

## REFERENCES

- Adeney-Risakotta, Bernard. 2018. *Living in a Sacred Cosmos. Indonesia and the Future of Islam*. New Haven: Yale University Council on Southeast Asia Studies.
- Allerton, Catherine. 2009. "Static Crosses and Working Spirits: Anti-Syncretism and Agricultural Animism in Catholic West Flores." *Anthropological Forum* 19(3): 271-287.
- \_\_\_\_\_. 2012. "Landscape, power and agency in Eastern Indonesia." In *Southeast Asian perspectives on power*, edited by Liana Chua, Joanna Cook, Nicholas Long and Lee Wilson, 81-94. London and New York: Routledge.
- Amaladoss, Michael. 1997. *Life in Freedom*. Delhi: Gujarat Sahitya Prakash.
- Anderson, Benedict R. [1990] 2006. *Language and Power. Exploring Political Cultures in Indonesia*. Jakarta and Kuala Lumpur: Equinox Publishing.
- Antonio, Robert. J. 1981. "Immanent Critique as the Core of Critical Theory: Its Origins and Development in Hegel, Marx and Contemporary Thought." *The British Journal of Sociology*, 32(3): 330- 345.
- \_\_\_\_\_. 2017. "Immanent Critique and the Exhaustion Thesis: Neoliberalism and History's Vicissitudes." In *The Palgrave Handbook of Critical Theory*, edited by Michael J.

Thompson, 655-676. New York: Palgrave.

Anzaldúa, Gloria. 1987. *Borderlands: The New Mestiza*. San Francisco: Aunt Lute Books.

Aquino, María P. 2002. *Our Cry for Life. Feminist Theology from Latin America*. Eugene,

OR: Wipf and Stock Publishers.

Aragon, Lorraine V. 1992. "Revised rituals in central Sulawesi: The maintenance of

traditional cosmological concepts in the face of allegiance to world religion."

*Anthropological Forum* 6 (3):371-384.

\_\_\_\_\_. 2000. *Fields of the Lord: animism, Christian minorities, and state*

*Development in Indonesia*. Honolulu: University of Hawaii Press.

Arce-Valentín, Reinerio. 2017. "Towards a decolonial approach in Latin American

Theology." *Theology Today*, 74 (1): 41-48.

Arhem, Kaj, and Sprenger, Guido, eds. 2016. *Animism in Southeast Asia*. London and New

York: Routledge.

Aritonang, Jan Sihar, and Steenbrink, Karel, eds. 2008. *A history of Christianity in*

*Indonesia*. Leiden: Brill.

Arrighi, Giovanni. 2007. *Adam Smith in Beijing: Lineages in the Twnty-First Century*.

London: Verso.

Asad, Talal. 1993. *Genealogies of Religion: Discipline and Reasons of Power in*

*Christianity and Islam*. Baltimore: John Hopkins University Press.

Badan Pusat Statistik Indonesia. 2010. *Sensus Penduduk 2010*. Jakarta: BPS.

Bagir, Zainal Abidin. 2019. "Reading Laudato Si' in a rainforest country: Ecological

conversion and recognition of indigenous religions." In *Laudato Si' and the*

*Environment: Pope Francis' Green Encyclical*, edited by Robert Mckim, 38-59.

London and New York: Routledge.

Baiges, David D. 2017. "«Sin Frontino, la misión de Urabá queda herida de muerte».

Misioneros en la prefectura apostólica de Urabá, Colombia, 1914-1941." *Boletín americanista* (74): 203-222.

Barnes, Michael. 2005. Religious Pluralism. In *the Routledge Companion to the Study of*

*Religion*, edited by John R. Hinnells, 419-434. London and New York: Taylor and Francis.

Barnes, Robert H. 2009. "A temple, a mission and a war. Jesuit missionaries and local

culture in East Flores in the nineteenth century." *Journal of the Humanities and*

*Social Sciences of Southeast Asia* 165 (1): 32-61.

Barabas, Alicia. 2014. "La territorialidad indígena en el México contemporáneo."

*Chungara, revista de antropología chilena* 46(3): 437-452.

Barth, Fredrik. 1969. *Ethnic Groups and Boundaries. The Social Organization of Culture*

*and Difference*. Boston: Little Brown and Company.

Beatty, Andrew. 1999. *Varieties of Javanese Religion. An Anthropological Approach*.

Cambridge: Cambridge University Press.

Berry, Thomas. 2009. *The Christian Future and the Fate of Earth*. New York: Orbis

Books.

Bevans, Stephen B. 1992. *Models of Contextual Theology*. New York: Orbis Books.

\_\_\_\_\_. 2013. "Mission at the Second Vatican Council: 1962-1965." *New theology*

*review: an American catholic journal for Ministry* 25(2): 7-15.

Bidegáin, Ana M. 1996. "De la historia eclesiástica a la historia de las religiones: Breve

presentación sobre la transformación de la investigación sobre la historia de las

religiones en las sociedades latinoamericanas." *Historia crítica* 12: 5-16.

Boelaars, Huub J. [1991] 2005. *Indonesianisasi: dari gereja Katolik di Indonesia menjadi*

*gereja Katolik Indonesia*. Yogyakarta: Kanisius.

Boersma, Hans. 2007. "«Néoplatonisme belgo-français». Nouvelle Théologie and the

Search for a Sacramental Ontology." *Louvain Studies* 32:333-360.

Boff, Leonardo and Boff, Clovis. 1987. *Introducing Liberation Theology*. New York: Orbis

Books.

Boff, Leonardo. 1993. *Ecology and Liberation*. New York: Orbis Books.

- \_\_\_\_\_. 1997. *Cry of the Earth, Cry of the Poor*. New York: Orbis Books.
- \_\_\_\_\_. 2008. *Essential Care: An Ethics of Human Nature*. Waco, TX: Baylor University Press.
- \_\_\_\_\_. 2017. “O Papa Francisco é um dos Nossos” – *Entrevista com Leonardo Boff*.  
<https://www.ihu.unisinos.br/563682-leonardo-boff-em-entrevista-opapa-francisco-e-um-dos-nossos>.
- Bonilla, Víctor D. [1969] 2006. *Siervos de Dios y amos de los indios*. Popayán: Editorial Universidad del Cauca.
- Borgias, Fransiskus. 2015. “The Quick Growth of the Catholic Church in Manggarai: A Phenomenology of Conversion and some explanations.” *Melintas* 31(3): 276-302.
- \_\_\_\_\_. 2016. *Manggaraian Myths, Rituals, and Christianity: Doing Contextual Theology in Eastern Indonesia*. PhD dissertation, Gadjah Mada University.
- Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*. New York: Cambridge University Press.
- \_\_\_\_\_ and Wacquant, Loic. 2001. “Neoliberal Newspeak: Notes on the new planetary vulgate.” *Radical Philosophy* 105: 1-6.  
<https://www.radicalphilosophyarchive.com/commentary/newliberalspeak/>
- Brand, Ulrich. 2012. “Green Economy - The Next Oxymoron?” *GAIA* 21(1): 28-32.

Brockington, Dan. 2012. "A Radically Conservative Vision? The Challenge of UNEP's

Towards a Green Economy." *Development and Change* 43(1): 409-422.

Büscher, Bram and Fletcher, Robert. 2014. "Accumulation by Conservation." *New Political*

*Economy* 20(2): 1-26.

Cabrera Becerra, Gabriel. 2002. *La Iglesia en la frontera: misiones católicas en el Vaupés,*

*1850-1950*. Bogotá: Universidad Nacional de Colombia.

\_\_\_\_\_. 2015. "Las publicaciones periódicas eclesiásticas y la visión sobre los indios

como fuente para la historia de las misiones en el Alto Río Negro-Vaupés, 1913-

1989." *Historia y sociedad* (28): 17-45.

Calvo, Óscar and Parra, Mayra. 2012. *Medellín (rojo) 1968*. Bogotá: Editorial Planeta.

Capra, Fritjof. 1996. *The Web of Life: A New Scientific Understanding of Living Systems*.

New York: Anchor Books.

Cárdenas, Roosbelinda. 2012. "Green Multiculturalism: articulations of ethnic and

environmental politics in a Colombian "black community". *The Journal of Peasant*

*Studies* 39(2): 309-333.

Cassanova, José. 1994. *Public Religions in the Modern World*. Chicago: University of

Chicago Press.

Castells, Manuel. [1996] 2010. *The Rise of the Network Society. Volume I: The Information*

*Age: Economy, Society and Culture*. Oxford: Wiley-Blackwell.

Castree, Noel and Henderson, George. 2014. "The capitalist mode of conservation, neoliberalism and the ecology of value." *New Proposals: Journal of Marxism and Interdisciplinary Inquiry* 7(1): 16-37.

Celis, Leila. 2016. "The Legacy of Liberation Theology in Colombia: The Defense of Life and Territory." *Latin American Perspectives* 43(3): 69-84.

Centro Nacional de Memoria Histórica. 2015. *Una nación desplazada*. Bogotá: CNMH.

<http://www.centrodememoriahistorica.gov.co/descargas/informes2015/nacion-desplazada/una-nacion-desplazada.pdf>

Charupá Tomichá, Roberto. 2013. "Teologías amerindias: balance y tareas pendientes." *Miscellanea francescana: Rivista di Scienze Teologiche e Studi Francescani* 113(3): 365-389.

Cifuentes, María Teresa and Figueroa, Helwar. 2008. Corrientes del catolicismo frente a la guerra y la paz en el siglo XX." *Ensayos Críticos* 4(2): 5-32.

Clarke, Gerard. 2009. "Religion and International Development." In *Routledge Handbook of Religion and Politics*, edited by Jeffrey Haynes 385-402. London and New York: Routledge.

Consejo Episcopal Latinoamericano. 1968. *II conferencia general del episcopado*

*latinoamericano. La Iglesia en la actual transformación de América Latina a la luz del concilio*. Bogotá: CELAM.

\_\_\_\_\_. 1979. *III conferencia general del episcopado latinoamericano. La evangelización en el presente y en el futuro de América Latina*. Bogotá: CELAM.

\_\_\_\_\_. 1992. *IV conferencia general del episcopado latinoamericano. Nueva evangelización, promoción humana y cultura cristiana*. Bogotá: CELAM.

\_\_\_\_\_. 2007. *V conferencia general del episcopado latinoamericano. Discípulos y misioneros de Jesucristo para que nuestros en Él tengan vida*. Bogotá: CELAM.

\_\_\_\_\_. 2018. *Discípulos misioneros custodios de la casa común*. Bogotá; CELAM.

<http://iglesiasymineria.org/wp-content/uploads/2018/03/CARTA-PASTORAL-CELAM-2018.pdf>

Comaroff, Jean. 1985. *Body of power, spirit of resistance*. Chicago and London: University of Chicago Press, 1985.

Comaroff, Jean and Comaroff, John. 1991. *Of Revelation and Revolution. Christianity, Colonialism and Consciousness in South Africa*. Vol. 1. Chicago: University of Chicago Press.

\_\_\_\_\_. 2009. *Ethnicity, Inc*. Chicago: The University of Chicago Press.

Consejo Regional Indígena del Cauca. [1986] 2010. “Carta del Cric a Juan Pablo II.” In



*Documentos para la historia del movimiento indígena colombiano contemporáneo*,  
edited by Enrique Sánchez G. and Hernán Molina E., 283-287. Bogotá: Ministerio de  
Cultura.

Córdoba Restrepo, Juan F. 2012. “En tierras paganas. Misiones católicas en Urabá y en la  
Guajira, Colombia, 1892-1952.” PhD dissertation. Universidad Nacional de  
Colombia. <http://www.bdigital.unal.edu.co/6989/1/4469035.2012.pdf>

\_\_\_\_\_. 2015. “Misiones católicas en femenino.” *Boletín Cultural y Bibliográfico* 49(89):  
47-65.

Cortés Guerrero, José D. 2011. “La regeneración revisitada.” *Ciencia política* (11): 39-55.

Credit Suisse. 2019. *Global Wealth Report*. Zürich: Credit Suisse AG Research Institute.  
[https://www.credit-suisse.com/about-us/en/reports-research/global-wealth-  
report.html](https://www.credit-suisse.com/about-us/en/reports-research/global-wealth-report.html)

Critical Ecosystems Partnership Fund. 2001. *Sumatra Forest Ecosystems of the Sundaland  
Biodiversity Hotspot*. <http://www.cepf.net/our-work/biodiversity-hotspots/Sundaland>

\_\_\_\_\_. 2005. *An Overview of CEPF’s Portfolio in the Chocó Darién-Western Ecuador  
Hotspot: Chocó-Manabí Conservation Corridor*.  
<http://www.cepf.net/our-work/biodiversity-hotspots/tumbes-choco-magdalena>

\_\_\_\_\_. 2014. *Wallacea Biodiversity Hotspot*. <http://cepf.net/our-work/biodiversity->

[hotspots/Wallacea](#)

- Courtis, Christian. 2008. "Notes on the implementation by Latin American countries of the ILO Convention 169 in indigenous peoples." *Sur - Revista Internacional de Direitos Humanos* 6(10): 52-81.
- Cruz Rodríguez, Edwin. 2010. "La nación en Colombia del Radicalismo a la Regeneración (1863- 1889): Una interpretación política." *Pensamiento Jurídico* 28: 69-104.
- Davidson Jaime S. and Henley, David, eds. 2018. *The Revival of Tradition in Indonesian Politics*. London and New York: Routledge.
- Dempsey, Jessica and Chiu Suarez, Daniel. 2016. "Arrested Development? The Promises and Paradoxes of "Selling Nature to Save It". *Annals of the American Association of Geographers* 106(3): 1-19.
- Departamento Administrativo Nacional de Estadística. 2019. *Población Indígena de Colombia*. <https://www.dane.gov.co/index.php/estadisticas-por-tema/demografia-y-poblacion/grupos-etnicos/informacion-tecnica>
- Descola, Philippe. 2013. *Beyond Nature and Culture*. Chicago: The University of Chicago Press.
- \_\_\_\_\_ and Pálsson, Gísli, eds. 1996. *Nature and Society. Anthropological Perspectives*. London and New York: Routledge.
- Dietrich, Stefan. 1983. "Flores in the nineteenth century: Aspects of Dutch Colonialism on

a non-profitable island.” *Indonesia Circle* 11(31): 39-58.

\_\_\_\_\_. 1992. “Mission, local culture and the “Catholic Ethnology” of Pater Schmidt.”

*Journal of the Anthropological Society of Oxford* 23(2): 111-125.

Dolmatoff, Gerardo R. 2008. “El misionero ante las culturas indígenas.” *Jangwa Pana* 7(1):

212-221.

Ducol, Bernard. 2007. “Le père Alexandre Le Roy missionnaire au Zanguebar 1881-1892.”

*Histoires et Missions Chrétiennes* 4(4): 47-70.

Dudley, Steven. 2008. *Armas y urnas: historia de un genocidio político*. Bogotá: Editorial

Planeta.

Entrevista del presidente Eduardo Santos con la Madre Laura. 1964. *Revista Almas* (300).

Erb, Maribeth. 1987. *When rocks were young and earth was soft: Ritual and mythology in*

*Northeastern Manggarai*. (Doctoral Dissertation, State University of New York at

Stony Brook).

\_\_\_\_\_. 1997. “Contested Time and Space: Constructions of History in Todo,

Manggarai (Western Flores, Indonesia).” *Journal of Southeast Asian Studies* 28 (1):

47-77.

\_\_\_\_\_. 2003. “«Uniting the bodies and cleansing the village»: Conflicts over local heritage

in a globalizing world.” *Indonesia and the Malay World* 31(89): 129-139.

- \_\_\_\_\_. 2007. "Adat revivalism in western Flores: culture, religion and land" In *The Revival of Tradition in Indonesian Politics*, edited by Jaime S. Davidson and David Henley, 247-274. London and New York: Routledge.
- \_\_\_\_\_ and Widyawati, Fransiska. 2018. "Missionaries and Mining: Conflict over Development in Eastern Indonesia." In *The Mission of Development: Religion and Techno-Politics in Asia*, edited by Catherine Scheer, Philip Fountain and R. Michael Feener, 82-106. Leiden and Boston: Brill.
- Escobar, Arturo. 1992. "Imagining a Post-Development Era? Critical Thought, Development and Social Movements." *Social Text* (31/32): 20-56.
- \_\_\_\_\_. 1995. *Encountering Development: The Making and Unmaking of the Third World*. Princeton, NJ: Princeton University Press.
- \_\_\_\_\_. 2008. *Territories of Difference: place, movements, Life, redes*. Durham, NC: Duke University Press.
- Fairclough, Norman. 2003. *Analysing Discourse. Textual Analysis for Social Research*. London and New York: Routledge.
- Fairhead, James, Leach, Melissa and Scoones, Ian. 2012. "Green Grabbing: A New Appropriation of Nature?" *The Journal of Peasant Studies* 39(2): 237-261.
- Federation of Asian Bishops Conference. [1974] 2010. *Paper 130. Dialogue: Interpretive*

*key for the life of the Church in Asia.*

<http://www.fabc.org/fabc%20papers/FABC%20paper%20130.pdf>

Fischer, Thomas. 2001. "De la guerra de los mil días a la pérdida de Panamá." In *Memorias de un país en guerra. Los mil días: 1899-1902*, edited by Gonzalo Sánchez and Mario Aguilera, 75-104. Bogotá: Editorial Planeta.

Fletcher, Robert, Dressler, Wolfram, Anderson, Zachary R. and Büscher, Bram. 2018.

"Natural capital must be defended: green growth as neoliberal biopolitics." *The Journal of Peasant Studies* 46(5): 1-28.

Flórez López, Jesús A. 2007. *Autonomía Indígena en Chocó*. Medellín: Nuevo Milenio.

Flowerdew, John, and Richardson, John E., eds. 2018. *The Routledge Handbook of Critical Discourse Analysis*. London and New York: Routledge.

Formichi, Chiara. 2010. "Pan-Islam and Religious Nationalism: The Case of Kartosuwiryo and Negara Islam Indonesia." *Indonesia* 90: 125-146.

Foucault, Michel. [1978] 1990. *The History of Sexuality. Volume 1: An Introduction*. New York: Pantheon Books.

\_\_\_\_\_. 1982. "The Subject and Power." *Critical Inquiry* 8(4):777-795.

\_\_\_\_\_. 2003. *Society Must Be Defended*. New York: Picador.

\_\_\_\_\_. 2007. *Security, Territory, Population*. New York: Palgrave MacMillan.

- \_\_\_\_\_. 2008. *The Birth of Biopolitics*. New York: Palgrave MacMillan.
- Fountain, Philip, Robin Bush and Michael Feener, eds. 2015. *Religion and the Politics of Development*. Hampshire and New York: Palgrave Macmillan.
- Fox, James J., ed. 1988. *To Speak in Pairs: Essays on the Ritual Languages of Eastern Indonesia*. Cambridge: Cambridge University Press.
- Francis. 2015. *Laudato Si'. On Care for Our Common Home*.  
[http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)
- Fraser, Nancy. 1998. "Social justice in the age of identity politics: Redistribution, recognition, participation." *Wissenschafts zentrum Berlin für Sozial forschung* Discussion Paper No. FS I 98-108. <http://hdl.handle.net/10419/44061>
- Friedemann, Nina S. and Arocha, Jaime A. 1982. *Herederos del jaguar y la anaconda*. Bogotá: Carlos Valencia editores.
- Gadamer, Hans G. [1960] 2013. *Truth and Method*. London & New York: Bloomsbury.
- Gálvez Abadía, Aída C. 2006. *Por obligación de conciencia. Los misioneros del Carmen descalzo en Urabá, Colombia, siglo XX*. Bogotá: Universidad del Rosario.
- Geertz, Clifford. 1973. *The Interpretation of Cultures*. New York: Basic Books.
- Giddens, Anthony. 1984. *The Constitution of Society*. Cambridge: Polity Press.

Global Forest Watch. 2018. *Tree Cover Loss Data*. <http://globalforestwatch.org>

Goodwin, Jeff and Jasper, James M., eds. 2015. *The social movements reader: Cases and concepts*. West Sussex: Wiley-Blackwell.

González Arana, Roberto, Galeano David, Héctor, and Trejos Rosero, Luís F. 2015.

“Estados Unidos en la política exterior colombiana: ¿Aliado

incondicional?” *Económicas CUC* 36 (1): 79-106.

González Escobar, Luís F. 2012. *El Darién: Ocupación, poblamiento y transformación ambiental. Una revisión histórica*. Medellín: Instituto Tecnológico Metropolitano.

González, Fernán. 2005. “Iglesia católica y conflicto en Colombia. De la lucha contra la modernidad a los diálogos de paz.” *Revista Controversia*(184):10-46.

Gorski, Juan F. 1998. “El desarrollo histórico de la ‘Teología India’ y su aporte a la inculturación del Evangelio.” In *Desarrollo histórico de la Teología India*, edited by Juan Botasso, 9-44. Quito: Ediciones Abya-Yala.

Graham, Penelope. 1994. “Rhetorics of consensus, politics of diversity: church, state and local identity in eastern Indonesia.” *Social Analysis: The International Journal of Social and Cultural Practice* (35): 122-143.

Gramsci, Antonio. [1971] 1992. *Selections from the prison notebooks*, edited and translated by Quintin Hoare and Geoffrey Nowell Smith. New York: International Publishers.

Greenwood, Robin and Sharfstein, David. 2013. “The Growth of Finance.” *Journal of*

*Economic Perspectives* 27(2): 3-28.

Gros, Christian. 2000. *Políticas de la etnicidad: identidad, Estado y modernidad*. Bogotá:

Instituto Colombiano de Antropología e Historia.

Gruzinski, Serge. 1992. *La colonización de lo imaginario. Sociedades indígenas y*

*colonización en el México español. Siglos XVI-XVII*. México: Fondo de Cultura  
Económica.

Gudynas, Eduardo. 2011. "Buen Vivir: Today's tomorrow." *Development* 54(4): 441-447.

Gutiérrez, Alejandra. and Restrepo, Eduardo. 2017. *Misioneros y organizaciones*

*campesinas en el río Atrato, Chocó*. Medellín: Editorial Uniclairetiana.

Gutiérrez, Gustavo. 1973. *A Theology of Liberation. History, Politics and Salvation*. New

York: Orbis Books.

Habermas, Jürgen. 2006. "Religions in the Public Sphere." *European Journal of Philosophy*

14(1): 1-25.

Harvey, David. 2005. *A Brief History of Neoliberalism*. Oxford: Oxford University Press.

Hauser-Schäublin, Brigitta, ed. 2013. *Adat and Indigeneity in Indonesia- Culture and*

*Entitlements between Heteronomy and Self-Adscription*. Göttingen: Göttingen  
University Press.

Hefner, Robert. 1990. *The Political Economy of Mountain Java: An Interpretive history*.



Berkeley: University of California Press.

\_\_\_\_\_, ed. 1993. *Conversion to Christianity: historical and anthropological perspectives on a great transformation*. Berkeley: University of California Press.

Houtart, Francois. 2001. *Mercado y religión*. San José: Departamento Ecuménico de Investigaciones.

Howell, Signe. 2016. "Battle of Cosmologies. The Catholic Church, Adat, and 'Inculturation' among Northern Lio, Indonesia." *Social Analysis* 60(4): 21-39.

Ingold, Tim. 2000. *The Perception of the Environment. Essay on Livelihood, Dwelling and Skill*. London and New York: Routledge.

Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. 2019. *Global Assessment Report on Biodiversity and Ecosystem Services*.

<http://ipbes.net/global-assessment>

Isarama Guzmán, Cáisamo. 2007. "Kirinciabio o kuitá (Pensar bien el camino de la sabiduría)." *Revista Educación y Pedagogía* (49): 215-226.

Jaramillo, Juliana. 2016. "La propuesta conservadora frente al proyecto educativo del liberalismo radical: la defensa de la educación católica a través de la prensa y las asociaciones." *Historia y Sociedad* 30: 291-319.

Jenkins, Willis. 2018. "The Mysterious Silence of Mother Earth in Laudato Si'." *Journal of*

*Religious Ethics* 46(3): 441-462.

Johnson, Todd, M. and Grim, Brian J., eds. 2020. *World Religion Database*. Leiden and Boston: Brill.

Jolly, Margaret. 1996. "Devils, holy spirits and the swollen god: translation, conversion and colonial power in the Marist mission, Vanuatu, 1887-1934." In *Conversion to modernities: The Globalization of Christianity*, edited by Peter van der Veer, 231-261. New York and London: Routledge.

Keane, Webb. 2007. *Christian Moderns: Freedom and Fetish in the Mission Encounter*. Berkeley: University of California Press.

King, Dwight. 1990. "Indonesia's Foreign Policy." In *The Political Economy of Foreign Policy in Southeast Asia*, edited by David Wurfel and Bruce Burton, 74-100. New York: Palgrave Macmillan.

Kipp Smith, Rita. 1990. *The Early Years of a Dutch Colonial Mission. The Karo Field*. Ann Arbor: The University of Michigan Press.

\_\_\_\_\_. 1995. "Conversion by Affiliation: The History of the Karo Batak Protestant Church." *American Ethnologist* 22(4): 868-882.

Klinken, Gerry van. 2003. *Minorities, modernity and the emerging nation*. Christians in Indonesia: A Biographical Approach. Leiden: KITLV Press.

- Kopenawa, Davi and Albert, Bruce. 2013. *The Falling Sky: The words of a Yanomami Shaman*. Cambridge, MA and London: Harvard University Press.
- Kroeger, James. 2010. “*Dialogue: Interpretive Key for the Life of the Church in Asia*.” FABC Papers, 130.
- La Rosa, Michael. 2000. *De la derecha a la izquierda. La Iglesia Católica en la Colombia contemporánea*. Bogotá: Editorial Norma.
- Latour, Bruno. 2005. *Reassembling the Social. An Introduction to Actor-Network Theory*. Oxford: Oxford University Press.
- \_\_\_\_\_. 2017. *Facing Gaya: Eight Lectures on the New Climatic Regime*. Cambridge MA: Polity Press.
- Laurent, Bernard. 2007. “Catholicism and Liberalism: Two Ideologies in Confrontation.” *Theological Studies* 68(4): 808-838.
- Le Roy, Alexandre. 1906. “Le rôle scientifique des Missionnaires.” *Anthropos* 1: 3-10.
- Leo XIII. [1894] 1996. “*Orientalium dignitas*. Encyclical on the Churches of the East.” In *The Vatican and the Eastern Christian Churches: papal Encyclicals and Documents concerning the Eastern Churches*, 179-189. Edward Stickland, translator. Fairfax VA: Eastern Christian Publications.
- <https://www.papalencyclicals.net/leo13/113orient.htm>

- Londoño Vega, Patricia. 2002. *Religion, Culture and Society in Colombia. Medellín and Antioquia 1850-1930*. Oxford: Oxford University Press.
- López, Eleazar. 2012. *La Teología india y su lugar en la Iglesia*. México: Centro Nacional de Ayuda a las Misiones Indígenas.
- [https://cimi.org.br/pub/assteologica/Eleazar\\_LATEOLOGIAINDIAYSULUGARE\\_NLAIGLESIA.pdf](https://cimi.org.br/pub/assteologica/Eleazar_LATEOLOGIAINDIAYSULUGARE_NLAIGLESIA.pdf)
- Löwy, Michael. 1988. *Marxism and liberation theology*. Amsterdam: International Institute For Research and Education. <https://www.iire.org/node/666>
- Luzbetak, Louis. 1988. *The Church and Cultures: New Perspectives in Missiological Anthropology*, New York: Orbis Books.
- Maarif, Samsul. 2017. *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: CRSC, UGM.
- MacDonald, Kenneth Lain. 2010. "Business, Biodiversity and New 'Fields' of conservation." *Conservation & Society* 8(4): 256-275.
- MacFarland Taylor, Sarah. 2007. *Green Sisters. A Spiritual Ecology*. Cambridge MA and London: Harvard University Press.
- Marcos, Sylvia. 2013a. "Embodied Theology: Indigenous Wisdom as Liberation." In *The*

- Reemergence of Liberation Theologies: Models for the Twenty-First Century*, edited by Thia Cooper, 123-133. New York: Palgrave Macmillan.
- \_\_\_\_\_. 2013b. "Teología india." *Journal of Hispanic/Latino Theology* 19(1): 23-32.
- Marshall, Katherine. 2013. *Global Institutions of Religion: Ancient movers, modern shakers*. London and New York: Routledge.
- Martin, David. 1990. *Tongues of Fire. The Explosion of Protestantism in Latin America*. Oxford: Basil Blackwell.
- Martins, Alexandre A. 2018. "Laudato Si': Integral Ecology and the Preferential Option for the Poor." *Journal of Religious Ethics* 46(3): 410-424.
- Masuzawa, Tomoko. 2005. *The invention of World Religions or, How European Universalism was Preserved in the Language of Pluralism*. Chicago: University of Chicago Press.
- McAfee, Kathleen. 1999. "Selling nature to save it? Biodiversity and green developmentalism." *Environment and planning D: society and space* 17(2): 133-154.
- Melucci, Alberto. 1990. "The New Social Movements: A Theoretical Approach." *Social Science Information* 19(2): 199-226.
- Mendieta, Eduardo and van Antwerpen, Jonathan, eds. 2011. *The Power of Religion in the Public Sphere*. New York: Columbia University Press.

Mesa, José M. de. 2016. "The Life-Giving of the Spirit in the Cultural Tradition." In *Teologi yang Membebaskan dan Membebaskan Teologi*, edited by Wahyu S. Wibowo and

Robert Setio, 281-300. Yogyakarta: Yayasan Taman Pustaka Kristen Indonesia.

Mignolo, Walter and Escobar, Arturo, eds. 2010. *Globalization and the Decolonial Option*.

London and New York: Routledge.

Milbank, John, Pickstock, Catherine and Ward, Graham, eds. 1999. *Radical Orthodoxy: A*

*New Theology*. London and New York: Routledge.

Moeliono, M. 2000. "The Drums of Rura: Land Tenure and the Making of Place in

Manggarai, West Flores, Indonesia." PhD Dissertation, University of Hawaii.

Molano, Alfredo. 2017. *De río en río. Vistazo a los territorios negros*. Bogotá: Penguin

Random House.

Molnar, Andrea K. 1997. "Christianity and Traditional Religion among the Hoga Sara of

West-Central Flores." *Anthropos* 92 (4/6): 393-408.

Montoya Guzmán, Juan D. 2011. "¿Conquistar indios o evangelizar almas? Políticas de sometimiento en las provincias de las tierras bajas del Pacífico (1560-1680)."

*Historia Crítica*(45): 10-30.

Montoya Upegui, Laura. 2008. *Historia de las misericordias de Dios en un alma*. Medellín:

Misioneras de la Madre Laura.

\_\_\_\_\_. 2013. *Cartas misionales: 1915-1922*. Medellín: Misioneras de la Madre Laura.

- \_\_\_\_\_. [1917] 2013. “Segundo informe sobre la región de Urabá. Los albores de una metodología de trabajo con los indígenas.” *Promotora de la educación popular*. Medellín: Misioneras de la Madre Laura.
- Moore, Jason W. 2000. “Environmental Crises and the Metabolic Rift in World-Historical Perspective.” *Organization & Environment* 13(2): 123-157.
- Murray Li, Tania. 2014. *Land's End: Capitalist Relations on an Indigenous Frontier*. Durham NC: Duke University Press.
- Nasr, Seyyed Hossein. 1968. *Man and Nature. The Spiritual Crisis of Modern Man*. London: Allen and Unwin.
- Northcott, Michael S. 2015. *Place, Ecology and the Sacred: The Moral Geography of Sustainable Communities*. London and New York: Bloomsbury.
- Obispos del Pacífico colombiano. 2010. *Tierra y territorio. Don de Dios para la vida*. [https://issuu.com/territorio\\_pacifico/docs/carta\\_pastoral\\_tierra\\_y\\_territorio](https://issuu.com/territorio_pacifico/docs/carta_pastoral_tierra_y_territorio)
- O'Malley, John W. 1971. “Reform, Historical Consciousness, and Vatican II's Aggiornamento.” *Theological Studies* 32(4): 573-601.
- Organización Nacional Indígena de Colombia (2020). Emberá Eyabida-Emberá Katío. <http://onic.org.co/pueblos/1096-embera-katio>
- Ortiz Mesa, Luís J. 2013. “La Iglesia católica y la formación del Estado-Nación en América Latina en el siglo XIX. El caso colombiano.” *Almanack* (6): 5-25.

Palacios, Marco and Safford, Frank. 2002. *Colombia, país fragmentado, sociedad dividida*.

Bogotá: Editorial Norma.

Palomino Corzo, Ana María. 2001. "Juradó, un grito silencioso." *Revista Almas* 65 (498).

Pardo, Mauricio. 1987. "Regionalización de indígenas Chocó. Datos etnohistóricos, lingüísticos y asentamientos actuales." *Boletín del Museo del Oro* 18: 46-63.

Parsons, James. [1967] 1996. *Urabá, salida de Antioquia al mar: geografía e historia de su colonización*. Bogotá: Banco de la República and El Ancora editores.

Phan, Peter, ed. 2002. *Asian Synod: Texts and Commentaries*. New York: Orbis Books.

Pedersen, Paul. 1970. *Batak Blood and Protestant Soul*. Grand Rapids, MI: Eerdmans.

Pérez Ríos, Julián. 2012. "Los indígenas no saben más que tejer canastos. Despojo sobre las tierras del resguardo de Cañasgordas, al noroccidente de Colombia (1886-1920)". *Boletín de Antropología* 26(43): 11-41.

Peters, Michael. A. 2016. "Education, Neoliberalism and Human Capital: Homo economicus as 'entrepreneur of himself'." In *The Handbook of Neoliberalism*, edited by Simon Springer, Kean Birch and Julie MacLeavy, 297-307. New York and London: Routledge.

Pew Research Center. 2012. *The Global Religious Landscape*.

<http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>

Picard, Michel and Madinier, Rémy. 2011. *The Politics of Religion in Indonesia*:



Syncretism, orthodoxy and religious contention in Java and Bali. London and New York: Routledge.

Pieris, Aloysius. 1988. *Asian Liberation Theology*. New York: Orbis Books.

Piketty, Thomas. 2014. *Capital in the Twenty-First Century*. Cambridge, MA and London: Harvard University Press.

Pio XII. 1951. *Evangelii Praecones*. Encyclical on promotion of Catholic missions.

[http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_02061951\\_evangelii-praecones.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_02061951_evangelii-praecones.html)

Plehwe, Dieter, Walpen, Bernhard and Neunhöfer, Gisela, eds. 2006. *Neoliberal Hegemony: A Global Critique*. London and New York: Routledge.

Povinelli, Elizabeth A. 2002. *The Cunning of Recognition. Indigenous Alterities and the Making of Australian Multiculturalism*. Durham NC: Duke University Press.

Prescott, Susan L. 2020. "A butterfly flaps its wings: Extinction of biological experience and the origins of allergy." *Annals of Allergy, Asthma & Immunology*.

Prior, John M. 1988. *Church and Marriage in an Indonesian Village. A Study of Customary and Church Marriage among the Ata Lio of Central Flores, Indonesia as a Paradigm of the Ecclesiastical Interrelationship between Village and Institutional Catholicism*. Frankfurt: Peter Lang.

- \_\_\_\_\_. 2006. "Language of Ritual and Rights in Eastern Indonesia." In *Sharing Diversity in Missiological Research and Education*, edited by Lazar Stanislaus SVD and John F. Gorsky MM, 136-150. Delhi: Ishvani Kendra and Indian Society for Promoting Christian knowledge.
- \_\_\_\_\_. 2011a. "Indonesia." In *Christianities in Asia*, edited by Peter C. Phan, 61-75. Oxford: John Wiley & Sons.
- \_\_\_\_\_. 2011b. "The Silent Scream of a Silenced History: Part One: The Maumere Massacre of 1966." *Exchange* 40(2):117-143.
- \_\_\_\_\_. 2014. "New Daybreak in Mission: From Ad Gentes to Inter Gentes." In *Revisiting Vatican II: 50 Years of Renewal*, edited by Shaji George Kochuthara, 393-405. Bangalore: Dharmaram Publications.
- \_\_\_\_\_. and Jebarus, Eduard. 2008. "Flores 1950-2000." In *A History of Christianity in Indonesia*, edited by Jan Sihar Aritonang and Karel Steenbrink, 248-339. Leiden: Brill.
- Putenpurakal, Joseph. 2013. "Catholic Mission in Asia 1910-2010." In *A Century of Catholic Mission: Roman Catholic Missiology 1910 to the Present*, edited by Stephen B. Bevans, 24-33. Edinburgh: Regnum.
- Rambo, Lewis R. and Farhadian, Charles E, eds. 2014. *The Oxford Handbook of Religious*

*Conversion*. Oxford: Oxford University Press.

Restrepo Ochoa, Alejandro. 2018. “Aspectos de la colonización de Urabá y el Occidente Colombiano: el caso de las Asambleas Departamentales de Antioquia y Bolívar, y su proyecto de inmigración hacia Turbo, Frontino, Cañasgordas, Dabeiba y Murri.” Master Thesis, Universidad de Antioquia.

<http://200.24.17.74:8080/jspui/handle/fcsh/1403>

Restrepo, Javier Darío. 1995. *La rebelión de las sotanas. Golconda, 25 años después*. Bogotá: Editorial Planeta.

Ricklefs, Merle C. [1981] 2008. *A History of Modern Indonesia since c. 1200*. New York: Palgrave Macmillan.

\_\_\_\_\_. 2006. *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries*. Norwalk CT: Signature Books.

Ríos Molina, Carlos A. 2002. “Identidad y religión en la colonización del Urabá antioqueño.” PhD dissertation, Universidad Nacional de Colombia.

[http://www.humanas.unal.edu.co/colantropos/files/1514/5615/3770/rios\\_religionuraba.pdf](http://www.humanas.unal.edu.co/colantropos/files/1514/5615/3770/rios_religionuraba.pdf)

Roux, Rodolfo de. 2012. “De la nación católica a la república pluricultural en América Latina. Algunas consideraciones históricas.” *Revista digital de historia y arqueología desde el Caribe colombiano* 9(16): 139-184.

Rueda Bedoya, Rafael. 2000. *El desplazamiento forzado y la pacificación del país*.

Medellín: Universidad Nacional. <https://repositorio.unal.edu.co/handle/unal/70057>

Said, Edward. 1978. *Orientalism. Western Conceptions of the Orient*. New York: Pantheon Books.

Sanneh, Lamin. 2008. *Disciples of All Nations: Pillars of World Christianity*. Oxford: Oxford University Press.

Santa Teresa, Severino de. [1956] 2015. *Iglesia y Colonización en Urabá y el Darién*.  
Medellín: Universidad Autónoma Latinoamericana.

\_\_\_\_\_. 1959. *Los indios catíos-Los indios cunas: creencias, ritos, usos y costumbres de los Indios catíos-indios cunas de la prefectura apostólica de Urabá, Colombia*.  
Medellín: Imprenta Departamental.

Sarcina, Alberto. 2018. “Santa María de la Antigua y Darién. Las dos caras de la primera ciudad europea en tierra firme.” *Indiana* 35(2): 243-269.

Schreiter, Robert. [1985] 2015. *Constructing Local Theologies. 30<sup>th</sup> Anniversary Edition*.  
New York: Orbis Books.

Schröter, Susanne. 2010. “The Indigenization of Catholicism on Flores.” In *Christianity in Indonesia: Perspectives of Power*, edited by Susanne Schröter, 90-105. Berlin: LIT-Verlag.

Segundo, Juan Luís. 1984. “Les deux théologies de la libération en Amérique latine.”  
*Etudes* 361(3): 149-161.

- Serjé, Margarita. 2011. *El revés de la nación: territorios salvajes, fronteras y tierras de nadie*. Bogotá: Universidad de los Andes.
- Smith, Wilfred C. 1963. *The Meaning and End of Religion: A New Approach to The Religious Traditions of Mankind*. New York: Macmillan.
- Smith, Jonathan Z. 1982. *Imagining Religion: From Babylon to Jonestown*. Chicago: Chicago University Press.
- Spieker, Manfred. 2010. "Development of the Whole Man and of All Men: Guidelines of the Catholic Church for Societal Development." *Journal of Markets and Morality* 13(2): 263-278.
- Steenbrink, Karel. 2000. "Five Catholic Theologians of Indonesia in Search for an International or Local Identity." *Exchange* 29(1): 2-22.
- \_\_\_\_\_. 2003. *Catholics in Indonesia 1808-1942. A documented history*. Vol. I A Modest Recovery 1808-1903, Leiden: Brill.
- \_\_\_\_\_. 2007. *Catholics in Indonesia 1808-1942. A documented history*. Vol. II. The Spectacular Growth of a Self-Confident Minority, 1903-1942, Leiden: Brill.
- \_\_\_\_\_. 2013. "Dutch Colonial Containment of Islam in Manggarai, West-Flores, in Favour of Catholicism, 1907-1942." *Journal of the Humanities and Social Sciences of Southeast Asia* 169(1): 104-128.

\_\_\_\_\_. 2015. *Catholics in Independent Indonesia: 1945-2010*. Vol. III. Leiden and Boston:

Brill.

Suban, Simon SVD and Hasfaria, Mirisa. 2018. *Membangun Kesadaran. Kisah-Kisah*

*Gerakan Tolak Tambang di Manggarai Raya dengan Memanfaatkan Pengetahuan*

*Lokal*. Yogyakarta: Insist Press.

Sumartana, Th. 1994. *Mission at the Crossroads. Indigenous Churches, European*

*Missionaries, Islamic Association and Socio-Religious Change in Java 1812-1936*.

Jakarta: Gunung Mulia.

Springer, Simon, Birch, Keane and MacLeavy, Julie. 2016. "An Introduction to

Neoliberalism." In *The Handbook of Neoliberalism*, edited by Simon Springer, Kean

Birch and Julie MacLeavy, 1-14. New York and London: Routledge.

Suess, Pablo. 2013. "Catholic Mission in Latin America and the Caribbean 1910-2010." In

*A Century of Catholic Mission: Roman Catholic Missiology 1910 to the Present*,

edited by Stephen B. Bevans, 44-57. Edinburgh: Regnum.

Sullivan, Sian. 2012. "Banking Nature? The Spectacular Financialization of Environmental

Conservation." *Antipode* 45(1): 1-20.

Tarling, Nicholas. 2008. "The Establishment of the Colonial Régimes. From 1800 to the

1930s.” In *The Cambridge History of Southeast Asia*, edited by Nicholas Tarling, 5-

78. Cambridge: Cambridge University Press.

Taussig, Michael. 1987. *Shamanism, colonialism, and the wild mana study in terror and healing*. Chicago: University of Chicago Press.

Touraine, Alain. 1985. “An Introduction to the Study of Social Movements.” *Social Research* 52(4): 749-787.

Tsing, Anna L. 2005. *Friction: An Ethnography of Global Connection*. Princeton MA: Princeton University Press.

Tuhiwai, Linda. 1999. *Decolonizing Methodologies. Research and Indigenous Peoples*. London: Zed Books.

Ulloa, Astrid. 1992a. “Grupo indígena Los Emberá.” In *Geografía Humana de Colombia. Región del Pacífico*. Tomo IX. Instituto Colombiano de Cultura Hispánica.

\_\_\_\_\_. 1992b. *Kipará. Dibujo y pintura: Dos formas Emberá de representar el mundo*. Bogotá: Universidad Nacional.

\_\_\_\_\_. 2004. *The Ecological Native: Indigenous Peoples' Movements and Eco-Governmentality in Columbia*. New York & London: Routledge.

United Nations Environmental Programme. 2011. *Towards a Green Economy: Pathways to*

*Sustainable Development and Poverty Eradication.* Geneva: UNEP.

<https://sustainabledevelopment.un.org/index.php?page=view&type=400&nr=126&menu=35>

Vargas, Patricia. 1993. *Los Embera y los Cuna: Impacto y Reacción ante la Ocupación Española Siglos XVI y XVII.* Bogotá: Instituto Colombiano de Antropología.

Vasco, Luís Guillermo. 1985. *Jaibanás, los verdaderos hombres.* Bogotá: Biblioteca Banco Popular.

Vatican II Council. 1965. *Nostra Aetate. Declaration on the Relation of the Church to Non-Christian Religions.* [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)

\_\_\_\_\_. 1965. *Ad Gentes. Decree on the Mission Activity of the Church.*

[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651207\\_ad-gentes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html)

Veer, Peter van der. 2016. *The Value of Comparison.* Durham and London: Duke University Press.

Verheijen, Jils A. J. [1951] 1991. *Manggarai dan wujud tertinggi.* Jakarta: LIPI-RUL.

Vickers, Adrian. [2005] 2013. *A History of modern Indonesia.* New York: Cambridge University Press.

Viveiros de Castro, Eduardo. 1998. "Cosmological Deixis and American Perspectivism."



*The Journal of the Royal Anthropological Institute* 4(3): 469-488.

Watts, Nick, et al. 2015. "Health and climate change: policy responses to protect public health." *The Lancet*, 386(10006).

Webb, Paul. 1986a. "Adat and Christianity in Nusa Tenggara Timur: Reaction and Counteraction: Traditional custom and modern development in Eastern Indonesia."

*Philippine Quarterly of Culture and Society* 14(4): 339-365.

\_\_\_\_\_. 1986b. "The Sickle and the Cross: Christians and Communists in Bali, Flores, Sumba and Timor, 1965-67." *Journal of Southeast Asian Studies* 17(1): 94-112.

\_\_\_\_\_. 1994 "The Children of Mori Kereng: Education and Development Strategies in Manggarai, Flores." *Philippine Quarterly of Culture and Society* 22 (2): 141-158.

Weber, Max. [1920] 1965. *The Sociology of Religion*. London: Methuen.

White, Lynn. 1967. "The Historical Roots of Present-Day Ecological Crisis." *Science* 155 (3767): 1203-1207.

Widyawati, Fransiska. 2018. *Catholics in Manggarai, Flores, Eastern Indonesia*. Geneva: Globethics.net.

<https://www.globethics.net/-/catholics-in-manggarai-flores-eastern-Indonesia>

\_\_\_\_\_. and Lon, Yohanes. 2019. "Mission and Development in Manggarai, Flores Eastern

Indonesia in 1920's – 1960's." *Paramita* 29(2):178-189.

World Resources Institute. 2020. *World Resources Report*.

<http://www.wri.org/annualreport/2019-20>

Yashar, Deborah J. 1999. "Democracy, indigenous movements, and postliberal challenge in

Latin America." *World Politics* 52(1): 76-104.

Yohana, Maria SSpS. 2012. "Tapak-Tapak SSpS di Tanah Manggarai." In *Iman Budaya &*

*Pergumulan Sosial. Reflexi Yubileum 100 Tahun Gereja Katolik Manggarai*, edited

by Martin Chen and Charles Suwendi, 76-98. Jakarta: Obor.

Zalasiewics, Jan, et al. 2019. *The Anthropocene as a Geological Time Unit. A Guide to the*

*Scientific Evidence and Current Debate*. Cambridge: Cambridge University Press.