



Study Abroad in Ecovillages

PERU:

Ecology, Community and Indigenous
Spirituality in the High Amazon

January Term 2010

December 27, 2009 - January 17, 2010

ACADEMIC HANDBOOK



UMASS
AMHERST

<u>PROGRAM OVERVIEW</u>	3
CENTER SACHAMAMA AS COMMUNITY	3
<u>COURSE SYLLABUS</u>	4
<u>ECOLOGY, COMMUNITY, & INDIGENOUS SPIRITUALITY IN THE HIGH AMAZON</u>	
COURSE DESCRIPTION	4
COURSE OBJECTIVES	5
LEARNING MODALITIES	5
COURSE REQUIREMENTS	5
GRADING	7
REQUIRED READINGS (PRE-PROGRAM)	7
REQUIRED READINGS (DURING PROGRAM)	8
COURSE SCHEDULE	9

Program Overview

Students on this unique program will journey to Peru's Andean-Amazon region to learn firsthand from local communities living lightly and in harmony with their local environment. Students will experience indigenous Quechua principles of cultural autonomy and respect of ancient practices that 'talk back' to global systems of capitalism and politics and assert the wisdom of a worldview that values the 'other-than-human' living world of plants, animals and spiritual energies. The group will build skills in working effectively with peers and contribute to the regeneration of local communities through service learning projects promoting agricultural biodiversity, sustainable environmental action, and right livelihood.

Center Sachamama as Community

The program's home base during the January term will be Center Sachamama, a non-profit organization dedicated to teaching, research and the development of publications about the regeneration of the cloud forest, the local healing traditions, Kechwa language and culture, organic, sustainable agriculture, and the reduction of CO2 emissions. The center has two acres of wooded land and is located at the southern edge of the colonial town of Lamas, which is itself situated on a high ridge of the northern tropical foothills of the Peruvian Andes. There are four buildings on the Sachamama premises that have been leased to Profesora Ida Gonzales Flores who runs the place as an inn called Casa Sangapilla. Center Sachamama was founded in March 2009 by Dr. Frédérique Apffel-Marglin, anthropologist, and included a team of six additional member including:

1. Dr. Gillian Goslinga, anthropologist and co-director of the Living Routes course;
2. Profesora Ida Gonzales Flores, a retired teacher of home economics and the manager of Casa Sangapilla that houses and feeds the students of the Living Routes course;
3. Juan Espinoza Ramirez, with a degree in tourism, the administrator and accountant of Casa Sangapilla;
4. Marco-Antonio Sangama Cachay, Sachamama's liaison with the Kechwa community and Living Routes' course Kechwa teacher, a bi-lingual teacher and leader of the Kechwa youth group;
5. Adler Vargas Reategui, Sachamama's agricultural expert with a University degree in agronomy and animal husbandry;
6. Randy Dylan Chung Gonzales, the founder and director of Sachamama's sister organization, Center Shunku for Art, Crafts and Shamanism.

In addition, Don Abel Inga Lopez is Casa Sangapilla and Center Sachamama's day and night watchman and lives in the little tambo near the main gate. Sachamama also has two parrots; a dog named Cinchy and a cat named Felipe as well as many chickens and a rooster all-roaming freely about the premises. Additionally Adler Vargas Reategui has created an experimental sustainable organic field, called a *bio-huerto*, on the grounds of Sachamama, where vegetables are grown using the MM and bokashi technique that will be taught in the Living Routes Course.

Ecology, Community, and Indigenous Spirituality in the High Amazon

Program: Peru: High Amazon

Department: Anthropology

Course #: ANTH 396P

UMass Faculty Sponsor: Frédérique Apffel-Marglin, PhD

Living Routes Faculty: Frédérique Apffel-Marglin, PhD and Gillian Goslinga, PhD

Credits: 4

Term: Winter 2010

Course Description

The *Ecology, Community, and Indigenous Spirituality in the High Amazon* course is designed to give students a Kechwa-Lamista experience of how these indigenous peoples of the Peruvian High Amazon understand and live the links between ecological, spiritual, and community health. Students over the course of 21 days will alternately live in a Kechwa-Lamista small community named Solo, and work with an Indigenous organic farmers' association in the small village of Urkupata on an alternative to itinerant slash and burn agriculture. Students will also participate in two rituals with a local shaman. The second ritual will be followed by a day of contemplation to attempt to learn modalities of relating to the other-than-human world (meaning the local ecology and spiritual energies that animate flora and fauna and with whom the Kechwa-Lamista converse).

Seminars will prepare students for these immersion experiences while grounding their encounter in a political history of the region and the Kechwa-Lamista struggle to not only retain cultural autonomy and protect their lands from encroachment, but also to “talk back” to global systems of capitalism and political organization. Students will learn to understand their personal experiences of cultural shock as an historical aspect of the politics of encounter between modern and non-modern modes of inhabiting life. The primary goal of the program is an immersion in a worldview that holds transformational possibilities for how to build inclusive and sustainable community based on principles of mutual respect, transparent dialoguing, and group process.

An initial six days of seminar intensives are followed by two immersion activities: a stay in the Kechwa-Lamista indigenous community of Solo where students will be introduced and contribute to the rhythms of village life; and a stay in another multi ethnic village, Urkupata, working with an indigenous organic farmers' association, engaging in collectively creating a sustainable permanent agriculture/forest regeneration. There will be

two shamanic rituals, the second one followed by a day of contemplation at Sachamama center. All these immersions will combine to give students an integrated understanding of the links between ecological, spiritual and community health as experienced and practiced by the Kechwa-Lamistas. Workshops in between immersions will serve as spaces where students will process these experiences of encounter.

Course Objectives

- Give students an integrated understanding of the links between ecological, spiritual, and community health.
- Learn new ways to access knowledge of self in relation to the living world.
- Motivate students to find ways of creating effective solidarity actions between North and South.
- Understand the forces behind deforestation and learn ways to improve the situation with sustainable permanent agriculture.
- Share and discuss with indigenous farmers techniques that hold promise for an alternative to traditional itinerant slash and burn agriculture.
- Understand the role of forest burning and deforestation in the production of CO2 and the climate crisis.
- Learn to create community across cultural, historical, and social differences.
- Learn effective ways of translating and communicating one's experience back home.

Learning Modalities

This course uses seminars, discussions, readings, site visits, small group work, hands-on projects and community stays as key strategies for allowing each student to undertake a journey of self-transformation in collaboration with the Kewcha people.

Course Requirements

Course Documentation

1. A Journal

The journal will be free-style and be composed of daily reflections and comments on your learning, both personal and intellectual, in the program. Instructors will not be reading these journals but will verify that writing is being done seriously and will factor students' engagement into the final grade. This journaling is a space for students to process and record their reactions, transformations, and insights. They will be invaluable documents for the final projects and function like field notes.

2. *In class writing exercises*, to be handed out by instructors in class.

3. *Weblog Entries*

Each student is expected to complete at least one substantive we log entry prior to the beginning of the program (see pre-program assignment write up for details) and one entry over the course of three-weeks the group in Peru. Collectively, the web log entries of both students and staff are meant to clearly communicate to the world outside of the program the groups evolving experience in Peru and understanding of sustainability issues on a personal, communal, regional and global level.

Each entry should be no shorter than 300 words and specifically reference relevant, key concepts, topics, activities and experiences that the group has explored since the last web log entry.

4. *A Final Project*

Students must decide on their final projects by January 12; projects can be on any topic of interest to the student that has been covered in the course and been approved by one of the instructors. The final project can be in the form of a paper, a film, a painting or a photographic essay, with the following four guidelines:

1. The project must integrate the readings with what the student has learned from hands-on experience via field sites and/or community visits.
2. The project must involve some original research.
3. The project must involve some written content, although that need not be the only content. For example, a photo essay must include descriptions of each photo that place the images in the context of what we've learned in the course or be accompanied by a learning analysis.
4. The project can be done individually, or in pairs or small groups, approved by the instructors. However, if it is done in pairs or groups, each individual's contribution should be well defined.

Projects will be presented to instructors and other students in the class. Members of the Kechwa community and any other interested local persons will be invited.

Active Participation, Communication and Leadership

Students are expected to attend all classes, field outings and immersion experiences; come to class prepared (as directed before class by the faculty, for instance: with the right notebooks, writing implements, and books for class or the proper clothes, shoes, water, etc.); be actively engaged in course activities, discussions and projects and take on a leadership role within certain aspects of the course. Students will also be expected to participate with sincerity in group process activities as well as be respectful to their peers and be generous during peer group processing and activities. Students will be responsible

for alerting the instructor before the start of class/work if there will be an anticipated absence or tardiness due to illness or other issues.

Challenging Comfort Zones

Each of you will enter the course with your own worldview and comfort zone. You will also bring to the course your own personal agenda for growth and learning. One of the goals of this course is to provide students with a safe space where you individually and together can challenge yourself to grow, personally and intellectually. Cultural shock is very real and also transformative but this requires keeping an open mind and being willing to take risks. Students will be individually assessed based on their willingness to engage themselves throughout the course, which includes their ability to get outside their comfort zones, to see beyond their own worldview, and to engage with the communities and indigenous worldview in deep and meaningful ways. You are strongly encouraged to process your culture shock in your journaling; this processing in writing will help with group process sessions.

Grading

In all Living Routes programs we use multiple means of evaluation, including student self-reflection, peer feedback, faculty-student debriefs, and rubrics. In order for students to receive credit for this program through the University of Massachusetts, the faculty must submit a letter grade and written evaluation of each student's learning.

Course Documentation	50%
Active Participation, Communication and Leadership.....	35%
Challenging Comfort Zones	15%

Required Readings (Pre-Program)

The following readings are required before arriving in Lamas and are available on the Peru student page of the Living Routes website, except where noted.

1. Buy locally or purchase at betterworldbooks.com in paperback: Charles C. Mann. *1491: New Revelations of the Americas before Columbus* (New York: Vintage Books, 2005).

Read the following chapters and pages on Peru and the Amazon region (a total of 146 pages):

1. Introduction
2. Chapter 3
3. Chapter 6, only pages 193 to 212
4. Chapter 9

5. Chapter 10

2. The following essays in John A. Grim ed. *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, Harvard University Press, 2001. (A total of 114 pages)

1. Introduction by John A. Grim, pp. XXXIII to LVII
2. Map of indigenous groups in the Americas on page lxviii.
3. “Intellectual Property Rights and the Sacred Balance: Some Spiritual Consequences from the Commercialization of Traditional Resources” by Darrell Addison Posey, pp. 3-23.
4. “Nature and Culture: Problematic Concepts for Native Americans”, Jack D. Forbes, pp. 103-124.
5. “Learning from Ecological Ethnicities: Toward a Plural Political Ecology of Knowledge” by Pramod Parajuli, pp.559-589.
6. “Indigenous Education and Ecology: Perspectives of an American Indian Educator” by Gregory Cajete, pp. 619-638.

3. The following essay in Michael Winkelman and Thomas Roberts eds. *Psychedelic Medicine: New Evidence for Hallucinogenic Substances as Treatments*, Praeger, Westport CT, 2007. (23 pages)

1. Dennis J. McKenna “The Healing Vine: Ayahuasca as Medicine in the 21st Century” pp. 21-44.

Required Readings (During Program)

You will find in the schedule below readings you must do **before** each class meeting during the Seminar Phase of the course. These will be available electronically ahead of your departure and in Lamas on the student listserv.

Course Schedule

Sunday Dec 27, 2009 - Saturday January 2, 2010
Sense of Place, Orientation, Group Building and Seminars

Sunday Dec 27, 2009

During the day: Arrival to Center Sachamama from Lima by air and car.

6-7 pm: Dinner at Sachamama.

Note: All meals while in residence in Lamas will be in Sachamama Dining Tambo except where noted.

Evening: Preparing readings for the next few days.

Monday Dec 28, 2009

7:30-8 am: Breakfast in Sachamama's Dining Tambo

8-12 pm: Program Orientation

- *Introductions: What kind of community do we want to create together?*
 - Sachamama
- *Program Overview*
 - Seminar Intensives
 - Language Classes
 - Community Stays
 - Shamanic Rituals
- *Wellness*
 - Creating a culture of wellness
 - Site specific safety and health concerns
 - Program non-negotiable policies and why we have them
 - Dealing with emergencies
 - Community agreements
 - Initial one on one's (first two days of the program-during meals)
 - Weekly one on one's with students

Faculty will be meeting with students one-on-one during the lunch hour the first two days of the seminar sessions. There will be a sign up sheet given at orientation.

12-3 pm: Lunch, followed by rest.

Important note about clothing:

For those students who have not brought adequate rain and snake proof footwear, rubber boots need to be purchased. We will stop by the local market in Lamas to purchase them. Center Sachamama has a few but not enough for everyone. Cost: approximately \$ 5. Also, if you have not brought rain gear, you can purchase a rain poncho. Sachamama has a few but not enough for everyone. Cost is between \$ 5 and \$ 10. Remember that we are in the rainy season and it can rain at a moment's notice. Getting wet can lead to flu.

3-6 pm **Introduction to Lamas.** Tour of the mestizo town of Lamas and the indigenous town of Wayku.

6-7 pm: Dinner.

7 pm on: Reception by indigenous youth group CEJOKAM (Consejo Etnico de los Jovenes Kechwa de la Amazonia) at Center Sachamama.

Tuesday Dec 29, 2009

7:30-8 am: Breakfast.

8-10 am: Group building activities and orientation to the academic curriculum.

10:15-12 pm: Seminar I: History of the Region

Read for class:

Luis Calderon Pacheco "Interethnic relations between mestizos and indigenous Kechwas in Lamas in the context of globalization" in *Local and Transnational Communities, Five Case Studies in Peru*, Carlos Ivan Degregori ed. Instituto de Estudios Peruanos: Lima, 2003. Translation: F. Apffel-Marglin.

12 to 2 pm: Lunch and rest.

2-4:30 pm: Seminar II: The Politics of Regeneration

Read for class:

Frédérique Apffel-Marglin "The Politics of Bio-Cultural Regeneration" ms (21 pages).

4:30-6 pm: **Free period.** You can visit Lamas or Wayku. If you plan to go by

yourself, please be sure to let one of the directors know where you will be by signing in the logbook in the reception area.

6-7 pm: Dinner

7 pm on: Shamanic Ritual I
Ritual of purification and protection in Shunku Center, Lamas.

Important note about how to prepare for the ritual:

Please be sure to shower before dinner as well as to wear clean, fresh clothes. Do not wear any black clothes. This is a mark of respect for the indigenous community but also for the Spirits of the forest that will be summoned for this ritual. The basic rule is “clean of body, clean of heart.”

Wednesday - December 30, 2009

7:30-8 am: Breakfast

8-10 am: Language classes: Spanish or Kechwa, rooms TBA.

10:15-12 pm: Seminar III: Shamanism As Political Ecology

Read for class:

Jacques Mabit “Ayahuasca and the treatment of addictions” in Michael J. Winkelman & Thomas B. Roberts eds. *Psychedelic Medicine: New evidence for hallucinogenic substances as treatments*, Praeger, Westport CT, 2007, Vol. 2 pp.87-105.

12-2 pm: Lunch and rest

2-4:30 pm: Seminar IV: Regeneration And The Forest

Read for class:

Rider Panduro and Grimaldo Rengifo: “Montes and Montaraces: The meaning and use of the forest by the Quechua-Lamistas” translated by F. Apffel-Marglin, 2001. pp. 1-384.

4:30-6 pm: Free period. Remember to sign in the logbook letting us know where you plan to go if you venture out alone.

6-7 pm: Dinner

7-10 pm: Language classes

Thursday - December 31, 2009

- 7:30-8 am:** Breakfast and leaving for Takiwasi
- 9-12 pm:** Tour of Takiwasi Center in Tarapoto. *Wear clean, comfortable clothes and shoes.*
- 12-1pm:** Box lunch at Takiwasi
- 2-4.30 pm:** Lecture by Jacques Mabit, MD (Founder of Takiwasi)
- 5 pm:** Return to Sachamama
- 6-7 pm:** Dinner
- 8 pm on:** New Year's Eve party at Sachamama!

Friday - January 1, 2010

- All Day:** Free day . Please sign in for the meals you will be taking at Sachamama so the kitchen crew can prepare food for those of you who will eat in.

Saturday - January 2, 2010

- 7:30-8 am:** Breakfast
- 8-10 am:** Language classes.
- 10:15-12 pm:** Study time
- Noon-2 pm:** Lunch and rest
- 2-4:30 pm:** Seminar V: **The Political Situation Of Indigenous Groups.** An analysis of the Peruvian Amazon region since the massacres of June 2009. Guest lecture by Marco-Antonio Sangama Cachay
- Read for class:*
F. Apffel-Marglin's essay in *Cultural Survival Quarterly*, Fall 2009.
- 4:30-6 pm:** Free period
- 6-7 pm:** Dinner

7 pm on: **Group Process Meeting.** Including group assignments and preparations for first community immersion.

Sunday - January 3, 2010

7:30 am: **Breakfast**

8 am: **Groups leave for the first immersion.** It is important to be punctual for departure. Plan on being at the front gate a few minutes early. We will depart sharply at 8 am, with or without you! It is essential that you bring your rain gear and rubber boots to both communities

<p>Sunday January 3 - Wednesday January 6 First Immersions</p>
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How the Immersions Work:

Our group will split into two smaller groups. One group will go to the indigenous community of Solo and the other to the small village of Urkupata. The activities in each location are different. In Solo, you will participate in the life of the community. In Urkupata, you will work on organic farming alternatives to slash and burn agriculture in the demonstrative field of the indigenous organic farmers' association APOLPAWA. The two groups will then swap places for the second immersion and the activities will repeat. At the Group Process Meeting, the faculty will facilitate a group self-selection process so that your talents, skills, interests, as well as insecurities and vulnerabilities are nicely complemented in each group. Two groups of equal size will be formed. Each group will have one faculty assigned.

SOLO

The group in the indigenous community of Solo will be involved in learning indigenous crafts, ritual river fishing, making of the traditional chicha corn drink with families, visits to chacras (the food fields of the people) among other things. Explanations on indigenous culture will be given by Marco-Antonio Sangama Cachay, the indigenous member of Sachamama and Kechwa language teacher. Students will plant trees in the village.

URKUPUTA

The group in Urkupata will be involved in the experimental sustainable agricultural project to reduce CO2 production and find an alternative to cutting and burning the forest to grow food. It will work in the demonstrative field of the indigenous organic farmer

association APOLPAWA, with Don Simeon Sangama Guerra, the owner of the demonstrative field, and Adler Vargas Reategui, the agricultural expert of Sachamama. Students will learn to collect microorganisms in the forest (MM) and make bokashi, an organic manure with MM. The group will be housed in the local elementary school. . Urkupata is a multi-ethnic very small village. At this time of the year children are in vacation and reside with their parents near their fields, far from the village. Students will plant trees in the elementary school grounds.

Important Notes about Urkupata:

- Urkupata, unlike Solo, does not have electricity, so it is even more important to bring your flashlights.
- Also bring any musical instrument you've brought with you, favorite stories to tell or read, cards. There will be a series of activities planned for the evenings, which can be long without electricity.
- No iPods or electronic devices including cell phones except cameras allowed, other than the emergency phones we will assign.
- Part of the immersion experience is to leave behind the trappings of modern life.

Wednesday - January 6, 2010

7 am: Breakfast in Solo and Urkupata

8 am: Good-byes and return to Center Sachamama. It is essential to be on time for departure!

9am - 12 pm: Small groups meet with instructors to process their immersion experience.

12-2:30 pm: Lunch and rest

2:30-4:30 pm: Refresher language classes

4:30-6 pm: Free period

6-7 pm: Dinner

7-9 pm: Passing the baton: Peer group analysis of learning in communities; all attend.

Thursday - January 7, 2010

Free day: have fun! Please sign in for the meals you will be taking at Sachamama so the kitchen crew can prepare food for those of you who will eat in.

<p>Friday - January 8 - Monday 11, 2010 Second Immersion</p>
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Friday - January 8, 2010

7 am: Quick breakfast

7:30 am: **Leaving for the second immersions.** The group that went to Solo goes to Urkupata and the one that went to Urkupata goes to Solo. The activities are the same as for the first immersion.

Monday - Jan 11, 2010

7 am: Quick breakfast in Solo and Urkupata

8 am: Goodbyes and return to Center Sachamama

9-12 noon: Processing the experience of the second immersions in small groups.

12-2:30 pm: Lunch and rest

2.30-4:30 pm: Students meet one on one or in small groups with faculty to discuss their final project ideas

4:30-6 pm: **Free time.** Remember to sign in the logbook letting us know where you plan to go and who in the group you will be going with.

6-7 pm: Dinner

7-9 pm: **Group analysis of learning** in the second immersions; all attend.

Tuesday - Jan 12, 2010

7.30-8 am: Breakfast

8-10 am: Students meet one on one or in small groups with faculty to confirm their final project topics.

10.30- 12 pm: Students present their final project topics to the group.

12-6 pm: Lunch and rest

6-7 pm: Dinner. We will walk to Shunku after dinner.

8.30 pm on: Shamanic Ritual II: The Night Ritual of Flower Bath at the Center Shunku

Important Note in preparation for the ritual:

This will be a night ritual where you will be blessed and bathed in Flower water for purification. Bring your towel. Private enclosures will be provided for the bath. The shaman, Don Abilio, requests that you not wear black clothes for this ritual. Please dress comfortably in clean clothes and bathe before coming, out of respect. We will return by motor taxi to Sachamama in the wee hours of Wednesday morning.

Wednesday - January 13, 2010
Day of Contemplation at Center Sachamama

9 am: Breakfast in silence

9:30am -1 pm: Silent and non-communicative contemplative at Sachamama.

1-2 pm: Silent Lunch

2-6 pm: Silent and non-communicative contemplative sitting in the woods in Sachamama.

6-7 pm: Dinner: breaking of silence

7 pm on: Processing of night ritual and day of contemplation. All attend.

Thursday - Jan 14, 2010

Free day! Please sign in for the meals you will be taking at Sachamama so the kitchen crew can prepare food for those of you who will eat in.

Friday – Jan. 15, 2010

7:30 am: Breakfast

9 am on: Preparing final projects: the rest of the day is to be spent at Sachamama.

12-1pm: Lunch

7:30-8pm: Dinner

Saturday - Jan 16, 2010

7:30 am: Breakfast

8 am - 12 pm: Finish preparing final projects

12-1 pm: Lunch

1:30-7:30 pm: Student Presentations. Please be prepared to hand in your final projects once you have presented.

7:30-8:00 pm: Dinner

8 pm on: Good-bye party

Sunday - Jan 17, 2010

8 am: Breakfast

9 am – 12 pm: Prepare to depart for airport to go to Lima and from there back to the US. The final schedule will be announced once we have tickets booked.

Congratulations and Happy Journeys!