



INTERNATIONAL SOCIETY of ETHNOBIOLOGY

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ISE PRESIDENT'S WELCOME

by Maui Solomon



Nga mihi nui kia kotou o te tau hou 2009" (Greetings to you all and best wishes for 2009).

My involvement with the ISE began in 1994 when I attended the 4th Congress of the ISE in Lucknow India. This was also the first time I met Darrell Posey. He inspired me then and continues to inspire me

today with his vision and dedication in helping to ensure ethics and integrity in research involving knowledge and resources of Indigenous peoples the world over. Darrell was more than just a colleague and mentor; he was also a good friend. The legacy of Darrell Posey and his efforts to establish the ISE continues to be a major motivating factor for all members to continue to build and promote the ISE as an international leader in the field of ethnobiology and ethical relationships between Indigenous peoples and the scientific community.

As the new President of the ISE I look forward to working

with the new Board and the membership in helping to build the membership base of the ISE and in seeking to secure long term funding/sponsorship to enable the ISE to increase the delivery of services to its members. In particular, we would like to create an environment that will hopefully inspire students and young people to make the ISE their organisation of first choice. The ISE Re-envisioning process that began in Cusco at the 9th Congress in June 2008, is very important to the future of the ISE as we review the successes and failures of the past 20 years, and set a new agenda for the next 20 years. Me Rongo (in peace)

FROM THE EDITORIAL TEAM / DEL GRUPO EDITORIAL

Welcome to the first issue of the ISE Newsletter! In this issue you will read about the most recent International Congress of Ethnobiology (ICE) which took place in Cusco, Peru this past June, get updates on the ISE Code of Ethics and Darrell Posey Fellowship Program, and learn about individuals and communities involved in ethnobiology around the world. There are articles in both English and Spanish, and – where possible – we have provided translations.

The ISE Newsletter will have regular articles on research,

community, and students, ethnobiology in the news and activities in international policy fora, updates from the ISE Coordinator 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.

¡Bienvenidos a la primera edición del boletín del ISE! En esta edición leerán sobre el

más reciente Congreso Internacional de Etnobiología (ICE) que fue el pasado Junio en Cusco (Perú), se pondrán al día con el Código de Ética del ISE y el programa de becas Darrell Posey, y leerán sobre personas y comunidades que trabajan en etnobiología alrededor del mundo. Hay artículos en inglés y español, y – donde fue posible - ofrecemos traducciones.

El boletín del ISE va a consistir de artículos sobre investigación, comunidades y estudiantes, además de presentar noticias de etnobiología, actividades en foros políticos inter-

nacionales, nuevos libros y anuncios. En el boletín la Coordinadora nos podrá al día sobre las actividades del ISE. Planeamos incluir perfiles de campesinos(as) que guardan la sabiduría de su comunidad, investigadores académicos, y expertos en política, así como caracterizar las diferentes

sub-disciplinas de la etnobiología. Sus sugerencias, reacciones y artículos son bienvenidos.

With warm regards, Saludos cordiales,



Leslie Main Johnson, ISE Secretary, Newsletter Editor
Secretaria ISE, Editora del boletín



Natasha Duarte, ISE Coordinator
Coordinadora ISE

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

Are you interested in sharing with the ISE Community? We are looking for contributions to the ISE Newsletter. We are interested in articles on research, communities and projects, current issues in Ethnobiology and practice, and ethnobiology in the news. Activities of related societies, profiles of ethnobiologists or community experts, and regional updates are also welcomed. Submissions should normally be in English, and written or co-written by a member of the International Society of Ethnobiology. Other languages may be considered on a case by case basis upon contacting the Editor or ISE Coordinator.

Regular features of the Newsletter will include:

- Notices of upcoming events
- Regional updates
- Spotlight on ISE members
- Focus on Community
- Focus on Research
- News from the Board
- Student News

If your submission is intended for one of our regular features, please indicate this when you submit your article.

Short news items or articles should be 150-250 words. They may incorporate links to additional material. Research reports should be 350-500 words in length. Feature articles

should be in the range of 700 to 1000 words, and, depending on the nature of the article, may include references. The reference style of the [Journal of Ethnobiology](#) is preferred. Please submit material in .doc, .docx or .rtf format, double spaced.

We welcome photographs or other graphics to accompany all submissions. Black and white or colour are both acceptable. In order to be of acceptable publishable quality, photographs need to be in .tif or high resolution .jpeg format, and should be 350 ppi or higher in resolution. Line art should be of appropriate quality, legibility and resolution. If you are unable to submit digital images of adequate quality, you can mail a good quality photograph to the ISE Coordinator who will digitize the image for inclusion in the Newsletter. If digital graphics files are too large to email, a CD with the images can be mailed to the Coordinator as well. Please contact the Coordinator for more information on submission of graphics. We will acknowledge receipt of your submission, and contact you if any changes are needed. The Newsletter comes out three times per year (January, May, and September). For the May issue, the deadline for receipt of submissions is April 15. For the September issue, the deadline is August 15, and

for the January issue, the deadline is December 1. Material that is not time sensitive can be submitted at any time.

We are also interested in ideas for theme issues of the Newsletter. If you are interested in editing a theme issue, please forward a proposal to the Editor or Coordinator and we can discuss timing and requirements.

For more information, please contact the Editor or the ISE Coordinator at isecoordinator@gmail.com, and include "ISE Newsletter" in the subject line.

CUSCO HIGHLIGHTS

The 11th ICE, along with future Congresses, are the venues where the ISE's broad vision of equitable participation of a large number and range of Indigenous peoples and local community groups can be physically realized. By varying the geographic location of Congresses, the ISE has been able to help build the discipline of

ethnobiology across the globe.

The 11th ICE attracted more than 400 individuals from over 30 countries, and as many ethnicities.

Of the many outcomes from this Congress, the Declaration of Cusco and the Indigenous Forum Declaration are two significant results. Included in

the *Cusco Highlights* are these two Declarations, reflections on the Pitumarca Field Trip, winners of the Poster Prize, and more.

More information on this Congress, including abstracts and videos, can be found on the [ISE website](#) and the [ICE Cusco website](#).



Declaration of Cusco

From the [ICE Cusco website](#)

[Lea la Declaración de Cusco en Español](#)

In June 2008 more than 500 representatives of local communities, Indigenous peoples and scholars met in Cusco, Peru under the auspices of the International Society of Ethnobiology (ISE). Their aim was to review common concerns 20 years after the First International Congress of Ethnobiology and its 1988 Declaration of Belém.

From our diverse but united perspectives we find that biocultural diversity is in a state of deepening crisis, and the negative trends noted in the Declaration of Belém continue: disappearing ecosystems, species extinctions, cultural disruption and destruction. Despite these interrelated crises, emerging trends of cultural and biological resilience, resurgence and re-diversification give us hope that we can develop creative solutions. We stress that these efforts must be led by Indigenous peoples, traditional societies and local communities, and must occur through respectful partnerships with other actors, including scientists, scholars and research institutions.

The Importance of Indigenous and Local Peoples and

their Initiatives: We affirm that Indigenous peoples, traditional societies and local communities continue to make major contributions to the creation and maintenance of the biocultural diversity and vibrant landscapes which are crucial for the well-being and happiness of all humanity, and the existence of all life on Earth. We therefore alert all to the value of making significant investments, on people's own terms, in local institutions and in education. New intercultural schools and universities are needed to transmit and further develop Indigenous knowledge and cosmologies on agriculture and the management of natural resources, as well as Indigenous peoples' own definitions of well being. This is vital for people to realize their rights and responsibilities and deal better with the external and internal forces destroying individual and collective biocultural heritage worldwide. By redressing the balance of power in this way, partnerships of mutual respect become possible, enabling these issues to be heard by both the global public and the powerful institutions that need to change. We can also create collaborative ventures able to

tackle problems previously beyond reach, such as climate change, the food and energy crises, the loss of biological and cultural diversity, biopiracy, the negative impacts of new biotechnologies, and the privatization of land and natural and genetic resources. All of these have intensified since the 1988 Declaration of Belém. The proliferation of genetically modified seeds is a primary concern genetic contamination of land races is irreversible and could well lead to their disappearance

Adopting the UN Declaration on the Rights of Indigenous Peoples: We celebrate the adoption, in September 2007, of the United Nations Declaration on the Rights of Indigenous Peoples ("the Declaration") as the culmination of decades of struggle. The Declaration establishes international minimum standards for the respect, protection and fulfillment of Indigenous peoples' rights, and their rights to own, control, develop and enhance their lands and cultures, and it recognizes their distinctive spiritual relationships with their territories. We endorse and adopt the Declaration and call on the ISE to do

The Congress symbol was "Ayni" or Sacred Reciprocity. It roughly means: If you give you will receive and if you receive you must give back.

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Declaration of Cusco

so too. We will apply the Declaration in all that we seek to do collectively and individually, and will back appropriate efforts to hold governments and other institutions accountable for its full implementation. We note the Declaration's founding principle of free prior and informed consent as a baseline for all efforts by external agencies to intervene in Indigenous communities for purposes of research, development and governance. We also note the fundamental importance which the Declaration gives to culture, natural resource rights, customary law and autonomy in governance. Furthermore we shall continue to actively support the efforts of Indigenous peoples to pursue their own development paths, rooted in their spiritual, cultural, livelihood and ecological values. We firmly believe that the spirit and principles of this Declaration will be invaluable to all peoples.

Expanding Participatory Forms of Knowledge Creation: Twenty years ago the ISE embarked on the challenging and essential task of decolonizing the process of research with Indigenous peoples, traditional societies and local communities. By valuing all kinds of knowledge and ways of knowing, and by respecting the rights of the guardians of biocultural heritage, significant advances can be achieved both in understanding, and in creating a

richer future for, our planet. We are still striving for truly collaborative research and exploring how best to link research with transformative action, as well as to secure wider local understanding of and contributions to the Code of Ethics. However, we certainly know enough to now call on the wider community of scientists, governments, universities, NGOs, Indigenous peoples and local communities to review our Code of Ethics adopted in Chiang Rai, Thailand in 2006, and the experiences of our members and partners, and to join us to strengthen and spread such efforts more widely in research, policy and practice. We also celebrate the ever-increasing degree to which Indigenous scholars and communities are undertaking research on their own terms and we call on ISE to work towards nurturing increasingly healthy partnerships between scholarly institutions and such local efforts.

Backing Self-Determination and Vibrant Livelihoods: We are heartened by the fact that even as the impoverishment and marginalization of local communities continues worldwide, alongside the destruction of ecosystems, it is clear that strong movements of renewal, cultural pride, decisive initiative, and resistance to destructive forces of development and trade are widespread among

From the [ICE Cusco website](#)

Indigenous peoples and traditional societies. Furthermore, dominant cultures are slowly changing their attitudes to Indigenous and human rights and to the value of diversity. The ISE will continue to work in a responsive way to local values, peoples and struggles; we shall refocus our research and knowledge dissemination to further support and drive these changes. We call on ISE members and partners to document and imaginatively share widely best practices and positive outcomes from work of this kind. Efforts to maintain vibrant livelihoods rooted in cultural values and healthy ecosystems are particularly necessary at this time as Indigenous peoples and others are increasingly affected by the expansion of globalization, commodification and resource extraction/depletion.

Broadening the Scope and Application of Ethnobiology: We call on the ISE to expand efforts to include in its membership and work all peoples and regions of the world, all kinds of ecosystems, and all types of interactions between cultures and the environment. This may mean giving greater attention to coastal and marine systems, urban and peri-urban contexts, the impact of migration, declining interest amongst younger generations in maintaining traditional cultures, and the relationships between humans and animals.

Declaración de Cusco

En el marco del decimoprimer Congreso de la Sociedad Internacional de Etnobiología (ISE), más de 500 representantes de comunidades locales, pueblos indígenas y algunos académicos se reunieron en junio del 2008 en Cusco, Perú. Su meta fue

revisar temas de preocupación común a veinte años del Primer Congreso Internacional de Etnobiología y su Declaración de Belém en 1988.

A partir de nuestras perspectivas distintas y, a la vez, unidas,

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hemos visto que se va profundizando la crisis en torno a la diversidad biocultural y que las tendencias negativas señaladas en la Declaración de Belém van avanzando: Ecosistemas se van desapareciendo, especies se van extinguiendo, culturas se

Declaración de Cusco

van alterando y destruyendo. A pesar estas crisis interrelacionadas, hay tendencias emergentes de flexibilidad, resurgimiento, y el retorno a la diversificación donde se encuentran las semillas de la esperanza para elaborar soluciones creativas. Enfatizamos que estos esfuerzos tienen que seguir el camino señalado por los pueblos indígenas, las sociedades tradicionales y las comunidades locales, mismos que han de concretarse mediante una relación respetuosa con otros actores, incluyendo a los científicos, a los académicos y los centros de investigación.

Sobre la importancia de los pueblos indígenas y locales y sus iniciativas. Afirmamos que los pueblos indígenas, las sociedades tradicionales y las comunidades locales siguen aportando de manera importante a la creación y conservación de la diversidad biocultural y de los paisajes vivientes que son indispensables para el bienestar y la plenitud de la humanidad entera así como para la existencia de todas las formas de vida del planeta. Por tanto, hacemos un llamado a que todos reconozcan el gran valor de hacer inversiones significativas en instituciones locales y en la educación, siempre y cuando éstas se orientan de acuerdo a la visión de cada comunidad. Se necesitan nuevas escuelas y universidades interculturales para transmitir y desarrollar más a fondo los conocimientos y cosmogonías indígenas sobre la agricultura y manejo de recursos naturales, junto con sus propias definiciones sobre el bienestar. Esto será un paso decisivo para que los pueblos asuman sus derechos y responsabilidades con el fin de manejar más exitosamente las fuerzas internas y externas que están destru-

yendo el patrimonio biocultural individual y colectivo a nivel mundial. Al rectificar de esta manera el balance del poder, se vuelven factibles relaciones de respeto mutuo con el fin de promover un cambio positivo, porque facilitarán que el público a nivel global y las instituciones poderosas tengan conocimiento de estos temas y visualicen soluciones prácticas. Asimismo, podremos generar esfuerzos en colaboración para enfrentar problemas que antes parecían irremediables como: El cambio climático, la crisis energética, la crisis alimenticia, la pérdida de diversidad biológica y cultural, la biopiratería, los impactos negativos de nuevas biotecnologías. La proliferación de semillas genéticamente modificadas es una preocupación importante, ya que la contaminación genética de especies nativas es irreversible y podría resultar en su desaparición. Estos problemas han intensificado desde la Declaración de Belém en 1988.

Sobre la adopción de la Declaración de Naciones Unidas sobre los Derechos de los Pueblos Indígenas: Celebramos la adopción de la Declaración de Naciones Unidas sobre los Derechos de los Pueblos Indígenas en septiembre del 2007 como la culminación de una lucha de décadas. Ya que esta declaración establece las mínimas normas internacionales para el respeto, protección y cumplimiento de los derechos de los pueblos indígenas, sus derechos a ser dueños, a controlar, a desarrollar y mejorar sus tierras y engrandecer sus culturas la endosamos, y exhortamos a la Sociedad Internacional de Etnobiología que la adopte también. Prometemos aplicarla a todo lo que pretendemos hacer individual y colectivamente

From the [ICE Cusco website](#)

y apoyaremos los esfuerzos adecuados que responsabilicen a los gobiernos y a otras instituciones para su implementación integral. Señalamos que el principio fundamental del consentimiento informado, previo y libre es la base para todos los esfuerzos como lo es para todas las iniciativas por parte de agencias externas que pretenden intervenir en comunidades indígenas con el propósito de investigar o hacer proyectos de desarrollo o administración. Asimismo, señalamos la importancia fundamental que otorga la Declaración a la cultura, a la tierra y a los derechos sobre recursos naturales, usos y costumbres y a la autonomía para gobernarse. Además, seguiremos de manera activa a apoyar las iniciativas de los pueblos indígenas a seguir sus propias vías de desarrollo arraigadas en sus valores espirituales, culturales, ecológicos y económicos. También creemos que el espíritu y los principios encarnados en esta Declaración serán de valor incalculable para todos los pueblos del mundo.

Sobre la expansión de las formas participativas para crear el conocimiento. Hace veinte años emprendimos la labor ardua pero absolutamente necesaria de descolonizar la manera de realizar investigaciones sobre pueblos indígenas y tradicionales y comunidades locales. Al valorar todo tipo de conocimiento y maneras de saber, y al respetar los derechos de los guardianes del patrimonio biocultural, se podrán lograr importantes avances tanto para la comprensión mutua como para la creación de un futuro más pleno para nuestro planeta. Seguimos luchando para lograr formas de investigación que sean verdaderamente colaborativas y para encontrar



View of rugged mountains seen from Karhui, District of Pitumarca. Photo by LM Johnson

“Afirmamos que los pueblos indígenas, las sociedades tradicionales y las comunidades locales siguen aportando de manera importante a la creación y conservación de la diversidad biocultural”



Llamas at Machu Picchu, June 2008. Photo by N. Duarte.

“We the participants of the Indigenous Forum declare our conviction to maintain and strengthen our systems of traditional knowledge and intercultural dialog”

Declaración de Cusco

la manera de vincular mejor la investigación con la acción transformadora, además de fomentar una comprensión local más amplia sobre el Código de Ética y generar más aportaciones a él. No obstante, ya sabemos con certeza lo suficiente como para reunir a una amplia comunidad de científicos, gobiernos, universidades, ONGs, pueblos indígenas y comunidades locales para revisar nuestro Código de Ética (adoptado en Chiang Rai, Tailandia en 2006) y las experiencias de nuestros miembros y socios, para unirse a nosotros con el fin de fortalecer y divulgar más ampliamente estas iniciativas de investigación e implementación de políticas y prácticas. También celebramos el aumento constante en la realización de investigaciones por parte de expertos indígenas con perspectivas propias y solicitamos que la SIE se esfuerce en alentar la creación de una amplia gama de sociedades cada vez más saludables entre instituciones académicas e iniciativas locales.

Sobre el respaldo a la

autodeterminación y a los sustentos vitales. Nos anima el hecho de que, a pesar de que siga el empobrecimiento y la marginación de las comunidades locales a nivel mundial, a la par de la destrucción de los ecosistemas planetarios, es muy evidente que fuertes movimientos de renovación, orgullo cultura; junto con iniciativas decisivas se están generalizando entre los pueblos indígenas y las sociedades tradicionales. Asimismo, las culturas dominantes están cambiando sus actitudes hacia los derechos humanos e indígenas y hacia la importancia de la diversidad. Como miembros de la Sociedad, seguiremos trabajando de una manera atenta a los pueblos locales, sus luchas y valores, y cambiaremos el enfoque de nuestra investigación y divulgación de los conocimientos con el fin respaldar mejor e impulsar estos cambios. Solicitaremos que nuestros miembros y socios documenten y compartan imaginativamente las mejores prácticas y resultados de trabajos realizados con este enfoque. Las iniciativas para mantener sustentos vitales

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enraizados en valores culturales y ecosistemas saludables son urgentemente necesarias en este momento en que los pueblos indígenas y otros sienten el impacto creciente de la cosificación, la expansión de la economía global, y la extracción y disminución de los recursos naturales.

Sobre un aumento en los alcances y las aplicaciones de la etnobiología. Hacemos un llamado a que la SIE se esfuerce más para incluir en su membresía y en sus proyectos a gente de todas partes y regiones del mundo, a todo tipo de ecosistema y a todo tipo de interacción entre culturas y su entorno. Esto puede implicar otorgarle mayor énfasis a los sistemas marinos y costeros, a contextos urbanos y semi-urbanos, a los impactos de la migración, al interés reducida entre los jóvenes por mantener las culturas tradicionales, y a las diferentes relaciones entre seres humanos y animales.

Indigenous Forum Declaration

Translation provided by the Editor Leslie Main Johnson

We the participants of the Indigenous Forum representing more than 60 communities and Indigenous peoples from different parts of the world, meeting together in the city of Cusco, Peru from the 25 to 30th of June, 2008, under the rubric of the XI International Congress of Ethnobiology where we discussed and exchanged experiences with respect to Food and Sustenance Sovereignty of our peoples, declare:

1. Our conviction to maintain

and strengthen our systems of traditional knowledge and intercultural dialog.

2. We salute the adoption of the Declaration of the Rights of Indigenous Peoples by the United Nations General Assembly.

3. We demand that governments implement the UN Declaration of the Rights of Indigenous Peoples in their legislation, policies and national strategies in a real and concrete way.

4. We urge scientists and academics of the world to incorporate and implement in their research and activities the UN Declaration of the Rights of Indigenous Peoples.

5. We demand the respect and revalorization of our ancestral cultures and recognition of our rights of access to land, seeds, food diversity and water as tools of subsistence and guarantee of our food security.

6. We demand that governments respect and strengthen

[Lea este artículo en Español](#)

Indigenous Forum Declaration

Translation provided by the Editor Leslie Main Johnson

our systems of exchange and marketing of our agrobiodiversity resources.

7. We reject all free trade agreements and market dominance of the agricultural corporations which threaten to overpower agrobiodiversity and our associated knowledge to privilege the production of biofuels and the expansion of transgenic seeds.

8. We exhort the scientific community to search for alternatives to enable the reduction

of carbon emissions, and to reduce contamination and mitigate climate change to avoid that Indigenous peoples be obligated to enter the carbon market and the initiatives of the REDD*.

9. We reject biopiracy in any of its forms and demand from the scientific community, governments and NGO's unlimited respect for our cultures and traditional knowledge associated with genetic and biological resources.

Finally, we urge the members of the International Society of Ethnobiology to continue to provide space for the Indigenous forum which permits the enrichment of traditional systems and ways of knowing, and to improve the dialog accompanying the concerted search for alternatives to address environmental problems and threats to food security of humanity.

*REDD is a mechanism for compensating countries for reducing emissions from deforestation and forest degradation.



This hat is knit from natural alpaca wool; the weaving is alpaca and sheep wool dyed with cochineal, indigo, gúye, and intisuuka *Sticta pulmonaria*. Photo by LM Johnson.

Declaración Del Foro Indígena

Nosotros los participantes del Foro indígenas representando a más de 60 comunidades y pueblos indígenas de diferentes partes del mundo, reunidos en la ciudad del Cusco, Perú del 25 al 30 de Junio de 2008, en el marco del XI Congreso Internacional de Etnobiología, donde discutimos e intercambiamos experiencias respecto a la Soberanía Alimentaria y Sustento de nuestro pueblos, declaramos:

1. Nuestra convicción de mantener y potenciar nuestros sistemas tradicionales de conocimiento y dialogo intercultural.
2. Saludamos la adopción de la Declaración de los Derechos de los Pueblos Indígenas de la Organización de las Naciones Unidas de parte de la Asamblea General de los Estados miembros.
3. Exigimos a los gobiernos la implementación real y concreta en sus legislaciones, políticas y estrategias nacionales la Declaración de los Derechos de los Pueblos Indígenas de la ONU.
4. Exhortamos a todos los

científicos y académicos del mundo a incorporar e implementar en sus investigaciones y actividades la Declaración de los Derechos de los Pueblos Indígenas de la ONU.

5. Demandamos el respeto y revalorización de nuestras culturas ancestrales y el reconocimiento de nuestros derechos de acceso a tierra, semillas, diversidad alimentaria y agua como herramientas de sustento y garantía de nuestra seguridad alimentaria.

6. Exigimos a los gobiernos el respeto y fortalecimiento de nuestros sistemas de intercambio y mercadeo de nuestros recursos de agrobiodiversidad.

7. Rechazamos todo los acuerdos de libre comercio y los oligopolios de las corporaciones agrícolas que amenazan, en apoderarse de la agro biodiversidad y de nuestros conocimientos asociados y para privilegiar la producción de agro combustibles y la expansión de semillas transgénicas

8. Exigimos a la comunidad científica la búsqueda de alternativas para la reducción de la

From the [ICE Cusco website](#)

emisión de carbono, para disminuir la contaminación y mitigar el cambio climático, evitando que los pueblos indígenas sean obligados a entrar al mercado de carbono y a las iniciativas de la REDD.

9. Rechazamos la biopiratería en cualquiera de sus modalidades y demandamos a la comunidad científica, gobiernos y ONGs el respeto irrestricto de nuestra cultura y conocimientos tradicionales asociados a los recursos genético y biológicos.

Finalmente exhortamos a los miembros de la Sociedad Internacional de Etnobiología a seguir proveyendo al Foro Indígena, el espacio que le permita enriquecer sus sistemas y métodos de conocimiento tradicional y mejorar el diálogo tendiente a la búsqueda conjunta de alternativas a la problemática ambiental y alimentaria de la humanidad.

**“Nosotros los
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tradicionales de
conocimiento y
dialogo
intercultural”**



Potatos at Huito.

Photo by LM Johnson.

“Every potato was a different variety, with colours from purple to red to yellow to white, and different textures and flavours.”

These photographs were taken in accord with the ISE policy on photography, and are included with attribution of the local communities by permission of CEPROSI.



Local leader addresses congress fieldtrip participants at the community of Huito. Field trip Organizer, Sara-lan Steifel, stands with him. Photo by LM Johnson.

Reflections on the Field Trip to the Pitumarca District “Dialog of Knowledges to Support Biodiversity” at the XI ICE

Contributed by Dr. Leslie Main Johnson, Athabasca University, Canada

The ICE held in June of 2008 in Cusco Peru offered outstanding opportunities to observe and learn about the local region in addition to the formal papers and exchange with colleagues and Indigenous delegates. The field trip to Pitumarca District took three small busloads of congress delegates to the local communities of Huito and Karhui on June 27, 2008. We left the main highway, travelling along a river among grain fields. Irrigation canals carried water from the upper reaches of the river to fields lower down.

The small community of Huito was our first stop. There we were welcomed by a flute band, young boys from the community school. The resource building where we gathered had several seasonal calendars, depicting agricultural and herding activities, and other seasonal events. Outside the building, several women were preparing potatoes from a large heap of tubers, no two of which were alike. We gathered inside to view displays of traditional agricultural implements, seasonal calendars, and a wall full of carefully labelled tubers (in Quechua) - both potatoes and oca, giving the delegates a sampling of the agrobiodiversity. We were greeted by the local leader, teachers at the bicultural local school, and other local dignitaries, and our field trip leader Sara-lan Steifel, who described aspects of the local knowledge project sponsored by the NGO [BioAndes](#), Peru. The boys played more traditional music with flute and drum, and one young boy treated us to the Andean version of step dancing. As we left, we passed a group of the school girls, several busy

with their spindles.

Karhui lay further up the river. We had to leave our larger bus behind, and walked a short distance along the river to lighten the load for the buses in a rough spot. We were greeted by a flute band of community men at Karhui, and, passing under an arch of ever-green juniper boughs, we were showered with flower petals by the local children as we walked down to the plaza by the school building, where we were entertained.

The women of Karhui are famous for their weaving, and have an association of weavers to preserve dyeing knowledge and the local iconography of weaving designs. The women had a number of beautiful weavings and knitted hats for sale, of alpaca wool and sheep's wool mixed with alpaca, and dyed with plant and insect dyes. A number of women were spinning as they sat together to greet the visitors and watch the program. There were also two tables with displays of some of the local tuber varieties, and a depiction of the local agricultural calendar. The people from several altitudinal zones were gathered there to greet us and share their culture. We sat around the plaza and were offered *chicha* (a brewed corn based beverage) and *coca*. Later we were served plates of roasted potatoes and salty white cheese. Every potato was a different variety, with colours from purple to red to yellow to white, and different textures and flavours. We were told that there are 500 varieties of potatoes grown in the fields of the area around Karhui from four different species of potato.

Wild potatoes are also utilized.

Groups played traditional music and children and youth danced a shepherd's dance and other dances. The shepherds dance comes from the higher elevation communities, where herding of alpaca is practiced. At one point various congress delegates were invited to dance. Later the delegates from Taiwan taught the children from Karhui a Taiwanese round dance, which they accompanied by their singing.

A ritual of thanksgiving to Pachamama, Mother Earth, was performed, and the officiant scattered red carnation petals on the ground, an offering like the *chicha* typical of the lower elevation zone.

Along the valley walls, rock terraced fields dating from Inca times were evident, and larger, more square fields were lower on the slopes. The elevation of the communities is about 3570 m, and the snow-capped peak of Ausangate rises to 6372 m. The NGO BioAndes has several projects in the Pitumarca district. The projects in the communities we visited support local traditional knowledge and sustainable agriculture, especially cultivation of local potato varieties, alpaca herding, improvement of pasture management, and preservation of local weaving and craft traditions. The local organization CEPROSI (Centro de Promoción y Servicios Integrales) directs the project activities. The communities were pleased and honoured to host visitors from all over the world who wanted to learn about their traditions and way of life and we, in turn, were honoured to share and learn (and we all had a very good time!).

The Ebi Kimanani Memorial Fellowship

In 2005, we received the sad news that Ebi Kimanani, the wife of Tim Johns, Past President of the ISE, had passed away. At the time of her death, Dr. Kimanani served as Director of Ebitendo Statistics, Inc., which has offices in Canada and Kenya. Through Ebitendo, she was involved in capacity building for clinical research and in the establishment of clinical research infrastructure in East Africa.

After completing her undergraduate education and a Master of Sciences degree in Mathematics from the University of Nairobi, Kenya, Ebi Kimanani sought advanced training in Statistics at the University of California at Berkeley, receiving a doctoral degree in Statistics in 1989. It was during her graduate studies at the University of California that she met Timothy Johns, a graduate student in Anthropology. In 1990, she coauthored, with Tim Johns and J. O. Kokowaro,

a paper entitled "Herbal remedies of the Luo of Siaya District, Kenya: Establishing quantitative criteria for consensus." Ebi touched many people in various capacities and places. Her family received an outpouring of sympathy from their local community in Canada, friends and colleagues in Africa, and colleagues with whom she worked around the world. Ebi's life and her death received attention on the national media in Canada, including CBC (<http://www.cbc.ca/story/science/national/2005/02/07/Kimanani-malaria050207.html>). Ebi's major contributions are not simply related to her disease-related work (HIV/AIDS and malaria), but perhaps more importantly as a model of inherent African strength in seeking African solutions for Africans' problems. In the African renaissance she was bridging the gap between the technological and economic resources needed from outside Africa,

and the leadership, human resources, and self-confidence necessary from within. Fulfillment of her vision would be her proudest legacy and truest success.

The Board of the International Society of Ethnobiology has established a fellowship in Dr. Kimanani's name as a means to honor Dr. Kimanani's life and express the Society's condolences to Dr. Tim Johns and their three sons. The Kimanani Fellowship provides a travel award to a young, sub-Saharan ethnobiologist to enable them to share their work at an ICE. At the 11th ICE in Cusco, Peru, Achille Ephrem Assogbadjo was awarded the 2008 Kimanani Fellowship and presented his work: Folk classification, perception and preferences of baobab products in West Africa: consequence for the species conservation and management.

[Read the abstract of Achille's presentation.](#)



Ebi Kalahi Kimanani (1958-2005)

Best Poster Awards at the 11th ICE, Cusco Peru, 25-30 June 2008

Contributed by Ina Vandebroek, Institute of Economic Botany, The New York Botanical Garden, USA, ISE Treasurer 2008–2010

Andrea Pieroni, Editor-in-Chief, Lisa Leimar Price and Ina Vandebroek, Deputy and Associate Editors of the *Journal of Ethnobiology and Ethnomedicine* (JEE), browsed the poster sessions at the ICE in Cusco to select five contributions for the best poster award issued by JEE. We found that there were many interesting posters to choose from, so the choice was harder than expected. After several visits to the poster sessions the contributions we selected were chosen because they combined solid science (straightforward objectives, results and conclusions) with a

catchy lay-out. They convinced us because they were able to convey their message in a clear and appealing way. As you can see from the winners, we were drawn to a multitude of subjects, ranging from biocultural diversity in Neruda's poems, over edible aquatic insects, to home-gardens, secondary forest diversity, and plants used to treat diabetes. This selection provides a nice overview of the multidisciplinary focus of ethnobotany today, and its multi-valent role in addressing questions arising from multiple levels of society.

We would like to encourage

the winners of the poster award to write a research or review paper of their results and submit it to the *Journal of Ethnobiology and Ethnomedicine* for publication. You can find instructions for submission at <http://www.andreapieroni.eu/JEEawards.pdf>. All contributions will go through a peer-review process. A waiver can be considered for the article-processing charges upon request when submitting your manuscript.

We hereby proudly announce the following poster winners who also received a \$100 USD monetary appreciation. The



Corn varieties with giant white kernels are cold tolerant and delicious. Photo by LM Johnson.

Best Poster Awards at the 11th ICE, Cusco Peru, 25-30 June 2008

Contributed by Ina Vandebroek, Institute of Economic Botany, The New York Botanical Garden, USA, ISE Treasurer 2008–2010

winners are listed at the [JEE webpage](#). Please contact [Andrea Pieroni](#) directly if you have any questions about your award.

1. C. Hungerford & R. Rozzi (USA/Chile): Biological and cultural diversity in the forests of Southern Chile in Pablo Neruda and Lorenzo Aillapan's home poetry

2. J. Ramos-Elorduy et al. (Mexico): *Coleopteros acuáticos comestibles del mundo con especial énfasis en México*

3. Z. Polesny et al. (Czech Republic): *Ethnobotanical inventory of home-gardens in Campo Verde district in the Peruvian Amazon*

4. S. Xolalpa-Molina & A. Aguilar (Mexico): *Plantas medicinales utilizadas en México para la atención de diabetes tipo II*

5. A.B. Junqueira & C.R. Clement (Brazil): *Use of secondary forests in Terra Preta de Índio in the middle Madeira river, Amazonas, Brazil*



Pablo Neruda (left) and Lorenzo Aillapan (right). Photos from http://en.wikipedia.org/wiki/Pablo_Neruda and <http://www.laopinon.cl/admin/render/noticia/14807>

Biological and cultural diversity in the forests of southern Chile: Biocultural verses in Pablo Neruda and Lorenzo Aillapan's love poetry

Catalina Hungerford¹ and Ricardo Rozzi²

Latin American art provides multifaceted ways to experience, understand and express biocultural diversity, as shown by Indigenous and non-Indigenous paintings, songs, and other art forms. In this work, we focus on the poetry of two Chilean poets: Pablo Neruda and Lorenzo Aillapan, whose first languages are Spanish and Mapudungun, respectively. While the first is mainly a written expression, the second is essentially oral. The first permits Neruda to compose diverse syntactic forms, while the second permits Aillapan to express communicative onomatopoeias that communicate with birds by imitating the bird calls and dance. Despite these different approaches to poetry, both celebrate the natural environment that thrives around them and within the deepest chambers of their hearts. In our study we focus on the Twenty Winged Poems from the Native Forests of Southern Chile, which are the expression of a hybridization of knowledge. The Mapuche poetry of Aillapan and the philosophical-ornithological work of Ricardo Rozzi, are combined in the

collective creation the Twenty Winged Poems. In 2001, Rozzi proposed to Aillapan to select twenty poems from his vast assortment of bird poems, in order to evoke the idea that bird poems are poems of love like Neruda's Twenty Love Poems. In 2007, Catalina Hungerford analyzed five poems from Neruda's Twenty Love Poems and five of Aillapan's Twenty Winged poems, which captured her attention because they each represent an important characteristic of authentic love that is experienced in connection to the natural environment. These poems are Neruda's *Girl Lithe* and *Tawny*, *Ah Vastness of Pines*, *Here I Love You*, *The Morning is Full*, and Aillapan's *The Red-backed Hawk (Ñamku)*, *The Eared Dove (Maykoño)*, *The Crested Caracara (Traru)*, *The Long-tailed Meadowlark (The Healer; Lloyka)*, and *The Austral Thrush (The Orchestra Director; Wilki)*. Through this comparative analysis we found that regarding the form, the titles of Aillapan's poems are the names of the alluded birds. Aillapan's poems stick to a three stanza pattern, with eight lines in each

stanza, the last two lines of each stanza being a repeated onomatopoeic refrain imitating the call of the bird of the poem. Therefore, among the recorded poems (which also include the actual bird calls) we find a variation in tone. Neruda's poems exhibit a variation in the stanza pattern; some are four stanza with four lines each, while others are free-flowing and display no obvious structured pattern. Therefore, Neruda's poems present variations in rhythm associated with the composed form. Regarding the content, Neruda writes directly about women that he loves, while Aillapan writes directly about the birds of Southern Chile. However, both write indirectly about being in love with life, as a way of being aware of the multitude of relationships that one is a part of. Natural imagery in the two poet's work is not merely metaphorical for the sake of art, but it is a reflection of a reality which has been experienced by these artists, in which they feel attuned to the rhythm of nature and invite others to participate in it.

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Edible Aquatic Coleoptera of the World with and Emphasis on Mexico

Dra. Julieta Ramos-Elorduy*, J.M Pino Moreno, Victor H. Martínez C.

Anthropoentomophagy is an ancient alimentary habit they are eaten terrestrial and aquatic insects, being more reduced the numbers of the last one. In this study there are 22 genera and 78 species of edible aquatic beetles in the world. The family Dytiscidae hosts nine genera, Gyrinidae one, Elmidae two, Histeridae one, Hydrophilidae six, Halipli-

dae two and Noteridae one. Of the recorded species, 45 correspond to the family Dytiscidae, 19 to Hydrophilidae, three to Gyrinidae, four to Elmidae, two to Histeridae, four to Halipliidae and one to Noteridae. These beetles are the most prized organisms of lentic waters.

The family that has the highest number of genera and species

is Dytiscidae. Here, the global geographic distribution of species in this family is shown, and a discussion is presented of its importance as a renewable natural resource widely used in various countries as food.

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Ethnobotanical Inventory of Homegardens in Campo Verde District in Peruvian Amazon

Z. Polesny¹, M. Mackova¹, M. Clavo², V. Zeleny³, B. Lojka¹, J. Lojkova¹, J. Banout⁴

As a consequence of logging and unsustainable methods of agriculture in the Ucayali Region, the rest of primary forest disappeared and was replaced with secondary vegetation of fast growing invasive species. Though shifting cultivation is commonly used method of agriculture with limited numbers of crops causing other degradation of land and biodiversity, local farmers commonly maintain homegardens with many plant species with potential for cultivation in more sustainable agroforestry systems. Although some investigations of homegardens have been already reported from Peruvian Amazon, the ethnobotanical study of homegardens from Ucayali region is still missing. The aim of this research was to determine floristic composition of the homegardens and to document and preserve traditional ethnobotanical knowledge on the species used by the farmers in Campo Verde District of Ucayali Region.

Homegardens of 21 households in two mestizo villages (Antonio Raimondi and Pimental) were surveyed during the period June-October 2005. Both villages differing in settle-

ment, age and social status are located in Campo Verde District Coronel Portillo Province of Ucayali Region, Peru. Each homegarden was surveyed through direct observation and interviews with the owner of the homegarden. Collected ethnobotanical data and basic information about homegardens were registered in the field notebook immediately. All of the interviewees were mestizo farmers which practice traditional slash and burn agriculture. Plant material was collected by M. Mackova and authenticated in cooperation with M. Clavo and deposited in the Regional Herbarium of the Ucayali, Instituto Veterinario de Investigaciones Tropicales y de Altura, Universidad Nacional Mayor de San Marcos, Pucallpa. Through homegarden surveys 235 plant species from 74 families were identified. The most representative was the family Fabaceae with *Inga edulis* as the most frequent species. The most frequent plants were fruit trees. *I. edulis*, *Mauritia flexuosa*, *Mangifera indica*, *Pouteria caimito*, *Cocos nucifera*, *Citrus aurantiifolia* and *Bactris gasipaes* were found in more than 80 % of

homegardens. The plants are used mainly for food (37% of all plants), medicines (21%), ornamentals (17%) and materials (11%). The composition of plant species reflects needs, preferences and traditional knowledge of farmers. The results show that homegardens contain high numbers of native species. Approximately 57% of all plants are native while some 26% come from the Old world and four of the nine most frequent species are introduced from Asia.

Homegardens represent a traditional form of land use in the Ucayali Region and are source of high plant species diversity used by local farmers. Homegardens fulfill subsistence needs of the family but are also important source of supplemental income by selling homegarden products on the local market. Homegardens contain significant numbers of native species typical for original vegetation of the region that nearly disappeared under local land use practices. However, further genetic diversity studies are required for verification of their important role in conservation of plant genetic resources in the region.

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Peruvian maize. Photo by F. Wyndham.

Use of secondary forests on Terra Preta de Índio (Indian Dark Earths) on the middle Madeira River, Amazonas, Brazil

A.B. Junqueira¹ & C.R. Clement²

Secondary forests are increasingly recognized as an important resource and may be considered vital for local people due to the important role they play for local nutrition, alternative health, food security and income. Throughout Amazônia anthropogenic soils associated with pre-Columbian settlements are called *Terra Preta de Índio* (Indian Dark Earths, TPI). Secondary succession on TPI occurs in specific ways, leading to the formation of secondary forests with different structure and floristic composition. This may imply different forms and intensities of use by local people. The aims of this study were to compare TPI with non-anthropogenic soils (SNA) with respect to the secondary forest use by local people from the middle Madeira River and to identify, through local knowledge, TPI indicator species. Sixty-two informants in three traditional communities located on TPI were interviewed, aiming to obtain free listings of the plants that occurred on TPI and information on how these plants were used. The uses cited were classified into categories and each ethnospecies' use value (VUs; Phillips

& Gentry 1993) was calculated. The use value of the environment (TPI and SNA) to the informant (VU_{ia}) was calculated by summing the VUs of the ethnospecies cited by the informant in each environment. The VU_{ia} scores were compared between TPI and SNA through paired tests. The indicator species were identified through Dufrene & Legendre's (1997) method. The informants cited 367 ethnospecies, for which 4.327 uses were mentioned. The number of ethnospecies cited per informant and the VU_{ia} were significantly higher on TPI than on SNA (mean citations: 19,5±8,9 on TPI, 17,4±8,5 on SNA; mean VU_{ia} 19,0±5,7 on TPI, 16,2±6,0 on SNA), showing that secondary forests on TPI are more used than secondary forests on SNA. TPI showed significantly higher VU_{ia} values than SNA among the use categories food (4,3±1,3 on TPI, 3,2±1,3 on SNA), technology (4,0±1,3 on TPI, 3,3±1,4 on SNA), "hunting wait tree" (2,2±0,6 on TPI, 1,9±0,7 on SNA), opportunistic hunting (1,2±0,4 on TPI, 0,97±0,4 on SNA) and "house animals" (1,2±0,4 on TPI, 0,45±0,3 on SNA), highlighting

the role of secondary forests on TPI to the food security of local people. Six ethnospecies can be considered TPI indicators, among them three palms intensively used and widely recognized as indicators of anthropogenic areas: caiaué (*Elaeis oleifera*), urucuri (*Attalea sp.*), murumuru (*Astrocaryum murumuru*), oicima (*Apeiba tiburou*), marmeleiro (*Acalypha brasiliensis*) and matapasto (*Senna alata*). This study shows that secondary forests on TPI are recognized by local people from the middle Madeira River as an important source for timber and non-timber resources. The profound modifications in soils and vegetation caused by pre-Colombian people, associated with recent practices of secondary vegetation use and management, led to the formation of secondary forests with a wide and diverse assemblage of useful species. Traditional knowledge about the use of soils and secondary forests may be of great importance to the development of strategies for sustainable natural resources management in Amazônia.

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Individual Reflections on Experiences at the Cusco Congress

Contributed by: José Tomás Ibarra, [Rachel Amosu](#), [Henry Shuma Ole Saitabau](#), [Maria Peregrina Mojomboy](#), [Oscar Jaime Mojomboy](#), and [Ruth Muyuy](#)

José Tomás Ibarra

Indigenous participant funded by the ISE through a generous grant from the Ford Foundation. Translation provided by the Editor Leslie Main Johnson.

[Lea este artículo en Español](#)

Biocultural diversity integrates linguistic, cultural and biological

diversity in their multiple manifestations in lifeways.

The eleventh International Congress of Ethnobiology developed in a location which is considered the cradle of Andean culture, Cusco or Qosqo, has been the lovely setting for one more event. An event

which moves toward comprehension of biocultural diversity, from the recognition of the diversity which, in another sense, is being subjected to rapid and profound change and homogenization and simplification in a globalized world. We do not forget the scenario in

Individual Reflections on Experiences at the Cusco Congress

which it is estimated that, during the 21st century 20% of the biological species will be lost and moreover, in the same period some 90% of the 6890 or more languages which are spoken on the planet will also be lost.

Encounters like those we experienced at Cusco, in addition to permitting us to see one another with our eyes, allows us to have face to face encounters with living beings like ourselves who come from diverse points of the earth; we can think and investigate, moving

collectively toward a comprehension of biocultural diversity in its multiple colours, sounds and smells. It pushes us toward the revitalization and valorization of biocultural diversity.

Between these glimpses and encounters, a fundamental element for Latin America has been the creation of the SOLAE, the Latin-American Society of Ethnobiology. With this first step a process of rethinking and questioning ourselves regarding the form in which we carry out ethnobiology in a

changing world. We rethink how we will do research in a continent full of challenges and subtleties and with a common history, despite its unimaginable diversity.

Under the wing of the International Society of Ethnobiology, SOLAE begins a path of collective and integrative reflection, together with communities, ecosystems, plants and animals, which in their conjunction offer us alternatives to the homogenizing *ola* established by the dominant cultural and economic system.

“Encounters like those we experienced at Cusco allows us to have face to face encounters with living beings like ourselves”

José Tomás Ibarra

Participante de comunidades indígenas financiados por ISE a través de una generosa subvención de The Ford Foundation.

La diversidad biocultural integra a las diversidades lingüísticas, culturales y biológicas en sus múltiples manifestaciones de la vida.

El 11^o Congreso Internacional de Etnobiología desarrollado en un sitio considerado como la cuna de la cultura Andina, Cusco o Qosqo, ha sido un hermoso escenario para una manifestación más. Una manifestación hacia la comprensión de la diversidad biocultural, hacia el reconocimiento de la diversidad que, por otra parte, está sujeta a cambios acelerados y profundos de homogeneización y simplificación en un mundo globalizado. No olvidemos un escenario donde se estima que, durante el siglo XXI, se perderían cerca de un 20% de las especies biológicas pero, en el mismo período, se perderían cerca de un 90% de los 6890+ lenguajes que se hablan en el planeta.

Encuentros como los de Cusco, además de permitirnos mirarnos a los ojos, tener en

cuentros cara a cara con seres vivos como nosotros que venimos desde distintos puntos de la tierra; nos permite pensar e indagar colectivamente hacia una comprensión de la diversidad biocultural, en sus múltiples colores, formas, sonidos, aromas y colores. Nos empuja hacia su revitalización y valoración.

Entre estas miradas y encuentros, un elemento fundamental para la América Latina ha sido el surgimiento de la Sociedad Latinoamericana de Etnobiología (SOLAE). Con este primer paso comienza un proceso de repensar y cuestionarnos la forma en que hacemos etnobiología en un mundo cambiante. Repensar cómo indagamos en un continente lleno de bemoles y con una historia en común (a pesar de su inaprensible diversidad).

Bajo el alero de la Sociedad Internacional de Etnobiología, la SOLAE comienza un camino de reflexión colectiva e integrativa, junto a las comunidades, ecosistemas, plantas y animales, los que en su conjunto nos ofrecen alternativas a la *ola* homogeneizadora establecida por la cultura y sistema económico dominantes.

Rachel Amosu

Joint ISE-ICE intern

My name is Rachel Amosu, and for the past year I have been working in Cusco Peru helping to organise the 11th ICE in my role as Congress Intern. I spent my time working with both the ISE and Asociación ANDES, and was situated in the ANDES Cusco office.

For me, each day was a great learning experience. I worked alongside the Congress organisers at ANDES: a diverse, inspiring, motivated group of individuals who certainly left their mark on ICE history in the form of ambitious innovations and unprecedented Indigenous participation.

It was equally a thoroughly enriching experience to have been working with the ISE, an institution which has mastered the art of bridging barriers - be they between disciplines, cultures, people or ideas. The diversity of delegates at the Congress was a true testament to the unique ability the ISE has of bringing people together.

Living in Cusco, I learned to speak Spanish, sang in a band, made incredible friends and tried to see as much of the



Rachel Amosu
Joint ISE-ICE intern

Individual Reflections on Experiences at the Cusco Congress

“Cusco was great place to visit and the people I met there were amazing.”

beautiful landscape as I could. I was recently awarded the Fulbright Postgraduate Scholarship and I will be taking this up to start a Masters Degree in International Development at George Washington University

this September. As the first ISE Congress Intern, I feel privileged to have gained this experience. I hope this is the beginning of a tradition that will give other young ethnobiologists, anthropolo-

gists, ecologists, biologists and so on, the same opportunity to be involved in the progressive, perception-dismantling International Congresses of Ethnobiology.

Henry Shuma Ole Saitabau Indigenous participant funded by the ISE through a generous grant from The Christensen Fund

This year I received an award from the ISE to attend the 11th ICE congress in Cusco, Peru. I was able to meet and interact with ethnobiologists, Indigenous people and students from all over the world. Cusco was great place to visit and the people I met there were amazing. Attending this ICE was a great achievement in my life as I was able to create a network for collaboration and information exchange in matters related to ethnobiology. Among the people I met were Profes-

sor Don Grierson of Port Harer University, South Africa, Dr. Anne lykke Matte, Aarhus Universitet, Denmark, Natasha Duarte, ISE Coordinator, as well as people from organizations concerned with Indigenous people and climate change such as The Christensen Fund and United Nation University Institute for Advance Studies.

I was able to attend various sessions including Indigenous Peoples which was inspirational. I also had an opportunity to attend an evening organized by The Christensen Fund, my thanks to Gleb Raygorodetsky and Ken Wilson.

My presentation which was focused on the Indigenous

knowledge in predicting climate and seasonal cycles among the Loita Maasai community in Kenya (ICE Session 2) was received with a lot of enthusiasm and many participants were amazed by this rich knowledge of the Maasai in climate change matters. Most of the participants requested for copies of the presentation which was a positive step to sharing my community's way of life with other people around the world. Attending this ICE was an amazing achievement for me and I look forward to interacting and working with people from around the world to make ethnobiology a reality.

Maria Peregrina Mojomboy, Oscar Jaime Mojomboy, and Ruth Muyuy

Indigenous participant funded by the ISE through a generous grant from The Christensen Fund. Translation provided by the Editor Leslie Main Johnson. [Lea este artículo en Español](#)

The theme of the Congress proposed by its organizers was to reflect, discuss and debate the state of knowledge and practice regarding biological and cultural diversity by means of a forum for sharing information and examples from a diverse array of national, local and global contexts. Another important objective was to reinforce the role of Indigenous people and local communities in the management of their

collective biocultural heritage and to consolidate rights and traditional sustenance of their resources.

The specific objectives were to:

1. Facilitate an instructive dialog among members of the International Society of Ethnobiology and local communities on themes of common interest such as consolidation of strategies and collaborative research methodologies which contribute to the development of solutions which relate to their rights and sustenance.
2. Promote dialog and the integration of knowledge systems and disciplines and advance toward a holistic comprehension of the linkages between cultural and biological diversity and responsibilities toward

cultures, the environment, and social justice.

3. Evaluate the prospects for the integration and promotion of an approach focused on cultural and biological diversity to enhance the administration of cultural landscapes for the conservation and sustainable use of lands, waters, genetic and biological diversity through participatory approaches which support sustainable development, equality and cultural tolerance.
4. Identify ways to promote an approach focused on culture and diverse knowledge systems in fields such as conservation of agro-biodiversity, health, and preservation and protection of Indigenous traditional knowledge.

Individual Reflections on Experiences at the Cusco Congress

5. Generate relevant results for the large international institutions focused on biodiversity and traditional/Indigenous knowledge such as the Convention on Biological Diversity (CBD), FAO, WHO and the process of "The Future of Food Self Sufficiency" conducted by the IUCN (the International Union of Conservation of Nature) in preparation for the World Conservation Congress in 2008.

6. Link these activities to other relevant activities such as the 4th Congress of World Conservation (Barcelona, Spain, October of 2008) and others by means of specific, focused recommendations.

7. Establish practices focused on informing and educating academics, students, practitioners, government officials and the general public before, during and after the event.

The Congress sessions which took place were the following:

Session I: traditional agricultural landscapes and areas conserved by communities

Session II: Indigenous peoples, climate change and adaptation

Session III: Ethnobiology, and Traditional Resource Rights: Legacy of Darrell Posey

Session IV Dialog of knowledges to strengthen Biocultural Diversity

Session V: Advances in Ethnobiology

Indigenous Forum: Food sovereignty and local sustenance.

Most of the Indigenous participants were involved in the Indigenous Forum.

The central working theme of the Indigenous Forum was Food Sovereignty and Local Sustenance, which was dis-

cussed and associated with other themes including:

1. Dialog and knowledge of food sovereignty and local livelihoods/local sustenance
2. Traditional resource rights over food sovereignty and local sustenance.
3. Climatic change and adaptation and food sovereignty and local sustenance
4. Conservation of traditional agricultural landscapes and food sovereignty and local sustenance.

Among the principal themes, questions were brought to the Plenary Session on behalf of the Indigenous Forum, in search of responses from the group of scientists and academics:

1. How can we as scientists communicate better with the authorities?
2. What are the terms of the relationship among the scientific communities and Indigenous peoples?
3. Does the research satisfy the needs of the Indigenous peoples?
4. How do we sustain Indigenous communities in the light of climate change?
5. How can we create a synergy between scientific knowledge and Indigenous knowledge, in terms of respect?
6. How can we help the scientists to be able to validate within states: the Conventions, Agreements, the Declarations of the Rights of Indigenous Peoples of the United Nations, and other international regulations favourable to Indigenous peoples?

Questions brought by the scientists to the Indigenous delegates:

1. How do Indigenous communities want scientists to col-

laborate with them to carry out good work?

2. Some governments have taken measures and have created registers of medicine; what is the perspective of the Indigenous delegates on this?
3. What should our view be of norms or codes of conduct in the Indigenous communities?
4. In what way can we contribute scientific studies to Indigenous peoples?

Conclusions:

On the themes brought forward:

1. Science and academics have a great obligation to advocate for the defence of rights of Indigenous peoples.
2. Indigenous peoples demand respect from those who come to work in our communities.
3. Science and academic institutions must be more proactive with Indigenous peoples.
4. This requires a true alliance between the academics and Indigenous peoples.
5. There is a lack of political will on the part of states to implement and accept the Declaration of the Rights of Indigenous peoples.
6. A form of guarantee of Indigenous rights on the part of scientists is to make a science of resistance.
7. There are external registers which cover traditional knowledge for different purposes.
8. The code of ethics of scientists is different than that of Indigenous peoples. There are different visions and concepts. In developing codes of ethics, scientists sometimes forget the Indigenous view or cosmology.
9. Indigenous knowledge is a collective knowledge which is indivisible, the heritage of all,



Offerings to Pachamama, Mother Earth, were made at Karhui, including red carnation flowers. Photo LM Johnson.

“How can we create a synergy between scientific knowledge and Indigenous knowledge, in terms of respect?”

“The source of scientific knowledge is traditional knowledge.”

Individual Reflections on Experiences at the Cusco Congress

and passed from generation to generation.

10. The politics with regard to the Indigenous vision is clear regarding traditional Indigenous knowledge, but the real political perspective of scientists with regard to these issues is not known.

11. The source of scientific knowledge is traditional knowledge.

12. A Declaration of the Indigenous Forum was agreed upon.

13. The group of scientists approved the Declaration of Cusco.

14. The Indigenous Forum designated an Ad-Hoc International Indigenous Committee.

With Regard to the Way the Congress was conducted:

1. The Indigenous Forum was the focus of attention of the majority of Indigenous participants, and they did not participate in the other groups

2. Within the Indigenous Forum, participation by academics was lacking

3. Given the thematic organization, plenaries and other sessions did not achieve much resolution of the questions that the Indigenous Forum brought to the participants

4. As a new model of conducting the congress was attempted which reflected high expectations of learning, choosing different activities, and getting to know other working groups, it proved impossible to participate fully, and we remained largely in the Indigenous Forum.

Achievements:

1. We were enabled to come together with our Indigenous brothers from different countries and identify ourselves in our thoughts.

2. A path of encounter between scientists and Indigenous communities was initiated.

3. The Declaration of Cusco was brought out.

4. The Indigenous Forum founded an International Ad-Hoc Committee on ancestral knowledge.

5. The importance of the Declaration of the Rights of Indigenous Peoples was recognized.

Thank you so much for your financial Support,

Maria Peregrina Mojomboy,
Oscar Jaime Mojomboy and
Ruth Muyuy

Maria Peregrina Mojomboy, Oscar Jaime Mojomboy, and Ruth Muyuy

Participantes de comunidades indígenas financiados por ISE a través de una generosa subvención de The Christensen Fund.

La meta del Congreso propuesta por sus organizadores fue de concienciar, discutir y debatir sobre el estado de conocimiento y practica sobre la diversidad biológica y cultural por medio de un foro para compartir información y ejemplos de una diversidad de contextos nacionales, locales y globales. Otro objetivo importante fue reforzar el papel de la gente indígena y de comunidades locales en el manejo de su herencia biocultural colectiva y consolidar los derechos y los sustentos tradicionales de sus recursos.

Objetivos específicos:

1. Facilitar un dialogo instructivo entre miembros de la Sociedad Internacional de Etnobiología, y

las comunidades locales sobre temas de interés común tales como la consolidación de estrategias y metodologías de investigación colaborativa que contribuyan al desarrollo de soluciones relacionadas a sus derechos y sustentos.

2. Promover el dialogo y la integración de sistemas y disciplinas del conocimiento y avanzar hacia una comprensión holística de los vínculos entre la diversidad cultural y biológica y las responsabilidades hacia las culturas, el medio ambiente y la justicia social.

3. Evaluar los desafíos de la integración y promoción de una aproximación enfocada en la diversidad cultural y biológica con la administración de los paisajes culturales para la conservación y el uso sostenible de la tierra, el agua, y la diversidad genética y biológica a través de acercamientos participantes que apoyan el desarrollo sostenible, la equidad y la tolerancia cul-

tural.

4. Identificar como promover una aproximación enfocada de la cultura y diversos sistemas de conocimiento en campos tales como conservación de la agrobiodiversidad, salud y preservación y protección del conocimiento tradicional indígena.

5. Generar resultados relevantes a las grandes instituciones internacionales enfocadas en biodiversidad y conocimiento tradicional/indígena, tales como la Convención de Diversidad Biológica (CDB), FAO, WIPO, WHO y el proceso de “El Futuro del Auto Sostentamiento”, conducido por IUCN- la Unión Mundial de Conservación en preparación al Congreso de la conservación Mundial 2.008.

6. Vincular estos resultados a otras actividades relevantes, tales como el Cuarto Congreso de la Conservación Mundial (Barcelona España, octubre de 2.008), y otros por medio de



Local musicians at Karhui greeted the ICE fieldtrip to Pitumarca district.
Photo by LM Johnson.

Individual Reflections on Experiences at the Cusco Congress

recomendaciones específicas enfocadas.

7. Conducta enfocada en informar y educar a los académicos, estudiantes, practicantes, funcionarios, y público en general, antes, durante, y después del evento.

La mayoría de participantes indígenas nos encontramos en el Foro Indígena.

El tema central de trabajo en el Foro Indígena fue la "Soberanía Alimentaria y Sustento Local" discutido y asociado a otros temas tales como:

1. Dialogo de saberes y soberanía alimentaria y sustento local.

2. Derechos sobre los recursos tradicionales soberanía alimentaria y sustento local.

3. Cambio climático y adaptación y soberanía alimentaria y sustento local.

4. Conservación de paisajes agrícolas tradicionales y soberanía alimentaria y sustento local.

Entre los principales temas, preguntas que se llevaron a plenaria de parte del Foro Indígena en busca de una respuesta del grupo de científicos y la academia, se anotan algunas:

1. Como los científicos pueden ayudar a defender los derechos colectivos de los pueblos indígenas?

2. Como calificarían los académicos y científicos los recursos genéticos de los pueblos indígenas?

3. Como los científicos pueden comunicarse mejor con las autoridades?

4. En qué términos se da la relación entre comunidad científica y pueblos indígenas?

5. Las investigaciones satisfacen demandas de los pueblos

indígenas?

6. Quien mantiene el conocimiento?

7. Como sostener los paisajes tradicionales a la luz del cambio climático?

8. Como crear sinergia entre Conocimiento tradicional y conocimiento científico en el marco del respeto?

9. Como pueden ayudar los científicos para que se validen en los estados: Los Convenios, Acuerdos, La Declaración de Derechos de los Pueblos Indígenas de la ONU y demás normas internacionales favorables a los pueblos indígenas? Preguntas de los científicos a los Indígenas:

1. Como quieren que les colaboremos los científicos para hacer un buen trabajo?

2. Algunos gobiernos han tomado medidas y han realizado registros de medicina, cuál es la perspectiva que tienen los indígenas sobre esto?

3. Como vemos la incidencia de las normas de conducta ó códigos en los pueblos indígenas?

4. En que pueden contribuir los estudios de los científicos a los pueblos indígenas?

Conclusiones:

Sobre la temática adelantada:

1. La ciencia y la academia tienen un gran reto para propender por la defensa de los derechos de los pueblos Indígenas.

2. Los pueblos indígenas exigen respeto de los que llegan a trabajar en las comunidades.

3. La ciencia e instituciones de la academia deben ser más proactivas con los pueblos indígenas.

4. Se hace necesario una verdadera alianza entre academia y los pueblos indígenas.

5. Hace falta voluntad política de los estados para que se implemente y sea aceptada la Declaración de los derechos de los pueblos indígenas.

6. Una forma de garantizar los derechos indígenas de parte de los científicos es hacer de la ciencia algo de resistencia.

7. Existen registros externos de la propiedad sobre los conocimientos tradicionales con distintos fines.

8. El código de ética de los científicos es diferente al de los pueblos indígenas. Existen diferentes visiones y concepciones. Al desarrollar códigos de ética, los científicos a veces olvidan la mirada o la cosmovisión indígena.

9. El conocimiento indígena, es un conocimiento colectivo, este es indivisible, complementario es de todos y se transmite de generación en generación.

10. La política desde la visión indígena es clara respecto a los conocimientos tradicionales indígenas, pero no se conoce cuál es la real política de los científicos frente a los mismos.

11. La fuente de los conocimientos científicos se encuentran en los conocimientos tradicionales.

12. Se acordó una declaración del Foro Indígena.

13. Y el grupo de científicos aprobó la declaración de Cusco.

14. El Foro Indígena designo un Comité Ad-Hoc Internacional Indígena.

Frente a la Metodología de Trabajo:

1. El Foro Indígena llamo la atención de la mayoría de los participantes indígenas y no participaron de los demás grupos.



Women at Huito, District of Pitu-marca, preparing potatoes Photo by LM Johnson.

“Como los científicos pueden comunicarse mejor con las autoridades?”



Field trip to Moray during the 11th ICE.
Photo by N Duarte.

Individual Reflections on Experiences at the Cusco Congress

2. Dentro el Foro Indígena faltó participación de la ciencia y academia.

3. Dada la organización de la temática, plenarias y otros no se alcanzó a resolver muchos interrogantes que realizó el Foro Indígena a los científicos.

4. Por tratarse de una novedosa modalidad de trabajo se vislumbro muchas expectativas de aprender, compartir y conocer de los otros grupos de

trabajo, pero no fue posible, nos encasillamos en el foro indígena.

Logros:

1. Nos permitió encontrarnos hermanos indígenas de diferentes países e identificarnos en nuestro pensamiento.

2. Se inició un camino de encuentro entre científicos y comunidades indígenas.

3. Salió la declaración de

Cusco.

4. El Foro Indígena constituyó un Comité Ad-Hoc Internacional de la sabiduría ancestral.

5. Se reconoció la importancia de la Declaración de los Derechos de los Pueblos Indígenas.

Muchas gracias por su bondad, Maria Peregrina Mojomboy, Oscar Jaime Mojomboy, y Ruth Muyuy

UPDATES ON ISE ACTIVITIES

Whither the ISE? Some Results from our 2008 Survey of Members

Contributed by Felice S. Wyndham¹ and Sara Tiffany²

Twenty years ago Darrell Posey and a group of similarly innovative thinkers in ethnobiology recognized the need for a space to dialogue between Western academics studying Indigenous/local knowledge and local knowledge-holders themselves—to address access rights, the use of knowledge, and basic philosophic understandings of the world of living things. How could the work of ethnobiologists begin to address some of the ecological and cultural crises faced by small-scale societies around the world? How could we leverage our insights to influence global politics? Those questions led to the formation of the International Society of Ethnobiology in 1988. Two decades and a world of differences later, including the tragic loss of Darrell Posey, the ISE is undertaking a 3-year process to revisit the founding vision and re-envision a vital and effective future for the Society.

Who Are We? One of the first steps for this re-envisioning has been to survey our members to find out who they are, what their opinions are about current initiatives and operations of the society, and what they envision for the future of the ISE and the ethnobiological community as a whole. We are grateful to the individuals who participated in the survey. The re-envisioning team will use the full results of the survey as a stimulus to develop proposals for the future which will be presented, discussed and debated at the next ICE in Tofino, British Columbia, Canada in 2010. We would like to share key results with you here, and welcome your participation in the future.

The ISE Re-Envisioning Membership survey was initially sent in early June 2008, and preliminary results were presented by Felice Wyndham at the ICE in Cusco, Peru. In November the results were collected again for the final time revealing that 106 people had participated in the 35 question survey. Of the 106 participants, 45% were men and 54% were women and almost

half of all respondents were between the ages of 36 and 60. They named 30 different countries as their place of residence, represented 61 different organizations/institutions, and they identified specializations in at least 25 different areas of study within the field of ethnobiology. Eighty percent of participants said they partake in academic research, one person said they were a community leader and two people said they were traditional practitioners. Ten individuals identified their tribal affiliations.

Why Get Involved in the ISE?

Some of the most cited reasons for getting involved included that the ISE creates a meeting place for a variety of stakeholders related to ethnobiology, and that the ISE is a way to get involved in the ethnobiology community as “fora that bring ethnobiologists all over the world and exchange information, knowledge, etc. for the benefit of all involved.” Respondents also said that “...at the beginning, I believe ISE was crucial in setting moral/ethical standards for ethnobiol-

Whither the ISE? Some Results from our 2008 Survey of Members

ogy in general...the presence of Indigenous peoples at the meetings...was kept a live tradition in Brazil and I believe this is still a crucial point that I see nowhere else.” Three respondents stated that they joined because they were inspired by the people involved, for example: “I was inspired by Darrell Posey.” Another theme was to implement change, “to share processes, which may have a concrete impact...for the local/Indigenous communities”, “to give voice to Indigenous peoples, including in the academic setting and to involve/include Indigenous peoples in ethnobiology affairs, including research and policy.”

How Are We Doing? We asked members to rate the quality of various aspects of the ISE in order to determine how members feel about the following: congresses, grants and fellowships, communication, creating a space for dialogue for diverse stake-holders and creating a space for ethical practices (Figure 1). Overall, the responses were positive with over 50% of the 83 respondents rating congresses, communication and creating a space for ethical practices as good or excellent. However, many also feel that we have room for improvement as 18% gave creating a space for dialogue a fair rating, and almost a quarter believe that communication with and between members is fair. Another notable result was that 40% said they were unsure about the quality of grants and fellowships, signaling a need for higher profiling of the exciting work being done by our grantees. Clearly, we aspire to achieve ‘excellent’ ratings in all of the priority areas, and we welcome your input and energies to get there over the next few years. A related question asked participants to rate four of the ISE’s activities in terms of importance (Figure 2). Each activity was deemed ‘very important’ by the majority or near-majority of the 85 respondents to this question, with the Congresses identified as the most valued, followed by the Code of Ethics activities, then Granting and Global Coalition activities (which perhaps have a lower profile than the former two).

Where Are We Going? Another central goal of the survey was to explore members’ reactions to possible development

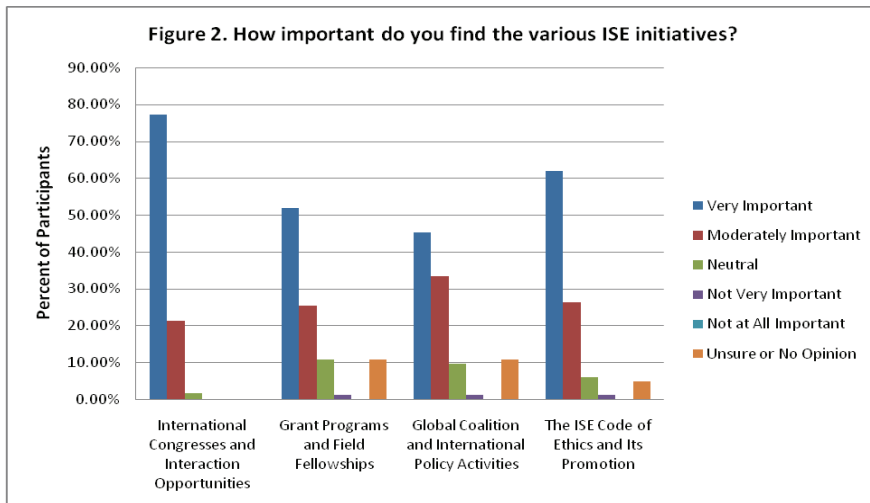
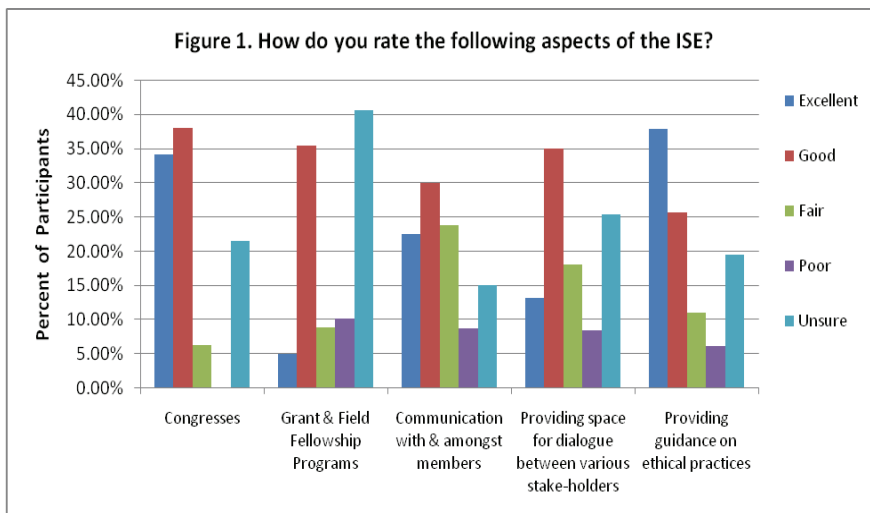
paths for the ISE. We constructed three possible trajectories for the future and asked participants to rank them from most preferred to least preferred. The options presented were:

- a. Expand to become an umbrella organization/keystone international Society with significant interaction/collaboration with regional organizations and increased capacity to influence international policy. Expansion is presumably based on external funds raised and expanded staffing model.
- b. After a period of stabilizing core operating systems for optimum efficiency, downsize to become a virtual office with a minimal budget presumably sustained by membership fees and small grants raised by the ISE Board. Main

activities are biennial Congresses and maintenance of a website.

- c. Continue a path of slow growth and consider new initiatives as they emerge from the membership.

While the results were far from unanimous, it is clear that ‘a’ was the most popular trajectory with 64% of the 69 respondents ranking it as their first choice, and ‘b’ was the least popular with only 7% ranking it first (Figure 3). A follow-up question asked for an explanation of the ranking and from the 48 responses given, two common trends emerged. The first, articulated by 17 respondents, is characterised by a sense of necessity due to world problems, including responses such as, “It is crucial to synergically interact with ALL ethnobi-



“I believe ISE was crucial in setting moral/ethical standards for ethnobiology in general”

Whither the ISE? Some Results from our 2008 Survey of Members

ological associations/initiatives through the globe, in order to reach an acceptable critical mass and to influence international policies”. These respondents passionately argued for a need to unify ethnobiological efforts and increase communication among all stake-holders for the sake of Indigenous peoples, ethnobiological endeavors and the sustainability of the earth. The other emergent trend was one of cautious restraint. One participant summarized this attitude well when s/he said, “We ought to test out the new systems being put into place and look closely at how these can help implement our vision before plunging ahead on further expansion...” The other

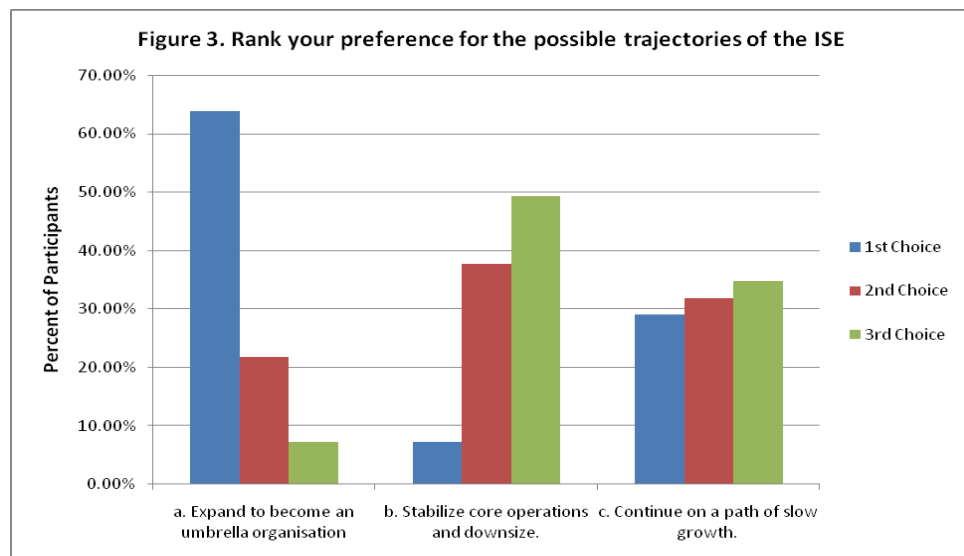
ten responses of this nature voiced concern about the stability of the organization, the fast growth it has already experienced, and about the time and energy required to become an ‘umbrella’ organization. A vast majority of the comments were optimistic, supportive of the ISE’s initiatives, and hopeful about its presence in the global ethnobiology community.

Overall, the survey generated a diversity of thoughtful responses that will be useful guidance to the re-envisioning committee as they meet to discuss plans for the future. We look forward to sharing the results in a more extensive report. Please look for more in the next newsletter, including an update on

our collaborations with other ethnobiology societies.

¹Department of Anthropology, University of British Columbia, Vancouver Canada (felice.wyndham@ubc.ca). Felice led the survey process, is on the re-envisioning team and was on the Board of the ISE for 2006-2008.

²Sara Tiffany is research assistant to the Re-envisioning ISE project, and was integral to the drafting and implementation of the survey. She is also working with the North American based Society of Ethnobiology as we collaborate with them and the Society for Economic Botany to survey our respective members and forge effective plans to advance our ethnobiology communities.



The Code of Ethics of the ISE – A Brief History

Contributed by Kelly Bannister, Chair of the ISE Ethics Committee

The Code of Ethics of the International Society of Ethnobiology (ISE) offers guidance for decision-making and conduct of ethnobiological research and related activities. While all members of the ISE are bound in good faith to abide by the Code of Ethics as a condition of membership, many individu-

als and organizations working in other contexts are also finding the guidance useful in building ethical and equitable partnerships.

The Code of Ethics is comprised of six parts: (i) Executive Summary, (ii) Preamble, (iii) Purpose, (iv) Principles, (v)

Practical Guidelines, and (vi) Glossary of Terms. It is available in English, Spanish, Chinese, Bahasa Indonesia, and Italian, thanks to the volunteer contributions of dedicated ISE members, many of whom have received ISE membership fee waivers for their generous

The Code of Ethics of the ISE – A Brief History

assistance. Translation into additional languages is anticipated. In the coming months (members who can assist with translation should contact the ISE coordinator).

The ISE Code of Ethics reflects the vision of the ISE as stated in Article 2.0 of the ISE Constitution:

The ISE is committed to achieving a greater understanding of the complex relationships, both past and present that exist within and between human societies and their environments. The Society endeavors to promote a harmonious existence between humankind and the Bios for the benefit of future generations. Ethnobiologists recognize that Indigenous peoples, traditional societies, and local communities are critical to the conservation of biological, cultural and linguistic diversity.

The value of “mindfulness” – a continuous and vigilant willingness to evaluate one’s own understandings, actions, and responsibilities to others – is fundamental to the ISE Code of Ethics and central to our goal of fostering equitable and ethical research relationships.

The ISE Code of Ethics has its origins in the [Declaration of Belém](#), a statement of guiding principles forged by the founding members of the ISE at the 1st International Congress of Ethnobiology (Belém, Brazil) held in 1988. The *Declaration of Belém* was the first international declaration to call for mechanisms to be established to recognize and consult with Indigenous specialists as proper authorities in all activities affecting them, their resources, and their environments, and for procedures to be developed to compensate Indigenous peoples for use of their knowledge and their biological resources.

A formal Ethics Committee was established in 1992 to develop a Code of Conduct for the ISE with the goal of providing ethnobiologists with guidance that was developed in collaboration with Indigenous peoples. Open hearings were held over the next four years leading to the creation of a draft Code of Ethics and Standards of Conduct in 1996. At

the 6th International Congress in Aotearoa/New Zealand in 1998, an intensive pre-Congress workshop was held to complete the first half of the Code of Ethics (at that time consisting of 14 principles). These principles were adopted by the attending membership and completion of the second part of the Code of Ethics (research practices) was deferred to the next Congress. However, this work was not undertaken in 2000 at the 7th International Congress in Athens, Georgia (USA) due to an unanticipated controversy that emerged involving a bioprospecting project based at the host university. Instead, a special session of the Ethics Committee was organized to debate issues of prior informed consent, intellectual property rights and benefit-sharing in ethnobiology, which were at the heart of the controversy as well priority issues in ethnobiology more generally. It was agreed that a “Crucible type group” would be called together to debate these important topics and to formulate a policy statement. The efforts did not come to pass due to the untimely death in 2001 of [Darrell Posey](#) who was leading the initiative.

Formal discussions about the draft ISE Code of Ethics were rekindled at the 9th Congress in Canterbury, UK in 2004 as part of a special session organized to discuss and renew the commitment of

the membership to complete the Code of Ethics. Internet-based discussions proceeded for a further two years after the special session. The Code of Ethics was finally completed after an intensive three day pre-Congress workshop followed by a special Congress working session as part of the 10th International Congress in Chiang Rai, Thailand in 2006.

The completed ISE Code of Ethics, consisting of a Preamble, Purpose, 17 Principles, and 12 Practical Guidelines, was unanimously approved by the membership, subject to the addition of an Executive Summary and Glossary of Terms. These two additions were adopted in 2008 at the 11th International Congress in Cusco, Peru, thereby concluding a remarkable process that involved several hundreds of individuals (Indigenous and non-Indigenous, academic and non-academic) from a diversity of backgrounds and from all parts of the world.

At the special pre-Congress Ethics Workshop held in Chiang Rai, Thailand in 2006, workshop participants emphasized the need for complementary materials such as a “toolkit” to facilitate effective implementation of the principles and practices comprising the ISE Code of Ethics.

Initial funding for developing the ethics toolkit was committed by The Christensen Fund for 2008-2011. The toolkit is



Participants in pre-Congress Ethics Workshop, Nov 2-4, 2006, Chiang Rai, Thailand (2006)

The Code of Ethics of the ISE – A Brief History

envisioned as an internet-based multifaceted, multicultural, and

multilingual information clearing-house containing supporting

material for the ISE Code of Ethics.

Complimentary Code of Ethics Toolkit

Contributed by Jeanine Pfeiffer, ISE Code of Ethics Toolkit Co-leader

“The activities center on creating a multifaceted, multicultural, and multilingual ‘implementation toolkit’ that transforms the Code of Ethics into action”

The Code of Ethics Toolkit

Subcommittee has four members: **Jeanine Pfeiffer** (Earthwatch Institute); **Will McClatchey** (Univ. of Hawaii); **Yih-Ren Lin** (Providence University), and **Rainer Bussmann** (Missouri Botanical Gardens). The activities center on creating a multifaceted, multicultural, and multilingual “implementation toolkit” that transforms the Code of Ethics into action, and promotes more ethnical partnerships worldwide.

Work on the ethics toolkit began with a Friday night session in Cusco at the 11th ICE, with over 40 scientists, students, Indigenous representatives, professors, practitioners, activists, writers, filmmakers, funders, conference organizers, and at least one lawyer crammed into the tiny Coca Shop in San Blas. Fourteen nations were represented that night, including four First Nations, and after a very lively participatory discussion of the Code of Ethics’ 17 principles, we all danced to the Andean

music of Kuntur Taki.

The results of the Cusco session are summarized in a Wiki on our [WiserEarth CoE Toolkit Group](#) site, entitled **“Actualizing the 17 Principles”**. A companion Wiki, **“Fieldwork with Integrity: Inspiring Examples”** represents the first stage of our implementation manual. ISE members are encouraged to contribute to both Wikis, and to visit the Toolkit Group frequently, where more information, documents, and updates are constantly being added.

There are a number of exciting partnerships in the works for 2008-9. **Earthwatch Institute** is developing a new *Measure of Success* for evaluating their international project portfolio of over 90 field research projects using the ISE Code of Ethics. We are also in the process of discussing how to link with **Terralingua’s Global Sourcebook** as a rich source of potential case studies. In partnership with **Cultural Survival**, we also hope to

analyze how the Code of Ethics can serve as a model for implementing international conventions such as the **2007 UN Declaration of Indigenous Rights**. In Taiwan, a successful roundtable discussion about research ethics took place during the annual meeting of the **Taiwan Anthropological Association**.

The ethics toolkit will eventually contain six complementary, interlocking mechanisms that build on one another: (1) orientation sessions to familiarize ISE affiliates with the Code of Ethics; (2) an implementation manual containing best practices, case studies, and related materials; (3) an online information clearing house; (4) an affiliates program (our WiserEarth group site is the beginnings of this); (5) a dissemination package (for ISE affiliates to hold training/orientation sessions on the Code of Ethics); and (6) an evaluation/reporting system on how the Code of Ethics is being implemented across the globe.



Participants in the ISE Code of Ethics Toolkit session at the 11th ICE in Cusco, Peru.
Photo by J. Pfeiffer.

Darrell Posey Fellowship for Ethnoecology and Traditional Resource Rights

Contributed by Sarah Laird, ISE Global Coalition Director

Darrell Posey was a remarkable researcher, activist, and pioneer in the field of ethnoecology. Following [his death in 2001](#) at age 53, a group of his friends and colleagues established a fellowship in his name, in order to build upon Darrell's unique vision. The fellowship program reflects his academic and applied work in the field of ethnoecology and traditional resource rights, as well as his activism on behalf of Indigenous peoples in Brazil and throughout the world.

The discipline of ethnoecology came of age in the last half of the 20th century. A growing number of scientists from a broad range of disciplines now regularly conduct research at the interdisciplinary boundaries of anthropology, botany, zoology, archaeology, pharmacology, geography, sociology, linguistics, and related fields. Ethnoecology transcends disciplinary boundaries in order to understand the complex relationships, both present and past, that exist between human societies and their plant and animal environments.

In recent decades science and academia have moved toward increased fragmentation and specialization within disciplines, and inter-disciplinary fields like ethnoecology have not enjoyed widespread support and prestige. At the same time, ethnoecology often remained on the periphery of applied projects seeking to promote sustainable development and social justice. There is a trend in academia towards greater collaboration across disciplines, however, and within conservation and development circles increased calls to better place projects within cultural, ecological, socioeconomic and historical contexts. The Fellow-

ship seeks to support these trends by promoting the academic and practical importance of ethnoecology.

Few fields today are better positioned to provide the information, insight, and background necessary to frame workable solutions to today's pressing resource management and social justice concerns. Ethnoecology can also provide Indigenous peoples and local communities with tools they need to engage with conservation, development, and commercial enterprises in ways that protect their resource rights, and address their needs and priorities.

Darrell Posey was a pioneer in the movement to link ethnoecology to the resource management and rights concerns of Indigenous peoples and local communities. His work with the Kayapo in Brazil focused on the dynamic complexity of people's relationship with nature, and help spur new approaches in the field of ethnoecology. Darrell also spent a great deal of time working to build and promote the field of ethnoecology. He organized courses, drafted curricula, co-founded international societies and organizations (eg The International Society of Ethnobiology and the Working Group on Traditional Resource Rights), lectured extensively, and lobbied for establishment of chairs and fellowships in ethnoecology around the world.

Darrell also saw the importance of providing Indigenous peoples and local communities with tools and resources to deal with pressing resource management and rights concerns. The Fellowship therefore supports two complementary areas: 1. academic (and

applied) research that finds its natural home within universities and research institutions; and 2. applied projects and activities that might grow from research-based relationships, but directly support Indigenous peoples and local communities. In 2009 we will award two small grants, and one Field Fellowship. **Small Grants** are awarded to Indigenous and community groups working on sustainable and equitable resource management or rights issues. The incorporation of small grants into the Fellowship program reflects the widespread need for small, strategic sums to fill gaps in funding, respond to crises, or catalyze resource management change or institutional development. Small grants are \$5,000 per year for two years. **Field Fellowships** are awarded to individuals pursuing applied, on-the-ground activities to support resource management, and cultural, human, land, resource and other rights of Indigenous peoples and local communities around the world. The award targets grassroots activities and individuals that may or may not have an interest in academic concerns. Field Fellows receive \$20,000 per year for two years.

The timeline for this year's Small Grants and Fellowship nomination, selection, and award process is as follows:

Applications/Nominations due:
February 1, 2009

Selections made:
February 1—March 15, 2009

Recipients notified:
April 1, 2009

First awards made:
May 1, 2009

Read more about the [Small Grants and Fellowship Program](#)

“Darrell Posey was a pioneer in the movement to link ethnoecology to the resource management and rights concerns of Indigenous peoples and local communities.”



Darrell Posey with the Shaman Beptopoop, who taught him Kayapo cosmology, forest management, and medicine.

FOCUS ON PEOPLE

Profile: Henry Shuma Ole Saitabau, Kenyan Ethnobiologist

My name is Henry Shuma Ole Saitabau. I was born in Ilkerin-Loita Sub-location, Loita division, Narok district in the Rift Valley Province of Kenya. I come from the Loita Maasai sub-group of the Maa speaking people of east Africa, located in the marginal southern regions of Kenya.

I attended The Kenya Polytechnic University College for a Diploma in Environmental Science and I am looking forward to attending Kenyatta University for a bachelor's degree in Environmental Sciences and Community Development in 2009.

My interest in ethnobiology was inspired by my father, a retired high school teacher and ethnobotanist. He used to involve me in his ethnobotanical activities and surveys when I

was in high school. This interest grew while I was in college as I was able to relate to many other Indigenous peoples from different cultures and learned about their surrounding environments. My community, the Loita Maasai, have rich knowledge about their culture and I have personally participated in various traditional ceremonies. Growing up in this environment inspired my love for promoting Indigenous knowledge of the Maasai as well as other communities so that this knowledge can be recognized globally.

My aspiration is to acquire higher education and have opportunities to work with Indigenous communities in order to research and document the various ethnobiological aspects of their cultures for posterity. I am also inspired to advocate

for the rights of Indigenous people nationally and internationally for recognition and respect of their livelihoods.

This year I received an award from the ISE to attend the 11th ICE congress in Cusco, Peru. I was able to meet and interact with ethnobiologists, Indigenous people and students from all over the world.



Henry Shuma Ole Saitabau. Photo by N Duarte.

ETHNOBIOLOGY AROUND THE WORLD

Domestication And Development Of Baobab And Tamarind (DADOBAT)

Contributed by Patrick Van Damme, University of Gent

My name is Henry Shuma Ole Saitabau. I was born in Ilkerin-Loita Sub-location, Loita division, Narok district in the Rift Valley Province of Kenya. I come from the Loita Maasai sub-group of the Maa speaking people of east Africa, located in the marginal southern regions of Kenya.

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This year I received an award

Domestication And Development Of Baobab And Tamarind (DADOBAT)

Baobab (*Adansonia digitata* L.) and tamarind (*Tamarindus indica* L.) are plant species with high potential for arid and semi-arid areas in the developing world: they can provide food, medicine, wood and a number of secondary processed products for income generation that can help to meet basic needs of an increasing number of people in a context of decreasing land availability. Their potential has been recognised by West African farmers and the scientific community; both species are among the top five species for domestication in West Africa. Despite their potential, baobab and tamarind remain underutilised.

The DADOBAT-project (Domestication And Development Of Baobab And Tamarind) aims at developing sustainable production systems of baobab and tamarind in Benin, Mali and Senegal based on characterisation, conservation and use of local genetic resources. This is expected to have a positive impact on food security and income generation in the countries involved in the project. Issues of new crop/niche market development are addressed through a holistic research approach and multidisciplinary research activities.

Activities The project is divided into 6 research work packages (WPs), a documentation and information dissemination work package and a project management work package.

The research work packages are the following:

- Field characterization of plant material over different agro-ecological zones in the 3 countries and match macroscopic characterisation

using 'traditional' descriptors with results of molecular fingerprinting;

- Eco-physiological characterisation of plant material for understanding drought stress tolerance/resistance *in situ* and *ex situ*;
- Domestication: determination of optimal germination conditions and maximum germination rates;
- Development of improved cropping techniques: pruning, irrigation, fertilisers, etc.;
- Characterisation of nutritional and medicinal properties of primary and secondary products; and
- Production and marketing chain analysis, including socio-economics and SWOT analysis.

The structure of the project and the interrelation between the work packages allow the complete study of both target species from production to consumption (Figure 1), thereby encompassing the whole domestication process.

Domestication, an iterative process of matching the intraspecific diversity of locally important trees to the needs of subsistence farmers, product markets and agricultural environments (Simons and Leakey, 2004), starts from the characterisation of the diversity of baobab and tamarind populations.



Tamarind in Senegal (2007). Photo by Patrick Van Damme



Baobab in Senegal (2007). Photo by Sitske De Grootte

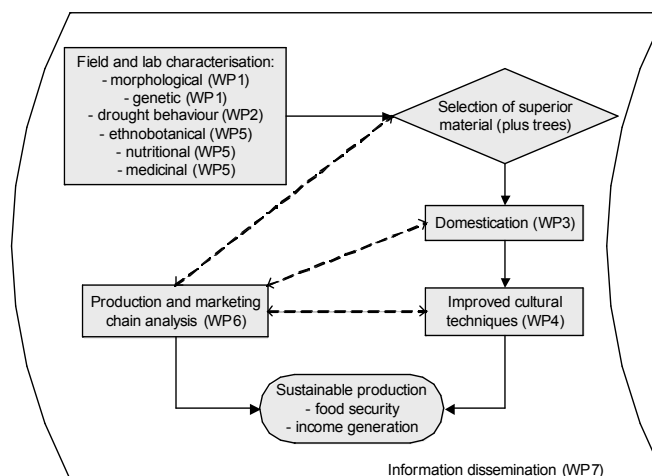


Figure 1: Relationship between work packages

References: Simons A.J. and Leakey R.R.B., 2004. Tree domestication in tropical Agroforestry. *Agroforestry systems*, 61: 167-181.

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Sitske.DeGrootte@UGent.be

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Emmy.DeCaluwe@UGent.be

t.be

or visit our website

www.dadobat.soton.ac.uk

ETHNOBIOLOGY AROUND THE WORLD

Achille Ephrem Assogbadjo was awarded the Ebi Kimanani Memorial Fellowship in 2008.

[Read more about this Fellowship.](#)

¹Faculty of Agronomic Sciences, University of Abomey-Calavi, 05 BP 1752, Cotonou, Bénin

²Faculty of Bioscience Engineering, Coupure Links 653, 9000 Ghent, Belgium

Folk classification, perception and preferences of baobab products in West Africa: consequence for the species conservation and management

A.E. Assogbadjo A.E.^{1*}, F.J. Chadare¹, B. Sinsin¹, P. Van Damme²

The present study reports an ethnobotanical survey among local people of Benin, Burkina Faso, Ghana and Senegal. The study aims to (i) Understand local perceptions of baobab tree variation; (ii) Identify local peoples' preferences (both desirable and undesirable) of baobab traits (iii) Assess correlations between various traits according to local people. In each country, structured interviews have been conducted on a total of 129 women and 281 men of different ages that were randomly drawn from nine ethnic groups. Interviews included questions on perceptions and human/cultural meaning of morphological variation, use forms, preferences (desirable/undesirable traits) and links between traits.

Local people in the four countries used 21 criteria to differ-

entiate baobab individuals in traditional agroforestry systems. These criteria are related to the characteristics of leaves, fruits, bark and the whole tree. The preferences of local people were for baobab trees having delicious leaves, sweet or slightly acid pulp, non slimy pulp, yellowish pulp, capsules producing high yield of pulp, bark easy to harvest, and which are considered as female are the desirable ones in rural areas of West Africa. In rural areas, local people are also aware of the linkages between different traits of baobab. In Benin and Senegal, especially among the oldest Ditamari and Wolof, local people have a wide knowledge about links between baobab traits. According to them, the easier the bark harvesting, the tastier the pulp and leaves; the slimier the pulp, the less tasty it

is; the softer the seed coat, the higher the probability of the resulting baobab to be a male. Moreover, Ditamari people from Benin have outstanding knowledge to link specific baobab traits: hairy leaves are invariably tasteless, male baobabs give tasteless leaves, long shaped fruits of intermediate size invariably yield a sweet pulp. In contrast, local people from Ghana and Burkina Faso do not appear to possess knowledge of links between baobab traits. Within *A. digitata*, farmers are able to guide researchers in collecting germplasm from trees with preferred combinations of traits. This can allow selecting of candidate plus trees for propagation, and planning a domestication programme based on the Indigenous knowledge.

The Use of Indigenous Knowledge in Prediction and Modeling of Climate and Seasonal Cycles - The Loita Maasai Perspective

Contributed by Henry ole Saitabau, Loita Conservation and Development Project (LOCODEP), and KENRIK Section, N.M.K

The Loita Maasai, located in southern Kenya and the northern region of Tanzania, are intricately interwoven with the environment for their pastoral and cultural existence. This is attested to by their intimate knowledge of ecology. Loita people have unique ways of understanding changes within their surrounding environment and they use various indicators to monitor and predict local climate through seasonal cycles, developing adaptation strategies for the expected effects (both positive or negative). Their cordial interaction and respect for the environment,

through discipline and adherence to taboos of use and misuse of environmental resources, and land use patterns are among their strategies for environmental conservation. Traditionally, the Loita observe a variety of environmental indicators which enable them monitor changes in local climate and subsequently predict weather patterns and their impact to their livelihood. This paper explores the type of Indigenous knowledge that helps the local people to monitor and predict weather patterns and shows how Indigenous knowledge can be used to

predict and monitor climate change. Also explored are the various unique adaptation strategies used by the Maasai to cope with impacts and implications of climate change to marginal ecosystems and their agro-pastoralists livelihood. The knowledge can also be used to recommend measures to stem global climate changes and to enable local communities to participate in finding sustainable solutions to threats of climate change.

[Read the full article on the ISE website](#)



Maasai elders who have rich Indigenous Knowledge.
Photo by H Saitabau

Focus on a Community: Tofino, British Columbia, Canada

Contributed by Josie Osborne, Tofino Botanical Gardens Foundation, Chair of the Organizing Committee for the 12th International Congress of Ethnobiology



Once a tiny coastal community home to loggers and fishermen and accessible only by boat, today Tofino is village home to 1,600 year round residents who host almost a million international visitors each year. Located at the tip of a peninsula in the center of the Clayoquot Sound UNESCO Biosphere Reserve, Tofino is one of the wettest (3.3 m of rain a year!) and westernmost locations in Canada and is surrounded by mountains and valleys of ancient coastal temperate rainforest, long sandy beaches, and the cold, rich waters of the Pacific Ocean which stretch far up into Vancouver Island through deep, natural fiords and inlets.

Tofino is also in the heart of Nuu-chah-nulth First Nations territory. The Nuu-chah-nulth (Noo-chall-nuth) people have occupied the west coast of

Vancouver Island for at least 10,000 years, sustaining their communities with bountiful ocean resources such as whales, salmon, halibut and clams as well as trees and plants such as the Western Red Cedar (the “Tree of Life”) for fibre and dug-out canoes and the Northern Rice Root, a tasty bulb providing valuable carbohydrates in the spring months. As with many other Indigenous cultures around the globe, much of the Nuu-chah-nulth language, cultural traditions and governance models have been suppressed and lost since the arrival of Europeans to Vancouver Island in the late 1700s, but modern-day treaty making is occurring in western Canada, bringing changing attitudes and new opportunities.

If you mention the word ‘ethnobiology’ in Tofino, most people will give you a quizzical look and shake of the head; “Ethno-what? What’s that?” But describe what ethnobiology is – the study of the past and present relationships between human cultures and plants, animals, and ecosystems – and everyone smiles knowingly.

Whether we are Nuu-chah-nulth or non-native, we all have stories to tell about how our livelihoods depend on salmon and cedar, how our medicines come from seaweeds, and sea urchins, how our bodies are fed by chanterelle mushrooms and salmonberries, and how our souls are nourished by a canoe ride over the rich intertidal zone of the Tofino Mudflats or a slow walk in the ancient rainforest on a foggy day.

The town and the people of Tofino and Clayoquot Sound are excited about hosting the 12th International Congress of Ethnobiology. We look forward to meeting people from all over the world with common interests and passions, and we encourage you to learn more about our people and our place by visiting the website of the Congress host institution, the Tofino Botanical Gardens (www.tbgf.org), the Congress venue (www.tinwis.com), or the Congress website (www.ice2010tofino.com).

Don’t hesitate to contact Josie Osborne, at josie@tbgf.org or +1 (250) 725-1220 (PST).



Raccoon Island, in the Tofino Mudflats Wildlife Management Area. Photo by Tofino Botanical Gardens.

“Modern-day treaty making is occurring in western Canada, bringing changing attitudes and new opportunities.”



(At top) Aerial photo of Tofino, looking southwest out on the Pacific Ocean.

(Above left to right) Josie and Tamara Leigh kayaking on the Tofino mudflats, looking at eelgrass (*Zostera marina*); Salmonberries (*Rubus spectabilis*). Photos by Tofino Botanical Gardens

Josie Osborne and George Patterson with our dog, Griffin. Photo (c) Sam Beebe.

ISE PHOTO CONTEST

PHOTO CONTEST

What does "ethnobiology" mean to you and how would you capture this in a photograph? The ISE Board invites all ISE members to participate in a friendly "photo contest"!

The ISE is developing a series of tri-fold informational brochures about the Society. There will be a generic brochure and five regional brochures (Africa, Americas, Asia, Europe, and Oceania). In order to make the brochures eye catching, we are looking for photographs to include in them.

Each of the regional brochures will have a unique cover and inside photographs - pictures

that people in each region will relate to. The front of the generic ISE brochure will likely be a collage of the cover photograph from all five regional brochures.

The Africa brochure is already complete and available for download at

www.ethnobiology.net.

To submit a photo, please send the following to isecoordinator@gmail.com:

1) Your name (you must be the photographer or have the photographer submit permission for us to use their photo.)

2) A caption for the photograph(s)

3) Date (at least year) and place the photograph(s) was taken

4) If your photograph includes recognizable people, you must provide their names and have explicit permission from them allowing the ISE to use their image for non-commercial purposes in our brochures.

5) A maximum of three (3) electronic photos may be submitted.

Photo contest winners will be featured in a future version of the ISE Newsletter and will be given credit for all published uses of the photo. Additionally, we will create a "Gallery" of all submitted photos on the ISE website.



Front cover of the Africa outreach brochure. Photo by E Dounias.

¿Qué significa "etnobiología" para ti y cómo capturarías eso en una fotografía? ¡La Directiva del ISE invita a todos los miembros de la Sociedad a participar en un concurso amistoso de fotografía!

ISE está desarrollando una serie de folletos internacionales sobre la Sociedad. Habrá un folleto general y cinco regionales (África, América, Asia, Europa y Oceanía). Estamos buscando fotografías para que estos folletos llamen la atención.

Cada uno de los folletos regionales tendrá una portada original y adentro fotografías tomadas por personas de cada región. La portada del folleto general del ISE probablemente lleve un collage de las fotografías usadas en las portadas de los cinco folletos regionales. El folleto de África ya está listo y disponible en www.ethnobiology.net.

CONCURSO FOTOGRÁFICO

Para presentar una fotografía por favor envía lo siguiente a isecoordinator@gmail.com:

1) Tu nombre (tú debes ser el fotógrafo o debes haber pedido permiso al fotógrafo para que nosotros usemos la fotografía)

2) Una leyenda para la(s) fotografía(s)

3) Fecha (por lo menos año) y lugar donde se tomó la fotografía

4) Si la fotografía es de personas, debes darnos sus nombres y tener explícitamente un permiso de ellas para que el ISE pueda usar su imagen con propósitos no comerciales en los folletos.

5) Se puede enviar un máximo de tres (3) fotos digitales.

Los ganadores del concurso fotográfico serán presentados en una futura edición del bo-

letín del ISE y se dará crédito cada vez que se publique la fotografía. Adicionalmente, crearemos una "galería fotográfica" en la página web del ISE incluyendo todas las fotografías que fueron presentadas para el concurso.

GET INVOLVED WITH THE ISE

LET US KNOW WHAT YOU THINK!

The ISE is currently conducting two surveys:

1. Share your ideas for the ISE Code of Ethics Toolkit by [taking our survey!](#)
2. Did you attend the 11th ICE in Cusco? Let us know what you thought in [English](#) or in [Spanish!](#)

ARE YOU BILINGUAL OR MULTILINGUAL?

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

If you are interested, please contact the ISE

Coordinator at:

isecoordinator@gmail.com

UPCOMING EVENTS

February 15-16, 2009

Indian Society of Pharmacognosy 13th Annual National Convention. Barkatullah University Bhopal, India.

February 20-22, 2009

[HERBAL WORLD](#) – International Conference & Exhibition on Medicinal Plants, Herbal Products & Natural Health. Matrade Exhibition & Convention Centre, Kuala Lumpur, Malaysia.

April 1st–April 4th, 2009

[Society of Ethnobiology 32nd Annual Conference](#), Tulane University, New Orleans, Louisiana USA.

May 31–June 4, 2009

[Society for Economic Botany 50th Annual Meeting](#), College of Charleston, Charleston, South Carolina USA.

September 21-24, 2009

5th [ICEB International Congress of Ethnobotany](#) San Carlos de Bariloche (RN) Argentina.



Spinning and plying wool at Karhui. Karhui is a centre of traditional Quechua weaving and textile arts. Local women are spinning wool on their drop spindles which will later be used for knitting and weaving. *Photo by LM Johnson.*

ISE MEMBERSHIP DRIVE

We are pleased to announce a new [membership drive](#) for the 2008-2010 term. Our goal is to expand our membership base while encouraging new and renewing members to actively engage in the ISE in ways that are mutually beneficial and the build capacity of the Society to achieve our goals. Beginning September 2008 through May 2010, the ISE encourages membership fee waivers in exchange for in-kind contributions to the Society. Possible in-kind contributions include (but are not limited to) language translation, computer design/graphics, photography, editing, writing, and distribution of ISE materials (e.g., regional brochures, posters, Code of Ethics, etc.). We are very open to other suggestions for in-kind contributions and ways to encourage our members to use their interests and skills to be active in the Society.

Current membership benefits include this new ISE Newsletter, the option to receive email updates on relevant conference, career, and scholarship opportunities, networking opportunities with other members world-wide, and reduced registration fees at the ICEs. Additionally, the ISE has partnered with [WiserEarth](#) to create a unique online community space for members of the ISE. WiserEarth is an international directory and networking forum that maps, links and empowers the sustainability and social justice community. It also provides a Group functionality that allows us to have discussion and collaboration online. WiserEarth provides the basis for an exciting [new group for members](#) to have on-line discussions, announce events, and share documents with the ISE community.

As we continue moving forward with these activities, the ISE welcomes your feedback, contributions and ideas on furthering our vision to promote understanding, dialogue and harmonious co-existence between humankind and the Bios for the benefit of future generations.

THE INTERNATIONAL SOCIETY OF ETHNOBIOLOGY

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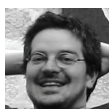
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isecoordinator@gmail.com

Highlights from the Cusco ICE inside

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