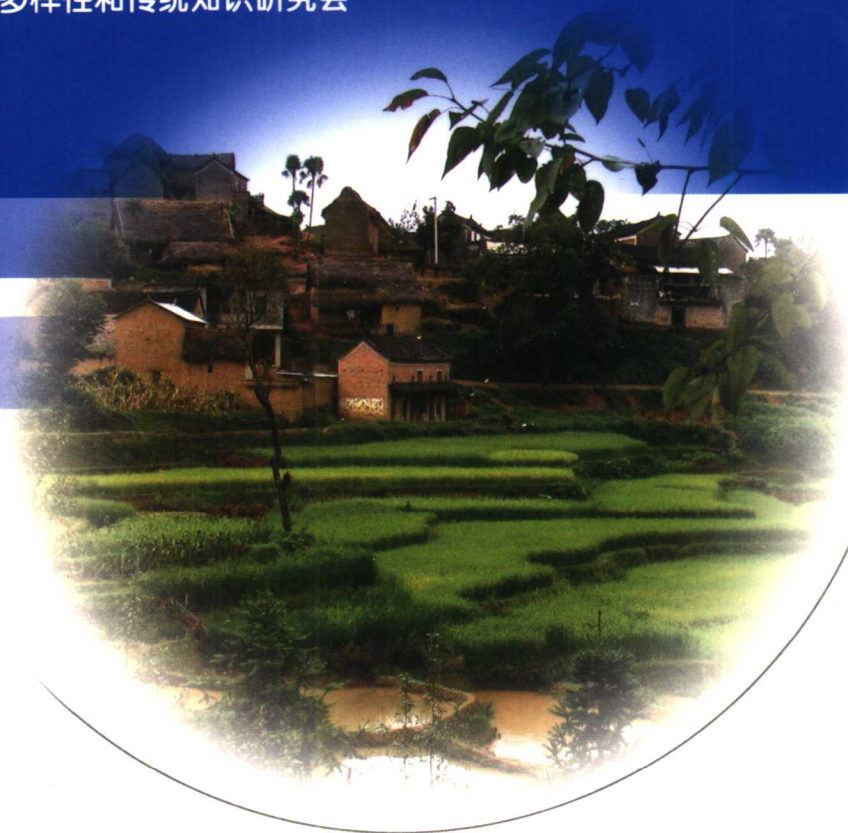


传统知识和生物多样性社区教育丛书
福特基金会资助项目

哈尼族、藏族、纳西族 乡土知识社区 定点教育的实践

云南省社会科学院 编
云南省生物多样性和传统知识研究会



云南出版集团公司
云南科技出版社

传统知识和生物多样性社区教育丛书
福特基金会资助项目

哈尼族、藏族、纳西族 乡土知识社区定点 教育的实践

云南省社会科学院 云南省生物多样性和传统知识研究会

主 编 许建初 杨福泉 郭 净
副主编 曾益群 和品正 章忠云 钱 洁

云南出版集团公司
云南科技出版社

图书在版编目 (C I P) 数据

哈尼族、藏族、纳西族乡土知识社区定点教育的实践 /
云南省社会科学院, 云南省生物多样性和传统知识研究
会编: 一昆明: 云南科技出版社, 2006. 5

(传统知识和生物多样性社区教育丛书)

ISBN 7-5416-2335-0

I. 哈... II. ①云... ②云... III. ①哈尼族—少数民族教育: 乡土教育—教学研究—小学—云南省 ②藏族—少数民族教育: 乡土教育—教学研究—小学—云南省 ③纳西族—少数民族教育: 乡土教育—教学研究—小学—云南省

IV. G623.452

中国版本图书馆 CIP 数据核字 (2006) 第 039201 号

云南出版集团公司

云南科技出版社出版发行

(昆明市环城西路 609 号云南新闻出版大楼 邮政编码: 650034)

昆明市五华区教育委员会印刷厂印刷 全国新华书店经销

开本: 787mm × 1092mm 1/16 印张: 8.5 字数: 207 千字

2006 年 5 月第 1 版 2006 年 5 月第 1 次印刷

印数: 1~1000 套 全套定价: 150.00 元 (共 4 册)

编委会名单

主 编：许建初 杨福泉 郭 净

副主编：曾益群 和品正 章忠云 钱 洁

编 委：和 虹 吕 宾 此里卓玛

和银华 凌升华 和春雷

目 录

民族社区教育中的乡土性·····	许建初 杨福泉 郭 净 (1)
Community – Based Education for Enhancing Bio – Cultural Diversity through Strengthening Indigenous Knowledge in Yunnan (Proposal) ·····	Xu Jianchu (5)
云南省传统知识和生物多样性社区教育项目 (建议书中文稿) ·····	许建初 (21)
Community – Based Education for Enhancing Bio – Cultural Diversity through Strengthening Indigenous Knowledge in Yunnan (Annual Report, September, 2004) ·····	Qian Jie (34)
Community – Based Education for Enhancing Bio – Cultural Diversity through Strengthening Indigenous Knowledge in Yunnan (Annual Report, September, 2005) ·····	Yang Fuquan, Guo Jing, Zeng Yiqun (41)
云南省传统知识和生物多样性社区教育项目活动进展报告 (2005 年 9 月年度报告) ·····	杨福泉 郭 净 曾益群 (54)
Community – Based Education for Enhancing Bio – Cultural Diversity through Strengthening Indigenous Knowledge in Yunnan (Closure Report) ·····	Zeng Yiqun, Guo Jing, Yang Fuquan (65)
云南省传统知识和生物多样性社区教育项目总结 ·····	曾益群 郭 净 杨福泉 (85)
和而不同, 求同存异, 各有其美, 美美与共 ·····	童绍英 (99)
云南省传统知识和生物多样性社区教育项目第一次交流会报告 ·····	曾益群 吕 宾 (110)
云南省传统知识和生物多样性社区教育项目第二次交流会报告 ·····	章忠云 和 虹 曾益群 (119)
社区教育项目实施机构与合作伙伴编目 ·····	(128)

民族社区教育中的乡土性

许建初 杨福泉 郭 净

21 世纪的人类生活在相互矛盾的两个过程中：一方面是全球化与经济一体化，另一方面却是民族和文化多元化。世界各个国家、社会和国际组织越来越关注地方民族文化在经济全球化浪潮和全球环境变迁过程中所面临的不确定性。在众多威胁民族文化的因素中，市场经济在文化领域的扩展、社会科学技术的进步、外来主流文化的侵蚀和缺乏合理的民族文化遗产政策最为突出。为此，联合国教科文组织在 2001 年第三十一届大会上，通过了一项《文化多样性宣言》，呼吁在世界范围内促进文化的多样性。为了该宣言具有约束力，教科文组织启动了关于《文化多样性公约》谈判的程序，希望就文化多样性制定一项国际公约，以法律的形式承认文化的特殊性、地方性和民族性，保护文化的生存权、选择权和文化自由，保证各国决定本国文化政策的权利，以应对经济全球化带来的文化和语言单一化的威胁。这在联合国开发计划署（UNDP）《2004 年人类发展报告》中得到进一步体现。

经济发展和科学技术进步是把双刃剑：一方面能提高社会的生产效率和生活水平；另一方面也会破坏已经存在的传统技术和社会组织制度。如云南省西双版纳橡胶种植技术的引进在经济收入增加的同时也导致了山地轮歇农业民族农耕文化的替代。当然在不同条件下这些因素可以是负面的，也可以是正面的。随着时代发展和社会的开放，各个民族之间接触和交往也不断增多，各个民族在恪守民族性和文化传统方面也不能一成不变。解决好保护民族文化与学习其他民族先进文化之间的矛盾，才能使民族文化不断发展，具有更强的生命力。费孝通认为中华民族文化具有多样性、多元性和包容性，即“中华文化多元一体”学说。民族文化只有在交流中才能得到发展，但是民族文化也只有有在自我发展中才不会消亡，我国多样的民族文化是中华民族文化不可分割的有机部分。中华民族文化的精华是多样性、多元性和民族性的和谐统一。不同民族之间甚至民族内部“和而不同”，多样的民族文化是整个人类文化的组成部分和宝贵财富。优秀的民族文化应该在生产、生活中不断提炼、发扬和继承，费孝通称为“文化自觉”。文化自觉是一个艰巨的过程，首先要认识自己本民族文化，发扬民族文化，理解所接触到的其他文化，经过自主的适应，取长补短，才能立足于中华民族之林，并在正在形成中的世界多元文化中确立自己民族的位置，实现和谐发展的规划。

民族文化是依靠某个社会群体一代代传承、保持和发展下来的，是民族存在的重要表现形式，是生态环境和社会经济系统相互作用的产物。人类的物质和精神文明是建立在生态环境的基础上的，并常常和生物圈和生物多样性相重叠。民族文化是一个民族在

特定的生态环境中生活方式的总体现象。不同民族对自然、环境、资源的认识不同, 而其适应方式也不同, 利用环境资源的生产和管理方式也不尽相同, 从而其文化内涵和表现形式也不完全相同, 这就是民族文化的地域性和适应性。民族文化和发展的关键是其乡土性 (Indigenuity), 这包括民族的认同或归属 (Cultural Identity), 人与环境的互动 (Human - environment Interaction) 和生态适应 (Ecological Adaptation)。在一定时间和空间中, 人类社会不仅仅积累了认识、利用和保护自然环境及其资源的传统知识, 也与自然生态环境 (包括动植物、生物与非生物) 建立了密切地相互依存的关系, 在某个地区的同一人群和不同人群或社会群体中建立了与自然界和谐生存的道德规范和行为准则, 并在其宗教信仰、技术实践和规章制度中得到具体反映, 这就是民族文化的生态学内涵, 也即乡土性。因此民族生态学可以定义为研究不同民族和社会如何与其自然环境中各个方面包括植物、动物、土地、森林和土壤等相互作用关系的一门科学。它涉及到传统的世界观、自然崇拜和文化信仰; 人与环境、疾病认知的传统医学; 滋养自然和利用资源的传统生产计活动的操作实践, 是传统社会调控人与人、人与环境以及人与资源间相互关系的“智能阀门”、“知识体系”和“管理制度”。而这种人和环境高度复杂的、相互关联交互作用的生命、生产和生态网随着一定空间和时间内社会和环境变化而变化, 并达到一种新的动态的平衡, 这就是民族的生态适应。一个民族如果不能与其生存的自然环境和谐共存, 并在变化中通过“再认知”、“再实践”和“制度化”达到新的平衡, 其结果必然导致民族文化的消亡。

目前世界范围内的教育改革也朝着两个方向发展: 一是面对全球化过程中的信息时代和知识经济时代, 课程与教学领域正进行着国际一体化的改革; 二是面对文化多样性和多元化社会, 出现了多元文化教育课程的设计与教学改革。近几十年来, 全球化过程中反全球化浪潮文化的觉醒和多元文化的风靡, 乡土或土著民族文化教育已经确立了其合理性, 并在国家的教育政策与制度等方面都有了一定的保障。几十年来, 中国的民族教育在现代化的过程中走过了一条曲折的道路, 过多地强调了现代教育的优越性而轻视了传统教育中的多民族、多文化和乡土性的内容, 而使我国的民族教育发展一度只有外来化而无乡土化特色。在民族教育方式上强调离乡离土的课堂灌输式教育, 民族中学和民族学院教育中民族文化有名无实。面对 21 世纪建设和谐社会的时代背景, 面对经济全球化发展中的科技与信息趋势, 面对 21 世纪国家基础教育的课程改革, 面对多民族与多元文化的发展趋势, 已“多民族、多文化和乡土性”相结合的民族教育改革不得不提上议事日程。中华民族的多民族、多元文化的内容仅仅反映在全国统编语文和历史等很少的几门课程中是远远不够的。我国民族教育提出了国家课程、民族地区课程、校本课程的“三结合”的课程设置, 将多民族与多元文化共存的理念引入民族教育, 特别是地方基础教育之中。但是, 片面追求升学率的考试体制和缺乏民族文化教育的经验, 常常使后者即民族课程和校本课程设置难以落实。云南省生物多样性和传统知识研究会、云南民委及地州教育局、民族学校和民族社区一起, 在开发以社区为基础的互动式、可视化、参与性的民族教育方式进行了一定的尝试。由福特基金会资助的“传统知识和生物多样性社区教育”项目选择云南省迪庆藏族自治州香格里拉县尼西乡汤堆

村、丽江市玉龙县白沙乡、西双版纳傣族自治州景洪市勐龙镇勐宋村委会三个民族社区,通过各个利益相关者的共同参与学校和社区的互动、教师和学生的互动、社区中有民族文化知识的长者和年轻人的互动,促进民族社区传统文化的传承;结合社区乡土知识,为民族社区小学的校本课程开发做了很好的示范。

教育是人类文化得以传承和传播的重要途径和手段;教育也是一个社会化过程,它是特定人群向下一代传递他认为有利于团体生存和发展必不可少的经验、知识和价值观、道德伦理观等。教育根据场域可分为家庭教育、社区教育和学校教育。三个场域教育的内容有所重叠,但不尽相同。学校教育主要树立公民意识和学习科学知识;家庭教育更多地学到的是本民族的生产经验和为人规约;社区则为儿童营造了体验文化传统的文化氛围,使他们从小对自己的民族身份和文化产生认同感。在某种程度上,家庭和社区的教育内容重叠较多,而学校教育的内容则分离社区和学生熟悉的自然和社会环境。另外,学校是主流文化传播的重要场所,学生在学校教育中所接受的“文化”是指对主流文化的接受、了解和认同,在某种程度上与社区乡土文化相对立,造成年青一代对乡土文化的轻视。因此,学校教育似乎成为民族文化遗产“断层”的重要原因之一。正如印度圣雄甘地所指出的:当年轻人从学校回到社区,学校教育使他们轻视自己父母所从事的职业,对自己所居住中的环境不会感到美丽。而作为社区发展生力军的年轻人,如果不了解或者不客观看待自己民族世代传承下来的管理和利用自然资源的传统知识,相信他们在社区社会经济发展中仍会盲从外界的经验,造成的后果是完全可以预测到的。可喜的是,教育部门已经注意到这方面的问题。

小学课程中按国家教育改革的要求现在新增加了一门社会课,内容涵盖了许多人文地理知识,还包括了“我的家乡”。“我的家乡”是一个开放性的课文设计,要求和地方的“校本课”教育相结合,鼓励学生们走出校园,去了解自己的家乡,了解自己民族的文化。“校本课”教育是近几年由全国教育部门发起的,由学校老师根据地方的实际情况设计教学方案,与统一教材相结合,是发展素质教育的举措。在城市的“校本课”教育中,学校主要是在强化学生的社会常识和人文地理知识;而少数民族地区的教育改革则是与民族文化的自觉与民族意识的强化结合开展的。校本课程是基础教育课程改革(以下简称“课改”)三类课程(国家课程、地方课程、校本课程)中的一个组成部分,但由于少数民族地区的小学校开发能力和经验的缺乏,少数民族社区小学校开发的校本课程屈指可数。

在少数民族社区,小学校一般就坐落在社区最平坦的地方,成为社区中最亮丽的风景。因此,丰富的社区文化资源为校本课程开发提供了物质基础。社区教育项目选择了藏族、纳西族和哈尼族社区,通过活动实施提高社区年轻人收集整理民族传统知识的能力,提高学校老师探索式教学的能力和学生的学习能力。我们强调结合国家教改政策,与省级及地方教育部门合作,共同开发校本教材和教辅材料,将社区教育纳入学校素质教育和与正规教育结合。在学校方面,项目通过培训提高老师对传统知识的认识和调研能力,在教学中采用探索式教学方法。我们主要将传统知识分为:“我们的家乡”、“我们的家”、“我们的文化”、“我们的环境”和“我们的生计”等几个大的主题。在每个主

题下分别有小专题,老师选择小专题来进行教案设计,通过课堂教学和户外调查的方式引导学生带着问题回到社区,去访问社区乡土专家,访问自己的父母、爷爷奶奶,自己去探索传统知识,再让学生以作文或绘图、亲手制作的产品展示等方式反馈出来。这样在提高学生的交际能力、表达能力和学习能力的同时,渗入环保意识,加强年轻人对生态环境和自然资源的认识;也让他们认识到知识的多样性,认识到知识就存在他们身边,就在他们的父辈那里,而不仅仅在书本上。三个项目点间定期进行交流和互访,这样为项目点的老师和乡土专家交流经验及与外界对话提供了平台,并支持他们尝试、采纳和创新来自外界的知识,从而补充和完善当地传统知识及其应用和创新。

通过社区教育,我们也想让不同立场的人更能客观地看传统知识,揭开笼罩传统知识的神秘的宗教面纱,我们仍能感受到传统知识的科学性及传统知识对当地社区自然资源持续利用和社会经济发展的可借鉴性。

人和自然的相互关系,融入了道德、文化、政治、经济及生态领域的许多方面。社区教育中的乡土性也为我们研究人与自然环境的相互作用提供了全新的思维方式和保护方式。云南各个民族在长期的生产生活实践中不乏民族文化保护森林生态环境的例子。如西双版纳景洪市勐龙镇勐宋行政村的哈尼族认为:人与自然万物是平等的,人不能随意破坏它们。云南省迪庆藏族自治州绝大部分藏族传统上信仰藏传佛教,而藏传佛教教义上大力宣传人与自然的和谐统一。宗教信仰对自然资源的保护有无可替代的作用和意义。云南白马雪山国家级自然保护区通过请活佛利用讲经活动宣传佛教教义,宣传保护生态环境、人与自然和谐共处的思想,劝诫人们要约束、控制自己的行为等,效果显著。哈尼族、纳西族、藏族和其他少数民族的传统文化的实质是反映一定时间和空间中人和环境的关系,这种对大自然的民族保护文化的直接影响是将这些地区的森林覆盖率维持在较高的水平,并在较长的时期内有效地维护了环境中的生物多样性。同时人类文化是在物质世界的基础上建立和发展的,两者相互依存。文化多样性的蕴育和发展在很大程度上又依赖于环境中的生物多样性,后者为人类社会和生产生活方式的建立提供了可再生的物质材料。云南具有丰富的生物多样性和多姿多彩的民族传统文化,人们在其周围环境中可利用资源的基础上,发展了民族特有的森林采集、农耕礼仪和生物保护的传统文化,体现在食物、医药、服饰、宗教、礼仪、娱乐、艺术、语言、文学、音乐和民间传说等许多方面。云南省传统知识和生物多样性社区教育项目中乡土性的行动研究说明了生物多样性和文化多样性协同进化这一基本原理。在这一原理的作用下,当地生态景观呈现出明显的民族文化特征,自然环境中的森林、山脉和湖泊有了生命、有了灵魂,成为神山、圣湖和圣树,结合各个民族中的宗教礼仪、传统节日和社会活动,成为当地民族生活不可分割的部分。因此生物多样性和文化多样性的保护应被视为一个不可分割的整体。

综上所述,云南民族文化乡土性为核心的社区教育融合了各个民族对生态环境的认识、信仰、崇拜以及管理和利用生态环境的传统知识、技术和乡规民约。让年青一代通过校本课程的学习获得这些知识,了解民族的历史,这在构建中华多元一体文化、建设和谐社会、把云南建设成“民族文化大省”和生物多样性保护和资源的可持续利用具有十分重要的意义。

PROPOSAL for the Ford Foundation, Beijing

Community – Based Education for Enhancing Bio – Cultural Diversity through Strengthening Indigenous Knowledge in Yunnan

(Proposal)

Submitted by: Xu Jianchu

Center of Biodiversity and Indigenous Knowledge in Yunnan (CBIK)

Zhonghuandasha, Yanjiadi, Kunming, Yunnan, China

I . Summary

The Center for Biodiversity and Indigenous Knowledge (CBIK) has successfully organized the Cultures and Biodiversity Congress 2000 with the purpose of exploring the links between cultures and biodiversity. The Congress led to the production of a global advocacy document, 'The Yunnan Initiative', with the aim of enhancing the vitality of local cultures and biodiversity. There is a strong focus on indigenous knowledge and cosmovisions in the course of promoting endogenous livelihood development and community based education. This latter issue challenges development workers to integrate technical research and solutions with the indigenous ways of perceiving reality. We propose to strengthen our efforts on the capacity building about how to work with indigenous practices, knowledge, cosmovisions as well as the biodiversity rich environment in the process of promoting local livelihood development and local education with different actors and stakeholders. For example, we will further develop our CBIK program on community – based education for enhancing cultural and biological diversity by employing participatory approaches and implementing? biodiversity education programs in ethnic minority areas. It is an attempt to better enrich our focus on indigenous technical knowledge with indigenous perceptions of time, space, values and other significant cultural concepts.

As a side event of the III MMSEA conference, YASS and CBIK incorporated with other partner institutions had held The Mountain Festival in Lijiang, August 2002. More than 150 indigenous participants and representatives has diversity of culture, such as handicraft, indigenous technology, ritual, music, dance, seeds, plants and products through exhibition, fair and performance for promoting awareness about Mountain Nature and Culture (Diversity) and their importance for humankind (locally, regionally and globally), sharing and exchanging their experiences and products among indigenous people, and discussing action plan how to support sustainable development of mountain communities. It manifests that community – based education is key to sustain indigenous cosmovision, knowledge and practices within local communities.

From the point of view of searching for best institutional arrangements for sustainable livelihood development and cultural identity, the project aims to identify the indigenous cultural beliefs, values, knowledge, technology and institutions through participatory video documentation and further interpret and integrate through interactive education for young generation within local communities. We look at those indigenous ecological knowledge and cosmovision of space, time, cultural beliefs as well as institutional arrangement as social capitals for promoting endogenous livelihood development and cultural identity and community – based environmental education in the young generation. This would ultimately feed into further policy debates and dialogues on effectiveness of resources management policies in the near future.

What we understand indigenous knowledge is reflected in the four levels: cosmos, knowledge, practices and institutions. At the same time, in recent years, the Provincial Government has launched policies aiming to turn Yunnan into a ‘Great Ethnic Cultural Province’ and a ‘Green Economy Province’. The former policy has given great support to the development of tourism in ethnic minority areas, while the latter promotes bio – prospecting, among other things. In some cases, where traditional knowledge of resource use links with craft production, bio – prospecting and the development of tourism products are linked. CBIK has been involved in various ways in the identification of ‘indigenous knowledge’, and more recently in some interventions aiming to document, transmit, and protect ‘indigenous knowledge’ and related practices.

In the process of tourism development and the development of ‘products’ based on indigenous knowledge and cultural resources, many cases those ‘indigenous knowledge’ been identified, interpreted and utilized by outsiders often private companies for commercialization of those knowledge without respect the local culture, intellectual property rights. The on – going interventions of CBIK and its partners would be used to elucidate the ways in which different actors understand the indigenous knowledge and cultural resources involved and the links between indigenous knowledge and cultural identity. Such research and intervention would better position CBIK to support the development of cultural resources for the benefit of the livelihoods of ethnic minority peoples particularly for the young generation.

II. Introduction to Yunnan

Yunnan is a typical mountainous province in Southwest China with elevations ranging from 6740 meters above sea level in the northwest to 76.4 meters in the southeast. Uplands, or mountainous areas account for 94% of the total area of 383000km². It consists of 150000km² with a greater than 25 degree slope; 196000km² with slopes of 8 to 25 degrees; 34000km² with a less than 8 degrees slope; and a total waterbody of 2800 km². There are six famous rivers, Lancang (Mekong), Nujiang (Salween), Jinsha (Yangtze), Honghe (Red River), and Nanpan (Pearl River), Dulong (Irrawaddy) passing through and down to mainland Southeast Asia and inland China.

The Yunnan uplands can be described by the following properties:

1 Geo – physical complexity

Topology of Yunnan descends from the highest elevation of 6740m in northwest to the low west of 76.4m a. s. l. in southeast, which is determined by its crumpled hills, high mountains and – dissected stream networks and rivers, including the important Mekong, Salween Yangtze and Red rivers, which creates innumerable small and large upland valleys where.

2 Marginality

Refers to geographical and socio - economic inaccessibility (Jodha, 1990, 1992) due to high attitude and geophysical factors.

3 Vulnerability

Refers to sensitivity or capacity of micro - environments, biological species, human being and economic activities for exposure to changing environment or disturbance such as drought, floods, which includes: (a) fragility of natural environment due to steep slopes, uneven distribution of rainfall, and erodible soil; (b) risks of livelihood security for farmers to obtain basic needs for foods and shelters, etc.

4 Diversity

Refers to both biotic and abiotic diversity, such as different geological structures, soil materials and micro - habitats. The geophysical complexity and diversity of climates from the tropical, sub - tropical, temperate, the cold zones reproduce the great biological diversity such as micro - organisms, fauna and flora. It can also refer to its diversity of practices and richness of indigenous knowledge for managing the biotic and abiotic diversity.

5 Mountain "Niche"

Mountains have an advantage over flat lowland (Brush, S. B., 1988) in that they are rich in biological resources. Biological diversity, is however not a simple accumulation. They interact and interconnect between biota and environment. Many endemic species and rich agrobiodiversity are well adapted to different micro - habitats. Therefore the mountain niche refers to species or biota, place and its links in the mountain environment.

III. The Recovery and Utilization of Indigenous Knowledge

The recovery, mentorship and integration of indigenous knowledge are key to enhance biological and cultural diversity, and promote the sustainable management of upland ecosystems. This project aims to develop an interactive education system for local farmers and young generation within local communities based on local perspectives and interests with indigenous knowledge derived from indigenous experts, participatory assessment and historical literature review. Ethnic minority communities interact daily with the land, soil, water, trees, animals, wildlife, lakes and forests of the mountains. In the past, otherwise nobly intended designed development programs have failed because the cultural values, knowledge and experience of local populations were ignored. Today scientists are incorporating those experience - based knowledge and

insights of the inhabitants of upland ecosystem into their research designs. However one – way extraction of indigenous knowledge from local community is still no enough, it should be further directly applied into local education system (both formally and informally) for the young generation. As world – wide interest in indigenous knowledge increases, there is a need for the establishment of centers to promote in – situ documentation and community – based education based on indigenous knowledge.

The Ford supported projects “Participatory Video Education” and “Naxi Cultural Conservation and Development: A case study and practice on the mentorship of Naxi Cultural specialists” have firstly documented the indigenous knowledge of local specialists on cultural and natural resources. We could explore prospects for the development of “people’s schools” or residential training centers for rural populations including young generation to provide them a direct opportunity to interact with scientists and to participate in a lateral transfer of indigenous knowledge. The problems and prospects of enhancing communication within and between groups in a culture and between those groups and other groups within another culture can be ascertained by studying indigenous patterns of learning and communication. Oftentimes how people learn something is as important to know as is the content of what they have actually learned. Since local knowledge is constantly evolving and changing, it is important that those desirous of working with and for local groups, have appropriate methods of learning new information from them. Understanding how local people learn is central to facilitating information exchange. Language and culture cannot be separated; they are the foundation on which indigenous knowledge is based. It is universally observed that as minority (smaller) cultures collapse or are absorbed into larger ones, the language of the smaller community changes or is lost and with it local knowledge, much of it environmental in nature. Consequently, as modern development takes place and minority cultures are absorbed into dominant cultures, both human and biological diversity are being irretrievably lost. According to a report in the Chronicle of Higher Education (April 20, 1996, “The Death of Languages”) “Up to half of the world’s 6000 languages will die out in a similar fashion in the next century.” Can this be prevented? At least we are now aware that languages, cultures, and systems of environmentally specific knowledge are being lost at a rapid pace and that we can take some measures at preservation and revitalization.

We can strive to use appropriate modern technology to help traditional communities keep aspects of their languages (spoken and written) and cultures intact and thereby to preserve biodiversity and indigenous knowledge in broadest terms. In summary, there is a strong rationale for efforts to recover and utilize indigenous knowledge in promoting the sustainable management of upland ecosystems and in promoting the long – term of harmonious relationship within an ethnic group and between the various ethnic minority people.

1 Understanding Indigenous Knowledge

In order to understand how indigenous knowledge (IK) perceives nature and how indigenous knowledge uses symbols to convey the meaning of what they know about their resources for communication and education of next generation, we need to define our own focus on three concepts about indigenous knowledge:

(1) The first concept is Cosmos: this is how indigenous people's world view explains the appropriation of Nature;

(2) The second concept is Corpus: this is the repertoire of ideas, cognitive explanations, about Nature;

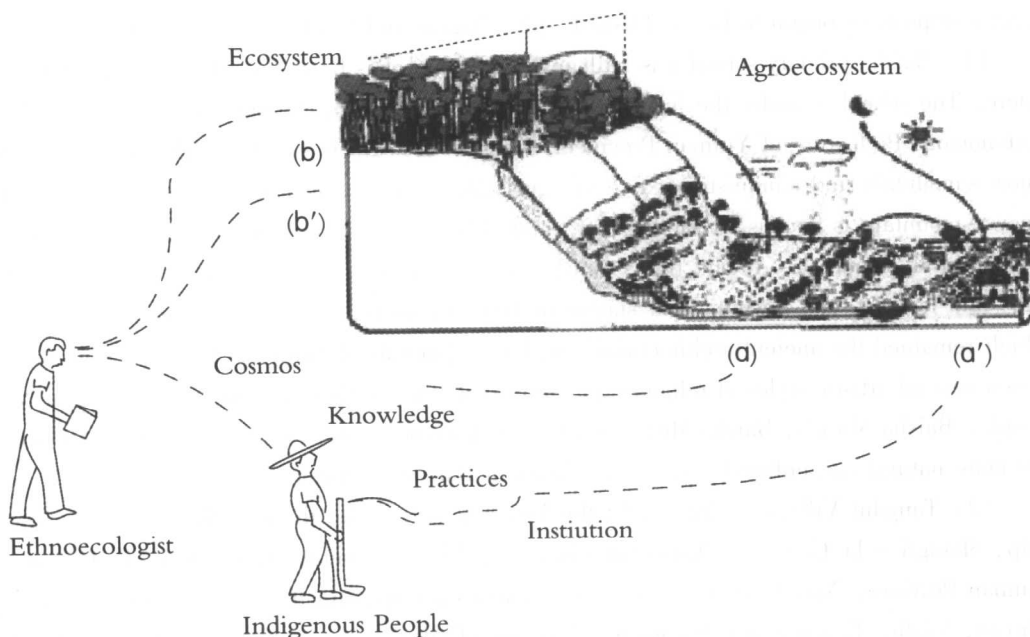
(3) The third concept is Praxis: the set of technical procedures by which nature is conserved.

The three concepts about indigenous knowledge can be reflected in the local people's cultural activities (such as traditional festivals), cultural landscapes (sacred mountain and forests), practices for managing natural resources (grazing, shifting cultivation, collecting NTFPs), handicraft-making, as well as cultural symbolic plants, and economic plants for their livelihoods.

IK is locally rooted in the culture of a particular place within particular society. Knowledge is composite but holistic, which is from different sources, their parents, indigenous experts and even scientific information. Knowledge is always imperfect (both indigenous and scientific), therefore involves an iterative learning process. Those sets of different learning stages of knowledge are well-represented by shaman, biemo, herbal doctors and even housewife in case of medicinal plants of Hani (Akha) society. Knowledge is a process for transforming natural landscapes into cultural landscapes (e.g., sacred mountains and lakes), ecological functions and livelihood support systems in the particularly situated socio-economic and biophysical environments. Knowledge is power to orient human action, is therefore social relations within community, social networks between lowland and upland, as well as political relations between periphery and center. By reading human managed or regulated landscapes, therefore can find out the clash of different forms of knowledge within individuals, among people within community (e.g., generation gaps), state and community.

Our beginning effort in the recovery of indigenous knowledge are exploring themes which arise out of social mapping of indigenous experts, cognitive mapping of indigenous knowledge through initial interviews of those experts, and participatory mapping of natural and cultural landscapes through local specialist's sketch maps, drawings, photos, video and illustration, as well as review old literature.

Main themes of community-based education include the following:



- (1) Cultural mentorship.
- (2) Indigenous knowledge and practices for sustainable livelihoods.
- (3) Environmental education based on indigenous knowledge.

Main dimensions of indigenous knowledge are:

- (1) Indigenous technical knowledge, through the elicitation of its structure by the use of taxonomies and classification systems.
- (2) Indigenous knowledge of social organization around the technical knowledge, to learn how communities organize themselves collectively to manage the extraction, use, and conservation of natural resources.
- (3) Indigenous teaching – learning transactions and communication, to see how people help each other learn or share information about natural resources, both intra – and inter – generationally.
- (4) Indigenous values and belief systems underlying local knowledge of natural resources, to know the scope and depth of people's feelings about their own knowledge and skills.

2 Project Sites

This project will experiment with a range of innovative approaches. Hence we propose to work in three project sites, which represent three ethnic groups in tropical, sub – tropical and temperate zones of ecosystems in Yunnan. We have selected three sites where previous surveys by team members have provided both detailed information on local livelihoods and cooperative

relationships have begun to be established with villagers and local government staff.

(1) Baisha primary school was built in 1724, which has been encircled in cultural atmosphere. The school is under the jurisdiction of Baisha Township, Yulong County, Lijiang Naxi Autonomous Prefecture of Yunnan Province. Baisha Township is situated under foot of Yulong Snow – mountain and administrates five villages with a population of more than 77000. Yuong Snow – mountain is famous for biodiversity, and Baisha Township enjoys the richness of natural and cultural resources. At one time, Baisha was prosperous with handicrafts such as bronze ware and leather, and an important station of Tea – horse Route. Baisha is one of the places which remained the ancient architectural complex and murals of Ming and Qing Dynasts, which mixed several artistic styles of religions and represents the architectural and pictorial art of Naxi people. Baisha Murals, Baisha Music and Baisha Ancient Town are famous toworlde. And there are more natural and cultural rural communities in Baisha Township.

(2) Tangdui Village is situated by the Jinsha River, under the jurisdiction of Nixi Township, Shangri – la County (Zhongdian County), Diqing Tibetan Autonomous Prefecture of Yunnan Province. Nixi Township consists of an area encompassing 4 groups of villages, namely Xinyan, Xinfu, Tangman and Jiangdong. 4 groups of villages are composed by 43 natural villages. Population is 7000, of which, 90% are Tibetans. Tangdui is one village covered by Tangman village group, 12 kilometers from the Township seat, Bonshutang. It is composed of 7 settlements, from south to north; they are Hala, Xianka, Namugu, Muronggu, Jiagen, Dujigu and Ximugu. There are totally 145 households, 880 persons, 98 percent of which are Tibetans. Tang in Tibetan means wide grassland. Dui means high place. Therefore, the name of the village means alpine grassland.

(3) Mengsong community is located in Jinghong County in southern Xishuangbanna, bordering Myanmar to the south. A small plateau in the center of the county bears the name Mengsong? Meng meaning plateau and song meaning high in the local language. Mengsong is an important sub – watershed of the Lancangjiang (Mekong) River, and is composed of 11 hamlets, including 10 Hani and one Lahu hamlet. The hamlet has a population of 2698 individuals living in 540 households (1992), and covers an area of 100 km². The Hani people originated from Hong He, the Red River region of central Yunnan, where they are believed to have practiced irrigated agriculture more than a thousand years ago (Ma 1983). Today there are approximately 1.2 million people of Hani ethnicity living in the uplands of Yunnan (1990 census). The Hani practice a composite swiddening system that includes traditional tea gardens (in the forest), intensively terraced rice paddies in the river bottoms, homegardens, livestock, and shifting cultivation on the hillslopes.

Given the pattern of learning process at different level, it will be necessary to retain a flexible definition of the area of the ‘project site’, since in some cases, community – based education will also have to cover multi – community issues, sometimes cross administrative bounda-