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Editor's Note

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Editors' Note

With this issue of the Journal of Ecological Anthropology, we are pleased to welcome Jim Igoe (University of Colorado-Denver), our new Book Review Editor, to the editorial staff. Please contact him if you have a new book you would like to review or recommend for review in the Journal of Ecological Anthropology. We would especially like to thank Editorial Assistants Luz Martin del Campo and Kari MacLauchlin (both graduate students at the University of Florida) and David Casagrande, Production Editor, for their superb work in helping with this issue. The efforts of the entire editorial staff, many anonymous manuscript reviewers, and the Advisory Board are also integral to the editorial and production process. In this issue, we're pleased with the predominance of multi-authored papers, as it seems research in this widely varied and diverse field often requires multiple perspectives and multiple talents to pull together contexts and concepts in a holistic manner.

The contributions in this issue represent a breadth of approaches to an anthropological study of human environment relationships, including perspectives from political ecology, historical ecology, ethnobotany, and linguistic anthropology. Gullette's article applies cognitive methods to an understanding of the political ecology of logging in New Zealand and suggests applications of this perspective for those seeking common ground in a conflict over forest resources. His work pinpoints where there is likely to be some common agreement in symbolism, discourse, and perspective between conservationists and logging proponents. Blackstock and Macallister's contribution combines written and oral ethnohistorical materials to thoroughly document First Nations' accounts of subsistence and ecological change as a result of contact with Europeans. These First Nations' perspectives are woven together with government reports and travelers' descriptions to detail many aspects of life on the prairies of British Columbia, Canada. Tesch and Kempton's article employs theories of cultural models and discourse analysis to create a more nuanced understanding of the term "environmentalist." What do various actors in environmentally-oriented organizations mean when they call themselves (or refuse to be called) environmentalists? Finally, Kashanipour and McGee investigate the Lacandon Maya ethnomedical system and how healing practices are not being "lost" as some scholarship predicts, but are in fact responding to ecological, economic, and political change. Two overlapping concerns in each of these articles—an attempt to understand the many unclear links between cultural and ecological change, and the creation of frameworks to analyze the continually evolving relationships between actors in local and regional contexts—suggest compelling directions for future research in ecological anthropology.

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