



**INSIDE THIS ISSUE:**

[ISE's 1<sup>ST</sup> ASIAN CONFERENCE](#) 2

[Profile: Dr. Yih-Ren](#) 3

[Profile: RECAP](#) 4

[UPDATES ON ISE ACTIVITIES](#) 4

[Re-Evisoning Activity](#) 4

[Global Coalition and Ethics Committee](#) 5

[Ethics Toolkit](#) 6

[2009-2011 Darrell Posey Fellowship Recipients](#) 7

[Reports: 2006-2008 Darrell Posey Small](#) 8

[CONFERENCE REPORTS](#) 10

[Snowchange](#) 10

[Indigenous Peoples Climate Change Summit](#) 11

[The Anchorage Declaration](#) 12

[Interests of Ethnobiology students](#) 15

[Planning meeting for the 12<sup>th</sup> ISE Congress](#) 15

[Society of Ethnobiology Conference](#) 17

[IN MEMORIAM: DR. NINA ETKIN](#) 17

[ANNOUNCEMENTS](#) 18

[GET INVOLVED](#) 19

[UPCOMING EVENTS](#) 20

[ISE MEMBERSHIP DRIVE](#) 22

## THE ISE'S FIRST ASIAN CONFERENCE OF ETHNOBIOLOGY TAIWAN, 21-29 OCTOBER 2009

During the 11<sup>th</sup> International Congress of Ethnobiology in Peru, the idea of an Asian regional conference was posited. When Dr. Yih-Ren Lin, Director of the Research Centre for Austronesian Peoples at Providence University, was elected as the Asian Representative for ISE, he was encouraged to hold the First Asian Conference of Ethnobiology (FACE; [www.ise-asia.org](http://www.ise-asia.org)).

The aim of this conference is to address topics that have been long-term priorities for the ISE that also relate to the portrayal of Indigenous culture by bringing together scholars and practitioners across Asia who share an interest in the following topics: understanding the worldly organizational methods of society, social organizations, material practice, and interest in spiritual and world views.

In order to demonstrate the unique and diverse cultural characteristics of the area, and therefore the topic of "Sacred Places", which bears great local representation, was chosen as an entrance point into this conference. In order to reflect the commitment to research ethics and explore the academic and practical dialectical spirit in this interdisciplinary field, the topic of participatory research methodology was specifically added.

The focus of the ISE FACE is "The Position of Indigenous Peoples, Sacred Places and Participatory Methodology in Conservation of Cultural and Biological Diversity". To further clarify the purpose of the conference, there will be nine subtopics of discussion:

1. Indigenous Literature and Sacred Spaces
2. Participatory Natural

- Resource Management
3. Natural Disaster Zones and Environmental Mastery
4. Local Indigenous Scientific Education
5. Indigenous Policies and Biological/Cultural Diversity Conservation
6. Traditional Ecological Knowledge
7. Indigenous Area Research and Research Methodology
8. Religion and Indigenous Sacred Spaces
9. Austronesian Endangered Language and Culture Conservation.

The conference is scheduled for October 21-29, 2009, with the main activities being held at three different locations: Shei-pa National Park and surrounding Tayal villages, (continued on page 2)

### FROM THE EDITORIAL TEAM

In this issue you will read about the upcoming ISE First Asian Conference of Ethnobiology and host institution, updates on current ISE activities, short reports on recent conferences, and 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 Secretary,  
Newsletter Editor



Natasha Duarte, ISE  
Coordinator

## THE ISE'S FIRST ASIAN CONFERENCE OF ETHNOBIOLOGY TAIWAN, 21-29 OCTOBER 2009

Providence University, and Jade Mountain National Park and the Bunun villages within.

The first three days of the conference (October 21-23) will be spent at Shei-pa National Park, where a special screening of *Once upon a Time*, an award-winning documentary of Tayal cultural knowledge, will be shown to all in attendance. This will be followed by various activities including Indigenous panel discussions, village tours, night festivities, talks by the Tayal on local issues such as the cypress debate and their efforts in flood control, and a visit to a Tayal farm that promotes natural farming techniques.

Days four and five (October 24-25) will be spent at Providence University (Taichung County, Taiwan), where scholars will be able to present their papers on the sub-topics. Graduate students may also present their papers as this conference, as separate graduate sessions will be held to accommodate both groups. Indigenous representatives will host panels and discussions, and poster and table exhibits will also be open for attendees to view. A cultural night will take place on the night of the 24<sup>th</sup>, where Indigenous and Taiwanese culture will be on full display.

The last four days of the conference (October 26-29) will be spent at Jade Mountain National Park and in the Bunun villages. Activities include visits to Tatachia to see a successful case of biological diversity

conservation, visits and tours of various Bunun tribes within the park, workshops, nightly festivities, and Indigenous panels.

Currently, we are looking specifically for graduate student submissions of papers, posters, panels, and tables. Submissions will be judged by a panel of experts in the field, and the best young scholars will be asked to present their papers at the conference. Scholars may also submit papers, although most spaces have already been filled.

People interested in the conference may email [iseasia2009@gmail.com](mailto:iseasia2009@gmail.com) for more information.

## Profile: Dr. Yih-ren Lin

Dr. Yih-Ren Lin is the Director of the Research Centre for Austronesian Peoples at [Providence University](#), the ISE Asia Regional Representative, and the organizer of the ISE's First Asian Conference of Ethno-biology.

From a scientific social-cultural analysis perspective, Dr. Lin explores the relationship between environmental values and social migration of different social groups. His main research topics during the past five years include:

(1) the diverse cultural perspective on the ecological value of the Chi-lan cypress forests; (2) Indigenous map making and traditional territories; (3) traditional Indigenous ecological knowledge; political ecology of natural disasters; (4) risks and environmental management; and (5) exploration of participatory action research methodology.

Dr. Lin has published many of his findings in Chinese and English, including his research pertaining to the dispute behind Makao National Park. In 2005 he was invited by Professor J. B. Callicott, the president of the International Society of Environmental Ethics (ISEE), to contribute a case study on why environmental values are important for the textbook *Principles of Conservation Biology* (Sunderland, Massachusetts: Sinauer Associates), one of the few cases of environmental conservation in Taiwan published on an international level.

In 2008, Dr. Lin hosted Professor Holmes Rolston III, founding father of environmental philosophy and founding president of ISEE, for the St. Francis Lectures at Providence University, serving as the translator for his talk on "God's Providence and Eco-centrism." After this academic interaction, Dr. Lin wrote the paper "Pondering Professor Holmes Rolston III - A Perspective on Traditional Ecological Knowledge," which was accepted by the highly regarded Christian scholarly publication *Solitude* and is set to be published in 2009.

Other than his scholarly work, he has used his research to successfully transform the general education curriculum, with numerous awards from the Department of Education. He has also been chosen by the Department of Education as a distinguished scholar for his work in a course entitled "*People and the Environment*."

From the perspective of action research, he combined the ideals of general education and the usage of pedagogy to delve into the social practice field with "service learning" and received the Department of Education's National 2007 service learning/volunteerism teacher of the year award.

Starting in 2006, with the support of Shei-pa National Park and the News Bureau, Dr. Lin worked alongside the Wu Village Workshop and the company Path of Light in the production of the movie *Once upon a Time*, a video display of Tayal traditional ecological knowledge, the

same movie that will be on display during the Shei-pa National Park portion of the conference. This film won the Platinum first prize in the ethnic/culture category at the April 2008 Remi Awards in Houston. This movie displays the topics of traditional Indigenous knowledge and related issues to the general public through the networking of community universities and Indigenous villages.

In the past few years, Dr. Lin has actively participated in related international conferences, and has invited American, Canadian, English, Australian, and other key scholars to Taiwan for scholarly exchange.

In addition to serving as the current Asian Representative on the ISE Board, Dr. Lin has been a long-time active member of the ISE, participated in the development of the ISE Code of Ethics, assisted in translation of the Code of Ethics into Chinese, and is currently involved in the development of the ISE Code of Ethics Toolkit.

**Dr. Yih-Ren Lin:**  
**Director of the**  
**Research**  
**Centre for**  
**Austronesian**  
**Peoples,**  
**ISE Asia**  
**Regional**  
**Representative,**  
**organizer of the**  
**ISE's First Asian**  
**Conference of**  
**Ethnobiology.**

## Profile: Research Centre for Austronesian Peoples

Indigenous tribes in Taiwan refer to the earliest arrivals that have inhabited Taiwan long before the immigration of Han people from mainland China. Indigenous people in Taiwan, for this reason, also belong to a branch of Austronesian. Recently, linguistics, archeologists, and cultural anthropologist have successively discovered that Indigenous activities in Taiwan have endured for up to several thousand or even over ten thousand years.

Not only are the languages of different Indigenous communities in Taiwan closely connected to each other, they are also closely related to various languages on the Pacific and Indonesian islands.

The Research Centre for

Austronesian Peoples (RECAP) was constituted in the Christian spirit of love and justice in [Providence University](#), a catholic university. By way of the empowerment from the grassroots social concerns and practices, RECAP endeavors to build up a platform of equal footing for interactive communication and research development between international Austronesian peoples and Taiwan Indigenous peoples or communities.

Additionally, we hope to motivate a new identification of diverse cultures to further deepen the concept of Austronesian in contemporary Taiwan. The concept of Austronesian will be a hopeful entrustment as well as a mutually treasurable

resource for diverse communities in Taiwan. Indigenous people in Taiwan are no longer a lonely and disadvantaged group, but a part of a big Austronesian family. Having undergone the immigration of communities and the history of colonization, they are collectively confronted with many problems including language revitalization, cultural inheritance, community reconstruction, Indigenous identification, social development, tribal education, natural conservation in the context of global age. Austronesian is thus regarded as a concept of a unity which intensifies the association in relation to language, history, culture, education, and development.

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## UPDATES FROM THE ISE

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### The ISE Re-Envisioning Activity

In the first issue of [the ISE Newsletter](#) (Jan 2009), the impetus for “re-envisioning” the ISE and the results from the 2008 ISE Member Survey were presented in the article *Whither the ISE*. At the time of its founding in 1988 the ISE was years ahead of the times in identifying the need for full and meaningful participation of all peoples and diverse ways of knowing for effective bio-cultural conservation globally. The ISE has grown and changed since its inception, nurturing a resilient international network for its members and facilitating important exchanges through its Congresses. After 20 years

as a Society, we are reaffirming the founding vision of the ISE and reviewing our organizational structure to strategize a future in which the crucially important work that is done by the ISE is supported in a self-sustaining way.

The ISE Member Survey engaged our membership and provided background for the Re-Envisioning activity, which was launched in Cusco during two special sessions at ICE 2008. During these sessions, the idea of having thematic working groups emerged. In the months following, two type of working groups were

established – one type is broad and overarching to address the “meta” questions related to organizational structure and financial planning and the other type is thematic. There are six working groups in total:

- **Organizational structural**
- **Financial planning**
- **Outreach and Communication**
- **Education and Training**
- **Research**
- **Policy and Advocacy**

A group of about 30 dedicated individuals with a long history of close

## The ISE Re-Envisioning Activity (continued)

involvement with the ISE have begun exploring these themes through focused online discussion fora via email, WiserEarth and instant messaging.

The work from these online discussions led up to a **Re-Envisioning Retreat** to take place June 8-12, 2009 in Tofino, British Columbia, Canada, where a smaller core group reviewed information, prioritized actions and

recommended a concrete strategy into the future. The bringing together of ISE visionaries for a retreat facilitated the synergy, creative energy and commitment that comes from face-to-face interaction.

During the next phase of the Re-Envisioning activity (following the retreat), we anticipate holding a second set of online discussions with a wider participant base of ISE

members to provide feedback on the recommendations, proposals, and priorities for the future of the ISE, leading to a long-term funding strategy and funding proposals drafted by the end of 2009.

The second set of online discussions will likely take place in Fall 2009 (more details will be provided at that time).

## The ISE Global Coalition and Ethics Committee

The [ISE Global Coalition for Biological and Cultural Diversity](#), directed by Sarah Laird, is the arm of the ISE that is dedicated to promoting dialogue and exchange between Indigenous peoples, scientists, environmentalists and decision-makers, and fostering development of shared objectives and strategies to protect the biological and cultural diversity of the Earth. The Global Coalition was established in 1990 by the [Kunming Action Plan](#). The specific goals of the Global Coalition are to promote application of the *ISE Code of Ethics*, and actively participate in international policy discussions related to protection of biocultural diversity.

Using the *ISE Code of Ethics* as a basis for its participation and orientation, the Global Coalition is well-positioned to catalyze important discussion and engage with international policy processes, particularly under the Convention on Biological Diversity (CBD), World

Intellectual Property Organization (WIPO) and United Nations Educational, Scientific and Cultural Organization (UNESCO).

The Global Coalition was formally accredited with observer status by the WIPO Secretariat in March 2008 so can now officially participate as an observer at WIPO meetings, specifically the [Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore \(IGC\)](#).

The Global Coalition is currently applying to attend the [6<sup>th</sup> meeting of the Ad Hoc Open-Ended Working Group on Article 8\(j\) and Related Provisions of the CBD](#) in November 2009 which will focus on a number of initiatives to protect traditional knowledge and promote Indigenous involvement in biodiversity conservation.

Plans are also in the works to participate in future meetings of the [Ad Hoc Open-ended Working Group on Access and Benefit-sharing \(ABS\)](#) and

contribute to the international regime on ABS.

Representatives of the ISE Global Coalition attend other policy-oriented conferences as well. In December 2008, Maui Solomon (ISE President and former Director of the Global Coalition), attended the SnowChange Conference, a conference devoted to Indigenous and local peoples discussions around the crucial themes of climate and ecological changes ([read Maui's report on this Conference](#)).

As part of the Global Coalition, the **ISE Ethics Committee** (chaired by Kelly Bannister) is responsible for the heading development and dissemination of the *ISE Code of Ethics*. The Ethics Chair facilitates contact with organizations to ensure that the most recent version of the *Code of Ethics* is being utilized and distributed (an Executive Summary and Glossary of Terms was approved at the 2008 ICE).

Several international organizations that have confirmed posting of the CoE include:

**“The specific goals of the Global Coalition are to promote application of the ISE Code of Ethics, and actively participate in international policy discussions related to protection of biocultural diversity.”**

## The ISE Global Coalition and Ethics Committee (cont'd)

- the CBD secretariat ([Article 8\(j\): Traditional Knowledge, Innovations and Practices, Instruments, Guidelines, Codes and Statements](#))
- the UNESCO Global Ethics Observatory ([GEObs Database 5: Codes of Conduct](#), search for "ethnobiology")
- Center for the [Study of Ethics in the Professions \(CSEP\) at the Illinois Institute of Technology](#)
- [Pragya](#), a non-profit, development organization, with activities in India, Nepal and the United Kingdom, working for appropriate development of vulnerable communities and sensitive ecosystems of the world.

The Ethics Committee is establishing a four-year review process for the *ISE Code of Ethics*. During the Autumn of 2009 we will launch a new means for feedback and discussion using *WiserEarth*, and there will be a special session for feedback held as part of ICE 2010.

## The ISE Code of Ethics Toolkit

Plans to develop complementary materials such as a "toolkit" to facilitate effective implementation of the principles and practices that make up the *ISE Code of Ethics* were first introduced at the International Congress of Ethnobiology in Cusco, Peru (June 2008) and described in the first issue of the ISE Newsletter. Seed funding for developing the Ethics Toolkit was committed by The Christensen Fund for 2008-2011.

The Toolkit is envisioned as an internet-based, multifaceted, multicultural, and multilingual information clearing-house containing supporting material for the *ISE Code of Ethics* that will help people and organizations transform the Code into action.

The first year of the Ethics Toolkit development was led by Jeanine Pfeiffer, Will McClatchey, Rainer Bussman, and Yih-Ren Lin.

The second (current) year of development is being led by Kelly Bannister (ISE Ethics Committee Chair), Yih-Ren Lin (Asia Representative to the ISE Board), and Natasha

Duarte (ISE Coordinator).

The Year 1 leaders of this activity will continue to support the development of the Toolkit and will continue general outreach activities and dissemination of the ISE Code of Ethics itself.

In the coming months, the ISE will be actively seeking input on what ISE members would like to have included in the Toolkit and soliciting contributions to the information clearing-house.

Beginning in the Autumn of 2009, the ISE will host a series of theme-based on-line discussions via the ISE Member listserv and *WiserEarth* fora, where stories, challenges, and questions will be exchanged and documents, videos, papers, etc. can be shared.

### **Join us on-line**

In order to support all of this work and facilitate information sharing, the Global Coalition and Ethics Committee have developed a new ISE Ethics Group on *WiserEarth*. This group has three components:

- (1) *ISE Code of Ethics*, for questions and discussion about the Code itself and

to outline the process for future revisions of the Code;

- (2) Discussions on Ethics, an on-line meeting ground for discussion of pressing issues and needs, sharing experiences, etc.; and
- (3) The ISE Code of Ethics Toolkit Development.

While most of the led discussions will begin in Autumn 2009, this group is already online and ISE Members are invited to join and send feedback!

***Join us on-line:  
In order to  
support [the  
Code of Ethics]  
work and  
facilitate  
information  
sharing, the  
Global  
Coalition and  
Ethics  
Committee  
have developed  
a new [ISE  
Ethics Group](#) on  
[WiserEarth](#).***

## The ISE Darrell Posey Fellowship for Ethnoecology and Traditional Resource Rights

We are pleased to announce the results from this year's selection process for the ISE Darrell Posey Fellowship for Ethnoecology and Traditional Resource Rights Small Grants and Field Fellowship awards (2009-2011).

We had an exceptional group of candidates for both programs and were pleased to be able to select from so many excellent researchers and community groups – we are sorry that we can award only one fellowship and two small grants!

More information will be available in the coming months on the [ISE website](#).

### Small Grant Recipient:

**Martín Chavez** is renowned in Northern Mexico for his work on the revitalization and revalorization of Indigenous Rarámuri (Tarahumara) ecological knowledge and practice in Chihuahua.

Martín's perspective is holistic, integrating the valuing of language, natural history, a spiritual path, healing, philosophy and ethics with on-the-ground work recording interviews with elders, building a network of activists and wisdom-holders in what he considers to be his life's work among his people and among all people.

This small grant will allow Martín to launch a project he has been planning with middle school students to record the wealth of their own Indigenous ethnobiological heritage and, most importantly, support in them their sense of pride, belonging and responsibility for the continuance of the deep Rarámuri knowledge and respect for these endangered ecosystems they call home.

### Small Grant Recipient:

**CODEAMA** (Amazon Conservation and Development Foundation) is a local NGO dedicated to sustainable development in the Amazon region of Ecuador.

Based in the city of Puyo, CODEAMA works with local governments, rural communities, schools, and individual landowners to promote best-practices in conservation of forests and watersheds, as well as sustainable agriculture and community health.

This small grant will support work conducted jointly with the State Department of Intercultural Healthcare and local Indigenous communities in the region of Pastaza, in Amazonian Ecuador. CODEAMA will facilitate the production of several video resource packs on the subject of community health and the use and management of medicinal plants.

### Field Fellowship:

**Johannes Henricus "Jenne" de Beer** is

considered the "father" of the Non-Timber Forest Products movement by his Asian collaborators, in that he has drawn global attention to this important source of subsistence resources for local livelihoods as well as income for the rural and upland poor.

His work at the grassroots level, in over six Asian countries is rare in that he is able to work with, understand, empower, and mobilize forest-based Indigenous communities towards defense of their ancestral territories in the sustainable utilization of forest resources.

This Fellowship will support his dream of continuing his work to secure long-term resource and land rights for Indigenous peoples especially in Indonesia, Malaysia and the greater Mekong region.

### **Congratulations**

**to Martín**

**Chavez**

**(Mexico),**

**CODEAMA**

**(Ecuador), and**

**Jenne de Beer**

**(South East**

**Asia)**

## Final Reports from the ISE Darrell Posey Fellowship 2006-2008 Small Grant Recipients

### **SAMBILOG (through the Palawan NGO Network, Inc.) Samahan ng mga Katutubo at Maliit na Mangingisda sa Dulong Timog**

For the last 30 years, the Indigenous Pala'wan and Molbog tribes in and around Bugsuk Island in Southern Palawan have been treated as interlopers on their own land, barred from their traditional fishing grounds by a multinational pearl farm corporation.

The Small Grants Award supported an ethnographic study of the Indigenous Pala'wan and Molbog tribes of Balabac and Bataraza in Southern Palawan, Philippines. The objectives were to:

- (a) regain access to traditional fishing grounds; and
- (b) obtain recognition for the title to their ancestral domain.

In 2006, a research team of seven members, supervised by two anthropologists from Anthrowatch, conducted field research, gathered data and interviewed tribe elders using questions prepared by the anthropologists.

The first draft of the study was presented to the respondents and the communities at large to verify whether there were any information they wanted excluded or if there were any corrections. Corresponding revisions were made, and the draft was finalized in May 2007. The study was then submitted to the National Commission on Indigenous Peoples (NCIP) Palawan Provincial Office, along with other supporting documents, as part of the Indigenous peoples' Certificate of Ancestral Domain Title application.

During the validation process (2007 - 2008), individuals who had given statements were

subjected to probing and clarification questions.

After the validation, the NCIP provided a list of things needed before the process could move to the next step, which included updating the census of residents; endorsement of the barangay (village) council of each of the villages; and agreement with the adjacent villages with respect to the boundaries of the claimed ancestral domain. By October 2008, endorsement by five out of six the barangays councils were secured.

#### **Impact of Grant/Future Plans**

The support for the ethnography and collection of other proofs for the ancestral domain title has helped to sustain efforts towards the objective of gaining long term tenure over the traditional areas.

The ongoing proof collection and constant coordination with the NCIP has also served as a way to inform other stakeholders of the serious and unwavering commitment, resolve of the Indigenous leaders and their supportive migrant partners to pursue the claim to the ancestral domain at all costs.

The ethnography and additional proofs lends credence to the claims for the ancestral domains. Because these were conducted by anthropologists, it is believed that the ethnographic proofs were more readily accepted.

The grant from the ISE helped the group reiterate the ethnicity and the unique tradition of the Indigenous peoples from the southernmost part of Palawan. The paper

properly documented the lifestyles and the origin of the Molbog and Pala'wan who were claiming their ancestral lands and waters amidst the gargantuan efforts of giant companies who made their lives and their claim an uphill battle.

In relation to access to traditional fishing grounds, one of the filed court cases has had good developments. The court has raised the issue of irregularity in the approval of the Jewelmor Pearl Farm concession within the area being claimed as ancestral domain without undergoing free prior informed consent. The former mayor of the municipality of Balabac has been summoned by the court to respond to this irregularity.

These cases regarding access to traditional fishing grounds have also been taken up in national level venues. Recently the issue of the failure of administrative agencies to secure community participation and consent in the delineation of marine protected areas was raised in conferences on the drafting of the new rules on the prosecution of environmental cases. Such issues raise the concerns of local communities in the framework of environmental justice.

SAMBILOG's future plans include pursuing economic activities for its members to address livelihood concerns as the organization struggles onward. Alternative livelihood initiatives, in addition to seaweed farming, are being pursued.

[Read more about SAMBILOG here](#)

## Final Reports from the ISE Darrell Posey Fellowship 2006-2008 Small Grant Recipients

### The Cordillera Women's Education Action Research Center

The Cordillera Women's Education Action Research Center (CWEARC) is a non-governmental organization in the Cordillera Region, Philippines that works to empower Indigenous women through organizing, capacity-building and advocacy, and assists community-based women's organizations address their socio-economic needs and problems.

The problem of food insufficiency in the Cordillera Region was caused primarily by destructive corporate mining operations and then by the introduction of high input commercial farming systems. The shift from traditional farming to high-input farming threatens food sufficiency in the community as many farmers cannot afford the high cost of commercial farming inputs.

In effort to address concerns of food insufficiency, CWEARC used the Small Grant funding from the ISE to start a community-based Seed Banking and Exchange project for Indigenous women. The objectives were to:

- (a) help women preserve Indigenous varieties of rice, vegetables and fruits,
- (b) make seeds available for use in the community and for exchange with other communities, and
- (c) strengthen the traditional role of Indigenous women farmers as the seed-keepers in the community.

#### **Impact of the project:**

At least 250 community residents and neighboring communities (mostly women) participated in the series of education and trainings on

Project Orientation (seed banking, leadership, organic farming) and Skills Trainings (research and data gathering, team building, meeting facilitation and decision making, project management).

Community residents who had the 'wait and see' attitude during Year 1 became more interested in learning about organic fertilizers and multi-cropping systems and many of them became active in attending the structured and unstructured trainings. Also during Year 2, community officials supported the project by mobilizing more farmers and community officials to participate in the different activities.

The women who participated in the Seed Bank project gained technical skills in processing organic fertilizer, multi-cropping, and integration of multi-cropping and raising domestic animals for food production. Some peasant children studying in the city were also able to participate in food production through backyard gardening and raising domestic animals for food.

The women participants became active not only in participating in the seed banking project but also by volunteering their leadership role in relation to this project.

The project was successful in the ongoing empowerment process of women in the farmer-sector of the community. It provided an opportunity to further develop their confidence and helped motivate them to actively participate in their local and wider community concerns such as food security advocacy, women's empowerment,

peasant concerns, human rights, and the Cordillera Peoples struggle. This also facilitated their networking with different sectors and groups within and outside the country especially on food security and rights of women and children.

Overall, the objective of the project to further raise the consciousness of women to participate more actively in the agricultural sector and community and to be empowered both socially and economically, has been achieved.

CWEARC and the farmers' organizations in these communities are looking forward that lessons and gains from the two year project would be used by the women and farmers in the locality and the wider community that the two communities and CWEARC are working with.

#### **Recommendations from the Seed Bank project.**

The farmers need to:

- actively advocate for the government to subsidize and actively support seed banking and organic agriculture in the locality.
- continue the experiment on the regeneration of the natural fertility of agricultural land.
- defend and protect the land from further destruction that is being caused by dependency on petrochemical fertilizers and large scale mining operations.

[Read more about CWEARC here](#)

Photos taken from 2007-2008, courtesy of CWEARC.

## CONFERENCE REPORTS

### Snowchange Conference (Taranaki, Aotearoa/New Zealand, Dec 2008) —an international Indigenous Climate Change Initiative Contributed by Maui Solomon, ISE President

In recognition of the International Polar Year 2007-2008, in December 2008 a four day event, "Snowchange 2008" devoted to Indigenous and local peoples discussions around the crucial themes of climate and ecological changes, was held in Waitara, Taranaki and was hosted by the local Iwi (tribes) of Taranaki.

The Symposium was officially opened by the co-leader of the Maori Party and current Minister of the New Zealand Government, the Honorable Tariana Turia and was attended by Indigenous delegates from a number of different northern and southern groups:

- Indigenous delegates from Snowchange Cooperative (Finland)
- Maori Delegates of Te Hurihanga Haupapa Trust Aotearoa (New Zealand),
- other Maori Delegates from across Aotearoa (New Zealand),
- Indigenous Delegates of Chukchi, Evenki, Even, Inuit, Gwitchin, Aboriginal, Kwaugjuti, Sakha, Yukagir and other Nations.

Local and international delegates from United States of America, India, Canada and the United Kingdom were also present. In addition, the Symposium gathered a range of other stakeholders including government officials, scientists, researchers, planners and environmental managers.

Maui Solomon, current President of the ISE and

member of the Global Coalition, attended the Snowchange Conference in line with the objectives in the preamble to Annex 2 of the ISE Constitution to:

*"Encourage the permanent and meaningful dialogue between indigenous peoples, scientists and environmentalists in order to develop a unified strategy to defend the biological and cultural diversity of planet Earth".*

The *kaupapa* (purpose) of Snowchange is to research the implications of change on indigenous knowledge – specifically, indigenous peoples in the Arctic Circle.

The objectives of the Conference included:

1. To host a gathering of indigenous leaders from every part of the world to seeking solutions for ecological and environmental catastrophe caused by global warming;
2. To mobilize the knowledge, skills and expertise of indigenous leaders from every part of the world towards finding practical, effective and long term solutions;
3. To promote the collaboration of indigenous leaders and general community leaders to raise social, educational, scientific and political consciousness;
4. To provide a collaborative approach by Indigenous leaders and general community

The main outcome of the conference was the formulation of a *Declaration in honour of the memory of Mahinekura Reinfeld*, a Maori Elder from Taranaki who had been a major driver to host the conference in Taranaki but who had sadly passed away before the conference was held.

As part of this declaration, the Snowchange Cooperative will work to foster knowledge exchange and educational exchanges between northern and southern Indigenous groups. The Snowchange Cooperative will work closely with all participants of our Symposium to send a Snowchange-associated Indigenous delegation to the World Indigenous Summit on Climate Change in Anchorage, Alaska, USA in April 2009 and hopes to hold the next Snowchange Symposium in 2010.

It is recommended that the Snowchange event become an ongoing forum in which the ISE Global Coalition remain actively involved as part of the core objectives of the Society.

#### **Mahinekura Reinfeld Declaration**

We, the Snowchange Symposium 2008, RECOGNIZE that Indigenous Peoples have been living off the land since time immemorial and that the traditional (and modern) cultures of Indigenous peoples are being threatened by a diverse range of social, economic and environmental

**“the Snowchange Cooperative will work to foster knowledge exchange and educational exchanges between northern and southern Indigenous groups”**

## Mahinekura Reinfeld Declaration (continued)

challenges in association with climate change. Notwithstanding the complexity of these challenges, and the need to better understand the links between these often competing forces, the experiences and perspectives of Indigenous peoples are an often neglected source of understanding which offer important contributions to the way we not only interact with one another but also our planet. Furthermore, climate change is regarded as a serious threat to the existence and survival of not only Indigenous peoples but life in all its forms.

In order to find solutions to potential future crises caused by a rapidly changing climate the following recommendations were undersigned on the final afternoon of the Symposium by all Snowchange participants. We collectively:

1. ENDORSE that the Snowchange Network will develop a community-to-community information sharing tool that will offer direct dialogue, mechanisms and resources to address threats, opportunities and processes relevant to the Indigenous communities.

Special emphasis will be devoted to industrial activities which are planned on Indigenous homelands.

2. DECIDE on a concrete action so that the Snowchange network with the Northern Forum Academy (Russia) and Barefoot College (India) will initiate an historical South to North pilot project whereby Siberian nomadic community women will be trained at the Barefoot College of India to solar electrify several reindeer tents in the High Arctic of Kolyma River in the Russian Federation. This initiative is a historical event because for the first time in history Indigenous women from Kolyma will travel to India. The solar electrification project will promote decentralized systems of governance, bottom-up initiatives and gender equality in one of the most remote regions of the World. This unique pilot project having had its genesis at an earlier Arkleton Seminar will be monitored and assessed by the Arkleton Trust (in the UK).

3. ESTABLISH an Indigenous education project between Siberian Indigenous

communities and the Maori peoples of Taranaki. The nomadic school of Nutendli and the Evenki school of lengra are the pilot communities from Siberia to start this work with Maori from Taranaki. The intention is to host an Indigenous education seminar in Sakha-Yakutia, Siberia in 2010 devoted to this initiative. In the interim period the intent is to establish a network of indigenous educators around the world who can discuss and share practices that promote the issues of and contribute to the sustainability of our Earth.

4. CONTRIBUTE our work, including an Indigenous assessment of regional climate changes, to the Indigenous Peoples Climate Change Assessment under the United Nations Permanent Forum on Indigenous Issues. Jointly with this process the Snowchange Cooperative will work closely with all participants of our Symposium to send a Snowchange associated Indigenous delegation to the World Indigenous Summit on Climate Change in Anchorage, Alaska, USA in April 2009.

*The latest issue of Global Environmental Change has a special section on Indigenous peoples and climate change.*

*[Click here for more information.](#)*

## Indigenous Peoples' Climate Change Summit

On April 20-24, 2009 the **Leading the Way: Indigenous Peoples' Global Summit on Climate Change** took place at Dena'ina Center, Anchorage, Alaska (USA).

Indigenous peoples from all regions of the world depend upon the natural environment. Their rich and detailed traditional knowledge

reflects and embodies a cultural and spiritual relationship with the land, ocean and wildlife. However, human activity is changing the world's climate and altering the natural environment to which Indigenous Peoples are so closely attached and on which they so heavily rely. In a very real sense, therefore, Indigenous Peoples

are on the front lines of climate change. They observe climate and environmental changes first-hand and use traditional knowledge and survival skills to adapt to these changes as they occur. Moreover, they must do so at a time when their cultures and livelihoods are already undergoing significant changes due, in part, to the

From the Indigenous Peoples' Environmental Network, February 2009 News Item (<http://>)

*“[Indigenous Peoples] observe climate and environmental changes first-hand and use traditional knowledge and survival skills to adapt to these changes as they occur”*

## Indigenous Peoples' Climate Change Summit (continued)

accelerated development of natural resources from their traditional territories stimulated by trade liberalization and globalization.

Reflecting their position as "stewards" of the environment and drawing upon their age-old traditional knowledge – the heart of their cultural resilience – Indigenous Peoples were among the first groups to call upon national governments, transnational corporations and civil society to do more to protect the Earth and human society from climate change. The Indigenous Peoples' Global Summit will bring together 200-300 indigenous participants and observers from around the world to pursue four key objectives:

1. Consolidate, share and draw lessons from the views and experiences of Indigenous Peoples around the world on the impacts and effects of climate change on their ways of life and their natural environment, including responses;
2. Raise the visibility, participation and role of Indigenous Peoples in local, national, regional and international processes in formulating strategies and partnerships that engage local communities and other stakeholders to respond to the impacts of climate change;
3. Analyze, discuss and promote public awareness of the impacts and

consequences of programs and proposals for climate change mitigation and adaptation, and assess proposed "solutions" to climate change from the perspective of Indigenous Peoples; and

4. Advocate effective strategies and solutions in response to climate change from the perspective of the cultures, world views, and traditional knowledge of Indigenous Peoples, including local, national, regional and international rights-based approaches.

**Contact Person:**  
Patricia Cochran, Chair, Inuit Circumpolar Council  
pcochran@aknsc.org

## The Anchorage Declaration

From 20-24 April, 2009, Indigenous representatives from the Arctic, North America, Asia, Pacific, Latin America, Africa, Caribbean and Russia met in Anchorage, Alaska for the Indigenous Peoples' Global Summit on Climate Change. We thank the Ahtna and the Dena'ina Athabascan Peoples in whose lands we gathered.

We express our solidarity as Indigenous Peoples living in areas that are the most vulnerable to the impacts and root causes of climate change. We reaffirm the unbreakable and sacred connection between land, air, water, oceans, forests, sea ice, plants, animals and our human communities as the material and spiritual basis for our existence.

We are deeply alarmed by

the accelerating climate devastation brought about by unsustainable development.

We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.

Mother Earth is no longer in a period of climate change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life.

Through our knowledge, spirituality, sciences, practices, experiences and relationships with our

traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources, and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow. We uphold that the inherent rights of Indigenous Peoples, affirmed by the United Nations Declaration on the Rights of Indigenous Peoples (UN-DRIP), must be fully respected in all decision-making processes and activities related to climate change. This includes our rights to our lands, territories, environment and natural resources as

**24 April 2009**

## The Anchorage Declaration (Continued)

24 April 2009

contained in Articles 25–30 of the UN-DRIP. When specific programs and projects affect them, the right to self-determination of Indigenous Peoples must be respected, emphasizing our right to Free Prior and Informed Consent, including the right to say “no”. The UNFCCC agreements and principles must reflect the spirit of the UN-DRIP.

### Calls for Action

1. In order to achieve the fundamental objective of the United Nations Framework Convention on Climate Change (UNFCCC), we call upon the fifteenth meeting of the Conference of the Parties to the UNFCCC to support a binding emissions reduction target for developed countries (Annex 1) of at least 45% below 1990 levels by 2020 and at least 95% by 2050. In recognizing the root causes of climate change, participants call upon states to work towards decreasing dependency on fossil fuels. We further call for a just transition to decentralized renewable energy economies, sources and systems owned and controlled by our local communities, to achieve energy security and sovereignty.

In addition, the Summit participants agreed to present two options for action which were each supported by one or more of the participating regional caucuses. These were as follows:

A. We call on the phase out of fossil fuel development and a moratorium on new fossil fuel developments on or near Indigenous lands and territories.

B. We call for a process that works towards the eventual phase out of fossil fuels, without infringing on the right to development of Indigenous nations.

2. We call upon the Parties to the UNFCCC to recognize the importance of our Traditional Knowledge and practices shared by Indigenous Peoples in developing strategies to address climate change. To address climate change we also call on the UNFCCC to recognize the historical and ecological debt of the Annex 1 countries in contributing to greenhouse gas emissions and we call on these countries to pay this historical debt.

3. We call on the Intergovernmental Panel on Climate Change (IPCC), the Millennium Ecosystem Assessment, and other relevant institutions to support Indigenous Peoples in carrying out Indigenous Peoples' climate change assessments.

4. We call upon the UNFCCC's decision-making bodies to establish formal structures and mechanisms for and with the full and effective participation of Indigenous Peoples. Specifically we recommend that the UNFCCC:

A. Organize regular Technical Briefings by Indigenous Peoples on Traditional Knowledge and climate change;

B. Recognize and engage the International Indigenous Peoples' Forum on Climate Change and its regional focal points in an advisory role;

C. Immediately establish an Indigenous focal point in the secretariat of the UNFCCC;

D. Appoint Indigenous Peoples' representatives in UNFCCC funding mechanisms in consultation with Indigenous Peoples;

E. Take the necessary measures to ensure the full and effective participation of Indigenous and local communities in formulating, implementing, and monitoring activities, mitigation, and adaptation to impacts of climate change

5. All initiatives under Reducing Emissions from Deforestation and Degradation (REDD) must secure the recognition and implementation of the rights of Indigenous Peoples, including security of land tenure, recognition of land title according to traditional ways, uses and customary laws and the multiple benefits of forests for climate, ecosystems, and peoples before taking any action.

6. We challenge States to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters. These include nuclear energy, large-scale dams, geo-engineering techniques, “clean coal”, agro-fuels, plantations, and market based mechanisms such as carbon trading, the Clean Development Mechanism, and forest offsets. The rights of Indigenous Peoples to protect our forests and forest livelihoods must be ensured.

***“We challenge States to abandon false solutions to climate change that negatively impact Indigenous Peoples' rights, lands, air, oceans, forests, territories and waters.”***

## The Anchorage Declaration (Continued)

24 April 2009

**“In order to provide the resources necessary for our collective survival in response to the climate crisis, we declare our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be ‘Food Sovereignty Areas’”**

7. We call for adequate and direct funding in developed and developing States and for a fund to be created to enable Indigenous Peoples’ full and effective participation in all climate processes, including adaptation, mitigation, monitoring, and transfer of appropriate technologies, in order to foster our empowerment, capacity building, and education. We strongly urge relevant United Nations bodies to facilitate and fund the participation, education, and capacity building of Indigenous youth and women to ensure engagement in all international and national processes related to climate change.

8. We call on financial institutions to provide risk insurance for Indigenous Peoples to allow them to recover from extreme weather events.

9. We call on all United Nations agencies to address climate change impacts in their strategies and action plans, in particular their impacts on Indigenous Peoples, including the World Health Organization (WHO), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Permanent Forum on Indigenous Issues (UNPFII), etc. We call upon the United Nations Food and Agriculture Organization (FAO) and other relevant United Nations bodies to establish an Indigenous Peoples’ working group to address the impacts of climate change on food security and food sovereignty for Indigenous Peoples.

10. We call on United

Nations Environment Programme (UNEP) to conduct a fast track assessment of short-term drivers of climate change, specifically black carbon, with a view to initiating negotiation of an international agreement to reduce emission of black carbon.

11. We call on States to recognize and implement the fundamental human rights and status of Indigenous Peoples, including the collective rights to traditional ownership, use, access, occupancy and title to traditional lands, air, forests, waters, oceans, sea ice and sacred sites as well as the rights affirmed in treaties are upheld and recognized in land use planning and climate change mitigation strategies. In particular, States must ensure that Indigenous Peoples have the right to mobility and are not forcibly removed or settled away from their traditional lands and territories, and that the rights of peoples in voluntary isolation are upheld. In the case of climate change migrants, appropriate programs and measures must address their rights and vulnerabilities.

12. We call on States to return and restore lands, territories, waters, forests, oceans, sea ice and sacred sites that have been taken from Indigenous Peoples and have limited our access to our traditional ways of living, thereby causing us to misuse and expose our lands to climate conditions that contribute to climate change.

13. In order to provide the resources necessary for our collective survival in response to the climate crisis, we

declare our communities, waters, air, forests, oceans, sea ice, traditional lands and territories to be “Food Sovereignty Areas,” defined and directed by Indigenous Peoples according to customary laws, and free from chemical-based industrial food production systems and extractive industries (i.e. contaminants, agro-fuels, genetically modified organisms, and deforestation).

14. We encourage our communities to exchange information while ensuring the protection and respect of intellectual property rights at the local, national and international levels pertaining to our Traditional Knowledge, innovations, and practices. These include land, water, and sea ice use, traditional agriculture, forest management, ancestral seeds, pastoralism, food plants and animals, medicines, which are essential in developing climate change adaptation and mitigation strategies, restoring our food sovereignty and food independence, and strengthening our Indigenous families and nations.

We offer to share with humanity our Traditional Knowledge, innovations, and practices relevant to climate change, provided our fundamental rights as intergenerational guardians of this knowledge are fully recognized and respected. We reiterate the urgent need for collective action.

[Read more about the Summit here.](#)

## What are the main interests of ethnobiology students?

Thoughts from the Peruvian Ethnobiology Forum in Lima, Peru

Contributed by Gisella Cruz García, ISE Student Representative

We have learned that a bottom-up approach is always important in our field research. Nevertheless, this approach is also important in the academic world. Do ethnobiology teachers ask their students what their main expectations, curiosities, interests are within Ethnobiology? Do they ask them about their main concerns in ethnobiological research? Probably most do, but this is not always the case. I hope that this article will be a small contribution to answer these questions.

Last 30<sup>th</sup> April (2009) I had the wonderful opportunity to meet an enthusiastic group of Peruvian Ethnobiology students who participate in the Peruvian Ethnobiology Forum in Lima, Peru. Some of them participated in the last ISE congress in Cusco. After a presentation about the ISE, we started a dynamic discussion about what they would like to know about ethnobiology, besides what their regular university courses provide. We also discussed what their

expectations would be in an Ethnobiology Student pre-Congress Workshop.

Students showed strong interest in learning about:

- Methodologies: how to choose a place to research, exploratory methodologies (for beginning a research study), research methods (quantitative and qualitative).
- How/where to search for the right information, where to find good literature, how to easily know about research centers/institutes/universities that work in Ethnobiology.
- How to utilize the results of the research.
- How to write ideas nicely in a project proposal.
- What Ethnobiologists are doing in different regions of the world, which methodologies they apply, what problems they face, how they get funding.
- What the research needs are in different regions of

the world, what is published, known, and researched versus what is unknown in Ethnobiological issues in each region of the world.

Finally, they also found very important the issue of learning how to communicate the results of their research, in both directions - downstream and upstream:

- Downstream: How to best communicate their research results to the communities they work in? What to “give back”?
- Upstream: How to best communicate their results to the politicians and authorities for policy planning?

I am wondering if ethnobiology students around the world have similar interests, doubts and views.

To explore this further, we have started a discussion on the ISE Member forum in *WiserEarth*. Please share your opinion with us and with the rest of the members of the Society!

*Share your  
questions and  
ideas on the [ISE  
Member Forum](#)  
on [WiserEarth](#)*

## Planning meeting for the 12<sup>th</sup> ISE Congress

Contributed by Leslie Main Johnson

The Tofino Botanical Gardens hosted a planning meeting (22-24 May 2009) for the upcoming [12<sup>th</sup> International Congress of Ethnobiology](#) slated for 9-14 May 2010.

The local Tofino organizing committee (Josie Osborne, George Patterson, Kelly Poirier, Dawn Foxcroft and Nu-chah-nulth Elder Levi Martin) were joined by ISE

Americas Representative Verna Miller, ISE Secretary Leslie Main Johnson, ISE Coordinator Natasha Duarte, and ISE Ethics Committee Director Kelly Bannister to discuss ideas for the upcoming congress and view the community's facilities. We were welcomed to the Tofino Botanical Garden by Director George Patterson

and Congress Organizer Josie Osborne, and treated to a garden walk through the tangled candelabra cedars to the shore of Clayoquot Sound and the Tofino mudflats, followed by a lovely northern shrimp supper at the Darwin Cafe in the Garden before getting down to formal discussions of the upcoming Congress.

## Planning meeting for the 12th ISE Congress (continued)

Contributed by Leslie Main Johnson

Nuu-chah-nulth Elder Levi Martin opened our working group with a prayer for our successful work together. We discussed a number of practical and more philosophical aspects of the upcoming congress, beginning with consideration of our four themes:

1. Conserved and protected areas and people
2. Cultural transmission of knowledge in protecting and restoring biocultural diversity
3. Traditional foods and food sovereignty
4. Other topics: putting ideas into practice and adaptive capacity

We shared diverse ideas and brainstormed ways to involve local community members, local and international Indigenous participants, and academic and practicing Ethnobiologists in a range of presentations, workshops, roundtables and field-trips. The conversation also focused on identifying ways to

take advantage of both the natural and human setting of Tofino and Clayoquot Sound on the west coast of Vancouver Island, located in the UNESCO Biosphere Reserve.

The strong Nuu-chah-nulth presence offers some excellent possibilities for the Indigenous forum and integrating Indigenous presence throughout the Congress.

While we were sharing our thoughts about possibilities for the congress, Elder Levi Marin commented that “to listen and to hear means to be open to whatever is being shared”. We hope to encourage sharing of what has worked in ethnobiological collaborations and applied projects and how communities have been successful in educational, heritage and resource management initiatives based in their traditional knowledge at the Congress.

We consider the planned Indigenous forum to be

integral to the Congress and to provide follow-up to the initiatives begun in the Cusco Indigenous forum. We want to express our appreciation to Alejandro Argumedo for his vision in beginning this. Another important initiative is the graduate student workshop being planned by Gisella Cruz García and María-Ruth Martínez, which will take place at the Tofino Botanical Gardens immediately before the Congress.

Because of the nature of the venues available in Tofino, participants will need to confirm their registration and accommodations well in advance of the actual congress dates. See sidebar and ISE website for more detailed information regarding deadlines for session, and presentation proposals, and details of available accommodations.

Read the calls for session proposals and individual contributions [here](#).

## Society of Ethnobiology Conference Tulane University, 2009

Contributed by Leslie Main Johnson

The 32<sup>nd</sup> Annual Conference of the Society of Ethnobiology was held at Tulane University in New Orleans, Louisiana, USA April 1-4.

The theme of the Conference was Food: Crops and Noncrops. Dr. William Balée, noted historical ecologist who has worked with Ka'apor people of the Brazilian Amazon was conference organizer. Dr. Balée knew Darrell Posey and attended the 1st International Congress of Ethnobiology at Belem. After an opening reception at the Latin American Library, where Conference participants were treated to a display of rare manuscripts of ethnobiological interest, the conference was opened by Dr. Robert Carneiro, noted ecological anthropologist who has worked with the Kuikuro people of the Brazilian Amazon, and who elaborated theories of the relationship of environment and the origin of the state which have been very influential in

anthropology. Dr. Carneiro spoke about domestication of yuca or manioc.

MacArthur Fellow and activist ethnobiologist Gary Nabhan organized a plenary session on Traditional Foods, which featured presentations on a range of local and indigenous food traditions, and efforts to preserve them, ranging from piney woods heritage livestock and farming systems to Cherokee heirloom seed conservation to restoration of historic oasis orchards and gardens in Baja California. ISE member Felice Wyndham and Society of Ethnobiology incoming president Dana Lepofsky did a joint presentation *Ethnobiology at a Crossroads: Where do we Come From? What Are We? Where are We going?* based on the surveys done of our societies. The ISE had a display table which showcased copies of some of our publications resulting from past congresses, our newsletter and the Code of Ethics, and

photos from some of the past congresses, and distributed informational material.

A wide range of topics were broached in the presentations, from Australian ethnoornithology to healing plants and traditional foods in a range of settings, to the nature of Maya science and the role of narratives or storytelling in transmitting traditional ecological knowledge in interior British Columbia. Children's ethnobiological knowledge, and ethnobotanical gardens were also presented.

A delegation of women ethnobiologists from Qatar was present at the conference, and several Indigenous presenters were among those who gave papers. Field trips included a paddling trip in the Louisiana wetlands, and a trip to the Crescent City Farmer's Market, a center for the Slow Food movement in New Orleans.

### IN MEMORIAM

#### DR. NINA ETKIN: ETHNOPHARMACOLOGIST & ETHNOBIOLOGIST

Professor Nina L. Etkin (Dept. of Anthropology, University of Hawai'i) passed away on January 27, 2009 after a long struggle with cancer. She was a dear friend, respected colleague, and superb mentor.

Nina was born in New York City, earned her BA in zoology at Indiana University, and began graduate studies in anthropology in 1970 at Washington University - St.

Louis, where she received an MA in 1972 and a Ph.D. in 1975.

Her early research emphasized the biocultural dimensions of health, beginning with her Ph.D. dissertation, which explains the biochemical basis of protection against malaria infection that is afforded by an inherited enzyme (G6PD) deficiency.

Her postdoctoral research

evolved into a multi-decade study of Hausa health, diet, and medicine in northern Nigeria, through which she broadened her theoretical perspective to work at the interface of biology and culture.

She is best known for her pioneering work on the pharmacologic implications of plant use, especially the interrelations between medicine and food, and the

## DR. NINA ETKIN: ETHNOPHARMACOLOGIST & ETHNOBIOLOGIST

cultural constructions of health and physiologic implications of people's health.

In a later trajectory of ethnomedical inquiry, Nina began research on the use of complementary and alternative medicines (CAM) in Hawai'i. Her studies revealed that the uses of CAM are not only for preventive and therapeutic actions, but also are statements about what it means to be sick and who has access to the knowledge and substance of cure.

Nina Etkin's first academic position was at the University of Memphis (1977-1979). She joined the anthropology faculty at the University of Minnesota in 1979, and the University of Hawai'i in 1990. She chaired dozens of anthropology MA and Ph.D. committees, mentored extensively outside of anthropology, and served as external reviewer at both the

graduate and faculty levels. Nina published extensively across a range of disciplines. Her CV lists about 130 publications, including 28 (three of them books) since she became ill about 4 years ago. Her most recent book is *Edible Medicines: An Ethnopharmacology of Food* (2006). At the time of her death another book was in production, *Biocultural Perspectives on Food, and Beverages, and Association* and another in process, *An Ethnobiology of Darwin's Gardens*.

Her accomplishments were recognized through the prestigious Regents' Award for Excellence in Research, and college teaching and merit awards. Nina Etkin is also a recipient of the Society for Economic Botany Distinguished Economic Botanist Award in 2009. Nina learned shortly before her death that she and Dr. Michael Balick were to be

awarded the Distinguished Economic Botanist award, the society's highest honor for professionals, at the Society for Economic Botany meetings in June 2009, in Charleston, South Carolina (USA).

Outside of her professional accomplishments, Nina was passionate about hiking, botanizing, and pet dogs. She is survived by her husband and research partner, Paul Ross; three sisters, a niece, two nephews and their families; and a golden retriever. [A Nina L. Etkin Memorial Fund](#) has been established to support graduate students.

ISE Newsletter Editor's note: I admired Dr. Etkin's holistic perspectives and excellent scholarship. Her work was very influential in my own dissertation research, and has continued to be influential in my teaching since then. I was very sad to hear of her untimely death. She will be

Excerpts reprinted with permission from *Plants and People* Volume 23, Spring 2009, with some editing by ISE Newsletter editorial team; original article by Nina Etkin, lightly edited by Elaine Elisabethsky, Michael Heinrich, and Dan Moerman; information on economic botanist award from news item in *Plants and People* 23:2

## ANNOUNCEMENTS

### Ethnobiology Peruvian Forum (Foro Etnobiologia Peru)

The Ethnobiology Peruvian Forum is a virtual and presential group interested in Ethnobiology an Biocultural Diversity themes. This Group is formed by biologists, engineers in forestry sciences, anthropologists, agronomists and other Peruvian students and professionals who works in Peru. It was founded in May 2007 as a [virtual group](#). In 2008 we started meetings in the National Agraria University in Lima. We hold

lectures for our members with researchers visiting Peru, and are making a medicinal plant garden.

Our group is open to different universities and centers both in and outside of Peru who like to share their experience in a virtual or presential space.

ISE members coming to Peru are invited to contact us to organize a special lecture with our members.

We have a space with the Master Degree Program in

Conservation of Forestry Resources in the National Agrarian University in La Molina, Lima.

This year [we have created a space in Facebook](#) - please add as a friend and check on our activities regularly.

Regards,

Dra. Maria de los Angeles La Torre-Cuadros (Administrator Group /Administrador del Foro)

e-mail:  
foroetnobiologia@gmail.com

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## ANNOUNCEMENTS

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### Check out the new Open Science Network!

The Open Science Network in Ethnobiology is an NSF-funded project that provides a collaborative forum for educators and students to create a new paradigm of science education.

The purpose of this project is to create new curriculum and new ways of development that will keep the learning fresh, innovative, and engaging to each generation of students.

The open philosophy approach encourages everyone, regardless of level of experience, to contribute and uses an open-group evaluation model that continues to develop educational resources as they are used and shared through the network.

Join [WiserEarth](#) and check out the [Open Science Network](#) today!

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### Call for Papers

There is an open Call for Papers for the inaugural issue of the **International Indigenous Policy Journal** (no deadline).

Submit to: [callforpapers@iipj.org](mailto:callforpapers@iipj.org).

For more information please visit: [www.iipj.org](http://www.iipj.org).

### Looking for information on classes in Ethnobiology??

The ISE is currently working with other ethnobiology societies to create a shared on-line space for resources in ethnobiology.

In the meantime, for people interested in finding schools that offer classes in ethnobiology, please see: the [student section](#) (under membership) on the [Society of Economic Botany's website](#), then click on "4. Directory of Ethnobotany Courses and Programs."

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## GET INVOLVED WITH THE ISE

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### Give the ISE feedback on our WiserEarth fora

In response to many requests from the ISE membership for online discussion forums, the ISE has created an [ISE Member Forum](#) and an [ISE Ethics Forum](#).

Additionally, we have worked with other organizations to create the [Biocultural Diversity Working Group forum](#). Join [WiserEarth](#) now to start participating.

Do you need help with WiserEarth or any of the ISE forums? Contact the ISE Coordinator at: [isecoordinator@gmail.com](mailto:isecoordinator@gmail.com)

### Are you bilingual or multilingual?

We are looking for members to help translate submissions to this newsletter, our website, and other key ISE documents.

If you are interested, please contact the ISE Coordinator at: [isecoordinator@gmail.com](mailto:isecoordinator@gmail.com)

## CALL FOR CONTRIBUTIONS TO THE ISE NEWSLETTER

**Deadlines for  
submissions to  
the ISE  
Newsletter:  
April 15  
August 15  
December 1**

### **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.

The Newsletter comes out three times per year (January, May, and September). For the May issue, the deadline for receipt of submissions is April 15. For the September issue, the deadline is August 15, and for the January issue, the deadline is December 1.

Material that is not time sensitive can be submitted at any time.

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](mailto:isecoordinator@gmail.com), and include "ISE Newsletter" in the subject line.

## UPCOMING EVENTS

### **Flax - a resource for food and textiles**

#### **University of Copenhagen**

In autumn 2009 and summer 2010 the University of Copenhagen will hold two workshops on the theme "Flax - a resource for food and textiles".

At each workshop, 20 researchers will be invited to participate by presenting new research results on the cultural history and evolution of *Linum usitatissimum* L. Specialists of the following disciplines are called to participate:

- Archaeologists working

with flax rotting structures and archaeological and/or written records for textile production,

- archaeobotanists working intensively with ancient records of flax and flax weed communities,
- botanists working with old flax landraces,
- molecular biologists working with the genetic information of flax species,
- physicists working with

new methods of identifying archaeological fibre finds, and

- textile researchers working with all aspects of flax processing.

We are still open for more suggestions.

If you are interested in participating with an extended contribution on the theme, please email Sabine Karg at [Karg@hum.ku.dk](mailto:Karg@hum.ku.dk)

## UPCOMING EVENTS

### Indigenous Studies and Engaged Anthropology: opening a dialogue Durham University (UK) 15-17 September 2009

#### A Call to Dialogue

During the past decade or so, two fields have been developing that have the potential to radically alter socio-cultural anthropology: indigenous studies and engaged anthropology. While integration of the two fields would seem beneficial and indeed, mandatory, up until now, anthropologists have largely failed to incorporate indigenous studies in their research, while indigenous scholars are often hostile to anthropologists. We plan a three day meeting in September 2009 with the

aim of fostering a meaningful exchange between anthropologists and indigenous scholars, bringing together persons from various indigenous communities to enter into a dialogue with anthropologists about the role and impact of different approaches to research of and by indigenous peoples. [Click here for more details or to register.](#)

#### Confirmed Speakers

Mahbub Alam, Russell Bishop, Pat Caplan, Joji Carino (Tebtebba Founda-

tion), Emma Cervone, Linus Digimrina, Emilia Ferraro, Fadwa el Guindi, Bertus Haverkort, Joy Hendry, Rauna Kuokkanen, Marcia Langton, Gemetchu Megerssa, Julio Olífera, Lauro Saant, Priscilla Settee, Linda Tuhiwai Smith.

Organizers: Dr. Serena Heckler and Prof. Paul Sillitoe, Anthropology in Development Research Group, Department of Anthropology, Durham University

### 7<sup>th</sup> Mexican Ethnobiology Congress &

#### 1<sup>st</sup> Latin American Ethnobiology Congress

The organizing committee of the 7<sup>th</sup> Mexican Ethnobiology Congress and the 1<sup>st</sup> Latin American Ethnobiology Congress sends greetings to the ethnobiological community of the sister nations of Latin America and invites you to participate in the events of the joint congresses which will take place **November 2-6, 2009**.

The events will run in parallel and will be integrated over a 5-day period at the central campus of the Universidad Autónoma del Estado de Hi-

dalgo (UAEH), in the city of Pachuca, Hidalgo, Mexico. Abstracts must be submitted by **July 15<sup>th</sup>, 2009** in Spanish, Portuguese or English, and the principal author will be notified electronically by the organizing committee. Notification of acceptance, conditional acceptance or rejection of abstracts will be sent out after August 3<sup>rd</sup> according to the decisions of the Scientific Committee.

Papers and outstanding oral presentations on the diverse thematic areas of both con-

#### 2-6 November 2009

gresses will be published in the book *Etnobiología y sistemas biocognitivos tradicionales: paradigmas en la conservación biológica y el fortalecimiento cultural (Ethnobiology and traditional biocognitive systems: paradigms in biological conservation and strengthening of culture)*.

[Click here for more information on submission of abstracts and papers, and on the Congress publication](#) and refer to the SOLAE website for more general information: [www.solaetnobiologia.org/](http://www.solaetnobiologia.org/)

### Society of Ethnobiology 2010 Annual Conference 5-8 May 2010

The theme of the Society of Ethnobiology's 2010 Annual Conference is:

*"The Meeting Place: Integrating Ethnobiological Knowledge"*

This year's conference theme celebrates the potential of ethnobiology to bridge disciplines, ideas, and communities, and to foster an understanding of the connections between the biological and cultural worlds.

The Conference will be held from 5-8 May 2010 in Victoria, British Columbia, just prior to the ISE Congress in Tofino British Columbia, Canada.

[Click here for more details.](#)

## ISE MEMBERSHIP DRIVE

We are pleased to announce a new [membership drive](#) for the 2008-2010 term. 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 through May 2010, 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.

## THE INTERNATIONAL SOCIETY OF ETHNOBIOLOGY

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Updates on  
ISE activities  
inside

## MEET THE 2008-2010 ISE BOARD



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