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Update from the ISE Interim Board

The ISE Interim Board is pleased to let the members know that we were successful in securing a new 17-month grant from The Christensen Fund (TCF). The timing of this grant (May 2011-September 2012) will carry the ISE through the next Congress in May 2012 and allow the necessary time for continuation of our three program areas, an institutional review, and diversification of the funding base for the Society.

The interim Board is working closely with the ISE Coordinator and Council of Elders to carry out a full institutional review of the Society. This includes a detailed assessment of the ISE Constitution, clarification of the intent behind the ISE vision, an evaluation and elaboration of both the composition and roles of the Board (elected and appointed), and development of a detailed description of the role of the Coordinator and decision-making in relation to (changing) Board members. Recommendations will be brought to the ISE membership in advance of the 2012 ISE Congress and will be voted on through an [online system](#), so that our growing membership will all have the opportunity to vote, regardless of attendance at the Congress.

Over the next year and a half, the Interim Board and ISE Coordinator will work with the ISE Council of Elders and members at large to accomplish a number of important goals. Given the events of last year it is imperative for the present Board to identify weaknesses and propose changes (through the institutional review process) to the Society's institutional framework to increase our adaptive capacity to support the ISE's core activities. The Coordinator will also be working to extend the information sharing tools available to ISE members through an expanded online network.

We are also continuing our commitment (made in 2008) to review and revise or affirm the ISE Code of Ethics. This effort honours our commitment to a living document that continues to provide timely and forward-thinking ethical guidance to ISE members and contributions to international policy development and implementation. Following on the adoption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) by ISE members during the 2010 General Assembly, we propose that the 2012 Indigenous Forum explore how the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) can be broadened into actionable steps. The Director and members of the Global Coalition for Biocultural Diversity are currently developing this idea further.

Continuing the ISE's support of ethical research practices and involvement of local communities in ISE activities, we have secured funding for 1 Field Fellow, 2 small grants, 1 PhD Fellow and 2 Masters Fellows through the Darrell Posey Fellowship Program. This program directly addresses the ISE's goals and positively and profoundly impacts Indigenous and local communities around the world. Through the new institutional fellowships for graduate students, and the 2nd pre-Congress Workshop for Emerging Ethnobiologists, we are actively working to foster a new generation of leaders within the discipline of Ethnobiology. Read more about the [2011-2013 awards](#).

Finally, we will provide [travel grants](#) that enable representatives from Indigenous, local and traditional communities to participate in the 2012 ISE Congress and related workshops.

The long-term desired outcomes from this Board term are continued and innovative adaptation of the Society to respond to the needs of our members and meet our operating and program costs, which will enable us to continue pursuing our vision. By increasing the reach of the Society and strengthening meaningful networks among our members, we increase the capacity of our global community to harness the information, insight, and diverse perspectives needed to find workable solutions to today's pressing environmental and social challenges related to biocultural diversity at local, regional and global scales.

We look forward to and welcome all members as active participants in the above activities, and look forward to sharing our progress with you as we move toward the next ISE Congress in Montpellier, France (May 2012).

Respectfully,

Dave Stephenson, Interim President
Jack Miller, Interim Vice President
Leslie Main Johnson, Interim Secretary
Rajindra Puri, Interim Treasurer

ISE Program Updates

The ISE Ethics Program

The ISE Code of Ethics provides guidance for decision-making and conduct of ethnobiological research and related activities. The value of “mindfulness” – a vigilant willingness to evaluate one’s own understandings, actions, and responsibilities to others – is fundamental to the ISE Code of Ethics and central to equitable and ethical research relationships.

Two major ethics program initiatives are currently in progress for 2011-2012: (i) Review of the ISE Code of Ethics with anticipation of minor revisions such as updating terms and simplifying language to aid in translations to other languages, and (ii) establishing an online platform to support continued development of the Ethics Toolkit.

Once the online platform and initial content for the Ethics Toolkit are in place, significant additional contributions of materials are anticipated. The four primary streams of the toolkit are **legal, education, research and policy**. Additionally, we will be developing material targeted for specific user groups, such as funders, policy makers, students, etc. An interactive booth at the poster session during the next ISE Congress is planned to promote and further develop the Ethics Toolkit.

The Policy stream within the toolkit will be informed in part by collaborations with the ISE Global Coalition. Also in collaboration with the ISE Global Coalition and drawing on in-kind and personnel support from collaborating institutions, recommendations will be developed for implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) based on the Code of Ethics and Ethics Toolkit.

All recommendations and materials will be publicly shared and widely disseminated. If you are interested in actively participating in the review process of the Code of Ethics, or in contributing or reviewing material for the Ethics Toolkit, please send us an [email](#).

Gleb Raygorodetsky joins the ISE Board

The ISE Board is pleased to announce the appointment of [Gleb Raygorodetsky](#) as the Ethics Program Co-Chair with current Chair, [Kelly Bannister](#). The three main considerations in appointing a co-chair for the ethics program are interest and commitment to the area of research ethics, background experience and expertise, and a measured ability to follow through on the agreed program of work.

Gleb first became aware of the ISE Code of Ethics during his work as a Traditional Ecological Project Coordinator for the Gwich’in Renewable Resource Board, Inuvik, Northwest Territories, Canada in the mid-1990s. Subsequently, he became more intimately familiar with the ISE Ethics Program during his work as the Global Biocultural Initiative Program Officer of The Christensen Fund, and having actively participated in ISE congresses since 2006, when he first became an ISE member.

Gleb's academic training and practical experience are in conservation biology, with particular focus on resource co-management and traditional knowledge systems. Hence, ethical considerations relevant to co-creating initiatives that benefit local biocultural systems have been at the heart of his work, whether it was with the Evèn reindeer herders of Kamchatka (Russia), the Aleut fur seal hunters of the Pribiloff Islands (Alaska), the Caboclos pirarucu fishermen of the Brazilian Amazon, or the Gwich'in caribou hunters of Canada's Northwest Territories. During his work he also tried to be just as ethical and respectful toward other sentient beings, such as kittiwakes and pumas, guillemots and grizzly bears, sea otters and reindeer.

For the last five years, Gleb has been focusing his efforts in the field of biocultural diversity, collaborating with and consulting for a number of international organizations and private foundations. More recently, Gleb has been closely involved in assisting the Indigenous Partnership for Agrobiodiversity and Food Sovereignty, hosted by the Bioversity International's Platform for Agrobiodiversity, in developing its own Code of Ethics.

His past work and current consulting experiences provide him with a solid background and skill set to support the ISE Ethics Program in its current incarnation, and we look forward to working with him on the current initiatives and to integrating the fresh ideas he has for our Society's future.

The ISE Global Coalition

The Global Coalition is the action-oriented policy and advocacy arm of the ISE, established in 1990 through the [Kunming Action Plan](#). The Global Coalition is a network that promote synergy and collaboration between like-minded groups working on traditional resource rights, ethics, ethnobiology, biocultural protocols, UNDRIP, and related issues. The Global Coalition, in conjunction with the Ethics Committee, works closely with other non-profit organizations and academic and professional societies on policy and advocacy, including implementation and adoption of the ISE Code of Ethics.

In the 2011-2012 term, the Global Coalition plans to establish an online action and information-sharing portal that responds to pressing issues, with the explicit objective of informing and empowering ISE members and other interested people to take action on issues of international, regional or local concern. These might include traditional knowledge misappropriation, biodiversity loss, the impacts of extractive industry and new technologies on biocultural diversity and climate change. Through these online initiatives, the ISE will be able to draw attention to and provide support for groups in need of international voices speaking out in a timely and effective manner. The online action and information-sharing portal will link to and collaborate with other effective models of internet organizing and will largely be based on volunteer efforts supported by the Director and members of the Global Coalition and the ISE Coordinator.

Are you interested in becoming more involved in the ISE Global Coalition?

The Global Coalition, and the basis for membership, is outlined in the [Kunming Action Plan](#). The Coalition includes a wide range of individuals and organizations and, while this is a somewhat loose group, we all actively pursue and contribute to the same vision. ISE members form a diverse community within which you can network and partner.

We invite you to be a part of the ISE Global Coalition by:

- participating in discussions on the listserv (soon to be an online member forum),
- sharing documents, links to petitions, and information on relevant conferences or meetings,
- contributing to the ISE newsletter, and
- participating in ISE regional conferences and biennial congresses.

If you are not already a member of the ISE, you can find more information about [joining the ISE](#) on our website. If you have any questions or need additional information, please contact the ISE Coordinator.

Ideas for the 2012 Indigenous Forum

The ISE Congresses provide an important meeting ground for people to come together to share experiences and ideas and formulate action plans. In Cusco (2008) under the leadership of Alejandro Argumedo, the current Director of the Global Coalition, the ISE began hosting an Indigenous Forum as an integral part of its congresses. The inaugural Indigenous Forum resulted in the Indigenous Forum Declaration [*ND to add to ISE website and link*]. In Tofino (2010) the Indigenous Forum followed a fairly loose format of pre-determined facilitated gatherings and then ended in plenary where a Hul'q'umi'num elder led a Ts'lhnuts'umaat, a Coast Salish traditional teaching about being "the whole family."

Following on the adoption of the United Nations Declaration for the Rights of Indigenous Peoples (UNDRIP) at the ISE Congress in Tofino, Canada (May 2010), the Global Coalition is developing the concept for the 2012 Indigenous Forum around exploring how the UN Declaration for Rights of Indigenous Peoples (UNDRIP) can be broadened into actionable steps. The Forum will run as a parallel stream during the Congress, culminating in a plenary session on the last day when recommendations will be shared with all Congress participants.

If you are interested in helping develop this idea further – or leading a session on an aspect of this theme - please contact the [ISE Coordinator](#).

The ISE Darrell Posey Fellowship Program

The [ISE Darrell Posey Fellowship for Ethnoecology and Traditional Resource Rights Program](#) supports Indigenous and traditional peoples working to achieve land, cultural, human, traditional resource and other rights, as well as their efforts to address environmental or resource management problems. At the same time, the Program promotes applied ethnobiological research, helping to address the needs of local groups, while building capacity and supporting chronically under-funded ethnobiologists. The Fellowship Program also seeks to strengthen the ISE's work on ethics, incorporating the guiding principles of the ISE *Code of Ethics* into its criteria, and requiring all recipients to support and follow the Code.

The 2011-2013 Fellowship Program includes [Field Fellowships](#) and [Small Grants](#) (established in 2004) and new Institutional Grants for graduate students that support research addressing the needs of Indigenous peoples and local communities, while building the field of ethnobiology and promoting ethical research in line with the ISE *Code of Ethics*. Fellowships and small grants are provided to individuals and groups addressing the core objectives of the fellowship program. The Program is intentionally broad in scope, allowing the ISE to address a diversity of needs and have a positive impact at different levels.

Two new components of the [Institutional Fellowships](#) are designed to support the enthusiasm and help build expertise in the younger members of the ethnobiology community, and to encourage emerging leaders and build capacity in this field. The [PhD Fellowship](#) is a two-year fellowship (\$6,000 per year for two years) and the [Masters Fellowship](#) is a one-year fellowship (one-time award of \$3,000).

In December 2011 we will award one Field Fellowship, two Small Grants, one PhD Fellowship, and two Masters Fellowships. **The [Call for Nominations and Applications](#) is now open** for all awards:

- ❖ ***Nominations/Applications due: 1 November 2011***
- ❖ *Selections made: December 2011*
- ❖ *All recipients will be notified by: December 2011*

All six awards include additional funds to support the recipients' participation at the 2012 ISE Congress in Montpellier, France (May 2012). Details about the [award process](#) and news about [past and current Fellows and Small Grants recipients](#) are available on the ISE website.

A part of ISE's history: Maori claim to the Waitangi Tribunal

From Maui Solomon

Barrister at Law, Porirua New Zealand, past ISE President

Tena kotou katoa (greetings to all),

The long awaited historic report on the Maori claim to the Waitangi Tribunal (known colloquially as the Wai 262 claim) in relation to indigenous flora and fauna and associated cultural and intellectual property rights was released at a hui on Roma Marae in Northland on Saturday 2 July 2011. The ISE has had a long standing association with this claim and a number of past and present members of the ISE gave evidence to the Tribunal in 1998 at a special hearing convened in Rotorua NZ. Those who gave evidence were the late Dr Darrell Posey, Dr David Stephenson (the current ISE President), Alejandro Argumedo (Peru) and Stephan Shnenierer (Australia) on the issues confronting indigenous peoples worldwide and how the issues raised in Wai 262 are the same as those being grappled with by States and indigenous peoples all over the globe.

I want to thank once again those of the ISE who have given their generous time and support to the claim over many years and in particular those who gave evidence in 1998. Unfortunately due to funding and timing constraints your President Dave Stephenson was not able to attend the release ceremony but wrote a lovely acknowledgment of the claimants and the importance of the claim internationally which I am also attaching with this message as it is important for the wider membership to be aware of the role that ISE has played in this landmark claim and now report. Thank you Dave.

Also attached below for those who may wish to know more about it and the findings of the report, is a link to the website containing the full report as well as a media release about the report itself.

Read the extraordinary [WAI 262 report](#) and the Tribunal's media release. I also recommend checking out the Wai 262 claimants website on the report which is www.wai262.weebly.com.

Me Rongo (in peace),

Maui Solomon

WAI 262 Findings: remarks by ISE President David Stephenson (July 2011)

It is a rare privilege and high honor for me, as a former participant in the Wai 262 proceedings, and, now, as President of the International Society of Ethnobiology, to be asked to share some remarks at this special, historic occasion of the announcement of the Waitangi Tribunal's Wai 262 Findings. I regret that I am unable to be present in person, but I am grateful that Counsel Maui Solomon has graciously agreed to deliver these remarks on my behalf.

First, I want to acknowledge the dedication and tenacity of all involved in the Wai 262 proceedings. Many people have toiled many years at great sacrifice to reach this point where the important findings of the Tribunal are about to be broadcast to the world.

Second, I want to confirm from the opposite side of the globe that the world indeed will be watching and listening for the announcement of these findings. Only after the passage of time will it be possible to measure their ultimate significance, but I anticipate that the findings in this case by this Tribunal will

be an historic landmark in international law that will reverberate throughout the globe for years to come.

Twenty-three years ago, in 1988, at the inaugural Congress of the International Society of Ethnobiology in Belém, Brazil, more than 600 people from 35 countries, including representatives from 16 indigenous societies, came together to form a common strategy to stop the rapid deterioration of the planet's biological and cultural diversity. Since then, the Society has convened on every even year on a different continent, and its Congresses have been attended by representatives of hundreds of indigenous peoples and local communities embodying traditional life-styles alongside hundreds of eminent ethnobiologists and other distinguished scholars and professionals from throughout the world.

At the 1988 Congress, the Society adopted the Declaration of Belém. A fundamental tenet of this Declaration is that there is an inextricable link between the preservation of cultural diversity and biological diversity on our planet. That tenet has remained a driving principle of the work of the Society since its inception.

Throughout the life of the Society, the Society has also had an inextricable link with the land and peoples of Aotearoa, especially the struggles within Aotearoa to reach an accommodation between the Crown and the Maori under the Treaty of Waitangi, specifically with respect to the flora and fauna and associated intellectual property rights claims that form the basis of the Wai 262 proceedings before the Waitangi Tribunal. This link has included, but not been limited to:

1. The First International Conference on the Cultural and Intellectual Property Rights of Indigenous Peoples was held in Whakatane from June 12 to 18, 1993. The International Society of Ethnobiology was well represented by its membership at this conference, and the participants at this Whakatane conference adopted the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, now known as the Mataatua Declaration. The Mataatua Declaration has been another guiding force in the work of the Society and other international bodies concerned with the close interrelationship between indigenous peoples' cultural and intellectual property rights and the preservation of rapidly-disappearing flora and fauna in indigenous peoples' traditional homelands.
2. In 1998, Whakatane hosted the Society's Fifth International Congress in conjunction with the Wai 262 Proceedings taking place in Rotorua. Three Society members testified at this Rotorua session. At the Whakatane Congress, the Society also formally adopted its Code of Ethics, which has since served as a model code of ethics for numerous scientists and academic institutions throughout the world involved in ethnobiological research.
3. Notably, Maui Solomon, counsel for the Maori in the Wai 262 proceedings, has served a long, distinguished tenure in a number of capacities for the Society, including as its President, as Chair of its Global Coalition, as a Board member, and as Chair of its Council of Elders.
4. In addition, during the course of the past two decades, Society members have from time to time been graciously hosted in marae by Iwi throughout Aotearoa, and thereby Society members have gained insights into the lives and felt needs of the peoples of Aotearoa that they could never have gained from academic research alone.

The Society and its members have thus gained much from its relationship with Aotearoa and its peoples over the years from the gracious hospitality, knowledge, wisdom, and dedicated services that the people of Aotearoa have so generously imparted to the Society. Among the most valuable insights gained by

the Society and its members from this relationship is that the fundamental tenet first enunciated in Belém over two decades ago that there is an inextricable link between protecting a people's culture and protecting the flora and fauna that has traditionally been integral to that culture is a not a mere platitude, but a principle that is dramatically tested in the daily lives of a vibrant society in ways that have dynamic, contemporary international repercussions. The Wai 262 proceedings are the most salient testament to this reality.

Today, the dangers that spurred the Declaration of Belém and the initiation of the Wai 262 proceedings are more threatening than ever, and the work of the Waitangi Tribunal is thus more important than ever. As I have noted, the Wai 262 findings are likely to have world-wide ramifications for generations.

I am accordingly as deeply humbled as I am highly honored to have been asked to be even a small part of the Wai 262 proceedings and to have been invited to return as a witness to these historic findings. I extend my warmest heartfelt greetings from afar and my deepest best wishes to all who have contributed to this momentous occasion.

Me rongo,

/David J. Stephenson, Jr./

David J. Stephenson, Jr., J.D., Ph.D

President, International Society of Ethnobiology

The ISE's new online voting process

Dear ISE members,

Historically, ISE business has been discussed and decided by members during the General Assemblies at the biennial congresses. In this forum board members are elected, the venue for the next congress is decided (4 years out), recommendations from the Board are heard and voted on, changes to the ISE constitution are considered, and motions are raised from the floor for consideration. Additionally, ISE members are asked to approve (or amend) the minutes from the previous General Assembly and to ratify appointed Board members.

Developing the option for online voting was discussed during the 2nd General Assembly at the 2010 Congress (Tofino, BC, Canada) and approved by ISE members with an amendment to Article 9.8 of the ISE Constitution. The reasoning behind changing our voting system is that as the ISE membership grows, (potentially) a smaller *percentage* of ISE members may actually end up attending the congresses. The idea is to enfranchise all of our members by allowing everyone to actively participate in Society business, regardless of whether they are able to attend an ISE congress.

Towards this end, the ISE Board has contracted with VoteNet to bring this new service to our members. Information and material will be circulated and open for discussion in advance of the voting period. The system also allows for documents, including audio and video file, to be linked to the ballot, providing easy reference and further opportunity for members to familiarize themselves with the issues raised.

The Board is recommending that all voting be done electronically. E-voting will begin 2-3 weeks prior to the 2012 congress and will remain open right through the day before the 2nd General Assembly. For those members attending the Congress, the Coordinator will be able to facilitate e-voting if needed; additionally, the 2012 congress venues have wifi and computers will be available at the main congress building for participants to use. The results will be announced during 2nd General Assembly and subsequently posted on the ISE website and member forum. A presentation from the winning congress bid will also be made during this General Assembly.

If there are too few (or no) nominees for a given Board position, we will seek qualified nominees from the floor of the General Assemblies, according to the process outlined in the ISE constitution. For these cases, ISE members present at the 2nd General Assembly will vote and these decisions will stand. Similarly, any motions raised from the floor of the General Assemblies will be taken up and decided by the members present.

Suggested Timeline

- **January - April 2012:** Explanatory material about recommended constitutional amendments, congress bids, and other recommendations from the Board (etc.) will be circulated to ISE members beginning in early 2012, and no later than the first week in April 2012.
- **23 April 2012:** Information about Board nominees will be circulated once the Call for Nominees is closed 1 month prior to the Congress, per the ISE Constitution.
- **End of April/Early May 2012:** e-Voting opens at 12:00 UTC
- **24 May 2012:** Voting closes at 18:00 UTC
- **25 May 2012:** Any business needs not addressed in the online voting process will be decided on and results from the e-Voting will be announced.

If you have any comments, questions or concerns about this proposed voting system – or if you have experience with online voting and have suggestions for how to help us make this process run smoothly – please contact the ISE Coordinator, [Natasha Duarte](#), or any of member of the ISE Board.

Warm regards,

Natasha
On behalf of the ISE Board

ISE congresses and workshops

2011 2nd ISE Eastern European Workshop

At the First Eastern European Ethnobiology Workshop in Padise, Estonia we decided to develop our network and as part of that [Anna Varga](#) and [Zsolt Molnar](#) decided to organize a 2nd Eastern European Ethnobiology Workshop in Királyrét, Börzsöny, Hungary. The idea of this second workshop is to bring together ethnobiologists to share an overview of the latest and planned ethnobiological research in the region, to continue an inter-disciplinary research network and to discuss methodological questions and possibilities. We also aim to build on our knowledge and contacts to help preserve and maintain the biocultural diversity of Eastern Europe and Northern Eurasia. More details can be found on the [Workshop website](#).

2012 Congress

Plans for the 13th ISE Congress are proceeding smoothly. The call for full session proposals drew more than 70 submissions and a rigorous process involving 13 reviewers has resulted in a [preliminary list](#) of the accepted sessions. Note that this list is presented in two separate tables. The first provides information about sessions that are still open and looking for individual contributions to the outlined topics. The second table lists sessions which are closed to individual contributions, as all contributors have been pre-selected. The preliminary lists of sessions will be finalized over the coming days as there remains some sessions which need to be combined or further elaborated.

The final, provisional list will be posted in late August 2011, at which time the Call for Individual Contributions to the congress will be opened. Individual contributors are encouraged to review the list of open sessions and associated [session abstracts](#), and to identify whether their contribution may fit into one (or more) of them. The Congress organizers will also facilitate making matches in this way, and will group the unmatched individual submissions into new sessions based on theme.

Additionally, we are pleased to announce that the ISE has recently opened the [Call for Travel Grant Applications for Indigenous, Traditional and Local Community Members](#). Please contact the [ISE Coordinator](#) directly if you have any questions about these small travel grants.

We hope to see you all in Montpellier next May!

The 2nd ISE pre-Congress Workshop for Emerging Ethnobiologists

Preparations for the second pre-congress workshop for Emerging Ethnobiologists, to be held in conjunction with the 13th ISE congress in Montpellier, are now well under way. After the resounding success of the first ISE pre-Congress Workshop for Emerging Ethnobiologists, which was held in Tofino, Canada in 2010, the organizing team decided to entitle the workshop: *'Brick by brick' - Laying the foundations for the future of biocultural diversity research: the ISE pre-congress workshop for emerging ethnobiologists*. The topics that will be addressed during the workshop are still under development, but will likely include the following main themes: (1) the inter- and trans-disciplinary nature of ethnobiology, (2) ethnobiological perspectives on advocacy and scientific integrity, (3) innovative ethnobiological research, and (4) the role of biocultural diversity researchers in finding solutions for sustainable development. We would like to invite anyone who is interested in this initiative to please get in touch with the ISE's student representatives, Nemer Narchi and Hannes Dempewolf or the ISE coordinator, Natasha Duarte, and share with us any ideas or suggestions you may have with regards to possible contributions or topics to be covered during the workshop.

2014 Congress

The 14th ISE Congress will be held in October 2014 in Bhutan. The proposed overarching theme of the is *Linking conservation and sacred natural sites: Understanding the conservation and management knowledge of our ancestors*. You can view the presentation "Glimpses of Bhutan", which was shared at the 2nd General Assembly in Tofino. More details about the sub-themes will be available this Fall (2011)...Stay tuned!!

Profile: A Biography of Dr.Sudhanshu Kumar Jain

Contributed by ISE member, Arvind Saklani

Dr. Sudhanshu Kumar Jain was born on June 30, 1926 in Amroha, a place of mango and sugarcane growers in Uttar Pradesh, India. Unlike today, India was devoid of good schooling in small towns and villages. The early education of this son of an agriculturist was entrusted to full-time tutors at home. His first formal education was class 5 in 1933 in his hometown, Seohara.

Despite political upheavals and concurrent waves of freedom movements, he passed High School from Baraut, Meerut in 1941 and then graduated in 1943 and earned an M.Sc. degree from Allahabad University in 1946. In 1947, the year India gained independence, he started his career at Meerut College as an Assistant Professor teaching botany classes to graduate and master students.

On May 5, 1948 he married Satya. Mrs. Satya Jain, M. A., Sahityaratna is a Hindi scholar, writer and translator. She hails from a family of lawyers and judges in Punjab. Mrs. Satya Jain is Dr. Jain's co-author

of two Hindi books as well as some scientific papers.

After a brief teaching stint, Dr. Jain opted to work with various organizations engaged in botanical research. From 1949-51, he was Stipendiary Trainee (Govt. of India) in Plant Taxonomy at the Indian Botanic Gardens in Calcutta and later at the Forest Research Institute in Dehradun. In 1951, he moved to New Delhi and worked on the editorial staff of the Publications Division, CSIR (1951-53). From 1953-1956 Dr. Jain had the opportunity to engage in fieldwork in the forests of India as a Senior Scientific Assistant with National Botanical Research Institute, based in Lucknow.

His nascent botanical career was groomed mainly with the Botanical Survey of India (BSI), working as a Systematic Botanist at Pune (1956-60) and then as an Economic Botanist at Allahabad and Calcutta (1960-71). He published extensively on vegetation and floristics during this period. Even at this early time in his career he had a dream to do things differently. In 1965, he earned his Ph.D. from the University of Pune for his commendable work on '*Studies on the vegetation of arid, semi-arid and some adjacent regions of western India*' under the guidance of Dr. H. Santapau, then Director of BSI. Jain continued with BSI as Deputy Director at Calcutta and Shillong (1971-77), Joint Director (1977), and then served as a Director at Calcutta until his retirement (1978-84). His research work was mainly concentrated on grasses, orchids, floristic studies, endangered species, medicinal plants, ethnobotany and economic botany.

His long-standing association with BSI and as Botanical Adviser to the Government of India influenced the expansion of technical programs and Regional Stations at BSI and also the publication of the new *Flora of India*. The influence and impact of his work is evident in government policies, on research in taxonomy, in monographic studies, explorations, and the network of botanic gardens, protected areas, and conservation of wild life. His influence is also seen in modified syllabi in universities and all-India competitive examinations, international trade in plant products, policies related to botanizing in India by foreigners, all-India training programs in taxonomy and ethnobotany, broad based publication of regional floras, work on endangered species, and role of indigenous knowledge (IK) in sustainable development.

He has been Chief Editor of *Flora of India* series (1978-84) and *Ethnobotany* (an international journal of the Society of Ethnobotanists), and a member of several distinguished committees. After retirement from BSI in 1984, Dr. Jain joined the National Botanical Research Institute, CSIR, Lucknow with the Pitambar Pant National Environment Fellowship (1984-86). In 1986, he was awarded 'Emeritus Scientist' of the Council of Scientific and Industrial Research for his project on Comparative and Deductive Studies in Ethnobotany. This work resulted in his famous book '*Dictionary of Indian Folk Medicine and Ethnobotany*', which was presented as evidence in US courts to win India the Turmeric patent.

His drive to disseminate knowledge and exchange novel ideas on how to face new challenges in ethnobotany lead him to organize several national, regional and international symposia, seminars and training courses on taxonomy, flora, threatened plants and ethnobotany in India and many other countries. Of note, in 1994 he organized the 4th ISE International Congress of Ethnobiology at NBRI, Lucknow. This was one of the most successful Congresses and was well attended by over 300 delegates including 82 foreign ethnobotanists from various parts of the world. As a key co-worker with Dr. Jain, I remember how the Congress was hugely praised by Dr. Swaminathan, Dr. Darrell Posey, Dr. Anthony Cunningham and many renowned ethnobotanists. On November 21, 1994, the day of completion of the 4th ISE Congress, Dr. Timothy John wrote:

"Dr. S.K. Jain, My longstanding respect for you and your contributions to ethnobotany have been enhanced by the exciting and enriching Congress which you have organized in such a generous and thorough manner. This is a small appreciation of my personal gratitude".

This Congress was perhaps one of the milestones in Indian ethnobotany as it brought many botanists closer to Ethnobotany and the subject found due recognition and acceptability among the masses as a core scientific discipline.

Until 50 years ago, folk medicines in India survived in two main forms – (a) as grandma's recipe in towns and (b) as unrecorded Traditional Knowledge among the village medicine men. The only records covered some household remedies practiced occasionally, but were rarely taken seriously by the scientific community. The efforts of Dr. Jain have brought about a sea-change in this direction over the last five decades. He has motivated and guided scientists from varied backgrounds (botanists, foresters, Ayurveda and Unani doctors, anthropologists, sociologists, linguists, etc.) to do intensive field work and document the traditional knowledge in an organized manner.

Now, ethnobotany is an important focus area of research for major funding agencies in India. The discipline has been instrumental to understand the scientific basis of our cultural heritage and has acted as a bridge between many social and physical sciences, and between classical botany and medical sciences. Many R & D organizations consider ethnomedicines as a database for plant-based drug discovery programs and herbal drug development.

Until the 1960s, journals in India were unwilling to publish works on traditional knowledge. Now we have several journals that publish 75 – 100 papers on ethnobotany every year. The efforts of Dr. Jain led universities to include Ethnobotany in graduate, post-graduate, M.Phil. and Ph.D. programs and Ethnobotany has now even been recognized as a D.Sc. degree. The subject has advanced in India so quickly that Dr. Jain himself was astonished and it compelled him to write about 'Divine Botany' and 'Dynamism in Ethnobotany'.

On August 14, 1995 (the eve of Independence Day of India), he laid the foundation for the 'Institute of Ethnobiology', which started functioning initially in NBRI, Lucknow. He is the founder of four other scientific societies, viz. International Society of Tropical Ecology, International Commission on Ethnobotany, Society of Ethnobotanists (1980) and Association for Plant Taxonomy (1998). Better known as the '**Father of Indian Ethnobotany**', the ethnobotanical research led by Jain has made a world-wide impact and many authors in Europe and America have written in no ambiguous terms about India's leadership in this subject.

Jain has explored in all parts of India, including Andaman and Nicobar Islands, and consulted all major herbaria in India, USSR, UK, USA, Singapore, Thailand, France, Indonesia, China, and Australia. He did not restrict himself to Indian boundaries and extended his studies to Latin America and Africa to study the active principles of medicinal plants common to these continents and India. He has described 24 new taxa ([Appendix 1](#)). His research students and colleagues named 20 plant taxa in his honor ([Appendix 2](#)). He has guided 12 Ph.D. students on floristics, orchids, endemism, revisionary work and ethnobotanical studies. One of the students, Dr. Prabhat Kumar Hajra, became Director of BSI.

Dr. Jain has received many prestigious Awards and Fellowships, both inside and beyond India. Most notably, he is the first Asian to receive the Distinguished Economic Botanist Award by the Society for Economic Botany (U.S.A.) in 1999 for 'Meritorious contributions to study of useful plants'. He has published 42 books ([Appendix 3](#)) and over 325 research papers on taxonomy, ethnobotany, economic botany, conservation and medicinal plants. Dr. Jain, an 'Institution', is a 'busy young researcher, highly engrossed in his studies and innovations at the age of 85'. Let me quote Rabindranath Tagore for my mentor - he said:

"I have become my own version of an optimist. If I can't make it through one door, I'll go through another door - or I'll make a door. Something terrific will come no matter how dark (tough) the present".

Arvind Saklani (edited by the Newsletter editor)

July 18, 2011

Dr. Jain's influence on my career

I hail from a small town in the foothills of Himalayas. In 1986, when I completed M.Sc., it was difficult for me to find an opportunity to excel in the subject of my interest. At this juncture, Dr. P.K. Hajra, then scientist with Botanical Survey of India suggested that I apply for a fellowship with Dr. S. K. Jain at National Botanical Research Institute, Lucknow; fortunately, I was selected. I was put to work on his Emeritus Scientist project on 'Comparative and deductive studies in ethnobotany'. Later Dr. Jain told me that I was the first person in India who chose the subject Ethnobotany for M.Sc. dissertation.

Dr. Jain, always wanting to face new challenges, advised me to break new ground with research on 'Cross-cultural ethnobotany' and that too in a most difficult area – the northeastern part of India. This was an area of challenging hilly terrain but was also a very interesting region with over 80 ethnic groups and well preserved cultural heritage. There were a lot of ethnic disturbances in those days, so it took me 5 years to complete my doctoral work. Later, in 1994 we published this work in the form of a book, which was released on the opening day of the 4th ISE Congress at Lucknow by Prof. Pei Shengji.

This time in my life was the best learning period. Dr. Jain is an excellent teacher. Every evening he would call his students for 15 – 20 minutes to discuss science and some general topics other than evaluating day-to-day progress. He is very particular about botanical nomenclature. Being a renowned figure in the country, many scientists would come to meet him every day. Dr. Jain would ensure that every student was introduced to the guest. This helped me build a good network with the renowned scientists of that period as well.

In 1996, when I was working on biodiversity of *Saussurea* in the alpine Himalayas, Dr. Jain received funding for a collaborative project from UNDP to compare ethnomedicinal knowledge of plant species common to India and Latin America. Instead of accepting this opportunity for himself, he sent me to Brazil and Amazon forests to work with the communities and gain experience. This was great experience and motivation for a budding ethnobotanist like me.

Dr. Jain taught me not only about medicinal plants, ethnobotany, taxonomy and conservation, but also about punctuality, proper planning and a focused approach to research. With this background, I was able to move forward with plant-based drug discovery and herbal drug development programs. Having a fair idea of the vegetation and vast ethnomedicinal wealth available within the country, I was able to build a unique plant extract library of over 7000 plant extracts and various databases on Indian medicinal plants for in-house research purposes at Piramal Life Sciences. My mentor, Dr. Jain, has always been a source of inspiration for every botanist. Realizing the dwindling population of field botanists he inculcated fieldwork oriented botanical studies in India. He urged me to act as a bridge between the classical botanists and the phytochemists/ biologists. In 2004 when I had opted to serve academia to teach and guide pharmacy students, his lessons on writing good project proposals helped me attract two good projects on ethnobotany and medicinal plants (\$ 0.4m) at the National Institute of Pharmaceutical Education and Research (NIPER), Punjab, India.

Dr. Jain is a source of novel thoughts and has a sharp memory. He remembers who is doing what, and – importantly - where help can be sought, to enable excellence in botanical research. He is a living encyclopedia even today for every botanist in India.

Ethnobiology and indigenous knowledge: a focus on North America

Diabetes, Cree Nation and traditional medicine

Contributed by Alain Cuerrier, Montreal Botanical Garden and ISE North America Representative

In 2002, I was approached by a pharmacologist, Pierre Haddad, who wanted to help native people prevent and tackle diabetes that prevailed then and now within their population. Diabetes is up to 5 times more prevalent among First Nations communities than in the non-native population of Canada. We decided to form a multidisciplinary team and we were blessed with acceptance from Thor Arnason, a well-known phytochemist and ethnobotanist, as well as Tim Johns, another well-known figure in the world of ethnobiology. At the core of the study is the Cree Nation that has accepted our project on their land. The project, funded by the CIHR, started in 2003 and we became the CIHR Team in Aboriginal Anti-diabetic Medicines. We started the project with the development of a Research Agreement (accessible through the CIHR-TAAM web site) that covers all aspects of the ISE Code of Ethics and protects the rights of the Cree people to have control over their traditional knowledge; it was almost 6 years before the Agreement was officially signed.

After a first round of interviews, we ranked plants based upon a Syndromic Importance Value equation that takes into account the number of times a plant is mentioned, the number of diabetes symptoms it is used for, and the ranking that clinicians did on the 15 symptoms we used in our interviews. The first 8 plants were assessed for their phytochemistry and we ran a number of bio-assays. Results showed that most plants were good candidates for treating people struggling with diabetes. With such interesting data we soon realised that we could play a seminal role in translating traditional medicine (TM) into an acceptable language for nurses and physicians working in the modern clinics in the Cree communities. Then, the team added new researchers: Steffany Bennett to look at neuropathy and Brian Foster at possible drug interactions. Also, physicians working with the Cree Board of Health and at University of Montreal took part in the project. The Cree Board of Health played a central role and was from the start supportive of our project.

Along with enlarging the number of bio-assays and understanding the phytochemistry within the first 8 plants, we decided to open our work to another set of 9 plants. Interviews done in 3 more communities gave further insight on possible plant candidates. Two additional communities joined the project in 2011.

At each step, the Cree people have been involved through monthly steering committee conference calls and biannual meetings (in the South and in the North). We also took part in their Cultural Gatherings and presented the project findings at their Health Fair and General Assembly meeting. We took pride in discussing the results with the Elders and Healers. They are also conducting an observational study within their Nation, a study that we all decided to call Putting Traditional Medicine First.

In parallel with these research elements and, in part, answering a call from the Elders and Healers, we have been pursuing an impact assessment of harvesting some of their medicinal plants. Another related study examines the change in metabolite concentrations along a South-North gradient. But the real outcome is to see the pride that Cree have over their TM and also the renewed interest that the project has generated within the Cree Nation. Thanks to the Elders and Healers that made this project an interesting one. Meegwetch!

Principles and practices of Haudenosaunee environmental knowledge

Contributed by Jessica Dolan, McGill University, ISE member

Shé:kon, hello! My name is Jessica Dolan. I'm a PhD student currently doing research in Haudenosaunee (Iroquois) communities on how people are putting Haudenosaunee ecological knowledge and traditional philosophies into practice in environmental stewardship projects. There are 17 Iroquois communities located within the political boundaries of the United States and Canada, but my research is mostly based at Six Nations of the Grand River, Ontario. The Haudenosaunee Confederacy includes the Mohawk,

Oneida, Onondaga, Cayuga, Seneca, and Tuscarora nations. As the name suggests, people of all six nations live at Grand River.

I am interested in how people throughout Haudenosaunee communities are drawing connections between the continuous revitalization of cultural knowledge and the natural world. Here, revitalization does not mean bringing something back that is dying (as resuscitation does), but rather active continual engagement in the stewardship of culture and the environment. This revitalization takes place in the form of building a personal relationship with nature that is properly situated within Haudenosaunee worldviews.

Like others in the field of ethnobiology, I believe traditional ways of life contain essential ways of knowing and being for humankind to have healthy relationships with each other and with the environment. In addition, my research is motivated by a principle that is analogous to one in traditional medical systems: in addition to treating the symptoms of an illness, it's important to treat the cause. In the case of the degradation of the Earth, I believe the cause is the principles that underlie the drive toward constant economic growth that requires increasing consumption of natural resources in a globalized capitalist economy.

It's important for North Americans to know that Indigenous Knowledge is not only held by people in remote, far-away places, but also in communities not all that far from major North American cities. One thing that is significant about Haudenosaunee ecological knowledge is that it is an Indigenous philosophy of pathways to social-ecological balance held by people whose lands have been some of the most polluted areas of North America throughout the 20th century. For example, Six Nations of the Grand River is surrounded by one of Canada's centers of agricultural and industrial production, yet it holds the largest extant stand of Carolinian forest within Canadian political boundaries. The plant volume and diversity may be great at Six Nations of the Grand River, but toxic run-off from upriver agriculture and industry permeates the Grand and some of the smaller waterways. While there is a strong cultural-environmental ethic and traditional knowledge practice at Six Nations, that is also threatened by urban sprawl, the problem of toxic and solid waste storage, and industrial and agricultural development opportunities. In this respect the old saying is true: the poison is beside the cure.

Many traditional people throughout Haudenosaunee communities continue an ancient practice of acknowledgement and relationship with the natural world. Some people are actively choosing to learn and engage in these ways of life because their families did not raise them in it; others do it because it is just what they have always done. There are also many people who commit a great amount of their time to participating in cultural revitalization through the study of one or more Iroquoian languages, while raising their children as speakers to have their heritage language as their first language, thereby revitalizing the indigenous knowledge that is encoded in the traditional language patterns.

Throughout cultural and educational events that I have participated in – as well as the interviews I've been doing – I've heard people describe how revitalization of traditional knowledge is essential to the survival of Haudenosaunee cultures and Mother Earth. This philosophy is part of the Great Law of Peace, the foundational oral history of the Haudenosaunee Confederacy. The Great Law contains guidance on the political organization of traditional government and on the social organization of the clan system. But it also contains instructions on how individuals can come to peace within themselves and with their communities, so those communities can then live in peace with other communities. Continuous enactment of peace is essential to the principal of the Dish With One Spoon, a Haudenosaunee philosophy, which is the peaceful sharing with equanimity and moderation of resources of the natural world.

Traditional teachings show how war is bad for the environment, and also that it is necessary to maintain personal physical and mental health (internal environment) in order to have a balanced relationship with our external environment, the one around us. From the grassroots to the policy level, environmental management is not only about managing the non-human natural world, but also addresses “social management” that supports healthy communities. In turn, if individuals and communities are healthy, that will be reflected in our relationship with the natural world.

Perhaps unsurprisingly, many people at Six Nations of the Grand River speak about the importance of transmitting the cultural knowledge of growing and preparing traditional foods. This year, Six Nations Farmer’s Market and Community Garden coordinator Jennifer Hill organized a workshop series to educate community members about traditional agricultural knowledge. The topics of each month’s workshop correspond with the traditional cycle of ceremonies; it began in January after Midwinter ceremony. Each month, Elders and knowledgeable people speak on such subjects as Haudenosaunee seed varieties; how to tap maple trees and boil sap; how to plant corn, beans, and squash in mounds; the nutritional benefits of flint corn; how to use wild plants such as Mayapple (*Podophyllum peltatum*) as a natural pesticide for flint corn; the medicinal properties of strawberries and their leaves, and more.

On March 30th, the Six Nations Farmer’s Market and Community Garden, the Indigenous Knowledge Center, the Joint Stewardship Board and others hosted a seed exchange where about 75 participants from throughout the Haudenosaunee communities exchanged dozens of Haudenosaunee heirloom seed varieties of corn, beans, squash, and sunflowers, among others. In May, workshop participants planted a community garden in the center of Ohsweken at Six Nations of the Grand River. The Six Nations Farmer’s Market will have its grand opening on August 6th in the village of Ohsweken.

This yearlong hands-on community education series has already demonstrated to hundreds of people the necessity and benefits of sustaining biocultural diversity. It reinforces community health through the transmission of cultural teachings about plants (plants can show us a lot about how to have good relationships with each other), and by making fresh produce readily available. It also supports knowledgeable people from the community who have been planting and continuing traditional techniques of tree tapping and medicine gathering, by giving them a space to share what they know.

My research at Six Nations of the Grand River is done in partnership with the [Indigenous Knowledge Center at the Six Nations Polytechnic](#), and the Joint Stewardship Board. The Joint Stewardship Board is a working group devoted to building Haudenosaunee ethics and traditional knowledge into practice in environmental stewardship projects, and to building guidelines for equitable environmental consultation within co-management agreements.

My thesis will examine the principles and practices of Haudenosaunee environmental knowledge based upon literary references, the perspectives of people who I have interviewed this year, and the learning I’ve done through participating in workshops, cultural events, gardening, volunteering as a councilor at a traditional knowledge youth camp, and living in the community. I will discuss through the examples of two case studies successes and challenges of applying this consciousness to co-management partnerships and community projects. I hope that the benefits of my writing will be to support the revitalization of traditional knowledge, and to contribute to awareness building about environmental ethics and protection throughout Six Nations communities, in the mainstream, and in academia. If you would like to know more about my research, please contact me at jessica.dolan@mail.mcgill.ca. That’s all for now. On:en.

Conference and workshop reports

South-south exchange: design, planning and implementation of indigenous biocultural territories

Contributed by Tammy Stenner

The *Asociacion ANDES* and the Association of Communities of the Potato Park organized a second international workshop on ***'Designing, Planning and Implementing Biocultural Territories as Agrobiodiversity Conservation Areas'***, in Cusco and the Potato Park, Cusco, Peru from November 12 to 23, 2010. The workshop was organized within the framework of the 'Multi Year Plan of Action for South-South Cooperation on Biodiversity for Development' of the CBD, as adopted at COP 10.

The Potato Park has become an internationally recognized hands-on example and demonstrative case of a biocultural approach for an effective plant genetic resources conservation and endogenous development model. The workshop was organized to promote the replication and scaling up of this conservation-development model based on indigenous territoriality. This model responds to local socioeconomic interests, and also serves as a conduit for the implementation of international frameworks such as the UNDRIPs, CBD and FAO's ITPGRFA.

Eighteen participants from Ethiopia, Tajikistan, Kyrgyzstan, and Colombia participated in the workshop together with members of communities of the Potato Park, ANDES personnel and a group of international volunteers. The group engaged in a variety of learning activities in academic and field workshops, heard from invited guests and were actively involved in practical activities for designing, planning and implementing biocultural territories. Participants have acquired tools which can be used to implement biocultural territories based on the particular characteristics of their own regions and communities. In addition, participants formed a network of communities from centres of origin of important foods to allow for continued sharing and collaboration in the future.

For more information on the exchange, please go to www.andes.org.pe/south_to_south_exchange/.

Society of Ethnobiology 2011 conference report

Contributed by Leslie Main Johnson, Newsletter Editor and ISE Secretary

The Society of Ethnobiology annual conference was held in Columbus, Ohio (USA) May 4-7 of this year. The meeting's theme was *Historical and Archaeological Perspectives in Ethnobiology*. Paper sessions covered diverse topics, including birds in historical, cultural and archaeological context; ethnomedicine; paleoecology historical ecology; ethnoecology and landscape; perception, knowledge and meaning; traditional environmental knowledge—conservation, loss and resilience; traditional resource use, sustainability and conservation; traditional cultivation systems; colonization, modernization and change; and ethnobiological perspectives on environmental justice. Abstracts may be viewed on the Society's website (www.ethnobiology.org).

One of the highlights of the meeting this year was a well-attended and diverse poster session, largely by students and young ethnobiologists. The award for the best poster went to Michel Rapinski (cosupervised by Alain Cuerrier and John Thor Arnason) of the Institut de recherche en biologie végétale, Quebec for the poster "Geographical Variations in the Phytochemical Profiles of Cree Antidiabetic Medicines" describing phytochemical variation in several key herbal remedies used by the James Bay Cree for diabetes treatment.

Dr. Richard I. Ford received the Distinguished Ethnobiologist award for his long career promoting the discipline. His inspiring acceptance speech amply indicated his ongoing service to the Zuni communities he worked with, and his commitment to training young ethnobiologists. His work spanned both

archaeobotanical work and contemporary ethnobotany and his influence has been enormous in succeeding generations of ethnobiologists. Dick received a standing ovation.

It was also announced at the meeting that Dr. Catherine (Kay) Fowler, recently retired from the University of Nevada, Reno, has been elected to the National Academy of Science, a fitting culmination to a long career of impeccable scholarship and work with indigenous communities of the American Great Basin. She has also served on the Board of Directors of the Museum of the American Indian in Washington, D.C. Kay continues to be an inspiration for the quality of her research and her commitment to ethnobiology and Indigenous peoples.

The fieldtrips of the Society of Ethnobiology conference are always a high point, and this year's trips included one focusing on the archaeology of the Mound Builders (middle Woodland period), a trip to Point Pelee Park on Lake Erie to watch the spring bird migration, and a trip to an Amish organic farm to learn about sustainable agriculture. I chose the third option. The farmer, David Kline, is a keen amateur ornithologist and an eloquent spokesperson for farming sustainably as a viable and rewarding way of life.

The Society's next conference will be in Denver, Colorado (USA) in April 2012.

Ethnobiologists' Bookshelf

Please see the [Ethnobiologists Bookshelf](#) on the ISE website for new items in this section.

Upcoming Events

Please see the [News](#) page on the ISE website for upcoming events and other announcements.