

## **The Epistemological Concept of Nature Conservation and Human Activities as seen from the Dongba Religion of Naxi People of Southwest China**

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### **Abstract**

This paper focuses on Naxi epistemological concept that is the base of the relations between Dongba Religion and the traditional conservancy practices of the environment among Naxi Ethnic Group. It analyzes the basic spirit of Dongba culture based on my own personal experiences and anthropological fieldwork in the areas of the Naxi people. **The author wants to express from this case study that the indigenous knowledge which has been handed down from a generation to a generation is very important factor for the sustainable conservation of environment and the social harmony and stability of a community, it should not be ignored by present sciences and scientists; the modern science and scientists should try to build a bridge between the sciences and indigenous knowledge of ethnic minority people.**

The synopsis of the paper is as follows:

1. The concepts of Dongba religion about nature and Man and their relations
2. The practice of environmental knowledge for conservancy of environment in Naxi communities transmitted by the Dongba Religion;
3. The relation of Dongba religion and the customary laws, local regulations of communities;
4. The epistemology of NAXI people in interface with modern scientific society as seen from the Naxi communities.
5. Conclusion: thinking about the relation between the epistemological concept and indigenous knowledge and sciences seen from the case study of this paper.

### **1. The relation of the Traditional Concepts and the Communities' Resources Management**

The most Naxi ethnic people are living in the mountainous and half mountainous areas, so the forests, rivers and streams etc. are the important resources that they rely on for their livelihood. They have explored many methodologies to use and manage the community's resources and which have become the various traditional customs. Yet this kind of customs all related to the concept of "Nature and Man" specifically of the concept of "the Nature and Human are the two brothers with the same father and different mothers" reflected in Dongba Religion--the indigenous practices of Naxi people. In the villages of Yuhu, Yulong, Longquan and Shuming where I did my fieldwork for many years, all villagers over 60 years knew the Nature gods "Shu" and experienced the community's ritual of "Shu Gu" that is the one of worshipping to the Nature Spirits Shu.

In the long career of practices of production and living relying on the nature, the Naxi people's sense of nature worship had developed into the dialectical awareness of the relation of nature and man, so that they were influenced by sense of animism, generalized the super-natural spirit Shu who are the embodiment of whole nature and formed The large-scale ritual of worshipping Shu. "Shu" is the natural spirits who control all the wild animals and nature as mountains, lakes, rivers, streams, springs, forests and meadows. In the myths of Dongba religion of Naxi, it is related that Man and Nature originally were the two brothers with same father and different mothers, Man is called in the Dongba Pictographic scripts as "Ts'o" and the Nature is "Shu." The two brothers were in charge of different domain Man for domestic areas including cultivated fields, crops, domestic animals etc. and Shu for wild areas including forests, rivers, lakes and streams as well as wild animals etc..

In the early time the two brothers were harmonious and friendly but later on man became greedy and started to cut too many trees and hunted too many wild animals as they like, Man's violent and greedy activities annoyed the nature brother and therefore he punished Man by causing serious flood and natural disaster. Later on man were aware of all these disasters were caused by him due to treating the nature badly, and therefore man beg the favor from Dongba Shiluo, the founder of Naxi indigenous Dongba religion to make peace between man and his nature brother. At last, the nature and man made an agreement as follows: man can cultivate some fields properly and cut some firewood and timbers but not more than their demand; man can hunt some wild animals if their domestic animals were not enough but not too many. Under this condition, man and the nature, the two brothers were friendly again.

In many Dongba manuscripts, especially those texts belonging to the ritual of worship of Shu Nature gods, one would feel strongly that Naxi People's living manner of dealing with the nature is very careful and reasonable.

The another component of the concept of Man and Nature reflected in the Dongba culture of Naxi people is the respect and fear of the nature, in addition to various of customs through which one could see it, there is another important concept about "owing debt" and "repay debt" of the Nature. The Naxi people think that the human being use all materials of the nature for their livelihood, for example, logging, grazing, hunting, fishing, breaking rock, picking flower, taking honey of wild bee as well as use a lot of wood, stone and water for preparing the rituals, all of these things are property of the nature and man always owe the debts of the nature.

Clearly the Naxi people consider the nature is the favorable sources which man always rely on through all their life, it is no others than the nature that has looked after man and man owe the debts of the nature in their whole life. Man should repay some debts to the nature through holding the certain rituals. From the thought of revere of the nature mentioned above, one could understand why the Naxi people had to hold a ritual to propitiate the nature even if they only built a house, or cut a tree or use some stone for building etc.. From such concept and custom which the modern peoples might think being trite and naive, one actually could see that the Naxi people think the nature is a living being as Human and it should be respected and care for, one should never exploit it too much. It is exact due to the concept, the natural environment of the

Naxi people could be preserved in the good condition and the Man and the nature could be harmonious for a long time.

The traditional concept of the Naxi people about man and the nature has a good influence on the custom and ways for use and management of community's nature resource. Before 1950's, many Naxi villages which I surveyed all had the ritual places for worship of the nature gods Shu, many village regulations and customary laws originated from this belief and ritual. Up to nowadays, the Shuming village of Tacheng Township of Lijiang Naxi Autonomous county that is 180 kilometers away from the town of Lijiang, the concept about the nature and Man are the two brothers are still remain in the mind of many villagers. For example, He Shun who was a Dongba priest always strictly forbidden his three sons to be involved in any kind of logging for benefits, he thought that if one cut trees over his daily demand, it is definitely against the will of the nature gods, it is a very bad behavior which is against the traditional custom and would bring disasters to his family and offspring. In Shuming village, a Dongba ritual called "zzerq ciul zhuaq," it means, "to repay the debts of a tree (of nature)" is still very popular. It would be held under such conditions: somebody or some family has some illness or bad luck, after asking for the divination conducted by a Dongba priest and the result of it shows that the logging and washing of dirty things in the cause, then the family or person concerned would ask the Dongba priest to hold the ritual nearby the spring or where they cut the tree, they have to apologize to the nature gods Shu.

The Shuming village is located at the main forests range of the upper reaches of Yangtze River, for many years, the villagers who followed firmly the traditional principles controlled themselves to preserve the communities' resources in the storm of logging around the area. Although after the serious cultural and social change, the traditional self-control is already not as effective as before, but many people still hold to this old principle, one could see from it the traditional custom still has its own inner power to affect the villagers.

## **2.The practice of environmental knowledge for conservancy of environment in Naxi communities transmitted by the Epistemological Concept of Dongba Religion**

### **2.1 The function of communities' organizations**

I have observed the different ways of communities' resources management from the villages where I surveyed during the recent years, one of the popular ways is to control and manage the resources with specific communities' organizations.

In a traditional society, the "Elder Institution" which is based on seniority of a lineage is an important way to manage community's resources in a long history. Many Naxi communities manage their resources with this Elder Institution .For example, in Yuhu Village of Baisha Township of Lijiang. Meanwhile they had to supervise "the mountain guard" (i.e. forest guard) and "crop guard" of the village, who either elected by the village people or appointed by the Elder Committee, to do their job properly. If there were people who broke the village regulations and had illegal logging or did

something harmful to the village, they would be punished by the Elder Committee according to the village rules.

If a villager wants to build a house and need logs, first of all he had to apply to the Elder Committee, unless his application was approved, he cannot cut a single tree. Even after the application was approved, one could cut limited wood according to the order of the Elder Committee under the supervision of the mountain guard of the village. It was strictly prohibited to cut more logs out of the permission. Even a family need some timber to make a bed for marriage, one had to get a permission from the Elder Committee and cut it according to the assignation.

The beginning of Summer (7th solar term) is the crucial period for plants and wild animals to grow and reproduce, and therefore the village people were prohibited to logging, hunted even cut tree branches and gather dry pine needle. They were allowed to gather dry pine needle only after the period of closing the mountain came to the end, but one person of each household was allowed to do this job according to the village regulation, this was a way to keep an equal balance between the households with more laborers and those with less laborers. The Elders Lao Min would watch the all course of the activities in person. These Elders served for the public affairs of the village voluntarily without any payment.

The traditional custom that the elders play an important role still influenced many villages at present, for example, one of the important reasons of successful management of forest resources of Yulong village of Baisha Township is very much related to the Elders Organization of the village, many elders of high prestige are members of the organization (called now Lao Ren Hui) which is very active to assist the villagers committee and headman of the village to protect the community's environment and resources.

Langquan administrative village, which consists of 7 natural villages has a large population but limited land and collective forest resources, hence the village people and headmen always pay a great attention to the management of collective forest resources, Every natural village of Longquan has a traditional custom for regular felling trees and firewood as a methods of consumption of community's resources. This regular action is called by local people "Jjuq Ssaiq" or "Jjuq Hal Keel" referring to the regular felling of trees and firewood each 2-3 years for one time in the village's forest. The group of people consisting of the Elders Lao Min, village headman and mountain guards organized this action. At present, every village has an organization called "the forest protecting group" which consist of the members of the Villager Committee", the heads of Agricultural Productive Cooperatives" (each natural village has several such cooperatives) and the members of Village Women Union as well as the village mountain guard..

## **2.2 The Function of Village Regulations and Customary Laws**

The village regulations and customary law play a significant role for protecting and preserving community's resources. For example, every village of Longquan has made its own Village Regulations since ancient time. There is a square, paved with stones, called in Naxi language "Shal we rzi", it was one of the four most famous markets in

Lijiang county formerly. A stone tablet was erected in the square near to the Qinglong Stone bridge, on which the village regulations for management and control of the community's village regulations, for example, the 11th item of the regulations of Qingyun village is as follows: If the forest is on fire, no matter it is the various village owned or state-owned forests, all adult villagers should take part in the action of putting out a fire, the people who do not do it will be fined 10-30 RMB; the 10th item is as following: if someone fells a pine tree which can be used as lumber smaller than a roof beam, he will be fined 100 RMB; if it is a tree which can be used as pillar, he will be fined 200 RMB; if it a bigger one, he will be fined 500 RMB. The person who is fined must give forfeit during the 3 days.

In Naxi villages of Lijiang, if anybody violate the village regulations, no matter how powerful with the official rank or high positions he is, he will be punished too, the author has learnt several such cases during the fieldwork in recent years. For example, in Dda Lei Village of Jinshan Township, there was a head of local underworld gang he was called by the people "Elder Brother He" and had a powerful influence in local society. Once this guy had caused a fire on a small part of the forest of his village due to his careless, some part of the forest was destroyed by fire, he put out the fire as soon as possible, on the way he came back to the village, he apologized to every one of his village whom he saw by Kowtow for his harmful mistakes to the village collective forest.

There is some kind of "white pine trees "called locally in the collective forest of Yulong Village of Baisha Township of Lijiang, the pine nuts growing from these trees are very well-known by its quality and therefore it is always a very important income resource of the village people. The village protects and manages this forest resource very well with the strict regulation of management. According to the village rule, only 9th lunar month of a year is the specific arranged day for the village people to pick the pine nuts. Hence the forest of the white pine of Yulong village is always preserved very well and a very important income resource. Near to the pine forest, there is a spring with extreme clean water and it is called by the village people "Lvq dee lvq beel gv", it means "the spring where the dragon appears and reproduced", many big oak trees and maples grow around the spring. The local people believe it is a sacred place where the Naxi nature gods Shu and dragon are living. During 1970's when the traditional customary laws were ignored and violated, a man of Yulong village once cut down a branch of an old tree here, after his mother had learnt the matter, she immediately asked him strictly to plant a new oak tree of same species in the same place. Owing to the proper protection, the spring has become the spirit of the scenic attraction of Yulong village and one of the hot site of eco-tourism in Lijiang right now.

In Yuhu village, the village organization once played a significant role for protection and preservation of the village's collective forest and water resources as well as the agricultural fields. The traditional ethic and moral sense of the self-protection of the community's resources had benefited its nature resources. In former time, the people of Yuhu village had certain traditional taboo about resources conservation, for example, the trees of the water source were considered as holly trees

and they were always prevented from any kind of pollution; it is was prohibited to wash any unclean things in the upper reaches of the river or streams; it was prohibited to over gathering and felling firewood and pine needle etc. Everyone of the village had the responsibility to look after he or her domestic animals for preventing damage of grain fields by them; it was prohibited to fell a big and young tree. In these traditional taboos, there is a sense of religious superstition, but it was integrated with the social ethic code and local morality, it has strengthened the protection and preservation of the community's resources.

### **2.3 Compatible Methods of Management of Community's Resources**

Many Naxi villages have the traditional methods for use of their collective forests, for example, the people of Longquan village called their regular periodic logging and gathering is "Jjuq Ssaiq". The action formerly was organized by the committee consists of Elders, headmen and the mountain guard, the specific part of the forests is the site which would be the goal of each Jjuq ssaiq, the site will be changed in the next periodic action. The function of this method of using community's forest resources is to promote the regular growing of trees and keep the balance of forest cover. Because this kind of regular use of forest resource is a reasonable one which is under the strict control, it is helpful for growing of trees as well as the consumption of feuwood and wood for their livelihood, on the other hand, it would not cause degradation of the community's forests. During Jjuq Ssaiq action, the mountain guards will write a number with red paint on each tree which would be felled, and then each household of the village will learn by draw lots which trees belonging to it. The distribution of trees will be based on in pairs or groups with big and small trees. The distribution of trees was done according to the unit of household but not the population of a household. When a household need to offer a labor to the public affair of the village, each household would be asked only to offer one person in spite of its small or large population, in this way the village kept the equality balance between the contribution of efforts to the village and distribution of benefits of the public resources.

The men in charge of the periodic Jjuq ssaiq wrotd a certain number on a piece of paper and each household will go to the forest to find out the tree according to the number they got by drawing lots, this kind of drawing lots is called in local language "Lvl yuq". If a household got the number, which denotes trees belonging to it rather far away from the village, the family will be allowed to get some more small wood as a compensation for a long distance.

During Jjq ssaiq action, one has to be very careful when he is felling a tree, if small trees, which are close to the tree being felling, was suppressed or broken by the felling tree, he will be fined according to the size of the broken tree. Concerning the distribution of fuewood, the village usually arranged a group of people to cut fuewood of various oak trees and piled them up one by one, and marked them after measuring. Each family will come to carry fuewood according to the number of lots it got. After whole cause was over, the village will manage a group of people to go to the mountain to examine the result and see if there is any action, which was out of the

village regulations.

During Jjuq ssaiq action, the male villagers will go to the forest to dig out certain roots of some kind of trees. The local people considered that by digging out the roots of the certain species, the soil could become soft and advantageous for the natural falling seeds of trees and man-planted young trees to grow up. The local people will dig out those small bush of oak species called locally "Shel ba", but never those big oak trees like locally called "Xiul dei", "zher ba" as the villagers think these kind of trees are the trees of preservation of water source and able to grow up to the big trees, the roots of the trees are prohibited to damage. The cutting of branches of trees for bedding of domestic animals is also asked to follow this principle.

In Longquan, after Jjuq ssaiq, each village will buy good seeds of pine trees and sow them in the ploughed land of forest which just under Jjuq ssaiq action, usually the mountain guard will do this job. This tradition is still preserved in many villages, for example, the seeds of pine trees which were sowed by Mr. He Shan, the former mountain guard of Renli village, has grown up into a small forest; the seeds sowed by Mr. Zhang Wu, the present mountain guard of Renli village, also has grown up into a small woods. The mountain guards often cut some the branches for the sake of properly growing of trees as the local experiences told if the over growing branches were not cut down, a tree would not grow properly and could become a "frog tree" with short, crooked and thick body.

The people of Longquan village consider the raining season the best time to plant new trees. Mr. Li Wenyong, the present headman of Longquan administrative village, was in the position of the head of the forest affair office of Baisha Township Government from 1984- 1989. He told me, in those days, as soon as a raining season came, Longquan village would organize to buy good seeds and saplings from the Baihua village of Huangshan Township, each family of the village contributed a person to participate the action of planting new trees in the collective forests, desolate mountain and the area of forest reclamation from agriculture. Each planted living tree would be played with a certain sum of money and every household had to take the responsibility to keep a certain survival rate of new-planted trees. The result would be examined in the same season of next year. The survival rate of planted trees of Renli, Songyun and Wenming villages had reached the level of 75%.

In former time, every village had the periodic season of prohibiting any felling hunting, and gathering in the collective forests, usually it was from 5th of 24 solar periods to September when the raining season came to the end. The local people thought this period was the time when all trees and plants grew up, it was not good to fell either trees or cut branches of a tree, otherwise it will cause heavy rain and hail. The villagers are allowed only gather some dry branches during the periods. The wild economic plants of the collective forest are prohibited to pick or take their fruits before they are ripe, for instance, the white pine trees are not allowed to pick its nuts until when the day for all village people to pick up. This traditional custom is still kept in various villages like Songyun, Jiwei of Longquan.

From my field survey, I learnt that the people of many villages have a very strong sense to protect their community's resources; most of them do not fell any tree after

the beginning of a summer. Many villages have such a traditional custom that all people of the community will chose a proper day to prune in the collective forest in order to promote the young trees to grow up healthfully, the branches will be piled up together one by one. According to the regulation, each family can carry back a certain pile of branches which is distributed by the elders or the members of the Group of Protection of Collective Mountains.

### 3.The Impact of the declination of the Traditional Management Mechanism of the Community's Resources

The Naxi people owns such a rich cultural heritage of the tradition for the management and preservation of their environment and resources which reflected as early as in the Dongba religious ritual and mythology, the communities have such good traditional system of resources management. But unfortunately, this traditional mechanism was impacted by some politic reasons and social and cultural changes during the several decades. What we face at present time is the degradation of ecological environment along with the declination of the traditional system of community's resource management. One could see the reality of that from some data: the rate of forest coverage was 60% in 1947 but 37.8% in 1985.

One does not need to hide the truth that in addition to the over logging in the forests of Lijiang by the various state-owned forestry companies from 1950's to the beginning of 1990's under the instruction of wrong policy of forests management as well as in the periods of "Great Leap" Movement in 1950's, the another key reason for degradation of environment is due to the declination of traditional system of community's resources management.

Since 1950's, especially during the period of Cultural Revolution, more and more people were ignoring the traditional moral sense and customary laws and village regulations and the community's resources management system was almost broken in some villages. As a result, illegal logging, hunting and overconsumtion of fuewood out of order were getting serious. Such situation came to the extreme in some villages, for example, Yuhu village of Baish Township which had a long good tradition of resources management had become a village with the very bad reputation of illegal logging during the late 1980's to early 1990's, the collective forests of the village was destroyed very seriously after 1979, the reason of it is due to the declination and out of control of the traditional management system including the community's organization and the sense of self- protection and preservation among young generations.

According to the author's investigation from 1993-1995, illegal logging of the Yuhu village started from 1979 and it was getting serious along with the contract and responsibility system of privately owned forest was carried out in the area, the traditional management mechanism of collective organization was broken and then some young villagers started to fall trees of the original collective forests, later on more and more people of the village rush to the village's forest to fall trees as possible as they could. Mr.Zhang Cunzheng, the former governor of Baisha Township, told the author, in 1985, the illegal logging of Yuhu village had come to extreme, in some day, there were 90 mules in the collective forest to draw logs, in that time, one log which

could be used as beam of a house costs as much as 250 RMB. As one could get "quick money" by logging, more and more people were involved in the illegal logging, as soon as those villagers who formerly did not want to be involved in the action saw the other villagers had got a lot money by logging, they could not stop themselves to be attracted by such huge benefits, the local government sent a "work team of officials" for several times to stay in the village and tried to stop the illegal logging, but as soon as "the work team" left the village, illegal logging returned again as the whole mechanism of self-management of the village was almost completely broken. From 1987 to 1989, owing to the reason that many people of Yuhu village were busy to be involved in logging and agriculture was ignored, it caused the 2 third of fields were lying waste and the agriculture of the village was seriously affected. On the other hand, the people drunk and excessive eating etc.; the mules were increased as they were used for drawing logs and sometimes they destroyed the crops of fields and this caused the conflict between the people of the village. (Yang, p1-39, 1998)

### **Conclusions**

1. The Dongba Religion is a "Natural Religion". From it's beginning it based on the thoughts of the relations of Man and nature and developed into the sophisticated ritual system. The animism (nature is alive) is the basic explanation of the Dongba Religion. The epistemological principle of this religion "Man and nature are brothers with same father and different mothers" expresses an idea originated from the Naxi ancestors. "Shu ggǔ", a ceremony of worshiping the Nature Gods is constructed on the base of the concept "Shu"
2. The source of customary laws, regulations and the customs of Naxi communities in the conservation of natural resources are gratitude and kindness to the nature and the awareness of the relations between nature and Humans.
3. A Dongba religion specialist of Naxi people restrains and standardizes human activities towards nature by means of teaching the epistemology of the Dongba religion using the sacred books written in a pictographic system. These scripts contain the principles and rules regarding nature and humans and the prescriptions on holding rites. The Dongba play a very important role as knowledge source in the conservancy and preservation of environment of a community. The declination of the traditional ethic and customs, in which the spirit of the concept of Dongba religion is embedded, is one of the main reasons causing the increase of harmful exploitative activities to nature and degradation of the environment among the Naxi communities.
4. My own experience as a social scientist and Naxi, tells me that even in a modern society with the fast development and improvement of sciences, it is still very important to re-establish the concept of respect to nature and to recognize the epistemological values of ethnic minority people. If nature is just seen as a resource without feeling and life, just for human consumption, then over-exploitation will always take place and degradation of nature will increase. I think that the belief system of Naxi, like of most ethnic minority of China, centers nature as a being with life and feelings. This idea is real, resulting in a positive influence in the conservation

of nature. Understanding Nature as a living and feeling being cannot be considered just simply as “superstition” as in the eyes of science. I have seen too many examples of damage by the modern people with good scientific education who just believe that nature is some kind of resource for consumption of humans to improve their life and fulfill their desire under the flag of science.

One of the most important challenges for the further development of Naxi regions at present is to think how to carry forward the fine traditional culture which pools the wisdom of Naxi ancestors in the past and call back the spirit of Naxi's tradition which pays great attention to the harmonious relations of Humans and Nature. Will that restrain the exploitative activities of Humankind on nature?

- In my childhood, I was told by my grandparents and many old people of my hometown that there are various spirits living in the nature, there are god and goddess in the heaven and the earth, one should respect them and all bad activities are observed by these gods and spirits; according to the Naxi cosmologic mythology, there is a spirit whose name is Shu, he is the brother of Man with the same father and different mothers. Once upon a time, the two brothers made an agreement that Shu is in charge of the nature and the human being controlled their own domestic domain. If Man over-consumed the nature resources, the nature brother would punish them. On the other hand, I was told the living being in the lakes and streams of my hometown belong to the nature gods and one should not capture and kill them as one likes except the consumption limited to your need of daily life. Consumption of nature resources must follow the certain ethics, regulations and principles designed by communities originated from the epistemological concept of Naxi people about the world. Under such self-control and self-monitoring of Naxi people, the forests, rivers, lakes, wells, and streams etc. of my home town (Lijiang county of China) has been preserved and conserved very well before 1950's. But later on, especially during the Great Cultural Revolution, all of such traditional principle and cosmologic concept of Naxi people were considered as “backward”, “feudalistic superstition” etc. I was educated with the concepts and idea in the school like many of other students of ethnic minority groups in that time. We were told the human-being is the master and cream of nature and the most valuable being in the earth, Man can consume the nature resource as much as they can to improve their living condition. One should fight with the nature (in Chinese it is expressed as Zhan tian dou di, it means to fight with heaven and earth) to earn better living condition and construct the great socialist society. It is said the modern sciences have proved that there is no spirits of nature and any gods and goddess, these are all nonsense. Under such propaganda, more and more indigenous young people are giving away their traditional belief handed down from their forefathers, they are no more afraid of over-logging, over-hunting etc. the people were getting greed to exploit the nature. Many devastating modern development projects have been carried out with the participation of many scientists and with the guide of the abundant

scientific knowledge and skills, it is quite often before the sciences and technology were introduced to the remote areas of the ethnic minority people, the environment and nature resources were preserved and conserved quite well but it is getting declined along with the rapid modern development. What's wrong with the sciences and scientists? One should think the present gap between sciences and indigenous knowledge system.

- The scientific knowledge and skill have improved our life in a great deal, it is no doubt I have seen there were so much change and improvement after the sciences and technology have been introduced to the areas of the Naxi people, more food with the new productive technology of agriculture; more convenient of life with hydropower and electronic as well as with convenient transportation and communication with rapid development of modern vehicle and telecom etc. But one should not ignore the negative impact of modern sciences and technicality on environment etc. For example, the deforestation is more serious along with the introduction of modern tools for cutting trees; the agriculture environment is declined along with the over-uses of modern pesticide; the traditional intangible and tangible cultures of ethnic minority people are declined along with the spreading out of the TV etc. I want to emphasize here, the sciences and technology are very important for the human-being, but one should avoid the rising of another kind of superstitions like “scientific superstitions” and “scientific omnipotence”, one should not have an idea that modern sciences can help human-being to achieve everything they want, as we know so little about the universe today. What is more important is that one should not look down the traditional indigenous knowledge system with the perspective of modern sciences, even he (or she) has owns the abundant knowledge and skill of sciences and technology. The most important way today for scientists (including both nature and social sciences) is to seek the way of linkage between the native, indigenous knowledge and the modern sciences and technology and integrate them. In such way, the world might be getting better and improved in a sustainable way.