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Reflections on the ISE Congress – “Everything Is One”

Contributed by Josie Osborne, Conference Coordinator

On a beautiful evening in May, 2010, the Hawiih (traditional chiefs) and the muschim (citizens) of Tla-o-qui-aht First Nations and the people of the small coastal town of Tofino welcomed over 300 delegates from 43 countries for six days of learning, listening, and sharing at the 12th Congress of the International Society of Ethnobiology. After welcoming speeches, introductions, and a keynote address by Umeek (Dr. Richard Atleo), Tla-o-qui-aht dancers performed dances belonging to the Hawiih in a strong and vibrant display of their culture that lasted late into the evening.

The overarching theme of the Congress was Hishuk-ish tsa’walk, a Nuu-chah-nulth First Nations phrase that embodies the concept of "everything is one," the understanding that everything is connected and nothing is isolated from other aspects of life surrounding it and within it. While the subthemes of parks and community conserved areas, language, and traditional foods helped both the organizers and presenters to frame sessions and workshops, in accordance with *hishukish tsa’walk*, these themes provided general guidance and the extensive discussion and dialogue that took place all week long roamed all aspects of ethnobiology.

The variation of session formats reflected the breadth of cultures, styles and traditions of communication present at the Congress, such as academic sessions featuring the oral presentation and discussion of research; panel discussions with heavy involvement of the audience; story telling sessions led by Elders, both indoors and outdoors; and several highly unique sessions built around walks, shared meals, and discussion, including the session entitled “Peace, Sustainability and Respect for the Sacred,” a collaboration between a Maori/Moriatorian delegation and the Tla-o-qui-aht First Nations which hosted delegates in Opistat, a village that has provided a home to the Tla-o-qui-aht people for thousands of years. Another unique session was the “Immaterial Components of Food Sovereignty,” held both indoors and outdoors and featuring a wide-ranging discussion (some of which is captured in a radio documentary here <http://ow.ly/3ET6j>). The Congress also featured extensive time for both ISE business and ISE-led sessions, such as the ‘ISE Ethics Toolkit Workshop’ and the session on ‘Policy and Advocacy

within the ISE.’

A particular highlight for many of the Congress participants was the Nuu-chah-nulth Youth Forum. During this 90 minute forum, six Nuu-chah-nulth First Nations youth, all members of the Nashuk Youth Council, captivated the largest audience of any of the Congress sessions (~200 people) telling their individual stories about learning about their cultural heritage, traditional teachings and in particular, traditional foods. Each of the youth presented a digital story – a short video – that they had created to share their experiences. The session ended with a standing ovation from the audience, with emphatic expressions of encouragement from delegates, and invitations to places as far away as South Africa to share their stories with the youth of other Indigenous and traditional communities. You can learn more about the Nashuk Youth Council on their YouTube channel, <http://www.youtube.com/user/viccifn>.

But the Congress was not all talks, workshops and meetings – there was an amazing array of art and cultural activities taking place all week. The Tofino International Indigenous Film Festival played 11 films over five nights, with most of the films introduced by a person directly involved in its inception or creation. The Tofino Community Exchange gave an opportunity to local non-for-profit community groups, artisans and musicians to meet Congress delegates. Everyone was thrilled by the performances of the Altai throat singer, Emil Terkishev and by the Mazahua Grupo de Danza Folklorica, Flor de Vida (especially when the dancers invited Tofitians and Congress delegates alike to come up and dance with them!).

The Congress has made a very lasting impression on the community of Tofino. Many of the Congress delegates might not know that this was the first international conference that Tofino ever hosted, or that it was the single largest event of its kind in Tofino’s history. The Congress and its delegates truly opened the eyes of many people who live here – not only to the diversity of the world’s cultures and to the knowledge and respect for living things held by people from all places and walks of life, but also to the fact we are not alone in our struggle to preserve biocultural diversity. Thank you to the International Society of Ethnobiology and The Christensen Foundation for the opportunity to host you all.

From the Editorial Team

This issue highlights the ISE’s 12th International Congress held in Tofino, British Columbia, Canada.

The first regular issue of the ISE Newsletter (2011) will have all of the usual features, including articles on research, community, and students, ethnobiology in the news and activities in international policy fora, updates on ISE activities, and book reviews and announcements.

We plan to include profiles of community knowledge holders, academic researchers, and policy experts as well as feature different sub-disciplines of ethnobiology.

We invite your feedback, suggestions, and submissions.

With warm regards,

Leslie Main Johnson, ISE Newsletter Editor

Natasha Duarte, ISE Coordinator

Pre-Congress Workshop for Emerging Ethnobiologists: Cultivating Mindfulness in Research

Contributed by Gisella Cruz, former ISE Board Student Representative and current ISE Regional Representative for Europe

Highly enthusiastic students and early career professionals from 15 countries around the globe met at the Clayoquot Field Station in the Tofino Botanical Gardens for the Pre Congress Workshop for Emerging Ethnobiologists.

The topic of the workshop was mindfulness, a vigilant willingness to evaluate one's own understandings, actions, and responsibilities to others, which is central to the ISE Code of Ethics. The workshop focused on preparing emerging Ethnobiologists to face the most pressing challenges of our time in bio-cultural diversity research: how to respect and promote cultural knowledge, prevent exploitation, and make results of research useful to community partners.

The workshop also launched the first ever "*International Network of Emerging Ethnobiologists*" (INEE) to lead the discipline into the future.

The workshop was intended to help foster a new generation of leaders within the discipline of Ethnobiology. Emerging Ethnobiologists debated strategies for developing an ongoing dialogue between Indigenous peoples (including local and traditional communities) and those trained in western scientific traditions. We also deepened our understandings about the rights and responsibilities associated with Ethnobiological research.

Workshop topics included ethics and intellectual property rights, challenges in Ethnobiological research, dissemination of research, profiles of careers in Ethnobiology and the GDF Biocultural Diversity Learning Network (BDLN). Furthermore, there was a central focus on *up-streaming* (how to effectively communicate research results to the world, including politicians and authorities) and *down-streaming* (how to give back or communicate research results to the communities we work in), which included examples from around the world.

Emerging Ethnobiologists had the opportunity to listen to senior Ethnobiologists' experiences, as well as to express their ideas and concerns. This greatly motivated group not only shared thoughts and challenges within the various fields of Ethnobiological research, but also presented posters about their research experience and discussed them with other participants; the posters showed very diverse and rich knowledge in different aspects of the discipline.

What did participants like the most from the workshop? Here are some excerpts from the final evaluation:

"I thought it was really great to have all of the different perspectives that they presented" (Andra)

"It was impressive, interesting and most encouraging to listen to the biographies of the scientists we look up to today" (Lisa)

"The disposition and openness of the participants, both mentors and students" (Nemer)

"There was an excellent mix of bonding professionally and leisurely" (Sarah)

Workshop participants also discussed challenges for emerging Ethnobiologists, concluding that more support is needed in terms of:

- Job and employment opportunities
- Funding, a challenge due to the interdisciplinary nature of the research
- Methodology, because of Ethnobiology's broader perspective
- Access to information, as a result of language diversity
- Mentorship
- Creative limitations due to publishing and funding requirements

Moreover, they emphasized that it is important to promote and develop the discipline, as well as to learn innovative ways to share results with the community.

International Network of Emerging Ethnobiologists (INEE)

The objective of the International Network of Emerging Ethnobiologists is to facilitate networking among graduate students, postdocs and others who are interested in research within the multidisciplinary umbrella of Ethnobiology. The network aims to foster connections as well as mentorship and to provide a platform for the exchange of information such as funding, job possibilities, ideas, experiences and common challenges. The promotion of international collaborative research opportunities is an important component. Up to now INEE has more than 160 members from different countries and continents.

Check out the INEE at:

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

LinkedIn http://www.linkedin.com/groups?about&gid=3044882&trk=anet_ug_grppro

Join the e-mail list: EmergingEthnoNetwork-subscribe@yahoogroups.ca

Or send an e-mail: isestudentpost@gmail.com

Profiles of Emerging Ethnobiologists

Contributed by Joe McCarter - Student Prize Recipient

My name's Joe McCarter, and I was lucky enough to be awarded a prize for student presentations at the recent Congress of Ethnobiology in Tofino. I'm a 27 year-old student, currently lost deep in a PhD at Victoria University of Wellington, New Zealand. I've got a background in biology and conservation, however a keen interest in the humanities steered me toward ethnobiology as I began postgraduate study in 2008.

My current work is looking at loss and conservation of traditional ecological knowledge on Malekula Island, Vanuatu. It is an amazing country – not only is it a hotspot of biological diversity, but it also plays host to some 106 languages. With a population of only 220,000, it has the most languages per capita of any country on the planet, and has all the stunning diversity of cultural thought and expression that one might expect. As in many areas of the world, this cultural heritage is under threat from an array of pressures, and there is a need for thorough and sustained work in reviving traditions and ensuring that knowledge is not lost.

I'm working with the Cultural Centre in Vanuatu looking at the loss and conservation of knowledge in four communities. I've got three basic goals: the first trying to assess loss and change of traditional

ecological knowledge using a quantitative freelist process and multivariate modelling; the next looking at transmission of key skills between generations; and the last trying to document and support the emergence of four local 'kastom schools'. It was this section of the project which I presented at the Congress in May.

The kastom schools are locally-devised centres that have recently emerged in each community aiming to teach cultural knowhow and facilitate the transmission of knowledge across generations. They are based on local curricula and aim to be sustainable and self-supporting, though various barriers have arisen to hinder their success. Despite this, I reckon that these kastom schools have a lot of potential in terms of revitalising traditional knowledge and re-connecting some of the younger generation with the elders, and I consider myself lucky to be a part of this project. We're currently working on producing some ethnobiological resource books for use in the schools and with assisting them in getting up and running for 2011.

I hope to hand in a thesis at the end of 2011, and will be hoping for a job in which I can maintain my research program in Vanuatu for the foreseeable future. Until then, I'm keen on making contact with anyone researching similar issues or in the same area - if anyone is interested and/or wants to hear more, please drop me a line at joe.mccarter@gmail.com.

Contributed by Kate Turner - Student Prize Recipient

In the fall of 2010, I completed my Master of Natural Resources Management degree from the Natural Resources Institute, University of Manitoba (Winnipeg, Canada). My thesis, *Community Perspectives on Bioeconomic Development: Eco-Cultural Tourism in Hartley Bay, British Columbia*, was the product of a collaborative project with residents of the Gitga'at First Nation living in the small, isolated community of Hartley Bay, on the North Coast of British Columbia, Canada. The Hartley Bay Gitga'at are considering the development of an eco-cultural tourism enterprise that would provide visitors to their territory with an opportunity to learn about the Gitga'at way of life. A central piece of this would include opportunities for visitors to observe and participate in natural resource harvesting activities. Harvesting and processing food items, such as halibut, salmon, and seaweed, along with other resources, like cedar bark for basketry, are examples of the type of activities visitors may be invited to engage in. Although eco-cultural tourism could be very lucrative for the community, it also raises many questions and concerns about community member privacy, Gitga'at control over local biological and cultural resources, as well as many other issues.

Rather than acknowledging these complications and potential risks in retrospect, Hartley Bay Gitga'at want to deal with these issues up front in order to make better-informed decisions regarding 'if' and 'how' to move their proposal forward. My research sought to make explicit community member hopes and concerns surrounding this proposal. Many people involved in my research were supportive of eco-cultural tourism generally, because they felt it could be undertaken in a way that would benefit their community. Some of these potential benefits included providing good, local jobs that enable families remain in Hartley Bay. This would help to maintain a continuity of inter-generational knowledge and practices surrounding local biological resources, as well supporting the autonomy of the Gitga'at First Nation and their authority over activities within their traditional territory. Enthusiasm over these promising outcomes, however, was softened by concerns surrounding the potential for local knowledge and resources to be misused or appropriated by outsiders, as well as the potential for conflict concerning benefit distribution within the Gitga'at community. Ensuring a process of wide community consultation, Gitga'at ownership and management, as well as developing mechanisms to spread monetary and non-monetary benefits widely within the Hartley Bay community were highlighted as

potential mechanisms to help ensure any eco-cultural tourism development would remain in line with local needs and interests. My thesis was not intended to provide recommendations on the Gitga'at decision-making process, but rather to gather and synthesize community member perspectives in order to support their ongoing process. In recognition of the potential impacts on the Hartley Bay community, the Gitga'at are considering the possibilities slowly and cautiously. To date, they have not yet decided if they will move forward with this venture, nor what the final set of eco-cultural activities might be.

My thesis is available online: <http://mspace.lib.umanitoba.ca/handle/1993/4077>.

Contributed by Simone Athayde - Student Prize Recipient

Simone Athayde is a Biologist with a MS in Botany, a Certificate in Environmental Education, and a second MS in Ethnobotany from University of Kent, England. In August of 2010, she earned her PhD degree in Interdisciplinary Ecology with concentration in Anthropology from the School of Natural Resources and the Environment (SNRE) and a Certificate in Tropical Conservation and Development (TCD) from the Center for Latin American Studies, University of Florida.

She is currently a Post-Doctoral Research Associate for the Amazon Conservation Leadership Initiative Program (ACLI), Center for Latin American Studies, University of Florida, and also a Research Associate for Instituto Socioambiental – ISA, a Brazilian NGO. In the last couple of years, she earned prizes and awards from the Center for Entrepreneurship and Innovation (CEI) at the University of Florida, from the Ministry of Culture in Brazil and from the International Society of Ethnobiology. She has 20 years of experience in the fields of environmental education, conservation and development of the Atlantic Forest and Amazonian regions in Brazil, having organized books and publications, as well as educational materials. Her research interests and background include collaborative action-research; traditional knowledge systems; ethnobotany and ethnoecology; non-timber forest products; community-based management of natural resources; multi-stakeholder collaborative processes and resilience of socio-ecological systems in the Amazon.

Simone has worked with indigenous peoples in the Brazilian Amazon in the last 12 years, having organized three educational materials related to flute playing, basket making and crop knowledge. These books have been produced with participation of Kaiabi and Yudja communities from Xingu Indigenous Park, in which Indigenous teachers have written stories and texts and students have produced illustrations for the texts. Some of these texts are myths of origin of flutes, basketry designs and crop varieties that the elders told in schools and teachers and students registered.

Teaming with digital artist MS Elaine Sponholtz and computer programmers from the Digital Worlds Institute at the University of Florida, they had the idea of merging traditional myths with highly innovative technology named augmented reality (AR), to produce an interactive storytelling experience. The project consists of paper markers shown to a computer camera which then produces an image of a mythical character on the screen. "We thought that this would be fascinating for children to play, since they would be able to see a symbol on a piece of paper transforming into a 3D image on the computer." The project consists of a book with two illustrated myths, one of them about the origin of Kaiabi crop plants and the other about the origin of the night for the Karajá people. We prepared a little "theatre" in which the computer is placed, with a board area covered by a map designed by Kaiabi children. Simone and Elaine believe that the value of this project is its innovative character, of mixing old traditions with new technologies.

During the Congress, Simone and Elaine lead a workshop based on these interactive storytelling practices, in which they provided theoretical and practical applications and presented examples of the Augmented Reality project described above. Some of the myths presented included the myth of origin of crop plants, which has implications for the management and conservation of agrobiodiversity, and the myth of the origin of baskets, which is related to mechanisms of Indigenous knowledge transmission among the Kaiabi. Workshop participants were able to participate in the storytelling process and think about small projects using interactive storytelling that they could then apply in their personal work.

Continuing the Dialogue on Community Conservation: Pre-Congress Workshop and Congress Session Report

Contributed by Heather Leach, Outreach Coordinator, Global Diversity Foundation

While Indigenous and Community Conserved Areas (ICCAs) remain the least understood and recognized of all protected areas, they are gaining national and international recognition as important areas for the conservation of biological and cultural diversity. As recognition increases, there is a growing need for Indigenous and local community members, their NGO partners and policy makers to be able to effectively exchange experiences, and actively discuss challenges and successes with community-based conservation.

In order to facilitate such discussion, the Global Diversity Foundation (GDF), in collaboration with the IUCN World Commission on Protected Areas (WCPA) and the IUCN Commission on Environmental, Economic and Social Policy (CEESP), with support from The Christensen Fund (TCF), sponsored a workshop on contemporary concepts and experiences in community conservation, prior to the 12th International Society of Ethnobiology Congress. Entitled *Community Conservation in Practice*, it brought together representatives of Indigenous and local communities involved in community-based conservation with representatives of non-governmental organizations, funding organizations, academics, and United Nations organizations to explore international and national policies and exemplary case studies of community conservation.

The workshop was held 6-8 May 2010 at the Tin Wis Resort in Tofino, British Columbia, Canada and was graciously hosted by the Tla-o-qui-aht First Nations community of Vancouver Island. It brought together 45 participants from many different countries, including Australia, Bolivia, Canada, Colombia, Ethiopia, France, Guatemala, Kenya, Kyrgyzstan, Malaysia, Morocco, the Netherlands, Russia (Altai Republic), South Africa, United Kingdom, United States, and Vanuatu. The workshop provided an important opportunity for participants to share their experiences, challenges, and successes in working with community based conservation projects. Discussion revolved around the principles and practices of important emergent designations, such as ICCAs, Sacred Natural Sites (SNS), and Bio-cultural Landscapes.

Facilitators for the workshop included Gary Martin of GDF; Janis Alcorn of CEESP; Jessica Brown of WCPA and New England Biolabs Foundation (USA); Eli Enns of Tla-o-qui-aht Nation Building Program (Canada); and Jamili Nais, Deputy Director, Sabah Parks (Malaysia). Bas Verschurken of COMPAS/IUCN-CSVPA, Terence Hay-Edie of UNDP GEF Small Grants Programme, and Liz Hosken of The Gaia Foundation contributed additional elements.

A lasting output of the workshop is the Opitsaht Declaration, a document conceived and drafted by the workshop participants to promote the possibility of a more positive and just collaboration between Indigenous communities and outside institutions in the management of bioculturally important areas –

for the benefit of all living beings and the health of the planet. To read the declaration, please visit <http://www.globaldiversityfund.net/opitsaht-declaration>.

The activities and outcomes of the workshop provided a foundation for the subsequent session that GDF coordinated during the 12th International Society of Ethnobiology Congress entitled *Community Conservation in Context: Can Designations Embrace the Diversity of Global Experiences?* Many of the workshop participants attended and presented at the session, allowing the dialogue from the previous week to continue and expand. Chaired by Eli Enns and Jamili Nais, and moderated by Gary Martin and Jessica Brown, the session used diverse case studies to stimulate public debate on community conservation and address concerns about the degree to which designations empower or inhibit community efforts to reverse biocultural diversity loss. Presenters included Marie Roué (Director of Research, National Centre for Scientific Research - CNRS/MNHN, France), discussing the co-management of the Laponia World Heritage site and the Sami; Yildiz Aumeeruddy-Thomas (CNRS - French National Centre for Scientific Research, France), discussing local knowledge within protected area systems and biodiversity networks; Yvonne Rodas Cerqueira (University of Porto, Portugal), presenting her research on the local perception of changing rural mountain communities in Northern Portugal; as well as presentations from GDF community researchers about conservation efforts in ICCAs in Mexico, Morocco, and Malaysia.

Both the *Community Conservation in Practice* workshop and the Congress session provided a forum for dialogue on the topic of community conservation, with the hope that this discussion can continue and shape more holistic designations that protect biocultural diversity while empowering local communities and improving local peoples' livelihoods and control over resources. If you would like to share your thoughts on or experiences with community conservation, we encourage you to sign up to the Biocultural Diversity Learning Network (<http://www.globaldiversityfund.net>) and join the online forum *Community Conservation in Practice* at <http://www.globaldiversityfund.net/forum>.

The full report of the *Community Conservation in Practice* workshop is available upon request. To receive a copy of the full report, please contact:

Susannah McCandless at:

susannah@global-diversity.org
Global Diversity Foundation-US
38 Mitchell Drive
Vergennes, VT 05491
USA
802.373.5996
www.global-diversity.org

ISE Congress Session Reports

Contributed by Kelly Bannister, ISE Ethics Committee Chair

The ISE Code of Ethics

The ISE Code of Ethics was initiated in 1996, and completed and adopted unanimously by the ISE Membership at the 10th International Congress of Ethnobiology in 2006. Based in "mindfulness," the Code of Ethics promotes genuine partnership 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. Four years later, a special congress session was dedicated to exploring how the ISE Code of Ethics is being used on-the-ground by practitioners and in broader policy contexts, and to discuss the need (or lack there of) for changes in future.

The session was organized and chaired by Kelly Bannister who provided a history and overview. Presenters included:

- Dave Stephenson of Rocky Mountain Thunder Law Firm (Colorado) on “Distinguishing the roles of law and ethics in ethnobiology”;
- Sarah Holcombe of the National Centre for Indigenous Studies, Australian National University (Canberra) on “The importance of active knowledge-transfer”; and
- Jerzy Koopman of the Centre for Intellectual Property Law, Utrecht University, and Life Science Law (Netherlands) on “From utopia to reality: How to make the ISE Code of Ethics work.

Feedback from the session, as well as results of a web survey conducted prior to the congress, affirmed that the ISE Code of Ethics not only continues to be important, relevant and useful to ISE members, but is also being sought by others for use in policy, grant-making, education, community development and beyond. General agreement was that a detailed review of the ISE Code of Ethics should proceed with the intention of minor refinements that do not change the substance or intent but improve the workability of certain terms within current international legal and policy contexts and improve the translatability of the document from English to other languages. This review will take place during the current term, with recommendations for refinements brought to the membership during the 2012 ISE Congress. Further elaboration and guidance on implementing the ISE Code of Ethics will be achieved through the complementary Ethics Toolkit.

Ethics Toolkit

The concept of an Ethics Toolkit emerged in 2006 in response to a need expressed by ISE members for complementary materials to facilitate implementation of the principles and practices comprising the ISE Code of Ethics. The Ethics Toolkit is envisioned as an internet-based resource of supporting material for applying the ISE Code of Ethics across diverse cultural and geographical contexts, such as an on-line tutorial, case studies, template agreements, and outreach materials.

A special workshop was held at the congress to seek input on components, format, and delivery, and share tangible contributions to the toolkit. The session was organized and co-chaired by Kelly Bannister and Natasha Duarte. A number of resource people made presentations, including:

- Sarah Holcombe (National Centre for Indigenous Studies, Australia) on “Ethical management of intellectual property drawing on the ISE Code of Ethics”
- Yih-Ren Lin (Providence University, Taiwan) on “implementing the ISE Code of Ethics in Taiwan”
- Jenne de Beer (Non-Timber Forest Products Exchange Programme for South and Southeast Asia, and ISE Darrell Posey Fellow) on “Use of video as a medium for sharing experiences”
- Ina Vandebroek (New York Botanical Garden, USA) on “How to protect community interests in publications”

- Hannes Dempewolf (University of BC, Canada) on “Ethical Considerations in Agro-biodiversity Research, Collection and Use”
- Ranjay Singh (Central Soil Salinity Research Institute, Indian Council of Agricultural Research, Karnal, Haryana, India) on “Traditional Knowledge and Prior Informed Consent of Conservators of Indigenous Biological Diversity in Eastern Himalaya”
- Douglas Trainor (Prescience Trust Funds) on “avoiding the possible unintended consequences of utilizing computers in ethnobiological research ”

Numerous contributions received prior to and during the workshop are currently being organized along four main application “streams”: Research, Education, Legal and Policy. These streams will provide the key entry points for accessing information, examples and templates in the online Ethics Toolkit. Also included will be a “frequently asked questions” section and an annotated version of the Code of Ethics where principles and guidelines will be elaborated and linked to examples and stories shared in the form of text, audio or video. Further updates and ways to be involved will be sent through the ISE listserv. The Christiansen Fund has provided financial support for development of the Ethics Toolkit.

Policy and Advocacy in the ISE

The ISE, with its unique mission, Code of Ethics, and diverse membership, is well-positioned to offer information, insight, and alternative perspectives to policy processes. It 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. The ISE has effectively worked in policy and advocacy to date through its Code of Ethics, seeking to promote the key elements and the values it embodies. However, although policy and advocacy work were part of the founding mission of the ISE, the Society’s role in both has to date often been *ad hoc*.

A special ISE session on policy and advocacy was held in Tofino 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 was organized by Sarah Laird and co-chaired by Kelly Bannister and Maui Solomon. Panel presentations by Alejandro Argumedo, Preston Hardison, Yih-Ren Lin, Julio Cusurichi Palacios (with translation by Miguel Alexiades) and Jenne de Beer were followed by a facilitated discussion. Speakers provided an overview of key international policy processes and shared their experiences in international, national and local policy and advocacy.

The session made a start in raising a number of timely questions for the consideration of ISE members, including: the range of roles societies play in policy and advocacy; the unique perspectives and information that the ISE has to offer (e.g. the Code of Ethics; 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, the Convention on Biological Diversity, the World Intellectual Property Organization); and the development of positions and processes within the ISE to address pressing advocacy needs, perhaps learning from other societies. These questions, along with others, will form part of an internal ISE review process, likely leading to a special workshop on the Global Coalition during the next Congress in 2012.

ISE Darrell Posey Fellowship Recipients participate at the Congress

Jenne de Beer, current Field Fellow, and Dider Lacaze, representative from the small grant recipient organization CODEAMA (Amazon Conservation and Development Foundation), participated in the ISE Congress. They were both also present at the ISE Fellowship Poster during the poster session. Below are interim reports on their ISE-supported work. The second small grant recipient, Martin Chavez, was unable to attend the Congress; his interim report is available on the [ISE website \(www.ethnobiology.net\)](http://www.ethnobiology.net).

ISE Panuppyoy! Cultural Revival in the Siera Madre (Philippines)

Contributed by Jenne de Beer, ISE Field Fellow

The ethnic groups with a hunter gatherer background of the Philippines are collectively referred to as 'Negritos'. There are about 25 Negrito ethnic groups, among which the Aeta, Ayta, Agta/Dumagat, Ati and Batak. While few in numbers overall, small pockets of these ancient societies¹ are found scattered over much of the country. Their distinct cultures and forest related way of life is little appreciated in dominant society and they have since long been marginalized, pushed aside and bossed around – even if compared to other larger indigenous peoples.

A little over a year ago, the author initiated a broad and fruitful collaboration between the NTFP-Task Force² and SAGIBIN-NL, the people's organization of the Agta Dumagat of Quezon province. The collaboration is mostly focused on the development of a community-owned honey enterprise and on sustainable management and conservation of the Agta's ancestral domain at the foot of the Siera Madre mountain range.

Meanwhile, in 2008, SAGIBIN-LN organized a cultural Panuppyoy' ('sharing') festival.

A much larger event was staged in April 2010 in the little town of Infanta. The author and NTFP-TF were – in a limited support role - involved in the latter festival.

Some 800 Agta and Ayta from South to Central Luzon participated, which made it arguably the largest such gathering in recent history. It was an amazing show of force and confidence. And it was great fun too!

On the side – with assistance from the Philippine Olympic committee – a spectacular archery competition took place and a 'multi-sector forum' was organized back-to-back to the festival in order to provide a platform to share the community conservation and development agenda with representatives of government and civil society.

Many of the invited communities were much inspired by the event and highly motivated to start similar initiatives in their respective areas.

Therefore, a plan is now in the making for the launch of a country-wide hunter gatherer cultural revival movement through a series of festivals and related activities³.

The aim of the exercise is to:

- Enable the articulation of a distinct cultural identity and foster greater pride in positive cultural values and traditional institutions – including those related to good forest stewardship.

- Encourage the sharing of traditional practices, knowledge and skills.
- Through exchange visits and through successful implementation of the festival activities, increase the self-confidence and organizational skills of the communities involved.
- In the process, facilitate the establishment of an informal network among hunter-gatherer communities, while strengthening the capacity for self-determination.

Lastly, experience has learned that the conservation effort is most effective where it concerns communities with largely intact cultures and institutions. A possible extra bonus of the above plan!

In fact, quite a few (former) hunter gatherer settlements are already prominent in the forest conservation vanguard in the Philippines. And, given the chance, they may be among those best qualified to one day, in the words of the eminent ecologist David Ehrenfeld, 'guide us back to an understanding and appreciation of the natural environment in which we live'⁴.

Footnotes

¹Their ancestors are thought to have settled down in the Philippines as far back as 30,000 years ago.

²The NTFP-TF is a collaborative network of Philippine grassroots-based NGOs and Peoples Organizations. It works closely with the NTFP Exchange Programme for South & Southeast Asia.

³It is foreseen that the whole process will be extensively documented. This is to allow for spontaneous replication of the process.

⁴In: 'Becoming Good Ancestors; How We Balance Nature, Community and Technology'. Oxford University Press, 2009.

Traditional Indigenous medicine in Ecuadorian Amazon: Is integration possible?

Contributed by Didier Lacaze / Puyo- Ecuador

Based on the proposal to produce a series of video resource packs on the subject of community health and the use and management of medicinal plants, the initial step was the acquisition of the necessary equipment, such as video camera, computer Mac mini for office work and a used PowerBook for field work, together with accessories, video tapes, etc., and getting familiarized with the video editing program (iMovie).

Following on that first step, contacts were taken with the Regional Department of Intercultural Healthcare, of the Health Ministry, and the indigenous organization of the Shiwiar People –NASHIE (Nacionalidad Shiwiar del Ecuador) to coordinate the trips to the village of Chuintza, site where the designing of the health program of NASHIE was to be discussed during a series of workshops. This is where the shooting for the video was to take place. To access this village a 45 minutes flight by bush plane is necessary.

On another side, contact was made with young kichwa men from the community of Canelos, located an hour and a half by road from Puyo, to work with them on a second series of video resource packs.

Video resource packs

1. "The Health and Ancestral Medicine Program of the Shiwiar people"

A series of videos showing the development of a local process by an indigenous people to design their own health program largely based on the reassessment of local health traditions and ancestral medicine

in Ecuadorian Amazonia.

This project started in September 2009. The first footage was shot in the Indian village of Chuintza, in Shiwiar territory, close to the boarder with Peru, reachable after a 45 minutes flight with a bush plane. A second trip to the same village of Chuintza took place in March 2010. Both trips lasted 4 days each.

This project has encountered several delays to fulfill its objectives. One has to do with changes in the Shiwiar political organization and the subsequent need -and long process, to renegotiate the project with the new board of directors. Another with the fact that the young shiwiar man who was supposed to work with the project has left its community and not come back.

Still, a good amount of footage has been recorded and a first documentary reporting on one of the training workshops has been put together. The plan is to accomplish the objectives by May 2011 with the production of 3 short video packs on a) the local process to design the program, b) the making of herbal remedies for common diseases and c) the history and actual situation of the shiwiar shamanistic tradition.

2. *"The Land of the Powerful Canelos Shamans:*

This is the second filming project. It includes the training of two Kichwa young men from the village of Canelos to work with the camera on the collection of testimonies relating to the history of the powerful shamans tradition in Canelos, as reported by anthropologist Michael Harner in his popular book "People of the Sacred Water Falls", 1967. This video pack intends to show the potential of shamanistic healing to support primary health care in the indigenous villages of Ecuadorian Amazonia.

It is also collecting materials on other aspects of the loss of the kichwa health and medical traditions, so as to help younger generations understand better the historical processes which have determined many of the actual health conditions, and continue to do.

Canelos is a kichwa Indian village, located an hour and a half by road from Puyo.

This work is in progress and will conclude by May 2011. It is also putting together several video packs on the making of different herbal remedies, to be used by local women to treat the most common ailments and diseases at home.

3. *"The lost tribe of the Canelos people in Peru"*

The *Kichwa Canelos* are from the Pastaza river system in Ecuador. In the early 1900`s a group of Canelos people was taken to Perú by a "*cauchero*" to collect rubber in the southeastern jungles of the state of Madre de Dios. The people who survived those difficult times and their descendant never returned to Ecuador. In the 1980`s their community received official recognition. Its name is Puerto Arturo, located on the low río Madre de Dios, close to the border with Bolivia. The elders still speak Kichwa, but not the younger generations.

The film will record testimonies from the Kichwa people in Ecuador, about their origin, their culture. It will be shown to the people from the community of Puerto Arturo in Peru to promote cultural exchange and reaffirmation. An indigenous friend from Puerto Maldonado, the capital of Madre de Dios, will in turn be filming the people from Puerto Arturo watching the film from Ecuador to produce another visual document to be shown back to the people in Ecuador.

4. *“Mother: teach me the medicines from the forest”*.

This fourth filming project shows a mother and her daughter reunited after a long absence of the daughter who had left her community when she was 12 to go work in different cities of the country as housemaid. In her mid twenties, her destiny takes her to look back on the culture she was born in (Kichwa); she returns to her community and ask her mother to teach her some of the things she did not learn when she was young.

By watching this video, people are encouraged to learn about some of the most important medicinal plants used to treat common ailments and diseases at home. The film will help people identify properly the plant, know the part being harvested and used for medicine, learn how to make the remedy and the way to give it or apply it to the patient. A short extract of this video was included in the 7 minutes film presented at the 12th. ISE Congress in Tofino.

Participation at the 12th. ISE Congress in Tofino, May 2010.

A seven minute film was put together and presented at the 12th ISE Congress in Tofino, in May 2010.

It was showed following on the presentation of my paper: “Indigenous Medicine in Ecuadorian Amazon: is integration possible?”

Plans for Year 2

The plans for Year 2 are to give continuity to the project and fulfill the objectives to complete the video resource packs project as described above.

Reflections from Congress participants

Contributed by Leslie Main Johnson, Canada, Newsletter Editor

I found the 2010 Congress to be an inspiring international gathering in a remarkable setting. The welcome by the Hawiith really set the stage for a genuine conversation about peoples, cultures, lands and waters and human knowledge. The beautiful natural setting and protected areas of the Clayoquot Sound area made the locale an ideal setting to explore many facets of ethnobiology and Indigenous knowledge of and rights to lands and waters. The space created for Indigenous participation and partnership at the Congress was inspiring, as was the participation and groundbreaking workshop for emerging ethnobiologists. The sharing of personal connections and cultures that occurred on the beach around the fire and at the community forum were also memorable.

The question of how to provide space for Indigenous voices, and also to encourage communication between non-Indigenous academics and interested participants is a challenge. The organizing committee for the 2010 Congress continued the tradition of the Indigenous Forum which was begun at the 2008 Congress in Cusco. The Indigenous Forum was organized at Tofino to be a dedicated space for Indigenous participation and framing of issues of concern, but was located in the main Tin Wis venue, and was open to participation by other Congress attendees. I was only able to attend one full session in the Indigenous Forum, but felt that the venue promoted a real sharing and communication between Indigenous presenters and those attending the session. I hope this initiative will be retained in future ISE congresses, and I applaud the local organizing committee for their success in creating this welcoming space in Tofino.

The film festival was a real opportunity to involve the Tofino community as well as communicate about a

number of significant issues involving local communities, biodiversity conservation and rights.

I hope that the connections fostered at Tofino will flourish and grow, and that the good will generated there will carry forward to future ISE Congresses.

Encouraging words from Elder Florence James

Hul'q'umi'num elder Florence James (*Thiyaas*) was the elder-in-residence for the pre-congress student workshop. Florence also opened the Indigenous Forum with *Ts'lhnuts'umaat*, a Coast Salish traditional teaching about being “the whole family.”

Reflecting on the congress, Florence expressed that she was deeply touched by her experience. In her own words, Florence says:

“I had interaction, attention, respect to the biodiversity for all living things. The earth is to be respected and honoured for the life it gives towards us to live an everlasting life cycle as it displays to us. We can still do more work together such as this huge gathering of people from all over the continents who presented their views about how it can be done! The numbers and strength were placed together in one area, the evidence of good hearts right in Tofino, B.C. Yes, we can do the work, keep it up Congress participants!

In your honor, Elder/Coast Salish First Nations, Florence James”

Contributed by Dr. Rama Maikhuri

The 12th ISE Congress, held between 9-14 May, 2010 in Tofino, Canada, broadly drew attention to very important issues such as biodiversity and its interconnection with environment and human well being, protecting traditional/indigenous knowledge documentation, and validation based on customary laws and biodiversity systems. The issues deliberated and discussed during the Congress are directly relevant to environmental and cultural education that contributes to human well being in a variety of ways. This Congress, which provided natural and social science perspectives from educators and policy makers, allowed delegates a platform to present and discuss how traditional knowledge from local people can be utilized, documented and integrated with education for wide dissemination.

I presented my paper on “*Nutraceutical potential of traditional mountain crops of the Indian Central Himalaya: Promotion and conservation through value addition and education*” on Friday morning 14 May at the session chaired by Ina Vandebroek (New York Botanical Garden, USA). I attended and participated in many different sessions and programme activities of the Congress. The Congress provided ample scope and opportunity for me to understand various issues and dimensions related to environmentally sound ethnobiological knowledge in relation to the Indian Central Himalayan context and their socio-cultural connections in the context of global change. The deliberation held during the Congress helped me to explore ways for the regulation, application, use and management of traditional/Indigenous and interdisciplinary approaches in which education in general, and environmental education in particular, could contribute significantly for conservation and management of biocultural diversity at various levels. I have already incorporated the knowledge I gained while attending various sessions during the Congress in our ongoing research work and it will be very useful to the Bachelor of Education, Master of Education and Doctorate students working in the field of environmental education.

Finally, I am very thankful to ISE Coordinator (Natasha Duarte) and the ISE for providing partial financial support which helped me to attend this congress, Josie Osborne (Chair, Organizing Committee, 12th ICE)

and the other organization committee members who directly or indirectly helped me during the Congress. I am also thankful to the Vice Chancellor of the HNB Garhwal (a central university), Srinagar Garhwal, Uttarakhand, India for providing air travel support.

Contributed by Dr. R.K. Maikhuri

The 12th International Congress of Ethnobiology (ISE) in Tofino, Canada broadly drew attention to very important issues such as Biodiversity of Conserved and Protected Areas and Indigenous People/Traditional Societies (Biosphere reserves/national parks and cross-cultural interfaces with varying degrees of allowable cultural use of land and natural resources), Traditional foods and food sovereignty, Intellectual Property Rights (IPRs) and Ecosystem Health.

I presented a poster on “Role of medicinal plants in traditional healthcare system practiced by the *Bhotiya* community inhabited in the buffer zone of Nanda Devi Biosphere Reserve (a world heritage site), India” which provided new insights regarding using an ethno-biological approach to examine the medicinal plants used by the indigenous communities. For the first time quantification of the information/data in relation to dependence on medicinal plants for healthcare by the traditional communities and its comparison with allopathic system were highlighted.

During the Congress a visionary group of leading scientists and conservationists also provided a space for dialogue between academics/scientists, local people and managers, those studying Indigenous and local knowledge, and the knowledge holders themselves. This enabled us to share basic philosophic and scientific understanding of the world of the living things, and to address the issues of access, rights and appropriate use of knowledge.

Thus, the Congress provided ample scope and opportunity for understanding various issues/dimensions related to ecologically sound ethnobiological knowledge of traditional societies and their socio-cultural connections in the context of global change (climate change, land use and cover changing ending up in land degradation and desertification, biological invasion and biodiversity depletion) at local/regional/national/global scale. The Congress also provided new insights to explore the scientific basis for the regulation, application, use and management of traditional and interdisciplinary approaches of biodiversity conservation in the global arena.

This exchange also provided guidelines to ethno-biologists at large to think seriously on issues of climate change impact on the plant species particularly those growing in sensitive habitat and used for medicines by the traditional/indigenous communities.

I am very thankful to ISE coordinator (Natasha Duarte) and the ISE for providing partial financial support and Department of Science & Technology (DST), Govt. of India for full air travel support and Josie Osborne (Chair, Organizing Committee, 12th ICE) and the other organization committee members who directly or indirectly helped me during the Congress.

Contributed by Raymond Sipanis, Indigenous Dusun community member from Buayan, Sabah, Malaysia

Bahasa Malaysia (original) version

Terima kasih kepada ISE kerana telah memberi saya peluang untuk mengikuti persidangan peringkat dunia yang telah memberi saya sedikit sebanyak pengalaman tentang keadaan di tempat lain, di mana banyak pembentangan dan perkongsian telah berlaku diantara semua yang hadir pada masa itu.

Melalui persidangan ini saya telah mendapati bahawa seluruh dunia mengalami masalah seperti yang kami alami di kampung kami sendiri, malah kebanyakan masalah juga ada yang lebih teruk daripada apa yang kami alami di kampung kami sendiri.

Persidangan ini juga telah memberi saya peluang untuk melawat tempat yang saya langsung tidak tahu dan tidak termimpi pun yang akan datang di tempat yang cantik seperti itu. Walaupun saya sendiri tidak berapa biasa dengan keadaan cuaca dan makanan di sana tetapi saya rasa begitu gembira sekali kerana ISE dan GDF telah memberi saya peluang yang sangat baik untuk saya, iaitu bukan saja mengikuti persidangan tersebut tetapi juga telah melawati tempat yang sangat cantik.

Selain itu saya juga telah berkenalan dengan beberapa kawan baru dari seluruh dunia dan berjumpa dengan kawan lama juga.

Dari ini saya berharap saya berpeluang lagi untuk mengikuti persidangan seperti ini untuk menambah pengalaman dan mencari pembelajaran yang berkaitan dengan kampung kami. Terima kasih sekali lagi kerana membiayai semua keperluan saya untuk mengikuti persidangan ini.

English (translated) version

Thank you to the ISE for giving me this opportunity to take part in this international congress. Many presentations and exchanges took place amongst people who attended this congress, and this has given me quite a bit of experience in learning about situations in other countries

Through this congress I have learned that the whole world is facing problems similar to what we are facing in my own village, and there are many problems that are far worse than what we face in my village.

This congress has also given me the opportunity to visit places that I never knew about and never dreamed that I could have ever visited such beautiful places. Even though I was not used to the weather and food there, I nevertheless was so happy because the ISE and GDF gave me this great opportunity, not just to be part of the congress but also to visit such a beautiful place. Aside from this, I was also able to meet new people from all over the world, as well as meeting up with old friends.

From this, I hope that I will have more opportunities to join conferences like this to add to my experience and gain new knowledge about the issues we face in our village. Thank you once again for funding my travel needs to be part of this congress.

Congress Features: Ethno-Ornithology at the Tofino Congress

Contributed by Fleur Ng'weno, Kenya, with comments by Henrik Moller

A good crowd managed to get to the venue for the Ethno-Ornithology double session, perched on a cliff overlooking the sea at the Middle Beach Lodge. They became part of a wide-ranging discussion on birds, people and science.

The presentations came from across the world, with emphasis on the southern hemisphere – Oceania, Africa, South America. They touched on many aspects of Ethno-Ornithology – gathering information from local communities; recording the interface between traditional values, modern exploitation and conservation; working with indigenous groups in the management of natural resources; and presenting traditional knowledge to a wider audience.

Bobo Kadiri from Cameroon and Mercy Njeri Muiruri from Kenya noted how traditional perceptions of particular birds can promote their conservation, or some cases, exacerbate their exploitation. Philip Lyver and James Doherty of New Zealand detailed how traditional knowledge was used to manage sustainable harvests of edible birds, and how it might need to be re-evaluated in the light of climate change. Local names and meanings of birds were featured in a book by Francisca Massardo and Ricardo Rozzi of Chile, in posters by Myfany Turpin of Australia and local elders, and in a checklist by Fleur Ng'weno of Kenya and local birdwatchers. Four of the presenters are also chapter authors in the book *Ethno-Ornithology* published by Earthscan in 2010.

In keeping with the ISE's tradition that the people who are the sources of information are as much a part of the ISE as researchers, traditional elders James Doherty and Veronica Dobson were co-presenters with Philip Lyver and Myfany Turpin.

As part of his talk, Prof. Henrik Moller commented on the role of science in ethnobiology. The debate he started could not continue as the bus was leaving our remote venue. Therefore the session's co-chairs, Bob Gosford and Fleur Ng'weno, would like to open it to you all through the Newsletter. Henrik Moller's comments are summarized on page 17.

Reflection and Discussion: Role of Science in Ethnobiology

Contributed by Henrik Moller, Aotearoa/New Zealand (henrik.moller@otago.ac.nz)

I found some aspects of science lacking at the ethnobiology conferences. This applies to both the International Society of Ethnobiology and the Society of Ethnobiology meetings, and in general, not the bird sessions specifically.

Please understand that I have no worries at all about basic descriptive/taxonomic studies. They are fundamentally important and a necessary thing to start with and to get right. I salute you all for your efforts there. Nor do I expect or want science to dominate or feature larger than TEK. It is just fine if only 10% of communities decide that they want to involve science – my critique was squarely centered on disappointment that where science is chosen and accepted, then it should use all its power, depth and elegance to help as best it can (in partnership with TEK) to solve the problems that the indigenous communities face.

So the things I missed in the application of science (and would have liked us to discuss following Ricardo's question) include issues like those listed below:

- More focus where appropriate (not to the point where we lose sight of systems level issues, but reductionism where it genuinely can help understand parts of systems)
- Statement of the theory that underpins our efforts (it can be grounded theory or Neo-darwinian, Sociobiological I don't care, but we need to have a scholarly discipline to state where we are coming from, partly as a warning of our baggage, and partly for clarity and increased understanding)
- Framing of higher order questions for test/inquiry?
- Statement of Hypotheses (where they genuinely help – not as a matter of course and only when meaningful and grounded)
- Statement of assumptions and axioms and critical evaluation of them
- Systematised sampling along structured lines to test higher order pattern and questions
- Formal consideration whether data streams are biased, representative, repeatable and samples

- are genuinely independent of each other
- Formal statement of the zone of inference from the study (often we seemed to hear about case studies, but no real declaration of where/when the results are also likely to be relevant – where are the results generalisations and where not?)
- Use of experiments
- Use of structured Active Adaptive Management alongside the adaptive co-management approaches
- Quantification of uncertainty (almost the most important role for science – to delineate our levels of ignorance of the system under view)
- More use of mathematical modelling to integrate and set research priorities and declare uncertainty
- A need to form a structure/model/hypothesis from one set of data leading to a reflective/iterative loop of setting out to a new situation to see if the idea still holds up; or the framing of a prediction or predictions that might distinguish between competing models and hypotheses
- More quantification, even in descriptive studies.
- More use of techniques that use semi-qualitative data or information to bridge the two great ways of gaining reliable knowledge (eg multivariate analyses of patterns, use of cladistics and its cladograms to look at relationships between languages and folk taxonomies of birds)

... the list could go on.

Actually I think many of the above apply just as much to non-science inquiry and more to rigours of professional scholarship in a wide variety of fields. Anyway I'd welcome your thoughts if you wish to engage.

IFIP Conference Sparks Alchemy between Donors and Indigenous Peoples

The International Funders for Indigenous Peoples (IFIP) is an affinity group of the Council on Foundations that serves both grantmakers and Indigenous peoples. IFIP holds a special role in philanthropy: to serve as a bridge between two distinct worlds so they can meet and collaborate.

Each year the pinnacle of IFIP's efforts is reached at the annual conference. Participants describe magical moments when a conference transforms into something else. As one put it, "The conference was a very special time. There was a strong spiritual foundation to it, and this made it one of the most serene and joyful conferences that I have been to."

Such comments are made every year about IFIP conferences. The 'magic' might be attributed to a feature unique among donor affinity groups: deep engagement between funders and Indigenous peoples.

As one participant noted, "Seeing funders and Indigenous People sit together to discuss funding and activities was amazing. This rarely happens, and when it does, it's about evaluations, which do not provide opportunities for the deep engagement I witnessed."

Another reason could be how the conferences are run: They are models of Indigenous collaboration.

Held in Indigenous-run facilities in coordination with local native communities, the conferences embody the value of *reciprocity* – which is the essence of Indigenous philanthropy. The conferences bring the communities income and solidarity; the communities, in turn, host site visits and welcome participants to their ancestral land.

For example, last year's conference was held immediately following the ISE Congress, on the homelands of the Tla-o-qui-aht First Nations community in British Columbia. Choosing this native-run site, IFIP recognized the struggles and progress made by First Nations in Canada, both their cultural and economic self-determination. IFIP also timed the conference to coincide with the International Congress of Ethnobiology to decrease travel costs for those who would like to attend both important events.

These efforts are appreciated. One Indigenous participant said, "I was just blown away at the generosity of the people from all corners of the world coming together, native and non-native, and we're all sitting at the same table."

"It was so inspirational."

For their part, donors find IFIP conferences indispensable to brainstorming new ways to work with Indigenous peoples. A representative from a small foundation explained, "Asking an Indigenous person to submit their grant in English, or in pdf format can be challenging, so creating approaches for making the process simpler, easier, is more accessible for them."

This year IFIP's Tenth Annual Conference will be held on Haudenosaunee territory in upstate New York. IFIP itself is located on the Akwesasne reserve, Mohawk Nation territory, so this conference is a homecoming for the organization. Original members of the Iroquois League, or Haudenosaunee, the Mohawk were known as the "Keepers of the Eastern Door."

IFIP is once again striving to ease the burdens of Indigenous leaders who have far to travel by coordinating this year's conference with the United Nations Permanent Forum for Indigenous Issues, which runs from May 16-27 in New York City, only four hours away. Given the critical mass of donors and Indigenous peoples around the UN Forum, there is little doubt that this IFIP conference will spark more alchemy than ever.

For more information: <http://www.internationalfunders.org/>

ISE Membership Drive

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

Current membership benefits include this new ISE Newsletter, the option to receive email updates on

relevant conference, career, and scholarship opportunities, networking opportunities with other members world-wide, and reduced registration fees at the Congresses. Additionally, the ISE will be launching a new website early in 2011, which will provide on-line fora and additional features to help our members make connections and network within the ISE community and beyond.

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.