



Climate Changed Podcast Discussion Guide Season One, Episode Four

Created by Tyler Mark Nelson

Guests: Keyana Pardilla, Robin Wall Kimmerer, and Sherri Mitchell

Title: *What is Wrong with Me?*

Listening excerpt: 14:25–17:17

Welcoming Activity

Take a few minutes thinking about the word *entanglement*. What does it mean to you? Are there examples of entanglement in the world that you can point to? Are you entangled, and to what or whom? Then invite each person to fill-in this prompt and share it with the group: “When I hear the word entanglement, I think/feel _____. One example of my own entanglements is _____.”

Introduction

To Climate Changed Podcast

The BTS Center's new podcast, *Climate Changed*, offers intimate interviews and conversations around some of the most pressing questions about faith, life, and climate change. Hosted by [Ben Yosua-Davis](#), Director of Applied Research, and [Nicole Diroff](#), Program Director, and produced by [Peterson Toscano](#), the podcast features acclaimed guests who are exploring what spiritual leadership looks and feels like in a climate-changed world.

To Episode

In this episode, Keyana Pardilla joins host Nicole Diroff in a conversation about Traditional Ecological Knowledge, and why she is choosing to use that phrase less. Also heard in this episode are excerpts from Robin Wall Kimmerer and Sherri Mitchell, both of whom spoke during live Zoom programs at The BTS Center. Sherri shares a story about the deep interconnectedness of all living things and Robin examines the relationship and differences between Indigenous knowledge and Western scientific knowledge.

Discussion Questions

1. How would you define or describe Traditional Ecological Knowledge?
2. The term Traditional Ecological Knowledge, writes Amitov Ghosh, “is suggestive of a fundamental misunderstanding [because] it assumes that indigenous understandings are usable knowledge, rather than an awareness created and sustained by songs and stories.” What challenges and concerns do the episode’s guests raise about this concept?
3. Consider your own cosmology, or the story/stories you carry about the origins and source of the universe. It might be a creation narrative, a tale of your people’s beginnings, the Big Bang and evolution, or so many others — even multiple stories held together. How does your story inform or complicate your thinking about the realities of climate change?
4. What stories and/or beliefs do you hold regarding the relationship between humans and the other-than-human world? Take a moment to identify some of the central characteristics of

these stories/beliefs (e.g., interdependence, hierarchy, mutualism, dignity, createdness, sacrality) then share with the group. If it feels appropriate for the group dynamic, encourage everyone to consider the possible negative characteristics of their stories/beliefs, too.

5. Robin Wall Kimmerer points out that knowledge is almost always coupled with something else. Indigenous knowledge, she says, may be coupled with responsibility, emotion, and love. Western knowledge often demonstrates its coupling with economics and power. What might be the qualities of knowledge when coupled with an ethic of care and love?

Closing Activity

Chickasaw poet and author Linda Hogan often weaves together the themes of interconnectedness and kinship in her writing. Read aloud her poem, "[The Heron](#)." As you go throughout this next week, try to imagine that every creature is speaking in its own language, saying to humans, "You could kill me or help me." How would you want to respond to them?