



Universiteit
Leiden
The Netherlands

Deep-rooted hopes and green entanglements : implementing indigenous peoples rights and nature-conservation in the Philippines and Indonesia

Perez, P.L.

Citation

Perez, P. L. (2010, May 19). *Deep-rooted hopes and green entanglements : implementing indigenous peoples rights and nature-conservation in the Philippines and Indonesia*. Central Book Supply, Inc. Retrieved from <https://hdl.handle.net/1887/15511>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/15511>

Note: To cite this publication please use the final published version (if applicable).

Stellingen (propositions) with the PhD dissertation of Padmapani L. Perez, *Deep-Rooted Hopes and Green Entanglements: Implementing Indigenous Peoples Rights and Nature-Conservation in the Philippines and Indonesia*. Date of defense: May 19, 2010, 11.15.

STELLINGEN

1. While agents of environmentalism work *for* conceptual environments they protect from human destruction, they insufficiently realize that indigenous peoples work *in* environments that they have actively shaped throughout their history.
2. The limited time of interactions between environmentalists and indigenous peoples is such that they make up only a fraction of people's lives, which is problematic considering that environmentalist objectives are for the long-term future.
3. Contrary to what environmentalists such as the World Wildlife Fund and the Department of Environment and Natural Resources expect, and to what indigenous leaders project in their rhetoric, the environmentally-related rituals of the Kalanguya and Ngaju Dayak do not necessarily translate into conservation-oriented actions.
4. The delineation of boundaries around protected areas is premised on the separation of human productive activity from the part of the environment that is to be safeguarded (Adam 1998 and Zerner 2003).
5. Contrary to Ingold's (2000) labeling of the nature-culture divide as a Western view of the environment, this study shows that indigenous (non-Western) individuals sometimes also cleave culture from nature.
6. Anthropology on environment and development has an important role to play in making explicit the ways in which environmental issues are social issues, and vice versa.
7. The kind of anthropological comparison relevant to today's world is one that studies how increasingly global discourses and systems become part of different, seemingly disparate, sites of interaction (Marcus 1998 and Nader 1994).
8. Visual ethnography enriches dialogue and cross-cultural comparison in multi-sited studies by making the research problem concrete and tangible for research participants.
9. When doing research across different places and cultures, it is essential to understand the word "no" in each site. In the Philippines, "no" is "maybe". In Indonesia, "no" is "not yet". Thankfully, in the Netherlands, "no" really is "no."
10. We need the world-wide institutionalization of *atreements*, in which every legal *agreement* signed shall be officially sealed with the planting of trees.