

ISE Newsletter

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Looking Back, Reflections on the 13th ISE Congress Montpellier, France, May 2012

Contributed by Edmond Dounias, Congress Coordinator



Inevitable Unforeseen

When, in July 2008, we brought to Cusco the application of Montpellier to host the 13th Congress of the ISE in 2012, we did not anticipate 5 major events:

- The French presidential elections to fall in early May 2012,
- An unprecedented and worldwide economic crisis,
- The worst weather conditions for the season over the past 20 years (May in Montpellier is usually hot and sunny),
- The soccer team of Montpellier winning the 2012 French championship for the first time in the

history of the city, and

- The UN took the decision to organize Rio + 20 just a few weeks after the Congress.

These first four events had a fairly negative impact on the preparation and the running of the Congress.

The French elections and the economic crisis significantly affected our capacity to raise funding and institutional support from the French authorities. During the six months that preceded the elections, the activities of the ministries drastically decreased and nobody wanted to commit to a decision concerning an event that was going to happen just after elections whose outcomes were uncertain.

The unusual bad weather (chilly with heavy rain) and the victory of the Montpellier soccer team severely affected the “outdoor” stands of the Congress that had been installed on the main esplanade of the city.

The general public was unable to take part in the attractions proposed in the stands due to the 20,000 overexcited supporters converging in the heart of the city to watch the last match of Montpellier’s soccer team on a giant screen (Sunday, May 20) and then the 30,000 people giving an ovation to the victorious players brandishing the cup (Monday, May 21).

For obvious security reasons, we were strongly invited by the police to close all the stands in order to prevent vandalism and degradation by uncontrollable hooligans.

The fifth unexpected event had a much more positive influence on the outcomes of the Congress.

In 2010, the UN made the decision to organize Rio+20. Initially planned for early June 2012, the event was postponed for two weeks

(continued on page 2)

From the Editorial Team

This issue highlights the 13th ISE Congress that took place in Montpellier, France, in May 2012. We hope you enjoy!

Natasha Duarte, Liz Thompson, Sarah-Lan Mathez-Stiefel and Leslie Main Johnson

Reflections on the 13th ISE Congress (continued)

For further details about the congress, please visit the website:

<http://congress-ise2012.agropolis.fr>

and was eventually held one month after the Congress.

We obtained the support of the Executive Secretary of the United Nations who advertised the Congress on their website, and the perspective of this worldwide conference stimulated the elaboration

of a Montpellier statement.

Its preparation was enthusiastically initiated by ISE members Jan Salick (Missouri Botanical Garden) and Pablo Eyzaguirre (Bioversity International), and then coordinated and carried forward by ISE Board Member Gleb Raygorodetsky.

In the end, even if some details inevitably did not run as expected, the Congress came together and was the largest in ISE's history, with over 700 people from 75 countries in attendance and is considered by the Society as an immense success.

On the Ground in Montpellier

Contributed by Edmond Dounias, Congress Coordinator

Congress Organizers & Sponsors

The aforementioned success wouldn't have been possible without the efforts and contributions of the Congress organizers and sponsors.

The preparation of the 2012 Congress was headed by scientists belonging to the two research units of Montpellier, which federates all researchers of Montpellier working in the field of ethnobiology: the research unit "[Biocultural interactions](#)" of the Center for Functional and Evolutionary Ecology ([CEFE](#)), and the research unit "Governance, risk, environment and development" ([GRED](#)). This core group of approximately 20 people worked in close and constant interaction with the ISE Board.

The local institutional organization of the Congress (linked to the ISE through a Memorandum of Understanding) was coordinated by the [Institut de Recherche pour le Développement](#) [the French Research

Institute for Development], a research organization devoted to conducting research in, for and with the countries of the South with the support of [Agropolis International](#), an association linking establishments of research and higher education in Montpellier and the Languedoc-Roussillon region involved in the fields of agriculture, food, biodiversity and environment.

Besides having the support of the United Nations, the Congress benefited from the considerable patronage of UNESCO. It was sponsored by:

- International organizations
 - ~ The Global Environment Facility
 - ~ The Christensen Fund
 - ~ The Center for International Forestry Research
 - ~ Bioversity International
 - ~ The International Union for Conservation of Nature
 - ~ Science and Technology Research Partnership for Sustainable Development



On the Ground in Montpellier (continued)

- French institutions and universities
 - ~ Fonds Français pour l'Environnement Mondial [The French Global Environment Facility]
 - ~ Fondation pour la Recherche sur la Biodiversité [The Foundation for Research on Biodiversity]
 - ~ Institut de recherche pour le développement [French Research Institute for Development]
 - ~ Le Centre de Coopération Internationale en Recherche Agronomique pour le développement [French Agricultural Research Centre for International Development]
 - ~ Agropolis International
 - ~ Centre National de la Recherche Scientifique [French National Scientific Research Centre]
 - ~ University Montpellier 1, University Montpellier 2, University Montpellier 3
 - ~ The French focal point of the Man and Biosphere Programme of UNESCO
- Territorial authorities and state bodies
 - ~ The Languedoc-Roussillon Region
 - ~ The Hérault General Council
 - ~ The Montpellier Urban Area Community
 - ~ The City of Montpellier
 - ~ The Ministry of Higher Education and Research
 - ~ The Regional Directorate for Food, Agricultural and Forests
 - ~ The Regional Directorate for Environment, Development and Housing
 - ~ The Academy of Montpellier
 - ~ The Montpellier Regional Centre for Pedagogical Resources
- Sister associations and NGOs
 - ~ Biodiversité: échanges et diffusion d'expériences (BEDE) [Biodiversity Exchange and Diffusion of Experiences]
 - ~ Racines de Terriens [Earthling Roots]
 - ~ Forêts Tropicales Humides:Avenir [Tropical Rainforests: Future]
 - ~ Rencontres mémorables : Un lien et des ponts pour le monde [Memorable encounters: making links and building bridges].

The Congress also benefited from the significant financial contribution of the following partners for the preparation of pre/post-Congress workshops:

- The Indigenous and Community Conserved Areas Consortium
- The Global Diversity Foundation
- The Rachel Carson Center For Environment and Society
- The Sentimiel Initiative
- The Missouri Botanical Garden
- The Royal Botanic Gardens of Kew
- The Gaia Foundation



Media Coverage

The Congress was well covered by the media at the local and national levels. A webTV was prepared jointly by the three universities of Montpellier, including live reports every evening. All the media hits of the Congress (25 videos, 1 TV news report, 3 radio news reports, and press review of 15 journal articles) are accessible on the [Agropolis International website](#). This page also gives access to the video of the [Montpellier statement](#) read by Mrs. Hélène Mandroux, Mayor of Montpellier, during Rio+20. Another interesting video was filmed and edited by Reka Komaromi and is also accessible on [Youtube](#) and [Facebook](#).

Social Media at the Congress

Social media capabilities were available at the 2012 Congress to engage participants as well as those who were unable to attend the live event. Please see the list of sites where ISE had an online presence. We welcome your tweets, likes, images and follows and look forward to hearing from you!

Our sites



Social Media



WebTV



On the Ground in Montpellier (continued)

Congress Theme

The overarching theme for the 2012 ISE Congress was highly complementary with the historical background and the intrinsic dynamism of the Montpellier region.

Because this region has been influenced by its long and multicultural traditions as well as recent development, we decided to include all these themes under the banner of:

Cultural diversity and biological diversity for sustainable development: Exploring the past to build up the future.

The remarkable diversity in space and time of both natural environments and human societies has contributed to a complex structure of these coupled systems. Human societies have progressively shaped the various landscapes of the Mediterranean region.

Using the features of the proposed

hosting region as a source of inspiration, we wished to question the history of human-induced changes for a better understanding of the components and dynamics of current global biodiversity.

Congress participants were encouraged to focus on their understanding of past human activities as a means to develop more sustainable patterns of natural resource management in the near future.



Summary of the Main Congress Components Contributed by Edmond Dounias, Congress Coordinator

The 2012 ISE Congress was organized in four complementary and interconnected components:

- a scientific colloquium;
- [side events open to the general public](#);
- [educational projects carried out by pupils throughout the region](#); and
- [an indigenous forum](#).

Scientific Colloquium

More than 700 delegates (scientists, students, members of civil society, policy makers, journalists, and representatives of indigenous peoples, traditional societies and local communities) registered for the Congress.

There were 75 different nationalities represented. Over 5 days, 250 oral communications along with 140 posters were presented in 42 panels.

Of the 42 panels, 17 have specific editorial projects (a book, final report, or special issue in a scientific journal) for their proceedings. A significant

fraction of the presentations that will not be published in proceedings are [shared on the congress website](#).

Two keynotes were given in the plenary session just after the opening ceremony. The first was by Mrs. Monique Barbut, Chief Executive Officer and Chairperson of the Global Environment Facility, and the second by Mrs. Meriem Bouamrane of the Man and Biosphere programme of UNESCO.

The delegates were also offered the possibility to attend a Congress tour on Wednesday, May 23rd. There were

six destinations offered, covering a wide range of topics and situations, and revealing the astounding diversity of environments nearby Montpellier. Each tour included gastronomy discovery and tasting of local products.





Side Events Open to the General Public

A public of several thousand persons attended the various events scheduled during the days and evenings of the week-long Congress.

During five days, thanks to a multitude of intercultural encounters organized in diverse public spaces in Montpellier's historical city center, the city and its surroundings vibrated to the rhythm of the Congress.

Day and evening attractions were proposed in various public spaces of the city (parks, squares, plazas,

galleries, terraces of bars and restaurants, museums, conference rooms...): 4 concerts, 6 round-tables, 11 films+debates, 12 conferences, 15 exhibitions, 6 shows (theater, dance...), 7 animated stands, and a forum of NGOs (18 stands on the esplanade).

Three fairs were also organized as side-events of the Congress:

- The Biodiversity Days (May 24-25) of the city of Montpellier;

- The fair of the producers of local products from the [French network of MAB UNESCO reserves](#) (May 25)
- The fair of the [French Federation of producers of medicinal, aromatic and tinctorial plants](#) (May 24-25)

Organization of all the events for the general public was coordinated by the NGO [Forêts Tropicales Humides: Avenir](#) [Tropical Rainforests: Future].



Educational Projects



The organizing committee of the Congress dedicated a lot of energy in having the youth actively involved. More than one year before the Congress was held we addressed a call for projects to all the schools of the Languedoc-Roussillon Region.

The goal of the call was to encourage teachers to undertake a study during the academic year 2011/12 and to present the results of their study during the Congress. More than 80 projects were submitted and nearly half of them were carried out successfully. This component of the Congress was coordinated by the NGO [Racines de Terriens](#) [Earthling

Roots], and benefited from financial support from the Languedoc-Roussillon Region and the General Council of the Gard Department. The component mobilized the participation of 822 pupils through 41 selected projects. There were 35 schools that participated: primary schools (16%), secondary schools (31%), general high schools (34%), professional high schools (6%), and 1 agricultural school (3%). The projects also involved 55 teachers, 25 scientific supervisors and 5 independent consultants.

The topics covered by the projects were diverse: food, taste and dislikes

(12%), agriculture and society (27%), territories and landscapes (17%), gardens and urban nature (10%), plants in the wild (15%), international solidarity and equity (7%), and medicine and medicinal use of plants (5%).

The forms adopted to present the results of the projects were also diverse: 8 films, 8 formal oral presentations with PowerPoint shows, 7 scenic performances (theater, spectacle), 14 interactive stands, 14 exhibitions, 3 audio reports, and 1 blog.



Indigenous Forum

The 2012 ISE Congress was held one month before the United Nations Conference on Sustainable Development (20-22 June 2012). It provided 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 Co-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.

In Tofino (2010) the Indigenous Forum followed a fairly loose format of pre-determined facilitated gatherings and then ended in a plenary where a Hul'q'umi'num elder led a Ts'lnhuts'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 ISE developed the concept for the 2012 Indigenous Forum around exploring how the UNDRIP could be broadened into actionable steps.

The Forum ran as a parallel stream during the Congress. It was hosted by the house of International Relations and was co-organized by the ISE and the French NGO Biodiversité: échanges et diffusion d'expériences (BEDE).

Participatory Research, Dissemination and Advocacy: The View From the Indigenous Forum

Contributed by Global Diversity Foundation

Global Diversity Foundation (GDF) and partners hosted a pre-congress workshop on the theme of "Conservation by Indigenous Peoples and Local Communities: Advances in Participatory Action Research, Dissemination and Advocacy".

It brought together indigenous and local community representatives engaged in: participatory action research, dissemination and advocacy efforts that enhance the governance, and management of Indigenous and Community Conserved Areas.

In conjunction with this workshop, the Indigenous Forum also carried the theme "Participatory research, dissemination and advocacy". GDF made a seamless link between the workshop and the Indigenous Forum by opening the workshop's

discussion to the broader public present at the 2012 ISE Congress through a dedicated and inaugural Indigenous Forum session.

Here, a conversation on the broad theme of communication was launched by a presentation that summed up the discussions held during the pre-congress workshop. Participants that were not at the workshop were asked to contribute their views, comments and experiences on the topic, and a panel of indigenous and local community members from the workshop were asked to respond.

One of the aims of this inaugural session was to generate an ongoing conversation about research, dissemination and advocacy throughout the Congress.

GDF encouraged this discussion by

setting up panels (one panel for each theme: participatory research, communication, dissemination and advocacy) in the Indigenous Forum space and making post-it notes and marker pens available to participants.

The latter were asked to write down (throughout the week and in their own language) comments, thoughts, and experiences regarding the topics, how they were dealt with throughout the various Congress sessions, and innovative contributions or ideas emerging during these sessions, and pin them up on the panels. On the Friday prior to the ISE 2nd General Assembly, participants were asked to join in a summing-up discussion—based on the ideas and thoughts collated and exhibited throughout the week—concerning the main themes.

Sacred Sites and Their Custodians: Building Resilience to Deal with the Threats of Climate Change, Extractive Industries and Loss of Ancestral Territories

Contributed by The Gaia Foundation, Sacred Natural Sites Initiative, Sacred Land Film Project

The purpose of this session was to convene a dialogue with indigenous custodians and others involved in protecting sacred natural sites.

The session enabled discussion on the main themes arising from the earlier Congress workshop/session on [“Sacred lands - dynamic archetypes for changing times” \(S35\)](#), as well as other issues participants raised during the day.

The main objective was to share strategies for building resilience of sacred sites to deal with modern threats—from strengthening

community governance and ritual practice, to raising public awareness, engaging in advocacy and education, registration of sacred sites, and developing legal strategies.

The participants discussed common custodian-based guiding principles for the recognition of indigenous sacred sites systems and territories, namely the IUCN Motion and Guidelines around sacred natural sites in protected areas. They explored how to strengthen international recognition of sacred sites from an indigenous perspective.

The event re-affirmed support for the Statement of Custodians of Sacred Natural Sites and Territories (The International Union for Conservation of Nature World Conservation Congress (IUCN WCC), 2008) and the Opinsaht Declaration (ISE Congress, 2010).

Participants also reflected on how best to approach international meetings and film screenings of the “Standing on Sacred Ground” documentary series during 2012-14 to gain more support for the protection of sacred natural sites.

Using Bio-Cultural Protocols to Implement the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and Multi-lateral Environmental Agreements (MEAs) at the Local Level for Sustainable Development

Contributed by Krystyna Swiderska, Co-Director of the ISE Global Coalition

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.

During the 2012 ISE Congress, a full-day workshop in the ISE Indigenous Forum was organized by the Global Coalition with the objective of improving understanding and increasing dialogue amongst the

different actors concerned, and to identify ways in which support for community protocols could be strengthened as a way to revitalize the implementation of MEAs at the local level.

This dialogue on community protocols brought together experts from MEA Secretariats and government and ISE Congress participants who explored the role of community protocols in implementing the Nagoya Protocol in the context of the Biodiversity Convention



Using Bio-Cultural Protocols to Implement the UNDRIP and MEAs at the Local Level for Sustainable Development (continued)

and in the agriculture sector under the Food and Agriculture Organization (FAO), as well as the role of community protocols in implementing indigenous peoples' rights in support of sustainable development.

Some of the conclusions from the workshop include:

- Community protocols can be used by communities to set out requirements and processes for Access and Benefit Sharing (ABS) and ethical research; to defend their customary rights to biodiversity resources against development threats; and to promote sustainable and equitable management of resources.

The process to develop protocols is important and valuable in itself, and can lead to good conservation outcomes, even if it does not result in a protocol. Biocultural Community Protocols (BCPs) must be something that come from the community (i.e. bottom-up).

- BCPs for ABS can enhance legal certainty and clarity for both users and providers, protect communities from exploitation, and channel benefits to local level to incentivize conservation. In implementing the Nagoya Protocol, governments and donors should ensure that communities that are approached for ABS receive support for developing BCPs.

BCPs may not be cost effective as a pre-emptive strategy for ABS, but can be useful to address other threats or needs relating to community biodiversity resources. Even where ABS is not the main objective, BCPs have contributed to implementing the Nagoya Protocol by establishing local representative structures for ensuring Prior Informed Consent (PIC), strengthening capacity for PIC and Mutually Agreed Terms (MAT), and taking customary laws into account.

- BCPs are an important tool for strengthening community governance and conservation of biodiversity and traditional knowledge, and hence for enhancing capacity for adaptation to climate change and resilience.

A number of cases show that BCPs have improved conservation of biodiversity by communities—e.g. traditional crops and medicinal plants—particularly where the process to develop protocols has been participatory and extensive. Conservation values are strengthened through the process and the more

participatory the process, the more binding the outcome.

- BCPs also have a role to play in implementing sustainable development at the local level by linking environmental conservation, economic development and social equity objectives.

The Potato Park's BCP ensures that economic revenues from the park are shared equitably amongst the six communities, based on contribution to sustaining biocultural diversity and on need, and that they are used in accordance with conservation and equity principles. And by strengthening local institutions for resource management internally, BCPs can make communities better organized, and so better able to defend their biocultural resources against external threats.

[Please find the full report here.](#)



Indigenous Resource Management: Customary Practice and Contemporary Management

Contributed by the Hokotehi Moriori Trust

This session drew together projects and people working in indigenous contexts to record, protect and manage heritage landscapes, elder collective memories and customary resources, with a particular emphasis on intergenerational learning.

The session was opened and interactive on the manner of traditional fora (elders first). It focused on the importance of the preservation and transmission of intergenerational knowledge of "living in country" and the maintenance and promotion of

retention of the local language(s) and cultural practices of the communities that sustain this knowledge.

At its heart was an understanding of the importance of the sacred/spiritual/wairua traditions, as an expression of the thread that binds people together with their natural worlds, and that provides the basis for living in a mutually respectful and mutually enhancing relationship of humans, plants and animals.

In addition to providing a collective forum for learning about traditional knowledge and the importance of

being able to practice cultural continuity, the session also examined ways in which the modern world may come to a better understanding of how this sacred knowledge or knowledge of the sacred is critical to humankind (re) learning how to live "in connection with" rather than increasingly "disconnected from" our planet and planetary systems.

It also looked at ways that modern science can incorporate these ways of thinking for preserving and maintaining biological and cultural diversity on our planet.

Pre- and Post-Workshops Held in Conjunction with the 2012 ISE Congress

Several workshops were organized by partners on the edge of the Congress

2nd ISE Pre-Congress Workshop for Emerging Ethnobiologists

Contributed by Nemer Narchi, 2010-2012 ISE Student Representative

"It's exciting to think of our collective potential to move ethnobiology forward in the coming decades"
Kristine Skarbø

This workshop was sponsored by **The Christensen Fund** (TCF). The theme chosen for this second edition was "**Brick by Brick**": **Laying the Foundations for the Future of Biocultural Diversity Research**. The workshop was held in the cottage **Gîtes de Briandes** located in Lunas, France.

Days before the celebration of the 2012 ISE Congress, the ISE held the 2nd Workshop for Emerging Ethnobiologists. The three-day intensive workshop (Thursday–Sunday, May 17–20) brought together Indigenous and non-Indigenous participants

from around the world to discuss vanguard topics in ethnobiology, exchange their experiences, build relationships, and foster collaborations into the future.

Guided by recognized experts in various subfields on ethnobiology, this year's workshop gathered 30 talented participants from 15 different countries, to brainstorm around five core topics:

- 1) The inter- and trans-disciplinary nature of ethnobiology
- 2) Ancient knowledge and modern science—bridging the gap with innovative ethnobiological research

3) Ethnobiological perspectives on advocacy and scientific integrity

4) The role of bio-cultural diversity researchers in finding solutions for sustainable development

5) Profiles of careers in Ethnobiology

It cannot be said that during this exhaustive and intensive workshop the participants suffered too much.

With a great help from the Congress's organizing committee, the workshop was held in a relatively remote facility: Gîtes de Briandes, a stone-built village located at

2nd ISE Pre-Congress Workshop for Emerging Ethnobiologists (continued)

Monts de l'Escandorgues in Lunas, France. The semi-retreat format in a location surrounded by natural beauty was, without question, an important tool to fulfill the goal of strengthening our discipline not only academically, but as human beings also.

It is worth mentioning that to choose the topics for this year's workshop, ISE considered comments and contributions of ethnobiology students from around the world. These contributions were collected by the International Network of Emerging Ethnobiologists (INEE).

INEE was formed after the celebration of the 1st Workshop for Emerging Ethnobiologists held in Tofino, Canada, in 2010. Throughout its existence the INEE has fostered

international connections between emerging ethnobiologists to broaden and strengthen the reach of ethnobiology around the world.

INEE constantly builds bonds between ethnobiology students, early career professionals and ISE members around the world by announcing new research opportunities; advertising research projects, programs and results; and introducing the mission and goals of the ISE to student audiences everywhere.

The pre-congress student workshop is an invaluable experience for students. It builds bonds, broadens perspectives, and encourages emerging ethnobiologists to be as innovative as the forefathers of our discipline. I personally thank The

Christensen Fund for supporting such an important initiative.

I also take advantage of these lines to acknowledge this year's mentors; Holly Shrumm, Gail Wagner, Barbara Wilson, Alain Cuerrier, Harry Jonas, Raymond Pierotti and Rick Stepp, as well as the workshop's organizing committee: Sylvie Blangy, Sophie Caillon, Gisella Cruz, Alain Cuerrier, Hannes Dempewolf, Natasha Duarte, Louise Lhoutellier, Takanori Oishi and Giulia Sajeva.

If you are interested in participating or mentoring the 2014 pre-congress student workshop, and/or getting involved in the activities and programs of INEE, join us using our [blog](#) or our [facebook group](#).

"It's a pleasure having connected with such amazing and knowledge resource people like you from all areas of the world. Thank you all for the wonderful experience we shared" **Ntumwel Bonito Chia**

"I loved the workshop and am delighted that I was able to attend. We discussed interesting issues, forged new friendships, and consumed good food... it was a spectacularly good time, and I feel that it was important for us all to connect with one another and sow seeds for the future of ethnobiology."
Evelyn Roe

"Every mentor's lecture was impressive for me, because we don't have a class of ethnobiology in Japan. There, some people studying in ecological anthropology, agronomy, or environmental and rural sociology learn just a part of ethnobiology by reading academic papers; there are no systematic and inclusive course of "ethnobiology" in Japan, and maybe in other east Asian countries." **Takanori Oishi**

"The pre-congress students workshop for emerging ethnobiologist was a eye opening for me to get into the academic world. And meeting mentors and colleagues from different biogeographical region with different social and cultural background was a chance to build global family in what we call as a global village. Thanks to organizer for their excellent job and all other friends for their lovely company." **Jigme Dorji**

Pre-Congress Workshop on Conservation by Indigenous Peoples and Local Communities

Contributed by the Global Diversity Foundation

The **ICCA Consortium**, the **Global Diversity Foundation** (GDF) and the **BEDE Network** jointly proposed an international workshop (May 17-19, 2012) on “Conservation by Indigenous Peoples and Local Communities: Advances in Participatory Action Research, Dissemination and Advocacy”, a follow-up to the workshop on “Community Conservation in Practice” held before the 2010 ISE Congress in Tofino, Canada. This workshop is closely linked to [session 44](#).

Limited to 30 participants, the event was held at Cravirola, a cooperatively run farm located near Montpellier. It brought together indigenous peoples,

members of local communities and collaborators currently engaged in:

1. Monitoring and carrying out participatory research on the efficacy of community action for conservation;
2. Communicating information through traditional events and innovative venues (e.g. citizen journalism, photo-stories, video and new forms of social media); and
3. Engaging in advocacy and action to ensure the good governance and effective management of their indigenous conserved territories and community conserved areas (ICCAs).



Pre-Congress Workshop on Local Ecological Knowledge, Honey Harvesting and Global Change

Contributed by Edmond Dounias, Congress Coordinator

The Sentimiel program aims to valorize traditional ecological knowledge (TEK) tied to beekeeping and honey collecting through a network that centralizes the contact information and the characteristics of the groups of people involved in these activities.

The goal is to federate diverse local actors who possess empirical knowledge about bees and their productions and who, by their regular observation of the activity of these insects, also possess records and data about the impact of global changes on their local environment.

Sentimiel's prospective objective is to access funding by large international agencies that may finance participatory action research projects targeting problems or issues raised locally by members of the network.

Sponsor: **Fondation pour la Recherche sur la Biodiversité [Foundation for Biodiversity Research]**

This two-day 'by invitation only' workshop (May 18-19, 2012) was hosted in the Darwin house of the **Lunaret Zoo**, and included a fieldtrip in the Cévennes National Park.



The Sentimiel program was introduced on pages 7-9 of [ISE Newsletter Volume 4, Issue 1 \(December 2012\)](#) which focused on ethnozoology.



Pre-Congress Workshop on Agrodiversity Across Landscapes in a Changing World: Ancient and Present Pathways

Contributed by Edmond Dounias, Congress Coordinator

Acceleration in market exchanges, socio-cultural transformations, and rapid genetic transformations through interactions with genetically modified crops are already having a major impact on lore of traditional cultivars as well as food security and sovereignty throughout the world.

Bioversity International and the **Research Group**

Mosaïque (Agrodiversity, agroecosystems and environment, domestication and innovations) of CNRS jointly organized this one-day workshop (May 19, 2012).

The objective was to discuss the scope of working at the landscape level to understand crop domestication and diversification, taking into consideration three large groups of factors:

1. socio-historical diversity,
2. biophysical diversity at a landscape or territorial level, and
3. use and technical diversities.

Crop domestication and diversification have taken place within socio-historical and territorial contexts. Understanding the linkages between these two dimensions is a prerequisite to understanding the scope of transformations that crops are undergoing within a global context.

Indeed acceleration in market exchanges, socio-cultural transformations, rapid genetic transformations through interactions with genetically modified crops, will have and are already having a major impact on lore of

traditional cultivars as well as food security and sovereignty throughout the world. Landscapes and local territories have represented and still represent today the result of coupled-human and biological interactions within which human societies have developed crop diversity.

Developing new sustainable, low input and environmentally friendly agricultural approaches need to take into account heterogeneity within and across landscapes as well as the large scope of knowledge already available by local societies which have contributed to shape agrodiversities through domestication and crop diversification. This diversity corresponds to biophysical diversity as well as to cultural and economic requirements and is now facing major changes.

Bioversity International has developed a series of case studies, which highly contributed to reflections on the subject of this workshop.

The "Mosaïque" research group comprises researchers (geneticists, ethnologists, archeobotanists, geographers, socio-economists) working both on ancient processes of crop

domestication as well as on present day situations and on-going changes. Mosaïque contributed to this symposium through a series of case studies with examples from Vanuatu, Ethiopia, Morocco, France, Spain, Cameroon and aims at developing a common framework for understanding, socio-historical and biological approaches to crop diversification across landscapes.

Colleagues working on crop diversities at different landscape levels, from Kyoto University, the University of Nagoya, the University of Tetouan, the Natural Museum of Kenya, the Vanuatu Cultural Center, and the New York Botanical Gardens, were invited to participate. Partners from southern countries were also present.

The workshop on May 19, 2012, was a public meeting to which researchers from the diverse Montpellier research community were invited to participate. A closed-door meeting was held on May 20, 2012, with the members of the Mosaïque research group and the co-organizers.

Side-Congress Meeting: Biocultural Collections 10th Annual Meeting

The 10th Annual Meeting of Biocultural Collections was held at the Botanic Institute of Montpellier on May 24, 2012, and was open to all Ethnobiologists.

There was a short introduction to the organization and a review of activities over the last year: both **Missouri Botanical Garden** and **Kew Royal Botanic Gardens** have hosted international meetings to establish networks,

curation standards and databases for Biocultural Collections.

These presentations were followed by discussions of the next steps and priorities. The results will be incorporated into a book, *Curating biocultural collections*, to be published by Kew Royal Botanic Gardens.

Post-Congress Seminar: Why Do We Value Diversity? A Dialogue on the Definitions, Implications and Uses of Biocultural Diversity

After the ISE Congress ended, the organizers of [session S27](#) proposed to continue the dialogue in a two-day 'by-invitation-only' seminar on Saturday– Sunday, May 26-27, the second in a series of three annual seminars at a venue near Montpellier (Hameau de l'Étoile).

Finally, there was a forum on Monday, May 28 open to the general public at the **National Museum of Natural History** in Paris as part of the series "Governing Nature -

Knowledge, Cultures and Biodiversity Policies" organized by the Laboratoire d'Éco-anthropologie et Ethnobiologie [Ecoanthropology and Ethnobiology Unit].

Sponsors: **Global Diversity Foundation** (UK), **Laboratoire d'Éco-anthropologie et Ethnobiologie** (France) and the **Rachel Carson Center for Environment and Society** (Germany).

ISE Programs and Prizes at the 2012 Congress

All of the ISE programs were highlighted at the 2012 ISE Congress. The [Global Coalition for Biocultural Diversity](#) held a 1-day workshop as part of the Indigenous Forum, the [Ethics Program](#) and [Darrell Posey Fellowship Program for Ethnoecology and Traditional Resource Rights](#) had tables and demonstrations during the poster session

which drew much attention and activity, and the [2nd ISE pre-Congress Workshop for Emerging Ethnobiologists](#) was convened. Additionally, the [Student Prize](#) competition was continued.

ISE Ethics Program

Contributed by Kelly Bannister and Gleb Raygorodetsky, Ethics Committee Co-Chairs

Continued development of the online [Ethics Toolkit](#) is one of the major ISE initiatives currently underway.

The first phase of the Ethics Toolkit built on discussions and contributions from a working session held during the 2010 Congress that laid the foundation for toolkit organization, structure, function, potential resources to include, and identification of key resource people. This input led to the development of four thematic streams within the toolkit: **Research, Education, Legal** and **Policy**.

Initial advice and assistance were received from a number of ISE members, including but not limited to: Alain Cuerrier and Sarah Holcombe (Research Stream); Jerry Koopman, Dave Stephenson and Bob Gosford (Legal

Stream); Sarah Laird, Preston Hardison and Alejandro Argumedo (Policy Stream); and Ricardo Rozzi, Jack Miller, Felice Wyndham and Will McClatchey (Education Stream). Work with these and other members with specialized expertise is ongoing.

The online platform that provides the organizational structure for the Ethics Toolkit is in place and an interactive booth at the poster session during the **2012 ISE Congress** was held to showcase, promote, and receive feedback on the *alpha version* Ethics Toolkit, a development phase that enables us to systematically receive and organize contributions as part of the Ethics Toolkit. Ethics Program Co-Chairs Kelly Bannister and

ISE Ethics Program (continued)

Visit the alpha version of the online ISE Ethics Toolkit at ethicstoolkit.net

Gleb Raygorodetsky extend their thanks to the many Congress participants who shared their feedback and engaged in fruitful discussion about toolkit content and applications.

A series of web-based outreach activities (e.g. discussion fora and webinars) are planned in 2013 to collect further content for the Ethics

Toolkit. Information on themes and dates for these activities will be announced on the ISE website and through the ISE Member discussion forum. The *beta version* of the toolkit (fully functional, with core content) is anticipated to launch in late-2013. A working session at the 2014 ISE Congress in Bhutan to review and continue to

evolve the Ethics Toolkit is anticipated.

If you are interested in getting more involved or contributing to the Ethics Toolkit, please get in touch with the [ISE Managing Director](#) or use the [contribution form](#) already available on the [Ethics Toolkit](#) website.

News from the ISE Darrell Posey Fellowship Program for Ethnoecology and Traditional Resource Rights

Contributed by Mary Stockdale and Miguel Alexiades, Darrell Posey Fellowship Program Co-Chairs

Past ISE Darrell Posey Field Fellow, Miguel Alexiades, is appointed as Co-Chair for the ISE Fellowship Program.

For the past twenty-five years he has worked extensively on issues relating to indigenous health, livelihoods and land and resource rights, primarily among the Amazonian Ese Eja in Peru and Bolivia.

In May 2012, [Miguel Alexiades](#) was appointed by the ISE Board to replace Sarah Laird as a Co-Chair of the ISE Darrell Posey Fellowship Program. This followed the 2011 appointment of Mary Stockdale to serve as a Co-Chair with Sarah Laird. Sarah will continue to be involved in the fellowship as a member of the Selection Committee and to assist, as needed, with the transition to new Co-Chairs over the coming year.

Following on the practice established at the 2010 ISE Congress, travel funds were included in the Fellowship awards, which allowed the Field Fellowship, Small Grants, and PhD and Masters Fellowship recipients to participate in the 2012 ISE Congress in Montpellier, France.

In addition to presenting on their work supported by the ISE Fellowship program at various points in the Congress, including a special session at the Indigenous Forum, the award recipients brought materials and were available to talk with interested persons throughout the Darrell Posey Fellowship Program poster session.

Participation in congresses provides important networking opportunities for the award recipients and the contributions of these groups and individuals enriches the congresses.

Three of the four recipients of the PhD and Masters awards were also able to participate in the Pre-Congress Workshop for Emerging Ethnobiologists, and during the course of the Congress built a sense of

camaraderie and collaboration.

One of the more rewarding and unexpected results from the recipients' attendance of the Congress was the way all Fellowship Program recipients began to identify with each other and form a supportive community.

Additionally, we held a Fellowship Selection Committee meeting during the 2012 ISE Congress, which brought together the Fellowship Chairs, ISE Managing Director, and Fellowship Selection Committee Members.

Congress Selection Committee meetings have proven invaluable for the Program, providing a space within which we can review program activities, share views and lessons learned,

News from the ISE Darrell Posey Fellowship Program for Ethnoecology and Traditional Resource Rights (continued)

and identify ways to strengthen the fellowship program.

Because it is a diverse program, seeking to address complex issues, and because we hope to evolve and improve in response to ever

changing circumstances, direct communication as a group is extremely important.

At the 2012 meeting, the group discussed the review process; selection criteria; selection

committee functioning and composition; and overall program approach and plans for the future.

ISE Student/Recent Graduate Prize 2012

Contributed by **Gisella Cruz Garcia**, 2010-2012 European Regional Representative

The ISE Student/Recent Graduate Prize successfully took place this year during the 2012 ISE Congress held in Montpellier.

This Prize is important for recognizing outstanding research activities conducted by students and, at the same time, inspiring the growing international community of emerging ethnobiologists.

The jury was composed of renowned senior and local ethnobiologists, as well as ethnobiology students. All candidates for the Prize were judged by at least three members of the jury: one senior, one local and one student.

Student presentations were evaluated according to creativity, clarity, well-structured organization, ethical commitment, community involvement, social significance and scholarly merit, as well as the potential to engage public opinion or be of wider interest.

We are very thankful to all members of the jury who contributed significantly to this important competition.

All student candidates for the Prize made good presentations and clearly put a lot of effort in their participation. However, the jury had to make a choice.

The winners of the ISE graduate student prize, which were announced on Friday, May 25, during the 2nd ISE General Assembly, are the following:



Winner, Oral presentation Category: **Leigh Joseph**, University of Victoria, Canada

Title: *Finding our Roots: Ethnoecological Restoration of an Iconic Plant Food in the Squamish Estuary, British Columbia, Canada*



Winner, Poster Presentation Category: **Huei-Wen Chin**, National Taiwan University, and **Wei-Chi Chang**, National Hsinchu University of Education, Taiwan

Title: *The Possibility of Indigenous Initiative Economy: The "E-go Shop" Case Study on Reconstructing Indigenous Traditional Food Systems*



Honorable Mention, Poster Presentation Category: **Daniel Salau Rogei**, Simba Maasai Outreach Organization/Centre for Indigenous languages and Cultural Studies, Kenya

Title: *The Sage Wisdom Philosophy and its Place in the Contemporary Sustainable Development: A Case Study of the Maasai Indigenous Peoples of Kenya*

Winner, Alternative Format Presentation Category: **Jennifer Schine**, Simon Fraser University, Canada

Title: *Soundwalking: Ways of Listening to the Biological World*

In this newsletter, Leigh, Huei-Wen and Wei-Chi, Daniel and Jennifer have shared more about their projects and/or experience as emerging ethnobiologists in the ISE congress.

Emerging Ethnobiologists Share Their Projects

Finding our Roots: Ethnoecological Restoration of an Iconic Plant Food in the Squamish Estuary, British Columbia, Canada

Contributed by Leigh Joseph

Current ISE Darrell Posey Masters Fellow, Leigh Joseph (University of Victoria, Canada), is awarded the ISE Student Prize for best oral presentation at the 2012 Congress

My name is Leigh Joseph and I am a student in the School of Environmental Studies at the University of Victoria. I am completing an M.Sc. in ethnobotany under the guidance of Dr. Nancy Turner.

I had the wonderful opportunity to travel to Montpellier in May 2012 to attend and present at the 2012 ISE Congress. And I also had the honor of being one of the 2012 recipients of the Darrell Posey Masters Fellowship.

I am of Coast Salish descent. Skwxwúmesh Úxwumixw is the name of the village that my family is from in the upper Squamish Valley in British Columbia, Canada. I have been fascinated by the natural world for as long as I can remember and have always felt at home in the

wilderness.

My memories of being taught by the elders bring me a feeling of connectedness and fulfillment that I also find when I am working out on the land.

This connectedness and interest in my Skwxwúmesh culture inspired my graduate research.

There is a growing interest among many First Nations groups in British Columbia in the revitalization of traditional knowledge, use and practices pertaining to native plant foods. Increasingly, members of the Squamish Nation have expressed a great interest in lhásem (*Fritillaria camschatcensis*) as a traditional food that they would like to see re-

integrated into their lives and eventually into their diets. Consequently, it was an ideal focal species around which to organize ethnoecological restoration activities.

During my time at the Congress I gave a presentation on my Masters research which focused on restoring lhásem into root gardens in the Squamish Estuary. It was a wonderful experience to present to an international audience with such varied backgrounds and the rich experience in the audience led to some great questions and discussion points.

Attending the Congress was a highlight of my graduate studies experience and I was very grateful for the opportunity to be a part of such a wonderful gathering.

The Possibility of Indigenous Initiative Economy: The "E-go Shop" Case Study on Reconstructing Indigenous Traditional Food Systems

Contributed by Huei-Wen Chin and Wei-Chi Chang

Indigenous traditional food systems are considered as closely related to ethnobiological knowledge and environmental sustainability. The reconstruction of indigenous traditional food systems that connect with ecology and economy has been an

important issue in Taiwan.

To that end, the Association of Taiwanese Indigenous Peoples' Development (a local NGO) has established a platform for cooperative production and marketing called the 'e-go shop' since 2005. It has a website and a retail shop for marketing

produce and arranging on-site tours for experiencing indigenous villages.

Figure 1 on the next page shows platform operation of 'e-go shop'.

The Possibility of Indigenous Initiative Economy: The "E-go Shop" Case Study (continued)

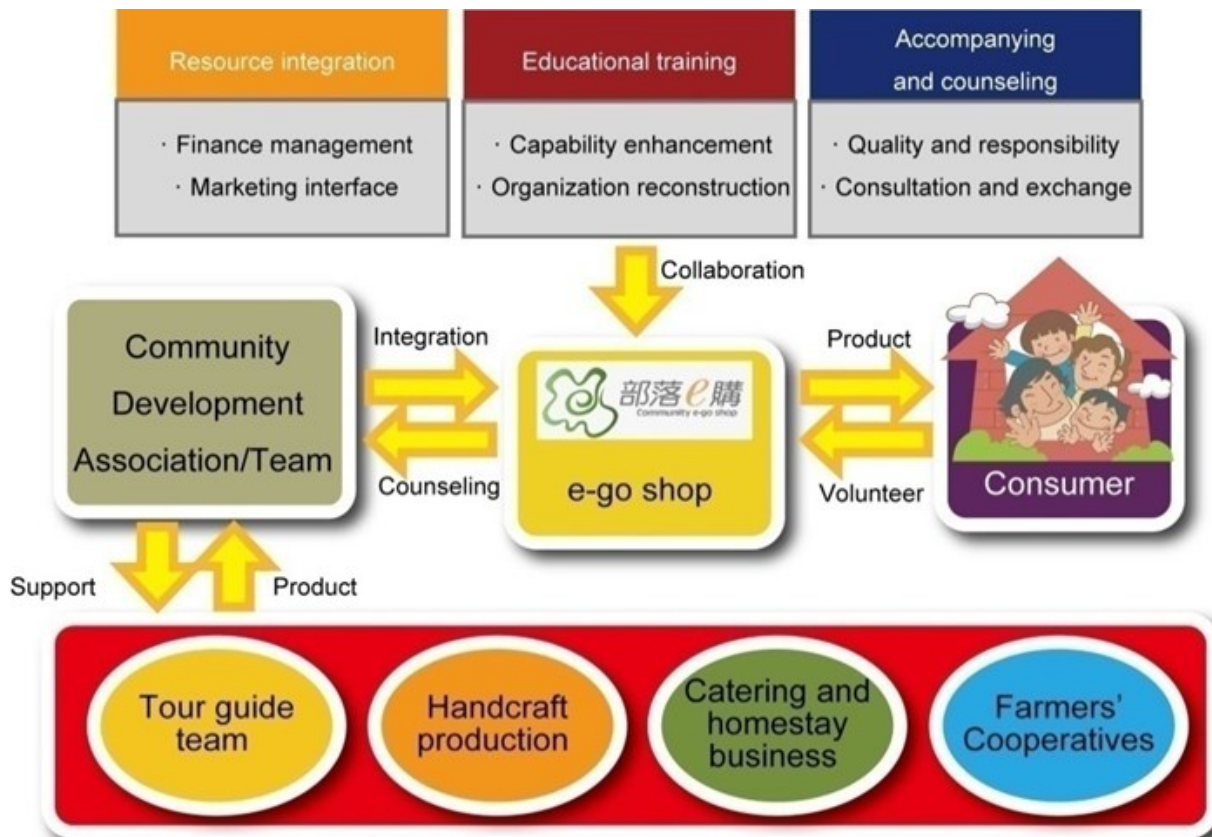


Fig. 1. Platform operation of 'e-go shop'

From the analysis of "e-go shop", it is regarded as difficult to sustainably operate the indigenous economy by following capitalism logic.

Once it enters the capitalistic market, the indigenous economy would be enhanced, but the costs of operation and quality control make it difficult to cope with the diverse requirements of consumers for products. Besides, the more tribes are assisted in marketing, the more pressure appears on operation and profits of the operation are likely to become difficult.

With the example of "e-go shop", the transformed "e-go shop"

reconstructs the relations among production, consumption, exchange, and distribution so that new possibilities appear in the reproduction process. Such a model would benefit indigenous peoples' human rights, health, food sovereignty, and fair share of land, avoid big corporations or financial institutions from controlling the food chain, and preserve the biodiversity.

Such an indigenous economic development could be regarded as indigenous initiative economy, which could re-present the emphases of local knowledge, local ecology, and local identity of producers, encourage

indigenous producers to invest in environment-friendly or organic agriculture, and help them become knowing agents, rather than simply labor in the organic production line. For consumers, they are enhanced with the trust in indigenous producers who are participating in organic agricultural activities and this reflection. This study indicates that, in such a risky society, consumers, producers, and sellers could receive the opportunity of sustainable development and co-existence with cooperation.

The Sage Wisdom Philosophy and its Place in the Contemporary Sustainable Development: A Case Study of the Maasai Indigenous Peoples of Kenya

Contributed by Daniel Salau Rogei

Current ISE Darrell Posey Masters Fellow, Daniel Salau Rogei (Daystar University, Kenya), receives honorable mention for his poster presentation at the 2012 Congress

Situational Problem

The Maasai, like many other indigenous people, are losing their language at an alarming rate to the detriment of their indigenous knowledge, environment and future generations.

In June-August 2010, I was involved in a study that involved surveying the indigenous people of Africa, done across ten countries in south and central Africa to establish the social, economic and political status of the indigenous peoples in relation to the trends at the global level.

The research culminated into a documentary called "Indigenous Voices" (www.triballink.org). My observation is that many of the indigenous people we interacted with often feel lost when their language is dead.

Among the Maasai, indigenous knowledge is orally passed from one generation to another. A language is the medium through which such essential complex indigenous science is passed in various forms including but not limited to oral stories, songs, poems, proverbs among others. A young generation masters the skills and practically applies them in diverse

fields such as inter-personal relations or human-nature relations, and they draw spiritual divinity from them.

Modern day challenges posing a threat to indigenous people's language, culture and traditional knowledge include globalization forces such as social-economic integration, formal education system, resource nationalization/dollarization and worst of all, climate change.

Social-cultural and Environment Impact

Land is the prime resource of the Maasai, just as it is with many other indigenous people. It carries all other resources inherent in it, both visible and invisible. It is a voluminous book with inexhaustible information.

The sages bear the age-old wisdom to interpret, make sense of such knowledge and apply it for prosperity. The overarching principle is that humans are subject to human nature and we can only derive wisdom, food, spiritual nourishment and wellbeing from it and pass it on to subsequent generations.

The elders are the custodians of this treasure and legacy, tested and approved by the generations before and they are obliged to pass it on to

the younger generations. When a sage dies, it is like losing centuries-old collections and publications in a burning library!

It cannot be business as usual. The conventional development approach is unsustainable and detrimental. Its adverse effects are real and visible. Some of them contribute to diminishing resources, desertification/climate change, poverty conflicts, diseases and reduced average life-span.

Practical Actions

The best approach to address these challenges in a more sustainable way is through local community-driven initiatives.

A participatory research project is underway and its findings shall culminate in the establishment of a community resource center dubbed as the Centre for Indigenous Language and Cultural Studies. The rationale is to tap the language and indigenous knowledge when it is still alive and document it via other forms, including publications, photocopy and digital media.

This resource shall not only be documented for posterity but shall be propagated through teaching and dissemination to compliment the oral

The Sage Wisdom Philosophy and its Place in the Contemporary Sustainable Development (continued)

media. The sky is less than the limit in this endeavor and we foresee to have a full-fledged college for indigenous studies!

This project has the potential to be scaled up

and replicated for the benefit of other indigenous people of Kenya, Africa and the whole world who are on the verge of losing their identity and biocultural values. It will go a long way

in actualizing and operationalizing the efforts and achievements made by indigenous people's processes at the global level.

Soundwalking: Ways of Listening to the Biological World Contributed by Jennifer Schine

This May, I had the opportunity to chair a session at the 2012 ISE Congress called, "Ecologies of Knowing the Biological World". During this session, I presented a paper, "Soundwalking: Ways of Listening to the Biological World" and showed my short film, "Listening to a Sense of Place" (co-created with Greg Crompton).

My objective for this presentation was to present acoustic ecologies of knowing the biological world through sonic interactions with ethnobiology. By attending to the soundscape and our listening habits, we can begin to explore different ways of understanding environments, resources, and ways of knowing and interacting with plants and animals, including how different knowledge holders engage and listen to their cultural and biological environments.

My MA research (and film's subject) explores how our experience of listening can inform us about the

transformation (and continuity) of resource-based living to environmentalism, and the contemporary importance of sound in the cultural history of British Columbia's coastal communities.

My ethnographic focus is on community-supported research with residents of Echo Bay, a fishing and logging community located in British Columbia's Broughton Archipelago; an area that is now transforming into a remote tourism destination.

Here, I have been recording Billy Proctor, a renowned elder and pioneer in the area, who has spent a lifetime studying, living, and listening to the rhythms of the Northwest coast. I asked Billy to take me to places that were meaningful to him personally, historically, and ecologically and lead me on soundwalks.

These encounters were audio-recorded and included Billy commenting on sounds that he heard, other senses that he

experienced, and elicited memories, stories and knowledge about certain locations as we walked *in situ*.

As an alternative format, a soundwalk is an invitation for people to engage with the environment through listening. In its simplest sense, participants of a soundwalk walk silently as a group and listen as they are led along an acoustically interesting route.

This practice has the potential to open up one's ears to the ethnobiological relationships between people, living things, and the environment. Often, the sounds of a place go unnoticed—our body, ears, and ways of listening have become desensitized in our ability to shut out meaningless sounds around us. For many of us, we have stopped actively listening, entirely (Westerkamp, 1974).

This has profound effects on how we perceive, interact, and engage with our environment, our

*Soundwalking:
By attending to the soundscape and our listening habits, we can begin to explore different ways of understanding ways of knowing and interacting with plants and animals, including how different knowledge holders engage and listen to their cultural and biological environments.*

Soundwalking: Ways of Listening to the Biological World (continued)

community, and our selves.

For researchers within the field of ethnobiology, the act of attentive listening that occurs in a soundwalk can broaden understandings of cultures and the biological world, enabling its participants to move towards an acoustic awareness and to re-learn how to listen to the complex intercultural, environmental, social, cultural, political, and economic experiences

of space, place, history, and voice.

This film and presentation were an excellent opportunity to present ideas from the fields of acoustic ecology and communication in an interdisciplinary and international context.

Some of the most key concepts and methods in these fields have been developed at my home university, Simon Fraser University, over the

past forty years, including the internationally renowned World Forum for Acoustic Ecology (WFAE) and the World Soundscape Project (WSP). This panel and presentation offered an acoustic framework for interdisciplinary research and practice across the sciences and social sciences, and specifically for ethnobiologists who are interested in how sound, listening, and the senses can be used in ethnographic work.

*Westerkamp, H. (1974). Soundwalking. *Sound Heritage*, III/4, 18-27.

Upcoming Events

Update on the ISE 2014 Congress



Dr. Pema Choephyel, Director of Bhutan Trust Fund for Environmental Conservation, addresses the ISE General Assembly before receiving Darrell Posey's Toka Toka (walking stick) as Elder representative for the 2014 ISE Congress.

The Ugyen Wangchuck Institute for Conservation and Environment under the Department of Forests and Park Services (Ministry of Agriculture and Forests), in partnership with the ISE, is pleased to host the 14th ISE Congress in Lamai Gompa, Bumthang, Bhutan.

The Congress will be convened from **June 1-7, 2014**, with all fieldtrips following the Congress week.

To help focus and guide dialogue and exchanges at the Congress, the broad themes of the Congress – **Regenerating biocultural ecosystem resilience and Transmission of traditional knowledge** – have been selected for their global significance as well as their importance for local community members.

These over-arching themes will run through all of the sub-themes:

- Living Well: Environment, Sacred Heritage and Livelihood;
- Protected Areas, Ecotourism and Community Involvement;
- Intergenerational Learning/Transmission of Knowledge;
- Ethnobiology and Ecosystem Services – Broadening the Conversation;
- Influencing Governance Policies (community-based natural resource management, gender, participation, citizen science...);
- Ethnobiology in Mountain Communities; and
- Mindfulness, Ethics and Mental Ecology

Update on the ISE 2014 Congress (continued)

The Congress is intended to be highly interactive and participatory and to foster a commitment by participants to building understanding and trust. There will be a wide range of formats for people to share their

knowledge, ideas and experiences, ranging from talking circles, to film viewings and discussions, cultural performances, field trips, oral presentations and poster sessions.

The [Congress website](#) is now live and the [Call for Contributions](#) is open, with all submissions due by June 30, 2013. We anticipate that registration for the Congress will open in August 2013.

The [Call for Contributions](#) to the 2014 ISE Congress is now open!

3rd Pre-Congress Workshop for Emerging Ethnobiologists (May 2014)

The ISE Student Representatives, Olivia Sylvester and Anna Varga, have begun working on the 3rd Pre-Congress Workshop for Emerging Ethnobiologists to be held in late May of 2014 in conjunction with the ISE Congress in Bhutan.

The Workshop is titled ***Walking across generations towards peaceful coexistence***, and the major themes being considered include: Intergenerational Learning and Transitional Communities.

The activities being planned relate to:

- Intergenerational learning: meaningful interactions between generations and between people and nature
- Ethics and ethnobiology
- Methods to engage youth and children in ethnobiological research and education
- Intergenerational mentoring (in and out of the field)
- Communities in transition

There are links to Workshops and Workshop Testimonials on the [INEE blog](#).

The Workshops link is where updates on the workshop will be posted (forthcoming).

Keep your eye on the [INEE blog](#) for updates on the 3rd Pre-Congress Workshop for Emerging Ethnobiologists



Images from the 2nd Pre-Congress Workshop for Emerging Ethnobiologists

Ethnobiologist's Bookshelf

Peoples and Natures

Book release from the ISE Congress for the general public



The IRD éditions published a book for the general public right on time for the congress. The purpose of this book, titled *Peoples and Natures*, is to inform about the tremendous diversity of topics explored by ethnobiologists through 120 pictures taken by nearly fifty researchers during their fieldwork throughout the world.

Understanding how human societies and their natural environment mutually influence each other is at the heart of current major environmental issues, including sustainable development and climate change.

Indigenous peoples and local communities — holders of a rich knowledge about nature and related technical know-how — are fully recognized as key actors in policies pertaining to biodiversity management.

The photographs presented in this book reveal the impressive complexity of linkages woven over time

between people and nature, on all continents and in the most diverse environments.

They also show the diverse related ways of life and the wide array of subjects that need to be explored in order to decrypt such complexity.

Scientific editors: Élisabeth Motte-Florac, Yildiz Aumeeruddy-Thomas and Edmond Dounias

Trilingual book: French / English / Spanish, Format 27 x 24 cm, 176 pages in four-color process, 120 pictures

Release: May 2012, ISBN: 978-2-7099-1724-7, Price: 35 €

Order online [here](#)

Bringing Our Languages Home: Language Revitalization for Families

Edited and with a How-to Guide for Parents by Leanne Hinton (ILI/CILO partner).

Throughout the world individuals in the intimacy of their homes innovate, improvise, and struggle daily to pass on endangered languages to their children. Elaina Albers of Northern California holds a tape recorder up to her womb so her baby can hear old songs in Karuk. The Baldwin family of Montana put labels all over their house marked with the Miami words for common objects and activities, to keep the vocabulary present and fresh. In Massachusetts, at the birth of their first daughter, Jesse Little Doe Baird and her husband convince the obstetrician and nurses to remain

silent so that the first words their baby hears in this world are Wampanoag.

Thirteen autobiographical accounts of language revitalization, ranging from Irish Gaelic to Mohawk, Kawaiisu to Maori, are brought together by Leanne Hinton, professor emerita of linguistics at UC Berkeley, who for decades has been leading efforts to preserve the rich linguistic heritage of the world. Those seeking to save their language will find unique instruction in these pages; everyone who admires the human spirit will find abundant inspiration.

Languages featured:

Anishinaabemowin, Hawaiian, Irish,

Karuk, Kawaiisu, Kypriaka, Maori, Miami, Mohawk, Scottish Gaelic, Wampanoag, Warlpiri and Yuchi.

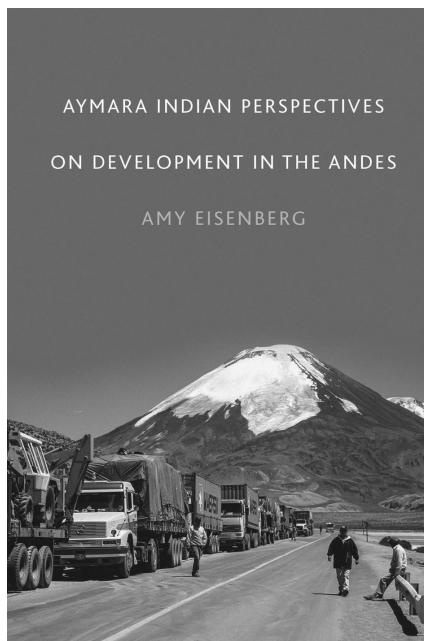
Order information

Bringing Our Languages Home is available through bookstores, major book distributors including Ingram, Baker and Taylor, and other distribution centers, or by contacting Heyday directly at [\(510\) 549-3564, ext. 304](tel:510-549-3564), via fax at [\(510\) 549-1889](tel:510-549-1889), by email at orders@heydaybooks.com, or by visiting our website at www.heydaybooks.com.

Trade paper • 6 x 9 • 256 pages
\$20.00

ISBN: 978-1-59714-200-7

Aymara Indian Perspectives on Development in the Andes



**By Amy Eisenberg, Ph.D.,
Photography by John Amato, RN**

"K"utarapxiw quqanakasxa, ukatxa phichantapxarakiw, quqa tunu lawanaks jik"irapxi, ukatsi janipuniw jik"supkit qhuya tunu saphanakasxa."

"One should take pride in one's land and culture. There is a popular saying in Aymara, 'They cut our branches, they burn our leaves, they pull out our trunks . . . but never could they overtake our roots.' This was addressed to the Spaniards."

- Aymara agriculturist of Chile

Aymara Indian Perspectives on Development in the Andes presents our collaborative research with the Aymara people in the Andes of northern Chile. We conducted ethnographic interviews with Aymara people in more than 16 villages from the coast to the high plateau, 4600 meters above sea level. Within a multidisciplinary framework and with a detailed understanding of issues from the

Aymara point of view, together we explore the enduring reciprocal relations between the Aymara and the elements of land, water, and the supernatural amid exogenously imposed development within their holy land. We discuss the paving of international Chile Highway 11, diversion of Altiplano waters of the Río Lauca to the arid Atacama Desert coast for hydroelectricity and irrigation, mining within Parque Nacional Lauca, a UNESCO International Biosphere Reserve, and Chilean national park policies regarding Aymara communities and their natural and cultural properties within the protected area.

For Andean people, economic, spiritual, and social life, are inextricably tied to land and water.

The Aymara of Chile are the indigenous people of the northern border Region XV, Arica y Parinacota, who are struggling to maintain their sustainable and traditional systems of irrigation waters distribution, agriculture, and pastoralism in one of the most arid regions of our world, the Atacama Desert. Inter-views with Aymara people reveal the social and environmental dimensions of the larger conflict between rapid economic growth and a sensitive cultural and natural resource base. The Aymara help us to understand indigenous issues and their cosmological vision.

Aruskipt"asipxananakasakipunirakispawa

We are human beings; hence we must communicate. We are obliged to dialogue, in spite of all the conflicts in which humans act, we also face and resolve with communication. The Aymara believe in the unity of humankind and that only as one can we make this earth a

good place for all of us. Aymara perceptions and needs are the most important consideration in this study.

Development in the Andes must consider the individual and collective needs of the Aymara people. Environmental transformation must be grounded in a careful understanding of the Aymara and their way of life. This book attempts to contribute to that understanding.

Through the lens of visual ethnoecology, John Amato vividly and respectfully photo documents details of Aymara life, culture and the environment.

Amy Eisenberg, Ph.D. is an ethnobotanist and botanical artist who works collaboratively with indigenous peoples internationally and nationally. She recently conducted organic sustainable agriculture and agroforestry research in Asia and the Pacific.

John Amato, RN practices Emergency and Intensive Care nursing. His exquisite photographic gallery can be viewed at: www.pbase.com/jamato8

6 x 9 · 280 pages

ISBN-13:978-0-8173-1791-1

\$49.95/Cloth

ISBN-13: 978-0-8173-8666-5

\$49.95/eBook

You Don't Look It!

ISE Member **Beckee Garris** was born on the Catawba Indian Reservation in Rock Hill, SC. She is the granddaughter of former Chief Albert H. Sanders, Sr. and the great-granddaughter of former Chief Samuel Taylor Blue. She shares with us a poem from her not-yet-published book. She wrote this poem, titled *You Don't Look It!* after hearing this one time too many. She adds: *Native People come in all different shades from dark to fair skinned; some even have blue eyes and blonde hair.*

Hahayere - **Hah-hah-yay-ray-** (*You laugh*)

Útniyere- **OOT-nee-yay-ray-** (*You say to me*)

Erathayere- **Eh-rah-thah-yay-ray-** (*You believe me not*)

Nieyę nĕnire- **Nee-ayang neh-nee-ray-** (*I am Indian*)

Nieyę maŷire yačĕ- **Nee-ayang mong-yee-ray yah-chay** (*Indian not looking like*)

Yę ĵ čutčre maŷ pehakupęhe tuhare- **Yang ing choot-chray mong pay-hahk-pong-hay too-hah-ray-**
(*Indians in little box*)

Yę á ěutĕre m¹ dat kuĕimut sáure dáĕreá?hĕ?-

Yang ing choot-chray mong daht koo-chee-moo-too sah-ooray da-ang-ray-ak-hangk

(*Indians different from the West I do not look like*)

Katapá yĕp¹?á?re- **Catawba yang-ponk-ak-ray-** (*I am not full Catawba*)

Detidukanahiré yamaĝere- **Day-tee-dookah-heeray yah-mong-gay-ray-** (*I am of no account thinking*)

Himbá, Nanena iskaĝé- **Heem-bah, Nah-nay-nah eeskong-ay-** (*Yes, my father white*)

Yashuna Kataba tareh- **Yahk-shoo-nah tah-reh-** (*My mother Catawba I have*)

Nameĝ Kataba- **Nah-mang Catawba** (*My heart Catawba*)

Hiisáĕre niiyánia?re-**Heesah-eh-ray nee-yah-nee-ak-ray** (*I am sorry you see me not*)

Hindáyane mundá naŷtire- **Heen-dah-yah-nay moon-dah moon-dah nong-tee-ray-** (*In the mirror I look*)

Kataba dikačĕčure- **Catawba dee-ka-cheh-choo-ray-** (*I am a proud Catawba*)

Dehare - **Day-hah-ray-** (*It is me*)

The International Society of Ethnobiology (ISE) is a global network of individuals and organizations working to preserve vital links between human societies and the natural world. For over two decades we have brought together people interested in preserving the planet's biocultural diversity by providing a unique platform for meaningful and respectful dialogue. The ISE community includes researchers, academics, students, lawyers, policy makers, community leaders and others who come together to share their diverse perspectives on the fields of ethnobiology, biocultural diversity, conservation, resilience, resource rights and applied ethics.

As a (USA) 501(c)3 scientific and educational association [we rely on your support](#) to remain a thriving resource for biocultural diversity.

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