

1) How do our connections (or lack of connections) to our physical environment affect our ~~worldviews~~? wellbeing?

- we think it's better to be connected (?)

2) To what degree is the history of colonialization important in research in indigenous communities undertaken by various disciplines? ~~§~~ Do we have different expectations for different disciplines?

3) Where do you draw the line for cultural accommodation in research?

- What are the key concepts that unite each of the readings?
- How does one's different worldview affect one's framework for gathering and using TEK?
- Discuss social evolutionary theory as it relates to local ecological knowledge and traditional economies.

POLICY - how to develop policy sensitive to tek?
- how to integrate it effectively / for effective practice?
- effect on community wellbeing?
↳ an imposition?

→ ~~How~~ are there examples of people reversing consumerist hegemony?

↳ is this based on tradition or "newer" innovations? ↻

→ How do you balance engagement in western & traditional practices?

- goal: resistance of forces that have interrupted/affected cultural politics?

→ policy made by government: how can it deal with tek as resistance?

→ tek as model of resistance (of industrial consumerism, mass processes)
↳ or a different mode of engagement, like a compromise or a synthesis.

↳ do we read resistance into this?

- depends who/where - not always clearly articulated.
- in practice vs. in ideology.

→ Accommodation, resistance, acceptance.

→ idea of ^{practice of} indigeneity → to force an issue; to resist; to play upon powerful image of "the Indian"

→ Right to continuity of practice; changing our definition of "gameful employment" to include hunting, fishing, etc

QUESTIONS!

① How do we (as ^{hypothetical} policy-makers, or anthropologists) understand or stay open to facilitating other options

↳ to emergent, new or traditional ways of living... ie how do we avoid the traps of the past / getting caught up in dichotomy.

↳ ie. participating in large-scale resource extraction, or more traditional means like hunting

1) How does the position of the researcher shape place~~centric~~ based research?

- cultural assumptions frame understandings & representations
- self awareness / reflection
- commitment and responsibility
- building collaborative research relations (respect, reciprocity)
- mitigation of negative impacts

2. What are some suggestions for how TEK ^{& TEK research} can contribute to resource management and [↑] political change.

- education for native & non-native students
- paradigm shift in conservation, change in ethic

↳ TEK is not just technological shift, but about social relations.

- building co-capacity
- identify land ownership & accessibility
- respect for other ways of knowing
- depends on how you see TEK

Q3) Can models be generalised from current TEK of certain areas that are applicable to other localities (e.g. for sustainability projects)? What are the advantages or disadvantages of such an endeavour?

→ Yes but details will be lost. The beauty of TEK lies in it being locality specific and it will lose some integrity in the process of model development.

e.g. Fishing article (not exact fishing technique but general principles e.g. not taking what not yours).

Advantages ① allows a ready-made framework that can be built upon and made relevant.
② Cost, time.

Disadvantages ① Conforms to western form of interpretation
② loses details ③ knowledge tends to be time & culturally relevant - how can you take it out of context?

①

What are some ways in which a predominantly non-indigenous population can come ~~to~~ not only ^{to} appreciate TEK but elevate it as equal in value to western scientific ways of knowing in Canada? Is this even possible?? Beneficial ~~to~~ try?

- Providing more indigenous views in the ^{entire} education system and political institutions
ex. Smiley
- Knowledge of FN out of university has to be valued as equal
- FN people themselves have to be viewed as equal in society!
- TEK is not a new field - has had 1000s of years to develop
→ training

②

How does ~~recent~~ knowledge of plant cultivation by First Nations change our perception of "wilderness"? How could this change ~~the~~ ^{land} management of protected areas? especially

- "Wilderness" is not necessarily untouched by human influence.
- Humans have been a part of the functioning ecosystem rather than separate from it.
- There is a myth that protected areas have been preserving wilderness in the form it has been in since time immemorial, ~~but~~ but if plant cultivation no longer exists it has changed the ecosystem already.
- Traditional plant cultivation should be considered in protected areas - at least not prohibited.

1. How might it seem contradictory that agriculture is used to define social complexity and that groups were understood to make a quick transition from hunter-gatherers to agricultural societies?
2. Through time, from the time of contact, what are examples of different power relationships?
→ Are there ways to overcome them?
3. If the First Nations in BC had more involvement in resource management, do you feel more sustainable management would result?

or

What are the common threads between local management with the First Nations of BC and the Peruvian fishers?

① How are you, as a student, going to turn your work into a process, instead of a thing?

→ difficult in this institution (usc) / realm of academia as results are required

→ collaboration w/ communities is essential

→ effort not to focus on yourself but to share & reciprocate

→ important to ask questions of yourself / your work.

② Should we make the effort to 'preserve' LEE a more inclusive process? If so, how can we achieve this?

→ idea of preservation as stagnant

→ isolation, segregation of types of understanding

→ definition of local needs to be expanded?

→ should not romanticise indigenous cultures or their relationships w/ their environment

→ our ecology is something we share