

Traditional Ecological Knowledge And Natural Resource Management

Traditional Ecological Knowledge: Concepts and cases

Sacred Ecology examines bodies of knowledge held by indigenous and other rural peoples around the world, and asks how we can learn from this knowledge and ways of knowing. Berkes explores the importance of local and indigenous knowledge as a complement to scientific ecology, and its cultural and political significance for indigenous groups themselves. This third edition further develops the point that traditional knowledge as process, rather than as content, is what we should be examining. It has been updated with about 150 new references, and includes an extensive list of web resources through which instructors can access additional material and further illustrate many of the topics and themes in the book. Winner of the Ecological Society of America's 2014 Sustainability Science Award. This book covers the ethnobiology and traditional ecological knowledge (TEK) of the Solega people of southern India. Solega TEK is shown to be a complex, inter-related network of detailed observations of natural phenomena, well-reasoned and often highly accurate theorizing, as well as a belief system, derived from cultural norms, regarding the relationships between humans and other species on the one hand, and between non-human species on the other. As language-based studies are strongly biased toward investigations of ethno-taxonomy and nomenclature, the importance of studying TEK in its proper context is discussed as making context and encyclopedic knowledge the objects of study are essential for a proper understanding of TEK.

A paradigm-shifting book in the vein of Sapiens that brings a crucial Indigenous perspective to historical and cultural issues of history, education, money, power, and sustainability—and offers a new template for living. As an indigenous person, Tyson Yunkaporta looks at global systems from a unique perspective, one tied to the natural and spiritual world. In considering how contemporary life diverges from the pattern of creation, he raises important questions. How does this affect us? How can we do things differently? In this thoughtful, culturally rich, mind-expanding book, he provides answers. Yunkaporta's writing process begins with images. Honoring indigenous traditions, he makes carvings of what he wants to say, channeling his thoughts through symbols and diagrams rather than words. He yarns with people, looking for ways to connect images and stories with place and relationship to create a coherent world view, and he uses sand talk, the Aboriginal custom of drawing images on the ground to convey knowledge. In Sand Talk, he provides a new model for our everyday lives. Rich in ideas and inspiration, it explains how lines and symbols and shapes can help us make sense of the world. It's about how we learn and how we remember. It's about talking to everyone and listening carefully. It's about finding different ways to look at things. Most of all it's about a very special way of thinking, of learning to see from a native perspective, one that is spiritually and physically tied to the earth around us, and how it can save our world. Sand Talk include 22 black-and-white illustrations that add depth to the text.

Traditional and Local Ecological Knowledge about Forest Biodiversity in the Pacific Northwest

The Role of Traditional Ecological Knowledge in Conservation and Development

Practical Roles in Climate Change Adaptation and Conservation

A Collection of Essays

Activists, Communication, and the Digital Landscape

Human Impacts on Amazonia

Natural Resource Governance with Indigenous Communities and State Agencies in the Pacific Northwest

The Encyclopedia of Religion and Nature, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond, with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication (see www.religionandnature.com/ern), this new, more affordable version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses.

This book highlights the different ways of traditional ecological knowledge (TEK) practices that conserve natural resources sustainably. Traditional ecological knowledge (TEK), along with synonymous or closely related terms like indigenous knowledge and native science, originates in the literature on international development and adaptive management. Against the backdrop of unprecedented global degradation and reduction in ecosystem services with impacts on human well-being over the last 50 years, there is a growing interest in the role of traditional ecological knowledge (TEK) practices and systems of local communities in ensuring the sustainable utilization and management of resources. In this context, this book comprehensively analyzes the important aspects of natural resources in Asia. This book covers a detailed study of the different aspects of natural resources. It is divided into three sections, which deal with varying dimensions of indigenous ecological knowledge of resource management in Asia. The first part reflects upon the concept of traditional ecological knowledge, the second part analyzes the systematic documentation of TEK practices, and the third part deals with policy for governance. This book critically describes and explains the indigenous knowledge about resource management. This book is the ideal text for undergraduate, postgraduate, and research scholars in India and abroad. This book is designed in such a manner that it covers all the aspects of natural resources. It also helps the administrator and policymakers use indigenous knowledge in resource management.

The Nature of Science (NOS) and traditional ecological knowledge (TEK) have commonalities in the knowledge bases: they are both ways of explaining the natural world; founded on a set of practices and the historical accumulation of knowledge; and part of the education is learning practices and developing knowledge of the concepts that are foundational to the disciplines. Throughout the United States, schools are attempting to strengthen students' understanding of NOS through various approaches, although few have adopted the integration of TEK into curriculum. This research assesses two summer camps for middle school students that are science focused, one with TEK integration and one with minimal TEK integration. Pre- and post- surveys and student work samples were analyzed to determine the impact of TEK integration on students' understanding of some of the NOS concepts. A significant increase was observed in the camp that integrated TEK, while no change was observed in students' understanding of NOS in the camp that had minimal TEK integration.

Despite an increasing interest among land managers in collaborative management and learning from place-based Indigenous knowledge systems, natural resource management negotiations between Indigenous communities and government agencies are still characterized by distrust, conflict, and a history of excluding Indigenous peoples from decision-making. In addition, many scholars are skeptical of Indigenous communities attempting to achieve self-determination through bureaucratic and scientific systems, which can be seen as potential mechanisms for co-opting Indigenous community values (e.g. Nadassy 2003). This dissertation considers how Indigenous communities and state agencies are meeting contemporary natural resource governance challenges within the Pacific Northwest. Taking a community-engaged scholarship approach, the work addresses two exemplar case studies of Indigenous resource management negotiations involving forest management with the Karuk Tribe in California (U.S.) and the Xáxl'p Indigenous community in British Columbia (Canada). These cases explore the ways and degree to which Indigenous peoples are advancing their self-determination interests, as well as environmental and cultural restoration goals, through resource management negotiations with state agencies—despite the ongoing barriers of uneven power relations and territorial disputes. Through the 1990s and 2000s, both the Xáxl'p and Karuk communities engaged with specific government policies to shift status quo natural resource management practices affecting them. Their respective strategies included leveraging community-driven management plans to pursue eco-cultural restoration on their traditional territories, which both overlap with federal forestlands. In the Xáxl'p case, community members successfully negotiated the creation of the Xáxl'p Community Forest, which has provided the Xáxl'p community with the exclusive right to forest management within the majority of its traditional territory. This de jure change in forest tenure facilitated a significant transfer of land management authority to the community, and long-term forest restoration outcomes. In the Karuk case, local and management policy-oriented work carried out under the programme, the de facto co-management initiative between the Forest Service and the Karuk Tribe, to conduct several Karuk eco-cultural restoration projects within federal forestlands. Because the Ti Bar Demonstration Project was ultimately abandoned, the main project outcome was building the legitimacy of Karuk land management institutions and creating a wide range of alliances that support Karuk land management approaches. Through my case studies, I examined how Indigenous resource management negotiations affect knowledge sharing, distribution of decision-making authority, and longstanding political struggles over land and resource access. I first asked, how is Indigenous knowledge shaping natural resource management policy and practice? My analysis shows that both communities are strategically linking disparate sets of ideas, including Traditional Ecological Knowledge (TEK) and Western scientific knowledge, in order to shape specific natural resource governance outcomes. My second question was, how does access to land and resources shift through Indigenous resource management agreements? This work demonstrates that both communities are shifting access to land and resources by identifying "pivot points": existing government policies that provide a starting point for Indigenous communities to negotiate self-determination through both resisting and engaging with government standards. And third, I considered how do co-management approaches affect Indigenous sovereignty and self-determination? The different case outcomes indicate that the ability to uphold Indigenous resource management agreements is contingent upon establishing long-term institutional commitments by government agencies, and the broader political context. This work emphasizes the importance of viewing the world from the standpoint of individuals who are typically excluded from decision-making (Harding 1995, 1998). Pursuing natural resource management with Indigenous peoples is one way for state agencies to gain innovative perspectives that often extend beyond standard resource management approaches, and consider longstanding relationships between people and the environment in a place-based context. Yet the assumption that tribal managers would export indigenous knowledge to agency "professionals" or other external groups, supposedly acting on behalf of indigenous peoples, reflects a problematic lack of awareness about Indigenous perspectives on sovereignty and self-determination—central goals for Indigenous communities that choose to engage in natural resource management negotiations. Several implications emerge from these findings. First, Indigenous community representatives need to be involved in every step of natural resource management processes affecting Indigenous territories and federal forestlands, especially given the complex, multi-jurisdictional arrangements that govern these areas. Second, there is a strong need to generate funding that enables Indigenous communities to self-determine their own goals and negotiate over land management issues on a more level playing field. Finally, more funding must be invested in government programs that support Indigenous resource management.

Biodiversity Conservation

The Environment in the Age of the Internet

Sand Talk

Status of knowledge on their occurrence and implications for aquatic organisms and food safety

Definitions and the Defining Process, Traditional Ecological Knowledge in the Keewatin Region, Nunavut

Nature Across Cultures

Encyclopedia of Religion and Nature

This volume is one of a number of publications to carry the results of the first research programme of the Royal Swedish Academy of Science's Beijer Institute. The Institute was formed in 1991 in order to promote interdisciplinary research between natural and social scientists on the interdependency between economic and ecological systems. In its first research programme, the Biodiversity Programme, the Institute brought together a number of leading economists and ecologists to address the theoretical and policy issues associated with the current high rates of biodiversity loss in such systems - whether the result of direct depletion, the destruction of habitat, or specialisation in agriculture, forestry and fisheries. In this volume, the main policy-oriented work carried out under the programme, the broad aim of the programme is to further our understanding of the causes and consequences of biodiversity loss, and to identify the options for addressing the problem. The results have turned out to be surprising to those who see biodiversity loss primarily in terms of the erosion of the genetic library. In various ways the work carried out under the programme has already begun to alter our perception of where the problem in biodiversity loss lies and what policy options are available to deal with it. Indeed, the programme has provided a powerful set of arguments for reappraising not just the economic and ecological implications of biodiversity loss, but the whole case for development based on specialisation of resource use.

The evidence for the ancestry of the human species among the apes is overwhelming. But the facts are never "just" facts. Human evolution has always been a value-laden scientific theory and, as anthropology makes clear, the ancestors are always sacred. They may be ghosts, or corpses, or fossils, or a naked couple in a garden, but the idea that you are part of a lineage is a powerful and universal one. Meaning and morals are at play, which most certainly transcend science and its quest for maximum accuracy. With clarity and wit, Jonathan Marks shows that the creation/evolution debate is not science versus religion. After all, modern anti-evolutionists reject humanistic scholarship about the Bible even more fundamentally than they reject the science of our simian ancestry. Widening horizons on both sides of the debate, Marks makes clear that creationism is a theological, not a scientific, debate and that thinking perceptively about values and meanings should not be an alternative to thinking about science - it should be a key part of it.

Of late, the importance and potential role of Traditional Ecological Knowledge in foreseeing and curbing future global pandemics. The reduction of species diversity has increased the risk of global pandemics and it is therefore not only imperative to articulate and disseminate knowledge on the linkages between human activities and the transmission of viruses to humans, but also to create policy pathways for operationalizing that knowledge to help solve future problems. Although this book has been prompted by the COVID-19 pandemic, it lays a policy foundation for the effective management or possible prevention of similar pandemics in the future. One effective way of establishing this linkage with a view to promoting planet health is by understanding the traditional ecological knowledge of indigenous peoples with a view to demonstrating the significant impact it has on keeping nature intact. This book argues for the deployment of traditional ecological knowledge for land use management in the preservation of biodiversity as a means for effectively managing the transmission of viruses from animals to humans and ensuring planetary health. The book is not projecting traditional ecological knowledge as a panacea to pandemics but rather accentuating its critical role in the effective mitigation of future pandemics. This book will be of great interest to students and scholars of traditional ecological knowledge, indigenous studies, animal ecology, environmental ethics and environmental studies more broadly.

Traditional Ecological Knowledge and NNatural Resource Management

Human Evolution and the Ancestors

Native Science

Indigenous and local knowledge of biodiversity and ecosystem services in Europe and Central Asia

Traditional Ecological Knowledge and Natural Resource Management

Traditional Ecological Knowledge

Closing the Knowledge-Implementation Gap in Conservation Science

This study examines the manner in which "traditional ecological knowledge" is portrayed and perceived by natural resource managers and researchers in the Keewatin region of Nunavut. The history of colonialism in Canada's North has resulted in a power disparity between natural resource management institutions and Inuit communities. This power disparity has meant that the interest and the use of traditional ecological knowledge by Western-based management institutions often accentuate and perpetuate the subordinate position in which Inuit society has often found itself. This thesis is based on the concept that the ways in which traditional ecological knowledge is perceived and researched by natural resource management influence the manner in which Inuit communities are perceived by managers, and so can work to either perpetuate or to question the unequal historical relationships. This study analyzes the written discussions (the definitions) and the research context (the defining process) related to traditional ecological knowledge in the Keewatin region of Nunavut, using discourse analysis and reflections on my own research experiences, and explores the implications that these activities have on the Inuit people involved and on their relationship with natural resource management. The study achieves this by first examining the efforts in the discussion and in the research to present traditional ecological knowledge in a manner suitable for Western acceptance, and explores the negative implications that these efforts often produce. The study then examines the more recent trends towards an inclusion of Inuit perspectives, priorities, and political issues in both the discussion and in the research processes, and analyzes the efforts towards a redistribution of power between Western and Inuit society in the North. In completing this analysis, the study produces and demonstrates the need for increased consciousness within natural resource management concerning the implicat.

Oral history is a widespread and well-developed research method in many fields—but the conduct of oral histories of and by American Indian peoples has unique issues and concerns that are too rarely addressed. This essential guide begins by differentiating between the practice of oral history and the ancient oral traditions of Indian cultures, detailing ethical and legal parameters, and addressing the different motivations for and uses of oral histories in tribal, community, and academic settings. Within that crucial context, the authors provide a practical, step-by-step guide to project planning, equipment and budgets, and the conduct and processing of interviews, followed by a set of examples from a variety of successful projects, key forms ready for duplication, and the Oral History Association Evaluation Guidelines. This manual is the go-to text for everyone involved with oral history related to American Indians.

"This multidisciplinary book develops a synthesis of traditional ecological knowledge in the Caucasus region in Georgia - a hotspot of natural and cultural diversity. Traditional ecological knowledge connects the knowledge of natural phenomena with the culture of a given human society, and Georgia is an excellent case study for observing this knowledge. The Caucasus region in particular is notable for its natural and ethnocultural diversity and this book weaves together the disciplines of history, environment and ethnography to develop a synthesis of traditional ecological knowledge. Tracing the history of Georgia through two main phases, the hunter and gatherer bands and the agrarian phase, the author examines important events such as the breeding of naked hexaploid wheat, the domestication of the grapevine and the development of viticulture. By utilising this historic perspective it allows us to clearly see how traditional ecological knowledge has increased in sophistication during the long prehistory of Georgia, and most importantly how this type of knowledge underpins the social and economic progress of traditional societies, not only in Georgia, but throughout the world. This book will be of great relevance to interdisciplinary-minded scholars and students who have an interest in the relationships between nature and human society, including anthropologists, historians, biologists, ecologists, botanists, sociologists and ethnographers"--

Provides an overview of Native American philosophies, practices, and case studies and demonstrates how Traditional Ecological Knowledge provides insights into the sustainability movement.

Traditional Ecological Knowledge of Resource Management in Asia

How Indigenous Thinking Can Save the World

Determining the Relationship Between "economic Development," Traditional Knowledge and Natural Resource Management in the Context of the Nova Scotia Mi'kmaq

Indigenous Knowledge: Ecology, and Evolutionary Biology

Sacred Ecology

Lore

The American Indian Oral History Manual

Synthesizes the existing literature about traditional and local ecological knowledge relating to biodiversity (BD) in Pacific Northwest (PNW) local ecological knowledge (LEK) for BD conservation. Focuses on the ecological knowledge of three groups who inhabit the region: Native Amer. family forest owners, and commercial nontribe forest product harvesters.

Traditional ecological knowledge (TEK), or the knowledge of local people, has often been overlooked as a vital important source of information in natural resource management. This paper examines the ways in which TEK can be used to both improve management strategies and more fully involve resource users in management through integration of TEK and utilization of resource co-management regimes. The politics of subsistence use in Alaska and the potential for the use of TEK are discussed, and a case study involving the sex and age distribution of the subsistence harbor seal harvest in Alaska is presented as an example.

European colonialism has marginalised the "first peoples" in industrialised countries such as Australia and Canada. In remote regions, still the homes of large Aboriginal, Indian and Inuit populations, this legacy remains strong. Modernisation - the 'boom and bust' model of state and private development - and the partial and biased assistance provided by the state have eroded many communities through their disregard for socio-economic structures and the beliefs which underpin them. Third World in the First explores the past, present and future of these peoples, their treatment by the 'West' and the alternative strategies of development which might be available to them.

Drylands have been cradles to some of the world's greatest civilizations, and contemporary dryland communities feature rich and unique cultures. Dryland ecosystems support a surprising amount of biodiversity. Desertification, however, is a significant land degradation problem in the arid, semi-arid and dry sub-humid regions of the world. Deterioration of soil and plant cover has adversely affected 70% of the world's drylands as a result of extended droughts as well as mismanagement of cultivated lands. The situation is likely to worsen with high population growth rates and accompanying land-use conflicts. The contributors to The Future of Drylands - an international scientific conference held under the leadership of UNESCO - address these issues and offer practical solutions for combating desertification along with conserving and sustainably managing dryland ecosystems. Major themes include the conservation of dryland biological and cultural diversity and the human dryland interface. This volume documents how our improved understanding of drylands provides insight into the health and future prospects of these precious ecosystems that should help ensure that dryland communities enjoy a sustainable future.

President, Politics, and Practice in a Study of the Subsistence Harvest of Harbor Seals in Alaska

Toward a Sociology of Algorithms

Concepts and Cases

Microplastics in fisheries and aquaculture:

Capturing Traditional Environmental Knowledge

Biodiversity and Planetary Health Beyond Covid-19

Making Many Voices Heard

Traditional Ecological Knowledge (TEK), also called by other names including Indigenous Knowledge or Native Science, refers to the evolving knowledge acquired by indigenous and local peoples over hundreds or thousands of years through direct contact with the environment. This knowledge is specific to a location and includes the relationships between plants, animals, natural phenomena, landscapes and timing of events that are used for lifeways, including but not limited to hunting, fishing, trapping, agriculture, and forestry. TEK is an accumulating body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (human and non-human) with one another and with the environment. It encompasses the world view of indigenous people which includes ecology, spirituality, human and animal relationships, and more. This book discusses the importance and potential role of Traditional Ecological Knowledge in foreseeing and curbing future global pandemics.

This book aims to synthesize the state of the art on biodiversity knowledge exchange practices to understand where and how improvements can be made to close the knowledge-implementation gap in conservation science and advance this interdisciplinary topic. Bringing together the most prominent scholars and practitioners in the field, the book looks into the various sources used to produce biodiversity knowledge - from natural and social sciences to Traditional Ecological Knowledge and Citizen Science - as well as knowledge mobilization approaches to highlight the key ingredients that render successful conservation action at a global scale. By doing so, the book identified major current challenges and opportunities in the field, for different sectors that generate, mobilize, and use biodiversity knowledge (like academia, boundary organizations, practitioners, and policy-makers), to further develop cross-sectorial knowledge mobilization strategies and enhance evidence-informed decision-making processes globally.

In People of the Salwater, Charles R. Menzies explores the history of an ancient Tsimshian community, focusing on the people and their enduring place in the modern world. The Gitxa'na Nation has called the rugged north coast of British Columbia home for millennia, proudly maintaining its territory and traditional way of life. People of the Salwater first outlines the social and political relations that constitute Gitxa'na society. Although these traditionalist relations have undergone change, they have endured through colonialism and the emergence of the industrial capitalist economy. It is of fundamental importance to this society to link its past to its present in all spheres of life, from its understanding of its hereditary leaders to the continuity of its ancient ceremonies. Menzies then turns to a discussion of an economy based on natural-resource extraction by examining fisheries and their central importance to the Gitxa'na's cultural identity, and the fisheries to the Gitxa'na Nation economy. The book concludes by describing the group's place within cultural anthropology and the importance of its lifeways, traditions, and histories in nontraditional society today.

John Muir was an early proponent of a view we still hold today—that much of California was pristine, untouched wilderness before the arrival of Europeans. But as this groundbreaking book demonstrates, what Muir was really seeing when he admired the grand vistas of Yosemite and the gold and purple flowers carpeting the Central Valley were the fertile gardens of the Sierra Miwok and Yellow Yokuts Indians, modified and made productive by centuries of harvesting, tilling, sowing, pruning, and burning. Marvelously detailed and beautifully written, Tending the Wild is an unparalleled examination of Native American knowledge and uses of California's natural resources that reshapes our understanding of native cultures and shows how we might begin to use their knowledge in our own conservation efforts. M. Kat Anderson presents a wealth of information on native land management practices gleaned in part from interviews and correspondence with Native Americans who recall what their grandparents told them about how and when areas were burned, which plants were eaten and which were used for baskets, and how plants were tended. The complex picture that emerges from this and other historical source material depicts long perpetuated and anthropological and historical literature. We come to see California's indigenous people as active agents of environmental change and stewardship. Tending the Wild persuasively argues that this traditional ecological knowledge is essential if we are to successfully meet the challenge of living sustainably.

Native American Knowledge and the Management of California's Natural Resources

Why Are There Still Creationists?

Finding Balance

Indigenous knowledge for climate change assessment and adaptation

Traditional Ecological Knowledge in Georgia

Problems and Policies. Papers from the Biodiversity Programme Beijer International Institute of Ecological Economics Royal Swedish Academy of Sciences

This multidisciplinary book develops a synthesis of traditional ecological knowledge in the Caucasus region in Georgia - a hotspot of natural and cultural diversity. Traditional ecological knowledge connects the knowledge of natural phenomena with the culture of a given human society, and Georgia is an excellent case study for observing this knowledge. The Caucasus region in particular is notable for its natural and ethnocultural diversity and this book weaves together the disciplines of history, environment and ethnography to develop a synthesis of traditional ecological knowledge. Tracing the history of Georgia through two main phases, the hunter and gatherer bands and the agrarian phase, the author examines important events such as the breeding of naked hexaploid wheat, the domestication of the grapevine and the development of viticulture. By utilising this historic perspective it allows us to clearly see how traditional ecological knowledge has increased in sophistication during the long prehistory of Georgia, and most importantly how this type of knowledge underpins the social and economic progress of traditional societies, not only in Georgia, but throughout the world. This book will be of great relevance to interdisciplinary-minded scholars and students who have an interest in the relationships between nature and human society, including anthropologists, historians, biologists, ecologists, botanists, sociologists and ethnographers.

This book examines the process of collecting traditional environmental knowledge while using a "participatory action" or "community-based" approach. It looks at the problems associated with documenting traditional knowledge - problems that are shared by researchers around the world - and it explores some of the means by which traditional knowledge can be integrated with Western science to improve methods of natural resource management. Includes the Dene of the Mackenzie Valley, Northwest Territories, and the Inuit of Sanikiluaq, Belcher Islands.

Traditional Ecological Knowledge and Natural Resource Management examines how traditional ecological knowledge (TEK) is taught and practiced today among Native communities. Of special interest is the complex relationship between indigenous ecological practices and other ways of interacting with the environment, particularly regional and national programs of natural resource management. Focusing primarily on the northwest coast of North America, scholars look at the challenges and opportunities confronting the local practice of indigenous ecological knowledge in a range of communities, including the Tsimshian, the Nisga'a, the Tlingit, the Giksan, the Kwagult, the Sto'lo, and the northern Dene in the Yukon. The experts consider how traditional knowledge is taught and learned and address the cultural importance of different subsistence practices using natural elements such as seaweed (Gitga'a), pine mushrooms (Tsimshian), and salmon (Tlingit). Several contributors discuss the extent to which national and regional programs of resource management need to include models of TEK in their planning and execution. This volume highlights the different ways of seeing and engaging with the natural world and underscores the need to acknowledge and honor the ways that indigenous peoples have done so for generations.

How do we talk about the environment? Does this communication reveal and construct meaning? Is the environment expressed and foregrounded in the new landscape of digital media? The Environment in the Age of the Internet is an interdisciplinary collection that draws together research and answers from media and communication studies, social sciences, modern history, and folklore studies. Edited by Heike Graf, its focus is on the communicative approaches taken by different groups to ecological issues, shedding light on how these groups tell their distinctive stories of "the environment". This book draws on case studies from around the world and focuses on activists of radically different kinds: protesters against pulp mills in South America, resistance to mining in the S åmi region of Sweden, the struggles of indigenous peoples from the Arctic to the Amazon, gardening bloggers in northern Europe, and neo-Nazi environmentalists in Germany. Each case is examined in relation to its multifaceted media coverage, mainstream and digital, professional and amateur. Stories are told within a context; examining the "what" and "how" of these environmental stories demonstrates how contexts determine communication, and how communication raises and shapes awareness. These issues have never been more urgent, this work never more timely. The Environment in the Age of the Internet is essential reading for everyone interested in how humans relate to their environment in the digital age.

A Short History of the Caucasus

Negotiating Knowledge, Shifting Access

The Future of Drylands

People of the Salwater

Traditional Ecological Knowledge and Global Pandemics

Tending the Wild

Interdisciplinary Evidence Transfer Across Sectors and Spatiotemporal Scales

This book examines the importance of Traditional Ecological Knowledge (TEK) and how it can provide models for a time-tested form of sustainability needed in the world today. The essays, written by a team of scholars from diverse disciplinary backgrounds, explore TEK through compelling cases of environmental sustainability from multiple tribal and geographic locations in North America and beyond. Addressing the philosophical issues concerning indigenous and ecological knowledge production and maintenance, they focus on how environmental values and ethics are applied to the uses of land. Grounded in an understanding of the profound relationship between biological and cultural diversity, this book defines, interrogates, and problematizes, the many definitions of traditional ecological knowledge and sustainability. It includes a holistic and broad disciplinary approach to sustainability, including language, art, and ceremony, as critical ways to maintain healthy human-environment relations.

We commonly think of society as made of and by humans, but with the proliferation of machine learning and AI technologies, this is clearly no longer the case. Billions of automated systems tacitly contribute to the social construction of reality by drawing algorithmic distinctions between the visible and the invisible, the relevant and the irrelevant, the likely and the unlikely - on and beyond platforms. Drawing on the work of Pierre Bourdieu, this book develops an original sociology of algorithms as social agents, actively participating in social life. Through a wide range of examples, Massimo Airoidi shows how society shapes algorithmic code, and how this culture in the code guides the practical behaviour of the code in the culture, shaping information technology, and to anyone interested in the growing role of algorithms and AI in our social and cultural life.

Cajete examines the multiple levels of meaning that inform Native astronomy, cosmology, psychology, agriculture, and the healing arts. Unlike the western scientific method, native thinking does not isolate an object or phenomenon in order to understand it, but perceives it in terms of relationship. An understanding of the relationships that bind together natural forces and all forms of life has been fundamental to the ability of indigenous peoples to live for millennia in spiritual and physical harmony with the land. It is clear that the first peoples offer perspectives that can help us work toward solutions at this time of global environmental crisis.

Indigenous ways of understanding and interacting with the natural world are characterized as Traditional Ecological Knowledge (TEK), which derives from emphasizing relationships and connections among species. This book examines TEK and its strengths in relation to Western ecological knowledge and evolutionary philosophy. Pierotti takes a look at the scientific basis of this approach, focusing on different concepts of communities and connections among living entities, the importance of understanding the meaning of relatedness in both spiritual and biological creation, and a careful comparison with evolutionary ecology. The text examines the themes and principles informing this knowledge, and offers a look at the complexities of conducting research from an indigenous perspective.

Third World in the First

Views of Nature and the Environment in Non-Western Cultures

The Traditional Ecological Knowledge of the Solega

Development and Indigenous Peoples

A Linguistic Perspective

Knowing our lands and resources

An Ethnography of Git Lax M'oon

Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures consists of about 25 essays dealing with the environmental knowledge and beliefs of cultures outside of the United States and Europe. In addition to articles surveying Islamic, Chinese, Native American, Aboriginal Australian, Indian, Thai, and Andean views of nature and the environment, among others, the book includes essays on Environmentalism and Images of the Other, Traditional Ecological Knowledge, Worldviews and Ecology, Rethinking the Western/non-Western Divide, and Landscape, Nature, and Culture. The essays address the connections between nature and culture and relate the environmental practices to the cultures which produced them. Each essay contains an extensive bibliography. Because the geographic range is global, the book fills a gap in both environmental history and in cultural studies. It should find a place on the bookshelves of advanced undergraduate students, graduate students, and scholars, as well as in libraries serving those groups.

Indigenous societies discuss the importance of Mother Earth for their well-being and many are working to regain control of their lands and waters and how they are used. Critically, many state that land access strengthens culture and traditional (ecological) knowledge. In this research I tried to determine if the reality reflects the rhetoric, looking particularly at how the concepts of economic development and traditional knowledge interact with each other, and impact Indigenous resource management. The case study focused on the Nova Scotia Mi'kmaq, examining the process of management implementation at a macro level. Sixteen semi-structured interviews took place in nine of thirteen communities. The results illustrated that economic development is necessary for Mi'kmaq sustainability and community sustenance, but also economic development is a needed political tool to gain power with the state. Further, traditional knowledge is connected to land management. With the loss of this knowledge due to colonialism and a greater influence of mainstream western liberal thought, respect for the land is reduced and this impacts Indigenous resource management practices. These factors also negatively impact relations between individuals and within the community as a whole. For two (Mi'kmaq) sustainability, resource management strategies should be based on Mi'kmaq values and practices and be wary of capitalist tendencies.

An overview of the occurrence and effects of microplastics on aquatic organisms, with recommendations regarding seafood safety and security, environmental risk assessment approaches and targeted monitoring of microplastics in the environment.

Traditional Ecological Knowledge and Natural Resource Management U of Nebraska Press

The Impact of Integrating Traditional Ecological Knowledge in Summer Camps on Middle School Students' Understanding of the Nature of Science

Machine Habitus

