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Levi Martin, Elder, Tla-o-qui-aht First Nation *A profile by Josie Osborne*

"When I was six years old, on my first day at Kakawis [the Christie Indian Residential school], my older brother spoke to me in English and told me to do something. I didn't do it, because I didn't understand him. Another older boy had to explain it to me in our language. I made up my mind then to learn English."

I can imagine Levi then – as a small boy in 1950 – determinedly learning a new language so he could communicate with everyone around him. Today, Levi is a powerful communicator with a lifetime of experiences that have taught him the value of listening and reflecting.

Levi was born in Opitsaht, a Tla-o-qui-aht First Nations village on Meares Island, on the west coast of Vancouver Island near Tofino. As a boy, he was given the name Kaa-mitsk, "fighter and hunter." He set up snares, trapped birds, and spent many hours outdoors near Opitsaht. Levi was the youngest of 16 children, all born to George and Martha Martin. Nuu-chah-nulth was his

first language, since he had no need to speak English until he was sent to the Christie Indian Residential school for native children run by the Catholic Church from 1898 until 1983. Some might say Levi was fortunate in that the Christie School, at Kakawis, was only a few miles from his home and parents, but those few miles represented a wide gulf between place and cultures for young children like Levi. He attended residential school for about four years (rather than ten or more like some others) and at age 11 returned home to Opitsaht to continue his schooling. As a teenager, he moved to Vancouver for vocational school. There, he took a carpentry course and worked as a carpenter for one year, but he found that "... it wasn't my calling."

Levi returned to Opitsaht in the early 1960s and got involved in a thriving industry – logging. But as more and more tourists began to visit Tofino and Clayoquot Sound in the late 1960s, he began a water taxi business and
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FROM THE EDITORIAL TEAM

In this issue you will meet Levi Martin, the Nuu-chah-nulth elder on the ISe Congress organizing committee, learn about special ISE sessions planned for the 12th ISE Congress, and find information about pre-Congress workshops.

Additionally, there is a research piece on Sacred Seeds in Peru, 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 Secretary, Newsletter Editor

Natasha Duarte, ISE Coordinator

Levi Martin, Elder, Tla-o-qui-aht First Nation

A profile by Josie Osborne

took tourists out to see whales and to go fishing. This business was one of the most enjoyable professions he undertook, "I liked it because I was busy and the money was good. I was the first water taxi in Clayoquot Sound."

In 1976, Levi began making some important changes in his life which laid the foundation for where he is today. He left the water taxi business and began carving and painting. He also began teaching – native art and the Nuu-chah-nulth language – to younger Tla-o-qui-aht members as well as members of other Nuu-chah-nulth tribes. This was his opportunity to share knowledge, wisdom, and a "different way of doing things."

In 1981, he attended a residential treatment centre for alcohol and drug treatment that specializes in First Nations culture and Holistic healing methods. Back at home, it became increasingly important to Levi to ensure that the Tla-o-qui-aht were learning as much as possible about their history and culture in preparation for treaty. For Levi, this is about "...getting back to the way of our people, to fight for ourselves instead of waiting for the [Canadian] government." Coming full circle to reflect on his early years and experiences at residential school, Levi began to do more healing work.

When I first met him in the late 1990s, Levi was part of the Nuu-chah-nulth Healing Project, a decade-long project in which facilitators like Levi worked with Nuu-chah-nulth survivors of Indian Residential Schools, assisting people from the victim stage, through to the survivor stage, and finally to the

thriving stage.

Today, Levi indeed thrives. He is an Elder and an elected councilor of the Tla-o-qui-aht government. He is often called upon to open meetings and ceremonies, which he does in the Nuu-chah-nulth language – with a soft yet powerful chant accompanied by a kelp rattle which, along with other medicine, he keeps in the fanny pack that is ever-present around his waist. He is consulted by many people, Tla-o-qui-aht, Nuu-chah-nulth, and non-Nuu-chah-nulth people like me. His Nuu-chah-nulth name today, which was given to him by his older brother 15 years ago, is Kaa-muth, "one who is all knowing."

If you did not meet Levi in 2008 in Cusco, Peru, I hope that you will in May 2010, when he and other members of the Tla-o-qui-aht First Nations will welcome the International Society of Ethnobiology to the Ha-houlthee (territory) of their Ha'wiih (chiefs) for the 12th Congress of the ISE. We all hope to see you here.

Josie Osborne, a marine biologist and environmental educator, is the chair of the Organizing Committee for the 12th International Congress of Ethnobiology in May 2010 in Tofino, Canada. [Read Josie's bio here.](#)

ISE special sessions planned for the 12th ISE Congress in Tofino, British Columbia, Canada (9-14 May 2010)

The ISE has four special sessions planned for the upcoming International Congress of Ethnobiology:

1. An evening session on the ISE Re-Envisioning process
2. An evening session on the ISE Code of Ethics
3. [A half-day workshop on the ISE Code of Ethics Toolkit](#)
4. [A half-day session on Policy and Advocacy within the ISE](#)

Read on for more information on these sessions and find out how you can become more involved in the Society!

Re-Envisioning the ISE

Over twenty years ago, Indigenous and traditional peoples met with scientists and environmentalists to discuss a common strategy to halt the rapid decrease in the planet's biological and cultural diversity. At this first International Congress of Ethnobiology, scientists and environmentalists agreed on responsibilities to address the needs of Indigenous and local communities in preserving their cultural diversity and being involved in global aspects of biodiversity. The International Society of Ethnobiology (ISE) was formed at this meeting in 1988 and continues to address relevant issues in safeguarding cultural and biological diversity. The ISE has evolved in organizational structure while maintaining its mission to foster meaningful dialogue and effective

action.

In 2008, the ISE initiated a process to revisit the founding vision and to chart a self-sustaining future *with a continued commitment to fostering true dialogue and effective action*. As part of this exercise, the ISE brought together a small group of international contemporary 'thinkers at the edge' to an intensive working session in Tofino (Canada) to identify what is most needed today from ethnobiologists and to consider the role that the ISE can play in the ever-increasing human rights and ecological crises of the twenty-first century. We will be exploring the outcomes of this Retreat with the ISE membership in the months leading up to the Congress.

An institutional ethnography is being created as part of the ISE Re-Envisioning process - a short video

that conveys the spirit and vision of the ISE: where we came from, where we've been and where we see ourselves headed. There is an intangible quality to the in-person exchanges of the ISE that we hope to express to a larger audience in this way.

During the Congress we will hold a special evening session on the ISE Re-Envisioning process which will include a showing of the ISE video, presentation of the recommendations from the Re-Envisioning process, and open discussion of different ways that the ISE can continue making its unique contributions into the future as a self-sustaining organization.

Come give us your feedback and find out how you can tangibly contribute to the future of the ISE!

The ISE Code of Ethics Evening Session

The [ISE Global Coalition for Biological and Cultural Diversity](#) was established in 1990 by the [Kunming Action Plan](#). The purpose of the Global Coalition is "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." A key accomplishment of the Global Coalition is the development of a Code of Ethics for the ISE. The Code of Ethics was initiated in 1996, and completed and unanimously adopted

by the ISE Membership at the 10th International Congress of Ethnobiology in 2006. It promotes "genuine partnerships and collaboration with indigenous peoples, traditional societies and local communities to avoid past injustices and build towards developing positive, beneficial and harmonious relationships in the field of ethnobiology."

The ISE Global Coalition oversees all work related to the Code of Ethics. This includes developing processes through which the Code is adapted and changed over time; creating outreach and extension materials (e.g., the Code of Ethics Toolkit) to

support adoption and implementation of the Code; and holding meetings and training sessions to assist and encourage adoption and implementation of the Code.

A special evening session will be held at the 12th ISE Congress to explore how Code of Ethics is being used on-the-ground by practitioners and in broader policy contexts, and to actively solicit comments, reactions, and lessons associated with the Code. This feedback will be considered in future revisions of the Code.

ISE Sessions planned for the 12th ISE Congress in Tofino, British Columbia, Canada (9-14 May 2010)

The ISE Ethics Toolkit Workshop

Members of the ISE have affirmed the need for complementary materials such as a "toolkit" to facilitate effective implementation of the principles and practices that make up the ISE Code of Ethics. Funding for developing the Ethics Toolkit was committed by The Christensen Fund for 2008-2011. The Toolkit is envisioned as an internet-based resource that contains supporting material for applying the ISE Code of Ethics across diverse cultural and geographical contexts.

The ISE is actively seeking input and contributions to the Toolkit from ISE members. Some of the planned components include an on-line tutorial, a collection of case studies, template agreements, and outreach materials about the ISE Code of Ethics.

Beginning in late 2009, the ISE will host a series of on-line discussions using tools such as email listservs, webinars, and WisserEarth, where stories, challenges, and questions can be exchanged and tangible contributions to the Toolkit components

(e.g., documents, videos, examples) can be shared.

A special half-day hands-on workshop will be held during the 12th ISE Congress as a culmination of the on-line discussions and contributions, to focus on completion of one or more of the components of the Toolkit. It is anticipated that the workshop will also lead to creation of a subcommittee to complete production of the final materials in 2010-2011.

Policy & Advocacy within the ISE

The International Society of Ethnobiology, with its unique mission, Code of Ethics, and diverse membership, is well-positioned to offer information, insight, and alternative perspectives to policy processes. The Society can also serve as a voice in support of Indigenous peoples and others who face crises, and through advocacy can stand in solidarity with these groups.

Through the [Global Coalition](#), the ISE has effectively worked in policy and advocacy primarily to promote the key elements and the values of the ISE Code of Ethics. Policy and advocacy work are part of the

founding mission of the ISE, however the Society's role in both has to date often been *ad hoc*.

This session intends to explore the potential for the ISE to:

- 1) more effectively and proactively engage with a range of international policy processes, and
- 2) develop a process to respond in a timely manner in support of groups in need of international voices speaking out on their behalf.

The session will include short panel presentations, followed by a facilitated discussion and information exchanges. The areas to be covered may include: the range of roles

societies play in policy and advocacy (e.g., including panelists from other societies speaking about their experiences); the unique perspectives and information that the ISE has to offer (e.g., the Code of Ethics; fostering Ethical Space; the bridging of western and Indigenous knowledge and perspectives); the policy issues and processes the ISE might most effectively engage with (e.g., research ethics, climate change, and initiatives of the Convention on Biological Diversity and the World Intellectual Property Organization); and an internal process to develop formal positions of the ISE to address pressing advocacy needs.

Community Conservation in Practice: A pre-Congress workshop for representatives of Indigenous peoples and local communities

Before the [12th International Society of Ethnobiology Congress](#), the Global Diversity Fund (GDF) and the IUCN World Commission on Protected Areas (WCPA) will co-sponsor a workshop on 'Community Conservation in Practice' from 6 – 8 May 2010 in Tofino, British Columbia.

Led by Eli Enns, Tla-o-qui-aht Nation Building Program (Canada) and Jamili

Nais, Deputy Director, Sabah Parks (Malaysia), the workshop will explore international and national policies, contemporary concepts and exemplary case studies of community conservation.

There will be a particular focus on governance, and the relationship between government protected areas, collaborative management and community conservation. In

addition, we will learn about emergent designations such as Globally Important Agricultural Heritage Systems (GIAHS), Indigenous and Community Conserved Areas (ICCAs), and Indigenous Conservation Territories (ICTs). We also intend to showcase the special role ethnoecology can play in community conservation projects.

Participants in the workshop will

Community Conservation in Practice: A pre-Congress workshop for representatives of Indigenous peoples and local communities

report on their discussions and experiences during a session at the ISE Congress on “Community Conservation in context: can designations embrace the diversity of global experiences?”

Please note that only Indigenous peoples and local community members who are currently involved in conservation projects may apply for this Workshop. Those selected to attend may propose a colleague from an academic, non-government or government organization who can accompany them in the course. The workshop will be delivered in English, but time will be allowed for discussion and translation in other languages as needed.

Workshop participants must be members of the International Society

of Ethnobiology and attend the ISE 12th Congress from 9 – 14 May 2010, also held in Tofino. ([Click here for information on ISE membership](#))

With financial support from The Christensen Fund (TCF), GDF may award a limited number of bursaries to cover course fees, materials, accommodation and meals during the three days of the workshop.

Candidates from focal regions of TCF and GDF will be given priority and are encouraged to apply. More information on the Global Diversity Fund and its focal regions – Mesoamerica, North Africa, Southeast Asia and Southern Africa – is available at www.globaldiversityfund.org.

Consult www.christensenfund.org for an overview of The Christensen

Fund, including its priority areas: Turkey, Iran and Central Asia; Northern Australia and Melanesia; Greater American Southwest and the African Rift Valley.

An on-line application form, instructions and additional workshop information will be available starting 16 October on the [GDF Biocultural Diversity Learning Network](#) website. The **application deadline is 1 December 2009** and successful candidates will be notified by 15 January 2010.

Enquiries may be directed to [Erin Smith](mailto:erin@globaldiversityfund.org) (erin@globaldiversityfund.org), GDF International Programmes Coordinator.

Pre-Congress Student Workshop: Up-streaming and down-streaming research results in Ethnobiology

Ethnobiological research draws on perspectives and methods from many disciplines. Regardless of the disciplinary approach, ethnobiologists are uniquely placed to broker understandings among scientific and Indigenous cultures and society as a whole. Ethnobiological research comes with a responsibility to understand the rights, responsibilities and opportunities associated with facilitating access to cultural knowledge and associated biological resources.

The broad goal of this workshop is to help foster a new generation of leaders within the discipline of Ethnobiology. The workshop will bring together Indigenous and non-Indigenous students for the opportunity to participate in

seminars on key topics, share ideas, experiences and challenges, build relationships, and foster collaborations into the future.

Using the ISE Code of Ethics as an important reference point, and drawing on the Nuu-chah-nulth concept of *Hishuk-ish tsa'walk* meaning that all life is interconnected, the workshop will be divided into three main topics: 1) Methodologies in ethnobiology; 2) Ethnobiology around the world, and 3) *Up-streaming* and *Down-streaming* (where *up-streaming* is effectively communicating results beyond academic audiences, including politicians and policy-makers and *down-streaming* is giving back or communicating research results in meaningful ways to the communities

we work in and with). Additional topics may include: information literacy, publishing, scientific networking, and fundraising. The workshop is intended to be highly interactive and participatory, and issues raised by students will help shape the focus.

A specific outcome anticipated from the workshop is creation of the first “Emerging Ethnobiologists International Network”, to be hosted by the ISE. This new network, intended for students and early career ethnobiologists, will assist in accessing a global pool of knowledge, developing comparative perspectives on key social, cultural and environmental issues, and promote collaborative research and other opportunities.

Update on the 13th ISE Congress Montpellier, France in June 2012

The 13th ISE Congress will be held in **Montpellier, France** in June 2012. The host organization for this Congress is the research team "Biocultural Interactions: domestication, resource management and human ecology" - a multidisciplinary (ethnobiology, geography, anthropology, ecology, genetics) and pluri-institutional (IRD, CNRS, CIRAD, University of Montpellier 2) group of scientists hosted at the [Center for Functional and Evolutionary Ecology](#) (CEFE).

Montpellier is at the intersection of three cultural spheres: Occitan, French and North African. Summer and winter, morning, noon and night, this cultural melting pot finds its expression through the vibrant artistic life of the city, which hosts various renowned festivals: Radio France Music Festival and the Montpellier Dance Festival, the International Festival of Mediterranean Film. The city is also home to the world-famous Fabre museum (recently renovated), two opera houses, and the St Pierre Cathedral, and features a rich historical center with countless gardens.

Montpellier is geographically situated as an open gateway between the developed countries of the North and the Mediterranean and tropical nations where the improvement of livelihoods and of rational use of resources remains a requirement for sustainable development. Montpellier is France's leading city for applied research in developing countries and for welcoming and providing training and education to a large number of scientists and students from developing countries. It thus holds a strategic position as an important research center with a large variety of institutions focusing on research topics particularly oriented towards issues related to sustainable development in

tropical regions.

Montpellier is also a leading center for agro-environmental research in the Mediterranean region, and the city hosts many local antennae of international research centers such as ICARDA, Bioversity International, ICRA, CIAT, USDA, CSIRO, CAB and Embrapa. The city has also applied to host the headquarters of the recently restructured Consultative Group on International Agricultural Research (CGIAR) and will accordingly host the Global Conference on Agricultural Research for Development (GCARD) on March 2010. Montpellier is also home to numerous professional organizations, activist groups, NGO's, producer associations and various publicly funded agencies, as well as active networks devoted to the protection of environment and of related knowledge.

This region has been influenced by its long and multicultural traditions as well as recent development. The tentative overarching theme for the 13th ISE Congress is: "**Cultural diversity and biological diversity for sustainable development: Exploring the past to build up the future**".

The remarkable diversity in space and time of both natural environments and human societies has contributed to a complex structure of these coupled systems. Human societies have progressively shaped the various landscapes of the Mediterranean region. Using the features of the proposed hosting region as a source of inspiration, we will question the history of human-induced changes for a better understanding of the components and dynamics of current global biodiversity. Congress participants will be encouraged to focus on their understanding of past

human activities as a means to develop more sustainable patterns of natural resource management in the near future. The main keywords upon which we would like to draw the congress debates are the following: *coupled natural and ecological systems; historical ecology; cultural landscapes; biocultural interactions; and socio-ecological resilience.*

Following on this issue, a few indicative sub-themes (among the others that will certainly emerge from submissions by declared participants) are suggested:

- Local products in changing rural/urban relationships;
- Agrodiversity: from domestication to contemporary practices in the global context;
- Land use legacies: excavating fossil knowledge and analyzing contemporary practices;
- Co-learning processes in ethnobiological research: how to build constructive interactions between research and local actors; and
- Sustainable development: Local knowledge in relation to environmental norms and policies.

The Congress will be organized in close partnership with the local authorities (city of Montpellier, Montpellier Agglomeration - a group of 31 cities centered around Montpellier - and the Languedoc-Roussillon Region) in synergy with the **Feast of Biodiversity** and the **United Nations World Environment Day** (June 5).

Call for proposals to host the 14th ISE International Congress of Ethnobiology in 2014

The Board of the ISE welcomes proposals to host the 14th International Congress of Ethnobiology (ICE), to be held in 2014.

[Download the application instructions here!](#)

Institutions or groups interested in hosting the Congress should submit proposals by **Monday, 1 February 2010** as a Word or pdf document to Natasha Duarte, [ISE Coordinator](#), with a copy to Leslie Main Johnson, [ISE Secretary](#).

The ISE Board will evaluate and rank proposals based on the criteria

outlined in the application instructions and post them for review by the ISE membership. The Board may contact you for additional information and clarification.

Decisions will be made by membership vote in May 2010 after finalists are invited to make presentations to the ISE General Assembly at the 12th ISE Congress in Tofino, Canada. Finalists are strongly encouraged to represent their proposal at the General Assembly in person, but a presentation by proxy is also acceptable. The decision will be announced publicly in June 2010.

Please note that final decisions (vote by membership) will be based on the information you provide as well as other considerations, such as rotation among continents.

Proposals must be received by the due date to allow sufficient time for members to read them online before arriving in Canada. Please feel free to contact us with any questions you may have as you consider your proposal submission.

Thank you in advance for your submission,

The ISE Board (2008-2010 term)

Sacred Seeds Field Report from Peru by Ashley Glenn

This summer, my ethnobotanical research group received an invitation from a colleague in the high Andes area of Huamachuco. Pablo Escobedo Alvarado, a university student and vice-president of his community, had a pressing environmental concern. His community includes the highest mountain range in the area. Reaching over 4700 meters, the Huaylillas are an imposing and lush mountain complex, hosting plants not found at lower altitudes. His and neighboring communities rely heavily on these high altitude plants for medicine, and they've recently noticed that these plants are more difficult to find. Restricting plant collection is not an option they can live with, so they asked for our assistance in finding effective ways to manage the plant populations and protect these valuable resources, which Pablo refers to as "ancestrals", for future generations.

The community mentioned cultivating botanical gardens as a means of conserving, while using,

medicinal plants. This approach was strikingly similar to the approach of the Sacred Seeds Program, so I decided to see how my experience with Sacred Seeds could help. With a biologist and two medical students in my group, Gabriel Chait, Kamron Pourmand, and Brian Jonat, we arranged for an introductory visit. After a seemingly vertical bus ride from Trujillo, we arrived in the mountainous Huamachuco area. Dry and sunny, the area resembles the Rocky Mountains with far more agriculture, and far less tourism. Seeing the beautifully attentive landscaping of the main plaza and vibrant checkerboard of fields surrounding town, it was clear that this culture takes their botanical heritage seriously.

Our first engagement was with the head of the hospital and the public health officials from various communities. They had heard about our presence and interest in plant conservation through the small-town -grapevine, and wanted to

collaborate on our project. I was expecting a room full of suits, and what I found was quite different. They were mostly women, in traditional dress of brightly colored embroidered wool, spinning yarn as they took turns showing off their extensive botanical knowledge. The rich culture of medicinal plant use in the area and the relative scarcity of affordable pharmaceuticals places medicinal plants at the forefront of public health in this region. We discussed the importance of plant conservation for public health and agreed upon our shared goals. It was truly refreshing to see a pragmatic and locally-appropriate health care plan, and to see the hospital promote this whole-heartedly. On my first day I had the feeling that these people were special, and helping them would yield real results.

Next we wanted a first-hand look at the medicinal plants of the Huaylillas. Pablo brought us to the foot of the imposing mountain range, and we were to spend the day climbing up

Sacred Seeds Field Report Peru (continued)

by Ashley Glenn

one side and down the other. As we ascended into the clouds, the ecosystem became more lush, the plant composition changed, and our breath became less productive. Near the top we discovered two neighboring lagunas, remnants of glaciers that covered the mountain only decades before. Pablo pointed out plants that people come here to collect, which were many, including four types of Valerian used as a relaxant and sleep aid. We scoured the cliffs, discussing medicinal plant use, community values and future plans, until we noticed the daylight waning. Pablo encouraged us to quickly descend the other slope, in the hopes of catching a car before nightfall. The terrain was as challenging as it was majestic, so it seemed almost inevitable when one of our group sprained his ankle. This slowed us down considerably, and we were still far from the road when darkness fell. Eventually we happened upon a shack on another high altitude laguna. The people living there were surprised to find a group that far out at night, but sat us down near the fire and fed us some of the best trout and fresh herbal tea we'd ever had. They then put our injured man on a horse and led us a few miles down the mountain to the farmhouse of Senor Sixto. We were again welcomed with open arms, and fed more fried trout. When it was clear we couldn't travel until morning, Sr. Sixto laid layer upon layer of llama skins and blankets on the ground in the kitchen to spend the night. After such a long and cold hike, multiple meals of trout and a warm place to sleep were more than we could have asked for and just what we needed. As I drifted to sleep with the cuy cuddling around me, I was impressed by the unquestioning hospitality of these people and honored that I

could help them protect some of this lifestyle.

The following weeks were spent tirelessly looking for conservation solutions, long-term, low-maintenance solutions to benefit the health of both the people and the plants. We decided on a multilevel system of botanical gardens that could grow and adapt as we learn new information about the ecosystem. The communities we are joining with have a wealth of knowledge not just about plant use, but about gardening as well. However, all of the communities grew or used just a fraction of the overall pharmacopeia of the region. We decided to enlist their skills to address these issues. We created a system of community medicinal gardens, managed by the public health officials. Each garden would be a source of free herbs for community members, would assist the public health official in overseeing the state of health in the community, and could be a place of experimentation with growing new herbs. Each community planted a garden of the plants they currently cultivate, with a large area tilled for future expansion. With that area, they would experiment with growing plants they now wild harvest and trade medicinal plants with other communities. We are working with the public health officials on developing methods to document this effectively, so that we can monitor and advise the process as it develops.

Our next issue was long-term conservation in the Huaylillas. Creating a restricted conservation area on the mountain would be difficult to approve and enforce, and would limit access to valuable medicine, so we looked for options

that allowed continued collection in the Huaylillas. Our solution was to create a botanical garden at that altitude, and identified a space already slightly altered by human use so as to intrude minimally on the ecosystem. The community willfully granted the area to our project, along with other spaces for future development. There we will cultivate medicinal plants and experiment with transplantation and propagation techniques. The botanical garden can source future botanical and chemical research, as the community sees fit, and can be a source of plants for personal health care. The lattermost function may ease harvest stress of the mountain considerably, as our designated space is both easier to reach and concentrated with medicinal plants, making it preferable to the rugged terrain above. We have trained Pablo and a few of his motivated students to begin monitoring the plant populations and identifying the overall flora, as a precursor to future botanical plans.

What we have created in the Huamachuco area through Sacred Seeds is simple and small, but pragmatic and built on the dedication, motivation and hard work of community members. We hope to continue to assist them in understanding their flora, documenting their knowledge, and creating solutions that honor the legacy their ancestors have given them. Our goal is to ensure that their vital botanical assets will remain for generations to come. Although the culture in Huamachuco is quite unique, the obstacles they encounter are increasingly prevalent around the world. The solutions we develop with these communities, and the way we implement them, including our

Sacred Seeds Field Report Peru (continued)

by Ashley Glenn

methods of cooperation and experimentation, can help other communities around the world to protect their own precious resources.

MEMBERS' SPACE ON THE ISE WEBSITE

We want to remind members that there is a place on the Membership page of the ISE Website where members can share information with other ISE members, such as the following piece from Maasai Ethnobiologist Henry Shuma ole Saitabau.

Henry has shared a document calling for bio-cultural mapping of Masaai Sacred sites along the Kenya- Tanzania border, exploring the kinds of culturally significant sacred rites that occur at various specific sites and then identifying some of the risks to these sites which impel the need for bio-cultural mapping of sites. We include a synopsis of some of the highlights of his article below. Readers are referred to the [ISE Members Public Postings page](#) for the full document.

Need for Bio-cultural Mapping of Sacred Sites of the Loita Maasai

Synopsis by Leslie Main Johnson, ISE Newsletter Editor

Preservation of cultural heritage and associated indigenous knowledge systems of the Loita Maasai is very important particularly in this era of climate change, and increasing impact of negative human activities on the environment. The Loita Maasai

community have for many decades conserved and maintained their cultural heritage through traditions, and taboos regarding use and misuse of environmental resources with high spiritual and cultural values. Today, the plight of many Loita

people depends on the policy to mapping out sacred and ceremonial sites of their land. Custodianship must be mandated to the Loita Maasai people, their traditional and conventional leaders under the watchful eyes of the *Chief Oloiboni*

Need for Bio-cultural Mapping of Sacred Sites of the Loita Maasai

Synopsis by Leslie Main Johnson, ISE Newsletter Editor

since, this arrangement will guarantee the Loita Maasai people retain total ownership of their cultural heritage, and will enhance biodiversity conservation within such sites. It will be of great importance to register such sites with relevant government institutions such as the Ministry of Culture and Social Service, and international agencies such as UNESCO to recognize and protect these sites. Such recognition will also ensure awareness, recognition and respect for Maasai bio-cultural heritage nationally and internationally, and will help arbitrate local conflicts over land and resources at the community level.

Chief among the risks to what Henry calls the *cultural matrix* of the Loita Maasai are:

- ◆ **Population growth** which increases settlement and need for land for subsistence agriculture. Such shifts in land use can encroach on ceremonial sites.
- ◆ **Changing socio-economic patterns** The Maasai have shifted from a completely pastoral way of life to a mixed agro-pastoral economy, with consequences for continuation of ceremonies and cultural practices. Modernization through education also impacts participation in cultural practices and continuation of cultural heritage such as constitution of age sets, which have been fundamental to the organization of Maasai social life.
- ◆ **Land demarcation-** Sacred sites may be affected by this process. Mapping these sites will help to conserve them and maintain the Loita Maasai heritage.
- ◆ **Human activities-** besides changing livelihood strategies, other activities that have negative affects on the cultural sites include fires, deforestation and environmental degradation. These have direct negative impact on biodiversity related aspects of the sacred sites. Cultural ceremonies takes place within sacred groves where specific trees and plants are sacred; any human activity destroys the sacred species, while environmental degradation threatens entire ceremonial sites. Today there is a looming danger: developers wants to put up a tourist lodge at one of the most sacred and secret sites in Loita forest. This situation underscores the need for bio-culture mapping in land use planning.
- ◆ **Religion-** religious change is also a threat to cultural practices which erodes the cultural base of traditional practices. It is therefore important to map and record the cultural heritage of the Maasai for future reference and posterity.

[Click here to Read the full article.](#)

Profile: International Funders for Indigenous Peoples

by Evelyn Arce, Executive Director

[International Funders for Indigenous Peoples](#) (IFIP) is truly a unique organization in that it focuses specifically on building donor relations and increasing philanthropic support for Indigenous Peoples around the world.

IFIP is the only affinity group of Council on Foundations that focuses specifically on increasing international philanthropic understanding of and support for Indigenous peoples and their projects. IFIP recognizes that in order to sustain Indigenous People's rights and movements around the globe increased funding for sustainable development projects and

traditional communities located in remote areas of the world is required. There exists a need for international donors to better understand the interconnectedness of economic sustainability and the preservation of traditional lifeways. To help accomplish this objective, IFIP serves as a clearinghouse for information through which donors can support marginalized communities in need of funding for their development projects.

Through the many membership services that IFIP provides to donors; such as funder workshops, informational sessions at major

donor conferences, publications and educational material, and its continually expanding network of members that fund Indigenous Peoples; IFIP serves as a global mechanism serving local Indigenous efforts for sovereignty and equity. IFIP works to educate donors, to advocate for local communities, to build capacity, and to develop partnerships between the philanthropic and Indigenous communities.

Report from the Society of Economic Botany Meeting in Charleston, South Carolina Contributed by Rainer Bussman, Missouri Botanical Garden

The June SEB 2009 conference in Charleston was a tremendous success from an ethnobiological perspective. First and foremost, John Rashford did an incredible job in linking the conference topic (African Ethnobotany in the Americas) to Charleston itself. This was the first time that the meeting really took the local community into account, and a great example on how meetings

actually should be conducted. All participants got a real sense of people, place and history, which made the experience much more profound. Our ISE promotional material got placed prominently in the registration area, and had been all picked up by the end of the meeting. We had a series books from the 2004 ICE and Berghahns environmental anthropology series

as part of our display, courtesy of the publisher. During the SEB council meeting I updated the council on our discussions regarding relations between the SoE and ISE, and encouraged more collaboration. The council agreed that the societies should work more closely together, while at the same time maintaining their own identity and special focus.

UPCOMING EVENTS

33rd annual meeting of the Society of Ethnobiology (SoE) "The Meeting Place: Integrating Ethnobiological Knowledge" 5-8 May, 2010 in Victoria, British Columbia, Canada

Back-to-back with the ISE Congress in nearby Tofino, B.C., Canada.

This year's SoE 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. [Click here](#) for more information about the program.

Specifically, the SoE invites papers and posters that:

- ◆ Are multi-disciplinary
- ◆ Recognize the importance of traditional knowledge in conservation and restoration
- ◆ Integrate archaeological and historical data with contemporary and traditional knowledge
- ◆ Investigate the application of archaeological data to conservation
- ◆ Integrate zooarchaeological and paleoethnobotanical data
- ◆ Integrate ethnobotany, ethnozoology, and ethnoecology

- ◆ Provide different perspectives on land and natural resource management

Or, how about organizing a session of papers? Examples of already planned sessions include: *Advances in Zooarchaeology*, *Ethics in Ethnobiology*, and *Mayan Ethnobiology*.

The [best poster](#) and [best student paper](#) will receive cash awards.

Paper and poster sessions will be held on Thursday and Friday. The banquet on Friday night features local foods and a rare chance to see Kwakwaka'wakw dancers perform the Atla'kima "Spirit of the Forest" dance (also known as the "Grouse Dance") which truly embodies the breadth and depth of Ethnobiology. On Saturday, partake in one of five exquisite field trips in the beautiful setting of the greater Victoria area. Each field trip also celebrates the integration of the many facets of ethnobiology.

In Victoria, there is a range of [accommodations from hotels to home stays](#).

Planning on driving to the ISE Congress over the weekend? Instructions for a "driving field trip" for you to do *en route* from Victoria to Tofino will be available.

Next May, come to beautiful British Columbia for both the ISE and SoE meetings to celebrate, learn, and enjoy a full week of ethnobiological sessions, symposia, and field trips.

The Ethnobiologist's Bookshelf recent and upcoming books in Ethnobiology

TRAVELING CULTURES AND PLANTS The Ethnobiology and Ethnopharmacy of Human Migrations

Edited by Andrea Pieroni and Ina Vandebroek

The tremendous increase in migrations and diasporas of human groups in the last decades are not only bringing along challenging issues for society, especially related to the economic and political management of multiculturalism and culturally effective health care, but they are also creating dramatic changes in traditional knowledge, beliefs and practices (KBP) related to (medicinal) plant use. The contributors to this volume – all internationally recognized scholars in the field of ethnobiology, transcultural pharmacy, and medical anthropology – analyze these dynamics of traditional knowledge in especially 22 selected case studies.

Andrea Pieroni is a Lecturer in Pharmacognosy, Herbal / Traditional Medicines and Ethnopharmacy at the School of Pharmacy at the University of Bradford, UK. He holds a Ph.D. in Pharmacy from the University of Bonn. His recent research concerns transcultural health and pharmacy, traditional medicines and ethnobotany. He is the Editor-in-Chief of the new Journal of Ethnobiology and Ethnomedicine and the coordinator of the first collaborative ethnobotanical research project funded by the EU Commission (RUBIA).

Ina Vandebroek is a post-doctoral research associate at the Institute of Economic Botany, New York Botanical Garden, USA. She holds a Ph.D. in neuropharmacology from the University of Ghent, Belgium, and has conducted research into the ethnobotany and ethnomedicine of traditional healers in the Bolivian Andes and Amazon. The project she is currently working on at the New York Botanical Gardens is funded by the National Institutes of Health and involves the dynamics of medicinal plant knowledge and use by Dominican immigrants in New York City.

294 pages, bibliog., index. ISBN 978-1-84545-373-2 Hb \$80.00/£50.00 Published by Berghahn Books, 2007.

Text courtesy of Berghahn Books.

Andrea Pieroni is President Elect of the ISE and **Ina Vandebroek** is ISE Treasurer for the 2008-2010 term

A ZAPOTEC NATURAL HISTORY—Trees, Herbs, and Flowers, Birds, Beasts, and Bugs in the Life of San Juan Gbëë

by Eugene S. Hunn

A Zapotec Natural History is a thoughtful, candid and worthwhile compilation of Hunn's approximately 10 years research into the ethnobiological knowledge of the Zapotec of San Juan Gbëë in the mountains of southern Oaxaca, Mexico. The volume covers a number of aspects of the community of San Juan, the history of the project, and aspects of knowledge of plants, animals, and environments, from food and medicinal plants to children's knowledge. Hunn muses on connections between linguistic retention and the tremendous heritage of knowledge of living things held by the people of San Juan Gbëë, and speculates on the importance of exposure to a rich and diverse natural world during the critical period of childhood and youth to learning and retaining a large inventory of knowledge about plants, animals, environments and their properties. He also reflects on sciences, and the human capacity to systematically investigate the world and order our knowledge of the living world, and argues that cosmopolitan science is not the only science. The accompanying CD Rom contains a complete ethnoflora, with English, Latin and Zapotec names, an ethnofauna, and a compilation of mycological knowledge. There are links to many images of plants, animals, fungi and environments, and to the people who were Hunn's main teachers. He also makes use of the multimedia capacities of digital storage to include a number of sound files which pronounce the Zapotec names.

The volume will prove rewarding for anyone with an interest in ethnobiology of Mexico, and approaches to community collaboration in research, and contains worthwhile reflections on many aspects of ethnobiological knowledge. Its focus on children's knowledge is a valuable contribution, as acquisition and transmission of ethnobiological knowledge is important to investigate in today's rapidly changing world.

The Ethnobiologist's Bookshelf

recent and upcoming books in Ethnobiology

261 pp and supplemental figures and tables on CD-ROM. bibliog. and index. ISBN 978-0-8165-2617-8 HB \$50.00 Published by University of Arizona Press, Tucson 2008. www.uapress.arizona.edu

Review contributed by Leslie Main Johnson, Athabasca University.

Dr. Eugene Hunn is a prominent ethnobiologist, active in both the ISE and SoE for many years.

LANDSCAPE ETHNOECOLOGY

Concepts of Biotic and Physical Space

Edited by Leslie Main Johnson and Eugene S. Hunn

Although anthropologists and cultural geographers have explored "place" in various senses, little cross-cultural examination of "kinds of place," or ecotopes, has been presented from an ethno-ecological perspective. To illuminate our comprehension of the relationships between human groups and their land and between water and resource bases, this volume investigates the indigenous and local understandings of landscape. The contributors go beyond the traditional ecological knowledge (TEK) literature and offer valuable insights on ecology and on land and resources management, emphasizing the perception of landscape above the level of species and their folk classification. Focusing on the ways traditional people perceive and manage land and biotic resources within diverse regional and cultural settings, the contributors address theoretical issues and present case studies from North America, Mexico, Amazonia, tropical Asia, Africa and Europe.

November 2009, ca 336 pages, 26 tables, 35 figures, bibliog., index. ISBN 978-1-84545-613-9 Hardback ca \$100.00/£60.00. Berghahn Books.

Announcement contributed by Leslie Main Johnson (Athabasca University)

Leslie Main Johnson is presently Secretary of the ISE and **Eugene S. Hunn** is a prominent ethnobiologist, active in both the ISE and SoE for many years.

TRAIL OF STORY, TRAVELLER'S PATH—Reflections on Ethnoecology and Landscape

by Leslie Main Johnson

The ways people understand and act upon land shape cultures and ways of life, determine identity and polity, and create environmental relationships and economies, sustainable or ephemeral. Understandings of land also underlie the complicated dance of resource development, even the concept of 'resource', as it is negotiated between local populations and larger socio-political and economic forces. This work undertakes an examination of understanding of the land, of ethnoecology and traditional knowledge of the land, based on work with several indigenous peoples, First Nations, of northwestern Canada. Extended explorations of landscape ethnoecology of Gitksan and Witsuwit'en of northwestern British Columbia, the Kaska Dena of the southern Yukon, and the Gwich'in of the Mackenzie Delta region are presented. I then reflect on the contrasting ways of organizing and integrating knowledge of the landscape and its ecology of the indigenous Canadians I have worked with and the approaches to landscape ecology and classification prevalent in western based scientific traditions. Finally I consider the implications of these ways of knowing the land in contemporary contexts.

November 2009 bibliography, index, 47 black and white figures and maps, 8 colour figures and maps. Athabasca University Press, Edmonton, Alberta, Canada www.aupress.ca

Announcement contributed by Leslie Main Johnson (Athabasca University)

Leslie Main Johnson is presently Secretary of the ISE

The Ethnobiologist's Bookshelf recent and upcoming books in Ethnobiology

Biocultural Diversity Conservation—A Global Source Book

By Luisa Maffi and Ellen Woodley

The field of biocultural diversity is emerging as a dynamic, integrative approach to understanding the links between nature and culture and the interrelationships between humans and the environment at scales from the global to the local. Its multifaceted contributions have ranged from theoretical elaborations, to mappings of the overlapping distributions of biological and cultural diversity, to the development of indicators as tools to measure, assess, and monitor the state and trends of biocultural diversity, to on-the-ground implementation in field projects.

This book is a unique compendium and analysis of projects from all around the world that take an integrated “biocultural” approach to sustaining cultures and biodiversity. The 45 projects reviewed exemplify a new focus in conservation, based on the emerging realization that protecting and restoring biodiversity and maintaining and revitalizing cultural diversity and cultural vitality are intimately interrelated. In indigenous and local communities worldwide, cultural beliefs, values, knowledge systems, practices and languages all manifest a close relationship between humans and the environment. This implies that, to maintain biodiversity, we also need to sustain cultural diversity; conversely, in order to sustain cultural diversity, we need to maintain biodiversity. This book shows how biocultural diversity conservation is done in practice, using a diversity of approaches adapted to a variety of contexts. The book reviews the theory of biocultural diversity and why it is relevant for conservation; presents and analyzes the projects; draws lessons learned; offers recommendations and proposes next steps for the further development of this approach; and considers the role of biocultural diversity in relation to the future of sustainability.

February 2010 192 pages. ISBN 9781844079216. £28.00. www.earthscan.co.uk

Announcement courtesy of Earthscan, provided by Luisa Maffi.

Luisa Maffi is a linguist and anthropologist, and one of the originators of the field of biocultural diversity. She is co-founder and Director of the international NGO Terralingua and is based in British Columbia, Canada and is a long-time member of the ISE. **Ellen Woodley** works as an ecological consultant in environment and development, specializing in issues of local and traditional ecological knowledge and is based in Ontario, Canada.

Do you have a book to announce or would you like to submit a review?

We welcome your suggestions for books to include in this column. If you are willing to contribute reviews please contact the [Newsletter Editor](#) or the [ISE coordinator](#). Reviews should include full bibliographic information, the name and affiliation of the contributor, and should be about 150-300 words long; an image of the book or author can accompany the review. Book announcements may also be accepted.

NEWS AND ANNOUNCEMENTS

Registration for the 12th ISE Congress is now open!

Register for the Congress and the pre-Congress Student Workshop at: <http://www.tbgf.org/ice/content/registration>.

ISE Members receive discounted registration. Not a member yet or has your membership lapsed? [Join the ISE now](#).

Early bird registration rates are available through 30 November 2009, after which rates increase (based on registration selection).

USD \$160 - Full Congress (ISE members; \$225 for non-members)

USD \$100 - Full Congress for Student (ISE members; \$125 for non-members)

USD \$115 - Full Congress PLUS Pre-Congress Student Workshop (ISE members, \$155 for non-members)

For local residents (West Coast Vancouver Island), or for one-day or two-day registrations, please contact the Congress Organizers at +1 (250) 725-1220 or ice2010tofino@gmail.com.

See the [Congress website](#) for more information about the program, other pre-Congress workshops, and logistics!

Scholarship Opportunity

Call for applications for a graduate scholarship directed towards evaluating climate change risks to indigenous cultural sites along North American coasts. The program is particularly seeking American Indian and First Nation students with knowledge of indigenous cultural practices to explore these issues. Race or ethnicity will not be used to evaluate and select among the candidates that apply.

Funding: The scholarship will fund two years of study in a Master of Science program at Texas A&M University, Department of Ecosystem Science & Management. Program begins in January, June, or August of 2010. Scholarship is valued at approximately \$60,000 over a two-year period. Awards are approximated at \$2,000 per month directed to the scholar.

Course of Study: Successful applicants will work with Dr. Rusty Feagin of Texas A&M University and Dr. David Hurst Thomas of the American Museum of Natural History. Students will create ranked listings of Indigenous cultural sites at the highest risk for destruction from climate change impacts; including current in-use places as well as areas of archaeological significance along North American coastlines. Students are expected to develop research in climate change impacts on coastal regions, the preservation of indigenous cultural sites, and the use of geographic information systems (GIS) to address both natural and social science questions.

Application Procedure: Please send a single file to Dr. Rusty Feagin at: feagintr@tamu.edu that contains:

1. A cover letter that explains your interest in this scholarship
2. A CV or resume
3. Contact information for three references

Deadline: October 30, 2009.

Ethnobotany Research & Applications - a journal of plants, research, and applied research

[Ethnobotany Research and Applications](#) (ERA) is an electronic, peer-reviewed, multi-disciplinary journal devoted to the rapid dissemination of current research. Manuscript submission, peer review, and publication are all handled on the Internet. The journal seeks manuscripts that are novel, integrative and written in ways that are accessible to a wide audience. This includes an array of disciplines (biological and social sciences) concerned particularly with theoretical questions that lead to practical applications. Articles can also be based on the perspectives of cultural practitioners, poets and others with insights into plants, people and applied research. Photo essays, methodology reviews and theoretical discussions are also published. The journal publishes original research that is described in indigenous languages. We also encourage papers that make use of the unique opportunities of an E-journal: color illustrations, animated model output, downloadable models and data sets.

The history and guiding philosophies of the journal on the ERA the web site under the "ERA History" describe the values and stands taken that distinguish this journal from others available for authors and readers.

The latest special issue (Aug 2009) is about the History of Banana Domestication

NEWS AND ANNOUNCEMENTS

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."

GET INVOLVED WITH THE ISE

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

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

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.

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, and include "ISE Newsletter" in the subject line.

ISE MEMERSHIP 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 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 2008-2010 ISE BOARD

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Information about
the 12th ISE
Congress inside

