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FROM THE EDITORIAL TEAM

This issue highlights the ISE's first Asian Conference of Ethnobiology (FACE).

Additionally, there is a piece on promoting dialog between traditional and western healthcare partitioners in Bolivia, as well as short reports on recent conferences, news and announcements.

The ISE Newsletter will have articles on research, community, and students, ethnobiology in the news and activities in international policy fora, updates on ISE activities, and book reviews and announcements. We plan to include profiles of community knowledge holders, academic researchers, and policy experts as well as feature different sub-disciplines of ethnobiology.

We invite your feedback, suggestions, and submissions.

With warm regards,

Leslie Main Johnson, ISE Newsletter Editor

Natasha Duarte, ISE Coordinator

FIRST ASIAN CONFERENCE OF ETHNOBIOLOGY IN TAIWAN *Report from Conference Organizer Yih-Ren Lin¹*

The First Asian Conference of Ethnobiology (FACE) was successfully held in Taiwan from 21-28 of October, 2009. Many thanks to the ISE for permitting the first Asian conference to be organized in Taiwan. We also thank our major sponsors including Sheipa National Park, Providence University, Council of Science, Council of Indigenous Peoples' Affairs, and National Park Association in Taiwan. The conference would have been impossible without their kind and generous support. As the chief organizer of FACE, I would also like to give my special thanks to all of the participants and especially the working team (Ya-Shin Lai, Daniel Rau, Lahuy Icyeh, Neqo Soqloman, I-Fang Chiu and led by the doctorate student Hui-Min Liu).

The FACE 2009 was the culmination of nearly one year's effort in organization and fundraising. This Conference represents the first time Taiwan has had the opportunity to invite so many international scholars to share their research concerns about traditional ecological knowledge (TEK) and to be able to Taiwan's remote Indigenous villages, Smangus and Kalibuan, where they witnessed TEK practices in context.

We arranged and presented a Taiwanese contextual platform for participants to share and reflect upon some key concepts: "sacred places", "Indigenous peoples' positions", "culture" and "nature" which appeared in the conference title: *When Nature meets Culture*. We were thus able to demonstrate that the Austronesian Indigenous peoples of Taiwan as well as Taiwanese scholars were willing to share our understandings about nature with the ISE and other visiting international scholars.

It is certain that these Indigenous villages have never had such an event like FACE 2009 in their own place. In Smangus, through collaborating with Dr. Jeanine Pfeiffer, we arranged a session using modern internet communicating technology to enable the villagers to speak with Indonesian Indigenous peoples about the issues of eco-tourism and natural resource management. In particular, it was very encouraging to see both actual and virtual face-to-face communications through translation in over four languages (Indigenous languages, Mandarin, English, Japanese and others) to enable mutual understanding about knowledge of nature and culture. Time consuming, but of course very valuable!

The local peoples were very much encouraged by our visiting and sharing. The sharing went in many directions. At the conference Dr. Ragupathy invited his Indian Indigenous friend Palanisamy Vadaman, to participate and present his ethno-botanical knowledge at the Conference. Along the path to Smangus' ancient Cypress forest (the largest of the ancient Cyprus shown in photo page 1), Palanisamy identified the usage of some plants that the Smangus local people were not familiar with which made for interesting conversation.

Being in remote Indigenous places and with local peoples often revitalizes our thinking and communication about academic work. It can be a tiring process, particularly to participate in a conference lasting 8 days, of which we stayed for 6 days in the Indigenous villages without convenient connection with the outside world. However, like being in the field, these experiences became our collective memory!

The pre-conference trip to Smangus provided some familiarity with the Taiwanese context for most of the international participants—an important precursor to the two day academic part of the conference, held at Providence University. This context greatly facilitated discussions and interchange at the Providence University portion of the conference. The two keynote speakers, Professor Yi-Chang Liou and Professor Deborah Rose gave excellent talks linking Indigenous local ecological knowledge with place, particularly in Taiwan and Australia.

Amongst the nearly 10 conference session themes, one special session was created to respond to the serious flood in southern Taiwan caused by Typhoon Morakot in early August 2009. The Morakot typhoon and its effect caused over 600 casualties, mostly in Indigenous peoples' regions. The burden of reconstruction work will prove a tremendous and long-term challenge. The two key questions discussed were how to facilitate Indigenous participation in the reconstruction process, and what role Indigenous knowledge can play in responding to the extreme weather patterns anticipated to occur more frequently in the future. Challenging issues like the political ecology of disasters, relocation and the role of NGOs were discussed.

Despite the strong support for the conference offered by the Sheipa National Park, some sensitive issues like co-management between local Indigenous people and national parks were raised and were the subject of animated discussion. As the director Chen of the Sheipa National Park emphasized, the partnership and trust between the state and Indigenous communities needs to be carefully and continually fostered. Local Indigenous people join the discussions and also set up stands to sell their agricultural products as a side fund-raising effort.

This is the first time that an international ethnobiological conference has been held in Taiwan. We believe it marks an important step to foster this powerful interdisciplinary field in such a biologically and culturally rich island, the beautiful island called by Portuguese sailors "Formosa". We are so appreciative of the outcome of the conference hope that this achievement can be a useful bridge to link the mission of the ISE to Asian Region in the future.

¹Yih-Ren Lin, Director of the Research Centre for Austronesian Peoples and ISE Asia Regional Representative (2008-2010), organized the First Asian Conference of Ethnobiology in October 2009.

看見世界：FACE 在台灣
SEEING THE WORLD: FACE IN TAIWAN
瓦力、優繞·依將、拉互依·倚芥
Wali, Yoraw Icyang, Lahwy Icyeh

司馬庫斯部落的族人，
很努力的蓋「教室」，
我們希望有這麼一天，
讓「民族教育的夢」，得以落實在原住民的部落，
讓「傳統知識」，得以滋養每一位成長中的孩子，
讓「原住民文化」，得以自主力量向下紮根向上擴張，
讓「世界各國的朋友」，來到部落，在教室空間裡討論，
2009年10月21日
當第二棟部落教室固定好最後一根風倒樺木之際，
2009FACE的會議即在「司馬庫斯部落教室」展開，

我們知道
族人的「夢」正逐漸的實現當中！

The villagers of Smangus
Worked hard to build the “classroom”
In hopes of such a day
Where the “Dream of cultural education” sees fruition in indigenous villages
Where “Traditional knowledge” nourishes the growth of children
Where “Indigenous culture” takes root and expands with the strength of autonomy
Where “Children around the world” will come to the village and have discussions in this classroom.
October 21, 2009
When the last wind-fallen beech beam was secured on the second village classroom
The “Smangus village classroom” was ready to host the FACE 2009
We know
The “Dream” of the villagers is becoming a reality!

2009.10.21~10.28 日 2009 第一屆國際民族生物學亞洲區會議，其中 21~23 三天在司馬庫斯部落舉行，過程中我們進行了三個部落工作坊，包括 *Cinsbu*（鎮西堡部落）主講「沒有圍牆的教室：傳統生態主權的保障與部落聯盟經驗」；「影像的旅程：紀錄 vs. 新的創造」；「全球在地化：跨國部落連結與結盟」，真的很高興部落可以有機會參與這次國際的學術會議，三天裡可以遇到各國的原住民真的很開心，有些國家還是我們可能旅遊也遇不到的民族，像是不丹、印度、荷蘭…，各地的原住民精英匯集在這裡，會來到這麼偏遠的部落，讓部落的族人有機會與他們對話，在部落就可以看見世界。

The First Asian Conference of Ethnobiology was held on October 21-28, 2009, with a pre-conference trip from October 21-23 in Smangus. We commenced with three main workshops: “A Classroom without Walls: Safeguarding the Sovereignty of Traditional Ecological Knowledge and Experiences of Village Alliances,” hosted by Cinsbu village; “A Journey through Film: Recording vs. A New Creation;” and “The Whole World at Smangus: Connecting and Allying Villages across Nations.” We are very happy that the village had this opportunity to participate in an international conference and meet indigenous peoples and scholars from around the world, some from places that we wouldn’t even dream of being able to go to, such as India, Indonesia, Holland, etc. The world’s elite were gathered in our remote village and giving the villagers a chance to dialogue with them, allowing us all to see the world without leaving the village.

第一件事情讓族人衝擊很大，10/22 日文化晚會會後的烤肉活動，原本覺得國際會議裡來的都是學者，有著豐富的專業知識及素養，部落的長老近距離與學者們聊天，雖然我們的語言很難溝通，必須透過翻譯，看到長老們還是會拼命的問問題，就像有位學者來自荷蘭，對於土壤可持續使用的議題相當有研究，優繞長老有鑒於部落土壤的健康問題向學者提問，這位學者也不厭其煩的跟我們解釋該如何保護土壤、如何利用在地的材料製作肥料？如何用在地的植物製作驅蟲劑？就這樣聊到十二點都沒喊累，害他錯過參與其他人員跳歡樂舞的時段，還主動跟我們約隔天的早晨八點帶我們去找一些具有天然化學成分的葉子。那一夜永遠不會忘，時時會想起長老們認真聽講的表情、荷蘭學者耐心回答問題被雨淋了都不喊苦的樣子，還有幫我們翻譯的 Lucy 深入淺出的語辭運用，希望這樣的畫面可以不斷的在部落裡出現。

On the night of October 22nd, during the culture night activities and barbeque afterwards, the village was pleasantly surprised. We knew that all of the participants at an international conference would be scholars with abundant professional knowledge and accomplishments, so the village elders would have a chance to hold discussions with them. Even though we had a language barrier and needed to rely on translation, our elders still continued to ask question after question. For example, elder Yoraw kept asking a Dutch scholar well versed in soil sustenance about village soil health. This scholar sat with us and took his time as he answered our questions on how to protect the soil, how to use local materials to make fertilizers, and how to use local plants as pesticides. He talked with us through midnight without complaint, couldn’t go and dance with everyone else when they were having fun, and even asked us to meet him at eight the next morning to go and find leaves with natural chemicals. We will never forget that night, whether it be the intent look in the eyes of the elders, the Dutch scholar’s unselfish answers even through light rain, or the

translator Lucy's wonderful grasp of both languages. We hope this scene will play out many more times in the village in the future.

令族人最感動的是 10/23 日早上，歷史性的一刻在司馬庫斯部落教室及國際友人的見證下，第一個台灣原住民部落「網路視訊會議」在此展開，會議主持人是遠在美國加州的學者，會議的另一端是印尼原住民部落朋友，互相分享部落經驗及討論回應，當天代表部落對話的是 *Icyeh mrhuw*（頭目）跟 *Yuraw* 長老，特別在傳統領域自然資源保護，傳統知識及國家與原住民的關係上進行討論，當時畫面真是美啊！不同語言（泰雅族語，印尼原住民語，印尼國語，華語，英語）在不同地方空間上，卻在同一個時間裡進行討論，會議的末了，部落代表發自內心告訴印尼原住民朋友說：

我們都是「南島民族」眾多民族的成員，對話言談中我們的語音很相似，千萬年前我們即是一家人，如今為了延續生命遷移生活在不同的島嶼上，我們的心靈卻依然是那麼的親近，你們部落／民族的議題也會是我們台灣原住民的事情；你們傷心難過時，我們也不會好過的，讓我們為彼此祝福，同時為著人類多元豐富性的文化色彩，因著南島民族的存在而持續發出能量。

What moved us the most was a historic moment for the Smangus village classroom on the morning of October 23 where, under the witness of all international participants, the first Taiwanese indigenous "Online video conference" commenced.

This video conference was a discussion of village experience between us and our indigenous friends from Indonesia and was moderated by Dr. Jeanine Pfeiffer in California. The village was represented by chief Icyeh mrhuw and elder Yuraw on topics such as traditional territorial rights, natural resource sustenance, traditional knowledge, and the relationship between country and indigenous peoples. It was a beautiful sight having different languages (Atayal, Indigenous Indonesian languages, Indonesian, Bahasa Indonesia, Chinese, and English) spoken in several different spaces yet being in the same discussion. At the end of the video conference, the village representatives told our friends in Indonesia:

We are all members of the "Austronesian Peoples." In our language we can hear our similarities. Millions of years ago, we were of one family, but in order to survive, we have moved to different islands, yet our souls are still intertwined. The topics that your peoples and villages are faces are the ones that we face. When you are sad, our days are cloudy. Let us bless each other so that our development as Austronesian peoples may bring abundant cultural diversity and color to humanity.

也許這在山下是很容易達成，但對我們而言是個很有意思的第一次經驗，尤其是印尼那邊大部份的部落沒有這樣方便的電信設施，花了一些時間到另一個有通訊設備的地方才可以跟台灣的部落搭上線，可見司馬庫斯部落是相當幸福的，我們要更加珍惜這樣的資源，並結合部落發展工作，五年前我們部落裡不可能看見這樣的景象，還好當初部落極力爭取通訊設備，讓部落有今日的網路、電話等等的便利，也希望未來時間可以持續跟印尼原住民族夥伴們聯絡，更了解彼此的生活。

Perhaps it is easy for this to happen in the cities, but for us, this was a very interesting first experience. This was particularly true because most Indonesian villages do not have telecommunication facilities, so they needed to spend time to get to a place where they could get online. From this, we can see that Smangus is blessed, so we must appreciate the resources that are at our disposal and use them to further develop the village. Five years ago, this would not have been possible. Fortunately, the village fought for telecommunication equipment, and today, the village enjoys the convenience of internet, telephones, and other devices. We hope that we will be able to keep in contact with our friends in Indonesia and get to know each other better.

真的很感謝主，感謝泰雅祖先們，也許我們沒有機會下山接受各種高深的學問，但上帝製造了這樣的時機，派了這麼多的國際學者前來部落，共同參與工作坊，激起文化的漣漪，最後特別感激主辦單位（雪霸國家公園，靜宜大學，ISE 國際民族生物學會）籌劃了這麼不一樣的學習機會，這也是另一種彼此教育的過程，期許這樣有意義的對話能夠延續，並歡迎各位到司馬庫斯部落走走，體驗台灣的自然與人文。

We thank the Lord and our Tayal ancestors because it is possible that we never would have had a chance to leave the village and find a group of scholars of this caliber to help us. Yet, God gave us this opportunity and sent so many international scholars straight to our village to participate in workshops and generating waves of cultural revival. Finally, we want to thank the hosts of the conference (Shei-pa National Park, Providence University, and the International Society of Ethnobiology) for putting together such a different learning experience in which we can educate each other. We hope these meaningful dialogues can continue, and invite everyone to come and visit Smangus to experience Taiwanese nature and culture.

當自然遇到文化 — 玉山地方行程側記

WHEN NATURE MEETS CULTURE — A NOTE ON TOUR IN YUSHAN

Contributed by Neqou Soqluan English translation by Daniel Rau

「當自然遇到文化」第一屆國際民族生物學大會，第三階段（10/26-28）行程進入玉山地方布農族望鄉部落，主要呈現玉山地方國家公園與布農族之間的關係，以及望鄉部落發展、東谷沙飛學校工作成效。

Mapali`uni ki asang amin`i sinubang`an — melas`an`nang tu zensekai mapali`uni miniqomis tu taikai, ihan tu mas`an buan mabusan qan num panahan mabusan qan vau. Mastan asa mapasadu ki Ihan Tongku Saveq dangian tu koka ala`una amin`i Bunun zuku tu sinpauskun, amin sia ki mapasadu itu Kalibuan Bulaku, Tongku Saveq qaku tu sinkuzakuza.

The post-conference trip of the First Asian Conference of Ethnobiology and the When Nature Meets Culture Forums was held in Kalibuan village, located near Yushan. The purpose of this trip was to show the relationship between the Bunun and Yushan National Park as well as the development of Kalibuan and the work of the Tongku Saveq School.

26日早上在部落青年乜寇帶領下，於寫有布農族祖居地名——Lamongan 字樣的南投休息站舉行歡迎儀式。根據傳說台灣西部平原 Lamongan 地方是布農族最早的生活居地，而後因大洪水淹沒世界而離開平地逃往東谷沙飛（即玉山），成為高山民族。儀式結束後，毛利人 Maui Solomon（國際民族生物學會 ISE 主席）突然舞起 haka 歌舞、口中喃喃有詞約五分鐘之久，他說：「當我知道這裡是布農族祖先的居所時，我的靈魂開始激動了起來。」他想到毛利人祖先就是來自台灣，與布農族擁有共同的血脈，因此他要向祖先問候。玉山地方行程就在南島文化震撼下揭開序幕。

Mabusan qan num tu qanianan maka misna bulaku tu Neqou`a ihan`i patasan mas Itu Bunun tuza me-asang dengaz ngan`Lamongan` tu Nantu aluanan kauni ki anpasdu tu lusan. Mai pelas`uni ki qabasan`nan`a maqa Lamongan`un`a itu siaki Bunun tuza me-asang dengaz, ihan tu laningav`an dengaz kinuz`a, musbai panahan Tongku Saveq, min`uni taki ludun tu Bunun. Paqanaqtung`in lusan`a maqa misna Maui tu tesan Maui musqa uluzi ki haka, musasu nitu mimisbu bababaz munga pun himaun pungqang tu zikang. Tupa nai tu,` Tan`a sak tu itu sia epi Bunun tuza tu asang`a, musqa nak`a vahang matibangbang.` Opa matiliskin dau nai tu maka Maui Bunun`a misna han amin Taivang, paqpun asa dau naip mapababaz`i mededengaz`an, misnadip misna han`a Tongku Saveq delaz kitnga`i han itu Nantau vahang tu mangan.

On the morning of the 26th, under the leadership of Neqou, a young Kalibuan villager, the participants arrived at the Lamongan rest stop in Nantou for the opening ceremony of the post-conference trip. The rest stop takes its name from the Bunun motherland located in the western plains of Taiwan in ancient lore. The Bunun fled Lamongan during the great flood to the safety of the peak of Tongku Saveq (or Yushan), thus becoming a mountain peoples. After the opening ceremony, Mr. Maui Solomon, president of the International Society of Ethnobiology and member of the New Zealand Maori, broke into song and dance for five minutes doing the traditional Maori haka. When he finished, he said, "When I heard that this was the motherland of the Bunun, my spirit moved within me." He remembered that the Maori originated from Taiwan, and therefore he greeted the ancestors. With this, the post-conference trip through Yushan began infused with Austronesian culture and knowledge.

「為什麼要以黑白處理布農族影像？」中午之前在參訪玉山國家公園管理處時，有人提出如此意見，原來玉管處推動玉山成為世界七大自然奇景宣傳片中是以黑白影像處理布農族的畫面，參訪中玉管處與與會人士就國家公園與原住民關係有諸多意見的交流與對話，約傍晚日落前抵達望鄉部落。

“Via tu maka itu sia Bunun tu qaningu`a itu isaki minataz`i?” Ihan tu tongqo vali tanangaus sa tatungu sam Yusan Alauan`a heza Bunun mopata tusingav, opa maqa sesepuk Yusan alauan`a asa mapisia ki Yusan maqtu min`uni zensekai mastan manoaz dalaq tu is pintataiv, maqa tatungu tu tesan`a madiaqa isyusingav mapalisia ki alauan`i koka amin`i Bunun tuza tu kangki. Ihan tu na muqav`in`a vali ka pana han`in sam Kalibuan asang.

“Why did you present the Bunun images in black and white?” During a visit to Yushan National Park Headquarters, one of the participants asked this question after seeing the Bunun presented in black and white when all other images were in color in a Yushan National Park clip promoting Yushan as one of the Seven Natural Wonders of the World. The participants conversed in dialogue and gave many good suggestions on the topic of national parks and their relationship with indigenous peoples. After departing from the headquarters, the group arrived at Kalibuan in the evening.

望鄉部落是一個可以天天開門眺望東谷沙飛的地方，與靜宜大學南島民族研究中心擁有長期教學夥伴的關係，於去年開始共同合作建立了東谷沙飛學校，以活化部落在地文化知識為主要研究工作。一次同時蒞臨約三十位不同文化國籍的國際人士，著實引起了望鄉部落不小的騷動，部落小孩尤其感到興奮，時時好奇的跟前跟後。為了讓來賓充分體驗部落民俗風情，部落族人特別以傳統食材準備三天的餐飲，讓「吃」不僅美味也充滿了文化與故事性。27日晚上部落族人更展現了舉世聞名的布農族八部合音文化表演，震撼現場來賓的心靈。

Maka Kalibuan bulaku`un`a maktu epun usaduan`i ludun Tongku Saveq, misna han tu katavin`a kitnganga kauni ki patu tu Tongku Saveq tu kaku, masanbut malka`uni ki mapinqomis itu temi dalaq tu siniqomis tu teqlas. Muska minsuma munga matiun tu vevi sidog tentungu ka, tutuza tu mapatingqoza ki itu asang tu Bunun. Mastan tu sia uvavazaz, kelis kinkikiniz kilalavi. Tisuni asa mapasihal sio tai ki tentungu tu tesan`a, maka temi dalaq tu Bunun`a maku`uni ki itu Bunun tuza tu kakaunun mapantala ki ketau qaninanan tu kakaunun, matu mahansum konun`a musasu maqtu usaduan itu Bunun tuza tu teqlas amin`i qansiap. Mapusan qan pitu tu sanavan maqa Bunun tu tesan`a mapasadu ki qansepun zenseqai tu “pasibutbut” tu situsaus.

Kalibuan village, wonderfully located in that one can easily spot the majestic peak of Tongku Saveq, has a longstanding partner relationship in education with Providence University. Last year, they collaborated in the establishment of the Tongku Saveq School, which focuses on research in bringing local traditional knowledge into practice. Nearly 30 international participants coming all at once to the village caused quite a commotion, especially amongst the excited and curious children whom followed the group on their village tour. In order to let the visitors fully appreciate village life, village members helped prepare three days worth of traditional meals that were not only delicious but also loaded with cultural background and stories. On the night of the 27th, the village also performed a cultural show which included the famous 8 part choir that stirred the hearts of the audience.

此次部落行程規劃了三個部落工作坊，首先是由尤哈尼·伊斯卡卡夫特以「與部落一起『呼吸』的發展節奏」為題，分享作為一個部落族人如何協助部落發展自主性在地產業約有五年的工作經驗，尤哈尼是一位教會傳道人，早年也是原住民社會運動重要的推手，後來也擔任前朝政府之原住民委員會主認委員，並擔任國策顧問以及前駐斐濟大使，對尤哈尼而言「回家」是他最自然、原始的渴望，他也分享諸多部落工作的艱難與挑戰，他認為最重要的是如何可以找到那一個屬於部落發展節奏的呼吸步調，與部落族人一起奮鬥。

Mopata tu delaz`a ka`uni ki ke-tau tu ispali`qansiap tu sinkuakuza, kangaus siaki Yohani. Isqaqavut sensi mapali`uni ki “taskun bulaku sungbang tu tekla”, opa maka sensi kun`a sokes bulaku min`uni lansanan kuzakuza tu bunun munga tu pun-hima`un pensanan tu zikang. Maka Yohani kun`a taqoqalinga epun, musasu mastan amin masanbut mainsun mapaliuni ki itu ienhuumin tu kenli, kinuzin minuni amin tanangaus sehu tu isbinanz, moqnan min`uni ki itu sia Vechi tu mapatungqavi tu padikusan. Maqtu musoqes munlumaq miqomis itu sia epi Yohani tun mastan madaing tu alkasangan, madia istun na ispalisia ki pali`uni sidangkaz asang tu iniaqdian amin`i pakasanbut`an tu sin kuzakuza, pauistun tu maka mastan malma nanu`a siaki asa tu kadun`an itu Bulaku medadaza tu sinubang`an, taskun itu asang

tu tesan kuzakuza.

Three village workshops were planned for this trip. The first workshop, “Developing according to the ‘breath’ of the village,” was a discussion on Yohani Iskakafut’s five years of experience in aiding village development in sovereignty and local productivity. Yohani is a church reverend and was an important figure in the early indigenous social movement. He has acted as the chairman for the Council of Indigenous Peoples, Executive Yuan, and was appointed the Taiwanese ambassador to Fiji. For Yohani, “going home” is his greatest and most natural wish. In the workshop, he shared the difficulties of village work, and how the most important aspect of his work was the find a “breathing rhythm” that suited the village so that all villagers could work together.

第二個工作坊「Palisia Bunun tu taki simuk」（論布農族傳統豆類），主要是分享到南島民族研究中心成員去年遠赴秘魯參與「第十一屆國際民族生物學大會」時，帶回了秘魯馬鈴薯農作多樣性的靈感，開始展開復振布農族傳統豆類知識文化的工作，就目前整理可知傳統上布農族約有至少二十種以上的豆類農作，依照不同豆類之分類與命名而發展出非常豐富且有趣的知識與故事，這些都成為東谷沙飛學校的主要教學研究項目。主角人物就是豆類媽媽——Tina Ibu，為了延續母親從小的教導以及思念，她說：「我不想丟掉老人的食物，母親也說不會耕種的女人是懶惰的，家人會挨餓。」，「沒想到我家鄉的影響力可以影響到這裡，我真是感動的快落淚。」來自秘魯 Cruz Garcia 女士感動的說到。

Maka temis dusa tu ispalisia ka tupaun tu “Palisia Bunun tu taki simuk”, mastan mapalisia ki heza tesan`a sina han Peru tantungu ka, usizan`i itu Peru bunun maka`uni ki Hutan Heru tu teqlas amin`i kanzu, misna ita kitnga`in kuzakuza itu Bunun tuza tu taki simuk tu sinususuaz amin`i tekla. Lopaku`in tu sidelaz`a nepun`in tu bebu ka manga haza tu mapusan`a tani pavaz, vevivei tu benu ka haza amin vevivevi tu teqlas ispalisia, maq engkun amin`a min`uni Tongku Saveq qaku tu ispapalisia. Maka matan kasoqbungun tu bunun`a siaki Tina Ibu, matisuni asa kapin`mopa qabas`an tu vazaz`ang tu isia nas-tina tu sipatun`mantuk, she said, “Nisak asa mapunhav itu madedengaz tu kakonun`o! tupaka tina tu madau ka binanoaz mai nitu maqansiap masusuaz`a, maletaz dau, na misoqzang`a tastu lumaq.” Antalam`a misna han Peru tu malupingaz Cruz Garcia tu, “Mastan kanzu`a isang, asa tuza tangis, maqtu qanda ka inam asang tu mangan suiti.”

The inspiration for the second workshop, “Palisia Buun tu taki simuk” (Discussion of Bunun traditional beans), came from the visit by the members of the Research Center for Austronesian Peoples to Peru for the 11th International Congress of Ethnobiology, where they had discussed the diversity of potatoes. This congress revitalized the Bunun work of understanding traditional beans and the cultural significance of each. Currently, over twenty traditional beans have been cataloged, with stories behind their names and groupings. This has become an important subject of study at the Tongku Saveq School. The host of this workshop, the “mother of beans” Tina Ibu, finds relevance in her work as she grows beans in remembrance of her mother’s memory and all of her teachings. She say “I don’t want to throw away the food of the elders. My mother told me that women who don’t plant are lazy, and their families starve,” Tina Ibu said. Ms. Cruz Garcia, from Peru, was moved as she said, “I can’t believe that the influence of my home can be seen here; I’m so touched, I feel like I might cry.”

第三個工作坊是「台灣玉山之子——布農族」，整團移師到東埔部落，邀請到在地族人 Lini Takis-Linian（方良吉）先生，他分享到他擔任國家公園巡山員工作三十年歲月的心路歷程，以及他所觀察查到的台灣山區生態變化，對於這樣的工作，他說：「有時很不能適應，因為我是個獵人，擔任巡山員後雖然有薪水，但卻不能作自己，我非常憂心無法再將獵人知識傳承給我的下一代。」他認為這樣反而對國家公園自然保育是個極大的損失，談到救難工作時，他說：「要有愛心！我就是都把他們當作自己的家人看，這樣我就很想要幫助他們。」

Temis tau tu ispalisia ka siaki “Taivang Yusan tu uvavazaz——Bunun tutuza”, amin sam munhan Tongpu Dengaz ta, tudaniv`i Lini Taki-Linian tesan, mapalisia nai ihan ala`uan`i koka dalaq tu dangian manga pun`mation pensanan tu linakeban, amin`i isia malka`uni Taivang Alsangan tu sinaduan. Paliuni mopata tu linakeban`a tupa epu tu, “mintu nidengaz medadu ka isang, opa maqo sak`a qaqanup tu bunun, kale van kekuzan tu sui, qaitu min`uni ni`in maqtu pasqas anaqanaq. Mastan sak masalpu tu na nin maqtu mapasnava ki melkikina mapali`uni ki itu qaqanup tu teqlas.” Paun istun tu madiki mopata ka qonun`a Yusan Alauan sulusulu. Madiki mapali`uni ki sidangkaz mitingkul han ludun tu sinkuzakuza, tupa epu tu, “Asa tu hezan dedaz! Pizanguk engkun anakanak tu tastu lumaq sadu, di mopata ka

misna isang`in sak asa mindangaz itun.”

For the third workshop, “Sons of Taiwan’s Yushan—The Bunun,” the group went to Dongpu and invited a local Bunun Lini Takis-Linian (Mr. Liang-Chi Fang) to discuss his thirty years as a Yushan mountain guide and the changes in Taiwanese mountain ecology that he has noticed. “Sometimes, it is very difficult to adjust because I am a hunter. Even though I have a salary as a mountain guide, I cannot be myself, and I am worried that I will not be able to pass down my knowledge as a hunter to the next generation,” he said, as he felt that this actually was a great loss the National Park environmental conservation. When discussing his rescue efforts, he said, “One must have compassion! I see them all as my own family, so I feel that I must go help them.”

第一屆亞洲區國際民族生物學大會就在台灣第一絕頂——東谷沙飛的見證下劃下美好的句點，所有的人都對靜宜大學南島民族研究中心在規劃上以及相關研究努力留下了深刻的印象，也感受到台灣島嶼豐富多樣的生命力量，結束以前大家也都紛紛簽名支持南島民族研究中心所推動的「這山叫做東谷沙飛」運動，期待下次再見面。

Melas`an`ang tu Asisa mapali`uni Alasangan tu taikai ihan mas Taivan tu ludun dengaz tu tanangas mapankanaqtung, siqopa tesan mastan latuza amin itu Providence University Research Center for Austronesian tesan tu sinkuzskuzs, musasu amin usaduan itu Taivang mastan manoaz temimispia miniqomis tu mangan. Hantu panka naqtung tanangaus`a min`amin`amin mapatas ngan mapalatuza itu inam sininsum tu “ Pau ludun dikun tu Tongku Saveq”, qadan maqtu moqna mapa sadu.

The First Asian Conference of Ethnobiology came to a close under the witness of the highest peak of Taiwan, Tongku Saveq. The work put into the conference and the research done by the Providence University Research Center for Austronesian Peoples left a lasting impression with all the participants as they also felt the energy from the abundant and diverse life in Taiwan. Before people left, the participants all signed a poster supporting the “This mountain is called Tongku Saveq” activity. We look forward to our next meeting.

ISE’S FIRST ASIAN CONGRESS OF ETHNOBIOLOGY “INDIGENOUS PEOPLES, SACRED PLACES AND PARTICIPATORY METHODOLOGY IN CULTURAL AND BIOLOGICAL CONSERVATION”

Contributed by Maui Solomon

The first Asian Congress of the ISE, organised by Dr Yeh-Rin Lin of Providence University, Taichung, was held over 8 days in October 2009. Attendees from Taiwan along with international delegates participated in pre-conference workshops in Smangus Village (near Shei Pa National Park), the conference at Providence University and post-conference workshops at Kalibuan Village (near Yu Shan National Park).

ISE representatives included the President, Maui Solomon; President Elect, Andrea Pieroni; Co-ordinator, Natasha Duarte; Board Member, Yih-Ren Lin; and Student Representative, Gisella Cruz.

Conference key-note addresses from Professor Liu (Institute of History and Philology, Taiwan) and Professor Deborah Bird Rose (Macquarie University, Australia) engaged the core theme of the conference – the interconnection of nature and culture. Professor Liu’s passionate and lively paper (The Development of Austronesian Peoples’ Ecological Culture in Taiwan) on archaeological evidence and historic settlement of Taiwan explored the indigenous responses to climate and ecological processes – showing how, historically, people lived “in nature”. His research presentation had a great deal of resonance for delegates interested in ecological repair following Typhoon Morakot and major storm events in Asia, one of the central conference workshop themes.

Dr Rose inspired us with her paper, “Sacred Stories, Sentient Ecologies”, on Aboriginal experiences of living “in country”. Her paper introduced us to Aboriginal elder wisdom, that is based on the understanding that “*Life depends on dialogue amongst persons; it depends on relationality, interdependence, and mutual flourishing.*”

The section of the Conference held at Providence University expanded the conference theme into five workshop streams on topics related to ethnobotany, biodiversity, sacred space and indigenous knowledge, indigenous literature and memory, language revitalisation, identity, and ethnobiology.

All presentations were video recorded by the hard working team of Providence University volunteers. Photographs of the conference are also available on the web at (<http://picasaweb.google.com.tw/iseasia2009>).

The conference concluded with the signing of the Salak Declaration, which sets out a series of seven goals related to the relationship between indigenous culture and nature conservation, and in particular the enhancing of the relationship between indigenous peoples and national parks.

The pre and post conference workshops provided in-depth opportunities for learning more about Taiwanese indigenous cultures and traditional knowledge related to crop production and food technology, as well as tribal language, culture and contemporary initiatives for sustainability. They also provided a balance between the active participation of indigenous communities agencies such as National Parks officials.

The workshops and meetings with village elders provided memorable opportunities for sharing experiences of participatory practices. In Kalibuan, in addition to experiencing the warm hospitality of the Bunun people and being treated to a cultural evening, delegates were taken on walks around the village learning about fruit and vegetable cultivation before attending a presentation on bean diversity from Neqou Soqlumon.

The workshop sessions with Kalibuan elders focussed on ways of developing sustainable communities, whilst maintaining cultural identity and integrity. The work of Village leader, Yohani, is an inspiring example of what can be achieved through holding fast to principles of autonomy and indigenous sovereignty.

One of the salient aspects of the pre and post conference trips was the interesting and ongoing debate that exists in managing National Park facilities along with providing for traditional use and indigenous settlement within Park boundaries. For instance, the Bunun and Tayal experiences indicate that the banning of traditional hunting is having an effect on the balance of species dependent on delicate mountain ecosystems. Sharing other international experiences of Park management which incorporates hunting, traditional uses and also maintains access to sacred places as well as respect for traditional names and rituals may be one of the ways that the conference delegates and organisations like ISE can provide ongoing support for Taiwan's indigenous tribes.

During the pre conference workshops in Smangus, delegates experienced first-hand the results of the Tayal autonomy over the management structure and economic development of their Village livelihood as well as flowering of language and culture. Only days before the delegates arrived, work finished on a large education/conference facility built using traditional standards, incorporating local timber resources into the beautiful architecture.

The workshops in Smangus included in-depth sessions on the protection of ecological sovereignty, ecological tourism (the Giant Cypress trail walk) and a live link video conference with Bandung Village in West Java, that discussed possible village alliances and eco-tourism development based on ethnobiological knowledge.

This video link was facilitated in Bandung by ISE's Dr Jeanine Pfeiffer. In the words of one of the Tayal researchers, Lahuy Icyeh, the development of Smangus social system of leadership (Tnunan) has enabled a "symbiotic cooperation". Lahuy explained that, *"by building upon the base of traditional knowledge and environmental friendliness, the village created a new village culture centred on environmental protection and industry."*

The FACE conference has set a very high standard for inter congress conferences and it is hoped that others may follow this very positive lead. The feedback from delegates confirmed that the warm hospitality from Dr Yih-Ren Lin and his hard-working team made FACE 2009 an unforgettable experience.

WHAT ARE THE MAIN CHALLENGES OF ETHNOBIOLOGY STUDENTS? THOUGHTS FROM ASIAN STUDENTS

Contributed by Gisella Cruz García², ISE Student Representative (2008-2010)

There are many issues that graduate students find challenging while conducting research, analyzing data and writing scientific articles. Indeed, in graduate study not only the final thesis is important, but also the whole learning process involved. While conducting research, students will get in-depth Ethnobiological knowledge, improve their skills, broaden their competences and acquire a wide scientific overview. But this is certainly not easy! During this learning process students will face - usually for the first time – many doubts that often have to be solved in the field. Do ethnobiology teachers ask their students which are the main challenges they face while conducting Ethnobiological research? Probably most do, but this is not always the case. I hope that this article will be a small contribution to answer this question.

In October last year I had the wonderful opportunity to meet several enthusiastic Asian Ethnobiology students during FACE, the First Asian Congress of Ethnobiology in Taiwan. We discussed about the main challenges they face while conducting research.

This is a summary of the main points they emphasized:

Ethics: Students would like to know more about the steps they should not miss for getting the consent and community agreement to conduct research.

Language: In addition to trying to learn the basics of the local languages, students would like to be better prepared for other issues that come with conducting research in a place where they do not speak the language.

Downstreaming research results: Students are also struggling to learn how to communicate the results of their research to the villages in which they work - how to 'translate' their results in a way that makes their results useful for the local people. Students are concerned with the fact that frequently local people never get to know about the results of the research carried out in their villages, even though the research is about their culture and society. They are not only interested in doing research for completing a degree, they are also concerned with having a local impact.

Boundaries: There were also issues with how to best define the 'limits' of their research, in terms of literature review and data. The issues ranged from not knowing how many articles to read to not being clear about how much data they need to collect. We know that having more information often leads to more questions...In other words, the students feel unsure about knowing what quantity of information is needed in order to have good quality research while also keeping their research feasible (in terms of economic resources and timing).

Students also mentioned the main challenges they face regarding **methodologies**. There is not a lot of information about the 'jump' from objectives to methodologies. Most lectures are about methods for data collection or data analysis, without a clear link between both of them.

More specifically, students identified the following issues:

- ◆ It is difficult to know how to connect theory and data - how to connect what they 'read' and what they 'see'.
- ◆ They sometimes struggle with figuring out the "right" questions to ask local people, or how to get farmers to answer what they really would like to know.
- ◆ There is a need for dialogue and complementarity between qualitative and quantitative methods.
- ◆ They need more insights in data analysis.

Many of these issues are similar to those shared by the group of Peruvian Ethnobiology students I met last year, as I wrote in a previous ISE [newsletter \(Volume 1, Issue 2\)](#). It did not matter that they were from different continents, both groups emphasized **methodologies, ethics and downstreaming** as main issues faced while doing a graduate research study.

Clearly the new generation of Ethnobiologists is emphasizing the ethical aspects of research and the need to carry out research that is useful to the local communities. Both of these issues were key to discussions in the pre-congress workshop for Ethnobiology students.

²**Gisella is a past ISE Student Representative (2008-2010) and the current ISE European Representative. [Read Gisella's bio here.](#)**

NOMADS' FESTIVAL: CELEBRATING THE RICHNESS OF MOUNTAIN NATURE AND CULTURE

Contributed by Jigme Dorji, Bhutan

A couple of months after First Asian Conference of Ethnobiology (FACE 2009) was held in Taiwan in October 2009, the first ever nomadic festival was celebrated in Bhutan in December 2009. The festival is initiated by Ministry of Agriculture, Royal Government of Bhutan in one of the newest national parks - Wangchuck Centennial Park, which was created in 2008 to celebrate one hundred years of monarchy in Bhutan. The festival brought together nomadic highland farmers and herders to showcase the different cultures, traditions and experiences from across the country.

Bhutan is a small landlocked and mountain country where most of the highlands are occupied by the nomadic communities. These communities, irrespective of the regions they come from, share long and hard journeys, dwindling incomes and harsh realities. However, they have their unique identity and cultures. There are about 17 distinct nomad groups in Bhutan (as reported by the Bhutan Observer, one of the Bhutan's national news papers) which can be categorized under four nomadic tribes based on their culture. Many of these nomads live at the fringe of or inside the protected areas and are considered as the integral part of protected areas management in Bhutan. They are known to play significant role in the highland landscape management.

With the rapid development taking place in Bhutan, there has been concern over the deterioration of such unique mountain lifestyle. The questions are often raised as to how long the nomadic communities can withstand the harsh realities of their lifestyles and onslaught of modernization. Many nomadic communities are not connected by roads, electricity, schools and health facilities. However, the Royal Government of Bhutan has taken precautionary steps to provide basic facilities to these communities in the recent times. Many children are now going to schools and health centers are available in many remote villages.

The Ministry of Agriculture's initiative to organize such a festival is to promote income for the nomadic communities and reduce rural poverty. The Minister of Agriculture assured support during the festival address to ensure that the nomads can continue to live where they live today by providing better services in health care, veterinary, education and market outlets for livestock products. At the same time the nomads are expected to conserve mountain ecosystems through protection of flora and fauna.

The Nomads Festival will be an annual event for Bhutan. Thus, such event would be encouraging for ISE to explore the unique setting of nature and culture in the Himalayas.

For any questions, please contact: Jigme Dorji, Thrumshingla National Park; Email d_jigme@hotmail.com

PROMOTING DIALOGUE BETWEEN TRADITIONAL AND WESTERN MEDICINE PRACTITIONERS — HEALTHCARE WORKSHOPS IN BOLIVIA

Reproduced with permission from Ina Vandebroek's blog³

Bolivia is a landlocked country in Latin America with a high level of biocultural diversity. The Andean mountains that run through the country from northwest to southeast give rise to 23 distinct ecological zones, ranging from the high plains (*altiplano*) at 13,123 feet, to lowland Amazon rain forest at less than 1,000 feet. The total number of plant species found in Bolivia is still unknown, but estimates are around 20,000. More than 30 distinct indigenous languages are spoken in the country—a reflection of its high ethnic diversity.

Ever since I first set foot on Bolivian soil, I became enamored with the country's cultures and traditions. Bolivia, or *la llajta* (home) as the Quechua people who make up one-third of its population would say, is where you eat roasted cow heart with peanut sauce (*anticuchos*), pay a ritual tribute to Mother Earth (*la Pachamama*) each first Friday of the month, or negotiate a good price with vendors at the largest open-air market in Latin America. The market, called La Cancha in the city of Cochabamba, is where you can find nearly anything you dream of. My favorite corner is where the dry and fresh herbs are as well as seeds, incense, llama fetuses (used for spiritual purposes), and *mesas* or ritual preparations for Mother Earth.

The Bolivian lowlands are home to several indigenous groups, many of whom do not have easy access to biomedical healthcare. This means that, all too often, [traditional medicine](#) is the only healthcare available. The crushing reality is that in life-threatening situations such as a hemophilic newborn, a venomous snakebite, or a serious gallbladder infection—all to which I have been a powerless witness—people die without reaching a hospital. Luckily, for many other illnesses, traditional healers are able to play a secure role in maintaining overall community health. Being indigenous community members themselves, healers' role in healthcare is pivotal. Patients trust them and share with them the same cultural beliefs about the causes and treatment of illnesses.

Last month I began organizing indigenous community health workshops in Bolivia with the objective of promoting dialogue between biomedical healthcare providers and traditional healers about frequently occurring health problems. The idea is for the two groups to reach consensus about the best ways for traditional healers to deal with these conditions in communities without access to biomedical healthcare.

The workshops take place in Eterazama, a small village close to the rain forest home of the Yurakaré and Trinitario peoples of the Indigenous Territory and National Park Isiboro-Sécure. The biomedical healthcare providers who participate in the workshops are staff from the department of tropical medicine (CUMETROP) of the Bolivian *Universidad Mayor de San Simón*; the traditional healers are members of Yurakaré and Trinitario communities. Medical students from the Bolivian university are also participating so that they can learn about the cultural aspects of healthcare and acquire culturally competent skills to treat Bolivian patients from diverse ethnic backgrounds. A fourth group of participants are biomedical doctors who staff primary healthcare services dispersed throughout the National Park (but located outside the indigenous communities). These participants constitute a dynamic team that discusses health topics from different perspectives, taking into account scientific information from the biomedical literature as well as cultural aspects of health, an approach called evidence-based integrative medicine.

The first of four planned workshops took place over three days in July and focused on venomous snake and spider bites, scorpion stings, and external and internal parasites. By showing pictures of snakes, a tropical medicine specialist encouraged indigenous participants to divulge local names for snakes and traditional treatments used for snake bites. The healers' stories showed how closely indigenous perceptions are based on the natural environment and that traditional medicine is a complex system of healing that is based on a long tradition of observation and experimentation. For example, venomous snakes are known to reside in the same underground network of holes as agoutis, large wild rodents. Since snakes and agoutis are observed to live together, it is believed that these rodents are immune to snake bites; consequently, their gallbladder is used as a medicine for the treatment of snake bites. Other measures are also taken to aid in the recovery of the patient, including total rest for up to two weeks, no visits from other people, permanent vigilance by a traditional healer during the first day, no intake of food, and keeping the patient awake during the first 24 hours after the snake bite.

The workshop also devoted a day to plants used locally for treating the selected health conditions. The discussion began with a book I co-authored, *Guidebook to the Medicinal Plants Used by the Yurakarés and Trinitarios of the Indigenous Territory and National Park Isiboro-Sécure*. One of the healers' favorite plants was tobacco (*Nicotiana tabacum* L., see photo below), frequently used to treat insect bites and stings as well as snake bites. Other plant species also came up during discussion, but indigenous community members frequently expressed their concerns that if information about these species is divulged to the world, outsiders may come and use that knowledge to their own benefit, without taking into account the indigenous peoples who are the original "inventors" of that knowledge. This led us into the much debated field of intellectual property rights. No sufficient mechanisms currently exist to adequately protect indigenous knowledge. The New York Botanical Garden's James S. Miller, Ph.D., Dean of Science, and Michael J. Balick, Ph.D., Vice President for Botanical Science, a few years ago helped develop [Botanical Garden Principles on Access to Genetic Resources and Benefit Sharing](#).

At the same time that indigenous communities are concerned about misappropriation of their knowledge, we are facing the global dilemma of rapid extinction of many vulnerable plant species and traditional knowledge, even before botanists have been able to record those species, which [The New York Times](#) recently reported. The topic of intellectual property rights, as well as another set of health conditions (digestive, respiratory, and reproductive health problems), leaves us with ample food for thought for the next three workshops, which will run during August to October.

³[Ina](#), the ISE Treasurer, is a Research Associate and Project Director of Dominican Traditional Medicine for Urban Community Health with the Botanical Garden's Institute of Economic Botany. She has also conducted research on the medicinal uses of plants for community healthcare in Bolivia since 2000. Photo of Ina by Bert de Leenheer . [Read Ina's bio here](#).

REPORT OF THE CONFERENCE OF THE SOCIETY OF ETHNOBIOLOGY VICTORIA, BC CANADA MAY 2010 *Contributed by Leslie Main Johnson, Athabasca University, Newsletter Editor*

The 2010 conference of the Society of Ethnobiology (SoE) was diverse and well attended, with many thematic sessions of interest examining both present and past ethnobiological topics. There were excellent sessions on marine resource management, the social and ecological context of food and food production, plant management and use on the Northwest Coast, zooarcheology and conservation, ethno-ornithology, ethno-medicine and healing, cognition, partnerships, and teaching science and ethnobiology. A number of international participants attended both this Conference as well as the ISE Congress, which enriched both gatherings.

The regular sessions were complemented by an excellent poster session and a range of inspiring local field trips. (I accompanied Nancy Turner on the East Sooke Regional park walk and enjoyed an inspiring local food meal with colleagues at the Sooke Harbour House, a world renowned "bio-regional restaurant).

I was personally pleased by the number of Indigenous presenters at the Congress. I particularly enjoyed the co-authored paper on Kwakwaka'wakw eel grass harvesting and Linda Different-Cloud's Lakota "mouse bean" restoration paper. I was also very impressed by Frank and Kathy Brown who presented "Staying the Course, Staying Alive, in the "Honouring the Past, Honouring the Future" session. The initial reception at the Royal BC Museum highlighted the richness of Aboriginal culture in one context, while several sessions in the Conference and the amazing sharing of the Spirits of the Forest dance by Kwaxistala Chief Adam Dick at the banquet brought teachings about sustainability and connection to life in quite a different way. We are grateful for the Saanich and Songhees Chiefs for welcoming us to their territory and we are all indebted to Kwaxistala for allowing us to witness the dance and have its meaning explained to us.

Joint participation in a session on ethics (see article by Justin Nolan) and in the ISE Student Workshop, held between the two conferences, demonstrated the complementarity of our Societies and the potential for

collaborative efforts. Altogether an inspiring conference and a wonderful complement to the ISE Congress in Tofino.

TOWARD A CODE OF ETHICS FOR THE SOCIETY OF ETHNOBIOLOGY: A SPECIAL SESSION OF INTEREST FROM VICTORIA

Contributed by Justin Nolan

Justin Nolan is the President-Elect of the Society of Ethnobiology (SoE) and a sustaining member of the ISE.

For the first time in its conference history, the Society of Ethnobiology featured a special session at the 2010 Annual Meetings dedicated to establishing a “Code of Ethics” explicitly for the SoE. The “Code of Ethics” is hoped to reflect the scope of ethical praxis for the SoE as an entity, a functioning whole, and aims to provide a general methodological protocol for the benefit of ethnobiologists and the communities with whom they associate.

The session was co-chaired by Kelly Bannister (Chair of the ISE Ethics Committee and SoE member), Cassandra Quave, and Justin Nolan, who opened the session to the floor with discussion on pressing ethical concerns facing ethnobiologists today. Around thirty participants contributed a range of points of interest, reflecting the breadth of issues pertinent to the SoE. Healthy concern over the need for better collaborative principles of engagement emerged in the session, clearer articulation of obligations to native communities. Productive debate followed during the subsequent round-table exchange.

One overarching concept discussed was whether the SoE really needs its own Code of Ethics, given its expressed commitment to follow the ISE’s Code of Ethics as initially drafted through the “Declaration of Belem” in 1988.

The SoE ethics session concluded with a review of several “best practices” to be included in a Code of Ethics for the Society of Ethnobiology, in addition to “design features” deemed necessary for the advancement of a Code of Ethics, after its final approval and implementation.

All ethnobiologists interested in the advancement of the SoE Code of Ethics are encouraged to contact either Justin Nolan, President-Elect for the Society of Ethnobiology at jmnolan@uark.edu, or Dr. Cassandra Quave, Postdoctoral Fellow at the University of Arkansas for Medical Sciences, at cassy.quave@gmail.com.

Nolan and Quave plan to organize a follow-up session for the SoE Code of Ethics at the 2011 Conference at the Ohio State University. Until the SoE Code of Ethics is complete, the ISE’s existing “Code of Ethics” remains the SoE’s touchstone for ethical praxis in ethnobiology.

THE ETHNOBIOLOGIST’S BOOKSHELF: RECENT AND UPCOMING BOOKS IN ETHNOBIOLOGY

Contributed by Leslie Main Johnson, ISE Newsletter Editor

Gender, Culture, and Northern Fisheries, Joanna Kafarowski, Ed. Canadian Circumpolar Institute Press, Edmonton. 2009. 242 pp. ISBN 978-1-896445-46-5

A recent release by the Canadian Circumpolar Institute explores *Gender, Culture, and Northern Fisheries*, addressing several themes not strongly represented in the mainstream literature. This volume, edited by Joanna Kafarowski, is a collection of papers examining women’s roles in fisheries around the circumpolar region, including papers on Aleut, Tlingit, Inuit, Icelandic, Norwegian and Sami fisheries in Norway and Arctic Sweden, and presents a range of different issues and situations. Themes that run through the volume are: recognition of women’s historic role in fisheries; changes in women’s roles in a range of commercial and artisanal fisheries; contemporary participation in fisheries and fisheries policy; and economic contributions of women fishers. A pervasive concern is gender equity

and representation of women in fisheries across the North. The volume also raises questions and explores how (and if) women's traditional knowledge of fisheries is being transmitted in locales that range from coastal Alaska through Arviat on Hudson's Bay.

Edible Medicines, An Ethno-pharmacology of Food. Nina L. Etkin, University of Arizona Press, Tucson, 2006. 301 pp. ISBN 978-0-8165-20993-0 paperback 2008 \$29.95 CAD

While this has been out for a while, I thought it still worth reviewing in the newsletter. I recently read ethno-pharmacologist Nina Etkin's last book and would recommend it to any who have not already had the chance to examine it. It is a good read and a lovely synthesis of the culture of eating and pharmacology of foods. Etkin draws on her own lengthy fieldwork in Nigeria to give a nuanced view of Hausa food systems, and analyses the foods considered special for particular phases of life (post-circumcision ceremony for boys and post-partum for women), explaining why foods are considered appropriate in the local viewpoint and also why these food and nutritional choices make sense from a biomedical perspective. She also reviews the culinary history, diverse land races and properties of a number of key plants in the global trade of the past several centuries such as chilies, coffee, and pepper, and gives a fascinating account of fermented foods and how the process of fermentation alters the nutritional and pharmacological qualities of the fermented products. The last subject covered in Etkin's book which is often neglected in general ethnobiological or ethnopharmacology literature is the use of animal products as medicine.

NEW BOOKS

The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World. E.N. Anderson, Santa Barbara, CA: Praeger/ABC-CLIO, LLC, 2010. 272 pp. ISBN 978-0313381300 List Price \$44.98 USD.

This is the latest book by ethnobiologist Eugene Anderson, whose career spans the past 4 decades, and who has worked in Southeast Asia, Northwestern North America and in the Mexican Yucatan peninsula. Anderson is author of a number of books on topics of ethnobiological interest, and has had a long interest in what motivates people to live respectfully and sustainably in/with environments. As my copy has not arrived yet, I quote the review on amazon.com by environmental anthropologist Leslie Sponsel:

The distinguished ecological anthro-pologist Eugene Anderson has effectively distilled and synthesized the knowledge and wisdom that he has gained from more than five decades of research and teaching on the roles of reason and emotion in sustainable resource and environmental management. In so doing he has advanced a long way toward construct-ing the foundation for a moral if not also spiritual ecology that will facilitate more serious and sustained consideration of the real possibilities of striving toward the ideals of ecotopia. His masterful treatise is destined to become a classic read, contemplated, and appreciated for decades hence by a broad and diverse range of scholars from the humanities as well as the natural and social sciences, policy makers and implementers, and the general public.

Biocultural Diversity Conservation, A Global Sourcebook. Luisa Maffi and Ellen Woodley, EARTHSCAN Publications Ltd. 2010. ISBN 978-1844079216 List Price \$56.00 USD. (paperback)

Terralingua is pleased to announce that the book *Biocultural Diversity Conservation: A Global Sourcebook*, by Luisa Maffi and Ellen Woodley (Earthscan, 2010) is now out. The outcome of one of Terralingua's projects, funded by The Christensen Fund, the Sourcebook is the first comprehensive resource on biocultural diversity (BCD) conservation. It illustrates the application of an approach based on the recognition of an inextricable link between biological, cultural, and linguistic diversity. The book reviews the field of BCD, presents and analyzes 45 projects from all continents that take a biocultural approach to conservation, and offers lessons learned and recommendations for sustaining the biocultural diversity of life.

A companion portal to the book, *Biocultural Diversity Conservation: A Community of Practice*, has also just been launched on Terralingua's website at: www.terralingua.org/bcdconservation where book order information is also found. The portal is meant as a meeting place for everyone interested in biocultural diversity conservation, to exchange ideas, learn from one another, and synergize. It features a discussion forum; a project gallery to which new biocultural projects can be added; a Solutions module with articles about what works where, when, why and how in BCD conservation; and a Stories module with both traditional and real-life stories about BCD. All ISE members are welcome to join and contribute to the portal.

NEWS AND ANNOUNCEMENTS

From ISE Members:

Dear all,

My name is Ruifei Tang. I am a PhD student from Victoria University of Wellington (New Zealand) with research focus on conservation and empowerment of traditional ecological knowledge (TEK). As part of my degree, I am carrying out a questionnaire survey -- **A Global Survey of Traditional Ecological Knowledge Conservation Options**. This survey aims to explore global patterns of TEK conservation practices, and facilitate sharing its 'best' practices across regions. The questionnaire contains **nine questions**, and may take **10-15 minutes** to fill out.

I am inviting TEK-focused researchers, organisations and indigenous communities to participate in this study. There are three versions of the questionnaire, please choose one that is appropriate to your role.

The survey for **Researchers**: http://vuw.qualtrics.com/SE?SID=SV_cwnhbhPiR0ImnkM

The survey for **Community** members: http://vuw.qualtrics.com/SE?SID=SV_37MxoVOVInMqdDe

The survey for **Organisations**: http://vuw.qualtrics.com/SE?SID=SV_07ZqxDJ353RkPZy

Your participation is very important to my research! I would also much appreciate if you agree to an **10-15 minutes follow-up interview** about TEK conservation in details. Please see the option at the end of the questionnaire. Should you feel the need to withdraw from the project, you may do so at any time before I analyse the data (before **March 31th 2011**).

The results will be put into an anonymous basis. It will not be possible for you to be identified personally. All materials collected will be kept confidential. The questionnaires will be destroyed five years after the end of the project. A summary of the results will be returned to you if you choose so (please see the option in the Questionnaire). I will also set up a web page to publish results in aggregate. The results will only be submitted for academic purposes, including thesis marking, publication in scholarly journals, and/or for conference papers.

Great thanks for your time and support to my research! Please feel free to pass my survey to your colleagues who may be interested in this research. If you have any questions or further interest in this research, please contact me at trf615@gmail.com

Hope we can stay in touch and share more information and experiences.

Best regards,

Ruifei Tang, PhD Candidate
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Victoria University of Wellington,
PO Box 600 Wellington 6140, New Zealand
Email: trf615@gmail.com
Phone: +64-4-463 5233-8619/Mobile: +64-21 1404448

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Dear Colleagues,

The **Philosophical Papers and Reviews** (PPR) publishes high-quality solicited and unsolicited articles, in all areas of the subject. All articles published in PPR will be peer-reviewed. The following types of papers are considered for publication:

- Original articles in basic and applied research.
- Critical reviews, surveys, opinions, commentaries and essays.

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PPR is seeking for qualified reviewers as members of the review board team. PPR serves as a great resource for researchers and students across the globe. We ask you to support this initiative by joining our reviewer's team. If you are interested in serving as a reviewer, kindly send your resume to the email below.

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[www.academicjournals.org/PPR](http://www.academicjournals.org/PPR)

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Dear Colleagues,

The **Journal of Development and Agricultural Economics (JDAE)** is a multidisciplinary peer-reviewed journal published that will be monthly by Academic Journals (<http://www.academicjournals.org/JDAE>). JDAE is dedicated to increasing the depth of the subject across disciplines with the ultimate aim of expanding knowledge of the subject.

Call for Papers

JDAE will cover all areas of the subject. The journal welcomes the submission of manuscripts that meet the general criteria of significance and scientific excellence, and will publish:

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- Critical reviews, surveys, opinions, commentaries and essays

We invite you to submit your manuscript(s) to JDAE.journal@gmail.com for publication. Our objective is to inform authors of the decision on their manuscript(s) within four weeks of submission. Following acceptance, a paper will normally be published in the next issue. Instruction for authors and other details are available on our website; <http://www.academicjournals.org/JDAE/Instruction.htm>

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JDAE is seeking for qualified reviewers as members of the review board team. JDAE serves as a great resource for researchers and students across the globe. We ask you to support this initiative by joining our reviewer's team. If you are interested in serving as a reviewer, kindly send us your resume to jdae.journal@gmail.com

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Best regards,

Eni Lucky

Editorial Assistant
Journal of Development and Agricultural Economics
E-mail: jdae.journal@gmail.com
www.academicjournals.org/JDAE

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**The International Network of Emerging Ethnobiologists (INEE)** was founded in 2010 at the ISE Congress in Tofino, BC, Canada.

During the pre-Congress workshop, emerging ethnobiologists from around the globe came together to discuss key topics in ethnobiology and common challenges. The network was founded with the declared aim to foster international connections between emerging ethnobiologists and to establish a support network of mentors.

We encourage you to join our e-mail list: <http://ca.groups.yahoo.com/group/EmergingEthnoNetwork/> and join our FaceBook and LinkedIn groups:

<http://www.facebook.com/#!/group.php?gid=116585745046032&ref=mf>

[http://www.linkedin.com/groups?about&gid=3044882&trk=anet\\_ug\\_grppro](http://www.linkedin.com/groups?about&gid=3044882&trk=anet_ug_grppro)

as well as subscribe to our blog feed: <http://emerging-ethnobiologists.blogspot.com/feeds/posts/default>

The success of this network depends heavily on input from emerging researchers as well as more senior and established researchers from around the globe. We therefore encourage you to contribute by forwarding all relevant messages (such as job adds, or information on upcoming training or funding opportunities) to our e-mail address: [isestudentpost@gmail.com](mailto:isestudentpost@gmail.com)

If you feel you may be able to contribute to the network by participating in our 'mentorship program', please don't hesitate to get in touch with us as well.

Thanks,

The INEE team

## UPCOMING EVENTS

**11th Congress of the International Society for Ethnopharmacology (ISE 2010): *Continuity and change in ethnopharmacology - Transdisciplinary science for our future.***  
**September 20 to 25, 2010, Albacete, Spain**

This joint conference of the 11th Congress of the International Society for Ethnopharmacology and the "I Encuentro Hispano Portugués de Etnobiología" will be one of the most exciting and prestigious international events in the field of medicinal plant sciences.

Spain is a fascinating country that is full of vitality, cultural diversity and culinary delights. We trust that the dynamic and magical spirit of the small city of Albacete (Castilla-La Mancha) will provide a very stimulating milieu for scientific exchange amongst ethnopharmacologists, ethnobiologists and ethnobotanists from all over the world. We are certain that this event will offer exciting opportunities for exchanging the latest scientific news and for networking with colleagues.

Please read more at: <http://www.ise2010.org/>

On behalf of the organizing and scientific committees, we look forward to welcoming you to Castilla-La Mancha in September 2010.

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ISE Ethnobiology Workshop in Estonia: *Old treasures in the new Europe: the future of ethnobiology in the East and Far East*
October 15-17, 2010, Padise, Harjumaa, Estonia

The workshop will reflect special emphasis on the ethnobiology of former communist Eurasia. Scholars conducting research in these countries are especially encouraged to participate. The idea of the workshop is to share an overview of the current ethnobiological research ongoing in the region, and to establish an interdisciplinary research network that may in future lead to joint research, publications, projects.

Registration now open: As part of the registration, please submit your expression of interest, a one-page CV

and a 300-word abstract about your current research in ethnobiology to renata@folklore.ee and raivo.kalle@mail.ee as soon as possible, but not later than August 1, 2010. The final registration will be done online (details will be provided later).

The **registration fee for the workshop is 100 EUR**, which covers food and accommodations in the tourist farm during the workshop and transportation to and from Tallinn and the site of the workshop.

Please see the [Workshop website](#) for more details!

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**Symposium on “Cultural perspectives on biodiversity research and management”, New Zealand Ecological Society Conference *Biodiversity: 2010 and beyond*.  
21–25 November 2010, Dunedin, NZ**

The New Zealand Ecological Society is honoured to have two eminent keynote speakers to start off their upcoming symposium on cultural approaches to biodiversity research and management – Chief Randall Kahgee (Saugeen-Ojibwe First Nation, Ontario, Canada) and Prof Te Ahukaramū Charles Royal (Ngā Pae o Te Māramatanga, University of Auckland).

So far we also have six expressions of interest to contribute 20 minute papers. The items offered already are delightfully varied, so we already know we are going to have a stimulating symposium within a much broader conference that already incorporates excellent ecology and wildlife management.

We seek contributions that highlight opportunities and challenges faced by a wide diversity of

- ◆ ethnic, cultural, religious or national identities
- ◆ cross-cultural partnerships or clashes
- ◆ ecological goals (biodiversity conservation, harvest management, pest control)
- ◆ habitats, communities and populations
- ◆ applied and theoretical perspectives
- ◆ research and management

... diversity rules, so bring it on!

The conference website is now live, at <http://www.nzesconference.org.nz/> and also accessible from the NZES website at <http://www.nzes.org.nz/>.

Henrik Moller and Corey Bragg will help convene the symposium, so please direct any queries about the cultural symposium to them both ([corey.bragg@otago.ac.nz](mailto:corey.bragg@otago.ac.nz); [henrik.moller@otago.ac.nz](mailto:henrik.moller@otago.ac.nz)); and for other issues contact:

- ◆ Logan Elliott [nzesconference2010@gmail.com](mailto:nzesconference2010@gmail.com) (Conference organisation or Website)
- ◆ Deb Wilson [DebNZES2010@landcareresearch.co.nz](mailto:DebNZES2010@landcareresearch.co.nz) (Other symposia and Abstracts)

The cultural symposium is currently scheduled for Wednesday 24<sup>th</sup> November. There is room for 10 spoken presentations on that day. If we can not fit into the Wednesday slot, some papers submitted for presentation to the cultural symposium may also have to be transferred to the general papers section on the Tuesday or Thursday, or students will be asked to present in the Student day (Sunday) that precedes the conference. If we still have too many culturally oriented papers, we will invite some of them as posters for Tuesday 23<sup>rd</sup>.

Also, if we have enough registrants, we will design some adjunct workshops (probably Thursday 24<sup>th</sup> morning) that will give several others a short formal role to facilitate discussion on the opportunities and challenges for cultural and cross-cultural approaches to biodiversity care. Please let Henrik and Corey know if you have a particular topic for discussion or exercise that you would to run in a workshop. If and organise a separate more informal workshop at another time in the conference schedule.

We are still considering options for a culturally oriented field trip - watch the conference website for any developments.

In the meantime, please submit your proposed paper title and abstracts (using the template from the conference website), and Email it to [DebNZES2010@landcareresearch.co.nz](mailto:DebNZES2010@landcareresearch.co.nz). **We must receive your title and abstract by 1 September** at the very latest, but the sooner the better for helping our planning. We will notify you at

least within a week after that deadline about whether your contribution has been accepted. However we will also allocate some of the slots to overseas contributors (immediately upon receipt of their abstract) before then to facilitate their travel planning.

Some people travelling from far away may wish to link the NZES conference with one happening in Suva, Fiji, from 29 November until 3<sup>rd</sup> December. That conference is called “*Future Challenges, Ancient Solutions: What we can learn from the past about managing the future in the Pacific*” and includes several symposia concerning culture and environmental management, including one entitled “*Ethnobiology: A bridge between indigenous and modern science*”. Check out the conference website at [www.usp.ac.fj/conference](http://www.usp.ac.fj/conference).

We look forward to meeting you and a stimulating discussion.

**Corey Bragg and Henrik Moller**

Co-convenors, Cultural Symposium of NZES Conference 2010

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International Conference on Folk and Herbal Medicine November 25-27, 2010, Udaipur (Rajasthan) India

Jointly organized by the Department of Botany, Mohanlal Sukhadia University and Udaipur and Rajasthan State Medicinal Plant Board, Jaipur.

With the growing realization of the harmful effects of chemical-based medical practices, the use of natural formulations from medicinal plants and traditional health practices is gaining greater acceptance. Ever since the WHO gave recognition to “Traditional Medicine” in 1976, the Folk and Herbal Medicine of ancient times which were subdued by the modern medicine have staged a come back and a “herbal renaissance” is blooming across the world. However, concerns are already being expressed about the fast dwindling supplies of many of the important medicinal plant species due to habitat loss, habitat degradation and unscrupulous removal from the wild. The species used in the codified systems of medicine are under greater threat due to their wider applicability and usage.

Please see: <http://www.icfhm2010.in> for more details.

CALL FOR CONTRIBUTIONS TO THE ISE NEWSLETTER

Are you interested in sharing with the ISE Community?

We are looking for contributions to the ISE Newsletter. We are interested in articles on research, communities and projects, current issues in Ethnobiology and practice, and ethnobiology in the news. Activities of related societies, profiles of ethnobiologists or community experts, and regional updates are also welcomed. Submissions should normally be in English, and written or co-written by a member of the ISE. Other languages may be considered on a case by case basis upon contacting the Editor or ISE Coordinator.

Regular features of the Newsletter will include:

- Notices of upcoming events
- Regional updates
- Spotlight on ISE members
- News from the Board
- Student News

Short news items or articles should be 150-250 words. They may incorporate links to additional material. Research reports should be 350-500 words in length. Feature articles should be in the range of 700 to 1000 words, and, depending on the nature of the article, may include references. The reference style of the [Journal of Ethnobiology](#) is preferred. Please submit material in .doc, .docx or .rtf format, double spaced.

We welcome photographs or other graphics to accompany all submissions. Black and white or colour are both acceptable. In order to be of acceptable publishable quality, photographs need to be in .tif or high resolution .jpeg format, and should be 350 ppi or higher in resolution. Line art should be of appropriate quality, legibility and

resolution. If you are unable to submit digital images of adequate quality, you can mail a good quality photograph to the ISE Coordinator who will digitize the image for inclusion in the Newsletter. If digital graphics files are too large to email, a CD with the images can be mailed to the Coordinator as well. Please contact the Coordinator for more information on submission of graphics.

We will acknowledge receipt of your submission, and contact you if any changes are needed.

We are also interested in ideas for theme issues of the Newsletter. If you are interested in editing a theme issue, please forward a proposal to the Editor or Coordinator and we can discuss timing and requirements.

For more information, please contact the Editor or the ISE Coordinator at isecoordinator@gmail.com, and include "ISE Newsletter" in the subject line.

ISE MEMBERSHIP DRIVE

We would like to remind you that the ISE [membership drive](#) is still taking place. Our goal is to expand our membership base while encouraging new and renewing members to actively engage in the ISE in ways that are mutually beneficial and the build capacity of the Society to achieve our goals. Beginning September 2008 and **now extended through February 2011**, the ISE encourages membership fee waivers in exchange for in-kind contributions to the Society. Possible in-kind contributions include (but are not limited to) language translation, computer design/graphics, photography, editing, writing, and distribution of ISE materials (e.g., regional brochures, posters, Code of Ethics, etc.). We are very open to other suggestions for in-kind contributions and ways to encourage our members to use their interests and skills to be active in the Society.

Current membership benefits include this new ISE Newsletter, the option to receive email updates on relevant conference, career, and scholarship opportunities, networking opportunities with other members world-wide, and reduced registration fees at the ICEs. Additionally, the ISE has partnered with [WiserEarth](#) to create a unique online community space for members of the ISE. WiserEarth is an international directory and networking forum that maps, links and empowers the sustainability and social justice community. It also provides a Group functionality that allows us to have discussion and collaboration online. WiserEarth provides the basis for an exciting [new group for members](#) to have on-line discussions, announce events, and share documents with the ISE community.

As we continue moving forward with these activities, the ISE welcomes your feedback, contributions and ideas on furthering our vision to promote understanding, dialogue and harmonious co-existence between humankind and the Bios for the benefit of future generations.