
RAISE THE STAKES

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BORDERS



PHOTO: SPENCER RICHARDS BORDER: PETER DANAHER

Good for One Fare (detail) by Amir Bey

- Wilderness and Civilization •
- Native and Non-Native Cultures •
- Bioregional and National Boundaries •

CROSSING BORDERS

FOR THE THIRD NORTH AMERICAN BIOREGIONAL CONGRESS

by Judith Plant

An event like the third North American Bioregional Congress (NABC III), ties knots in the bioregional net. Held for the first time north of the 49th parallel in Ish River Bioregion near Vancouver, this NABC began the bioregional process of dismantling national borders—in our heads, at least. No longer can Turtle Island or the bioregional movement be considered to be centered in the U.S., especially since tentative plans were suggested to host the fifth Congress in Mexico.

Several weeks and many visitors after NABC III, the Bridge River component of the Site Committee called the post-Congress meeting we had all been waiting for. The words to describe what happened during the week-long event over which we had worried and fussed for two years came easily: "More than fantastic!" "Just enough wild energy for me." The memories returned: those nights in the longhouse—smoke rising from the fire-pits, laughter 'til you cried—the love of our homes filling the air.

One of the tired contingent concluded with a great grin, "There was love happening everywhere by the last night. The All Species Ball was like some sort of triathlon at the end of five very intense days. Magic was afoot that night."

We talked and laughed for several hours. We were relieved that the event itself was over for us, and promised ourselves a quiet summer next year. The truth is, though, that in some ways we have just seen the beginning.

The kinds of connections that have been made mean, for instance, that we can travel from Alaska right down to Mexico City and have friends to



Morning drum circle, NABC III

stay with each night along the way. These friendships promise to heal us and, in sharing our experiences, to heal the earth.

As well as standing in the front lines of defense against the war on nature, bioregional people are actively involved in creating an alternative culture. When we share our stories—as we did so wonderfully during the bioregional presentations each night at the longhouse—we not only touch each other's hearts, but we also build on each other's struggles. This is so powerful an interaction that we can't really tell where the future might take us all.

For me, NABC III was like a gathering of the clans—a gathering of people who are breaking away from the sinking ship of western civilization. Sometimes in the years between these

gatherings, while bioregional people do the work of creating communities and networks—the "clans"—it really helps to stop and remember an event like NABC. What is remembered is not so much the words, but the inspiration. As was evident by the creativeness of so many at the Congress, we find that we are capable of making a rich and diversified life that is grounded—literally—in the earth beneath our feet.

I feel the Site Committee did the right thing by insisting that everyone who came to NABC was a fully registered participant—in other words, no freebies for the "stars." It wasn't easy to stick to that agreement. We tussled with it at just about every meeting. Not that we didn't all agree with the principle, because we did. But there were always the possible exceptions,

the "mitigating circumstances." We resisted! And equal participation brought out the talent in everyone.

I suppose if we'd had a big budget for paying the "right" people to come for a fixed program we would have felt more in control. It would have felt more like our production and we would have known, to the last detail, what was happening and when. As it was, we kept thinking someone else was running the show. And someone else was—we all were. From Monday morning on, we knew that we, as the Site Committee, were (at most) facilitators.

A striking feature of NABC III was its immediate ability to face real issues, like the clash of feminist spirituality and native people's traditions, and move forward. We all knew this divergence of view had been on people's minds for awhile and, sure enough, during the very first circle, it surfaced. This difference between spiritual traditions quite naturally became entwined with what was perceived by some to be a "racial bias"

and worked with Indian friends and acquaintances to invite those who wished to attend. However, there were some difficulties with this process.

Native American friends we had known for awhile knew enough about our lives to understand the significance of NABC III to us, though we couldn't quite relate the importance of bioregionalism to them. This was understandable, since it was rather like stating the obvious to people who have never been anything but bioregionalists, though they would never use such a term. While many agreed in spirit to attend, we may have blundered in timing the event right in the middle of the fishing season—they just couldn't leave their work.

Those we didn't really know but whom we felt we *should* invite ended up feeling like they weren't part of the process; like we had invited them to *our* party. This was neither the spirit nor the intention of NABC II's mandate and our work as a committee. It was to have been a sharing of leadership. This just didn't work quite well enough. I don't feel we were racially biased; we just didn't have the right process in place. The bioregional movement and the organizers of the Congress need now to be made up of significant numbers of native people and people of color to ensure that, in the future, such allies are no longer guests at someone else's party; that it is *their* party, too.

The prospect of NABC IV being hosted by a majority of Native Ameri-

The bioregional movement and the organizers of the Congress need now to be made up of significant numbers of native people and people of color.

on the part of the Site Committee.

We, in cooperation with the People of Color Committee of the Steering Council, had been mandated by NABC II to ensure significant participation by native people and people of color. Several of us took on this responsi-

cans in Maine in 1990 is exciting. If the movement can get beyond a fear of differences and instead learn to celebrate them, we will be leading the way, creating the example of how to live and love on this earth in the spirit of diversity.

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Since 1973 Planet Drum Foundation has been developing and communicating the concept of bioregions—through regional bundles, books, and the biannual 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 biannually 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 1989. Write or call for permission to reprint.

WALKING THE BORDER

BETWEEN NATIVE AND NON-NATIVE CULTURES

Malcolm Margolin interviewed by Peter Berg



Malcolm Margolin (left) and Peter Berg

PETER BERG: Malcolm Margolin, you're the author of an excellent popular book about San Francisco Bay Area native people, *The Ohlone Way*, and publisher and co-editor of *News from Native California*, one of the best North American indigenous culture journals. You're involved in many other California Native American affairs as well, but you're not a Native American yourself. How is it that you've developed such an avid interest in the indigenous people of the part of the planet where you happen to be living now?

MALCOLM MARGOLIN: I think it was nearsightedness. I just look at what's in front of me and relate to it.

I grew up in Boston in an urban Jewish culture. A while ago, after sitting with a Wappo woman and going over her knowledge of sedges, I thought about how Westerners have this way of dividing plants into species and genera based on their sexual characteristics, based on their reproductive functions. The Wappo have got a whole other system. They've been using sedges for thousands of years and they divide them up by families and by whether these sedges get along with those sedges and whether they have the same colors and how straight the roots are and if they're different families. Also, how well they make baskets.

PB: Sounds like characteristics of a human family.

MM: Yeah! They've got a whole different botany.

Then I thought about the fact that I've never done a good ethno-botany for back-East Jewish culture, so I went back and interviewed my folks and I discovered that there were four species of plants. There were trees, there was grass, there were flowers and then there were bushes. People

had heard the word "weeds," but they weren't quite certain whether weeds were like bushes or grass or flowers or something else. I remember there were two species of birds: pigeons were one, and the other was *fageleh*—the Yiddish word for "little birds." I think that *fageleh* also included bumblebees.

JUDY GOLDHAFT [taking photographs]: "Little flying things."

MM: Right! So I grew up in this world in which there wasn't a hell of a lot of attention to nature. So when I came out West and during the wonderful wandering days of the sixties—wandering around in VW buses and living off beaches, I fell in love with Western nature, and I think I saw it freshly.

I worked in parks leading kids on nature walks and wrote a couple of nature books. One was called *Earth Manual*, on restoring wild land. Then I wrote *The East Bay Out*, which was a guide to the East Bay lands and hills. And then, from giving these nature walks to kids, I felt as if I picked up all kinds of knowledge about the Indians who used to live there. I came at it as a writer. I was going to write a book about Indians in the Bay Area, but the reason for doing it wasn't that I knew what I was doing—it wasn't that I had a single idea in my head—it was simply that no one had done it before. Nobody seemed to know anything about Indian life in the Bay Area and there didn't seem to be any Indians left. Three years later, when *The Ohlone Way* was finished, I'd found that there were plenty of Indians left, and that there was plenty of knowledge and plenty of research.

After writing *The Ohlone Way*, a funny thing happened. You do something like that and on one hand you

become an instant "expert," so things come your way in that particular area; people approach you for this thing and you develop more contacts and more experience. I've gotten to meet some truly remarkable people. Many of the Indians I've met seem to go on a different clock; they seem to have a different schedule. I never laugh so hard as when I'm around Indians because they're *really funny* people with a great sense of humor! The great thing about *News from Native California*, as opposed to doing books (where I had the feeling that I was taking information out of the community) is the service being done. There's something that goes back in, with a calendar of events, pictures of people's own things, preserving stories. I feel much more comfortable giving than taking.

PB: What do you feel are the main differences between native and non-native culture in North America?

MM: Look at this last question in *News from Native California* that Dr. Coyote answered: Can a White partake in Indian ceremonies? [See inset.] Well, Dr. Coyote couldn't answer this thing for four months. It is such a major question for Indians and for Whites and for what their respective cultures are all about. One day I went over to his house, trying to get this damned column out of him, playing the role of publisher ("We have deadlines" and stuff like that). He looks at me and he says, "You know, I hate *News from Native California*, I hate being Dr. Coyote, and I hate you for getting me into it! I've been working for the last month-and-a-half on nothing but this question. You know what Whites will never understand about Indian religion? They'll never understand that Indian religion is about power and White religion is about

domination, and you can't mix the two. Domination is really the suppression of power: the ranking of things, the ordering of things. And what Indian religion is into is joining in with that power, celebrating it, trying to become part of it—but always letting it be. It's not the same kind of thing."

PB: That's a key spiritual difference.

MM: Another big difference has to do with a deeper recognition of the ways in which people are connected to one another and to pieces of land. White people have this sense of themselves that you can take a Malcolm Margolin or a Peter Berg and move him from the East Coast to the West Coast, you can stick him up in Alaska, and that he's fundamentally the same person. You can plug him in here and there. That "I end at my skin."

PB: The person as an object.

MM: The person is an object and it's a singular object. But Indians felt on one hand joined immutably to clan, to tribe, to land; born into it, die into it. This was a committed kind of relationship that was so deep that it went into the language. Around here, if you wanted to say something like "My child is sick," the way you say it in native languages is "I am sick." If the woman is menstruating, the man can't go hunting. If the man is at war, the woman can't eat meat. These things go on and on. It's an embedded relatedness and it views people in clumps and clusters and clans with reciprocal relationships with other clans. It's still there even when the clan structure and the religious structure is gone. It's in a feeling. You have it in a sense of self and a sense of others, and in the way people get along.

Many White people see experience as a possession: you go out and get

Malcolm Margolin



experience—you take experience. It is not the trust of the world, where the world as a sentient being gives you what you need. There's not that kind of deep respect for the animals that come and present you gifts of understanding, wisdom, or even meat or skins. We go out and get experience. We take photographs, we get ideas, we bring them back as if there's still that material metaphor.

PB: When non-native people meet native people, they're often struck by how "humble" native people seem to be. But that's really because of recognition of relatedness, isn't it? That thing that seems to be humility is actually understanding relatedness.

MM: When I talk about Indians, I talk about California Indians, which is what I know best. It may not be true of warrior cults back East or in the Plains, but in California you did not have the glorification of the individual. You can name very few California Indian individuals, whereas, with the Plains, you can very often name many personalities. Native Californians were humble because it was wrong to stand up; it was wrong to call attention to yourself. There was very much a sense that you were born into the tribe or the clan—in some places it was the house, in some places it was the land and the spirits that were embedded in the land. As an individual, you were merely passing through. There was very little history; there was very little sense of achieving great exploits.

For most Indians around here things went back for about three generations, and then you got into mythic time, which was always just beyond the memory of your grandparents.

PB: Do you think there will be a blending or fusing of native and non-native culture in the future? Some fusing has already occurred, like our political word "caucus" from the Algonquin.

MM: There were things about Indian understanding of self and the world that were very deep and, I suspect, much closer to the truth than many things we understand. If you make an optimistic assumption that this modern course of ours is merely a swing of a pendulum, it's going to have to end—we just cannot keep it up. And we must get back to a people who are stable, who lived in a place without great wars for hundreds and hundreds of years, who balance their population. Ultimately, we're going to have to come to closer understandings.

The other day I was going through some writing about the Nisenan of the southern Maidu of the Sierra foothills. It had the Nisenan language and then it had English, and there was a dictionary at the end. I began to notice that whenever anybody used a word like "horse," I would look over into the Nisenan and sure enough the word came from the Spanish *caballo*, because the horse wasn't native; and you'd look over: trousers were *pantalón*. All these modern words came from the Spanish, and some of them came from English, like the word "apple." I could just see them trying to figure words out—there was a word *loja*, which was a lawyer. The word "arrest" they had to borrow from the English, because they obviously didn't have a word, "to arrest" somebody. They had to borrow the word "acre," and it's obvious that they didn't have units of measurement; that land was not a measurable commodity. After living in a place for so many years, you know it. You know this meadow, that meadow, this grove, that mountain, but the idea that there were these uniform units of measurement to compare one to the other was obviously foreign to them. And the word "work" was foreign. They had to borrow the word *trabajar* from the Spanish. They

ASK DR. COYOTE

Can a Non-Indian Participate in Indian Religious Ceremonies?

Dear Dr. Coyote:

I am a caucasian, 34 years old. For as long as I can remember I have always had an intuitive sense that the Native American reverence for the earth was special and spoke to me personally. As a little boy I can remember fantasizing that I wanted to be an Indian living on the land. I think lots of little boys do. As I grew older I never lost my own appreciation of the land. Recently, for perhaps the last four years, I have been getting deeper and deeper into reading about Native Americans and their religions. I think I have grown past that fantasy stage of viewing the Indians in the idealized way of Hollywood. Trips to some reservations and visits to powwows have given me a more realistic view of life in Native America.

My question is, can a non-Indian participate in any Indian religious ceremonies in the same way that a non-Jewish person can become a convert? If so, can you direct me to some groups or spiritual leaders that I may contact. My desire is to connect in a spiritual way more deeply with the earth. Thank you for considering my request.

Sincerely,
Stephen Padgett
North Hollywood, CA

Dear Stephen:

Again, thank you for your thought-provoking question, and please accept my apologies for the delay in responding. To be honest, I have drafted five different responses to you; this is number six. Thinking back, in each of the drafts, the pattern was the same. After some five to seven typed pages, when I thought I might be nearing the end, I stopped to re-read and re-think my response. The result was always the same: frustration and dissatisfaction. One of the problems that I didn't fully realize at the time was that I was attempting to put into a letter what only could be contained in a book!

At this point, you might well be asking yourself the same question I was asking about you: "Where's this guy coming from?" Let me explain. Your question is deceptive; it creates an illusion that suggests a quick and easy answer. This is not the case. And, for a time, this same illusion obscured the reasons why I was having so much difficulty. My continued frustration was due to the fact that before I

could respond to what I felt was the point of your question, "Can I participate," I had to resolve the problems I was having with the assumptions I felt underlay your question.

To me, your question appears based on a number of questionable assumptions about "Indians," "Indian religion," and religious expression. I also had difficulties with what I felt was the comparison of non-Indian religion to "Indian religion," as a means of understanding the latter. A generic "Indian religion" is, of course, nothing more than pure fiction. And, when you ask, "Can a non-Indian participate in any religious ceremony..." I'm at a loss as how to understand it and subsequently how to respond, since there is no such thing as "any Indian," or "any Indian religious ceremony." "Indian religion" is not something you "participate in"; it's something you live, and you don't live it just on special occasions such as ceremonies. Ceremonies are not the religion; they are the accented expressions of complex understandings about the relationships between humans and those others living through their lives in a shared universe for which all have responsibility.

I also had difficulties with the analogy used between your participation in "Indian religious ceremonies," and the "non-Jewish person who becomes a convert." I admit my knowledge of the Jewish faith is severely lacking; however, I doubt that any Jew, convert or otherwise, can participate in any Jewish religious ceremony as you imply. Many Jewish ceremonies take place in the home, for example, and are primarily for family members. I also have my doubts that there are no significant differences between the "non-Jewish convert" and a Jew raised in the culture; I suspect their emotions, understandings, and expressions of their religion are bound to be different. I am not saying that converts are any less sincere in their beliefs or the expression of those beliefs because they are converts; however, I'm questioning whether a converted Jew and one born to the faith are one and the same.

At this point, I again want to "check in with you" to make sure you don't take my remarks the wrong way. I'm not "slinging arrows" at you. Quite the contrary, I applaud you for asking the question. It has significance far beyond yourself. It has significance for me, other Indians, and non-Indians alike. There are many who would like to ask your question,

but don't; they are intimidated by the question itself and by what the answer might be. Your question also recalls to mind a very painful and personal loss to me of one who, although not an Indian, was, and in my mind still is, the kind of Indian I admire, aspire to be, and know I should be. He asked the same question as you; and, as a result became a member of a world in which many live, but few are privileged to see and be a part of.

In your letter, you note that you've been getting "deeper and deeper into reading about Native Americans and their religions." I'm not sure exactly what you've been reading, and please don't think me presumptuous, but I'd like to recommend some readings which I have found valuable: *The White Man's Indian*, by Robert Berkhofer, Jr.; *Seeing with a Native Eye, Essays on Native American Religion*, edited by Walter Capps; *The Sacred: Ways of Knowledge, Sources of Life*, by Peggy Beck and Anna Walters; and *Native American Religions, An Introduction*, by Sam Gill. Although you mention that you've "grown past the fantasy stage of viewing the Indians in the idealized way of Hollywood," I would like to recommend another work, which I found revealing: *The Pretend Indians, Images of Native Americans in the Movies*, edited by Gretchen Bataille and Charles Siler.

When I referred to what I understand ceremonies to be all about, and in particular to the "relationships between humans and those others living through their lives in a shared universe for which all have responsibility", I want to make it clear that the "all" who have responsibility includes you as well as me, and others. I hope our "acquaintance" doesn't end here; rather what I hope for is your consideration and the sharing of your reaction to what I've said. I very much look forward to "meeting" you again.

Sincerely,
Dr. Coyote

Dr. Coyote has from the beginning been involved, continues to be involved, and will forever be involved in all aspects of California Indian affairs. Dr. Coyote is a knowledgeable California Indian, who prefers to remain anonymous so as to answer questions as honestly as possible.

Letters to Dr. Coyote should be sent c/o News from Native California, P.O. Box 9145, Berkeley, CA 94709.

NEWS FROM NATIVE CALIFORNIA

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didn't have this concept that there are parts of life that are work and other parts of life that aren't.

PB: What about blending native understandings into future society?

MM: I'm getting to it. It was obvious that when Indians came in contact with White culture, in addition to all the pain that they went through and the destruction of people and ways of life, there was at the same time an explosion of learning. There was an expansion of vocabulary; an expansion of concept that was absolutely enormous. There were whole concepts in the White world that were totally foreign to them. If we're going to get something from that Indian world, we've got to go through something of the same expansion.

What I continually see people trying to do is instead of approaching this thing with a real openheartedness and openmindedness and a recognition that things are different, that they end up trying to put it into the narrow categories of language and thought that we have and it doesn't fit. I mean, when we see dance, it is not what we think is dance; it's body movement, but it's something else. I'm not even certain that I know what it is; but what you realize is that you're up against a different form of understanding.

White culture is not willing to really learn from the Indian culture. What it's willing to do is "high-grade" Indian culture (it's a logging term; go into the forest, take just the best of the trees and leave everything else) for costume, for ideas. You take the surface and you wear the feathers, you look around for particular religious rites, you look around for things, but people keep putting them into a Western framework.

PB: Native artifacts are "art."

MM: Exactly! As if native religion were religion in the sense that our religion is religion; that it worships the same kinds of things, *et cetera*. I think that this culture has got to go through a period of deeper self-questioning and deeper agony than it's going through right now, before it truly learns anything. Maybe this Greenhouse Effect stuff and all of these major ecological problems—when we start to really get stressed and start to really deeply question ourselves much more than we are right now. At that point, a real learning will take place, and I hope there are enough of these Indian people around that are still willing and have an openness and a knowledge to communicate.

PB: At the last North American Bioregional Congress, there were several events and activities led by some

local Squamish and other tribal people that included beating a drum in the middle of a circle of people to begin and end morning and evening gatherings, a friendship dance, elder honoring and sweats. I thought they were possibly the best part of the gathering. And they exposed many non-Indians to an authentic North American cultural perspective. Can you think of ways that other native ceremonies and observances can play a part in a shared future inhabitory culture?

MM: I have a tough time with that question. I'm not sure that I can think of anything. When I see Whites doing these things, there's a kind of embarrassment or irritability that I have toward it all, and I'm not sure why that is, because things always look awkward and peculiar as they go from one culture to another in the act of transmission.

PB: Well, eating corn isn't an awkward and peculiar thing.

MM: No, it isn't. I guess it has to do with what Dr. Coyote said in that last column of his about Whites partaking in Indian religions. This assumption that Westerners have that a religion is a separate thing from the rest of life, and that you can somehow do this religious ritual and it's not part of their whole life.

continued on page 4

PB: Rituals aren't always deeply religious. A friendship dance isn't particularly sacred-looking. It's a little bit like a social warmer, you know.

MM: Well, I'm uneasy with it. I really do value people who are trying to work it into their lives, so I kind of pass this off as some kind of personal shyness or uneasiness or something like that. I don't feel easy taking things from the culture, although I think that we have to, and I think that we need to learn things from them.

PB: Do you think of yourself as a kind of translator? A cultural translator?

MM: No, I don't. I'm very much a kind of a friend of the family.

PB: Do you have other thoughts about inhibitory rituals—criteria or directions for them?

MM: Let me get at it with a kind of story. The Yurok Tribe lived up along the Klamath River. Now they'd lived along the Klamath River for a

couple of thousand years in houses that they conceived of as having been built by the gods that had lived there in a previous age. The *woge* were the gods that had previously inhabited this area and made way for people. The Yurok felt these houses were as natural a part of the landscape as the mountains, as the river, as everything else.

Somebody went in to see what their sense of their own area was; what their own geography was, asking for names of things, and found that every rock had been named and every rock had a story attached to it. Everyone knew who that rock had been in a previous life. Every bend in the river had a name, and groves of trees had names and stories and mythologies attached to them. The river itself did not have a name, because it was just too big. The world was inconceivable without it. People who lived away from it, on the other ridges, had a name for it. The people

who lived along it didn't, but it was worked into their grammar. It was the kind of thing where if I were talking to you, I would say something like, "I who am upstream downslope am talking to you who are downstream upslope." That river ran deep into their world.

We're just newcomers here. You've got to wait 500 years. Something like Humphrey the Whale was the beginning of a myth. Now every hundred years another Humphrey will come along or something else will happen and maybe after 1000 years, the land will be invested with a kind of sanctity and history and mythology and depth, but you cannot just follow the false assumption that this world is a supermarket in which we can pluck off the shelves any experience we want. We've moved away from our own homelands, we've moved into another place, we've taken over, and I think we've got many generations of deep living and perhaps alienation

before we attain the kind of thing that you're talking about—that inhibitory sense of deeply knowing a place.



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DISTANCE DISEASE

BORDER AND DEEP COMMUNICATION

by Stephen Duplantier

The simple facts of the earth's geographical scale and human relationship to it in settlement patterns and non-motorized travel has meant the co-evolution of balanced proportions of space, time and distance. These relationships are not casually altered. When the natural proportion of human footsteps treading across the landscape was changed, power balances shifted.

The overcoming of distance in ever-shorter periods of time parallels the history of conquest and domination. Wholesale conquering of territory and other cultures proceeds much more efficiently when human travel is accelerated. Neolithic warriors on horseback, the Nazi Blitzkrieg and Reagan/Bush "Star Wars" follies are a capsule history of distance-conquering technologies used for power and control.

Distance disease is the unhealthy condition of our times caused by going somewhere fast. Individuals can suffer from it in simple physical ways such as jet lag and traveller's diarrhea. When cultures and nation-states enter distant lands quickly, it usually means war, invasion and conquest. In these cases, the distance disease is suffered by those people in the area being invaded.

Ill effects can occur with the distance-gobbling of electronic media. Telephones, radio, television and "telematic" computer networks are all "facsimile" machines. They give the illusion of bringing voices and people up close, but do not actually do it. I have called this the *teleproxemic effect*—the appearance of being near while really being far away. One result of teleproxemic media is a kind of technical schizophrenia. The old song lyric that goes something like, "I hear voices and there's no one there," could be called the telephonic lament. If you reach out and try to touch while you are on the phone, you'll look like a blind person grabbing at thin air. Teleproxemic behavior is the onset of technological madness because normal distance has been violated.



1. research

2. manufacture

3. operation

Borders give definition to distance. The natural barriers of rivers and mountains are massive borders. Less dramatic, but just as important, are the biomes and ecological zones. These are the fuzzy borders where plant species begin trailing off and eventually give way to other forms. Sometimes the lines are clear as if drawn by a drafter—a wetland's vegetation stops abruptly where the land rises.

Borders join as much as separate. Animal populations travel without passports across borders that plants find insurmountable. But at some point, range and territory end for an animal species—even for migratory birds. However, humans recognize no boundaries. Today, late industrial capitalist expansion has created a "post-modern" world which weakens and reabsorbs all differences and cultural resistance. The post-modern world of multinational capitalism is a world with no borders in time or space. Past and present, near and far, alien and local are mixed in a pastiche of all-at-once *hereness*.

Past architectural styles are stuck on buildings like putty noses on a clown. Everything is fair game and is mixed whimsically together. Aesthetically, the trends are probably harmless, but they are outward signs of deeper, more troubling, realities.

The post-modern landscape is one where no bioregion, culture, style, species or land is safe from hostile corporate takeover. Don't worry about the mergers on Wall Street. The multinationals are everywhere raiding native cultures, exploiting cheap labor, exporting dangerous drugs and chemicals, ruining native agriculture with so-called green revolution hybrids and artificial fertilizers—all for a profit. With profits come exploitation and destruction of local difference and bioregional integrity.

Bioregional living must make the world safe for distance and borders. Should some serious consideration be given to removing sections of interstate highways? Should the wires, cables and transmission lines be cut? Should we disassemble the transmission towers, the microwave relay sta-

tions and the satellite dishes? These are not merely Luddite questions. Machineries of information transmission are instruments of dangerous communication masquerading as entertainment. Most of the alleged communication touted as a herald of the so-called global village is little more than a method of manipulation, control, domination and terror. Even the telephone, the one communications network that seems congenial and uncontrolled by media barons, can be subverted. The system is so centralized that the Pentagon can reportedly have in place a plan and machinery for taking over the telephone system of the United States. Technological centralization and standardization are the tools of entrenched political regimes and power structures. The communication structures which result from these borderless technologies result in the global gulag, not the global village.

There is a need for deep communication arising out of deep ecology. What we need are not vast media networks but the deep communication of distance and border-respecting appropriate-scale activities; rituals of bioregional species interaction, dances, plays and songs of specific rivers, mountains, marshes and boundary markers. Deep communication happens at the local level, but a sacred kind of tourism is also possible. Deep tourism is not the invasion of neo-colonialists that follows military and ideological invasion and conquest. The good type of tourism is non-aggressive and non-threatening: pilgrims, travelling minstrels and bards, hoboos, holy people, wanderers and bioregional cultural envoys are the gentle tourists. These people can be visitors across clear and necessary borders—celebrating the difference between regions, not seeking to eliminate them.

Deep communication is the coin of bioregional border-making: autonomy, diversity, unique cultures and healthy distance.



ON BIOREGIONAL BOUNDARIES

by David McCloskey

While climbing recently in the Pasayten wilderness in north-central Washington, Cascadia, we spotted something so out of place it stopped us in our tracks. Standing on a peak on the U.S.-Canadian border, we gazed at the strange sight of a narrow, cleared swath running straight up and down 8,000-foot peaks. On the visible summits there were boundary markers. A twenty-foot-wide swath cut through the forest, across sheer slopes and valley floors, straight-lined like a rifle shot. Why would two nations at peace, we wondered, expend herculean efforts to clear-cut such steep and hazardous slopes? Why keep the vista open with herbicides, in order to literally inscribe the 49th parallel in the heart of the wilderness? Why, in the days of satellites that can pinpoint location down to a foot either way, is it necessary to maintain this cleared boundary line?

I wrote to the International Boundary Commission and asked them. I learned that old treaties between the two countries mandate a clear line-of-sight vista along the 5,526-mile border, with over 8,000 numbered monuments and reference points. In order to mark legal jurisdiction over their respective territories, the U.S. and Canada not only clear-cut the longest unguarded border in the world but poison the ground itself!

This is the kind of arbitrary political "line on a map" that bioregionalists abhor. Surely the winds aloft and the fires in the earth below, as well as the trees, birds, salmon, and native peoples, do not acknowledge such arbitrary boundary lines as significant.

Borders and boundaries in general have a bad name among some people. Are all boundaries necessarily bad? What sense does it make, ask the critics, to replace political boundaries with bioregional ones if the old nemeses of conflict and war are not diminished? Perhaps it's boundaries themselves that are the problem.

This critique of boundaries suggests that they are inherently negative not only because they are often arbitrary, but also because in and of themselves they imply a kind of jealous exclusivity which inevitably leads to conflict. Driven by power games and armed to the teeth, political entities draw borders and constantly fight over them, drawing us all into the maelstrom.

But boundaries are not in themselves the cause of conflict, only its expression. They stand forth as crystallizations of old attempts to negotiate a settlement to endemic conflict, a way of parcelling out the common territory so as to live and let live.

Further, the state does not equal the nation. We would do better to critique the state as the organized means of violence in a territory, and save the nations, which are peoples descended from a common root.

Finally, the globalists who would sweep away all boundaries as bulwarks of petty, provincial, backward-looking traditional cultures in favor of "world-order structures" as the foundation of a lasting peace and global civilization need to explain how those are possible without increasing standardization, concentration, bu-



Defoliated borderline—U.S.-Canada

reaucratization and technical rationalization—in short, centralization.

What is needed to ensure the fate of nations and the earth is to decrease scale: to decentralize to smaller regional entities so as to localize inevitable conflicts and keep them from irredeemably endangering the whole.

It is the bioregion that is uniquely suited for this role as it mediates in many ways between local and planetary life. Bioregionalism seeks to preserve ancient freedoms and protect ecological and cultural diversities on more appropriate scales. Without a rich diversity of peoples and places, species and habitats, there can be no freedom, no right to be for species, persons or communities. The human spirit is not the product of a monolithic world-culture; rather, it is the expression of freedoms that have emerged through a great and changing diversity of peoples, regions and their cultural traditions. Indeed, the human spirit is rooted precisely in all those mysterious ties that bind people to place and to one another over time.

In struggling with the thorny problem of boundaries, many bioregionalists have opted for replacing "hard," fixed, political boundaries with "soft," flexible ones. This means in theory that boundaries are not barriers, implying a transition or marginal zone, as in an ecotone (where prairie meets forest or where forest meets the sea). However, "soft" borders too often mean in practice fuzzy boundaries

that are unable either to articulate the diverse character of an ecoregion or to give needed voice to a people in the place.

"Soft" versus "hard" borders are misplaced metaphors; the problem is really whether the boundaries "speak" or not. Bioregional boundaries are neither necessarily soft nor fuzzy; while there are few straight lines in nature, there are many definite and powerful edges—various ecotones, watershed divides, climatic zones, fault-lines and scarps. Careful attention should be given to such beginnings and endings, for these dramatic turnings in the earth serve as clear

and powerful articulations of diversity.

Taking our clues from nature, the bioregional vision leads us to recover a more positive sense of the nature of boundaries. Whether it be cells, organisms, ecosystems, communities, persons or cultures, there is nothing in nature that does not generate and recognize boundaries. A border is the margin or edge, where something begins and ends, opens and closes. A border sets a frame to perception, identity and action, and links us to larger contexts.

In my ecoregion, for example, driving over Stevens Pass from Everett to Wenatchee is like passing from one world to another. The Cascade crest separates the wet, green, lush west side from the arid, brown east side—the two halves of that larger unity called Cascadia. This boundary is self-evident to anyone passing over the threshold.

Passing over and back across the crestline becomes an exercise in reversibility—it implies coming to know your other side. It involves a conversation between the front and back of things, windward and leeward sides. The Skykomish and Wenatchee rivers, for instance, are sisters, silver threads rising from the same source. Our east side is their west side, and vice versa.

It is the bioregional boundary as a reversible threshold that we share in common, for the divide also joins what it separates. The other side of the familiar is not strange, but new. Instead of ignoring the other as alien or distorted, we need to imagine the other side of our place as an extended part of our own bodies; or, rather, each side as a contiguous part of that larger, extended body we call earth.

Bioregional boundaries are natural and holistic. They are found where key levels overlap, forming a distinctive pattern. Look to the special ways in which the face of the land, tectonic forces below, weather patterns above, the flow of the waters, flora and fauna, native peoples, and cultural identities converge and reinforce one another. In emerging from the life of the land as a whole, a bioregional boundary stands forth as a convergent threshold.

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The edge between Cascadia and Great Basin



BOUNDARY CROSSING

BETWEEN WILDERNESS & CIVILIZATION

by Dolores LaChapelle

(Adapted from the author's book *Sacred Land Sacred Sex Rapture of the Deep: Concerning Deep Ecology and Celebrating Life*)

As mammals, we can't even communicate without rituals. This startling fact has been proved by both the work of Konrad Lorenz, founder of the entire study of human and animal behavior (ethology) and the work of Gregory Bateson. Now that Bateson is safely dead, people are beginning to recognize him as the most important thinker of the entire century.

Everyone continually uses rituals although unaware of the fact. However, these present-day rituals come to us out of the Industrial Growth Society; thus they are destructive to both humans and the earth itself. At a deeper level, the "original human" rituals are still within us so we can, consciously, begin using those rituals which not only put people together, but put people together with their own land.

There are "ways" that give you the opportunity to begin getting in touch with the earth so that once more you can live as deeply as our ancestors did long ago. After all it was by following these "ways" that we first became human. But then, by overspecialization of the rational part of the neo-cortex, the merely human part of the brain, we threw ourselves out of this living relationship with all of nature. Looked at in this manner, it seems obvious that today, we modern humans cannot find our way back into nature no matter how much rational planning or human decision-making we put into it—this is exactly how we threw ourselves out in the first place.

But the ancient human ways of chanting and bardic poetry—both of which draw on all the older brains—can help us. Even more helpful is to allow the non-human: the gourd, the drum and the sage, to afford us the way. If we do that we will find that "it's the most natural thing in the world" to live fully, with the whole brain and each cell of the body in total relationship to "all of life" that surrounds us here on earth. As the Japanese Zen master, Dogen, put it seven hundred years ago:

That the self advances and confirms the myriad things is called delusion.

That the myriad things advance and confirm the self is enlightenment.



Escape

When we get out of the glass bottles of our ego,
and when we escape
like squirrels turning in the cage of our personality
and get into the forest again, we shall shiver
with cold and fright.
But things will happen to us
so that we don't know ourselves,
Cool, unlying life will rush in,
and passion will make our bodies taut with power.
We shall stamp our feet with new power
and old things will fall down.
We shall laugh, and
institutions will curl up
like burnt paper.

D.H. Lawrence



The Way of Sage

Sage provides the most immediate boundary crossing—out of our narrow personal, merely human ego into the whole of life; thus it is an integral part of all ritual. Growing up in Denver near the foothills of the Rocky Mountains, where the small, soft, mountain sage grows, I encountered it during the first years of my life, so the power of it has always been with me. Later, on hikes in the mountains, we always broke off a piece as we went by and stuck it behind our ears so we wouldn't lose it and, at rest stops along the way, we would just

take it out and smell it because it made us feel good.

I had heard that Indians were supposed to use sage in their ceremonials and I thought that was appropriate. Years later, when we began celebrating the solstices and equinoxes, we found that passing a piece of sage around for all of us to rub over ourselves provided a good transition from our everyday life to the celebration.

Sage is used ritually all over the world. In fact, sage (*artemisia*) has been with humans since the beginning. Sage was growing as the human race began, during the Pleistocene era in Africa. The persistent odor of sage accompanied humans as slowly, over generations, they moved further north and into the Paleolithic cave areas of Spain and France. Then, as the climate changed, the sage steppe moved further north into the areas where humans later learned to grow cereal grains. Throughout this period

GRAPHICS BY DAVID LACHAPELLE

of human development, sage was always present.

Its use is growing among all of us doing rituals. Sage is not merely one of the "ways," it is the fundamental ritual affordance and should be used in *all* rituals—large or small. In sweats, sometimes the participants sit on sage. It is used in other ways such as hitting various parts of the body with it or merely rubbing it on the wrists. Before any kind of ritual or ceremony, sage should be distributed among the people as the transition marker from everyday life in this Industrial Growth Society to living in the "once and future" of ritual time.



The Way of the Gourd

When a group gathers together for a ritual, especially when the ritual is new to them, there's always a certain amount of uneasiness, doubt, and other rational mental traps. Using gourd rattles dispels this uneasiness. Everyone sits in a circle on the ground or the floor. The gourd rattles are passed around and the chanting begins to the steady rhythm of the rattles. Those who don't know the chants or are afraid to open their mouths can't resist shaking the gourd rattle. They might try to resist, but the rattle in their hand soon begins moving to the rhythm of the others, much to their surprise. This is the "ancient one" within us responding to the old rhythms. After an hour or two of chanting, even the most dubious persons begin to join in. It helps to have subdued light—preferably only candle or firelight. Direct eye contact is to be avoided. In fact, one of the clues that someone is trying to be a "guru" or take over the energy of the group comes when someone deliberately and persistently tries to establish eye contact early on. Chanting with rattles is often done with eyes closed.

For such events as "full-moon rituals" or "sunrise" or "sunset" rituals, gourds are very important. Ideally the entire walk to the site to watch the moon rise should be done with

no talking—just the sound of the rattles. Using the rattles helps enforce the silence because no one feels called upon to make conversation out of nervousness or politeness. When you get to the site, total silence is sometimes very powerful: just watching the horizon where the moon will appear. When its lower rim clears the horizon, the chanting and shaking the rattles begins. The feeling is that the rattles help the moon to rise, and then jubilantly celebrate after it has risen.



The Way of the Drum

One winter I drove down to Taos for the Winter Solstice ceremony, held in an old adobe house way above town, at which Elizabeth Coghurn acts as shaman. Elizabeth had just acquired her magnificent ceremonial drum (roughly four feet in diameter).



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can live as deeply as our ancestors
did long ago.*

We had learned from her during the day how to let the drum "play itself" by using the beaters properly. And I loved the sound, but I was not prepared for what happened that night. As we walked into the long room where the dance was to take place I remember thinking, "I know this will be fine, but it's going to be difficult for me to let go enough to really go all night long." Well, as I stepped across the threshold and the big drum began, my feet began to move. I had nothing to do with it. My feet did it all. And before I knew it, dawn came and the Winter Solstice night was over!

While the big ceremonial drum is used at all "long dances," one side of it is played only at the annual Sun Dance in June. Before the journey into the wilderness area where the Dance is held, everyone gathers in Albuquerque. People have come by plane and car from all over the country. That first evening, when everyone has finished eating, they gather in the lodge at the edge of the garden. Sarah Dubin-Vaughn, in her doctoral dissertation, "The New Song Ceremonial Sun Dance Ritual," explains that after everyone has quieted down, "the Big Drum is taken from its heavy black case and placed so that the head played only at Sun Dance faces up. It is then fed (i.e., sprinkled with) cornmeal and smudged with sage and cedar smoke. At this time, the shaman instructs the participants to image in their minds those of the dancers who are still en route to speed them on their way. The drummers begin to drum and everyone dances and shakes the rattles in the

lodge, and a great surge of energy can be felt emanating from the group. When the drum is quiet and the dancing ends, the Big Drum is officially open." This "Opening of the Big Drum Ceremony" begins the two-week ritual of the Sun Dance.

For the "long dances," which are held at other major earth festival days throughout the year and in other locations, the Big Drum is also ritually treated; furthermore, before the dance begins Elizabeth gives detailed instructions on how to "become a companion to the Big Drum." The important thing here is to remember that the drum is a real "being"—a being that "affords" us the opportunity of the dance. Without it, the dance would not "happen." So one must be respectful and "ask" the drum for its help and cooperate with what it wants to do. This is done by "letting the drum play itself."

Crossing the Boundary

Human beings need rituals as part of their lives. If you have begun to grasp the need to change, but there's no one else near you who shares this understanding, you may be stymied at the very beginning. The most important thing to remember is that you can't do everything at once; you must begin small and allow the process to grow, trusting to the "original human" still in each of us. Rituals help at every stage, so begin using them as soon as you are able.

From my experience in answering the question, "How do I begin?" I offer the following practical beginning strategies:



At the individual home and family level

I used to think that the nuclear family was most damaging to the adults involved. I now know it's much worse on the children. As any therapist can tell you, people spend the rest of their lives trying to cure what their parents did to them. While for most of human history children had access to numbers of adults in daily life, now, in the nuclear family, the child must try to please two "all powerful" adults. It's impossible

*To begin to pay attention
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on both sides—there's too much at stake. However, if the child has continual, easy access to other adults, this "pressure cooker" atmosphere is eased.

Trying to achieve this access by starting a community, however, is not the answer in most cases, because it's very difficult and takes a long time. Unless you are very dedicated, don't try it. Instead, if you have children, locate within walking distance of two other families who also want their children to grow up without being neurotic.

The ground rules are quite simple. No set of parents owns their children. The children are free to move into whichever house suits them best at that time. The parents will have to meet from time to time to sort out some of the things that happen. This is the difficult part, of course. But if you keep clearly in mind that the children are not yours to own, that they are natural beings and will develop naturally, unless thwarted by you, it will be easier.



At the bioregional level

To begin to pay attention to what your own place needs from you, you must begin to consciously focus on

the fact that, fundamentally, you live in a bioregion, not in a state or country. As each group of people begins to acknowledge their bioregion and name it, one of the most powerful things you can do is to begin including your bioregional name within your address.

I first saw this done when David Wheeler of the Katúah Bioregion of the Southern Appalachians wrote to me. In the return address on the envelope, below his name and route and box number, was this:

(city) (state)

Katúah Province,
(zip)

I was immediately aware of the possibilities here for bioregional people not only to pay attention to their own natural region, but to recognize one another, simply by seeing such an address anywhere. It will take years to "devolve" back to useful, local government, but it will grow out of the bioregional movement, eventually, from the ground up.

This is merely a brief introduction to some particular aspects of living more validly on this earth of ours, but with this start, you will be able to incorporate many more rituals into your life, naturally.

Editor's note:

A review of Sacred Land Sacred Sex Rapture of the Deep: Concerning Deep Ecology and Celebrating Life appears in this issue on page 14.



Getting Over the Distance Between Us

Sometimes I think it's true that territory
Is only how far we're willing to go
To get to the girl or boy next door.
Geography really all we have to talk about.
I want you the names of three rivers, I say.
She mentions softly two ranges of mountain.
Over the hugest most western rock, I complain.
She answers with ocean, tides, storms, miles of sand.
I'm reminded of the fault between us.
Of the ups and downs of differently shifting plates.
The tendencies of continents to drift apart.
She is unmoved.
Though again and again I fold my maps, go home
To be among familiar birds and flowers
She knows what latitude and longitude
I'm set on. What long-sought passage.
The trail of abandoned lives and furniture
That follows the heart of discovery.
Another life. Another country.
It always begins at the border.

Jerry Martien

NATURE IN ART

DECLARING A BIOREGIONAL TERRITORY

by Beryl Magilavy

It is the year 1595. You're standing in a public grotto, built by one of the finest sculptors of Florence. You see vines covering the tops of pseudo-Roman ruins, the heads of Greek gods embraced by real leaves and garlands growing from cleverly concealed planters. Flower-bedecked dancers crowned with laurel leaves skip over the mossy stones, their costumes evoking nature celebrations from too far in the past to mean much to you now.

As civilizations advance and decline, their arts reflect the spiritual values of the surrounding society. More than any essay or religious tract, the values people choose to celebrate in art and popular culture give an honest picture of their spiritual priorities. An important boundary-marker between human-centered and whole life-centered society is the way in which artists use nature in their work.

Consider the gardens of Versailles, designed in the eighteenth century during the reign of Louis XIV of France and replanted by Louis XVI right before the French Revolution. Walking through these grounds today, the forests seem remarkably charming: nothing is out of place to the human eye. Here is a lovely little glade where one would almost expect to see nymphs and fauns cavorting on the grass—there *are* the nymphs and fauns, sculpted in bronze, romping and shouting under the trees. The Bacchanalian fountain could not seem more perfectly and delicately integrated into the forest around it: the forest was *planted* around it.

At Versailles, nature was considered merely part of the decorative scheme to glorify the Sun King. In the Florentine grotto, nature was used as interior decoration, to create an attractive sense of antiquity and melancholia for times past. Both artistic expressions convey a lack of respect for nature. The designers treat nature as a raw material existing in an entirely human context.

In late nineteenth-century Victorian England, as the Empire reached its zenith and began to decline, the half-overgrown "ruin" achieved a renewed popularity. On country estates and in cemeteries surrounding London, masons carefully constructed early Norman arches, while gardeners quick-marched the centuries with fast-growing vines. The effect they achieved was "natural" without being "nature." It was a human conception of nature, aesthetically balanced, weedless, and sometimes quite beautiful.

However, the English "ruin" garden quickly went out of fashion, as did the Florentine grottoes and the fake forests of Versailles. There was a weakness in the underlying motivation of the artists who created them. The artworks express the attitude that human art can subsume the independence of nature—that nature is not something to be celebrated with awe, but something to be used as a tool for human ends. This philosophy becomes manifest through the inappropriate and superficial uses of natural elements in works of art. The result shows no appreciation of nature as a force greater than humanity.



Green Wing Shield, fresco by Philip McCracken

It is 1989. The warm wind whips your hair as your speedboat nears the string of islands in Miami's Biscayne Bay, wrapped in fuchsia-colored plastic, silhouetted against the southern sky. Above you, the giant luminous ring launched into earth orbit

duced today that may represent the first seeds of a new society growing in the humus of the old. It is not organized into a "school," and the artists whose works are of this type don't profess to be working toward a common end. Nonetheless, the work

Many people have now recognized that existing industrial society must be replaced by a bioregional model, whose art will celebrate the vitality of a whole life-place and all the forms of life within it.

to commemorate the building of the Eiffel Tower glows quietly in the night sky. On the video monitor, Rambo blasts through sinister swamps, simultaneously vanquishing Communists and the jungle.

The islands really were wrapped in plastic (though several years earlier) by the artist Christo, though objections from world astronomers have so far kept the French Culture Minister's glowing, orbiting ring on the drawing boards. Rambo and other Hollywood tough guys continue to use natural settings to highlight their *machismo*, oblivious to the destruction they cause.

There is, however, a counter-current running in small communities and to some extent in the mass culture. There is a growing body of art being pro-

duces a spirituality and an awe and respect for nature that cannot be overlooked.

In the work of Cascadia artist Philip McCracken, for example, a respect for natural materials comes through very clearly. His ability to convey the sensuousness of wood grain, the strength of metal and the fundamental solidity of stone suggests a person whose values are of nature. Amir Bey, whose installation for a New York Metropolitan Transit Authority subway station in the Lower Hudson Estuary appears on the cover of this issue, is an artist whose work celebrates people as part of nature. *Good for One Fare* shows humanity something about its diversity, but not at the expense of the natural systems in which we live.

Jane Lapiner of Shasta Bioregion has choreographed dances which use movement themes drawn from native animals to weave humans and nature together in joyous celebration. Elizabeth Cogburn's rites and dances (described in Dolores LaChapelle's article in this issue) explicitly aim at bringing participants into spiritual harmony with the natural world.

In every bioregion of the country, and particularly among Native Americans, interest and encouragement by the public will uncover artists whose works embody the resurgent spiritual attitudes of oneness with nature that our society must adopt.

Many people have now recognized that existing industrial society—whose values are celebrated by giant artworks with no proper relation to nature, whose artists create an artificial border between nature and art where nature is exploited—must be replaced by a bioregional model, whose art will celebrate the vitality of a whole life-place and all the forms of life within it. Since art is not only influenced by society, but influences it in turn, this "life-place" art deserves to be recognized and supported as the harbinger of a necessary reorientation between humanity and nature. In time these artists may represent in their work not only the philosophic orientation of the still-small bioregional movement, but the new world view of a whole society.

It is the year 2000. You are one of a small group gathered at dawn in a meadow for the dedication of a statue. Dancers representing local animals circle the monument to the music of a small group of fiddlers and drummers. The veil is slowly raised to reveal a polished, abstract bulk of varnished oak whose shape suggests the all-embracing warmth of the earth and the universal kinship of all life. As the sun begins to rise on the horizon, a circling raven completes the experience of the work.



ANNOUNCEMENT

The NABC III Culture Committee is collecting photographic slide images and songs of your bioregion! Plans are currently in the works for "ongoing celebratory performance-orientated pieces" and they welcome visual and sound contributions to create a musical/visual story celebrating Turtle Island. Slides may include images of destruction as well as bioregional activities and must be labeled with the name of the photographer and the locale. Songs are requested that capture your sense of place as reflected in the surrounding air, water and land. Prose and poetry are also welcome. Please use a high-quality cassette and label with author-composer-performer and place of origin.

Selected materials will be "woven" into an updated version of the original "Turtle Island, Visions and Soundscape" that was created for NABC I and will be made available to the bioregional movement. Please send all materials and/or financial support as soon as possible to Suzanne Richmond, Health and Culture Committees, Goddard College, Plainfield, VT 05667. Call (802) 229-6232 home, (802) 454-8311 office.



OBSERVATIONS FOR A NEW MILLENNIUM for a new culture, a new society, a new earth

Outline for a charter of intentions/Poggio alle Fonti, Italy, Sept. 10, 1988

1. We, **men and women** gathered here at Poggio alle Fonti of San Gimignano, after a week of meetings and debates **sustained by mutual esteem and mutual understanding**, assisted by the benevolent climate and a beautiful site, **aware of our responsibility to the children around us** and grateful to them for invoking, by their presence, happiness and the need to live

DECLARE

2. That the camp meeting on "Bioregionalism and the return to the land"—promoted by AAM *Terra Nuova* which ended today, has been a **happy, although not always easy, experience**, of comparing experiences, endeavors, structures and movements of different colors, nature, and orientation. These, however, **find a natural convergence in their action for a new culture, a new society, a new earth**, capable of overcoming the present crisis of earth and humanity, so as to begin a new era of universal harmony and of human beings at peace with themselves, with their neighbors and with nature.

3. That we intend to set up together **new opportunities of meetings and for development**, bringing together ecological and naturalist movements, non-violent and pacifist, feminist and nativist, libertarian and civil rights movements, as well as those characterized by the search for a new spirituality.

And no longer work only on a national scale, but **as soon as possible on a continental and planetary scale**, for a comparison and verification of experiences and prospects, not only on a material and practical level, **but also on an ideal and theoretical one.**

4. That we want the society to which we aspire to be characterized by **conviviality**, that is by reciprocity, by flexibility and by equal potential, by fluidity, by creativity rather than by hierarchy, bureaucracy and rigidity which are characteristic of the **"institutionalized" social model**, nor by the disparity, individuality and precariousness which are characteristic of the **"contractual" social model.**

5. We **do not programatically oppose** anything or anyone, although we **find ourselves in radical disagreement** with many of the forms of dominant lifestyles; neither do we propose, to ourselves or to others, to desert institutions and/or the market; more realistically and responsibly **we wish to favor, coordinate and consolidate any experience** which, within and/or outside of institutions, within and/or outside the market, **goes in the direction of a joyful and measured alternative** to consumerism and to its emptiness, to moralism and its austerity, in the name of the great absentee: **humanity, community and nature.**

6. We favor **abandoning the labyrinth of fictitious needs**—and of the consumption that derives from it—as well as **emancipation from the ritual of sacrifices** imposed in the past which were believed necessary to a future that at present is foreseeably neither radiant nor certain.

We favor the search for a **gradual and real satisfaction of the unrestrainable and permanent needs of human nature**, both individual and collective.

7. We feel that this search presents itself as a **winding and unobvious path** of discovery and re-discovery of a way to be humans—men and women—true to nature and equal to the task represented by the environmental and social planetary crisis. We will need to **reunite tradition and innovation** in original and different forms, according to place and situation.

8. This research, we believe, must continue to be carried out—as much as and more than in the past—at **the level of the materiality of concrete things**, beginning with our bodies, refracting in the innumerable experiences and multiple techniques which we already practice, and together **at the level of each and every one's profound energies**, at the level of the spiritual, the psychic, the conscious and the subconscious. This can make way for **new intelligence, no longer separated**—cerebral, cold and abstracted—but inspired by the heart, warm and concrete: no longer a bitter masculine monopoly, but a happy **co-owned and sweet fruit of the reconciliation of masculine and feminine.**

9. We therefore **uphold the return to the soil and to the experiences of ecological-cooperative villages**, and more generally to a movement taking root in spacially and temporally determined situations, within reach of the senses, of consciousness and of people's energies. That is, **the choice of "locale," of the day-to-day, of the "small numbers,"** as a set route to elude the destiny of desertification, anonymity and alienation imposed on us by the process of metropolization of the territory, the choice of "locale" as the main road to molecularly develop factors of effective change for one and all; **the planetary change of "large numbers," of large systems, remains in fact our common goal.**

10. Re-rooting ourselves in this way **does not mean isolation**: it means building **small fatherlands**—or maybe **small motherlands**—in any case a piece of land—of fathers and mothers, ours at last—in which to recognize ourselves and which will recognize us, in order to **lose ourselves in the rest of the world**, communicating with the diversities of many territories and of many institutions, risking our identity, but **not as beggars or merchants, rather as travellers** who intend to return to their homes, to their lands, bringing back the treasure of growth matured by the difficult rapport with that which is other than ourselves, different, unknown.

11. The **measure of humanity** we desire for today and tomorrow is—as it was yesterday and always—in the hands of the **great mother**. That is, earth, nature, culture intended as the complex of resources, limitations and contradictions which the present situation puts at our disposal and with which we must deal.

12. The **goal** we wish to achieve—for today's and tomorrow's humanity—is the same as for the humanity of yesterday and of all time; a goal which we feel brings us humans together with all of nature, animate and inanimate; **the evolution toward a higher sense of consciousness, the great universal harmony after centuries or millenia of a secular state of war, after the era of the ego and of domination: the integration of feminine and masculine, of material and spiritual, of nature and culture, in a finally accomplished, maybe divine, unity.**

Translation by Flavia Destefanis.



BIOREGIONALISM IN THE MEDITERRANEAN BASIN: CATALONIA

by Josep Puig

The Mediterranean Basin is characterized by common geographic, climatic and ecological conditions. From the 30th to the 15th Centuries BC, the major cultural differences were between the "developed" cultures of the East Basin and the "ancient" cultures of the West Basin. At present it is divided along a north/south line from Europe to Africa in nation-states as a result of the civilization developed by industrialism. The Industrial Revolution of the mid-18th Century AD resulted in extreme deterioration of natural and social systems. As a consequence, there has been an almost total extinction of the older local Mediterranean Cultures.

Catalonia today has a land area of 41,000 square kilometers. 32,000 square kilometers of which are controlled by Spain and the rest by France. The Spanish part is divided between two states, Catalonia and Aragon. The present borders of Spanish Catalonia are Valencia and the Balearic Islands,

both of which were formerly considered to be included as part of Catalonia. During the 9th through 18th Centuries AD, the Catalan States were independent from the French States and had autonomous political and civil institutions, but these were abolished by King Philip V of Spain.

Catalonia as a Bioregion

Despite all the invasions in the past, the people have continued to maintain a culture and a language different from the rest of the Iberian peninsula.

In the last 40 years, under the name of progress (Pax-Economica), this area has suffered an unprecedented attack on its natural systems. The industrialist model of development resulted in 68% of the people being concentrated in the four "Comarcas" surrounding Barcelona's Metropolitan Area, which comprise only 7.6% of the land. The past 40 years have pro-

duced the following additional changes in Catalonia:

- The country has become the most "nuclearized" in the world—four nuclear reactors in 32,000 square kilometers. A small area in south Catalonia, with only 5% of the population, supplies 75% of all the nuclear-generated electricity.
- The rivers have lost the capacity to support life.
- The best agricultural soils have vanished under the concrete and asphalt of industrial areas, highways and urban developments.
- Summer fires have damaged a large part of forests due to the introduction of rapid-growing, less fire-resistant species of trees.

- Domestic and industrial wastes have been dumped in the rivers, the Mediterranean Sea, in the air and on the land, polluting water, air and soil.
- Areas affected by soil erosion have increased alarmingly.

The Natural "Comarca"

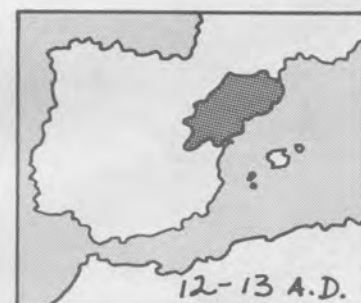
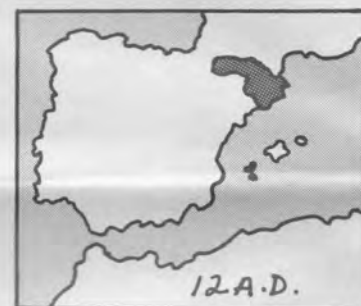
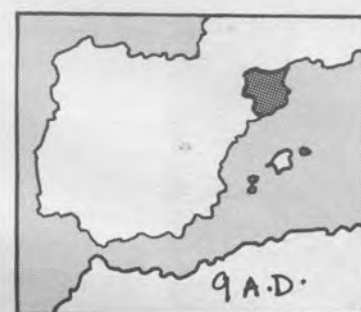
The Catalan bioregionalists propose that the old "Comarca," that now serves only administrative functions, be redefined in natural, biological and ecological terms. This is a long-term project to transform the present "Comarcas" into new ones which would be politically integrated to:

- organize political life in accordance with natural resources,
- organize the internal and external commercial structure,
- organize their needs as a community,
- organize their long-term biological subsistence systems.

Bioregionalism and Greens in Europe

Traditionally the state (in all its historical forms) has been in constant conflict with all the organizational forms that the local communities have developed over the years. Europe now embarks on the final step of this process with the idea of the United States of Europe, the latest product of the European Common Market.

As bioregionalists we must learn from past history. The Mediterranean Cultures have suffered many invasions, both physical and cultural, throughout history. The last one resulted in the industrialist nation-states with their ecological deterioration. In the face of industrialist attacks on the natural web of life, the Green Movement has emerged all over Europe. But the Green Culture must not follow the same type of dissemination as Industrialist Culture. In other words, the European Greens must not diffuse Green Culture by means of the nation-state. Since the European Greens face a great challenge to reharmonize relations between humans and nature, is it valid that the Greens themselves organize



JUDY GOLDBART

JUDY GOLDBART

on the bases of industrialist states or is it necessary to create new bases of Green territorial organization?

Catalonia's Green Alternative (*Alternativa Verda*), as a bioregional organization, has chosen the second way of organization. This is the reason why Green Alternative has requested to be admitted into the European Greens as an eco-regional organization, in other words, as a Catalan organization and not as a Spanish organization.

Josep Puig,
*Alternativa Verda—
Moviment Ecologista
de Catalunya*

CENTURY	MAIN EVENTS	COMMENTS
50 BC	Neolithic Revolution	agricultural and pastoral economy use of metals: copper, economy of cattle raising, prehistoric remains: dolmens, cistes, menhirs
35 BC	Megalithic Culture	
30 BC	"Civilization" develops in Aegean Sea	
20 BC	Minoan Culture (Crete) First Indo-European migrations to west Mediterranean	great cultural and demographic transformations, use of metal: iron, intensification of farming and ranching, incineration of dead
16–12 BC	Mycenaean Culture (Greek peninsula)	
10 BC	Indo-European infiltrations	
8 BC	Hellenic Civilization	Catalonia enters in the Greek urban sphere. Beginning of monetary economy (coin money) Iberian people extend from the south of Languedoc (southeast France) to north of Andalusia (southeast Spain) in the coastal area, Iberian tribes occu- pied what are now known as "Comarcas," the basic territorial organization
6 BC	Greek and Phoenician sailboats traveling on the Catalan coast	
5 BC	Greek city-states consolidated Greeks establish factories at Emporium and Rhodes	
5–1 BC	Iberian Culture (a combination of Indo-European, Phoenician and Greek influences)	Generalization of Roman culture: Decline of native culture, imposition of Roman way of life: Latin language, Roman laws, money coined by Rome, economy based on rural "villae" (farm houses), monoculture of cereals, olive groves and vineyards, construction of new cities, constructions of road network, etc.
3–1 BC	Romanization of Catalonia: Roman-Carthage war, Romans disembarked at Emporium (218 BC), native revolts against Romans, Romans dominated native tribes (195 BC), set up a new territorial organization based on "provincias": Hispania Citerior in the east, Hispania Ulterior in the southwest	
1 BC–2 AD	Generalization of Roman culture: Decline of native culture, imposition of Roman way of life: Latin language, Roman laws, money coined by Rome, economy based on rural "villae" (farm houses), monoculture of cereals, olive groves and vineyards, construction of new cities, constructions of road network, etc.	
2–4 AD	Invasions from central Europe: Economic crisis because of the fall of Roman Empire, internal social convulsions, destruction of cities and "villae"	It will exist until 18th Century
7 AD	Islamic penetration of Catalonia	
8 AD	Consolidation of Frank domination of Old Catalonia (the most northern part in which Islamic influence was less important), new territorial organization based on Counties, the Count assumes military-political-judicial functions	
9 AD	Catalan Counties made independent from Frank counties	France annexed the northern Catalan territories and abolished Catalan institutions This Act abolished the old institutional Catalan organization and imposed Castilian organization, an excerpt from it states: "All members of the Spanish Kingdoms conform to the same laws, customs, courts... the Castilian ones, which are exalted in all the world"
12 AD	Birth of Catalan-Aragon Confederation (1137 AD)	
12–13 AD	Muslims lose control of New Catalonia (the most southern part where Islamic influence was more important)	
14–16 AD	Five kingdoms on the Iberian Peninsula: Portugal, Leon, Castile, Navarra, Catalonia-Aragon	Civil War (1936–1939): Industrialist armies (Rightist-Franco and Socialist- Stalinist) destroyed anarchist collectivised economy (rural and industrial) in Catalonia and Aragon, general deterioration of natural systems Ecological collapse (?)
17 AD	Conflict between Castilian and French kingdoms resolved by Pyrenees Peace Pact (1660 AD)	
18 AD	Spanish King Philip V dictates the "Nova Planta" Act (1707–1716 AD)	
19 AD	Beginning of Industrial Era	
20 AD	Generalization of Industrial Culture	

POVERTY IN THE DOMINICAN REPUBLIC IS ...

by Jeffrey Martz



Until poverty is eradicated from the Dominican Republic, ecological wisdom cannot become the dominant force guiding the decisions of the peasant farmers. The struggle of the poor majority to survive in a system of extreme centralization of economic and political power precludes any commitment on their part to social responsibility. In that country, the Green movement's cornerstone principle of non-violence toward humans and their surrounding environment is sorely lacking. Understandably so—the cooperative world order advocated by the Greens could not be further from the life of the Dominican peasant.

Poverty is different than I ever imagined. It's not caused by drought. It's more accurate to say that drought and flooding are caused by poverty. The poor cause soil erosion because they're forced to grow their food on sloped land not suited for tilling. They have to clear the trees, which ruins the watershed, so there's less rain (decreased evapotranspiration),

which means more trees die and more watershed is ruined. When the tropical downpours do come, the water runs off quickly. Nothing grows from the subsoil after the topsoil has been eroded, so the area becomes a self-perpetuating desert.

Poverty isn't caused by overpopulation. Again, it's truer to say that overpopulation stems from

poverty. In countries where a high percentage of children die before the age of five, families have several children to insure some making it to laborer age and some to adulthood—a form of old-age security for their parents.

Poverty is not caused by laziness. If a person is both poor and lazy, he or she doesn't live long. If they live in Haiti, for instance, the life-expectancy of 48 years is only achieved by daily hard work.

In the developing world, poverty most often has to do with the way a country's government distributes opportunity and divides up the natural resources. If you're born one of the poorest in the Dominican Republic, that means you live in a remote, undesirable area in a stick hut. You have no education because there isn't a school. You can't read or write and you know almost nothing about the outside world. You do

know that too much is spent on bad weapons, but you've also been told that coffee is rich in protein and good for you. When you're sick there is no doctor.

You have no land. To eat, you raise roots and bananas on a small, illegal patch cleared in the jungle. The river is the source of your everyday drinking water and the place you go to bathe. There is no electricity.

You can't leave your hut to seek a better life in another part of the country. Even if you decided to abandon your family, you absolutely could never afford to pay to get to the city or for food or shelter when you got there. If you're lucky enough to find a day's work, supervised at shotgun point, within a couple hours' walk from your hut, it will pay little, just enough to buy rice and beans and spices for one day.

Your job will be risky—working

with unsafe machinery or banned chemicals. According to the World Health Organization, someone in the underdeveloped countries is poisoned by pesticides every minute. While these countries use only 20% of all pesticides, they account for 99% of the deaths resulting from poisoning. The U.S. General Accounting Office reports that at least 25% of U.S. pesticide exports are products that are banned, heavily restricted, or have never been registered for use in the United States.

The good land is in the hands of the richest 3% of the population and of companies from other countries. Almost 90% of your neighbors in the countryside have either no title to land or not enough land to survive on. The overdeveloped countries support repressive governments which allow outsiders to consume the land to

continued on page 12



Nomads making charcoal from illegally-cut wood

produce luxury goods that require tropical conditions: sugar, coffee, cocoa, pineapples, tobacco, mahogany and palm oils.

Cattle—relatively low-maintenance and therefore suited to absentee ownership—are everywhere, yet there's no fresh milk sold in your area. You're malnourished. There aren't any vegetables to buy because your area doesn't produce vegetables.

If the bank lent you money to buy land and seed to grow vegetables, some would be eaten or given away as pay and wouldn't make it to the market, so there wouldn't be enough money to pay back the bank. The government bank only lends money for non-food, export crops that bring in cash. There's a lot of money in your country—your gross national product is second in the Caribbean only to that of Cuba—but your leaders got so far into debt to the multinational lenders that the lenders, led by the rich countries, called for austerity measures: more exports for foreign exchange and less social spending.

You've tried making changes in your own country. You've seen friends and relatives organize to protest the conditions and demand justice. They were shot in the road nearby about 10 years ago. You have a desperation-induced deep

mistrust of others and a rawly competitive "take what you can while you can get it" attitude. In a lot of your countrymen, a learned hopelessness/helplessness prevents change from taking root.

There are outsiders trying to help you. They try hard, and together you accomplish good things—you build important public works and you do less tangible education and empowerment-oriented things. But they make some mistakes, too. Sometimes they expect you to volunteer like they do, forgetting you don't have their free house and food and medicine. And some of the projects seem to be for show: more for the helpers' egos than appropriate to your situation.

Many of the aid agencies use the quantifiable cost-benefit formula for measuring the effectiveness of projects. Projects are justified on the basis of how many people receive water or how many hectares of trees are planted. But this gauge tells nothing about how many human beings learned the skills necessary to recognize solutions; to plan, cooperate and perform the task. Often aid money goes to the already-better off because they're better equipped to make use of it—for instance, they already have a farm—giving them further advantage in the struggle for scarce resources. Public works

alone can't solve your problems in the long run. You need the democratic power, influence and income to maintain your aqueduct after it's been built and to conserve the trees you've planted.

The approach of the rich countries is usually to design your country in their own image, heavily dependent on imported energy, with a machinery-, chemical- and energy-intensive agriculture system. The system centralizes the control of food into large corporations that own the land, water rights, trucking companies, processing and packaging plants, and stores—even do their own advertising. It's

what we give comes back in 18 months in the form of purchases." You don't need gifts—the gifts help keep your country poor. When the "free" food comes in, you can't sell your crop. It's not free anyway; your government gets it when it agrees to buy U.S. agricultural commodities, such as wheat, creating a demand where none existed before. Now the Dominican government, in a rice-producing zone, must purchase wheat to meet that demand. Free generators and clothes shut down your country's budding industries (just a million free cars from Japan would create havoc in Detroit).

But you have the same emotions as everyone else, so you dream of a better life. Some colorful pages from a magazine for your wall, a radio that you could plug in if the "lights" ever come. And medicine! Not as a substitute for your natural remedies, which work fine for your usual ailments, but for the "grave-nesses," which accompany poverty and the ones that have come in with the foreigners.

But it's always been *mas o menos* this way. You live in a lively culture—so on Sunday evenings, you get together with your family and friends, tell a few stories, play dominoes, sing and dance.



First water from new aqueduct

a system that doesn't create many jobs.

This is the form of land-use that forces you to the undesirable steep slopes where you clear the trees to raise beans and use the wood for fuel. This cycle has led to the destruction of half the local tropical rainforest in just the last 30 years.

You may have gotten some momentum going toward motivating your community to join with others to address your government about your needs, but that spark has been smothered by the gift of a dozen latrines or a food-for-work program that you can't afford not to dive at. But these gifts don't address your basic problem—a lack of justice. Certain projects that focus on the rural poor and address their immediate need, such as water, sanitation, nutrition, conservation and livelihood, have the potential for creating negative as well as positive effects: if a poor family successfully assimilates the ideas offered, they can become healthier, better-fed, less busy; possibly have a little income and live in a less degraded ecology. But their attainment of equality may be retarded by the creation of a more tolerable poverty. They still may not have equal access to their country's resources: land, credit, electricity, education, transportation, employment, health facilities, recreation, retirement support, and so on. They won't have access to systematic representation within their government and they won't have the freedom to leave their country. So they'll still be poor. The negative side effect can be mitigated by devoting equal time to removing the obstacles that stand between the poor and a fair share of the pie.

So for you, things are getting worse. The U.S. ambassador to the Dominican Republic says that the poor are in worse shape now than before U.S. aid began. The U.S. Agency for International Development reports, "Two-thirds of

What is to be learned from the situation of ecological destruction in the Dominican Republic? We in America must realize how the consequences of our actions are felt in the Third World. Our efforts to conserve resources here at home increase the pressure on their lands unless we reduce our overall consumption and monitor the access of our transnational corporations.

We need to take an active role in the enhancement of the welfare of the Dominican peasant by withholding support from non-democratic leaders and by continuing to sponsor local self-reliance projects. A key point in succeeding with village-level projects is to carry them out incrementally and provide incentives to enable the participants to risk change.

If we need more traditional motives to get involved than simply being on the right side of the social justice issue, we can point to the economic benefits of this potentially great market for the U.S. As international economic parity is achieved, fewer of our workers will be displaced by cheap labor from the south. Our military spending will naturally decrease as equality of opportunity abroad replaces militarily enforced repression. Finally, if poverty is allowed to continue, the resulting ecological damage will undermine the economies of all countries.

There is much to be learned from the Dominican peasants. They have an agrarian, pantheistic understanding of their bioregions and an appreciation of life focused more on human and natural phenomena than on the material. As we in the developed world grow to better understand those in the Third World, we can establish more self-directed, access-oriented programs to enable them to rebuild lives in harmony with their land.

Jeff Martz is currently living in the Dominican Republic as a Peace Corps member.



JUDY GOLDBART

ANNOUNCEMENT

Interested in learning to produce food in symbiosis with nature—without manipulation of the soil and in conjunction with natural systems? French agronomical researcher Marc Bonfils is now sharing this important information and his methods for growing winter

cereals as well as other grains, increasing overall yield and fertility, and without creating erosion or pollution. Write to Emilia Hazelip, Permaculture Pyrenees, 11300 Bouriege, France. They request a donation to cover postage as well as further research.

WEAVING ALLIANCES

The following is a supplementary listing to the Bioregional Directories appearing in Raise the Stakes #12 and #13. As many of you have apparently decided against the sedentary life, or are looking for local contacts, we suggest you keep this listing handy with our preceding directories as it includes all current additions and updates. Yes, plans are currently in the works for a more comprehensive and newly revised Bioregional Directory for the summer of 1989. Get in touch with us to be listed as a contact person, a new group or if you know of a publication that should be included. Be sure to send name and address by March 1st so we can make RTS #15 a full, fuller, fullest directory.

—M.D.

PACIFIC COAST

GROUPS

The Anchorage Bioregional Network
5641 Chilkoot Court
Anchorage, AK 99504
Sandra Cosentino

A workshop has been held in Anchorage by a group of ad hoc bioregionalists to present the bioregional philosophy and see if interest existed to form an Alaskan Bioregional Network. Tentative quarterly meetings have been proposed as follows: Winter Solstice at Sheep Mountain, Spring Equinox gathering at the Anchorage Ecology-in-the-City Workshop, and a Summer Solstice Homer Bioregional Mapping and Bio-Orienteering Workshop.

The Alaska Bioregional Journal—will be published quarterly by the Alaska Bioregional Network and needs input and support. The first issue discussed the needs and goals for a bioregional network. Other topics include bioregional events and ideas in Alaska with emphasis on the facilitation of sustainable communities. Subscription \$8–10/year.

Big Mountain Support Network
2150 47th Avenue
San Francisco, CA 94116
(415) 665-1743

The "heart" of outside support for the Big Mountain movement.

ADDRESS CHANGES

Green Synthesis/League for Ecological Democracy
P.O. Box 1858
San Pedro, CA 90732
(213) 833-2633

CONTACT PEOPLE

Al LePage
2211 Northeast Thompson Street
Portland, OR 97212
(503) 224-7828

Economics, spirituality, agriculture

Sue Nelson
1675 Sargent Place
Los Angeles, CA 90026
(213) 250-3233
L.A./Baja bioregions

Julie Carpenter
350 22nd Street East
Seattle, WA 98115
Bioregional Congress of Pacific Cascadia

Ron Buechert
P.O. Box 2021
Qualicum Beach, B.C.
Canada
Aerosmith Ecological Association

Jim Scott
1430 Willamette #B
Eugene, OR 97401
(503) 344-7995

Radiance—music newsletter

BASIN & RANGE

GROUPS

Threshold International Center for Environmental Renewal
Drawer CU
Bisbee, AZ 85603
(602) 432-7353

ROCKY MOUNTAINS

GROUPS

Slocan Valley Watershed Alliance
P.O. Box 139
Winlaw, B.C.
Canada VOG 2J1
SVWA annual newsletter

MEXICAN CORDILLERA

GROUPS

HUEHUETCOYOTL A.C.
Apartado Postal 111
Tepoztlán, Morelos
Mexico
Alberto Ruz

A nonprofit eco/artistic community founded in 1970 and devoted to "actividades socioculturales." After 12 years of nomadic existence, these "roving Rainbow Gypsies" have settled in the high Sierra of Tepozteco and maintain a self-sufficient ecological village which produces goods from workshops and supports various multimedia shows as well as concerts and performances. The name "Huehuecoyotl" derives from the native Nahuatl language for "old, old coyote." Write for further information concerning publications, seminars, networking and a future NABC to be held in Mexico.

COLORADO PLATEAU

GROUPS

Big Mountain Support Network
P.O. Box 1509
Flagstaff, AZ 86002
(602) 779-1560

Legal office that handles all legislative and litigative support. Also see listing under PACIFIC COAST.

GREAT LAKES

CONTACT PEOPLE

Wes Dick
Albion College
Albion, MI 49224
(517) 629-5511 ext. 348
Albion Ecological Awareness Club

MISSISSIPPI BASIN

GROUPS



The National Water Center
P.O. Box 264
Eureka Springs, AR 72632
(501) 253-9755

ADDRESS CHANGES

The M.O.L.E. Group
Miami-Ohio-Licking
Rivers Ecosystem
774 Lavery Lane
Cincinnati, OH 45230
(513) 244-7911
Bill Cahalan

CONTACT PEOPLE

Amy and Dave Brewer
810½ Burlington
Mendota, IL 61342

GULF COAST

GROUPS

Delta Greens and the Center for Gulf South History and Culture, Inc.
7712 Cohn #2
New Orleans, LA 70118

Working to promote bioregionalism in the Mississippi River Basin, the Delta Greens is a nonprofit organization that utilizes *Mesechabe* as a forum.

Mesechabe—A quarterly magazine about reinhabitation and the Green Movement in the Mississippi River watersheds and the northern coast of the Gulf of Mexico. Covers arts and events as well as politics and eco-philosophy. Subscription \$10/year.

CONTACT PEOPLE

Stephen Duplantier
P.O. Box 512
Abita Springs, LA 70420

Kristine Price
1225 Anhinga Lane
Sanibel Island, FL 33957
(813) 395-0633

Exploring, sustaining and enhancing earth/culture relationships in South Florida

ATLANTIC MOUNTAINS

ADDRESS CHANGES

Cumberland Green Bioregional Council
4014-C Utah Avenue
Nashville, TN 37209
Milo Guthrie

Damian Gormley
56 Southwest Field Street
Feeding Hills, MA 01030

CONTACT PEOPLE

Walt Franklin
Great Elm Press
RD #2 Box 37
Rexville, NY 14877
Bioregional publications covering upper Susquehanna River region

ATLANTIC COAST

GROUPS

Learning Alliance
Options for Education and Action
339 Lafayette Street
New York, NY 10012
(212) 473-3689
David Levine

A participatory educational project that promotes community options and alternatives through workshops, conferences, travel and study groups as a means of integrating issues and providing the neighborhoods of New York City with an alternative prospectus. Course topics include bioregional activity and eco-philosophy within the Hudson River Valley. Write for more specific listings.

ADDRESS CHANGES

Tad Montgomery
528 Pound Road
Providence Zen Center
Cumberland, RI 02864

CONTACT PEOPLE

Larry Martin
1442 Harvard Street Northwest
Washington, D.C. 20009
(202) 667-4659
Potomac Valley Green Network

OTHER CONTINENTS

PUBLICATIONS

Environmental News Digest
Sahabat Alam Malaysia
Friends of the Earth, Malaysia
43 Salween Road
10050 Penang, Malaysia

A newsletter covering developmental/environmental issues with an emphasis on Southeast Asia and the Third World. A compilation format of articles from various international sources. Subscription \$40 (airmail) or \$30 (seamail) per year. Bank draft or international money order.

CONTACT PEOPLE

Yuichi Inoue
1170-74 Akishino-dai
Nara-shi, Nara 631
Japan

Planet Drum PULSE

When the PD office closed for some months this summer, staffers began a walkabout that led to three coasts of the continent. Peter Berg talked on "Bioregions as the Basis of Community Organizing" and joined with Katúah's Marnie Muller and Billy Cummings to present a workshop at the 7th Assembly of the Fourth World in Raleigh, NC. (A resolution approved by participants there prompted the addition of "Shasta Bioregion" to our address.) Then Judy Goldhaft and he attended NABC III in Ish River, reported on by Judith Plant in this issue. After presenting a bioregional workshop at "The Greening of the West" conference at home in Shasta, they next visited the Gulf Coast to collaborate on a river bank Mississippi water cleansing ceremony with members of *Mesechabe* (see WEAVING ALLIANCES listing) and make a bioregional presentation at Loyola University in New Orleans. By November they had reached Hudsonia to join a "Eco-philosophy: Thoughts for a World at the Edge" panel at the Cathedral of St. John the Divine in NYC (see review in

RIFFS, READS & REELS). What's the news? Bioregional ideas have moved from the periphery of ecologically-centered social/political discussions and actions to become central and essential.

Proceedings from NABC III will be available from us in early 1989. Reserve a copy for \$7 plus \$1 postage as soon as possible to help pre-pay publication costs.

The Mississippi River ceremony began with characters labeled PCB, Toxic Waste, Deep Doo-Doo, and other poisons squirming up the bank to extend pollution beyond the river. They were met by masked native totem beings who refused them entry unless they could be transformed into more benign entities. They accepted, tore off the poison titles, put on masks sprouting branches and bird beaks, and began a joyous circle dance. Old Man Cypress then insisted that the river also had to be transformed and passed around samples of clean water that had previously been sent from Lake Itasca (northernmost limit of the watershed), springs of the Miami and Ohio Rivers, the

Kansas River to the west, and the Cumberland River to the east. Finally, everyone paraded down to the filthy shore—masked, waving branches and holding water offerings aloft—and while a huge red sun set, poured pure upstream water into the river to begin cleansing it.

Events like this all along the Mississippi and its tributaries would inspire people to resist and stop the vast despoilation that is occurring there. Contact us if you need help planning a bioregionally-specific event, workshop or presentation in the Mississippi Basin or anywhere else.

Our last appeal for funds in *PLANET DRUM PULSE* received an encouragingly generous response from many members. This and grants from Rex Foundation, The L.J. Skaggs and Mary C. Skaggs Foundation, Earth First! Foundation, and Haight-Ashbury Neighborhood Council will enable us to send the Green City Program publication to you around the Vernal Equinox 1989. Thanks! And don't forget to renew your membership so that we can continue PD's innovative and necessary projects.

—The Staff

RIFFS, READS & REELS

RIFFS

THE ECOLOGY MOVEMENT IS BECOMING A LEARNING ALLIANCE

Sad to say, the ecology movement is so factionalized there's no way you could put that bunch in the same room together without it turning into a shouting match. Right? Wrong.

On November Nineteenth 1988, the Learning Alliance put Earth Firsters, Social Ecologists, Ecofeminists, Bioregionalists, and Green Party members together in the Synod House of the Cathedral of St. John the Divine in New York City. The Cathedral's Gaia Institute co-sponsored the meeting. No shouting. Solid talk. Differences, yes. Divisions, no.

The format was simple and effective. The conference convener, David Levine of the Learning Alliance, invited eight people to speak: Peter Berg, the Director of Planet Drum; Jose Barnero, the Co-Director of Native American Studies at Cornell; David Haenke, Director of the Ecological Society Project; Thomas Berry, author of *The Dream of the Earth*; Dan Chodorkoff, the Director of the Institute for Social Ecology; Ynestra King of Women and Life on Earth; Kirkpatrick Sale, author of *Dwellers in the Land*; Lorna Salzman of the New York Green Party; and David Abram of Earth First! (Jose Barnero had to cancel at the last minute.)

Before over 250 witness/participants, seven veterans of the ecology movement explained their ecophilosophy in brief ten minute statements. An open mike and a convivial lunch followed. Everyone then convened for ten minute statements from each speaker on what society would be like if their ecophilosophy was implemented. Again an open mike. Often the strength of the questions and statements from the open mike matched the strength of the invited speakers. The closing event was a lively poetry and dance performance by the All-Species Group.

Peter Berg spoke about the relevance of the bioregional movement and the critical need for urban dwellers to develop a planetary identity. Ynestra King talked about the tradition of the left in relation to ecology and the need to become citizen-artists. David Haenke spoke of integrating thirty-five different movements around the planet that he believes consider themselves ecological. Dan Chodorkoff described how social ecology emerges from a critique of domination. Lorna Salzman expounded about the science of ecology in the context of evolution. Kirkpatrick Sale exhorted the audience to consider the urgent need to stop irreversible ecological destruction. David Abram treated the assembly to magic tricks and talked about human perception. Thomas Berry invited the audience to consider redefining the human at a species level.

Clearly, the day revealed differences between speakers. For this listener, my sense of the differences came as Thomas Berry deftly closed each round of statements by putting the ecological movement in the context of Earth's history. He pointed out such realities as the fact that sixty-five million years of Earth's development of

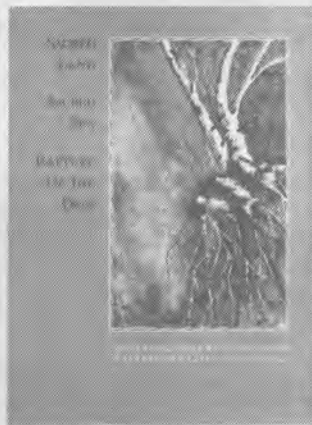
the rainforest is being undone in a few decades by humans acting in the name of progress. His presentation raised questions in my mind. Is evolutionary theory some disguised version of the illusion of progress? In the face of such eco-destruction, how can you insist on prioritizing the traditional cry for human liberation from domination as ecofeminists and social ecology seem to do? Any priority is surely a hierarchy. Why dominate our minds with such a hierarchy? Is there not some way to imagine simultaneous liberation of humans and nature? Or am I misunderstanding what is being said? Do western images of "liberation" inevitably separate us from nature? To what extent is the bioregional movement actually "redefining the human at a species level"?

Before this meeting, I had little hope the ecological movement could ever discuss such questions sanely. But here were participants from the spectrum of the ecological movement creating a context in which such questions could be honestly thought about. These were strong people who held their ground, respected each other's borders and spoke authentically. In doing so, they created a common ground. Seven committed veterans of the ecological movement came together for six hours with much to say and a willingness to listen. One of the most critical meeting-goers I know conceded he was impressed. Obviously more of the same must follow. Happy to say, the ecology movement is becoming a learning alliance.

—Paul Ryan

Contact David Levine, *The Learning Alliance*, 339 Lafayette Street, New York, NY 10012 for tapes/transcripts of this meeting and information about future discussions. See also *WEAVING ALLIANCES* listing under "Atlantic Coast."

READS



SACRED LAND SACRED SEX RAPTURE OF THE DEEP Concerning Deep Ecology and Celebrating Life

Our Great Blue Heron habitat is improving, the feed is better, and our population is up. Since Blue Herons are solitary birds, it is hard for us to convoke or attempt an overview of the conditions that have improved our lives. We aren't bookies: we're birdies. If you are a bookie *Sacred Land* is one woman's brilliant description of her conver-

sion from Roman Catholicism to a way of life that is much more supportive of Great Blue Herons and other species—she sometimes terms it Deep Ecology. Her passionate description of her conversion over a period of thirty to forty years roughly parallels the establishment of more "sacred places" for Great Blue Herons and other species.

Sacred Land entwines ritual, geomancy, earth bonding, bioregionalism, and a lot of good story telling about Dolores's adventures with these lifeways and the people who practice them. If you adopt teachings from the book your perception of your bioregion should intensify to the point that you will have a visceral understanding of your surround. An understanding more akin to mine, or of the hawks who glide across the Golden Gate flyway; peregrine falcons diving on pigeon flights in Los Angeles and San Francisco; and the beginnings of the comeback of clams, mussels, and shrimp as San Francisco Bay is detoxified.

Your LaChapelle perceptions will make you aware of the stirrings of change in all the watersheds, wetlands, highlands, lowlands, counties, towns, cities, and farms in the West. Innumerable tribes and individuals with names like the Greens, the Trust for Public Land, the Saybrook Institute, Starhawk, the Institute for Creation Spirituality, Judy Berg [a.k.a. Goldhaft], the Waldorf Schools, David Brower, the Rainforest Action Network, the Nature Conservancy, the California Water Policy Group, Earth Island, Danny Moses, Harold Gilliam and Dolores LaChapelle are helping to change the way my land is used and cared for. I live within a few miles of Audubon Canyon Ranch on the Bolinas Lagoon in California and I go there every spring to participate in life-affirming rituals in the cypress trees. This was one of the first places herons and egrets found sanctuary in the 1950s. Now there are many more places for us—thousands and thousands of acres—territory that increases rapidly each year. Read Dolores' tales of her change in consciousness, and you will understand why I call her book "Good News from the West."

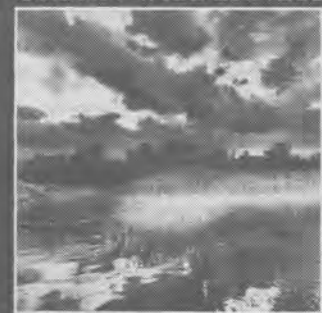
—The Great Blue Heron

Sacred Land Sacred Sex Rapture of the Deep: Concerning Deep Ecology and Celebrating Life • Dolores LaChapelle • Way of the Mountain Center • Box 542 • Silverton, CO 81433 • \$22.00 + \$1.60 postage.



THE GREENING OF THE CITIES

URBAN WILDERNESS



Nature in New York City

URBAN WILDERNESS: Nature in New York City

City officials don't yet know how strongly ecology-minded people in general and bioregionalists in particular are clamoring to transform urban areas. In North America, Green Cities have received attention at widely-attended recent conferences from Toronto to Mexico City. A NABC Green Cities Committee conference intending to begin linking municipalities with life-places is being planned for Chicago in July 1989 (contact Howie Friedman/919 S. Loomis/Chicago IL 60607 for updates in the *Green City Planter*). Two new books touching on the subject should be made required reading for anyone involved with city government.

David Nicholson-Lord's *The Greening of the Cities* details this trend in Britain, and does so from a fairly deep ecophilosophical perspective. Chapter titles reflect this readily: "Detritus," "Wilderness, Nature and Municipality," "The Recovery of the Primitive—Energy, Ecology and God," and "A Geography of the Sacred." Pretty profound stuff for city hall! He also covers a surprisingly large number of real examples (mostly literal revegetational greening) with a lively news-reporting tone that befits his usual role as environmental staff writer for the *London Times*.

Urban Wilderness: Nature in New York City by Jean Gardner with 87 of Joel Greenberg's photographs is a very persuasive argument for abundant natural life within even the densest cityscapes. At first glance, it appears to be a beautiful coffee table book on an unusual subject, filled with delicious wilderness photos that make one want to find the places and walk in them. (Photos that are so wild that it is shocking when they do occasionally contain buildings.) But the text is extraordinary in its scope and depth of information. For example, footnotes to the photos include location, history, geology, biology, and present restoration status—basic bioregional information.

Perhaps the most exciting discussions are how various restoration projects have been proceeding in parks that haven't been maintained in the last 100 years. In some cases, they are being brought back to original habitat ecologies. If enough traits exist that could support endangered species from other places nearby, then parts of these parks are reserved for them. Sometimes a new habitat has evolved (a lake has become a marsh) and it may be retained and enhanced.

Jean Gardner is aware of the intrusions that humans have made into the natural ecology while creating New York City, but she affirms that we are part of nature and includes city-building as a

natural human activity. That doesn't mean eliminating non-human influences however, and parks must increasingly be seen as places to experience our connections with earth, air, water and other life forms. The wilder the better.

—Peter Berg and Judy Goldhaft

The Greening of the Cities by David Nicholson-Lord • Routledge & Kegan Paul Inc. with Methuen Inc. • 29 West 35th Street • New York, NY 10001 • \$16.95 • Also available from Associated Book Publishers, Northway, Andover, Hampshire, England, SP105BE.

Urban Wilderness: Nature in New York City by Jean Gardner and Joel Greenberg • Earth Environmental Group • 265 Water Street • New York, NY 10038 • \$40 (Too expensive?—Ask your library to order one.)

REELS

YOUR WATER, YOUR LIFE

Hosted by Susan Sarandon, this 27-minute video is a grassroots level investigation of endangered groundwater supplies in the U.S. Notwithstanding Ms. Sarandon's rather patronizing tone throughout, this production takes on a distinctively bioregional focus as it highlights some of the more resilient and resourceful individuals behind the struggle to protect North American aquifers.

Interesting angles include exposés of calamities from Cape Cod to California as well as interviews with outspoken residents and concerned legislators. One landowner in New Hampshire even took it upon himself to become self-taught and cross-check a waste disposal company's proposal for the vicinity. As a result, he found that their estimates failed to correspond to actual geological statistics and consequently was able to successfully rally the local citizenry to protect traditional family wells.

All in all, this is pretty rudimentary stuff for people well-versed in the facts surrounding encroaching threats to the continental water table. However, it is precisely the kind of approach which becomes effective as an introductory tool in the classroom, and, as an added bonus, may be just the thing to decisively sway hesitant neighbors in the direction of your bioregional concerns.

—Marie Dolcini

Produced by Public Interest Video Network to be aired on PBS—check local listings for date and time, or obtain copy for \$29.95 by writing directly to Public Interest Video Network, 1642 R Street NW, Washington, D.C., 20009. (202) 797-8997.

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*

BUNDLES

- **Reinhabit the Hudson Estuary: The Hudson Estuary Bundle.** Essays, poetry, graphics, and poster compiled and produced by New York area reinhabitants. \$10 pp.
- **Backbone — The Rockies.** A six-par 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.

RAISE THE STAKES BACK ISSUES



• **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, Aesthetics by Micheal 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.



• **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."

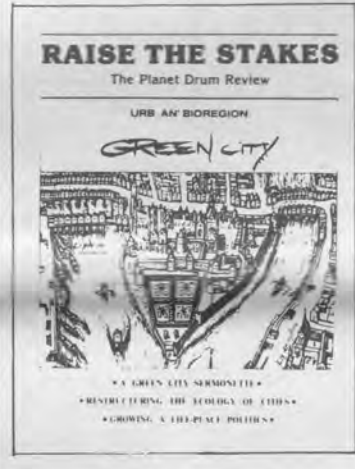


• **Recovering Autonomy: Raise the Stakes No. 8.** (Fall 1983). Important interviews with Bo Yerra on community self-determination, Shann Turnbull on bioregionalism in relation to economics, and Bill Wahpepah on the new directions of the American Indian Movement and the International Indian Treaty Council. Also Declarations of Shasta (Northern California)

Emergence into bioregional politics, Reinhabiting Appalachia, and coyote woodcut centerfold by Daniel Stolpe.



• **Open Fire: A Council of Bioregional Self-Criticism. Raise the Stakes No. 10.** (Summer 1984). From about seventy persons, guest editor Jim Dodge selects representative gripes from Marni Muller, Bill Devall, Gary Snyder, Kelly Kindscher, and others. The Centerfold is Peter Berg's "Amble Towards Continent Congress." The Insert: A Bioregional Directory. Also: Slocan Valley, New South Wales, & Alaska reports. Networking news and reviews.



• **Urb an' Bioregion: Green City, Raise the Stakes No. 11** (Summer 1986). Featuring a special four-page insert of Peter Berg's essay "Growing a Life-Place Politics," this expanded issue is about creating Green City. Articles by Ernest Callenbach and Roy Rapaport discuss new visions of city design; Wolfgang Sachs and Peter Meyer look at future socioeconomic possibilities and problems. Reports are from Cascadia, the Driftless bioregion and the Guggisberg region of Switzerland.

RAISE THE STAKES



• **Emerging States: A Bioregional Directory, Raise the Stakes No. 12** (Spring 1987). A directory of over 100 bioregional groups, publications and contact persons, primarily in North America, including a *Represented Bioregions of North America* (1987) map. Listings include names, addresses, phone numbers, a description of activities, and membership/subscription information.

RAISE THE STAKES



• **Nature in Cities: Raise the Stakes No. 13.** (Winter 1988). Urban areas don't have to be diametrically opposed to natural systems. Beryl Magilavy discusses "Cities within Nature," urban policy issues and ecological practices are further pursued in David Goode's "The Green City as Thriving City" and Christine Furedy's "Natural Recycling in Asian Cities." Doug Aberley discusses Native American reinhabitation in "Windy Bay Journal," Brain Tokar reports on the Gulf of Maine Bioregional Congress, and Peter Garland looks at the musical tradition of Michoacán, Mexico.

Issues 1, 4, 5, 6 and 9 are sold out. We will, however, make complete sets of *Raise the Stakes* available to libraries and archives.



- **Become a member** of Planet Drum foundation. Membership includes two 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.

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Chong Lee; Regent Press - photo printing
Designer Type - typesetting
Warren's Waller Press - printing
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Noting these distinctions isn't meant to be divisive, just the opposite. It's important to overcome artificial boundaries, of course, and sometimes it's necessary to suspend real differences to reach accord on wider areas. But recognizing differences is an essential part of the bioregional perspective. That's how we learn to distinguish our own life-places. We also welcome diversity and celebrate it. The point is to find unity precisely in that diversity rather than through eradication of uniqueness.

This issue of *RTS* is a chance to look closely at some borders—real, artificial or negotiable—and consider which are useful to keep or cross.

—Peter Berg

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The Planet Drum Review

WINTER 1988-1989

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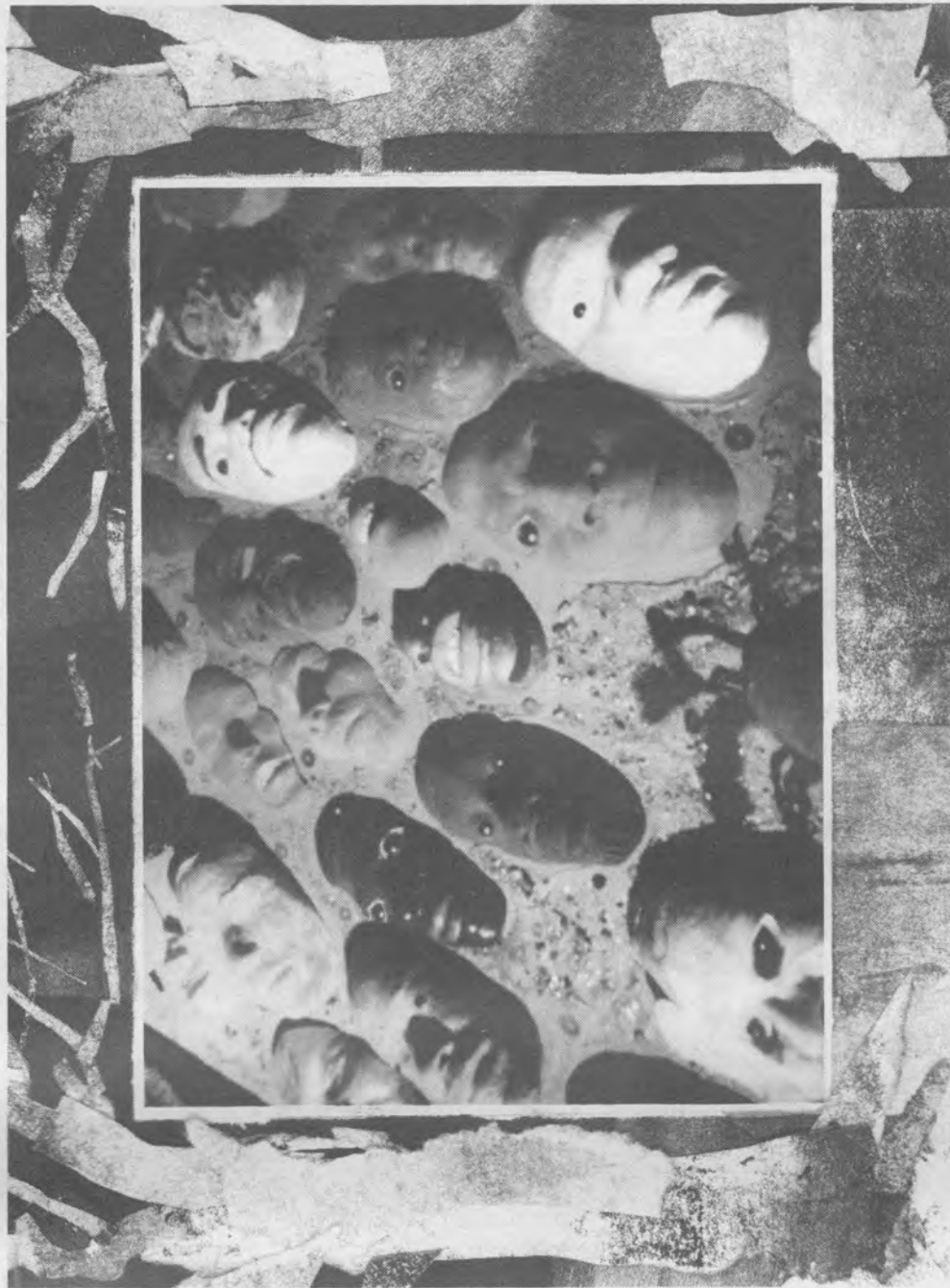


PHOTO: SPENCER RICHARDS
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Good for One Fare (detail) by Amir Bey

- Wilderness and Civilization •
- Native and Non-Native Cultures •
- Bioregional and National Boundaries •



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