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Indigenous knowledge highlights the need for higher levels of coexistence between people and their natural environments.

Indigenous Environmental Knowledge and Its Transformations ...

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In: Roy Ellen, Peter Parkes, Alan Bicker, eds., Indigenous environmental knowledge and its transformations. Amsterdam: Harwood Academic Publishers, pp. 213-251. Departing from his study of the indigenous knowledge system of smallholder cultivators of para rubber in Kalimantan, the author considers two different views of indigenous knowledge.

Indigenous environmental knowledge and its transformations ...

Abstract. The indigenous knowledge systems are a significant resource which would contribute to the increased efficiency, effectiveness and sustainability in environmental conservation among rural communities of developing countries in particular. They form the basis for community-level decision making in areas pertaining to food security, human and animal health, education and more important in natural resource management.

Role of indigenous knowledge systems in the conservation ...

Indigenous knowledge, also known as Traditional Ecological Knowledge (TEK), is essentially the cumulative body of knowledge associated with ecological relationships, which is handed down through...

How Indigenous knowledge advances modern science and ...

Indigenous Environmental Knowledge and its Transformations: Critical Anthropological Perspectives. Edited by Roy Ellen, Peter Parkes, and Alan Bicker. Reading, UK: Harwood Academic Publishers, xii, 356 pp. \$60.00 (cloth); \$25.00 (paper). - Volume 60 Issue 4 - Arun Agrawal

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Indigenous rights to self-determination, well-being, traditional knowledge, and a healthy environment—as articulated in the UN Declaration on the Rights of Indigenous Peoples —have also been...

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Indigenous Environmental Knowledge and Its Transformations ...

She says that while representation is low in academia, Indigenous knowledge is incredibly important in environmental education in particular because Indigenous people live so close to the land. Through experience passed down from generation to generation, they have thousands of years of knowledge related to hunting, gathering and observing changes in the landscape.

Indigenous Educators Bridge Native and Western Science in ...

Pris: 1449 kr. Inbunden, 2000. Skickas inom 10-15 vardagar. Köp Indigenous Environmental Knowledge and its Transformations av Alan Bicker, Roy Ellen, Peter Parkes på Bokus.com.

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.

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.

This book examines comprehensively for the first time, the scope and accuracy of indigenous environmental knowledge. It shows that in some spheres, including agriculture, house design, fuel and water manipulation, the high reputation of local observers is well deserved and often sufficiently insightful to warrant wider imitation. However it also reveals that in certain matters, notably some aspects of health care and wild-species population management, local knowledge systems are conspicuously unsound. Not all the difficulties are of the communities own making, some stem from external factors outside their control. However in either case, remedial measures can be suggested and this book describes, especially for the benefit of practitioners, what steps might be taken in rural communities to improve the quality of life. The possibility of useful transfers of information from local settings to Western ones is not ignored and forms the subject of the book 's final chapter.

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

Indigenous knowledge has become a catchphrase in global struggles for environmental justice. Yet indigenous knowledges are often viewed, incorrectly, as pure and primordial cultural artifacts. This collection draws from African and North American cases to argue that the forms of knowledge identified as "indigenous" resulted from strategies to control environmental resources during and after colonial encounters. At times indigenous knowledges represented a "middle ground" of intellectual exchanges between colonizers and colonized; elsewhere, indigenous knowledges were defined through conflict and struggle. The authors demonstrate how people claimed that their hybrid forms of knowledge were communal, religious, and traditional, as opposed to individualist, secular, and scientific, which they associated with European colonialism. *Indigenous Knowledge and the Environment* offers comparative and transnational insights that disturb romantic views of unchanging indigenous knowledges in harmony with the environment. The result is a book that informs and complicates how indigenous knowledges can and should relate to environmental policy-making. Contributors: David Bernstein, Derick Fay, Andrew H. Fisher, Karen Flint, David M. Gordon, Paul Kelton, Shepard Krech III, Joshua Reid, Parker Shipton, Lance van Sittert, Jacob Tropp, James L. A. Webb, Jr., Marsha Weisiger

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.

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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.

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