1980-1999), zadnjih deset let se v okviru zasebnega Zavoda za favnistiko posveča zagovorništvu narave. Ukvarja se tudi z naravoslovno fotografijo.

Nagrade: Nagrada Zlata ptica za poezijo (1969), Rožančeva nagrada za esej (2001), nagrada Prešernovega sklada za prozo (2004).

About the author:

Iztok Geister

Artist, commentator and defender of the natural world. Poet, prose writer, essayist, ornithologist and naturalist. Has so far published forty books.

In 1966, together with Marko Pogačnik, he established the avant-garde art movement OHO; in 1969 he was the editor of the student newspaper *Tribuna* (1969) and for many years (1980-1999) of the ornithological journal *Acrocephalus*; over the last decade, through his Institute for Fauna, he has devoted his time to environmental protection. He also a keen photographer of the natural world.

Awards: Golden Bird award for poetry (1969), Rožanc Prize for essay writing (2001), the Prešeren Fund award for prose (2004)

ZGODBE LESA

INTERPRETACIJE RAZSTAVE ORINOCO - INTERDISCIPLINARNA DELAVNICA

V prispevku bo predstavljen uspešen primer sodelovanja Visoke šole za dizajn s Slovenskim etnografskim muzejem, Gozdarskim inštitutom Slovenije in podjetji Riko hiše ter Breza Commerce po principu D.school-a. D.school razredi so izobraževalne enote, sestavljene iz interdisciplinarnih študentskih in mentorskih timov. Način dela temelji na oblikovalskem razmišljanju, t.i. "design thinking", poudarjanju povezovanja različnih izobraževalnih in/ali raziskovalnih institucij in gospodarskih sfer, s ciljem iskanja kreativnih idej in inovativnih rešitev za razrešitev kompleksnih problemov po zgledu Univerze Stanford (Hasso Plattner Institute of Design at Stanford).

Proces dela D.school se je začel z enotedensko interdisciplinarno delavnico, na kateri so sodelovali profesorji, predavatelji, strokovnjaki iz področja arhitekture, oblikovanja prostora in predmetov, lesa, etnologije, zgodovine in antropologije. Tri institucije, dve podjetji ter študentje Katedre za notranjo opremo Visoke šole za dizajn so skozi princip D.School razreda raziskovali sonaravno bivanje etničnih skupin ob reki Orinoco; iskali inspiracije in jih materializirali v oblikovane strukture. Prva stopnja D.School procesa je bila s tem končana. V nadaljevanju sledi transformacija idejnih vizualnih struktur v tehnično izvedljive predmetne stvaritve.

Namen interdisciplinarne delavnice Zgodbe lesa je bil seznanitev študentov s problemom ohranjanja in življenja tropskih gozdov ob reki Orinoco; razumevanju sonaravnega bivanja iz preteklosti v sedanost in naprej v prihodnost na našem etničnem prostoru v komparaciji s staroselci ob reki Orinoco.

Študentje so v prvem tednu oktobra 2011 najprej pridobili teoretična znanja o življenju etničnih skupin ob reki Orinoco, o ohranjanju tropskega gozda, ki je tudi naša vest, o različnih skupnostih in pripovedovanju zgodb, strokovnjaki so jih seznanili z lesom, kot materialom preteklosti in prihodnosti, s kulturo bivanja v lesu. Vse to so nadgradili z izvedbo skulptur, prostorskih intervencij, prostorskih parafraz in metamorfoz. Njihov material je bil gozdni in industrijski odpadni les.

Rastoča lesena instalacija pred muzejskim poslopjem je nastajala postopoma iz dneva v dan kot simbol skupnega manifesta študentov in mentorjev do sonaravnega bivanja, do bivanja z lesom, v lesu, ob lesu.

Ključne besede: sonaravno bivanje, les, interpretacije, kultura bivanja z lesom, Orinoco, re-design, interdisciplinarnost, kreativnost, inovativnost

STORIES OF WOOD

INTERPRETATION OF THE ORINOCO EXHIBITION - INTERDISCIPLINARY WORKSHOP

28 In this paper a successful example of cooperation, based on the principles of the “D.school”, between the Academy of Design, Ljubljana, Slovene Ethnographic Museum, Forestry Institute of Slovenia, Riko Houses Company and Breza Commerce, will be presented.

The “D.school” classes are educational units, composed of teams of interdisciplinary students and mentors. The work method is based on the so called “*design thinking*”, with emphasis on diverse educational and/or research institutions and economy sphere, focusing on research of creative ideas and innovative solutions for complex problem solutions modelled by Stanford (Hasso Plattner Institute of Design at Stanford).

Process of the “D.school” started with a one week interdisciplinary workshop. At the workshop professors, lecturers, experts from the field of architecture, space and object design, wood, ethnology, history and anthropology participated. Utilising the basic principles of the “D.school” three institutions, the two companies and students from the Interior design department from the Academy of Design studied sustainable residence of the indigenous peoples along the Orinoco River, looking for inspiration materializing it into the designed structure. With that the first stage of the process of the “D.school” was finished.

The procedure was followed by transformation of visual idea structures into feasible technically created objects.

The purpose of interdisciplinary workshop *Stories of wood* was to acquaint students with the problem of preserving and life of tropical woods of the Orinoco River and to comprehend the sustainable living from the past into the present and further into the future of our ethnic territory with the comparison of the ethnic groups along the Orinoco River.

Students at the workshop gained a theoretical knowledge of the indigenous peoples living along the Orinoco River, the basic principles of the conservation of tropical forest, being it also our responsibility, about various communities and storytelling. The experts participating at the workshop introduced to the student wood as a material from the past and future, as culture of living in the woods. The latter has been upgraded with the manufacture of sculptures/installations, spatial interventions, the spatial metaphor and metamorphosis. The students’ material has been forest and industrial wood waste.

Sprouting wooden building installation in front of the museum was built slowly day by day as a symbol of a common manifesto of the students and mentors in relation to sustainable living, the coexistence with wood.

Key words: sustainable living, wood, interpretation, coexistence with wood, the Orinoco River, re-design, interdisciplinarity, creativity, innovation

O avtoricah:

Mag. Jasna Kralj Pavlovec

Visoka šola za dizajn, Katedra za notranjo opremo, Ljubljana, Slovenija

Jasna Kralj Pavlovec je diplomirala leta 1988 na Univerzi v Ljubljani, Fakulteti za arhitekturo ter leta 1999 končala magisterij z naslovom »*Edo Mihevc, urbanist, arhitekt in oblikovalec*«. V istem letu je končala specializacijo na Rotterdamskem »*Institute for Housing and Urban Development Studies*« z naslovom »*A process of revitalisation of degraded housing areas in Ljubljana through participation model*«.

Deluje je na različnih področjih oblikovanja prostora, na področju urbanizma, arhitekture, oblikovanja notranjosti stanovanjskih stavb, pohištva, scenografije in razstavnih prostorov. Na svojem področju je aktivna raziskovalka, ki je svoje izsledke objavlja v strokovnih in znanstvenih člankih. Od leta 1991 svoje znanje prenaša na mlajše generacije kot predavateljica na različnih visokošolskih institucijah.

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Dr. Jasna Hrovatin

Visoka šola za dizajn, Ljubljana, Slovenija

Leta 1987 je diplomirala na Fakulteti za arhitekturo pri profesorju Niku Kralju. Za diplomsko nalogo je prejela nagrado Unilesa. Takoj po opravljeni diplomi se je zaposlila kot mlada raziskovalka pri prof. Niku Kralju. Magistrirala je leta 1990, doktorski študij pa je končala leta 1993. Po opravljenem doktoratu se je zaposlila na Biotehniški fakulteti v Ljubljani, kjer je leta 1996 habilitirala za docenta. Predavala je na BF na oddelku za lesarstvo in na ALUO, od leta 2009 pa je zaposlena na Visoki šoli za dizajn kot prodekanja za raziskovalno dejavnost. Ukvarja se s projektiranjem notranje opreme in z industrijskim dizajnom. Pomembnejši projekti so: oprema Lutkovnega gledališča Ljubljana, oprema Lutkovnega gledališča v Splitu, prejela je »Zlati ključ« za kolekcijo stolov, ter dve prvi in eno tretjo nagrado na mednarodnem pohištvenem sejmu v Beogradu, dobila je številne nagrade in odkupe na domačih in mednarodnih natečajih. Svoje izdelke je razstavljala v Ljubljani, Beogradu, Kölnu in Kopenhagenu.

About the authors:

Jasna Kralj Pavlovec, MA

Academy of Design, Department of Interior Design, Ljubljana, Slovenia

Jasna Kralj Pavlovec graduated in 1988 at University of Ljubljana, Faculty of Architecture and in 1999 finished her master's degree "*Edo Mihevc, urban planner, architect and designer*". In the same year she finished her specialisation at the Institute for Housing and Urban Development Studies in Rotterdam titled "*A process of revitalisation of degraded housing areas in Ljubljana through participation model*".

As an architect she has been working in various fields of space design – urban

planning, housing, interior design of residential buildings, furniture design, scenography and design of exhibition spaces. She has also been active as a researcher within her field, publishing several expert and scientific articles. Since 1991 her primary vocation has been passing her knowledge to younger generations as a professor at different educational institutions.

Dr. Jasna Hrovatin

Academy of Design, Ljubljana, Slovenia

Jasna Hrovatin graduated in 1987 from the Faculty of Architecture, University of Ljubljana, under the mentorship of Prof. Niko Kralj. She received a Unile award for her bachelor's thesis. In the same year she began graduate study and started working as a young researcher for Professor Kralj. She received her master's degree in 1990 and PhD in 1993, after which she started working at the Biotechnical Faculty in Ljubljana, where she became an assistant professor in 1996. She lectured at the Biotechnical Faculty and the Academy of Fine Arts and Design. She has been employed at the Academy of Design since 2009, where she works as vice dean for research. She deals with interior and industrial design. Notable achievements include: interior design for the Ljubljana Puppet Theatre and Split Puppet Theatre; recipient of the *Zlati ključ* (Golden Key) award for a collection of chairs; recipient of two first prizes and one third prize at the international furniture fair in Belgrade; and recipient of numerous awards in domestic as well as international competitions. Her products have been on display in Ljubljana, Belgrade, Cologne and Copenhagen.

Program simpozija

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Sreda, 26. oktober 2011

Slovenski etnografski muzej, Ljubljana, Slovenija

- | | |
|---------------|---|
| 9.00 - 10.00 | Sprehod skozi razstavo ORINOCO s predavateljki in udeleženci, vodi
<i>dr. Inge Schjellerup</i> , Danska |
| 10.15 - 11.00 | Miti amazonskih Indijancev
<i>dr. Inge Schjellerup</i> , Danska |
| 11.00 - 11.45 | Čigava je zemlja? Konvencija Mednarodne organizacije za delo (ILO) št. 169 o pravicah staroselskih ljudstev in plemenskih skupnosti
<i>dr. M. Mojca Terčelj</i> , Slovenija |
| 11.45 - 12.30 | Kako je rdeči človek postal zelen. "Indijanci", ameriški staroselci in narava
<i>dr. Christian F. Feest</i> , Avstrija |
| 12.30 - 13.15 | Diskusija
Moderatorja: <i>dr. M. Mojca Terčelj</i> in <i>dr. Marko Frelih</i> |
| 14.00 - 14.45 | (Ne)ravnovesje med naravo in kulturo: primer Majeve
<i>dr. Ivan Šprajc</i> , Slovenija |
| 14.45 - 15.30 | Tropski gozd – prizorišče zločina? Ali je mogoče živeti v gozdu in živeti od njega, ne da bi ga uničili?
<i>dr. Niko Torelli</i> , Slovenija |
| 15.45 - 16.30 | Kaj nam govori sporočilo Mednarodnega leta gozdov?
<i>Iztok Geister</i> , Slovenija |
| 16.30 - 17.00 | Interpretacije razstave ORINOCO: Zgodbe lesa
Predstavitev študentskega projekta Visoke šole z dizajn
<i>mag. Jasna Kralj Pavlovec</i> in <i>dr. Jasna Hrovatin</i> , Slovenija |
| 17.00 - 18.00 | Diskusija |

Program povezuje: Nina Zdravič Polič, SEM.

32 Symposium Programme

Wednesday, 26 October

Slovene Ethnographic Museum, Ljubljana, Slovenia

- | | |
|---------------|--|
| 9.00 - 10.00 | A walk through the exhibition Orinoco with speakers and participants, guided by <i>Dr. Inge Schjellerup</i> , Denmark |
| 10.15 - 11.00 | Myths of the Amazon Indians
<i>Dr. Inge Rigmor Schjellerup</i> , Denmark |
| 11.00 - 11.45 | Whose is the land? The ILO Indigenous and Tribal Peoples Convention No. 169
<i>Dr. M. Mojca Terčelj</i> , Slovenia |
| 11.45 - 12.30 | The Greening of the Red Man. "Indians," Native Americans, and Nature
<i>Dr. Christian F. Feest</i> , Austria |
| 12.30 - 13.15 | Discussion
Moderators: <i>Dr. M. Mojca Terčelj</i> in <i>Dr. Marko Frelih</i> |
| 14.00 - 14.45 | (Im)balance between nature and culture: the example of the Maya
<i>Dr. Ivan Šprajc</i> , Slovenia |
| 14.45 - 15.30 | Tropical forest – scene of the crime? Is it possible to live in the forest and live on it without destroying it?
<i>Dr. Niko Torelli</i> , Slovenia |
| 15.45 - 16.30 | What is the Message of the International Year of Forests?
<i>Iztok Geister</i> , Slovenia |
| 16.30 - 17.00 | Interpretations of the exhibition ORINOCO: Stories of Wood
Presentation of the student project ,Academy of Design
<i>Jasna Kralj Pavlovec</i> , MA and <i>Dr. Jasna Horvatin</i> , Slovenia |
| 17.00 - 18.00 | Discussion |

Moderator of the programme: Nina Zdravič Polič, SEM.