

Cosmovisions and Territoriality – Indigenous Life Shaping in the 21st Century

Volker von Bremen

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Lecture Series Development Policy XXXIII
Focal Area : Indigenous People, Land and Nature

Structure of lecture

- Introduction
- Relation between cosmology and territoriality
 - approach towards an indigenous people
- Challenges

Introduction

- International cooperation with indigenous peoples – projects and processes
 - good practices – bad practices
 - dealing with contradictions, misunderstandings, frustrations
-
- strengthening self-determination
 - Who is the other? What do they want/need?
 - Need of deeper knowledge about the others, their interests, dynamics, values, modes of being in the world

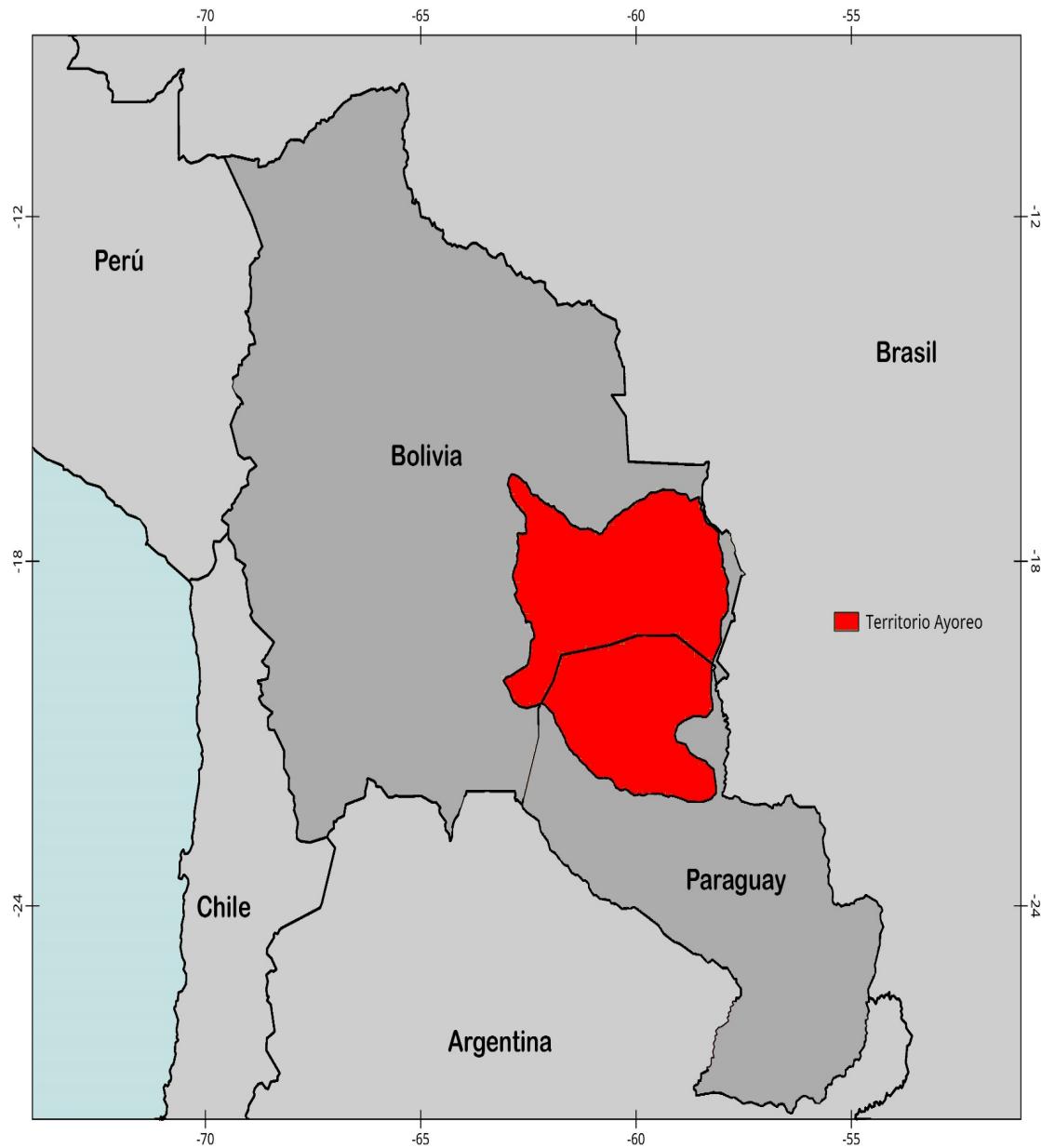
Introduction

- recognition of indigenous landrights
 - cosmovisions and concepts of territoriality

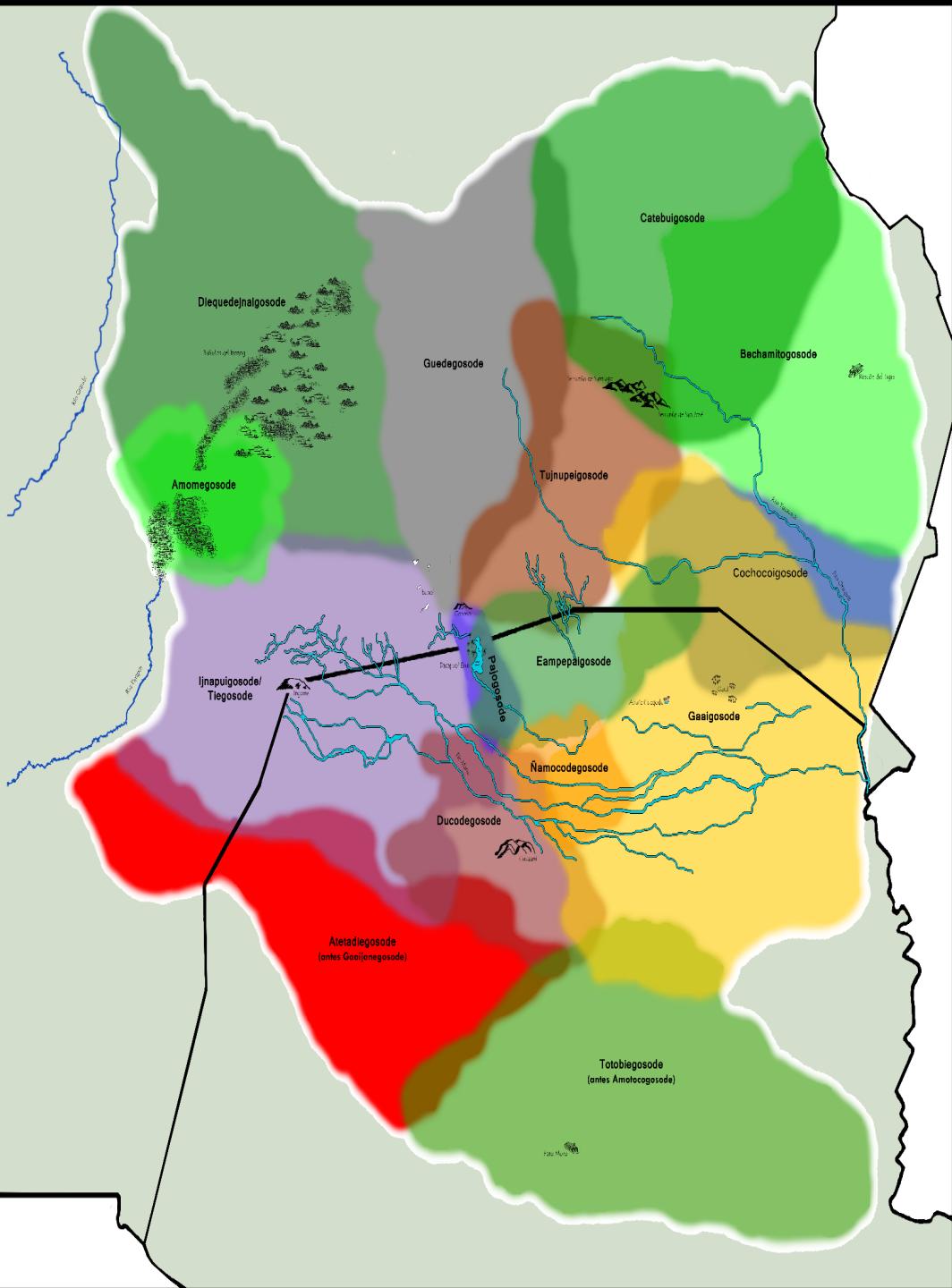
A Y O R E O



Ayoreo-Territory



Ayoreo – Local groups

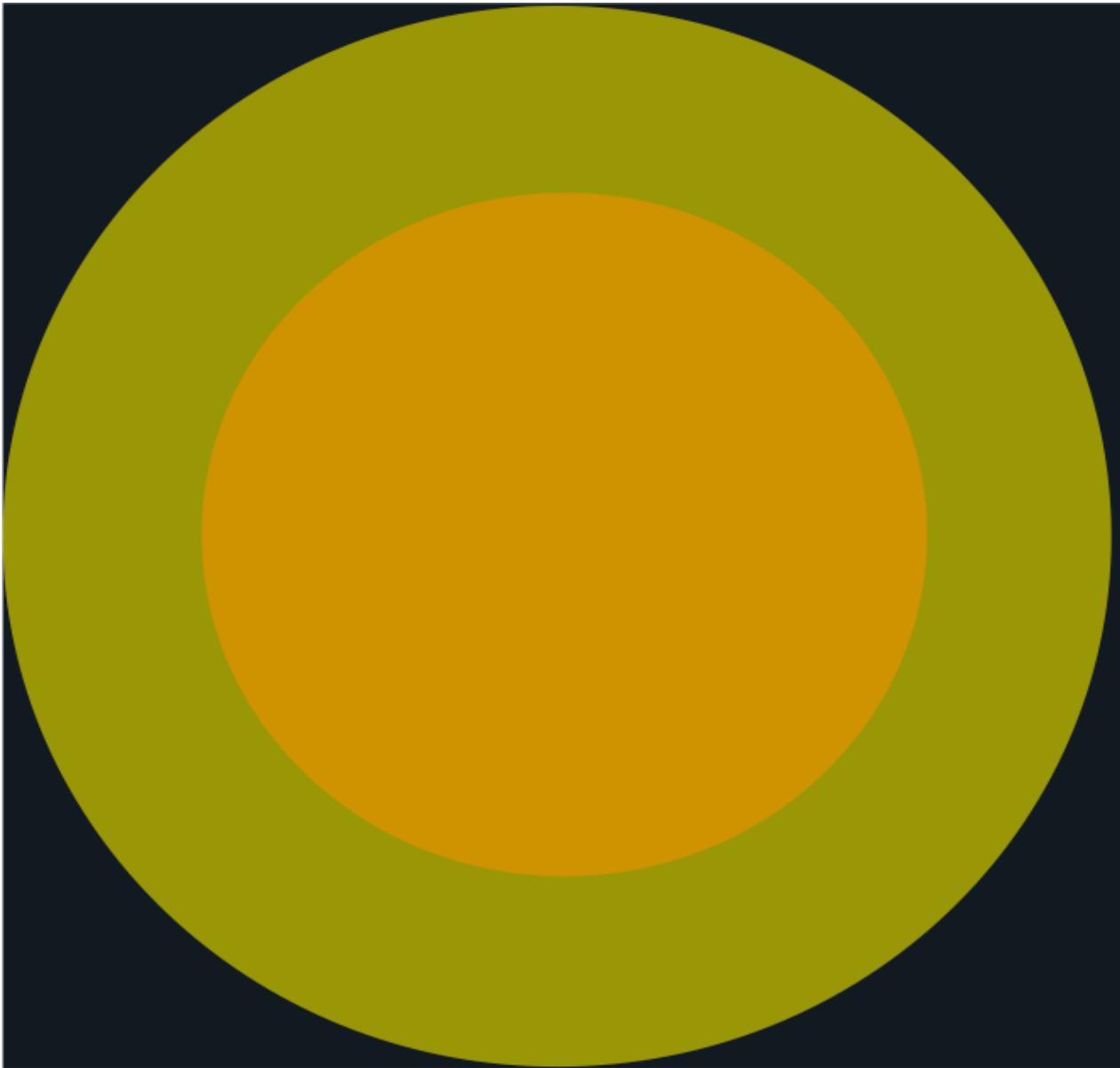


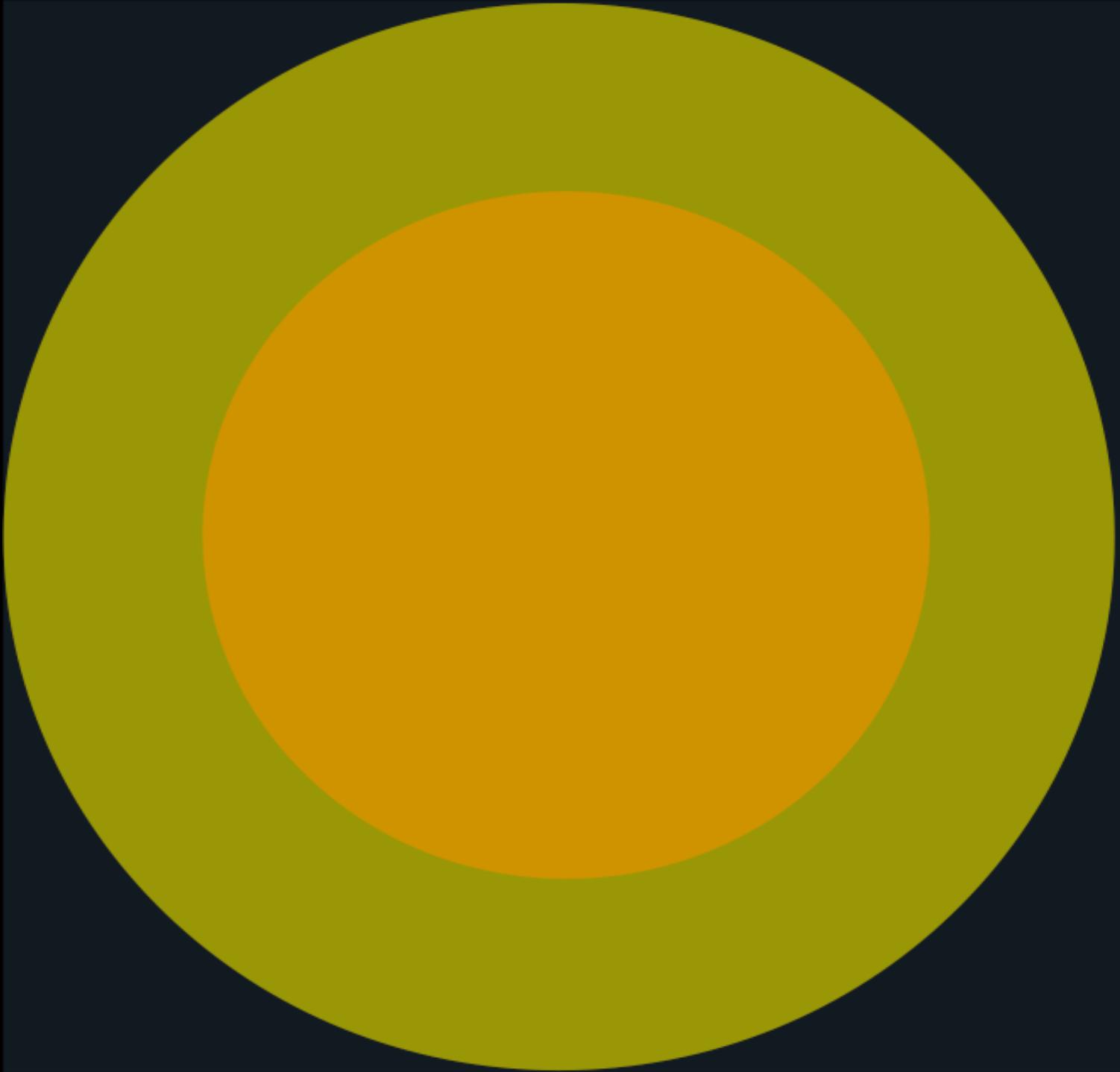
Cosmovision of Ayoreo

World of *Jnanibajade* and *disi ejode*

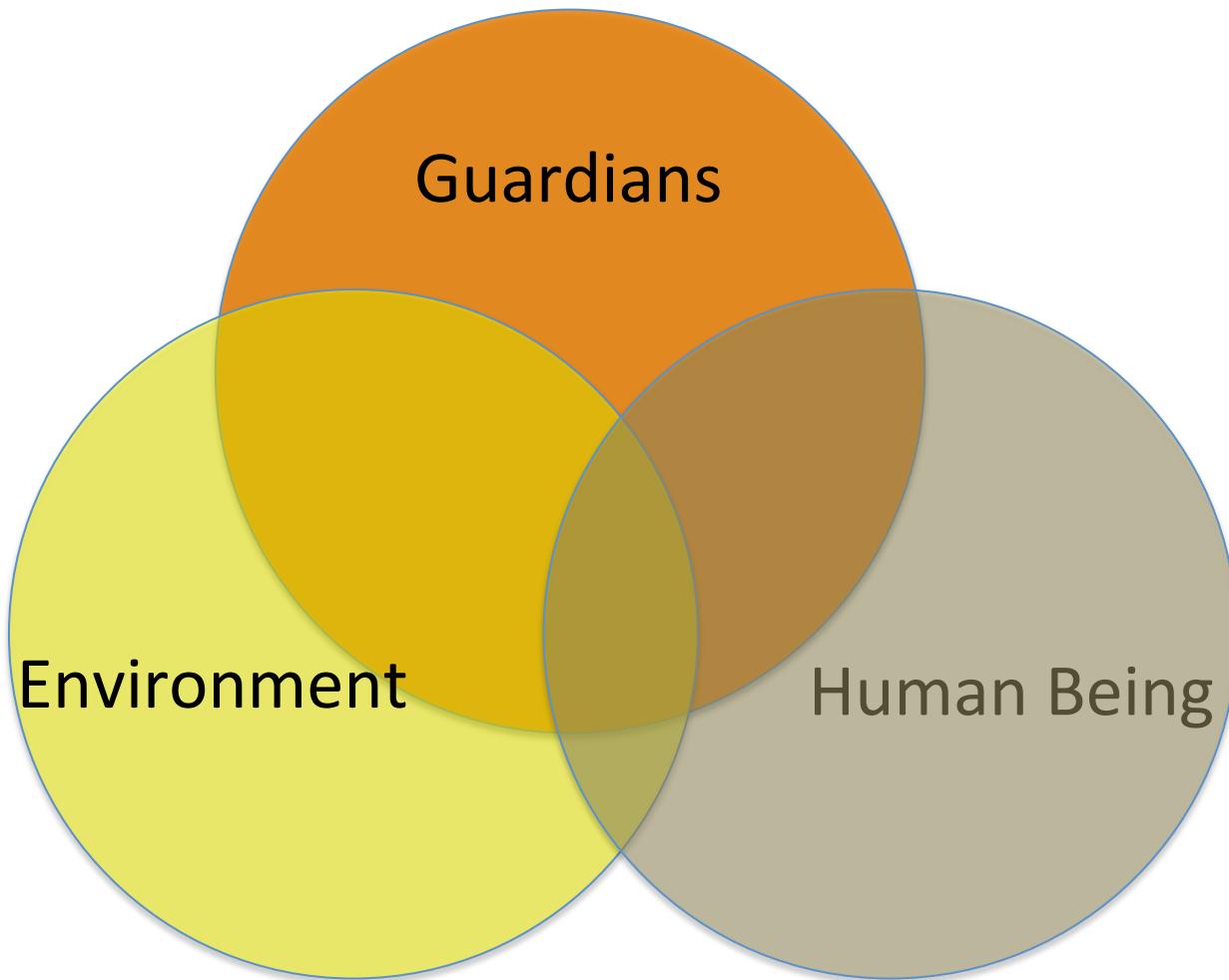
Dichotomy of history

Cosmovision of Ayoreo – Time/Space





Humans and their environment



EAMI

- the forest/woods as well as the world in its life on earth.
- EAMI lives through the diversity of life of humanity and natural environment.
- The bigger diversity, the more lives EAMI.

EAMI

- EAMI is divided
 - into the world of scarcity and the world of abundance
 - into the closed world of taboos and threats and the open world of liberty and encounter.

EAMI

- EAMI are not just ecosystems in their organic life and functioning.
- The voices of a bubbling spring,
the groaning of branches in the wind belong
to it
as well as the hunter's fortune
or the impact of a meeting with the nightjar.

„Territorio Indígena“:

Tissue of social relationship
between different beings
that constitute and shape environment

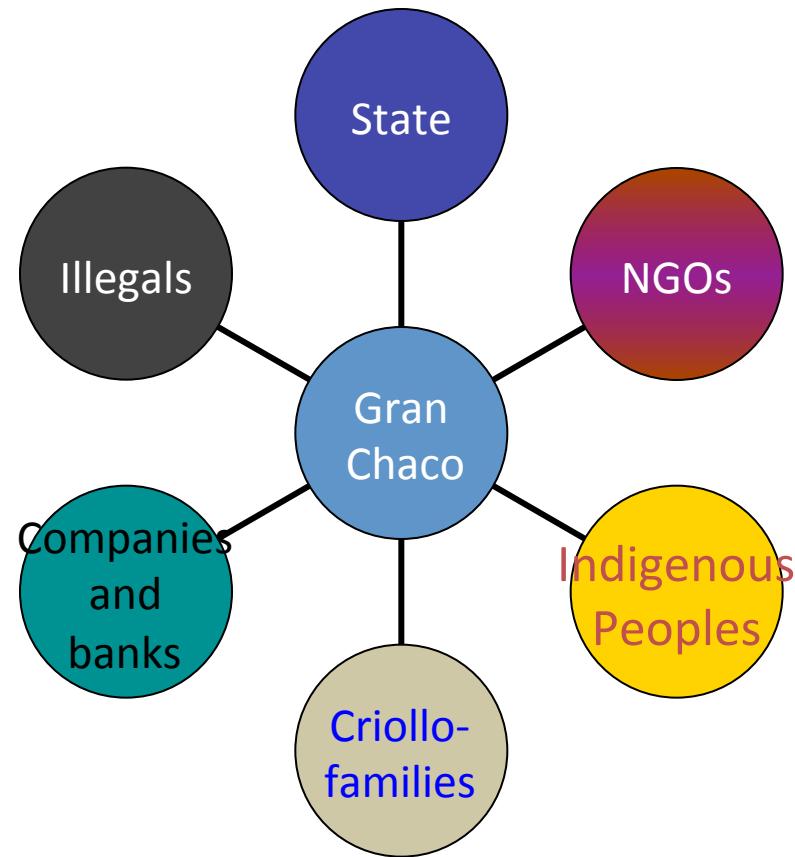
vs.

Geographically (and geometrically) defined
space with specific ecological characteristics

„mapping“



Actors in/upon the territory



→ Other „actors“/„spaces“ are present in indigenous territories

→ conflicts by overlapping of different „spaces“, values, and interests

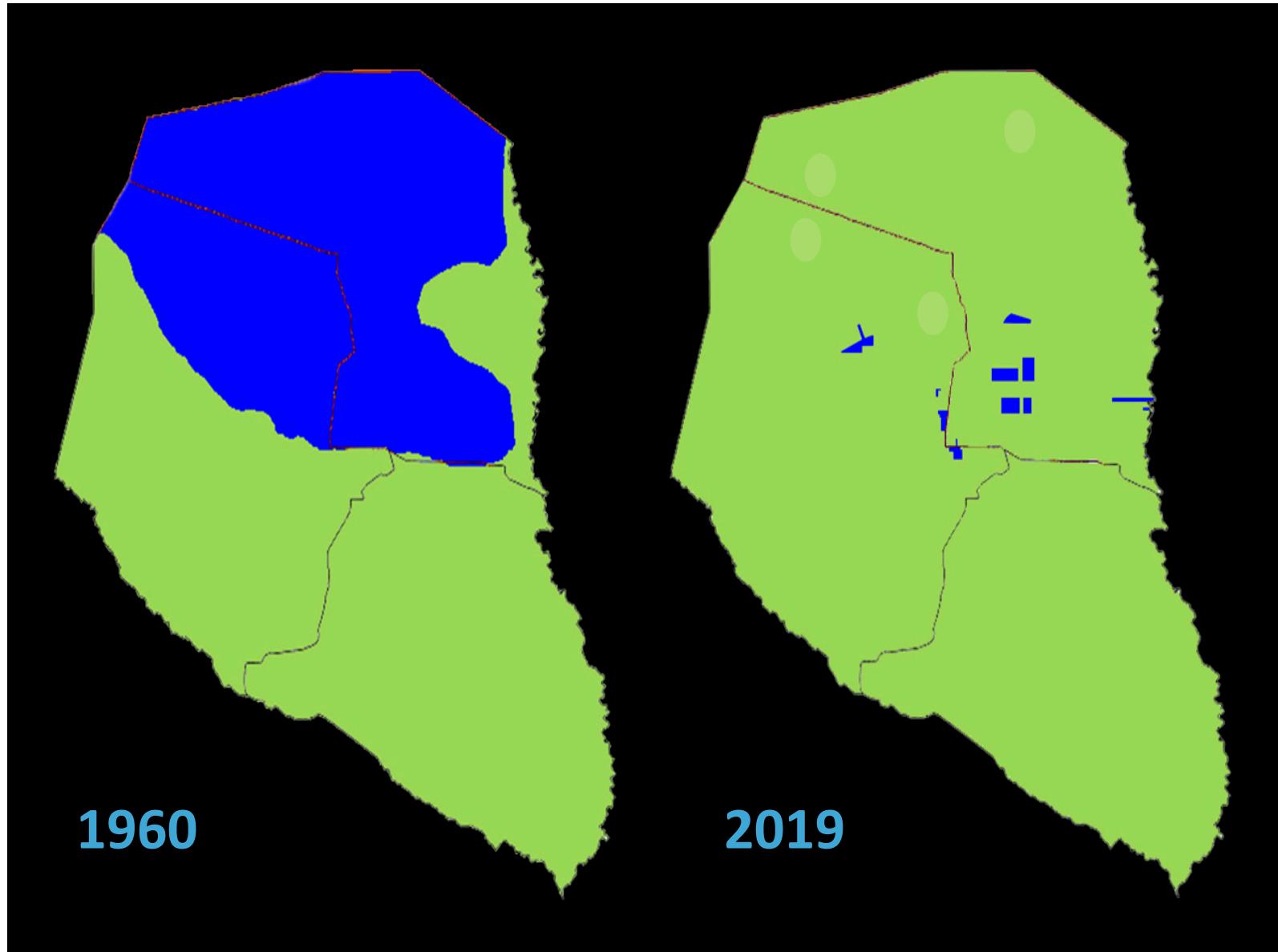
*“Wake up and look what I show you!
Get up and pay attention
to what is happening in the world!
Ashes and dust are the future
of the new generations.
A cloud of dust becomes visible.
I want to stop it,
thwart it,
protect our children against it.
But the Spirit of the Dust
pushes me aside.
Like a suction, he pulls the children away
towards the City of the Whites.
They don’t hear me anymore.
They paint their faces,
and their true face becomes darker and
darker.
It was one morning when this
happened.”*

Vision of Ibeua Chiqueñoro, Ayore

*„Wach auf und sieh, was ich Dir zeige!
Steh auf und achte auf das,
was in der Welt geschieht!
Asche und Staub sind Zukunft
der neuen Generationen.
Eine Wolke von Staub ist in Sicht.
Ich will sie aufhalten,
mich ihr in den Weg stellen,
unsere Kinder vor ihr schützen.
Doch der Geist des Staubes
stößt mich auf die Seite.
Wie ein Sog wirbelt er die Kinder mit sich,
fort zur Stadt der Weißen.
Sie hören mich nicht mehr.
Sie malen ihre Gesichter an,
und ihr wahrhaftiges Gesicht
wird immer dunkler.
Es war am Morgen, da dies geschah.“*

Vision von Ibeua Chiqueñoro, Ayore

Territory and Landrights:



- „Territorio Indígena“:

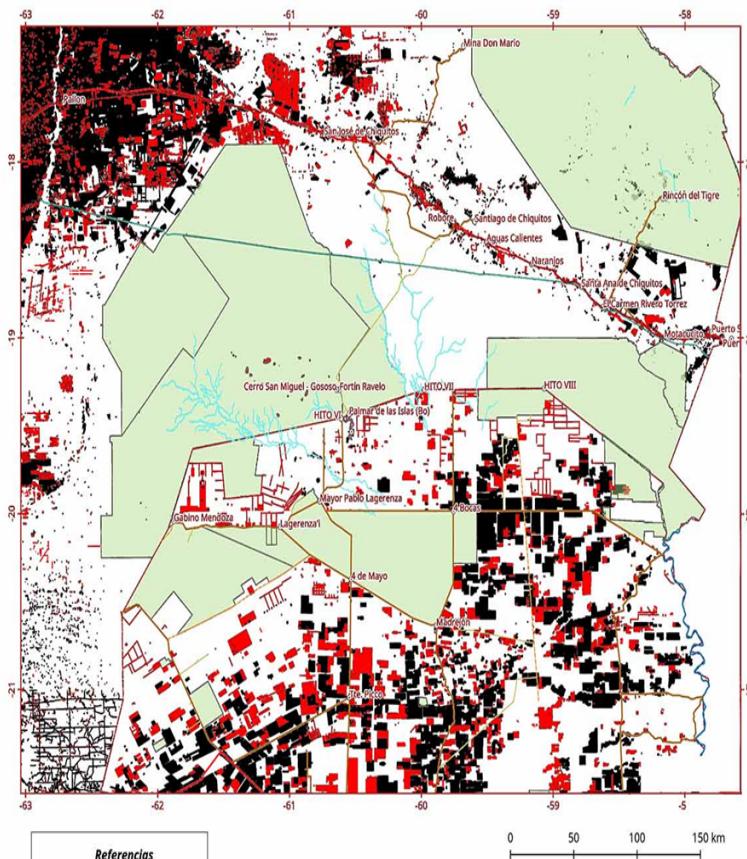
→ Might be much wider than spaces legally recognized by land titles and settlements.

Deforestation Chaco (Paraguay)

Year	Total of hectares	Per day
2010	232.000	635
2011	286.000	784
2012	268.000	732
2013	236.000	647
2014	287.000	786
2015	285.500	782
2016	260.000	711
2017	234.000	608

TERRITORIO AYOREO

AVANCE DE LA DEFORESTACIÓN









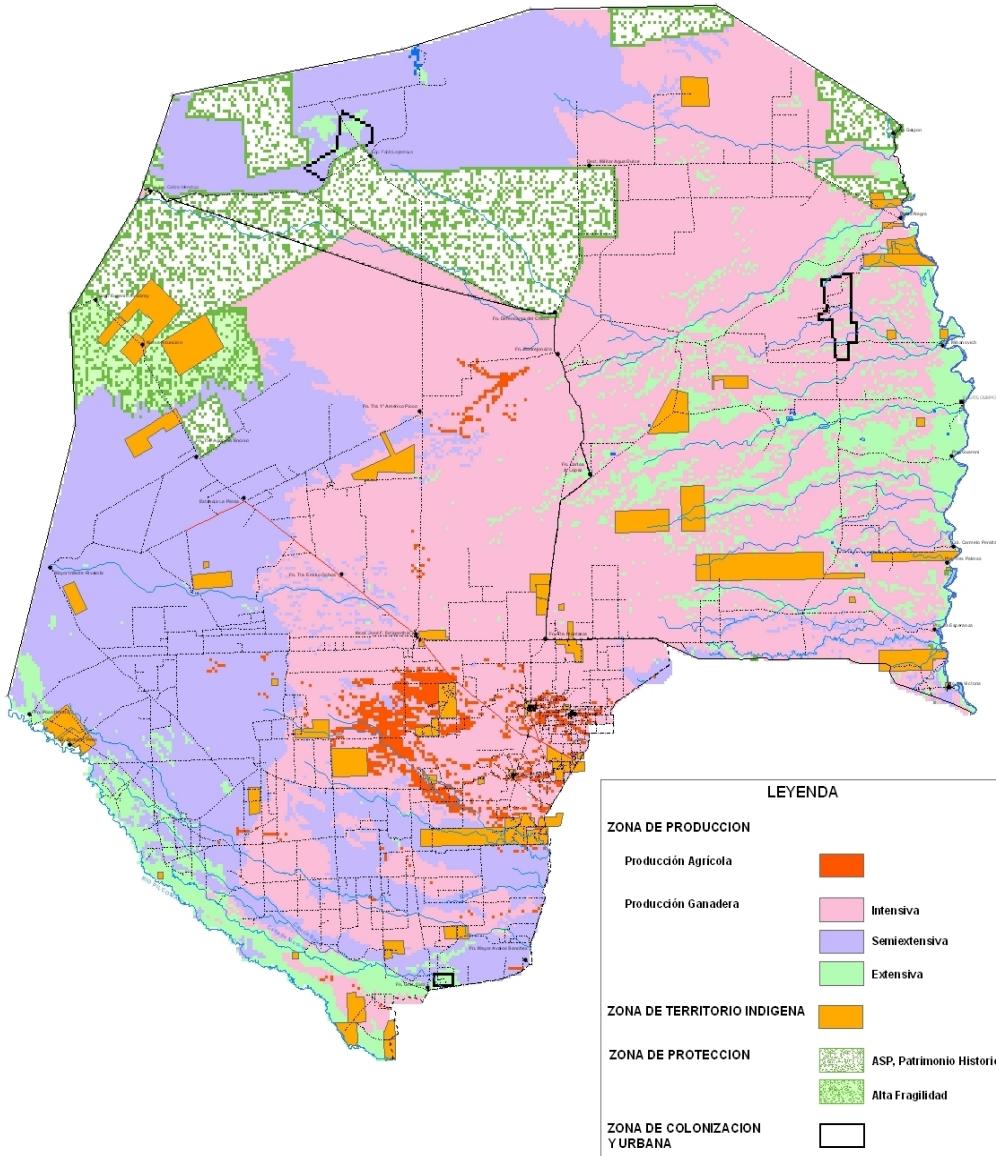




Regional Development Planning

**Ignorance towards perspectives
of locally sound and sustainable
development with indigenous peoples**

ORDENAMIENTO TERRITORIAL



Landuseplanning
(Draft 2006)

Departamentos
Boquerón,
Alto Paraguay

Ignorance of local,
indigenous knowledge



Ignorance of local,
indigenous knowledge



Ignorance of local,
indigenous knowledge



- Defending indigenous rights:
 - Indigenous strategies:
 - Legal administrative procedures
 - traditional conflict-management
 - „línea oficialista“ („punteros“)/political parties)
 - use of „modern“ tools









Territorio Ancestral del pueblo Ayoreo

TIEMANE

NOMBRE ORIGINAL EN AYOREO QUE SIGNIFICA
"CAUCES QUE SE ABREN COMO LOS DEDOS"

"Esta Constitución reconoce la existencia de los
indígenas, grupos de culturas anteriores a la formación
del estado paraguayo."

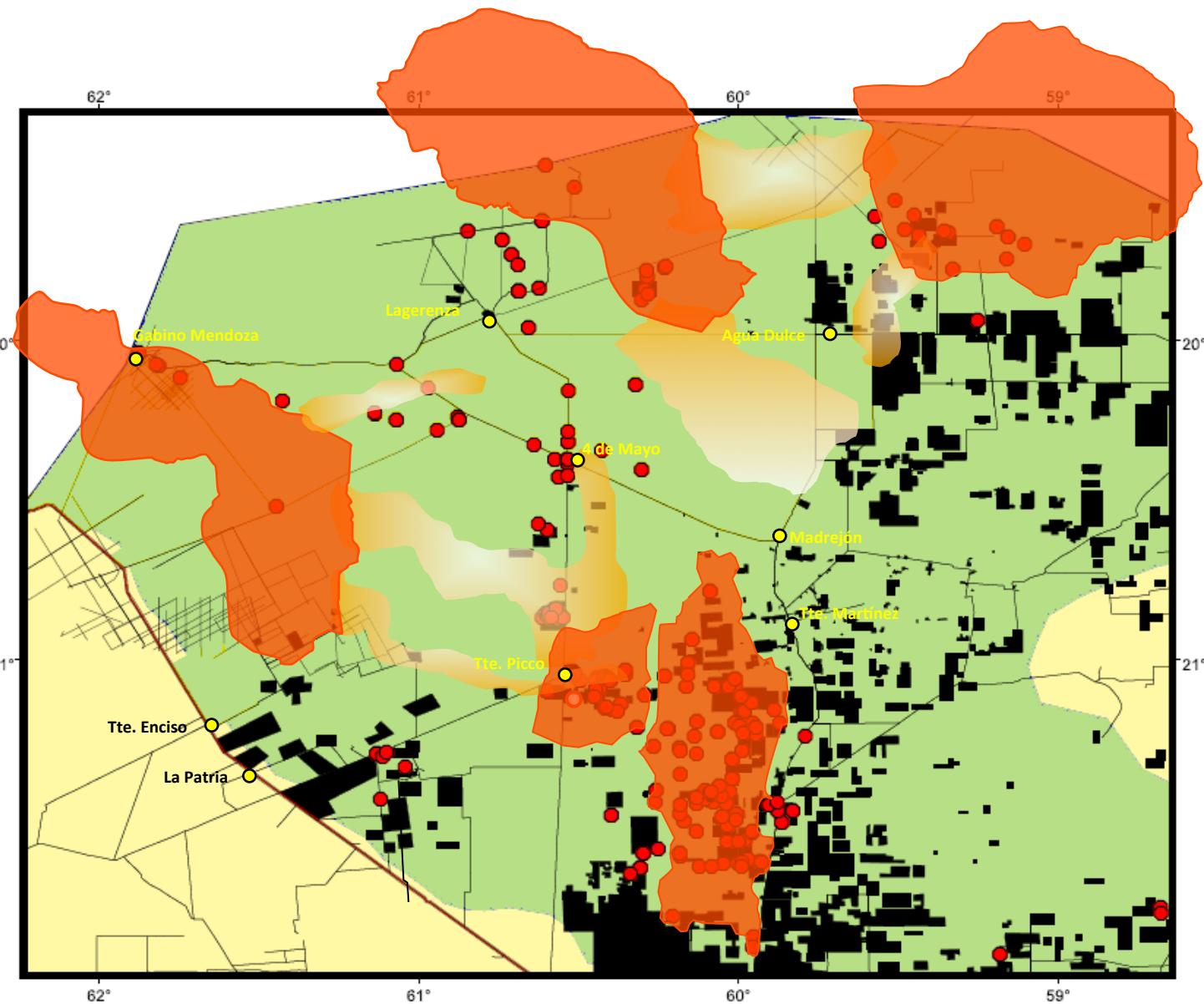
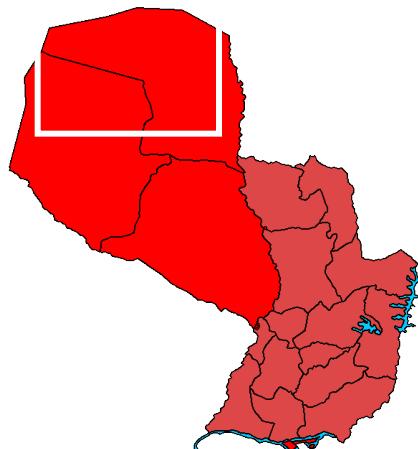
(Art.64 de la constitución Nacional)

UNAP Unión de Nativos Ayoreos del Paraguay





Tracks of Ayoreos living in the woods (UNAP-IA)









*„Stop your mania,
your insanity of destruction!
Turn around and recognize,
EAMI must live!“*

Challenges

Challenges

- accompanying under repressive circumstances
- supporting indigenous self-regulating powers
- monitoring with qualified and recognized experts (indigenous/non-indigenous)

Challenges

- Deepening and reviewing concept of „causality“
 - „the world as mechanism“
 - „overcome occult/espiritual qualities“

Participating in the „world we are part of“
vs.

Managing the environment

An der „Mitwelt“ teilhaben

vs.

Die Umwelt managen

→ Recognition of „Guardians“
and (spiritual) „Forces“/“Powers“

Cooperation between practitioners and academy

- mutual respect
- mutual listening
- joint search for adequate answers
- applied research
- joint cooperation

Thank you!



Volker von Bremen
v.v.bremen@link-m.de