

Indigenous Ecological Knowledge And Western Science

Analysis and case studies show that including different orientations toward the natural world makes for more effective scientific practice and science education. The answers to scientific questions depend on who's asking, because the questions asked and the answers sought reflect the cultural values and orientations of the questioner. These values and orientations are most often those of Western science. In *Who's Asking?*, Douglas Medin and Megan Bang argue that despite the widely held view that science is objective, value-neutral, and acultural, scientists do not shed their cultures at the laboratory or classroom door; their practices reflect their values, belief systems, and worldviews. Medin and Bang argue further that scientist diversity—the participation of researchers and educators with different cultural orientations—provides new perspectives and leads to more effective science and better science education. Medin and Bang compare Native American and European American orientations toward the natural world and apply these findings to science education. The European American model, they find, sees humans as separated from nature; the Native American model sees humans as part of a natural ecosystem. Medin and Bang then report on the development of ecologically oriented and community-based science education programs on the Menominee reservation in Wisconsin and at the American Indian Center of Chicago. Medin and Bang's novel argument for scientist diversity also has important implications for questions of minority underrepresentation in science.

Traditional Ecological Knowledge: Concepts and cases

Indigenous Methodologies is a groundbreaking text. Since its original publication in 2009, it has become the most trusted guide used in the study of Indigenous methodologies and has been adopted in university courses around the world. It provides a conceptual framework for implementing Indigenous methodologies and serves as a useful entry point for those wishing to learn more broadly about Indigenous research. The second edition incorporates new literature along with substantial updates, including a thorough discussion of Indigenous theory and analysis, new chapters on community partnership and capacity building, an added focus on oracy and other forms of knowledge dissemination, and a renewed call to decolonize the academy. The second edition also includes discussion questions to enhance classroom interaction with the text. In a field that continues to grow and evolve, and as universities and researchers strive to learn and apply Indigenous-informed research, this important new edition introduces readers to the principles and practices of Indigenous methodologies.

Indigenous Knowledge, Ecology, and Evolutionary BiologyRoutledge

This guidebook zeros in on what indigenous knowledge can contribute to a sustainable development strategy that accounts for the potential of the local environment and the experience and wisdom of the indigenous population. Through an extensive review of field examples as well as current theory and practice, it provides a succinct yet comprehensive review of indigenous knowledge research and assessment. Working with Indigenous Knowledge will contribute to the improved design, delivery, monitoring, and evaluation of any program of research and will appeal to both the seasoned development professional as well as the novice or student just beginning a research career.

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.

Originally published in the Italian, *Constraints and Possibilities* has caused a considerable stir in Europe and has already been translated into several languages. In what noted cyberneticist Heinz von Foerster called a stroke of genius, Ceruti applies a new perspective to our understanding of evolution, and startlingly outlines how the evolution of our knowledge and our knowledge of evolution have in fact been mirror images of each other. Expanding on the intellectual tradition of Gregory Bateson, Ervin Laszlo, Stephen Jay Gould, and Niles Eldredge, Ceruti's work is a testament to the paradigm shift occurring in science today. Indispensable reading for anyone interested in the evolution of our conception of knowledge.

Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place. Our book is a compilation of the work of experienced educational researchers and practitioners, all of whom currently work in educational settings across North America. Contributors bring to this discussion, an enriched view of diverse ecological perspectives regarding when and how contemporary environmental and Indigenous curriculum figures into the experiences of curricular theories and practices. This work brings together theorists that inform a cultural ecological analysis of the environmental crisis by exploring the ways in which language informs ways of knowing and being as they outline how metaphor plays a major role in human relationships with natural and reconstructed environments. This book will be of interest to educational researchers and practitioners who will find the text important for envisioning education as an endeavour that situates learning in relation to and informed by an Indigenous Environmental Studies and Eco-justice Education frameworks. This integrated collection of theory and practice of environmental and Indigenous education is an essential tool for researchers, graduate and undergraduate students in faculties of education, environmental studies, social studies, multicultural education, curriculum theory and methods, global and comparative education, and women's studies. Moreover, this work documents methods of developing ways of implementing Indigenous and Environmental Studies in classrooms and local communities through a framework that espouses an eco-ethical consciousness. The proposed book is unique in that it offers a wide variety of perspectives, inviting the reader to engage in a broader conversation about the multiple dimensions of the relationship between ecology, language, culture, and education in relation to the cultural roots of the environmental crisis that brings into focus the local and global commons, language and identity, and environmental justice through pedagogical approaches by faculty across North America who are actively teaching and researching in this burgeoning field.

From a variety of methodological perspectives, contributors to *Living on the Land* explore the nature and scope of Indigenous women's knowledge, its rootedness in relationships, both human and spiritual, and its inseparability from land and landscape. The authors discuss the integral role of women as stewards of the land and governors of the community and points to a distinctive set of challenges and possibilities for Indigenous women and their communities.

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.

Using close readings and thematic studies of contemporary science fiction and postcolonial theory, ranging from discussions of Japanese and Canadian science fiction to a deconstruction of race and (post)colonialism in *World of Warcraft*, This book is the first comprehensive study of the complex and developing relationship between the two areas.

This volume discusses major areas of primary concern for the understanding of the complexity associated with ecological trace element research. These include sources and fates of trace elements; analytical techniques; and the distribution of trace elements in biota and soil and sediment reservoirs. Case studies, field work and laboratory studies intensively discussed in this volume are useful to enhance our knowledge about processes related to the biological response of trace metal stress under realistic environmental conditions.

"Rethinking Intercultural Approaches to Indigenous Environmental Education and Research" arose from a physical and philosophical journey that critically considered the relationship between Western, Indigenous, and other culturally rooted ecological knowledge systems and philosophies. This book shares two related studies that explored the life histories, cultural, and ecological identities and pedagogical experiences of Indigenous, non-Indigenous, and recently arrived educators and learners from across Canada. A variety of socio-ecological concepts including bricolage, metissage, Two-Eyed Seeing, and the Third Space are employed to (re-) frame discussions of historical and contemporary understandings of interpretive and Indigenous research methodologies, Metis cultures and identities, Canadian ecological identity, intercultural science and environmental education, wicked problems, contemporary disputes over land and natural resource management, and related activism."

The first concerted critical examination of the uses and abuses of indigenous knowledge. The contributors focus on a series of interrelated issues in their interrogation of indigenous knowledge and its specific applications within the localised contexts of particular Asian societies and regional cultures. In particular they explore the problems of translation and mistranslation in the local-global transference of traditional practices and representations of resources.

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.

This book discusses the vital importance of including indigenous knowledges in the sustainable development agenda. In the wake of colonialism and imperialism, dialogue between indigenous knowledges and Western epistemology has broken down time and again. However, in recent decades the broader indigenous struggle for rights and recognition has led to a better understanding of indigenous knowledges, and in 2015 the Sustainable Development Goals (SDGs) outlined the importance of indigenous engagement in contributing to the implementation of the agenda. Drawing on experiences and field work from Africa, Asia, Latin America and Europe, *Indigenous Knowledges and the Sustainable Development Agenda* brings together authors who explore social, educational, institutional and ecological sustainability in relation to indigenous knowledges. In doing so, this book provides a comprehensive understanding of the concept of "sustainability", at both national and international levels, from a range of diverse perspectives. As the decolonizing debate gathers pace within mainstream academic discourse, this book offers an important contribution to scholars across development studies, environmental studies, education, and political ecology.

Of late, religion seems to be everywhere, suffusing U.S. politics and popular culture and acting as both a unifying and a divisive force. This collection of manifestos, Supreme Court decisions, congressional testimonies, speeches, articles, book excerpts, pastoral letters, interviews, song lyrics, memoirs, and poems reflects the vitality, diversity, and changing nature of religious belief and practice in American public and private life over the last half century. Encompassing a range of perspectives, this book illustrates the ways in which individuals from all along the religious and political spectrum have engaged religion and viewed it as a crucial aspect of society. The anthology begins with documents that reflect the close relationship of religion, especially mainline Protestantism, to essential ideas undergirding Cold War America. Covering both the center and the margins of American religious life, this volume devotes extended attention to how issues of politics, race, gender, and sexuality have influenced the religious mainstream. A series of documents reflects the role of religion and theology in the civil rights, feminist, and gay rights movements as well as in conservative responses. Issues regarding religion and contemporary American culture are explored in documents about the rise of the evangelical movement and the religious right; the impact of "new" (post-1965) immigrant communities on the religious landscape; the popularity of alternative, New Age, and non-Western beliefs; and the relationship between religion and popular culture. The editors conclude with selections exploring major themes of American religious life at the millennium, including both conservative and New Age millennialism, as well as excerpts that speculate on the future of religion in the United States. The documents are grouped by theme into nine chapters and arranged chronologically therein. Each chapter features an extensive introduction providing context for and analysis of the critical issues raised by the primary sources. 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.

In a world now filled with more people who are overweight than underweight, public health and medical perspectives paint obesity as a catastrophic epidemic that threatens to overwhelm health systems and undermine life expectancies globally. In many societies, being obese also creates profound personal suffering because it is so culturally stigmatized. Yet despite loud messages about the health and social costs of being obese, weight gain is a seemingly universal aspect of the modern human condition. Grounded in a holistic anthropological approach and using a range of ethnographic and ecological case studies, *Obesity* shows that the human tendency to become and stay fat makes perfect sense in terms of evolved human inclinations and the physical and social realities of modern life. Drawing on her own fieldwork in the rural United States, Mexico, and the Pacific Islands over the last two decades, Alexandra A. Brewis addresses such critical questions as why obesity is defined as a problem and why some groups are so much more at risk than others. She suggests innovative ways that anthropology and other social sciences can use community-based research to address the serious public health and social justice concerns provoked by the global spread of obesity.

While there is talk of the Fourth Industrial Revolution, old and new challenges bedevil the world – climate change, nutrition, and health poverty being at the top of the list. In seeking solutions to these and other problems which afflict the modern era, it is worthwhile to look into our collective past, to the traditions and knowledges of our ancestors. Such knowledge continues to exist in many parts of the world, though now marginalized by homogenous, Eurocentric ontology and epistemology. This book presents a compilation of reviews, case studies, and primary research attempting to locate the utility of traditional and Indigenous Knowledges in an increasingly complex world. It assembles chapter authors from across the world to tackle topics ranging from traditional knowledge-based innovations and commercialization, traditional medicine systems as practiced around the world, ethnoveterinary practices, and food innovation to traditional governance and leadership systems, among others. This book is an important resource for policymakers; scholars and researchers of cultural studies, leadership, governance, ethnobotany, anthropology, plant genetic resources and technology innovation; and readers interested in the history of knowledge and culture, as well as cultural activists and political scientists. Features: Unique combination of social science and anthropological aspects with natural science perspectives Includes summaries aimed at policymakers to immediately see what would be relevant to their work Combines case studies illuminating important lessons learned with reviews and primary data Multidisciplinary in the scope of the topics tackled and assemblage of contributors Global footprint with contributions from Africa, Europe, North America, Asia, and the West Indies David R. Katerere, Department of Pharmaceutical Sciences, Tshwane University of Technology, South Africa Wendy Applequist, William L. Brown Center, Missouri Botanical Garden, St Louis, Missouri Oluwaseyi M. Aboyade,

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Following the removal of the gray whale from the Endangered Species list in 1994, the Makah tribe of northwest Washington State announced that they would revive their whale hunts; their relatives, the Nuu-chah-nulth Nation of British Columbia, shortly followed suit. Neither tribe had exercised their right to whale - in the case of the Makah, a right affirmed in their 1855 treaty with the federal government - since the gray whale had been hunted nearly to extinction by commercial whalers in the 1920s. The Makah whale hunt of 1999 was an event of international significance, connected to the worldwide struggle for aboriginal sovereignty and to the broader discourses of environmental sustainability, treaty rights, human rights, and animal rights. It was met with enthusiastic support and vehement opposition. As a member of the Nuu-chah-nulth Nation, Charlotte Cote offers a valuable perspective on the issues surrounding indigenous whaling, past and present. Whaling served important social, economic, and ritual functions that have been at the core of Makah and Nuu-chah-nulth societies throughout their histories. Even as Native societies faced disease epidemics and federal policies that undermined their cultures, they remained connected to their traditions. The revival of whaling has implications for the physical, mental, and spiritual health of these Native communities today, Cote asserts. Whaling, she says, defines who we are as a people. Her analysis includes major Native studies and contemporary Native rights issues, and addresses environmentalism, animal rights activism, anti-treaty conservatism, and the public's expectations about what it means to be Indian. These thoughtful critiques are intertwined with the author's personal reflections, family stories, and information from indigenous, anthropological, and historical sources to provide a bridge between cultures.

Indigenous Knowledge provides all educators, especially indigenous educators, with theoretical tools for critical reflection and interrogation of their own and others' preconceptions. The book challenges our conception of knowledge as a tool in anti-discrimination and anti-repression discourse with profound educational consequences. As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and animals are our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowledge together to take us on "a journey that is every bit as mythic as it is scientific, as sacred as it is historical, as clever as it is wise" (Elizabeth Gilbert). Drawing on her life as an indigenous scientist, and as a woman, Kimmerer shows how other living beings—asters and goldenrod, strawberries and squash, salamanders, algae, and sweetgrass—offer us gifts and lessons, even if we've forgotten how to hear their voices. In reflections that range from the creation of Turtle Island to the forces that threaten its flourishing today, she circles toward a central argument: that the awakening of ecological consciousness requires the acknowledgment and celebration of our reciprocal relationship with the rest of the living world. For only when we can hear the languages of other beings will we be capable of understanding the generosity of the earth, and learn to give our own gifts in return. In recent years, the field of study variously called local, indigenous or traditional environmental knowledge (TEK) has experienced a crisis brought about by the

questioning of some of its basic assumptions. This has included reassessing notions that scientific methods can accurately elicit and describe TEK or that incorporating it into development projects will improve the physical, social or economic well-being of marginalized peoples. The contributors to this volume argue that to accurately and appropriately describe TEK, the historical and political forces that have shaped it, as well as people's day-to-day engagement with the landscape around them must be taken into account. TEK thus emerges, not as an easily translatable tool for development experts, but as a rich and complex element of contemporary lives that should be defined and managed by indigenous and local peoples themselves.

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 Valley 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 basketry, and how plants were tended. The complex picture that emerges from this and other historical source material dispels the hunter-gatherer stereotype long perpetuated in 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.

This paper synthesizes the existing literature about traditional and local ecological knowledge relating to biodiversity in Pacific Northwest forests in order to assess what is needed to apply this knowledge to forest biodiversity conservation efforts. We address four topics: (1) views and values people have relating to biodiversity, (2) the resource use and management practices of local forest users and their effects on biodiversity, (3) methods and models for integrating traditional and local ecological knowledge into biodiversity conservation on public and private lands, and (4) challenges to applying traditional and local ecological knowledge for biodiversity conservation. We focus on the ecological knowledge of three groups who inhabit the region: American Indians, family forest owners, and commercial nontimber forest product (NTFP) harvesters. Integrating traditional and local ecological knowledge into forest biodiversity conservation is most likely to be successful if the knowledge holders are directly engaged with forest managers and western scientists in on-the-ground projects in which interaction and knowledge sharing occur. Three things important to the success of such efforts are understanding the communication styles of knowledge holders, establishing a foundation of trust to work from, and identifying mutual benefits from knowledge sharing that create an incentive to collaborate for biodiversity conservation. Although several promising models exist for how to integrate traditional and local ecological knowledge into forest management, a number of social, economic, and policy constraints have prevented this knowledge from flourishing and being applied. These constraints should be addressed alongside any strategy for knowledge integration.

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 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 Gitksan, 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.

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. Discover how conservation can be made more effective through strengthening links between science research, policy and practice. This title is also available as Open Access on Cambridge Core.

This unique resource explores the unique environment of the Arctic, as well as the traditional Inuit value of environmental stewardship. It introduces and explores the subject of ecology and environmental issues from a Northern perspective. Ecological concepts such as trophic levels, symbiosis, population dynamics, biomes, and more are explained using Arctic examples. Throughout the book, Arctic case studies are presented to reinforce the concepts and issues discussed. This text combines the experience of field ecologists, Nunavut Arctic College faculty, and Northern science educators to create a culturally relevant publication focused on the Arctic environment and Northern issues. Arctic Ecology and Environmental Stewardship supports the teaching of ecological studies, environmental issues, science, and critical thinking skills.

This volume provides an overview of key themes in Indigenous Environmental Knowledge (IEK) and anchors them with brief but well-grounded empirical case studies of relevance for each of these themes, drawn from bioculturally diverse areas around the world. It provides an incisive, cutting-edge overview of the conceptual and philosophical issues, while providing constructive examples of how IEK studies have been implemented to beneficial effect in ecological restoration, stewardship, and governance schemes. Collectively, the chapters in the Routledge Handbook of Indigenous Environmental Knowledge cover Indigenous Knowledge not only in a wide range of cultures and livelihood contexts, but also in a wide range of environments, including drylands, savannah grassland, tropical forests, mountain landscapes, temperate and boreal forests, Pacific and Indian Ocean islands, and coastal environments. The chapters discuss the complexities and nuances of Indigenous cosmologies and ethno-metaphysics and the treatment and incorporation of IEK in local, national, and international environmental policies. Taken together, the chapters in this volume make a strong case for the potential of Indigenous Knowledge in addressing today's local and global environmental

challenges, especially when approached from a perspective of appreciative inquiry, using cross-cultural methods and ethical, collaborative approaches which limit bias and inappropriate extraction of IEK. The book is a guide for graduate and advanced undergraduate teaching, and a key reference for academics in development studies, environmental studies, geography, anthropology, and beyond, as well as anyone with an interest in Indigenous Environmental Knowledge.

An African proverb states that when a knowledgeable old person dies, a whole library disappears. In that light, this book presents knowledge that is new or has not been readily available until now because it has not previously been captured or reported by indigenous people. Indigenous knowledge that embraces ornithology takes in whole social dimensions that are inter-linked with environmental ethos, conservation and management for sustainability. In contrast, western approaches have tended to reduce knowledge to elemental and material references. This book also looks at the significance of ind.

"A masterful study. . . . It does for ecological history what the writings of Marx and Engels did for the study of class relations and social production."—Michael Adas, Rutgers University

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. This book demonstrates 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.

The world faces a 'perfect storm' of social and ecological stresses, including climate change, habitat loss, resource degradation and social, economic and cultural change. In order to cope with these, communities are struggling to transition to sustainable ways of living that improve well-being and increase resilience. This book demonstrates how communities in both developed and developing countries are already taking action to maintain or build resilient and sustainable lifestyles. These communities, here designated as 'Ecocultures', are exemplars of the art and science of sustainable living. Though they form a diverse group, they organise themselves around several common organising principles including an ethic of care for nature, a respect for community, high ecological knowledge, and a desire to maintain and improve personal and social wellbeing. Case studies from both developed and developing countries including Australia, Brazil, Finland, Greenland, India, Indonesia, South Africa, UK and USA, show how, based on these principles, communities have been able to increase social,

ecological and personal wellbeing and resilience. They also address how other more mainstream communities are beginning to transition to more sustainable, resilient alternatives. Some examples also illustrate the decline of ecocultures in the face of economic pressures, globalisation and climate change. Theoretical chapters examine the barriers and bridges to wider application of these examples. Overall, the volume describes how ecocultures can provide the global community with important lessons for a wider transition to sustainability and will show how we can redefine our personal and collective futures around these principles.

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