

Managing behaviour for
sustainability: lessons from
traditional resource use.

Thomas Henfrey
RESOLVE seminar,
25th October 2007

Theoretical Orientation

- Integral Ecology

Esbjörn-Hargens, S., 2005a. 'Integral ecology: the what, who, and how of environmental phenomena'. *World Futures* **61**(1-2): 5-49

- Integral Theory

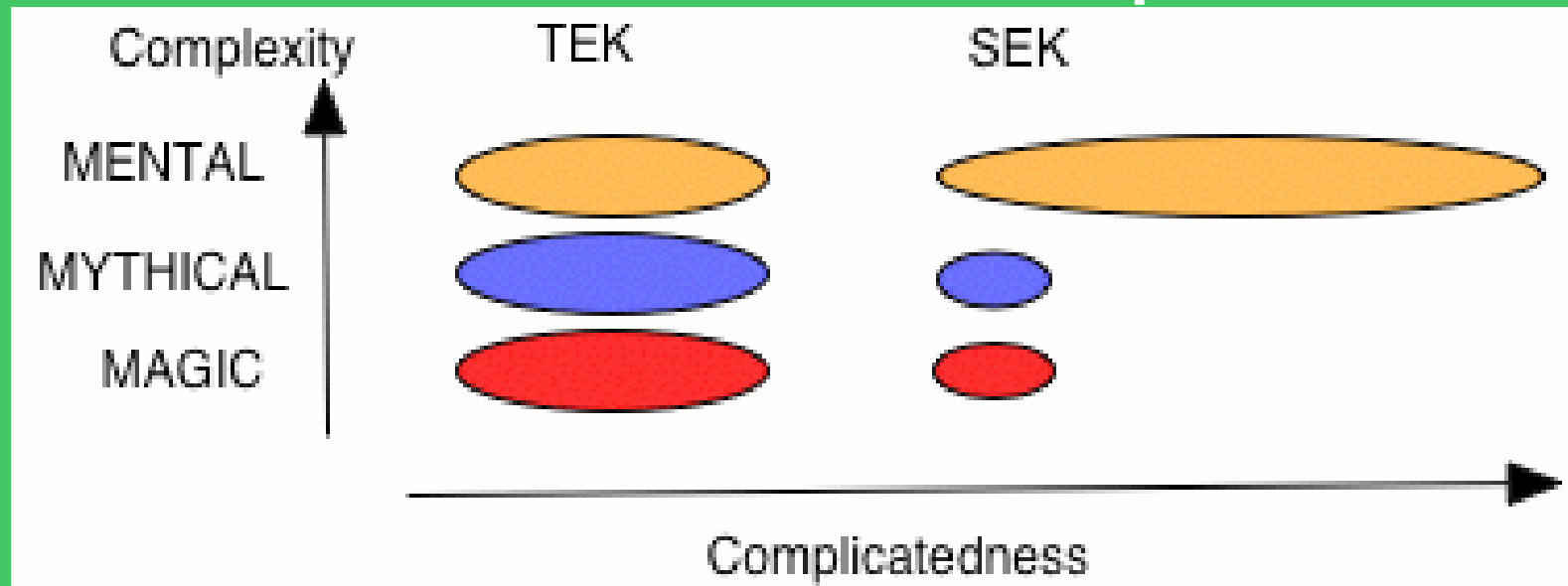
Wilber, K., 2000. *'Integral psychology'*. Shambhala, Boston

Gebser, J., 1985 (1966). *The ever-present origin*. Ohio University Press, Athens, Ohio

Gebser's Structures of Consciousness

- Archaic
- **Magic**: empirical/impulsive
- **Mythical**: conventional/conformist
- **Mental**: rational-utilitarian/analytical
- **Integral**: systatic

TEK and SEK compared



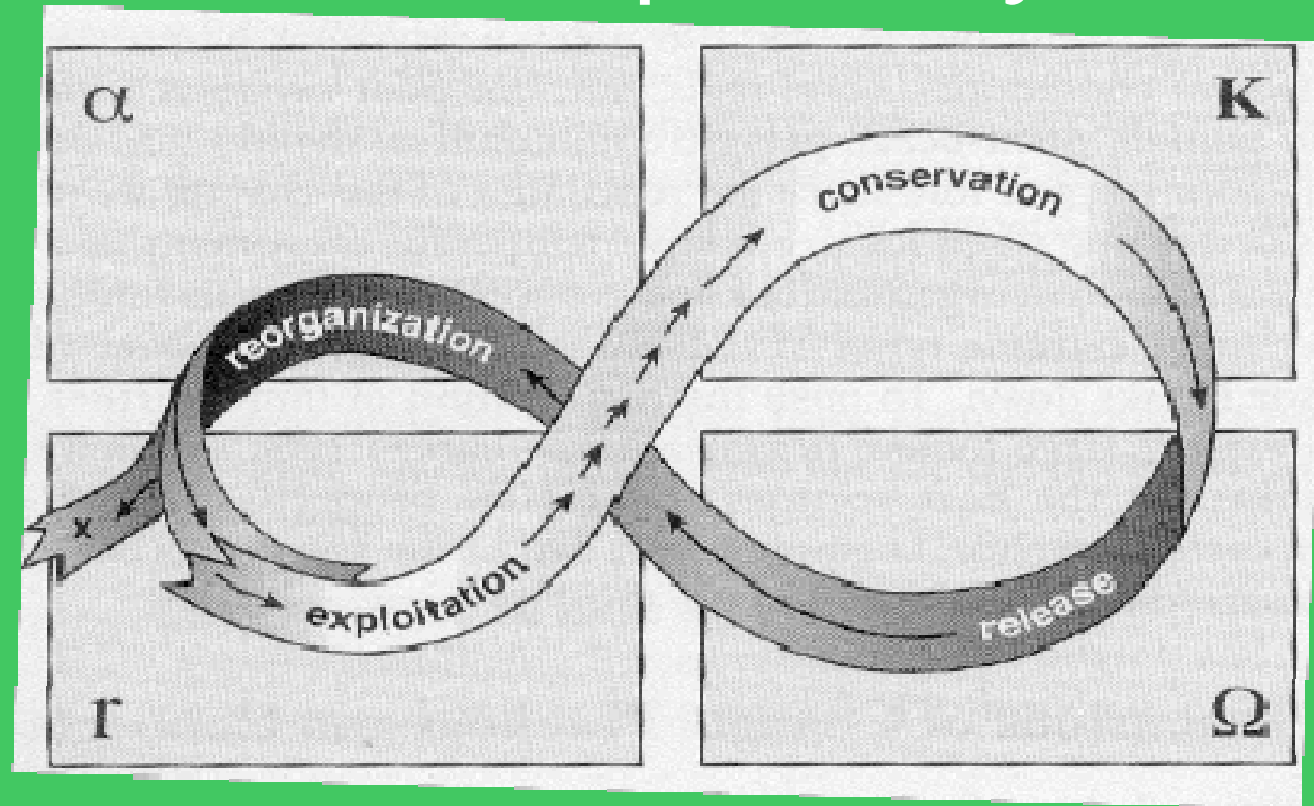
Complexity - numbers of levels of hierarchical differentiation

Complicatedness - extension within a single level

Stepp et al 2003. Remarkable properties of human ecosystems.

Conservation Ecology 7(3): 11

The Adaptive Cycle

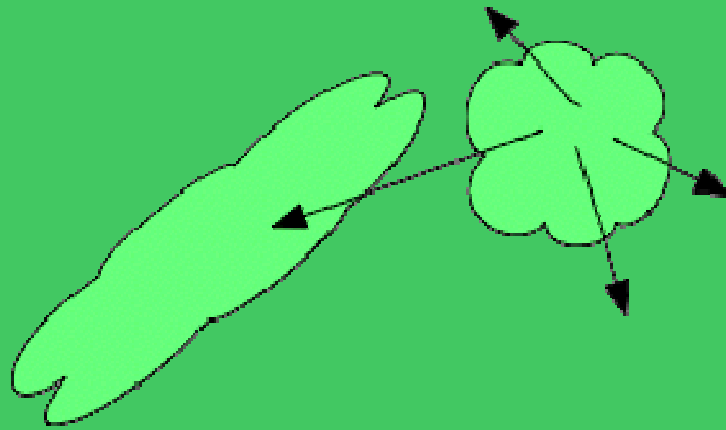


From Gunderson & Holling (eds.) Panarchy, p. 34

The Structures in Wapishana Hunting

- Mental - application of rational knowledge of prey behaviour; maximising economic returns
- Mythical - Social and spatial relations
- Magic - food taboos, avoidance of areas inhabited by nature spirits

Source-sink dynamics of hunted populations



Dynamics of hunted populations buffered by K phase populations in areas inhabited by nature spirits

Actions of animal spirits tend to keep populations in r phase within hunting grounds

Systemic Regulation of Wapishana Hunting

- Not coercive - based on perceived self-interest
- Enforcement costs low or zero
- Does not involve any form of conservationist intent or ideology

Interaction of the structures in swidden agriculture

- Immediate actions involved potentially destructive
- Mythical structure norms regulate location and timing to ensure ecological context for regeneration of farm plots
- Mental structure allows critical re-evaluation of norms that have ceased to effectively link social and ecological reality.

Indigenous Knowledge as Improvisational Performance: “Earth Jazz”

Richards 1993. Cultivation: knowledge or performance? In Hobart (ed.) *An anthropological critique of development*. Eisenberg 1998. *The ecology of Eden*.
Peplowski, K. 1993 The process of improvisation. *Organization Science* 9: 560-562

- Archaic - fixed features of music, environment and human physiology
- Magic - technical mastery of instrument and of subsistence skills
- Mythical - chord sequence of song and cultural norms affecting subsistence
- Mental - momentary responses to unique conditions of any performance

Effects of Culture Contact



CULTURAL
FRONTIER

Decontextualisation (Hornborg, A., 1996. Ecology as semiotics: outline of a contextualist paradigm for human ecology. Pp. 45-62 in Descola and Pálsson (eds.) *Nature and Society*)

Scientisation (Agrawal, A. 2002. Indigenous knowledge and the politics of classification. *International Social Science Journal* **173**: 287–297.)



CULTURAL
EDGE

Symptoms of Market Addiction

- “Green consumerism”
- Carbon trading, offsetting
- Ecotourism
- Sustainable Development

Nomisation in Western Environmentalism: “Earth Punk”

- Donga tribe, Ya Basta
- Neo-shamanism
- Permaculture
- Biodynamic agriculture, moon gardening
- Localising activism
- Culture heroes
- Artistic forms

Conclusions

- Lifestyles incorporating socio-cultural expression of mythical and magic structures will be more conducive to low-carbon lifestyles
- Policy measures promoting conditions for this will be more effective than direct attempts to affect patterns of energy consumption