
RAISE THE STAKES

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OPEN FIRE

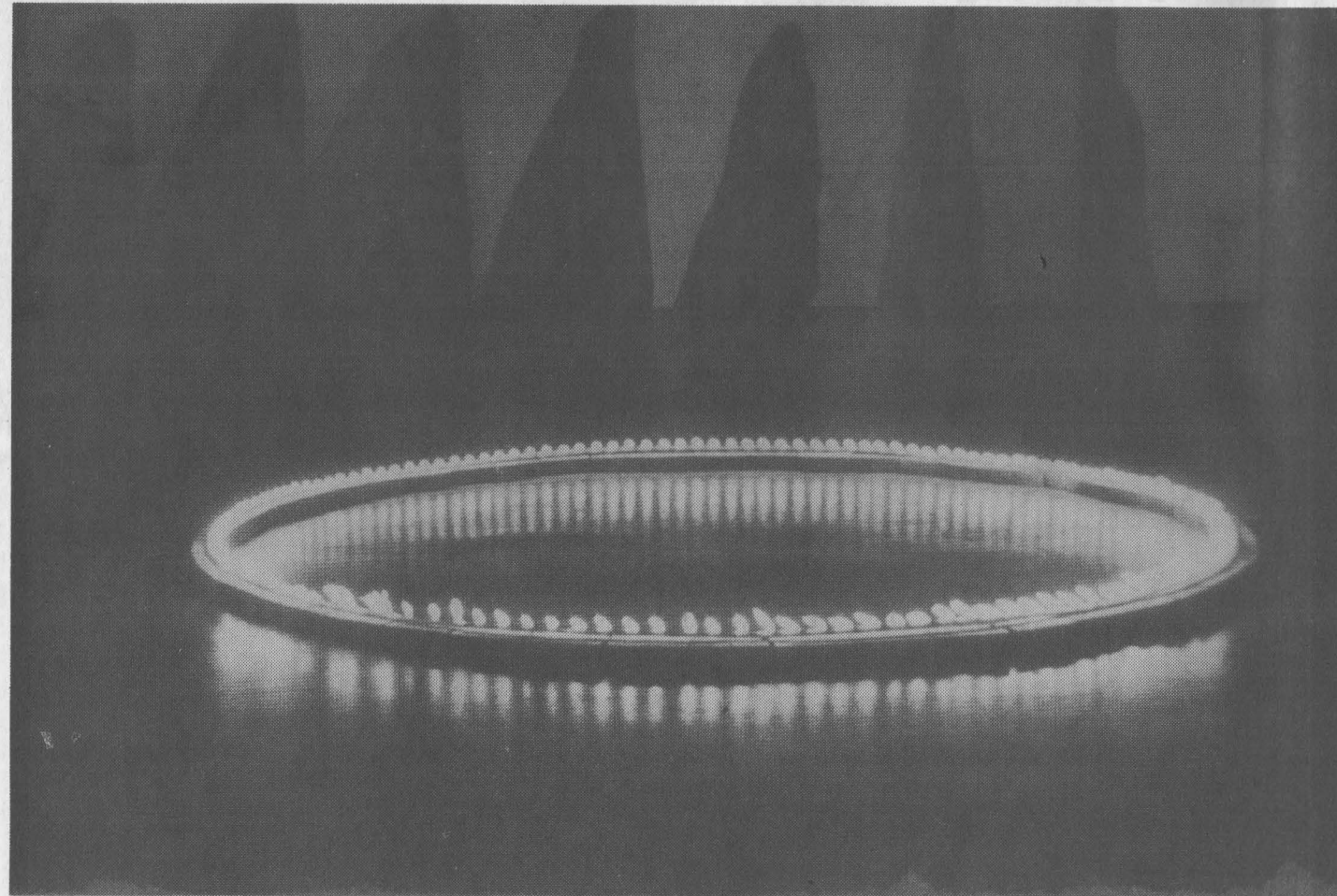


**A COUNCIL
OF BIOREGIONAL
SELF-CRITICISM**

GUEST
EDITOR'S
INTRODUCTION

FIRE RING

by Jim Dodge



Mary Beth Edelson

Early in '84, *RTS*, with the financial and editorial support of other bioregional publications, mailed out 300 invitations to submit material for an "Open Fire" issue of bioregional self-criticism. "Open Fire" was intended in two senses: open council, and full-bore, blaze-away criticism. To include as many people as possible, recipients of the invitation were asked to xerox it and pass it along through their communities.

People were invited to consider, in a spirit of friendly association, what is wrong, missing, or weak in the bio-

regional notion. To cite the invitation: "The Open Fire issue will be concerned with problems, not praise. We assume the obvious virtues of the bioregional notion and its influence on contemporary cultural thought and behavior. Bioregionalism/tribalism/natural decentralization is an old idea, powerfully rooted, still unfolding in consciousness. As people who generally share that constellation of ideas and are moved by those visions of possibility, one of our communal duties is to develop those ideas and their diverse applications in

our lives and places. As such, intelligent, tough-minded criticism can help clarify and empower those ideas, adapt them to prevailing circumstance, and refine their focus and force."

About 70 people responded to the invitation, with submissions ranging from cartoons to short essays. With the puzzling exception of the Southwest, replies came from all over Turtle Island. Since it was impossible to print them all, my task as editor was to make a selection that represented the depth and diversity of concerns—more as a facilitator, really,

than an editor.

Having had the opportunity to read all the responses, I would like to attempt, in a few crude strokes, a general perspective on our bioregional self-criticism. To frame it loosely, there is a growing tension between what I characterize as the rainbows and radicals—or, to use the '60s distinction, between hippies and politicians—going with the flow as opposed to changing the flow. This tension may be more an expression of sensibility and style than a serious disagreement on substance. While I hesitate to pose it as a conflict between rainbow earth mysticism and revolutionary street practicality, that may be close to the case. It partakes of that ancient—and seemingly interminable—argument about how things *really* change: whether you must change yourself before changing society, or whether changes in the social environment lead to individual self-realization. Not that anyone is posing it as an either/or question; rather, it's a question of weight and emphasis, tactics and timing, and informs all discussions of strategy. To know where you're coming from is no guarantee you know where you're going, but it does provide a sense of trajectory and helps us look to the process. Given the ecological basis of bioregionalism, the balance we seek is dynamic, not fixed, and despite the usual grouching and growling, nobody seems frozen in the doctrinal purity of his or her own views.

Sexual and racial discrimination, ubiquitous and foul, obviously remains a major problem despite our efforts and rhetoric. A culture that oppresses women, the aged, children, and social and ethnic minorities—not to mention the earth—destroys too much spirit to survive itself. While bioregionalism posits equality and equity as a cultural premise, it would seem self-deluding to think we're even close to realizing that goal. It is one thing to abstractly appreciate diversity, quite another to lovingly tolerate each of the particulars composing it. Without a deep sense of that fair share and equal treatment, of true compassion for the other, bioregionalism—or any ism—will founder on its own heartlessness, strangle in its self-righteous rhetoric. May our hearts prove bigger than our mouths.

Another problem (though maybe not a problem at all) is an apparent lack of definition of what bioregionalism is, what values compose it, what spirits animate it, what practical directions it would take. Maybe fifteen people said they had

no criticism of bioregionalism because they didn't know what it was . . . which was surprising, since at least half of them were what I'd call veteran bioregionalists.

Let me conclude with a problem that doesn't exist. It is the problem of long-term political strategy (and while it may not be essential to anticipate conflicts, fortune does seem to favor the prepared). To my sense of it, something is stirring around the idea of a "green" movement, a broad coalition that would likely include bioregionalists, environmental groups, feminists, various and sundry decentralists, disenfranchised ethnic and cultural groups, the large anti-nuke/peace movement, and other natural allies. This coalition would likely take some *national* form, either as a third party or as a political lobby representing a "green" platform. Since the guts of bioregionalism is watershed community, ecosystem mindfulness, and local self-regulation, any national coalition seems out of scale; in fact, the intractability of the national two party system, with its changes that change nothing, was a force in shaping the bioregional emphasis on grassroots watershed politics. Further, bioregionalism hasn't really begun to develop as an alternative model: it has no comprehensive political analysis or position that I'm aware of, and, realistically, represents very few people except us fools. Joined in a large coalition, it is possible that the emerging tenets of bioregionalism would be blurred or buried. While it may be true that bioregionalists can fight on both fronts—national and community—it also seems plain that energy is finite, and I'm noticing the stress-pinch signs of boredom and burnout among bioregional friends. As Jerry Martien points out, it is difficult to create a new culture while riding the old one down the drain.

In short, we lack a sense of long-term political strategy (and perhaps any political strategy at all). Is it in our best interests to focus for the next few decades on building a national/continental green coalition to slow the rate of the colonial culture's collapse as we develop a bioregional alternative, or is such a coalition simply another spectacle to distract us from the work at hand? It is the basic, omnipresent strategic question: where can we best apply our time and energy to accomplish the ends we seek? It seems to me that we need a context of well-articulated principles to guide those decisions and give them some collective force.

TABLE OF CONTENTS

OPEN FIRE: A COUNCIL OF BIOREGIONAL SELF-CRITICISM

Fire Ring <i>Introduction by Jim Dodge</i>	1
Bioregionalism/Western Culture/Women <i>by Marnie Muller</i>	2
Reclaim the Tradition <i>by Wabash Landschaft</i>	2
Don't Play the Same Old Game <i>by Bill Devall</i>	2
The Use and Abuse of Primary Cultures <i>by J. Linn Mackey</i>	3
Does Bioregionalism Need an Open Fire (Wildfire) (Control Burn)? <i>by Gary Snyder</i>	3
Find the Balance <i>by Julie Kay Norman</i>	4
Connecting to Grow <i>by R. Young</i>	4
Slippery Ethics <i>by Doug Dobyns</i>	4
Backyard Universals <i>by Bobcat</i>	5
Closing the Gaps <i>by Nancy Morita</i>	5
Gopher It! <i>by Donald Verwayen</i>	5
The Old-Timer Alliance <i>by Art Goodtimes</i>	6
Home is Where the Revolution Is <i>by Christina V. Pacosz</i>	6
Look to the Long Run <i>by Michael Helm</i>	6
Turf Range <i>by Kelly Kindscher</i>	7
Three Steps into the Bioregion <i>by Jerry Martien</i>	7
Ambles Towards Continent Congress <i>by Peter Berg</i>	Centerfold
Bioregional Directory	Insert

CIRCLES OF CORRESPONDENCE

Stumps or Long-Range Stands in the Slocan Valley <i>Interview with Herb Hammond</i>	10
Living with the Gympie Messmate <i>by Gum</i>	11
Alaska, Banana Republic? <i>by Bert Bergman</i>	11
WEAVING ALLIANCES	12
RIFFS, READS & REELS	13
PLANET DRUM PUBLICATIONS	14
PLANET DRUM PULSE	15



BIOREGIONALISM / WESTERN CULTURE / WOMEN

by Marnie Muller

Bioregionalism begins to tap the very heart of Western historic tradition re-asking the question: What is our place in the universe? Bioregionalism does this by squarely challenging the error of hierarchical thinking as it looks at:

1. the historic dogma of the male God's dominion (read *oppression*) over the heavens and the male (white) human's dominion (*oppression*) over the Earth
2. the secular, Ptolemaic system of anthropocentrism whereby all of nature revolves around the human race
3. the more "liberal" concept of benign (read *paternalistic*) stewardship whereby humans "take care of" the Earth

As if that was not enough in itself, bioregionalism has also begun to challenge the very innards of historic Western tradition by examining the error of body/mind dualism. This dichotomy has been woven into the very fabric of Western culture for hundreds of years, and it will be difficult to realize all the ways it has affected and lobotomized us. However, bioregionalism, with its emphasis on incorporating (literally) the sensual, the spiritual and the mental in our relationship with our Earth means that healing is occurring—that mind and body are beginning to grow together once again. Praise to all of us in our efforts toward this healing, for it is with this healing that our Earth will become less tormented. Another error of thinking underpinning Western culture which bioregionalism challenges is the "Trash your homeplace, there's always a new frontier" mentality.

In light of bioregional self-criticism, I ask that we all regard these errors of thinking in depth, in order to see how they affect *not only* how Western culture relates to *the earth* but also how it relates to *the female*. In the interest of bioregional self-criticism, I suggest that we explore in earnest how these two areas are vitally intertwined and how, in order to deal with the treatment of Earth, we must also deal with the treatment of Women.

Hierarchical Thinking

For thousands of years we have been assured that God is male; that the human male has dominion over the human female; that the human female came from the human male; that the human male has dominion over the female and children; that the human male

has dominion over the female, children and animals, plants and the Earth itself. This opinion has been the basis for overt physical, political, spiritual and psychological oppression for centuries. Finally, a number of males today have begun to "catch on" (many females have known for *quite* some time), to realize that by this system they too are entrapped. They have begun to realize the perverseness and pervasiveness of this system, as some people in the white population have begun to get a glimmer of the oppression directed towards peoples of color. Still, realization is only a first step. Pervasiveness is insidious when it comes to actually changing an age-old system.

Body/Mind Dualism

By historically divorcing 'mind' from 'body,' Western culture was able to do away with a number of truths. This was accomplished by drastically reducing the human powers of perception and declaring them to be false. Our perceptions (not deceptions) had told us that the Earth was alive, that we were part of this functioning process... that the food we ate and the air we breathed united us with this intimizing process... that our

children were born of this process... that the Earth turned from this process. Stars beckoned us. Waters lapped us. Sunlight fell on us. Music/sound pulsed through us.

Western culture untied us from this "process"—from sensual reality. (By 'sensual,' I mean all the aspects of our being which allow us to experience fully, with all our senses, the creation around us.) Western culture began to emphasize mind and 'spirit' and to denigrate the sensual. The sensual became "other"—it was a source of enticement, temptation, of sin, blame—something to be suppressed. Because the culture was dominated by male patriarchal concepts which identified the male with 'mind,' the female was then identified with 'sensual,' 'flesh,' 'dark'. With suppression came oppression. Objectification and use of the female and objectification and use of the Earth occurred. Perception of the full presence of the female and of the full presence of the Earth was obscured because of this objectification.

The Homeplace

In bioregional thought, the homeplace

is sacred. In Western culture, it is the place "to get away from"; the homeplace is the place where chores need to be done, where children are, where the elderly need to be cared for. In a wider context, the homeplace is boring, should be used up so that new frontiers can be moved towards. At best, it is used as a retreat.

Throughout cultural history, the female is associated with the homeplace. It is here where we, as bioregionalists, most need to look. Whether male or female, we need to allow our homeplace to be resacralized. Our shelter (whether nomadic or stationary) is our place from which we go out and to which we return. It is our membrane—something to be cared for, nurtured with energy, loved. Sometimes we have a shelter with someone else—a partner or friend. Sometimes we have children—sometimes we have elders with us—in our shelter. It is a place to be in, to relax in, to prepare food in, to repair when necessary. It is situated in a wider place—a homeplace of Nature—a place to know... to find out about water, animals, plants, trees, soil, wind currents, seasons, migration patterns. Reconnecting with our homeplace allows us, in a safe way, to begin reconnecting with our inner selves. In turn, we then connect or reconnect with other humans.

In addition to Western culture's treatment of the Earth and of the female, we also need to look at Western culture's treatment of the *child*. Our homeplace will not become "breathable" again until we do this. Western culture treats the child as though s/he is not really all the way there. It is as though the culture's bounds of reality have become so narrowed that no longer can the full presence of the child be acknowledged. Within the child's psyche there is so much crossover between the 'sensual' and the 'conceptual' that in order to acknowledge and rejoice in the full presence of the child, we as a culture would have to "un-atrophy" our powers of perception and reincorporate the 'sensual' into our lives. A step in our own healing process is to recognize and nurture in children the gifts of "being" we are attempting to reclaim for ourselves.

As we bioregionalists truly begin to locate ourselves in the universe, let us, as females and males, begin to locate ourselves in relation to each other. Then we can mutually begin to work together on an equal basis to reform the values of our human culture as it affects ourselves and our homeplace Earth.

Katúah Bioregional Area, Southern Appalachia



Daniel O. Stolpe

RECLAIM THE TRADITION

by Wabash Landschaft

In the professional fields of design/planning, the mention of bioregionalism many times stimulates a response of "What's new about that notion?" Sages of these professions cite the regionalism movement of the '20s and '30s, an era marked by the establishment of the Regional Planning Association and regional projects completed under the F.D.R. and other administrations (e.g., T.V.A., Title V Regions, etc.). Famous proponents of this movement were individuals (all prolific writers) like Benton MacKaye, Lewis Mumford and Aldo Leopold.

The criticism? We need a literature review to scan the pioneering work of the past so we may more clearly discern, for the skeptics, what is the same and what is "new." This distinction, based on a well-rounded historical perspective, has been lacking to date in the small body of

bioregional literature.

Some may say, "What do we care whether we have these people 'on our side'?" The response to that is, we need *everyone*, especially individuals who have shown a vested interest in the disciplines which manifest philosophy in physical form. The time to bring them among us is *now*; a quick review of current thought in these fields reveals a return to the notions of 'contextualism' and the 'vernacular' as plausible contemporary design axioms. There's a lot of discussion of "participatory design" and of the designer in a new role as "facilitator" rather than demagogue. We need to bridge the gap. One way is to review our literature and our language, and find common ground.

Box 1181, Lafayette, IN 47902

DON'T PLAY THE SAME OLD GAME

by Bill Devall

The Koyukon of central Alaska live in a world that watches. "The surroundings are aware, sensate, personified. They feel. They can be offended. And they must, at every moment, be treated with respect," says Richard Nelson in *MAKE PRAYERS TO THE RAVEN: A Koyukon View of the Northern Forest*. The central assumption of the Kuyukon world view is that the natural and supernatural worlds are inseparable; each is intrinsically a part of the other. Humans and natural entities are in constant spiritual interchange. Any discussion of bioregional thinking without this ecological consciousness of place is mere libertarian ideology.

Libertarians approve of many elements of bioregional philosophy—local economic and political autonomy, private property rights, energy self-sufficiency, appropriate technology and sustainable agriculture. Liberals also can support

many of these positions if local government has a say in developing resources.

But liberal and libertarian ideology sees humans as above—superior to or outside the rest of nature. A local community can exploit natural resources—minerals, soils, forests, fisheries, etc.—can exceed the carrying capacity for the bioregion and can vandalize other species in the name of satisfying human needs.

A deep ecology bioregion is based on a principle of biocentrism. Reverence for the place, the bioregion, leads to an attitude of caring for that place. If bioregionalism is just local autonomy without wilderness, without awareness of the spirit of place, then it is just the same old game under a different name.

PO Box 21, Arcata, CA, 95521

THE USE AND ABUSE OF PRIMARY CULTURES

by J. Linn Mackey

Early human cultural adaptations like hunting and gathering have held a fascination for bioregional thinkers. Thus Gary Snyder has titled a book of his essays *Old Ways* and Peter Berg in his talks and writings frequently refers to Pleistocene civilization. It is easy to understand the interest of bioregional thinkers in primary cultural adaptations. Unquestionably these were bioregional cultures and unquestionably there is much to be learned from studying them.

Bioregional thinkers have used primary cultures as examples of bioregionally adapted cultures. As Snyder says, "The differing regions of the world have long had each their own precise subsistence patterns developed over millennia by people who had settled in there and learned what particular kinds of plants the ground would 'say' at that spot" (Gary Snyder, *The Old Ways*). These primary cultures stand as reminders and examples from the past that humans have developed bioregional cultures which demonstrate a harmonious and sustainable relation between humans and nature. In this, primary cultures serve a useful and important function for the cause of bioregionalism. But bioregional thinkers have often seemed to imply far more in their own use of primary cultures. As an example, consider the following statement: "We now have the capacity to destroy it (the planetary biosphere). We have a need to develop the values and ethics necessary to preserve it. The basis of this will not be found in our history since the birth of agriculture; it will be found in the values, ethics, morality, and revelations of Pleistocene people. Pleistocene civilization will be the model for

planetary civilization" (Peter Berg, "Bioregion and Human Location," talk given at University of North Carolina in 1981). The use of "model" in this statement is ambiguous and perhaps implies more than can be delivered. There is, I believe, an implicit use of primary cultures in this statement and others like it which needs to be made explicit. When this is clarified, this statement and others like it will be criticized as too exclusionary.

What is meant when Pleistocene civilization is said to be a model for planetary civilization? Is this a practical, methodological suggestion for new bioregional cultures? I am dubious about Pleistocene civilization offering much in a practical sense towards the shape of a new bioregional culture. It seems clear that we can't reproduce the material means of subsistence of Pleistocene civilization. For one thing, we don't have the flora and fauna of the Pleistocene. Further, hunting and gathering would support only a small fraction of the current population. But even if *model* means only to adapt the ethics, morality, and revelation of Pleistocene civilization, this is still problematic. Yi-Fu Tuan warns that, "the publicized environmental ethics of a culture covers no more than a fraction of the total range of environmental behavior. It is misleading to derive the one from the other" (Paul English and Robert Mayfield, eds., *Man, Space and Environment*). The bioregional movement also needs to take seriously the cultural materialist view that the means of subsistence shape values, ethics and revelations and not the

reverse. It is, I believe, too simplistic to base a movement for cultural transformation on changing peoples' values alone. This is not to say that changing values is unimportant, rather that a deeper and more profound analysis of cultural change is called for. Too often we use facile references to primary cultures rather than confronting the difficult and complex steps necessary to envision, create and bring into being new bioregional cultures.

Aside from the issue of the practical value of primary cultures, I would like to suggest that these cultures may be evoked for another purpose. Perhaps Berg's statement and others like it are evoking images of primary civilizations to reach deep into our unconsciousness to lure us toward a new bioregional future. I am suggesting that whatever else the intended purpose, evoking Pleistocene civilization is a kind of sanctity discourse (Richard Grossinger, ed., *Ecology and Consciousness*). Gary Snyder's writing often seems to function this way: "Stewart Brand said that the photograph of the earth (taken from outer space by a satellite) that shows the whole blue orb with spirals and whorls of cloud, was a great landmark for human consciousness. We see that it has shape, and it has limits. We are back again, now, in the position of our Mesolithic forebears—working off the coasts of southern Britain, or the shores of Lake Chad or the swamps of southeast China, learning how to live by the sun and the green at that spot" (Snyder, *op. cit.*). I believe that the function of sanctity dis-

course, the evoking of images that reach our unconscious and lure us toward commitment and action, is important to any movement. It is important to both the converted and to getting converts.

I would like to return to Berg's statement once again in the light of its possible use of Pleistocene civilization as a lure in a type of sanctity discourse. History indicates that movements evoke either images of a golden age of the past or utopian images of the future. Both approaches seem to have been successful. Which approach should the bioregional movement take? It is clear that Berg and Snyder have chosen the images of primary cultures, and both would seem to exclude any other past (Snyder, *ibid.*). This is far too restrictive. If we see that the important function is to evoke images or visions which reach deeper human levels and lure us toward new bioregional cultures, then we should be more open and tolerant to other possibilities. William Irwin Thompson, and, following him, Gary Coates, advocate a new bioregional culture and evoke the image of the neolithic village (after the establishment of agriculture). Murray Bookchin has been a powerful long-time spokesman for bioregionalism. He chooses to evoke utopian or, more accurately, ecotopian images rather than images of the past (Murray Bookchin, *Post Scarcity Anarchism*). As one who lives and works in the Southern Appalachian bioregion, I would not overlook the early white settlers of the Appalachian mountains as a bioregional culture of practical and imagistic value. We should not foreclose our models, images, and visions too quickly.

Katūah Bioregional Area, Southern Appalachia

DOES BIOREGIONALISM NEED AN OPEN FIRE (WILDFIRE) (CONTROL BURN)?

by Gary Snyder

It's really a luxury when something that has few followers and even fewer understanders and practitioners can take the time to invite self-criticism. It strikes me that bioregionalism is truly a grass roots movement continuing the vision of a generation of wisely alternative thinkers and doers—who took as their flag, "back to the land, back to original nature, and forward to post-fossil fuel future." A certain north coast sociologist and I were chatting by the firepit not long ago, and he said with a twinkle in his eye, "Bioregionalism is the first decent name to come along that can credibly supplant the term 'anarchism'."

It would be nice if that were more true. So, briefly, the bioregional project has these potential drawbacks: That it takes the formalisms and objectifications of new boundary-drawing as some panacea in itself. I once posed the question to another bioregionalist, "If a nation's being defined by bioregional boundaries can be expected to help produce better social and ecological sensibility within those boundaries, how do we deal with the case of Japan?" Or, for that matter, England. So, although bioregionalism is a start in the right direction as a basic geographical and ecological undertaking, and as a mode of concretely informing people about the specifics of place and the potential economies of place, it cannot supplant that necessary hard historic study that informs us about "exceptions to the rule."

Any survey of world anthropological information, culture by culture, is full of striking "exceptions to the rule." And

questions of domination and hierarchy remain rooted in the human psyche and in those old generators of conflict and suffering identified by Buddhism as greed, hatred and ignorance.

Shall we say acknowledging bioregional boundaries and the bioregional communities is one contemporary step, but it must be followed with an astute study of history and politics that delve



Albrecht Dürer

back to our 6000-year-old koan, "Why did the state arise at all when it wasn't necessary?"—and the additional undertaking of probing "human nature" that we might identify more accurately the natural interior communities of consciousness, with their actual boundaries, as distinct from the geographies given us by experts, psychologists and centuries of hierarchy-minded social manipulators. Mother nature, and human nature.

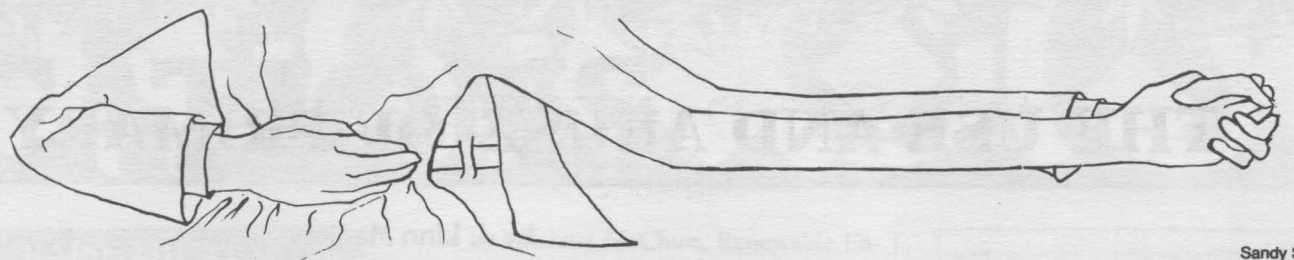
So, like calendar reform, spelling reform, and the metric system, bioregionalism appeals to a certain formalistic and reasonable demand for exterior proprieties. Exterior proprieties do not always guarantee that the world will run better, and most likely we will have to make it through quite a few centuries yet before watersheds and plant communities rise to their true position as the final definers of the natural nation.

But the strength of the metaphor—The recognition of the fact of community on all levels, from Gods and Angels, through human society, on to animals and up to soil bacteria—is enormously powerful and fertile. Bioregionalism has more magic than I've allowed it in the passages above. Bioregionalism is a deep gesture of respect toward the realities of Gaia, and a stronger threat to the assumptions of the powers that be than they will (fortunately for us) realize for awhile.

Nisenan County, Shasta Nation, Turtle Island, Third Planet out from the Sun, Valentine's Day 40084

FIND THE BALANCE

by Julie Kay Norman



Sandy Simonson

I think women are here on the planet for a purpose that is overlooked at times. I think we have something to say. I know I've got a lot to say. In the meetings that I go to and in all the bioregional organizing that I'm doing, I often feel like I'm not expressing myself as much as I

would like. Coincidental to that, I find that men pretty much can't stop talking. I can't really blame them because they are working hard to say what needs to be said just like we women are. There is a lot to be said.

Since I see imbalanced communica-

tions in so many instances in my life and know it wants to be different, I offer these loving requests: GIVE US SPACE TO TALK SOMETIMES. HELP US OVERCOME OUR CONDITIONING SO WE MAY SPEAK OUT. (And we'll help you overcome your conditioning so you can

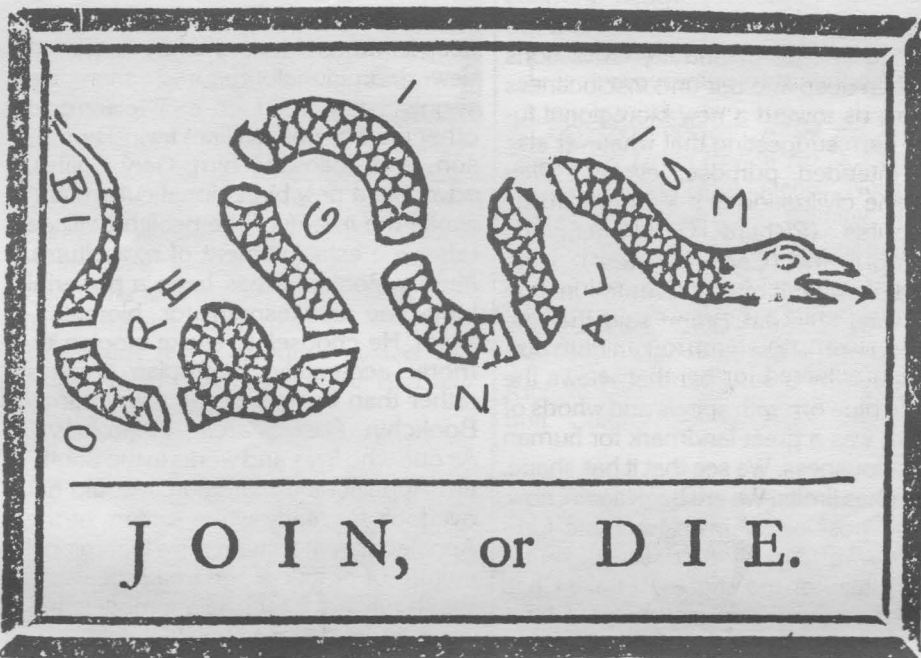
stop speaking out . . . so much.)

We are Brothers and Sisters, balancing.

Galice, Oregon

CONNECTING TO GROW

by R. Young



graphic adapted from Benjamin Franklin

Over the past year, bioregionalists have been swept by a heady optimism. Bioregionalism, once an obscure, underground sentiment shared by a few isolated individuals, is beginning to emerge as a continental movement. Within a short period of time over 50 self-proclaimed bioregional organizations, numerous conferences and congresses, and four regular bioregional journals separate from *Raise the Stakes* have come on the scene.

This rapid expansion and excitement, however, may be short-lived. It is frequently the phenomenon of grass roots movements that they experience an initial stage of "growth," which is in actuality only the first gathering of people who already share particular convictions. Rather than the sign of a rising new movement, it is merely the consolidation of a base which already existed. What often occurs after this point is that the "movement" ceases forward progression, the grass roots fail to spread any further or deeper, and discussion and activity turn inward among the people already included in the circle.

The failure of a movement to go beyond this initial phase does not necessarily stem from a failure of the concepts or theories which guide it. There are many examples of quality ideas which have been relegated to the sidelines of social change, falling far short of their possible impact on society. If the content of the theory is sound, it is often the lack of vision and efforts on the part of the organizers which becomes the limiting factor.

It is a challenge of this nature which bioregional organizers are presently facing. Bioregionalism is a sound concept. It has a simple logic, and enjoys a position as one of the first integrative theories of politics, economics and culture to come down the pike in a long while. These aspects contribute to its fundamental appeal. However, no idea, regardless of its quality, can carry itself. It is at this point that the decisions of the

organizers become crucial. Without decisive and intelligent action, the result of bioregionalism could be no more than the creation of another sectarian group on the level of present "worker parties" or religious cults.

The way in which bioregionalists can avoid this fate is by following one of the basic precepts of both bioregionalism and nature, namely, interconnectedness. Organizers should not see the creation of a bioregional group as an end in itself. Bioregionalism is a concept which is relevant to many different aspects of social interaction: architecture, agriculture, energy production, natural resources, planning and species survival. These connections should be paid more than lip service. Bioregional groups should network with existing organizations which are currently involved in these specific issues. Bioregional organizations should function as vehicles through which groups can integrate single issues. Bioregional congresses and conferences should act as forums where broader, more coordinated wholistic strategies can be worked out among specific activist groups. In this way they can act as a catalyst toward a meaningful, multi-issue "Green" politics for the North American continent.

If they do not make a strong effort toward creating such a forum and building networks which include the ideas and expertise of specific issue organizations, bioregional groups could become no more than a collection of philosophical discussion groups, far removed from any serious impact on society.

As the threats to our ecosphere grow more dangerous with each passing year, it is important that the movement not turn inward. Rather, the opportunity exists, should the movement take it with the seriousness and enthusiasm which it requires, for bioregionalists to play a major role in the transformation of the human community.

Ramsey, NJ

SLIPPERY ETHICS

by Doug Dobyns

To deal with some of the specifics about what is wrong in the bioregionalist movement, I think one of the first to be mentioned is the extra-legal assumptions that are being made. Some real thinking needs to be done about what constitutes a law which can be ignored, what constitutes a law which must be obeyed, and which laws must be changed before any progress can be made toward common goals. In some cases, as with many Indian activities, law is being ignored by the bureaucracy that would greatly enhance native rights. In other cases, such as with building codes in the Northwest, back-to-the-landers have seemingly ignored a set of legal building restrictions—but now find that they would like to support their strict application in the areas of increased energy conservation as specified under the N.W. Power Plan. Environmentally-oriented people like to follow only the laws they like but use the legal system to interfere with developments they don't like. There is a problem with this, and it makes the movement as a whole seem rather immature.

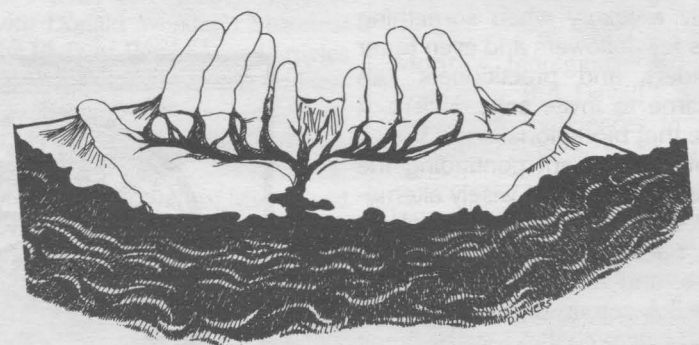
There are also theories and scientific positions which are so narrow and simplified that they appear ridiculous to people who have to live in a complex world. Single-issue advocacy groups soften the level of communication away from rigorous examination of the factors that are involved, and people who have the luxury of time and perspective (as do many of the people who write for news-

this respect. National boundaries have been too much the target of a romantic attempt to avoid some of the real issues—privacy is being ironed out of our society—but any bioregionalist who secretly holds plastic (credit cards) will stink like any other citizen when the interest brand kisses hide.

If we are as clever as we think we are, when will decentralist thought deal with sexist and age-dominated assumptions? I get tired of having to deal with this issue every time a gathering is held. Talk is too cheap. If somebody trots out a fancy line and great proposals I tend to want to sniff his families-of-occupancy ass—here my wording slips into sexist expression in spite of me 'cause the male mouth is most often at fault.

Organizations often don't even try to tell their truths—strategy gets locked into working on the scale they assume the culture to be on. I can recall starting 10 years ago in the Greenpeace Foundation—but I won't go into that one here. What I mean is, people don't need pabulum on a corporate-style spoon anymore.

This gets me to another point. A magazine I sometimes write for often wants me to start an article on the level of "lowest common," and when I get that treatment it makes me wonder who we think our readers are. When space gets tight and the article is chopped, what gets said tends to be what's already been said before. This is a conservative attitude, and it is one I notice more and



letters like *Raise the Stakes*) should be more adept in seeing the real world.

I remember being confronted by a man from Paraguay at a meeting on Vancouver Island called the 1st Peoples' Conference. This man said that it was the environmental movement that was most harmful in keeping his own (Native South American) people from justice. I wanted to see some alliance built between Greenlanders, who were in a process of seeking home rule from Denmark, and the environmentalist groups who wanted an end of the commercial harvest of harp seal pups. This failed, incidentally, because the Greenpeace Board decided that the Greenlanders had no more right to kill seals than anybody else—shooting down my position. I resigned from the cause. Anyway, this man had a valid point, and when he showed a film shot from under a tarp of some of his people being machine-gunned I came to believe the message. Environmental positions have in many cases taken righteous stances that are not justifiable in a real world of greater evils. Canadian groups are particularly blind in

more in environmental newsletters. The other side of this is an absurd parroting of the jargon which experts like to hide behind. Isn't there some middle ground?

There is an "old boys club" of sorts working out some neurotic confusions in the woodpile. The pecking orders you see at poetry readings gag me with a chainsaw, man. I've gone through a phase of avoiding readings—print it up clean and let me read it in peace—but there ought to be some manners in the movement.

Sometimes the person I'm most angry at is myself. Here I've been holding out for a collapse in the economy until my hair fell out, and entropy is still taking its own sweet time. I'm not sure I'll live to see it anymore. I get so I just want a nuclear exchange so I won't be left hanging. I can understand Billy Graham. Sizzling Survivalists! But then I calm down again, make love, take my kids out somewhere, be reasonable. Believe me, I can push my own buttons—I, for one, don't need any more articles giving me a bomb.

British Columbia, Canada

BACKYARD UNIVERSALS

by Bobcat

Bioregionalism is a goal without a process. It's inspired many of us to realize that the Earth is our home, but it's been weak in providing a means to make that a reality. We need to better understand our relationship to potential allies and develop a process for expanding connections (clear language, practical networks, open council).

The word *bioregionalism* itself can get in our way. If I begin a discussion by explaining the literal meaning of the word, then people think we are mainly concerned with remaking political boundaries—a rather abstract and unrealistic proposal to most. So I end up saying that the central idea is local coalitions of Earth-sensitive people getting together for (1) cultural unity, (2) information sharing, and (3) political and economic activity towards common goals. The reaction then is, "...well, sounds like a good idea, but I really don't have time to go to another meeting." As a bioregional networker/catalyst, I find myself more often in the position of a salesman, trying to think what local unity projects I can come up with that would actually promise enough direct benefits to make people want to participate.

The obvious solution is to tune in to

projects already happening, and try to broaden them out to a more widespread bioregional base. For example, the prospect of nuclear war is the hottest issue around, and the ideal of local Nuclear Free Zones brings it home to the bioregion. It's the best way to get people into a "not in my backyard" frame of mind, which can then be expanded to include ecology and economics. After all, environmental protection and local self-reliance weaken the multinational corporations which directly lobby for military spending and more indirectly help maintain the condition of competition for "scarce" resources that is the root of war.

Peace and environmental protection are the twin levers that we can use to unplug ourselves and others from the military-industrial complex that is destroying this planet. Heady and depressing stuff unless we can provide the local economic incentives to make our independence a reality.

We are charged with being anti-development, anti-people, and anti-jobs—just a bunch of naive and elitist Bambi chauvinists. And it's all too true: we are weak in developing locally self-reliant & successful economic ventures. That's one reason why information-exchange

networking needs to be improved. There are some ecosystem-compatible projects that make money, but I've felt like Sherlock Holmes doing detective work trying to find out about them.

If we can make networking work, then we can have some actual facts, examples, and demonstration projects available for public discussion. We need this in order to change the process from confrontation between adversaries to truly open forum exchanges of questions, opinions, and information. If we can listen with respect and show an ecosystem-like love for diversity, then other concerned people will hear us. This is a lesson to learn from our peace movement allies.

I also think that we need to add some humor and some deep, yet humble, spiritual concern to our approach. If we can laugh at our own shortcomings, then maybe we can admit how serious things really are. Here we are 15 years after Woodstock and we're still pretending that life can go on like this. In 1984, Nature's children are still squabbling amongst themselves and messing up the house, while a movie western hero is our president, the Amazon rainforests are being cleared for hamburgers, mil-

lions starve, and there's war everywhere. Can we start really laughing at how absurdly serious things are and begin to put aside our differences and act together? A moment of silence to allow us to tune in to the emergent properties of the whole we are part of, Gaia, Great Spirit, always helps—I pray.

P.S.

I keep thinking of unspoken assumptions. Many of us are unconsciously waiting for industrial society to collapse. Then people will listen to us. By hoping for outside intervention by Mother Nature or Greed, we're copping out, using this as an excuse not to get our act really together now and start talking to people as if we could be heard. We're letting our spiritual immaturity indulge our hidden fears of interacting with mainstream society.

And this is elitist. While we are in a favored position, with food and money for entertainment, we can afford to sit back (relatively speaking) and wait for it all to collapse. But what about the people who are suffering *now*? Do we still believe "it's their karma, man," another unconscious assumption left over from the '60's?

I think we need to cop to the fact that the industrial age may be with us for years. And unless we act now to form coalitions with local people (not "the masses," but our neighbors), things will actually end, not with a bang but with a whimper...

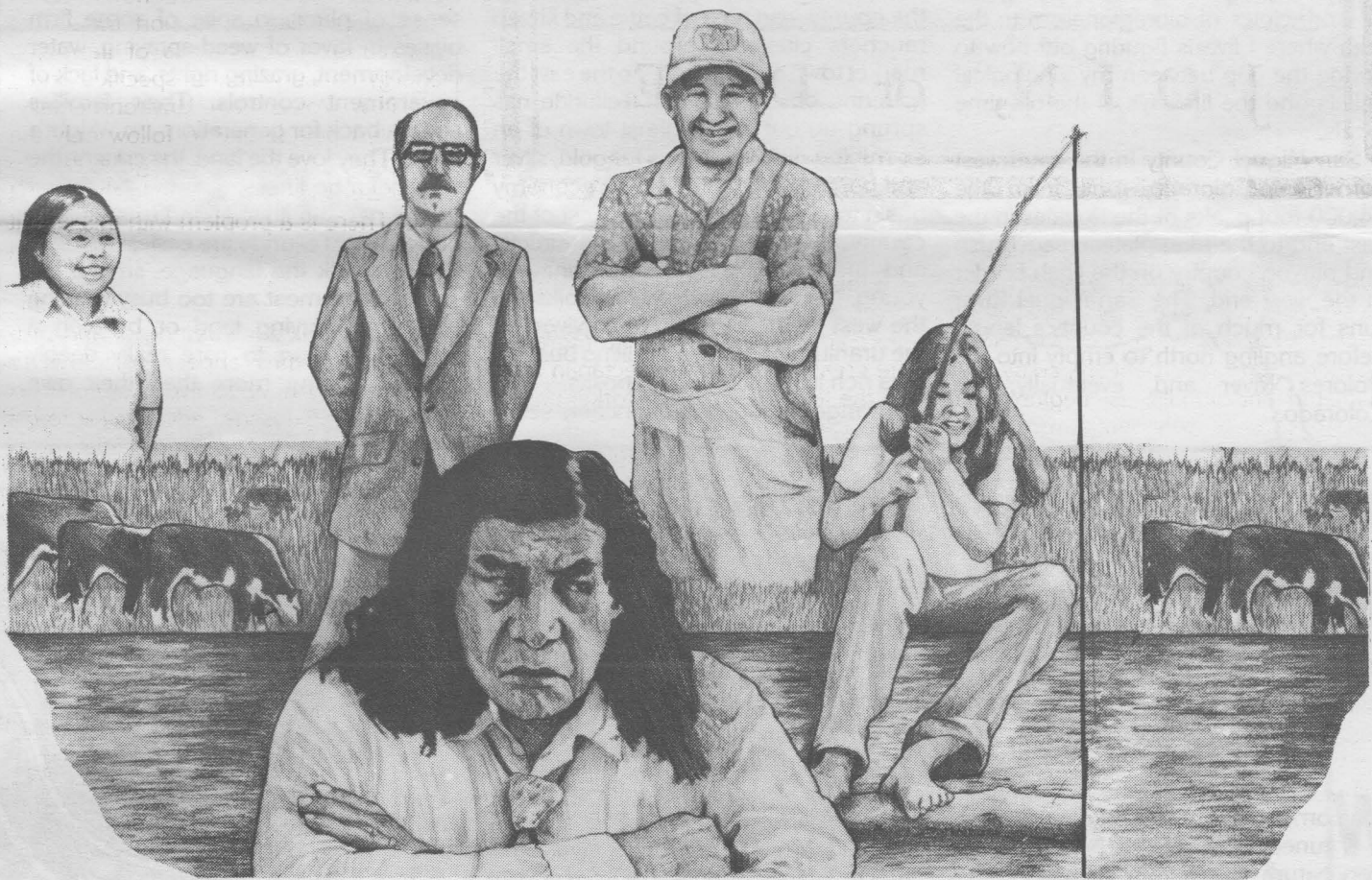
14894 Galice Rd., Merlin, OR 97532

CLOSING THE GAPS

by Nancy Morita

While *bioregionalism* serves as an apt enough description of our movement—etymologically speaking—it frequently presents a problem for those who are not already rabid environmentalists, English professors, and the like. The nature of bioregionalism, as I see it, is to become a people's movement (all peoples of all colors and economic standings, and inclusive of two-legged, four-legged, and finned creatures). The first step should be to become accessible: easily understandable and embracable by all peoples, at or near their present levels of understanding. On these counts, we have quite a ways to go.

Any new "consciousness" or perspective deserves ample time to be alone, to find itself and to grow toward the form it designs. As such, I feel that it is both acceptable and inevitable that our new attempts at self-definition and networking are still incomplete. As long as we recognize these gaps (yeah, Open Fire!) we can keep working to fill them. (By the way, where are the women, the people of



Nancy von Stoutenburg

color, the kids, and the blue-collar workers?)

Bioregionalism has a tremendous opportunity for uniting people of different ideologies. I applaud the planned coming together of Earth First! (ecoradicals) and the Buddhist Peace Fellowship, for example. Also note-

worthy are the heart uniting and circle of prayer realized between Rainbow/Earth First!ers, a Forest Supervisor, a District Ranger, County Sheriffs and local protesters at the recent 2-4-D pesticide spraying encounter in Idaho (see *Earth First!* Brigid ed., Feb. '84). The more broad-based our movement, the more

effective it will be in reuniting all species (even redneck, loan officer, and poet varieties!). "A hundred flowers bloom," as Kush says. Looking forward to the unfolding of Spring.

6 Cypress, San Anselmo, CA 94960.

GOPHER IT!

by Donald Verwayen

Too many warm solar days, festive gatherings, and no tunnels! Animals tunnel to find water or food, to store food, to hide from danger, to build a home. Paleolithic man tunneled to expand the cave. The Indians in Trinidad tunneled. Chinese in Weaverville and Eureka had tunnels. Italians in Eureka

had tunnels! The Chinese in China have tunnels under every city. More Chinese recreate in underground basketball courts, ping pong galleries, and restaurants any given time than inhabit most countries. The Chinese went yin in the arms race and found themselves in a better strategic position than the United

States or Soviet Union. But then they had to distinguish among the four types of ground: sand and silt needing immediate and continual support, wet earth and clay that stays firm a few minutes after tunneling, rock and clay that can be timbered later, and self-supporting ground.

There are four cabins on this ridge. There should be four underground rooms, and tunnels all under the ridge.

Tunnels have their magic. You can disappear in a tunnel, you can appear from a tunnel—you can disappear one place and appear another place. You can change the floor boards into a doorway, tunnel down and come up inside a redwood stump.

PO Box 80 WRS, Trinidad, CA 95570



Goya

THE OLD-TIMER ALLIANCE

by Art Goodtimes

My major problem in applying the principles of bioregionalism to the area where I live is figuring out how to bridge the gap between my ideological beliefs and the lifeways of the old-time locals.

San Miguel County in the southwest corner of Colorado runs from the 14,000 foot peaks of the Rockies in the east end to the high plateau sagebrush and pinyon country on the Utah border in the west end. The San Miguel River runs for much of the county's length before angling north to empty into the Dolores River and, eventually, the Colorado.

I live in the stable agricultural center of the county—an area of cattle and sheep ranchers clustered around the small market town of Norwood. To the east the glittering chichi resort of Telluride has sprung up out of the ghost town of an ex-mining district famous for gold, silver and copper. This is the boom economy of ski tourism that supports most of the county and provides jobs both directly and indirectly. It is a community of young, hip, liberal, mostly new folks. To the west lie the mortgaged survivors of the uranium mining and milling bust, an area rich in uranium ore deposits.

Strangely enough, the ranchers seem

to be the most natural allies in fostering a sense of place, in spite of some firm biases in favor of weed-spraying, water development, grazing rights, and lack of government controls. Their families stretch back for generations on Wright's Mesa. They love the land, the critters, the rural neighborliness.

The neo-hip liberals and trustfunders of ski-town Telluride are easiest to relate to—they talk the language, smoke the smoke. But most are too busy making money or buying land or building a home or skiing to care really deeply about anything more than their own lives.

Finally, the out-of-work uranium miners and their families present a very real dilemma. The human tragedies of exhausted savings, husbands leaving to find work elsewhere, foreclosures and bankruptcies have been the price paid by people who've spent their whole lives digging for yellowcake now that the nuclear industry has stumbled in the wake of Three Mile Island.

So, to talk of bioregional frameworks in this county is to run head-on into three diverse and separate constituencies with different agendas, opposing philosophies and often antagonistic lifestyles. I feel the most important tool I have in developing a bioregional consciousness among this diverse group of people is to begin with respect for those who've been here awhile. Too often newcomers like myself, fired with zeal for solar/small is beautiful/self-sufficient/organic/protect the trees/protect the animals/more wilderness, look with contempt on the narrow conservatism of people native to a place. That kind of New Age elitism cuts one off from the best source of understanding how a place functions, what its seasons are, how it satisfies its needs.

Bioregionalism is the first step in turning the industrial revolution around to make it user-compatible with the hardware given us, this everywhere-around-us, always nurturing earth. But arrogance and dogma have no place in championing a cause at the expense of all our relations—mammal and mineral. Bioregionalism isn't flashy new-tech answers so much as relearning the lessons of those native to a place and reapplying that wisdom to a harmonious stewardship with the realization that we are all connected in this hoop, each of us bound in mycorrhizal interaction with everything else.

I figure I have quite a few years of listening ahead of me here in southwestern Colorado before I fully grasp what it will mean to reinhabit Wright's Mesa. It's that kind of humility based on respect that will make a successful practice of bioregionalism. No answers, even in things, but lots of paths, all divergent, each of use.

Telluride, CO

HOME IS WHERE THE REVOLUTION IS

by Christina V. Pacosz

Women have *always* been more attuned to the regional because of the very nature of their lives: children, home, hearth, neighborhood, PTA, the Avon lady's territory, the block mother, the gardens, the lack of mobility for many, or the lack of money/freedom to travel. Men are *supposed* to be more concerned about the world out there. At least all this holds true in the more traditional models we've all been given and we are all struggling with. But some of the conditioning sticks.

My sense of roots in this place—the Olympic Peninsula—and the financial constraints of my life—some chosen, some as a result of being female—women earn 59¢ for every dollar men do—means I can't go tripping off to Guatemala or Nicaragua to write about revolution—but must stay home (gladly in some ways) and *make one happen right here!* It is not as romantic and is often overlooked but these efforts are, to me, the right ones to make.

I have a sense of region/place/rootedness and the continent, the world, the cosmos as a mobius strip.

230 Aldrich Road, Port Townsend, WA 98368

A Brief Communion

Walla Walla grain elevator on fire, roaring in the March night. A crowd gathers; this burning a communal stop on the early side of evening moving relentlessly toward 2 AM. Friday night's after-dinner entertainment, a break before the bars and the twangy strings of out-of-tune guitars.

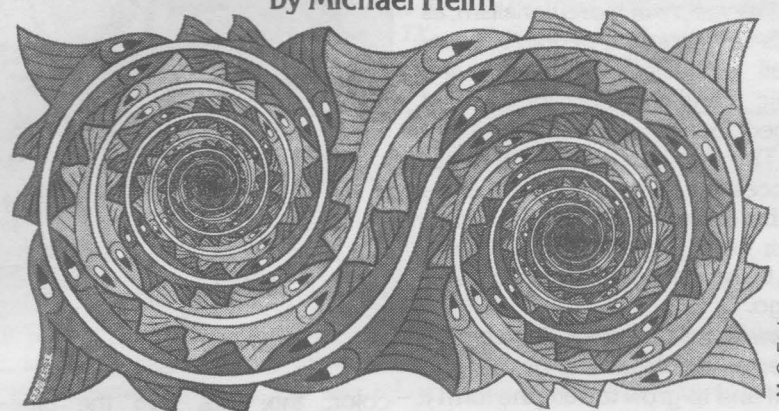
Pick-ups, late model station wagons, metal-flake vans, solid Fords and Buicks relinquish occupants, the town's citizens, eager to converge here, down on the tracks, rubbing elbows, fixing blame, "...vagrants", shoved up together, against the railroad tracks and the dark warehouses, blank-eyed, waiting for something to happen.

Beams twist, wood breaks and the top of the elevator crashes through the night to the street. The crowd yells a wild approval.

There is a stench of burned seed. A quiet rain falls, too little, too late.

LOOK TO THE LONG RUN

by Michael Helm



M. C. Escher

As bioregionalists, we are rushed to accomplish something. Our own sense of crisis and impatience is but the mirror image of one of the worst features of the society we are contesting. To be true to our faith in the planet, we have to avoid being sucked into a stance of frenetic exhortation. We need to slow down, observe in delicious detail what is going on, and exchange our knowledge, courtesy and compassion. Too much intellectual rape has already come down. I sense in the people I talk with an aversion to high-blown rhetoric and have found myself increasingly conscious of the language I use (or don't use) in explaining the bioregional ethos. We need to remind ourselves that we haven't really invented anything all that new, but rather are bringing together knowledge that has been part of the planet's process for a long time. While inventing a new vocabulary to describe these ancient processes has some advantages and allure—especially when talking with

those of a technocratic bent—there are real costs involved in eschewing the common language of the tribe. We need to remember that besides uniting people, language is a double-edged tool that can separate them from each other. If we want to be effective, it is important that we avoid conveying to people the feeling that bioregionalism is the exclusive province of some intellectual elite that in its privileged wisdom is going to set everything straight. I kind of like Russell Means's notion that the planet can take care of itself. We aren't going to save it; at best we may save ourselves. As a culture we have been on a four hundred year speed trip, and the place to begin slowing things down is with ourselves. In the process we can adopt a time scale geared to the seasons and a pace that is informed by the standard and devotion of a lifetime's work. Only this longer run view can give us the patience we all so sorely need.

Berkeley, CA

TURF RANGE

by Kelly Kindscher

Bioregional boundaries are too ill-defined. Especially for those of us who live in the Prairie bioregion. Our bioregion—according to all the vegetation, physio-graphical province, and bioregional maps I've seen—is left as an immense region called grassland, prairie, or steppe. (I would like to work with others to make a more accurate and detailed bioregional map—anyone interested?)

Because the region is too large for a bioregional organization to represent, we formed an organization called the Kansas Area Watershed (KAW) Council, so that we could represent the Kansas River watershed within the Prairie bioregion. But this division of the bioregion is also arbitrary. Irrigation and city uses of water have reduced the Smoky Hill River and other tributaries of the Kansas River watershed to intermittent streams—which created an intermittent watershed. So our watershed is not a coherent unit. Also, there is more in common between western portions of the Kansas River watershed and adjoining watersheds than there is in common with the eastern part of the Kansas watershed where rainfall is greater, trees are more common and population is greater.

Maybe it would make more sense to represent the Ogallala aquifer region (OAR) to keep it from being depleted

further, although it's a huge region, too—covering a multi-state area. Or perhaps we should organize around soil types, like the Holdredge soils series to form the H.S.S. Council. (Holdredge soils are some of the world's finest and have been legislated to be the Nebraska State Soil. How many states do you know of that have state soils?)

We could form bioregional organiza-

tions to represent the range of some of our native plants or birds. We could represent the greater prairie chicken to form the Greater Prairie Chicken Council (the GPCC), not to be confused with the Great Plains Community Congress or the Great Plainsmen for Christ Council—all potential regional representative organizations.

My other major criticism of the biore-

gional movement is that we use too much sustainably-based, bioregional-promoting, appropriate technologically-written jargon. This appears in the overuse of acronyms (above) and in the overuse of language we are creating. We need more definitions.

KAW Council, 1225 Delaware, Lawrence, KS, 66044, (913) 842-4418



graphic adapted from "A" (Alexander Anderson), 1813



Daniel O. Stolpe

THREE STEPS INTO THE BIOREGION

by Jerry Martien

A. Principle Transcends Politics

All the battles we won by losing. Losing the war for them. Throwing ourselves into the works. Soldiers, singers, dancers in the works. The losses being heavy. Having no place to stand. The word going around: Get back. Dig in.

Displaced people talking about place. Looking for allies. Models for the long term. Having to figure out how to live in the day-to-day whirl of a culture going down the drain. Looking to embody some principle. Making up names for what we were doing as we went along. Some of the names being pretty dumb. Still, the word went around. Slowly,

things getting called by their real names.

Go home & clean house, the word went around. We threw out baby & bath. Poor baby, we went around saying for a long time. Everybody still with an arm or a leg or their head in the works. Having to learn what buttons to push to stop the part they were stuck in. How to back it off. How only to feed it things it can't digest. Things it will have to spit back where they were.

B. Culture Transcends Principle

"Study nature" was the word. People looking into nature. Further losses. Eyes looking into navels. Into cracks in sidewalks. Deep water. The sun. Other peo-

ple's eyes. Making up more names for things. All that -ismism.

Take it to the country. Or worse, to a small town in the country. Talk about place. Study what lives there. See what the words mean. *Environmentalist* is not a name we would have chosen to call ourselves, but we said it and had to live with it. Live it down. Through. It's what we collectively do that really names us. The living into the names. Then we don't need them any more. *Bioregionalist* only another 6-syllable word going around. Tell the students of ecology to look where they are. Those birds live here. Singing "Reinhabitation." "Decentralization." "Future Primitive." "Watershed Politics."

Carpetbags of polysyllabic words. Meeting the monosyllabic life of small towns. Meeting old habits. Meeting old habits in ourselves. Being the ones our parents warned us about. Being our parents' children. Being small-town people. Learning small-town politics. Losing, winning, either way the marsh & forest receding from the town. Fill & develop. The war going on. The works at work. Being at home in the colony. Local control in the hands of local controllers.

We organize. By flyers & mailers & posters & all the ways we learned to juice up the works. Street events. Public manifestations. Things we think will show them. We show them & show them. After a while it is more interesting & heartening simply that we show ourselves. To ourselves. See who we are. What we're doing here.

We organize ourselves. Organize celebrations & festivals & gatherings. Then at some point we don't want to put up any more posters. We know where to find each other. After ten years someone comes up with a name for what I've been doing. "Cultural organizing." I don't feel like doing it any more. Maybe somebody else will. We—meaning me & the mouse in my pocket & family & friends of friends—we are an organism. Part of the bio- of the bioregion. The thickest things appear to happen by themselves. Our lives talk about place. We talk about the weather, the things we see & feel, how we're living, what's happening.

C. Character Transcends Culture

At first, who you are is where you're from. The Original Panhandle Bob, etc. Then you live someplace a while. Who you are is where you are. What you're doing. Clam Beach Bob. And Trillium. Live there a while longer. What you are is what you are. Who you know. Who your friends are. Hey, Robert. It comes around to politics again. A willing, impossible, continually negotiated organization of flesh & spirit. The town goes nowhere, very slowly. The living *polis* moves in & around & through it.

I used to argue with Jack about the politics of what we were doing. I was for going at things through the front door, using their rules better than they could. So even when we lost, the principle won. Jack grew up in the town. He favored side-door politics. Years later, I've come to think he was right. But now he thinks I was right.

The other evening he walked into the bar around midnight. He'd had to get away from something he'd just read in a monograph about Ed Ricketts, the author of *Between Pacific Tides*. We talked. He went & got the book. He had underlined Cabrera's "law of ecological incompatibility." I bought another round. In the same paragraph the underlining continued: "in the same locality, directly related animal forms always occupy very different habitats or ecological stations." I looked up & down the bar while we talked a while longer. A few people were still sitting at tables. The jazz was over.

"In short," says Ricketts," the book went on, and Jack observed that it isn't shorter, it's longer, "'related animal forms are ecologically incompatible, and the incompatibility is the more profound the more directly they are related.'" We pondered tide pools. People. Rocks. Eventually, Morry threw us out. Jack went a couple of doors down the street, where he lives in the heart of the town. Some time the next morning I got to where I'm living, two rivers and twelve miles up the coast.

But that's another bioregion. Arcata, CA

Amble Towards Continent Congress

The studiously unknown continent of North Amerigo Vespucci.

European explorers only found what they already understood. Columbus found India. Never quite straightened out, he discovered New Spain.

The continent was millions of years old and alive with unique wrinkles but to the edge-of-the-Earth sailors from the Old World it was mostly strange and they remained strangers to it. Somehow past their limit. Unfamiliar coasts jutted out blankly until they became labeled as extensions of Europe. Maryland (for Queen Mary), New Jersey, New England, Maine (for a section of northern France).

It wasn't a trackless wilderness to "Indian" inhabitants. Carved conch shells were traded up from where the Mississippi ends to near the Great Lakes. Abalone shells from the Pacific were brought over mountain ranges to the Great Basin deserts. Tribes on both coasts sent canoes up and down the continental edges. Caribbean Islanders knew there were cities of gold a thousand miles across the gulf. They were neither ignorant of the continent nor savage towards it.

Europeans came as invaders clearing terrain for an occupation civilization. After Cortez took the gold from a city admittedly more beautiful, with taller buildings and cleaner streets than any he had seen in Europe, his followers burned the source texts of the intricate culture which had built it.

Colonists were coming. Miles Standish would flounder ashore, nearly drowning in full armor and sword, to steal the first Pilgrim corn from a spirit-offering left in the Cape Cod woods. The Mayflower would have to abandon its first landfall and sail on another hundred miles to Plymouth Rock to avoid spears and arrows provoked by that theft.

Colonies took shape on a gameboard of New Europe with boundaries

Egypt to Genghis Khan's reign over a huge portion of Eurasia, imperial rulers had usually been content with economic and political control over regional cultures.

In North America, discovery of native peoples was the first step towards their extinction. The Carib tribe which met Columbus had virtually vanished before the end of 18th century. The new continental immigrants had been hardened by years of ruthless absolutist national and religious wars. They came armed with a technology of conquest (ships, horses, steel, cannon) which totally baffled their initial opposition. Inhabitory populations were displaced & annihilated with a ferocity beyond any previous merely imperial intention.

A tradition of scrubbing out the human components from fresh ranges of biotic life on the planet had begun.

The colonies were repopulated with trustworthy Europeans. "Settling" proceeded under a new rule of domination; devastate North America's eco systems and ship back whatever seems valuable (from tree-pitch to furs), hold the land against surviving native resistance, and clear indigenous life off the rich soil to create plantations tailored for European markets.

It was the last of the Mohicans and the last of the continent's lived-in skin. Full reach barely measured, potential strength unlimited, the giant was underfoot waiting to be stripped and paved over.

A laboratory had been found for world-scale technology. It would be fitted with straight-lined corridors between port towns and the frontier. It would be sterilized to remove mysterious native customs and spirits.

drawn up in London, Paris, Madrid, and Amsterdam. Pieces changed hands. Neieu Amsterdam for the Dutch became New York for the English. King Georgia was winning.

Empires before this had established a classic technique of domination over foreign places; skim the cream off captive states (slaves, products, taxes), secure their borders from competing empires, and leave them stable enough to keep producing. From early Pharaohs of

What's new about the New World is the terrestrial piracy of global mono culture. Massive and inexorable imposition of a roughly unified alien world-view over regions as diverse as South America, Australia and the Pacific Islands, parts of the Asian coast, and Africa — a total area of the Earth's living surface vastly larger than Mother Europe — would follow until the "unknown" planet was completely under the carpet.

Lettering: Franz Cilensek

LOCATING WEST

USA, first new nation born in the New World, confirms a global monocultural legacy with its birth-cry. The 1776 Declaration of Independence is not a statement about inhabiting North America as a unique part of the planet. It is a document addressed to Europe concerning the take-over of British possessions by their colonists. It does not declare independence from European cultural traditions. A higher or more enlightened synthesis of precisely those traditions for that time can hardly be imagined. There is nothing of North America's obvious dissimilarity to Europe—largely uncharted territory, still-predominant natural life-systems, and majority native population. It is a declaration of the governing spirit for a new nation of Europeans. No specific land-based considerations are necessary. It is the handle for a pot which will melt away differences between Europeans and mold de-naturalized universal citizens.

Americans are children of the Flying Dutchman, rootless migrants off on a voyage of lethal global tourism.

The toddling nation quickly outdoes its English parent at concentrating human and biospheric havoc within the 13-States theater of operations. Natives are randomly executed, wiped out with untreated diseases (sometimes deliberately inflicted), and tricked into trading away their life-resources by ambitious citizens. Forcibly dispossessed African peoples are brought over as slaves in greater numbers. Penniless new immigrants sign themselves into years of indebtedness and servitude to gain a foothold on citizenship. Shortages of locally produced goods and high foreign import prices demand incomes which only a few in the ports of debarkation can strain to afford. Any natural thing that can be turned into a commodity is plundered. Forests fall to provide fuel and building material for houses, timbers and planks for trading ships. Even beavers vanish to be manufactured into hats.

The Myth of the West is a biocidal beacon beyond Cumberland Gap.

A dazzled young central government buys the Midwest from France and doubles its sovereignty. Lewis and Clark set off on a game-hunting expedition and return with scouting reports for an invasion even more complete than what has preceded it along the Eastern

seaboard. The last vestige of Spain's empire in California crumbles on contact and the US stretches from Atlantic to Pacific. The whole steamroll across the heartland of North America takes less than a century.

Inhabitants of Europe began losing their own regional identities. Some remnants persist even today. Miles of Kentish farms from before the American Revolution remain productive in England. Pyrennes mountain shepherds in high roadless villages still refer to valley-folk below as "Visigoths." A pig-truffle-white oak economy (pigs sniff out truffles in the deep soil beneath white oak trees; truffles are exported, pigs are eaten, and white oaks provide wine-barrel staves) has remained viable and left parts of southeastern France unchanged for perhaps a thousand years. But these only hint at the full rich range of diversity among regional cultures which has been obliterated. A standardized global culture (eventually in airport-supermarket style) was coming to universalize everyone even if they weren't going anywhere.

A march of more than a dozen wars fills the next hundred years. Any ideas about regional autonomy or separatism that may grow within the US must face all the terms of Federal victory in the horrendous Civil War. Infamous military campaigns against natives west of the Mississippi conclude with decimated skeleton tribes crowded onto bleak reservations in virtual life imprisonment just one miserly step short of total genocide. Foreign conflicts culminating in World War II extend the influence of consolidated US power to fence in nearly two-thirds of the planet.

Just over 200 years old, the United States has become the center of the United West. It is geopolitical West with almost no relation to directions on the round planet. (Asia is the Far East of this West even though the US is itself more accurately east of Asia.)

The West is a state of mind that arose through displacement of people from their regional identities: Europeans transferred to America; indigenous people exterminated or removed from their land in America, Australia and the Pacific Islands; Africans snatched from their continent and enslaved in America; home-based Europeans losing their regional cultures to global monoculture.

The West is no place on the Earth.

BACKTRACKING THE CIRCLE OF THE POSSIBLE

All human beings have a common identity. We are a single species on this planet. We inter-mate.

Our species history stretches back millions of years, long enough to have exerted an active force in the development of the whole biosphere—certainly the most active recent force since the last Ice Age.

Our species heritage includes the pool of genes from which each of us is dipped and the threads of culture which clothe our reality in the present. The hunter of woolly rhinoceros and the high brow-ridged Neanderthal woman who carried a smooth-skulled child are within us. The advantage of chipping flint to razor sharpness and the live-or-die lessons of forgotten stories are still with us.

All species share the planet interdependently. We ultimately depend on all the others for our existence. Both for food and for illumination. Spirit and survival species-to-species are essentially connected. Our species is still learning from the others: silent conversations of plants, controlled conception among wolves and deer, the sensitive social order without coercion that turns a flock of birds or school of fish.

This is our circle of the possible.

Globalism, monoculture, and displacement (human beings bereft of their own and other species) are fatal. They are at the truncated tip of the impossible.

CONTINENT CONGRESS

There needs to be Continent Congress so that occupants of North American can finally become inhabitants and find out where they are.

This time congress is a verb. Congress, come together. Come together with the continent.

Continent Congress isn't a simple exercise. It's an enormous effort to overcome the politics of extinction, the Earth-colonist globalism which exhausts whole continents, their peoples, and moves now to devastate deep floors of our planetary oceans.

Continent Congress is a life-long exploration.

OFF THE HARD-TOP AND THERE'S A PATH

Reinhabitants of the continent are off the hard-top, and the paths lead to essential food and water, a sense of life-in-place, an understanding of native peoples' names for things and local-cosmological spirits.

Everything that pertains to the feeling of belonging to a place has almost nothing to do with county, state, province, and national boundaries surrounding them in the region they will defend. Even when those lines had some original mountain range or river valley or soil composition or "natural resource" (there's a monocultural appraisal!) reality, the immediate exploitation of regions within them by distant empire-engineers trampled natural life-zone boundaries contemptuously: Railroads given authority to lay straight lines across incredibly rich buffalo and antelope migratory routes through the Great Plains, with rights to clear out trees for ties in hundreds of mile-square checkerboard sections across forests as far west as the Pacific Coast Range.

To carry out Continent Congress, it is necessary to transfer loyalty from the state which violates it to the region which requires it.

City and country people—even suburbanites—are all on the same planet. They all live in distinct life-regions, absolutely unique creases of the planet's skin. Their interdependence in a regional life-circle isn't an esoteric proposition reserved for globalist bio-engineers and corporate environment planners. It is their life, their spirit, their species heritage.

Native people already know this. The struggle to regain and hold traditionally inhabited native lands is an inspiration for North American reinhabitants.

A place pronounces itself in each consciousness as an ultimately personal realization, an individual vision that is everyone's birthright and realm of human species/planet integrity.

AMBLE... continued on page 12

excerpted from *Amble Towards Continent Congress*, Peter Berg, *Continent Congress* (Planet Drum Bundle #4, 1976)



STUMPS OR LONG-RANGE STANDS IN THE SLOCAN VALLEY

HERB HAMMOND INTERVIEWED
By Joel Russ



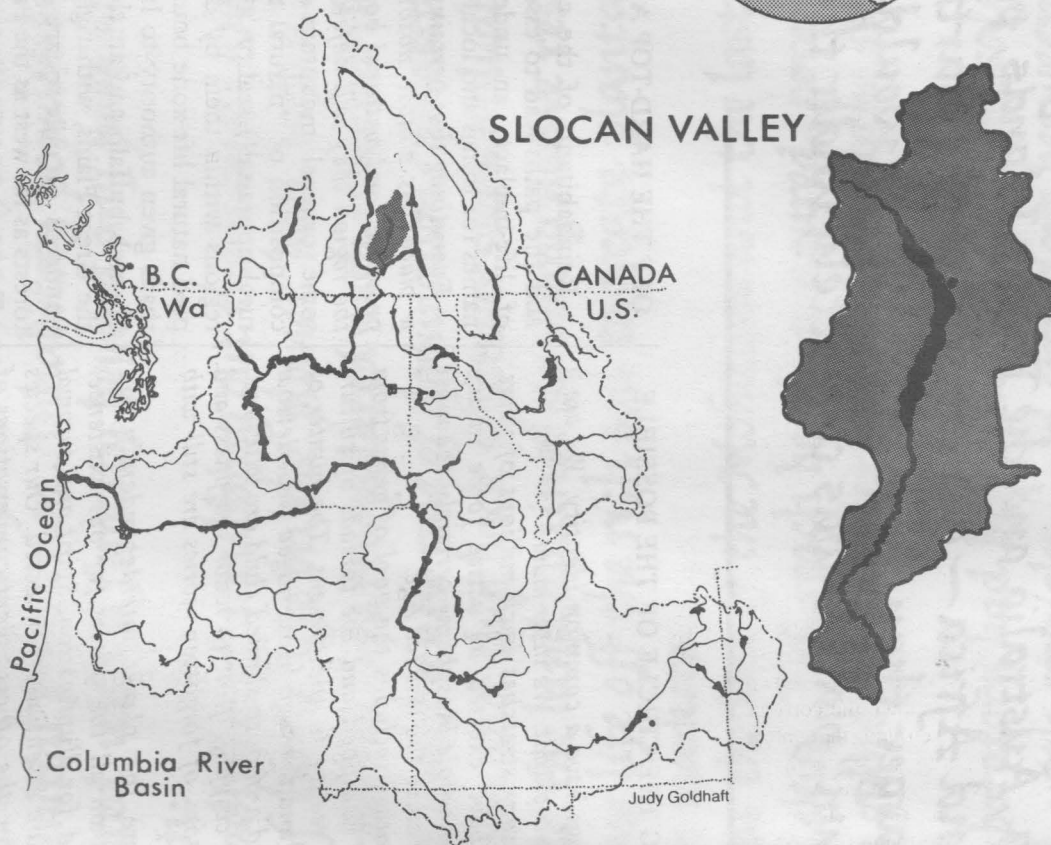
The Slocan Valley, with its high mountain walls and lush fir/larch/pine forests, is about as hot a scene of watershed disputation as you'll find anywhere. Lying in the southeast corner of British Columbia, it is deep into primary-resource country and has logging and mining as its major economic bases. It's a good place to have a Herb Hammond living.

Herb is a somewhat rare kind of forester—one who is concerned with the ecosystem literally from the ground up. He pays attention to ground water, soils, ground-covering plants, and trees.

Now registered in BC as a professional forester, Herb currently runs his own free-lance forestry-consulting service. Recently he has been working as a forestry consultant to the Nishga Indians of the Nass Valley, in northwestern BC—the Nishga being determined to ensure the sustainable harvest of their forests and the preservation of their watersheds and fisheries.

Over the last several years Herb has acted as chief technical advisor to the watershed-protection groups in the Slocan Valley. He has become a noted critic of the BC government's approach to forestry.

—Joel Russ



Joel Russ: How would you characterize the general management philosophy for commercial timber resources in BC?

Herb Hammond: There is a wide range of philosophies and systems applied, but none of them are what I'd call "management oriented." They're oriented with one land-use way up front of any other, namely the removal of commercial timber.

JR: How does a forested area in BC get classified as harvestable?

HH: What's been done is to take averages of different stands among different species to come up with "rotation," or "maturity," or "culmination" ages. The Forest Service has a table for each species in the province, so that, depending on the region of the province, you have an age range for when that species is "mature." Then what they did, from air photos, was to create, for the entire province, what are called "forest cover" maps of the Crown [provincial] Land. Those forest cover maps, coupled with a minimum of ground checking, classify the forests by species mixture, site quality (the capacity to grow trees), and the age of the forest. If a forest is beyond the age of maturity, it becomes a candidate for harvesting by industry. There have been cases, with recent timber shortages, of younger and younger stands being entered, on the rationale that "we have to use it."

JR: What do you think of this system of evaluation?

HH: The decision to harvest should be based on an objective process that decides timber land-use is a major and an acceptable land-use for an area, based on an inventory of the ecosystem and a social/economic inventory of that particular region.

JR: Seems like what you're saying is that the present approach is both overly simple and too cut-and-dried.

HH: That's right. It makes it easy, though, to rationalize the present system to the public, because the approach is easy to explain.

JR: How does the environmental impact of logging in the Slocan Valley compare with that in other places?

HH: The environmental impact here is as great as you'll find anywhere. Part of it is due to the extremely steep terrain and thin soil.

JR: Looking at the whole picture, who bears the responsibility for the dereliction in BC's approach to logging?

HH: First of all, the people who "own" the timberland in BC—the provincial government—don't manage the land. The government has

given away the right to manage to industry, through the various forms of tenure or leases to that Crown Land. No private industry, especially on land it doesn't own, is going to care or have any social conscience about how land is going to be managed.

Another aspect of the problem is that the resource was used to attract outside investment: the multinational corporations. The sad thing is that these companies have been allowed to control the political system through lobbying. They have been able to keep the cost of the resource cheap for them by not allowing other than primary manufacturing in Canada. They manufacture products only to a primary level in the BC mills, then sell these back to themselves across the U.S. border, where they can make clear lumber, moldings, or other high-value products. Then they say to the BC government, "since our profit margin is low, we can't pay any more stumpage than we do." If the government tries to get more, they threaten to pack up their bags, fold up their mill, and leave.

The other situation that creates a lot of mismanagement is that forest management is not practiced here by well-trained, experienced foresters. The philosophy seems to be that management is something to talk about but not to do—logging is something to do. Forest management should take a "boots-on" approach, but it doesn't. The hierarchical system says that if you're a "technician," you aren't a "professional forester." These are inbred career groups, and the professional foresters don't allow the technicians to make prescriptions. Management is out of touch. The knowledge needed to manage properly is present, but the system to use it isn't.

JR: Would you care to speculate what will happen to your area—environmentally, economically, and socially—if the present planning and technical approach to logging continues?

HH: Our logging practices, done under the guise of efficiency, have resulted in large amounts of soil disturbance. This has degraded the ability of sites to grow trees. In this particular area, we're talking about 30-60% of the sites being disturbed to the point that there will be 20-40% growth losses in the next rotation period. You can't reconstruct the soil. All you can do is hasten the plant succession on a site, and carry on a fertilization program. But you're not looking at growing fir/larch/white-pine forests, which are

the highly desirable forests on the Valley walls; you're looking at growing trees that are capable of withstanding severe soil disturbance, like lodgepole pine.

Another environmental effect has to do with the destruction of fish and wildlife habitat. Wildlife populations are mobile and react quickly to changes in their surroundings—they'll move elsewhere. It's ironic to me that, over the last five years or so, the BC government has pushed tourism but at the same time been involved in systematically destroying parts of the province that appeal to people visually and recreationally.

Then there's water. Domestic users of water here sometimes suffer from poor quality water—from siltation—and poor timing of flow because of clearcuts in upper catchment areas.

When I'm optimistic, I see a lot of confusion ahead if things don't change. I see a reduction of the amount of personal income, which is not necessarily a bad thing but which requires adjustment. When I'm pessimistic, I see a lot of people leaving here, a lot of capable people. I see workers leaving to get training in high-tech areas. I see economic chaos turning neighbors into enemies, possibly some pretty ugly social confusion.

JR: How much opportunity have Slocan Valley people had for genuine influence on resource management in their area in the past?

HH: Not much. Approximately ten years ago, a community group in the Valley got a grant to do a people's version of forest management which resulted in the publication of the *Slocan Valley Resource Management Report* (an edited version was published by Planet Drum Foundation as "Forests—A Community of Trees and People" in the Backbone—The Rockies bundle). To me it stands today as an excellent document of an integrated approach, rather than the single-use approach the Ministry of Forests and the Company (Slocan Forest Products) use here. It said that as hewers of boards, which we are currently, we're never going to make as much profit from each unit of wood as we could, so we're always going to have to cut more trees to provide a given number of jobs.

Part of that plan was to put together a community-based group

composed of representatives from the community, the Ministry of Forests, and representatives of the Company that would be the overseeing body of forest management in the Valley. This Valley Resource Society was actually set up. In reality, the representatives of the Ministry of Forests and the Company were just there to pacify the people of the Valley, and had no intentions of giving them any power. It became just another energy drain on the people of the Slocan Valley.

Then came the pressure to log some of the local watersheds, including the Valhalla area. The Valhalla Wilderness Society succeeded in getting a wilderness park set aside in the Valhallas in 1983, after about ten years of work, and partly as a result of the Slocan Valley Plan process.

JR: The Slocan Valley Plan. What is it, and what opportunity has the Plan offered concerned activist groups in the area?

HH: The Slocan Valley representative to the Regional District of the Central Kootenay (something like a county level), went through the Regional District to the provincial government to work on a concept of land-use planning that's new for BC. The system recognizes that what happens on Crown Land affects what happens on private land. Representatives of the provincial government and the Regional District would sit on the Land-Use Planning Team. The Plan got underway in the spring of 1981, and public meetings were held up and down the Valley, over the next three years, to take public input.

It was held from the beginning that we could make recommendations to change policy, but we couldn't change laws. The reluctance of some of the government representatives on the Planning Team even to recommend policy change resulted in the resignation of one of the planners. And, unfortunately, several aspects of the "draft plan" that we've now seen are disappointing. Agriculture was basically ignored—there's not even any connection in the draft between agriculture and water. The regional tourism group wanted to dovetail the visual management of the Valley walls with the aims of the Watershed Alliance, and that wasn't brought together in the draft.

The people here listened to and learned from the government, but the government has only promised to "note" the public's input. There has been an unwillingness on the part of the government to accept that the people have valid ideas, that they are intelligent and far-thinking in a lot of their views.

JR: The Slocan Valley Watershed Alliance and the individual watershed groups have been giving input to the Plan over the last three years, and I know the Alliance is now involved in direct talks with the provincial government. How do the watershed groups ensure that they represent the true perspectives and objectives of the people?

HH: Several years ago, a meeting was organized in the West Kootenay to put together a West Kootenay watershed alliance. That triggered an idea in my mind about organizing the Slocan Valley Watershed Alliance, to bring people together to write briefs for the Slocan Valley Plan. A broad cross-section of people came together for the initial SVWA meetings, but the meetings involved small numbers of people. The documents that we started writing then were read by many people, and the fact that there is the amount of energy that there now is in the Alliance is a fairly good indication that we are representative.

Active participation is always limited, though, and sometimes you think the people who are active are the ones to listen to, and other times you wonder, "well, are they?" The representative system seems to be the reality of our society, a lot of times; I think it's a workable system as long as you maintain the ideal of reaching for the democratic, grassroots representation and trust. People who, like myself, tended to act quickly were not permitted to go ahead on our own; we were cautioned, "well, we've got to take this document back and let everybody read it, and then we'll decide." It takes time to build trust in a group. And because that trust is now there, people within the Alliance are now free to act more independently—to network, to go to Victoria (the provincial capital), and so on. We need to be able to take swift action.

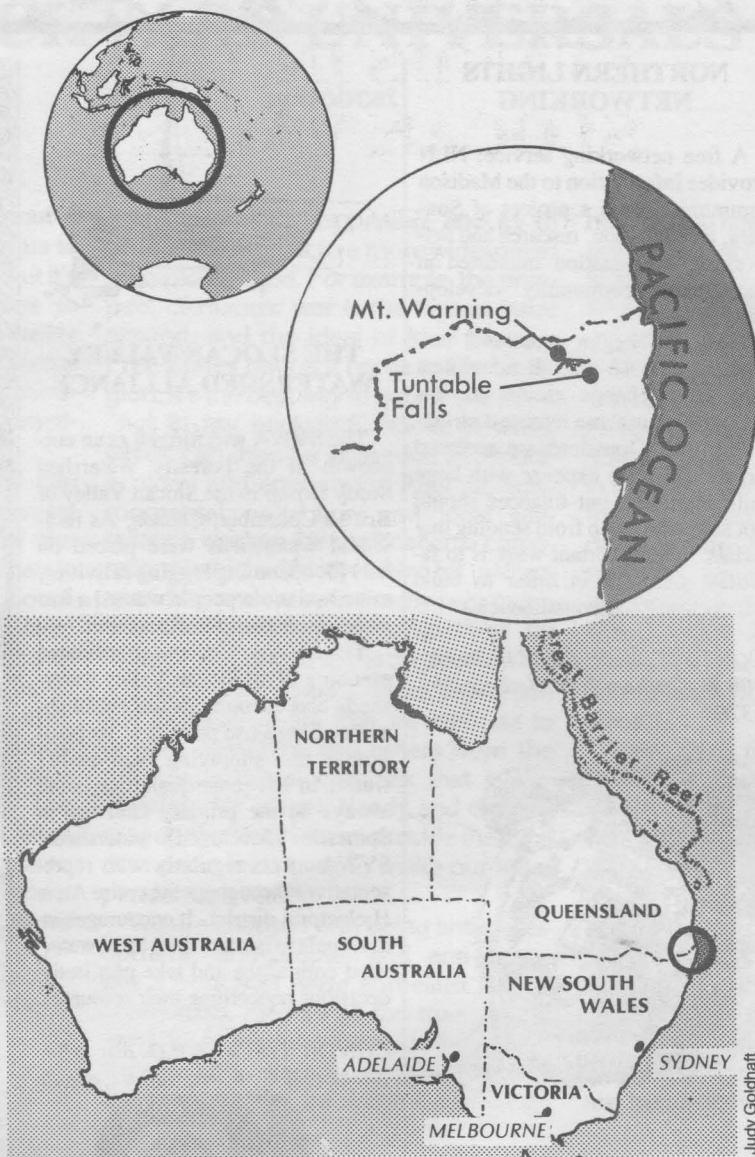
JR: Does a native/"newcomer" split show up in the affairs of the Watershed Alliance?

LIVING WITH THE GYMPIE MESSMATE

Wattle Creek is about halfway up Tuntable Creek. The hill that we're on faces east and south and gets a bit of morning sun. It sits on alluvial basalt, the "chocolate fudge" that poured out of Mt. Warning 25 million years ago, and receives the highest rainfall in New South Wales.

I arrived here about 4 years ago (previously I'd lived on the other side of the valley, but I like the morning sun better over here). My friends Chris and John already lived here and were pretty much into growing trees right from the beginning. Chris has amazing soil around his house. It's the fastest regenerating spot on Wattle Creek. Acacia, melanoxin and blackwood have come up everywhere in thickets.

Chris started out by getting all the books on trees from the Agriculture Department and also kept his eyes open around the area to find suitable trees for his situation. He went a lot for the large-leaf tropical and subtropical fruits. We're on the frost line, but because we have a canopy, it's not a problem. The wattle trees keep the temperatures stable, so we planted avocados, custard apples, sapotes, macadamias, litchies, and sapodilla jackfruit. All the large-leaf subtropical trees are doing amazingly well in this situation. The wattle trees have also created a corridor along the contour of the hill, allowing all the fruit-eating rainforest birds to come down out of the forest, down the corridor of the creek and then along the contour of the hill right to the southern extreme, which is my place. When I first moved there, the southern extreme didn't have many trees on it,



apart from a few coming up along the old fence line. I cleared all the lantana out of the understory and put a lot more emergents in there instantly. I didn't want to reintroduce sclerophyll, because if I planted enough species in there, the sclerophyll would get wiped out.

So we bunged in all our fast-growing emergent trees and lots of natural food for the fruit-eating birds—mostly myrtaceae and saponaceous. They're fairly tolerant and the birds love them.

When Wattle Creek was first settled, there were 35 to 40 species of birds. You never saw any of them frequently, apart from magpies, butcher birds and kurrwongs. You'd have to go into the bush to see the other guys. Once we cleaned out the understory and got rid of all the lantana, 200 species of birds started visiting us. We've got bower birds all around the house and a Lewin honey-eater waking us in the morning. We've got pheasant cougal, fig birds, dollar birds, and the spectacular spangled drongo. You see them charging around the bushes doing all these amazing things. You put in all the foods that they love to eat and the whole place starts throbbing with life. All kinds of insects have moved in. I've got carpet snakes living in the house continually. There's marsupial mice and a native bush rat.

There's been a few mistakes in our permaculture. We didn't put enough windbreaks in early enough; we concentrated too much around the orchard

area. But in general, planting was good, and the aspects of the species were good. We planted all the mangoes, the tolerant trees, on the windy sides and all the troppo trees down on the northeast slopes. Some of the people who were living here earlier did some windbreak planting, and those trees are really standing out now.

The south side of the hill (facing south-southwest) is pretty steep with second-rate soil, so I filled that up with native white mahogany and swamp mahogany (a bit of a foreigner, but native to our coastline 20 miles away). These are large-leaved, fast growing and useful for timber, fence posts, firewood and general-purpose uses. The grandis rosegum is an ultra-fast grower and loves the red soil. It isn't as tolerant as the others, but on the red basalt and the sheltered slope they took off. I'm starting to put brush box in now because the others are four years old, and it'll hack it now, with a bit of shade, and pump up with the rest of them in the understory.

I planted gympie messmates and spotted gum (which are excellent axe-handle material) to have firewood in the future right at the back door. It's planned in such a way that the true rain forest components aren't going to be disturbed when I cut these out.

In the understory of all these eucalypts I've put in mangoes and carob beans. Mangoes are great because there's so many varieties that fruit at different times. You can get a good succession of fruit ripening throughout the summer. There's nothing better than eating mangoes in the moonlight along a wildlife corridor.

—Gum

ALASKA, BANANA REPUBLIC?

I have moved into one of Alaska's newest "subdivisions." Alaska has recently begun selling land to residents of the state in lot sizes varying from 3 to 160 acres, depending on what part of the state you're in. In southeast Alaska most of the lots are 3 acres, selling for anywhere from \$4,000 to \$20,000. Various lots have been sold under different stipulations, ranging from those that must be "proved up" and lived on for 3 to 5 years, to lots that are sold only to state-born residents or veterans. At a 5% interest rate and 20 years to pay, along with various discount programs based on residency, army status, etc., prices on lots are often reduced by half.

Edna Bay consists of 140 lots, and after one year has 60 full-time residents. The economy is fishing, logging, a bit of trapping, and tree-thinning, most of which supports a marginal, subsistence lifestyle.

There are many ideas as to why Alaska is creating these "towns." Some believe it is to create an orderly development of a wilderness area. Others feel that not enough planning is going into the design of these new towns, especially in regard to the carrying capacity of the land. Perhaps 5 to 10 lots in more areas would be better. If the lots are all developed here, we will find ourselves in need of some sort of sewage treatment plant, a garbage disposal area and an airport (the only

way of access other than boats). There has also been a lot of pressure on the state legislature to create these subdivisions because private land in Alaska is in surprisingly short supply.

Time will tell if this land can be developed in a way to afford a voice for the environment. Logging is by far the main economic base, and Alaska is rapidly being clear-cut of its old growth spruce and hemlock forests to supply export timber for Pacific Rim countries (primarily Japan). Alaska Pulp and Louisiana Pacific were recently convicted in a federal court of bid-rigging and unfairly eliminating competition. These two companies have a virtual monopoly on the forests of the Tongass National Forest through a 50-year contract on the federal timberlands, which was signed in the 1950's to encourage development in southeast Alaska.

The result has been that stumpage rates for prime old growth timber range from \$1 to \$5 per thousand board feet under the contract. Most small timber companies have been forced out of business, and it is impossible to buy finished lumber milled in Alaska. All lumber products are being exported from Seattle and British Columbia.

Salmon fishing is still a viable resource, but has been limited by a license moratorium which has blocked entry into the field and created a value on the permits ranging from \$6,000

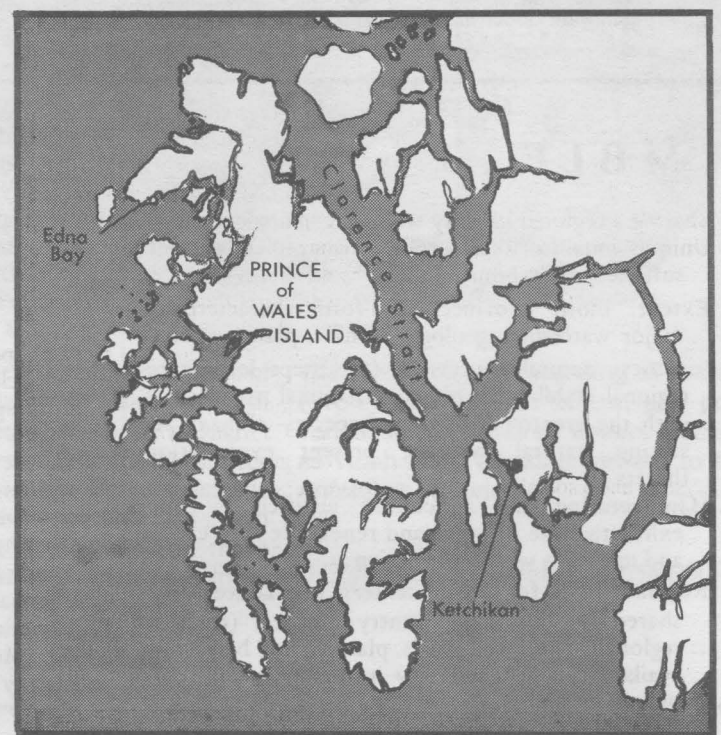
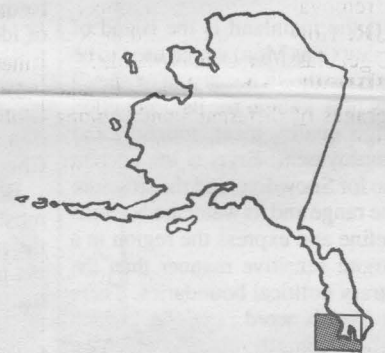
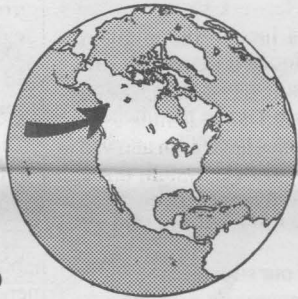
for a hand-trolling permit to \$300,000 for certain gill net permits.

A 3% assessment is levied on all fish deliveries, which goes directly into a fund for Alaskan hatcheries. Many fish migrate through Alaska on their way to northwest streams such as the Skeena, Fraser, Columbia and thousands of other destinations. Inter-boundary interception is presently being negotiated with fishermen and fish agencies from Alaska, British Columbia, Washington, Oregon, Idaho, and upriver tribes of the Columbia River Basin, for a new allocation system which will promote conservation and improve the quality of the runs—no small task in the face of 100 years of devastation from poor logging practices, dams, industrial pollution, and destructive watershed developments.

Offshore fishing by foreign trawling and gill-netting fleets is also impacting fisheries, but most of this is unmonitored (and often illegal), so the extent of the damage is only guessed at.

The future of this area is being manipulated by many outside forces, and whether we can gain some sort of local control instead of living in an exporting-extracting banana republic remains to be seen.

—Bert Bergman



Robert C. Watts

SLOCAN VALLEY continued...

HH: It's almost that the newcomers are here for an urgent purpose. Because the original settlers and their descendants have been here for generations, they may not realize as vividly as the newcomers how easily clean air and good water can be lost. Especially at first, a lot of natives were coming to the meetings and

speaking out about how this area was being mismanaged.

I think the split is exaggerated. I think we'll see more participation by the natives in the future. Smaller "discussion circles" will be a less intimidating way to involve people. Also social get-togethers, like backyard barbecues.

JR: From your experience with the Slocan Valley Watershed Alliance and various individual watershed-protection groups, would you say that, in general, it is best to negotiate these issues we've been speaking of on a regional scale, rather than a single-watershed or ridge level?

HH: Definitely. Over the last few months, and especially following our recent trip to Victoria, that's

been a major focus. When people say, "we all want the same thing," that's a critical factor for change. A region is also a huge source for the needed talent and collective wisdom. At the tactical level, there are no examples of individual groups getting a good deal from government.

You have to have a good organizational structure and have people who are given the power to act. But

as long as basic decision-making power for action lies with the people who are affected, a movement remains decentralized.

You have individual watershed groups and you have alliances, in a region. Although these may range tremendously in size, the social unit you decentralize to exists in a physiographic region.



WEAVING ALLIANCES

I met Peter Berg and Judy Goldhaft when they were adults writing interesting but esoteric books and I was a kid chasing lizards on my folks' ranch.

The day I met my first rattlesnake, Peter was napping nearby on the hillside. I made an extremely large detour around the snake and forced seven annoyed adults (who knew it was a king snake) to come back up the hill and look at it. Much to their chagrin, and my pride, it was a rattler. It met a grisly death and Peter slept on undisturbed.

Nine years later I am tracking down interesting but esoteric people and writing about who they are and what they do. In my first few months as Planet Drum's networker, I've found a variety of useful bioregional resources and corresponded with many developing bioregional groups.

The Weaving Alliances page is where my networking becomes visible. You can send the names of people, groups, foundations, books or businesses that you think are part of the bioregional movement. Send a description of what ideas hold you or your group together, what area you identify with, what you hope to do and who to contact.

—Lori Brooke



LETTER FROM WALES/ ERYRI NETWORK

I live in Gwynedd, which is the mountainous heart and Celtic stronghold of Wales. The area contains the Snowdonia National Park and is primarily uplands that culminate in the various ranges of which Snowdon (Eryri) is the highest. To the north there is a belt of arable land, which runs down to the sea, containing the scars of slate extraction. On the coast there are the inevitable tourist developments and the concentration of human habitation in towns like Caer-narfon and the university city of Bangor.

Off the mainland is the island of Anglesey (Yns Mon) which used to be known as the "Granary of Wales," but is now known for its production of high quality meat, tourism, and unemployment! Eryri is the ancient name for Snowdon, and the structure of the range and its watersheds seems to define and express the region in a far more sensitive manner than the arbitrary political boundaries. There is a Welsh word, *cynefin* which roughly means the place to which we belong or return; it is a powerful and emotive word when used in a cultural or environmental context.

The majority of the inhabitants (flora and fauna) are under increas-

ing pressure from tourism, road development, nuclear power stations, and the world's largest pumped storage system. Many folk (beaver, wolf, eagle, bear) have left the area, probably for good. Welsh is the first language, though many of our English settlers forget it, and there is a strong and growing nationalist movement. Wales has become the focus for various expressions of alternative culture but many of us moved here from the cities in ignorance of the indigenous culture. This, coupled with the historical oppression of the Welsh people and the exploitation of its land and water, has created a complex and sensitive situation. Given that the cultural divide will be around for some time, the one thing we do have in common is the region in all its diversity, and it is this awareness that I hope the Eryri Network will contribute to.

The Eryri Network seeks to bring those working for positive options, globally and locally, together for informal communication and sharing of ideas (please excuse the clichés). It has convened a number of gatherings around the region on different themes resulting in a large presentation under the title, "The World We Choose."

Because of our situation in Europe most of our energy is directed into the peace movement. Consequently the Eryri Network has lain low over the last year or so. I am very excited by the possibilities of bioregional awareness in this area, which seems ideally suited to it. I will hopefully keep in touch in the future.

CONTACT: Terry Evans • 19 Ffordd Mynydd • Llanllechid, Gwynedd • Wales, U.K.

NORTHERN LIGHTS NETWORKING

A free networking service, NLN provides information to the Madison community. It is a project of Sundara, an education, research and networking organization interested in cooperative community development.

NLN has begun a national networking service that all nonviolent and social change groups are encouraged to use as a remote distribution office. Donations are accepted (to defray office expense with large bulk mailings) but finances should not stop any group from sending materials. The important work is to facilitate outreach in order to build connections and constituencies.

CONTACT: NLN, David Peltier • 408 W. Gorham St. • Madison, WI 53703

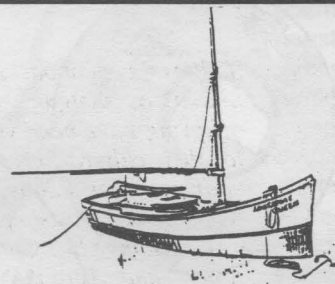


GREAT BEAR FOUNDATION

Devoted to the conservation of wild bears, GBF's interests extend from polar bears of Arctic icepacks and barren ground grizzlies of the tundra to spectacled bears of western South America and Asiatic black bears of Southeast Asia.

The modes and means of human habitation of these regions have tremendous significance to the world's bears. Although inhibitory peoples have co-existed with bears, today's dominant paradigm is making survival difficult for them in many regions. The quarterly publication *Bear News* is available for \$4.50/year.

CONTACT: Great Bear Foundation • P.O. Box 2699 • Missoula, MT 59806 • (406) 273-2971



THE SLOCAN VALLEY WATERSHED ALLIANCE

The SVWA was formed as an outgrowth of the Forestry Watershed Study Group in the Slocan Valley of British Columbia, Canada. As individual watersheds were placed on lists for upcoming logging activities, more and more people wanted a forum of their own for discussion.

The SVWA supports coordinated planning of all Slocan Valley watersheds and encourages the establishment of land-use priorities. Its position is that supplying high-quality water, in adequate quantities, shall always be the primary land use in domestic (developed) watersheds. SVWA meets regularly with representatives throughout the entire Area-H electoral district. It encourages individuals to contact their local watershed committee and take part in the decisions concerning their resources.

CONTACT: SVWA • P.O. Box 139 • Winlaw, B.C. • V0G 2J0 • Canada



PUEBLO TO PEOPLE

Pueblo to People, a nonprofit, non-sectarian organization, is working with base-level cooperatives and peasant groups in Central America to improve conditions for the poor majority, "el pueblo." PTP is opening channels of equitable economic interchange between Central America and the world through the sale of various crafts made in Guatemala, Honduras and Nicaragua. Write for a brochure describing these crafts and PTP's approach to social change.

CONTACT: Pueblo to People • 5218 Chenevert • Houston, TX 77004 • (713) 523-1197



THE RAINFOREST INFORMATION CENTER

Out of the struggle to save Australia's Terania Creek rainforest has grown the Rainforest Information Center, a nonprofit group which receives no government funding. Over the past twelve months the RIC has contacted hundreds of groups and individuals proposing the need for coordinated rainforest action.

The RIC has had hands-on experience in preventing rainforest destruction and is rapidly becoming the center for international rainforest communication. It now publishes the *World Rainforest Report*, to link together those who are interested in effective rainforest defense.

CONTACT: Rainforest Information Center • Box 368 Lismore • N.S.W. 2480 • Australia

AMBLE...

Sharing a regional identity with other people reveals—Unique inhabitory culture: indigenous, small self-sufficient early homesteaders, "new settlers"

Extent: biotic province, land-form characteristics, major watershed; geology, climate, plants, animals

Priorities: natural succession (the steps leading to regional stability of plant and animal populations with the greatest diversity of species—climax), restoring natural systems, present exploitation threats

Manufacturing and agriculture justified by non-exhaustive use of labor and renewable soil, energy and materials within the region

Regional roles for urban centers, interactive events shared by city and country dwellers (trade of regionally produced goods, planting and harvesting, availability of stored city information and tools, mutual communications)

Spirit of inter-species relations in the region; totems, ceremonies to ensure biotic diversity and richness

Partnership with nearest distinctly different bioregions, trade systems

Form of planet-wide regional address, celebration of whole species in the biosphere, a look through all the eyes.

Simply remaining alive requires food, water and air. Start with those basics. (For anyone who has one, forget the illusion of a back-up bank account; even if it was "honestly gained" it can't stand any real pressure.) Some of what we eat and drink comes from only a few hundred miles away—most of it could originate that close—and is vulnerable to immediate local conditions:

weather, flood, contamination. The rest of our meals come from other places but they all have similar sets of constantly varying and sensitive home-region conditions. The quality of air is determined entirely on-the-spot.

A region holds the power to sustain and join disparate people: Old ground charged with common wholeness and forces of long-growing life. All people are within regions as a condition of existence, and regions condition all people within them. But monotonous labor, up-tight closeting of the senses, crippled health, amputation of spirit, cold distance in crowds of perpetual strangers, and gloomy anxiety about the fate of the Earth, are hold-overs of globalism, they aren't inherent in the beneficent soil of the continent's naturally life-transforming regions.

All people can emerge from enforced degradation to hold their life-in-common ground.

Regional reinhabitants are forming Committees of Correspondence to explore shared identity within life-places. Models of organization are already there in constantly revealed seasonal cycles and the interplay of life-forms wholly specific to them. Their vision goes beyond frustrated provincialism, which feels inferior to "cosmopolitan culture," the endless array of bought and sold exclusions. Reinhabitants have gained the dimensions of planet-sense. They are including themselves in the longest tradition available to human beings, the successful adaptation of our species on the planet.

Committees of Correspondence are defending their life-zones from geopolitical invasion; forming alliances to share inhabitory culture, study indigenous natural continuities, assign priorities for restoring life-systems, work within regional energy and materials limits, develop land-based and city-based forms of interaction, and create bonds of support between regions.

They are coming together in Continent Congress.

PRINTS & SIGN

Around us, the actual manifestations of the biosphere, its development and the effects of our demands on it.

Within our minds, sets of ideas about ourselves; the test of their validity ultimately lies with the biosphere.

We are relocating ourselves from world-nation to planet-region, joining the biosphere by participating in local ecosystems with all the species in them. We are accepting our human species identity.

Whoever fights the planet loses: our species loses the rich diversity of multiple indigenous cultures to thin out-of-place monoculture; the biosphere loses its vulnerable moment-to-moment capacity to sustain us in regions where we live. If one region is injured or exhausted, the burden of carrying its human population falls on life-support systems of other regions.

Reinhabitants of North America see the bright colors of inhabitory people in tree-tiered Amazon jungles, ocean-spirited islands of Micronesia, dances of African forests and rivers; hear Basque, Breton, Provencal tongues revive to pronounce their places in Europe; share the affirmation of self-determination with delta-farmers in Southeast Asia, Yaponesian and Hokkaido Islanders, Altai Mountain nomads; feel the strength and seek the long-time vision of people native to the continent we are learning to share. There is a one-to-one balance between our own decentralized regional integrity and the survival of Kurdish mountain autonomy, Xingu jungle homeland, and Lapp reindeer range.

There is the union of Earth's biosphere holding us in common, and the promise of human species consciousness to gain.

Peter Berg

RIFFS, READS & REELS

READS



Masami Teraoka

Imagine kamikaze hamburgers dive-bombing a samurai longhair, or a procession of sandal-clad geishas doing the "Ginza Shuffle" through a street littered with McDonald's burgers and fries... an Edo-period Japanese couple laden with modern camera equipment boating on the La Brea tar pits outside Los Angeles with a resurrected mastadon scrutinizing them from the shore... an iridescent parrot fish leaping out of an ocean of Hokusai-like waves polluted with discarded tampon tubes. These scenes of traditional Japanese culture under siege by consumer symbols of the industrial age are the satirical creations of painter Masami Teraoka.

Masami meticulously utilizes watercolors to mirror the 17th century woodblock prints of the Japanese Ukiyo-e school. Ukiyo-e, meaning "floating world picture," was then the popular art form of the lower and middle classes. "The prints of the Ukiyo-e school portrayed the transient world that included glimpses of everyday life and its changing fashions, often employing metaphor, satire and irony in the depiction of well-known themes and parables." Although highly sophisticated in techniques, Ukiyo-e prints roughly parallel the role underground comics of the sixties had in observing social paradox.

Working within this traditional context, Masami fashions beautifully alluring parodies of blending cultures. "Now" and "then" meet, giving his art the power of *deja vu*. It is the discrepancy between today and the traditions of Edo (i.e. pre-Tokyo) Japan which is Teraoka's special province; and in defining that gap he charts the hazards of our future."

In *Los Angeles Sushi Series/ Uni Woman and Chef*, a sour L.A. debutante orders sushi while a mirror at her back depicts her alter-ego "turning Japanese." Here the artist pokes fun at the rootless Angeleno for mimicking the Oriental character of her immediate surroundings. But Masami's satire can work several ways. Up in the corner of the picture, the sushi chef has to keep track of all the orders by using a computer. Japanese chefs have traditionally prided themselves with perfect memories, but now it is the memory of the microchip that takes care of business.

Masami's most well-known series is *McDonald's Hamburgers Invading Japan*, where discarded hamburgers, french fries and napkins haunt the island's inhabitants. In a cultural "Invasion of the Body Snatchers," pod burgers encroach on the landscape while bamboo brooms attempt to sweep them away, women cautiously wade through them, and people duck as they drop out of the sky.

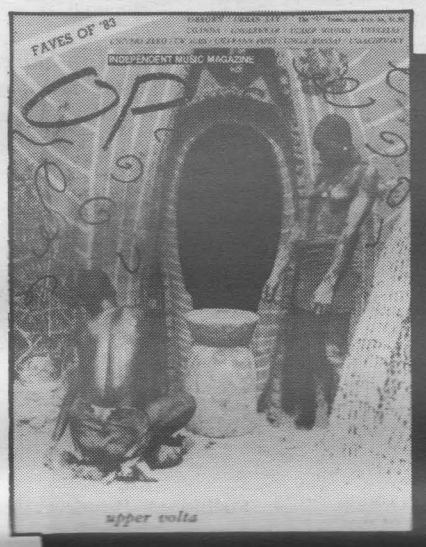
If Perry's gunboat diplomacy initiated a shotgun marriage, the offspring have been varied. We owe to this cultural cross fertilization your neighbor's Sony, and the great leaps of our Post-Impressionism... The exchange has gone in two directions, and Teraoka's watercolors tally up the changing global flow. To the unhealthy delight of his ecstatic geishas, thirty-one flavors of ice cream have followed in Commodore Perry's wake. McDonald's Golden Arches now frame Japan's rising sun.

—Gerard Haggerty

For a cross-cultural tour of Masami's work, see the Oakland Museum catalogue of his recent show complete with the largest selection of color prints ever published.

—Robert C. Watts

MASAMI TERAOKA • THE OAKLAND MUSEUM • 1000 OAK STREET • OAKLAND, CA • 94607 • \$12.95



OP

"That there's a viable music underground is one of life's nice things," says *OP* editor John Foster. That there's a magazine like *OP* to support independent music is another. *OP* is a creative, vital and entertaining look at the publications, radio stations, distributors, technology, instruments, musicians and issues of the independent music world. Most of the writing and artwork comes unsolicited from Lost Music Network members, the nonprofit organization that publishes *OP*, and is refreshingly straightforward and distinctive. The subject matter is dictated by the issue's theme alphabetical letter and is wonderfully diverse. For example, the "U" issue included articles on the music of Upper Volta, USSR, and Uganda, the bands Uncle Bonsai and Underheaven, composer Vladimir Ussachevsky, reggae dj U-Brown, a festival in Uruapan, Mexico, Uilleann pipes and the ukulele. They've already finished A-to-V, and readers are concerned about the future of *OP* after Z. One devotee threatens, "If you guys quit at 'Z' I'm gonna kill myself."

OP's support of everything from classical music to hard core punk rock sets it apart from most "fanzines" and music magazines by encouraging dialogue between diverse and often conflicting musical factions; issues such as is it selling out to go commercial, the merits of high-tech music, and the difficulties of independent music labels are discussed and disagreements are allowed to stand. This makes for lively reading. By acknowledging the human/cultural/environmental soup that generates music and remembering it when judging quality, *OP* dispels mass culture's myth that "quality equals popularity."

The review section contains 300 independent releases of "all types of music—ugly to urbane—in alphabetical order, addresses included," and a "Sources" section provides an updated list of places where releases can be found. About 100 music, art, political and other small press

publications, 50 radio stations, and 15 music networking organizations are also listed each issue.

OP is a mother lode of independent music; it's a thriving and diverse underground full of honest, unpretentious language. Reviews like,

Most of the time I enjoyed this record, but every once in a while I found some of their nihilistic lyrics a little too trite, and the din just a little too brutal for my little ears,

and,

If you like this sort of thing, which I really don't, this record will entertain you, especially given its good sound and tasteful packaging,

are fun to read and don't mask the reviewer's opinion behind lots of artsy analysis.

—Jeanne Carstensen

OP: INDEPENDENT MUSIC • P.O. BOX 2391 • OLYMPIA, WA 98507 • \$6/OP's W-Z (4 issues)



SMITH & HAWKEN TOOLS

A couple of blocks up from the new Smith & Hawken store is a gallery featuring an "ode to art and utility" display of Hamilton Beach blenders. They're the wonderful machines that look like a snowy egret and a dentist drill put together and became the standard milkshake workhorses of every fifties five-and-dime soda fountain. It's been a long time since industrial design achieved such an intricate balance between form and function as this. The "throwaway, planned obsolescence" school of thought quickly replaced it as the dominant paradigm. Recently, however, I gave a Smith & Hawken spade as a wedding gift and was later informed that it was used in the garden during the day for almost any task and then cleaned and hung on the living room wall as an objet d'art in the evening. Smith & Hawken tools may be the signal that form and function are getting back together again.

Smith & Hawken tools are manufactured by one of the oldest producers of hand tools in England. Bulldog Tools Ltd. of Clarington Forge can trace its history back to 1779 when it manufactured shovels, spades, fenders and fire irons. Since that time, the reputation of Bulldog Tools Ltd. has spread. In creating and exporting tools to a world market they have developed an extraordinary number of patterns, sizes, types and lengths in response to local preferences or the needs of specific trades. Irish peat diggers, Norwegian fishermen, and Australian farmers all use tools from Bulldog Ltd.

Smith & Hawken put out a catalogue that aside from beautifully representing all their own tools, also includes their choices of some of the best gardening equipment made by other companies. With great photography, layout and text, the S & H catalogue can spark the green imaginations of the most dedicated enhancers to the laziest of weekend gardeners. Even if you resist the call to some form of gardening action, the catalogue will have you intrigued by the variety of tool designs that exist outside the common varieties of spade, trowel and hoe.

Some exotic tool standouts include: the Scottish Strapped Manure Fork, Sussex Trugs, the Classic Machete and Jungle Knife, the Tasmanian Racing Axe, the English Double Edge Slasher, Haws Watering Cans, Tina Horticultural Knives, and the classic Japanese Hatchet.

The Japanese Hatchet resembles a cleaver more than our own traditional hatchet. This particular one borders on art. It is made of triple laminated steel. I wish each of you could just hold the tool in hand to appreciate the heft, feel and balance. The blade is highly polished and comes in a cherry bark case which can strap onto your belt. Each of these is handmade by a single craftsman in Kyushu. Certainly, one of the most beautiful tools we have ever carried.

In addition to this list of tools for strong backs and limitless energy, the S & H catalogue also includes a section of lightweight, high quality children's tools and a selection of items for the other side of the age spectrum labeled "Enabling Tools." "This covers a broad area and includes implements for older people, for those whose limbs are not as strong as they once were, for the handicapped, or simply for people who want lighter and handier tools."

Smith & Hawken recently moved their whole operation to a new location with the first gardening tool outlet that could be described as elegant. They also run one of the most efficient mail order services, accepting orders on a twenty-four hour basis and shipping them to you by the next day. All the items in the catalogue are completely guaranteed. They'll also arrange a tour of the factory if you're traveling in England.

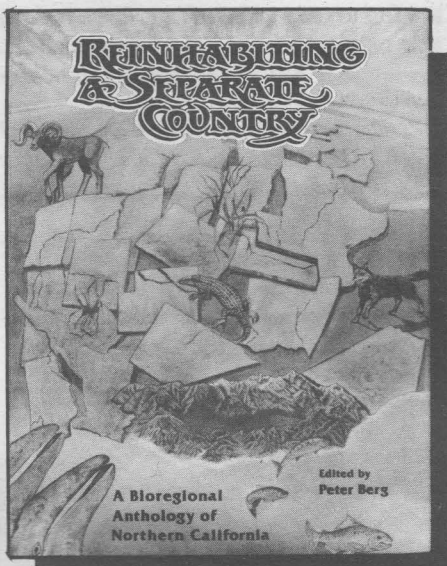
Planning a spring garden or orchard? Upgrading a few tired tools in the shed? Want a few high quality maintenance items for your old favorites (Japanese water stones for a perfect edge)? Then check out the Smith & Hawken catalogue or visit their new store in Mill Valley, California before designer dadaists grab them up for interior decorations.

—Robert C. Watts

SMITH & HAWKEN • 25 CORTE MADERA • MILL VALLEY, CA 94941 • (415) 383-4415

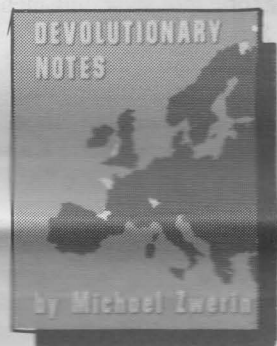
Planet Drum PUBLICATIONS

Books



• *Reinhabiting a Separate Country: A Bioregional Anthology of Northern California*, edited by Peter Berg. 220 pages. Essays, natural history, biographies, poems and stories revealing Northern California as a distinct area of the planetary biosphere. \$8 postpaid. "The book serves as both a pioneer and genre model... representing a vital and widespread new ethos."

—New Age Magazine



• *Devolutionary Notes* by Michael Zwerin. 64 pages. A first hand account of European separatist movements today. \$3.50 postpaid. "...a strange and fascinating little guidebook that is 'redesigning the map of Europe.'"

—Rain Magazine



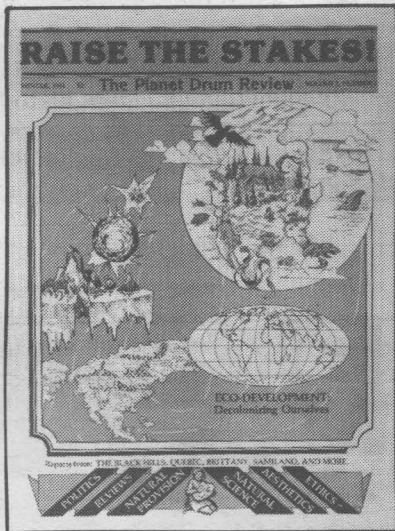
• *Eco-Decentralist Design*: A 3-volume set including *Figures of Regulation: Guides for Re-Balancing Society with the Biosphere* by Peter Berg; *Toward a Bioregional Model: Clearing Ground for Watershed Planning* by George Tukul; and *Reinhabiting Cities and Towns: Designing for Sustainability* by John Todd with George Tukul. 98 pages complete. Critical preliminary readings for intentional bioregional planning. \$10 postpaid.

"... Planet Drum is not just attempting to define a type of environmental management; bioregional planning may start from a firm sense of the environment but also takes into account the present state of, and possible futures for, cities and towns... If we continue to conceptually isolate our forms of inhabitation all the singular wise goals of environmental management, sustainable agriculture and community economic development may be for nought. The Planet Drum package presents us with some beginning working tools to repair the broken fabric."

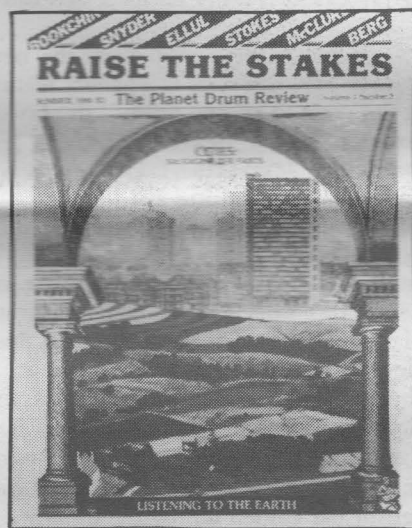
—Rain Magazine

RAISE THE STAKES BACK ISSUES

\$2 each postpaid



• *Eco-Development: Raise the Stakes, The Planet Drum Review No. 2*. Contains regional reports from Quebec, Northwest Nation, The Black Hills, Brittany, Northumbria, Scotland, Samiland, and northern California. Feature articles include: Reconstituting California by Jack Forbes, Eco-Development by Raymond Dasman, The Suicide & Rebirth of Agriculture by Richard Merrill and the Limits of Population Control by Stephanie Mills.

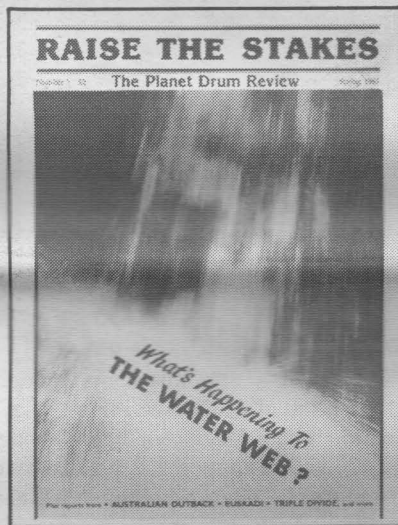


• *Cities—Salvaging the Parts: Raise the Stakes, The Planet Drum Review No. 3*. Contains regional updates from the Black Hills and Samiland as well as in-depth reports from Aboriginal Australia, the Rockies, the North Atlantic Rim, and the Klamath/Trinity, Passaic, and Sonoran Watersheds. Other features include Bioregional Comics by Leonard Rifas, Aesthet-

ics by Michael McClure, Renewable Energy to Renew Society by Peter Berg, Cities: Salvaging the Parts by Gary Snyder, Ernest Callenbach, Murray Bookchin and Morris Berman, Decentralism by Jacques Ellul, No Guarantees by Tom Birch, and poetry by Peter Blue Cloud.



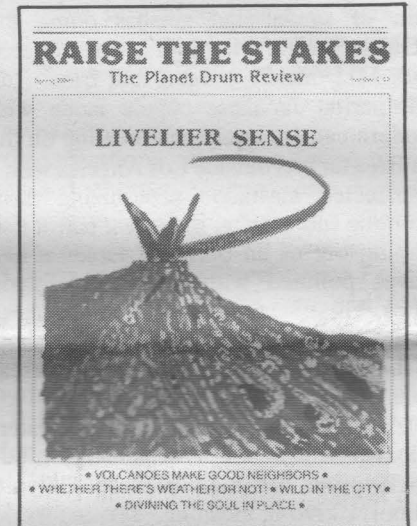
• *Harvesting the Trash: Raise the Stakes No. 6*. (Winter 1983). Features a special section, "Harvesting the Trash," plus resolutions from the KAW Council and a discussion of the links between bioregionalists and antinuke activists. This issue is in limited supply.



• *What's Happening to the Water Web? Raise the Stakes No. 7*. (Spring 1983). Highlights "The Water Web," special section with Donald Worster's historical look, "The Flow of Power," and articles about the Columbia River Watch and terminal lakes. Plus reports from Euskadi and the Australian Big Scrub, and in North America from the Connecticut River area, the Slocan Valley, the Gulf of Maine, and the Triple Divide. Centerfold photo essay, "Songs of the Outback."



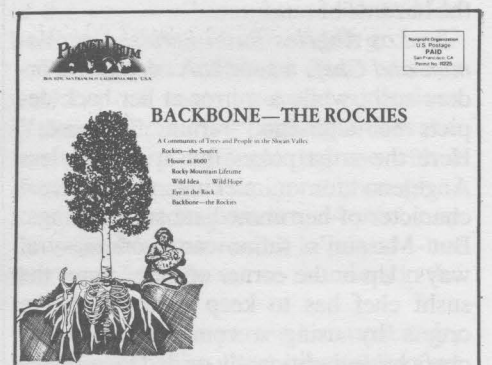
• *Recovering Autonomy: Raise the Stakes No. 8*. (Fall 1983). Important interviews with Bo Yerxa on community self-determination, Shann Turnbull on bioregionalism in relation to economics, and Bill Wahpepah on the new directions of the American Indian Movement and the International Indian Treaty Council. Also Declarations of Shasta (Northern California) Emergence into bioregional politics, Reinhabiting Appalachia, and coyote woodcut centerfold by Daniel Stolpe.



• *Livelier Sense: Raise the Stakes No. 9*. (Spring 1984). An interview with geologist Robert Curry on volcanic eruption preparedness, and articles on weather awareness by Elizabeth Whitney, the soul of place by Steven Davison and geomancy by Steven Post. Other attractions: Nancy Morita's bioregional mapping of San Francisco, Bill Devall's report on environmental conferences in Australia and centerfold painting by Morris Graves.

Issues 1, 4, and 5 are sold out. We will, however, make complete sets of *Raise the Stakes* available to libraries and archives.

BUNDLES



• *Backbone—The Rockies*. A six-part Bundle of essays, poems, journals, calendars and proposals about the fragile Rocky Mountains. \$4 postpaid.

• *Watershed Guide & Living Here*. A four-color poster with pamphlet evoking the natural amenities of the San Francisco Bay Area watershed. \$3 postpaid.

• *Turtle Sheets*. An exquisite hand-printed turtle shell rubbing with a poem by turtle's son (Peter Blue Cloud). Two sheets sewn together. \$1.50 postpaid.

ORDERS

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P.O. Box 31251
San Francisco, CA 94131

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Please Send:

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_____	Watershed Guide & Living Here (\$3.00)	_____
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_____	Raise the Stakes back issues (\$2 each)	_____
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California residents please add 6½% sales tax to books and bundles.

Planet Drum members subtract your 25% discount.

Total _____

Planet Drum PULSE

PLANET DRUM OPENINGS

Planet Drum needs at least two more people to help maintain and expand its activities. If you are conversant with bioregional ideas and are enthusiastic about building the bioregional movement, contact us about positions with overlapping responsibilities in office management, project direction, public outreach, writing, and production of *Raise the Stakes*. Let us hear from you.

—The Planet Drum Staff

Since 1974 Planet Drum Foundation has been developing and communicating the concept of bioregions — through regional bundles, books, and the triannual review, *Raise the Stakes*. We are now working to foster exchange among bioregional groups and projects — the growing number of people exploring cultural, environmental, and economic forms appropriate to the places where they live.

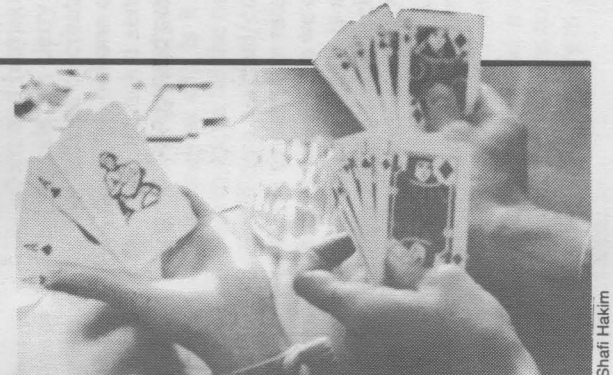
Raise the Stakes is published triannually by Planet Drum Foundation. We encourage readers to share vital information, both urban and rural, about what is going on in their native regions. Send us your bioregional reports, letters, interviews, poems, stories, and art. Inquiries, manuscripts, and tax-deductible contributions should be sent to Planet Drum, PO Box 31251, San Francisco, CA 94131, USA. Telephone 415-285-6556. All contents copyright © Planet Drum Foundation 1984. Write or call for permission to reprint.

If you're moving, save Planet Drum extra time and expense by sending us your change of address.

This issue of *RTS* is early so that it may serve as a walk-around guide to the North American Bioregional Congress. The North American section of the bioregional directory insert from *TRANET* was produced by Planet Drum staffers for that purpose. If you think there are groups that should have been included and weren't, please let us know for future updates. We hope that the self-criticism in the issue will be helpful at this pivotal moment in the movement.

A Planet Drum contingent to NABC will leave San Francisco on May 11 with stops in Phoenix/Tempe on May 13, Santa Fe on May 16, and San Antonio on May 18. We'll be performing a bioregional road show at each of these places, so please come if you're nearby. Let us know if you can offer a campsite or a roof en route. We'll be returning through the Rocky Mountains May 27-29 and need similar help.

The upcoming Fall issue of *RTS* will celebrate Planet Drum's 10th Anniversary by reprinting some of the best articles from previous Bundles and *RTS* issues. Most of these will have been out of print for some years, but constitute real evolutionary steps in the bioregional movement. Don't miss it.



Art Coordinator — Judy Goldhaft
 Circles of Correspondence — Robert C. Watts
 Diplomacy — Peter Berg
 Distribution — Diane Nettles
 Featured Section Editor — Jim Dodge
 Layout & Pasteup — Nancy von Stoutenburg
 Managing Editor — Robert C. Watts
 Networker — Lori Brooke
 Office Manager — Jeanne Carstensen
 Printing — Warren's Waller Press
 Production Manager — Xenia Lisanevich
 Reviews — Robert C. Watts, Jeanne Carstensen
 Special Interviewer — Joel Russ
 Thank you — Sharpshooter Studios
 Typesetting — Heyday Books
 Working Angels — Mark Crumb, Bob Carroll

We invite you to join the Planet Drum circle in furthering the ongoing exchange of place related ideas and activities.



- **Become a member** of Planet Drum foundation. Membership includes three issues of *Raise the Stakes*, at least one bonus publication, a 25% discount on all our books and bundles, and access to our networking and workshop facilities.
- **Help build a bioregional group** in your area. We can help by sending a list of Planet Drum members there. To introduce your friends to bioregional ideas, send us their names and we'll forward a complimentary issue of *Raise the Stakes*. Send ten names and we'll mail you a copy of *Reinhabiting a Separate Country* for your effort.
- **Send a report** from your region to *Raise the Stakes*, for publication in the Circles of Correspondence section.

GIFTS

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WALK-AROUND NABC ISSUE

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RAISE THE STAKES

The Planet Drum Review

Summer 1984

Number 10 \$2

OPEN FIRE



A COUNCIL
OF BIOREGIONAL
SELF-CRITICISM

**Planet
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WALK-AROUND
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monks. The U.S. contact for the project is Cultural Survival, 11 Divinity St., Cambridge, MA 02138, USA.

ASSOCIACION DE ARTESANOS CHIACHEROS

Chincheru
Dept. de Cuzco, PERU
Like the Sherpa center above, it's a cultural center for the tourist-stressed Quechua people near Macchu Picchu. Cultural Survival also provides funds for this project.

COMMUNITY FORESTRY DEVELOPMENT PROJECT

Hattisar
Naxal
Kathmandu, NEPAL
The Nepali government, FAO, UNDP, and the World Bank together are trying to match the achievement of a government forester, Mr. T.B.S. Mahat, in two small villages. After two years of village level nursery and reforestation work throughout the country, CFDP remains optimistic.

M.G. JACKSON

PO Mirtola
Dist. Almora, 263623
U.P., INDIA
Jackson has the best sense of the fuel-fodder-fertilizer relationship connecting the forests and the farms of the Himalaya of anyone in the field. He's a hill farmer himself, although he used to be a professor.

ASPIE MODDIE

Refills, Flat #7, Cuffe Parade
Bombay, INDIA
Moddie was one of the first people to globalize concern over the environmental disaster in the Himalaya. He sits at the hub of an excellent multinational network regarding the Himalaya.

NEW ERA

Harka Gurung
P.O. Box 722
Kathmandu, NEPAL
Gurung is a geographer with an unflinching and critical nose for institutional obfuscation. With so many mid institutions working in his country, his role is vital.

U. OF THE KUMAUN

Professor K.S. Valdiya
Nainital, 263001*
U.P., INDIA
Valdiya is a modest and enthusiastic environmentalist. He's a geologist who also has educated opinions about mining, appropriate agriculture development, and groundwater in the Himalaya. One of his major concerns is over the pollution of the beautiful lake at Nainital.

NORTHCOAST ENVIRONMENT CENTER

879 9th St.
Arcata, CA 95521, USA
The center is run by Tim McKay, for whom environmentalism is a life philosophy. It propounds deep ecology for the redwoods, the coast, and the Siskiyou Mountains. That these mountains are still forested and in line for wilderness designation (write your congressperson) is largely due to McKay and the NEC.

MONTANA ENVIRONMENTAL INFORMATION CENTER

P.O. Box 1184
Helena, MT 59621, USA
The center covers a big territory and is particularly knowledgeable about strip- and hardrock-mining.

SOCIETY FOR THE PROTECTION OF NEW HAMPSHIRE FORESTS

54 Portsmouth St.
Concord, NH 03301, USA
The society owns much of Mt. Monadnock, one of the world's most climbed mountains, and it has helped protect Mt. Kearsarge and the White Mountains.

THE CENTER FOR COMMUNITY DEVELOPMENT

Humboldt State University, Graves Annex
Arcata, CA 95521, USA
Tom Parsons, the center's director, has founded a dozen organizations to revive the American Indian cultures of northwest California's coast and mountains. This includes inventing an alphabet so that the four local languages could be written down for the first time, and training accredited teachers in those languages.

MOHONK PRESERVE

Mohonk Mountain House
New Paltz, NY 12561, USA
This Quaker-run foundation provides organizations with a mountaintop where people can gather and talk about issues essential to mountain environments - not the least of them being world peace.

RAINFOREST INFORMATION CENTER

P.O. Box 368, Lismore, NSW
2480 AUSTRALIA
According to spokesperson John Seed, this group defends its neighborhood rainforest mountains from the forestry commission.

FRIENDS OF THE TREES SOCIETY

P.O. Box 1064
Tonasket, WA 98855, USA

Page 10

In the Okanagan Highlands, where the society has its headquarters, as well as in a large portion of the world's mountains, protecting the trees is most of the job. This is "an information service and loosely-knit network of tree enthusiasts."

HIGHLANDER RESEARCH AND EDUCATION CENTER

Rt. 3, Box 370
New Market, TN 37820, USA
Tree mining, coal mining, chemicals and pesticides, Appalachia has it all. This is a group that has a large job ahead; it mobilizes communities by its excellent articulation of local problems and needs.

INSTITUTE OF GEOGRAPHY

Professor Bruno Messerli, Hallerstrasse 12
CH-3012, Berne
SWITZERLAND
Messerli has a simple model of mountain processes that may be the only model that applies world-wide to natural and human-induced deterioration in mountain environments.

DASOLI GRAM SWARAJYA MANDAL

Gopeshar, Chamoli
Uppar Pradesh 246 401 INDIA
A network of 30 villages aimed toward self reliance which initiated the Chipko movement to protect the environment by saving trees. Another offshoot, Friends of the Trees, links university knowledge to village needs to promote environmental conservation, social forestry and rural development.

GANDHI PEACE FOUNDATION

Environmental Cell
223, Deen Dayal, Upadhaya Marg.
Nee Delhi 110 002 INDIA
Its publication *CHANGING ENVIRONMENTS* covers the Chipko movement, Women's movements to save the forest wealth, and other forest and environmental movements of India.

INSTITUTE FOR HIMALAYAN ECOLOGY AND REGIONAL DEVELOPMENT

Garhwal University
P.O. Box 12
Srinagar, Garhwal INDIA
Publishes the Journal of *HIMALAYAN STUDIES AND DEVELOPMENT*.

HIMALAYA SEVA SANGH

Rajghat
New Delhi 110 002 INDIA
Mr. Krishna Murti Gupta edits *HIMALAYA: MAN AND NATURE* with articles in English and Hindi devoted to the cause of people, forests, and environment.

SOCIAL WORK RESEARCH CENTER

Jadjit Nagar
Solan District, Himachal Pradesh
INDIA
A network of women in 15 villages providing health and child care, skill training, and marketing of handicrafts.

HIGH ALTITUDE LAND PHYSIOLOGY RESEARCH CTR.

Garhwal University
Srinagar, Garhwal
U.P., INDIA
Provides know-how, seeds and inputs to grass roots village organizations for hill people and community forestry.

LAMA

Laboratoire de la Montagne Alpine
C.N.R.S.
Universite de Grenoble 1
rue Maurice, Gignoux
F-38031 Grenoble FRANCE
A research and documentation center on mountain ecologies.

HIMALAYAN ECOSYSTEMS RESEARCH MISSION

South Asia Institute
Heidelberg University
Heidelber, WEST GERMANY

APPALACHIAN MOUNTAIN CLUB

5 Joy Street
Boston, MA, USA

INSTITUTE OF ANDEAN RESEARCH

15 W. 77th St.
New York, NY, USA

CENTRE D'ETUDES HIMALAYENNES

C.N.R.S.
1 Place Artitude-Briand
F-92195 Meudon FRANCE
A library with over 500 titles is headed by L. Boulnois. Its accession list has been published yearly since 1978.

A MOUNTAIN BIBLIOGRAPHY

Most mountain libraries contain books that tell of ascents and "conquests," the essays of human strength and character, and of the gentle residents of flora and fauna. A new story is being told by scientists, aid organizations, and people of the mountains. Population expansion, forest destruction, and the intruding roads have swiftly destabilized life for mountain inhabitants and those living downstream. A Mountain Environment Collection is being assembled at the Massachusetts Institute of Technology which will focus this international problem in a multidisciplinary context.

Late in 1984 a bibliography will be published based on the Mountain Environment Collection and the related holdings of other Boston area libraries. For more information, contact: Susanne Fairclough, c/o Edgar Davy, Director, Dewey Library, M.I.T., Cambridge, MA 02139, USA. Among current holdings are:

DIALOG '76 '77: HIMALAYAN MOUNTAIN ECOSYSTEMS.

Papers presented at seminar, Max Mueller Bhavan, New Delhi, India, Nov., 1977. Editor: Hans Christoph Rieger, South Asia Institute, Heidelberg University, West Germany, 1978. (An international group of scientists examine problems of change in the Himalayan environment from a multidisciplinary perspective.)

NATIONAL SEMINAR ON RESOURCES DEVELOPMENT AND ENVIRONMENT IN THE HIMALAYAN REGION.

New Delhi, India, April, 1978. Proceedings. Government of India: Dept. of Science and Technology, National Committee on Environmental Planning and Coordination. (Forty articles on subjects such as: the impact of tourism, climate, soil and land use; plant, animal, and mineral resources; lake pollution, etc. by Indian scientists.)

INTERNATIONAL HILL LAND SYMPOSIUM.

Morgantown, West Virginia, October, 1976. Editor: Dr. R.L. Reid. West Virginia University Books Office of Publications. (Research and results of studies in forage and pasture trials, sheep and cattle, crops, hill soils, watershed management and terracing, land reclamation; social, ecological and economic characteristics of hill areas. Also, another hill land symposium was held in 1983 in Washington state: its proceedings are not yet available.)

MOUNTAIN ENVIRONMENT AND DEVELOPMENT.

A collection of papers on the occasion of the 20th anniversary of the Swiss Association for Technical Assistance to Nepal. Kathmandu, Nepal: University Press, Tribhuvan University. 1976/1977 2nd ed. (Papers on hill economy, the effect of negative economic trends on hill development, the experience of the Integrated Hill Development Project and Jiri Multipurpose Development Project. S.A.T.A. can be reached through HELVETAS, 15 St. Moritz Strasse, Zurich 8042, Switzerland.)

MAN AND FOREST: Proceedings of Seminars in Shillong, Dehra Dun, and Delhi.

Editors: Krishna Murti Gupta and Desh Bandhu, Himalaya Seva Sangh. New Delhi: Today and Tomorrow Printers and Publishers. (The use of forests and their protection is critical for the preservation of mountain regions.)

INTERNATIONAL SEMINAR ON AGRICULTURE AND FOREST PRODUCTION IN SLOPED AREAS OF TROPICAL AMERICA.

Dec., 1980. Turrialba, Costa Rica: Centro Agronomico Tropical de Investigacion y Ensenza (CATIE).

SEMINAR ON DEVELOPMENT AND MANAGEMENT OF ENERGY RESOURCES IN THE HILLS.

Kathmandu, Nepal: Institute for Applied Science and Technology in association with the Swiss Association for Technical Assistance. 1976.

RENEWABLE ENERGY RESOURCES IN NEPAL.

Proceedings of Workshop Seminar, Kathmandu, April, 1981. Kathmandu, Nepal: Sahayogi Press and RECAST (Research Center for Applied Science and Technology, Tribhuvan University, Kathmandu). (Contains 23 working papers on solar, biogas, hydropower, wind energy, and geothermal resources by an international group of scientists.)

STUDIES IN HIMALAYAN ECOLOGY AND DEVELOPMENT STRATEGIES.

Tej Vir Singh and Jagdish Kaur. New Delhi: B.N. Printers, English Bookstore. 1980.

STUDIES IN TOURISM, WILDLIFE PARKS CONSERVATION.

Tej Vir Singh, Jagdish Kaur, and D.P. Singh. New Delhi: Metropolitan Book Co. Pvt. Ltd., 1 Netaji Subhash Marg. 1982.

THE HIMALAYA: Aspects of Change.

Editor: J.S. Lall in association with A.D. Moddie. New Delhi: Oxford University Press. 1981.

HIMALAYAN RESEARCH BULLETIN

South Asia Program, Centre for International Studies, Uris Hall, Cornell University, Ithaca, New York, 14853.

HIMALAYAN RESEARCH BULLETIN OF NEPAL STUDIES ASSOCIATION.

Donald Messerschmidt, editor, Anthropology Dept., Washington State University, Pullman, Washington, 99164. (\$20/year.)

TRANET

POBox 567
Rangeley, ME 04970, USA
Tel: (207) 864-2252

This special pull-out A.T. directory is one of the series prepared for TRANET's quarterly Newsletter-Directory. In the recent past topics covered have included New Age Children, Future Communities, The Alternative Economic System, and Food Self-Sufficiency. For the near future A.T. directories on New Age Education, Self-Help Health, Global Networks, and Native Peoples and Human Rights are being prepared. Your entry and suggestions are welcome.



A.T. DIRECTORY

The North American Bioregional Congress

Bioregionalism is the part of the ecological movement which links humans to their local environments, healing the earth and overcoming the oppressive tyranny of man over planet. Planetary governance already exists under the ecological laws of the biosphere which directs the functioning of all life.

Social, economic, cultural and economic patterning which ignores the bioregions and the universal laws of Mother Earth are leading toward global breakdown. A bioregional perspective can heal man and planet.

Toward this end bioregionalists from all over North America will meet north of Kansas City, Missouri, May 21-25, hosted by the Ozark Area Community Congress (OACC, POBox 129, Drury, MO 65638, USA; Tel. [417] 261-2553). This North American Bioregional Congress, while concentrating on actions already in progress on this one macro bioregion, North America, will be concerned with linking and interlinking with other bioregional activists from the smallest valley to the planet as a whole. To start this network TRANET invited two of the major North American nodes OACC and Planet Drum (POBox 31251, San Francisco, CA 94131, USA) to prepare this section of its regular A.T. Directory.

PACIFIC COAST

CHINOOK LEARNING CENTER

Timothy Clark
Center, WA 98236, USA Telephone (206) 321-1884
Chinook is an educational center on Whidbey Island in Puget Sound, Washington, that holds conferences and workshops on cultural change. Bioregionalism is an essential element in the Center's wholistic approach, which also includes building new communities, practicing right livelihood, using appropriate technology, and addressing spiritual issues.

CITIZEN PLANNERS/SENSUAL CITIES

737 Sunset Ave.
Venice, CA 90291, USA
The Citizen Planning Movement is a chapter of Urban Ecology, Inc., which advocates full employment, direct democracy, free fuel, pure food, clean air and neighborhood power. *SENSUAL CITIES* is their newsletter and contains information on how these goals can and are being achieved. Citizen Planners has just issued a booklet titled *LOS ANGELES: A HISTORY OF THE FUTURE* which outlines ways in which "citizen planners can redesign the city as boldly as government and industry do."

THE EARTHBANK ASSOCIATION

P.O. Box 87
Clinton, WA 98236, USA
EarthBank is a network of people and organizations supporting the emergence of a bioregionally based, self-reliant and democratic economic system. It provides information on socially and ecologically responsible banking, investments, land trusts, books, networks, and philanthropy. It supports projects such as The Pacific Northwest Revolving Loan Fund and a credit union. (Membership fee \$5; Subscription to *THE EARTHBANK NEWS* \$10/year.)

GREEN CITY PLATFORM

Peter Berg, c/o Planet Drum Foundation
P.O. Box 31251
San Francisco, CA 94131, USA
Green City activists are involved in the evolution of a continuing platform to restore and maintain natural systems in San Francisco, California. "Planks" are devoted to renewable energy, cooperative production and distribution, recycling, community decentralization, alternative transportation systems, and enhancement of native plant and animal communities.

IN CONTEXT

Box 215
Sequim, WA 98382, USA
A cooperative project with northwest Pacific Coast roots, In Context seeks to develop both clear information and human connections that will enable a transition toward a positive and sustainable future. Its primary tools are the quarterly journal *IN CONTEXT* (\$14/year) and a catalog journal designed to make the best of the emerging new culture accessible.

MATTOLE RESTORATION COUNCIL

Coastal Headwaters, POBox 12
Whitethorn, CA 95489, USA
Representing the Mattole River watershed in northern California, the Restoration Council is actively involved in reversing the degradation of the watershed and restoring its former health and balance. The Council was convened by grassroots groups working on the preservation and enhancement of the Mattole. Its function is to be a forum for the evolution of an overall watershed plan.

NORTHCOAST AREA WATERSHED COUNCIL

P.O. Box 6423
Eureka, CA 95501, USA
Marjorie Henry: (707) 444-3434 or Larry Goldberg: (707) 822-7884
Representing coastal northern California, NAWC functions as a resource pool for groups working on interconnected issues of their watersheds. At present it is involved in economic issues of forestry practices, herbicides, fisheries, and firewood production.

PLANET DRUM FOUNDATION

P.O. Box 31251
San Francisco, CA 94131, USA Telephone: (415) 285-6556
Planet Drum is dedicated to the vision of communities living within

the natural cycles and energy flows of their particular bioregion. It works toward the realization of this vision by reporting on the bioregional movement through its tri-annual newspaper, *RAISE THE STAKES*, publishing books dealing with bioregional and reinhabitory perspectives, co-producing projects, and providing networking services to organizations and individuals in the movement. Membership is \$15/year and brings *RAISE THE STAKES*, special publications, and access to resources and people in the bioregional movement.

RAIN COMMUNITY RESOURCE CENTER

2270 N.W. Irving
Portland, OR 97210, USA Telephone: (503) 224-6587
Located in Portland, Oregon, the Center develops programs, services and publications which help people build self-reliant communities. It develops networks and sponsors events on this subject, and gives access to more than 100 computerized data bases.

RAIN MAGAZINE

2270 N.W. Irving
Portland, OR 97210, USA
Published in the Pacific Northwest, RAIN covers information which helps people and communities move toward more reinhabitory lifestyles. RAIN reports developments in alternative technology, local economics and ecologically sound social structures. It is one of the most closely read alternative publications in the United States. Subscriptions are \$15/year (\$9.50 for low income folks) for 6 issues.

REVOLUTIONARY GARDEN PARTY

Bill Klitz
2143 1/2 Derby Street
Berkeley, CA 94705, USA
The RGP in Berkeley, California, acts as a support body and organizer of reinhabitory urban gardening farming. Meeting regularly and sharing growing space and tips, the RGP seeks to bring food production more into the hands of urban people.

RIDGE REVIEW

P.O. Box 90
Mendocino, CA 95460, USA
RIDGE REVIEW is a bioregional journal reporting on important economic and social issues of the coastal ridges of northern California. Each edition brings together a wide range of viewpoints on a particular theme, leaving readers to come to their own conclusions. Subscriptions to this quarterly magazine are \$7/year.

SAN GERONIMO VALLEY PLANNING COMMISSION

Ron Thelin
P.O. Box 228
Forest Knolls, CA 94933, USA
Representing the San Geronimo Valley in northern California, the Planning Commission is a citizen's group dedicated to preserving rural character, retaining village identity, protecting and obtaining open space, and securing low density zoning. Finding focus in a practical and mutually beneficial relationship with governmental and diverse local organizations, the Commission makes recommendations to public agencies concerning the ecological future of the valley. SGVPC has hired two consultants and includes grass-roots study groups such as "open space watershed" and "affordable housing."

SAN LORENZO WATERSHED

Mary Hamer
823 Middleton Dr.
Boulder Creek, CA 95006, USA
Located in the San Lorenzo watershed of lower northern Santa Cruz County, California, SLW's goal is to preserve the integrity of the watershed. Methods utilized are publishing educational information, outreach activities, and lobbying government officials.

SYNTHESIS

Box 1858
San Pedro, CA 90733
As the newsletter of the League for Ecological Democracy, *SYNTHESIS* is designed to educate, inform and develop practical ways to create a society in which humanity achieves sustainable equilibrium with other species and planetary resources. It features ongoing dialogue concerning pertinent issues and topics (including bioregionalism) and lists of references and events. Individual subscriptions are \$6.50/year; organizations \$12/year.



TILTH

4649 Sunnyside North
Seattle, WA 98103, USA
Tilth is an association for creating biologically sound and socially equitable agriculture in the Pacific Northwest. Its local chapters are meeting grounds for agriculturalists (both urban and rural) where resources and skills are shared. Tilth is a long-time advocate of bioregionalism and reinhabitation. *TILTH. BIOLOGICAL AGRICULTURE IN THE NORTHWEST*, a quarterly journal, is available to members for \$10/year.

PACIFIC MOUNTAINS

ECOPHILOSOPHY

George Sessions
Sierra College
Rocklin, CA 95677, USA
Perhaps the fullest expression and review of deep ecology perspectives, environmental ethics, and the shift away from traditional environmentalist approach is available in the small newsletter, *ECOPHILOSOPHY*. It is essential reading for anyone seriously concerned with bioregional ideas and reinhabitation. Write for information on obtaining copies.

FRIENDS OF THE TREES

P.O. Box 1064
Tonasket, WA 98855, USA
Arbor allies of the Pacific Northwest (maritime and interior bioregions), Friends of the Trees supports growing, planting and caring for trees. They distribute seedlings, seeds, horticultural information, and are planning a bioregional congress. Membership is \$3/year and includes newsletters, seed catalogues and announcements.

INSTITUTE FOR COMMUNITY SELF-RELIANCE

David Atkin
P.O. Box 483
Cave Junction, OR 97523, USA Telephone: (503) 592-2381
ICSR works on food and energy awareness and community self-reliance in the Illinois River area of southern Oregon. Its main project this year is establishing a Farmer's Market for farmers, gardeners and food purchasers.

SISKIYOU COUNTRY

Pedro Tama
10394 Takilma Road
Cave Junction, OR 97523, USA
SISKIYOU COUNTRY is a bioregional magazine dedicated to the preservation and renewal of natural features in the Siskiyou Mountains (northern California and southern Oregon), to the enhancement of cultural features of its communities, and to growth in the character of its people. Subscriptions are \$8/year for 6 issues.

PEND-ORIELLE CTR. for APPROPRIATE TECHNOLOGY

Meg Roelich
Rt. 2, Box 750
Newport, WA 97156, USA Telephone: (509) 447-4264
POCAT, located in northeastern Washington, is a group fighting for the adoption of alternative technology. It is affiliated with statewide Citizens for Solar Washington, and plans efforts to promote bioregional consciousness.

WOLF CREEK

Doug Hansen, c/o Lichen Co-op
3050 Coyote Creek Rd.
Wolf Creek, OR 97497, USA
Activists along Wolf Creek in Oregon are starting a bioregional group. They will begin by organizing community festivals at solstices and equinoxes.

GREAT BASIN AND DESERT

ALL SPECIES PROJECTS

538 Aqua Fria
Sante Fe, NM 87501, USA
All Species events are designed to foster appreciation and active empathy within urban, suburban and rural communities toward wild and endangered species of the world; to further the perception of interdependence with and joyful responsibility toward them, especially in school settings; and to serve as a growing set of cultural tools for bioregional understanding and enhancement.

CREOSOTE COLLECTIVE

1145 East 6th Street
Tuscon, AZ 85719, USA
Activists of the Sonoran bioregion in Arizona, the Creosote Collective published a pamphlet on their vision of the bioregion, maintain an ongoing study of the Sonoran water situation, and are involved in local efforts to save desert lands.

GALISTEO WATERSHED ASSOCIATION

Patrick McGuinn
Rt. 3, P.O. Box 33
Lamy, NM 87540, USA
People in the Galisteo River watershed of New Mexico are launching a bioregional organization. Public education and protection/enhancement of the watershed will be the major focus points.

HUERFANO VALLEY CITIZEN'S ALLIANCE

Roz McCain
Box 316
Red Wing, CO 81066 Telephone: (303) 746-2286
Active in southeastern Colorado, the Alliance is a coalition opposing disrespectful use of resources in their bioregion which is rich in minerals, heavy metals and natural gas. It is presently resisting open pit uranium mining.

MOGOLLON HIGHLANDS WATERSHED ASSOCIATION

William Koethke
P.O. Box 661
Reserve, NM 87830, USA
Concerned with the preservation and enhancement of the Gila, Mimbres and San Francisco Rivers and watersheds in the Southwest, the Association sponsors monthly bioregional programs free of charge for the general public.

PHOENIX/SALT RIVER WATERSHED

Lisa Segbarth
109½ W. 5th Street
Tempe, AZ 85281, USA
A Phoenix-area group is assembling knowledge of regional ecology and lifestyle in order to forge a new framework for working and living in the Salt River watershed.

ROCKY MOUNTAINS

FRONT RANGE

Allison Peck
1545 Redwood Avenue
Boulder, CO 80302, USA Telephone: (303) 443-0849
An emergent bioregional group that explores place-consciousness where the Rocky Mountains meet the Plains. Front Range is interested in permaculture and other bioregional concerns.

INSTITUTE of the ROCKIES/COLUMBIA RIVER WATCH

John Badgley
10300 O'Brien Creek
Missoula, MT 59801, USA Telephone: (406) 549-0126
The Institute is an educational and research organization in the northern Rocky Mountains which studies membership-selected issues, initiates networks and assigns study groups to compile educational materials. Topics for consideration include the impact of agricultural chemicals on human health and the environment, the MX missile, and water quality in the Columbia River watershed.

PLAINS

DRIFTLESS BIOREGIONAL NETWORK

Rt. 2, Box 114
Viroqua, WI 54665, USA Telephone: (608) 483-2604
Representing the unglaciated (driftless) area of the Upper Mississippi River Basin centered around watersheds in southwest Wisconsin, southeast Minnesota, northwest Iowa, and northwest Illinois, Driftless Bioregional Network wants to strengthen cooperatives, sustainable energy, food, and health systems, and educate about the land. They have initiated a barter and communications network and held a second bioregional gathering in spring of 1984.

HIGH PLAINS ALLIANCE

P.O. Box 1970, Buffalo Star Route
Sheridan, WY 82801, USA Telephone: (307) 674-4715
HPA seeks to protect the high plains of Wyoming from ecological plunder, using tactics such as research, publicity, education, and giving testimony at hearings.

KANSAS AREA WATERSHED COUNCIL

Kelly Kindscher
Rt. 3, Box 162AA
Lawrence, KS 66044, USA Telephone: (913) 842-0219
Representing watersheds in the Kansas prairies, KAW Council is a grassroots organization of people who are empowering themselves to create a viable, sustainable and self-reliant way of life. It is an ongoing council to network ideas, share skills, increase local production, establish community and bioregional trade, foster the politics of ecology, and support local culture. Several gatherings have been held to develop these aims. (Subscriptions to the newsletter, *KONZA*, \$5 four issues, c/o The Appropriate Technology Center, 110½ Massachusetts St., Lawrence, KS 66044.)

SAN ANTONIO BIOREGIONAL RESEARCH GROUP

Pleas McNeel
515 E. North Loop Road
San Antonio, TX 78216, USA Telephone: (512) 494-2927

Page 8

Active around San Antonio, Texas, the Research Group is presently involved in the Regional Awareness Project. Videotaped interviews with regional watershed experts are being transcribed for a loose-bound book to be entitled *UPSTREAM/DOWN-STREAM: Water in the San Antonio Bioregion*. It will be distributed to people interested in or responsible for regional watershed policy, then a conference will be called to discuss the issues raised. This process will be repeated for the subjects of earth, fire and air.

WATERSHED

Bag 5000
Fairview, Alberta
TOH ILO, CANADA
A magazine covering the Prairie bioregion in Canada, *WATERSHED* reports on farming, housing design, epicure, tools, wildlife, and history unique to the area. Practical information of both scientific and hands-on nature is presented for \$12/year (6 issues) or \$22/2 years (12 issues).

GREAT LAKES AND MISSISSIPPI BASIN

EARTHWEAL GREAT LAKES

Box 561
Traverse City, MI 49685, USA
EGL is a service organization for individuals, communities and organizations which provides information on critical issues and innovative approaches in the Great Lakes bioregion. It advocates an integrative approach to problems involving water, soil and the general environment, recognizing that health, jobs and a strong economy are dependent upon a sustainable, high quality environment.

GREAT LAKES BIOREGIONAL CONGRESS

P.O. Box 24
Old Mission, MI 49673, USA
GLBC's first meeting was held in Michigan in Fall 1983 at which time five working committees were formed: Cooperative Economics, Organizing, Environmental Protection, Health, and Agriculture.

OHIO RIVER BASIN INFORMATION SERVICE

103 Gibson Lane
Wilders, KY 41076, USA
ORBIS gathers and distributes information that is pertinent to the health of both the natural and social ecology of the Ohio River Basin. It is concerned with water pollution, soil erosion, and ways in which the human community can promote healing the bioregion. Write for information on workshops and seminars or to receive *ORB NEWS*.

OZARK AREA COMMUNITY CONGRESS

Box 129
Drury, MO 65638, USA Telephone: (417) 261-2553
OACC represents the Ozark bioregion. Made up of representation from local groups, movements and philosophies, it works toward sustainable systems in government, agriculture, economics, technology, energy, law, and maintenance of the natural legal rights of all living things and environmental entities in the area. Several Ozark congresses have been held, a bundle has been published, *HOME, SWEET HOME*, containing a sampling of cultural, geographical and bioregional information (available for \$10), and OACC is organizing the first North American Bioregional Congress. A seasonal newsletter, *TALKING OAK LEAVES*, is available for \$2 from POBox 187 HSJH, Springfield, MO 65801, USA.

WABASH LANDSCHAFT

Sue Kopka, 308 Horticultural Building
Purdue University
West Lafayette, IN 47907, USA Telephone: (317) 494-1331
Representing the Wabash Valley bioregion centered around the Wabash River running from northeast Indiana to where it joins the Ohio River, Landschaft is promoting bioregional and alternative technology by disseminating information and acting as a networking clearing house. An environmental educational program for first through sixth graders is underway and community workshops are being held on edible and energy efficient landscaping. Subscriptions to *WABASH LANDSCHAFT* newsletter are \$1 year, Box 1181, Lafayette, IN 47902, USA.

ATLANTIC MOUNTAINS

ALLEGHENY WATERSHED

Darrell Frey
RD #1, P.O. Box 86
Polk, PA 16342, USA
Bioregionalists in Pennsylvania are organizing a bioregional group, planning a conference and sending delegates to the North American Bioregional Congress.

INSTITUTE FOR SOCIAL ECOLOGY

P.O. Box 89
Plainfield, VT 05667, USA
ISE is an academic institution which seeks to aid the development and dissemination of ecological critique and reinhabitory practice. Emphasis is given to social as well as technological sources of ecological crisis, and a bioregional approach is taken for the study of global problems. The Institute works through research, conferences, workshops, a summer program in Vermont, and a quarterly journal, *HARBINGER*.

KATUAH

David Wheller
Box 873
Cullowhee, NC 28123, USA

KATUAH is the bioregional journal of the southern Appalachians. It serves as a regional forum to address issues of ecology, self-reliance, culture, and preservation of local control over resources. In addition to issues and alternative solutions, *KATUAH* publishes poetry and stories from the area. Subscriptions are \$10/year.

KATUAH BIOREGIONAL COUNCIL

Marnie Muller
Box 873
Cullowhee, NC 28723, USA
The Council represents Katuah, or Old Appalachia, and serves as a forum where strategies for right living, sustainability and survival can be discussed. Networking contacts are made with other groups working toward sustainability in the region and an organizational list is being compiled. The Council is also working to advance the introduction of bioregionalism into the academic community and classrooms, and is becoming active in local environmental and political issues.

KENTUCKY NEW FARM COALITION

Bud Blackwell
2013 Edgeland Ave., Apt. 1
Louisville, KY 40204, USA Telephone: (502) 454-7192
The Coalition supports efforts aimed at enhancing self-reliant living and the improvement and regionalization of agricultural production, processing and distribution in Kentucky. Active for six years, KNFC publishes *KENTUCKY NEW FARM GAZETTE* featuring regional farm-oriented articles. Subscriptions are \$12/year.

NEW YORK STATE BIOREGIONAL CONGRESS

David Yarrow
Box 6222
Syracuse, NY 13217, USA
The New York State Coalition for Local Self Reliance is convening a congress sometime in the summer of 1984. Interested groups and individuals who wish to attend or join in the planning process should write.

ROOTDRINKER

Alan Casline
P.O. Box 864
Saratoga Springs, NY 12866, USA
Presenting "local news as if people mattered," *ROOTDRINKER* was a promising bioregional quarterly publication of the North Country area of New York. It related the history of the region as well as contemporary efforts to live in place within the St. Lawrence River watershed. Agriculture, local self reliance, recipes, poetry, and regional news were exceptionally well-covered. Write for information on current status and availability of back issues.

SHORT MOUNTAIN REINHABITATION PROJECT

Milo Guthrie
Rt. 1, Box 98A
Liberty, TN 37095, USA
Located in the rugged terrain of Liberty, Tennessee, SMRP explores the possibilities of rural reinhabitation, and spiritual and sexual freedom.

SOUTHERN UNITY NETWORK/RENEWABLE

ENERGY PROJECTS
David Pate
Box 10121
Knoxville, TN 37919, USA Telephone: (615) 971-4606
SUNREP seeks to network the valuable bioregional resource of human skills in the southern U.S. It has compiled a regional appropriate technology directory of over 7,000 individuals and organizations. SUNREP will serve as a facilitator for people who want to form bioregional groups throughout the region.

THE UPPER OHIO BIOREGIONAL GROUP

Carol Giesecke/Yeti Kruse
Rt. 3, Box 466
Glouster, OH 45732, USA Telephone: (614) 448-4141/448-6545
The UOBG represents the watersheds of the upper Ohio River and other major rivers nearby (located in parts of Ohio, West Virginia, Kentucky, and Pennsylvania). It would like to stimulate awareness of political ecology and the dangers of human chauvinism. A daily radio program "Chataqua" provides a forum for discussion of appropriate technology and sustainable agriculture. Other media projects are planned.

WEST VIRGINIA PEOPLE'S ENERGY NETWORK

Rt. 1, P.O. Box 79a
Burlington, WV 26701, USA
The *NETWORK* is a bimonthly Appalachian journal which notes small scale successes in alternative technology being achieved by non-professionals. Each issue follows a specific theme such as wood heat, waste disposal or landscaping; a bioregional issue is being planned.

ATLANTIC COAST

BIOREGIONS OF THE AMERICAN NORTH EAST

Dan Hemenway/Thelma Snell
BANE c/o Yankee Permaculture,
P.O. Box 202
Orange, MA 01363, USA Telephone: (617) 544-7810
Anticipating the growth of new bioregional groups in the North East, BANE formed to provide organizational, networking and support services. It encourages work with groups already active in permaculture, environmentalism and ecological agriculture, and publishes the *BANE NEWSLETTER*. Subscriptions are \$5/year for four issues.

CAROLINA FARM STEWARDSHIP ASSOCIATION

Debby Wechsler
Rt. 1, Box 397
Franklinville, NC 27248, USA Telephone: (919) 498-4076
CFSA is an association of farmers, gardeners and consumers working to encourage sustainable, ecologically sound agriculture in the Carolinas.

EARTHSORE (Lower Hudson Estuary)

Earthsore Foundation, Box 862
New York, NY 10268, USA
Long-time New York and New Jersey reinhabitory activists are working through Earthscore Foundation to produce a Lower Hudson estuary bundle. In the tradition of Planet Drum Foundation publications such as "North Pacific Rim Alive" and "Backbone - The Rockies," it will include bioregional thought on place, economy, poetics, totems, and techniques. People interested in receiving a copy should write.

FOURTH WORLD ASSEMBLY

Peter Etherden
4 Brattle St., #306
Cambridge, MA 02138, USA
The North American branch of the decentralist Fourth World Assembly will host FWA's annual gathering "for small nations, small communities and the human spirit" in Martha's Vineyard, Massachusetts, in September, 1984. Published materials on the applicability of bioregional ideas to FWA's goals, updates on the gathering, and subscription information for London-based *FOURTH WORLD NEWS* are available upon request.

GENESIS FARM

Miriam Therese MacGillis
P.O. Box 622
Blairstown, NJ 07825, USA Telephone: (201) 362-6735
Genesis Farm is a reflection center and organic farm in northwestern New Jersey. It is a community of religious and lay people who are united in the journey toward personal and global transformation. Workshops are held throughout the year on organic gardening, peacemaking, health, and spiritual issues.

GULF OF MAINE

Gary Lawless/Gulf of Maine
P.O. Box 186
Brunswick, ME 04011, USA
Located on the northern coast of Maine, Gulf of Maine Bookstore is a focal point for bioregional information, people and ideas, hosting poetry readings, talks, slideshows, and workshops. A bundle/book, *THE GULF OF MAINE READER*, was published in 1977 and touched on the interface of ocean and continent in Maine, New Brunswick and Nova Scotia. Materials are presently being collected for a yearly publication, "Cloudberry," which will contain poetry, prose, interviews, reports, and journals specific to regions and peoples of the north.

NEW ALCHEMY INSTITUTE

237 Hatchville Rd.
East Falmouth, MA 02536, USA
New Alchemy is an institution of experimentation on Cape Cod where research is done in the areas of agriculture, aquaculture, wind and solar power, energy, conservation, and ecological modeling. The Institute is also involved in education and outreach including hands-on technical instruction and philosophical explorations of humanity's relationship to nature.

REINHABITING NEW JERSEY

7 Poe Lane
Allentown, NJ 08501, USA
Propagating the ideas of reinhabitation and bioregionalism in New Jersey, RNJ aims through education to: advance a basic understanding of the bounty of the region; remedy soil, water, coastal, and air pollution; and develop a sustainable and region-enhancing economy and lifestyles.

THE SCHOOL OF LIVING/GREEN REVOLUTION

RD 7, Box 388A
York, PA 17402, USA
The School of Living's goal is to develop a humane land-based culture that emphasizes the decentralist teachings of founder Ralph Borsodi. It presents seminars and conducts workshops. *GREEN REVOLUTION*, one of the oldest ongoing eco-populist journals, is available from The School for \$7.50 year.

ECODEVELOPMENT

Beyond the bioregional concept of the North Americans is a closely associated world wide movement to meld ecological concerns with development planning. At the Stockholm U.N. Conference ten year ago Third World participants representing governments saw ecological concerns as no more than a ploy by industrial countries to keep them undeveloped. But, the voice of the people recognized that industry could, and was, destroying rural well being to make a few wealthy by the export of natural resources. Now every nation has one or more environmental organizations; we mention only a few of them below.

ECODEVELOPMENT NEWS

54 Blvd., Raspails, Rm. 311
F-75270 Paris, FRANCE
One of the major proponents of eco-development, Ignacy Sachs, promotes the concept through research within his staff and this newsletter which covers all nations with short notices of recent actions and longer articles on new concepts. Many of the following are excerpts from *ECODEVELOPMENT NEWS*.

ORSTOM

70 route d'Aulnay
F-93140 Dondy, FRANCE
Rural communities in the savanna forests of Upper Volta are assisted by this to use and protect their resources for local self-reliance.

GERMES

8 rue de la Cossonnerie
F-75001 Paris, FRANCE
Promotes and conducts socio-economic impact studies which weigh the value of soft energy techniques against high-tech solutions and long range environmental protection.

OXIGENO

Apartado de Correos
SP-46.177 Madrid, SPAIN
Federacion de Amigos de la Tierra keeps its Spanish readers aware of environmental dangers and actions to protect it.

AILE

47 bis rue du Rocher
F-75008 Paris, FRANCE
This Association l'Information et de Liaison pour l'Environment provides administrative and legal assistance to local groups and keeps all informed on legal affairs through its monthly journal *PIAF*.

THE YOUTH CENTRE

Attn: N Rauteala
Himanchal Press
Ranikhet - 263 j648
Kumaon Hills, INDIA
The Taj Mahal as well as the drinking supply for over a million people is endangered by construction of a nearby oil refinery. Sulphuric acid fallout will eat away at the marble of the Taj and pollute the water. A study of the bio-region suggests that planting mulberry trees will provide some direction but this youth group is pursuing other solutions.

DEVELOPMENT ALTERNATIVES

22 Palam Marg, Vasant Vihar
New Delhi 110 057, INDIA
Focuses on environmentally sound development through mass deployment of A.T. and also conducts environmental management studies. Immediate products include: a paper and board making machine using water hyacinth and agro-wastes; a machine that makes rammed earth brick that require no baking; producer gas; solar cookers and water heaters; and a variety of small, low-cost household products. A full-scale information system to act as a clearing house and to provide technical and other documentation to groups working in the areas of environment and A.T. has been set up; and appropriate information - technical, economic and other - is requested. Contact Ravi Sharma.

GREEN DESERTS Ltd.

Rougham Suffolk
IP30 9LY U.K.
Deserts spread out from human settlements using inappropriate agricultural methods. Absentee land owners mine the land leaving only spreading sand behind. Green Deserts is working to reverse desertification in many parts of Africa. Reforestation programs are accompanied by agricultural training, the introduction of solar devices, hand pumps and other techniques to make the desert dweller aware of his her bio-regions and able to do something about it.

NATERMRWA

BP 816
Kigali, RWANDA
The secondary teaching project "Nature and Environment in Rwanda" aims to sensitize local communities through their school children to the importance of their local environments. Audio visual material includes *AFRICAN FAUNA PRESERVATION*, displays of local natural resources to accompany written texts and field trips.

MAB/UNESCO

7 Place de Fontenoy
F-75700 Paris, FRANCE
UNESCO's Man and the Biosphere program coordinates programs from many lands and provides information material for schools and local organizations. Recent audio visual material cover tropical rain forests and other information in a *MAN AND THE HUMID TROPICS* kit.

WILDLIFE CLUBS OF KENYA

POBox 40658
Nairobi, KENYA
As well as working to stabilize animal populations in Kenya this group works with Uganda and other east African nations to promote wide scale regional planning and local actions.

UNEP

POBox 30552
Nairobi, KENYA
In spite of lessening interest in the environment from the major donor nations, the United Nations Environmental Program helps many developing nations in their fight to preserve their environment.

IFIAS

Save Our Soils Project
c/o Scott-Kemis
Science Policy Research Unit
University of Sussex
Falmer, Brighton BN1 9RF U.K.

The importance of regionally centered programs is slowly coming to the attention of Science Policy experts at a few university centers. This Save Our Soils Project covers the affect of agriculture, forestry and transnational corporations in destroying regional ecologies and their soils.

SPREP

P.B. D5
Noumea, NEW CALEDONIA
The South Pacific Regional Environmental Program has been involved in protection of the environment against nuclear testing as well as supporting programs to help people meet their basic needs without destroying the environment.

MOUNTAIN ECOLOGIES

Mountains are not one bioregion but thousands. Every range is unique, as is every valley in every range. The basic human alterations of mountains involve forestry, mining, tourism, and agriculture; the basic problem is that indigenous people in the mountains are among the poorest and most disenfranchised in the world, and they and their environments are extremely vulnerable to unthinking alterations. Mountains don't lend themselves to centralization or organizing, or to catch-all philosophies. They do, however, have a lot of fans. Just a few are listed below. Anyone who would like to be added to a future list, please write: Sara Neustadt (240 Concord Ave., Cambridge, MA 02138, USA).

MOUNTAIN ORGANIZATIONS

INTERNATIONAL MOUNTAIN SOCIETY

P.O. Box 3128
Boulder, CO 80307, USA
The IMS is an academically oriented organization that looks for ways to apply scientific research toward the environmental health of mountains and uplands. The IMS quarterly journal, *MOUNTAIN RESEARCH AND DEVELOPMENT*, is probably the only publication that documents science and development in mountain regions. It's \$25 per year.

TIBETAN YOUTH CONGRESS

McLeod Ganj
Dharamsala, Distt. Kangra
H.P., INDIA
The TYC is the largest organization of Tibetans in exile. It works to preserve Tibetan culture and, in ways sanctioned by the Dalai Lama, to restore Tibetan independence. It publishes *RANGZEN*, which is available at RS12 or US\$5, for six issues.

CENTRAL HIMALAYAN ENVIRONMENT ASSOCIATION

9 Sleepy Hollow
Nainital, 263001
UPP, INDIA
This recently organized group focuses on "value systems for the overall development of the mountains. Eco-development cannot be realized unless the socio-economic activities of the communities are in harmony with the concepts of conservation." The CHEA does not sponsor development work, but invites many local community organizers to its very interesting annual meetings.

INTERNATIONAL CENTRE FOR INTEGRATED

MOUNTAIN DEVELOPMENT
P.O. Box 3226
Jawalakhel, Kathmandu, NEPAL
The first director of this new center arrived in March, and as of March, the organization's exact goals had yet to be defined. At the very least it will be a useful documentation center for the myriad "integrated development" projects throughout the Himalaya.

CHIPKO INFORMATION CENTRE

Parvatiya Navjeevan Mandal
PO Silyara, via Ghansali
Terhi-Garwhal 249155, U.P., INDIA
The Chipkos are the famous tree-huggers who put their bodies between the axemen and the trees in the Himalayan middle mountains. They're concerned with forestry and appropriate village development throughout the Himalaya and are well worth any efforts made in their behalf.

LAXMI ASHRAM

Kausani, Distt. Almora
U.P., INDIA
The ashram runs on Gandhian principles. Its most notable organizer, Ms. Radhe Bhatt, has made astounding progress in mobilizing hill women to effectively protect their environment from large-scale mining and clear-cutting.

MANILA NAUTRAGRAN SAMITY

c/o Oxlam America
115 Broadway
Boston, MA 02115, USA
The title means Women's New Awakening Society, and refers to a community forestry project in the severely deforested Doon Valley of Uttar Pradesh, India.

SHERPA CULTURAL CENTER

Thyangboche Monastery
Solu Khumba, NEPAL
Thyangboche is along the trek to Mt. Everest. With so many tourists at its doors, the monastery is having an understandably difficult time maintaining cultural and religious traditions. The center, not yet complete, will house a museum, library, and school for novice