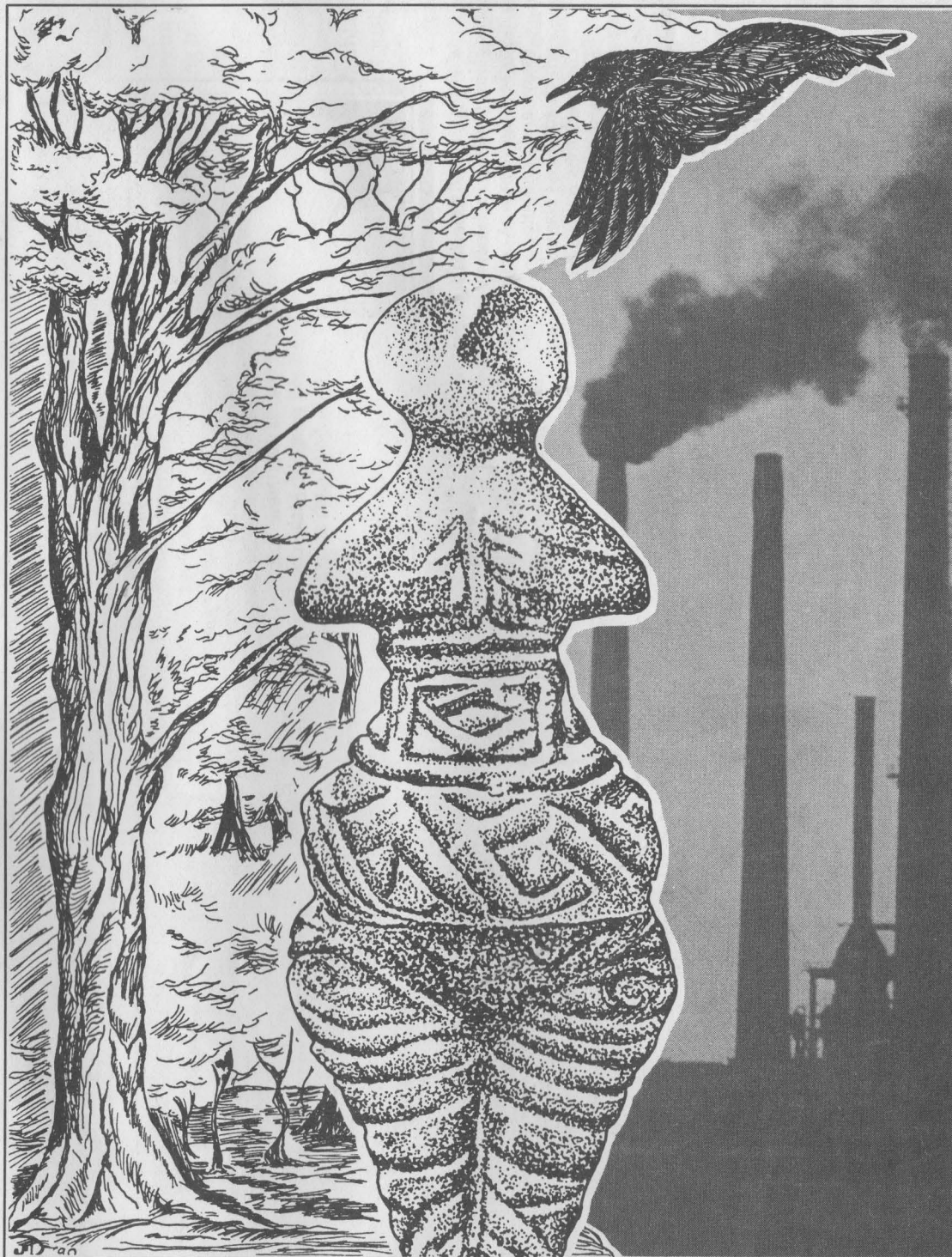

RAISE THE STAKES

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JOHN DAVIES



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5

EUROPE NOW:
THE BIOREGIONAL PROSPECT

A BIOREGIONAL FUTURE FOR EUROPE?

An adage states "nothing is more outdated than our vision of the future," but today this view itself may be out of date. More and more people are beginning to realize that yet-to-be-discovered technology alone won't necessarily save us – no matter what it is. Our grasp of what will be increasingly draws from the past, and not from fantastic techno-metallic revelations. As bioregionalists, we work toward the ideal of a sustainable culture which celebrates traditional wisdom and encourages proven ideas.

But how do we recognize which traditions are sustainable and how far back should we go to find them?

This issue of *RTS* attempts to discover/explore bioregional Europe, because we think recent history and the current rapid turn of events bring Europe to the fore as an important starting point for future directions. Since there is so little wilderness left in Europe, the effects of devastation there are greater than in most other places; Europe offers an opportunity to see how far ruinous industrial practices have gone, and it is an important place to begin considering alternative ways to live.

The future must involve our ability

to reconnect with a wild natural past. To do this we must "bridge" history back to the Paleolithic Era or Old Stone Age – a time before axes were used to level Europe's forests and put an end to a time featuring skillful hunting and highly sophisticated ecological art. We must also recognize contemporary re-inhabitory voices. This issue is intended as one exploration of the bioregional prospect for Europe. Included are inspiring examples of ecological responsibility and sustainable living that don't ignore some more pessimistic views of a bioregional future. The articles, poetry, graphics, stories and letters are regional, political, cultural and visionary.

Of particular interest are the articles by Thomas Kaiser, our German co-editor expressing what he thinks bioregionalism now means in Europe. Thomas proposed doing a *RTS* with a European focus at lunch one afternoon when visiting Planet Drum over eight months ago. We enthusiastically embraced the idea but didn't foresee the many problems involved in trying to organize the issue with our guide overseas. Some of the titles first considered included "EUROPE: Starting Over,"

and "Primitive Europe Now," but as the issue evolved, we realized that it was becoming increasingly difficult to work with a rigid theme in mind. Thomas himself found his ideas changing dramatically as a result of travelling in Eastern Europe.

The question of bioregionalism is very complex in a place like Europe where cultural, political and ecological realities traditionally overlap and intermingle to such a great extent. Current revolutionary events in Eastern Europe however have proven the increasing importance of addressing this and other urgent topics. Will ecological issues be central to future governance in the changing European political landscape? What are the possibilities for communities to forge sustainable policies and attain ecological responsibility? The Greens are certainly important to this equation but what is the role of the bioregional movement? Who are European bioregionalists and how are they interpreting and acting on the rapid and unprecedented changes within their countries? Is there room for a restored *wild Europe*? (One of the ironies involved with the demise of the iron curtain is that rare birds and plants

enjoying 40 years of heavily fenced sanctuary between the two Germanies are being threatened now that border areas have been opened.)

The fact that powerful nation-states are willing to reexamine and change existing structures is a promising sign for the future. Many Eastern European countries now find themselves in unique positions as they abandon outdated, inefficient structures for new models. Will short-term private profit and other attractive but ultimately destructive images from the West prevail or will more traditional and sustainable models be looked to? Positive bioregional trends and developments are underway. Europe is faced with unique opportunities to pursue and realize a more ecologically responsible future. The idea of looking to the past as a way of finding workable alternatives within such a framework is compelling. We sought to explore this possibility for Europe through the insights and achievements of both its inhabitants and observers. Send us your ideas/reactions so we can further pursue these issues in *RTS* #17.

Marie Dolcini



EUROPE NOW

THOMAS KAISER

The "discovering" of America took a few months, the occupation of the continent with history and acid rain another 500 years. The covering of Europe with history, etc. took 7000 years, which promises the continent's discovering to become the work of many generations and, I fear but think, benevolent catastrophes.

The Covering of Europe

Problems started with the invention of the stone axe that marked the beginning of the Neolithic around 5000 B.C. The broken circle segment of an axe's edge that allowed big style/large-scale breaking of tree life cycles; the first Middle European forests were cut down and turned into houses, villages and defensive fences. Contrary to the fragile shelter of a tent or the relative comfort of a mountain cave in winter, the constructed house gave lasting shelter. Bigger houses and villages gave shelter to bigger groups of humans and so on all the way down to downtown Manhattan or Düsseldorf or any other city that doesn't need deer and flowers but crops and beef.

The axe affected this change as the stone expression of aggressive rational thinking and set an abrupt end to Mesolithic Raven time and to artistic thinking of European Dream Time (the caves of Central France, Northern Spain): there are no (not a single one, as they told us after excavating Neolithic settlements on Lake Zurich's shore two years ago and finding hundreds of stone axes and ten thousand wooden construction poles) art pieces known from Neolithic times (at least in Central Europe) – only pierced teeth of wild boar and ornamental decorations on the surface of ceramic vessels. No more

dreaming, intuition – man's will was trumps, it demanded this and that, one cow two cows, one house two houses, one thing followed the next, linear time originated, history. Europe as "Good for Willows" – as Robert Graves translated it in Greek Mythology – became "Good For Humans Only."

Wilderness nowadays only exists in Alpine and peripheral regions: in Eastern Poland there are said to still live a few bears, wolves and weasels also in the Carpathians and maybe Yugoslavia and in the Swiss Alps there are still a few dozen pairs of eagle. Wilderness in Europe vanishes fast like snow in spring – but to where?

The Discovering of Europe

Into individual mind and body. It's all there, the beauty, sadness, fear and power, but almost only in dreams and too often in madness. That's where I found it 15 years ago in an hallucinogenic convention with snakes – in the very same mind place our ancestors worked out back 30,000 years ago. I immediately recognized it visiting seven Paleolithic caves in Central and Southern France two years ago. I mean I just laughed seeing two Rouffiniac mammoths standing face to face staring into each others eyes – I laughed with the same laughter as when reading about Raven, who chuckles and shakes the world from its beginning to its end.

I don't see a way to correct modern Europe, there's just no land base for far-reaching social and ecological experiments. There's almost no wild outside to freely correspond with one's innermost being. There is no relief but with your woman/man or more widely distributed and rare good friends or sometimes in the sheer realization of being



From Prague

alive. I see no way to continue the history of Europe, I see no way – no reason at that – to save its history, I see no perspective, no future, no hope.

That's O.K. I see the cherry tree – its thick cluster of blossoms outside my window upon this city backyard – and can't help but see mature intelligent European individuals very much like the Raven of the Chuckchees who, forgotten by the Creator, created himself out of the Creator's winter coat. Right at the beginning he lived alone with his wife on a tiny piece of ground and she of course said, "It will be boring to be alone, that's not a nice way to live; best would be you go and make the world." Which he said he couldn't do but then went and did.

Prague, April, 1990

There's no reason to doubt that the Cro-Magnon artist is the spiritual ancestor of people now living here in Prague, Warsaw, Barcelona, wherever. They who occupied this vast region between Spain and the Ural Mountains – Europe – did so with one code of signs – cave paintings and stone carvings –

based upon *one* coherent system of language and thought; the great French paleontologist A. Leroix-Gourhan showed that these signs were not about "hunting magic" – at least not in an idiotic, illustrative sense. The proportional part of mammoth depictions in Alpine caves, whose creators mainly lived on mountain goat and ibex, is about the same as in central French hill country where mammoth were frequent and the primary food source of humans.

Paleolithic language is lost. Not lost is the immediate reality and efficacy of their pictorial expression. It gives testimony of love for the wild being, of precise knowledge, of humor and artistic mastery.

Here's one of the starting points. A cave painting is a room installation, and I guess the contemporary artist lives as much near the edge as his prehistoric ancestor; he's the only one who in this mania of possibilities in present day Europe gives expression and reality to something like a bioregionalist idea. He can try to correct the mistake

Continued on page 9.

REINHABITATION IN HUNGARY:

GEORGE TUKEL

This traveler comes from the global city of New York where suburbia clutters and overwhelms countryside landscapes, so I can't help but be struck by the elegant dividing lines of land use enroute to Budapest by air. Town centers are surrounded by expansive agricultural lands, forests are uninterrupted by highways and the occasional larger population area is met by farmland at its borders. Above all, it is the continuity of Hungarian farmland that bespeaks a people's expectations of good agriculture and community building; it recalls a world breathing nourishment.

And it is appropriately so. Prior to the Second World War, Hungary was a culture of diverse agricultural activities supporting, and in turn supported by, sophisticated cosmopolitan societies. There was an ongoing reciprocity of need and wealth which was supplemented by light industry. With the advent of state monopoly communism in 1947, and in keeping with the axiom that rapid industrialization was the precondition for material well being and social equality, a worker-based, heavy industrial economy was superimposed on the traditional social relationships of city and town agriculture, commerce and art.

Under a centralized approach to planning, a huge party-controlled bureaucracy managed the economy and both above and underground police forces to cure "social problems." By the 1980s, the Hungarian economy sputtered and stalled and left in its wake an outdated, highly polluting and inefficient heavy industrial infrastructure from the 1950s. Today, broken promises and their legacies are daily encounters. People window shop on



JUDY GOLDHAFT

Budapest's Rakoczi Avenue, inspect sparse and fragile-looking manufactured goods and avoid eye contact. Minor traffic violations flash back to humiliating experiences with the police. Air pollution is terrible but the car culture is so aggressive it keeps people from using bicycles. Buildings remain pock-marked by bullets fired in 1956.

It is common knowledge that Marxist ideology was used to explain away the failures of a society of haves and have nots based on party contacts and authoritarian behavior. What is not so apparent are the consequences of addressing these failures – faced by leftists and free market advocates alike – when the goals of social justice and material prosperity are replaced with the allure and products of Western consumer society as inducements to greater productivity and self-sacrifice. (Interestingly enough, it was during the Breshnev years – arguably the most reactionary period since Stalin – that Hungary and the USSR were transformed from mainly rural cultures to urbanized ones with strong tastes for expensive consumer products.)

This escalating consumerism – the longest lines in Budapest were outside

Adidas where shoppers were let into the store one by one as others left to keep things under control – is simply perpetuating the established industrial path that has already ravaged the natural landscape and separated Hungarians from their histories. The folk art of socialism is being supplanted by homogeneous Euro-Pop as the imagery that local communities base their identities on. Alienated from its real needs and distrustful of its abilities, Hungary has adopted a Third World mentality in a relatively short period of time. The psychology of this self-image is now being exploited by, among others, French and German traders; once the present state-organized economy shifts to a more so-called "free" market (as everyone agrees it will), it is they who hope to move quickly, with capital, credit and technology. While pledging to bring Hungary into the real world, that is to say the global corporate world of today, Western Europe appeals to the pride and desires of the Hungarian but looks first to its own financial gain.

Having a drink at an outdoor restaurant on Kossuth Lajos Terrace I overheard a conversation between some French and English nationals in which a Frenchman casually mentioned that the Hungarians are now experiencing what France passed through in 1968. This assumption that Hungary is culturally and politically backward only serves to further fuel a certain type of growth. In Budapest and the countryside, there is an air of fatigue from the grind of an inert social and working life and pervasive unease about what tomorrow's events will bring. Those who reduce these understandable reactions to the recent past and attribute them to backwardness miss the deeper resiliency at work. In fact, Hungary starts to look wiser and more realistic in its own terms than Western Europe if judged on the basis of its radical rejection of economic inefficiency, inequality and bureaucratic self interest – especially if we gauge Hungary's rejection of communism without the blinders of the Cold War.

The conversation often returns to the same question over dinner and at meetings of very different political groups: where is the model for moving past the choices of capitalism and communism? Well, there may not be a model per se (perhaps hoping there is a model is part of the problem) but what better starting points are there than fairness, local control and efficiency for creating many diverse societies within Hungary?

Global warming, ozone depletion, rainforest destruction and other very real, but politically sanitized, environmental issues get the headlines in the West. But where else, besides in Hungary and Eastern and Central Europe, have people focused their disgust and fear of local ecological sickness and the

results of living with the toxic by-products of industry in their backyards to facilitate peaceful revolutionary change? It is one thing to send in twenty-five dollars to your favorite national organization to combat a faraway global affront. It is quite another to risk hardship by committing yourself to a path of sustainable development when you don't have twenty-five dollars in your pocket.

Hungary is at a crossroads. On one hand, there is a strong urge towards the advertised affluence of the West with its assumed relief from hardship and insecurity. On the other are deeply shared commitments to ecodevelopment, local decision-making and artistic expression – basic building blocks of bioregional transformation. Important decisions will be made under the pressure of having to get results fast and to improve the financial condition of the country without free market "shock therapy." They will also be made in an atmosphere thick with the sometimes cruel and almost always confusing paradox of a self-defeating Third World self image living side by side with pre/post industrial ways. Paradox and economic uncertainty have become the shifting ground for reinhabitation and environmentally-inspired party politics in Hungary. The basic choice to be made: local community building and cultural vitality in support of restoration and sustainability, or the trading in of a Stalinist empire for a Western European one.



GEORGE TUKEL

Author with local agricultural expert

A series of governmental actions begun in Hungary in 1947 and extending into the 1960s transformed agriculture but also created the conditions for what will be a decisive moment for reinhabitation in Hungary. According to the Independent Small Holder's Party, it was the forced collectivization of farmland begun in '47 which resulted in just under 195,000 farm families being displaced from their land.

Villages settled by small farmers who tilled fields of typically 12 to 25 acres were refused medical and educational services, electricity and an elementary infrastructure. This policy was established by faraway party bureaucrats and aimed to abolish villages of less than a thousand people by forcing the relocation of denizens to farm collectives where thousands – if not tens of thousands – of acres of farmland were being combined. The starkest evidence of the success of this policy is a tour of the deserted villages themselves. Beautifully scaled buildings constructed from local materials are collapsing or gone entirely, leaving voids between the convivial positioning of houses. In some instances, all that remains are the pioneer stages of oak forest, or the faint outlines of community life persisting

WILL EUROPEAN GREENS CUT LOOSE NATION-STATES FOR BIOREGIONS?

During March, 1990, the European Green Coordination – a group representing the established Green parties in Europe which hammers out positions acceptable to all parties – gathered in Budapest to discuss common issues and admit new members from Eastern Europe. This show of solidarity during striking political changes in Eastern and Central Europe was also meant to convey the excitement in the air. However, it couldn't quite overcome the staid "Robert's Rules of Order" atmosphere that often overtook meetings despite warm efforts of the host Hungarian Greens. Because of their late start at organizing during the past general elections, the Hungarian Greens lost many bigger name environmentalists to the larger parties. The Green Party meetings I attended were unencumbered by the numbing influence of environmental careerists with political aspirations and had the refreshing straight talk and party atmosphere of an urban style grass roots organization.

The Green Coordination will discuss many important issues next year when its members decide what proposals should be put before individual Green parties. In Budapest, topics ranged from the formal introduction of a Green Helsinki memorandum focusing on demilitarization and environmental priorities to informal discussions on the meaning and implications of "enoughness." But almost all the dialogue was phrased in the now familiar, cross-cultural and cross-regional rhetoric of much Green Party thinking.

This is why I was surprised, actually stunned, when the question was brought up of dissolving Green parties based on nation-states for Green parties based on a federation of regions.

(In the minutes sent to those attending the Budapest conference, the term *region* is used while at the conference itself, *bioregion* and *ecoregion* were the words used by the speakers.) In fact, the Sixth Congress of the European Greens to take place in May, 1991 in Zurich aims to address this issue in particular.

Some bioregionalists, with good cause, will see the attempted carryover of hierarchical party organizations and power-driven environmental platforms within bioregions as oil and water – impossible to mix for long and only with constant agitation. But if bioregions are adopted as the organizational framework for European Greens, can the influence of bioregions as place-located sources for cultural identity be too far behind? If the cultural managed to overtake the strictly political, interesting results could follow. Adaptive tactics for living within natural systems might be sought to replace environmental regulations protecting the natural world. Local customs which support natural succession and encourage ecological stability could be the check on human behavior rather than empty phrases like "enoughness."

Many European Greens are aware of how the nation-state conflicts with the goals of an ecological society and how working out of a national party framework has compromised their efforts. Whether Greens will choose a change in direction by reorganizing into bioregions remains to be seen however, especially when many of them have personal investment in the political success of their respective parties.

G.T.

NEW GROUND

with a ghost town eeriness.

At one time, 40 types of apples and 30 types of pears had grown south of Budapest near Pécs. By the 1950s, only 3 varieties of each were cultivated. Diverse crops of carrots, spinach, onions, cabbage, cucumbers, plums and cherries were replaced in difficult soils by monocultures of oranges, lemons, cotton and sugar cane. As the yields from these non-native crops dropped, more local long-termers who had decided to work on the collectives were forced to move to the towns or cities to look for work.

As farm directors and party officials faced greater production demands, they pushed the industrial agricultural pedal closer to the floor with increasing fertilizer subsidies and the use of pesticides and heavy machinery. This resulted in the now classic symptoms of soil compaction and erosion, groundwater depletion and pollution, fragile crop varieties containing lower nutritional value and, in some instances, carcinogenic chemical residues. Planned and centralized industrial agriculture pulverized village life and it decimated a polyculture based on seasonal knowledge of cultivated and wild landscapes – leaving behind it dying soil. The life blood of farming communities – the reservoir of knowledge of traditional field farming practices – was scattered to the cities and towns with the farmers who fled there.

Given the participation of the Independent Small Holders Party, the elections of March 25, 1990 served as a type of referendum on the present course and scale of agriculture in Hungary. Its candidates ran on the single issue of returning land to those who had it seized for farming collectives; their strong showing signals the end of the preeminent role of the collectives and makes return of land to owners prior to 1947 a highly visible and ongoing issue. But no one really believes history can be rewound and started again like a videotape. The conservative Smallholders have won votes as representatives of a traditional form of property ownership and, implicitly, a traditional scale of agriculture, but have little to say about corresponding farming practices. The way to farm can't be found by going back to the 1940s and the present industrial path is a bleak dead-end. It is at this historical moment, when an alternative direction for agriculture has emerged but its workings have not, that traditional and more current sustainable farming practices will have to influence each other and merge to form wiser farming communities.

Tomas Lantos, the Ormansag Foundation and other organic farmers with social vision have stepped into this void and are breathing new life into the human and soil communities. I learned of Ormansag by traveling with Tomas. Our first day was spent with representatives of collective farms looking at possible sites for a Foundation-spon-

sored self-help ecodevelopment project. In the past, small bands of Gypsies moved into some of the abandoned villages with little means of support. They now live there as a kind of underclass in a rural landscape. After negotiating for a 15 acre (or thereabouts) piece of land, the Foundation intends to grow traditional, organically-cultivated varieties of fruit for delivery to nearby markets. Gypsies living in the immediate area would then learn the specifics of growing, harvesting and distributing the fruit themselves. Hopefully, some elementary assumptions about reinhabitation will be established in Hungary as a result of this project and its aim to support native cultural identity through self reliance and sustainable horticulture.

The Ormansag Foundation is located within the watershed of the Drava River, a succession of oak forests and gently rolling hills of fields and grazing lands. It looks to these bioregional characteristics when attempting to rebuild the village life and soil of this area. These features are the social and ecological points of departure for their work. The Foundation does this by maintaining a seed bank of native crop varieties, documenting traditional forms of cultivation, fusing these traditions with low energy organic agriculture and fostering ecodevelopment to create jobs for people wanting to return to the countryside. These varied activities then come together as a complementary set of efforts aimed at rebuilding a land-based culture.

Renewed village life and organic farming can bring with it the recovery of a public world that has a mainly bioregional identity. Any small step in this direction is as or more important than the break-up of the collectives themselves – no matter how necessary or astounding the fact of their demise might be. This is what makes the work of the Ormansag Foundation and groups like it so important. Because these reinhabitory steps combine in a post-industrial path to the future merging human and ecological well being, the quicksand of a Third World rush to development is sidestepped. And what better people than farmers to provide the living examples? Who better to explode the deterministic myth that a passage through First World consumerism is necessary for the evolution to land-based culture; as if the rancid results of industrialism can only be known first hand. A path is opening in Eastern and Central Europe where community memory is clearing itself from the shock of communism and where human needs can be satisfied by the imagination of local culture; it's a regenerative jump, not a leap of faith, to the Fourth World.



George Tukul recently returned from a trip to Eastern Europe and is helping to start City Miner Salvage in Berkeley, CA.



GEORGE TUKEL

Typical village home ready for reinhabitation

THE DIFFICULTY OF DIS-COVERING EASTERN EUROPE



THOMAS KAISER

Düsseldorf, April, 1990

Now after this Eastern Europe journey I feel further away from solutions, social perspectives or concepts than before. Yesterday evening again long conversation with my older Polish friend Jankowski where he talked for hours about ethnic and religious minorities in Poland. About 15 such groups in Poland were chased from their own lands by Stalinist politics. Now villages are settled by other dislocated groups in these completely strange regions – a complete mess and tragedy. Sometimes a village left, two villages, a few families, nobody, a few thousand people – “left” not meaning in their homeland but somewhere in Poland – my friend knows the names of these peoples because his family also belonged to one of these groups. Today his mother still does social work in this context in Danzig, but almost nobody knows – no ethnographical work has been done about all these peoples; their languages and cultures are lost or dying out these days.

Our Serbian travelling companion told us there are about 20 ethnic groups in Yugoslavia today. There seems to be an immense wealth of cultures and diversity on the verge of being forever lost that nobody ever cared about. Now everybody's enthusiastic about free democratic Eastern Europe (meaning MacDonal'd's opens one of these days in one of the most beautiful buildings of old Budapest just near the station – no more Gypsy violins in worker's bars). Nowadays the public cares less than ever. Free capitalist market in Poland means no more social security so rich Poles will get very very rich. The people are busy just trying to get something into their bellies – I don't exaggerate – prices are sky high.

It's as cheap as India for Westerners, I imagine all the Germans, Americans, Japanese crowding into Eastern Europe now in the beginning of the tourist season. They'll buy the locals with marks, dollars, yen cause there's nothing else to buy or sell. You can't buy hospitality, generosity, sensitivity or intelligence. You can't buy their cultures – you probably couldn't find them. Most American tribal cultures and languages are probably better documented – thanks to Boas and his students – than these Central European ones. You still get glimpses of them travelling through: some 80 year old street musicians playing strange, unheard tunes, Romanian couples selling richly-embroidered sheepskin vests in Budapest subway stations looking like they're a thousand years away, the black eyes and fierce mustaches of Bulgarian smugglers in the crammed trains between Budapest and Belgrade.

Nobody there speaks English, only a few intellectuals or old people speak some German; intellectuals are not interested in minority native cultures, they are interested in getting Schopenhauer or Pound editions they so far never had access to.

So if you work on the thesis that indigenous people know best how to live in harmony with their specific bioregion – and that's my definite opinion – you see how very difficult this work of dis-covering Europe from its center through this journey and associated conversations turns out to be.

Thomas Kaiser

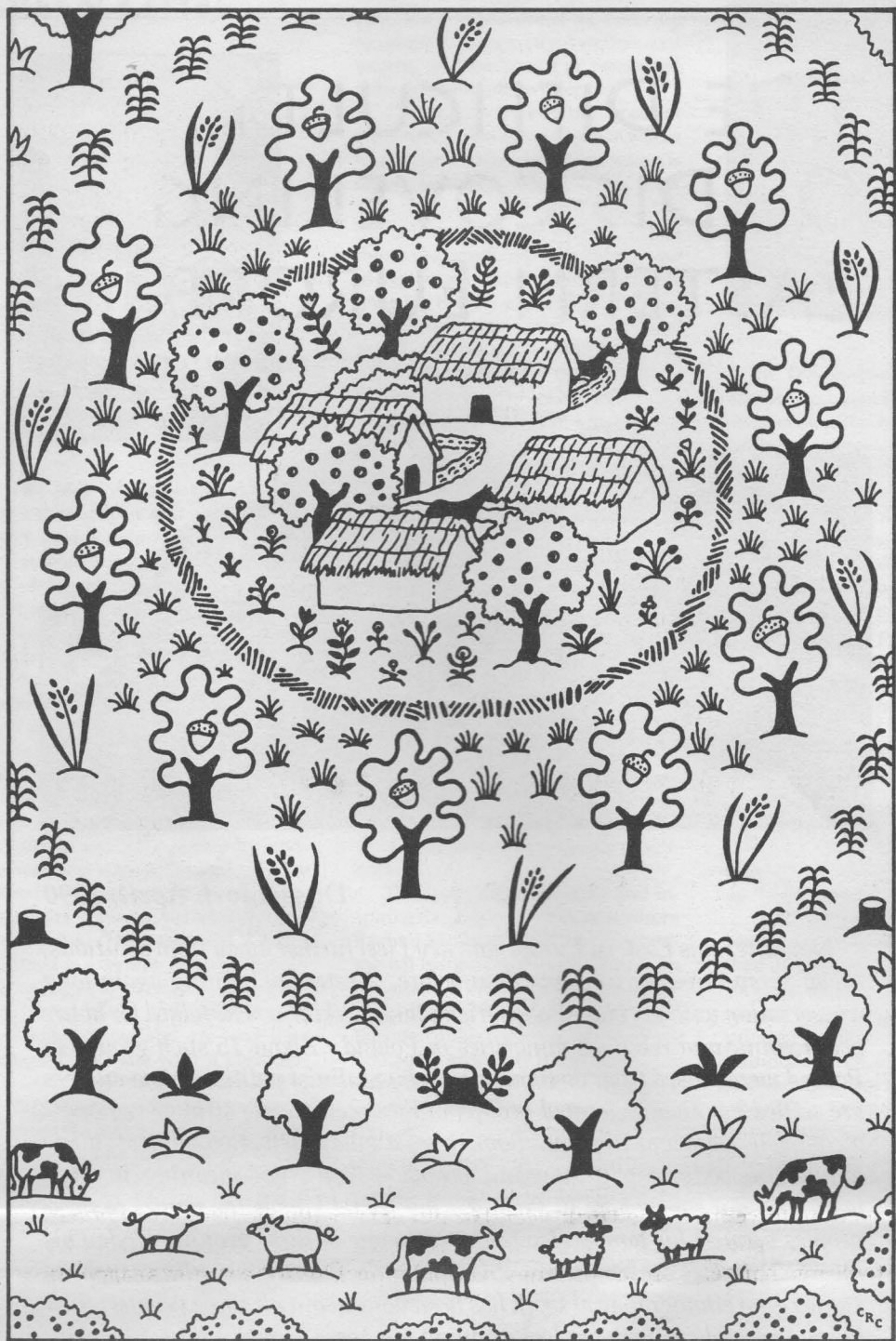


FOUND PHOTO

FOR OLD IDEAS

NEOLITHIC LAND MANAGEMENT

MARC BONFILS



CATHERINE ROSE CROWTHER

to develop fully and their soft shade did no harm to crops. Acorns from the oaks were eaten by pigs and people in the form of a gruel.

A study of the trees chosen to supply house poles indicates that those with a diameter of more than 35 centimeters were usually left standing and were ringbarked. This is done by making a deep gash around the base of the trunk to interrupt the circulation of sap so that it dries as it stands. This method was still widely used in 19th Century Central Europe in the Vosges, the Jura and Scandinavia where slash and burn agriculture was widespread. Felling took place in winter, a period when the circulation of sap slows down and there is no agricultural activity. Wood-eating insects and micro-organisms develop much more slowly in wood cut when the sap is not moving. This extends the useful life of the wood and makes the framework more resistant to shrinkage and fire.

Even with stone tools, the work of slash and burn is not hard. With a polished stone axe it takes one to five minutes to fell a pine tree with a diameter of 17 centimeters and one hour to fell an oak of 23 centimeters. Only trees with a diameter of less than 30 centimeters were felled, the rest were either spared or well ringbarked as in the case of associated species such as beech. Researchers found that a one hectare forest could be felled and cleared in 560 hours with stone tools. Neolithic farmers certainly worked much faster. Taking into account that the biggest trees were not felled and that stumps were not removed, preparing a field was not a long and exacting job; the trees were cut one meter above the ground – well above the stumps.

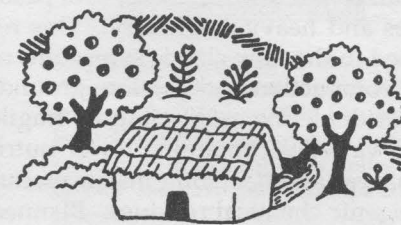
Due to the absence of herbaceous carpet under the dense forest cover, slash and burn did not necessitate any working of the soil. The settlers merely cleared. That is they felled trees, left the wood to dry, burned it and spread the ashes just before a rainfall which then diluted the ashes; the sowing of cereals was carried out right afterwards in weed-free soil. It is therefore much easier to clear a forest than to clean and plough weed-infested land. This type of slash and burn culture demanded only very simple hand tools; the swing plough and the double plough which enable the turning of heavy soils and pastures were completely unknown in these regions.

Two types of hoe were used: 1) the furrowing stick, a kind of small hand-swinging plough used to trace straight, shallow and widely-spaced furrows which promoted germination, and 2) a mattock with a cutting edge made from stag horn or stone which destroyed self-seeding weeds in spring. Grain was cut with a sickle at harvest time just under the head to avoid spillage. These lightly curved sickles had wooden handles and fixed fragments of flint, sawtooth fashion, by means of birch bark.

Finally, pestles, millstones and cutting wheels were widely used to grind flour. The hand grinder weighed up to 100 kilograms and consisted of a fixed, circular or oval stone and a turning stone or granite roller; cereal grains were ground by a back and forth motion of the arms and body. The turning stone had small bumps in its underside which prevented the grain from slipping. Various cereal cakes were then cooked on flat stones or slabs of schist or *mollasse* placed on embers. Gruels of cereals and acorns were made by introducing hot quartz pebbles into clay pots filled with water.

ORGANIZATION OF SETTLEMENTS

Land was organized in concentric fields, progressively less intensively cultivated further away from the village. A similar type of collective organization is found among African peoples. Such a system is composed of the village and its arable clearing, the edge of the forest and the forest itself. This is of course a system of collective soil appropriation by the entire village.



The Village and its Arable Clearing

The village was at the center of the cleared land and consisted of houses – each with permanently enclosed gardens and encircled by a closed belt of thorny hedges and pens in which animals were kept overnight. Houses were scattered in a central copse of useful trees (domestic plum, apple, dogwood, pear, oak and cherry). The copse was also a sacred wood where ancestral founders of the village were buried. Various types of vegetables and fodder were also cultivated under the cover of orchard trees: strawberries, raspberries, vetch, goosefoot, burdock, large nettle, wild cabbage, bear garlic, shepherd's purse, peas, marigold, poppy and other herb sources for pharmacological oils and condiments. The zone next to the dwellings was fairly well enriched by domestic wastes.



The Immediate Periphery of the Village: the Infield

This area was individually cultivated with summer crops; especially millet of the *panicum miliaceum* variety which is very rich in proteins. Then came textile crops; flax in particular for its fibers and oil-producing seeds which exhausted the soil and could therefore only be returned to the same plot once every seven years. These annuals grew in the cover of a fairly dense stand of oak. Common millet has the interesting characteristic of growing and bearing fruit even under a relatively dense cover. As for oak, it is a very sociable species with light shade and deep roots and doesn't compete with the crops it overhangs. It also furnishes acorns – a useful food compliment rich in vitamins that are a perfect supplement to a cereal-based diet. Moreover, oak provides an organic waste supply through the decomposition of its leaves and roots into humus. In fact, the deep root system of the oak promotes recycling of leached mineral elements which would otherwise be lost by cultivation. Other minerals dissolved from bedrock are brought to the surface by oak roots and can then be used by millet grown in association with it. Oak roots also permit efficient drainage of water which would otherwise stagnate in the sub-

The following is excerpted from a longer article on the agro-history of Neolithic Lacustrine civilizations found northwest of the Alps in Switzerland, Southern Germany and Eastern France from 3500 to 4000 B.C. This article can be obtained in its entirety by writing: Permaculture Pyrénées, Bouriège 11300 LIMOUX, FRANCE.



Towards 6000 B.C., peasant communities originating in the valley of the Danube and its tributaries had settled the area from Hungary to the Oder and the Ukraine to the Hesbaye. These communities were grouped in large villages with substantial houses and wooden barns. They cleared the densely covered valleys by systematically searching for loessic soils which are more favorable to pastures and cereals. Over time they advanced westward in search of new fields and pastures.

Archaeologists call the first phase of the Danubian Civilization "The Ribbon Civilization" because the pottery of this era is frequently decorated with spiral incisions. By the time these ribbon people appeared on the eastern edges of France, they already had a long history and a highly advanced system of agriculture. These first French farmers crossed the Rhine around 4500 B.C. then colonized the Paris basin and the Loire country towards 4000 B.C.

Soil type often initiates the type of vegetation. There are soils favorable to trees and those favorable to grasses.

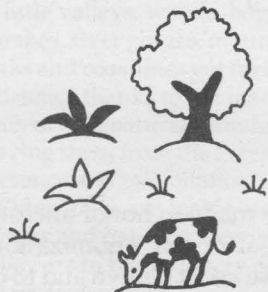
The fine loessic soils deposited on the plateau are fairly hostile to penetration by tree roots, and therefore formed natural clearings favoring prairie grasses and cereal cultivation. It has often been observed, notably in Southern Germany, that Neolithic settlements correspond with loessic soils forming natural clearings. Those of the great Russian forest were called *polies*; and Moscow itself developed in the center of one such *polie* at the heart of the Muscovite state.

The cultivated plants and domestic animals of Neolithic farmers came from the steppes and needed open spaces. As for villages, they must have fluctuated between 100 and 300 inhabitants. The houses were 10 to 40 meters long by 6 to 8 meters wide, with a wooden frame and roof covered with *pisé*, a mixture of clay and straw. The *pisé* was made with soil from the site and hay straw trod by feet in nearby ditches. Once dry, these walls are very resistant. The ditch from which the soil had been taken to coat the walls was often found close to the huts. The brush covering of the roof was stitched in sheaves several layers thick.

The axe, with its long ash handle and polished stone blade was the basic tool of the Neolithic cultivator. The handle was resistant to bending and shocks, and the polished stone blade was attached by a sheath of stag horn. This axe served essentially as a felling tool to open the forest before burning it. It was used first and foremost to open up areas of thick beech foliage – these trees were then used for house construction. Oaks, with their lighter foliage, were felled less extensively; thinning enabled them

soil: the result is a faster warming up of the soil in spring – a further advantage when sowing millet.

The infield was cultivated continuously, fertilized intensively with oak waste and rotated. The transfer of fertility within the space was carried out with manure accumulated in stock pens and gathered plant residues from the outfield.

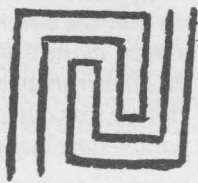


The Outfield

This was a zone of semi-forest, collectively used and composed of coppice, moor or *garrigues*, depending on the stage of regrowth in the long fallow period. It was an area of temporary slash and burn cultivation; after clearing by felling and burning of coppices, stumps were left in place in order to promote rapid regrowth. A field thus prepared was cultivated for two years (three maximum) before returning to the coppice state; that's the forest fallow period. Winter cereals were cultivated by hoe in the outfield, wheat the first year, then barley the second. Two years of cultivation would be followed by a 25 year fallow period – the annual clearing involving less than 1/25 of the total open field space. This outer ring was primarily pasture for cattle, horse, pigs and sheep. Animal wastes from grazing in the outfield were used to fertilize the infield.

The outfield was a gathering area when lying fallow. Such an area is quickly invaded by hardy perennials, rye grass, couch grass, brome grass, *moene*, etc. (which are grazed by animals) then by shrubs and creepers such as bramble, dog rose (a wild rose), sloe (blackthorn), dogwood. Then bushes, young trees and other full light species such as birch appear and are followed by hazelnut and oak which produce useful fruits. These thickets (re-colonizing forest) are mostly shrubs with fleshy edible berries.

In the Neolithic agricultural economy of woodland and pasture, the gathering of wild plants and berries had a considerable secondary function. Neolithic farmers never ceased to gather. On the contrary, the rotation of reforestation, crops and deforestation greatly increased the number of wild edible species; it created humanized and more varied pastures with meadows, fallow fields, woodlands and coppices.



THE LEGACY

We are hiding our ignorance about the time of great rural civilizations under the easy voice of prehistory. The main characteristic and charm of early agriculture is the happy mix of cleared glade land and the perfect integration of trees in the agro-silva-pastoral system. The extent of the clearing allows us to perceive the peaceful greatness and the antiquity of this rural civiliza-

tion in which a system of equality favored great social stability both in time and space. The scope of this culture's material realization proves its effectiveness over an incredible amount of time.

Rural civilization occupied the Neolithic Age and completely blossomed by the Bronze Age. After a duration of 5000 years it was interrupted only by the appearance of Iron Age weapons and war. More specifically, it disappeared in front of the long iron sword of the Celts who then imposed a regime of servitude. A spirit of war and conquest prevailed in these bellicose Celtic societies and harmony had to give way to chaos, conflict and total insecurity. The Celts came from a part of Germany that remained a center from which conquering bands were dispersed for more than 20 centuries. The Gauls were the avant garde among them; they subsisted primarily by hunting and gathering and

were still at a stage of very elementary agriculture – which was mostly practiced by women. Thus, the invasion of the Gauls marks the beginning of "history" in the West. This invasion occurred from 1300-800 B.C. and began a period of troubles that continued with the Roman conquest and later Germanic invasions of the 5th Century. Nevertheless, even if the rural population stayed separate from Gallic rivalry, enterprises and conquests, they endured a regime of servitude maintained by the Celtic caste system of social hierarchy based on the nobility, clergy and Third Estate.

With the arrival of the Romans, France had already lost a large part of its rural population and the forest became divided into multiple territories – mainly in the regions of the northeast close to the dangerous zone. The Germanic invasions of the 5th Century and

anarchy and wars during the Merovingian epoch continued the work of depopulation and destruction even more thoroughly. Plunder by the Normans in the 9th Century followed by Arabic invasions, ravaging brigands and the added chaos of the rising and usurping Carolingians (Charlemagne) accomplished the regression which had begun centuries before. The feudal system of the Middle Ages only furthered this misery. The memory of an egalitarian cultural tradition was lost in this ambiance of chronic insecurity and cruelty as were the best agricultural techniques.

Marc Bonfils works with Permaculture Pyrénées in France.

Translated by Marc Bonfils, Françoise Boucher & Judy Goldhaft.



NABCIV NABCIV NABCIV NABCIV NABCIV NABCIV

A CALL TO ALL REGIONS!



It is the turn of the decade, and the human race faces ecological calamity – yet these are also exciting times as there are great opportunities for change. For the crisis we face is a crisis of consciousness. Atmospheric pollution, global warming, radioactive toxicity and habitat loss are all symptoms of a disease of the human soul – a species out of balance.

The bioregional movement can be a leading force in resolving crisis. The idea of bioregions and the awareness which that idea implies can be valuable tools for change, but only if demonstrated through action. An awareness of bioregions and how they function will do much to guide us to function more effectively on behalf of the Earth. The action we undertake will temper and sharpen our awareness of our bioregions and how they sustain the life of the planet.

The place to begin is with the land. Where there are large existing areas of native, natural habitats, we must restore them. We must see that these habitat areas are repopulated with full complements of the original inhabitants, including the largest carnivores.

We say that human culture is the continuing process through which we make adaptations to the condition of the natural world. We hold a vision of land-based cultures, each in harmony with the conditions of the regions that sustain it. But our land-based cultures could hardly be viable if the only land left were in suburban lawns and window boxes.

We have received an ultimatum from the Earth. Perhaps by exploring the function of our species in bioregions we can communicate to the human race the necessity for limiting our burgeoning numbers and our runaway technology. Setting aside significant portions of each bioregion for biosphere preserves is one way to limit the impact of human society. But we must also limit our numbers and our society's perceived needs and desires in order to reach some sort of ecological parity with the rest of the world. This means challenging the whole concept of the industrial growth society. The concept of the bioregion is a powerful tool for making this necessary communication.

This must be an active communication. We will learn much more, say much more and be much more by undertaking selfless action in service to the wild earth. The stakes are too high for us to sit on the sidelines!

This summer, the fourth North American (Turtle Island) Bioregional Congress will take place August 19-26. The Congress will plot strategy and raise energy on the continental level. This year's gathering is of particular importance, occurring as it does on the cusp of these great changes in the environment and in the human spirit.

This letter is a plea to the people of each bioregion of the Turtle Island Continent to gather together in regional meetings. Talk, plan, decide what it is going to take to bring the human population within the region's carrying capacity limit, figure what will be necessary to restore native habitats and the original plant and animal inhabitants of your region. Then choose representatives to attend NABC IV to bring your ideas to the meeting and to find how we can interact and work together to make our actions more effective. If we all bring input and enthusiasm, that energy will come back multiplied many times over.

The bioregional movement has already made great contributions to the awareness of the people of this land. But the future of the movement hangs in the balance. Please print, post and circulate this letter as a call to have your region represented at NABC IV! Keep alive the spirit of the bioregions which give us life! Blessed BE!

David Wheeler
Member of the editorial collective
of *Katúah Journal*
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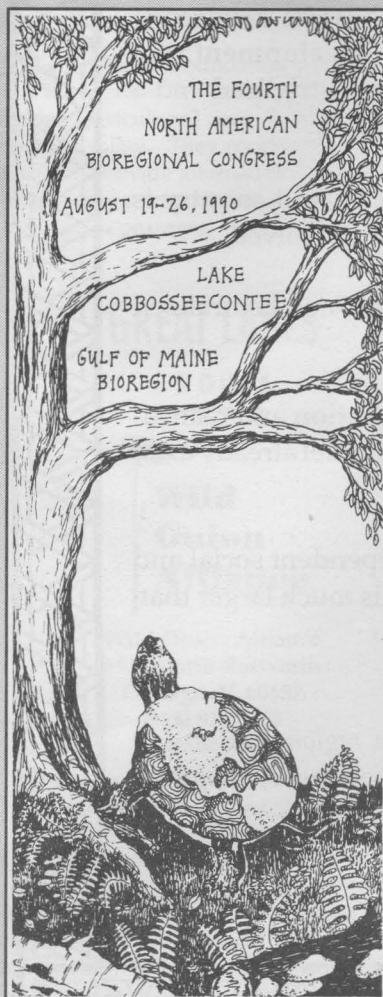
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TEN THESES FOR REGIONAL ECOLOGICAL DEVELOPMENT

RUGGERO SCHLEICHER-TAPPESE

The following theses were published by The Institute for Regional European Studies (EURES), an organization of scientists in the Federal Republic of Germany working since December 1989 to promote regionally-specific ecological and sustainable development. They regard an "integrated" or united Europe as dangerous because centralization will further promote ecological destruction and disregard of culturally-unique regions. A newsletter can be obtained by writing: EURES, Institut Für Regionale Studien in Europa E.V., Scheffelstr. 33, D-78 Freiburg i. Br., West Germany.

- 1) A **region** – larger than a community, smaller than one of the states of the Federal Republic – is a **neglected** area of political activity that deserves considerably more attention.
- 2) **With development of one market for Europe** – or a European interior market – the region will gain importance.
- 3) Only in a **Europe composed of regions** can a closer relationship of Germans in the East and West be envisioned without growing tensions and fears.
- 4) We urgently need a **different model of ecodevelopment** that addresses both environmental and human needs.
- 5) A careful and respectful relationship to nature as well as an understanding of human needs seem only possible by giving **new value to regional space dimensions**.
- 6) We are standing today at an historic crossroads concerning **technical-economic development**: we have to choose between a super-industrialized and a new artisan-type model of production.
- 7) A **new relationship between city and country** is necessary if future problems are to be solved.
- 8) We need a new non-mechanistic, non-centralized **concept of politics**.
- 9) The **methods for the implementation** and realization of such a new developmental model already exist in their basic elements.
- 10) The **field of influence** of independent social and economic politics within a region is much larger than people generally assume.

Ruggero Schleicher-Tappeser is a regional researcher engaged in ecologically-oriented indigenous development and is one of the original founders of EURES.

Translated by Ilke Hartman.

ASSOCIATION FOR THE DEFENSE OF ANCESTRAL SACRED LANDS

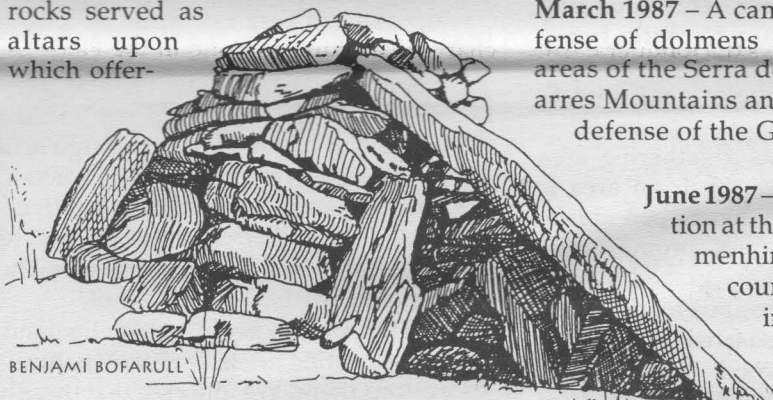
ASSOCIACIÓ PER A LA DEFENSA DELS
LLOCS SAGRATS ANCESTRALS

MIQUEL-DÍDAC PIÑERO I COSTA
AND ÀNGEL SERRA I COSTA

from Catalonia, January, 1990

The Association for the Defense of Ancestral Sacred Lands is a group of different people interested in the preservation of ancient beliefs and testaments in the form of engraved rocks, menhirs and dolmens left by our ancestors.

The Neolithic communities, the first to use herds and agriculture, were made up of different clans and distributed their territory into living areas, work areas and sacred places of cult worship that celebrated their connections with mother nature. As an organization, we systematically study the valleys, mountains and plains where there were Neolithic communities in our area and have found many burial places and sites where cult worship was practiced and offerings were made. We've found a direct relationship between burial grounds, dolmens and examples of rupestre(al) art and important rock carvings we call *cassoletes*. These rocks served as altars upon which offer-



BENJAMÍ BOFARULL

A dolmen of the sepulcher corridor type called "dofines."

ings were made to honor ancestors.

The goal of our organization is to make these areas known and to defend them against the aggression of real estate expansion, road building and other devastating projects that, more often than not, unknowingly destroy all traces of this rich and fascinating evidence. This is why we have founded ADELLOCSAN in Catalan territory.

Some of the activities organized by our group throughout Catalonia were done with the support of Alternativa Verda – Moviment Ecologista de Catalunya (the alternative green ecology movement of Catalonia) and include:

June 1986 – A celebration of the solstice at the spring source of the Bassa River at Sant Pere de Rodes. This was done in defense of the Serra de Rodes mountain range against speculation and urbanization.

March 1987 – A campaign for the defense of dolmens located in urban areas of the Serra de Rodes and Gavarres Mountains and a celebration in defense of the Gavarres range.

June 1987 – A solstice celebration at the "la Pedra Dreta" menhir by a house in the country called Roquer in Sant Quirze de Colera in defense

FROM CATALUNYA TO THE EUROPEAN GREENS

The following was sent to us by Josep Puig and is reprinted from GREEN ACTION vol. 6, no. 1. It has been circulated to the international Green Movement to stimulate dialogue and to show the diversity of Green thought.

Dear Sara Parkin,
Co-Secretary of the European Greens:

I don't know if you will remember me. We met in 1985 at Cardedeu (Catalonia) where I and other people were involved in the organization of the Green Congress. I read your recent article in Resurgence (no. 132) where you wrote: "[the Greens must] organize ourselves so that we can live together in reasonable harmony with nature and each other and try to replicate that principle in [our] own style and organization."

As a member of Alternativa Verda (A.V.), I quite agree with these assertions. But our European experience has taught us that the reality seems different than the well written phrase in Resurgence. If not, why was A.V.'s application to become a member of the European Greens denied? The reason seems to be that A.V. is not a Spanish based Green organization.

Please let me explain Alternativa Verda:

1) A.V. is not a Spanish Green organization. A.V. is a political Green organization, or better, is a eco-regional/bio-regional political organization. It was founded in Autumn 1983. The people involved in its foundation were people who had been very active in all the ecological acts of resistance in Catalonia since the early 1970s.

2) A.V. believes that the Greens must not promote the Green culture by the same ways and by the same instruments that the industrialist culture was implemented (by means of the nation-state megamachine).

3) A.V. believes that the Greens must organize themselves not like the industrialist nation-state but along eco-regional/bio-regional bases because as Greens we don't agree with industrialism and its most significant instrument – the nation-state. Consistently our organizations must not reproduce nation-state borders.

It was for these reasons that Catalonian Greens – Alternativa Verda – proposed at the Malaga Green Conference (summer solstice 1984) to erect a **Confederation of**



BENJAMIN BOFARULL

Uprighting the menhir at "Lloc dels Palaus" (l'Estrada d'Agullana) on June 24, 1987.

of the Serralada de l'Albera (an area of many dolmens and menhirs). We also collaborated with many other groups on St. John's Day – the national day of Catalonia – to raise an engraved menhir that had fallen down in the village L'Estrada d'Agullana.

September 1987 – Reunions and conferences were held in Andorra la Vella (Andorra) and were finalized with an excursion to the engraved, medieval and prehistoric "Roc de les Bruixes" ("Rock of the Witches") in Meritxell.

December 1987 – A winter solstice celebration at Els Estanyes (La Jonquera, Alt Empordà) where we raised a fallen menhir. There are three menhirs and an important necropolis of dolmens and the remains of a Neolithic sanctuary in this area.

June 1988 – A night of camping during the summer solstice at Sant Climent Sesebes by the Menhir de la Murta in the Alberes to designate it as a symbol of protection for the mountains and as a demonstration against a firing range

being built there by the Spanish Army. On St. John's Day we collaborated with other groups to raise a menhir within a military camp at the Roca Blanca at Casteller d'Espolla.

Autumn 1988 – A winter equinox celebration with other groups of the Bassegoda – mountainous territory where there is an ancient village of shepherds and a Neolithic tomb, a *cista tumulus*.

June 1989 – A solar celebration at the dolmen of La Cova d'En Daina at Romanyà de la Selva in defense of the Gavarres with a demonstration of hot charcoal walking as done in the Neolithic and in other places on the Iberic Peninsula. We celebrated the summer solstice at the Cemetery of Tumulus dated 2700 years ago (the Iron Age). This is in the peninsula of Cap Castell and La Foradada (Costa Brava).

We will continue to send you information of the many different campaigns we are doing here and would like to have information of other groups in North America and Europe that have interests similar to ours. (See pg 12.)



RECOGNIZE REGIONAL AUTONOMY

Green-Regional based organizations within the borders of the Spanish nation-state. This proposition was adopted by consensus decision making.

But some Spanish Green people fail to understand the terms of a **Confederal Organization**. These people have been confusing **confederation** and **federation**. I think you know the basic principles that inspire these two very different forms of organization. As Catalonians, we well know the meaning of a confederation because Catalonia and Aragon (two historical nations that have been incorporated into the Spanish state) were a political confederation from 1137 A.D. to the 18th Century A.D. Also, during the Spanish Civil War (1936-1939) the Libertarian Movement, well established in Catalonia and Aragon, developed many self-reliant communities. These communities were linked on a confederal basis and developed non-hierarchical and decentralized schemes of organization.

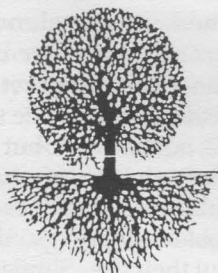
The facts show the reason for our regional autonomy, but the European Greens seem to ignore this reality. If as Greens we

are trying to live together in reasonable harmony with nature and each other, we must not recognize only one Green party within a nation-state's border. The Green Europe will be bio-regionally based, never the Europe of the industrialist nation-states – even if the nation-states are trying to cover up with "green" dresses.

Alternativa Verda is proposing to all European Green Parties a general discussion about this important subject.

Sincerely yours,

Josep Puig
Alternativa Verda – Movement
Ecologista de Catalunya



POEMS PLACES

REGINA MÜNCHINGER

LÖTSCHENTAL

Die Luft macht trunken
und weiche Knie
die Tannen schleichen die Bergrücken hoch
wer ist die letzte
die höchste
dem Gipfel ganz nah
die Lärchen
mit gelben Nadeln
stehen zu zweit das ideale Paar
hört alle Tage das Rauschen
des bitteren Wassers

LÖTSCHENTAL

The air makes drunk
and soft knees
fir trees creeping up the high crest
which one's the last one
the highest one
near to the top
the larch trees
with yellow needles
stand in twos
ideal couples
hear day after day the rushing
of bitter water

LÖTSCHENTAL is a high Alpine valley and includes five villages. Up to the turn of the century it was almost inaccessible for the greater part of the year and as a result, a very interesting cultural combination of Catholic Christianity and old pre-Christian customs has been preserved.

SCHWARZENBURGER LAND

es ist lau
wo kein Wind weht
der federnde Gang einer Kuh
zeigt aufs Land

das leuchtet
im Anblick
versinkt

im Dunst vergraben Liebe und Antwort
stellen sich Fragen
nehmen dich blind

SCHWARZENBERG REGION

the air is mild
where no wind blows
the bouncing gait of a cow
points out the land

that gleams
sinks down
into view

buried in haze
love and response
ask their questions
taking you blind

SCHWARZENBURG COUNTRY is a remote and poor pasture region whose physical borders have made it an historically inaccessible refuge for travelers, outcasts and members of religious minorities (see RTS #11).

GREINA

Der Blick aus der Höhe
ins Tal, ein überschaubares Leben

An den Seiten des wilden Baches
hausen die Überraschungen
oben thront der Gletscher
mit dem schwarzen See an seinem Fuß

Doch in der Mitte wohnt der Fluß
immer in Mäandern und weit verzweigt
nährt er dies hohe Tal

GREINA

The view from up high
into the valley, a surveyed life

Beside the wild creek
surprises are dwelling
high above the throning glacier
a black lake at its feet

But at the center lives the river
always meandering and branching widely
it nourishes this high valley

GREINA is a high valley pass in the Swiss Central Alps. Human use dates to the Neolithic and is the oldest north/south pass used in the area.

STROMBOLI

Weit weg das Dreieck im Meer
Kratergipfel in Wolken

Hibiskusblüten
rot und schwarz, Rauch und Feuer
ihr mächtiger Puls

Blumen der schwarzen Göttin
hier kann dich niemand leugnen

STROMBOLI

Far out triangle on the sea
crater mountain in clouds

hibiscus blossoms
red and black, fume and fire
their powerful pulse

flowers of the black goddess
no one can deny you, here

STROMBOLI is one of the Aeolic volcanic islands north of Sicily and is the top 1000 meters of a 3000 meter volcano in the sea. The craters on the summit erupt about every 40 minutes and expel lava, smoke and red hot stones. Normally the eruptions are not destructive and most of the material just falls back into the three craters, but every 100 years or so huge explosions and lava flow destroy the two surrounding villages and kill people. It is part of the volcanic range that includes Mt. Etna on Sicily and Mt. Vesuvio near Naples that makes up the edge between the continental plates of Europe and Africa.

Regina Münchinger, a writer and teacher of mind-body-voice relationship, has published several volumes of poetry and prose and now lives in Düsseldorf after having lived in a 9 square meter little wooden cabin in Southern Germany for five years. She comes from a scene of interesting young poets, musicians and outdoor dwellers near Schwetzingen.

Translated by Marie Dolcini and Thomas Kaiser.



IS THERE LIFE WITHOUT BUSINESS

GIBT ES EIN LEBEN OHNE WIRTSCHAFT? (WIRTSCHAFT = INDUSTRY, BUSINESS, ECONOMY)

IGNATZ V. MAUS

Ignatz v. Maus is the pseudonym of author P.M. who wrote *bolo'bolo*, a book addressing the remaking of society through the establishment of "bolos" - integrated, semi self-sufficient communities of about 500 people. The following pieces were submitted by Urban Gwerder - a poet currently spreading bioregional ideas while working as a herdsman with mountain people in the Swiss Alps and cooperating with P.M. on a new book.

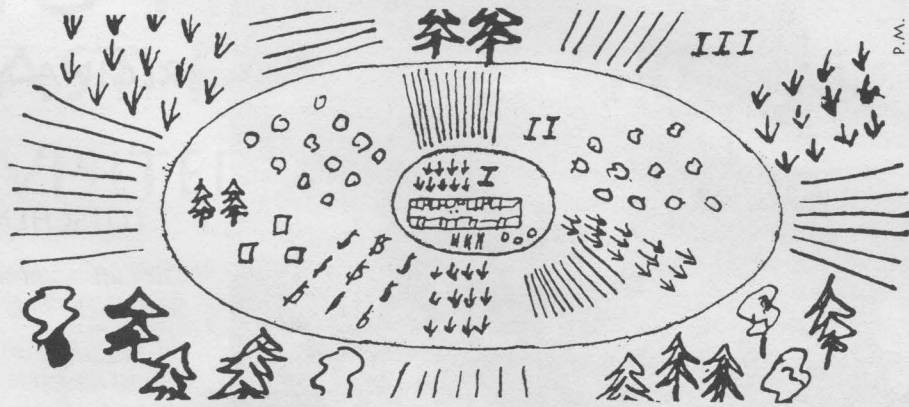
bolo'bolo was published in 1985 and is available in English from Semiotext(e), Inc., 522 Philosophy Hall, Columbia University, New York, NY, 10027, USA. for \$6.

"*bolo'bolo* is a modest proposal for the new arrangements on the spaceship after the Machine's (the capitalist and/or socialist Planetary Work Machine) disappearance. Though it started as a mere collection of wishes, a lot of considerations about their realization have accumulated around it... Of course, general conceptions of a post-industrial civilization are not lacking these days... (but) why are most alternatives only talking about new responsibilities and almost never about new possibilities?... There are a lot of new concepts and ideas, but what's lacking is a practical global (and local) proposal, a kind of common language... *bolo'bolo* might not be the best and most detailed or certainly a definitive proposal for a new arrangement of our spaceship... I'm for trying it as a first attempt and seeing what happens later..."

Apparently, catastrophes make for innovation rather than limitation. Our catastrophic way of life is not questioned, rather, "green" efforts are supposed to correct it and make it be in tune with the environment. Is it, however, in tune with our wishes? Do we really want to live the way the ecological planners suggest? Is nature just the new pretext to cut us off - along with our dreams - from a truly different kind of life?

There are only two models for society: on the one hand, there is the atomized, centralized, anonymous "modern" economic business society; on the other hand, the multifaceted, rich complete community. The former is now shipwrecked ecologically. Humanistically, it had already disqualified itself earlier (through war, hunger and misery). And spiritually it never could be endured. The nation-state economic model has had its chance historically, and it's time to abandon it. The environmental crisis is one more opportunity not just to make repairs but to jump ship completely.

But what does "community" actually mean today? At one time it meant tribes, village organizations, groups based on kinship. All that is destroyed today and no longer possible under



contemporary conditions (overpopulation, the destruction of nature, historical experience). Despite that, the old communities proved their "livability" over tens of thousands of years and can give us some clues about how we can live together.

Contrary to the dominant model of a single, all-encompassing economy, we really live in *two* economies today. Five point seven billion work hours per year go into the actual Swiss economy, keep money in circulation, produce interest, power and "development," and an approximately equal number of work hours, 5.2 billion (if not more), are put in in the 2.5 million households. They are just as important but are unpaid, "dependency" creating and without influence. The "power of the household" is weak because a household consists of only 2.5 people - compared to the large business organizations, this is absolute powerlessness. Alone, the household is non-viable, subject to extortion at any time, formed culturally

by the media, etc. Work in the one sector produces powerlessness in the other.

We can only butcher the economic monster when households get large, independent, self-conscious and strong enough that they have only a marginal need of "outside

work" and can collectively keep it under control; the power of housework must determine the disconnected work in the business sector and not vice versa.

The large, independent household is a necessity if we are to be rid of industrial madness. The state can't help us against the business economy either (Econostate), because the state is based on the mass powerlessness of its citizens - state and business economy are two sides of the same coin.

bolos (sic: lower case "b", this has more implication in German, where all nouns are capitalized) are unavoidable. However, many concrete questions remain: How large must they be? How large a portion of the population ought to live in them? What work should be done in the *bolo* - and what should be done externally? What products are necessary, desirable and possible? How should *bolos* be organized internally? How should they interact with each other?

These questions cannot be answered

PLANETARY WEDNESDAY LIBERATION MOVEMENT

P. M.

Short statement of the idea: all Wednesdays of the year should be freed from economic activities and be reserved for the reconstruction of personal, social and natural integrity.

Reasons: Economic growth still continues to destroy the social and natural balances of this planet. Whereas output is expanding, the most basic problems - like food, health care, housing, creative occupation - can't be resolved, not even in so-called "developed" countries. The industrial machine has mainly become a self-sustaining machinery, investing in itself and in the conditions of its functioning. Two-thirds of the output are either useless or harmful. Most of the energy is used to overcome structural flaws of the machine: as workplaces and homes are separated, we need cars. As we need cars, we need jobs. Then we need highways, gasoline, garages. As we work a lot, we need vacations. As our cities have been destroyed by industry and traffic, we need jet flights to distant countries. As we need jets, we need airports. As our health gets damaged we need more medicines, more hospitals, more medical technology etc. As our networks of social communication break down, we need computers. And as we don't have to say anything anyway we can as well spend our time watching TV and consuming video. Which demands higher industrial production again. The existence of such a system of "vicious circles" has been perceived by growing numbers of people. It even seems that a lot of people feel ready to break them and get

out of the machinery, but there is no common idea of how to do it and where and when to start.

It is not so that practicable alternatives to economy do not exist. In this context I want to mention the ideas contained in *bolo'bolo* [see above]. Following that proposal, industrial production can be cut down to 15% of the present level, without any losses in quality of life, but with many advantages. The problem is, that even if we were ready to switch over to *bolos* (i.e. integrated, semi self-sufficient communities of about 500 people) we would have great trouble mastering this new lifestyle. Most of us have no idea of agriculture. We are too specialized and - in its basic sense - unfit for life. We are so used to "earning a living" that we are not capable anymore of "making a living." An abrupt "revolutionary" switch to a new lifestyle could therefore have catastrophic and deadly consequences. What we need is a period of learning, of training, of gradual change. The new must be prepared in the middle of the old.

Why not begin in the middle? In the middle of the week, on Wednesday. As Sunday is being used for relaxation and passive recovery from the damages of the work week, as Saturdays are needed for housework, errands and shopping, Wednesday will be the day we prepare our way out of this infernal machine. Let's stay in our neighborhood on Wednesdays and take care of all that's been neglected, pushed away and repressed. A Wednesday freed from work can provide us with a mora-

torium right in the midst of the work week. It can give us time to think about our lifestyle and about our role in it - about the planet.

Wednesday (*mercredi* in French, *miercoles* in Spanish, *Mittwoch* in German, etc.) is traditionally the day of Hermes or Mercury, the God of change, of exchange, of wisdom, also of economy (commerce) and anti-economy (theft). It's the day of social relationships. On Wednesdays we'll invite friends and neighbors, we'll talk about neighborhood problems, we'll have an open house and create new contacts. It is essential that such contacts do not exist exclusively among housewives and children, but that everybody is around, also men. Out of these contacts practical cooperation can arise: tool-pools can be organized, exchange of knowledge and skills can be made in common workshops, contacts with farmers for food self-sufficiency can be started, repair services, health care, recycling of wastes, installation of alternative energy devices, etc. can be other fields of activity. Lawns can be transformed into gardens; clothes, books, records, furniture can be exchanged on a barter market.

Wednesdays can also be used at the workplace, not for work, but for discussions about what to produce, under what conditions. Machines and computers must be stopped so that we can think about their use. Similar meetings can be held at schools, hospitals, offices, etc.

These non-economic Wednesdays

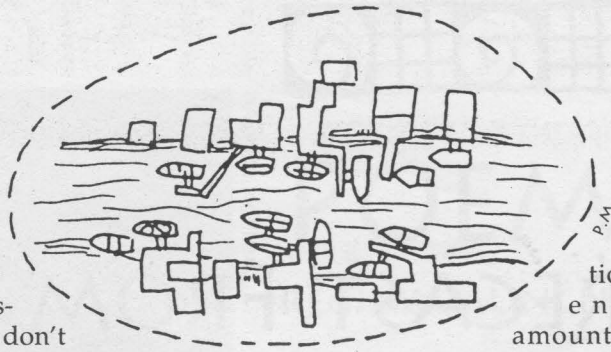


can become the first step towards a new lifestyle on a planetary level. It could become the "calm center" of the week to provide us with the sovereignty we need to change also Tuesdays, Thursdays, Fridays and Mondays. It could split the work week in two chunks that'll be easier to dissolve. At the end, only one day per week will be reserved for external, heteronomous (A. Gorz) activities (Monday?).

Implementation: The idea will be launched in all major industrialized countries with leaflets, posters and stickers. A diary with 52 pages (all Wednesdays of the year) can be produced so that the bearer can write down her/his Wednesday activities/contacts/achievements. This booklet could also be used as a Planetary Wednesday Liberation Movement Passport. Activities can be *individual*: taking one's sick days on Wednesdays and reading a book at home; *social*: Wednesday dinner parties in the same house, block or neighborhood; *political*: politicians launching laws, demanding resources for this purpose; in *unions*: an approach to the 30-hour work week. The ♀ sticker can be put on doors and means: You're invited on Wednesday evening. ♀ buttons can facilitate contacts with other Wednesdayers. The Wednesday movement should not be organized by any particular organization, it should be left to the initiatives of individuals, groups, unions, parties and already existing organizations.



ECONOMY? (AND ECONOMICS)



in advance. Indeed, bolos ought to be seen as new paths to freedom and not as finished models. What we can try to do is determine the approximate limits to the scope of bolos; there are ecological limits, minimum needs to be met (nourishment for example), technical givens, limits of communication, etc. These limits are very elastic however, and allow much more than "realists" can imagine. In fact, the true limits are so distant, that what they encompass could be scoffed at today as utopian.

When bolos are big enough (say 500 people), they make many things possible:

Closed systems of circulation can be created. (For example: agricultural, work-food-compost-agricultural work, or energy, raw materials, etc.)

Services can be reciprocal, settled on the spot, quickly and with less work.

Communication and work come together. No special bureaucrats, administrators or conferences are needed.

What was formerly considered to be **housework** carries more importance and considerably less weight: cooking, washing, child care, repairs.

Because each bolo can develop its own style, considerable **cultural diversity** will develop "gratis" in the towns and countryside.

Synergistic effects can develop their full potential: roads will get shorter, machines will serve more ends, more things will be standardized. Thus work will both be swallowed up and speeded up.

Much work will simply disappear. bolos don't need banks, insurance companies, stores, police.

Resources will be used better without making sacrifices. bolos need 10% to 200% fewer machines, telephones, transport services, metals, chemicals.

Health will become a way of life. bolos are flexible, restful, full of diversity. Organic farming is possible. Non-invasive medicine doesn't require specialists. The sick and the frail remain in their own environment.

There is **more room**, room for culture, research and guests.

Large households can easily develop exchange among themselves without money. They can maintain world-wide connections which would overwhelm a contemporary small household. There is plenty of room for experiments, setbacks, idlers, etc. bolos are not stressed systems which must always function at the cutting edge of productivity. There is no competition, for one bolo can scarcely be compared with any other—the "values" are different everywhere. One bolo may make better bread, in another, music is better and bread is unimportant.

bolos are unavoidable as incubators for the hinderance of power and business and are an important global connection. What can be said of the business/household relationship also applies to the north/south (First/Third World, developed/undeveloped) rela-

tionship. An enormous amount of unpaid work is exploited by the world economy and considered powerless. Seen globally, bolos are "southern" projects, which, here as there, are the only way out. Only if the north and south function the same way structur-

ally can the exploitation and suppression be kept out. With the building up of bolos and some start-up aid from the collective resources of the north—which are, indeed, available—the south can be spared "development" and can look to a future without misery.

Translated by Jill Hannum.



DOLOMIT, DU MEINE FREIHEIT,

*wenn mein Auge sich hinauf tastet
über Kanten, Wände und Türme.
Die Felszinne brennt lichterloh im
Abenddämmerchein. Steinflammen
gleich erklimmt der Zwölfer,
ein krummer Zeiger, den Scharlachschleier,
in dem die Erdkugel bald versinken
wird in ein Meer von Sternen.
Es ist die Nacht der Gaukler,
die in überhängender Wand,
an winzigem Dachgesims,
dem neuen Tag entgegenfiebern.*

DOLOMITE, YOU MY FREEDOM,

*whenever my eyes touch up there
over edges, walls and towers.
The rocky cliffs are ablaze in the
evening twilight. Flaming stones
immediately explain The Twelve,
a crooked pointer, a scarlet veil,
in them the world will soon sink
into a sea of stars. It is the night
of illusion, in overhanging wall,
on tiny rooftop molding,
to the feverishness of the new day.*

Gilbert Tassaux

Gilbert Tassaux was a mountain climber and poet killed some years ago in a Swiss mental institution.

Translated by Marie Dolcini.

EUROPE NOW

Continued from Page 1.

of the Neolithic—to put the usefulness of an axe above its spiritual and aesthetic implications—with tantric means.

The other starting point is Eastern Europe, or rather Central Europe. The heart. There's a cultural and time gap between East and West. Time plates like continental plates hitting each other and now that there's no more iron curtain, there's just a crevice of no-time, a break in the picture of progress' doom.

Düsseldorf, Feb. 26, 1990

I'm having a long tender love affair with Europe, whose name meant "Good for Willows"—all the grass and free running creeks, formerly, before they were "corrected" by those whose fate I hope is wading up to their knees in dogshit on concrete sidewalks leading into nowhere but eternity, and no bars open.

O.K., the problem we have co-editing this issue of *Raise the Stakes* I guess is intercontinental cooperation on low budget. A hint of understanding why Europe forgot all about America again after the Vikings "discovered" it centuries before Columbus—ah it's far and complicated to reach, every time you want to visit your friends you have to build a boat and find forty men to row it across the ocean and then there's a storm and you all drown like mice in milk, it's hardly worth the pain.

But it is worth the pain, we have a common project to prove that all the business of discovering Turtle Island wasn't all bloody bullshitting around in stranger people's homeplaces. It's got to make some sense finally. And it does: new clear thinking not loaded with millennia of history and holy lord, but inspired by coyote, eagle and whale

off Big Sur's coast and berry picking native people. And this thinking, some of it, actually flows back into old (forever young, for that [her] I stand) Europe and helps with it finally being discovered, which in the first place means its being freed of concrete crusts, but at the same time has this very joyful erotic reminiscence.

I'm a romantic, I won't bait that good-for-willows-Asia-Minor-princess around as Zeus did and that's another reason why we are where we are and no reasonable human wants to be, historical time, goddess damn it. And no way I'm a pimp and no way you're American tourists assuming Europe's a few mule carts' tracks connecting Athens, Florence, Interlaken and Matterhorn with Frankfurt Airport. The problem now isn't how to present Europe in an American magazine, but how to undertake the work of an intercontinental expedition of discovery of unknown ground (no bioregionalists around as far as the eye can see, no neatly fitting texts, no due definitions of what bioregionalism is, so everybody can know, I don't know exactly, you know, I guess?) on low budget. It would be different if we were a big corporation: I collect all the material I can lay my hands on or tape record, stuff it into a suitcase and fly to San Francisco, we clean off a table in your office, do the work of composing, translating, typing, lay-out and printing and that's it. But it's not possible. An expedition needs a leader (that's you), a native guide (that's me), a sledge (that's RTS), provisions and sledge dogs. But whose dragging the sledge?



Thomas Kaiser is a German poet and acted as advisory editor of this issue of RTS.

ANNOUNCEMENTS

MOVING?

Bioregionalists don't move, but if you do make sure you send us your new address!

SPRING CLEANING?

Bay Area bioregionalists can recycle items at the Community Thrift Store at 625 Valencia in San Francisco and Planet Drum will get a donation when they're sold. Use ID #190.

EIGHTH INTERNATIONAL IFOAM CONFERENCE

The Hungarian Biokultúra Association will be the main organizer for this year's eighth international IFOAM Conference on the "Socio-Economics of Organic Agri-culture" to be held August 27-30, 1990 in Budapest. IFOAM has existed for 15 years and has grown from a representation of organic food producers in Western industrialized countries to a worldwide federation of producers, processors and traders. Biokultúra is the first and only group working for organic agriculture and gardening in Hungary. It has been active since 1983 and includes more than 600 members.

The upcoming Conference will address the need for organic agriculture in Eastern Europe as a sustainable alternative to centrally-planned economies. Its main interest is to identify possible ways of integrating the ideas of "organic thinking and living" and "social sustainability" into the whole of society. It will include workshops, panels, demonstrations, meetings and discussions. Coordinators responsible for workshops and panels will ensure that regional interests, practical experience and expert knowledge all find their place and lead to the formulation of policy proposals for the nineties. All are invited to participate and contribute. For further details and registration, contact the Biokultúra Association IFOAM Conference Secretariat, Budapest, Arany János u. 25., 1051, Hungary.

WATERSHEDS AS SYSTEM MODELS

"The University of Washington's Center for Streamside Studies, together with Oregon State University's College of Forestry, will co-sponsor a symposium, 'New Perspectives for Watershed Management: Balancing Long-Term Sustainability with Cumulative Environmental Change.' The symposium will be held on the University of Washington campus in Seattle, November 27-29, 1990. Regional and national experts will

present information on the issues now occupying the attention of the region which will soon dominate the agendas of legislatures and government agencies. We feel this symposium will have a landmark influence on perceptions, policies and decisions in the years to come.

The underlying theme is the linking of environmental integrity to watershed management and human needs. The increasing global demand for renewable resources has resulted in an urgent need to articulate technical issues and their resolution, and to provide adaptive management at the watershed scale in the Pacific Northwest. Objectives are to present the current status of watershed research and regional models, identify indicators of environmental change at different scales, investigate new tools and system models and to explore the relationship of tools to management and human needs."

In conjunction with the symposium, organizers are issuing a call for posters addressing watershed issues as well as materials for exhibitor booths. Contact Betty Johanna, College of Forest Resources, University of Washington, AR-10, Seattle, WA 98195, (206) 543-0867.

MACROCOSM, U.S.A.

Macrocasm, U.S.A.: Environmental, Political and Social Transformation for the 90's is the title of a guidebook being assembled by Sandi Brockway. She is seeking articles and other items regarding current progressive publications, organizations and activists for this manual of social solutions and resources to be used by teachers, community workers, public servants and committed individuals. *Macrocasm, U.S.A.* has the potential to become the definitive networking/coalition tool for the 90's. Send all contributions and inquiries to her at Box 969, Cambria, CA 93428.

WARNING!

Eco-activists beware! The spread of environmental awareness and the success of conservation tactics have become a significant threat to the status quo. So much so that in addition to the Earth First! "Arizona Four" facing FBI charges, the local media has labelled radical environmentalists as "the New Green Mafia" and two Redwood Summer activists in Northern California were injured this May in a car bomb explosion.

A FEARFUL FORECAST FROM SEITLAND OR "WELTSCHMERZ REVISITED"



This place called Seitland is rather unspectacular. But it seems to me that this depression where our village, Odisheim, and some others lie, is exactly what could be called a bioregion – a homogeneous, singular geographical region which gives to the life it generates (including human life) and sustains its own special imprint. Although it hasn't been true for a long time, our Seitland is referred to as "the last hole" ("last hole" in German also means a completely out of the way, provincial, nowhere place). Indeed, it must have been this once. The surrounding hills are mostly glacial, terminal moraines standing up from the moorland that were settled as early as several thousand years ago. Seitland still fills up with water to the bay and empties again twice a day due to the Elbe River tides; sedimentary deposits prevent the bay from flooding except during extraordinarily high waters.

This must not have changed for hundreds of years. The surrounding Geesthills had been settled for a long time when the Seitland was still an impenetrable wilderness of water and swamp. Around 1000 A.D., or slightly later, efforts were begun to drain the swamps from the edges as a way of winning land. It is now said that the bishops of Bremen who owned the land hired Dutch

people who were already experienced in water regulation to cultivate the moor. For several hundred years then – up until the decisive pumping station was built in 1962 – their descendants were occupied with the problem of getting rid of water that has no natural outflow here as the land is below sea level and is at a natural confluence from all directions. Still today, if you dig a hole one meter deep, the water comes up, and the coffins in the churchyard would float if they weren't sunk.

One of the main reasons that conditions in Seitland didn't change for centuries and human inhabitants found it difficult to live at subsistence levels was the lack of reliable, year-round road connections with outside regions. There was one single road, or path rather, that ran north-south up from the swamp into Geest, but since the soil was deep and had no stones, it was badly fixed and could be used by vehicles only in rare periods of good weather. This year marks the 100 year jubilee of the building of the road connecting Odisheim with its two neighboring villages in Seitland and there will be a great street feast. Only in the past three decades since the 1960s has there been an economic impetus worth mentioning in Seitland – mainly, the indigenous population's connection with ordinary modern

economics. But still, people here are more modest and unpretentious than those in the industrial metropolises.

It is revealing that this newly-gained connection with the common economic level more or less coincides with a gradual loss of character within this integrated bioregion. This is without doubt connected to the construction of the European Common Market and the damaging effects of its agricultural politics on indigenous villages and their traditional peasant form of family business. There are only a few farms left being worked by the younger generation and most of these farmers take up some technical profession they can use in the surrounding cities where pay is better and working hours shorter. In the meantime, the well developed road system and the commonly affordable individual automobile allow for departure from the region at any time for any need – however unimportant – and quick return afterwards.

With cars came the dying of villages and gradual dissolution of their centuries-old infrastructure. In earlier times, each necessary trade and skill had to be available in the village. The car has enlarged our sphere of action and led to the booming of craft and trade in some places, but has contributed to their disappearance in the villages. So today in Odisheim for example, there is neither baker nor butcher. The mill has been out of business a long time and has since become a trading place for agro-chemistry. There's neither wheelwright nor locksmith nor plumber. And since the blacksmith committed suicide because he couldn't handle modern business life and had become encumbered with debts, the peasants now have to

bring their engines and tractors to some village further away when something is broken. Although the local blacksmith there is doing big business, it isn't necessarily advantageous for the village because now broken tractors come in daily from everywhere, block the streets and poison the air.

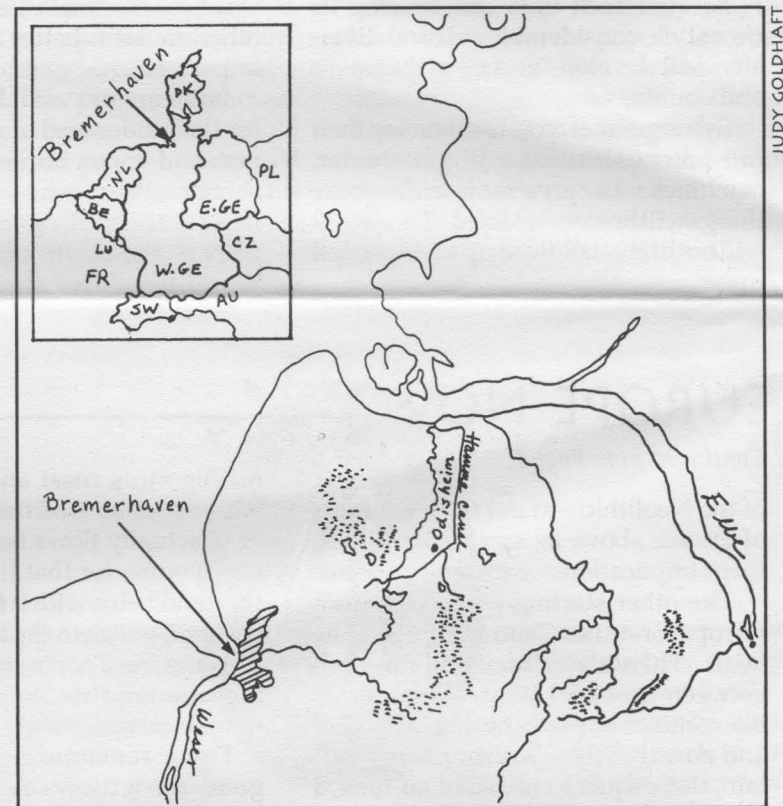
So that's the tendency. I don't think the bioregional concept has a future in Europe as long as the politics of standardization and the complete structuring of larger living spaces is continued here. And it will be continued. The political changes in East Germany and Eastern Europe and the common euphoria Western Europeans react with to them, show that compared with development so far, the future may hold even



purser bungling.

But why complain? Humans admittedly want it this way. They only see what they think is to their advantage. The elections in East Germany showed it once more. A plainer decision for thick bellies and cardiac infection is hardly imaginable – even if a bit unfair to put it like this – because so far, the people there have had no chance to discover that this will be the big bang after all.

Helmut Salzinger



JUDY GOLDHAFT

CELTIC STIRRINGS

Bioregionalism may well have a somewhat different context on the small island country of Ireland than it would for example in the divers regions (and many uninhabited areas still existing) in North America. Although I must tell you from the start that the days of the "Celtic Dawn," etc. have gone underground or fled altogether to other countries for safety – California I think – there's still a good bit of magic left in the land here. A saying according to St. Thomas goes something like "The Lord's garden of paradise is everywhere but people do not see it." I think this is fairly true throughout the world, but surprisingly, quite a few people here in Ireland do see it. Unfortunately, with the new education (lots of science and tech), the new economy imposed by the European Economic Committee and, probably worst of all, television and a vast increase in the number of motor cars, it is not at all the country it was 8 or 10 years ago.

Having said that however, many people who wouldn't have known what ecology was five years ago are much more aware today – I suspect that the few people who had even heard of it would have thought, like one woman I talked to back then, that it was some disease you got in foreign countries! And even up to four years ago, people generally thought that vegetarians ate chicken or tuna salad as a main diet – "and won't you have some sausage with your breakfast – sure it's vegetarian." Now both radio and T.V. have 1/2 hour "prime-time" environment pro-

grams twice a week. There are even a few vegetarian restaurants that are quite excellent in some relatively small towns and people in general are very much aware of how environmental issues affect them – much more so I think than is the American public aware or concerned. It seems people here are much more ready to change or adapt to new situations, and would far more quickly than my impressions of many Americans. But that may be because Ireland up to 10 years ago was, in many ways, like a developing (Third World) country so

the change is more evident, and likewise because many things are new, people haven't become so attached to them as yet.

Much of Ireland is very wet country and may have been even wetter more than 400 years ago. There were some people who were rebuilding "crannogs" about 10-15 years ago and living in them using no "modern conveniences" – they were old buildings used from the Bronze Age right up until the 1700s in some areas. They were often built on artificial islands – protected by a natural moat of lake water. At any rate, much of Irish building was round, and until recently, some houses still had rounded gable ends.

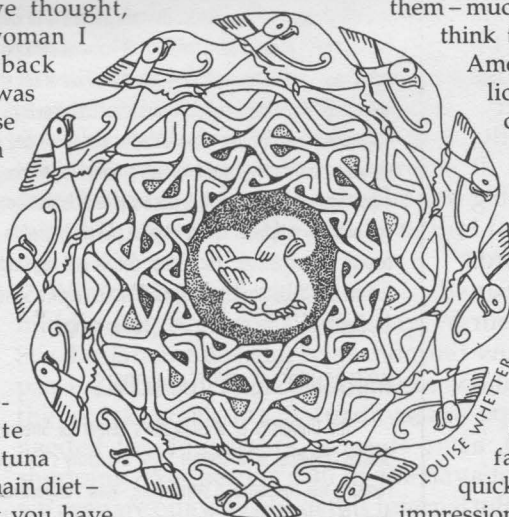
I have been interested in Planet Drum and Green City projects for years and am at present looking around here in Ireland for a place to locate a small resource and information centre. I have a small but quite nice collection of folk crafts – some quite ancient, others new but made in a beautiful old



style: European, Southeast Asian, Native North and South American, and some South Pacific Islands. Particularly a nice collection of fabric.

I am primarily interested in building and old architecture – especially roof thatching. I have a place for meetings, displays, demonstrations and workshops of useful old arts that can be used to share information. I am also interested in gardening, environment and ecological issues. We are living in a very exciting time! ... Our beginnings and present connections to the earth and what to keep from the past, wilderness, Gaiya, walking softly, etc... the potential is absolutely fabulous!

Michael Walsh



LOUISE WHELETT

IS THERE ANY WILDERNESS LEFT IN ITALY?

Indeed, the wilderness in Italy is much more a state of mind than an environmental or geographical situation. But the spirit of wilderness still lives in Italy, it dwells in the most inaccessible and pathless places along the mountain ranges of the Alps and Apennines and in a few other places like coasts and river deltas. These places; little valleys, woods, bogs and marshes, river gorges, mountain peaks and coastlines got their very existence thanks to the inaccessibility of their natural boundaries – saving them from the excessive presence and exploitation of man. Often they are inside national parks and natural reserves. Often they are in places where no kinds of protection exist, protected only by their loneliness, but until when?

Certainly they aren't comparable with the USA's big wilderness areas, but these places for a nation like Italy are our last wilderness. These are the places where we can still isolate ourselves from the civility of the technological human, these are the places where we can still satisfy our own spiritual need for contact with Nature, where we feel ourselves part of Nature. But above all they are the places where the bear, the black woodpecker, the eagle, the wolf and the marten can feel at home.

To speak about wilderness in Italy today means to speak of the many problems that threaten it, about how people abandon it either fiscally or spiritually. The



cultural tradition of the Western World has inside itself an urge that can push whole generations to tame the wilderness. Here in Italy and Europe this cultural pattern has reached its aims. For centuries this culture has worked to divide humans from their ancient ties with Nature. The Westerner starts to see Nature as antagonistic and plans to conquer it, to tame it, to manipulate it for exclusively human benefit.

The forests, mountains, rivers, marshes and coasts represented our "frontier lands." Cutting down the forests to give space to fast-growing trees, converting the mountains to ski fields for the enjoyment of tourists, bridling the rivers and streams to produce energy, draining the marshes to give space to industrial agriculture, the coasts cemented and urbanized. In so doing, Italy and Europe have lost many of the lands where the spirit of wilderness dwells. This has been done at the expense of all the living beings that in wilderness alone can find their last shelter.

Along with the disappearing of wilderness and of its inhabitants, the modern technological person not only will deny the existence to many living beings, but will also lose forever the awareness of liberty and balance that only the wilderness can teach.

Today in Italy there is a growing ecological awareness, there are many environmental initiatives; new national parks, new regional parks and new natural reserves are planned. Nevertheless the wilderness remains highly threatened. Consumer society keeps asking to expand itself; new roads, dams, electric lines, ski lifts. New tourist areas are planned and built every year. Even in the national parks and protected areas, mismanagement permits rush use of the environment through so-called "active conservation," which alters the primary purpose of protected areas and often allows more economic considerations to prevail over conservation needs. The case of the bear (*Ursus arctos L.*) in the Abruzzo National Park is very emblematic. In the last decades, growing tourist pressure has forced bears to progressively abandon their original territory. Moving outside the park's boundary they have met the guns of poachers and the wheels of trains.

The Italian Wilderness Association is trying hard to spread the voice of the wilderness among the public but there are many difficulties and misunderstandings. It is clear that new parks, new re-

serves and even a few wilderness areas aren't enough to preserve the spirit of wilderness – it needs social and cultural changes, it needs people to acquire a much more ecocentric vision of the Earth. The Bioregional Movement has accepted this challenge for a new/old relation with the Nature. The bioregional man and woman re-inhabit their lifeplaces by becom-

ing aware of the responsibility for their own acts, they demand that in their bioregion there will always exist a big enough corner where the spirit of the wilderness thrives. They do so in the awareness that wilderness is our original home to which we should return from time to time.

Giuseppe Moretti



JUDY GOLDFHAFT

WEAVING ALLIANCES

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

PACIFIC COAST GROUPS



FRIENDS OF THE RIVER
Fort Mason Center, Bldg. C
San Francisco, CA 94123, USA
(415) 771-0400

"Friends of the River is a California-based nonprofit organization working to protect and restore rivers throughout the west and helping to shape new water policies which will provide a rational balance between development and preservation." They have been successfully fighting for river protection since 1973 and are now working to secure more than 100 rivers flowing through national forest land in California.

HEADWATERS, a bimonthly newsmagazine for river enthusiasts, regularly updates pending river legislation and trips and is available with membership at \$20/year.

NO LONGER OPERATIVE

P.I.N.A./Tilth
4649 Sunnyside Avenue N. #345
Seattle, WA 98103

CONTACT PEOPLE

David Howie
405 Davis Court
Apt. #1806
San Francisco, CA 94111, USA
(415) 982-3348

Geomancy workshops and the patterns and uses of energy in space.

ADDRESS CHANGES

Gerri Inama
1235 E. 9th Avenue #1002
Anchorage, AK 99501, USA

Kate Nilsson
505 W. 2nd Avenue #203
Anchorage, AK 99501, USA

MEXICAN CORDILLERA

GROUPS

Xochicalli, A.C.
Fundacion De Ecodesarrollo
Jesús Arias Chávez
Miguel N. Liro #337-A
Villa De Cortés
México, D.F. 03530
MÉXICO

(5) 579 9351 (in Mexico, DF)
(5) 546 8827 (in Mexico, DF)

The Xochicalli Foundation works to re-inhabit the Mexico City Valley by honoring a lacustrine/agricultural area in Mexico City's southern valley. They cooperate with other groups to provide alternative ecological and self-sustaining productive projects for the City's urban peasants.

GREAT LAKES GROUPS



**Wild
Onion
Alliance**

Wild Onion Alliance
3432 North Bosworth
Chicago, IL 60657
(313) 929-5565
Beatrice Briggs

"The Wild Onion Alliance is a bioregional organization which celebrates the relationship between people and place in the Chicago area. Our bioregion is located on the southwestern shore of Lake Michigan and the watersheds of the Chicago, Des Plaines, Fox and Little Calumet Rivers. Once a vast prairie

peppered with oak savannahs and fringed with wetlands, the land is now covered with cities, towns and roadways. Underneath and between these human structures, remnants of the natural world survive. But mere survival is not enough. We want life to thrive here – for birds, fish, plants and animals native to this place, and for all the humans who now call this home.

The name 'wild onion' refers to *Che-cau-gou*, the Potawatamie word meaning 'place of the smelly onion.' Before the European settlers arrived here, the distinctive scent of the wild onions which grew in woods and the strong smell of the lakeshore marshes gave this place its name. The Alliance sponsors study groups, field trips, performances, celebrations and other activities designed to discover what it means to live ecologically in an urban area."

DOWNWIND, newsletter of Wild Onion Alliance. Write for subscription information.

ADDRESS CHANGES

Thomas Greco
72 Someshire Drive
Rochester, NY 14617, USA

P.R.I.D.E.
Pine Ridge Institute for
Democracy and Environment
c/o Don Alexander
358 Erb Street W. #1
Waterloo, Ontario N2L 1W6
CANADA

MISSISSIPPI BASIN

ADDRESS CHANGES

Miami-Ohio-Licking-Rivers-Ecosystem
(M.O.L.E.)
758 Terry Street
Cincinnati, OH 45205, USA
Bill Cahalan and Frank Traina

PUBLICATIONS

ENVIRONMENTAL
AND ARCHITECTURAL
PHENOMENOLOGY
NEWSLETTER
(EAP)

Architecture Department
Seaton 211
Kansas State University
Manhattan, KS 66506, USA
David Seamon

"EAP is a forum and clearinghouse for research and design that incorporates a qualitative approach to environmental and architectural experience. Key concerns of the newsletter include design, education and policy supporting and enhancing natural and built environments that are beautiful, alive and humane... By 'phenomenology' we mean the exploration and description of the essential nature of phenomena." Partly subsidized by the Environmental Design Research Association (EDRA), EAP aspires to cover topics ranging from eco-dwellings, design and sense of place to sacred architecture, artistic interpretation and environmental ethics and responsibility. Published 3 times a year, EAP is available free to EDRA members. Non-member subscriptions are \$5/year U.S., \$6.50/year outside North America.

POLLEN

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Sunrock Farm
103 Gibson Lane
Wilders, KY 41076, USA
(606) 781-5502

"POLLEN intends to be a forum on ideas and resources which examine and promote bioregional education. We seek the council of many in helping to define and discuss topics in bioregional education. We hope to generate thought, discussion, communication, research, debate and resource sharing within the existing bioregional community and to reach out to the general educational community and introduce teachers to the thought and perspective of bioregional education. We accept as our foundation the resolutions and work of the Bioregional Education Committee which met during the three North American bioregional congresses in 1984, 1986 and 1988. The journal wishes to promote communication between congresses. POLLEN will succeed to the extent that it can stimulate people to share their ideas and resources with others working for a new relationship between humans and their bioregions and planet." Subscriptions are \$12/2 years (3 issues).

CONTACT PEOPLE

Linda Davis-Stephens would like to hear from anyone regarding a High Plains/Great Plains Bundle. Please send information on contacts, resources, bundles in the making and those already existing to her c/o West Plains Academy, HC #1, Box 19A, Jennings, KS 67643, Solomon/Oglalla Bioregion.

GULF COAST

ADDRESS CHANGES

Kristine Price
753 Nerita Street
Sanibel, FL 33957, USA

ATLANTIC MOUNTAINS

GROUPS



GAP MOUNTAIN
PERMACULTURE
9 Old County Road
Jaffrey, NH 03452, USA
(603) 532-6877
Dave Jackie

Boston Area:
Sharon Devine
38 Boylston Street
Jamaica Plain, MA 02130, USA
(617) 524-7092

"Permaculture is the conscious design of sustainable communities, 'the harmonious integration of landscape and people providing their food, energy, shelter and other material and non-material needs in a sustainable way,' and it starts at your doorstep."

Located at the foot of Mt. Monadnock, Gap Mountain Permaculture works to promote permaculture by offering information and education. Courses are taught by certified and practicing permaculturists on a site offering examples of permaculture design at three homesteads. Call or write for more information and a registration form.

CONTACT PEOPLE

Forrest Altman
Rte. 2, Box 577
Semora, NC 27343, USA
Dan Bioregion
(Piedmont VA and NC)

ADDRESS CHANGES

BARN
Basically an Agricultural
Resource Network
c/o Stefan Pasti
43 Madbury Road
Durham, NH 03824, USA
(Moved from Pacific Mountains)

Billy Cummings
412 W. Rosemary Street
Chapel Hill, NC 27516, USA
Uwarria Bioregion
(919) 542-3694
Piedmont Bioregional Institute

ATLANTIC COAST

GROUPS

PENN'S VALLEY GREEN
AWARENESS
c/o Equinox Books
115 E. Maple Avenue
Langhorne, PA 19047, USA
Lenapehocking Bioregion
(215) 752-6680
Ted Ehmann

PVGA is one of 200 Green Committees of Correspondence and works on a variety of projects from the establishment of permaculture models throughout the Lenapehocking (Delaware Valley) Bioregion to the planning of a yearly bioregional festival. "Our group's focus is the restoration and maintenance of ecosystems as well as the planting of seeds for the rebirth of human consciousness... our goal is to move as pioneers in our region toward balance, ecological wisdom, future focus, spiritual and cultural revitalization." The Delaware Valley Bioregion extends from North Jersey's Raritan River south to Delaware and from the Jersey Shore west to the mountains of Pennsylvania. They are assembling a newsletter and could use expertise and assistance with workshops, speakers and resource material for handouts.

CONTACT PEOPLE

Jean Gardner
924 West End Avenue
New York, NY 10025, USA
Environment '90.

Larry Martin
1442 Harvard Street NW
Washington, D.C. 20009, USA
(202) 667-4659

Is putting together an active group for the Potomac Valley.

OTHER CONTINENTS

AUSTRALIA

GROUPS

MELBOURNE EARTH FIRST!
GPO Box 1738Q
Melbourne 3001
Victoria
AUSTRALIA
Cam Walker

"We're a small group of activists working mostly in the Melbourne (Yarra River) Bioregion - a coastal region draining into Port Phillip Bay in Southern Australia. The city of Melbourne is huge - 3 million people - and we're attempting to spread the concept of bioregionalism as it is not a widely known idea here... We currently have an Australia-wide journal and are starting one specifically focusing on the Yarra Catchment." A good part of Melbourne EFler's efforts are geared towards applying bioregional thinking to urban lifestyles. They welcome travellers passing through the area and can provide contacts throughout most of the continent.

EUROPE

GROUPS

Associació Per A La Defensa Dels
Llocs Sagrats Ancestrals
Association for the Defense of
Ancestral Sacred Lands
(ADELLOCSAN)
Passeig de Mar, 2
17130 L'Escala
Catalunya, SPAIN
Miquel-Dídac Piñero i Costa
Àngel Serra i Costa

CONTACT PEOPLE

MICHAEL WALSH
c/o John Teshan
Derry East
Sneem, Killarney
County Kerry
IRELAND

Building, old architecture, gardening and folk crafts. "I am looking to locate a small resource and information centre here in Ireland."

ADDRESS CHANGES

Alternativa Verda
Apartat de Correus 10017
08080 Barcelona
Catalunya, SPAIN

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

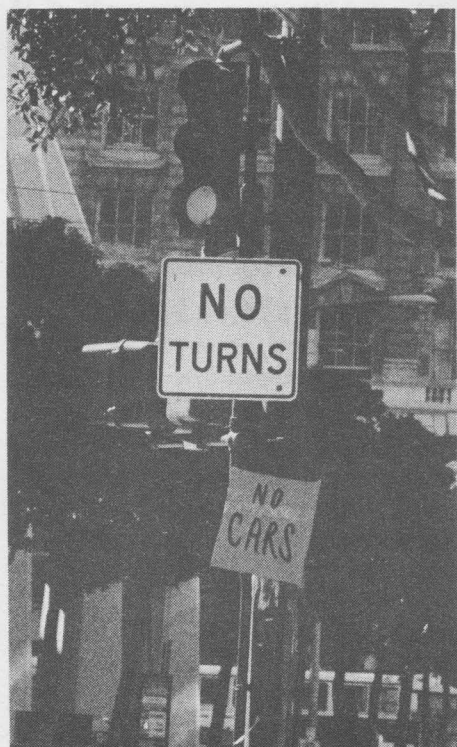
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PACIFIC ISLANDS

GROUPS

HARMONIOUS EARTH
RESEARCH
The Maui Permaculture Institute
PO Box 1805
Kihei, HI 96753
Marianne Scott

"HER is a nonprofit institute founded in 1982 to teach and research permaculture in the tropics. It operates mainly by the efforts of one single mom and its current emphasis is on edible landscaping in dry lands. Most malnutrition occurs in the dry tropics, and since this project is unfunded, it is a realistic demonstration of single-handed food production."



JUDY GOLDHAFT



SHAFI HAKIM

STAKES RAISERS THIS ISSUE

Alonzo Press - printing
Peter Berg - managing editor
Catherine Rose Crowther - art
John Davies - cover art
Crofton Diack - production assistant
Marie Dolcini - editor, typesetter & translations
Françoise Boucher - translations
Judy Goldhaft - art, production, maps & translations
Shafi Hakim - photography
Jill Hannum - translations
Ilke Hartman - translations
Thomas Kaiser - associate editor, translations
Chong Lee - photo developing
Steven Lewis - promotion & distribution
Ken Rice - proofreading & office angel
Marianne Wyss - design & layout

Special thanks to Jessica Vintner and Günter Zimmermann for translation help.

GREEN CITY CENTER REPORT

STEVEN LEWIS

Planet Drum's major project this year has been preparing for the opening of a Green City Center (GCC) in San Francisco. The Center will anticipate the extreme public interest and municipal need for a workable vision of urban transformation based on ecology and sustainability. It will serve the city by highlighting existing green city events and activities and acting as a catalyst for future work by encouraging and coordinating efforts of businesses, non-profits, individuals and municipal government agencies. Green city activities include greening, restoration, support for individuals and neighborhoods, and celebrations of culture and place. Groups involved in these activities will have displays and materials available at the Center where they will also be able to present talks and workshops. They will be provided with meeting space, volunteers and staff support for cooperative projects. Ultimately, the Center should feel something like a cross between a campaign headquarters and a flea market with lots of activity, information and visitors.

Right now we are in the throes of the planning and fund raising stages. Our members have been very supportive and so far have contributed \$18,295 of

the \$30,000 currently available for the Center. This total represents one third of the budget for the first year of operation. When we have twice this amount we will begin hunting for a location. In the meantime, there is no point sitting around the office despondently practicing voodoo while waiting for more money: *the best way for Planet Drum to get a Green City Center is to be a Green City Center.*

Before we have a site there is the opportunity to do certain projects and organizational work which would actually be more difficult once the Center opens. These preparations break down into projects involving publishing and future fund raising. Our first publishing task is to have A Green City Program reprinted. We have sold 3,700 copies in the first year (a great success for a self publisher) and are now ready to hand it over to a company which will help us update, append, print and distribute the book. We have begun collecting material to write a new chapter on actual green city activities and are compiling a list of green city organizations. The inclusion of these other important efforts will help make the book easily recognizable as a workable model outside the Bay Area.

Fund raising isn't easy for an origi-

nal idea like the GCC, but we are learning how to be more effective, and are confident we will get the support we need. Our first attempts in 1989 brought \$8,250 from foundations and some positive responses about interest in future funding. Now that we are applying for the next cycle we have a substantial commitment by other funders. Working on GCC projects all along indicates that we are able to follow through on our vision. A difficult part of this is that funders look for a traditional organizational structure to get a clear sense of how the project will function. Planet Drum makes some of these folks nervous because there is no instituted process of management in regard to matters such as reviewing staff progress. That's because we've always been a closer and more cooperative group than many they've been exposed to. The challenge here will be to set up a Board which is reassuring to funders but not restrictive to people working in a creative and supportive atmosphere.

There is no shortage of projects for the GCC. In addition to those mentioned, activities at various planning stages include: 1) developing a curriculum about native wildlife in San Francisco utilizing restoration projects as a teaching tool, 2) awarding Green City



Seals of Approval to local businesses, cooperatives and individuals, 3) getting a computer to help publish a monthly newsletter and to connect participant groups on an electronic network, 4) conducting a series of symposia entitled "Resettling the Urban Environment" which will put the current interest in urban sustainability in a broader historical context, and will provide a forum for future recommendations (we are especially interested in having the initial parts of this event coincide with the GCC's opening).

Now that we've been acting like a GCC, we are being treated like a GCC. Our newest project was suggested by San Francisco's superintendent of street cleaning and urban forestry. It seems there are several citizen's organizations in the neighborhood where we would like to open the Center who all want to do sidewalk cleanings; could we coordinate these voluntary efforts for the Department of Public Works? Sounds like a perfect introductory job for a Green City Center.

Steven Lewis is project coordinator for the Green City Center.

Planet Drum PULSE

A quick glance at our past calendar reveals noteworthy presentations by Peter and Judy in Mexico City and at Huehucocoyotl in Mexico in November, 1989. They then undertook an East Coast tour with workshops and performances in Sanibel Island, FL, three places in PA including Philadelphia and four in NY including several schools and an all-day workshop in Westchester County this past winter. Peter did an eco-comedy performance and Judy her movement and eco-rap, "Water Web," in New York City at The Wetlands Club. They also made a presentation to the Chapel Hill, NC City Council and consulted on the John Lawson Project in both Carolinas. More recently they gave talks and performances at a UC Davis event in April, 1990 entitled "A Night in Northern California." Judy performed "Water Web" there before a rapt audience, Peter gave a thorough bioregion-to-green city talk and Gary Snyder came down from the Sierra Nevada foothills to read. Judy's piece was also well received at an event sponsored by Friends of the River at their yearly gathering. A possible engagement for later this year includes a jaunt to Vera Cruz and Australia.

Peter launched his eco-comedy routine at The Marsh, a club here in San Francisco. *New Dimensions* magazine featured his article "Weeds in the Cracks of the Sidewalk" and a radio interview recently. He's also done numerous radio shows here in the Bay Area, a reading with Ernest Callenbach

in Berkeley and addressed the Peninsula Greens in Stanford. He gave presentations in Portland, OR, Jackson Hole, WY, Ann Arbor, MI and at the bioregional "Caring for Creation" conference on religion and ecology this spring in Washington, D.C.

Our winter solstice celebration was certainly a highlight this year. Dennis Jennings inspired us in an introduction describing current Native American struggles. Starhawk put spiritual spin on the event by leading a twilight ceremony, and we received enough donations to sponsor the first ever re-inhabitory raffle. The Randall Junior Museum was the perfect place on Corona Heights in San Francisco because it retains so many natural features of the area. Staffers Diack, Dolcini and Lewis succeeded at arranging their first Planet Drum participatory event.

Your new memberships and renewals continue to be cheerfully processed by Ms. "Crof-worthy" Diack. She has the highest return rate on dun letters of anyone ever here at the Drum. (Although it is somewhat suspicious that most of her mail comes addressed with her title as "Director.") Eco-upstart and editor Dolcini will be representing PD and Shasta at this year's NABC in the Gulf o' Maine. She looks forward to this bioregional immersion and is glad it's being held "where the sturgeon (and not where the black flies) gather." Because the Green City Program has been so successful, Steve Lewis, a.k.a. "Mr. Distribution," covers a lot of ground these days working

on projects ranging from getting A Green City Program reprinted to coordinating projects for the new Green City Center. He hopes to emerge from the office sometime this summer to continue exploring the actual bioregion. Nancy Heil and Ken Rice have proven stellar volunteers. Nancy is currently helping with the Green City Program rewrite and Ken accomplished the herculean task of organizing PD's library.

The San Francisco Greens are currently using our book A Green City Program to orient their platform toward issues of urban sustainability. They will then use it to support their final platform at a greater California Green Party meeting in Fresno this summer. The Western Greens in Eugene, OR are also using the book as a tool in the formation of a greater platform.

Another of Planet Drum's strides this year has been co-sponsoring the First International Ecocities Conference held last spring in Berkeley. Authors of A Green City Program gave a talk and addressed ecocity theory panels. A report covering the keynote address, demonstrations, workshops and presentations about sustainable cities will be sent free to our membership as this year's special publication.

Many lucky people dined on Judy's cuisine at the Planet Drum Cafe this year. Our guest list included visitors from Japan, Mexico, Denmark, Santa Fe, the San Francisco Bureau of Energy Conservation and Urban Creeks Coun-

cil of Berkeley. We received a few recipes as a result of our plea for bioregional fare but are reiterating this request for place-specific dishes. The last appeal brought a package from New Orleans containing some bells for the door and an unparalleled veggio gumbo recipe as well as a fabulous collection of powerful cajun spices.

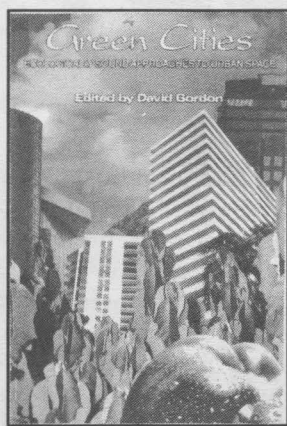
This issue's staff photo is a reenactment of our "Earth Night" guerilla action of April 22nd. We carried out a self-sponsored action distributing these hand-painted "no cars" beauties all over San Francisco. By the time the Exxon tiger was long in bed we had successfully targeted freeway ramps and parking signs proving that bioregionalism *can* be taken to the streets.

In 1989 and so far in 1990, Planet Drum experienced its busiest and most widely effective period to date. Funding for a Green City Center here in San Francisco is one third accomplished and we'd like to open its doors this coming fall. Jean Gardner and Paul Ryan introduced "Green City in New York," an evening of politics and video at San Francisco's Canessa Gallery this past March, marking the first presentation of the soon to be realized Green City Center. As always, your tax-deductible donations will do a lot to help make the Center a reality. Refer to Steven Lewis' summary of the Green City Center on this page for a full update.

Marie Dolcini

READS

GREEN CITIES



The idea of *Green Cities* has a magical ring to it and a magnetism which avoids definition. Most green city conversations start with the acknowledgement that it means more trees and green spaces. Then it becomes apparent that this is also a whole new way of seeing the city. The green city movement embodies this leap from green space to green city principles; now we have the good fortune of an entire book providing a broad view of this urban rediscovery quest.

Green Cities was created as a project of the Pollution Probe Foundation in Toronto and put together by environmentalist David Gordon. Probe assembled these materials over several years through networking and conferences. They are more directly involved in greening the city through the Ecology Park demonstration project located beside their offices at 10 Madison Avenue and are long-time ecological activists with a considerable reputation in Central Canada.

The strength of *Green Cities* is in its practical examples and case histories. It brings together stories from around the world and includes ecology parks in London and Toronto, The Wildflower Program in Texas, saving wild places in Asian cities, urban forestry in the Netherlands, the Wisconsin Arboretum and much more. It is truly an unbelievable collection speaking to the spontaneous worldwide rise of saving nature in cities, and lives up to the subtitle "ecologically sound approaches to urban space."

"Friends of the Spit" is my favorite story. The Spit is a five kilometer peninsula in the city of Toronto that was built into Lake Ontario some thirty years ago out of construction refuse. Originally intended as part of a cancelled harbor industrial development, it has taken on a life of its own. Even while dump trucks continued to extend the Spit, gulls and terns began nesting on this inhospitable site. Now over 300 species of birds have been recorded there and more than 275 species of plants have taken root as have ten different kinds of animals and a huge variety of insects. Bird watchers and naturalists discovered the site, and a group called Friends of the Spit was formed to open it to the public and have it preserved as a wilderness park. The site's development potential was also discovered with proposals for a 1200 boat marina, new lakefill, access roads, an amusement park and commercial developments. This story is about how Friends of the Spit organized, fought battles and con-

tinue with struggles to preserve the Spit. I love it because of the evolving harmony between city dwellers and nature, and because I'm fascinated with unintentional wilderness.

Critically viewed, the greatest weakness of the collected green works is in theory. While all this greening is highly laudable, and while we must acknowledge the current preference for action, practice, examples and things that work, it lacks a clear sense of the larger context. I suspect that in greening the city we are on the edge of a whole new perspective, a new green world, an ecological ethic - a larger perspective which we may be avoiding because it involves too much.

Two thirds of this book is oriented toward literally green spaces in the city. The remainder covers other green views on a global context - like agriculture and city plans. But these are only tangentially theoretical. Peter Berg's bioregional perspective for San Francisco is an exception. He raises the sustainability concept, shows how our urban areas are not currently sustainable and identifies the appropriate direction for its realization. David Morris further addresses the theme of the self-reliant city by describing a new economics and showing how the Global Village (or integrated world economy) has failed and how a Globe of Villages can work based on the simple yet profound principle of self-reliance.

The most comprehensive and inspiring theoretical contribution is from Rashmi Mayur of the Urban Environmental Institute in Bombay, India. In his article, "Vision and Joy of Green City," he sees "a living city in which all the interconnected forces of nature are realized; a green city is complete in its survival capacity." Mayur then goes on to describe eleven concepts of such a city including non-domination, self-sustainability, conservation, city health and harmony. He concludes forcefully by stating that the greening cities movement represents a fundamental revolution in our approach to the future of urban civilization. It is not intrinsically anti-technology and development. Rather, it focuses on the greater challenge of addressing the kind of exploitive, alienated, ecologically devastated and socio-economically disintegrated urban civilization that we have created.

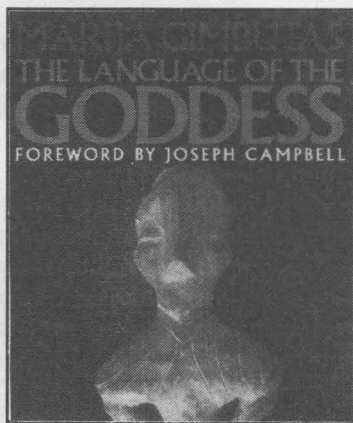
These forays into the meaning and challenge of green cities suggests to me that there is a wonderful world of new thinking starting to unfold about urban living and participation. The examples and ideas here are truly exciting and liberating. I want more, but for now I strongly validate *Green Cities* as an essential part of this evolving movement. It encourages many local actions in creating an alternative to the industrial, mechanically-planned, bricks and mortar modern city of today and will serve as an inspiration for future materials.

Kent Gerecke

Kent Gerecke is an editor of Canada's City Magazine, professor of city planning and green activist.

Green Cities: Ecologically Sound Approaches to Urban Space, edited by David Gordon • Black Rose Books • 340 Nagel Drive • Cheektowaga, NY 14225 • 240 pps. • \$19.95.

RECOVERING THE GODDESS



In *The Language of the Goddess*, Marija Gimbutas has given us (feminists, ecologists, historians and anybody else interested in working alternatives to a traditionally male understanding of the past) what we have been waiting for - namely, an unprecedented and necessary assessment of the role of the Goddess in prehistoric imagery. This book is extremely well illustrated and extensively referenced with over 2,000 photos, renderings, maps and timelines chronicling the history of Goddess-centered culture in Old Europe. The Old Stone Age or Paleolithic Era of 30,000-8,000 years ago is still very open to interpretation, but Gimbutas' work in this field is revolutionary because it explores the existence of a "glyany," or a social structure based on partnership between the sexes rather than one based on domination by either.

According to Gimbutas, a goddess-centered religion existed much longer than its Indo-European and Christian successors (approximately 23,000 years longer) and has left an indelible imprint on the Western psyche. Where traditional archaeology would have sculpted Goddess figurines and other remaining vestiges attesting to her widespread worship carted off and disregarded as simple fertility symbols, Gimbutas argues for a continuity of symbolism independent of sexuality. Our ancestors enjoyed a period of long-lasting creativity and stability with the Goddess as the central symbol for unity of all life in nature. She was destructor and regenerator as well as creatrix. Her representations and motifs were far-reaching from bird and snake to ram and bear. Gimbutas emphasizes that the extensive use of symbols such as whorls, spirals and chevrons on these myriad images extended beyond mere decoration; they were central to the meaningful association of the specific powers of the Goddess with the pervasive power of natural cycles and the communication of metaphor.

This holistic interpretation of all that was sacred and mysterious on earth endured even with the advent of metallurgy in the Iron Age. Ultimately however, invaders from the East would bring about the abrupt end of Goddess worship in Old Europe. Gimbutas illuminates the violence of this transition by providing an excellent account of the manipulation and incorporation of Paleolithic and Old European symbols into the resultant Indo-European culture. Some salient examples of the subversion of Goddess imagery include her various manifestations being supplanted by a spear-wielding Athena and the much eroticized Aphrodite of later male-dominated Greek and Roman deities. Thereafter she

was assimilated by Christianity as evidenced by the continued popularity of the cult of Mary in many Mediterranean cultures today. According to Gimbutas, the decline of reverence for the Goddess can be traced to the spread of Christianity and rejection of the natural world to the present where remnants of her once pervasive presence can only be found in folk belief and fairy tales. For the author, human alienation and the ills of contemporary society are themselves part of a greater cycle, and as such will eventually give way to the Goddess reemerging in renewed hope for the future.

Gimbutas bases her work on what she terms *archaeomythology*, an interdisciplinary field incorporating archaeology, comparative mythology and folklore. It is this pioneering approach that has made her a controversial figure among her peers. In fact, many would say her approach lacks discipline as it inappropriately encourages certain analytical "leaps." I too found her assessment of the presence of what she labels "bison head" imagery adorning vases and carvings to be somewhat problematic. She asserts that because these bison heads so closely resemble the female uterus and fallopian tubes, they become yet another example of pervasive reverence for the parthenogenetic (or self-generating) power of the Goddess. I question this assertion particularly when Gimbutas herself admits earlier in the book that it is unknown if these distant ancestors of ours were aware of the relationship between sexual intercourse and birth. Are we then to believe that their knowledge of internal anatomy was sophisticated enough to distinguish the functions of internal organs? (I'm holding on to her hand here but hesitate to give up the valuable footing before this particular jump.)

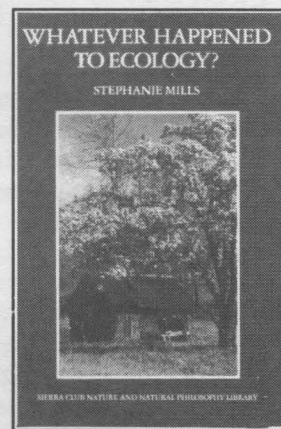
Controversy aside, the greater significance of this work cannot be restricted to feminist theory; it poses a detailed and formidable challenge to both traditional and current male-dominated readings of a much-disputed era and, perhaps even more importantly, shows that other more sustainable societal models are possible. Many people will be rocked by the full scope of her thesis and its implications for the future. Some have used it to buttress more extensive claims such as the supremacy of matriarchy. Still others have used it to substantiate and inspire new goddess-centered snake oils (one of the more extreme aberrations to come across my desk would have to include a \$135 "Aphrodite Kit" complete with audiotapes and a 12" "rare" alabaster statuette to help us professional gals divine necessary feminine archetypes). Nonetheless, Gimbutas believes that an understanding of prehistoric art and religion can be reached if we first widen our scope of study, and it is this same conviction that has helped her achieve an exhilarating and impressive alternative in a field that could use the airing.

If the persistence of the Goddess in both early iconography and contemporary folk belief attests to the perseverance of traditional earth-based wisdom, then further study of the Paleolithic and the earliest of our direct ancestors can only give added insight into our true selves and capabilities. In fact, it could very well be the most important place to begin looking for more workable models for the future.

Marie Dolcini

Marie Dolcini is a fledgling editor of RTS and aspiring urban pioneer.

ECO-ODYSSEY



Whatever Happened to Ecology? chronicles the personal and bioregional quest of Ms. Stephanie Mills. She first became widely known when as commencement speaker at Mills College in 1969 she gave an unanticipated speech entitled "The Future: A Cruel Hoax" which addressed the issue of overpopulation and proposed that the best thing she could do for the future health of the planet was to not have any children at all.

This autobiography takes great time and effort to describe the nature and ecology of the places where she has lived. The reader is taken on a literary hay ride to the Sonoran Bioregion. Grandad was a mining engineer and Dad was a mechanical engineer - one looked for the copper load pay off while the other figured out how to extract it. Mills saw the nature of the place. "That Salt River Valley was broad and flat, rimmed with raw garnet-colored mountain ranges, with a few wind-sculpted outcrops of rose red sandstone adorning the expanse. And yes, saguaros, the cartoon-cliché cactuses, and paloverde trees and ocotillo, all in the deep background."

Mills conveys the importance of looking at the world with a bioregional perspective. She sets out on a "life's jaunt" from California to Geneva and then on to the maple tree and knapweed-dappled hills of Michigan. Rather than dwell on the structures or the monuments we build to observe and eulogize natural places, she surveys and eloquently describes their beauty and recounts the humor of their inhabitants.

In a sense, this book works on two levels. The first describes her personal pursuits and challenges. Then there is an elaboration of her bioregional viewpoint, or looking at life in terms of our relationship to and ultimate dependency upon Nature.

The big question remains. What did in fact happen to ecology? Mills never answers directly, but then again, how many people know where ecology began, or begins? You gotta know where something starts to know where it's going to finish and Mills has at least given us a better sense of where it's at.

Crofton Diack

Crofton Diack is membership coordinator and production assistant for Planet Drum.

Whatever Happened to Ecology? by Stephanie Mills • Sierra Club Books • 730 Polk Street • San Francisco, CA 94109 • 253 pps. • \$18.95.

MEMBERSHIP

PLANET DRUM
P.O. Box 31251
San Francisco, CA 94131

One-year membership (tax deductible) _____ \$15 regular.
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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.

This year's special publication is *Ecocity Conference 1990, the Report of the First International Ecocities Conference* containing summaries of all the panels and presentations on sustainable cities.

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.

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DRUM
FOUNDATION



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Since 1973 **Planet Drum Foundation** has been developing and communicating the concept of bioregions through regional bundles, books, and the biannual review, *Raise the Stakes*. We are now working to foster exchange among bioregional groups and projects - the growing number of people exploring cultural, environmental, and economic reforms appropriate to the places where they live.

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IN ODIN'S PLACE

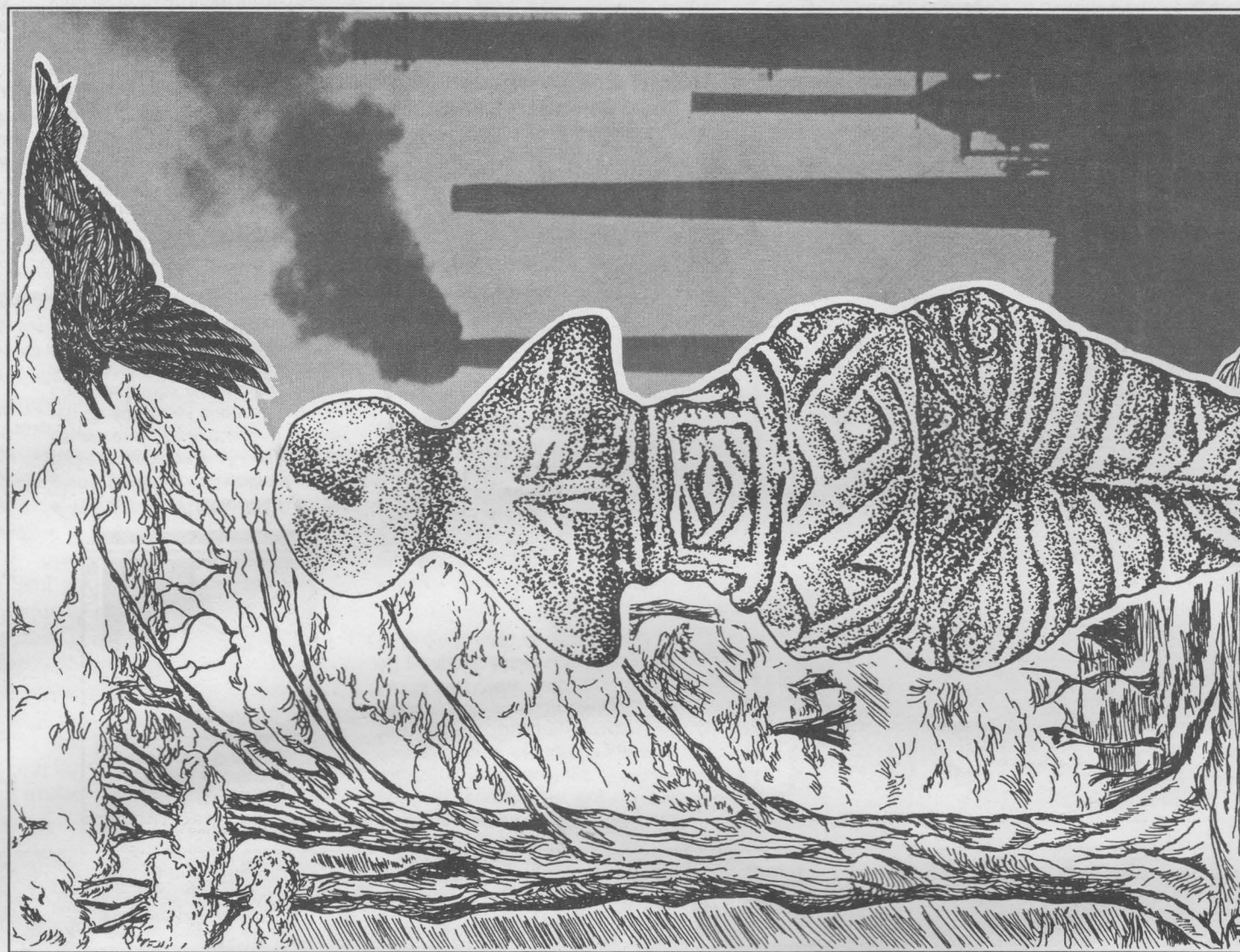
I ASKED ABOUT THE OLD RELIGION.
NOTHING LEFT, HE SAID
& THE WIND CAME UP.

RAISE THE STAKES

The Planet Drum Review

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JOHN DAVIES



EUROPE NOW:
THE BIOREGIONAL PROSPECT



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