

From the Editors

Welcome to the 2016 single-issue volume of *IK: Other Ways of Knowing*. With this issue our journal is moving to a new publication cycle. Starting in 2017, issues will be published in June and December of each year.

This issue includes both peer reviewed and board reviewed articles. Our Reviews and Resources section includes two book reviews and a list of recent publications related to indigenous knowledge. Our News and Notes section has a listing of recent ICIK seminars (with links to the online archive where they can be viewed), and a listing of the winners of the 2016 Whiting Student Indigenous Knowledge Research Awards. It also includes highlights of a number of conferences with indigenous themes.

We would like to thank contributing editor Pasang Sherpa for her help in gathering some of the articles in this issue that explore “being indigenous today.” The running theme of this issue is contemporary issues facing indigenous persons and peoples.

We have three peer reviewed articles in this issue. The first is “Scientific Language in an African Indigenous Knowledge System” by Alexis Bekayne Tengan. Integrating Dagara linguistic structure and speech analysis, cosmology and mythic narrative, as well as cultural practices of hoe-farming, Tengan argues that art exists as an appropriate “scientific language” and jargon in the field of medicine and healing, while religion — including ritual — constitutes its practice and praxis. Indigenous knowledge in art, religion, and medicine functions to ensure the cyclical transmission and transfer of life within and across different life-forms or species, leading to the development of thinking frames as models by which the Dagara people continue to develop their indigenous knowledge system.

Our second article, “The Black Day: Yarsagunbu, the State, and the Struggle for Justice” by Tashi Tewa Dolpo, contends that modern states deny justice to indigenous peoples through a combination of direct and structural violence. The author argues that the “black day” of January 4, 2014 reflects these injustices through marginalization and exclusion of Dolpo farmers, pastoralists, and traders from Nepali government policies and decisions. When Dolpo protested use of “communal” lands, the government’s armed intervention resulted in violence. An investigative committee was formed outside the Dolpo area to examine the event

but failed to consult or interview victims or their families. Historically, government laws appropriated “communal” lands by replacing indigenous management with state control, leading to their designation as “inactive” and their diversion to other government economic pursuits. Even access to government services marginalizes Dolpo residents since they must walk for two to five days to the district headquarters in order to obtain and submit papers to get access to the services. The isolation of the Dolpo community also results in the government mandating activities at the local level without consent of the local population. Using the case of the Dolpo in Nepal as an example, the author maintains that both physical violence and exclusion by a state’s discriminatory structure are used against indigenous peoples to preserve existing state power hierarchies.

Our third peer reviewed article, “Landscapes’ Lessons: Native American Cultural Geography in the Nineteenth-Century Oregon and Washington” by Mathias Bergmann, highlights how indigenous peoples’ perception of the environment differs from that of Western cultures. Many Native American cultures depended on the oral transmission of information concerning the environment and subsistence, as well as cultural traditions and the ancestors. To support this transmission of knowledge, indigenous people draped geographical and topographical features with cultural meaning, creating a cognitive and moral landscape in which mythical characters (such as coyote), ancestors, and daily life interacted. This landscape could be read as a “text,” providing material support for orally transmitted knowledge. The article by Dr. Bergmann demonstrates this process in the landscapes of the indigenous peoples in the states of Washington and Oregon. “Lessons” from these cultural landscapes reinforced proper kin ties and obligations, reminded people of proper moral behavior, provided histories of cultural groups, as well as related stories of creation. The importance of these landscapes is seen also in their loss due to forced removal from native lands, placement on reservations, and cultural assimilation; as the tie between traditional lands and indigenous groups dissolved, many of the “texts” disappeared.

The Board Reviewed section in this issue contains five articles. Two of the articles, both by Pennsylvania State University undergraduate students, focus on Nepal. “Traditional Pottery of Bhaktapur” by Elizabeth Anne Rothenberger reports on her fieldwork among potter families in Nepal where both traditional and modern pottery techniques are used. The next article, “Preserving Cultural Heritage and Creating Economic Stability after the Nepal Earthquake,” Kylie Rose Doran reflects on her visit to Nepal soon after the 2015 earthquake and her proposal to

help rebuild the monastery and community center of Gatlang Village. In another article, “Decolonization and Life History Research: The Life of a Native Woman,” Jyl M. Wheaton-Abraham focuses on the early years of her mother, an elder of the Kootenai Tribe of Idaho. In the article she explores decolonizing research and its use in life history inquiry.

In closing this section we reprint “Remarks: Regional Constructions of Cultural Identity Forum” by Puanani Burgess. Her remarks were originally published in *Hapai Na Leo* (2010), edited by Bill Teter. Puanani begins her remarks with a poem called “Choosing My Name.” Puanani’s mother gave her daughter the name of Chrisatabelle Yoshie Puanani Sonoda. She chose Puanani, her Hawaiian *piko* (umbilical cord) name. In her remarks, Puanani illustrates the role of poetry and storytelling in finding meaning in the face of power. She also acknowledges that her Japanese father recognized her personal reality as a Hawaiian, and, in choosing her *piko* name, enabled his daughter to retrieve her Hawaiian history.

We close out this issue with a new resources list, a review of recent ICIK activities, and a quick roundup of news items.

The editors would like to thank Maria Landschoot, the 2015/16 Bednar intern, for all her help this past year as copy editor. We wish her well as she graduates from Penn State and begins her career. Our 2015/16 graduate assistant Christian Mann also left us after the spring semester. We wish him well on his continued studies. And, after a brief hiatus, we also welcome back Lori Thompson as our news section editor. We also welcome new members of our team. Mark Mattson, Penn State’s new Global Partnerships and Outreach Librarian, and the journal’s new Managing Editor. Abigail Houston joins us as Associate Editor. Rachel Nill and Teodora Hasegan join us as Assistant Editors. This issue would not have been possible without the hard work of this team.

We hope you enjoy Volume 2 of *IK: Other Ways of Knowing*.