

Paper ID	040
Author(s)	PRIYANKA GUHA ROY
Title	Understanding South Asian Environmental Humanities : An Inherent Cure to planetary Crisis.
Abstract	
<p>State, Environment, and humans happen to be interlinked while describing South Asian ecology as sustainability is the standard narrative of the South Asian environmental culture. This narrative is interdisciplinary involving multifaceted human-centric ecological trends distinctly expressing South Asian Environmental Humanities. This sustainable platform locates endeavors that are intricately human-environmental. Colonial period saw this humanly-environment distinctly facing only human-self-assertion making the environment only non-human. Thus human creatures within an environmental setting emerge as the agents of anthropocentric environmental humanities. This superficial EH portion out space for humans overshadowing nature's needs, being constantly tied in a framed intimacy with the humans carefully concealed under lofty theories. It significantly blends analytical and public-facing processes and ethics with activism. A blame game proved successful as the Westerners could successfully ascribe South Asia as very non-ecological and laden with full responsibility to destroy the world's Ecology. In contrast, South Asia appears to be dominated by its own Environmental Humanities that form the crux of its cultural development. The ecological precepts of pre-colonial India have been very thorough in asserting the ecological precepts of South Asia. Malavika Agnimitram, Kautilya Arthashastra ,Vedas, and Mauryan and Gupta Forest Departments magnify a distinct Environmental Humanities that is marked by absolute dependence on the state, ecology and humans. The present article thus tries to highlight South Asian Environmental humanities that define and historicize South Asian sustainability within a framed network of sound inter-dependence between human and other species rather than human pronouncements in planet alteration.</p>	
Keywords	South Asian Environmental Humanities,South Asian Sustainability,Western blame game,Anthropocentrism

Paper ID	229
Author(s)	Trishna Moni Tamuli and Prasanta Bhattacharya
Title	Shifting cultivation (Jhum) in the West Garo Hills, Meghalaya, India : Trend and challenges
Abstract	
<p>Shifting or Jhum cultivation is a traditional farming system that has been practiced in many parts of the world for centuries. It is also a traditional agricultural practice and traditionally adapted land use system found predominantly in the West Garo Hills district of the state of Meghalaya, located in the North Eastern part India. This study analyzes the changing patterns of jhum and analyzing associated issues, viz. land use transformation, socio-economic changes and challenges along with environmental sustainability. Work of Manjunatha (2019) has already hinted about rapid change in the system. The present study found a decline of area under jhum field from 14,984.74 hectares (2016) to 8,391.25 ha (2023) in the district. The findings of the present work highlight the decline in fallow periods, resultant reduction of soil fertility and biodiversity loss (specially plants), alongside emerging challenges associated with change and adaption of nontraditional livelihood. Additionally, government policies promoting alternative farming practices and sustainable land management are assessed form the point of their effectiveness. The study underscores the need for integrated approaches that balance traditional practices with modern agricultural advancements to ensure both food security and environmental sustainability in the study area.</p>	

Keywords	Jhum land decline, traditional practice, plants, alternative farming, environmental sustainability.
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Paper ID	235
Author(s)	Yi-tze Lee
Title	Entangled Kinship and Environmental History: Indigenous Amis and Their Animal Relations in Taiwan
Abstract	
<p>The Amis, or “Pangcah,” people, who live in the northern tip of the Eastern Rift Valley in Taiwan, have maintained a long-term relationship with three major animal species: fish, birds, and pigs. The interactions among these actants are shaped and contextualized within the evolving infrastructure, from the colonial Japanese administration to the post-World War II era. Based on historical transitions in both ritual practices and landscapes, this paper explores the changing subsistence strategies of the Amis in relation to government regulations. During the Japanese colonial period, the cultivation of wet rice and the raising of domestic pigs led to adaptations in ritual activities. These changes altered the contents of historical memories and transformed the ritual landscape. The process of urbanization further accelerated these changes, creating new spaces and commodifying ritual materials.</p> <p>This paper discusses the transition of the ritual landscape and its network of multispecies interactions within ritual practices. The focus is on changes in multispecies relationships during ritual cycles, such as the symbolic catching of birds during the field-cleaning ritual by shamans, the sacred boat ritual routes and fish-catching activities performed by male age-grade groups, and the “pigs for the ancestors” offerings during family funeral rituals. This research highlights the importance of landscape renewal, reflecting on the impacts of environmental changes in local habitats and urbanization on memory loss. Consequently, this study examines the concept of “entanglement as method” to understand environmental history from an Indigenous perspective.</p>	
Keywords	Ritual Landscape, Multispecies Network, Entanglement Renewing Kinship

Paper ID	290
Author(s)	Petra Helene Maurer
Title	The evaluation of the environment in Tibetan Geomancy
Abstract	
<p>The study and evaluation of the environment or “landscape” is the main subject of Tibetan geomancy (sache, Tibetan sa dpyad), literally “the examination of the ground”. Geomancy is regarded as a form of divination, however, it conveys traditional knowledge of the environment. Historical accounts tell how the Chinese princess Wencheng introduced the basic principles of geomancy to Tibet in the 8th century BC mainly aimed to buddhify the Tibetan region.</p> <p>Over the centuries, Tibetans have refined and expanded these methods of analysing the environment. The main source on Tibetan geomancy is a chapter in The White Beryl, a text on Sino-Tibetan divination compiled by Desi Sanggye Gyatso (1653-1705), the regent of the 5th Dalai Lama. This text introduces various aspects of environmental analysis to determine a building site for the construction of temples, dwellings, monasteries, and graveyards. The decisive factors for a site’s examination include the shape and position of mountains and rocks, the growth of trees, river courses, animal habitats, and soil density. Another important factor is the location of</p>	

other-than-animal habitats as these define a site as unsuitable for building. The geomantic approach to the environment touches on geographical, geological, and topographical aspects, ranging from practical considerations in observing, examining, and assessing the environment to cultural and religious interpretations of topographical forms.

This paper presents some of the environmental aspects that the geomancer should assess and evaluate when searching for a suitable building site.

Keywords	Traditional Knowledge, Environment, Trees, Animals
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