

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability. Edited by Melissa K. Nelson and Dan Schilling.

**Permalink**

<https://escholarship.org/uc/item/7401h3vf>

**Journal**

American Indian Culture and Research Journal , 43(2)

**ISSN**

0161-6463

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**Publication Date**

2019-03-01

**DOI**

10.17953/0161-6463-43.2.157

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and attempting to create transformational change, and for Indigenous communities who through reading may realize that they already practice tools of futurity. Harjo's work reminds us of the radical potentials and possibilities found in Indigenous ways of knowing and our responsibility to enact futurity.

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**Traditional Ecological Knowledge: Learning from Indigenous Practices for Environmental Sustainability.** Edited by Melissa K. Nelson and Dan Schilling. New York, NY: Cambridge University Press, 2018. 276 pages. Ebook \$140.00; Hardback \$105.00

This book is both masterfully edited and written, with the texture of a dialogue among the authors. Many are word warriors known for tracing a path to greater understanding, embracing, and mobilizing of traditional ecological knowledge (TEK) to reclaim our good relationships with our generous Earth. As the chapters progress, the authors' conversation establishes a foundational acquaintance with the topic, growing from essentials of reclaiming TEK as a lifeway to opening up deep, more interstitial spaces of related information. Each of the authors is acclaimed for their thoughtful and prolific work on TEK, but editors Melissa K. Nelson and Dan Schilling have also selected and encouraged the all-star team of this anthology to present their best and most encompassing work. TEK's core components are revealed and beautifully articulated for newcomers, but also explored in deeper directions that would push a scholar with expertise in the field.

In the first few chapters, Gregory Cajete and Robin Wall Kimmerer both remind readers that the landscape is composed of gifts and we must keep our perceptions open to receiving them through gratitude. Wall Kimmerer discusses how, like humans, plants and animals must be able to contribute their unique gifts in order to flourish, because this fulfills their responsibilities to larger, more complex communities. She states that for us to receive these gifts—optimally, through reciprocating with gratitude—requires more than the unidimensional system of decision-making Western science offers. Challenges of sustainability are inherently multifaceted, and require an approach encompassing this complexity, she suggests. Expanding upon Wall Kimmerer's ideas, Kyle Whyte argues that our resurgence hinges upon our reclamation of relationships with ourselves, each other, and the Land. He adds that forward movement acknowledges traumas, but optimizes cultural strength, and can be enhanced through collaborating with the tremendous spirits of some extraordinarily powerful nonhuman relatives.

Resonating with Whyte, Jeannette Armstrong's contribution addresses this regeneration of our relationships with ourselves, others, and the land, which she argues is facilitated through embracing and leveraging the immense lifeforce power of our places. Joan McGregor suggests that, to accomplish this, we must not only honor

nature's inherent spirit and will, but also resist evolving into beings who are solely motivated by a drive to "maximize their desire satisfaction" (115). Michael Paul Nelson and John A. Vucetich point out that, although both scientific ecological knowledge (SEK) and TEK share a concern for our wellness as intimately intertwined with that of the Earth, this is paramount to TEK and only incidental to SEK. Therefore, TEK is the best choice and main path towards healing the world that gifts us life and reclaiming sustainable roles within it.

According to Martinez, since the Pleistocene our species has had a mere ten thousand years of minor biological changes in comparison to a million years of gradual coevolution with our planet, which has unconsciously worked in our favor as long as it has kept us from not evolving beyond our life-giving relationship with nature. It is still within our grasp to successfully restoke the fire of our kinship with nature because we have not physically changed to move beyond this connection. However, in doing so, we must be mindful about our place within that relationship. We must remember that we are newcomers to an ancient world, which has existed in a way of intricately interwoven balance and harmony that we will never fully comprehend with our human minds. In this place of humility, Martinez prompts us to recognize that nature does not withhold secrets from us, but rather that we have a limited ability to comprehend that level of complexity.

TEK, in contrast to SEK, keeps our relationship in the foreground of healing an injured world to reclaim a more gentle, gifting, and grateful relationship with her. Settee gives the example of community gardens; she states that food inspires us to focus on "community well-being, Indigenous sovereignty, land protection, community development, exercise, and health" (175). All of these things help us to become better beings. So, although we believe we are doing the work of environmental restoration, I find that this book, through the thoughtful bridging of ideas, gradually brings the reader to learn that it is actually nature and her sacred power that is working on us; that is, through intentionally doing work that we believe restores nature, an opening is created so nature can do what is elemental for our recovery—recovery that reminds us of our relatedness. As our elders, all the beings who make nature complete possess the capacity to open our hearts and minds to finding relatedness, and, ultimately, to making ceremony. Doing sustainability work through a TEK lens helps us to not focus exclusively on the physical environment, but rather on our kinship with systems of balance and harmony and being a positive contributor to optimizing them.

Through a lens of TEK, we come to see that sustainability work is not just about the environment: we are the Earth and she is us. Through healing nature intentionally, we heal ourselves incidentally by realizing the good roles we can play as part of her; TEK helps keep that kinship at the forefront of our thoughts and actions. Linda Hogan reminds us that all people developed relationships with places and that we each possess a mind with this capacity for relatedness. Melissa Nelson, in her final thoughts, invites us to reclaim our relationships with our "natural relatives" by remembering their animate and generous nature (256). Through framing their essential contributions to our wellness as gifts rather than lifeless resources, we shift our ideas and improve our behavior. We do not need to steal from the Earth to build an economy. Instead,

through using a lens of TEK, we can reciprocate with Nature to build dynamic “economies of well-being” as Rachel Wolfgram, Chellie Spiller, Carla Houkamau, and Manuka Henare write (217). This wonderful anthology is a great tool for inciting and motivating people to learn from Indigenous practices and to be impacted in ways that empower us collectively towards the creation of transformational change that reclaims environmental sustainability.

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