

RAISE THE STAKES

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NORTH "AMERICA" PLUS:



A BIOREGIONAL DIRECTORY

DRAWING BY CHARLES BÉCARD DE GRANVILLE, c. 1700.



Starting Over Without Columbus

PETER BERG

The closing years of this century are proving to be a time of startlingly quick and deep changes. The East-West geopolitical duel that dominated the lives of two preceding generations is unexpectedly ending. Nations and ethnic groups that were submerged in the name of that conflict are coming to the surface again with surprising vigor. At the same time, ecological calamities have grown from being local and temporary to become planet-wide and of undetermined duration. They are striking popular consciousness as bewildering problems that should have a very high priority now. There is a nearly seismic shift in political and social attitudes that may grow to completely transform the view of the world held by many of its people before the 21st century begins.

Early into the next decade there will be an ideal opportunity to proclaim the principal direction of this transition: from economic and ideological competition to ecologically-based interdependence and

diversity. In October 1992, it will have been 500 years since Christopher Columbus' arrival in the Western Hemisphere. That was a tremendous signal event that marked the beginning of sweeping changes in both Europe and the Americas. As more Europeans followed Columbus abroad to conquer and colonize the New World, there was also a vast increase in the domination of previously autonomous peoples at home. This simultaneous subjugation of both new and old populations was essential to the creation of modern nation-states and empires. It also bulldozed clear ground for the kind of detachment from the earth that later made possible industrialization's excesses of ecological despoilation. Future historians may note that the notion of a "new" world led to the Greenhouse Effect 500 years later.

It's not premature to start preparing a counter-commemoration now. National governments will duly offer up their hollow public spectacles to reiterate failing institutional values. But replaying

Columbus' depredations as a glorious introduction of European culture and technology to a "savage" world would be an unconscionable travesty at a time when it is necessary to redress an era of destruction and initiate one of healing.

The half-millennium anniversary of Columbus' invasion should be observed as a departure from the path of planetary ruin that began then. It is a chance to *undiscover* domination of Nature and recover respect for the mutual interdependence that exists between different forms of life. It can be a time to honor indigenous peoples and place-located cultures on both sides of the Atlantic and wish them long life. It will be an opportunity to recognize and praise ways to satisfy human needs without oppression of other people and destruction of natural systems. It should be a festival of fresh images showing how people and society can fit into Earth's web of life, renouncing Old Spoiler and welcoming Reinhabitory Restorer.

Dear Raise the Stakes, Somehow we must now . . .

LETTER FROM KERRY BEANE & DARRYL WILSON

Enclosed please find recent articles concerning the second coming of Columbus. *Somehow* we must think more about this imperialistic hoopla which intends to present itself upon this land again.

Somehow we must employ the age-old theory that "an ounce of prevention is worth a pound of cure." As you can see, there is some interest on the European continent (probably more so than there is here) concerning this charade.

Somewhere, somehow, someday we must realize the immanent confrontation between the Red Nations and the republican establishment that surely will surface when the "Nina," "Pinta," and "Santa Maria" are found to be sea-worthy and are manned with trained sailors.

To bicker among ourselves will not produce a concrete effort that will affect this activity. Surely, as was the situation in the beginning of "America," a phenomenon continuing today, there will be those native persons of our continent who will cheer for

the second coming of Columbus—even defend the intrusion.

But, *we must, now*, begin (and, if there is currently some motion intending to accomplish this, continue) to negate the quincennial "celebration."

We welcome any imaginative, constructive confrontation which is directed towards quelling this expense of human emotion—including the planting of the seed of mutiny among the crews. How sweet it would be if the inhabitants of Pitcairn Island were to welcome these ships to a safe harbor, encouraging the sailors in the thought that the Red Nations are now no more excited for the success of Columbus' voyage than were their ancestors.

The Columbus voyage is a heinous activity intending to thrust the "discovery" of Columbus, swordlike, into our ethnic people. This event intends to heap ridicule upon the Red Nations again, unless an international outcry demands that this celebration be abandoned.

Revalidating the World Before Columbus

KERRY BEANE

It took courage for the European settlers to establish themselves in America, reclaiming a heartfelt need to practice their religion and go about their daily lives unfettered by the controlling hand of an oppressive centralized authority. But as the colonists guaranteed these rights for themselves their white supremacist perspectives led them to oppress the original Americans in a manner analogous to the situation from which they had fled.

At the time Columbus landed in America, Pope Innocent VIII's Inquisition

against the pagan beliefs of "Old Europe" had been in effect for eight years. The mercilessly violent suppression of Earth-centered, non-hierarchical religion was to continue to be carried out during the next 400+ years—both in Europe and in the "New World." Just as missionizing forces have perpetuated the assault upon pagan people's practice of Earth-wise religions through their self-righteously motivated oppression, America's dominant society ("In God We Trust") has consistently attempted to annihilate Indian religious freedom, cultural integrity and personal pride.

Are the sacred sites of Europe, desecrated so long ago by "civilizing" forces of destruction, now inevitably to be matched with the exploitation and plunder of spiritual centers in the "New World?" Popular opinion, directed toward representative decision makers, is the avenue for implementing peaceful change. In this society which represents much but stands for little beyond the interests of profit mongers, the responsibility for change rests with the grass roots of society.



People are beginning to see that the forces of domination can never help them create the security they so greatly desire. The forces which define human and earthly power in very limited and inaccurate ways (and which work to create a false sense of social security through glorifying oppressive acts) will not cease until it is certain they have destroyed every last remnant of pre-Christian wisdom which the Earth and Her people struggle for and intend to preserve.

(excerpted from "Please Stop the Violation of Americans' First Amendment Rights!")

More on following page.

Columbus Again!

DARRYL WILSON

Everybody who has entered formal education in America or has roots in either Spain or Portugal should know that on October 12, 1492, in the hours before dawn, the *Niña*, *Pinta*, and *Santa Maria* reached San Salvador in the Bahamas and Columbus stepped ashore in the daylight hours of that same day claiming the land for the King and Queen of Spain. It is no secret that Queen Isabella hawked her jewelry in order to supply the adventure. And it is worthy to remember that Columbus was intending to meet and greet the "Great Khan"—presumably Genghis.

In 1992 there will again be a *Niña*, *Pinta* and *Santa Maria* setting sail from the Mediterranean with the intention of landing safely upon the shores of the Bahamas. King Juan Carlos of Spain has commissioned the three ships to be reconstructed, and they are being built in Barcelona, Cartagena and Huelva.

LETTER FROM
BRIGITTE HANSMANN
Barcelona, March 26, 1988

"A group against the commemoration of the 500th anniversary of the discovery of America has come up with this: 1. Take advantage of the attention drawn by the many activities around the 'Commemoration' and potentiate Third World work; 2. Draw attention to the misery, genocide, etc., of American Native people caused by the colonization.

A way to do this is to:

1. acknowledge that in the course and as a consequence of the 'encounter' grave errors have been committed,
2. offer measures to stop genocide today,
3. pay scholarships for natives,
4. give back art and religious objects stolen."

In 1992 the Summer Olympics will be held at Barcelona and will be a driving force to place the *Niña*, *Pinta* and *Santa Maria* at San Salvador, the Bahamas, in October of that year.

To so very many "Americans," the commotion that has been placed upon this land for the last 500 years is a melody. But to some of us this "melody" is not so attractive. It is not the product of an orchestra, but a military invasion. It is not music to be listened to by candlelight, but a fingernail scratching upon the blackboards of our spirits. It should be acknowledged by everyone that the entry of Columbus was not an act of respect—the manner in which he came introduced 500 years of misery to the Red Nations of this hemisphere.

It is fascinating that when Columbus first observed children playing with a bouncing rubber ball, he immediately decided that either there was a demon power within the object that made the children run after it screaming, or that there was demon power within the children that made the ball bounce. It sometimes appeared that there was some type of magnetism within the children that made the ball move towards them and then escape.

Perhaps there will soon be an expression emitted in this hemisphere that will magnify the pain of the native, autochthonous people. That expression will not be a cry of tortured agony. It will instead be a silent and spiritual agreement among the Red people of the Americas to disallow the man-made barriers of strangers which keep people separated from each other. It will remind them that they are a very proud and precious element within the confines of the universe, and that our little Red children will forever bounce rubber balls and laugh.

(excerpted from *Columbus Again!*, Third World Forum, 10-17-88)

With 1992 drawing near, it is refreshing to hear a few voices being raised that challenge the canonization of Europe's lost son, Chris Columbus. There is a growing understanding that "American History" as taught to our children should reflect the facts that (1.) Columbus didn't know where he was, (2.) he didn't "discover" any place that hadn't already been inhabited for several millenia and (3.) his arrival marked the beginning of an unprecedented ecological onslaught.

Furthermore, it is disheartening to see the spirit of Columbus reflected in so many of the writings and utterances of what might be referred to, for lack of a better term, the ecology movement. Too much of the writing and speaking found within ecologically-oriented media and gatherings reflects an outlook which is quite unecological and white supremacist, or to put it a bit less provocatively, Euro-centric.

Given that the movement, at least as covered and reflected in the media, is overwhelmingly made up of white (and disproportionately male) voices, this is perhaps not too surprising. One effect of this, however, has been the truncation of the movement—perpetuating its isolation from people of color and indigenous people around the world.



Roberta Blackgoat

So the consequences are serious, but what is it in the language and expression of the movement which offends? First we'll name some of the tendencies, and then look at the destruction they cause.

GRAMMAR FOR ECOLOGISTS

1. *Sloppy use of pronouns, especially "we."* Statements which start with "if we are to survive, we must..." are usually describing changes which must be made by modern, industrialized, predominantly white, culture. Most of these statements would sound absurd if they were made, for instance, to a South American Indian who for the past 20 years has been defending his homelands, which we (?) refer to as "rainforests." Is the ecology movement just a bunch of industrialized white people talking to each other? And if it's not, then who is this "we" that keeps showing up in the writings of the movement?

2. *White superlatives.* A recent (and otherwise excellent) article in *Raise the Stakes* (RTS) named Gregory Bateson as "the most important thinker of the entire century." Written off in such a statement are all the "thinkers" who don't speak (or haven't been translated into) the author's language, and all the members of cultures who haven't been, or have been unwilling to be, converted (reduced?) to the written word. Who is missed: Roberta Blackgoat for one, a Diné (Navajo) elder from Big Mountain, some of whose very profound thoughts just won't translate into English. What is lost? Roberta Blackgoat's life has been consecrated to living in harmony with the earth, and for the past 15 years has been oriented almost entirely to leading the indigenous resistance to the U.S. government's genocidal attempt to remove her and 20,000 of her Diné Nation relations from the Black Mesa.

The point is this: most of those on the front lines of the actual resistance to the industrially driven destruction of the earth do not speak English and have never been recorded, yet they are undoubtedly some of the "most important thinkers of this entire century." They are also, more often than not, in direct contrast to those cited superlatively, non-white.

America - Europa: ¡A Todas Nuestras Direcciones!

ANDRÉS KING COBOS
HUEHUECOYOTL, MEXICO

Hace 500 años los Europeos llegaron a America. Expandieron sus mercados y Lucharon para fundar su imperio. La tierra que pisaron era de altas civilizaciones de avanzadas matemáticas, astronomía; de jeroglíficos de pensamiento abstracto capaces de hablar igualmente de relaciones sociales como de amor. Una civilización que no queremos sublimar como perfecta, solo con un nivel menos capaz en expansión mercantil y tecnológica que la Europa.

Europa buscaba un nuevo camino hacia el Asia. Y al llegar a estas tierras se inventó a sí misma como "Viejo Mundo". Nos llamaron La "Nueva España", "Nueva Inglaterra" impusieron banderas, murmurando triunfales y nostálgicos los nombres de sus tierras nativas. Impusieron también con las armas, un orden, las maneras, la fé, la lengua: La violencia y el saqueo para "colonizar" America. Traían en su cabeza el cielo y el infierno; a nosotros nos llamaron "diablo", "animal", "barbaro", "inculto". Demostraron "nuestra

ignorancia" usando la medida de su regla y quemaron nuestros codices, nuestros libros de sabios de mente y corazón.

Con balas, cruces y caballos invocaron a la noche oscura de la masacre y el miedo; los imperios azteca, maya, inca se vinieron abajo, con sus pirámides también. El eclipse, de ignorancia en cada piedra regada; en cada cabeza esclavizada o sometida. Y con esas mismas piedras—ya planas, ya talladas por culturas nativas—levantaron iglesias, bodegas y alcaldías... A su "orden" lo llamaron civilización, a nosotros, bárbaros y primitivos.



PLACES OF CULTIVATED FIELDS AND PLANTS. CODEX NUTTALL, 61.

En la noche feroz del terror y el silencio, entre ruinas y humo, asesinato y saqueo hablaron, ordenaron, dijeron (cosas comunes de una lengua) nos nombraron "America". America, un continente virgen para iniciar la cartografía de nuestro "anonimato" étnico, cultural y espiritual.

Después de 500 años de imposición histórica se celebra a Colon, ese triste, ilustre idealista que atravesó el océano en cascadas de nuez y que el pensaba era parte de la India. Sí, la historia la escribe el vencedor. Pero después de tanto tiempo, de hurgar entre escombros y encontrar piedras sepultadas entre codices y estelas, numeraciones astronómicas, equiparables a las de precisas computadoras; de conocer sus principios terapéuticos y de hierbas medicas o sus relaciones de desarrollo de organización social o de la ciencia biológica en el que el principio bioregional y de sistema natural merecía todavía algún respeto. Es necesario reivindicar a esta cultura.

¿Sería ya la hora—después de 500 años—de contemplar a la historia desde



PLACES OF CULTIVATED FIELDS AND PLANTS. CODEX NUTTALL, 69.

un ángulo más vivo, aquel que usamos para no repetir la destrucción cultural y económica, para reforzar y proteger nuestra realidad natural inmediata? Observar la historia desde sus muchos ángulos, desde la historia de los antiguos centros bioregionales con la historia natural del planeta.

Nunca más la historia impuesta por los vencedores de un imperio. Porque la historia del futuro, necesita ya un nuevo nombre y dejar hablar libremente a miles de indígenas Americanos. Tendremos que descubrir una nueva manera de entrar a estos próximos 500 años si es que queremos sobrevivir.

Decolonizing the Language of the Ecology Movement

RICHARD GROW

3. *Belabored use of white citations.* The author who cited Bateson in RTS was trying to make a point about Bateson's "discovery" that ritual is essential. Perhaps she appealed to our (whose?) inclination to believe her if she cited such authorities as Bateson and Lorenz ("founder of the entire study of human behavior"). Why not Chief Seattle? Why is it so predictable that the cited authorities will be of European descent?

The basic texts of nouveau "Deep Ecology" (as well as some of the paeans to the bioregional and other action-oriented factions of the ecology movement) reach mightily to assure us that Heidegger, Huxley, Saint Francis, the Greeks, Jeffers and Brower shared the ecological vision too. There would seem to be some fairly obvious presumptions about who such assurances are aimed at, and who would be impressed by such assurances.

Or in citing these authorities, do the writers and "thinkers" actually believe that Deep Ecology was discovered by white folks? More directly, is it that the authors are racist themselves, or are they simply appealing to our (whose?) racism?

4. *The "disappearing race" presumption.* While a closer (and more tedious) search through these writings reveals that the authors do give some credit to "primal

(or native) peoples," obviously these are lesser or somewhat preliminary beings. An analysis of the racial and cultural arrogance required to even use such an expression is beyond the scope of this article.

It is also notable that, almost without exception, these references describe Native Americans *only in the past tense*. "Among such nature-based people there was no separation . . ." and so on. Thus are Native Americans reduced to (now deceased) references and footnotes, cited in support of white theoreticians, who ignore the fact that these "primal peoples" are still with us, still vital and have not converted to the new industrial megastate religion.

5. *White people discovered the earth.* This is basically the age-old presumption of white supremacy, which shows up in more forms than can be enumerated here, but in general terms is present whenever somebody proclaims yet another "new" discovery by the ecology movement. A patent office for paradigms might be worthwhile if it would put a halt to various white folks announcing every year or so that they had discovered a new one.

Expressions such as "new paradigm," "new breed of ecologists," "new perspectives" would be simply embarrassing for their inaccuracy, arrogance and naïveté if they weren't so deadly. All of the tenden-



TEDI BENHARI
Tipi on Alcatraz Island during Indians of All Tribes occupation.

cies described before come together here. All of them liquidate the centuries-old, but continuing, ecological struggles by land-based peoples all over the world.

But what's the big deal? So what if the environmental media is somewhat ethnocentric, what's the damage beyond some hurt feelings? Aren't we all working for the same thing anyway? No. As Sitting Bull said, "the love of possession is a disease with them."

THE MANIFEST DESTINY OF THE ECOLOGY MOVEMENT

Finally, it is the use, or even the implication, of the word "new" that offends, because to call these concepts, or even the movement new is neither accurate nor wholistic—it is utterly linear, incredibly

arrogant and definitely racist. To use language in these ways, to make the presumptions made in such statements, is a privilege available only to white people. And exercising the privilege requires buying into a particular mentality and vision. This is where we come back to Columbus and the real ecological cost of privilege.

Quite literally, the "environmental movement" is as old as the hills, or at least as the people who have lived in them and understood their relationship to them. The vision of the indigenous peoples, of their own existence on the face of the earth, is inherently ecological and utterly irreconcilable with the industrial exploitative vision. In fact their removal from their

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America – Europe: For All Our Different Ways!

ANDRÉS KING COBOS HUEHUECOYOTL, MEXICO
TRANSLATED BY: JORGE HERRERA & ALBERTO RUZ

Five hundred years ago the Europeans came to the Americas. To make their nations strong, the natural resources and labor of these new continents were exploited as they fought to establish an empire. The soil they set foot upon was the native land of people who had an advanced civilization, advanced mathematics and astronomy and an abstract system of hieroglyphs that permitted them to speak equally about social relationships, and . . . of love—a civilization that we do not want to idealize as a perfect one, but one that had a lesser level of commercial and technological development than the European.

Europe wanted to discover a new road to Asia, and when the Europeans arrived in these lands they identified themselves as people from the "Old World." They named us "New Spain" and "New England;" they placed their flags upon us, triumphantly whispering with nostalgia the names of their native lands. With their weapons they imposed a new order, new ways, a new faith and a new language.

They used violence and robbery to "colonize" the Americas. In their heads they had both heaven and hell, and they called us "devils," "barbarians," "illiterates" . . . They demonstrated "our ignorance" using the measure of their rules, and they burned our "codices," the sacred books of our minds and hearts.

With their bullets, crosses and horses they provoked a dark night of massacre and fear, and the Aztec, Mayan and Inca

empires crumbled, including the pyramids. Indigenous intelligence was eclipsed by ignorance as each stone was displaced, as each mind was enslaved or vanquished. And with these same stones—shaped by native cultures—they built their churches, their stores, their government houses . . . They called their "order" civilization, and they called us primitives.

In the ferocious night of fear and silence, among ruins and smoke, they murdered and sacked our people, they gave orders, they spoke their truth and they called this place "America." America, a new continent to initiate the mappings of our ethnic, cultural and spiritual "anonymity."

After 500 years of historical imposition, Columbus is celebrated—a sad, illustrious, idealistic and obsessed adventurer who crossed the ocean in his three nutshells, and continually maintained that the land he had found was part of India. Yes, history is always written by the conquerors. But after such a long time seeking in the scattered and hidden stones, looking at and interpreting the codices, stelas and

astronomical numbers which are comparable to the most precise computers, understanding the therapeutic principles of their herbal medicine, their social organization and their biological sciences in which bioregional principles and natural systems had always been respected, it is necessary to resurrect this culture.

After 500 years, isn't it time to start contemplating history from a new point of view? One that reinforces and protects our natural and immediate reality without repeating cultural and economic destruction? We must learn to observe history from different angles and examine the history of the ancient bioregional centers that were there at the beginning of humanity when we were part of the natural history of the planet.

We should never accept a history imposed by the conquerors. The future requires a new vocabulary to understand the Americas and to set free the ghosts of the past. If we want to survive, we must "discover" a new way of entering into the next 500 years.

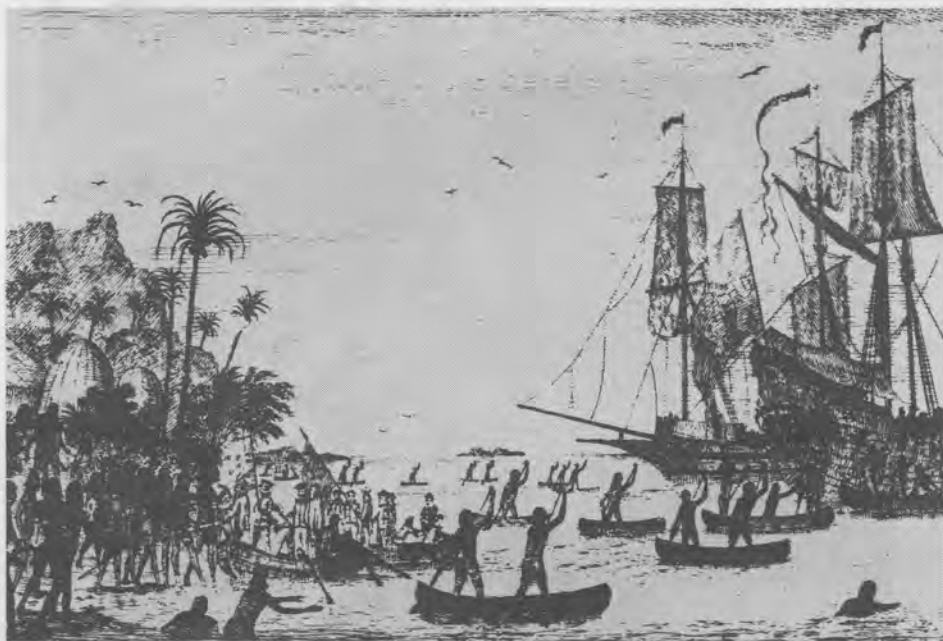


SERPENTINE REPRESENTATION OF EARS OF CORN. CODEX VINDOBONENSIS, 26-1.

PLACE OF BEANS: YUCUNDUCHI. CÓDICE BODLEY, 18-1.

The Columbian Legacy: We'd Better Start Preparing Now

KIRKPATRICK SALE



The arrival of Columbus.

The official hullabalo will not begin for another two years or so, but believe me, it is not too early to start worrying about it now. Because it will be one of the most hyped-up, decked-out celebrations of patriotism, pride and privilege in this age already so well endowed with ceremonies of the grotesque, it behooves us to be ready to puncture its balloons, deny its propaganda, and offer truths in place of myths.

I am talking about the Quincentennial Celebrations of the "discovery" of America by Christopher Columbus,* featuring a world's fair in Sevilla, the Olympics in Barcelona, tall ships and fireworks in New York and San Francisco harbors, special state affairs in every Latin American country but Paraguay, and enough conferences, seminars, speeches, displays, exhibits, parades, boat races, festivals, stamp issues, and statue unveilings to reach from one side of the Atlantic to the other. The plans are already made, the money is being raised, the mischief is afoot, and it is going to be very big.

Now this discovery was an extremely important event, mind you, and I do believe that its anniversary should be an important occasion, one that deserves world-wide attention. *Not*, however, because it celebrates the genius of European exploration, or the indomitable spirit of Western culture, or the opening up of the world to rationalism and science and progress, or the process by which civilization was brought half-way around the world, or the act that led to the creation of the United States of America. Those reasons, it seems to me, are all pernicious.

Rather, because it offers us the occasion to question the entire matter of European expansion and colonialism. What better time to examine the deleterious consequences of its five centuries of worldwide domination or to draw attention to the calamitous effects it has had on the original people of these continents and the natural world they cherished? Most seriously of all, these 500 years put us in a unique position to confront the realization of what it meant for a nature-hating cul-

ture to destroy a nature-loving culture and what the results have been for all of us.

Columbus was in many ways a perfect representative of the culture of Europe, and thus a perfect symbol of what it was, and what it sent forth. A restless, rootless man, he never knew a home, never had a sense of place—after a childhood in (probably) Genoa, he went to sea for a decade, then hopped from Lisbon to the Madeiras to Palos to Cordova and on and on. The only part of the globe that he knew at all was the ever-changing gray face of the sea. He was deeply, and at times quite dementedly, religious, convinced of the imminent end of the earth and his special mission, or so he said, to take Christianity to all the heathens of the world and to take back from them their gold so that he might spend it on armies to recapture Jerusalem. He was thoroughly Eurocentric, never for a moment doubting that he, or Spain, had the right to find, acquire, exploit, and dominate any part of the world for their own special ends. He and Spain were the embodiments of the finest civilization the world had ever seen.

He was a man of Europe, especially of the early-modern Europe then just starting to take shape. It was a morbid and death-centered subcontinent, still wracked by plague, war, disease and famine; a troubled and disillusioned subcontinent, with a church corrupt from the local high-living voluptuary priest up to the murderous and venal voluptuary pope, and a loss of faith so profound it would lead to schism and the Reformation in a few decades; a violent and largely heartless subcontinent, where the most unbelievable tortures and killings were the stuff of everyday life and the excruciating murders of ordinary folk, in autos-da-fé in the south and witch-burnings in the north, were the stuff of every village square.

It was also a land just then fashioning the central tenets of the culture it was about to launch on the world: *humanism*, for example, and the Renaissance belief that man (*sic*) was the measure of all things and (but for angels) the highest and best of God's creatures; *rationalism*, and the Western idea that processes of the brain can explain the world; *materialism*, and the concept that the accumulation of objects and the wherewithal to purchase them was blessed and divine (for the earth's treasures were put there by God for the pleasure and enrichment of those who could take them first and fastest); and *nationalism*, and the proposi-

tion that the hierarchical, patriarchal state was the proper and inevitable instrument by which the few should assemble, and the many submit to, power.

Knowing what we now know, it would be fair to say: how sad, how terribly tragic, that it should be *this* culture that needed to go and "discover," and thereby conquer and destroy, the world. How much better it would have been if it had stayed at home and spent its prodigious energies trying to resolve its own pathologies rather than having them set on fleets of armed caravels to be sent across the oceans.

Columbus landed somewhere in the Antilles in October 1492 and spent the next three months exploring a land more beautiful than he could have imagined. Of one setting he wrote:

"Large and very green trees, and great lagoons, around which the trees stand in marvelous groves. The singing of small birds is so sweet that no one could ever wish to leave this place. Flocks of parrots darken the sun and there is a marvelous variety of large and small birds very different from our own; the trees are of many kinds, each with its own fruit, and all have a marvelous scent."

Within a year Columbus and a massive contingent of Spanish settlers had begun to change all that as the trees were cut down to make *rancheros* for imported cattle and sheep and soon plantations for sugar and cotton. Pigs, goats and horses were allowed to roam freely, and as a result destroyed forage, trampled native farmlands, and made savannahs bare. Placer and ore-mining silted and diverted rivers, denuded and cut into mountains and trampled villages, gardens and fields. Within a decade the face of Española (and to a lesser extent Jamaica and Cuba) was wholly transformed, and the inevitable companions of ecologically-ignorant growth—fields exhausted by water and wind erosion, topsoil waste and depletion, rivers choking or drying and hillsides denuded and barren—had ravaged the once-beautiful land.

Once begun, the process had no ending. It would be carried to the mainlands, south and north, right across to the other ocean, and it would leave virtually nothing unchanged in its path.

Columbus also wrote of the people he encountered, a people subsequently named the Taino who had achieved in the Caribbean one of the most idyllic societies then on earth—one of remarkable stability and peace, abundance without labor and generosity and social harmony. He said:

"They are so affectionate and have so little greed and are in all ways so amenable that I assure your Highnesses, that there is in my opinion no better people and no better land in the world. They love their neighbors as themselves and their way of speaking is the sweetest in the world, always gentle and smiling."

Within a year Columbus had established a regime that wrought the most horrible massacres upon these people, enslaving those it did not kill, terrorizing those it did not enslave. Several thousand were shipped off to Europe, inaugurating a transatlantic slave trade that would eventually stamp Europe's ugliest mark on three innocent continents. Many thousands more succumbed to European dis-

eases to which they had developed no immunity. Not a few chose suicide.

The population of the Caribbean in 1492 is now thought to be somewhere between 7 and 8 million, largely on Española. Within a decade there were fewer than a million, within another decade a quarter of that; by the middle of the 16th century, the Taino were extinct.

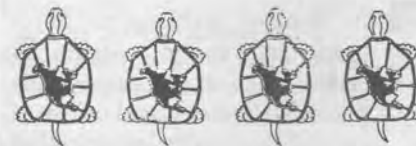
That process, too, had no ending. It would be carried to the mainlands, north and south, right across to the other ocean, and even beyond, and it would achieve the effective equivalent of genocide.

That is our Columbian heritage, the past that the U.S. honored by making its official national symbol Columbia and marking every October 12 as an official national holiday, the legacy that will be once more celebrated in 1992. It behooves us to come to understand that heritage, see it with clear and unblinking eyes, and try to assure that all our fellow citizens of both continents understand it too.

There is nothing pleasant about that. But I believe it is the only way that we will ever start to shake off this awful thing called Western culture that has now, inevitably, brought the world to the brink of ecocide. The only way that we will ever come round to opening ourselves up to the culture, as near as we can construct it, of the people native to this land.



ANNOUNCEMENT



The fourth annual North American Bioregional Congress (NABC IV) will take place August 19-25, 1990, on Lake Umbagog Contee (where the sturgeon leap, or "gather")—just west of the Kennebec River near Augusta, Maine, in the Gulf of Maine Bioregion.

In October of 1989, the NABC IV Steering Committee will meet in Brunswick, Maine, on the 7th, 8th and 9th. An overnight trip to the site is planned, with a pot luck supper and public fundraiser dance to familiarize everyone with the site and bioregional concepts. The Site Committee is currently assembling a list of potential co-sponsors for NABC IV to make a full fundraising appeal. Contact Gary Lawless at: Gulf of Maine/NABC, 61 Maine Street, Brunswick, Maine 04011, Gulf of Maine Bioregion, for more information.

*It is perhaps worth noting that it was not a discovery (since there were already 100 million people living in the New World who had discovered it long before, and since even some Europeans had landed there 700 years earlier), it was not America (which name was not coined until 1507 and not common until the 17th century), and the man's name at the time was Cristobal Colon, "Columbus" being a much later Latinism fancied by the English.

North "America" Plus A Bioregional Directory

Planet Drum presents a completely revised and updated bioregional directory of groups, publications and contact people for 1989. We thank all "listees" for the great response and in helping to create the largest directory to date.

Since the directory is planetary in scope, we decided that the system used to name the general locations of all entries should consequently be similar to that of our two previous directories. They have been categorized according to their relationship to major topographical features. Some sacrifices were made with such a decision. A few entries rightfully questioned this schema ("Why not 'Appalachians' instead of 'Atlantic Mountains'?"), but we maintain that for utility's sake these broad areas are the most helpful. Of course, we encourage you to continue to rediscover and define your own bioregion in a way *you* think most appropriate, and we will continue to welcome rebuttal if our quick-reference system might just as easily operate on another rule of thumb.

The very process of compiling a directory brings up important questions reminiscent of RTS #14, *Borders*. (What characterizes a border in the first place? How do we recognize it as specifically bioregional?)

Given the variety and uniqueness of vegetation, landforms, watersheds, and habitats, the most obvious difficulty is that such borders overlap more often than not and become "fuzzy." However, most of the following groups, publications, and individuals specifically concern themselves with this type of question. They are all helping to locate particular life-places and make the transition from being residents to becoming inhabitants.

Some of the following GROUPS and PUBLICATIONS tackle single issues or declare very specific goals and purpose, while others

operate on more broadly-stated ideas and contributions of their members. In either case, *all* consider themselves bioregional and are receptive to outside inquiry. Descriptions of activities were derived from their own statements and many are quoted directly. Those individuals listed under CONTACT PEOPLE are also interested in, and may be directly involved with, bioregional concerns and could be your best bet if you're looking to start a group where you live.

As with past efforts, our aim is to assemble a source guide which helps facilitate involvement with others in local life-places and which encourages communication between groups. By contacting new leads as well as all those that were listed previously, we were able to locate contacts where no groups existed. Because the threat of immediate obsolescence is high with any directory just printed, we hope you'll keep us informed of recent developments and let us know if we left someone out or if you know how we can fill in those blank spaces on the map.

The *Bioregional Directory* is important because a real change in consciousness towards sustainability and caring for the earth is literally beginning in our own backyards. Share your bio-wild ideas and interests with your neighbors and organize a bioregional get-together (be it along the lines of a beginning workshop or a more advanced and subversive potluck) where you could think up your own bioregional quiz. What would it include? Use this directory to meet others as interesting as yourself. Keep us posted and we'll continue to update listings with each issue. Expect another *expanded* directory issue after next year's NABC IV.

—Marie Dolcini

N O R T H A M E R I C A

Pacific Coast GROUPS



THE ALASKA BIOREGIONAL NETWORK
526 W. 19th Avenue
Anchorage, AK 99503, USA
Sandra Cosentino

A bioregional network group is being established in south central Alaska. The first of what are to be quarterly gatherings was held at Sheep Mountain over a winter solstice weekend. In spring 1989, a three day workshop in Anchorage featured bioregionalists from Alaska and beyond. While living in harmony with the ecosystem is an ancient way of being for Alaska Natives, bioregionalism in its modern context is new for most Alaskans. The goal is to bring earth stewardship to the consciousness of the greater population and evolve Alaska applications. Strengthening the sense of community and sustainable economic development are key areas of concern as the pressures for resource exploitation by outside interests accelerate.

THE ALASKA BIOREGIONAL JOURNAL is published quarterly by the Alaska Bioregional Network with an emphasis on bioregional events, ideas and the facilitation of sustainable communities in diverse parts of Alaska. "Contributions of articles, announcements of events, and poems or essays on topics related to bioregionalism are welcomed." Subscription \$10/4 issues.

CONTACT PEOPLE for the Alaska Bioregional Network

MATT VALLEY
JOHN BRIEBY
HC33, Box 3205-A
Wasilla, AK 99687, USA
(907) 376-8818

TANANA RIVER VALLEY
ROBERT DROZDA
P.O. Box 81876
Fairbanks, AK 99708, USA

ANCHORAGE
GERI INAMA
5901 E. 6th, #135
Anchorage, AK 99504, USA

HOMER
MICHAEL MOODY
P.O. Box 3081
Homer, AK 99603, USA
(907) 235-2403

EAGLE RIVER VALLEY
KATE NILSSON
9627 Eagle River Lane
Eagle River, AK 99577, USA
(907) 694-4891

ANCHORAGE
RICHARD PAULSON
P.O. Box 222072
Anchorage, AK 99522, USA

UPPER COPPER RIVER
JEN & MARK SHEPARD
P.O. Box 953
Slana, AK 99586, USA

SHEEP MOUNTAIN
DOVE & HAWK WRIGHT
HCO-3, Box 8496
Sheep Mountain, AK 99645, USA
(907) 745-4763



APROVECHO INSTITUTE
80574 Hazelton Road
Cottage Grove, OR 97424, USA
(503) 942-9434

"Aprovecho" is Spanish for "I make the best use of." This small non-profit organization represents the work of people from several countries who are committed to helping others take charge of their own lives via technologies which *make the best use of* of their own skills and resources.

AI offers creative energy-saving alternatives and encourages indigenous techniques for housing, cooking, heating and small scale food production so people and societies can achieve greater self-reliance in a world of dwindling resources. Aprovecho collaborates with indigenous organizations to promote courses in permaculture and sustainable culture in North America and around the world. It can also supply teams of instructors on a wide range of issues. Write for course listings.

BARN
Basically an Agricultural Resource Network
% Stefan Pasti
93780 River Road
Junction City, OR 97448, USA

BARN's purpose is "to provide a place to begin for people who want to rediscover the good and simple life." It builds local community by encouraging the consumption of healthy, locally grown food, maintains independent food production systems, helps orient children towards responsible community goals and establishes agriculture-based villages. Located in the Willamette River Valley, BARN seeks to further the ideas of stewardship and interdependence by inviting others to participate in establishing local BARNs and, ultimately, regional BARN centers. Send \$1 for a complete ten-page description.

BIG MOUNTAIN SUPPORT NETWORK
2150 47th Avenue
San Francisco, CA 94116, USA
(415) 665-1743

Thousands of traditional Diné (Navajo) and their Hopi allies continue to resist the forced removal of nearly 20,000 Diné from the Black Mesa, as required under the 1974 Relocation Act, P.L. 93-531. BMSN is an international network of support groups working in their own regions to support all aspects of the resistance movement.

BMSN also publishes **THE BIG MOUNTAIN NEWS**, quarterly publication, at \$10/year.

BIOREGIONAL WOMEN'S COLLECTIVE
% Constance Maytum
4114 Interlake Avenue N.
Seattle, WA 98109, USA
(206) 547-6026

"The Bioregional Women's Collective is interested in the principles of Eco-feminism and the sustainability of community and culture through education and sharing. We welcome communiques from other women's, eco-feminist and like groups and individuals."

CASCADIA GREEN ALLIANCE
Seattle Chapter
P.O. Box 71007
Seattle, WA 98107, USA
(206) 624-3867

Cascadia Green Alliance was a co-founding member of the Green Committees of Corre-

spondence in 1984. "We have been active in the community and work on coalition building and bringing the Green long-term vision to many issue groups in the Puget Sound area. We are strongly bioregional in our outlook and practices."

CHINOOK LEARNING CENTER
P.O. Box 57
Clinton, WA 98236, USA
(206) 321-1884

Chinook is a non-profit education center and covenant community on Whidbey Island in Puget Sound. Its perspective is spiritually based, especially inspired by humanity's new relationship with the earth. CLC offers a variety of workshops, conferences and long-term programs to help people develop the understanding and the skills to effect positive change in themselves and in the world.

EAST BAY GREEN ALLIANCE
P.O. Box 3727
Oakland, CA 94609, USA
(415) 549-1011

A "Green Politics" group based on the eastern side of San Francisco Bay. Sponsors lectures, discussions, rallies, interest groups, a newsletter and (together with the San Francisco Greens) a twice-monthly "Green/Bioregional Lunch." A member of the California Greens and the Green Committees of Correspondence.

ECOLOGY ACTION
5798 Ridgewood Road
Willits, CA 95490, USA
John Jeavons, Executive Director

Research in organic agriculture/bio-intensive method.

FOUNDATION FOR BIOINTENSIVE AGRICULTURE
390 Leland Ave., Suite 3B
Palo Alto, CA 94306, USA
Tim Maher, President

Development of organic agriculture projects.



THE ELEVENTH COMMANDMENT FELLOWSHIP
P.O. Box 14667
San Francisco, CA 94114, USA

This group emphasizes learning how to become a conscious agent for healing the earth, regardless of denominational affiliation, occupation, age or any other condition. Their Eleventh Commandment reads: "The earth is the Lord's and the fullness thereof; thou shalt not despoil the earth nor destroy the life thereon."

THE ELEVENTH COMMANDMENT newsletter is available upon request; donations appreciated.



GREEN CITY PROGRAM
% Planet Drum Foundation
P.O. Box 31251
San Francisco, CA 94131
Shasta Bioregion, USA

Green City activists are evolving a program of policies for city and town governments in the San Francisco Bay Area in the following areas of urban sustainability: renewable energy, recycling, urban wild habitat, urban planning, transportation, neighborhood empowerment, cooperatives, sustainable planning, and arts and communication. The goal of the GCP is to join urban areas with the natural systems of bioregions in which they are located.

A GREEN CITY PROGRAM FOR SAN FRANCISCO BAY AREA CITIES AND TOWNS is available for \$7 including tax, postage and handling.



THE GREEN PARTY OF BRITISH COLUMBIA
831 Commercial Drive
Vancouver, B.C. V5L 3W6
CANADA
(604) 254-8165

A recognized political organization in Canada since 1983, the B.C. Green Party actively promotes "ecological wisdom, global and social responsibility, grass roots democracy, feminist/post-patriarchal values and non-violence at all levels" in several bioregions of the northern Pacific coast and mountains. Party discussion and research papers are available at cost. Write for complete list. Membership is \$10-25 sliding scale which includes provincial and federal parties as well as subscription to Green Party publications.

LYNNDE ASSOCIATES
390 Leland Ave., Suite 3A
Palo Alto, CA 94306, USA
Tommy Derrick, President

Consultants in organic agriculture projects.

MapWorks
CUSTOM CARTOGRAPHY

1348 Commerce Lane #201
Santa Cruz, CA 95060, USA
(408) 427-2411
Martin S. Clynne

A designer and publisher of custom cartography who is intrigued by the bioregional movement and interested in exploring ways to portray areas (and the movement as a whole) in map formats.



MATTOLE RESTORATION COUNCIL
Box 160, Petrolia
CA 95558, USA

MRC is a non-profit organization representing bioregional groups and individuals of the Mattole River watershed in coastal northern California. The Council is actively involved in reversing the degradation of the watershed and in restoring its productivity through reforestation, erosion control, fisheries enhancement, public education and networking. The Council was convened by grass-roots groups working on the restoration of the Mattole Valley.

MATTOLE RESTORATION NEWSLETTER, published periodically by the Council, is distributed to every resident and landowner in the watershed, and to Friends of the Mattole. Subscriptions are \$10/year.

MATTOLE WATERSHED SALMON SUPPORT GROUP
P.O. Box 189
Petrolia, CA 95558, USA
(707) 629-3514

Restoring near-extinct native populations of King and Silver salmon through the use of low-tech propagation techniques and habitat repair, MWSSG focuses on salmon as an indicator species in order to raise local watershed consciousness. Established in 1980, the group has released more than 250,000 salmon into the Mattole River as of 1988.



MEETING GROUND
P.O. Box 384
Freeland, WA 98249
Puget Sound, Cascadia, USA
(206) 221-8926

"Meeting Ground is a non-profit educational organization seeking to help people rediscover their connections to the natural world, cultivate a sense of place, and develop the ethics of co-existence on a shared planet. We do this through classes, workshops, storytelling presentations and seasonal celebrations. We produce educational materials such as guidebooks for teachers and storytellers; workbooks for parents and children; story books, song tapes, and note cards. Our organization is grounded in Puget Sound Basin of the Cascadia Bioregion, in the Maritime Northwest. Our current work is researching and drawing up the cultural and natural history of the Puget Sound and presenting it in interpretive storytelling/discussion programs.

Others interested in applying stories to teaching a Sense of Place may be interested in our guidebooks: *Using Stories to Teach Sense of Place Concepts* (\$6.95), *Cultivating a Water Ethic: Stories and Songs that Celebrate Living in a Watershed* (\$6.95 book, \$5.95 tape of songs), and *Great Mystery, We Feel You All Around* (\$9.95).

NORTHERN CALIFORNIA GREENS
P.O. Box 3727
Oakland, CA 94609, USA
Pam Benda (408) 625-6807
Greg Jan (415) 849-3616
Ross Mirkarimi (415) 863-5364

A network of about ten "Green Politics" groups ranging from Carmel to Mendocino. Member groups sponsor demonstrations, lobbying, discussions, radio programs and publications. Meet regularly and have sent representatives to inter-regional meetings of the Green Committees of Correspondence.

OREGON TILTH
P.O. Box 218
Tualatin, OR 97062, USA
Harry MacCormack

TILTH is a non-profit association in Oregon which links urban and rural people who support a sustainable, regional agriculture. Members include commercial organic farmers, small holders, market and home gardeners, landscape designers and many others who either practice or support biologically sound and socially equitable agriculture. TILTH publishes a bi-monthly newsletter.



PLANET DRUM FOUNDATION
P.O. Box 31251
San Francisco, CA 94131
Shasta Bioregion, USA
(415) 285-6556

Planet Drum is dedicated to the vision of communities living within the natural cycles and energy flows of their particular bioregion. It works toward the realization of this vision by reporting on the bioregional movement through its biannual newspaper RAISE THE STAKES, publishing books dealing with bioregional and reinhabitory perspectives, co-producing projects, and providing networking services to organizations and individuals in the movement.

RAISE THE STAKES is the bioregional review of Planet Drum. Membership/subscription is \$15/year and includes special publications and access to resources and people in the bioregional movement.

SAN FRANCISCO NATURAL HISTORY
2427 43rd Avenue
San Francisco, CA 94116, USA
(415) 665-3992
Alexander Gaguine
Ruth Gravanis (415) 585-5304
Rich Hayes (415) 566-0849

This informal study group is dedicated to the preservation and promotion of wildness in San Francisco. Participants get together to learn and teach about the place in which they live. "We are naturalists, teachers, writers, environmental activists and others who assemble to increase our powers of observation, discover how natural and urban life co-exist and understand how public policy influences what exists today." Call for schedule of ongoing lectures and field trips.



SAN GERONIMO VALLEY PLANNING GROUP
P.O. Box 57
Forest Knolls, CA 94933, USA
Richard Gray, Chairman

Representing four villages in a unique watershed in the San Geronimo Valley in northern California, the Planning Group is led by a publicly elected Steering Committee that makes recommendations to local agencies concerning all issues covered in the publicly adopted and supported Community Plan. Goals and objectives include retaining village identity, preserving rural character and natural resources, obtaining and protecting open space, agriculture, trails, bike routes, and preserving low density zoning.

The SGVPG has spent the last two years working with hired consultants and the community to up-date the Community Plan to better reflect the progress made in the last ten years as well as the increased awareness, need and concern for living responsibly, healthfully and in harmony with each other and the living environment.

SEVENTH GENERATION FUND
P.O. Box 10
Forestville, CA 95436, USA

The SGF is committed to giving pragmatic political and economic reality to the concept of Native American sovereignty. It aims to prevent wanton exploitation of tribal human and natural resources, protecting tribal and treaty rights to life, land and water, and to rebuild tribal communities.

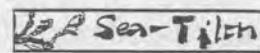
NATIVE SELF-SUFFICIENCY provides practical information on increasing community self-reliance and becoming less dependent on government support, a prerequisite for tribal autonomy, sovereignty and the general health of the community. Subscriptions are \$8/year.



SKAGIT PEACE EDUCATION FUND
P.O. Box 386
La Conner, WA 98257, USA
Clifford Burke

The Skagit Peace Education Fund has its roots in the successful mobilization to halt construction of two nuclear power plants on the Skagit River in the late 1970's; it now "focalizes" the work of about a dozen peace, justice and environmental groups.

"THE SKAGIT NETWORK NEWSLETTER" is dedicated to demonstrating the local web and its ties to the larger bioregion, and to some extent its more global ties in turn. It covers political events and workshops and lists contact people and upcoming events.



TILTH ASSOCIATION/SEATTLE
4649 Sunnyside Avenue North
Seattle, WA 98103, USA

Seattle TILTH is an urban chapter within TILTH's regional network that is interested in city-based food production. Its office contains a resource library of books and journals devoted to urban gardening and animal husbandry. Seattle TILTH also has a "Demonstration Garden" featuring raised-bed vegetable planting, espaliered fruit trees, composting demonstrations and a solar greenhouse.

SEA-TILTH is a monthly newsletter published by Seattle TILTH, presenting articles on subjects related to organic gardening or agriculture. Subscriptions are included in the \$12 membership/contribution.

THRESHOLD
International Center for Environmental
Renewal
201 Spear Street, #1600
San Francisco, CA 94105, USA
(415) 777-5299
John Diamante

Threshold helps coordinate bioregional mapping, especially regarding the 1990 U.S. Census. Threshold's San Francisco office is involved in participatory public education for moving North Bay counties toward clean transit; preservation of the Special Anchorage and all species habitats in Richardson Bay; and other area projects.

Volunteers are welcome! For international, Sacred Places, Vision Quest, Antarctica, rain-forest and other program information, you may also contact Threshold Center, Drawer CU, Bisbee AZ 86503, USA, (602) 432-7353.



TREEPEOPLE
12601 Mulholland Drive
Beverly Hills, CA 90210, USA
(818) 769-2663

TreePeople is an urban forestry organization working out of the Santa Monica Mountains near Los Angeles. It encourages Southern Californians to take an active part in caring for and improving their environment through educational programs and by helping individuals and community groups to plant trees, replant after fires and grow fruit trees from surplus nursery seedlings. TreePeople started Citizen Foresters Training to create teams of highly-motivated community leaders capable of developing long-term planting programs in some of L.A.'s harshest environments.

TURTLE ISLAND OFFICE
Bioregional Clearinghouse
P.O. Box 955
Olympia, WA 98507, USA
Ish River Bioregion
(206) 866-1046
Jacinta McKoy

"Turtle Island" is a Native American term used to describe North America, and TIO acts as an informational clearinghouse for the general public and the internal network of the bioregional movement of North America. People who make inquiries are given a local group or individual contact name, structural information about the movement, and the names and addresses of other organizations with similar specified tasks serving bioregionalism. TIO is also creating a bioregional registry and requests office copies of your newsletter, proceedings from gatherings, planned event dates, and any other related materials.

VOICE OF THE TURTLE NEWSLETTER: the newsletter of the North American Bioregional Congress covering ecological news and activities in bioregions across North America. Subscription \$15/year.

WESTCOAST INSTITUTE OF SACRED ECOLOGY AND SCHOOL OF GEOMANCY
2816 Ninth Street
Berkeley, CA 94710, USA
(415) 548-3342

Richard Feather Anderson, Director

"The Westcoast Institute of Sacred Ecology (W.I.S.E.) is an association of people dedicated to the revival of geomancy, 'the art of living in harmony with natural patterns,' from earth rhythms to the lay of the land to ecological processes and the geometry of life. Geomancy is the art of divining the most appropriate time and place for human activities. It is used to enhance our sense of place and well-being.

To spread the concepts of this holistic science, W.I.S.E. offers classes, workshops and a catalog of hard-to-find books and tools—and actively involves others in developing modern applications in environmental design and earth stewardship. Consulting services include earth-centered site planning, harmonious arrangement of environments, and balancing the energies of place. An apprenticeship program is offered for those who want to become practicing geomancers."

WILD IN THE CITY
5910 Lassen
El Cerrito, CA 94530, USA
Nancy Morita

The goal of the Wild in the City Project is to bring to San Francisco Bay Area teachers and students a meaningful environmental cur-

riculum which integrates the study of the wild/natural environment with that of city structures and processes. Bridging these two seemingly independent worlds, this curriculum aims to develop in participants 1) a basic understanding of ecological concepts as they relate to everyday life, 2) a heightened curiosity and critical awareness of how humans impact on the environment, especially from within the city, and 3) an increased ability and desire to protect and enhance the environment, particularly that of their local resource, San Francisco Bay.

WILLIAMS WATERSHED PROTECTION ASSOCIATION
4495 Cedar Flat Road
Williams, OR 97544, USA
(503) 846-6092
Claudia Beausoleil

This group is a member of Headwaters, a large coalition of groups in eleven other watersheds in southern Oregon coming together in opposition to the Medford District BLM's forest management policy. It also works with the Siskiyou Regional-Education Project in promoting bioregional awareness and a broader, more long-term sustainable economic base than the current boom/bust timber industry.

WWPA aims to increase awareness through a mapping project of the watershed, available in the local library. The focus now is on old clearcuts, reforestation problems, proposed future cuts and possible herbicide spray.

PUBLICATIONS

GREEN SYNTHESIS / LEAGUE FOR ECOLOGICAL DEMOCRACY
P.O. Box 1858
San Pedro, CA 90733, USA
(213) 833-2633

As the quarterly newsletter of the League for Ecological Democracy, **GREEN SYNTHESIS** is designed to educate, inform and develop practical ways to create a society in which humanity achieves a sustainable equilibrium with other species and planetary resources. It features ongoing dialogue concerning pertinent issues and topics (including bioregionalism), and lists of references and events. Subscriptions for individuals are \$10/2 years; for institutions \$16/2 years. **GREEN SYNTHESIS** has been accepted by the Green Committees of Correspondence to be sent to all its members. Exchange with organizations is invited.



A Quarterly of Humane and Sustainable Culture
P.O. Box 11470
Bainbridge Island, WA 98110, USA
(206) 842-0216

IN CONTEXT, a cooperative publication of the Context Institute, offers a fresh, whole-systems perspective on the world. Each issue focuses on a theme and comes filled with tools, resources, and insights to help you "think globally, act locally." Recent issues have focused on sustainable habitat, citizen diplomacy, gender, education, and building a livable 21st Century. Subscriptions are \$18/year, sample issue \$5.

THE PERMACULTURE ACTIVIST
P.O. Box 101
Davis, CA 95617, USA
(916) 679-2729
Guy Baldwin

"**THE PERMACULTURE ACTIVIST** is an independent quarterly publication, dedicated to serving the permaculture movement in North America." Permaculture is a synthesis of ecology and geography, of observation and design; a design system for sustainable living in a place. Each issue contains in-depth articles on permaculture systems and techniques developed by practitioners throughout the continent. Annual subscription rates: \$13/year U.S., Canada, Mexico, & Central America; \$18/year overseas via surface mail (\$23 via air).

RIDGE REVIEW
P.O. Box 90
Mendocino, CA 95460, USA

RIDGE REVIEW is a quarterly bioregional journal reporting on important social and economic issues of the coastal ridges of northern California. Each edition brings together a wide range of viewpoints on a particular theme, leaving readers to come to their own conclusions. Subscriptions \$10/year.

THE TRUMPETER

Lightstar Press
P.O. Box 5853, Stn. B
Victoria, B.C.
CANADA V8R 6S8

"A quarterly, transdisciplinary journal, in its fifth year, dedicated to exploration of and contribution to a new ecological consciousness, and to practices which involve ecosophy (ecological wisdom and harmony)." Topics and focuses run the gamut from ecopoetry and politics to sustainable community, alternative technology, music, film and books. It includes materials from both published and non-published sources; most material is contributed by network members. Annual subscription rates: \$12 CAN./\$12 U.S. individual/non-profit; \$20 CAN./\$20 U.S. institutions; and \$14 CAN./\$20 U.S. overseas.



UPRIVER/DOWNRIVER
P.O. Box 849
Arcata, CA 95521, USA

"We call it a newsletter, and think of it as an extended correspondence among people who live in northern California, a place we regard as a distinct biologic/cultural region. We consider the region a community of life, and therefore feel it is important to resist the further destruction of its natural systems and to begin repairing the damage already done. Our primary concern as a publication is to provide reliable information and useful ideas about life in this region, and to do so with a seriousness refreshed by a sense of humor. May our hearts prove bigger than our mouths." Subscriptions are \$6/four issues.

CONTACT PERSONS

DAVID ALBERT, ELLEN SAWISLAK
P.O. Box 582
Santa Cruz, CA 95061, USA
New Society Publishers,
New Society Educational Foundation.
This is in addition to their
Philadelphia, PA address.

DOUG ABERLEY
Box 187, Hazelton, BC
Canada V0J 1Y0
(604) 842-5991 work, 842-6547 home
Bioregional mapping.

ARROWSMITH ECOLOGICAL ASSOCIATION
P.O. Box 179
Errington, BC
CANADA V0R 1V0
Attention: Ron Buechert

BILL FIORELLI
3104 Delphi Road
Olympia, WA 98502, USA
(206) 866-6569
South Sound Bioregional Network.

KARIN HERRMANN, LANCE SCOTT
350 22nd Street East
Seattle, WA 98112, USA
Bioregional Congress of Pacific Cascadia,
The Seattle Alliance Newspaper,
Ish river bioregional gathering, Women's
Bioregional Collective.

ARNIE KLAUS, Director
Puget Sounders
P.O. Box 4112
Bellingham, WA 98227, USA
Puget Sounders is a non-profit organization
dedicated to public involvement and
education in environmental conservation.

AL LEPAGE
2211 Northeast Thompson Street
Portland, OR 97212, USA
(503) 224-7828
Economics, spirituality, agriculture.

DAVID McCLOSKEY
2151 7th Avenue West
Seattle, WA 98119
Cascadia, USA
Cascadia Institute.

SUE NELSON
1675 Sargent Place
Los Angeles, CA 90026, USA
(213) 250-3233
Inner City Greens—a diverse group working
with the impacted urban area in the center of
Los Angeles.

JUAN-TOMAS REHBOCK
P.O. Box 19319

Oakland, CA 94619, USA—mailing address
339 Connecticut Street
San Francisco, CA 94107, USA—home
address
Outreach for green groups/Bioregional
Network of the Americas.

JIM RILEY
619 3rd Street
Langley, WA 98260, USA
(206) 221-7880
Ish River Sound.

JIM SCOTT
1430 Willamette #B
Eugene, OR 97401, USA
(503) 344-7995
Radiance music newsletter.

Pacific Mountains GROUPS



FRIENDS OF THE TREES SOCIETY
P.O. Box 1466
Chelan, WA 98816, USA
Michael Pilarski

Friends of the Trees focuses on promotion of reforestation and earth-healing activities throughout the world. It encourages self-employment and right livelihood through the use of local, renewable resources and harmonious, non-oppressive relationships vis-a-vis nature and other people. FOT directly assists people in earth-healing activities by distributing seeds, plants and horticulture information and by acting as a network for resources of the world-wide Green Front.

Its network extends across North America and internationally, but is strongest in its home bioregion of the interior Pacific Northwest (eastern Washington, eastern Oregon, Idaho, northwest Montana and the southern interior of British Columbia).

THE GREEN FRONT REPORT is an international resource guide to hundreds of organizations and periodicals concerning sustainable development in forestry, agriculture, and related fields. "A compendium of noteworthy deeds, projects, events, organizations, movements, individuals, periodicals, books and articles concerning Re-Greening the Earth." \$8.50 postpaid. A new report will be ready for release in January, 1990.

PEND-OREILLE CENTER FOR APPROPRIATE TECHNOLOGY (POCAT)
394 Sthor Road
Newport, WA 99156, USA
(509) 447-4264
Meg Roellich

Located in northeastern Washington State along the Pend-Oreille River, POCAT exists to provide information and networking to those interested in developing skills in rural areas without depending heavily on centralized, exploitative technologies. Focal areas are solar greenhouse design and maintenance and cold climate gardening.

PUBLICATIONS

COLUMBIANA
Chesaw Route, Box 83-F
Oroville, WA 98844, USA

"A Bioregional Journal of the Intermountain Northwest," this quarterly magazine explores a personally and regionally self-sufficient life-style with an emphasis on developing a sense of place in the Columbia River Bioregion. Subscriptions are \$7.50/year U.S., \$10.50/Canada, \$11.00/institutions.

THE NEW CATALYST
P.O. Box 99
Lillooet, B.C.
CANADA V0K 1V0

THE NEW CATALYST aims to support the movement to regain control of our lives, to live lightly on the land, and to build local, decentralized communities. It fosters regional identities and communication among bioregions. It also promotes understanding between the country and the city, between those who have returned to the land and those who never left—the native Indian peoples. Subscriptions for the quarterly review are \$10/year, \$18/2 years Canada or \$15/year, \$28/2 years USA and overseas.

CONTACT PERSONS

JENNIFER RENZI
4227 North Wilson Avenue
Fresno, CA 93704, USA
(209) 222-3483

BILL SEAVEY
Relocation Research/ E.M.I.G.R.A.N.T.S.
Box 1122,
Sierra Madre, CA 91024, USA
(818) 355-5379

Basin & Range GROUPS



EARTH FIRST!
P.O. Box 5871
Tucson, AZ 85703, USA

Earth First! is a non-hierarchical group of cowboys, hippies, politicians, poets, et al, working to protect wilderness. Earth First!ers do whatever is needed for this task—deliver testimony at hearings, engage in non-violent direct action, etc. "EF!" is a broad deep ecology movement seeking to represent all bioregions. Thus we don't focus on any one bioregion, though our local groups do." For regional contacts, see Earth First! Journal.

EARTH FIRST! *The Radical Environmental Journal* is published 8 times a year on the old pagan European nature holidays. It is an aggregation of experiences and reports on protests and campaigns to preserve wilderness. Subscriptions are \$15/year.

HOPÍ EPICENTRE FOR INTERNATIONAL OUTREACH
22 South San Francisco Street, Suite #406
Flagstaff, AZ 86001, USA
(602) 779-3458

An advocate organization representing the traditional Hopi which works to protect tribal lands and promote cultural sovereignty. "KAHTSIMKIWA" newspaper, published bi-annually, is available upon request.

MIDDLE COLORADO RIVER BIOREGIONAL TEAM
12713 Timberside Drive
Austin, TX 78727, USA
(512) 244-1768
Heidi M. Wittenburn

The Middle Colorado River Bioregional Team is forming a large bioregional network in the Lone Star State. This group is organizing a bioregional gathering for October 1989. The MCRBT newsletter lists noteworthy events, items of interest and poems and essays written by fellow bioregionalists.



THE MONO LAKE COMMITTEE
P.O. Box 29
Lee Vining, CA 93541, USA
(619) 647-6595
Lauren Davis

The Committee is a non-profit group trying to save Mono Lake from "the city of Los Angeles' excessive thirst." It is also trying to show the connection between humans' wasteful, profligate ways and the deteriorating health of the land in the Great Basin bioregion.

Activities include publication of a quarterly newsletter, an educational program with guided field trips, talks and slide shows, an annual meeting and "bucket walk" on Labor Day weekend, lobbying and involvement in the legislative process, and litigation.

THE MONO LAKE NEWSLETTER is published quarterly by the Mono Lake Committee. Membership/subscription is \$20/year.

SONORAN PERMACULTURE ASSOCIATION
P.O. Box 27371
Tucson, AZ 85721, USA
Vicki Marvick

"An informal, grassroots network of people who are involved in permaculture work in the Sonoran bioregion." It is supported entirely by donations and volunteer help and currently sponsors courses and demonstrations,

supports a database and co-publishes SUSTAINABLE LIVING IN DRYLANDS with the Southwest Regional Permaculture Institute. Write for listing of activities and events.

SONORAN PERMACULTURE SERVICES, INCORPORATED
720 East University Boulevard
Tucson, AZ 85719, USA
(602) 622-4512
Jean Eisenhower

"A professional association for individuals and businesses in permaculture design including architecture, community design, landscaping, energy systems, gardens, water harvesting, greenhouses and more. Members have presented permaculture workshops and design courses in Tucson, Santa Fe, Prescott, Bisbee, and other communities in Arizona and New Mexico." SPSI encourages contact with all those individuals and businesses engaged in environmental design work in the Sonoran bioregion.

SOUTHWEST REGIONAL PERMACULTURE INSTITUTE
P.O. Box 1812
Santa Fe, NM 87504, USA
(505) 982-2063
Scott Pittman, Director

A non-profit institution in the Sonoran bioregion which promotes sustainable agriculture and land use practices through education and research. SRPI sponsors permaculture design courses, publishes dryland-specific materials, maintains a resource library and provides organizational support and assistance for emerging local permaculture associations in the various regions of the continental southwest. Membership is \$35/year and includes a one-year subscription to SUSTAINABLE LIVING IN DRYLANDS, as well as a 10 per cent discount on courses and publications.

SUSTAINABLE LIVING IN DRYLANDS is a quarterly publication offering information relevant to permaculture work in arid regions. It contains practical, how-to information as well as philosophical pieces on community and economic issues. Subscriptions are \$10/year (free to members of the Southwest Regional Permaculture Institute), \$100/lifetime.

THRESHOLD INTERNATIONAL CENTER FOR ENVIRONMENTAL RENEWAL
Drawer CU
Bisbee, AZ 85603, USA
(602) 432-7353
John Milton, chairperson

This listing is in addition to Threshold's San Francisco, CA address.

PUBLICATIONS



THINK LIKE A MOUNTAIN
A Bulletin for the Southern Rockies/
Upper Rio Grande Bioregion
Box 369
Santa Fe, NM 87504, USA
(505) 984-1097 Santa Fe
(505) 873-0299 Albuquerque

THINK LIKE A MOUNTAIN is published quarterly by New Mexico Earth First! and provides a forum for those interested in bioregional concerns in the Southern Rockies/Upper Rio Grande Basin. Its contents range from articles on land "management" and current aspects of resistance to personal essays, public announcements, events and poetry. Its editors solicit "anything that might be of concern to the health of our bioregion" including graphics, articles, ideas or letters. Subscriptions are \$8/4 issues.

CONTACT PERSONS

DEBRA GIANNINI
% Cosanti Foundation
6433 Doubletree Ranch Road
Scottsdale, AZ 85253, USA
(602) 948-6145 days, 241-1094 eve./message.

JANE AND RON GRUNT
29 Palms Inn
Twenty-nine Palms, CA 92277, USA
(619) 367-3505 home, 367-4425 work.
Voice of the Turtle newsletter.

BARRIE RYAN
4460 North Soldier Trail
Tucson, AZ 85749, USA
(602) 749-1078

GORDON SOLBERG
Box 23
Radium Springs, NM 88054, USA
Gardening, orcharding, writing, philosophy.

Rocky Mountains GROUPS



ALL SPECIES PROJECT
804 Apodaca Hill
Santa Fe, NM 87501, USA
(505) 982-2768
Chris Wells

Since All Species Project started in San Francisco in 1978, there have been over 30 All Species Day parades world-wide to celebrate and discover the ties among creatures with whom we share the world. These events serve to unite age groups and cultures through community pageantry around biocentric issues.

The project has expanded to include interdisciplinary school curricula; sponsoring many events including film series, wilderness skills workshops, exhibits, and presentations of speakers and performing artists on topics that explore harmonious relations with the earth.

A free brochure is available and an All Species Project handbook and occasional newsletter for \$4.

NORTHERN LIGHTS
Research and Education Institute
P.O. Box 8084
Missoula, MT 59807, USA
(406) 721-7415

"Northern Lights Research and Education Institute is a regional organization dedicated to strengthening the natural and economic resources of the Northern Rockies and the communities which depend on them. NL's mission is accomplished through projects which build consensus among citizens and which recognize and embrace the diversity of people and land in the region."

NORTHERN LIGHTS magazine is a quarterly publication featuring comprehensive analytical material as well as fiction, poetry, creative writing and images of the West. Subscriptions are available with donations to Northern Lights Institute. Write for information regarding the Institute as well as additional publications on natural resources of the region.

SHEEP MOUNTAIN ALLIANCE
Box 389
Telluride, CO 81435, USA
(303) 728-4402
Art Goodtimes

A new citizen's group located in the shadow of the San Juan Mountains in the Southern Rockies (the "Four Corners" region) which works to defend and preserve southwestern Colorado's high country.

SLOCAN VALLEY WATERSHED ALLIANCE
P.O. Box 139
Winlaw, BC
CANADA VOG 2J0

"Established in 1982 as a coalition of neighborhood watershed-protection groups in the Slocan Valley (British Columbia, Upper Columbia River Basin), the SVWA now includes 10 such neighborhood groups and two small municipalities. The SVWA functions to: inform and educate the public on forestry issues that pertain to consumptive-use watersheds; represent Slocan Valley water users in negotiations with government and industry; network with environmental groups with related interests. The SVWA meets monthly and holds an annual general meeting, hosts provincial-scale forums on watershed-management issues and participates in regional and provincial-scale conferences. It also publishes a yearly report in tabloid format and produces audio tapes and edu-documentary videos for rent or sale." Write for more information.



VEDAUWOO INFORMATION PROJECT
655 North Cedar
Laramie, WY 82070, USA
Michael Durgain

VedaUwoo (pronounced v-da-woo) is Arapaho for earth-born spirit. The Information Project is concerned with the bioregion that encompasses the North Platte River drainage system of the middle Rocky Mountains. VIP is aiming to publish an occasional newsletter, VEDA UWOO, earth-born news for the Wyoming Basin.

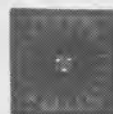
CONTACT PERSONS

WADE BILBREY
P.O. Box 116
Avery, ID 83802, USA

DOLORES LACHAPPELLE
Box 542
Silverton, CO 81433, USA
Way of the Mountain Learning Center,
Bioregional Resource Center.

Mexican Cordillera GROUPS

GEA
Grupo Estudios Ambientales
Calle Allende #7, Santa Ursula, Coapa
Mexico, D.F. MEXICO
Margot Aguilar
Research/development of inner city
environmental projects.



GRUPO de TECNOLOGIA ALTERNATIVA
Calle Alamo 8-16 Col. Los Alamos
Jardines de San Mateo, Naucalpan
Edo. de Mexico 53230, MEXICO
Josefina Mena

GTA is a small group founded by architect Josefina Mena in order to develop technologies for recycling organic wastes in urban areas. Under their auspices, a system called "sirdo" has been designed and improved during 10 years of community work and now produces tons of bio-fertilizer to revitalize agricultural land in Mexico. It is GTA's goal to design a system that would alter the relationship between user, technology and the environment in order to foster collective action as an alternative to passive dependence on governments that often lack either the will or the resources to respond to local demands.

HUEHUACOYOTL A.C.

Apartado Postal 111
Tepoztlán, Morelos
MEXICO
Alberto Ruz

A non-profit eco/artistic community founded in 1970 and devoted to "actividades socio-culturales." After 12 years of nomadic existence, these "roving Rainbow Gypsies," known as the "Illuminated Elephants," have settled in the high Sierra of Tepozteco and maintain a self-sufficient ecological village which produces natural foods, crafts and musical instruments, and supports various multimedia shows as well as concerts and performances. The name "Huehucoyotl" 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.

IMETA
Apartado Postal 63-254
02000 Mexico, D.F.
MEXICO

The Mexico Institute of Appropriate Technology (IMETA) is dedicated to research, development and promotion of appropriate technologies for food, energy, environment and social housing; and to consulting and engineering services for small and medium-sized industries.

DESARROLLO Y MEDIO AMBIENTE (Development and Environment) is a largely technical journal dealing with appropriate technology issues, written with the non-specialist reader in mind. Write for subscription information.



KALPULLI KOAKALKO, A.C.
(Four Arrows of Mexico)
Allende No. 27 C.P. 55700
Coacalco, Edo. de Mexico
MEXICO

"Nuestra Organización está trabajando de diferentes maneras para la conservación y aprovechamiento racional del medio ecológico, para ello sostenemos que la Cultura Indígena Preamericana tiene en sí misma todos los elementos necesarios para conservar nuestra planeta habitado y habitable, además de continuar trabajando en el proyecto, 'TEMPLO DE LA PAZ' O Pirámide del Sol; (Suspendimos su construcción) por causas ajenas a nuestra voluntad. Ya estamos consiguiendo tierra en otro lugar más apropiado y estamos trabajando en la organización del Instituto Nacional de Medicinas tradicionales, con la participación de: Curanderos, Grupos promotores de salud de diferentes Estados de la República, Instituciones Universitarias, de salud y pública en general. Del 13-16 de Septiembre de 1989, efectuaremos un Simposium de Medicinas tradicionales en San Felipe Torresmochas Estado de Guanajuato. Será un evento de promoción, solidaridad popular y capacitación en Medicinas tradicionales; Se efectuará exclusivamente gracias al apoyo económico de los asistentes y a la participación voluntaria de asesores y exponents. Todos son bienvenidos."

"Our organization is working in different ways for the conservation and rational use of the ecosystem. For this purpose we contend that the indigenous pre-Columbian culture includes all the necessary elements to conserve our inhabited (and livable) planet. In addition to continuing work on the project 'Templo de la Paz,' or pyramid of the sun, (we stopped construction in Ocuilan, Mexico because of causes beyond our control), we are obtaining land in another place, and are organizing the Institute of Traditional Medicine. Participants include healers, health care groups from different states in Mexico, university health institutes and the general public. We are holding a symposium on traditional medicine in San Felipe Torres Mochas, state of Guanajuato, Mexico on September 13-16, 1989. This event for popular solidarity, professional advancement and the promotion of traditional medicine will take place solely thanks to the economic support of the attendants and the voluntary participation of the workshop leaders. All are welcome."

Colorado Plateau GROUPS

BIG MOUNTAIN LEGAL OFFICE
P.O. Box 1509
Flagstaff, AZ 86002, USA
(602) 779-1560

The BMLLO handles all litigation for the thousands of Diné (Navajo) who continue to resist the forced removal from the Black Mesa.

Great Plains GROUPS

DUBOSE NATURAL FARM
Texas Hill Country
Bioregional Congress
Route 4, Box 358
Blanco, TX 78606, USA
Patricia DuBose

DuBose Natural Farm is the environmental education, consulting and permaculture space for the T.H.C.B. Network. The Hill Country Bioregion is one of 13 bioregions defined by the 1988 Texas Congress. Ongoing topics include networking, sustainable agriculture, environmental action committees, and recycling. Write for more information.

HIGH PLAINS ALLIANCE
32 Redpoll Lane, Route 3
Sheridan, WY 82801, USA
(307) 674-4795

HPA seeks to protect the high plains of Wyoming from ecological plunder, using tactics such as research, publicity, education, and giving testimony at hearings.

LLANO ESTACADO BIOREGIONAL NETWORK

Sunat Center, Box 248
Bushland, TX 79012, USA
Laurel Robertson

LBN works to protect the Llano Estacado aquifer in the high plains of Texas and is currently organizing a Bioregional Congress for 1990.



REALISTIC LIVING
P.O. Box 140826
Dallas, TX 75214, USA

A non-profit research and training organization providing educational and consultant services to individuals, groups, and organizations who are committed to religious renewal, ethical re-education, and local action on behalf of the whole planet. "We publish a journal on bioregional and religious themes and do educational programs for a wide variety of concerned groups. Participation in the bioregional movement is a high priority among all our efforts." Realistic Living helped organize two Texas-wide Bioregional Congresses and provided leadership for a methods weekend geared towards organizing Bioregional Congresses in four local bioregions in the Texas area. RI has also created a local Bioregional Team which meets monthly for study and committee reports and which is introducing an increasing number of people to the vision and action of building an ecologically sustainable society. It utilizes TAYSHAS BIOREGIONALIST NETWORK newsletter as a forum.

Realistic Living Press is an innovative venture in religious and ethical publishing. It is committed to distributing books which are easily understandable, academically sound, and on the revolutionary edge in religious, psychological and sociological awareness. REALISTIC LIVING PRESS has now published three books and a 41-page booklet containing the essay: "The Future of Religion; A Primer on Radical Christianity"; and "The Reign of Reality: A Fresh Start for Planet Earth."

UPPER BLACKLAND PRAIRIE BIOREGIONAL TEAM
7110 San Mateo Boulevard, #310
Dallas, TX 75223, USA
(214) 327-7116
Jeanne Marie Manning

UPPER BLACKLAND PRAIRIE BIOREGIONAL TEAM

7110 San Mateo Boulevard, #310
Dallas, TX 75223, USA
(214) 327-7116
Jeanne Marie Manning

The Blackland Prairie lies south of the Red River in the Coastal Plains and extends southwest to the Rio Grande. "At our monthly meetings we have programs on permaculture, ecofeminism and other pertinent topics. Our activities center around organizing congresses: we have helped steer two Texas gatherings into existence and are currently claiming our own home as we plan a local congress for June 1989. The Team subdivides into committees, including: culture and art, native peoples, land and food, recycling, wholistic health, ecofeminism, bioregional education, all species and bioregional movement."

PUBLICATIONS



Editorial Office:
Elfin Permaculture
1138 Sandplum Lane
Wichita, KS 67212, USA
Subscription Office:
Yankee Permaculture
Box 264
Maloy, IA 50852, USA

ROBIN is a sporadic newsletter for the Solutions Network and Forest Ecosystem Rescue Network (FERN) with reports and opinions regarding bioregional issues and activities of N.E. USA and S.E. Canada. Events listings, reports, and opinions are solicited. "FERN's two major projects, the Tree Bank and the Fate of our Forests Conferences, are both based on decentralized, bioregional action laterally integrated globally." Participation in publication work is also invited.

ROBIN is published by Yankee Permaculture which also has related permaculture publications, workshops, courses and forest rescue

work, and publishes TRIP (The Resources of International Permaculture), a global Green Pages which includes a bioregional directory. A list of publications and current prices is available by sending a SASE to Yankee Permaculture Order Dept., % Betsy Keenan. Back issues are available as most material is not dated.

Great Lakes GROUPS

THE ECOLOGY CENTER OF ANN ARBOR
417 Detroit Street
Ann Arbor, MI 48104, USA
(313) 761-3186

The mission of the Ecology Center is to channel community resources into meaningful action on environmental issues. The Center pursues its broad aims through education, advocacy, demonstration, and service, all the while maintaining a balance between involvement at the local level and on a broader scale.

The Center offers recycling services, comprehensive energy information for homeowners and property managers, and has published the "Michigan Household Hazardous Substance Handbook" as part of a special project on toxics, pesticides and herbicides. It also co-sponsors an annual day-long celebration, Huron River Day.

P.R.I.D.E.
Pine Ridge Institute for Democracy and Environment
% Don Alexander
P.O. Box 5811
Station A
Toronto, Ontario
CANADA MSW 1P2

A proposed "citizens' planning institute" which would provide a forum for unmediated public discussion and networking by grassroots activists, perform community-based research, and serve as a lobbying group for an ecologically sensitive and democratic local and regional planning policy. The Pine Ridge belongs to the Lake Ontario sub-bioregion and is a geographical feature which stretches for more than 100 miles along its northern shore.

CONTACT PERSONS

CHARLES DAHLGREEN
Box 2278
Oak Park, IL 60303, USA

Interested in working toward practical bioregionalism.

WES DICK
Albion College
Albion, MI 49224, USA
(517) 629-5511 ext. 348
Albion Ecological Awareness Club.

FRED FULLER
203 South Main Street
Yale, MI 48097, USA
(313) 387-3025

TOM GRECO
93 Spruce Avenue
Rochester, NY 14611, USA
(716) 235-1810

Contact for Fourth World Assembly/School of Living.

DALTON SHIPWAY
1100 Yonge Street
Toronto, ONT
Canada M4W 2L6
(416) 929-5750
Bioregional seed.

BRIAN WANTY
P.O. Box 1292
Traverse City, MI 49685, USA
Michigan Green Party.

MARGARET WOOSTER
135 Woodward Avenue
Buffalo, NY 14214, USA

Mississippi Basin GROUPS

THE BIOREGIONAL PROJECT
New Life Farm, Inc.
Box 3
Brixey, MO 65618, USA
(417) 679-4773
David Haenke, Coordinator

The Bioregional Project works for the reformation and redesign of human societies according to ecological laws and principles, towards the time when human populations can live in mutually beneficial cooperation with—and within—the planet's naturally occurring ecosystems.

The Project assists in organizing bioregional congresses, councils, groups and events. It also acts as an information clearinghouse and networking service for the bioregional movement through the publication and distribution of books, pamphlets, and general information on bioregionalism.



DRIFTLESS BIOREGIONAL NETWORK
Route 3, Box 163
Winona, MN 55987, USA

Representing the unglaciated (driftless) area of the Upper Mississippi River Basin centered on watersheds in southeast Minnesota, southwest Wisconsin, northeast Iowa and northwest Illinois, Driftless Bioregional Network seeks to strengthen cooperatives, promote sustainable energy, food and health systems, and provide education about the land. It holds gatherings and sponsors workshops and lectures seasonally.

THE DRIFT is a quarterly collection of bioregionally-oriented articles, announcements, "Barter Classifieds" and a calendar of events. Subscription is \$8/year.

KANSAS AREA WATERSHED (KAW) COUNCIL
Box 1512
Lawrence, KS 66044, USA
(913) 842-1203 or 842-4418
Kelly Kindscher or Dan Bentley

KAW Council represents the Kansas River Watershed and the central portion of the great North America Prairie as a grassroots organization of people who are empowering themselves to create a viable, sustainable and self-reliant way of life. It is an ongoing council to network ideas, share skills, increase local production, establish community and bioregional trade, foster the politics of ecology, and to provide personal support for its members' ongoing projects and work. Gatherings are held for each of the four seasons.

A booklet of calendar format natural history charts titled *Seasons and Cycles, Rhythms of the Kansas River Watershed* is available for \$5. *Edible Wild Plants of the Prairie: An Ethnobotanical Guide* is available for \$11.50.

KONZA is the KAW Council newsletter. Subscription/membership is \$10/year.

MIAMI-OHIO-LICKING RIVERS ECOSYSTEM (M.O.L.E.)
680 Enright Avenue
Cincinnati, OH 45205, USA
(513) 244-7911
Bill Cahalan and Frank Traina

M.O.L.E. is a bioregional group working to develop an Earth-oriented ethic and culture within the central Ohio River Basin. Mixed mesophyte and other types of deciduous forest are the main climax communities indigenous to the area.

M.O.L.E. meets regularly to celebrate full moons, solstices and equinoxes. Its members are focused on educating themselves and others about the natural laws, places and processes that are a part of their region. Some of them have specialized in ecological education with children; others, in teaching about the ecological household, building neighborhood community, working to preserve wild areas and stream water monitoring. They are beginning to plan for an ongoing bioregional congress.

FOUR RIVERS EARTHWORKS is the M.O.L.E. newsletter, available at \$5/four issues.



THE NATIONAL WATER CENTER
P.O. Box 264
Eureka Springs, AR 72632, USA
(501) 253-9755

The Water Center shares knowledge and tools for protecting water resources. It is a clearinghouse for information on appropriate on-site treatment for domestic waste. A 92-page book, *We All Live Downstream*, is available and a sequel is planned. Please send information about your experiences with alternative waste-treatment systems and your concepts, plans, adaptations and suggestions.

OZARK AREA COMMUNITY CONGRESS
P.O. Box 104
Eureka Springs, AR 72632, USA
(501) 253-6866
Jacqueline Froelich

OACC is a focal point for the activities of various individuals and groups concerned with environmental and political aspects of life in the Ozarks. It incorporates bioregionalism into its organizational structure, and seeks to regenerate the planet through application of ecological laws and principles. A Congress is held only once annually but many of the participants are involved in bioregional activities throughout the year.



WABASH LANDSCHAFT, INC.
Box 1181
Lafayette, IN 47902, USA
(317) 494-1330
Bernie Dahl

Representing the Upper Wabash River Basin in northeast Indiana, Landschaft is promoting bioregional and alternative technology by disseminating information and acting as a networking clearinghouse. Current interests include a bio-shelter development program featuring low-cost appropriate alterations on members' houses and ecological monitoring of the bioregion.

WABASH LANDSCHAFT newsletter is available for \$1 per year. (Ask for the intriguing definition of "landschaft" and description of Egyptian logo.)

CONTACT PERSONS

AMY AND DAVE BREWER
810 1/2 Burlington
Mendota, IL 61342, USA

SAM GRANT
2417 Chicago Avenue South
Minneapolis, MN 55404, USA
(612) 874-6538
Community empowerment.

JOHN SHUMAKER
1125 Randolph Street
Waterloo, IA 50702, USA
(319) 234-8630
Red Cedar Council.

Gulf Coast GROUPS

CENTER FOR GULF SOUTH HISTORY & CULTURE, INC.
8439 Panola Street
New Orleans, LA 70118, USA
D. Eric Bookhardt

Since 1976, this group of bioregional artists and writers has been producing films, articles and books on the folk culture, arts and history of the bioregion.

DELTA GREENS
7725 Cohn Street
New Orleans, LA 70118, USA
John Clark

The Delta Greens are a local affiliate of the Green Committees of Correspondence and work to promote Green principles of ecology, democracy, peace and social justice in the Meschabe Bioregion. It publishes MESECHABE as well as a monthly newsletter.

MESECHABE is 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 is \$10/year.

SAN ANTONIO BIOREGIONAL RESEARCH GROUP
515 E. North Loop Road
San Antonio, TX 78216, USA
(512) 494-2927
Pleas McNeel

This group is currently involved in a "Regional Awareness Project," including activities experimenting with satellite communications and working with the Texas Music Association; involving satellite interconnected live concerts between Central Texas (San Antonio and Austin) and Australia, Japan and Europe.

CONTACT PERSONS

STEPHEN DUPLANTIER
P.O. Box 512
Abita Springs, LA 70420, USA
Mesechabe

KRISTINE PRICE
1225 Anhinga Lane
Sanibel Island, FL 33957, USA
(813) 395-0633

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

Atlantic Mountains GROUPS

THE ALTER PROJECT
Slippery Rock University
Slippery Rock, PA 16057-9989, USA
Dr. Robert Macoskey
(412) 794-7322 or 287-4157

The ALTER Project (Alternative Living Technologies and Energy Research) intends to illustrate that an agricultural endeavor similar to the family farm of 300 or so acres can sustain itself. It plans to demonstrate that alternative energy systems can power multi-purpose living/working complexes and to integrate farming techniques developed by science as well as those handed down by tradition. It will spotlight cooperation along with the strength of self-reliance. Integral to the plan is a conference center where ALTER participants can share their experiences with interested, concerned citizens nationwide. Currently ALTER is a permanent demonstration site for permaculture and bioregionalism.

CUMBERLAND GREEN BIOREGIONAL COUNCIL
4014-C Utah Avenue
Nashville, TN 37209, USA
Leith Patton

The Cumberland Green Bioregional Council is a bioregional network for portions of the Interior Low Plateau physiographic province which is located in the watersheds of the Cumberland, Green and Tennessee Rivers. Topographically, this area includes the Central, or Nashville Basin, the associated Highland Rim, and the dissected western edge of the Cumberland Plateau. Generally, this is equivalent to middle Tennessee, south central Kentucky and northern Alabama.

Meetings or gatherings are typically opportunities to network, share information, and celebrate and experience connections with the earth. Persons affiliated with the Council have participated in various regional issues, including actions against Trident missile fuel being shipped through our area and efforts to institute recycling in Nashville.

GREENLIGHT is the quarterly publication of the Cumberland Green Bioregional Council; subscription price of \$5 includes 'Round Robin' mailings sent out following quarterly meetings.

GREEN MOUNTAIN BIOREGIONAL COUNCIL
P.O. Box 93
Plainfield, VT 05667, USA
Brian Tokar
Goddard College
Plainfield, VT 05667, USA
Suzanne Richman
Catalyst, 64 Main St.
Montpelier, VT 05602, USA
Susan Meeker-Lowry

"A group of eco-activists and educators in the hills of northern Vermont working to convene a Green Mountain Bioregional Congress for the spring of 1990. Our members are involved in efforts to curb excess development in our area, education and activism on the tropical forest issue and the greenhouse effect, support for the rights and autonomy of the nearby Abenaki Indians, education around food and hunger issues, Green politics, Gaian economics and cultural renewal. Many of us are involved in the planning for NABC 4 in the Gulf of Maine.

We define our region as the major watersheds that emerge from the Green Mountains of Vermont. Our home base is in the headwaters of the Winooski River (Onion River in the Missisquoi Abenaki tongue), and we hope to include our neighbors in the northern and western reaches of the Lake Champlain Basin (southern Quebec and northeastern New York State, including the eastern Adirondacks)."



THE INSTITUTE FOR GAEAN ECONOMICS
64 Main Street
Montpelier, VT 05602, USA
(802) 223-7943
Susan Meeker-Lowry

IGE is committed to shaping an economy for the living Earth. Basically, Gaean Economics is about restructuring the economy from the grassroots using ecological principles as guides. It develops models (and explores existing ones) designed to consciously align the resources of the world with the ways goods and services are produced. It also sponsors demonstration projects that embody alternative economic values, and provides a forum for discussion and education.

IGE's first project was the Gaea Center in Worthington, MA, an educational project which demonstrates both ancient and modern ways of living in harmony with nature. It is currently organizing a local network to halt the destruction of the rainforests by making a connection between rubber tappers and the maple tapping in Vermont and is calling it the Tropical Forest Action Project.

INSTITUTE FOR SOCIAL ECOLOGY
P.O. Box 89
Plainfield, VT 05667, USA
(802) 454-8493
Paula Emery, Assistant Director

Located in the Green Mountains of Vermont, The Institute teaches principles of social ecology. "Using central Vermont as a laboratory, the Institute explores bioregional solutions to global problems." Emphasis is on providing students with hands-on, experiential learning in combination with theory and critique, so that the students can return to their home communities with resources necessary for enacting social change. Catalogs with course descriptions and a quarterly newsletter are available upon request (newsletter donations are requested).

KATÚAH
Box 638
Leicester, NC
Katúah Province 28748, USA

KATÚAH is a bioregional group for southern Appalachia that is dedicated to recovering land-based culture in the southern mountains; it hosts an annual gathering.

KATÚAH is the bioregional journal of the southern Appalachians, "publishing articles on the social and natural history of the region to better understand our place; reporting on current issues to better understand our times; and exploring the spirituality of our region through stories, poems and articles to better understand ourselves." Subscriptions for quarterly journal \$10/year.

KINDRED SPIRITS
P.O. Box 542
Lewisberg, PA 17837, USA

Kindred Spirits is a growing association of individuals in the Pennsylvania area who are committed to adding sustainable alternatives to the ecologic, economic and cultural conditions of their bioregion.

KINDRED SPIRITS JOURNAL has been created to track the cultural trends of the Pennsylvania area, to share the opinions of its citizenry, and to inform and entertain a growing readership. Subscriptions are \$5/four issues.



LONG BRANCH ENVIRONMENTAL EDUCATIONAL CENTER, INC.
Route 2, Box 132
Leicester, NC 28748, USA
(704) 683-3662

LBEEC is a small educational institute in Buncombe County's Newfoundland Mountains, about 18 miles northwest of Asheville, North Carolina. Its objectives are conservation of natural resources within the southern Appalachian bioregion, research and experimenting with various self-sufficiency techniques, and sharing of strategies for developing a simpler lifestyle.

WATERSHED is the Long Branch newsletter. Subscription/membership fee \$15 (\$5 for students).

NEW LAND TRUST
Box 263 Plumadore Road
Saranac, NY 12981, USA
Damian Gormley

Began in 1978 to protect a specific tract of earth below Lyon Mountain in the northeast Adirondacks. Currently initiating formation of a Lake Champlain bioregional association for southwestern Quebec, northeastern New York State and western Vermont.

EARTH MISSION newsletter. Write for subscription information.

SHORT MOUNTAIN SANCTUARY
Route #1 Box 84-A (PD)
Liberty, TN 37095, USA

"Located on 200 acres of heavily wooded land in the hills and hollows of middle Tennessee. A healing place for gay men, lesbians, children and friends. With an organic garden, orchard, goats, and chickens, we are learning to flow with the seasons and give thanks for our abundance. There are no phones or public utilities. We use consensus for decision making. For those who wish to join our community, there is a six-month trial period for residency.

Our sanctuary grew out of the Radical Faerie movement, fulfilling a need for a safe space for gays. We host semi-annual nine-day gatherings for faerie folk and friends in the spring at Beltane and in mid-October. Our most recent undertaking is the collective publishing of RFD, a country journal for gay men everywhere, now in its 15th year of publication."

TRANET
P.O. Box 567
Rangeley, ME 04970, USA
(207) 864-2252

TRANET is a transnational network of groups in all parts of the world which are developing and promoting local self-reliance. Its emphasis is on living within the ecological limits set by the region and using its natural resources for a sustainable lifestyle.

The TRANET network in Rangeley, Maine helps members link with one another through a bimonthly directory/newsletter and acts as a clearinghouse for information and self-help projects. Their MINI A.T. LIBRARY contains a selection of 100 do-it-yourself manuals which help villages and small communities become self-reliant.

TRANET Directory/Newsletter is distributed regularly to members: \$30/individual, \$50/Public Library, \$150/organization, \$1,000/A.T. Library.

PUBLICATIONS

ROOTDRINKER
647 Top Ridge Drive
Albany, NY 12203, USA

This is a publication focusing on the Adirondack Mountains, including interests in the St. Lawrence and Mohawk-Hudson watersheds. It relates the history of the area as well as contemporary efforts to live in place within the region. Agriculture, local self-reliance, recipes, poetry and regional news exceptionally well-covered. Write for information on back issues and current status of publication.

CONTACT PERSONS

CHRIS CHANLETT
Buck Route Box 345
Hinton, WV 25951, USA
Land use, landscape design and gardening.

BILLY CUMMINGS
237 McCauley Street
Chapel Hill, NC
Uharria Province, 27516, USA
(919) 942-8289
Piedmont Bioregional Institute.

WALT FRANKLIN
Great Elm Press
RD #2 Box 37
Rexville, NY 14877, USA
Bioregional publications covering upper Susquehanna River region.

PAUL GLOVER
1399 Slaterville Road
Ithaca, NY 14850, USA
Ithaca Power.

ED LYTWAK, JR.
30 Seanor Street
Jeannette, PA 15644
(412) 527-2503
Alle-Mon, watersheds of the Allegheny and Monongahela rivers, organizing.

Contact Ed for bioregional "event," Spring 1990 and organizing NABC IV delegation.

LINDA MARKS
785 Centre Street
Newton, MA 02158
(617) 965-7846
Institute for Gaean Economics.

SUSAN MEEKER-LOWRY
64 Main Street, 2nd Floor
Montpelier, VT 05602, USA
(802) 223-7943
Catalyst Newsletter, New England Tropical Forest Project, Institute for Gaean Economics.

STEVE TROMBULAK
Department of Biology
Middlebury College
Middlebury, VT 05753, USA
Contact person for a Champlain Basin Bioregional Council and/or resource person for the area.

Atlantic Coast GROUPS

THE CENTER FOR REFLECTION ON THE SECOND LAW
8420 Camellia Drive
Raleigh, NC 27612, USA

The purpose of CFRSL is to examine the role of the human in creation, to hold discussions and conferences, to issue a monthly newsletter, and to spread the bioregional/green worldview.

CFRSL has published a newsletter continuously since 1980. If you would like to be on their mailing list, send a donation to help with postage.



Del-AWARE UNLIMITED
6 Stockton Avenue
New Hope, PA 18938, USA
(215) 862-3331, -9862

Located in the Delaware River watershed at the border of Pennsylvania and New Jersey, Del-AWARE is concerned with water policy and specifically opposes construction of the Point Pleasant Pump to divert river water for use as a coolant at the Limerick nuclear power plant. In pursuing its goal of protecting the Delaware, this group has evolved into a community of people who identify with and celebrate the region.

Del-AWARE UNLIMITED's monthly newsletter is "dedicated to the protection of resources in the Delaware Valley." Write for subscription particulars.



THE GAIA INSTITUTE
P.O. Box 852
South Lynnfield, MA 01940, USA
(508) 535-4203
Mary de La Valette

"The Gaia Institute produces programming for television of educational content on the issues of Deep Ecology, Animals Rights and environmental areas." Although not specifically bioregional, the concept is integral to its agenda. Some of the more urgent concerns addressed by its programs include clarifications of the complex connections between animal agriculture, human health, pollution and desertification and the escalating planetary crisis of an exploding human population.

GENESIS FARM
Box 662
Blairtown, NJ 07825, USA
(201) 362-6735
Miriam Therese MacGillis, O.P.

Genesis Farm is a center for earth stewardship located in northwestern New Jersey and welcomes all people of good will to search for alternative ways to achieve true human and earth security. It is sponsored by the Dominican Sisters of Caldwell, New Jersey and Global Education Associates. It focuses on the connections between the health of our global commons of air, water and land, and the health of our local communities and bioregions. It is rooted in a spirituality that reverences the earth as a revelation of the divine.

More than 70 families are "shareholders" in a bio-dynamic vegetable garden at the farm. There is an "Earth Literacy" program as well as a permaculture school, and opportunities for internships exist in different aspects of its programs.



GENESIS IV
11 North Lowell Street
Methuen, MA 01844, USA

Genesis IV is a community that wants to create a place where people can experience a simple life committed to non-violence, reverence for the earth, holistic living, stewardship, the interdependence of all peoples and hospitality. They see a way of life that "concerns itself with an appreciation of the gifts of nature, including the human person, and with the commitment to help others to do the same." Specifically, they do this by growing and preserving their own food organically, and learning how to develop energy sources that are practical without threatening the environment. Their goal is to encourage other such small garden communities in the Greater Lawrence area.

GREEN WEB
R.R. 3 Saltsprings, NS
CANADA BOK IPO
David Orton & Helga Hoffmann

Green Web is an independent research group serving the needs of the Green Movement. It provides information sheets on industrial activities in the Nova Scotia Bioregion in order to make them "pollution free, ecologically sustainable and accountable to the local community." Some more recent fact sheets cover pesticide use and pulp and paper mill pollution.

GULF OF MAINE
61 Main Street
Brunswick, ME 04011, USA
(207) 729-5083
Gary Lawless
Peaks Island, Maine, USA
(207) 766-2064
Roberto Mendoza

The Gulf of Maine Bookstore has been the focal point for bioregional information, people and ideas in the region bounded on the east by the Atlantic, on the north by the St. Lawrence River, on the west by the Appalachians, and on the south by Cape Cod, and hosts poetry readings, talks, slide shows and readings. People affiliated with these projects feel that "in speaking bioregionally we do not speak for ourselves, our own species or for the region. We begin the process of learning to let the bioregion speak for itself, through us, to give voice to place." In order to do this they want to represent the various peoples of the region as well as other aspects of their place.

"We sponsored the first Gulf of Maine Bioregional Congress in August, 1987, with 250 people attending over a period of four days." Currently, the Gulf of Maine is planning to host NABC IV, in August 1990, at the state YMCA camp in Winthrop, Maine. Please contact Gulf of Maine at its Brunswick address for congressional/planning/fundraising information. Anyone interested is invited to participate.

HUDSON BIOREGIONAL COUNCIL
113 West 11th Street
New York, NY 10011
Hudsonia, USA
Kirkpatrick Sale

The Council is a group of about two dozen people of diverse occupations and interests united in working on a way to envision the Hudson bioregion (defined by the estuary from the Atlantic to the Troy Dam and the tributaries thereof), restore its natural systems, and design an ecologically sustainable life-pattern for its future. Projects to date have included a bundle ("Reinhabit the Hudson Estuary," with a map, essays, drawing, poem, etc.); public meetings and seminars on bioregionalism; co-sponsorship of a Celebration of the Hudson Valley; presentation to colleges and community groups of the design for a model bioregional community ("Down-to-Earth Community"); and a prototype urban rooftop garden for year-round vegetable self-sufficiency. The latest project is a plan to restore a salt marsh on the lower west side of Manhattan.

The HBC also publishes a *Bioregional Bibliography* (\$5 postpaid, checks payable to K. Sale), a 44-page listing of all the essential works and periodicals connected with bioregionalism.

LEARNING ALLIANCE
Options for Education and Action
494 Broadway
New York, NY 10012, USA
(212) 226-7171
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 ecophilosophy within the Hudson River Valley. Write for more specific listings.



THE NEW ALCHEMY INSTITUTE
237 Hatchville Road
East Falmouth, MA 02536, USA

The New Alchemy Institute is a non-profit research and education organization on Cape Cod which specializes in ecologically responsible management of natural resources. Past research includes bio-shelters, aquaculture, windmills and organic gardening. Presently it works on affordable and ecological housing, integrated pest management, biological control in greenhouses, alternative waste technologies for the home, organic market gardening and landscape design. Education at the Institute features a college semester program, permaculture courses, workshops and an extensive children's program ranging from tours to summer programs, and the Green Classroom, a garden-based science program designed for elementary schools (teacher training and manual available).

Guided and self-guided tours year-round feature solar greenhouses, gardens, visitor

center and store. Membership includes QUARTERLY subscription, store and class discounts as well as regular mailings. Write for a free catalog of ecology books and tools.

THE NORTH SHORE ENVIRONMENTAL WEB
P.O. Box 101
New Glasgow, Nova Scotia
CANADA B2H 5E1

A number of citizens along the north shore of Nova Scotia joined together in 1986 to form the North Shore Environmental Web, concerned with the long- and short-term effects of local chemical spraying. They are also concerned for the immediate health of all residents who live within these sprayed areas. The Web provides information on spray locations, dates of spraying, agencies to contact, information and support on possible actions.



REINHABIT THE HUDSON ESTUARY
P.O. Box 1110
New Paltz, NY 12561, USA
George Tukul

RHE is a loose confederation of activists living halfway between New York City and Albany, just north of where the salt water turns fresh in the Hudson. Day-to-day work tends towards the cultural—articulating bioregional identity—and the practical—techniques for sustainability and restoration. Present projects are the purchase of a farm for conversion into a small food-producing hamlet and land preservation through limited development strategies.

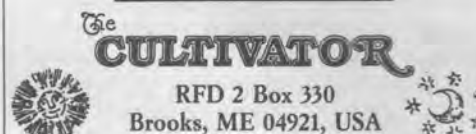
THE SCHOOL OF LIVING
RD #1, Box 185 A
Cochranville, PA 19330, USA

Founded in 1934, The School of Living's goal is to foster the development of ecologically sound, self-governed humane communities. It emphasizes the decentralist teachings of Ralph Borsodi and Mildred Loomis and publishes GREEN REVOLUTION plus papers and pamphlets on land trusts, alternative economics, self-reliance and community living.



one of the oldest ongoing eco-populist journals, is available from The School of Living, for \$6/year. Published quarterly. Send \$2 for sample issue.

PUBLICATIONS



RFD 2 Box 330
Brooks, ME 04921, USA
A quarterly publication addressing a variety of topics and concerns throughout the Maine/Maritime bioregion. Areas of interest include

discussion and information on food and nutrition, regional self-reliance, and interdependence among cooperatives, small businesses and individuals. A lively little magazine replete with poetry, politics, and resource support. Subscriptions are \$4/year U.S., \$5.50/year Canada.

DECENTRALIZE!
P.O. Box 1608
Washington, D.C. 20013, USA
(301) 277-0475
Carol Moore, Editor

Covers decentralist strategy as well as Green politics, events, and literature. It aims "to promote non-violent strategies for the radical decentralization of political power to individuals and communities and for the dissolution of nation states." Provides a network among radical decentralists. Subscription is \$4 US/year, \$5 CAN, or \$8 overseas.

RECONNECTION QUARTERLY
Ashcroft Press
97 Ashby Road
Caribou, ME 04736
Gulf of Maine Bioregion, USA
David Laing

A quarterly newsletter promoting consciousness of nature as the source of all wisdom and well-being. Newsletter of the Gulf of Maine Bioregion.

CONTACT PERSONS

ALI, BARBARA, T.L., FLIC, AMY,
KEN, LORI, TERI, TINA
4527 Springfield Avenue
Philadelphia, PA 19143, USA
New Society Publishers.
This is addition to their Santa Cruz, CA address.

GERHARD ELSTON
8 Hawk Road
Levittown, PA 19056, USA
(215) 943-1285

HARLAN EMIL
212 Grand Street 2B
New York, NY 10013
Visionary future cities; ecological architecture.

AMY HANNON
201 Courtney Place
Greenville, NC 27834, USA
(919) 355-6516

PETER KEIBEL
43 Aspen Court
Fishkill, NY 12524, USA

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

TAD MONTGOMARY
P.O. Box 1413
Concord, MA 01742, USA

O T H E R C O N T I N E N T S

Australia GROUPS



RAINFOREST INFORMATION CENTRE
Box 368
Lismore, NSW 2480
AUSTRALIA
John Seed

The Centre operates out of Lismore and acts globally as well as locally to educate and campaign for rainforest and coastal wetlands preservation. In their coastal and hilly-mountainous bioregion extending about 40 miles inland, small groups work on transferring wooded areas from forestry control to National Park status, watchdogging developers, giving slide shows and talks about the importance of conservation, and initiating "Councils for All Beings" in an attempt to deepen connections with other species.



WEETAH FOREST TRUST
R.S.D. 358
Weetah 7304
Tasmania, AUSTRALIA

Weetah Forest Trust is in the Meander River watershed, which is part of the larger complex of river systems making up the Tamar River Bioregion in northern Tasmania. The activities of the group include collecting and growing seeds of local native plants, attempting to live a sustainable lifestyle, organic gardening, reforestation, political action, lobbying and direct action. It also serves as a communication/information centre for Weetah RAG (Rainforest Action Group), Earth First!, Tasmania and M.A.F.I.A. (Mothers and Friends in Action) and participates in global networking on deep ecology, environment, peace and social issues. "Open to visitors willing to care for the land."

PUBLICATIONS

THE DEEP ECOLOGIST
% Post Office
Birdwood, SA 5234
AUSTRALIA

THE DEEP ECOLOGIST is the newsletter of the Deep Ecology network in Australia—a group of people dedicated each in their own way to searching out and living an ecologically based philosophy of life. The newsletter is published quarterly. Subscriptions are \$6, or \$9 overseas, for 4 issues.



IMPACTS PRESS
P.O. Box 155
Roseville, NSW 2069
AUSTRALIA
Don Perlgut

IMPACTS PRESS is an independent Australian publisher on social, economic and

community development issues. It specializes in community self-reliance materials and has published Sustainable Urban Renewal by Colin Ball et al., Growing in the City by Christine Eliot, and The Community Participation Handbook. The people at IMPACTS PRESS consider their region to be Australia and New Zealand and specialize in producing materials applicable to this area.

SIMPLY LIVING MAGAZINE
P.O. Box 124
Terrey Hills, NSW 2084
AUSTRALIA

SIMPLY LIVING MAGAZINE is a bi-monthly magazine promoting environmental, health, peace and social issues. It has ten years of "full color" alternative reporting to commemorate and encourages local activity, although its articles also provide insight into issues that affect the entire planet. Those interviewed for the magazine include Petra Kelly, Gary Snyder, Ram Dass and Dave Foreman. Sample copy available for \$10 US. Subscriptions within Australia \$32/year for 6 issues; \$40/year surface mail, \$80/year airmail overseas.

Europe GROUPS

ALTERNATIVA VERDA
Centre de Dades i Documentació
Carrer de la Lluna, 24, baixos
08001 Barcelona
Catalunya, SPAIN

Alternativa Verda was founded in 1983 as an eco-regional political organization in Catalonia, a historical nation without a state. Founding members have been active in the anti-nuclear and anti-uranium struggles there. The group is working towards development of a "nature's economy" that respects ecosystems and natural resources through the use of appropriate technology and promotion of self-reliance.

L'ALTERNATIU, a quarterly newsletter for members and contributors, and *Dossier Verd*, monographs about Catalonian ecological, political ecology, etc. are published by Alternativa Verda.

CORNISH NATIONALIST PARTY
Trelispen, Gorran
St. Austell
Cornwall, UK

The CNP was formed in 1975 to operate by democratic, constitutional methods to promote the interests of Cornwall and Cornish people so as to enhance the identity of Cornwall, an essentially Celtic identity. The CNP works for Cornwall regional status within Britain and within a United Europe, seeks recognition of the Cornish flag (with a green stripe to indicate ties with the environmental movement) and promotes courses on Cornish history and Cornish language in schools.

AN BANER KERNEWEK (*The Cornish Banner*) is the "voice of the Cornish people." Quarterly subscriptions are £4.50 inland, £5.50 overseas and £6.50 airmail.

PERMACULTURE PYRÉNÉES
Bourrière 11300 LIMOUX
FRANCE
Emilia Hazelip

"**SYNERGIES** Centre de formation en Agro-biologie: École d'apprentissage pour une production agricole sans exploiter la terre (le non labour). Enseignement des techniques agronomiques de pointe actuellement en France et à l'étranger, soucieuses de l'environnement, ainsi que pour des situations difficiles. Expérimentation des protocoles techniques de Marc Bonfils pour les céréales et l'apiculture. Vous pouvez vous former en agriculture biologique du long terme en suivant des séjours d'apprentissage au centre. Ces séjours commencent en Mars et finissent en Décembre pour les élèves pouvant suivre le cycle long, mais tout autre emploi du temps peut être établi en fonction de vos disponibilités. Les stagiaires bénéficient des stages rémunérés par la formation continue ou les ASSEDEC, sont pris en charge au tarif de 50F l'heure de formation plus frais de pension complète. L'accueil se fait en camping, en dortoir ou chez l'habitant."

"We are a non-profit educational organization with the goal of promoting and maintaining creativity through art, crafts, sciences and appropriate technology, as well as ecological agriculture. We are located at the foothills of the Pyrénées, and have the use of a 40-hectare property (in a little isolated valley with limited access) which will be turned into a farm-school for people where the principle of holistic—non-plowing—agriculture will be practiced. This farm will serve as a research center for natural agriculture, as well as a place of instruction for permaculture." There is also a program for the experimentation with Marc Bonfil's method for *Winter Cereal Growing* and old winter wheat seeds are urgently needed to prevent the loss of European cereal diversity."

PUBLICATIONS



AAM Terra Nuova
Casella Postale #2
50038 Scarperia, Firenze
ITALY
055 8430436 (ore 16-20)

A(Agriculture) A(Food 'Alimentazione') and M(Medicine) **TERRA NUOVA** is a bi-monthly publication in Italian. It sponsored a bioregional conference in 1988 and issued a

strong declaration that was published in *Raise the Stakes* #14. **AAM TERRA NUOVA** has regular features on the bioregions of Italy and bioregionalism. Write for subscription information.

THE ECOLOGIST
Journal of the Post Industrial Age
Worthyvale Manor
Camelford, Cornwall
PL32 9TT, UK

"**THE ECOLOGIST** is one of the few journals still prepared to give its authors the space to consider in-depth environmental and social issues facing the world today—and their philosophical implications." Subscriptions are £18/year (\$30 US) for six issues. Write for sample issue.

CONTACT PERSONS

FRANCO BELTRAMETTI
P.O. Box 3
Ch-6826 Riva San Vitale
SWITZERLAND
Poetry and art.

TERRY EVANS
19 Ffordd-y-Mynydd, Llanllechid
Gwynedd, Cymru, UK
(0248) 602 521
Project 'The Ogwen Watershed Trail.'

KLAUS SCHEISIEK-KERN
Roter Hahn 42
D2000 Hamburg 72
WEST GERMANY
(+49) (40) 644-9412

Pacific Islands GROUPS

EPICENTER—KONA
P.O. Box 2428
Kailua-Kona, HI 96745
Michael Gibson
Fielding Schultz
Carl Winge

A new, but "hardcore" group of permaculture activists who give public talks and slide shows and are presently organizing a design course and demonstration site for the Hawaiian Bioregion.

OASIS DESIGN GROUP
P.O. Box 2428
Kailua-Kona, HI 96745, USA
(808) 322-3106

The Oasis Design Group specializes in the analysis, design, and implementation of integrated and bioregionally-appropriate land use systems that conserve energy while emulating the diversity, stability, and resilience of natural systems. The focus of its design associates is the concept of permaculture, the permanent culture of all living species, and the recognition of their inherent and interdependent relationships for survival. Design services include alternative technologies, complete water management, and detailed plant species selections.

PUBLICATIONS

**ASIAN-PACIFIC ENVIRONMENT
NEWSLETTER**
Sahabat Alam Malaysia
43 Salween Road
10050 Penang, MALAYSIA

Published once every three months under the auspices of *Sahabat Alam Malaysia*, **THE APE NEWSLETTER** provides information on the environmental situation in the region for concerned groups and individuals. "It takes up issues on air, water and noise pollution, soil erosion, deforestation, depletion of non-renewable resources, energy and other environmental concerns. *SAM* is a non-profit, non-governmental organization campaigning for environmental protection and conservation of natural resources in Malaysia and the Asia-Pacific region." Subscription rate is \$30 US/2 years and eight issues (airmail), or \$24 US/2 years (seamail).

ENVIRONMENTAL NEWS DIGEST
Sahabat Alam Malaysia
Friends of the Earth, Malaysia
43 Salween Road
10050 Penang, MALAYSIA

A newsletter covering development/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.

FRESH CONNECTIONS
P.O. Box 1070
Captain Cook, HI 96709, USA
(808) 328-9044
Tane Datta, Publisher

A new and developing publication, **FRESH CONNECTIONS**, is designed to connect producers and users of all types of plants on the Big Island. In the premier issue, features ranged from natural food trends to tasty herb, basil, recipes. Future articles hope to include topics such as suburban gardening, pest control and medicinal plants. Writers are needed for such columns and related topics. Subscriptions and ads will be appreciated, write or call for more information.

JAPAN ENVIRONMENT MONITOR
400 Yamanashi-ken, Kofu-shi
Saiwai-cho 18-11
Kofu, JAPAN
(0552) 28-5386
Rick Davis

JEM is a monthly desktop publication which brings news of Japanese environmental issues, the Green movement, and the activities of citizens' groups. "If anything of bioregional interest happens, **JEM** will be one of the first publications to take it up" —as yet there is no established Japanese translation for the word "bioregion". Write for subscription information.

CONTACT PERSONS

MICHAEL LUKE AITKEN
Box 172
Honaunau, HI 96726, USA

BRUCE BEBE
Maui Epicenter
P.O. Box 400
Kihei, HI 96753, USA
(808) 874-0911

Earthcare Planning Information Center.

YUICHI INOUE
1170-74 Akishino-dai
Nara-shi, Nara 631
JAPAN

South America GROUPS

Many Central and South American bioregional groups find it difficult or illegal to pay for overseas subscriptions in foreign currency. They are anxious to stay in touch with progress in North America, so subscription exchanges or donations would be of help to them.



CENECOS
Viamonte 1396
1053—Buenos Aires
REPUBLICA ARGENTINA

The Center for the Study of Organic Agriculture (**CENECOS**) holds weekly study meetings in Buenos Aires emphasizing wholesome cultivation of plants and self-sufficiency. It offers courses on family gardening and edible and medicinal native plants on experimental farms in the surrounding Pampas grasslands.

BOLETIN DEL CENECOS is its quarterly publication. Other publications are also available. Please write for subscription information.

CETAAR
Casilla de Correo 5182
Correo Central
1000—Buenos Aires
REPUBLICA ARGENTINA

The Center for the Studies of Appropriate Technologies (**CETAAR**), based in Buenos Aires, is located on the edge of the estuary of two large subtropical rivers, with the vastness of the Pampas grasslands as hinterland. **CETAAR** associates in operating a rural experimental center, maintains a data base on appropriate technology and organizes impoverished rural and urban communities to develop low-cost housing projects, using locally available materials.

BOLETIN DEL CETAAR is a newsletter published quarterly and special technical bulletins are issued on special projects. Write for subscription information.

MUSEU MBORORÉ
Avenue San Martin 615
3370 Igazú
Prov. de Misiones
REPUBLICA ARGENTINA
(0757) 2483
Luiz Rolón

Works with last remaining indigenous people (Guanaries) in the area of Igazú Falls, which is threatened by Las Vegas-type casino development that would tear down a large amount of native forest. Operates an ecologically oriented public museum showing the region's history from 1542 to present.

PROMUNDO INTERNACIONAL
Casilla 60—Sucursal 14
Buenos Aires 1414, ARGENTINA

Promundo Internacional fue fundado en 1979, y se dedica a investigar y documentar problemas eco-sociales, la carrera armamentista, los derechos de los consumidores y de la juventud, el desarrollo apropiado y los peligros de la energía nuclear. A partir de 1989 agrega un proyecto editorial, comenzando con *Libros de Ivan Illich* en castellano. Promundo Interacional está adoptando una orientación más bioregional, se vincula con varias organizaciones similares en España, Europa y Norteamérica, y ha fundado un Circuito Latino Americano de Vinculación Ecologista (C.L.A.V.E.).

La revista **MUTANTIA** has vuelto a ser editada periódicamente. Ahora también publica el boletín **PROMUNDO** y una guía reedificadora. Escriba para obtener información acerca de números pasados y venideros.

Promundo Internacional was formed in 1979 to address local and global eco-social problems, the arms race, consumer and youth rights and appropriate (non-nuclear) development. In 1989 it starts a publishing venture, beginning with *Ivan Illich's* books in Spanish. It is currently adopting a bioregional perspective linking up ecological organizations in Spain, Europe and North America, and is establishing a Latin American Ecologist Network named C.L.A.V.E. which held its first anti-nuclear in 1988.

MUTANTIA is now a regularly published magazine as well as a **PROMUNDO** bulletin and networking index. Write for information about past and future issues.

**UNIÃO PROTETORA DO AMBIENTE
NATURAL**
(Union for Natural Environment
Protection)
Caixa Postal 189
Cep 93001 São Leopoldo RS, BRAZIL
(0512) 927933
Carlos Cardoso Aveline

"**UPAN** is chiefly concerned with protecting and restoring the heavily polluted Sinos River in the southern Brazilian state of Rio Grande do Sul. 'Sinos River is more than a river, it is the central element in the regional ecosystem, an important economic factor, the source of water, the reservoir of flora and fauna in its marshes.' **UPAN** holds weekly meetings in several cities of the Sinos Valley, sponsors public and school talks, studies regional ecosystems, generates media attention and fights industrial pollution of the River and its brooks through local action."

SINAL VERDE is a newsletter on Latin American rivers and watersheds and serves as a link for groups involved with this issue. Write for subscription information.

Other Continents GROUPS



GRUPO AMBIENTAL HABITAT
Centro de Documentación y Acción
Ambiental
Apartado Postal 21886
Santo Domingo
REPUBLICA DOMINICANA

Grupo Ambiental Habitat educates the citizens of the Dominican Republic in the Caribbean Bioregion about ecological issues caused by the rapid "development" of the country. **GAH** documents environmental problems and exposes ecological destruction caused by an economy that is controlled by multinationals rather than inhabitants.

HABITAT is a quarterly bulletin covering environmental issues within the Caribbean Bioregion. Write for subscription information.

CONTACT PERSONS

C.R. RAMANATHAN
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INDIA



homelands is the predominant human measure of the Industrial Era.

How much damage to the ecology of North America flows directly out of a mentality which continually claims discovery and authorship at the expense of the existence of the culture and knowledge which already occupied the territory? Which claims the right to impose its vision regardless of impact? Which proclaims a boundary between old and new, known and unknown, and then claims to have stepped across it in the name of "discovery" (raise the flag)?

Isn't it the same mentality which persistently ignores and denies knowledge of appropriate ways of living on the earth? Denies the knowledge which has been

gathered by prior (and continuing) inhabitants of the place? Denies knowledge of right relationship, defends that denial at all costs and proceeds, therefore, to participate in warfare across the "borders," in the forms of ecocide and genocide?

There is a name for the presumption which has claimed, since Columbus and the Conquest, the right to liquidate the pre-existing peoples, cultures, philosophies and knowledge, and it is Manifest Destiny. At its roots, Manifest Destiny is a vision and an ideology, even though the costs are quite material and bloody. M.D. is quite literally an outgrowth and accouterment of the Conquest, a projection (penetration) of the Inquisition into the "other" side of the world.

Of all the movements, one might think the ecology movement might be the most sensitive to the arrogance of the European vision for the Americas as introduced to these lands by Columbus. Yet so many of the expoundings of the movement are completely ahistorical or, at best, reflective of an incredibly truncated sense of history.

ACKNOWLEDGEMENT

Environmental truths seem to have become abstractions, to be "discovered" independent of place or context. Not true. Just as a real ecological vision will not separate people from the natural world, it also will not divorce the "natural" environment and its lessons from culture and history. All learning and knowledge has a place and context—it is not there for the "taking" anymore than "America" was in 1492.

While it is true that ideas cannot be owned, they do have a context and her-

itage. Hence the very foundation of ecological philosophy in the Americas must take as its starting point the accumulated wisdom of the natives of these lands. It is these people whose philosophies, languages and spirituality have been adapted to the demands of the land over the past millennia. And it is these people who have been all but (but not) exterminated under the heels of Manifest Destiny and its presumption.

So there may be some sensitivity on the part of people of color whose land and labor have already been expropriated when they see their philosophy and spirituality lifted and claimed, owned, by white folks. What would be lost if white writers gave acknowledgement where it was due by checking the genealogy of certain ideas? What would be gained would be integrity, the pursuit of which might give those of us of European descent some hope of understanding our own history and what we are doing in the Americas, what our place is here.

There are writers, white writers, who have managed consistently to write about and describe the historical and ecological relationship between the races and cultures of the Americas with accuracy and integrity: Wendell Berry, Gary Snyder and Malcolm Margolin, just to name a few. In their use of the language, these people are not only articulate, but also scrupulously accurate in attribution of ideas and are selfless of any sense of ownership or discovery other than the wonderful sense of discovery of historical complexity.

The problem of Columbus then is the tendency towards hegemony and predominance. What is most troubling about the ravings of the spokespeople for the ecology movement is the ambition and greed of its reach, its willingness to ignore, deny or obliterate "other" visions and claim to be the best and the brightest. This is the spirit of Manifest Destiny at core, and some of "us" find it alarming. A final offered observation (think it through for yourself) is that it is this exclusionary and supremacist tone which has caused the "environmental" and "green" movement itself to remain predominantly white and, some would say, exclusionary.

ANNOUNCEMENT

A new questionnaire has been developed to help those concerned with varied aspects of bioregionalism to identify and better utilize resources within and outside their bioregion. The Bioregional Skills Exchange Inventory solicits both skills that are needed and those that could be offered or exchanged, and aims to "link" those who respond. Contact David Levine, c/o Learning Alliance, 494 Broadway, New York, NY 10012, or call (212) 226-7171 for more information.

ANNOUNCEMENT



"Beginning on the West Coast in January 1990, the *Global Walk for a Livable World* will cross nine bioregions in the United States and then continue into other countries around the world. It will offer practical solutions to problems, inspire hope, and awaken new ideas and possibilities. 'Livable World Fairs' along the walk route will feature appropriate technology and educational programs. An 'Earth Circus' will draw together local children and adults with walkers in a cultural celebration of our diversity. The walk will herald a shift in our view of ourselves and the world in which we live, and promote a just, sustainable and secure world." All are welcome and participants are needed. For more information, contact: Global Walk, Nuclear Information Center, 1431 Ocean Ave., Santa Monica, CA 90401, (714) 642-8188.

ANNOUNCEMENT

Survival International publishes urgent action bulletins as a way of disseminating timely information concerning threats to indigenous peoples. Recent examples include *WEST PAPUA: Multinational Logging Threat* and *BOTSWANA: Kalahari Peoples Threatened with Expulsion from Game Preserve*. A worldwide human rights organization supporting the rights of threatened tribal people to their lands

and to a secure and dignified future, SI depends on outside support and membership funds to produce regular bulletins which suggest immediate strategies for action. Write: Survival International, International Secretariat, 310 Edgware Road, London W2 1DY, United Kingdom or Survival International, 2121 Decatur Place NW, Washington, D.C. 20008.

Planet Drum PULSE

Since the crowded and super-affirmative book party/panel presentation for *A Green City Program* in San Francisco last vernal equinox, we've promoted and distributed the book every place we could wedge it in. *GCP* has been reviewed in newspapers from S.F. to St. Louis, featured on Bay Area radio and television, bought for distribution to mayors, city councils, planning departments, environment groups, and "green" voting constituencies from Berkeley, California, to New York City and Alberta, Canada (you may want to do this too), and sells steadily to the public in bookstores. We haven't had this kind of success with a bioregional publication before and are considering a second print run.

PDF has opened up fresh political and cultural directions this year with the able and upbeat help of new staffers Crofton Diack, Marie Dolcini and Steven Lewis. They have been answering your letters, distributing *A Green City Program*, hosting book parties, personing PD information tables at ecological events and at a concert of international drummers which used our name (Planet Drum) as the concert's title, and producing those clever renewal and belly-up notices members love to receive. Although they only come in on a part-time basis, they have dreams beyond stuffing their faces at the PD Cafe at lunchtime (call if you're in town and join us). Here's their wish list: volunteers, a small suitcase of gold bullion, another typewriter (computerized, IBM ball type, electric or manual), 1940's cassettes of show tunes, layout light box, basketball hoop or Nautilus machine, bookcases and a computer with laser printer.

This year we're raising funds to create a Green City Center in San Francisco to serve as an umbrella site for activities and information relating to the goals of *A Green City Program*. Last year we received \$16,343 in contributions from members. Some of these were surprise serial contributions, i.e. donations once a month for several months ranging from \$10 to \$250. If you have suggestions on how to generate the \$100,000 for bare minimum costs to open and run the Center for one year, don't restrain yourself for even five seconds from calling us. We have already received an offer to donate an amount equal to half of what we raise

SHAFI HAKIM



STAKES RAISERS THIS ISSUE

Peter Berg—editor
Barbara Clark—copy editing
Crofton Diack—production assistant
Marie Dolcini—editorial & production assistant
Judy Goldhaft—production manager & art
Karen Gosling—pasteup assistant
Shafi Hakim—photography
Jorge Herrera—translations
Chong Lee—photo printing
Steven Lewis—promotion & distribution
turnaround—typesetting
Warren's Waller Press—printing
Marianne Wyss—design & layout
Thanks to Alberto Ruz for reviewing translations.

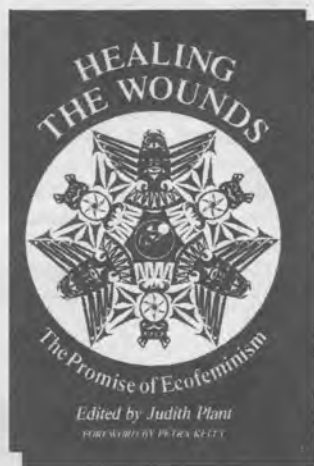
up to \$20,000. Let's get this urban bioregionalism center going! We are already working with a coalition of local groups on the S.F. Beautification and Urban Design Plan to help decide its Greening and Open Space Task Force's goals and projects.

Peter Berg and Judy Goldhaft gave talks, held a workshop and performed at the Alaska Bioregional Network's April

Workshop in Anchorage. They would like to continue assisting at initial gatherings of new bioregional organizations. Get in touch for details if you want help forming a new group, or would like to sponsor a talk, workshop or performance. We have a hot new brochure about possible presentations.

—Planet Drum Staff

RIFFS, READS & REELS



Not Wounding the Heels, but Healing the Wounds

Lots of bioregionalists, radical ecologists, gosh, a few environmentalists, have arrived at radical analyses of industrialism, capitalism, the market system—even civilization its own self. Meanwhile their wives or spouses are still doing eighty percent of the housework and 100% of the thinking about the housework. Ecofeminism asserts, among other things, that in these cases the analysis has not been carried far enough. Eco-radicalism that depends on sexism—putting the great man's face out front, while the female partner organizes the child care and washes the tin cans for the recycling center—is radic-liberalism at its most hypocritical.

What is ecofeminism exactly? Even after avidly reading Judith Plant's excellent anthology *Healing the Wounds: The Promise of Ecofeminism*, I am still not exactly sure. The articles are mostly expository, some brilliantly so, and there are stories and poems that illuminate the spirit of ecofeminism. The theories are not homogeneous, but symphonic. Ecofeminism is both a politics and a manner of seeing. It is only partly about insisting that ecological activism not be one more "radical" movement that wants to change everything but the status of women.

More importantly, ecofeminism appears to be a form of truth-speaking by confronting hierarchy in all its guises, including customs and habits that enshrine male privilege. If there is a commonality in

this collection it is the conviction that the emperor has no clothes: that the emperor's delusion, and pandering to the emperor's delusion, are lethal. Ecofeminism is adamantly rooted in the evidence of the senses. So a clearcut is a clearcut and not a harvest, and the fact that "man may work from sun to sun but woman's work is never done" is oppression, not just an interesting facet of culture. In short, the Dominant Paradigm is the Big Lie. And when, as from reading a work like this, you are pushed outside the lie, you wonder how on Earth you managed to organize your denial so tightly.

Healing the Wounds is more about what women can and must do collectively for the planet and, by extension, for themselves, than it is an attempt to argue the point with Daddy. It describes how women singly and in groups have located their power to work with and protect living systems. In a keynote piece by Dorothy Dinnerstein (which may seem cryptic to those unfamiliar with her entire thesis as developed in her book *The Mermaid and the Minotaur*), she says what women must do in relationship to men is to quit carrying their feelings; quit enabling men to treat matter (including matter) as Other and lesser. According to Dinnerstein, women must withdraw their complicity in the psychology of destruction. So if the goal of bioregionalism is to develop sustainable culture in place, ecofeminism is essential.

The book is divided into four interleaved sections and addresses the meaning of ecofeminism, its politics, spirituality, and influences on community. Titles include "Remembering Who We Are," "Healing All Our Relations," "She Is Alive In You," and "The Circle Is Gathering," respectively. The authors one would expect to see in such an anthology—Ynestra King, Charlene Spretnak, Joanna Macy and Starhawk, are quite present and acquit themselves well. Less well known writers and activists (to me at least) such as Ellen Bass, Pamela Philipose, Rachel Bagby, Dale Colleen Hamilton and Helen Forsey, enrich the mix.

Following an introduction by Petra Kelly, *Healing the Wounds* begins to explore the meaning with "Split Culture," a magisterial survey by Susan Griffin of the psy-

chodynamics of Earthrape and war. Elsewhere in Part One, Sharon Doubiago contributes almost the only touch of humor by wittily excoriating macho deep ecologists, and in "The Universal Mode," Corinne Kumar D' Souza mounts a sweeping critique of development theory.

Part Two suggests that ecofeminist politics is oriented entirely around organic process and objectives rather than ideology. Vananda Shiva's piece is a good paradigm-shifter, delaminating the double-speak of development. Anne Cameron, author of *The Daughters of Copper Woman*, rightly snarls at us well-meaning ecologists for wanting to talk about it yet a little while longer, and shrieks at us to Act, having analyzed every situation under the rubric *cui bono*? Interestingly, Marti Kheel's piece on the extirpation of holistic healing—the arrogation of the official franchise to do medicine by a professional elite—illustrates perfectly the politics and beliefs that ecofeminism seeks to move beyond.

Ecofeminist spirituality, like the politics and meaning of ecofeminism, is diverse as Nature, and undogmatic—eco-menical, as it were. The prose in Part Three begins with a sage and warm piece by poet Deena Metzger who, if I

ilk, Dolores LaChapelle surveys the whole span of human experience from early evolution to the roots of the Tao to the ecological understanding of sex and procreation possessed by hunter-gatherer peoples. (Indeed, LaChapelle's is the most sensitive and salient address of the human overpopulation problem ever, an intelligent and responsible grab at that thistle.)

Radha Bhatt's article providing a Gandhian perspective on non-violent earthsaving actions taken by Indian women villagers in the Himalyan foothills is inspiring and a real cause for hope; it details courageous, creative and appropriate local response to some civilizational problems afflicting the people of the third world. This, and the several other eye-opening articles about the impacts of third world development are among the most substantive in *Healing the Wounds*. Because women in less industrialized cultures bear almost the entire burden of natural provision—from gathering wood to hauling water—grandiose development schemes invariably disrupt not only watersheds but subsistence lifeways and benefit mainly the egos and bank accounts of educated male elites. There it is most obvious that civilization's exploitation of women and the earth is

line Estes on consensus decision-making and the sturdiness of the decisions it produces.

Judith Plant's attention to and respect for the native people of her region secured for the anthology two of its strongest pieces: testimony by Gwaganad, a Haida woman, and an interview with Marie Wilson, a member of the Gitksan-Wet'suwet'en people. Plant also contributes a collection of vignettes depicting life in the intentional community in British Columbia where she lives, and highlights the community's learning along the boundary between native and natural. Plant's *pensées* derived from her recent experience and early background all depict ecofeminism as lived.

Although some of the pieces in the book do stress the analogy between women as life-givers and nurturers and the Earth as nurturer of all, the reasoning of ecofeminism is not derived as much from this mystique as from women's and Earth's status as Other and their shared plight of exploitation. Arguing that the habit of exploitation is indivisible and must be relinquished is an uphill fight in a civilization that by its very nature mines the Earth and most of the human species. How shall we live? How shall we think? Won't any convenient assumptions remain?

Because sexism is a reality that not many men dare perceive, and which if perceived, moves almost no men to take personal or collective action to change, I have the premonition that the male readership of *Healing the Wounds* will be smaller than it should be.

Yet *Healing the Wounds* is a fair challenge to men and a grail for women. As the stakes escalate to the survival of life itself, everything's got to go into the pot—privilege, identity, intellectual pride, individualism, emotional dependency, comfort, limited agendas, the works. And the best we can hope for is to stay in the game long enough to get the change started right, this fiercely urgent labor of generations.

—Stephanie Mills

Healing the Wounds: The Promise of Ecofeminism edited by Judith Plant · New Society Publishers · P.O. Box 582 · Santa Cruz, CA 95061 · \$12.95 + \$1.75 postage.

Because sexism is a reality that not many men dare perceive . . . I have the premonition that the male readership of *Healing the Wounds* will be smaller than it should be.

read her aright, is weaving together practices ranging from kabalah to vipassana meditation in a rich and daring plea for a balance between goddess and god. Theologian Rosemary Radford Ruether does a lucid, scholarly job of grappling with the tricky logic on the way "Toward an Ecological Feminist Theory of Nature." She is dazzlingly intellectual, a woman besting male theologians in a much more important discussion than debating the correct angle of knee on which to approach the ol' gaseous vertebrate.

In a tour-de-force of different

seamless abuse. And yet, it is in these cultures that women and men have taken remarkably effective group actions to protect their livelihoods—which they know stem from ecology, not the economy.

Part Four begins to describe ecofeminist community with a powerful poem by Ursula Le Guin. In "The Subjective Side of Power," Sharon Howell and Margo Adair surgically disclose the inner structure of dominance, moving the reader closer to the place where the discomforts of compliance outweigh the discomforts of rebellion. There's also a good piece by Caro-



MEMBERSHIP

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* Foreign checks please include microencoding number or else Planet Drum is charged \$10-15 for cashing the check.

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 us 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.

ANNOUNCEMENT

Earth First!ers Dave Foreman, Peg Millett and two other eco-defenders have been arrested. According to the *EARTH FIRST! JOURNAL* special edition of June 16, 1989, the arrests of May 30th were the result of information provided by a full-time FBI agent assigned to infiltrate Earth First! circles in January of 1988.

The FBI has targeted Earth First! for years because of its "no-compromise" tactics in the defense of the Earth and self-proclaimed goal to actively challenge and thereby change wilderness and resources policy. U.S. attorneys maintain that the cases rest primarily on the premise that charges of terrorism and conspiracy apply because terrorism "includes any individual committing criminal acts under federal, state or local laws in furtherance with their political or social goals." EF! asserts that this smear tactic is not new as it was used as a way of attempting to discredit other significant social movements (be it the civil rights and anti-war movements or the more celebrated Boston Tea Party).

Two arrests took place at a Central Arizona Project power line where four dozen federal agents lay in wait. The following day, Millett was arrested in Prescott, Arizona, and Foreman was taken away at gunpoint in Tucson.

According to EF! Foreman was targeted as the "ring-leader" and overall "mastermind" of the organization but that he in no way actually plays such a role. EF! believes that he is valuable to the organization but that it is non-hierarchical and lacks a definitive structure and therefore can't be threatened by such an individual attack.

Now that the industrial state has descended upon them with fervor, Earth First! needs special help. A legal defense fund has been established for this purpose and is expected to become permanent "as agents and provocateurs continue their attempts to discredit the campaign for the health of the Earth." Please send all contributions/inquiries to: Legal Defense Fund, P.O. Box 4666, Salem, OR 97302-8666.

Planet Drum PUBLICATIONS

Books



• **A Green City Program For San Francisco Bay Area Cities & Towns.** by Peter Berg, Beryl Magilavy and Seth Zuckerman. 90+ pages. This book is the culmination of two year's work with more than 100 Bay Area organizations and has both visionary ideas and practical applications. It addresses ecological, socially responsible and sustainable topics ranging from Smart Transportation to Recycling and Reuse. \$7 postpaid. "The concept of the Green City Program is disarmingly simple and profoundly radical... it winds up with the proposal that cities adopt long term ecological planning as the fundamental basis of all governmental and individual decisions." —Tim Redmond, *The Bay Guardian*



• **Reinhabiting a Separate Country: A Bioregional Anthology of Northern California.** Edited by Peter Berg. 220 pages. Essays, na-

tural 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*

RAISE THE STAKES BACK ISSUES



• **Borders: Raise the Stakes No. 14.** (Winter 1988-1989). Explores the importance of the concept of boundaries from a bioregional perspective. Features include an interview with Malcolm Margolin on "Walking the Border Between Native and Non-native Culture," Judith Plant's account of crossing a national border for the first extra-U.S. NABC. Dolores LaChapelle's "Boundary Crossing" as a way of reconciling wilderness and civilization, Beryl Magilavy on returning nature to art and Stephen Duplantier on "Distance Disease." Reports feature the Dominican Republic, a bioregional manifesto from the Mediterranean Basin and Josep Puig's argument for a new border there, plus poetry by Jerry Martien.



• **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.



• **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 Rappaport 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.

• **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.

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

• **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."

• **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.

• **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 and Rebirth of Agriculture by Richard Merrill and the Limits of Population Control by Stephanie Mills.

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.

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.

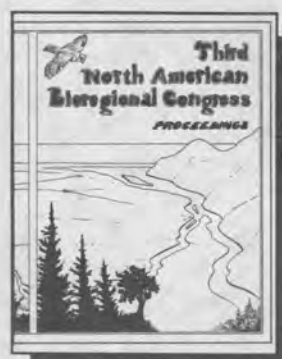
• **Watershed Guide & Living Here.** A four-color poster with pamphlet evoking the natural amenities of the San Francisco Bay Area watershed. \$3 postpaid.

BIOREGIONAL BOOKSTORE

Planet Drum Foundation enthusiastically announces the creation of its Bioregional Bookstore. Last July, the NABC Plenary passed a resolution proposed by the Bioregional Movement Committee to establish Planet Drum and *The New Catalyst* in British Columbia as mail order outlets. In addition to Planet Drum publications, we will now offer several other books that promote or are valuable to understanding bioregional concepts and reprints of some articles that are not otherwise easily found. (The Planet Drum Yearly Membership discount will not apply to these.) The Bioregional Bookstore does not intend to duplicate what is already available in bookstores, but instead offers bibliographies of basic bioregional reading—books and periodicals—that can be easily obtained elsewhere.



• **North American Bioregional Congress II Proceedings** edited by Alexandra Hart. The NABC II gathered at Camp Innesfree on the shores of Lake Michigan to, among other things, honor the resolutions of the Ecofeminism Committee. The book is full of spirited poems, engaging essays and a chronological history of NABC. 112 pages. \$10 postpaid. "An excellent weaving together of Congress proceedings and articles about bioregionalism." —Judy Goldhaft



• **Third North American Bioregional Congress Proceedings** edited by Seth Zuckerman. A collection of essays and committee resolutions which addresses Native American considerations more directly than any previous NABC Proceedings. Presents the full cumulative resolutions and proposals of earlier NABCs and provides an effective "conclusion" to many committees. 80 pages. \$8 postpaid. "Sets high standards for future publications about the bioregional movement." —Peter Berg

• **Bioregional Bibliography.** This 46-page listing has been compiled by members of the Hudson Bioregional Council with the assistance of bioregional groups and individuals from around Turtle Island. It includes the major books, periodicals and articles associated with the bioregional movement in the last 15 years as well as convenient research tool for activists, scholars, teachers, organizers, librarians and anyone interested in one of the most important ecological movements of this century. Available from the Hudson Bioregional Council, c/o Kirkpatrick Sale, 113 W. 11 St., New York, NY 10011. \$5 postpaid. Make checks payable to K. Sale; cash accepted.

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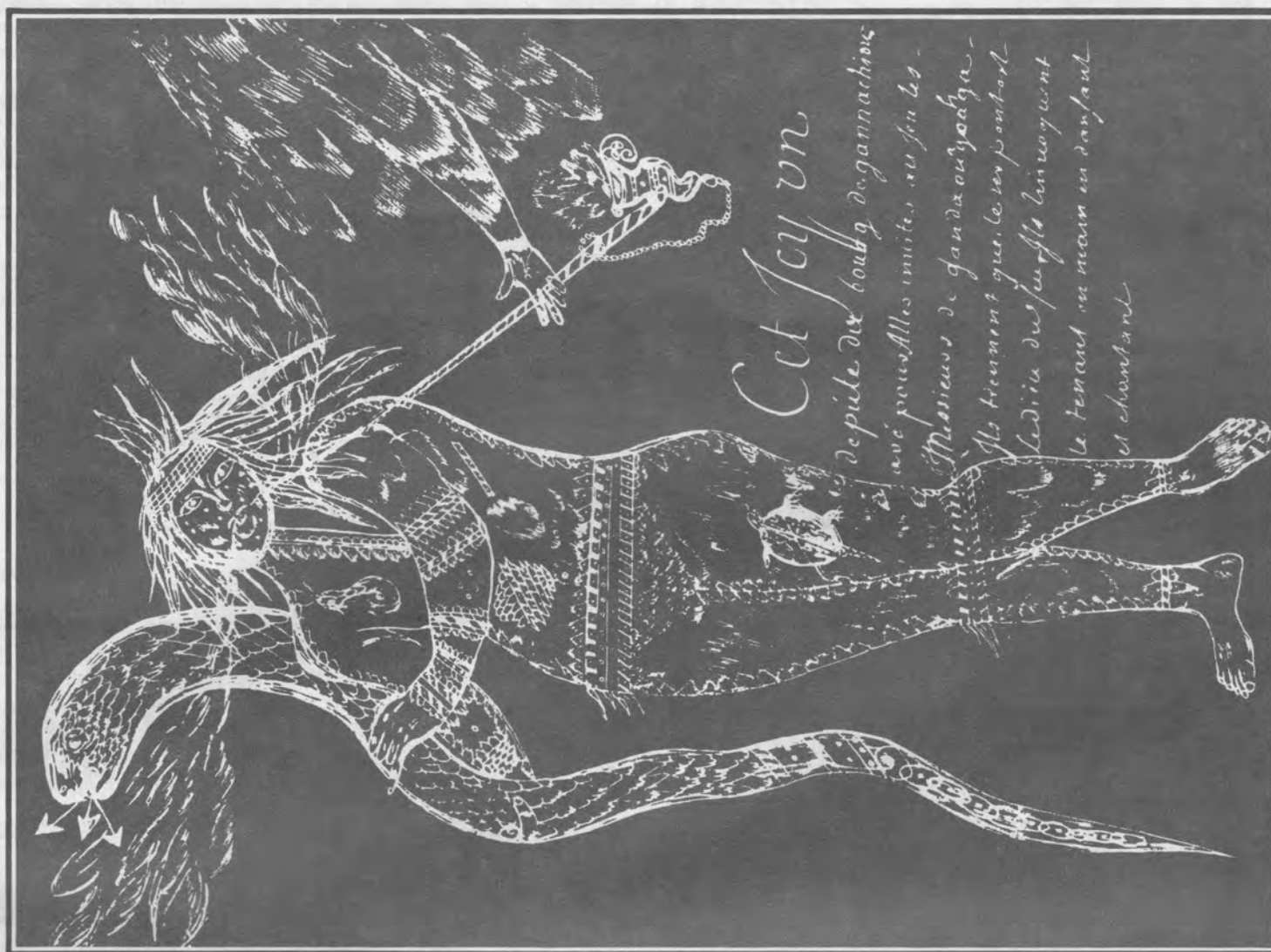
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