

Proceedings of

The Second French-MFU Seminar on

“Comparative analysis of cultural minorities and indigenous people”



Hosted by
French-Upper Mekong Sub-region Academic Cooperation Centre
Mae Fah Luang University, Chiang Rai, Thailand
November 30th, 2006



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**French-Upper Mekong Sub-region Academic Cooperation Centre
at Mae Fah Luang University**

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The University of Paul Valéry - Montpellier III, France

School of Management, Mae Fah Luang University

Contents

Report of the seminar	1
Documents/ Texts	
1. Fieldworks among North American native people (Prof. Danièle Vazeilles)	15
2. Identities and rights of minorities and indigenous peoples (Prof. Danièle Vazeilles)	25
3. Indigenous people and minorities (Prof. Danièle Vazeilles)	37
4. The Concept of Shamanism: Uses and Abuses (<i>Shamanism and New Age: Lakota Sioux Connections</i> , Prof. Danièle Vazeilles)	39
5. Rediscovery of Shamanic Heritage (<i>Revival of Lakota Sioux Shamanism</i> , Prof. Danièle Vazeilles)	67
6. Recherches Naturalistes en Région Centre - décembre 2004 - n°14 : La cohabitation hommes/ grands prédateurs en France (Loup et Ours) (<i>Le loup, le coyote et le bison, animaux emblématiques des Sioux et biodiversité du XIX^e au XXI^e siècles</i> , Prof. Danièle Vazeilles)	93
7. The contemporary issues for over seas' population in their territories and inside continental France (Prof. Jean-Pierre Doumenge)	107
Appendix	
- Description of the project	115
- Schedule of the seminar	122
- Report by Miss Charuwan Kasnok	123
- Discours par Melle ROLLET Céline	125
- Welcome and Opening Remarks by Assoc. Prof. Nareewan Chintakanond	126
- Closing Remarks by Miss Céline ROLLET	128

Report of the seminar

**Report of the Second French-MFU Seminar on
“Comparative analysis of cultural minorities and indigenous people”
30 November, 2006
Mae Fah Luang University, Chiang Rai, Thailand**

Migration is a universal phenomenon that runs through the entire course of human history. Despite these transfers of population and mixing of cultures, some indigenous minorities, or “autochthonous people”, still remain in their native lands as in North America: the Native Americans.

This problem (is it a real problem?) about minorities concerns France too, as it's composed of overseas territories, with a colonizing background, and considering itself as a welcoming country for immigrant persons.

It's about this question of minorities that Prof. Vazeilles, anthropologist in the University of Montpellier III in France, and Prof. Doumenge, geographer in Montpellier III too, were invited as guest-speakers to give some lectures in Mae Fah Luang on November 30th, during the Second Seminar French-MFU on “Comparative analysis of cultural minorities and indigenous people”.

Mrs Vazeilles, spent two years in the Cheyenne River Sioux Indian Reservation as a teacher at the local Indian High School. She shared with the participants of the seminar her researches, her observations and remarks about the way that the Indian people still follow their old customs and traditional beliefs.

Indian used to live in symbiosis with Mother Nature, according to their beliefs and shamanistic customs until the arrival of White Western people. Their way of life changed radically and their situation deteriorated as time passed on, and nowadays Indian live in reservations that are too small for all of them. According to the Trust Status, they are not the owners of these lands, but tenants of the lands that used to be theirs.

In the aim to improve their life and claim their rights, Native Indian were the first minority to organize themselves, but despite the battles and agreements, life in reservation is still precarious. However, it's noticeable that the situation in some reservation is better than 15 years ago, thanks to the implication of the inhabitants in “Indian Affairs” and more specifically in self-determination programs such as the program of conservation and restoration of bio-diversity on Indian lands.

Indigenous people are a kind of minority, but migrant and immigrant persons is another kind of minorities. France is involved in minority issue as it has to manage 5 million inhabitants who have an out-of-Europe origin. This is the question that Mr Doumenge spoke about in his lecture about “The contemporary issues for overseas population in their territories and inside continental France”.

There two kinds of minorities in France: overseas population, or islanders, and immigrant persons.

For overseas populations, their rights depend on the status of their isle, if it's a French region or not, if they get funds from European community or not. A large immigrant people came in France after World Wide II for its reconstruction in the 60's, when demand for a working force in building trade, metallurgy industry or car industry was important.

In the 80's, immigration kept on despite the slow down of economy. Nowadays, unemployment reaches 9% and in this context of general pessimism, unskilled immigrant from Africa are the weakest and in the most precarious situation. In the other hand, the persons who come from French Caribbean islands have a high education level and are better integrated thanks to their universities.

If people are sad, hopeless, and unemployed it isn't so surprising that they go and manifest their misery, as in Marseille or Paris last year.

Very interested by the theme, participants didn't hesitate to ask a lot of questions as:

- *What is the difference between "integration" and "assimilation"?*

Integration phenomenon occurs when a person belongs to a bigger group and adopts its values and cultural aspects and keeps a lot of self-determinating control of one's way of life.

Assimilation is the phenomenon when a person forgets its original backgrounds when he/she integrates another group.

- *Last year, France was the scene of big troubles in the suburbs. Was it a kind of answer to the politics of Internal Affairs Minister, Mr Sarkozy?*

The problems were mostly linked with the poorness of people, their instability and precarious situation.

- *What are the gateways for Native American?*

Native American should have a better participation in "Indian Affairs" and should involve into the programs of conservation and restoration of bio-diversity. Some of them get wealth from the casino inside the reservation, or their manufactured goods.

- *How can person manage one's feeling when they leave their homeland?*

Person when they leave their homeland to go to France for example, feel very proud of their backgrounds and want to reproduce their way of life they used to have in the country where they moved.

- *What are the different methods of minority management between France and the USA.?*

That depends on the policy of the country, if we think about unity as in France or about exclusion of these minorities

Rapport du deuxième séminaire Franco-MFU sur :
« Comparative analysis of cultural minorities and indigenous people »
30 Novembre 2006

Les phénomènes migratoires sont des phénomènes universaux qui ont toujours eu lieu, de l'époque préhistorique à nos jours.

Malgré ces déplacements et ces brassages de cultures, il reste un peu partout sur le globe, des minorités indigènes, ou « autochtones », comme en Amérique du Nord, que ce soit au Canada ou aux Etats-Unis : les Native Americans.

Mais le « problème » (est-ce vraiment un problème ?) sur les minorités, concerne aussi un pays comme la France, composée de territoires d'outre-mer, ayant un passé colonisateur, et se considérant comme une terre d'accueil.

C'est sur cette question de minorités, que Mme Vazeilles, professeur d'anthropologie à Montpellier III, et Mr Doumenge, professeur de géographie à Montpellier II également, ont été invités à intervenir lors du **Second Séminaire Franco-MFU sur « Comparative Analysis of cultural minorities and indigenous people »**, devant un public composé d'étudiants et de professeurs de l'université Mae Fah Luang, le 30 novembre 2006.

Ayant vécu parmi les Indiens de la réserve de Sioux River dans le Dakota du Sud, Mme Vazeilles nous a fait part de ses recherches, de ses observations et de ses réflexions alors qu'elle était professeur de littérature anglaise et américaine, d'anthropologie et de français dans le lycée de la réserve.

Jusqu'à l'invasion par les Occidentaux, les Indiens vivaient en harmonie avec la Nature, selon leurs croyances et leur coutumes chamaniques. Mais cet ordre a été bouleversé et leur situation s'est dégradée au fil du temps, pour finalement se retrouver dans des réserves, parcelles de terre trop petites appartenant au gouvernement fédéral, qui selon la Trust Status ne leur donne pas le statut de propriétaire, mais locataires de leurs anciennes terres.

Face à la dégradation de leurs conditions de vie, les Indiens ont été la première minorité à s'organiser afin de revendiquer leurs droits, et malgré les batailles et les accords signés, la vie dans les réserves reste précaire. Toutefois, la situation dans certaines réserves est meilleure qu'il y a 15 ans, grâce à l'implication de ses habitants dans les « Indian Affairs » et plus spécialement dans les programmes fédéraux d'auto-développement, qui leur donne la responsabilité de la conservation et de la restauration de la biodiversité sur les terres indiennes, tout en ayant la charge de développer l'écotourisme.

La notion de « minorité » inclut les peuples indigènes, et les personnes migrantes et immigrantes. C'est le deuxième cas de figure que la France connaît actuellement, comme nous l'a présenté Mr Doumenge, ou comment la France gère-t-elle ses 5 millions d'habitants qui ont une origine en-dehors de l'Europe ?

Deux cas de minorités se présentent en France : les insulaires et les immigrants.

En ce qui concerne les insulaires, leurs droits dépendent du statut de leur île, si elles sont reconnues comme régions françaises ou non, et bénéficient ou non des fonds de l'Europe.

La France a connu une forte immigration lors de l'après-guerre, au moment de sa reconstruction, dans les années 60, où la demande de main d'œuvre dans le bâtiment, l'industrie métallurgique ou de l'automobile était importante.

Dans les années 80, l'immigration a continué malgré le ralentissement de l'économie. Et en 2006, alors que le chômage atteint les 9%, les immigrants d'Afrique, peu qualifiés, sont les plus touchés et leur situation est des plus précaire, contrairement aux personnes venant des îles Caraïbes Françaises, qui grâce à leurs universités, ont un haut niveau d'éducation et sont mieux intégrés à la société.

Les problèmes naissent à partir du moment où l'immigration est vécue comme un exil, et que les immigrants doivent faire face à la pauvreté, comme l'ont montrés les soulèvements dans les quartiers dits défavorisés de grandes villes comme Paris ou Marseille.

Très intéressés par les divers sujets, les participants n'ont pas hésité à poser de nombreuses questions, parmi lesquelles :

Q : *Quelle est la différence entre « intégration » et « assimilation » ?*

R : On parle d'intégration lorsqu'une personne fait partie d'un plus grand groupe en adoptant ses valeurs et ses aspects culturels tout en gardant un contrôle de son ancien mode de vie.

L'assimilation est le phénomène d'oubli de ses origines au moment de faire partie d'un autre groupe de personnes.

Q : *Est-ce que les problèmes qu'a connus la France l'année dernière sont dus à la politique du ministre de l'intérieur Mr Sarkozy ?*

R : Les problèmes sont principalement liés à la pauvreté et au manque d'espoir de la part des jeunes qui ne voient aucun avenir en France. Ils sont donc désœuvrés et lancent un appel au secours au gouvernement.

Q : *Quelles sont les voies de secours pour les indiens d'Amérique ?*

R : Les indiens qui ont vu leurs conditions de vie s'améliorer, sont ceux qui se sont investis dans les « Indian Affairs », et dans les programmes de conservation et de restauration de la bio-diversité. D'autres tirent d'immenses fortunes de leurs casinos, comme les Pequot en Nouvelle Angleterre, ou de leurs produits manufacturés.

Q : *Comment la France et les Etats-Unis gèrent-ils la question des minorités sur leurs territoires ?*

R : Bien qu'ayant signé des accords relevant du pouvoir fédéral, les Etats-Unis restent un pays où chaque Etat gère la question indienne à sa manière, tandis que la France rêve d'unité où tous les citoyens vivraient en harmonie, c'est pourquoi la question de l'immigration et des minorités a toujours été au cœur de la politique française.

สรุปผลการสัมมนาเชิงวิชาการ

The Second French-MFU Seminar

Them: “Comparative analysis of cultural minorities and indigenous people”

วันพฤหัสบดีที่ 30 พฤศจิกายน 2549

ณ มหาวิทยาลัยแม่ฟ้าหลวง

จัดโดย หน่วยความร่วมมือทางวิชาการฝรั่งเศส-อนุภูมิภาคกลุ่มแม่น้ำโขง ณ มหาวิทยาลัยแม่ฟ้าหลวง
ร่วมกับ มหาวิทยาลัยมอแปลลิเยร์ 3 ประเทศฝรั่งเศส

สนับสนุนโดย

1. Service for Culture, Science and Development of French Embassy, Thailand
2. Thai Airways International Public Company Limited
3. School of Management, Mae Fah Luang University

สถานที่ ห้อง 306 อาคาร D1 มหาวิทยาลัยแม่ฟ้าหลวง จ. เชียงราย

วัน/ เวลา วันพฤหัสบดีที่ 30 พฤศจิกายน 2549 เวลา 08.00-16.15 น.

ผู้เข้าร่วม

การสัมมนาครั้งนี้ได้ตั้งเป้าผู้เข้าร่วมไว้จำนวน 50 คน แต่มีผู้เข้าร่วมจริงจำนวน 142 คน ประกอบด้วย

- อาจารย์สำนักวิชาศิลปศาสตร์ สำนักวิชาการจัดการ สำนักวิชานิติศาสตร์ และสำนักวิชาเทคโนโลยีสารสนเทศ
- นักศึกษาสำนักวิชาศิลปศาสตร์ และสำนักวิชาการจัดการ (สาขาวิชาการจัดการการท่องเที่ยว)
- นักศึกษาระดับปริญญาโท สาขาวิชาวัฒนธรรมศึกษา
- นักจัดรายการวิทยุ ทอ. 015 เชียงราย FM. 94.25 MHz
- บุคลากรของมหาวิทยาลัยแม่ฟ้าหลวง

วิทยากร จากมหาวิทยาลัยมอแปลลิเยร์ 3 ประเทศฝรั่งเศส

1. Prof. Danièle VAZEILLES (นักมนุษยวิทยา)
2. Prof. Jean-Pierre DOUMENGE (นักภูมิศาสตร์)

ผู้สรุปความระหว่างการสัมมนา อาจารย์กรวิก ถีระแก้ว (อาจารย์ประจำสำนักวิชาศิลปศาสตร์)

ช่วงพิธีเปิด

นางสาวจาวรรรณ กาสนอก และ Miss Céline ROLLET จากหน่วยความร่วมมือทางวิชาการ ฝรั่งเศสฯ กล่าวรายงาน โดยได้รับเกียรติจาก รองศาสตราจารย์รวิวรรณ จินตกานนท์ รองอธิการบดีฝ่ายวางแผนและพัฒนาความสัมพันธ์ภายนอก เป็นผู้กล่าวเปิดการสัมมนา

ภาคเช้า: บรรยายโดย Prof. Danièle VAZEILLES ซึ่งท่านเป็นนักมนุษยวิทยา ได้เล่าถึงประสบการณ์การทำงานด้านการวิจัย เกี่ยวกับชาวอินเดียนแดงในแถบอเมริกาเหนือ โดยเฉพาะอย่างยิ่งที่รัฐดาโกต้าใต้ (South Dakota) และดาโกต้าเหนือ (North Dakota) ของสหรัฐอเมริกา บริเวณแม่น้ำเชเยน (Cheyenne River) ซึ่งเป็นดินแดนที่รัฐบาลสหรัฐอเมริกามอบให้เป็นที่อยู่อาศัยของชาวอินเดียนแดงที่ถือว่าเป็นชนพื้นเมืองในแถบนั้น โดย Prof. Danièle VAZEILLES ได้ใช้ชีวิตอยู่ที่นั่นเป็นเวลาถึง 2 ปี เพื่อเรียนรู้วิถีชีวิต ความเป็นอยู่ของชาวอินเดียนแดงที่มีชีวิตผูกพันอยู่กับธรรมชาติ มีความเชื่อตามบรรพบุรุษ อีกทั้งยังได้เรียนรู้ถึงความสัมพันธ์ และการติดต่อสื่อสารระหว่างชาวอินเดียนแดงและประชากรกลุ่มอื่นๆ

ท่านได้เปรียบเทียบวิถีการดำเนินชีวิตของชาวอินเดียนแดงในอดีตและในปัจจุบันว่า ชาวอินเดียนแดงในอดีตนั้นดำเนินชีวิตตามบรรพบุรุษ เร่ร่อนตามฝูงวัวควายไปตามทุ่งหญ้าอันกว้างใหญ่ในอเมริกาเหนือ และบางกลุ่มก็อยู่รวมกันเป็นหมู่บ้าน สร้างกระโจมที่พักจากหนังสัตว์ หรือสร้างบ้านด้วยหินหรือไม้แล้วมุงหลังคาด้วยดิน ประกอบอาชีพเกษตรกรรม มีวิถีชีวิตที่ผูกพันอยู่กับธรรมชาติ เชื่อในเทพเจ้า ดวงดาว วิญญาณ และสิ่งลึกลับในจักรวาลนี้ ซึ่งชาวอินเดียนแดงเชื่อว่า ธรรมชาติและวัฒนธรรมประเพณีเหล่านี้เกี่ยวข้องกับสัมพันธ์กัน และไม่สามารถแยกออกจากกันได้ แต่ปัจจุบันนี้มีชาวอินเดียนแดงจำนวนไม่น้อยที่หันมานับถือศาสนาคริสต์

ในสหรัฐอเมริกา และ แคนาดา มีชาวอินเดียนแดงอยู่ประมาณ 2 ล้านคน สามารถจำแนกได้เป็น 2 กลุ่มใหญ่ ๆ คือ ชาวอินเดียนแดงร้อยเปอร์เซ็นต์ (full-bloods) และชาวอินเดียนแดงเลือดผสม (mixed-bloods) ชาวอินเดียนแดงบางส่วนก็ยังคงอาศัยอยู่ในผืนแผ่นดินเดิมที่พวกเขาเคยเที่ยวเตร่เร่ร่อนอย่างอิสระเสรี และบางส่วนก็ถูกเนรเทศอย่างโหดเหี้ยมทารุณไปสู่รัฐทางด้านตะวันตก (Dakotas, Oklahoma) ซึ่งไม่กี่ปีต่อมาก็ได้กลายเป็นถิ่นที่อยู่ของชาวอินเดียนแดงไป

ท่านยังได้กล่าวถึงการต่อสู้และปัญหาของชาวอินเดียนแดงว่า ระหว่างศตวรรษที่ 20 ชาวอินเดียนแดงไม่ได้ต่อสู้ในสนามรบอีกต่อไป หากแต่เป็นการสู้รบกับระบบทางการเมือง เศรษฐกิจ และกฎหมายของรัฐบาลประชาธิปไตยจากหลายประเทศในแถบอเมริกาเหนือแทน และได้มีการเซ็นสนธิสัญญาต่าง ๆ ระหว่างรัฐบาลสหรัฐอเมริกา แคนาดา และชาวอินเดียนแดง เพื่อช่วยผลักดันวิถีชีวิต ความเป็นอยู่ของชาวอินเดียนแดงให้ดีขึ้น เช่น การมีสิทธิเสรีภาพ การศึกษา สุขภาพอนามัย ศาสนา และ

ศิลปวัฒนธรรม เป็นต้น นอกจากนี้ ในปี ค.ศ. 1990 ชาวอินเดียนแดงยังได้เข้าร่วมโครงการต่าง ๆ ที่จะช่วยฟื้นฟูความหลากหลายทางชีวภาพให้กลับคืนมา เพราะพวกเขาตระหนักดีว่าระบบนิเวศน์ที่สมบูรณ์นั้น มีประโยชน์ทั้งต่อมนุษย์และสัตว์ป่า และยังเป็นปัจจัยสำคัญในการรักษาวัฒนธรรมประเพณีของพวกเขาไว้ได้

อย่างไรก็ตาม สถานการณ์ของชาวอินเดียนแดงในปัจจุบันนี้ไม่สู้จะดีนัก ชีวิตในแผ่นดินหรือเขตแดนที่อาศัยอยู่ยังคงไม่แน่นอนและไม่มั่นคง เกือบ 40 % ของชาวอินเดียนแดงยังประสบกับปัญหาความยากจน อัตราการว่างงานสูงถึง 48-80% แต่ก็ถือว่าดีขึ้นกว่าเมื่อ 15 ปีที่ผ่านมา เนื่องจากได้มีองค์กรต่าง ๆ ให้ความสนใจเข้ามาช่วยเหลือมากขึ้นนั่นเอง

ท่านยังได้พูดถึง ขบวนการปรับเปลี่ยนแผนหรือลักษณะวัฒนธรรม (Acculturation) ว่าเป็นกระบวนการของการดัดแปลงและปรับเปลี่ยนเพื่อไปสู่รูปแบบของวัฒนธรรมใหม่ ซึ่งเป็นกระบวนการที่จะเกิดขึ้นเมื่อประชากรที่มีความแตกต่างกันทางด้านสังคมและวัฒนธรรมมาอยู่ร่วมกัน ซึ่งสามารถแบ่งได้ 2 ลักษณะ คือ

1. Integration : เป็นปรากฏการณ์ที่เกิดขึ้นเมื่อชนกลุ่มน้อยเข้าไปอยู่ท่ามกลางกลุ่มชนที่ใหญ่กว่า แล้วพยายามรับเอารูปแบบของวัฒนธรรม และค่านิยม แล้วพยายามปรับตัวให้เข้ากับสภาพแวดล้อม และสังคมของชนกลุ่มใหญ่ แต่ในขณะเดียวกันก็ยังคงรักษาวิถีชีวิตแบบเดิมของตนเองไว้

2. Assimilation : เป็นปรากฏการณ์ที่เกิดขึ้นเมื่อชนกลุ่มน้อยเข้าไปอยู่ร่วมกับชนกลุ่มใหญ่แล้วเปลี่ยนสภาพหรือละทิ้งวัฒนธรรมเดิม เพื่อไปสู่รูปแบบของวัฒนธรรมของชนกลุ่มใหญ่อย่างสิ้นเชิง

ท่านได้กล่าวถึงปัญหาหลัก ๆ ของชนกลุ่มน้อยและชนพื้นเมืองในหลายประเด็น เช่น การอนุรักษ์ภาษาและวัฒนธรรม สิทธิการถือครองที่ดิน การเป็นเจ้าของกรรมสิทธิ์และการใช้ประโยชน์จากทรัพยากรธรรมชาติ การตัดสินใจทางการเมืองและความอิสระในการปกครองตนเอง การเสื่อมของสภาพแวดล้อม ความยากจน ปัญหาสุขภาพ และการแบ่งแยก เป็นต้น

ภาคท้าย: บรรยายโดย Prof. Jean-Pierre DOUMENGE

ท่านได้พูดถึงปัญหาในปัจจุบันสำหรับชาวต่างชาติที่อาศัยอยู่ในดินแดนหรือประเทศที่เป็นอาณานิคมของฝรั่งเศส และพลเมืองที่อาศัยอยู่ในประเทศฝรั่งเศส ประเทศฝรั่งเศสเกี่ยวข้องกับเรื่องของชนกลุ่มน้อยได้อย่างไร? สาเหตุก็เพราะว่า ดินแดนของฝรั่งเศสนั้นแบ่งได้เป็น 2 ส่วนใหญ่ ๆ คือ ส่วนที่เป็นแผ่นดินใหญ่ (Mainland) ในทวีปยุโรป และส่วนที่เป็นดินแดนอาณานิคม (Territories) อีกส่วนหนึ่ง ดังนั้นในหลายศตวรรษที่ผ่านมา ประชากรบนแผ่นดินใหญ่ของฝรั่งเศส จึงมีโอกาสเกี่ยวข้องกับวัฒนธรรมที่หลากหลาย เนื่องจากมีประชากรหลากหลายเชื้อชาติและเผ่าพันธุ์อาศัยอยู่ ซึ่งส่วนมากเป็นผู้อพยพ ด้วยเหตุนี้จึงทำให้ประเทศฝรั่งเศสมีชนกลุ่มน้อยอาศัยอยู่หลากหลายกลุ่มมาก เช่น ชาวผิวดำ ชาวจีน อินโดนีเซีย เวียดนาม ฯลฯ ชนกลุ่มน้อยในฝรั่งเศสสามารถแบ่งได้เป็น 2 พวกคือ ผู้อพยพ และชาวเกาะที่เคยอาศัยอยู่ในดินแดนที่เป็นอาณานิคมของฝรั่งเศสมาก่อน

ตั้งแต่ปี ค.ศ. 2000 ฝรั่งเศสมีพลเมืองถึง 63 ล้านคน ซึ่ง 2.1 ล้านคนเป็นชาวต่างชาติที่อพยพมาจากประเทศที่เคยเป็นอาณานิคม เช่น Maghreb (Algeria, Morocco, Tunisia) ชาวแอฟริกันผิวดำ และประเทศในแถบทะเลเมดิเตอร์เรเนียนตะวันออก (Lebanon and Syria or Indochina peninsula) อีก 900,000 คน อพยพมาจากประเทศแถบเอเชีย (Turkey, China, India, Pakistan, and Sri Lanka) 2 ล้านคน เป็นครอบครัวของชาวต่างชาติที่อพยพมาตั้งรกรากในฝรั่งเศสหลายทศวรรษมาแล้ว (Northern Africa, Caribbean Islands, Western Africa, South East Asia, and Indian Ocean Islands) จากข้อมูลดังกล่าวแสดงให้เห็นว่ามีประชากรของฝรั่งเศสถึง 5 ล้านคนที่มีถิ่นกำเนิดนอกยุโรป แล้วมาอาศัยอยู่ในประเทศฝรั่งเศสเป็นการถาวร

ในปัจจุบันนี้ พรรคการเมืองบางพรรคในฝรั่งเศสคิดว่าการ “Integration” คงจะไม่ใช่ว่าจะช่วยในการจัดการกับการอพยพของผู้คนได้อีกต่อไปแล้ว ดังนั้นเพื่อให้ได้มาซึ่งระบบการบริหารจัดการที่มีประสิทธิภาพ เราจะต้องจัดการกับความหลากหลายทางวัฒนธรรมให้ดีและครอบคลุมทั้งในฝรั่งเศสและในดินแดนที่เป็นอาณานิคม ซึ่งมีคำถามที่น่าสนใจสำหรับรัฐบาลฝรั่งเศสอยู่ 2 ข้อ คือ

1. จะมีวิธีการรวมเอาวัฒนธรรมและการปฏิบัติ ของชนกลุ่มน้อยมาเป็นนโยบายของสาธารณชนได้อย่างไร?
2. จะมีวิธีเชิญชวนหรือกระตุ้นให้คนส่วนใหญ่ยอมรับความแตกต่างที่เป็นด้านบวกของชนกลุ่มน้อยได้อย่างไร?

เวลา 16.30 กล่าวปิดงาน โดย Miss Céline ROLLET จากหน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ

ประโยชน์และผลที่ได้รับจากการเข้าร่วมโครงการ

1. ผู้เข้าร่วมได้รับความรู้เพิ่มเติมเกี่ยวกับเรื่องชนกลุ่มน้อย และได้ทราบแนวทางการบริหารจัดการความหลากหลายทางวัฒนธรรม และสามารถนำความรู้ไปปรับใช้ในการทำงานจริงได้
2. เกิดมุมมองประเด็นปัญหาใหม่ ๆ เกี่ยวกับการบริหารจัดการชนกลุ่มน้อยในประเทศไทย
3. เกิดเครือข่ายทางวิชาการระหว่างประเทศในเรื่องชนกลุ่มน้อยมากขึ้น
4. อาจารย์และนักศึกษาได้นำความรู้และประสบการณ์ไปใช้ในการเรียนการสอน
5. สร้างแรงบันดาลใจให้กับนักศึกษาในเรื่องการพัฒนาความรู้ด้านสังคมศาสตร์มากขึ้น

ข้อสังเกตจากการเข้าร่วมโครงการ

1. อาจารย์ให้ความสนใจลงพื้นที่และพูดคุยแลกเปลี่ยนความคิดเห็นร่วมกับวิทยากร ซึ่งทำให้เกิดประโยชน์ในการพัฒนาการเรียนการสอน การพัฒนาสังคม ซึ่งจะนำไปสู่การทำวิจัยร่วมต่อไปในอนาคตได้ และนอกจากนี้นักศึกษายังได้ให้ความสนใจเข้าร่วมการสัมมนาในครั้งเป็นอย่างดี จึงถือได้ว่าบรรลุผลตามวัตถุประสงค์และเป้าหมายที่ได้กำหนดไว้

2. วิทยากรมีความตั้งใจในการนำเสนอ และมีความรู้ความเชี่ยวชาญเป็นอย่างมาก
3. ผู้เข้าร่วมสัมมนามีส่วนร่วมในการแสดงความคิดเห็น และซักถามดีมาก
4. ผู้เข้าร่วมมีความประทับใจในบรรยากาศที่เป็นกันเอง และประทับใจที่มหาวิทยาลัยให้ความสำคัญกับชนกลุ่มน้อย และสิ่งที่วิทยากรนำมาถ่ายทอดมีประโยชน์ต่อสังคมมาก ๆ
5. มีการสรุปใจความเป็นภาษาไทยเพื่อให้นักศึกษาเข้าใจมากขึ้น

ข้อเสนอแนะ

1. ควรมีการโฆษณาประชาสัมพันธ์ให้มากกว่านี้ เพราะช่วงเช้ามีผู้เข้าร่วมน้อย อย่างไรก็ตามในช่วงบ่ายมีนักศึกษาให้ความสนใจรับฟังเป็นจำนวนมากพอสมควร
2. ถ้าเป็นไปได้วิทยากรควรจะใช้ PowerPoint ในการนำเสนอ เพราะจะช่วยให้ผู้ฟังไม่หลงประเด็น และเข้าใจได้ดียิ่งขึ้น อีกทั้งยังช่วยให้ผู้ฟังจะสามารถจับประเด็นสำคัญในแต่ละหัวข้อได้ง่ายขึ้นด้วย และควรมีรูปภาพประกอบด้วยเพื่อช่วยให้ผู้ฟังเกิดจินตนาการและมองเห็นสิ่งที่วิทยากรต้องการสื่อออกมาได้ดียิ่งขึ้นอีก

คำถามที่น่าสนใจระหว่างการสัมมนา

1. ให้อธิบายความแตกต่างระหว่าง “integration” และ “assimilation” ?
 - “Integration” เป็นปรากฏการณ์ที่เกิดขึ้นเมื่อบุคคลเข้าไปอยู่กับชนกลุ่มใหญ่ แล้วพยายามปรับตัวให้เข้ากับสภาพแวดล้อม สังคม และวัฒนธรรมใหม่ แต่ในขณะเดียวกันก็ยังคงรักษาวิถีชีวิต และความเป็นตัวของตัวเองไว้เหมือนเดิม ในทางตรงกันข้าม “assimilation” เป็นการทำให้เหมือนหรือคล้าย โดยการละทิ้งวัฒนธรรมเดิมหรือวิถีชีวิตแบบเดิมของตนเองเพื่อไปสู่วัฒนธรรมใหม่
2. ปีที่ผ่านมา มีการจลาจลหรือการประท้วงใหญ่ในแถบชานเมืองของฝรั่งเศส มีสาเหตุมาจากอะไร ?
 - ปัญหาส่วนใหญ่ของการจลาจลเกี่ยวข้องกับความยากจนของประชาชน ความไม่แน่นอนของการจ้างงาน การเงิน เป็นต้น
3. ชาวอินเดียนแดงในอเมริกา จะมีวิธีการยกระดับชีวิต หรือพัฒนาคุณภาพชีวิตให้ดีขึ้นได้อย่างไร ?
 - ชนพื้นเมืองของอเมริกาควรจะมีส่วนร่วมใน “Indian Affairs” ให้มากขึ้น และควรที่จะเข้าร่วมโครงการอนุรักษ์ธรรมชาติ และการฟื้นฟูสิ่งแวดล้อมและความหลากหลายทางชีวภาพให้กลับคืนมาเหมือนเดิม หรืออาจจะหารายได้จากการเล่นคาสิโนในพื้นที่ หรือจากการทำอุตสาหกรรมในครัวเรือน เช่น งานฝีมือ เป็นต้น
4. อยากให้อธิบายถึงความแตกต่างในการบริหารจัดการในเรื่องชนกลุ่มน้อยของประเทศฝรั่งเศสและสหรัฐอเมริกา ?
 - วิทยาการเสนอแนะว่า ไม่มีกฎเกณฑ์หรือหลักการที่แน่นอน ขึ้นอยู่กับนโยบายของประเทศนั้น ๆ และไม่มีอะไรที่ดีที่สุด ถึงแม้ว่าวิธีที่ใช้ได้ผลกับประเทศหนึ่งอาจจะใช้ไม่ได้ผลกับประเทศอื่น ๆ ก็ได้ ในฝรั่งเศสจะมีผู้อพยพเข้ามาอยู่เยอะมาก เช่น ชาวมุสลิม ชาวแอฟริกัน เป็นต้น ในขณะที่ประเทศสหรัฐอเมริกามีชนพื้นเมืองคือชาวอินเดียนแดง ดังนั้น การบริหารจัดการความหลากหลายอาจจะมีวิธีที่แตกต่างกันออกไปตามความเหมาะสม

Documents / Texts

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PLEASE NOTE that this is not a paper to be published and edited. It is merely a text to be shared and discussed **within** our workshop for the 2nd French-MFU seminar at Mae Fah Luang University, Chiang Rai. Most of the materials for this work-draft have been published in several papers in French and English (see the bibliographical references at the end of the draft text).

FIELDWORKS AMONG NORTH AMERICAN NATIVE PEOPLE.

I am a social and cultural anthropologist who has been doing research with, and about the North American Indians of the High Plains of North America, especially the Lakota Sioux people who live in the states of South Dakota and North Dakota in the USA. Other Sioux people live in Manitoba and Saskatchewan, two Canadian states.

I wanted to understand how come North American Indian people were still living following so many of their old customs and traditional religious beliefs.

I spend two years – 1969-71 – on the Cheyenne River Sioux Indian Reservation in South Dakota as a teacher at the local Indian high school. I was teaching American and English literatures, Social Anthropology and basic French. Why French ? A third of the Plains Indians are descendants of French Canadian trappers, or French traders coming from St Louis on the Missouri River during the first part of the 19th century. Some of them are easy to recognize their last names being French.

For those two years, and many summers ever since, I have shared the Indian way of life as much as I could to better understand them and to find out the interrelations and connections between the Indian people and the non Indian people.

North American Indians yesterday

I cannot here explain everything about North American Indians. I will speak about the Plains Indians, whose ancestors were living for some as nomadic people following the American buffaloes, the bison (*Bison bison*) in their migrations across the central plains and high prairie (i.e. grasslands) of North America. Other Plains Indians were agricultural people living in villages of tents - tipis- made of hides or houses made of stone, wood and covered with earth.

The Indians and the World

I will speak about Plains Indian people as an anthropologist, but I will also try to use their own words to better translate their conception of the world as a global, holistic ecosystem where « *everything* », i.e. human beings, animals, plants, « *natural things* » (mountains, rivers...) and « *sky things* », (rainbow, stars, moon, sun) are all connected and interdependent. Most of the « *things of the universe* » are thought to be of a spiritual nature and are organized in « *nations* » (*oyate*): « *winged nation* », « *four-legged nation* », « *two legged nation* » (which by the way includes human beings and bears), or « *people* »: « *star people* », « *buffalo people* »... As it is, the separation between nature and culture is almost non existant « *we are all related* », *Mitakuye Oyasmin* in the Lakota language. For the

Sioux lakiste, this saying is a most powerful one ; it always ends traditional shamanistic rituals.

Nowaday, a lot of Indian people are christian. Most traditional Indians believe in a mysterious universal power called wakan by the Lakotas, orenda by the Iroquois, manitou by the Algonkians, Agudar by the Aleutes... Their religious beliefs are strongly animistic and shamanistic They are integrated into everyday life and manifest themselves through natural symbols. Seers, healers, medicine men and shamans... ..

Indians today

The Indians today are still more or less organized in two groups of people : the *full-bloods* and the *mixed-bloods* or *halfbreeds*. A third to more than half of the Indian people in North America are children of mixed couples (White & Indian, Black & Indian mostly). But some of the so-called and self-called, full-bloods are the children of White trappers and traders that have been officialy and ritually adopted into the tribe during the 19th century.

Nowadays, for most of the US Indian tribes, in order to be recognized as a North American Indian by the Indian people and the US government, one has to have at least 1/4th of « *Indian blood* ». So it is important to know your quota of *Indian blood* if you want to be recognized as a member of the Indian tribe of your relatives.

To be recognized as a member of an Indian tribe is to be able to partake of the benefits given to the tribe according to the treaties signed with the Canadian (and the United Kingdom) and later the US governments.

Indian Reservations, lands in Trust status

Many treaties did set apart pièces of land to be held in Trust status for the Indian tribes by the Bureau of Indian Affairs and the Interior Department of the federal governments in Washington, or Ottawa. Some tribes are living today on what is left of the land on which they used to roam freely. Others have been quite brutally deported to western states, which for a few years were considered to be « *Indian lands* » (the Dakotas, Oklahoma).

Indian fights and problems

Turing the 20th century, Indian wars were no longer fought on battlefields on the western plains, but within the political, economical and law systems of the democratic governments of North America. The federal governments both in Washington and Ottawa proved many times they were rater pro-Indian, at least more so than the local state-governments. They helped the Indian people in their fights for lands and rights against the western states were most of the Indian Reservations are to be found.

Treaties, Agreements....

Between 1607 and 1776, 175 treaties were signed between « *Indian Nations* » and the UK and Canada's governments; and later 370 with the US federal government. In The US, the first treaty was in 1778 with the Delaware Indians, the last one in 1868 with Nez Pierced Indians. After that treaty, according to the US federal government, the « *Indian nations* » became « *domestic dependent nations* ».

Since 1871, the US federal government deals with Indian people through alliances, agreements and conventions.

There are 515 officially recognized or scheduled tribes, and some 200 communities recognized by Indians and anthropologists. Some 26 of the later are recognized at the state level. Many of them are still waiting to be recognized as offical tribes in order to benefit

from the cultural, social and political rights given to North American Indigenous people according to the treaties.

In the United States today, « Native Americans », including Inuit and Aleutes from Alaska, are 2 786 600 (they constitute about 1.5% of the 2003 US Census figures). Are Hawaiians « Native Americans » ?

Some of the most pertinent Acts and agreements

1924, the Indian Citizenship Act gave to the US Indigenous people the American citizenship.

1934, Indian Reorganisation Act (IRA) allowed the last allotments with Indian Reservations. More important it gave back to the Indian people the right of political organizations they used to have. Some tribes and reservations shared several tribes organized their tribal government according to old tribal customs others choose to write their constitution in agreement with the US federal constitution. This was the choice of the Sioux people.

Termination policy

Around 1950, President Eisenhower (a democrat) wanted to drastically terminate the Indian Reservations. A policy which went on less openly under the government of President Kennedy. In consequence, the Indians had to organize themselves into radically oriented associations.

1975, Self-Determination and Education Assistance Act

Since 1972, the BIA take care of most of the Indian Schools and several university colleges on the Reservations. Those « community colleges » located on the reservations propose, along with a regular university cursus, courses in North American Indian ways of life, about the spiritual knowledge of the Interdependence between human beings, animals and plants ; they explain the Life Powers and their connections with the Four Directions of the World. The Indian people believe this traditional sacred knowledge is supposed to teach to their young people and the non Indians how to live in Harmony with Nature... In the community colleges, a great emphasis is made on technical and scientific innovations, and artistic activities.

1976, Health Care Improvement Act takes care of all Indian Health Centers and Hospitals on Indian Reservations through the Indian Health Service (I.H.S.).

1978, Indian Child Welfare Act stopped the adoption of Indian orphans by non Indian people, which used to be a well developed « custom » for a so called faster assimilation policy of the North American Indians in mainstream America.

1978, American Indian Religious Freedom Act . This public law re-enacted the religious freedom of American Indians in the USA. Actually, the coming back of the Indians to their traditional religious beliefs took place soon after the 2nd World War. For example, the Lakota Sioux held in 1950 their first officially announced Sundance. The Sundance is the most important celebration of the Plains Indians. In 1991 ; another public law had to be passed to regularize the use of peyote, an hallucinogenic cactus by the members of the Native American Church.

1988, Indian Gaming Regulatory Act (I.G.R.A.)

1990, Indian Arts and Craft Act (IACA)

The revival of cultural and artistic activities can be observed during Indian traditional Celebrations (powwows) and « all Indian rodeos », which show the dynamical capacities of the Indian cultural heritage and the importance of their spirituality. During these celebrations, many traditional rituals (gives-aways, Indian name giving...) take place on the Reservations and in urban centers.

NORTH AMERICAN INDIANS AND SELF-DETERMINATION

North American Indians were among the first Indigenous people of this planet to organize themselves as soon as 1920. First with the help of humanitarian and Christian White people. Some associations were and still are federal Agencies, as for example the Office of Indian Education (OIE).

Right after World War II, appeared Indian associations founded by the Indians themselves. Here are some well known North American Organizations :

- 1944, National Congress of American Indians (NCAI, Washington, D.C.)
- 1961, National Indian Youth Council (NIYC, Albuquerque, N.M.)
- 1968, American Indian Movement (AIM, Minneapolis & San Francisco)
- 1971, Native American Rights Fund (NARF, Boulder, Col.)
- 1974, International Indian Treaty Council (IITC, San Francisco)
- 1991, American Indian Anti-Defamation Council (AIADC, Denver, Co).

North American Indians Rights

Several of these Acts signed by the federal Institutions were passed thanks to the strong militant Indian associations and the spectacular manifestations they orchestrated, such as the occupation of the infamous jail on the Island of Alcatraz (1969-1971), of that of the BIA (Bureau of Indian Affairs) offices in Washington D.C. (1972), or when some Indian militants camped on the heads of the colossal statues of the 4 most famous US presidents at Mount Rushmore, S.D, or the occupation in the spring of 1973 of the village of Wounded Knee, the historical site of a massacre of about 300 Sioux people by the US army...

The most crucial law Act might be Self-Determination and Education Assistance Act signed by the US Congress in 1975 under the leadership of President Nixon (a republican). With this Act, the basis were settled in order for the Indians of the United States to achieve an important degree of administrative, economic and cultural autonomy.

Indians in Canada

Today, there are about 900 000 Indigenous people in Canada. They include Inuit, Indian people who called themselves *First Nations*, and Métis. The Métis are a new and original cultural people, whose origine is a blend of Indian mixed-bloods and full-bloods with non Indian traders, mountain men who got together around the middle of the 19th century ; they are still to be found in several villages in Saskatchewan. The Canadian Constitution Act of 1982 first recognized their status. And with the creation in 1999 of the territory of Nunavut, the Inuit have achieved another degree of administrative autonomy

Situation today

Life on an Indian reservation is still precarious. Almost 40% of the Reservation Indians still live under the poverty level. And it is the same way for 25% of urban Indians. In Indian Reservations, the rate of unemployment range from 48% to 80%. (versus 7 to 9% for the general US population).

Some Indian people are wealthy, for example : many Indian Corporations of Alaska, the Mescalero Apaches of New Mexico, the Cherokee Nation of Oklahoma... Thanks to their casinos, the Pequot of New England are among the richest Indians in North America.

Many Indian Reservations are doing better than 15 years ago. The reason might be that some of them have understood that the betterment of their ways of life depend upon their own involvement in « Indian Affairs ». That is, they should accept the many cultural and economical risks which might happen if they involve themselves in policies of self-determination.

The risks might be less if they involve themselves with federal public programs of self-development, especially the programs involving conservation and restoration of the bio-diversity on Indian lands. And in fact, their traditional beliefs and practices rely heavily on the knowledge that the world will go on only if everyone will participate to its harmonious development and functioning. Each religious ritual is a new affirmation of this interdependence of all animated « people » living on Mother Earth (that is, human beings, animals and plants).

It took a long time for the 20th century Indians to adopt this political and religious way of thinking. And this is kind of amazing as it is so close to the beliefs and practices of their ancestors.

For the Plains Indians, this revival might have started in the years 85-90 when they understood that a lot of non Indian farmers and ranchers were leaving the Great Plains areas. From the Badlands of South Dakota to the tall-grass fields of Oklahoma, 60% of the counties in the great plains lost population during the last 15 years.

This clearly suggests that European agricultural settlement of big parts of the American prairie have been failures. The European settlers and the engineers never acknowledged the land knowledge of the Indigenous people and, at the same time, failed to study this vast ecosystem, the North American prairie. Today, biologists understand that the indigenous prairie was the home of a great bio-diversity which the first scientists failed to understand. And wanting to transform it into a European grassyland in order to feed European cattle, they destroyed its natural productivity.

« Restoring the Prairie and Mending the Sacred Hoop »

Specialists and now Plains Indians have understood that *« healthy prairies are essential to natural life in the Great Plains and benefit both people and wildlife »*.

Since 1990, the Cheyenne River Lakota Sioux Tribe has been involved in trying to better their ways of life through some engagement into programs involving the restoration of biodiversity on Indian lands and on the Western Plains. The Indians have finally remembered what their ancestors knew, that a healthy ecosystem is essential to maintain their culture. Therefore since 1990, they are trying to recover lands abandoned by former white ranchers and farmers, and by the US Army which used to have strategic missile sites implanted here and out on the open ranges of the Great Plains.

The Cheyenne River Lakota Sioux Tribe is, as the Indians say, « *working on several programs and projects involving the restoration of the Prairie in order to mend the Sacred Hoop of the Indian Nations* ». These programs seek « *to integrate Native American values with scientific techniques to promote the restoration of our prairie lands* ». For example :

In 1992, 52 elk were re-introduced on the Reservation. Now, this programme has been updated to include meat production, sellint of antlers, educational tours for Indian children and tourists, and annual hunt opportunities. 48 elk will be hunter during the fall of 2006.

The Tribal Buffalo Herd is « *managed with the utmost respect, as they have been and still are the focal for the Lakota ceremonial and economical life since the beginning of the history of the Sioux People* ».

In 1999, The Cheyenne River Sioux Tribe is « *welcoming the coming back of their relatives, the wild horses* ». They are working with the International Society for the Protection of Mustangs and Burros, and the Federal Game, Fish and Parks Department. The CRST explains that « *the horses will provide tourism opportunities, jobs, and spirituel headline for the people on the Cheyenne River Sioux reservation. While the Cheyenne River Lakota people will provide a permanent home and care for the wild horses* ».

Managing the tribal elk, Buffalo and wild horse herds within enclosed pastures, and offering annual hunting opportunities for Indians and non Indians (please note that for non Indians the hunting fees are very high !), will help to develop ecotourism throughout the Reservation. As the Sioux explain : « *Our landscapes, traditions, wildlife and history are a source of strength and identity for people both on and off the Reservation. Through tourism, we will strive to impart an accurate and meaningful picture of who we are, while protecting the cultural and natural history of the Reservation and our people* ».

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PLEASE NOTE that this is not a paper to be published and edited. It is merely a text to be shared and discussed within our workshop for the 2nd French-MFU seminar at Mae Fah Luang University, Chiang Rai. Most of the materials for this work-draft come from a 9 hours survey course for Master I « Research in Ethnology, Social and Cultural Anthropology » on this topic ; materials from the collective book, *Identities and Rights of Cultural and Linguistic Minorities* (Vazeilles ed.) published in 2000 by the Paul Valéry University, Montpellier (France) ; and some of the materials are free quotations (*in italics in my paper*) from the English version of « Wikipedia, the free encyclopedia ».

Identities and Rights of Minorities and Indigenous peoples

My paper starts with a socio-anthropological analysis of main concepts and notions. For many years and centuries, **indigenous people** around the world have become cultural minorities on the land of their ancestors. **Minorities** can be cultural, ethnic, linguistic, religious and national minorities. Thus minorities include both indigenous people and migrant and immigrant people.

We speak of **diasporas** when talking about huge groups that have migrated to to live in another countries as political or religious refugees. The term diaspora has been used first to describe the Jews dispersed after the Babylonian exile. But we can speak of Mhong, Kurd, Black people diasporas, as those groups of people are now scattered in several western countries. Minorities and indigenous people have been and, still are, confronted to the global society within nation-states.

Historical background

To better understand minorities and Indigenous peoples, one has to know that many Indigenous groups, and therefore minorities, have a present or historical reliance upon subsistence-based production (pastoral, horticultural or agricultural, and for some of them hunting and gathering techniques).

Many of them used to live in a non-urbanized way of life. But the ancestors of some of them, like some people in the Andes Mountains in South America used to live in fairly big cities, the same for the Natchez of North America whom the French colonists completely destroyed (killing them during several wars and selling the survivors as slaves to be shipped to the Caribbean islands sugar plantations).

Some indigenous societies still have a nomadic lifestyle across a large territory, as in Mongolia for example.

Definition

Is there an internationally recognized definition ?

The term **indigenous peoples** has no fixed definition on which countries and governments might agree. But thanks to the works of anthropologists and historians, several widely-

accepted formulations are now put forward by important internationally recognized organizations, such as the United Nations, the International Labour Organization, the World Bank..

A working definition of "indigenous peoples" should include cultural groups (and their descendants) who have an historical continuity or association with a given region, or parts of a region, and who used to or currently inhabit the region, either:

- *before its subsequent colonization or annexation;*
- *or/and alongside other cultural groups during the formation of a nation-state;*
- *or/and independently or largely isolated from the influence of the governance by a nation-state.*

What we can see is a great cultural diversity. We could add that indigenous people should

- have maintained in part their distinct linguistic, cultural, social and religious organizational characteristics, and in doing so remain differentiated in some degree from the surrounding populations and dominant culture of the nation-state.
- that indigenous groups are peoples who are self-identified as indigenous, and those recognized as such by other groups.

Other related terms for indigenous peoples include **aborigines, native peoples, first peoples, fourth world, first nations and autochthonous**.

The North American Indians like to call themselves *Native People, First Nations and Tribal People*.

The term **autochthonous** is interesting ; it comes from Greek, meaning "*sprung from the earth*".

It is often the one term preferred when indigenous people speak French. For example, the North American Indian peoples –the First Nations - of Québec, Canada, prefer speak of themselves as autochthonous peoples or nations. Why ? In the French language, this terms suggests that the indigenous people not only are from this land, which is also the meaning of indigenous and aborigenous. It means also that those people used to have the sovereignty on this land. Thus, they feel it might be easier to recover some of their land titles and, cultural and political rights.

Indigenous peoples is the preferred term in use by the United Nations and its subsidiary organizations.

An **indigene** is literally someone or something that is native to or originating from a given place. Therefore, when **indigenous** is used purely as an adjective, an *indigenous people* is a group or culture regarded as "coming from" a given place. In this broad sense almost any person or group is indigenous to some location or other.

Where do we find Indigenous people ?

Estimates for the total population of the world's indigenous peoples are very difficult to compile.

Recent source estimates range today from 300 million to 350 million. That is, under 6% of the total world population, including some 5000 distinct peoples in over 72 countries. (see wikipedia)

The vast regions of Asia contain the majority of the world's present-day indigenous populations, about 70% according to IGWIA figures.

The most substantial populations are in India, which constitutionally recognizes a range of "Scheduled Tribes" within its borders. These various peoples (collectively referred to as tribal peoples) number about 68 million (1991 census figures, approximately 8% of the total national population).

The languages of Taiwanese aborigines have significance in historical linguistics, since in all likelihood Taiwan was the place of origin of the entire Austronesian language family, which is spread across the whole of Oceania.

Indigenous peoples of Iran include the Bakhtiari, Laks, Lurs, and Qashqai. The Assyrians are also indigenous to areas of the geocultural region of Mesopotamia which includes parts of Iraq, Syria, and Turkey. The Lurs also inhabit parts of Iraq close to the Iranian border with the provinces of Lorestan and Ilam.

II . Social and cultural changes and social and cultural hydridation

1° Let us see some concepts and notions.

Through out the centuries following the colonizations, indigenous people and minority groups have been confronted to many drastic changes in their culture and environment. According to anthropologists and sociologists, **the process of acculturation** is still taking place as populations shift and mix among each other within nation-states.

Many North American Indigenous people – Amerindians - are leaving their reservations to work and settle in big urban centers, where they become a minority group alongside with Black people, Hispanic (also called Chicanos)...

Indian reservations are federal lands, owned by the US (Washington, DC) or Canadian (Toronto) governments, but given to Indians for their own uses ; and there they can live according to a modern tribal way of life.

According to Herskovits, Linton and Kardiner, **Acculturation, the process of becoming adapted to new cultural patterns**, concerns all the social groups in confrontation, indigenous people and the global society.

We can also speak of **Integration** : to become a part of a larger group, to adopt a lot of its cultural aspects and values, and still keep a lot of self-determining control of one's traditional way of life ;

Of **assimilation**, here I want to use this term in a slightly different way than in most North American studies. For most American researchers, it means most of the time social integration. I will use this term to describe the process of one's transformation and forgetting one's cultural background, and the outcome of which is to become completely « assimilated » into the national mainstream.

Sociologists like to talk about **1st and 2nd socializations** ; **the 1st socialization** is the one which takes place within one's mother, maternal culture and society ; **the 2nd socialization** is the process of acquiring the ways of life of that of the welcoming nation-state.

III . Interethnic and intercultural conflicts, policies and cultural risks

Today indigenous groups survive in populations ranging from only a few dozen to hundreds of thousands or more.

Many have undergone a dramatic decline and, for some, an extinction (as the aboriginal peoples – Oona - of the Tierra del Fuego, in South America, or the Aborigenes from Tasmania, an island south of Australia),..

Most of them remain threatened in many parts of the world.

Those changes of the social, economic, political and religious systems of Indigenous peoples and minorities can bring different answers within those ethnic groups.

Social and cultural revival

At the same time, some indigenous populations are undergoing a recovery and expansion in numbers. It is the case of many American Indian People, such as the Lakota Sioux that I have been studying for 30 years now.

Indigenous peoples confront a diverse range of issues and concerns associated with their status and interaction with other cultural groups within the nation-state, and changes in their inhabited environment. These challenges may be either specific to particular groups, or are commonly experienced by many such groups.

The main problems, or we could say concerns, include cultural and linguistic preservation, land rights, ownership and exploitation of natural resources, political determination and autonomy, environmental degradation, poverty, health, and discrimination.

The **interaction between indigenous and non-indigenous societies** throughout history has been a complex one, ranging from outright conflict and subjugation to some degree of mutual benefit and cultural transfer.

One of the most important problems is the ownership of the land

Most of nation-states have claimed and are controlling the same territories formerly inhabited by the indigenous groups.

It is the case of France and its indigenous people : the Indian (Amerindian) tribal people in French Guyana, the Kanak people in New Caledonia...

A lot of Indigenous people are fighting to recover the land on which they used to live before the arrival of the invaders.

The **status of the indigenous people** can in most instances be characterized as being effectively marginalized, isolated. They have become minorities. They have limited participation and influence over external policies concerning their territorial, environmental and societal governance and that of the global society.

This situation can persist even in the case where the indigenous population outnumbers that of the other inhabitants of the region or state. For example, South American Indians fo Peru and Ecuador.

the defining notion here is one of separation from decision and regulatory processes having some at least titular effect over aspects of their community and lands.

Migration of people, a universal phenomenon

Historians, anthropologists have demonstrated that migration is a universal phenomenon. The migration, expansion and settlement of human groups and societies throughout different territories is a universal phenomenon which runs through the entire course of human history, from the prehistorical times to today.

For many centuries, most of the cross-cultural interactions which arose as a result of these historical encounters involved societies which were living according to similar social organizations. For example, the several nomadic bands of people, which would later be known as Amerindians, arrived on the American continent in little groups at different periods of time. During a close encounter, they would either fight, take off or come to a peaceful agreement in order to share the land and benefit from its fauna.

The story becomes quite different when Indigenous people encounter non indigenous people: army people, missionaries, merchants and traders...

A lot of the past encounters between indigenous and "non-indigenous" groups lack contemporary account and description.

Most of the times, an understanding of impact, result and relation can at best only be surmized, using archaeological, linguistic, historical and ethnographical reconstructive means. Most of the descriptions of these first encounters originate from the viewpoint of the expansionary, colonizing states or, from that of the founders, pioneers of a new state.

Researches have been done on those first encounters as described by the classical Greeks, or the Ancient Egyptians, and during the Roman Empire. It would be quite inspiring and helpful to fully understand the **universal aspects of this phenomenon** (Schulte-Tenkhoof 1987, Roulan & al. 1996).

European expansion and colonialism

From the early 15th century, the European states launched many exploratory and then colonial adventures in the Americas, Africa, Asia and the Pacific. They had a profound impact upon many of the indigenous cultures with whom they came into contact. It often resulted in territorial and cultural conflicts, and the intentional or unintentional displacement and devastation of the indigenous populations.

The Indigenous peoples of the American continents are the descendants who inhabited the region before the arrival of European colonizers and settlers. Most of the Amerindian peoples maintain, or seek to maintain, traditional ways of life.

The impact of European colonization of the Americas on the indigenous communities was in general quite severe. Many authorities, (i.e. anthropologists, demographers and historians) estimate that the ranges of significant population decline is due to the ravages of various epidemic diseases (smallpox, measles, etc), displacement, conflict and exploitation. The extent of these impacts is the subject of much continuing debate. We already reminded ourselves that several indigenous peoples shortly thereafter the first encounter became extinct, or very nearly so.

All nations in North and South America have *populations* of indigenous peoples within their borders. In some countries (particularly Latin American), indigenous peoples form a

sizeable component of the overall national population--in Bolivia they account for an estimated 56%-70% of the total nation, and at least half of the *population* in Guatemala and the Andean and Amazonian *nations* of Peru.

In Mexico, approximately 30% of the total population identify as *indígenas*. In the southern states of Chiapas and Oaxaca they constitute the majority of the population. In these states several conflicts and episodes of civil war have been conducted, and still are, in which the situation and participation of indigenous societies were notable factors.

European Indigenous peoples and minorities

Let us not forget that in Europe, there are various ethnic cultural and linguistic minorities distributed within European countries. Few of these still maintain traditional subsistence cultures and are recognized as indigenous peoples. Among those ones, we could speak of the **Sami or Lapp** people of northern Scandinavia. We might also include some Gaelic speaking villagers in the Hebrides Islands north-west of Scotland.

North of Spain and southwest of France, on both western sides of the Pyrenean mountains, **the Basques** call themselves an indigenous people. According to archeology, their ancestors were in those regions around 40 000 years BC.

Western Europe is having a hard time dealing with people of North African and Turkish origins. At the same time, Western Europe is slowly discovering the cultural diversity of the linguistic and religious European minorities. A lot of sociologists and governing authorities have been thinking for a long time that European no longer existed in our moderne European nation-states !

Remarks on the interrelations between Indigenous people and minorities and nation-states

Many differing viewpoints and attitudes have arisen from the history of contact between indigenous and "non-indigenous" communities. Let us forget here historical viewpoints (*primitives, savages, uncivilized*, etc.) and speak about today's viewpoints.

After World War I and World War II, many Europeans came to doubt the value of civilization. « *In the mid 20th century, Europeans began to recognize that indigenous and tribal peoples should have the right to decide for themselves what should happen to their ancient cultures and their ancestral lands.* »

Some governing authorities and also some researchers of several nation-states *are claiming that the people termed indigenous arrived in an area after the people termed non-indigenous had colonized this country.*

For example, are the Zulu people indigenous to South Africa? They might have arrived at the same time as the Boers, the Deutch and German settlers, before the English settlers.

If we look at the Indigenous people as forming one cultural group that would mean to ignore the several different identities which exist among them, such as between the European people for example, and to impose a uniform identity on them.

Indigenous people's rights, cultural heritage, identity and cultural risks

"Common problems"

Despite their cultural diversity, Indigenous peoples share common problems and issues in dealing with the prevailing, or invading, society.

The culture of their ancestors are being lost and they suffer both discrimination and pressure to assimilate into their surrounding societies. Today, they are fighting to maintain some of their own cultural ethics, folkways, customs. They are engaged in an everyday fight, as the pressure of the world globalization is even more threatening for them than for the regular citizens of a nation-state.

We have to acknowledge the fact that the lands and cultures of nearly all of the Indigenous people are under threat.

There are some exceptions: the Inuit now control their land in the Nunavut within the federal government of Canada; the Sakha and Komi peoples (two of the Northern Indigenous Peoples of Siberia), now control their own autonomous republics within the Russian state.

Preservation of cultural diversity essential to the welfare of the world, the planet ?

It is also sometimes argued that it is important for the human species as a whole to preserve a wide range of cultural diversity as possible, and that the protection of indigenous cultures is vital to this enterprise.

An example, in 2002, « *the Government of Botswana expelled all the Kalahari Bushmen from the lands they had lived off for at least twenty thousand years. Government ministers described the Bushmen as "stone age creatures. They treated them like wild animals. These events passed almost without comment in the world's media, at a time when the eviction of a number of white people from land in nearby Zimbabwe was headline news* » (wikipedia).

Some linguistic researches suggest that fewer than 10% of the languages currently spoken in the world will be spoken in 100 years.

On the other side, Indigenous peoples often want economic development and then proceed to develop almost just like non-indigenous people. Most of their young people want to be members of the global culture. One can see that, among some American Indian Reservations, or some urban Maori people of New Zealand. It is the case when they become migrant workers in urban centers.

Once they were colonized and as a result of the following changes in their social and economic systems, some Indigenous peoples are no longer self-sufficient. Many reasons might explain their attitude. The land on which they inhabit today, has shrunk so much its surface is insufficient to live out of it; their own social and political structure has been so much destroyed, that they might still be not able to cope with modern democratic and economical ways of life. Once again, it is the case for many North American Indian people.

Idealization and criticism about Indigenous people

A lot of European people idealize some of the Indigenous people, especially the North American Indians. Today, a lot of Europeans, throughout Western Europe to Russia, including some Euro-Americans, think that the medicine men, the traditional healers and

especially the shamans of the tribal people of the world are the wise depositories of a most potent magical medicine for the salvation of the world problems.

They want to believe that most of the tribal people are still a part of « Mother Nature », and thus, « have the right knowledge to save the planet ». And it is true that many Amerindian people think now of themselves as « keepers of the Earth ».

But we know study cases that show that sometimes some Indigenous people are *no longer in tune with nature*, « *and that indigenous peoples have themselves perhaps adversely affected the environment*. Some examples can be given, but one has to say that they are not necessarily universally accepted. For example, “ *the catastrophic deforestation on Easter Island, or the disappearance of Australian and North American megafauna, believed by some to have been caused by hunting activities* ».

Let us not forget that, in the past, it might be true in some area. But when it happened during the years after been invaded, some Indigenous people contributed to the disappearance of the local fauna, while working for, or together, with the invaders (this is what happened in the Northern territories of Canada during the fur trade).

Individual rights versus collective rights

The 1948 Universal Declaration of Human Rights has been endorsed by modern nation-states. All rights specified in this text are based on the individual (non discrimination, marriage with free consent of spouses, just and favourable conditions at work, freedom of speech, of movement...).

Collective rights refer to the rights of people willing to maintain their group identities and group interests. The most important right is that of self-determination.

Indigenous knowledge and culture

Let us acknowledge that anthropological and ethnographical surveys have explained how Indigenous people had their own original cultural, social, political and religious activities organized according both to their environmental knowledge and their cultural choice of life.

Many researchers (anthropologists, psychologists and neurologists...) have already demonstrated in parts the basic functioning of the human brain. It works the same whether one belongs to an Indigenous people, a minority or a modern nation-state !

Social integration, sustainable cooperative development and ecotourism

According to the Brundtland Report of 1987 from the United Nations, sustainable development is a process of developing that “*meets the needs of the present without compromising the ability of future generations to meet their own needs*.” It means developing economic development programs as well as social and environmental development programs.

Sustainable development “*has the objective of enabling all people throughout the world to satisfy their basic needs and enjoy a better quality of life, without compromising the quality of life of future generations*”.

France adopted an Environmental Charter in 2004 “*to preserve the environment and the right to live in a balanced and health respecting environment*”. Some modern countries had done so earlier, Poland in 1997, Venezuela in 1999. The United Kingdom did so in 2004.

Today, the preservation and investigation of specialized indigenous knowledge,

particularly in relation to the resources of the natural environment with which the society is associated, is an increasingly sought-after goal of both the Indigenous and the Nation-states who seek to identify new resources and benefits.

We have seen together how the Cheyenne River Sioux, among many other tribal people in North America, have understood how, engaging themselves once more in programs of restoration and conservation of biodiversity could help restoring, mending their shattered customs and traditional beliefs.

Many South American Indigenous people, such as the Aschuars of Ecuador, want partnerships to be more clearly and equally established to research useful biological extracts from vegetation in the Amazon rainforests, especially from the many medicinal plants still known by today's Indians.

And indeed some Indigenous peoples may be victims of biopiracy when they are subjected to unauthorized uses of their biological resources. Cases have been reported by international Non Governmental Organizations such as Survival International or Amnesty International.

Modern nation-states should study and try to understand the dynamic patterns of social and cultural change within ethnic groups that are sharing the same land.

Modern nation-states should be able to help a better social integration of their national Indigenous people and minorities, if they accept to help the revival of their traditional arts and crafts (music, dance, plastic and graphic arts). They should do so according to the self-determined choice made by the Indigenous people and minorities. And according to the nation-state self development programs. With a better understanding of their cultural and environmental knowledge, modern nation-states can offer to their minorities collective development programs with a true respectful partnership which will allow a successful development of sustainable and cooperative development and ecotourism.

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I – Cultural, ethnic, national, linguistic and religious minorities

- 1) *Socio-anthropological analysis of main concepts and notions : minority, ethnic group, native, indigenous and tribal peoples, etc.*
- 2) *Minority revival in the 20th century (case studies : North America, Europe)*

II – Comparative analysis of cultural minorities and indigenous peoples

- 1) *Cultural diversity and social change ; Social and territorial concerns.*
- 2) *Rules, regulations and religious concerns*
- 3) *The situation in Thailand*

III – Interethnic and intercultural conflicts and policies

within nation-state and the United Nations with regards to globalization

- 1) *Social and cultural conflicts and risks*
- 2) *Social and cultural revival : change in the socio-economic systems*
- 3) *Rights movements, cultural heritage and identity (ethics, folkways, customs vs globalization)*

IV – Social integration, sustainable development and ecotourism

- 1) *Socio-anthropological analysis of main concepts : assimilation, integration...*

- 2) *Dynamic patterns of social and cultural change within ethnic groups and nation-states*
- 3) *Social integration through a revival of traditional arts and crafts (music, dance, plastic and graphic arts)*
- 4) *Cultural and environment knowledge ; respectfull partnership, sustainable development and ecotourism.*

2 – Web Sites on and by Indigenous People

Cheyenne River Sioux Tribe, other North American tribal People ; Maoris of New Zealand, Australian Aborigenes ; Sami from Norway, Sweden ...

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Indigenous People and Minorities

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United Nations Documents on...

(quoted freely from wikipedia, the free encyclopedia)

« Indigenous peoples and their claims and interests are represented in the United Nations primarily through the mechanisms of the Working Group on Indigenous Populations (WGIP).

*« In 1972 the **United Nations Working Group on Indigenous Populations (WGIP)** accepted as a preliminary definition a formulation put forward by Mr. José Martínez Cobo, Special Rapporteur on Discrimination against Indigenous Populations:*

Indigenous populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them, by conquest, settlement or other means, reduced them to a non-dominant or colonial condition; who today live more in conformity with their particular social, economic and cultural customs and traditions than with the institutions of the country of which they now form part, under a state structure which incorporates mainly national, social and cultural characteristics of other segments of the population which are predominant.

« This definition has some limitations which were subsequently noted by the organization. The definition applies mainly to pre-colonial populations, and would likely exclude other isolated or marginal societies.

In 1983 the WGIP enlarged this definition (FICN. 41Sub.211983121 Adds. para. 3 79) to include the following criteria:

- (a) they are the descendants of groups, which were in the territory at the time when other groups of different cultures or ethnic origin arrived there;
- (b) precisely because of their isolation from other segments of the country's population they have almost preserved intact the customs and traditions of their ancestors which are similar to those characterised as indigenous;
- (c) they are, even if only formally, placed under a state structure which incorporates national, social and cultural characteristics alien to their own.

« In 1986 it was further added that any individual who identified himself or herself as indigenous and was accepted by the group or the community as one of its members was to be regarded as an indigenous person (E/CN.4/Sub.2/1986/7/Add.4. para.318).

*The draft **Universal Declaration on the Rights of the Indigenous Peoples** prepared by the DWIG does not provide a specific definition of indigenous peoples or populations. According to the Chairperson, Ms. Erica Irene Daes, Rapporteur of the Working Group, this was because "historically, indigenous peoples have suffered, from definitions imposed by others" (E/CN.4/Stib.2/AC.4/1995/3, page 3).*

*A definition as used by the **International Labour Organisation** (Convention No.169, concerning the working rights of Indigenous and Tribal Peoples, 1989) applies to:* both tribal peoples whose social, cultural and economic conditions distinguish them from other sections of the national community and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations, and to peoples who are regarded as indigenous on account of their descent from the populations which inhabit the country at the time of conquest or colonisation.

*« A description of Indigenous Peoples given by the **World Bank** (operational directive 4.20, 1991) reads as follows:*

Indigenous Peoples can be identified in particular geographical areas by the presence in varying degrees of the following characteristics: a) close attachment to ancestral territories and to the natural resources in these areas; b) self-identification and identification by others as members of a distinct cultural group; c) an indigenous language, often different from the national language; d) presence of customary social and political institutions; and e) primarily subsistence-oriented production.

Indigenous and minority rights and International Organizations

In April 2000, the United Nations Commission on Human Rights adopted a resolution to establish the United Nations Permanent Forum on Indigenous Issues (PFII) as an advisory body to the Economic and Social Council with a mandate to review indigenous issues.

In December 2004, the United Nations General Assembly proclaimed 2005-2014 to be the Second International Decade of the World's Indigenous People. The main goal of the new decade will be to strengthen international cooperation around resolving the problems faced by indigenous people in areas such as culture, education, health, human rights, the environment, and social and economic development.

Other accredited organizations

Various organizations are devoted to the preservation or study of indigenous peoples. Of these, several have widely-recognized credentials to act as an intermediary or representative on behalf of indigenous peoples' groups, in negotiations on indigenous issues with governments and international organization. These include:

- *International Working Group on Indigenous Affairs (IWGIA)*
- *Indigenous Peoples of Africa Co-ordinating Committee (IPACC)*
- *Movement in the Amazon for Tribal Subsistence and Economic Sustainability*
- *Survival International*
- *Indigenous Dialogues*
- *Cultural Survival*

Institutions

- *UN Permanent Forum on Indigenous Issues (UN PFII)*
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- *Survival International*

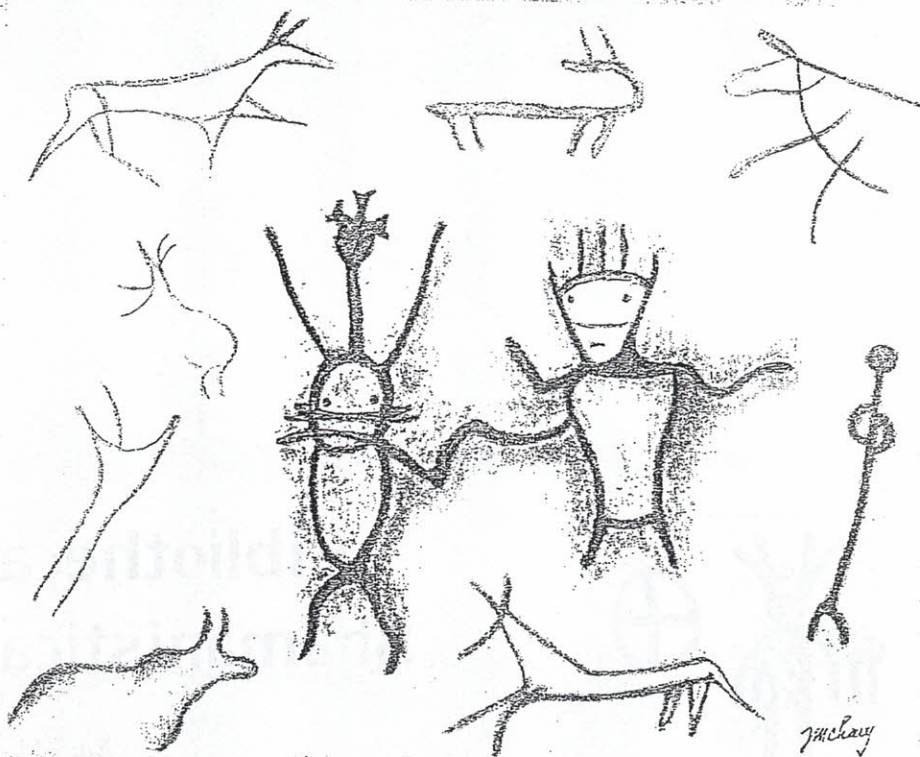
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in →

THE CULT OF ANIMALS USES AND ABUSES

Edited by

DR. JACQUES-LOUIS FÉLIX



McLary

The project of this book emerged from two sessions of the 4th International Conference of the International Society for Shamanic Research held at Chantilly, France, on 1-5 September 1997. One session was devoted to prehistory, another to 'urban shamanisms and neo-shamanisms'.

All the papers published in the second part of this book devoted to modernising societies were presented at the Conference. Discussions on prehistory developed subsequently, and new contributions have been included here in addition to those presented at the Conference. Let us assume that the contribution on Socrates by Pierre Hadot introduced at the end of this book helps to account for speaking of shamanism in such extreme historical situations even though we do not claim that Greek philosophy may constitute a bridge between them.

We are pleased to inform the reader that another volume of Proceedings of the Conference has been published in 2000 by the Société d'Ethnologie (Nanterre). It has been jointly edited by Denise Aigle, Bénédicte Brac de la Perrière and Jean-Pierre Chaumeil under the title *La politique des esprits. Chamanismes et religions universalistes*.



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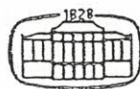
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SHAMANISM AND NEW AGE: LAKOTA SIOUX CONNECTIONS¹

INTRODUCTION

In the present paper, I would like to analyze the links between traditional shamanism of the Lakota Sioux, its revival, and some writings of the "New Age" trend based on the shamanic beliefs and practices of the Sioux. Let us say right away that some of these books are written by Sioux Indians.

In North America, a revival of shamanic practices and beliefs has been observed during the last thirty years among American Indians. As far as Sioux people are concerned, we could say, since the annual Sundance Ceremony was officially restored in the 50's thanks to two renowned Lakota Sioux shamans, Frank Fools Crow and Eagle Feather. For traditionalist Indians, this revival corresponds to the need to counteract the psychic and social disorders engendered by the successive policies of forced assimilation and integration implemented by the American and Canadian governments. Besides, the world-wide recession reinforces the efforts made by traditionalist Indians to look to the old traditions of their people for solutions, which could be applied to solve current social, political and psychological problems.

Thus, collective shamanic rituals, directed by well known shamans and aiming at establishing direct contact with the Spirits, are attracting considerable attention, particularly for the Great Plains Indians, rituals such as the Sundance, the sweatlodge or the *yuwipi* healing meetings (associated with sacred stones). It is certainly easier for 20th century men and women to reach a state of altered consciousness while in the company of others, since collective emotion strengthens individual autosuggestion, than to confront the Spirits of the Otherworld through personal asceticism. Indeed, only prospective shamans commit themselves individually to the Vision Quest.²

Shamanic practices (such as spirit meetings or shaking tents) keep the doors of the "collective unconscious of peoples" open for communication with the Other Reality. The main reason for this revival, this renewed interest in such practices, lies in the fact that it contributes to preserving the mental health and the cultural

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survival of the Indian peoples and of several other cultural minorities within the Nation-States.

Having worked in Sioux reservations in South Dakota for over 25 years, I have observed a surge of interest on the part of a large number of white people who wished to take part in Indian rituals like the Sundance, the sweatlodge and the Vision Quest. This interest began first in the 70's and was renewed about ten years ago. Though slight at the beginning, the attendance of white people at these rituals for the last ten years, most of them New Age devotees, is less and less tolerated. These invaders of another kind than the former colonists and settlers are no longer accepted in some of these ceremonies, like the Sundance, for example.

SHAMANISM AND "NEO-SHAMANISM"

The spread of shamanism in Europe by Amerindian shamans

Over ten years, North American Indians have been visiting several countries in Europe. They call themselves "medicine men", which means they have healing and visionary powers. These "medicine men" work with teams of American or European psychotherapists. Here are a few examples.³

***Harley Swift Deer, Cherokee medicine man.** A Cherokee halfbreed, Harley Swift Deer has visited France for the first time in 1983 when he presented a series of training courses called "Medicine Wheel Teachings" in the gardens of a castle in Chamarande near Paris. The content of these courses was a combination of North American Indian traditional religious practices such as the Sundance or the Sweatlodge, of teachings taken from Carlos Castaneda's writings such as the *Warrior's Path*, together with Japanese martial Arts and U.S. Marines close-combat techniques...

***Rolling Thunder, a Cherokee medicine man** came to Europe in 1984 for the "Third International Meeting on Shamanism and Healing Practices" in the town of Alpbach in Tyrol (Austria). It attracted more than 100 participants including Rolling Thunder and Joska Soós, a Hungarian "shamanistic artist".

***Black Horse Chavers, an American of Afro-Amerindian origin,** has conducted several "shamanistic trainings courses" at the "Center for Natural and Cultural Science" founded by himself. Included in his training courses were "spiritual" activities borrowed from other cultures, among these "The Japanese Tea Ceremony", group therapy, dance and breathing exercises, exotic cuisine and "total theater"...

***Archie Fire Lane Deer, a Sioux medicine man,** introduced himself as the son of Tahca Ushte, John Fire Lane Deer, *wicasa wakan* (shaman) of the Lakota Sioux and co-author of *Lane Deer, seeker of Visions*, 1972, with R. Erdoes. Archie Fire, who first came to France in 1982, explained the reasons of his visits:

- For the Indians to be recognized by the Europeans in order to put pressure on the American government.

- To show that traditional Indian religions and ways of life are always very respectful of Others. North American Indian people are open societies based on respect, self-esteem, humility and understanding of Others who are always perceived as worthy of taking part in inter-community exchanges.
- To explain that the North American Indian conception of the World is positive and dynamic: we are part of a life cycle where there is no death, only a passage to another world, another place, another cycle.
- To explain that Indians have always followed their traditional way of life and have always refused to adopt the Euro-American system.
- To remind us that Indians know that there used to be an ancient tradition similar to theirs in Western Europe: the Celtic tradition.
- Since 1985, Archie Fire asserts that it was his father who entrusted him with this mission.⁴

Michael Harner: the model of the "new shamans"

Moreover, we can also notice the emergence of "European shamans" in the market of group therapies and new forms of spirituality who were certainly influenced by the writings of specialists and anthropologists such as Carlos Castaneda or Michael Harner.

Michael Harner started his career as an anthropologist around 1966. At that time, he stayed among the Shuar Jivaros of Peruvian Amazonia (see *The Jivaros*, 1973). From the 70's, he started practicing his own shamanistic methods and he even founded the "Center for Shamanistic Studies", an organization that publishes newsletters on Shamanism and organizes training courses in several cities all over the United States: Berkeley, Seattle, Chicago and Esalen in California, a mecca for New Age supporters⁵. From 1983, Harner organized "Shamanistic training workshops" in Europe: in France near Paris, then in Germany near Munich, in Vienna, Austria and in Stockholm, Sweden. Just to mention two examples, the price to attend a 6-day training course in a Viennese castle was 360 dollars in 1985, at the same period in France it costed 200 to 400 dollars for 3 to 6-day training course.

Harner's Shamanistic Workshops

The Way of the Shaman (French edition 1982), one of the books written by Harner, gives a good description of the author's ideas. In this book, which was translated into German, Swedish and French soon after it was published, Harner tells how when he started to study anthropology, he was mainly interested in the relaxation techniques used by the shamans. Then, to meet the demand of a Euro-American audience seeking exoticism as a way to spiritual salvation, he started to offer "advanced healing workshops": 1) - *Shamanic Extraction* whose purpose is

to identify psychic pains and illnesses and to heal them thanks to shamanistic healing methods; 2) – *Dream Dance* where participants are taught how to gain healing powers thanks to visionary techniques used by North American Indians. In fact, the last part of his book, focuses on a healing method developed by Harner, based on his general knowledge and on his own experience of “altered states of consciousness” gained at first among the Jivaros and then among North American Indian shamans.

In Harner’s *Shamanic Training Workshop*, the participants are “initiated into basic shamanistic journeying” and they are taught how to reach “altered states of consciousness”, and then the “Shamanic State of Consciousness (SSC)” assisted by traditional chanting and drumming. Participants are told that they will journey in the Upper and Lower Worlds and that these journeys will help them to find and develop a self-healing power that everyone is supposed to have without knowing it and that they will know how to use it to solve their own, and in certain cases, other people’s problems.

Harner re-teaches shamanism to “those who have forgotten it”!

Harner went further. The newsletter published in Spring 1985 explains how this new “white shaman” managed to teach shamanic techniques to the new generations of Alaskan Indian and Inuit communities as well as the young Sami Lapps in Sweden and Norway, all members of “ex-shamanic societies”. Harner tried to “limit his teaching to the general methods known by their ancestors, so that these tribal communities could develop and apply shamanic practices in their own way in the modern context of their traditional cultures.” Harner’s current ambition is to make Westerners rediscover shamanism.

European neo-shamanism

After Harner and Carlos Castaneda, several European “shamans” appeared on the public scene. Two examples can be briefly mentioned. Hugo-Bert Eichmüller, a West-German psychologist and social worker, is a disciple of Harner. In 1987, he went to Big Sur, California, to participate to an “Introductory Shamanistic Workshop” directed by Harner. The same year, he founded his own private institute in Nuremberg, the *Institut für Schamanistische Studien*, which regularly organizes weekend training courses in several West German cities.⁶

With his book *Chamanisme et chamanes. Le vécu dans l'expérience chamanique*, Mario Mercier, a French “shaman”, “helps us to experience shamanistic practices from the inside and penetrate the very spirit of the shaman.” It is, in fact, a summary of the studies by several international specialists in shamanism, although the works of Eliade, Harva, Lot-Falck and Shirokogoroff and others are barely mentioned. The last chapter describes one of the shamanistic

seances directed by Mercier and gives an account of one of his journeys to the Other World.

Conclusion on the spread of shamanistic practices in Western countries

As a cultural phenomenon, shamanism is becoming more and more widespread. We may add to the examples mentioned above, the exportation by indigenous shamans of ritual shamanic practices to urban centers such as Singapore or other big cities in South Korea or the Andean Mountains. The migration of shamanic rural populations to urban centers, a world wide phenomenon, partly explains this transfer, at least as far as the indigenous migrant populations are concerned. In cities, the form and genuine cultural context of shamanic practices have changed somewhat but their social function continues in part to influence and govern the lives of individuals and of the migrant communities.

How can we explain the fact that communities and individuals in Western countries have adopted and developed such practices? Some shamanistic rituals of communication with the "Spiritual Reality", in particular the Sweatlodge, are very popular among Europeans who are desperately looking for exoticism, which they consider as lifesaving. However, business and fashion have a great influence in our societies. Neo-Rousseauistic, "back to nature" ideas, and even environmentalist ideology play an indisputable role in the interest shown by some of our fellow citizens.

Adaptable shamanism

Shamanism is a system of beliefs, which comes from so-called primitive societies and perhaps from prehistoric societies. It offers quite simple elements directly connected to local and universal ecology. Shamanism also has a very flexible structure since it was capable of adapting to the most diverse cultures and established religions. Shamanism is practiced in Lamaist, Buddhist, Christian and Islamic societies. What is to prevent shamanism from adapting to the demands of modern times? This seems to be possible since shamanism offers a dynamic life pattern that has always taken into account the diversity of the environment and of human nature.

THE NEW AGE, THE AGE OF AQUARIUS

In this section, I would like to define my own conception of the New Age. The New Age first appeared in the USA during the 70s in the wake of the counter-cultural movement of the 60s. This era is often called, after the title of the well-known song from the rock opera *Hair*, "the Age of Aquarius". The New Age

appears to be interested in alternative and holistic medicines, in the medicines of the soul—"mind-expanding"—, in astrology, channelling, in the techniques of body control (martial arts, alternative therapies, sensory deprivation chambers), in floral art, ecology, and vegetarianism. It integrates everything that is fashionable; it is an attractive but inevitably reductive syncretism, a new millenarianism; a utopia sufficiently congenial for everyone to project his own fantasies. It is also related to the perennial esoteric occultism. With the New Age, the doors are flung open to the irrationalism in order to "reenergize, aggrandize and to reharmonize" (see, for example, the New Age applied to the business world: human potential development practices, training managers for increased competitiveness, through martial art seminars, shamanism, voodoo, yoga, occultism, astrology, or numerology).

The origins of the New Age

Marilyn Ferguson was the first to introduce the concept of the New Age with her book entitled *The Children of Aquarius: Towards a New Paradigm*, in the 1980s. This book synthesizes the 60s desire for social change and the 70s aspiration for a change in consciousness. She announced that social change would be the result of individual change, which would act through the development of fluid institutions, without leaders and aiming to radically change society by suggesting alternative solutions in all fields. The children of Aquarius are:

"New individuals who conspire openly to change life in this new era (...) marked by a surprising vision of the world, born of the convergence between the most recent scientific breakthroughs and the millennial conceptions of various mystical traditions."⁸ (Ferguson 1981: 16)

This says it all. Humanity would be regenerated through a new "expanded consciousness". In fact, a close look at the works written by New Age advocates and even a cursory analysis of their advertising brochures offering meetings, training courses and publications (books, CDs and CD-ROMs) show that many references are made to ancient alchemists, Gnostics, Cabalists, to individual daring voices⁹, to 19th century discoverers of oriental religions, to psychologists such as William James¹⁰ or Carl Jung and his concept of collective unconscious—the common fund of knowledge shared by the entire human race—, to the Jesuit and paleontologist Teilhard de Chardin¹¹.

References are also made to Marshall McLuhan's concept of the global village through techniques of communication and the ultra-rapid spread of information. The New Age movement is a sort of revived myth of the Golden Age, which is rooted in esoterism and occultism. It renews the Gnostic's divine science, the knowledge possessed by the gods, the universalist claim and the global religion. It also draws on Alan Kardec's spiritualism, Eliphas Levi's occultism (high magic), the works of Papus / Gérard Encausse, the Gnostic Church Bishop, on an orientalist and freemason René Guénon, Paul Le Cour's "primordial tradition",¹²

the Theosophical Society (Alice Ann Bailey), The American Theosophical Society (Krishnamurty; Blavatsky).

The New Age movement deals with the movements in consciousness and in the brains which everyone has experienced or will experience at some time such as the limit-state experiences usually described as "transcendent or transpersonal" of "light, love, communion, awakening, energy, and eternity". For the New Agers, these experiences could be measured through the physical changes produced in the brain.¹³ "Bridges between the two cerebral hemispheres of the brain" have to be established.

The individual is able to reach this path of outward experience thanks to appropriate techniques by focussing consciousness on itself or on mental objects either peculiar, neutral or monotonous: breathing (yoga), repetitive words (mantra, Sufism), blank wall, black dot (neo-shamanism, Harner), sound without meaning, words, paradoxical puzzles (Zen); by various psychotherapies: isolation and sensory overload (shamanism, sensory deprivation chambers), bio-feedback¹⁴, autogenic training¹⁵, creative activities and any aesthetic experiences (including nature), hypnosis, autohypnosis, meditations of all kinds. The New Age practices include various consciousness modifying techniques coming straight from "classical" esoterism: Theosophists, Rosicrucians, Gurdjieff groups; contemporary psychotherapies such as primal scream, Gestalt, New Thinking and body therapies such as Tai-chi-chuan, Aikido, Hatha-yoga, martial arts, but also climbing, solitary sailing, and psycho-techniques aiming at learning intrapersonal discovery and self-knowledge, dynamic psychology, "live-here-and-now", "letting-go", etc.

According to Father Vernet, in the inner journey of the New Age one goes through four stages: 1) the departure, consisting in a shock triggering the process (books, courses, drugs, experience of coma) that opens a new vision of life; 2) committed exploration, a transforming quest through meditation, body discipline, artistic activities; 3) integration: the individual "lives in mystery", "meets the guru within", "the inner shaman"¹⁶, "Christ" or the "Christic Spirit", or "Masters" who all will act as "helpers" on these inner journeys; 4) conspiracy: the individual acquires more control of himself and of others in order to change society.

The inner journey and the individual spiritual adventure are considered as direct contact with the Divine, as "mystical states" that change into a form of knowledge. And one discovers if one did not know already, that religions are all the same, and God is no more than a cosmic consciousness, a "universal Spirit", a "warm light" just as in "Near Death Experiences". This inner journey is also a transpersonal education where one learns how to learn, an immediate experience, a personal and permanent education, "an understanding through the whole brain".

The inner journey also represents a new conception of science in which nature itself would be the way by which the individual is transformed. Besides, these works on New Age assert that today's most recent breakthroughs deal with ourselves: "The convergence between mystical experiences and numerous spiritual paths has, in recent years and all over the world, an obvious signification. A page

of history of the human race is being turned and is marked by the consciousness in a growing number of individuals of their divine potential." (Ferguson 1981: 287)

When comparing New Age and Shamanism, an important point should be made concerning their conception of illness. Illness is conceived as deriving from a slowing down in personality development. Thus, the role of the New Age therapist consists in helping other people and himself to become responsible, to take in charge their growth, their physical and mental future and to become participants in their own healing. This conception owes much to Sigmund Freud and one of his followers, Wilhelm Reich¹⁷. The new therapies¹⁸ promoted by the New Age movement are, above all, based on interrelationship between the body, the psyche and especially emotional experience. Therefore, they treat stress, depression and agitation. Dreams also play an important role because by acting on their content, it is possible to change society through personal change. These techniques aim at developing the personality, at "liberating the vital potential" of the individual and at thinking positively in harmony with the "universal consciousness".

Channeling, communication with the World Beyond, The New Age Spiritualism

Channeling¹⁹ is communication with "non-incarnate Masters" through particularly sensitive individuals, the channels²⁰ mediums connected to the "universal consciousness who receive information from a higher level. Channelling can be easily compared to spiritualism, but also to shamanism.

The numerous entities appearing in the New Age are borrowed from various cultures. God communicates with Eileen Caddy, the founder of Findhorn Garden in Scotland; Christ often dictates new gospels; Angels from a parallel world as well as elves, goblins, gnomes, imps, fairies and many other nature spirits dispense advice. One can also communicate with Amerindian shamans²¹, Egyptian and Assyrian scribes²² and with "ascended masters" liberated from the reincarnation cycle. The dead, Extraterrestrials and "collective entities" communicate messages.

Near Death Experiences

These numerous accounts concerning Near Death Experiences, out-of-body experiences, experiences of transcendence, of parallel lives, and of omniscience, have finally been taken into account officially thanks to testimonies written by celebrities. This out-of-body life, for the New Age supporters, a "transmaterial energy", a "pure energy", was confirmed by the discovery, made by astrophysicians, of the invisible matter that surrounds the galaxies! We are dealing here with pure esoterism. In the state of "astral body" that anybody can reach thanks to training, the traveller can observe his physical body from his double (the sick person experiences the contrary). For the returnee from the World Beyond²³,

the fear of death disappears and is replaced by a dynamic will to live; he becomes patient, tolerant, understanding, full of compassion. From a New Age point of view, this phenomenon is an "expansion of the state of consciousness through fusion between the inner self and another universal and primordial self".

AMERINDIAN SHAMANISM AND THE NEW AGE

Today, an important question concerning some of the books about American Indians needs to be raised: who is talking about whom and about what? We are going to find in these "New Age shamanistic" narratives some of the characteristics we have just listed.

The case of Rolling Thunder²³

Rolling Thunder, whose real name is John Pope, was born in 1915. He is a Cherokee medicine man who was adopted by the Shoshones, the tribe of his wife, Spotted Fawn. They live next to the city of Carlin, Nevada, about 100 miles away from the Shoshone reservation. He is said to have been an apprentice shaman working with several medicine men, and to have participated in "Seven Sacred Ceremonies"(?). In Doug Boyd's book, he is described performing healing and divination ceremonies, and ceremonies against negative sorcery in front of non-Indians and Indians from other reservations. He also practices shamanism in collaboration with Hopi medicine men, and with Mad Bear Anderson, a Tuscarora medicine man. The latter is a "sophisticated Indian", says D. Boyd, "he has travelled widely, and studied with Druids, Vikings, Tibetans, Hindu Yogis, and aboriginal peoples in Asia and Africa" (Boyd 1980: 240). We are not told whether Rolling Thunder manages to heal or to give medicine to the Shoshones. However, we learn he is an active militant for Indian causes, such as the defense of the rights granted to the Shoshones by treaties; he signs petitions with the chiefs. He met several Indian militants after the occupation of Alcatraz. He seems to have numerous enemies who have cast spells several times against him, who have violated his property and even killed his dog; he has received several death threats. To retaliate he had to ask for the help of some of his Indian "colleagues".

We don't know how he became a medicine man. The author suggests that "he was born into this state". But we are told that he is training one of his sons to replace him.

He possesses many shamanic powers typical of the North American Indian shamans. He cures by suction, "changing himself into an animal (often a badger) whose cries he reproduces", and finally vomits the negative thing onto a basin. He has divination powers; he knows what he is going to be asked for and answers even if no question has been asked. He can stop the rain or make it fall; he can speak to the animals, which communicate their knowledge to him, he can "make

the tobacco he has forgotten come to him". He seems to have a thorough knowledge of "medicinal" plants, he knows where to gather them because "they form clans around a chief"; during his meditations, he talks to them, they are his "helpers" and he can pick some of them.

Rolling Thunder is a medicine man whose reputation has rapidly spread beyond the borders of Indian reservations. As early as 1972, he was invited to talk several times by psychologists' and parapsychologists' associations²⁵, and by Freemasons' temples.

His shamanic speech is stuffed with references to New Age beliefs and practices, as shown by the following examples: he often talks about the law of karma; he knows that a long time ago, "some of the descendants of the ancient peoples escaped from the land that sank into the Pacific and landed on the west coast of North America" (Boyd: 8); that "each human being is capable of self-regulation" (Boyd 1980: 38).

"Understanding begins with love and respect. (...) It's a way of life. Such respect means that we never stop realizing and never neglect to carry on our obligation to ourselves and our environment." (Boyd 1980: 52)

Is this a typically Indian discourse or was it rather borrowed from the Karma Yoga, the Way to Action?

"... the earth is sick now because the earth is being mistreated and some of the problems that may occur, some of the natural disasters that might happen in the near future, are only the natural readjustments that have to take place to throw off sickness." (Boyd 1980: 252)

"We say there is a right time and place for everything. (...) We live in harmony with that. That way we know when to get our herbs, and where. That's how we can get them when the need is there." (Boyd 1980: 70)

"That truth cannot be expressed verbally, that it can only be experienced."

"Knowing is being."

"When someone identifies himself with the flowers, the snow and all manifestations of the life force, he can do the things of which Rolling Thunder speaks." (Boyd 1980: 72)

Was this text inspired by the prophecies of the Hopi Indians—non shamanic peoples—or by the New Age? It is difficult to say who is talking, the author himself or the medicine man Rolling Thunder? Sometimes, this is more obvious, as shown on page 93:

"Involvement provides the opportunity to think about the higher planes of reality that these things represent. Thus one is both solving problems and elevating one's consciousness. This is the meaning of Karma Yoga."

Indeed, as one goes further in one's reading it becomes obvious that Doug Boyd supports the New Age beliefs and practices as they have previously been described. In response to the suggestions of Rolling Thunder, the author chooses to concentrate on Sanskrit mantras. Besides, he spent several months writing a book about Swami Rama, a Hindu, under the sponsorship of the Menninger Foundation, and he is convinced that the "New Age people, the new Indians, are helped by the

yogis, the lamas, the swamis, etc. by Indian shamans who work in a more external way, involving the whole world" (Boyd: 116, 117). Everybody ends up meeting in a place called Ashram Kundalini near San Rafael, in California (Boyd: 144-150); Rolling Thunder was there as well as David Monoye, a "traditionalist" Hopi. The author specifies that around one third of the participants were American Indians.

The work concludes with an Epilogue that makes it clear that, for those who know how to read (especially with the help of the notes)²⁶, we are dealing with a book involved with parapsychology and New Age beliefs.

The case of Dr A.C. Ross, a Dakota Sioux doctor of Psychology

Allen C. Ross, whose Dakota name is Ehanamani, wrote his first book, *Mitakuye Oyasin - We are all related*, in 1989 (first edition). This book is problematic for readers who feel concerned about the Sioux. It is a typically New Age book which was published²⁷ under the Centennial Edition Label delivered by the State of South Dakota to celebrate the hundredth anniversary of its integration into the Federation of the United States²⁸. This book is full of interpretations borrowed from Western esoteric practices and beliefs, via esoteric authors like Edgar Cayce (1877-1945), a famous American medium in contact with the "universal memory of all times"; via different books about the "hemispheres of the brain" or about "Supersonics" (the "Science of Radiational Paraphysics"), Marilyn Ferguson's *The Children of Aquarius*, etc., and also works of real specialists such as the ethnologist William Powers who studied the Oglala religion, doctor and anthropologist J.R. Walker, Richard Erdoes, Thomas Mails, etc.

Right from the book's Preface, it is easy to recognize the influences and the style of the New Age trend:

- "August 11, 1987, a group of Amerindians organized a conference on Harmonic Convergence" (Ross: 15)
- "an introduction to training involving the whole brain" (*id.*)

A. Ross was influenced by his meeting with Indian hobbyists when he was a soldier in Germany (Ross: 17). As a result of this meeting, he began to learn Indian dances, and he participated in his first Sweatlodge in 1974. In 1977, he taught "Philosophy and Native American beliefs" and "Native American Art" at the University of Colorado. After that, he participated in *ywipi* rituals, in a vision quest, which apparently for him lasted only two days and two nights; he took part in Sundance ceremonies four years in a row, since this now has become mandatory. In 1978, he went back to University to follow a course on Jungian psychology, and "though he hated Psychology, he discovered similarities between this kind of psychology and the beliefs and philosophy of the Dakotas / Lakotas".

The first chapter (C.1) presents the theories of Jung and the importance of brain studies "somewhat from a Sioux point of view", then it describes how the author is "induced" to follow a course about parapsychology and its explanation concerning the "History of World Creation" based on a mass of cosmic energy (Ross: 37).

As he was a chronic alcoholic, he joined Alcoholics Anonymous to undergo treatment, and in the process he discovered that the concept of the "Red Road" is the same as the philosophy of Alcoholics Anonymous: "One step at a time" (Ross: 43).

C.2 on the "original teachings of the Red Man", the author asserts that the Indians who experience the Red Road believe in the principle of reincarnation (?): then he goes on to make Jungian interpretation not devoid of shrewdness and humor of several beliefs and characteristics of Sioux culture.

C.3 is about the "Red Road for an Education Synergy"...

C.4 on "the origins of the Red Man: Part One, Atlantis". This chapter presents "Atlantis" as a place of knowledge, which, according to the author, has spread from West to East: for example, the Circle of the Sioux World is the same thing as the Celtic Cross, the alphabet of the Micmac²⁹ presents similarities with Egyptian hieroglyphs, so does the hairstyle of the "Atlantis Priestess" with the ceremonial hairstyle of the young Hopi girls... Then all together, Sirius, Von Daniken, the Dogons... no need to go on...

C.5 on "the origins of the Red Man: Part Two, the Mu Continent" as the origin of the South American Indians!

C.6 "*Taku Wakam Skan Ska*" ("something sacred is moving"): in this chapter which is supposed to account for the Lakota tradition, we witness the arrival of the Extraterrestrial! (Ross: 126)...

C.7 "The Blossoming Tree" (in reference to the "real" Oglala shaman Black Elk's Great Vision): a parallel between this tree and the chakras...

C.8 "The Displaced Center. A Triad of Creation Stories" = The Sioux creation myths according to J.R. Walker revised and amended by Dr Ross (Ross: 154-155) ... and the five human races according to Cayce, the famous American medium!

C.9. "The Power of Telekinesis" = the power of the *Heyokas*, the Contrary Sacred Clowns who are able to cleave the clouds during a storm.

C.10 "The Sacred of the World Above is the Sacred of the World Below" = a truly esoteric chapter: the Zodiac, the birth chart according to Assyrian calculus. Where we learn that, apparently, the Sioux adore Taurus in the form of the sacred White Buffalo, and this thanks to some conjunctions, three thousands years ago, of the Pleiades; the bison's head is the three stars of Orion, Beltegeuse, the backbone, Rigel, the ribs and Sirius, the end of the tail (Ross: 199)...

C.11 "The Purification" and C.12 "Strategies for global Harmony" = "New Age" holistic medicine and health.

C.13 "Dakota / Lakota Philosophy and Ceremony" = return to "real" (?) Sioux traditions.

C.14 "Journey to Peace": Ross writes: "searching for my roots and my identity, I discovered that the Amerindian traditional rituals were really close to astrology and to the Jungian concept of synchronicity" (Ross: 229)...

The case of Barbara Means Adams, a "Makaha Indian"

In a rather unusual and elaborate statement, the author introduces herself as a Makaha Indian, "(...) a sub-band of the Oyuphe band of Little Wound, son of Bull Bear. The Oyuphe band is one of the seven bands of the Oglala. The Oglala are one of the tribes of the seven Campfires, or Oceti Sakowin, also known as the Sioux." (Adams 1990: 1).

This book raises several questions. On the one hand, it offers a new interpretation of the Sioux creation myths whose first versions are those of J.R. Walker, a doctor and anthropologist, obtained at the beginning of the 20th century from numerous medicine men, shamans and other famous men known for their wisdom. Apparently Adams does not mention Walker. On the other hand, she mentions J.E. Brown's book about the Oglala Sioux shaman Black Elk. When comparing the versions proposed by Walker *et al.* and by Black Elk, we see that they are consistent and that they display a definite continuity. On the contrary, the version proposed by Adams is different, as it is more explanatory and as it embraces the creation myths as well as the tales and legends about Sioux heroes.

Moreover, this book also functions as an autobiography of the author as visionary, which should legitimize her version of the facts in her own eyes and the eyes of some of the traditionalist Indians since it is supposed to have been transmitted to her by several "entities". In this, we find the first element of the New Age trend. Adams does not use the term "spirits" like the Lakota Sioux, but the terms "beings" or entities. One of these entities, "an old man" cannot manage to contact her directly and does it through the mediation of a "medicine man" of another tribe who lives in the state of Washington, where the author lives—we should emphasize far from the Sioux reservation of South Dakota. This entity is the spiritual link which enables her to receive three "bundles" (the Sioux and specialist anthropologists would call them "sacred bundles") once again through the mediation of a third party, this time a Cherokee "shaman" that a friend of hers met in California (Adams 1990: 10–11). This spiritual approach is quite in accordance with the New Age trend. In addition, she received "a crystal that changes colors" and which is supposed to be part of a "staff that was owned by a chief about 4000 B.C." Moreover, she says she "learned that pieces of this staff were revealed to several persons, and that they are waiting to be united again" (Adams 1990: 11–12). Once more, this theme is a feature common to European esotericisms and also legends.

Adams practices automatic writing (Adams 1990: 9) and she went through a Near Death Experience in a hospital. She explains this experience by the momentary loss of two of the entities that compose the Sioux person: *nyan* (the breath of the universe, a traditional concept) and *tonwan*, a concept that she invents. Besides, the Sioux person is traditionally believed to be composed of four spiritual entities. This is one such example of several inaccuracies.

CONCLUSION

The spirituality of the New Age and of neo-shamanism³⁰ is holistic, ecologist, mystic, planetary, and in search of unity. All these techniques for progressing on the initiatory ways of this march towards unity evince a lack of and desire for gods. In these somewhat bulimic and consumerist "mystical" experiments, are we dealing with a magic encounter or an illusion? Isn't the spiritual too often confused with the emotional, and doesn't it also show a certain cheapening of spirituality? On the other hand, aren't we faced with the desire to re-enchant the world, to integrate magic to science, a typical aspiration of Gnosticism? The transcendent unity of religions continues to be the postulate of the "eternal" gnosis. The Gnostic does not believe, he knows, just like the devotees of the New Age and of neo-shamanism, thanks to their communication with supernatural entities, their "peak experiences" with the Universe using techniques borrowed from various cultural experiences reported by ethnologists and specialists of the Sacred: they are all valid as long as they suit you.

To go back to the "Sioux example", we have just noticed that, in addition to serious biographies and books dealing with shamans written by ethnologists and specialists, several fanciful books written by Indians, pseudo-Indians and by Whites in collaboration with so-called medicine men are now available. Reservation Indians denounce these publications. Moreover, some of these so-called "Amerindian religious specialists" come to Europe and are often assisted by European psychotherapists.

The teachings of these "specialists" reach a large public, most of them non-Indians—Euro-Americans as well as Europeans—always ready to spend money in order to benefit from these exotic teachings which are considered to be salvational.

We showed that the spirituality dispensed by people that, following other ethnologists, we called neo-shamans, clearly follows the New Age trend. It is clear that most of these Indians and non-Indian people want to be known in order to make money by exploiting the traditional and above all religious knowledge of the "real" Indians.

Numerous products are available in addition to books, some of them best sellers in the United States. These products are mainly "shamanistic training courses" and "ceremonies" borrowed from Indians e. g. "praying sessions" in the sweatlodge, or even "the Sundance", the "vision quest", etc. These "ceremonies" are distorted because in these books and during the training courses they are condensed in a very simplistic way. They may also be adapted to "ancient local knowledge" if, for example, training courses take place near a dolmen in the regions of Brittany or Hérault in France. In the United States, shops specialized in this religious market offer, in addition to everything concerning esotericism, *wicca* magic, astrology, etc., voodoo, New Age, objects borrowed from Amerindian shamanism: *cattinik*³¹ peace pipes, "Amerindian *kinnikinnik* tobacco", aromatic herbs used as incense or for tea (Indian Herb Teas), even "eagle feathers"³², "specially treated bones and furs" (?), "medicine cards" representing the

"medicine shields" and the "animal-powers" that reveal one's totem animal. Divination through cards is totally alien to North American Indian cultures. These fanciful objects, which are sometimes aesthetically pleasing, can also be obtained by mail order from New Age and esoteric publishing companies.

This commercial exploitation of different Amerindian religions through books, neo-shamanistic training courses, and "objects with divinatory powers" has been denounced recently on several occasions by a number of tribes, as we mentioned before, as well as by Sioux individuals. Since 1991, *The Lakota Times*, the Lakota Sioux newspaper, has published a series of articles denouncing these practices that misrepresent the North American Indians' traditional religions. In 1993, some Sioux who met at *The Parliament of the World's Religions* in Chicago issued a "Declaration of War against Exploiters of Lakota Spirituality". The Whites stole their lands, negated their beliefs and now they want to dispossess the Indians of their beliefs³³, a new and perverse form of colonialism.

For the moment, Lynn V. Andrews, the best-selling author of the *Arctomine Woman* trilogy is the New Age author most criticized by the Indians. She pretends that her knowledge comes from the Amerindian medicine woman called Agnes Whistling Elk, but her teachings come from the practices and beliefs of Lakotas, Crees and Hopis. She also says she is a member of an association called *The Sisterhood of the Shields*, which is composed of 44 Amerindian and Australian Aborigine wise women. However, nobody seems to have heard of this association! She explains that she met the *Sisterhood of the Shields* in the middle of the Australian desert beside a river!³⁴ Indians reproach her for this eclecticism, as they consider that the mixing of religious practices derived from several Indian traditions is a heresy aiming to destroy the originality and integrity of the different Indian tribes' practices. One could also criticize her—along with these neo-shamanistic books—for a rather insulting simplification of rituals and for the reductive accounts they give of the lives and beliefs of these populations that fall prey to vampire authors and gurus of all kinds.³⁵

What do readers of these neo-shamanistic books on Amerindian traditions think? A serious survey should be conducted. In 1997, I had talked with a very small group of non-Indian readers and friends of mine and with five Lakota Indians who have read books dealing with Near Death Experiences. Those who liked these books are unanimous in saying that they changed their lives. They appreciated them because they give an optimistic vision of a world where the physical and the spiritual coexist in harmony; where, beyond the limits of different languages, customs, histories, beliefs, economic and social conditions, people can understand one another and realize that human beings form a coherent whole, sharing the knowledge essential to the well being of mankind remembered by Indians and Aborigines but forgotten by Westerners. In fact, they approve of what publishers' advertisements, training course organizers, and neo-shamanistic and New Age shops promote: "Let's share the knowledge of humanity, even its most secret parts and all together, we, men of the new era, the Children of Aquarius, will save the world". How could one disagree?

In the summers of 1998 and 2001, I did once more fieldworks on the Cheyenne River Sioux Indian Reservation. Quite a few Indian people sounded somewhat fatalistic as they kept saying "they were ready to go home"; and that "their life was quite ugly and unhappy in this life cycle", and so they wanted "to leave this life as soon as possible and join the universal Spirit and its warm light"; they wanted to be "surrounded by the love of its followers"; i.e. "the Spirits of the World and the spirits of their dead relatives and of dead people of all races, every one living happily and merrily together in this beautiful land where we all come from". To make me understand better some of them made me read a few books written, according to them, by "knowledgeable scientists", in fact specialists of Near Death Experiences and other esoteric writers: Raymond Moody, Dannon Brinkley ("the man who died twice", assistant to R. Moody), Sylvia Browne (a "psychic of 50 years"), Elizabet Care ("New Age prophet"), James Van Praagh (medium).

However, I have written several times that "the major justification for the revival of shamanic practices is that they promote the mental health and cultural survival of the Indian peoples as well as of many other cultural minorities of the Nation-States". Thus, doesn't taking over the indigenous peoples' shamanic practices and beliefs in such a simplistic way show once again a lack of respect for these peoples who continue to be oppressed and who live in poverty subjected to the indifference of the rest of the world? Are we going to dispossess them of the only thing—their religion—that belongs to them, since they adopt whenever they can the technical and material goods of the modern world, the only thing that remains effective to combat "ethnocide"?

And what should we think of Indian authors, such as the Sioux A.C. Ross and B.M. Adams, who ruthlessly exploit their own culture. They deny its originality and values as they account for it by borrowing Western esoteric values, and symbolic images and beliefs. By so doing they choose to ignore the very substance of their culture and endanger its survival.

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NOTES

- ¹ For this paper, some reading material, of which original versions are in the English language, have been read by the author in their French translations. Up to now, the author has been unable to obtain the original English versions. So, references are given to the French texts. And therefore, translations of quotations from these works are but approximations of the English texts.
- ² About the Sioux, see my previous works: my thesis in 1984, several articles, a book published in 1996. See also William POWERS, *Oglala Religion, Inscript*, etc...
- ³ See VAZEILLES Danièle, 1991, *Les chamanes, maîtres de l'univers. Persistance et exportations du chamanisme* ("Shamans, Masters of the Universe. Persistence and Exportation of Shamanism"), chapter VI: 91-106; see also HOPPÁL Mihály, 1992, "Urban shamans"; PERRIN Michel, 1995, *Le chamanisme*, chapter VI: 100-116.
- ⁴ According to my interview in 1984 of Archie Fire Lane Deer at Saint Michel de Grandmont near Lodève, department of Hérault, south of France; see also the postface to the last French edition of *De mémoire indienne (Lame Deer, Seeker of Visions)*.
- ⁵ See HARNER Michael, "A Different Drummer", in *Human Nature. Natural History* 3/97: 50-5.
- ⁶ For more information on European "shamans", see HOPPÁL Mihály, "Urban shamans", 197-209, in SIKALA & HOPPÁL, 1992, *Studies on Shamanism*.

- ⁷ In *Les chamanes, maîtres de l'univers*, I pointed out several characteristics: shamanism and ethnic identity, "shamans" or coordinators of group therapies; importance of the Journey in Western countries; shamanism as group therapy and its place in nature; importance of the therapeutic function: shamanism as last hope (VAZEILLES 1991: 102-105).
- ⁸ The New Age borrows from Louis Pauwels and Jacques Bergier, authors of *Le matin des magiciens* (1960), their notion of "open conspiracy", through a network of individuals who have developed, thanks to inner explorations, changing the face of the old esoteric wisdom.
- ⁹ For example, Master Eckhardt (14th century), Pic de la Mirandole (15th century), Jacob Behme (17th century), Emmanuel Swedenborg (18th century), William Blake (19th century), etc.
- ¹⁰ According to W. James, an American psychologist (beginning of the 20th century), religion may be redefined as being an experience of exploration, which is barely visible and, thanks to which, the individual would reach harmony.
- ¹¹ According to Father Teilhard de Chardin, the Spirit's successive self reorganizations converge towards the Omega Point, the collective unconscious, embracing the world in an enlightenment of the human race, coalescing with the Christ.
- ¹² "La tradition primordiale" of Paul Le Cour: signs of the zodiac, cycles of different humanities, the "great instructors"...
- ¹³ See Jeanne Achtererg, 1978, "The Shaman: Master Healer in the Imaginary Realm", 103-124, in Shirley NICHOLSON, 1987, *Shamanism, an Expanded View of Reality*, Wheaton, Illinois, The Theosophical Publishing House, A Quest Original, 295 p. Mrs Achtererg is an Associate professor and director of research in the Department of Rehabilitation Science, and professor of Clinical Psychology and Physical Medicine at the University of Texas Health Science Center. She is co-author of *Imagery of Cancer, Bridges of the Bodymind*, and author of *Imagery in Healing: Shamanism and Modern Medicine*.
- ¹⁴ Biofeedback: Manipulation of unconscious bodily processes by conscious mental control (muscular stress, skin temperatures, electrical activity in the brain).
- ¹⁵ Autogenic Training: Autosuggestions to become conscious of one's body.
- ¹⁶ "The inner shaman", see among others John MATTHEWS, *The Celtic Shaman*, 1996, Paris: Brocéliande / Editions du Rocher. In chapter 5, the author teaches the reader how to meet the "Celtic inner shaman".
- ¹⁷ According to W. Reich, mental blocks affect the body and are expressed through muscular rigidity. Reich, Freud's dissident, has created his own therapies: unitary functioning of the body with stress and relation's rhythm. This has played a major role in the New Age movement.
- ¹⁸ New therapies which have influenced the New Age movement: transactional analysis (created in 1954), Bio-energy, Reich's therapy, Gestalt Psychology (1950), Primal therapy (1970), Rebirthing (typical of New Age and which appeared in Esalen, California, circa 1960), relaxation therapy...
- ¹⁹ Channelling inspired numerous best-sellers, see for example the book of the American actress Shirley MacLaine, *Out on a limb*, 1983, New York: Bantam Books (two millions copies sold).
- ²⁰ Channels: Jesus was a "channel" as well as the Pythia of Delphi.
- ²¹ White Eagle, the American Indian guide of the English medium Grace Cooke, established the White Eagle Church in 1935 (5000 members); see Père Vermette, 1989: 216.
- ²² See on this subject the thesis of Serge Dufoulon directed by Professor François Laplantine (University of Lyon, France).

- ²³ The stories about Near Death Experiences don't prove the existence of another life because none of these persons was clinically dead, in spite of what public opinion believes.
- ²⁴ See BOYD Doug 1980 (1st 1974?), *Rolling Thunder. A personal exploration in the secret healing powers of an American Indian medicine man*. Introduction by Dee Brown, New York: Delta Book, Dell Publishing Co. Inc.
- ²⁵ Rolling Thunder was invited by the "C. Merzinger Dream Laboratory, Maimonides Hospital" in Brooklyn (Boyd 1980: 37), by the "Association of Humanistic Psychology Conference on Psychic Healing and Self-healing" at Council Grove, Kansas, 1971 (Boyd 1980: 252).
- ²⁶ The authors of this "Epilogue", E.E. Green & A.M. Green (*On the Ins and Outs of Mind Body Energy*, 1974, Science Year, Chicago: Field Enterprises Educational Corporation) mention the following authors so often quoted by New Age works: Idries Shah (1971, *The Sufis*); J.B. Rhine & J.G. Pratt (1957, *Parapsychology: Frontier Science of the Mind*); Carlos Castaneda; Sri Aurobindo; etc...
- ²⁷ ROSS Allen, 1989, *Mitakuye Oyasin*, Bear Publishing, Box 346, Kyle, South Dakota 57752. The book was translated into French by C. Mongendre for Amrita Publishing (former Arista Pub.), 24 580 Plaza Rouffignac, France, a "New Age" publishing company. The book includes a foreword by Didier Dupont, who signs it as the "French Representative of the Lakota Treaty Council", and who was recently the president of the society "Amitié Franco-Lakota-Dakota (AFL), Harmonie-Amitié-Rencontres-Connaissance mutuelle". A lot of French people have been surprised by the support given to this questionable book; it is true that D. Dupont underlines: "At any moment, the reader remains free, master of his interpretation as well as his appreciation". And further on: "I have decided to keep the original text in its integrality".
- ²⁸ For each book sold, the state pays one dollar to a fund dedicated to the Amerindian communities of the territory (see foreword of Didier Dupont, in Boyd 1980: 13).
- ²⁹ The alphabet of the Micmac Indians was created by Christian Kauder, a redemptist missionary. He had a bilingual book published in Vienna, Austria, in 1866 (see D. VAZELLES, 1995: 99).
- ³⁰ I won't use the term "white shamanism" because, on the European scene, some of these neo-shamans are Black African seers.
- ³¹ For Indians of the Great Plains, catlinite is a rare red stone whose mystic origin is the ancestors' blood fossilization. The stone is found in a quarry in Minnesota. Thus, Indians consider that it is a sacrilege to sell this stone in a context that twists around the sacred.
- ³² As the eagle is a protected species, the sale of its feathers is forbidden.
- ³³ See Dom Aujollet, doctor of Ethnology, in *Les Nouvelles de Survival International*, France: 14.
- ³⁴ To be able to go for a walk in the territories of the Aborigines one must have an authorization, which is quite difficult to obtain.
- ³⁵ Similar critics have been made by Aborigines to Marlo Morgan for her book *Mutant Message Down Under* in which the author pretends she walked 2000 km across the Australian desert with an unknown Aborigine tribe that she calls the "True People". Publishers consider this book as a novel. However, I have noticed that very often in bookshops Morgan's book is on the shelves dedicated to ethnology.

REDISCOVERY OF SHAMANIC HERITAGE

Edited by

Mihály Hoppál and Gábor Kósa



Akadémiai Kiadó, Budapest

This volume is based on a conference that took place at Hungarian Culture Foundation, Budapest in April 2000.

Originally a meeting of scholars from East and West was planned within the frames of a UNESCO program called *Dialogue between Cultures*. This project proclaims the importance of the protection of the world cultural tangible and intangible heritage as a common ground for the promotion of mutual understanding among cultures and civilizations. UNESCO has adopted a decision which proclaims 2002 as the United Nations Year for Cultural Heritage. Shamanic traditions, however deeply rooted in different ethnic folkdores, are truly belong to the common cultural heritage of mankind.

In this context, in 1998 the Korean National Commission for UNESCO launched a medium-term project on shamanism heritage entitled "Discovery of Shamanic Heritage". As the first step an International Symposium was held, in cooperation with the Korea Performing Arts Center in Seoul, Korea.

In 2000, the Korean National Commission for UNESCO and its Hungarian counterpart, together with the International Society for Shamanistic Research decided to organize the second symposium of the project on shamanic heritage in Budapest, Hungary.

For the four day symposium some two dozens of experts came together from Korea, U.S.A., Russia, France, Germany, Austria, Belgium and Hungary. The meeting was a success in terms of scholarly debates and genuine presentations including some film documents on shamanic rituals from different cultures. In the course of discussions, the cultural value of shamanism has been re-evaluated as the heritage of humanity, the important source of performing arts, and a reservoir of traditional knowledge.

For the sake of difference, we have modified the original title of our symposium, therefore here we use Rediscovery (in the title of this book) which is more appropriate to signify the most recent tendencies in the development of shamanistic research.



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REDISCOVERY OF SHAMANIC HERITAGE

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Mihály Hoppál and Gábor Kósa



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Front cover picture:
Picture made by Mihály Hoppál at the Korean shamanic ritual,
which was performed at the conference.
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CONTENTS

Notes on Contributors	vii
-----------------------------	-----

Introduction

MIHÁLY HOPPÁL

Shamanic Traditions as Intangible Cultural Heritage of Mankind	1
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Part I. Shamanism and Mythology

HUNG-YOUN CHO

An Archetypal Myth and Its Reality in Korean Shamanism	21
--	----

ELVIRA EEV R DJALTCHINOVA-MALETS

Shamanic Tradition in Mythosophy of Kalmyks	37
---	----

GÁBOR KÓSA

Mythology and Shamanism in the Ancient Chinese State of Chu	45
---	----

PÉTER SIMONCSICS

Shaman as the Hero of a Kamassian Tale: a Riddle in Narration	109
---	-----

KATALIN URAY-KÓHALMI

The Myth of Nishan Shaman.....	113
--------------------------------	-----

Part II. Traditional Roles

DAGMAR EIGNER

Tamang Healing Rituals and Psychotherapy: a Comparison	125
--	-----

ULLA JOHANSEN

Ecstasy and Possession: a Short Contribution to a Lengthy Discussion	135
---	-----

CLIFFORD SATHER

The Shaman as Preserver and Undoer of Life: The Role of the Shaman in Saribas Iban Death Rituals	153
---	-----

DÁVID SOMFAI KARA

Living Epic Tradition among Inner Asian Nomads	179
--	-----

Part III. Local Traditions

EUGENE HELIMSKI

Nganasan Shamanistic Tradition: Observations and Hypotheses 195

MIHÁLY HOPPÁL

Shamans in Buryat Sacrificial Rituals 211

DILMURAT OMAR

Modern Kazakh Shamanism 227

BARBARA WILHELMI

The Prophetic Performance and the Shamanic Ritual:

Shamanism in the Bible 241

YEE-HEUM YOON

The Diversity and Continuity of Shamanism in
Korean Religious History 255

Part IV. Shamanism and the Modern World

MAJAN GARLINSKI

Video-Ethnography and Shamanic Rituals 267

SEONG-NAE KIM

Korean Shamanic Heritage in Cyber Culture 279

BARBARA TEDLOCK

Recognizing & Celebrating the Feminine in Shamanic Heritage..... 297

JOAN B. TOWNSEND

Western Core and Neo-Shamanism: Trends and Relations with

Indigenous Societies 317

DANIÈLE VAZEILLES

Revival of Lakota Sioux Shamanism 335

Index 355

DANIÈLE VAZEILLES

Revival of Lakota Sioux Shamanism

On the Sioux Reservations today, the "holy men" (*wicasa wakan*) are still the depositories of the sacred knowledge of the Spirit "Grandfathers" (*tunkashila*) and the mediums of communication between "common people" (*ikce wicasa*) and "sacred" (*wakan*) Beings. Initiation rites for medicine men and shamans as well as healing ceremonies can still be compared with those of the past. A comparative study shows the dynamics of the Lakota Sioux religion.

This paper summarizes some contemporary aspects of Lakota Sioux shamanism. It is based on a personal knowledge of the Lakota Sioux Reservations in South Dakota, USA through several long periods of fieldwork between 1969 and 1986 and shorter periods between 1990 and 1998. It makes use of specialized literature, especially the biographies of Lakota Sioux Holy Men. To inquire about such a subject has been quite hard, a lot of people do not want to talk about it—"too dangerous", they say—, some people will finally agree to speak but one should not tell their names, and most well known holy men answered my questions with "yes and no" because they were under contracts with writers and publishers.

VISION QUEST

The "holy men" (*wicasa wakan*) conduct the initiation rites for the visionaries, medicine men and holy men. Today, most holy men have undergone voluntary vision questing. This was the case for John Fire Lame Deer / Tahca Ushte, a Minnecojou Sioux holy man who went on his vision seeking quest while still a teenager (LAME DEER – ERDOES 1972).¹ Others, like Black Elk / Hehaka Sapa, the Oglala Sioux holy man and prophet (see NEIHARDT 1961), were first contacted by the Spirits at an early age. Signs

¹ Lame Deer was one of those who answered "yes and no".

of elections by the Spirits still exist, but at the same time, "powers" may also be inherited from a deceased relative, a former well-known shaman.

In order to obtain a vision, the candidate must accomplish the voluntary quest—*hanbelachia* "crying out for a vision"—, an ascetic retreat lasting from one to four nights and days on a high place often known to be favored by the Spirits. One such place, well known to the Sioux and others Plains Indians, is Bear Butte, in the western part of South Dakota. On this high place, the candidate seeking a vision has to pray and walk in a ceremonial way within a sacred area oriented toward the Four Corners of the Universe. Sometimes, the candidate can rest in a grave-like narrow shelter covered by a buffalo robe, if available, or a quilt blanket often decorated with the Morning Star design.²

SWEATLODGE

Another way to acquire help from the supernatural beings is by "doing a sweatlodge" (*inipi*) "the breathing of the universe". Twelve or sixteen white willow trees, depending on the medicine man's inspiration, form the skeleton of the somewhat beehive-shaped sweatlodges, twelve for the twelve "moons" (*wi*, "moon", "month") of the year, or sixteen for the sixteen avatars of Wakan Tanka, the Great Spirit. These conical lodges are covered nowadays with tarps, blankets or quilts. Special stones, often ones "with designs inside", are used. They are to be the messengers of the powerful spirit Grandfathers – *Tunkashila*. It must be mentioned that sweatlodges can also be done by any individual, Reservation or city Indian, who wants to purify himself and clarify his thoughts in order to be able to solve some of his personal or family problems.³

HEALING CEREMONIES

Healing rites are conducted by medicine men and shamans. Nowadays, it seems there are no more *wapiya* men.⁴ They were healers who cured by placing their mouth directly on the patient's skin or by using a straw or a bone and then blowing or sucking out of the body the disease object that a

² Cf. VAZEILLES 1974: 450–451, 1984: 190–200, 329–348, 1985, 1986b, 1989, 1990c, d, 1991a, 1996: 125–132, 1999.

³ Sweatlodge or *inipi* cf. VAZEILLES 1984: 181–190, 1986a, b, 1990c, 1991a, 1996: 117–124.

⁴ *Wapiya* cf. VAZEILLES 1984: 103–112, 1996: 52–60.

Spirit or evil-minded person had transmitted there. Some people spoke of a technique (*wicahimunga*) consisting of "throwing some objects", feathers or stones, on the sick person's body or on a piece of cloth. Lame Deer said this technique could also be used for black magic (LAME DEER – ERDOES 1972).

Yuwipi Meetings

Today, most medicine men heal by means of sacred stones (*yuwipi*). These often transparent stones, usually found on ant hills, are used in *yuwipi* meetings or "Spirit meetings" during which a "*yuwipi* man" is tied up and then released with the help of the Spirits. The *yuwipi* stones are also called *yuwipi wasicun*. This last expression also designates one of the Powers – *Tunkan*, also called *Inyan*, "the "Rock", one of the sixteen avatars of the Great Spirit. It means that these stones, in the hands of those who have had dreams and visions, are endowed with supernatural powers.

A *yuwipi* meeting is held at night, nowadays in a log cabin or a regular house. Light pieces of furniture are put away. All shining surfaces are covered. A sacred area often spread with wild sage (*Artemisia gnaphalodes*) is delimited by pots filled up with earth and carrying flags of the four sacred colors, that of the Four Corners of the Universe, black, red, yellow and white, "for the four human races" as contemporary Lakotas explain. Strings of tobacco knots are offered to the spirit Grandfathers. Sometimes they also show the four colors. These strings often encircle the sacred area.⁵

The *yuwipi* man is bound fast hand and foot, and wrapped in a star quilt (*wicahpi sina*). He is often laid down on the middle of the sacred area. *Yuwipi* songs are sung. Sparks can be seen when the Spirits are coming, strange animal sounds are heard. Gourd rattles, containing sacred stones, are used to call the Spirits and to frighten away the evil ones. Several specialists (HULTKRANTZ 1980; JILEK 1982, etc.) have already noted that this kind of ritual, known elsewhere as the shaking tent, the conjuring lodge or the spirit lodge, is undergoing a remarkable revival. In our thirty years of going back and forth from France to South Dakota, we have witnessed this growing development, of the *yuwipi* meetings and the sweatlodges, on the Sioux Reservations and on some South Dakota University campuses.

⁵ These tobacco knots can be of several numbers, according to the medicine man's inspiration; but I was told they can be no more than 400 or 405. In the past, the *tiyospabe*, the kinship group, was supposed to be of about 400 relatives. 405 is also the number of Frank Fools Crow's Spirit Helpers (cf. MAILS 1979).

Yuwipi rites are practiced for healing purpose and to obtain some protection for the persons asking for help. They can also be séances of clairvoyance. The *yuwipi* men are often able to see where runaway children have gone or locate the young girl who has eloped with an older man.

If the case is urgent, by day or night, depending of the condition of the sick person, some *yuwipi* men cover themselves with some pieces of dark cloth before beginning a short ceremony. This technique seems to help the holy man to get into the concentrated and exalted state of consciousness that enables him to "see".⁶

DREAMERS

In the past, all Sioux were "dreamers" – *ihanblapi kin*, that is visionaries.⁷ By this, I mean they experienced at least once in their lives a light "altered state of consciousness" during which they met animal Spirits that gave them certain powers (clairvoyance, ability to make charms, arms, etc.). It seemed that the kind of animal they met during the spiritual encounter indicated what kind of *wakan* persons they were to be. Accordingly, they joined the association or society linked to the animal seen in the dream or vision. For example, the ones who dreamed about an elk joined the *Hebake ihanblapi kin*, "those who had dreams of the elk", the Elk dreamers' Society. The wolf dreamers became members of the *Akicita okalakiciye*, that is police societies and military societies. Bear dreamers were medicine men because they had gotten great knowledge about herbal medicines from their supernatural protector, *Hunonpa Wakan*, the *Wakan* Bear, the Spirit Bear.⁸ Bear medicine were also *wapiya* specialists.

Deer Woman's Dreamers

Today, such dreamer associations or "cults", as WISSLER (1912) called them, no longer exist. But some Sioux still meet Deer Woman, a beautiful woman who can turn into a deer. This Spirit is no other than Anog Ite, "Double Face", an entity who plays an important part in Sioux myths and

⁶ Cf. VAZEILLES 1982, 1984: 117–160, 1985, 1986b, 1990c, 1996: 61–104, 1999; see also POWERS 1982.

⁷ Cf. WISSLER 1912; VAZEILLES 1984: 1–432, 691–714, 1985, 1986a, b, 1990a, b, c, 1991a, b, 1996, 1997, 1998.

⁸ Note that *hunonpa* also designates the two legged beings, both human and non human, cf. VAZEILLES 1984: 442–443.

legends. She was said to be the wife of Tate, the Wind, and the mother of the Four Winds. Now, however, very few Lakota people know this.

A Sioux woman who has met this Deer Woman⁹ can either become an excellent manual worker, making traditional objects (beadwork, quill work, and quilts) or become a runaway teenager or a prostitute. Men who dream of, or meet Deer Woman while hunting, driving their car, or dancing at an Indian Celebration, will go out of their minds and run wild, be killed by being tramped down by deer hooves, or become *winkte*, "women-to-be", that is berdaches.¹⁰

Berdaches

It seems some *winkte* were truly homosexuals while others were men who dressed and behaved as women on special occasion. The *winkte* have always represented both male and female potencies. Some of the contemporary Sioux transvestites still seem to be recognized as *winkte*. I have known several young Sioux *winkte* who were asked to give surnames to some children, to ensure them good health.¹¹

Dreams about Dead Persons

On Sioux Reservations today, one hears stories about people meeting dead relatives or dead friends. For example, it is said that an old woman, *Unai*, "Grandmother",¹² comes back from the Dead to bring food or beverage to a living relative. The latter must accept what is offered and by doing so, condemns him or herself to die within a year or so. Other dead relatives come back to offer help, to prevent wrong doings or to announce some danger to their living relatives or friends.

Some young and older Sioux have told me that, at times, they have some clairvoyant powers which enable them to know in advance the coming illness or death of relatives or friends. Some told me this knowledge comes

⁹ Deer Woman cf. VAZEILLES 1974: 452–456, 1984: 277–285, 1986b, 1996: 192–200.

¹⁰ Berdache, cf. VAZEILLES 1984: 272–277, 1986b, 1990a, b, 1991a, 1992b, 1996: 187–193, 1998, 1999.

¹¹ I have met and talked with several Sioux transvestites who migrated from the Sioux Reservations to Minneapolis and San Francisco. Only one of them is still alive.

¹² *Unai*, a kinship term to designate one's grandmothers but also any old lady when you want to show them friendship and respect.

with the help of a "black bird" flying around their house, even knocking at their door and windows.¹³

U.F.O.'s seers

On the Cheyenne River and Pine Ridge Reservations, I met people during my two first years of fieldwork, 1969–1971, who said they have seen U.F.O.'s above the South Dakota grassland. On the Cheyenne River Reservation, some students once saw an oblong object, "a flying saucer" they said, alight on the prairie somewhere between Faith and Dupree... Two old men told me that one evening they saw "little human-like creatures three feet tall enter into a round shining UFO which disappeared as suddenly as it had appeared..."¹⁴

Let us remember that, in the past, tiny creatures were connected to dreams and visions related to the Spirits of the West, especially Thunderbirds – *Wakinyan*, "winged one". People told me I could see them on the tops of South Dakota's buttes, shivering during the summer heats.¹⁵

Thus one can still find clairvoyants, seers, healers and visionaries among contemporary Sioux, but only those recognized as holy men can be truly considered as shamans.

SHAMANS

As far as we understand, through our discussions with Sioux specialists and after having closely studied the biographical details and the visionary experiences of Sioux medicine men recorded by anthropologists and specialists of the Plains tribes, a Sioux "holy man" is a shaman. This means he is a man who can converse with the Spirits, whose soul can depart from his body in a trance or who can summon his supernatural helpers in order to solve problems bothering members of his society and heal sick people. A medicine man is a visionary who has had light trances and has acquired some clairvoyance and powers. We see another difference between those two specialists. The holy man is a person who has had a "great vision" – *wakanyan wonanyanka*. We could say only medicine men who had such a

¹³ Cf. VAZEILLES 1974: 441–450, 1977: 167–177, 1996: 184–186.

¹⁴ UFO's & Sioux, cf. VAZEILLES 1977: 441–442, 1996: 184.

¹⁵ Cf. VAZEILLES 1984: chap. VI; 1986a, 1996: chap. 4: 142. Those creatures are often contrary beings, connected with *heyoka* or ritual clowns, trickster entities.

"great vision" were truly shamans. As for nowadays shamans, we cannot be so sure as we had little confidence on such topics.

Great Visions

In this type of vision, at first anthropomorphic and/or theriomorphic spirits come to take the visionary "up there" to the "Spirit World" – *Wanagi Tamakoce*. There the shaman-to-be meets or hears the Grandfathers *Tunkashila*, the most powerful avatars of Wakan Tanka, the Powers of the Four Quarters of the Universe (the Four Winds), Grandmother Earth and Grandfather Sky. The Grandfathers consult with the shaman-to-be and give a demonstration of the powers they are going to bestow upon him. These powerful Spirits then designate the animals and plants which will be the supernatural helpers of the shaman. The visionary is then made to see the future, the past and the present of his own life and that of the Indian people. He also sees what his functions are to be and what help he will be able to give to his people. The Grandfathers bestow some of their powers on the shaman-to-be before he is carried back home, usually by the messengers who came to get him.¹⁶

Dreams

In contrast to great visions, the dreams and visions of common medicine men and of the dreamers (*ihanblapi*) of the past such a scenario cannot be recognized. The encounter with the Spirits is less elaborated. It happens on earth, not "up there". It seems only animal-like Spirits, which nevertheless take a human appearance at times, appear to such visionaries. Also, the message and the powers received are more specialized, restricted, and personal, and, consequently are less important for the welfare of the people.¹⁷

¹⁶ VAZEILLES 1984, 1985, 1986b, 1996: chap. 1, 2, 3 & conclusion, 1997, 1998.

¹⁷ Dreams, *ihanblapi*, cf. VAZEILLES 1984: chap. 5–6, 1986b, 1990b, 1991b, 1996: chap. 5, 1997, 1998.

Functions of the Shamans

Contemporary Sioux holy men still conduct the most important rites, including Spirit Keeping Release and Sundancing. Some of them are involved in ritualistic wars against juvenile delinquency and alcoholism. A well documented example of this is provided by the biography of the Lakota Sioux Ceremonial Chief Frank Fools Crow (Mails 1979). These modern shamans are trying to fight for the welfare of their people not only at an individual level, nor at the *tiyospahe* (community) level or even at the reservation level, but for the welfare of all Indian People and Nations. Fools Crow and a few others even say they are willing to help people of all "races" who are trying to follow the "Ways of the Grandfathers", the "Red Road" as the Oglala holy man Black Elk would say.¹⁸

Shamans and Tribal Elections

Because of this, some holy men play an important part in tribal elections. ROBERT BURNETTE, ex-tribal Chairman of the Rosebud Reservation, wrote about his own experience. He tells how in January 1954 an old Indian woman told him he was going to win the next elections on his reservation. The same year in June, he had a dream, repeated three times the same night, about a "bluish tiny man". Later this same month, Frank Picket Pin, a well-known Rosebud Sioux holy man, approached him about the dream. In his book, *The Tortured Americans* (1971), R. BURNETTE describes a *yuwipi* meeting conducted by F. PICKET PIN in December 1955 during which the people present prayed "the Holy Spirit" for the reelection of R. BURNETTE as their tribal leader.

The Sioux are rather discreet about the part played by medicine men in tribal elections. Nonetheless, *yuwipi* meetings are held to secure the Spirits' help for candidates in coming elections. I was even told that "tiny human-like creatures are sent against" the candidates who are not welcome. During such a *yuwipi* ceremony, the *yuwipi* man may give candidates a *wasicun tunkan*, that is a sort of protective guardian stone, which they are to wear suspended from their neck in a small leather case.¹⁹

Such protective stones or other tiny objects are often given to people participating in special *yuwipi* meeting. Some of the *sicunpi* (powers, guardian spirit) of the *yuwipi* man has somehow been imparted to these stones and

¹⁸ Cf. VAZEILLES 1974: 457-482, 1984, 1991a, 1996, 1998, 1999.

¹⁹ Cf. VAZEILLES 1984: 127-130, 1996: 311-312.

they are considered somewhat as supports for the *sicun*, that is the guardian spirit, the supernatural helper attributed to each human being at his birth.²⁰ Today, some people will rather talk about "spiritual energy", even "cosmic energy", and parts of it seem to be given to the worthy participants in about the same way.

Visionaries and Politics

Nineteenth century famous Sioux leaders were great visionaries; some were holy men (see for example Little Wound in WALKER 1980). The Hunkpapa chief Sitting Bull was a seer, and saw what was going to happen during the battle of the Little Big Horn. It is also said he possessed a strong medicine against bullets. The Oglala Sioux leader Crazy Horse was a medicine man who came from a family that contributed several holy men to its *tiyospabe* (community). Many contemporary Sioux strongly believe that the spirit of Crazy Horse still watches over the Indian people.²¹

Contemporary elected Reservation leaders do not seem to be visionaries or medicine men. But it is interesting to note that several leaders of the American Indian Movement (A.I.M.)²² have tried to acquire supernatural help by undergoing some forms of self-torture during huge annual ceremonies called Sundances. Between 1970 and 1995, I have been able, almost every year, to visit the Sioux Reservations in order to assist to a Sundance.

Some American Indian Movement members have sundanced several times a year at ceremonies held at Crow Dog's Paradise on the Rosebud Reservation or at Green Grass on the Cheyenne River Reservation. Green Grass is a holy place for the Sioux. In this village the Holy Pipe is kept which was given to them by White Buffalo Woman or Calf Maiden, mythical daughter of Sun and Moon. After having sundanced several times, AIM leaders have conducted sweatlodges and have sponsored Sundances. The Chippewa AIM leader DENNIS BANKS did so at Deganawidah-Quetzalcoatl University at Davis in California. Several AIM leaders have had visionary experiences at Sundances under the tutoring of some well known holy men, Franck Fools Crow, Lame Deer and Leonard Crow Dog, a Rosebud holy man. The last two holy men have been strong supporters of the American Indian Movement.²³

²⁰ Cf. VAZEILLES 1982, 1984; see also WALKER 1917.

²¹ CRAZY HORSE, cf. VAZEILLES 1974: 562-569.

²² Cf. VAZEILLES 1974: Part 6 "Red Power" 548-585.

²³ Cf. VAZEILLES 1984: 539-549, 1996: 311-312.

Up to now, it was believed that only holy men (*wicasa wakan*) could conduct a Sundance. However, some contemporary Indians think that by doing four or five times the Sundance, one becomes a religious leader of the Indian people, a medicine man. Quite a lot of Sioux traditionalists call these new kinds of Spirits' specialists, "instant medicine men".

SUNDANCING

Participation in Sundances was in the "80's" the thing to do if one wanted to be and to prove he was a "real Indian", a traditionalist. The Sundance is a collective celebration which gives an opportunity to some of the "Sundancers" to communicate with the Spirits. Since I first saw this important annual ceremony of the Plains Indians, it has changed in an extraordinary way.²⁴ In 1969, on the Sioux Reservations there was but one Sundance, that of the Pine Ridge Oglala Sioux. In 1973, after the occupation of Wounded Knee on the same Reservation by AIM members and Chicano friends, each Sioux Reservation decided to hold one Sundance every summer. During the 1978 Sundance at Pine Ridge, there were four sundancers. Ever since, sundancers have become more and more numerous. In 1980, at the Green Grass Sundance, there were 140 dancers, some 95 male dancers, more than in Sitting Bull's time. For 15 years now or so, each traditional community on the Cheyenne River Sioux Reservation has been having a Sundance, with more than twenty sundancers at each celebration.

During this ceremony, the Sundancers undergo some sort of self-torture. They fast all along and drink very little (sage tea). They fasten to their chest by the means of bear or eagle claws or wooden pegs, a rawhide rope which is connected to the central post, the Sunpole. (The Sunpole represents the means of communication with the Great Spirit through the intercedings of *Wi* – Sun, *Tatanka* – Buffalo Bull and *Wakinyan* – Thunderbird.) Others will try to suspend themselves from the Sunpole by shorter thongs tied up in their chests or back skins. Others have vowed to pull behind them around the Sundance bowery several buffalo skulls connected to their chest skin with raw hide thongs and claws. Some others choose to be tied up between four poles, by two skewers dug in their shoulders and two others in their chest. Enduring their awful pains, they will pray for the welfare of their relatives, of the Indian Nations, and for

²⁴ VAZEILLES 1974: 508–547, 1977: 151–165, 1984: 2 chap. on Sundance 13–14, 585–690, 1986b, 1991c.

"all men of good will". Then, they will fight to get free, a wild and painful dance against ignorance, illness and poverty.

Sundancing has become a reenactment of positive ethnic identity and serves to transmit pride in native life. More and more young Indians participate actively in the Sundance, taking their share in the self-sacrificing practices. The Pine Ridge, Rosebud and Green Grass Sundances have been intertribal ceremonies with participants coming from other reservations, and from out of state; quite many sundancers are urban Indians. Some belong to revival groups of Eastern Indians who are trying to revive ancient rituals and come to see how Sioux people are doing in order to adapt tribal rites and beliefs from another tribe.

To most Sundancers, participation in these rituals is an important political statement. It seems that, for most of the dancers, their involvement is more emotional and cultural than theological. Few dancers seem to be ready to examine deeply their own religious and philosophical motivations. Nonetheless, some sundancers think sundancing is a powerful means of solving the awful problems, especially alcoholism and youth delinquency, engendered by living within dual societies.

REVIVAL, CONFLICTS

A revival of traditional activities, spiritual concepts and practices has been observed in North America during the last thirty/forty years among American Indians. Hundreds of young Indians join the Sundances and other shamanic ceremonies. It is very hard to give a quantitative analysis of this topic.

Indian Way and Young Indians

On one hand, more and more young people participate in powwows.²⁵ Those "Indian Celebrations" are social meetings and feasts which include religious activities and give-aways. The traditional dancing outfits that dancers proudly wear are becoming more and more "traditional", i.e. made of natural materials. Powwows are held year around on reservations and in the "Indian Centers" in urban areas. Traditional songs and dances are heard and performed but new songs and steps are eagerly recorded and greatly appreciated by Indian dancers, musicians and their relatives and friends.

²⁵ Powwows, cf. VAZEILLES 1974: 392-440, 1977: chap. 6: 121-138.

On the other hand, a lot of Indian teenagers no longer want to be members of traditional Indian ceremonies and the same thing can be said as far as Christian rites are concerned. For example, according to the Catholic priest and nuns in Eagle Butte, main town of the Cheyenne River Sioux Indian Reservation (around 5000 inhabitants in 1990's), only about a dozen or so youngsters take part in Christian activities and ceremonies. Having flunked out of high school and having nothing to do, they roam around doing mischief in rural communities and towns. Unfortunately, for the last 10 years they have been organized into quarrelsome gangs by Sioux dropouts and hooligans from urban areas²⁶ who had been sent back home to the reservations. As a result, juvenile delinquency and drug addicts have drastically increased. So far, reservation relatives, psychologists, police members and tribal government people are powerless.

All-Indian Way or Christian Influenced Shamanism?

Sioux people adopt whenever they can the technical and material goods of the modern world. They know the only thing that belongs to them is the Indian religion, which remains effective to combat assimilation. Indian people living more or less according to "Indian religious traditions" seem to be divided in two groups. Half of them would like to go back to "all-Indian traditions", i.e. which are not mixed with other religious practices. Their knowledge of old religious beliefs and practices go back to their grandparents who have been raised in reservation schools and so were taught to forget Indian way of life and religion.

To give just one example, a couple of years ago a group of Sioux singers and drummers at powwows and Sundances has tried to revive some old Sundance songs and prayers, recorded at the turn of the century by ethnomusicologist FRANCES DENSMORE.²⁷ They were stopped by the Sundance's intercessor who thought those songs "too fancy". They tried to explain to the old traditionalists that F. DENSMORE recorded live shamans but to no avail.

Many Indians do not trust books written by white anthropologists and essayists, even when they are biographies of medicine men. For example, I remember one day, a Sioux "traditionalist" of forty years of age wanted to know "since when the Sioux people could talk with animals". The 75 years

²⁶ Over two third of the North American Indians live in the USA and Canadian big cities, cf. VAZEILLES 2000.

²⁷ Cf. DENSMORE 1918.

old holy man, who was the center of our talk on "Indian ways", answered "since Noah" and proceeded to give a Christian oriented explanation of this shamanic trend. The young man was furious: he wanted "an all-Indian answer". We became divided into two groups which hotly argued for a couple of hours, the anthropologist being asked to be a referee or to present proofs out of Sioux shamans' biographies which were, nevertheless, refused by one group of people.

Indian Traditionalists and New Agers ("Rainbow People")

As I said before, having worked in Sioux reservations in South Dakota for over 30 years, I have observed a surge of interest on the part of a large number of white people who wished to take part in Indian rituals (Sundance, sweatlodge and Vision Quest). This interest began first in the 70's and was renewed about ten years ago. Though slight at the beginning, the attendance of white people, mostly New Age devotees, at these rituals for the last ten years is tolerated less and less. Problems started at Bear Butte, a volcanic mountain East of the Black Hills where Plains Indians have always hold great religious meetings. Nowadays there is a national park on one side of which Indians have their ceremonies and, on the other side, the white New Agers. I have been told that the latter wanting "to be reconnected with the natural way" go around to the ceremonies "somewhat too naked thus embarrassing very badly" the Indian traditionalists.

NEO-SHAMANISM AND NEW AGE: LAKOTA SIOUX CONNECTIONS²⁸

Today, an important question concerning some of the books about American Indians needs to be raised: who is talking about whom and about what?

One example is DOUGLAS BOYD's biography of Rolling Thunder, a Cherokee medicine man. This medicine man's reputation has rapidly spread beyond the borders of Indian reservations. His shamanic speech is filled with references to New Age beliefs and practices: for example, he often talks about the "law of karma"; he knows that a long time ago, "some of the descendents of the Ancient People escaped from the land that sank into the Pacific and landed on the West coast of North America..." (BOYD 1974: 8).

²⁸ See my paper "Shamanism and New Age: Lakota Sioux Connections", 2002.

Another author, ALLEN C. ROSS, who presents himself as being a Dakota Sioux, Doctor in Psychology, wrote his first book *Mitakuye ogyasin – We are all related* in 1989. This book is full of interpretations borrowed from Western esoteric practices and beliefs all connected today with New Age, through esoteric authors like EDGAR CAYCE (1877–1945), a famous American medium in contact with “the universal memory of all times”, through books about the “hemispheres of the brain” or about “Supersonics, the Science of radiational Paraphysics”, through MARILYN FERGUSON’s New Age book *The Aquarian Conspiracy* and many other esoteric works.

Another writer, BARBARA MEANS ADAMS, who introduces herself as “a Makah Indian, one of the seven bands of the Oglala Sioux”, is connected with New Age practices and beliefs. This Californian Sioux woman received “a crystal that changes colors” and which is supposed to be part of “a staff that was owned by a chief about 4000 B.C.” She says that “pieces of this staff were revealed to several persons, and that they are waiting to be united again” (1990: 11–12). This is a theme which is a common feature to European esotericisms, legends and science fiction novels and films. Like many New Agers, ADAMS practices “automatic writing” (1990: 9) and she went through a “Near Death Experience” in a hospital, etc.

These fanciful books written by Indians, pseudo-Indians and Whites in collaboration with so-called medicine men are denounced by Reservations Indians. They also denounce the commercial exploitation of different Amerindian religions through “New Age” books, neo-shamanic training courses, and “so-called American Indian objects with divinatory powers”; to them, these practices misrepresent the North American Indians’ traditional religions. American Indians consider that the mixing of religious practices derived from several Indian traditions is aiming to destroy the originality and integrity of the different Indian tribes’ religious practices and beliefs. They criticize these books for their rather insulting simplification of rituals and for the reductive accounts they give of the lives and beliefs of the Indian people that are literally vampirized by these “New Age” authors and “gurus” of all kinds.

I have seen some of those fanciful books written by Sioux people on the bookcases of quite a few Indians on the Sioux reservations, together with other modern esoteric books, especially some on “Near Death Experiences”. The books written by these “modern Indians seers” are appreciated. They are easy to read, being written for a general public and are even considered “marvelous because they clearly show that Sioux beliefs can be compared with Western beliefs”, and because they speak about a “Mother Earth Spirituality” which speaks of “the unity of all races

and all living things”, and “they demonstrate that it applies Native American teachings and rituals to contemporary living”.²⁹

CONCLUSION

In many ways, ritual specialists seem to be winning the leadership over the civil community and reservation leaders. Such a change in the leadership system already appeared during the second part of last century when being Ghost dancers seemed to be for many Indian people the only escape from a despairing life on Reservations. Sioux Ghost Dances’ leaders, men who traveled to the Nevada valley to meet Wowoka, the Paiute messiah, became as famous as such historical leaders as Red Cloud, and as a result, almost half of the Sioux became Ghost Dancers.³⁰

The revitalization of the traditional Sioux belief system (spirit meeting and sundancing) appears to be a powerful means of shielding the mental and physical integrity and health of Sioux People.

It is interesting to note that it is the group rituals, Sundancing, sweatlodges, Spirit meetings, directed by well known holy men, which are being revitalized. Perhaps because it seems easier for 20th century men and women to let themselves, as a group, be carried away to unearthly realms, to non-ordinary states of consciousness.

Today, only shamans-to-be go alone to communicate with the Spirits according to the ascetic rite (*hanbelachia*) performed in the past by every man at least once in his life. Calling and instruction by dream visions, guidance and teaching by a shamanic ritualist, ordeals in quest of a personal power-vision finally received in an altered state of consciousness, fasting, thirsting, pain and privation as well as high intensity rhythmic drumming, in frequencies which can be expected to evoke auditory driving responses in human brains, are the shamanic characteristic features which show the dynamics of the Sioux beliefs system.

Nowadays, they are practiced as collective activities to facilitate entry into the altered state of consciousness so important for achieving lasting personality changes. The Sioux belief system, which—as all shamanic systems—is concerned with the betterment of traditional people, tries

²⁹ See for example the essay *Rainbow Tribe. Ordinary People Journeying on the Red Road* (1992) written by ED MCGAA – Eagle Man, author also of *Mother Earth Spirituality* (1990). ED MCGAA presents himself as “an Oglala Sioux writer, lecturer, and ceremonial leader”.

³⁰ The Ghost Dance lasted a year (1889–1890) on the Sioux Reservations, see VAZEILLES 1984: chap. 12 “The Ghost Dance”: 551–584; see JAMES MOONEY’s magistral study on messianic movements in North America, first published in 1896.

constantly to restructure the "cosmic harmony" between human beings and the world at large. In addition, this revivification of Sioux shamanism also appears to be a most powerful means in fighting assimilation.

What, then, is to be thought of American Indian authors, such as the Sioux A. C. ROSS and B. M. ADAMS? They "vampirize" their own culture, thus negating its originality and values since they account for it by borrowing Western esoteric values, symbolic images and beliefs. Consequently, they endanger its survival as, in doing so, they might transform parts of their culture into esoteric trivialities.

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La cohabitation hommes/grands prédateurs en France (Loup et Ours)



Muséum d'Orléans - 21 et 22 mars 2004

Sous la direction de Farid BENHAMMOU (ENGREF-IRD-PARIS I),
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enjeux didactiques pour la conservation de la nature et le développement durable?

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Organisé par Farid BENHAMMOU (ENGREF-IRD-PARIS I), Jacques BAILLON (FERUS)
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Sommaire

Avant propos par Farid BENHAMMOU, ENGREF/IRD/PARIS I	7
Introduction : Les grands prédateurs, cas d'école pour l'étude des dossiers environnement / agriculture et la conservation de la nature (question de recherche et débat de société) par Laurent MERMET, ENGREF	8
1. Cohabiter avec le Loup en France ...	
Analyse stratégique et territoriale du retour du loup dans les Pyrénées : modalité, réalité et perspectives. par Farid BENHAMMOU, ENGREF/IRD/PARIS I	11
L'information et la communication des associations "environnementales" dans le conflit sur le loup. par Florent FAVIER, DIREN PACA	21
Quelle spécificité de la gestion du loup dans les différents espaces protégés alpins français ? par Alexandre EMERIT, ENGREF	29
Les loups n'ont pas été réintroduits en France. par Jean François NOBLET, Naturaliste	41
Méthodes non-invasives et identifications génétiques pour le suivi de populations (le loup en France). par Nathaniel VALIERE, Biologiste post-doctorant	47
Le wolfhowling : un outil pour le recensement et la conservation des loups : possibilités et limites de cette méthode. par Frédéric SEBE, Natacha HEITZ, Roberto LATINI et Thierry AUBIN	53
L'influence du droit international et européen sur la protection du loup en droit interne. par Céline RANDIER, CERJC Aix-en-Provence	61
Analyse des enjeux socio-politiques de la gestion durable du loup en France. par Patrick DEGEORGES, Sciences-Pô Paris	69
Thèses lycophobes et lycophiles : un essai de traitement symétrique. par Isabelle MAUZ, Cemagref Grenoble	79
Le loup (<i>Canis lupus</i>) dans le massif des Monges (Alpes-de-Haute-Provence) : essai d'analyse des attaques sur les troupeaux domestiques de 1999 à 2001. par Rodolphe PAPET	87
Bilan de la mise en place des moyens de protection sur troupeaux dans le cadre du programme Life Loup : l'exemple des Hautes-Alpes (de 2001 à mars 2003). par Philippe OLEON	95
PASTORAL-LOUP : Des volontaires pour la cohabitation Loup - Pastoralisme. par Jean-Luc BORELLI et Natacha HEITZ, FERUS	105

2. Cohabiter avec l'Ours en France ...

Programme de restauration et de conservation de la population d'ours brun sur le massif des Pyrénées. par <i>Evelyne SANCHIS</i> , DIREN Midi-Pyrénées	109
Action chiens de protection dans le cadre du renforcement de la population d'ours en Pyrénées Centrales. par <i>Cyprien ZAÏRE</i> , ACP - Equipe technique Ours	117
Éléments de compréhension de la relation éleveurs - ours en Pyrénées centrales par l'approche systémique. par <i>Alain REYNES</i> , Pays de l'Ours-ADET	123
Pastoralisme, Ours, Biodiversité : pour une montagne vivante... par <i>Francis CHEVILLON</i> , berger, Association pour la Cohabitation Pastorale	131
Les acteurs du tourisme, la gestion et la protection de l'ours dans les Pyrénées centrales. par <i>Jean-Bernard MARSAT</i> , Cemagref Clermont-Ferrand	133
Évolutions des techniques de protection utilisées sur les troupeaux en zone à ours dans les Pyrénées occidentales (1997-2004). par <i>Robert WOJCIECHOWSKI</i>	139

3. Cohabiter avec les grands prédateurs à l'étranger ...

Restaurer et coexister avec la biodiversité totale : Sociétés humaines, grands carnivores et grands herbivores sauvages, une approche multidisciplinaire et comparative internationale. par <i>João Pedro GALHANO ALVES</i> , Anthropologue UTAD Vila Real, Portugal	141
Le loup, le coyote et le bison. Animaux emblématiques des Indiens Sioux du XIX ^e au XX ^e siècles. par <i>Danièle VAZEILLES</i> , IRSA Montpellier 3	149
Étude du régime alimentaire d'une population de loups (<i>Canis lupus signatus</i>) dans le centre du Portugal. par <i>Vanessa RAUËL</i>	159
La gestion des grands prédateurs (ours et loups) dans le Parc Naturel et Réserve MAB de Somiedo (Espagne) : un modèle d'éco-développement ? par <i>Natalia BONNET</i> , Université d'Orléans et <i>Farid BENHAMMOU</i> , ENGREF/IRD/PARIS1	165

4. Réfléchir sur le pastoralisme, l'environnement, la société ...

L'ovinosophie, voie du milieu ? par <i>Marc MALLÉN</i> , ethnopastoraliste	173
Les limites d'un discours environnementaliste : la Confédération paysanne et les grands prédateurs. par <i>Renaud de BELLEFON</i> , Confédération Paysanne Hautes-Pyrénées et <i>Farid BENHAMMOU</i> , ENGREF/IRD/PARIS1	179

Documents - actualité, en marge du colloque

Remerciements - conclusion par <i>Jacques BAILLON</i>	189
Repères second semestre par <i>Jacques BAILLON</i>	191
L'ours en Béarn, chronique d'une disparition annoncée. par <i>Farid BENHAMMOU</i> , ENGREF/IRD/PARIS1	193
Le chercheur et le Loup. par <i>Farid BENHAMMOU</i> , ENGREF/IRD/PARIS1 et <i>Alexandre EMERIT</i> , ENGREF	194
Appel au Président de la République	196
Plan d'Action Loup de M Lepeltier	198
Feu vert pâle pour le loup (FERUS- WWF - FNE).	201
Résumés d'articles et d'ouvrages	202
Bibliographie générale	206
Salle des posters	211
L'exposition sur le loup au Muséum d'Orléans	212



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Le loup, le coyote et le bison, animaux emblématiques des Sioux et biodiversité du XIX^e au XXI^e siècles.

Mots-clés : Loup - Coyote - Bison - Restauration de la prairie - Sioux Lakota - Identités.

Résumé : Depuis les années 1980, les descendants des colons "blancs" abandonnent les terres de la grande prairie américaine. Les Sioux Lakotas de la Cheyenne River Sioux Indian Reservation du Sud Dakota se sont engagés depuis 1990 sur la voie du développement durable pour récupérer des terres et engager des actions pour restaurer la biodiversité dans leur réserve. En étudiant trois animaux emblématiques : loup, coyote et bison, nous montrerons comment la restauration de la biodiversité offrirait des emplois intéressants aux jeunes, les forces vives de la réserve. Le retour de la biodiversité, le "renouveau de la Terre-Mère" est en adéquation avec les pratiques et les croyances traditionnelles - Indian Way - pour le maintien de l'harmonie cosmique, animaux et végétaux ayant toujours joué un grand rôle dans la vie quotidienne et spirituelle car ils sont associés à l'histoire de la création de l'univers.

Title : Wolf, Coyote and American buffalo. Lakota Sioux Emblematic Animals and biodiversity from the 19th century till the 21st century.

Key words : - Coyote - American Buffalo - Restoration of the Prairie - Lakota Sioux - Identities.

Abstract : Since the 1980s, the "white" ranchers and farmers have been leaving the Great Plains of the United-States. And since the 1990's, the Lakota Sioux from the Cheyenne River Reservation (SD) have been involved in sustainable development programs to recuperate lands lost years ago and to become again the "Keepers of the Earth" by bringing back biodiversity to the Great Plains. This paper will study the role of three emblematic animals: wolves, coyotes and American buffaloes. We will see how the restoration of the native plants and animals will help to "mend the Sacred Hoop", as together with human beings, they have been acting as partners for the creation and organization of the Universe. This renewal of Mother Earth has great potential economic and social advantages for the young Sioux as it will help strengthen their cultural and social identity thanks to the revival of the "Indian Way", i.e. traditional practices and beliefs.

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I. INTRODUCTION

Les Sioux de la réserve Cheyenne River Sioux Indian Tribe - CRST, au Sud Dakota, que je fréquente depuis 30 ans, participent à plusieurs projets qu'ils ont en partie initiés, dans le cadre du Prairie Management Program. Cette volonté des Sioux de participer à la restauration de la grande prairie américaine prend d'autant plus d'importance que, depuis une dizaine d'années, on assiste à l'abandon des plaines par les ranchers et fermiers "blancs". Cet abandon favorise le retour de la végétation originaire, de certains animaux et ... des peuples autochtones. J'aborderai les aspects économiques et sociaux potentiels de ces programmes, la place et le rôle de trois animaux emblématiques dans la vie quotidienne et la quête pour préserver l'identité culturelle, spirituelle et sociale des Sioux. Environ trois mille bisons cohabitent avec les humains et les Prairie Dogs dans la CRST. On essaiera de comprendre pourquoi des Indiens s'opposent à son développement et pourquoi d'autres ne veulent plus manger la viande de cet herbivore, ni même la commercialiser.

II. LES PLAINES SE VIDENT DES COLONS, LES INDIENS ET LES BISONS REVIENNENT

1. Les colons quittent les Plainnes

Vers la fin du 20^e siècle, on a commencé à constater l'abandon de terres du Midwest américain par les descendants des colons. Ranchs, petits villages sont désertés avec magasins, maisons éventrés, carcasses de voiture et pompes à essence rouillées. Lors de la colonisation des grandes Plainnes (fin 19^e siècle), les compagnies de chemin de fer avaient amené des immigrants qui avaient bâti de belles fermes sur ces terres fertiles après en avoir chassé les Indiens. L'agriculture régionale a connu son apogée entre 1900 et 1950. Puis, concurrencés par les transports routiers, les chemins de fer se sont progressivement retirés, amorçant le déclin des villes bâties autour des silos de grain. Plusieurs sécheresses, assez communes dans ces régions, se sont abattues dans les plaines. Des fermiers endettés ont alors abandonné la partie. Ceux qui sont restés essayent d'exploiter les terres abandonnées par les voisins ; ils ne peuvent survivre que grâce aux subventions fédérales à l'agriculture. Elles représentent environ 60% de leur revenu et ne font que couvrir les dépenses des derniers agriculteurs. En revanche, les grandes villes du Sud Dakota grossissent.

2. Retour des Indiens dans les Plainnes

En parallèle à ce départ des non indiens et de leurs bovins et ovins, on assiste à un deuxième événement historique : la restauration des écosystèmes et le retour des peuples autochtones des Plainnes. 200 ans après que les bisons aient été massacrés et les peuples autochtones enfermés dans des réserves, il y a maintenant, dans ces immensités de collines ondulantes parsemées de buttes de boue où vivent les serpents à sonnette, plus de bisons et d'Indiens qu'en 1870 (bataille de Little Big Horn entre le général Custer et les Sioux et les Cheyennes). La population indienne a augmenté de 20% au Nord-Dakota, 23% au Sud-Dakota, 18% au Montana, 20% au Nebraska, 12% au Kansas⁽¹⁾. Au Sud-Dakota, le county Shannon, au cœur de la Pine Ridge Oglala Sioux Reservation 94% des habitants sont des Indiens, leur nombre a augmenté de 26%. Les seuls counties dont la population s'accroît sont situés dans les réserves indiennes ou à côté.

3. Des bisons américains et des Indiens

Au 19^e siècle, les bisons (*Bison bison*), les plus grands ruminants de l'Amérique du Nord, étaient estimés entre 30 à 75 millions. Au début du 20^e siècle, décimés par les chasseurs, ils ne sont plus que 300⁽²⁾. Aux Etats-Unis, on compte quelque 300 000 bisons ; la plupart des troupeaux sont gérés par les Conseils tribaux des réserves indiennes. Lorsqu'on parle du retour du bison, on entend dire qu'il s'agit de quelque chose d'important surtout pour les Indiens et les "adeptes du retour de la biodiversité". La viande de bison, peu grasse et ayant un faible taux en cholestérol, pourra aider les "peuples natifs" à lutter contre le diabète, un des fléaux, qui, avec l'alcoolisme, menace de trop nombreux Indiens depuis le milieu du 20^e siècle et qui semble être en progression (les Indiens connaîtraient le plus haut taux de cholestérol des USA).

En parallèle, si j'ose dire, avec le retour des bisons, des Indiens diplômés sont revenus pour trouver du travail auprès de leur peuple ; ils occupent des postes dans des entreprises contrôlées par les Conseils tribaux, la compagnie de téléphone, le super-marché, etc. D'autres ont été attirés par le développement des casinos dans certaines réserves.

Les réserves des Indiens Sioux sont parmi les plus pauvres. Pourtant le niveau de vie s'est amélioré depuis trente

⁽¹⁾Article de Timothy Egan, 2001, "As Others Abandon Plains, Indians and Bison Come Back", The New York Times, Sunday, May 27, 1^{er} et 20^{ème} Hervé Kempf, "Les villages fantômes envahissent le Midwest américain. Les subventions agricoles votées par le Congrès pourront ralentir l'exode rural, mais pas l'arrêter", Le Monde du 31 mai 2002.

⁽²⁾cf. BOUGUIN, 1996.

ans quand, pour la première fois, je les ai visitées. Un certain développement touristique existe, mais ne semble pas tellement profiter aux Indiens des Plaines. Avec le retour du bison et des herbes de la prairie, un éco-tourisme pourrait se développer. Dans la Cheyenne River Sioux Reservation - CRST, on m'assure que des touristes viennent admirer les bisons dans l'immensité de la prairie aux collines ondulantes comme un océan presque immobile, vert, jaune ou brun ou tout blanc, en fonction des saisons. Des chasseurs blancs sont prêts à payer plus de 2000 dollars pour abattre un bison, et une centaine de dollars pour tirer comme des lapins les Prairie Dogs (*Cynomys ludovicianus*).

III. RESTAURATION DE LA BIODIVERSITÉ DANS LA CHEYENNE RIVER SIOUX RESERVATION

1. La Prairie américaine

L'immense prairie de l'Amérique du Nord s'étendait du Canada au Nord du Mexique en passant par le Texas, et de l'Est de l'Illinois aux Montagnes Rocheuses. Aujourd'hui, la prairie originaire ne subsiste que dans certains endroits des parcs nationaux, des réserves pour la faune et les fleurs sauvages, et dans les grandes réserves indiennes. La Prairie est certainement l'écosystème américain qui a longtemps été le plus méconnu et, peut-être, le plus maltraité par ignorance (et outrecuidance) des colons et des experts gouvernementaux. Longtemps présentée comme "le grand désert américain", on la pensait impropre à l'agriculture et inhabitable, vus les conditions climatiques extrêmes qui y règnent. Les non Indiens qui vinrent s'y installer ne s'y retrouvèrent pas sans les repères auxquels ils étaient habitués (arbres, paysages variés...) et ne surent pas concevoir un autre style de vie, incapables qu'ils étaient de reconnaître aux Indiens des connaissances réelles sur leur environnement. Les premiers colons traversaient vite les Plaines pour rejoindre les terres fertiles de l'Oregon ou de la Californie.

2. Cheyenne River Sioux Indian Reservation - CRSR

La Réserve des Sioux de la Cheyenne River est une des premières à prendre des initiatives en vue d'une restauration de la "Prairie à bison". Elle a une surface de 2 820 751 acres ;

la moitié des terres est gérée par le Conseil tribal. Comme ailleurs au Sud Dakota, beaucoup des terres et des herbages ont été détériorés par les bovins qui, ne migrant pas comme le font les bisons, dévastent le manteau herbeux, lequel, d'une part, n'a peut-être pas été assez bien entretenu par les fermiers et ranchers et, d'autre part, a été rendu fragile par l'érosion du sol qui prit place lorsqu'on substitua aux "herbes à bison" des herbages pour bovins. De plus, le développement important d'herbes dites exotiques contribue à détruire les herbages d'origine. Un programme spécial soutenu par le Bureau des Affaires Indiennes, Integrated Noxious Weed Management Program⁽³⁾ cherche à en contrôler le développement et à réintroduire les plantes originaires de ces régions. Lorsque le grand barrage sur le Missouri, Lake Oahe Dam, a été construit en 1962, la tribu a perdu 104 420 acres disparus sous les eaux, dont quelques 43 722 acres d'herbage⁽⁴⁾. Plusieurs communautés indiennes ont été relogées, mais l'écosystème le long du fleuve a été détruit.

3. Restauration de la Prairie et réparation du Cercle sacré de la Nation

Certains Indiens ont compris qu'il fallait réagir pour la survie de leur peuple. Ils sont allés chercher des arguments en reconsidérant les croyances de type holistique de leurs ancêtres qui ont toujours affirmé l'interdépendance entre "toutes les choses de l'univers". La santé et le vivre en harmonie des peuples indiens dépendent de la bonne santé et de l'harmonie de leur environnement écologique : chaque parcelle de prairie restaurée a un effet positif sur tout l'écosystème. Ils ont décidé d'affirmer leur volonté de souveraineté en s'engageant dans la lutte pour protéger la planète. La Cheyenne River Sioux Tribe a ainsi décidé de s'investir dans trois programmes : Pte Hca Ka - Buffalo Program ; Prairie Management Program et Cheyenne River Sioux Tribe Game, Fish & Parks⁽⁵⁾, pour essayer de renverser la vapeur.

Le Pte Hca Ka - Buffalo Program, fondé en 1991, affirme sa volonté d'intégrer le développement social et économique avec le développement culturel pour une meilleure cohésion des communautés des "Quatre Bandes" de la CRST. Son objectif est rétablir "des interrelations harmonieuses entre les ressources humaines, naturelles et financières"⁽⁶⁾. "nous, le Peuple Lakota entretenons des relations spirituel-

⁽³⁾ Cf. 1999, Integrated Noxious Weed Management Program, Bureau of Indian Affairs, U.S. Department of the Interior, Great Plains Regional Office, Branch of Natural Resources, Aberdeen, S.D.

⁽⁴⁾ Cf. 2001, Restoring the Prairie. Mending the Sacred Hoop, CRST & National Wildlife Federation..., p. 20.

⁽⁵⁾ Le CRST Game, Fish & Parks Department, créé en 1935, est chargé de la gestion de la vie sauvage, des pêches et des ressources récréationnelles : développement et réparation des habitations, encadrement des productions humaines, développement des ressources, gestion de la chasse, éducation des chasseurs.

⁽⁶⁾ cf. Restoring the Prairie : 13-13.

les et culturelles fortes avec les Bisons (...) "nous devons traiter la Pte Oyate (la Nation Bisonne) avec le plus grand respect car Pte est le nom lakota pour désigner la femelle du bison d'où sont issus tous nos biens. (...) Notre entreprise s'occupe avec soin des bisons, de leur naissance à leur mort. La viande de bison ne contient ni antibiotique, ni stéroïde, ni aucun produit chimique. Les animaux se nourrissent exclusivement des herbes indigènes à la prairie."

Le troupeau de bisons est maintenant le plus important de l'État avec presque 3000 têtes. Le Conseil tribal a donné en 1990 le feu vert pour la mise en œuvre des programmes de restauration de la prairie (Prairie Management Program). La CRST, en collaboration avec le Game, Fish & Wildlife, a commencé en 1991 un programme de réintroduction d'une espèce disparue, le black footed-ferret (*Mustela nigripes*) pour lutter contre la surpopulation des Prairies Dogs dans les terres à bovins, les bisons s'accommodant fort bien de ces petits rongeurs.

4. Projet d'un Cheyenne River Tribal Park

Pour les Sioux de la CRST, participer activement à la restauration de la prairie pourrait aider les non-Indiens et les jeunes Indiens, beaucoup de ces derniers ayant perdu leurs racines, à se ré-appropriier le savoir-faire traditionnel et les connaissances de leurs ancêtres. La CRST se propose de créer un parc pour préserver la flore et la faune sauvages et a racheté 21 250 acres situés autour des terres où paissent les bisons du programme Pte Hca Ka ; un territoire de collines herbeuses entrecoupées de vallées aux pentes abruptes et de collines escarpées, proche des eaux du lac de barrage Oahe, ce qui contribuerait à attirer les touristes. Le parc, dont la tribu veut être le commanditaire et le seul opérateur, pourrait être une opportunité certaine pour le développement économique et social de la réserve : nouveaux emplois, développement d'un éco-tourisme, un débouché certain pour le travail artisanal des Sioux de cette réserve, pour le moment peu développé, ainsi que le développement de la chasse. Le parc serait un tremplin pour le retour d'autres animaux comme le cerf wapiti et certaines espèces de renards. Le parc participerait pleinement à la "restauration de la prairie et à la réparation du cercle sacré de la Nation sioux" car il "permettrait aux futures générations de Sioux de renouer avec la Terre des Ancêtres, cette Terre sacrée, sauvage et libre ; et le Cercle sacré de la nation pourrait se reformer". La création de ce parc serait "un événement his-

torique car il serait véritablement le premier à faire revivre presque complètement l'écosystème de la Prairie", que les scientifiques pourraient étudier à loisir.

IV. RELATIONS HOMME / ANIMAL ET SAGESSE DES INDIENS SIOUX LAKOTAS

La CRST, créée le 2 mars 1889, est le résultat d'un choix conditionné par une décision politique du Gouvernement fédéral puisqu'elle regroupe quatre des tribus ou "bandes" parlant la langue lakota : Mnicojou, Itazipco (Sans Arcs), Siha Sapa (Blackfeet Sioux), et Oo'henumpa.

1. Sagesse des Indiens : cosmovision et écosystème

Depuis les années 1950, les Lakotas essayent de restaurer leurs traditions culturelles et spirituelles ainsi que la langue et les dialectes lakotas. J'ai montré⁽⁷⁾ que la cosmovision des Lakotas, leur philosophie - la "Voie Rouge" comme disent les chamanes - affirment que la culture et la spiritualité des Indiens sont étroitement imbriquées avec leur environnement écologique. Les enseignements des "Sages" (Aînés, médecine men, chamanes, prophètes, visionnaires, hommes et femmes, chefs et leaders) proclament que la flore et la faune sauvages et les êtres humains doivent vivre en harmonie et dans le respect mutuel : il faut respecter la "Terre Mère" Maka Ina en lakota, l'environnement écologique, si l'on veut que les "peuples de l'univers", c'est-à-dire les peuples humains, animaux, végétaux, sans oublier le "peuple des Etoiles" continuent à vivre. Pour les Indiens, l'univers est un système dont toutes les parties sont interdépendantes. Les traditionalistes affirment leur affinité avec la Terre Mère et toutes ses "créatures". C'est pourquoi ils ont besoin d'aller dans les collines cueillir des navets sauvages ou "pommes blanches" (tipsinla), de nombreux fruits sauvages et baies, et de ramasser des plantes médicinales pour leurs rituels et cérémonies. La sacralité de la Terre tient aussi au fait que les ancêtres reposent dans le sol depuis des générations⁽⁸⁾. Une formule résume cette cosmovision "écosystémique" : Mita Kuye Oyasin, "nous sommes tous parents qui conclue les rituels de communication avec les "Esprits de l'Univers", les Tunkashila ("grands-pères").

2. Les animaux dans la cosmogonie des Lakotas

Les sociétés de chasseurs-cueilleurs, dont les Lakotas faisaient partie, basées sur un mode de vie prédateur,

⁽⁷⁾ Vazeilles 1984, 1996, etc.

⁽⁸⁾ Depuis 3 ou 4 siècles d'après les archéologues ; des millénaires d'après les Indiens qui pensent avoir toujours vécu dans cette région du monde. Certains Sioux disent maintenant que leurs ancêtres seraient sortis de dessous la surface de la terre dans la région des Black Hills à l'Ouest du Sud Dakota ; une croyance en contradiction avec celles de leurs ancêtres Oceti Sakowin qui disaient être originaires de bien au-delà à l'Est du Mississippi.

une profonde connaissance de l'environnement qu'il faut connaître le mieux possible pour survivre, d'où le désir évident de communiquer avec les Autres, animaux, végétaux et autres entités surnaturelles. Les animaux jouent un rôle important au niveau des manipulations des pouvoirs que leur altérité suggère aux humains. Par exemple, les hirondelles sont en correspondance avec les orages à cause de leur vol rapide en zigzags comme les éclairs, et donc elles annoncent la pluie. Ces pouvoirs (religieux, politiques, économiques, sexuels) s'exercent dans la "quête des visions", la recherche de la rencontre avec des entités surnaturelles qui ont souvent une forme animale, mais aussi dans les "sacs-médecine wotawe" des visionnaires, dans les rites chamaniques avec des "dances" imitatives du comportement des animaux, dans les objets artisanaux et artistiques. Les noms des hommes et femmes se référaient pour la plupart aux animaux ou à leurs qualités. Les femmes semblaient être en rapport avec les cervidés dont Femme Biche (Deer Woman), une créature composite dont on entend toujours parler dans les réserves. Elle est la maîtresse des travaux de type féminin et l'instigatrice de la vocation des winkle "hommes / femmes". Le cas de Deer Woman montre le caractère ambivalent de ces alliances homme / animal, en particulier avec certains animaux qui sont à classer du côté des tricksters, des fripons divins et méchants, comme l'homme-coyote Iktomi.

3. Les ours.

Les Sioux pensent que l'ours, qui a disparu du Sud-Dakota, a des pouvoirs de guérison car il connaît les plantes dont il sait dégager les racines en creusant le sol. Ces plantes vont lui permettre de dormir l'hiver tout en se réveillant parfois (pouvoir de la terre). L'ours inspire les "guérisseurs par les plantes" (pejuta wicasa). Son pouvoir tient aussi dans ses qualités changeantes : difficile de prévoir son humeur ; il marche à quatre pattes mais aussi sur deux ; il grimpe aux arbres, nage, mange du miel sans avoir peur des abeilles ; c'est un animal dangereux plutôt masculin, dont les Indiens admirent l'invulnérabilité potentielle.

4. Les loups (*Canis lupus*)

La vie familiale des loups⁽⁹⁾, leur opiniâtreté à suivre une

piste et leur coordination évidente lors de la chasse expliquent pourquoi ils sont des modèles pour les guerriers et les chasseurs. Ils possèdent l'endurance des coureurs de fond et une grande connaissance de leur environnement puisqu'ils se déplacent, ce sont des "voyageurs", et en conséquence, les Indiens leur demandaient des conseils sur tout, particulièrement sur le vent et le brouillard, mais aussi sur le monde de l'obscurité. Chasseurs redoutables, ils sont aussi perçus comme des "esprits sages" car ils ont une vie sociale : ils savent s'amuser entre eux, s'occupent des petits... Les Indiens pensent que, avant de nous décider, nous devrions faire comme le loup qui, lorsqu'il s'enfuit pour sauver sa vie, va y regarder à deux fois pour être bien sûr de sa décision. Autrefois, le symbolisme se rattachant aux loups (et aux coyotes *Canis latrans*) était très riche : une main rouge peinte sur la figure représentait la face sanglante de ces animaux quand ils mangent ; une main bleue, le pouvoir du loup (mais aussi d'Iktomi le coyote) de provoquer l'orage ou le brouillard pour se cacher des ennemis.

Les guerriers étaient tous des Sunka Manitu ihanblapi, des "rêveurs du loup, du coyote ou du chien"⁽¹⁰⁾. Les femmes n'étaient pas censées rêver des loups. Mais elles avaient des interrelations avec les loups. Une légende, par exemple, raconte qu'une femme lakota, Lives-in-Cave, s'enfuit de chez elle quand son mari prit une seconde épouse. Les loups la recueillirent dans leur tanière surplombant la rivière Cheyenne ; ils la nourrirent jusqu'à ce qu'elle se décide à retourner chez les siens⁽¹¹⁾. Sur un de ses grands tableaux, qui orne le Centre culturel de la CRST, dont il a le secret et qui illustrent les mythes, rituels et légendes de son peuple, l'artiste peintre lakota Matthew Uses Knife a raconté l'histoire de cette femme indienne. Les guerriers loups portaient souvent un sac-médecine en peau de loup, qui contenait des "médecines" ; à la chasse et à la guerre, ils revêtaient souvent la peau de cet animal.

Les guerriers visionnaires du loup se regroupaient dans les sociétés policières akicita okalakiciye⁽¹²⁾. Ils étaient chargés de l'exécutif, de l'organisation et du contrôle du campement et des grandes chasses tribales. Certains se retrouvaient dans les sociétés guerrières dites Dog Soldiers⁽¹³⁾. Il vaudrait mieux traduire par Guerriers loups ou coyotes : tous étaient des porteurs de peaux de coyote / loup et avaient des noms se rapportant à ces animaux. Ces sociétés policières et guerrières semblent avoir eu à peu près la même organisation interne et un "mythe de création similaire" dans

⁽⁹⁾ Brown J.E., : 35-36 ; Vazeilles 1996.

⁽¹⁰⁾ Sunka = chien, sunkamanitu = loup et coyote, sunkamanitu tanka = loup, et mica = coyote. Dans les textes anciens, beaucoup d'auteurs semblent s'être contentés d'écrire sunka et ont traduit par "chien" trop souvent.

⁽¹¹⁾ Vazeilles 1996 : 209-211.

⁽¹²⁾ Vazeilles 1996 : 215-220 ; on traduit akicita par "guerrier, soldat" ; or "guerrier" se disait iki'cize. Une de ces sociétés avait pour animaux emblématiques les "renards gris" Tokala (Kit Fox).

lequel les loups prenaient formes humaines pour enseigner aux hommes comment organiser les expéditions guerrières.

Les loups et les corbeaux sont associés aux puissances de l'Ouest, aux guerriers (la société Kangi Yuha ou Crow Owners, "possesseurs du corbeau", réservée aux grands guerriers) car "les flèches doivent filer aussi vite que le corbeau qui arrive toujours le premier aux lieux de rassemblement", entre autres autour des cadavres. Ces deux animaux sont associés à la mort et au champ de bataille. Les puissances de l'Ouest sont des dieux spécialistes des métamorphoses, des transformations et des apparences trompeuses. On ne connaît pas la forme exacte d'Oiseau-Tonnerre Wakinyan et tant mieux parce que si on le voyait tel qu'il est, on en mourrait. Il change de sexe, d'âge, d'apparence, humaine, animale végétale et même objet, comme d'ailleurs son rejeton Iktomi, l'homme-coyote.

5. Coyote et les tricksters

Iktomi, homme et coyote, est le héros transgresseur ou trickster des Sioux, un personnage bizarre, un troubleur des affaires humaines, surnaturelles et naturelles. Dans les mythes d'organisation du monde, il est au début un homme très rusé et curieux, qui parle toutes les langues et qui va nommer tous les êtres et les obliger à se distinguer les uns des autres. On pourrait dire qu'il crée la biodiversité, car il a de grandes connaissances puisqu'il est le rejeton d'un des premiers dieux à se manifester Oiseau-Tonnerre, maître des eaux, du tonnerre, donc de la vie et de la mort. Coyote est caractérisé par des attitudes et comportements complexes et ambivalents. Iktomi veut dire "araignée" ; en tant qu'araignée, il marche sur un grand nombre de pattes, il "vole dans les airs" accroché à son fil, il rampe dans les interstices de la terre, marche sur l'eau, un "voile magique" sort de son corps, voile qui est censé protéger des balles. Ce voile s'étend aux "Quatre Directions", aux "Quatre Tonnerres". En tant que Coyote (*Canis latrans*), c'est un être solitaire qui erre aux quatre directions du monde, le ventre souvent creux, cherchant par tous les moyens à s'emparer du bien des autres, pour se faire il fouine partout pour tout observer et connaître tous les secrets. En tant que trickster, le héros transgresseur, il va s'ingénier à compliquer les actions des autres dieux ; par exemple, c'est lui qui crée la mort pour faire de la place pour les autres créatures à venir. Il est méchant et aime le sang, la couleur rouge, "la belle couleur" selon les Indiens ; c'est pourquoi, en désaccord avec le loup, il oblige

sa fille à avoir des menstrues, car il est attiré par le sang des menstrues et la mort.

Associé au trickster Coyote, on retrouve le chien, mais pas le loup. Iktomi était appelé Heyoka Wakan ou "Esprit clown sacré"⁽¹³⁾. C'est lui qui inspirait les voyants-guérisseurs les plus puissants, les heyoka ou "clowns rituels / contraires", qui, lors de rituels où les normes étaient inversées, sacrifiaient et consommaient de la viande de chien. Il inspirait aussi les Dogs Soldiers qui devenaient momentanément des Crazy Dogs, des guerriers animés d'une fureur sauvage difficile à canaliser.

6. Le bison dans la cosmogonie

Les bisons, grands herbivores nomadisant, sont tout à fait adaptés à la vie dans les Plaines, aussi longtemps qu'il y aura assez d'étendue pour permettre leurs déplacements dans l'espace ; ils ont l'habitude de paître en effectuant un parcours qui éventuellement les ramènera à leur lieu de départ. Ce comportement permet la régénération du manteau végétal.

La vie et le comportement de ces ruminants massifs et puissants inspiraient les Indiens qui pensent qu'ils sont à l'origine de coutumes rituelles et de comportements des humains. Faute de place, nous n'aborderons ici que le symbolisme féminin du "Peuple des Bisons". Les bissonnes soufflent sur leurs petits pour les protéger du froid : un comportement représenté sur des pictogrammes sous la forme d'une "bulle rouge" sortant des naseaux de l'animal ; dans les mythes, ce souffle rouge personnifie la qualité de bonne mère des bisons et des soins qu'elle donne à ses petits. Ce comportement a inspiré un rite pratiqué lors de la "cérémonie du bison pour les jeunes filles" ; pour montrer qu'elles ont atteint l'âge de procréer et de s'occuper des enfants, elles participent à une invocation de la Bissonne Blanche, la Mère par excellence mais aussi la sœur de tous les Indiens ; dans le rituel, le "souffle rouge" de la bissonne devient une "boisson rouge"⁽¹⁴⁾ que les jeunes filles offrent au public. Les bissonnes adoptent les petits orphelins et ce comportement aurait inspiré le rituel d'adoption hunka, où bison et cheval jouent un rôle central. De point de vue politique, les Sioux reconnaissent chez les bisons une organisation de type matriarcal : une vieille bissonne pleine d'expérience, donc de sagesse, est le leader du troupeau. Les bisons mâles jouent le rôle de sentinelles, de guerriers et de bouclier : en

(13) Vazeilles 1996 : 228-234. Les "sociétés" des Sioux auraient disparu rapidement après la création des réserves, sauf les Tokala et la Société des Chefs qui auraient survécu jusqu'en 1910.

(14) Vazeilles 1996 : chap. 4 "Les Heyokas et Oiseau-Tonnerre" : 133-182.

(15) Une boisson rouge à base de cerises sauvages et de prunes. Les femmes du 19^e siècle cachaient les restes de leurs menstrues, dans des arbres porteurs de fruits rouges censés empêcher les coyotes représentants du Trickster de les sentir et de s'en emparer pour avoir pouvoir sur elles.

le danger ils encerclent le troupeau avec les petits au re. Un comportement que l'on retrouve lors des wows, danses traditionnelles profanes et rituelles où danseurs masculins forment des cercles autour des cercles femmes et des enfants qui tourment autour d'un mal ral.

Les bisons font partie du "Peuple des Bisons" avec White falo Woman - Femme Bissonne Blanche, l'envoyée de nd Esprit sur terre pour enseigner la "Voie Rouge" aux êtres des Sioux⁽¹⁶⁾. Elle leur apporta la Pipe sacrée, objet ré symbolisant tout l'univers, et les grands rituels. Son ence spirituelle s'exprime par la couleur blanche de sa mure, rare chez les bisons et signe de consécration, de stère, de danger et de pouvoir⁽¹⁷⁾. Elle s'exprime aussi à vers la fumée du tabac, symbole de la "respiration de nivers - niya", principe spirituel fécondateur donnant la

V. POURQUOI TANT DE SIOUX LAKOTAS N'AIMENT PLUS LA VIANDE DE BISON ? CHANGEMENT SOCIAL ET TRANSMISSION CULTURELLE

La nourriture des Indiens contemporains

Depuis trente ans que je "fréquente" les Indiens Sioux akotas, je peux affirmer que peu d'entre eux consomment e la viande de bison. Lors des repas festifs pour "nourrir es danseurs du soleil" après la cérémonie annuelle de la Danse du Soleil (le bison mâle est un des avatars du Soleil), ares sont les traditionalistes qui en mangent. Tous sont l'accord pour dire qu'il s'agit "d'une nourriture forte et puis- sante, et pourtant maintenant ce sont les Wasichu (les Blancs) qui en mangent et l'apprécient alors que tant d'In- diens refusent d'en manger... et s'ils doivent le faire, ils la noient sous une tonne de sauce ketchup...C'est trop fort pour nous".

Les Indiens pauvres mangent à peu près correctement quand le Welfare leur distribue les "commodities" (sacs de farine, haricots secs, haricots blancs en boîte) ; le reste du temps, ils ont tendance à acheter de la "junk food", pommes chips salées, ice-creams, barres de sucreries, etc. Depuis quelques années, la tribu leur distribue de bons morceaux de viande de bison congelée. On m'a raconté que beaucoup d'entre eux ... "jettent cette viande dans

les caniveaux, la donnent à leurs chiens. Et après, ils vous diront que le bison est leur animal le plus sacré et qu'il ne faut pas le commercialiser." Que s'est-il passé pour que tant de Sioux, ces Indiens des Plaines, grands chasseurs de bison devant l'Eternel, refusent de con- sommer sa chair ou de traiter sa peau et ses os.

2. La culture des réserves, une culture appauvrie

Dans les années 1970, lors de mon premier séjour, les Indiens d'environ 70 ans étaient peu nombreux à se souve- nir du passé d'indépendance de leurs ancêtres, car ils appar- tiennent à la "génération née avec les réserves" (créées vers 1880). Aujourd'hui, certains Sioux pensent que la génération contemporaine des 25/35 ans est la " septième génération"⁽¹⁸⁾ que des prophètes indiens auraient annoncée comme étant celle qui pourra faire revivre en partie le mode de vie dit traditionnel. Beaucoup d'enfants des deuxième et troisième générations, envoyés loin de leurs parents dans des intern- ats gérés par des non-Indiens, vécurent une tragédie indi- viduelle et collective, qui contribua au bouleversement de la vie des Indiens. Les générations suivantes se sont transmi- ses des éléments culturels pauvres, imprégnés de connais- sances non indiennes mal comprises, car mal expliquées par les missionnaires et les instituteurs qui n'avaient pas d'élé- ment de comparaison à fournir ou qui jugeaient les prati- ques indiennes comme étant peu dignes d'intérêt. Un mode de vie "euro-américain" fut ainsi inculqué aux jeunes In- diens par des penseurs au comportement de type puritain et raciste. Dans les réserves, on trouve, depuis 1950, des lyc- ées, et, à partir de 1990, des "collèges universitaires".

3. Développement économique et conservatisme

Certains Sioux sont des conservateurs acharnés de ces bribes de connaissances résultant du bricolage de la "cul- ture des réserves", qui s'effiloche au fur et à mesure que chamanes et sages d'autrefois disparaissent. La participa- tion importante des Indiens pendant les dernières guerres (y compris celle du Golfe) et le développement rapide des moyens de communication (radio, télévision et Internet) leur ont fait découvrir des horizons nouveaux. Mais le déve- loppement économique des réserves n'a pas réussi à pren- dre un réel essor car le système de l'assistanat élaboré par le Bureau des Affaires indiennes (BIA) a faussé les cartes en rendant les Indiens dépendants de décisions

(16) Vazeilles 1996, chapitre VI "La puissance de la Pipe sacrée et Femme Bissonne Blanche" : 238-292.

(17) Un des devoirs du "gardien (actuel) de la Pipe sacrée", Arvol Looking Horse est d'aller bénir et faire des prières à la naissance des bisons blancs.

(18) La "septième génération" est importante dans de nombreux ésotérismes. Chez les Sioux, il s'agit d'une croyance récente sous l'influence des ouvrages " new age " après les années 80 (Vazeilles 2003).

trop souvent prises par des personnes ignorantes des besoins locaux. Et maintenant, de jeunes Indiens diplômés reviennent sur leur terre de naissance pour participer à l'amélioration des conditions de vie ; leurs efforts se heurtent à l'inertie, au manque de savoir-faire, à l'incompétence des aînés englués dans des querelles d'un autre temps. Les "guerriers loups" de la prairie ont laissé la place à des "personnes inspirées par Coyote" qui se disputent entre elles aux noms de traditions mal comprises.

4. Le retour des bisons, full-bloods vs half-breeds

Les décideurs de la Cheyenne River voulaient confier les bisons aux Indiens de l'ouest de la réserve, de l'avis de tous, les plus traditionalistes. A l'ouest, des Indiens dits "purs sang - fullbloods" et, à l'est, les métis - halfbreeds, deux groupes souvent antagonistes⁽¹⁹⁾. Les full-bloods ne surent pas se mettre d'accord pour savoir sur quelles terres lâcher les bisons, et ce sont les métis de l'est qui ont misé sur cet élevage en pensant pouvoir le développer à des fins traditionnelles et religieuses, et pour un commerce équitable dans la réserve et avec l'étranger. Ils surent faire tourner le programme fédéral et fonctionner les subventions ; ils ont réussi à obtenir le droit d'abattre les bêtes dans la prairie pour ne pas les "stresser" grâce à un énorme et très moderne camion abattoir. Le troupeau s'est développé, mais trop d'Indiens refusent de manger la viande et de la commercialiser. "C'est notre animal sacré, disent-ils, on ne peut le vendre".

L'inconvénient est que les bisons ont pris la place des bovins, animaux que les Indiens vendaient et qui rapportaient de l'argent. Or, les Sioux de la Cheyenne River ont refusé un casino ; que va-t-il arriver quand les subventions pour les bisons vont s'arrêter ? Certains ont suggéré un commerce plus "noble" (?) le travail de la peau et des os du bison à l'ancienne pour vendre des objets artisanaux de bonne qualité. Mais où trouver aujourd'hui des Indiens que voudraient tanner des peaux comme autrefois ? C'est trop fatigant et pénible...

VI. CONCLUSION : RECOMPOSITIONS IDENTITAIRES, SOUVERAINETE TRIBALE ET RESTAURATION DE LA BIODIVERSITE

La place faite aux animaux dans cette restauration programmée de la biodiversité de la grande prairie rend bien

compte des changements culturels que les Sioux ont subis depuis leur rencontre avec les non-indiens.

Les Sioux chasseurs-cueilleurs considéraient les animaux comme des modèles de comportement sociaux et spirituels : les guerriers et les chasseurs imitaient les loups et les coyotes ; les voyants-guérisseurs étaient inspirés par l'ours. Les animaux étaient omniprésents car ils sont associés à l'histoire de la création de l'univers. Dans la cosmovision animiste de ces peuples, il n'y a pas de séparation nette entre le monde des animaux et ceux des végétaux, des êtres humains et des dieux.

Les Indiens d'Amérique du Nord, comme beaucoup de peuples autochtones, se sont engagés dans une lutte quotidienne pour ne pas perdre leurs identités culturelles⁽²⁰⁾. On peut mettre en évidence deux types d'identité amérindienne : une identité pan-indienne qui s'exprime par exemple lorsque les Indiens se disent "gardiens de la Terre", et une identité tribale : les Sioux de la CRST, les Navahos, les Tlingits, les Cherokees... Avoir été "enfermés" dans les réserves leur a permis d'être toujours des Indiens alors qu'ils ne représentent qu'à peine 2% de la population globale (et les terres indiennes 4% de la superficie des USA).

Pour les Indiens des Grandes Plaines, ces abandons de terres depuis 1980 par les descendants des colons est un événement historique. La possibilité est là, à leurs portes, de se développer dans l'espace limitrophe de la réserve. Certains ont compris que leur vision holistique du monde est en adéquation avec l'intérêt croissant que beaucoup de spécialistes, d'ONG, de militants alter-mondialistes et des hommes politiques portent à la restauration de la biodiversité et du développement durable et participatif.

La Cheyenne River Sioux Indian Reservation peut à juste titre être considérée comme un modèle pour les autres réserves. Tout n'est pas gagné ; il reste à convaincre les "conservateurs traditionalistes" qui s'accrochent à la "culture des réserves et des pauvres Indiens", et les jeunes Indiens qui n'ont d'indien que le nom et s'intéressent peu à la culture indienne, ni à celle contemporaine, ni à "l'ancienne".

Les loups, modèles avant le 20^e siècle des chasseurs et des guerriers, ont quasiment disparu de leur vie spirituelle. Des Indiens affirment périodiquement en avoir vus, un ou deux, en haut de la colline, narguer les chiens du ranch. On raconte aussi des histoires sur un enfant, un jeune homme

⁽¹⁹⁾ voir l'occupation du village des Indiens Oglalas par les "fullbloods" et les militants de l'AIM encerclés par les "métis" partisans du chairman oglala de l'époque.

⁽²⁰⁾ Les Amérindiens sont parmi les premiers peuples autochtones à avoir manifesté contre les volontés assimilationnistes des Etats-nations. Cf. S. Bar : 217-234 et D. Vazeilles : 277-292, in Vazeilles et al., 2000.

ou un homme qui, perdu un soir de blizzard, finit par se coucher et s'endort. On le retrouve avec à côté de lui l'empreinte dans la neige du corps d'un grand loup. On sait que les loups ne sont pas loin : le parc du Yellowstone, le Minnesota, le Canada ; et le rêve se fonde, pourquoi ne reviendraient-ils pas tous seuls ? Et la nourriture traditionnelle des loups les attend dans les coins isolés de la réserve où prospèrent antilopes et autres cervidés... Les biologistes de la Cheyenne River ont entendu ces histoires, mais n'ont jamais vu aucune trace de *Canis lupus*.

Le coyote *Canis latrans* se maintient dans la réserve ; on l'accuse de tuer les petits chiens, les chats, les poules et les poulets ; on l'entend ricaner et parfois on le voit fureter d'un air affairé. Le trickster sous ses formes animales, chien, coyote et araignée, est toujours présent dans les réserves ; certains Sioux disent que ce sont ses manigances perfides qui ont causé les disputes historiques entre les Sioux, et qui sont peut-être derrière les dérèglements observés de

nos jours (mésentente entre les bandes, entre les métis et les "purs sangs", entre les jeunes et les vieux, la délinquance des jeunes, les comportements addictifs (drogues, déviations sexuelles, alcoolisme)...

Seuls les bisons - Tatanka "grands ruminants" demeurent emblématiques de la culture sioux contemporaine ; ils ont survécu dans l'imaginaire et les croyances centrées autour de Femme Bisonne Blanche et la Pipe sacrée. D'où leur place centrale dans la spiritualité quotidienne des Lakotas : on les veut intacts et puissants derrière les hautes clôtures. Cela explique aussi pourquoi les Indiens semblent peu concernés par le programme du retour des black-footed ferrets (*Mustela nigripes*) comme animaux prédateurs des Prairie Dogs (*Cynomys ludovicianus*) : ou par le massacre de ces petits rongeurs, si curieux et si vifs, par de "grands chasseurs blancs" qui payent des dollars pour les "chasser". Mais il s'agit d'une autre histoire.

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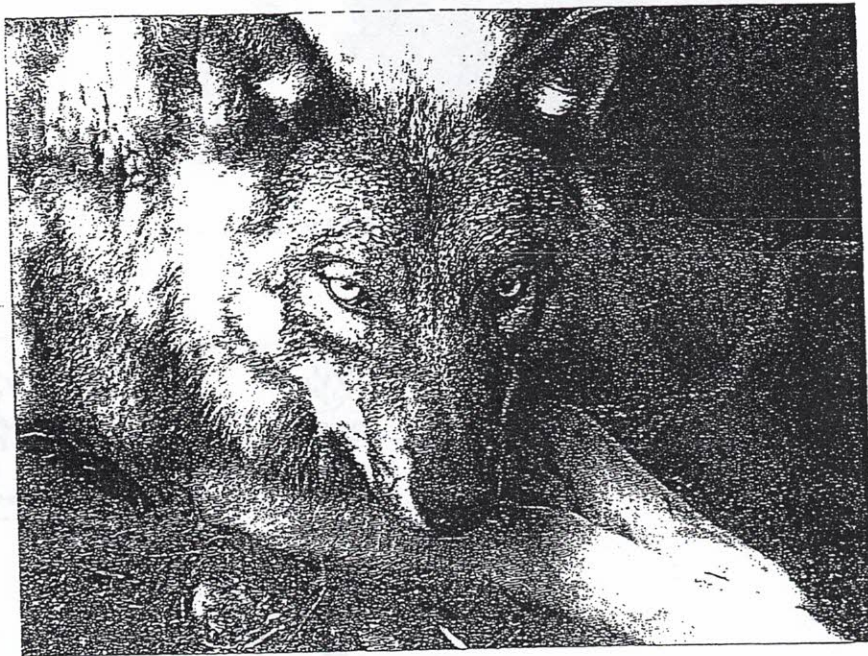


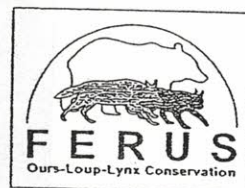
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Loup dans le parc animalier des Monts de Guéret



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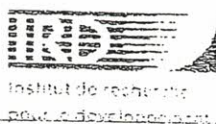
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The contemporary Issues for Over Seas' Population in their Territories and inside continental France

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Today, France seems to be a “multicultural society”, but in terms of ideology people involved in public affairs are talking about an “intercultural system”. Officials don't want to recognize minorities as individual bodies. Therefore, how to manage the cultural differences generated by recent strong migrations from overseas' territories and countries?

How France is involved in minorities' issues ?

Historical background of the Nation

Historically derived from the “Regum francorum” (after the collapse of the Roman Empire), the State of France, first called “Western Francia”, was founded in 843 by the division of the Christian Empire, set up forty years before by Carolus magnus. The election of the duke of Isle of France - earl of Paris, by his peers, at the head of the French kingdom (987) reinforced his rupture with most of Continental Europe in terms of politics issues, but not in terms of social behaviour.

For many centuries, the identity for the people involved in this large territory (550,000km²) referred to several cultures. Part of them were initiated by ethnic differences: Northman and German populations were mixed with pre established communities, mainly in the Northern half of the Kingdom, whilst groups issued from the secular blending of Celtic tribes and Roman settlements stayed dominant in the Southern areas.

If the European society was elaborating its unity around Christian faith and sociability values, the power of migrations was transforming periodically the cultural landscape all over the Continent, so in France. The result was a large ethnic patchwork.

Therefore, for the first birthday of the 1789' Revolution, the tenants of the new political power expressed the necessity “to build the Sovereignty of the Nation by the union of the different races living in France”. Since nowadays, regional communities could be identified at the periphery of the national territory in terms of cultural issues: in Brittany, Northern Low Lands, Rhine valley, Corsica, and on both ends of the Pyrenean range (with Basques & Catalans), generating sometime troubles for the national government.

Since 1604, little groups of French people were spreading out the European continent, at once to the Caribbean islands (since 1625), then to Africa (since 1638), the Indian Ocean isles (since 1642), Southern Asia (since 1674) and the Pacific (since 1842). Most of the colonial impact was effected in Northern Africa, mainly in Algeria where one million French people was established in the years 1950.

By the years 1900, workers' groups from Algeria, Morocco, Senegal and Mali were coming into Mainland France. People of these countries were enrolled in the French Army during both World Wars. The participation of “indigene” soldiers was important during the Verdun battle (1916-17) and on the North African and Italian battle fields (1943-44).

After independence was negotiated by the Northern, Western and Central Africa countries with the French government (1956-62), migrations of African workers to French metropolitan cities (Paris, Marseille, Lyon, Lille) were renewed. Since 1974, workers could obtain the arrival of their family in their settlements. New towns were established at the periphery of the main urban areas for migrants coming from French rural areas as well from overseas.

In the years 2000, life in these big building complexes was getting hard, because of the great difficulty to get jobs and to obtain social sponsoring for people mostly without qualification.

Today's facts and questions

For more than two centuries, the official way was to integrate migrants and to give them rights like citizenship. By the year 2000, the population in France reaches 63 millions inhabitants. On this total, 2.1 millions are foreigners who migrate currently from former colonies: 1.3 million are from Maghreb (600,000 from Algeria, 500,000 from Morocco and 200,000 from Tunisia), 0.5 million from Black Africa, 0.3 from Eastern Mediterranean countries (Lebanon and Syria) or Indochina peninsula.

900,000 migrate from non francophone Asian countries: 0.4 million are coming from Turkey, 0.3 million from China, 0.2 million from Southern Asia (India, Pakistan and Sri Lanka). Around 2 millions of French citizens are from overseas families established in France for many decades (0.6 from Northern Africa, 0.5 from the Caribbean islands, 0.4 from Western Africa, 0.3 from South East Asia, 0.2 from the Indian Ocean Islands). It means that 5 millions people with an origin outside Europe are permanently living in France.

Nowadays, some political parties are thinking "integration" was no more the issue adapted to manage this strong migrant flood. Some people are asking for a "multi cultural alternative" all over France. Many minority groups from Africa and the French overseas' territories seemed concerned by this alternative. The main reason for groups originated from the Caribbean, Maghreb or Western Africa is the strong mind they have to protect their fathers' traditions inside the crowded suburbs where they are living in Mainland cities, as in any system of diaspora, all over the world. For a part of French people rooted in the country for many generations, it is received as an unfair behaviour.

Today, to be efficient in terms of governance, one must well manage the cultural diversity at all scales of territories. It means to assume two challenges:

- How to include emblematic images and practices of minorities on the field of public affairs?
- How to suggest the State majority to accept positive discrimination as a better way for minorities on the socio economic field?

In what terms the overseas' communities seem to be "specific"?

The context of modern and contemporary History

The French colonisation took two times. During the XVIIth and XVIIIth centuries, the main reason was an economic one, producing fish and furs (Canada and Louisiana), sugar, coffee and spices (in the tropical islands along the main maritime trade ways) for the national market. Then, during the XIXth century, the colonial process was not only economic but also political, that means roughly participating actively to the control of the World as the nationalists ideologies became predominant in the powerful states.

At once, colonisation was engaged by trade companies, in the Canada area (since 1606) and the tropics (since 1625 on St Kitts). In the Caribbean, Martinique, Guadeloupe (occupied since 1635) and Guyana (occupied by 1664) became full property of the Kingdom in 1674. In the Indian Ocean, Reunion (former Bourbon Isle occupied by 1642), Mauritius (former Isle of France) and Seychelles (occupied by 1715) became official colonies in 1764.

At the exception of Algeria, small groups of French people stayed permanently in these tropical territories. Since the XVII th, in the tropical islands a mix blood process started between some European plantation tenants and African women who want their children escape from slave condition. Slavery was definitely abolished, in the French tropical islands by the Second Republic, in 1848. Since that time, by introduction of Indian and Chinese workers (80.000 in the French Caribbean islands, 200.000 in Reunion), the mixing race process began more and more diverse. If, Creoles were Europeans born in the overseas countries at the beginning of colonisation, today all Creoles are mix blood.

Through democratic institutions, people of low lineage of the Creole society became predominant in the islanders' political life. Today, in overseas' territories, a main distinction of status exists between peoples born in the island for generations (who are recognized as "autochtonous") and people arriving from Continental France during the last 50 years (who are seemed as "allochtonous").

When the blending between pre colonial and post colonial groups is not very efficient, as in New Caledonia, one can discover a double identity emerging from the country. In New Caledonia, Kanakas are representing 43% of the total population, so their have the feeling to be dominated in their fathers' land by the demographic product of colonisation.

In all other territories, 80 to 90% of the population are the product of the ethic interbreeding. Therefore, islanders' communities were claiming for "autonomy ", considering most of the public affairs could be manage by local governments.

During fifty years, the concept of "autonomy" was the centre of a strong debate between insular peoples and the French government. In the 1960, most of the islanders were thinking that was the way to go to independence. But, after decolonization in Africa, these islanders discovered that independence was not synonymous to "development". So their discourse and behaviour were changing: they claimed for own institutions to use the national subsidises they wanted to be maintain.

The pressure of Insularity

For many years, "autonomy" is on the way for all overseas' communities: now, their representative manage completely their own social and political rules through public planning and social actions they negotiate with State officials.

Any where, insular people are proud of their identity. No island is similar to another, so each islanders' community wants to be observed as unique in the world. For the four old French colonies, it means to keep special links with the national government. In the same time, insular members of Parliament wanted, since the end of World War II, to take advantage to the same social welfare and the same revenues than metropolitan people.

In 1946, they obtain to be "full French citizens" and they territories were completely integrated in the nation as "overseas' departments". Therefore, these territories are now part of the European Union and have the opportunity to obtain grants from Brussels' E U executive commission. There are considered as "ultra peripheral territories", with specific economic gaps to negotiate.

By December 2000, a special law for development of these overseas' departments was voted at the Paris Parliament to maximize the aid from the national government. The main contradiction in overseas' departments is the growth of local populations (still positive) and the necessity to get jobs to more and more young peoples. But the possibility to develop economic activities is very few, because of the narrow size of the islands' markets.

If transports and communications are going faster and faster, all other the world, peoples' thinking still discriminate what is locally initiated and what is introduced by people from out side. So, insularity predisposes to complicate social status and thinking. Mobility during adult life is comprehensive just for a minority with a fine standard of knowledge.

Because mobility of young adults is no more well managed by the insular communities, each island can appears as a trap where local people are confined. So when they have the opportunity, educated people are coming, for ten, fifteen and some time twenty years to Mainland France. Working mobility is a strong necessity but the candidates for such move are less and less numerous: living in birth's place is the prevailing thinking for islanders.

The excess of population is important in all territories, excepted in New Caledonia. There is a great immigration flow registrated in Mayetta (with Comoros people) and Guyana (with Surinamese, Haitians and Bresilians).

What are the conditions of recognition for overseas' people, what is the life proposed in Mainland France?

If islanders consider, when they stay in their isles, people coming from Mainland France as "strangers", they wanted to be seen as full citizens when they are living in the main cities of France. As it was pointed out before, the presence of overseas' people in France is important. Because most islanders are working in public administrations (mainly education and health, army and police), their power is some time seen considerable.

Overseas' institutions and their consequences for islanders

Recently, the status of the French territorial communities was renewed. Guadeloupe, Guyana, Martinique, Reunion have the status of « regions », like in Mainland France. Saint Pierre & Miquelon in the Atlantic Ocean is too wide to be a region, but its status is very similar to a metropolitan territorial community because of its population, rooted in Normandy and Brittany.

Mayetta in the Indian Ocean, New Caledonia, French Polynesia, Wallis & Futuna in the Pacific have special status because of the importance of their native people. Persons and lands are referring to local customs. Mahore people at a whole is Muslim, but refuse, since 1975, to be involved in the Islamic Republic of Comoros. Inside custom territories, Kanakas have special wrights that over people are unable to get.

So, it can be said that in French Pacific Territories, autochtonous people have more wrights that standard citizens from Mainland France when they stay in they islands. In the other hand, these territories are not involved in EU. At the contrary, in Caribbean islands, Reunion and Guyana, there is no political difference between Islanders and people from mainland France. These territories benefit from EU grants and funds (FEDER + FEOGA + FSE = 3.1 billions of euros between 2000 and 2006).

Because the French Pacific territories are not involved in EU they must contract special programs for development with the French government in Paris. If New Caledonia had nickel (3 billions E) and cattle and aquaculture resources; French Polynesia had tourism (2 billions E) and pearl industry (1 billion E). In both cases, it is not enough sustainable to built a developed economy.

For tourism, the cost of access to these territories is still very expensive. For pearl, an over cropping was established and the quality was getting down. For nickel, one can

see the New Caledonian position is more and more under the leadership of Canadian interests. In fact, Island territories have not enough market to be autonomous in terms of economical issues.

Today, some representatives in charge of the overseas' territories can be supporters of independence. The claiming for independence is in fact much more to optimize self government in their islands than to access to sovereignty.

The overseas' populations in Mainland France

When France began to be concerned by the mass consumption economy, in the years 1960, workers from former colonies as well from overseas' territories came numerously to Mainland France for building industry as well for steel production, motor car industry or chemical industry. In these years, more of the migrants were single men. Twenty years latter, full families were coming, but in the '80s the conditions of life were different from the '60s. Unemployment became visible; at the scale of the whole working population, there are still 2 millions of people without job.

Because most of immigrants coming from Africa are not qualified people, so they are vulnerable on the employment market; 40 percents of unemployed people are recent immigrants. It is the same from Mayetta. On the contrary, people coming from the French Caribbean islands, Reunion or Tahiti are performant, thank to the universities established in these territories. It is the reason why you can see to different answers in term of socio economic integration.

In the civil administration as well in the army, Martinicans have power through a big lobby connected as well as to right wing party Chirac 's UMP than to left wing socialists.

In the national government there is always, for many years, a minister originated from overseas. It is a very old tradition. In the years 1950, strong African politicians like Senghor from Senegal or Houphouet Boigny from Ivory Coast were frequently involved in the Prime minister's cabinet. Prime Minister R. Barre, born in Reunion was very proud of his oversea origin. In the years 1980, G. Flosse from Tahiti was also working in the government as a state secretary. Some professions like loyers, physians, electronics specialist involved numerous fellows from Benin or Senegal in Africa, Martinica and Guadeloupe. People from Maghreb are more efficient for trade and business.

If well educated elites have no specific problem connected with their overseas' origins, unqualified workers coming from Northern or Western Africa have jobs in clearning services, building industry, ports and airport areas. Unemploids are some time in trouble because of their business around drugs. So some wards where immigrant communities are dominant, settled for at least thirty years, can began areas out of official law.

One year ago, the troubles seen in suburbs where all connected with areas recording a high percentage of unemployed fellows, so the public opinion identifies this phenomenon as a recent immigration consequence. In fact, part of immigrants are now French citizens, so it is more clear to say that troubles are connected with poverty. Poverty concerns at least 10 percents of the population living in France.

When immigration is seen as an exil and poverty shows its difference through language, clothes, customs and religion, the public opinion express most of the time a negative feeling. So, nowadays, integration of minorities from overseas is a growing problem in France. The solution must be a better political representation as well as a better participation to the economy.

If overseas islanders were participating for a long time to the local and national elections, few of immigrants from Africa are involved in the political life. So their

representation is very few in the different political parties. Since now, there no specific party to rally these people. But in 2006, one can find there is an increase to ask for more representatives in local balotts. So lobbies are working with the main political parties now.

For most French people the Image of immigration is connected with Muslim practices much more than colored skins. If the practice is discreet, in the private sphere, there is no problem. If there are public representations is seems less fair. In fact what is in account is less the presence of mosque for the religious practices than the personal behaviour of people.

Appendix

The Second French-MFU Seminar

Theme: “Comparative analysis of cultural minorities and indigenous people”

Jointly organized by:

The French Embassy of Thailand

The University of Paul Valéry - Montpellier III, France

The French-Upper Mekong Sub-region Academic Cooperation Centre

at Mae Fah Luang University

1. Background to the seminar

Chiang Rai is located in the northernmost part of Thailand, bordering the neighbouring Myanmar and Laos PDR. It is becoming a more important gateway or a center of communication and trade in this region. At the same time, it is a land of numerous ethnic groups such as Tai Lue, Tai Kheun, Tai Yai (Tai), as well as hill tribe peoples dwelling in both lowlands and high mountains such as Akha, Lahu, Lisu, Hmong, Karen, Yao, etc. Each of these groups has its own distinctive tradition, culture, religion, belief, language, costume, and lifestyle. In addition to the indigenous and hill tribe peoples, there are immigrants who have settled down in Chiang Rai, as in other provinces around Thailand, for example, Muslims, Vietnamese, Laotians, Cambodians, Burmese, Chinese, etc.

Because of the ethnic diversity, Chiang Rai has become a land of diverse cultures, resulting in various problems. One of them is the immigration problem, an important issue which Thailand has to pay more attention to, as it involves the country's security. Any country admitting ethnic minority peoples must know how to cope with the variety of lifestyles and cultures so that they can help them to live together harmoniously.

One of the countries with a long history of taking in different ethnic minorities is France. Certainly, France has great experience in the matter, and can share its knowledge and contribute a lot to us.

With this in mind, the French-Upper Mekong Sub-region Academic Cooperation Centre is collaborating with the University of Montpellier III, France in holding a social science seminar on minorities in the north of Thailand. The purpose of this seminar is for experts in the field to share their experience and knowledge and give the local people a better understanding of diverse cultures, in order to find effective management in dealing with indigenous people, hill tribe people, and the minorities. It is hoped that eventually these peoples can live together prosperously and more happily.

2. Objectives of the seminar

The seminar aims at building up the capacity of the government and the private sector involved with the minority groups of people through the sharing of experiences and know-how in order to:

1. Enhance awareness and understanding of the minority groups in Thailand,
2. Improve the relationship between different groups of people and the minorities,
3. Improve the relationship between Thailand and the neighbouring countries regarding immigration and minority issues,
4. Manage the diversity of cultures in order to help indigenous people and the minorities to live in harmony despite differences in cultures and lifestyles,

5. Disseminate knowledge from Mae Fah Luang University to the regional community.

3. Vision

To enhance the understanding of different cultures in order to help humankind to live together peacefully, and to reduce conflicts which may occur from lack of understanding of the differences among peoples.

4. Expected participants (50 persons)

- Government officials in charge of ethnic minorities.
- Local government officials in Chiang Rai and the Upper-North
- The private sector
- The academic sector
- Professors, students, staffs of MFU, and interested public

5. Date and location

The one-day seminar will be in Chiang Rai, Thailand

- Date: *November 30, 2006*
- Venue: *Mae Fah Luang University, Chiang Rai, Thailand*

6. Guest speakers

- 2 experts from France (Supported by the French Embassy of Thailand)
 1. Prof. Danièle VAZEILLES (*Anthropologist*)
 2. Prof. Jean-Pierre DOUMENGE (*Geographer*)

7. Expected results

1. More attention will be paid on the ethnic minorities' cultures, hence better relationship between the minority groups and Thai people;
2. Participants will learn more about the traditions and way of life and culture of indigenous people and the minorities, which will lead to effective policies and management to help the people to live together more peacefully and harmoniously;
3. New issues may be identified concerning administration of the ethnic minorities in Thailand;
4. An international academic network focused on ethnic groups can be established;
5. Participants will have a chance to learn about the lifestyle and culture of indigenous people and minority groups in Chiang Rai;
6. Professors and students of MFU will have a chance to enhance their social science knowledge;
7. MFU will have a chance to disseminate knowledge to the regional community.

8. Budget

Sponsored by:

- The French Embassy of Thailand
- Thai Airways International Public Company Limited
- Mae Fah Luang University

➤ Registration Fee

9. Expense for participation

The registration fee is 500 Baht per person

10. Registration

The registration form as per attached should be filled in and submitted to the secretariat by November 24th, 2006, either by fax or email.

Tel: (+66 53)916 845 Fax: (+66 53)916 846

E-mail: nam_tal29@yahoo.com

The Second French-MFU Seminar

Theme: “Comparative analysis of cultural minorities and indigenous people”

1. ชื่อและลักษณะโครงการ

1.1 ชื่อโครงการภาษาไทย: The Second French-MFU Seminar

Theme: “Comparative analysis of cultural minorities and indigenous people”

1.2 ลักษณะโครงการ: เป็นโครงการใหม่/ โครงการพิเศษ

2. หน่วยงาน/ ผู้รับผิดชอบโครงการ: หน่วยความร่วมมือทางวิชาการฝรั่งเศส-อนุภูมิภาคกลุ่มแม่น้ำโขง ณ มหาวิทยาลัยแม่ฟ้าหลวง

3. พันธกิจ

1. ส่งเสริมและสนับสนุนกิจกรรมด้านวิชาการสู่สังคม
2. ส่งเสริมและสนับสนุนการแลกเปลี่ยนทางวิชาการกับมหาวิทยาลัยในประเทศฝรั่งเศส

4. หลักการและเหตุผล

เชียงรายเป็นจังหวัดหนึ่งในภาคเหนือตอนบนของประเทศไทย เป็นเมืองชายแดนที่มีอาณาเขตติดต่อกับประเทศเพื่อนบ้านหลายประเทศ จึงทำให้จังหวัดเชียงรายเป็นศูนย์กลางการติดต่อและเป็นที่อยู่อาศัยของชนหลายเผ่าพันธุ์ อาทิเช่น ชาวไทยลื้อ, ไทยจีน, ไทยใหญ่ (ไต) รวมถึงชาวเขาที่อาศัยอยู่ตามที่ราบและบนดอยสูง ไม่ว่าจะเป็น อาข่า (อึ้อ), ลาหู่ (มูเซอ), ลีซู (ลีซอ), ม้ง (แม้ว), กะเหรี่ยง (ปะกาเกอญอ), ฮ้อ, เมี่ยน (เย้า), ขมุ ฯลฯ ซึ่งแต่ละเผ่าก็จะมีขนบธรรมเนียม ประเพณี ศาสนา ความเชื่อ ภาษา การแต่งกาย ตลอดจนวิถีการดำเนินชีวิตที่ต่างกันไปตามแต่วิถีดั้งเดิมที่บรรพบุรุษได้ปฏิบัติสืบต่อกันมา นอกจากชาวเขาเผ่าต่าง ๆ แล้วก็มีชนกลุ่มน้อยอีกหลายกลุ่มที่อพยพเข้ามาอาศัยอยู่ในจังหวัดเชียงรายและจังหวัดอื่น ๆ ทั่วประเทศไทย อาทิเช่น ชาวอิสลาม ชาวเวียดนาม ชาวลาว ชาวจีน ชาวเขมร ชาวพม่า ฯลฯ

ความหลากหลายทางเชื้อชาติและเผ่าพันธุ์นี้เองจึงส่งผลให้ จังหวัดเชียงรายและประเทศไทยมีความหลากหลายทางวัฒนธรรมอย่างหลีกเลี่ยงไม่ได้ และความหลากหลายนี้เองอาจจะเป็นจุดเริ่มต้นของปัญหาด้านอื่น ๆ ตามมาอีก ปัญหาชนกลุ่มน้อยที่อพยพเข้ามาอยู่ในอีกประเทศหนึ่งเป็นปัญหาที่ประเทศเจ้าบ้านควรให้ความสนใจเป็นอย่างมาก เพราะปัญหาเหล่านี้เกี่ยวโยงไปถึงความมั่นคงของประเทศด้วย ดังนั้นประเทศที่รับชนกลุ่มน้อยเข้ามาอยู่ ต้องรู้จักการบริหารความหลากหลายทางวัฒนธรรมให้เกิดเป็นวัฒนธรรมหนึ่งเดียว และช่วยให้ชนกลุ่มน้อยเหล่านั้นสามารถปรับตัวให้อยู่ในสังคมของอีกประเทศหนึ่งอย่างมีความสุขได้

ประเทศฝรั่งเศส อยู่ในทวีปยุโรป เป็นประเทศที่รับคนต่างเชื้อชาติเข้ามาอาศัยอยู่ มาเป็นเวลาหลายศตวรรษแล้ว จึงมีความเชี่ยวชาญในการให้ความรู้เกี่ยวกับการปรับตัวของผู้อพยพให้อยู่ในสังคมของประเทศฝรั่งเศสอย่างมีความสุข

ดังนั้น หน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ จึงได้ร่วมมือกับมหาวิทยาลัยมงเปอลิเยร์ 3 ประเทศฝรั่งเศส จัดการสัมมนาด้านสังคมศาสตร์เรื่องชนกลุ่มน้อยในภาคเหนือของไทยขึ้น โดยมีวัตถุประสงค์เพื่อที่จะถ่ายทอดประสบการณ์ในเรื่องนี้ให้แก่ประเทศไทยได้รับทราบ อันจะนำไปสู่การสร้างความรู้ความเข้าใจในวัฒนธรรมที่แตกต่างกัน พร้อมทั้งหาแนวทางการบริหารจัดการอย่างมีประสิทธิภาพ เพื่อให้ประชากรเหล่านี้สามารถใช้ชีวิตอย่างมีความสุขบนพื้นฐานทางวัฒนธรรมและวิถีการดำเนินชีวิตที่แตกต่างกันได้อย่างกลมกลืนสอดคล้อง โดยการเชิญผู้เชี่ยวชาญจากประเทศฝรั่งเศสมาบรรยาย อภิปราย และร่วมกันแสดงความคิดเห็นในการสัมมนาครั้งนี้ ซึ่งจะก่อให้เกิดผลประโยชน์ทั้งประเทศที่รับรองและผู้ที่ย้ายเข้ามา

5. วัตถุประสงค์

1. เพื่อสร้างความรู้ความเข้าใจเกี่ยวกับชนกลุ่มน้อยในประเทศไทย
2. เพื่อสร้างความสัมพันธ์อันดีระหว่างคนไทยและชนกลุ่มน้อย
3. เพื่อกระตุ้นให้มีการนำเอาความรู้และความเข้าใจที่ได้ ไปปรับใช้เพื่อการสร้างความสัมพันธ์อันดีระหว่างประเทศไทยและประเทศเพื่อนบ้านเกี่ยวกับชนกลุ่มน้อย
4. เพื่อให้เกิดความเข้าใจในวัฒนธรรมที่แตกต่างกัน แล้วร่วมกันหาทางบริหารจัดการให้ชนกลุ่มน้อยสามารถใช้ชีวิตอย่างมีความสุขอยู่บนพื้นฐานวัฒนธรรมและวิถีการดำเนินชีวิตที่แตกต่างกันได้อย่างกลมกลืนและสอดคล้อง
5. เพื่อเผยแพร่ความรู้จากมหาวิทยาลัยแม่ฟ้าหลวงสู่ชุมชนและภูมิภาค

6. วิสัยทัศน์

เพื่อสร้างความรู้ความเข้าใจในวัฒนธรรมที่แตกต่าง ทำให้มนุษย์หลายเผ่าพันธุ์สามารถอยู่ร่วมกันได้อย่างกลมกลืนสอดคล้อง อีกทั้งยังช่วยลดปัญหาข้อขัดแย้งที่อาจเกิดขึ้นจากความแตกต่างได้

7. กลุ่มเป้าหมาย (จำนวน 50 คน)

- หน่วยงานภาครัฐ และภาคเอกชน ที่มีส่วนเกี่ยวข้องกับการดูแลชนกลุ่มน้อยในประเทศไทย
- สถาบันการศึกษา
- อาจารย์ นักศึกษา และบุคลากร มหาวิทยาลัยแม่ฟ้าหลวง
- ผู้สนใจทั่วไป

8. ระยะเวลาดำเนินการ

วันพฤหัสบดีที่ 30 พฤศจิกายน 2549

9. รูปแบบการดำเนินงาน

- เป็นการสัมมนาเชิงวิชาการซึ่งจะมีการบรรยาย อภิปราย โดยวิทยากรที่มีประสบการณ์จากฝรั่งเศส (การนำเสนอเป็นภาษาอังกฤษ)
- ผู้เข้าร่วมสัมมนามีส่วนร่วมโดยการแสดงความคิดเห็น ชักถาม

10. สถานที่ดำเนินงาน/ โครงการ

ห้อง 306 อาคาร D1 มหาวิทยาลัยแม่ฟ้าหลวง จ. เชียงราย

11. วิทยากร

- สถานเอกอัครราชทูตฝรั่งเศสประจำประเทศไทย ให้การสนับสนุนวิทยากรจากมหาวิทยาลัยมองเปอลีเยร์ 3 ประเทศฝรั่งเศส 2 คน คือ

1. Prof. Danièle VAZEILLES (นักมนุษยวิทยา)
2. Prof. Jean-Pierre DOUMENGE (นักภูมิศาสตร์)

12. ประโยชน์ที่จะได้รับจากการจัดทำโครงการนี้

1. คนไทยในฐานะเจ้าของประเทศมีความเข้าใจในวัฒนธรรมของชนกลุ่มน้อยมากขึ้น อันจะนำไปสู่การสร้างความสัมพันธ์อันดีต่อชนกลุ่มน้อย และหาทางช่วยให้พวกเขาเหล่านั้นใช้ชีวิตอยู่ในประเทศไทยได้อย่างมีความสุขได้ตามสมควร
2. นักวิชาการมีความรู้ความเข้าใจในวัฒนธรรมและวิถีชีวิตของชนกลุ่มน้อยมากขึ้น แล้วสามารถหาแนวทางการบริหารจัดการอย่างมีประสิทธิภาพ เพื่อให้ประชากรเหล่านี้สามารถอยู่ร่วมกันอย่างสันติและมีความสุขได้
3. เกิดมุมมองประเด็นปัญหาใหม่ ๆ เกี่ยวกับการบริหารจัดการชนกลุ่มน้อยในประเทศ
4. เกิดเครือข่ายทางวิชาการระหว่างประเทศในเรื่องชนกลุ่มน้อยมากขึ้น
5. อาจารย์และนักศึกษาได้นำความรู้และประสบการณ์ไปใช้ในการเรียนการสอน
6. สร้างแรงบันดาลใจให้กับนักศึกษาในเรื่องการพัฒนาความรู้ด้านสังคมศาสตร์มากขึ้น
7. หน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ ได้ดำเนินโครงการตามภารกิจที่ได้วางไว้

13. แหล่งทุนในการดำเนินงาน

- สถานทูตฝรั่งเศสประจำประเทศไทย
- บริษัท การบินไทย จำกัด (มหาชน)
- งบประมาณจากมหาวิทยาลัยแม่ฟ้าหลวง

14. ค่าลงทะเบียน

- ผู้เข้าร่วมโครงการเสียค่าใช้จ่ายในการลงทะเบียน 500 บาท/ คน

15. แผนการปฏิบัติงานโดยรวม

กิจกรรม	กันยายน 49 สัปดาห์ที่				ตุลาคม 49 สัปดาห์ที่				พฤศจิกายน 49 สัปดาห์ที่				ธันวาคม 49 สัปดาห์ที่			
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
1. เขียนโครงการเพื่อเสนอและขออนุมัติ																
2. ประชาสัมพันธ์โครงการ																
3. ประสานงานกับผู้ที่เกี่ยวข้อง																
4. ส่งจดหมายเชิญเข้าร่วมโครงการ																
5. ติดต่อวิทยากร																
6. จัดเตรียมสถานที่																
7. จัดเตรียมเอกสารประกอบ																
8. รวบรวมรายชื่อผู้เข้าร่วมโครงการ																
9. ดำเนินการตามแผน																
10. สรุปผลการดำเนินงาน																

Schedule of the Second French-MFU Seminar

Theme: "Comparative analysis of cultural minorities and indigenous people"

Jointly organized by:

Service for Culture, Science and Development of French Embassy, Thailand
Thai Airways International Public Company Limited
The University of Paul Valéry - Montpellier III, France
The French-Upper Mekong Sub-region Academic Cooperation Centre

November 30th, 2006

Mae Fah Luang University, Chiang Rai, Thailand

08.00 - 08.30	Registration
08.30 - 08.40	Report by Miss Charuwan Kasnok and Miss Celine ROLLET from the French-Upper Mekong Sub-region Academic Cooperation Centre
08.40 - 08.50	Welcome and Opening Remark by Assoc. Prof. Nareewan Chintakanond; Vice-President for Planning and External Relation Affairs
09.00 - 10.30	Comparative analysis of cultural minorities and indigenous people (Prof. Danièle VAZEILLES --an anthropologist)
10.30 - 10.45	Coffee break
10.45 - 12.00	Comparative analysis of cultural minorities and indigenous people (Prof. Danièle VAZEILLES --an anthropologist)
12.00 - 14.00	Lunch
14.00 - 15.00	Comparative analysis of cultural minorities and indigenous people (Prof. Jean-Pierre DOUMENGE --a geographer)
15.00 - 15.15	Coffee break
15.15 - 16.00	Comparative analysis of cultural minorities and indigenous people (Prof. Jean-Pierre DOUMENGE --a geographer)
16.00 - 16.15	Closing Ceremony by Miss Céline ROLLET; French-GMS Coordinator

Summarized by Miss Korawik Theerakaew –School of Liberal Arts

Remark: *Invitation for lunch at AV building*



คำกล่าวรายงาน

การสัมมนาเชิงวิชาการด้านสังคมศาสตร์

The Second French-MFU Seminar

Theme: “Comparative analysis of cultural minorities and indigenous people”

โดย

นางสาวจรรวณ กาสนอก

เจ้าหน้าที่บริหาร หน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ

วันพฤหัสบดีที่ 30 พฤศจิกายน 2549

ห้อง 306 อาคาร D1 มหาวิทยาลัยแม่ฟ้าหลวง

เรียน ท่านรองอธิการบดีฝ่ายวางแผนและพัฒนาความสัมพันธ์ภายนอก
ท่านวิทยากร
ผู้เข้าร่วมการสัมมนาทุกท่าน.....

หน่วยความร่วมมือทางวิชาการฝรั่งเศส-อนุภูมิภาคลุ่มแม่น้ำโขง ณ มหาวิทยาลัยแม่ฟ้าหลวง เป็นหน่วยงานที่จัดตั้งขึ้นโดยมีวัตถุประสงค์เพื่อสร้างความร่วมมือแบบยั่งยืนระหว่างประเทศฝรั่งเศสและประเทศไทย รวมถึงประเทศในอนุภูมิภาคลุ่มแม่น้ำโขง ทางด้านวิชาการ วิทยาศาสตร์ เทคโนโลยี และศิลปวัฒนธรรม โดยหน่วยงานฯ ได้ดำเนินงานอย่างเต็มที่ตามภารกิจทั้ง 4 ด้าน คือ ด้านการวิจัย ด้านวิชาการ ด้านภาษาและวัฒนธรรม และด้าน Publication

มหาวิทยาลัยแม่ฟ้าหลวงได้จัดการสัมมนาเชิงวิชาการครั้งแรกพร้อมกับมหาวิทยาลัยลาโรเชล ประเทศฝรั่งเศส เกี่ยวกับเทคโนโลยีทางอุตสาหกรรมเกษตรสมัยใหม่ ในหัวข้อ Changes in Rice Production Systems and New Technological Challenges เมื่อเดือนมิถุนายน ที่ผ่านมา

สำหรับการสัมมนาด้านสังคมศาสตร์ครั้งนี้ ถือว่าเป็นความร่วมมือทางวิชาการครั้งที่ 2 ระหว่างมหาวิทยาลัยแม่ฟ้าหลวง และมหาวิทยาลัยฝรั่งเศส ดังนั้นหน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ จึงร่วมกับ มหาวิทยาลัยมงเปอลิเยร์ 3 ประเทศฝรั่งเศส จัดการสัมมนา The Second French-MFU Seminar ในหัวข้อ “Comparative analysis of cultural minorities and indigenous people” ขึ้นในวันนี้ โดยมีวัตถุประสงค์เพื่อให้เกิดความเข้าใจในวัฒนธรรมที่แตกต่างกัน และได้เรียนรู้แนวทางหรือแนวคิดในการ

บริหารจัดการ ความหลากหลายทางวัฒนธรรมอันเนื่องมาจากความหลากหลายทางเชื้อชาติและเผ่าพันธุ์ให้กลายเป็นวัฒนธรรมหนึ่งเดียว ซึ่งทุกคนก็พอจะทราบว่า จังหวัดเชียงรายนั้นเป็นจังหวัดที่มีอาณาเขตติดต่อกับประเทศเพื่อนบ้านหลายประเทศ เป็นศูนย์กลางการติดต่อของชนหลายเผ่าพันธุ์ แต่ละเผ่า แต่ละกลุ่มก็จะมีขนบธรรมเนียม ประเพณี ความเชื่อ ศาสนาที่แตกต่างกันออกไป ความหลากหลายทางเชื้อชาติและเผ่าพันธุ์เหล่านี้เองได้ส่งผลให้เกิดความหลากหลายทางวัฒนธรรมตามไปด้วย

การสัมมนาในวันนี้จะแบ่งเป็น 2 ช่วงด้วยกัน คือ

1. ช่วงเช้า บรรยายโดย Prof. Danièle VAZEILLES (ผู้เชี่ยวชาญด้านมนุษยวิทยา)
2. ช่วงบ่าย บรรยายโดย Prof. Jean-Pierre DOUMENGE (ผู้เชี่ยวชาญด้านภูมิศาสตร์)

หน่วยความร่วมมือทางวิชาการฝรั่งเศสฯ หวังเป็นอย่างยิ่งว่าความรู้และประสบการณ์ที่ถ่ายทอดจากท่านวิทยากรในวันนี้ จะช่วยอำนวยความสะดวกให้แก่นักศึกษา คณาจารย์ นักวิชาการ และผู้ที่สนใจสามารถนำความรู้ไปใช้ให้เกิดประโยชน์ต่อการศึกษา และการทำงานทั้งในปัจจุบันและในอนาคตได้

ลำดับต่อไป ขอเรียนเชิญ Miss Celine ROLLET กล่าวรายงานเป็นภาษาฝรั่งเศส ขอเรียนเชิญค่ะ



Discours par Melle ROLLET Céline
30 Novembre 2006

Mme la Vice-Présidente attachée à la planification et aux relations extérieures,
Chers Mme Vazeilles et Mr Doumenge,
Chers participants,

Le Centre Franco-GMS essaie de créer entre la France, la Thaïlande et les pays de la région du Grand Mékong, une collaboration étroite et durable dans les domaines de la science, de la technologie et de la culture.

Ce Centre a quatre missions principales :

- la recherche scientifique
- la collaboration académique
- la diffusion de la langue et de la culture françaises
- et la documentation et la publication

En juin 2006, l'université Mae Fah Luang a accueilli le premier séminaire organisé en collaboration avec l'université La Rochelle, dans le domaine de l'Agro-industrie, portant sur « Les Changements dans la production rizicole et les nouveaux défis technologiques ».

Ce deuxième séminaire, relevant des Sciences sociales, est le résultat d'une collaboration avec une autre université française : Montpellier III.

Ayant pour thème « Comparative analysis of cultural minorities and indigenous people », le but est d'établir une meilleure compréhension de l'interculturalité créée par la rencontre de plusieurs minorités, ayant immigré du Cambodge, du Laos et du Vietnam vers la Thaïlande et plus spécialement dans la région de Chiang Raï.

Ce séminaire sera composé de deux parties :

- La première session sera animée par Mme Danièle Vazeilles, professeur anthropologiste à Montpellier III
- La deuxième session sera animée par Mr Jean-Pierre Doumenge, professeur géographe à Montpellier III

Le Centre Franco-GMS espère que ce transfert de connaissance sur les minorités aura une grande influence sur tous les participants ici présents.

A présent, Mme la Vice-présidente, je vous invite à faire un discours d'ouverture du séminaire.



Welcome and opening remarks

by

Assoc. Prof. Nareewan Chintakanond
(Vice-President for Planning and External Relations)

at the Second French-MFU Seminar:

“Comparative analysis of cultural minorities and indigenous people”

Thursday, November 30th, 2006

Mae Fah Luang University, Chiang Rai, Thailand

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Distinguished speakers,

Participants,

Ladies and gentlemen,

On behalf of Mae Fah Luang University, I feel it a great honour to welcome all of you to the Second French-MFU Seminar on “*Comparative analysis of cultural minorities and indigenous people*,” including especially our distinguished guest speakers from the University of Paul Valéry - Montpellier III, France, Professor Danièle VAZEILLES, specialist in anthropology; and Professor Jean-Pierre DOUMENGE, specialist in geography.

As you know, Chiang Rai is located in the northernmost part of Thailand, bordering the neighbouring countries. As a result, it is become a gateway of communication and trade in this region. At the same time, it is a land of numerous ethnic groups. Besides the indigenous people, there are hill-tribe peoples such as Ahka, Karen, Hmong, etc. as well as other immigrants who have settled down in Chiang Rai, as in other provinces around Thailand.

Because of the ethnic diversity, Chiang Rai has become a land of diverse cultures, resulting in various problems. One of them is the immigration problem, an important issue which the country has to pay more attention to, as it involves national security.

This seminar will allow us a great opportunity to share experience and knowledge and give the local people a better understanding of the diverse cultures, in order to find effective management in dealing with indigenous people, hill-tribe people, and the minorities. It is hoped that eventually these peoples can live together more happily and prosperously.

I would like to take this opportunity to thank the French Embassy and the Thai Airways International Public Company Limited for kindly supporting this event.

As time is now auspicious, I am pleased to declare open the Second French-MFU Seminar on "Comparative analysis of cultural minorities and indigenous people." I look forward to fruitful contribution from all of you here.

Thank you.

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Closing remarks

By

Miss Céline ROLLET

French-GMS Coordinator

at the Second French-MFU Seminar:

“Comparative analysis of cultural minorities and indigenous people”

Thursday, November 30th, 2006

Mae Fah Luang University, Chiang Rai, Thailand

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Distinguished speakers,

Participants,

Ladies and gentlemen,

On behalf of Mae Fah Luang University, I would like to express deep appreciation to the expert guest speakers, Professor Danièle VAZEILLES and Professor Jean-Pierre DOUMENGE for sharing their precious time with all of us today. I thank the University of Paul Valéry-Montpellier III for their cooperation. Our sincere gratitude also goes to the French Embassy and Thai Airways International Public Company Limited for their strong support and co-sponsoring of the event. We are also grateful to our participants who have spent valuable time at this seminar.

I hope that our participants have gained insight in the ethnic minorities and cultural management, and taken in ideas and advice that will be useful for bringing about the country's security and for the development of your own career path.

Certainly, I believe that Professor Danièle VAZEILLES and Professor Jean-Pierre DOUMENGE, and the University of Paul Valéry-Montpellier III, France, would be happy to continue to help us and give advice and further accurate information.

I wish you all success in your fields of expertise and a safe trip home. I look forward to meeting you again in an upcoming seminar in the near future. Thank you very much and goodbye.

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มหาวิทยาลัยแม่ฟ้าหลวง

Mae Fah Luang University



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RÉPUBLIQUE FRANÇAISE



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