

<b>Indigenous Worldviews</b>	<b>Western Worldviews</b>
Spirituality is imbedded in all elements of the cosmos	Spirituality is centered in a single Supreme Being
Humans have responsibility for maintaining harmonious relationship with the natural world	Humans exercise dominion over nature to use it for personal and economic gain
Need for reciprocity between human and natural worlds - resources are viewed as gifts	Natural resources are available for unilateral human exploitation
Nature is honoured routinely through daily spiritual practice	Spiritual practices are intermittent and set apart from daily life
Wisdom and ethics are derived from direct experience with the natural world	Human reason transcends the natural world and can produce insights independently
<b>Universe is made up of dynamic, everchanging natural forces</b>	<b>Universe is made up of an array of static physical objects</b>
<b>Universe is viewed as a holistic, integrative system with a unifying life force</b>	<b>Universe is compartmentalized in dualistic forms and reduced to progressively smaller conceptual parts</b>
<b>Time is circular with natural cycles that sustain all life</b>	<b>Time is a linear chronology of 'human progress'</b>
Nature will always possess unfathomable mysteries	Nature is completely decipherable to the rational human mind
<b>Human thought, feelings and words are inextricably bound to all other aspects of the universe</b>	<b>Human thought, feeling and words are formed apart from the surrounding world</b>
<b>Human role is to participate in the orderly designs of nature</b>	<b>Human role is to dissect, analyze and manipulate nature for own ends</b>
Respect for elders is based on their compassion and reconciliation of outer and inner-directed knowledge	Respect for others is based on material achievement and chronological old age
Sense of empathy and kinship with other forms of life	Sense of separateness from and superiority over other forms of life
<b>View proper human relationship with nature as a continuous two-way, transactional dialogue</b>	<b>View relationship of humans to nature as a one-way, hierarchical imperative</b>

Table was adapted from Peter Knudtson. 1992. *Wisdom of the Elders*. Toronto, ON: Stoddart (p. 13-15) by Angayuqag Oscar Kawagley and Ray Barnhardt. 1999. "Education Indigenous to Place." In *Ecological Education in Action*, 117–140. New York, N.Y.: SUNY Press.