**Audio recording 1 Transcription – Troy, Evitt, Kasey, and Kadynce**

Evitt- So I just go on asking the question. Okay, our first question and we want your honest answer. Can you name instances or examples where he had seen indigenous knowledge implemented in the mobot?

John- Okay, so I've actually seen our interpretive team has been doing a lot of research in that and presenting on a number of the Ethno botanical stuff. So how people use plants as the study of ethnobotany. In Missouri, you've got the native plants, which of course, the native people used. There's also an exhibit going on at the museum building. Nazca is going to be doing an exhibit on corn. So of course, that includes all the land, race and heirloom varieties of corn that Native American communities basically domesticate it into their own preferences according to what they wanted. So things Hopi blue corn or GEM corn, those are kinds of things that are in that collection.

Evitt- Where do you believe indigenous knowledge is lacking within the garden?

John - Oh, where's it lacking within the garden? Um….Probably pretty good within education and interpretation, there's probably a fair number of people in horticulture because they're dealing directly with a plant. So they would know the plant law associated with that as well. If anything, it's probably the technical logistical side of the garden. So people who are , you know, selling the tickets, or doing admissions, things along those lines, probably not going to get a huge amount of info from talking to the janitorial staff. And then, of course, there's the financial side of the garden, which you know, deals with donations, or HR is probably not the people to talk to. So more of the organizational side of the garden, rather than the people that is engaging with the public directly.

Kadynce – Do you think the website is , what they have on the website, right now, do you think it's helping or not?

John - So the website goes through a series of changes, the biggest issue we have with the website is not that the information isn't there, it's where have they put it now. So frequently, pages shift around and stop. So it's hard to find what you're actually looking for when you do that. But there are, at some point, somebody has written and produced, you know, page or article talking about different things within the garden. It's just where it's been reallocated to, in the moments.

Evitt- Where should the garden draw the line to not invade the privacy of indigenous communities?

John - Boy, that's a good question. I would say, I mean, everything is going to be voluntary. There is definitely a lot of meaning in terms of how artifact or barrel stuff, there's all kinds of regulations on that stuff. Now, we thankfully don't have a huge collection of that things , you know, the Field Museum would or the, you know, the British Museum.

But it's kind of just a, it's voluntary. From our standpoint, we're always looking to find out and to share, and to get that knowledge out there. But there is some things that probably within those communities, they would prefer to keep closed practice or just, you know, keep that as their own cultural thing, not have it be appropriated. So it's really it's on a voluntary basis is how we…

Kadynce- So is it on a voluntary basis from , from , the person who writes the art. Okay, so , Okay, this visit here, hear me out. So the websites, right, , when you put, say, a specimen that has extensive knowledge. So does that , , would that

be a line that needed to be drawn for, say, if someone else from another garden wants to do research on it from a different garden?

John- So most of the research we're pulling is typically coming from a written source already. So it's not we are , peeking into somebody's backyard to find that out or running off with any artifacts or anything that. So we're citing prior literature. Honestly, the difficulty with that can be the how many times that literature was cited and wasn't properly attributed to the other aspect of that is, of course, native communities and tribes and the different cultures. They're they're not a monolith. So it'll say Native Americans did this. And we're left scratching our heads as to which group in particular did this because you might talk to somebody who's Oh, sage, and oh, yes, they've heard of that. But if you talk to somebody who's Choctaw, no idea what you're talking about, or they use that plan completely differently or have a totally different cultural practice.

Evitt- I feel this one kind of connects to uhh.. where do you believe indigenous knowledge lacks within the garden… where do you think it belongs in the garden?

John- Where do I think it belongs? I will say that a good part of the garden that is

put it this way, the DIY section of the garden for a lot of people coming in that are interested in getting into the botany or the gardening themselves. That is our Kemper center for home gardening. And that has a lot of techniques. But really, it's a little bit more of the

we talked about ethnobotany. And it's not necessarily copying any cultural aspect of things. But it's things that we see across cultures that are good strategies in terms of the horticulture. So that's a place that we kind of see it worked in, we have the museum building, of course, I'd love to see more exhibits going through that.

And then, honestly, where else, honestly, just in terms of the programming we offer, because there's a large portion of the garden that kind of goes back to the history of botanical gardens, which is very ornamental, and showcasing the from the phylogeny. And from the how we can bring a plant sort of a look. And there's not a lot of the native and the wild in that.

Kadynce- Do you think there would be benefits to having because I know what this part of the garden the Welcome Center, it's very, , monotone and very, cut and clean. You think , even this, the big screens with the pretty pictures on it would that be? Do you think that could be somewhere possibly?

John- that could be a place possibly, if we're talking about this building, you're opening a can of worms with me, because I have a lot of opinions about the building. But I another good place that it would go as we do have our satellite sites. So we have luttinger Road Ecology Center, which is a tall grass prairie restoration center, we also have Shaw out in Pacific. And that is a place that is a more of a wild ecology site. So in terms of the native stuff, it's kind of better to show within the Native ecology on those sites, things of that nature there than it is in this curated and manicured type garden. Yeah.

Evitt- Describe to me where you see the priorities of indigenous knowledge being within the garden?

John- Well, I think representation is a big part of it, we day to day, everyday are seeing that there is more traditional ecological knowledge and traditional cultural understanding of how plants operate, how the ecology operates, how all of that works. And in terms of some of the environmental issues we're facing, it's these are people who have been on this continent 1000s of years, they kind of have the guidebook for how North America works. And then we have Western culture that comes in and basically takes all that knowledge and relegates it to oh that superstitious or that's uneducated. But when you have generation upon generation upon generation testing and trying things out, that makes for a hell of a trial. So really, in terms of that ecological knowledge, we try to recapture that and share that as much as we can just from a ecological management standpoint.

Evitt- And the last question we have is what knowledge should be honored and protected within the information gathered?

John- That is, again, one of those things that it's voluntary. Don't know what is specifically sensitive, what they are particularly protective about we as an educational thing, our mission statement is to discover and share the knowledge. So that's what we try to do anything we can discover and anything you can share. As long as everybody is cool with that, we'll get it out there and we kind of look at spreading the word or sharing that knowledge is a good thing. So we don't typically think of cloistering information is something that is typically necessary, but we understand that there are groups that want to keep things close to the chest.

Kadynce- Do you think with education say , little kids, do you think there's something that some things that shouldn't be shared, as far as the community because I know in school and stuff, they kind of tell a one sided story normally.

John- that is so… with younger kids, it's tricky because you don't want to give them the raw unedited version because it's a bummer and it will scare them and it will turn them off to that. But you also don't want to be selling a just so story of, you know, the Indians rather than the pilgrims, that sort of thing. So it is I think it's age appropriate, depending on what information you share when. Younger ages, I just tend to go a little bit more about, you know who the native people were, what they knew how they lived, and save a little bit more of the, you know, the Western colonization narrative for as those kids get older and as they get older, they'll have hurt a little bit about it and they'll start asking this question.

Kadynce - I'm sorry, can you say your name and your job title?

John- John Lawler school programs instructor.

Kadynce- Thank you. I don't think we caught that. Thank you so much.