

# RAISE THE STAKES

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## ECO-GOVERNANCE: Bioregional Gatherings

*Eco-governance addresses community, economics, interdependence and other issues from the perspective that human beings are an interactive species in the biosphere. This is government of ecology, for ecology, and by ecology.*

*It is concerned with the planet, its bioregions and the sustainability of human cultures that reside in them.*

-Peter Berg



Susan Benson

S P E C I A L   D O U B L E   I S S U E

# Bioregional Gatherings

## A Start Toward Eco-Governance

This issue of *Raise the Stakes* (RTS) presents evidence of the first stirrings toward eco-governance. It is devoted to the many gatherings bioregional groups and place-located communities held during the past year. We requested reports about these local events including "information about how it was organized, unusual methods of fundraising, outreach, etc. and regionally-specific aspects of the event." The volume of response was so great that it produced this first-ever double issue of RTS 18/19. Even with extra pages this issue isn't comprehensive. Not everyone we contacted responded or wrote a report, and the complete record of the highly successful first Shasta Bioregional Gathering held in Northern California proved too lengthy for inclusion here. (It will be assembled and published later this year as a supplement to RTS 18/19.)

These reports reflect diverse interests and outlooks. Some are from initial events and others are from groups that have been meeting for years. Each report is unique, reflecting the particular composition of people and the different places reporting. Just beneath the surface of the responses one can sense a kind of primer: *How to Organize a Bioregional Gathering*. No one assumes that all gatherings must be just like theirs, but a definite range of possibilities exists. For example, the First Great Prairie Bioregional Congress recognized the energy and capabilities of young adults and held a simultaneous Great Prairie Youth Congress. Notice that the Cascadia group focused on specific topics that participants chose well in advance so everyone could research them prior to their meeting discussions. Ozarkia, which originally had formally structured committees with reports and plenary sessions, has moved toward a less structured event (but may return to the original format in the future). The

West Branch Bioregion's Kindred Spirits which started as a trade and celebratory fair has added an extremely inclusive and intensive research and study group. Texas Hill/Colorado River added a new twist by organizing

er. Look through all of these reports for ideas that you can incorporate into your first or next gathering.

**Eco-governance: Bioregional Gatherings** includes documents from several meetings held by indigenous North and Mezo Americans that also focus on renewing relationships with the earth and developing new/old ways for people to relate to each other. It is important that we be aware of these events which parallel bioregional gatherings and are directed toward similar futures. These meetings all welcomed participation by like-minded individuals. Note that the "Keepers of the Earth" Vision Circle was divided into three circles according to indigenous and other interests.

Both the "500 Years of Self-Discovery"\* and Detroit reports are especially encouraging because they describe urban events. They indicate important beginnings of co-operation in renewing cities. Detroiters are coming together to build what may become a model for many other North American urban areas. The coalitionary, non-exclusive qualities of both these events are important if not essential characteristics of future eco-governance.

— Peter Berg



— Judy Goldhaft

their workshops into three tracks of three sessions each. Some activities, formats, or events were the same for many groups and reappear from report to report, differing in the ways they are addressed or the importance they are given: food preparation, sweats, meeting circles. Conversely, an activity that is important in one place may seem unnecessary or inappropriate in another.

\* During 1992 numerous significant "500 Years of Self-Discovery" events will take place. Participating in them or helping to create one in your own bioregion would be extremely appropriate and important to the future history of the "Americas."

## Ways to Bioregion

After almost 20 years the basic philosophy of bioregionalism—recognize the bioregion, restore and maintain it for long-term reinhabitation (living-in-place)—is still new to and being freshly adopted by a growing number of individuals. Bioregional groups may initially form around one or more particular topic; the focus can change and evolve through time. Groups generally carry on some of these activities:

**Research and Study**—exploring the unique features of a place, its soft borders, and the history of human inhabitation there;



**Publication of a Bioregional Newspaper/Magazine**—*Katúah Journal*, in the Southern Appalachians, and *Columbiana*, in the Intermountain Northwest, are two of the oldest and best examples;



**Response to a Single Issue**—a wide range extending from energy sources through pollution to species protection/restoration;

**Educational Outreach**—for children and/or adults;



**Political Action**—passing resolutions, taking positions and implementing changes;



**Spiritual Community**—either mainly traditional or newly formed;



**Celebrations of Place**—includes art, music, theater, publications, events, and/or rituals.

— Judy Goldhaft

Drawings by Michael Moore

## Post-Environmentalism Origins

Bioregion is essentially a cultural idea, not a purely natural sciences idea. To give some background on that let me do a quick historical gloss.

Environmental concerns in a mass way are relatively recent in industrial consciousness. 1962 was the date for *Silent Spring*. And if Rachel Carson's book launched the environmental movement, by 1972 it had already been taken seriously enough that the United States government established an Environmental Protection Agency (EPA), and the United Nations (UN) called an initial Conference on the Environment. When those events occurred a certain amount of incorporation (some people would say *co-option*) occurred in regard to the zeal of the early environmentalists. For example, the EPA was an agency with a director who was appointed by the president, and that person was less or more ardently involved with the environment depending on administration policy.

At the UN Conference on the Environment in Stockholm, Sweden, it was remarkable to see about ten thousand people in the streets—they could easily have called themselves "Planetarians"—who were not represented in any way at the UN. They had very strong concerns, like mercury poisoning in Japan, but because they weren't official representatives of nation-states, they weren't real players and weren't admitted to UN meetings. The UN merely mediates conflicts of national interest, not necessarily the will of people about conditions of the planet.

A number of people began to feel that there was a need for a deeper level of understanding concerning the ecological significance of activities of individuals, societies and institutions. Many felt that biology was emerging as a replacement for the domination of physics in industrial

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# The First Great Prairie Congress



*The Flint Hills of central Kansas were the setting for the First Great Prairie Bioregional Congress held October '91— a gathering of an entire biome, the large intermediate region in the center of Turtle Island. It was hosted by the Kansas Area Watershed (KAW) Council and co-sponsored by bioregional teams from the Upper Blackland Prairie (North Texas), the Colorado River Watershed (Central Texas), and the Hill Country (Central Texas).*

share and celebrate. "Community" is something more often longed for these days than lived. The Congress conjured up powerful connections and insights that gave meaning to dreams of a world where people live in balance with nature and each other. What was created seemed to be a family with a deeper understanding of who they are and where they live.

Jeanne Marie Manning, one of the Congress' organizers, summed up the event with her "Three R's of Bioregionalism":

- Respect for our land, our air, our water, our habitat;
- Response to the needs of our natural surroundings;
- Ritual for a strengthened connection with our home and each other.

And according to Lesa Payne, reporting on The Great Prairie Congress in the Fall

rooms full of rhetoric. Bioregionalists walk their talk. They take their shoes off and lie in the grass while they form their strategy. If this sounds frivolous to you—try it. You may be surprised by the potency of the experience that triggers your cognitive capabilities."

Warm sunshine welcomed gatherers on the first day. It didn't take long, however, for the Kansas Prairie to show another side of its personality. On the second day, the gathering was engulfed by a cold front with ear-biting wind, frost and light rain—an average day for the Kansas hosts and those from other northern prairies, but one that sent those from the south into a temporary state of seasonal delirium. Not to be deterred, participants built huge campfires and gathered round to get acquainted and tell stories.

"Talking circles" was one of the many ways that a feeling of belonging to a prairie community grew at the Congress. Circles were formed each morning. No one talked across the circle until every-

cussion process. Daytime was also for walking the prairie to identify the diverse arrangement of native grasses, sometimes stopping to marvel at the showy wildflowers interspersed among them.

## Bioregional Business

During one of the circles, Jan Nieman told of her family's work to reintroduce natural prairie grasses and flowers into the world of human settlement and commerce. Bill and Jan Nieman have undertaken the job of growing native plants from the indigenous seed they harvest, combining the seeds with their landscaping expertise and making the result available as a service to residents and businesses in the Upper Blackland Prairie region of North Texas. To date they have successfully caught the attention of several large firms, and interest in their work is increasing. Their efforts are an excellent example of integrating bioregional values into a sustainable local economy.

The Great Prairie stretches west from the deciduous forests in Wisconsin, Indiana and Missouri to the Rocky Mountains, and north from Texas and Mexico near the Gulf to the prairie provinces of Canada. Sturdy grasslands and deep, rich soils support productive agriculture and characterize the Great Prairie's natural state. The climate can be cold, hot, wet or dry—in any combination. Water is found in vast underground aquifers and in rivers and streams whose names speak of their history. Unlike distinct boundaries of counties, states and nations, the borders of bioregions within the Great Prairie flow softly into each other.

The Congress was held to discover how best to distinguish geographical diversity within the Great Prairie, and how to inspire an active bioregional presence in these places. The invitation called on prairie dwellers to come to:

- Learn more about their native prairie home,
- Meet other ecologically concerned people in their region,
- Expand their vision of a positive future.

*"Frankly, the reason I am so drawn to the bioregional movement is because it's fun."*

—Lesla Payne



Sand Hills, plowed land and grasses

'91 issue of *Hoka Hey*,\* "Frankly, the reason I am so drawn to the bioregional movement is because it's fun. Of course I want to make a difference in the state of the planet, but it's tough to stay inspired when all your meetings take place under fluorescent lights in stifling

one had finished. People spoke openly of their love for friends and this place. It was a place of "being"—not just a place. Morning celebration circles broke into working sessions devoted to bioregional organizing, mapping the Great Prairie, congressing, and the Council dis-

## Prairie Youth Participate

Young people at the Congress wasted no time turning their energy into action. They spent the first few days building a traditional sweat lodge on a bank of the Cottonwood River and presented it as a

It's harder to tell what actually happened at the Congress than to describe where and why it was held. People came together with shared values of respecting the earth and its natural places and found plenty to talk about,



gift to the entire gathering. They organized a Great Prairie Water Watch based on the work of the Colorado River Watch Network (CRWN) and the Friends of the Fox, a student river monitoring project from the Fox River area of Wisconsin. [See "Teenage Earthnauts," this page, for a description of other youth activities.]

**Celebrating  
and "Sweating It Out"  
in More Ways than One**

Listening, sharing and talking may be the stuff of which bonds are made; but bioregionalists not only walk their talk, they also dance, sing and celebrate it. Nighttime at the Congress was both for

Nighttime was also for campfires and storytelling. One story not to be forgotten was about the 1975 FBI intrusion onto the Pine Ridge Reservation in South Dakota, an incident that resulted in the deaths of two FBI agents and an Indian man, and the eventual trial and imprisonment of Leonard Peltier.

**Behind the Scenes: Careful  
Planning**

"Never in my experience was the practical life of a Congress more trouble-free and fun," reports Gene Marshall. As multifaceted as the Congress was, Gene identified three elements that contributed to its success:

- (1) Hosting of people who came to their first bioregional gathering was unusually well done. Several organizers of this meeting made sure that everyone was integrated into the activities.
- (2) Talking circles became a genuine home base. Ten or fewer people met for 30 minutes each day, and each person talked about whatever they wished while the others simply listened. Each circle was assigned to prepare and clean up after two meals of the four-day meeting. One circle cared for children instead.
- (3) As business, we started the task of mapping The Great Prairie and inspiring new local bioregions to organize. Mapping is more than adopting the work already done by geographers and biologists. We are forging our own identity; we are choosing our places of responsibility. It is a shamanic or spiritual task. We inspired ourselves to go home and map the whole Great Prairie into its major ecoregions, its local bioregions, and to also examine the subregions.

**In Closing**

Dan Bentley of the KAW Council writes, "In looking back on those few days in the Flint Hills, it becomes even more obvious that the Great Prairie Congress was indeed a special event. It was an opportunity to actually feel the similarities and differences that run through the prairie culture as it winds its way through the center of Turtle Island. It was a time to share stories, bread and fellowship, to know and understand one another a little better. That's what it's all about, isn't it?"

*This article was compiled by Planet Drum editors from the written reports of Jeanne Marie Manning, Dan Bentley and Gene Marshall. For information, contact Gene at P.O. Box 140826, Dallas, TX 75214.*

*\*Hoka Hey, P.O. Box 49031, Austin, TX 78765.*

**Teenage Earthnauts**

Eighteen teenagers and an adult facilitator assembled in the Flint Hills of Central Kansas for their part in the Great Prairie Bioregional Congress. Representing watersheds of at least nine Great Prairie Rivers—the Mississippi, Fox, Kansas, Arkansas, Red, Colorado, Blanco, Little Blanco, and San Marcos Rivers—all came to explore the possibility of forming a youth network dedicated to monitoring and caring for the water resources of the Great Prairie.

The teens decided to begin each morning but Sunday by joining with the opening circle of the larger adult congress. Most of the remainder of their time was spent on two major projects. The first was building a complete sweat lodge as a gift for the entire gathering. The students worked Thursday, Friday and Saturday, framing the structure with willow and redbud which they had gathered upstream on the Cottonwood River, then placing the lodge beside a lake. They gathered firewood, dug holes, shaped branches and tied them in place, and secured tarpaulins. The beautiful and stable frame was eventually left in place for the staff at Camp Wood who excitedly and appreciatively received instruction on how to continue using it. Michael Greever and Michael Watowa were especially conscientious in providing history, traditional herbs of consecration, and ceremonial instruction as the different phases of lodge building unfolded.

The second major project involved forming the Great Prairie Water Watch. Kim Stienke of the Colorado River Watch Network (CRWN) and Jacob Bellinsky of the Friends of Fox River brought considerable experience from their work with water monitoring groups in their own watersheds. Kim took samples from the Cottonwood River to demonstrate various chemical water quality tests used by CRWN. Jacob got his nets and demonstrated how Friends assesses water quality by collecting and examining benthic macroinvertebrates ("critters" at the bottom of rivers, streams, or lakes—like mayfly larvae, crayfish, or hellgramites). Carefully observing and rubbing the bottoms of rivers and their rocks and identifying attached animals, Jacob explained the meaning of each in terms of water quality assessment.

For their next step, the group assembled to set some goals. Their six consensus decisions were to:

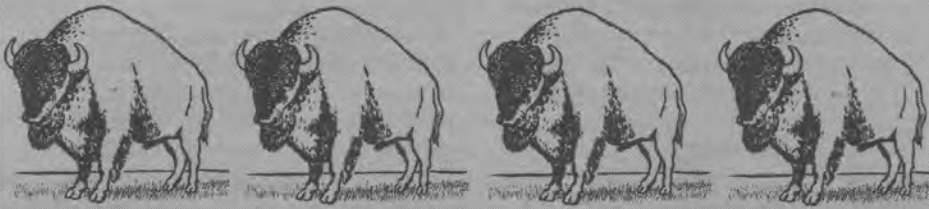
- 1. form the Great Prairie Water Watch;
- 2. seek student participation with a citizen's auxiliary;
- 3. accept an offer from Friendly Movement, a Texas non-profit trust that furthers earth-friendly projects, to administer the program for three years;
- 4. work toward computer/modem connections;
- 5. encourage events that publicize and increase a sense of identity within the Great Prairie;
- 6. network, recruit, and teach other individual and group water watchers within and beyond the Great Prairie.

The Youth presented a report to the plenary that was enthusiastically received, with Kim, Jacob, and Skylar Sterling-Simon of the Kansas River Watershed contributing significantly. It was noted that monitoring groups within schools, churches, scouts, and neighborhood groups will initiate an "Earthnaut" group/chapter of the Great Prairie Bioregional Congress, thereby joining them with an existing 501(c)(3) non-profit organization. The students expressed a desire to reconvene at the Turtle Island Bioregional Congress V in May or the following week/month at a Kerrville Folk Festival-hosted event.

Fun and games ended the Youth Conference. Under the direction of Stan Slaughter, an environmental leader within the Kansas River Watershed at Kansas City, students made mega-stilts and walked with them. They staged a refreshing and dramatic all-species play. Many remained to help clean up the camp, accompany the children and Kelly Kindscher in a nature walk, or learn to make their own drum with Mike W. It was a great time for all!

*—Ted Norris*

*For information, contact Ted at Rt. 4 Box 358, Blanco, TX 78606.*



Antonio Sotomayer

**Elkins Prairie Lost to Development**



The Elkins Prairie, one of the last patches of unplowed prairie in North America, was lost to development last summer. After an unsuccessful all-night negotiation with the prairie owners, many felt a deep emptiness as they stood along the prairie perimeter early one summer morning and watched the steel machines roll onto the tender grasses and violently turn them into the earth.

The loss of the Elkins Prairie was deeply felt by Kansas Area Watershed (KAW) bioregionalists. While the prairie is gone, the fight to save it is a story of devotion and courage on the part of those who love the land, and it has already become an important part of the growing oral history of KAW. [Their report is on page 4.]



# K A W C O U N C I L

## K a n s a s A r e a W a t e r s h e d R e p o r t

**T**he Kansas Area Watershed (KAW) Council was formed ten years ago by a network of people already involved with bioregional issues through the Lawrence Appropriate Technology Center. Creating the KAW Council was a small but momentous step from local organizing around energy, food and health issues to regional organizing around watershed issues.

The Kansas River Watershed is a well-defined subregion within the largest discrete bioregion on the continent, The Prairie. We chose this subregion because its size seemed manageable and because of the importance of water in our semi-arid climate. KAW, our acronym, pays homage to one of the tribal peoples of the area, the Kaw or Kansa tribe.

When we first started organizing, we encountered a general ignorance of the importance of our natural area's uniqueness. The concept of "bioregion" is still new and takes a great deal of explaining. Using an educational/cultural approach to bioregionalism, our group has given programs across the watershed which have included prairie walks, plant and geography slide shows, and poetry and music programs. We have also sponsored talks on indigenous peoples, geology and literature of place. We have burned prairies to discourage non-native plants, explored sacred natural sites and visited petroglyph sites throughout our watershed.

Our Council is loosely organized, modelled after the prairie's organic diversity. To a large extent, the Council provides an opportunity for people to renew their connection with the land and revive their energy for the many projects undertaken individually. Despite some people's efforts to impose a direction on the Council, it is a standing joke that the Council has a mind of its own, one

which resists de-anarchization. (Although our tax-exempt status has proved to be useful.)

Early on KAW members decided on a quarterly/seasonal campout structure for our meetings. Our spring camps are normally the largest, traditionally held at a "Y" camp with cabins and kitchen, prairie and ponds. Other seasonal camps are held across the watershed and in surrounding areas. Exploration of the land has become the highlight of any camp. In addition each camp seems to have an element of the unplanned and the unexpected that enriches the overall experience.

One summer at Castle Rock, a cretaceous chalk formation in the western reaches of the watershed, we cooled off in a stock tank of water brought 20 miles on the back of a wheat truck. At that camp we went on a 20-mile fossil hunt and ended up taking mud baths in the nearly dry Smoky Hill River.

Weather on the prairie is unpredictable in any season. At one winter camp, seven of us found ourselves standing almost in the campfire, trying to live through the 20° below zero temperature. We slept in all the clothing and blankets

and sleeping bags we could muster and gained an inkling of what earlier peoples had experienced with even fewer resources.

Other elements of our gatherings remain constant year after year:

### Food and Friendship

Group preparation of meals is an integral part of any event. We have found this to be a personally empowering, group binding, educational and joyous part of our camps—a natural extension of our concern with food and agricultural issues. We highly recommend this activity for any fledgling bioregional group. It is the most effective way we have found to help new people feel right at home.

### Prairie Water Ritual

We conclude with a water ceremony, developed over the years, in which water brought from our homes is poured into the center of the circle as people give voice to thoughts from their hearts. We sing, and we end by drawing close together and then exploding like a seed pod. A moving, healing and joyful parting for all of us.

### Themes for Gatherings

Spring camps are generally thematic. A personal favorite of mine was called "Dreaming on the Prairie." We explored group visioning and held a dream rendezvous. The gathering was made memorable by a three-year-old who told us of the dream rendezvous he had seen and chided those of us who couldn't find our way to it.

### Youth Involvement

Children have been an important part of KAW gatherings from the beginning. Children and adults share many playful activities, including all-species parades, blind-folded nature walks, story-telling, sand painting, animal imitations and sweat ceremonies. Several children have grown up with KAW, and it is the youth who will be organizing the spring camp of 1992. We look forward to experiencing their vision of the prairie.

### KAW FUTURE PLANS

During future camps we plan to make a large drum. Because of this year's loss of the Elkins prairie—a fine, large, pristine prairie near Lawrence—we have decided to focus more on prairie preservation and restoration. A ten-year pictorial history of KAW is in the making. We look forward to the Council's continuing evolution.

We have recently taken the Lawrence-based Whole Health Network under our umbrella and together publish a joint newsletter. For information on KAW Council, our seasonal events, or our publications (including "Seasons & Cycles," a circular calendar of natural events in our watershed), contact us.

—Dan Bentley and Kat Greene

For information, contact KAW Council, P.O. Box 1512, Lawrence, KS 66044, or call Dan at (913) 842-4418.



## U P P E R B L A C K L A N D P R A I R I E

*Tehuacana is the highest point between the Blackland Prairie of North Central Texas and the Gulf of Mexico and has been a spiritual center for many generations of regional cultures. It was the site of the Third Annual Bioregional Congress of the Upper Blackland Prairie in 1991.*

**T**he first congress focused on the region as a habitat for a wide variety of plants and animals, and in 1990 the focus of the second congress was on the region as a dumping ground for polluters. This year's gathering celebrated the human cultures that have occupied our region past and present. We ate food grown within our bioregion and sang and danced to songs written by Bill Oliver, a songwriter from the Hill Country Bioregion, our neighbor to the south.

We wanted to emphasize the role of ritual within our culture, as well as its importance as an aspect of bioregionalism. We chose to do this through a

traditional Native American sweat ceremony followed by a ceremonial meal. Participants built the sweat lodge themselves from native bois d'arc (osage orange) trees and canvas tarps. This work was done on a particularly hot afternoon so one can safely say that the sweat ceremony began long before anyone entered the lodge.

A ceremonial meal enhanced the communal experience and became a continuation of the sweat ceremony itself. The walk from the lodge to the dormitory in the cold night air under a sparkling display of prairie stars served as a further reminder of our connection with the natural world.

For some, the meal in a 75-year-old dining hall, softened by candlelight and decorated with native grasses and other natural reminders of the prairie, was a time for talking about emotions experienced during the sweat ceremony; for others it was a time for silent reflection.

Formal congressing took place the next day under a large pecan tree. Everyone had the opportunity to share their thoughts and concerns regarding our culture and the role of bioregionalism within it. Once again, ceremony was an important aspect of the process. We used the "talking stick" method of counciling in which the person holding the stick received the total, uninterrupted attention of the entire group.

Aside from practical suggestions, many expressed concern about the type of world we were creating for future generations. Though most agreed that we are probably limited in the amount and direction of change that we can effect, we reaffirmed the importance of focusing our individual lives toward accomplishing a greater balance with the earth and the varied cultures that depend on it. We left the congress with that thought in our hearts.

—Gary Minnich

For information, contact Gary at 102 North Willomet, Dallas, TX 75208.



# Texas Hill Country/Colorado Watershed

*On November 17 and 18, 1991, the Second Texas Hill Country and Colorado River Watershed Congresses were held jointly at DuBose Natural Farm, midway between San Antonio and downtown Austin.*

**T**he thickly permacultured six acres, enclosed by a deer-proof fence on a hill overlooking the Little Blanco River, has a rich diversity of pecan and fruit trees, with berries and grapes growing up fences, trunks and trellises. At the opening ceremony, held in the farm's converted barn, about 25 people sat on rugs spread across the limestone floor and on ash-juniper logs forming a circle. As the weekend progressed, the circle would grow to some 120 people.

Following introductions, Gene Marshall of the Upper Blackland Prairie spoke on the state of our planet and alternatives posed by bioregionalism. Randy Sowell, from the confluence of the Colorado and Concho Rivers, gave a map talk on the characteristics and problems of major Texas bioregions. Then voices joined in song, warming everyone to the place and to each other.

The weekend plan called for three tracks of workshops, each coordinated by a facilitator: Ted Norris on Community Building, Kathy McWhorter with Hands-On-Projects and Randy Sowell with Environmental Education.

## Environmental Education Workshops

Participants in Environmental Education I discussed three essays from Randy's "Introduction to Reinhabitation." The third and most practical focused on "The Intervention of Vegetation in Hydrological Cycles." Poetically tracing the interrelationship of living matter and water, Randy concluded that reinhabitation is the process of being an "earth person," a conscious element of the environment. It is a way of realigning human life-ways with the grand arc of existence.

Environmental Education II featured three of the bioregion's most effective environmental educators: Dr. Wes Halverson of the Department of Environmental Sciences, LBJ High School in Austin, and Brent and Carolyn Evans of Boerne. Dr. Halverson is developing the Colorado River Watch Network (CRWN) with cooperation from quasi-governmental bodies. He teaches students about delicate balances in aquatic systems and how to monitor them through local water testing, and he urged others to participate in periodic training sessions in the area.

Brent and Carolyn Evans created the Cibolo Wilderness Trail and the Youth Earth Savers (YES) ecological camp. Carolyn has involved students, teachers and the city council in restoring a marsh along Cibolo Creek. Her much-awarded hard work and tenacity is matched by Brent's work with an environmental youth program at the Guadalupe River Ranch. Visiting Russian emissaries, impressed with the program's results

and with reports of nature's psychologically healing effects on Boerne students, arranged for YES camp to be exported to the Ural Mountains for the summer.

Environmental Education III highlighted the work of Hal Flanders from the trans-Pecos town of Alpine and Sharon "Sam" Mitchell of Austin's Porter Middle School. Hal, known as the Old Sage of Big Bend, presented a slide show on the "Web of Life," illustrating the intimate interrelationships between living things and their environment. Tequila bootleggers in Mexico have so depleted agave plant populations that migratory paths of pollinating bats have been disrupted. As a result, century plants of Big Bend are now endangered. With sensitive eyes and heart, Hal conveyed other stories and pictures of the Big Bend bioregion.

Sam described Porter School's highly successful "Earthnaut" Project. Her student eco-activists, who are capable grant writers, help river monitoring programs; cooperate with NASA in site verification and satellite photo analysis; run a student-constructed, self-sufficient solar biodome whose greenhouse sprouts are sold to other students; use school kitchen waste as compost; and present programs before sophisticated audiences.

## Community Building Workshops

These workshops reflected activities of the previous summer in Texas. The Other Economic Summit (TOES) in Houston and the Fourth World Assembly in Dallas had dramatically exposed the relationship between environmental destruction in a community and the financial draining of everything that the community needs to build a sustainable bioregion. It has become increasingly obvious that if environmental restoration is one leg of the sustainability movement, then the other leg must be regional empowerment through alternative economic systems that allow the wealth of a community to be recycled back into that community.

The information presented in Community Building I focused on the context of community building, including discussions about the General Agreements on Tariffs and Trade (GATT), which the international community is attempting to pass. GATT is a multi-national pact of trade laws backed by the Bush Administration which could undermine national, state, and local environmental protection laws virtually worldwide.

Community Building II was upbeat, dealing with exciting methods for plugging economic leaks within bioregions: co-op businesses, community land trusts, local employment trade systems (LETS), community-supported agriculture, regional currency, self-help associations for a regional economy

(SHARE), co-housing, community gardens and import replacement strategies.

Community Building III brought together individuals involved in alternative projects or activities. Mary Flanders of Alpine and Grace Lovelace of Boerne discussed their experience with food-buying co-ops, as well as the next steps that co-ops are taking toward channeling dollars and loyalties into sustainable local economic systems. Sam Mitchell discussed the community building aspects of student environmental activism. Neil Tuttrup and Jerry Henrichs of "Earth First" described environmental confrontation in community terms.

## Hands-On Projects

Kathy McWhorter's Hands-On-Projects I (HOP-I) provided a break from meetings, a chance to work the land with one's hands, to give something back to the earth and to learn by doing. David Mahler of Austin led a native seed-gathering walk along the Little Blanco River, identifying numerous grasses, flowers and woody plants, and demonstrated a weedeater transformed into a "grim reaper" to harvest many seeds quickly. Appropriate riparian seeds were later planted beside ponds.

HOP-II involved land stabilization of a severely eroded site. Participants dug out and placed large stones at critical locations, stacked rocks to form barrier walls, and formed brush rows to impede water and humus loss. The satisfying team effort produced beautiful and effective results.

For HOP-III, Grace Lovelace and George Thompson created two demonstration gardens: a sheet mulch herb garden employing no digging and a key hole garden raised with soil from a deep, central compost trench. Open-pollinated

seeds were discussed and seed lists and sources were distributed. A great time! Under the guidance of Grace Broussard and Richard Lindley, a dozen children presented us with a delightful play about the tech-no-wiz in the town of El Soul, who convinced the town to invest in an energy dragon which, to provide power, eventually began to consume the lives of the citizens. The children conquered the dragon who, turned inside-out, became a happy solar collector.

## Winding Down

Reports from the North American Bioregional Congress IV; birding trips; nature walks; an incredible sweat lodge with Cathy Lee; a gathering of organic farmers and consumers to discuss the possibilities of community-supported agriculture; an announcement of a land inventory project by Patricia DuBose; stories and songs around the campfire with environmental songster Bill Oliver; water monitoring demonstrated by high school students; night drums and chanting; and much more led to our closing circle.

Randy Sowell facilitated the circle by passing a talking stick bearing air and earth medicine/rattlesnake skin and raptor feathers. Warm and appreciative comments were interspersed with voices volunteering to help with the next seasonal campout.

—Ted Norris

For information, contact Ted at Rt. 4 Box 358, Blanco, TX 78606.



Kathy McWhorter



# A Confluence of Interests

*West Branch Bioregional Project, ClearWater Conservancy, Northcentral Pennsylvania Conservancy, and the Pine Creek Headwaters Protection Group met with like-minded groups to discuss common goals for the first time.*

**T**he West Branch Bioregion in northcentral Pennsylvania contains roughly 13 fairly large, rural counties. Over the years, the West Branch Bioregional Project has sponsored a dozen semi-annual gatherings, each held on a farm in the heart of the Susquehanna River's west branch watershed area. These "Gatherings of Kindred Spirits" have traditionally been celebratory, educational, recreational and earth-centered.

To expand on the educational outreach of these gatherings, the Project held a "Confluence of Interests Conference" on November 23, 1991. The multi-organizational event brought together a variety of conservation groups to discuss common goals for the first time. During the course of the conference, held in the village of Woolrich, the 75 attendants took an armchair tour of the bioregion, courtesy of Ben Marsh of the Department of Geography at Bucknell University. He demonstrated that the area is poised between the eastern stable edge of the continent and the western unstable edge which slopes to the ocean. "Geology has controlled the habitation and the economy of this bioregion," he stated, noting that the abundance of water has shaped

the terrain in a fashion that has limited settlements and commerce for centuries.

The "job" of this region's environment has always been storage, Marsh reported, such as storage of resources that occur in wetlands: good soils, clean water and forests. "Storage annoys us; we don't have time to let storage work naturally," he said. "Consequently, we've grossly distorted the ecology to deal with an ecology that we want. That's not a moral judgment—that's a fact."

This presentation led to introductions from each of the four sponsoring groups working toward improving the health of the bioregion: West Branch Bioregional Project, ClearWater Conservancy, Northcentral Pennsylvania Conservancy, and the Pine Creek Headwaters Protection Group. Representatives from the Spring Creek Superfund Council, Trout Unlimited, Chesapeake Bay Foundation, Rails to Trails Conservancy, and the Merrill Linn Conservancy also spoke. Government agencies were represented by the Lycoming County Planning Commission, SEDA-Council of Governments, the Department of Environmental Resources, and the Bureau of Forestry, the largest landholder in the bioregion.



The coalition determined that its members have much in common as well as a need to share information regularly, so they agreed to band together and apply for a grant to provide electronic networking hardware. The importance of selecting technologies for maintaining or improving the ecological health of a watershed was underscored by demonstrations of state-of-the-art computerized mapping and stewardship tracking developed by the Penn State University Department of Landscape Architecture. Neil Korpstoft demonstrated the computerized plan as it was developed for preserving a portion of the Appalachian Trail corridor in southcentral Pennsylvania.

To provide a "real life" context for this wizardry, Gary Gyekis of the West Branch group gave an overview of his organization's proposal for the development of Natural Diversity Preserves

(NDP) in the bioregion. This effort will require the long-term integration of much mapping, using technical, socio-economic and political expertise that largely exists within the groups present. The NDP proposal was met with much enthusiasm and commitment to working as a coalition.

The conference ended with a brainstorming session on ways to increase awareness and cooperation among the organizations. An educational float trip on the West Branch is planned for June, 1992, and more widespread publication of ongoing work will be sought through the bioregional periodical, *Kindred Spirits Journal*.

—Julie Lalo and Timothy Bowser

For information, contact Timothy at Box 10065, State College, PA 16805.



Welcome Back, Columbus:

## ITALIAN BIOREGIONAL CAMP IV (TWO VIEWS)

**A** large group of organizing associations pooled ideas and resources for The Fourth Italian Bioregional Camp held in September of 1991 near Florence, making the planning of this event a joint effort for the first time. The idea of bioregionalism first appeared in Italy five years ago, introduced by *Aam Terra Nuova*. Now, in a new multi-group dimension, the bioregional concept is becoming a rallying point and an instrument of expression for a whole movement that is only remotely related to the institutional Greens.

The Italian bioregional movement, still young in its culture and in the scope of its projects, is comprised of experts in bio-agriculture, environmental associations, health food stores, bio-architecture, community planning, and ecological communes. Our Camp has been the appropriate national annual forum for gathering together local initia-

tives and promoting exchange of organizational and managerial know-how.

A problem discussed at the 1991 Camp, which nearly everyone in Italy is facing these days, is how to make one's initiatives more efficient from the standpoint of organization and management. We have seen that the self-sufficient, back-to-nature element of society has begun positively to recognize small co-ops and associations that take their goods to market, both to generate cash flow and to widen their cultural influence.

The Camp also yielded innovative proposals, such as increasing environmental communication among participating groups; studying the image these groups portray—how the world perceives them and their organizational languages, both verbally and visually; and defining the concept of "area," which could unite different initiatives among groups. An "area" at this point consists of biological

farming groups, artisans, communities, New Age magazines, and associations promoting a natural life—in other words, it is a truly cultural bioregion.

While awaiting the right time to expand the bioregional culture founded on the geophysical territories that make up Italy, the organizers of the Fourth Camp are already meeting to define the issues and themes of the '92 Camp, which will perhaps be called simply "Biocamp."

Will bioregionalism succeed as a freedom-fostering, creative, productive and ever-evolving movement within the wider context of the 1993 European Unification? We shall see . . .

—Pino De Sario

For more information, contact Pino at Via Di an Vito 11, 50124 Firenze, Italy.

**T**he Fourth Italian Bioregional Camp, held last September in the Firenze wooded hills neighborhood in Toscana, was a fruitful occasion for members to meet one another, celebrate, meditate, and debate the seven days' program. The site's olive orchard and gentle, wooded slopes provided a suitable setting and inspiration for the topics discussed, which included holistic schools, economy, community, communication, biodiversity, organization, post-ecology areas and bioregionalism.

Other recurring themes centered around the Movement's capacity to organize itself, to meet the social demands of transformation, and to relate to institutions. People discussed the demand for more professionalism in eco-enterprise, including cooperatives, "natural" shops, and eco-news productions. We talked about the need to give moral and institutional recognition to those who work



# OZARKIA EMERGING!

*Twelve years ago, over 150 Ozarkian eco-political activists, feminists, anarchists and homesteaders spent three days in a large, ancient and drafty barn, totally absorbed in their task of evolving a new Ozarks free state. Using fresh*

**T**hese neophyte bioregionalists had gathered from all over the Ozarks, a clearly defined geologically uplifted mountainous plateau, forested with oak, walnut, and hickory—all striated with spring-fed rivers and creeks. Its nation/state boundaries comprise southern and central Missouri, northwest Arkansas, and northeast Oklahoma.

During the first OACCs from 1980-84, participants vigorously congressed in a committee and plenary structure, struggling to define their ecological constitution. What resulted was a platform of Green Laws and action resolutions related to Ozarkian agriculture, economics, water quality, education, arts, forestry, spirituality, eco-feminism, energy, peace and health.

Word spread through the continent's eco-activist community about OACC. People came from different parts of North America to observe the process and take it back to their own bioregions as an organizing tool. In 1984, OACC was one of the conveners of the first



with different rules and values—to respect diversity and balance among persons as well as within nature.

We emphasized bioregionalism as a culture of Place, as a starting point to sustainable development—both locally and globally—through soft technology, biobuilding, real cooperation, and learning from local peoples to deepen our sense of place. We discussed the need to put into practice the ecocentric vision and true democracy. There were many arguments and proposals, including Green leader/Euro-Deputy Alex Ianjer's proposal to institute a European Bioregional Bureau.

A coalition of associations promoted the week-long camp: *Aam Terra Nuova*, Interway, Interassociativa Canton Ticiuo, Milano Nuova, Puntoluca, and Torri Superiori, with the collaboration of *A-Rivista Avarchica* and Centro Naturale Arzach. The gathering proved to be a further step toward joining a large group of small- and medium-sized associations, communities and villages, magazines, and cooperatives who, with respect toward nature and people, are working toward a more liveable future for all coming generations of plants, animals, and human beings.

—Guiseppe Moretti  
Mantova, Italy

North American Bioregional Congress held in Excelsior Springs, Missouri.

Since that pivotal year, the Ozark congresses have been held in a variety of environments, including rugged state parks, private campgrounds and an urban university campus. Each year a self-selected coordinating team takes on the complex task of organizing OACC.

Although OACCs are a mix of urban and rural dwellers, their primary constituents are contemporary homesteaders living their "bioregional talk" in a quest for sustainable self-sufficiency. These are no reclusive misanthropes, but thriving families and small communities who share their permacultural successes and failures with the intent of manifest-



*bioregional concepts to frame their pseudo-secessionist visions, what finally emerged from these marathon consensus sessions was the first bioregional Ozarks Area Community Congress (OACC).*

ing an ecologically indigenous Ozarks culture.

## Twelfth OACC

The temperature plummeted 50° this past autumnal equinox and the rains poured just in time for the twelfth Ozarks Area Community Congress which attracted over 200 Ozarkians. Myriad sessions ran concurrently throughout the three days. Issues and topics covered included: water concepts for an ecological society; re-evaluation counseling; energy education for children; Ozarks permaculture; Ozark public forests; charcoal plant pollution; animal welfare; computer networking; service and care-giver burnout; bio-energetics and human ecol-

ogy; rescuing wild plants; an Ozark wheel of health; and a forum for citizen action, including how to write newsworthy stories, working with government agencies, grassroots lobbying and community empowerment action.

Representatives from the following organizations presented updates on recent activities: ATTRA, Appropriate Technology Transfer for Rural Areas; Bryant Creek Stream Team; CHAR, Citizens for Healthier Air Regulations; Committee for a Lead Mining-free Ozarks; FORGE, Financing Ozark Regional Growth and Economy; Mark Twain (National) Forest Watchers; MOPIRG, Missouri Public Interest Research Group; National Water Center; Ozark Mountain Center for Environmental Education; Ozark Organic Growers Association; Ozark Small Farm Viability Project; Ozark Resource Center; Ozark Recycling Network.

Neither committee meetings nor formal plenaries were convened at this Twelfth Congress, deferring to a full agenda of organizational networking sessions (although behind-the-scene lobbying attempted to reinstate more plenary working sessions for the next congress).

*Continued on page 21*

*OACC grows in the  
heart of the hills;  
Here in the Ozark  
woods;  
Gathering ourselves  
together,  
Life is  
understood.*

OACC Theme song  
—Sue Richmond

er networking; service and care-giver burnout; bio-energetics and human ecol-

## ANNOUNCEMENT

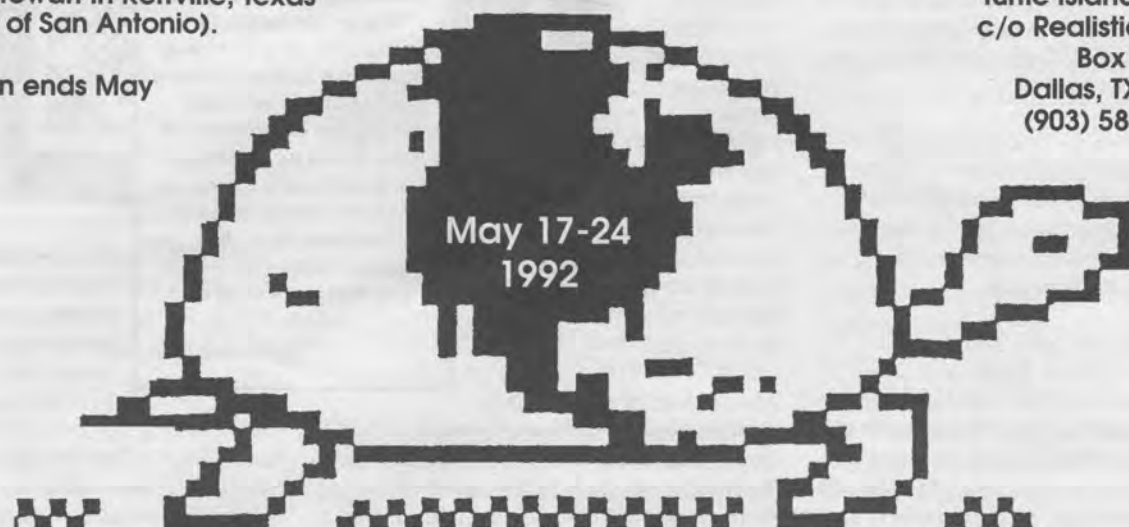
### Turtle Island Bioregional Congress V

**Mark the Date!**

The fifth Turtle Island Bioregional Congress will be held May 17-24, 1992 at Camp Stewart in Kerrville, Texas (northwest of San Antonio).

Registration ends May 1, 1992.

For further information on fees and arrangements, contact the Turtle Island Office c/o Realistic Living Box 140826 Dallas, TX 75214 (903) 583-8252.





The Fourth Great Lakes Bioregional Congress drew 140 people to Hell, Michigan, last October. Hell is a bucolic village in southeastern Michigan where, on October 3-5, 1991, participants camped for three days, sharing food, ideas, information, stories, skills and an understanding of bioregionalism.

"It's a most difficult concept to explain," said Stephanie Mills, a GLBC planner, during a Saturday morning orientation prior to the Congress's start. A northern Michigan scribe, she has written extensively about bioregionalism, including the foreword to *Home! A Bioregional Reader*. The GLBC primer that Mills conducted was also a foreword, given on the first morning of the Congress to explain the basics to all of us—novices, veterans, those still searching—so that we could begin the Congress with a shared definition of bioregionalism. Our diversity, I think, necessitated it.

We'd come from many places, some traveling long hours to this camp at the headwaters of the Huron River Watershed. Mills stood before residents of Illinois, Indiana, Michigan, Wisconsin, Ontario. Others came from regions beyond the Great Lakes: British Columbia, the Ozarks. To this variegated collective, Mills broke the news: "[Bioregionalism] is not a one-size-fits-all practice."

"Rather," said Mills, whose own life unfolds among red pines and rolling hills in the Solon Creek Watershed, "it's a way of life." She explained that through intimate and reverent knowledge of one's Place and the animals, vegetables, and minerals that are specific to and share one's Place bioregionalism's long-term goal can be realized: the transformation of human beings from draconian consumers of all they survey to benevolent members of Places and communities.

To move from the theory to practice, GLBCers spent Saturday morning and afternoon in discussion zones of their choosing: Water/Air, Earth, Justice and Power, Culture and Arts, Habitat and Nature. Although the groups were facilitated, they sought to avoid the hierarchical "I talk, you listen" structure of traditional workshops. "The nature of these congresses," said Mills, "is that everyone comes with some expertise." So, as zones unfolded, they revealed a range of lives informed by bioregional theory and practice.

Within the circle of the Habitat zone, Sue Kopka, another GLBC planner and facilitator, described her Place within the Kenosha Watershed in the northwestern lower peninsula of Michigan. Kopka built her home on a 40-acre conifer spread, a "magic spot," she claimed, where the sky over her roof is uncrossed by power lines. Activities of her household are thus fueled by blades and batteries, panels, and the southward-facing position of her home.

"There is ongoing communication between me and my homestead and [natural] cycles," Kopka said. "I try to live with them and run with them. I let those cycles tell me what I'm going to do that day."

If the wind blows, it turns windmill blades and it also directs Kopka to her laundry. "In this household," she said, "life is linked to natural—not electrical—elements. Therefore, freshly washed clothing is dried on a line when the wind blows. How many people think about laundry that way?" she challenged us.

A stiff, cold wind blew through Hell. By Saturday afternoon this wet autumn blow had dropped the temperature and an oak limb. It fell, as though choreographed, onto a web of electrical wires that power the camp and swung in the wind, cradled by an electrified hammock. A team of rubber-suited men from the utility company circled their yellow wagons, looked skyward and wondered how to restore power to an encampment that was learning ways to escape the grid's stranglehold grip.

Evening brought the return of electrical power and artificial light which was dimmed after Saturday dinner. Sacred space was delineated in the linoleum-floored dining hall, and the room was sanctified by ritual, chanting and sweet smoke.

Later the room gave way to talent. Drummers made music for dancing, storytellers sang blues songs, readers told tales of holy turtles and a patchwork troupe of players walked the sacred

space, now a stage, leaving footprints along a bioregional path.

Yes, this Saturday night talent show amused, but more than that it provided a living illustration of one idea explored in the Culture and Art Zone: that home-grown art is valuable because it is created by the people in one's community. In watching this show, I understood what Fred Fuller meant when he said, "We must explore new-old ways of . . . community connection."

Fuller helped plan GLBC from his Place in the Blue River and Mill Creek Watersheds west of Lake Huron on Michigan's east coast. When he shared his understanding of bioregionalism, Fuller spoke of "earth reverent traditions": crafting poems about creatures who share your bioregion, for instance, or creating theater—as Fuller did Saturday night—with and for people who live in your own backyard.

The GLBC talent show crystallized principles that compel my nascent bioregional practice: the world is a stage, and the play within the play is my bioregion. Yes, my bioregion is part of the planet at large; but in embracing bioregionalism, I necessarily honor the diverse parts of the whole, and I necessarily celebrate that which is specific to my community, a microcosm distinguished by unique, physical boundaries. These bounds limit me, and I strive to craft an economical life based on them.

So I focus on my Place, right here, where I'm proximate, connected, familiar. I cannot tend to or meld with an entire planet; that is a distracting impossibility. But here, in my bioregion, I can contribute to one planet's well-being, Place by sacred Place.

—Sarah E. Bearup-Neal

For information, contact Sarah at 1713 Rogers Road, Grawn, MI 49637.

## COMING HOME

### Spirituality & Ecology of the Ohio River Watershed

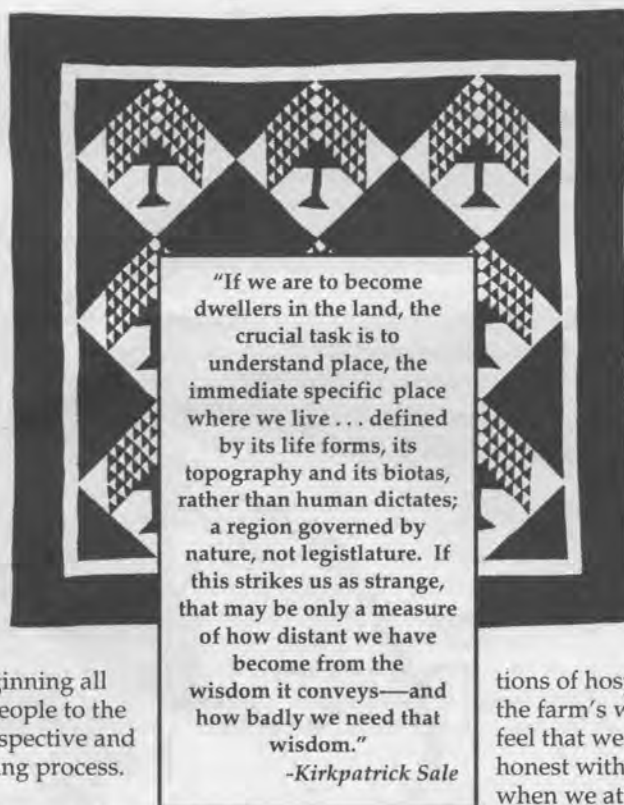
Called "Coming Home: Spirituality & Ecology of the Ohio River Watershed Bioregion," the first bioregional congress for the Ohio River Region was held in southeastern Indiana on Oct. 11-14, 1991, attracting about 140 people to a farm run by the Sisters of St. Francis in Oldenburg, Indiana. Almost everyone camped in the woods among old beech, oak, and hickory trees on the farm, and we met in the woods and fields, in farm outbuildings, and inside the largest brick barn in Indiana—an L-shaped barn of cathedral proportions.

The plenary session took place in a lush farm pasture in a gently sloping ravine, open to a view of green fields and yellow, orange and red woodlands that evoked the powerful presence of the Ohio River Basin Bioregion.

The forest folk who attended cooked meals over campfires. Bushels of potatoes were passed out for roasting, and the Sisters baked loaves of bread for everyone. Later there was drumming and singing, and at night, people wandered from fire to fire to share company, stories and food.

About ten percent of those participating had been to a previous Bioregional Continental Congress—mostly at the Gulf of Maine. The announcement flyer, registration packet, personal conversations and two short presentations on bioregionalism at the beginning all helped orient people to the bioregional perspective and to the congressing process.

Almost half of them said in the Opening Circle that they had responded to the word "spirituality" on the invitation. And in the Spirituality Plenary palpable tension grew between the "ceremonial village" style of high-



spirited celebration and the serious voices bearing witness to a planet under siege by industry and profit taking.

Marti Crouch of Bloomington, Indiana cautioned against automatic assump-

tions of hospitality from the farm's woodland. "I feel that we need to be honest with ourselves when we attribute wishes

to other organisms. I'm suspicious if the answer always comes back 'Yes.' When people say the trees welcome them—well, we drove cars in there. If we really consider the needs of trees, it seems to me that an honest look

would be painful, and I wasn't feeling the pain in the circle."

After this, a Council of All Beings participatory exercise heightened ecological empathy. It set a "deep ecology" tone to the gathering. No formal appointment of persons to represent other species or natural elements was needed. Their voices seemed to arise from the Congress quite spontaneously. At the Plenary, the voice of "the trees" sounded loud and clear.

Thirteen "action communities" met during the gathering. The Spirituality Committee was the largest, followed by Agriculture, Intentional Communities, Forest, Sacred Spaces, and Green Politics. A smaller number of people attended Eco-neighborhoods, Mapping, Alternative Technologies & Transportation, Green Cities, All Species, Recycling & Composting, and City Planning & Design.

On Sunday morning various groups of sleepy people began to assemble for worship and prayer in their traditional ways. Some celebrated Catholic Mass in the brick barn while others held another

continued on page 21



# DETROIT

*A multi-generational, multi-cultural celebration of Detroiters, putting our hearts, minds, hands and imaginations together to redefine and recreate a city of community, compassion, cooperation, participation and enterprise, in harmony with the earth.*

## People's Festival



ACCESS  
 Casa De Unidad  
 Detroit City Council  
 Detroit Black Women's Health Project  
 Detroiters Uniting Horizons in Poetry  
 Urban Indian Affairs  
 (Partial Listing of Sponsors)

On Saturday, November 16, 1991, in Detroit, Michigan, a festival celebrated what the organizers called "a new spirit rising in Detroit." It attracted over 400 participants, many of whom brought their families. Over 500 exhibitors came representing a rainbow spectrum of community development organizations, social agencies, churches, a bank, an array of cultural performers, and several local activist groups, including the Detroit Greens.

The festival began with the Spain Middle School Marching Band, which entered the celebrated Majestic Theater with a loud rendition of Whitney Houston's song, "I'm Your Baby Tonight." It brought people to their feet, clapping in admiration of the spirit and energy synonymous with young people. It also brought tears to many who every day see the same energy of Detroit's youth lost forever through acts of violence.

The organizers wanted a multi-generational, multi-cultural festival, and indeed it was! It has taken the past decade of working together within communities to develop new, principled relationships and new methods of

conducting meetings, discussing ideas, and deciding upon strategies to create a new commonality of concern on issues such as deciding how to rebuild housing, opposing attempts to bring casino gambling into the city, and determining city governmental priorities and budgets.

In Detroit a new sense of trust has been created amongst residents. The word "peoples" has new meaning and is inspiring a growing sense of community and empowerment as Detroiters grapple with the city's problems. One leading spokesperson of a group known as WE-PROS (We the People Reclaiming Our Streets) said she could see the sparkle in people's eyes. People are asking, "How can I help?" or "How can I contribute?"

Oral history workshops captured participants' attention with stories of Detroit's proud past as a city in the forefront of social movements.

For eight hours there was a festival atmosphere where new hopes and alternative visions for Detroit's future dominated the discussions. Topics included rehabbing

abandoned homes, walking the streets against crack and crime, planting gardens, creating places of safety and peace for children, and campaigning to prevent the development of valuable city resources by for-profit-only developers.

For too long, community activists are saying, our neighborhoods have been allowed to deteriorate. For too long, taxpayers are saying, city tax dollars have gone to subsidize mega-projects with little return to the people. For too long, environmental activists are saying, Detroit's natural environment has been abused by corporations dumping millions of gallons of toxic chemicals into the Detroit River and surrounding landfills.

Detroit is a city in transformation. The People's Festival defined the spirit that is emerging from the depths of a city in crisis.

—John Gruchala

For information or to order a video, contact the Peoples Festival Committee, 52 Manoogian Hall, Wayne State University, Detroit, MI 48202.

## DETROIT

The people of Detroit have responded to the problems of city life through direct, grassroots action by forming 112 neighborhood organizations; 30 neighborhood small business associations; 300 cooperatives in housing; food, day-care and worker collectives; and over 150 other community organizations.

The rise of community-based institutions has come as the traditional institutions of government and corporations have failed to provide jobs, services and a decent standard of living. No one thinks that anyone will restore Detroit but Detroiters. We know that the solution to the crisis we face does not lie in the hands of either the government nor the corporations. It is in the hands of our communities.

## ANNOUNCEMENT

It is in this context that we propose Detroit Summer 1992. It will bring forth youth from all over the country into Detroit to help community-based organizations rebuild our city. Through this action we can draw the nation's attention to urban problems and to the creative ways in which people are addressing them.

We believe that we can demonstrate how work at the community level to rebuild our cities—house by house, street by street, and neighborhood by neighborhood—with the spirit of community self-reliance, cooperation, social responsibility, compassion, and with a celebration of cultural diversity, is the only way to make fundamental changes in how we are living. We are shifting away from dependence on big government and big corporations and

## SUMMER

toward decision-making on the community level and ecologically sound use of local resources. By taking individual responsibility to work neighbor by neighbor, we are taking control of our streets, our work and our lives.

Perhaps nowhere in the U.S. is the collapse of the present social, economic and political system more obvious than in Detroit. Nowhere in the U.S. is the building of Green alternatives more immediately crucial. Let's make Detroit a showcase for a Green future.

—Paul Stark

For information, contact Detroit Summer '92, P.O. Box 07313, Detroit, MI 48207, (313) 921-1236 or (313) 341-7749.





# Join me in taking a ride to the Hat Creek Gathering! ★ ❖ ✱ ❖

*"Come together to camp, share food, meet friends. Come together to hold council and workshops and share ideas. Come together to rekindle the flame, touch the earth, and heal the spirit. "*

Chris Mussell



Join me in taking a ride to the Eleventh Hat Creek Gathering.

We're going to Houth Meadows, presently range land, leased from the government by a local rancher, but known to the local Shuswap Indians, specifically the Morgan family, as their family's traditional hunting grounds. Each year we get permission to use the site from both the rancher and the Morgans.

Driving along a bumpy dirt road through open Ponderosa Pine country, past some of the cattle, we soon arrive at the parking area about half a mile from the site. No vehicles are allowed on the meadow, so food, tents, tipi poles and half a mile of black poly waterline used to take water from above the cattle grazing area will be hauled in. In the past we've brought horses to help with the hauling, but this year we will be using a few wheelbarrows.

We cross a little aspen-lined creek and come out onto the meadows. This beautiful, natural place surrounded by distant low mountains was chosen ten years ago as the site of a huge coal-fired power generator, but public outcry eventually defeated the project. The place we will gather was the proposed site of the ash dump.

The Gathering is hosted each year by the Yalakom people — a bunch of farmers, ecological activists and reinhabitants — many of the same folks who put on the Third Annual North American Bio-

regional Congress (NABC III) at Squamish in '88.

On the Wednesday before the gathering, two or three volunteers took a '75 GMC one-ton flatbed community truck and drove around the valley picking up dishes, tables, tipis, the water line, tarps, and other things stored at various people's homes and drove it all to the site (about 60 miles away), met with other early arrivers and began setting up. By Friday afternoon, many people have already established their camps, scattered among the aspen groves that mark the old courses the meandering creek has taken. They'll set up camp and then head down to the kitchen area to see old friends and catch up on their lives.

This year a friend has brought a salmon, so we'll get a taste of salmon at Friday dinner. Salmon is also central to the dinners on Saturday and Sunday (although there are plenty of salads from our gardens and other good foods). It was the most important food of the native cultures of this region. After dinner we drum and dance late into the night. For many, the nights around the fire are the heart of the Gathering. Also, staying up half the night guarantees we won't adhere too rigidly to any schedules.

Saturday morning is the introductory circle: a major event. As people are finishing their breakfast, we start beating the big drum (this is the Turtle Island drum that some folks may remember from NABC III), which calls people to gather under the pink parachute. We meet there because the July sun is hot and the parachute provides some shade.

This has worked well with our usual attendance of 100 to 175 people, but this year we have about 275 and, although not everyone comes to the circle, there isn't quite enough room under the parachute."

## Who's Here?

People from throughout our region—the dry interior of British Columbia—including about 50 of us from the Yalakom. Also people from the Kootenays, many from Vancouver, a couple from Hawaii and another from Germany via Guatemala. Our "big circle" consists of passing around the "talking stick." Each person says their name, where they're from and what brought them here. The pace is leisurely — we're not in a hurry. Occasionally the wind rises and the delicate rattling of the aspen leaves drowns out the voices across the circle. But it doesn't seem to matter. An atmosphere of sharing is established and our temporary village seems to coalesce.

## Why Are They Here?

"I come partly for renewal and partly to meet other people."

"I'm attracted to images of rebuilding culture."

"I draw inspiration from this event."

"I'm here to swim and dance and meet old friends."

"We're planning our escape from the city, so we're here to learn about different communities."

"I'm interested in the special change that happens to people when they think together."

"The worse it gets out there, the sweeter this is."

"I'm here because I love drumming."

"I come to reconfirm that there are beautiful people around and all life isn't hard."

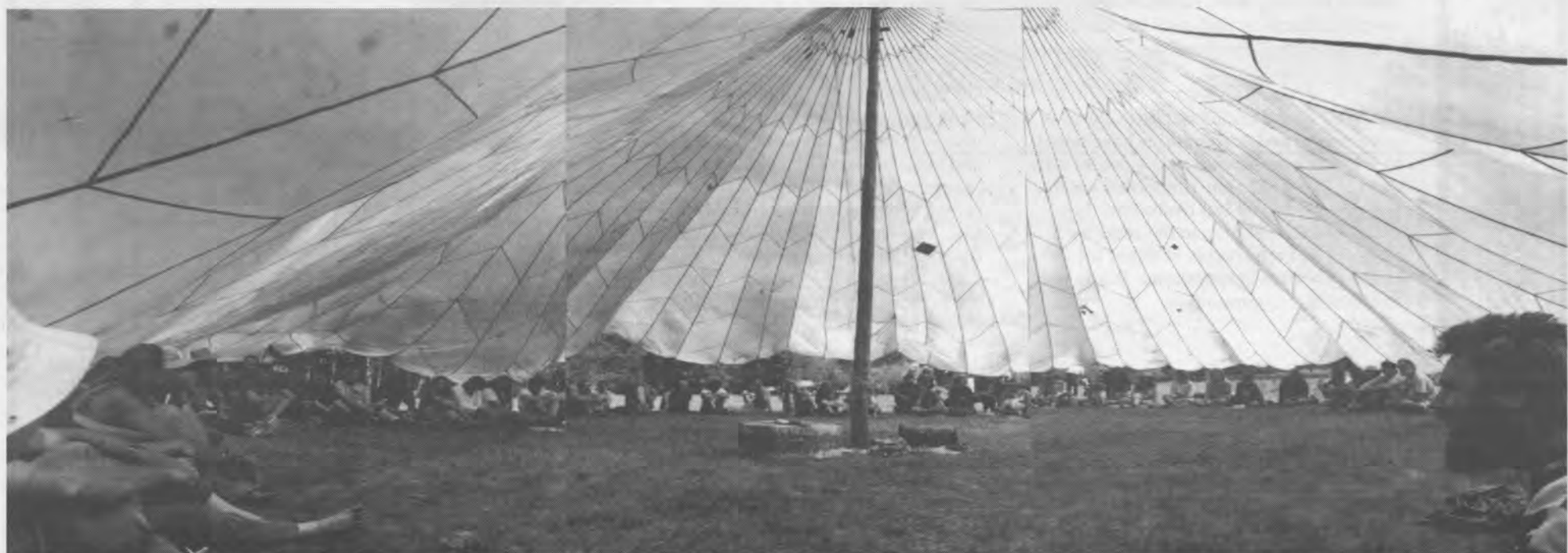
At the end of the round, we organize times and places for workshops and activities for the children. Then the circle breaks up.

## What Makes It Special?

It may sound silly to say so, but the Hat Creek Gathering feels natural. It's held outside. We sit on the ground. There are no buildings. Another quality I like about it is the sense of culture—not just in the arts (which there's plenty of), but in the sense of a shared life. We're actually living together—there's no kitchen staff feeding us.

One more thing that makes the Gathering feel natural is the sense of leisure informality. Although there's a clear sense of what's going to happen each day (morning circle, workshops and other events in the afternoon, feast, and then a night of music and dance around the fire), it doesn't feel like we're being constrained by an agenda.

*continued on page 11*



David Dutchison



Perhaps it was the full moon rising over the trees and flooding the crisp field with blue light, or the Irish fiddle's wild keening that set us off on a jig that couldn't be stopped; but there was magic present on that cold night of the autumn equinox in Oregon. To share songs, poetry, story-telling and laughter with old and new friends while drumming and dancing around the bonfire is what we came for—the magnet drawing us back year after year. The celebratory *communitas* of singing the place, inviting the spirits back into the circle, acknowledging the grief, blessing the land, and sharing our dreams for the children—in short, becoming in tune with the world—is bioregionalism's finest hour.

In September of 1991, we gathered for the Third Cascadia Bioregional Congress at the Lost Valley Center outside Eugene, Oregon. Here one finds remnants of the oak prairies, fir woodlands, and riparian vegetation that characterized the original habitats of the Willamette Valley. Behind us to the east rise the dark foothills of the old low Cascades, including the cutover patchwork of the Willamette National Forest, the largest lumber producer in the country.

A deepening civil war over the fate of remaining fragments of these ancient forests has raged here since the late 1980s. It is tragic in many ways that environmentalists have become polarized against local communities. On the plus side, a revolution in forest ecology which is spreading around the world began here, as did an intense grassroots activism which is rapidly shifting the whole agenda of environmentalism. It is an incredibly exciting time to be alive here and now, to help give birth to the third great phase of the environmental movement—namely, from “conservation of natural resources” (exemplified by Gifford Pinchot, the founder of the U.S. Forest Service, and informed by the Utilitarian ethic) to “preservation of scenic wilderness” (e.g., Muir and the Romantic ethic) to “conservation and restoration of ecosystems” on a bioregional scale (deep ecology and the bioregional ethic).

# CASCADIA

## “Forests and Waters”

We began planning for the Cascadia Congress using the two totems of our crisis—the owl and salmon—for both are endangered species, old souls of the place. Our working title was “Creating A Sustainable Cascadia.” Beginning with the crisis in our ecosystems, we focused on ways to make our forests and waters more sustainable. Our goal is to develop a bioregional agenda for Cascadia by gathering grassroots folks to articulate and advocate sustainability in our natural systems and communities on all levels. By fostering collaboration with people doing the best work, we hope to generate strategies, produce policy statements, and prepare practical proposals to enter the public arena and influence the long-term agenda for our regions. A central insight is that sustainability is only possible through maintaining the viability of our ecosystems.

This is part of a hoped-for ten-year commitment. Our plan is to meet every other year (perhaps at the autumnal equinox) to address and celebrate the on-going “real work.” Each round we'll

rotate the focus to include another key dimension; for instance, in 1993 the plan is to have waters as the primary theme and then add another key linkage such as energy or agriculture, thus weaving a whole fabric step-by-step.

A background paper on this year's theme “Forests and Waters” was produced and circulated beforehand to focus attention on key questions and encourage people to come prepared. One paper was organized as a series of questions and dilemmas which need to be addressed. Topics included Ecosystem Conservation, New Forestry, Changes in Institutional Practices, Restoration of Damaged Lands, and Local Economic Sustainability. (Copies are available on request from David McCloskey.)\*

We met for three days amid gorgeous warm days and cool nights in a series of intense workshops. There was an interesting mix of grassroots activists, students, agency folk, and scientists who presented their views on many thorny issues. As always the agenda was over-

ambitious, but we did manage to further educate ourselves and clarify some questions. Whether or not position papers and advocacy groups emerge to carry out these views remains to be seen.

Although the group was smaller than in the past, it was good to see a number of faithful old-timers such as Doug Dobyns, Jim Riley, Peter Moulton, Rusty Post, Mike Carr, and Carolyn Estes. Making special efforts to attend were Judy and Kip Plant of The New Catalyst and Doug Aberley all the way down from the Skeena River in northwestern B.C. The wonderful document Doug helped to produce on a watershed-based model of governance of natural resources for one tribe and town drew intense interest and can serve as a model for us all. (Contact Doug Aberley for information: Box 187, Hazelton, B.C. VOJ 1Y0, CANADA.)\*

On Friday night we saw a two-projector slide-show tour of Cascadia by David McCloskey, and on Saturday night we enjoyed a delicious salmon dinner, courtesy of Doug Dobyns. Because of the tremendous efforts of five organizers plus other volunteers, the Congress broke even financially. A participant directory was prepared and mailed out by Brian Wanty of Eugene. At the latest, we hope to meet again in 1993. The region needs a bioregional perspective more than ever—perhaps our time has come!

— David McCloskey

\* For information, contact David at 2151 7th Avenue West, Seattle, WA 98119.

\*\* Another article by Doug Aberley, “A Bioregional Approach to Community Economic Development,” (an orientation to bioregionalism in Northwest British Columbia) is available from Planet Drum for \$4.85 per copy, including postage and handling.

*Hat Creek continued from page 10*

Nothing inflexible is set up beforehand. The day has its own natural pace, which is determined by the participants. The situation doesn't demand that people get together, but it facilitates that coming together. The dinner on Saturday is a salmon feast, but before eating we gather in a circle and Terry Morgan, former chief of the Bonaparte band of the Shuswap Nation, says a prayer. After dinner we once again celebrate with drumming and dancing around the fire.

The Gathering costs about \$500—mostly for food, especially the salmon. We raise this money at the morning circle on Sunday by means of a blanket dance. In this dance, a blanket is held at its corners by a group of children and carried around inside the circle while elders drum and sing. People in the circle throw money into the blanket and the dance continues until enough money has been raised.

Workshops and events on Sunday afternoon included a women's circle, Green Cities, a pagan walkabout, a report on developments in Western Security Agencies, a lesbian/gay discussion group and a poetry reading. Many women report that the highlight of the

Gathering for them is the women's circle. And on Sunday evening we share songs—ecological songs, old union songs and songs of place.

By Monday morning many people, especially those from far away, have left. Those of us who remain have a closing circle, do some more singing and dancing together, and spend a few hours chatting and saying good-byes while making the site look like no one had been there. Then we set off for one last swim at the lake. Later, as I head home, I wonder what is this thing we've just experienced. We live together for three or four days in a natural setting.

Most of what needs to be said gets said. We have a good time together. It's never quite long enough, but the longing for more inspires us throughout the year and brings us back again next year.

— Glen Makepeace

For more information, write to Glen at Box 7 Lillooet, B.C. VOK 4V0, Canada



Chris Mussell





## The 500 Years of Self-Discovery Committee

*This bilingual statement was presented at the Second Continental Chasky of Self-Discovery on October 12, 1991. (Chasky is the Inca custom of sending a runner from village to village to spread news among the people.) The San Francisco Chasky was a walk with music, art, drama, dance & poetry presentations by various activist groups, five to ten minutes long, at each street corner on the route. The walk culminated at a park where this speech was given to welcome everyone.*

The Continental Campaign of Self-Discovery began three years ago in the Andes as a response to 500 years of colonialism. For the past two years, we have been promoting this vision in the highly multicultural San Francisco Bay Area through cultural events, art and educational programs in some of the area's schools, and relations with solidarity organizations, artists and individuals.

This is a creative and participatory reflection on the nearly 500 years of European invasion and subsequent denial of the history of our peoples.

We are creating alternatives which respond to our problems and, in so doing, restore the relationship between humans and nature as a central dimension of our historical responsibility, thereby ensuring a more promising future where we

can live with dignity and do away once and for all with this way of DEATH.

From the rainbow of cultures that dwell in the Bay Area, we resurrect values such as solidarity and respect for differences which enrich us through their wisdom. Our historical memory has led us to believe that uniformity and homogeneity are death. In diversity we find life.

With processions over the length and breadth of the American and European continents, we are defining a plan of action to create a continental mobilization aimed at reclaiming the historical processes of our peoples. Precisely today, the Second Continental Forum on Popular and Indigenous Resistance concluded in Quetzaltenango, Guatemala.

Our plans, hopes and dreams extend beyond 1992, projecting 500 years into the future. Devastation of our Mother Earth and of her daughters and sons cannot be healed in a year or even a decade. It requires a process of collective and individual responsibility.

October 12, 1991

*For information, contact Luis Vasquez, Comité de 500 Años de Autodescubrimiento, 3311 Mission Street, San Francisco, CA 94110, (415) 863-3314.*



## "Keepers of the Earth" Vision Council

Spring Equinox, 1991 Nahnu  
Ceremonial Center  
Temoaya, Mexico

Remembering the connections, re-weaving the web, creating a space where diverse social movements that are striving for change can come together in full respect for each other's

diversity while honoring our larger unity—such was the vision that inspired this gathering.

Initially, the vision centered on the coming together of three councils: the Sacred Council of the Indigenous Nations, the Bioregional Council and the Rainbow Council. The immediate purpose of the gathering was to prepare for the upcoming events of 1992, the year of the 500th Anniversary of the Resistance and Dignity of Indigenous Nations in this continent and the world.

The groundwork began in the summer and early fall of 1990, when three members of the "Puente de Wirikuta" project embarked on an artistic and cultural tour throughout the United States. It included the Rainbow Family Gathering held that summer in Minnesota, the Fourth Turtle Island Bioregional Congress held in Maine, and a meeting with representatives of the Traditional Council of Hopi and Navajo Elders in New Mexico. On their return to Mexico, a Coordinating Council was established, composed of representatives of various organizations affiliated with each of the three councils.

The event was hosted by members of the Nahnu Cultural Center, who invited the participants to meet at their Ceremonial Center in Temoaya, located in the mountains approximately 50 miles northwest of Mexico City. (The Nahnu are indigenous people of the Central Highlands of Mexico, known to anthropologists as the Otomi.) Participants included indigenous representatives from the Mazateca, Chalchiquel Maya, Huichol, Mazahua, Nahnu, Lacandon Maya, Aztec, Totonaca and Nahuatlteca nations, who composed the Sacred Indigenous Council; representatives from different green, bioregional, ecological, pacifist,

human rights, feminist, and anti-nuclear organizations who composed the Bioregional Council; and members of Mexicanist, New-Age, Aquarian, human-potential, and Rainbow Family movements, who composed the Rainbow Council.

Three council circles met independently and everyone came together to meet in larger circles. Everyone also came together for ceremonies, meals, musical events and other sharings.

The first three days of meeting, when we were getting to know each other and recognizing our affinity and solidarity, culminated in a ceremonial pilgrimage on the fourth day to the Sacred City of Teotihuacan, a journey of approximately 70 miles. Tens of thousands of pilgrims thronged the pyramids on the day of the equinox to participate in diverse ceremonies, invocations, prayers and songs. The Keepers of the Earth group, led by the Council of Indigenous Nations and its spiritual leaders, merged with another Indigenous Council already present at the ceremonial site. Together, we reclaimed the site's indigenous heritage and legacy while welcoming all other pilgrims from the four directions who came with respect and goodwill.

The last three days back at Temoaya served to consolidate and strengthen our collective visions. Written declarations from the three councils, the women's council, and the "Puente de Wirikuta" project were shared and agreed upon at a plenary session.

The Indigenous Council statement thanked all of the nations of the world who participated in the council. We were reminded that elders throughout the ages have foreseen this converging

*continued on page 15*

*"This is the time  
of the true Conquest  
quest is a conquest  
the peoples of the  
never been conquered  
celebrate today the  
Resistance and Dignity  
The true conquest  
accepted by both  
conquest, as happened*

*-Albino  
A four  
a pro  
bridge  
Old*

## SENTIMIENTO MESTIZO

La vida duele  
especialmente  
cuando duele

duele  
porque le crecen ramas  
ramas

nuevas  
en silencio  
ramas

ciegas casuales ramas

hay veces  
un hombro  
acumula ese dolor  
para llorar

hay otras  
ramas  
dolor acumulado  
como indígenas

independientes  
inevitables  
antiguos  
indomables

ramas agrias  
maltrechas  
impopulares  
dolor de la tierra

por eso quiero  
morder una montaña  
horas una montaña  
días una montaña

dejar temprano  
la rama nacer  
escuchar el silencio  
del árbol

y regresar nuevo  
a saludar

¿y el indio?  
¿dónde está el indio?  
¿el indio?  
montaña  
arriba

continúa  
todavía.

by  
Jorge He



Translation: Laurie Sch





r the beginning  
st....The true con-  
of the heart, and  
Americas have  
ed, and thus they  
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s one that is  
des. It is mutual  
ns in love...."

o Ruz Buenfil  
der of "Puente de Wirikuta,"  
ct of reconciliation,  
g Spain and Mexico, the  
rld with the New

## FEELING MESTIZO

Life hurts  
especially  
when it hurts

it hurts  
because branches  
branches grow from it

new branches  
in  
silence

blind random branches

sometimes  
one's shoulder  
accumulates a pain  
to cry for

there are  
other branches  
gathering pain  
just like indigenous people

independent  
inevitable  
ancient  
untamable

bitter branches  
battered  
unloved  
pain of the earth

that's why  
I want to bite a mountain  
for hours  
for days

to let the spring branch  
be born  
to hear the silence  
of the tree

and to come back new  
to greet the world

and the Indian?  
where is the Indian?  
the Indian?  
high  
in the mountain

still.

er & Kush

# YEARS . . .

## Comité de 500 Años de Autodescubrimiento

*Esta declaración bilingüe fué presentada en el segundo Chasky Continental de Autodescubrimiento el 12 de Octubre de 1991 (Chasky es de la costumbre Inca, de enviar un corredor de pueblo a pueblo para transmitir las noticias entre la gente). El Chasky de San Francisco fué una caminata con música, arte, drama, danza y poesía, presentados por varios grupos activistas durante cinco o diez minutos en cada esquina de la ruta. La caminata culminó en el parque donde se dió este discurso de bienvenida a todos los presentes.*

La Campña Continental de Autodescubrimiento, nació hace tres años en los Andes como plan contestatario a los 500 años de colonialismo. Desde hace dos años venimos impulsando esta reflexión en la multicultural area de la bahía, con eventos culturales, programas artísticos y educativos en algunas escuelas, interacción con organizaciones solidarias, artistas e individuos.

Ésta es una reflexión creativa y participativa acerca de los casi 500 años de invasión Europea y consequentemente de la historia negada de nuestros pueblos.

Estamos implementando un proyecto alternativo que ofrezca respuestas a nuestros problemas actuales para así recuperar la dimensión de relación entre humano y naturaleza como responsabilidad histórica cosa que garantice un futuro mas prometedor donde se nos brinde una vida digna y asi termi-

nar de una vez por todas con este sistema de MUERTE.

En este Arco iris de culturas que habitan el area de la bahía estamos rescatando valores culturales que nos identifican sabiamente: como la solidaridad y el respeto de nuestras diferencias. La memoria histórica nos ha llevado a concluir que la uniformidad y homogeneización es muerte; la diversidad es vida.

Con marchas a lo largo y ancho del continente americano y europeo, estamos definiendo un plan de acción articulado que nos permita un proceso continental de movilización dirigida a reivindicar los procesos históricos de nuestros pueblos. Hoy precisamente concluye El segundo encuentro Continental de resistencia indígena y popular en Quetzaltenango, Guatemala.

Nuestros planes, aspiraciones y sueños traspasan 1992 y se proyectan a 500 años desde ahora. La devastación de nuestra madre tierra y de sus hijas e hijos no puede ser curada en uno o diez años, es un proceso de responsabilidad colectiva y a la vez individual.

12 de Octubre, 1991

Comité de 500 Años de Autodescubrimiento, Luis Vasquez,  
3311 Mission Street, San Francisco, CA 94110, (415)863-3314.



Codex Tro-Cortesianus VI

### Notes about

## The Fourth International Seminar: The Pop Wuj in History

We can hear the marimba music from the street as Maralise and I jump out of the cab. We open the gate and walk around to the large yard behind La Liga Maya's house, past the steaming pot of tamales, and into the warmth of the kitchen where Carmen and Isabel are sitting with their babies. In the main room people are casually scattered about listening to Jose Roberto, Anastasia, and another young woman play Marimba; the people in the audience, exhausted from the hard week's work with little sleep, drape themselves over the stairs, chairs, and floor.

Maralise and I find a patch of wall to lean on in the back and settle in for what we know will be an enjoyable and long night. In addition to the songs, games, and dances, the newly formed Council will be blessed by the Mayan priest Rigoberto. This closing ceremony for the week-long *Pop Wuj*\* course will also commemorate the birth of a new era in Guatemala in which three leaders and thousands of others will work for a resurgence of Mayan culture, using the *Pop Wuj* to unite the 24 Mayan nations still largely isolated from one another.

There are maybe 40 of us in the room in Vargas Araya, San Pedro Montes de Oca, Costa Rica, to celebrate this moment of great hope. Rigoberto begins the consecration of the Council. His people are persecuted, and at many other times he has had to perform ceremonies in caves. Tonight he calls nine members to the front of the room and has them stand in a half-moon. Five of them are to be part of the spiritual leadership and four the technical leadership. Although they are all our friends, they

look a bit more grand in this historic light. In the complicated process of group consensus used to comprise the Council, the names of almost everyone in the community had appeared on the list at one time or another. The final group expresses the profound will of the participants and also the workings of fate: any of the Mayans could have been chosen, and they know it.

Rigoberto begins to chant the prayers, mostly in Quiche; but when he switches to Spanish I can understand that he is praying to el Corazon del Cielo (heaven's heart), to the elements, to the mother earth, to the four directions, to the long list of persons in *Pop Wuj*, and to the indigenous peoples of the Americas. He blesses each Council member with incense, placing a Mayan cross on each of their heads and his staff in their hands.

One by one the members speak their commitment to work for the Mayan nation. Rigoberto blesses the other priest who then blesses Rigoberto. I do not, of course, understand the exact structure and purpose of the ceremony. But it is obvious that the Council will guide them all, that they will try to work in harmony to one day create a nation in harmony, based on principles of the past but as much a part of the future as any great culture. Alive. Vibrant. Proud.

Then Rigoberto begins to cry. His face contorts in pain, and he begins the lament of his people. The drum, the heartbeat, of 500 years, he cries, 500 years of suffering, 17 generations. He sobs for all the times he's had to worship his gods in hiding, for the millions of his people who have starved, been

tortured, been shot. Corazon del Cielo, Hunahpu, Ixbalanque, Ixmukane, Ixquic—where are you? help us! will you come again? He cries to the heav-

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Antonio Sotomayer



# Lakota Sovereignty Organizing Committee Declares Independence

*"In the name of the sacred Canunpa Pipe, we the citizens of the Lakota Nation . . . do hereby state that it is our spiritual and legal duty to separate ourselves totally as an autonomous group from America."*

**O**n July 14, 1991, the Lakota Sovereignty Organizing Committee at Bear Butte Mountain in the Black Hills of western South Dakota met with other members of the Lakota Nation to declare their total separation from the United States.

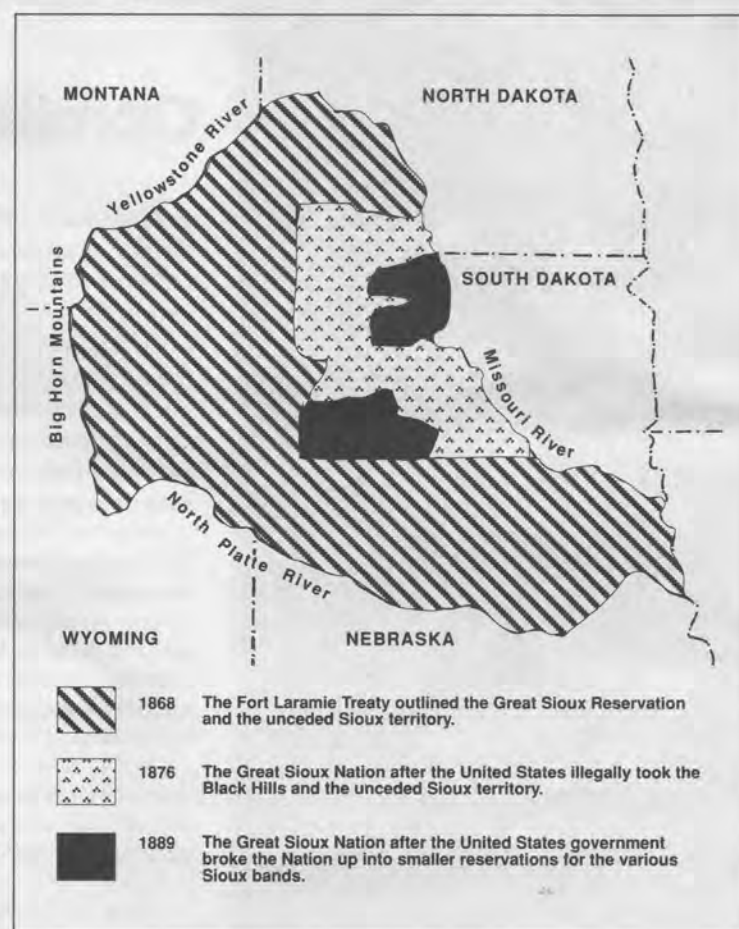
According to Bernard Peoples, member of the Rosebud Sioux Tribe and a spokesperson for the Committee, the Lakota's separation from the United States is not a constitutional issue but rather an "Aboriginal Title" claim which would be addressed by an international congress made up of peer nations and recognized traditional leaders of the "Lakota National Sovereign Government" to negotiate disengagement terms and national sovereignty reinstatement status.

Peoples cites four U.S. government treaty violations that the Committee has underscored:

1. Failure to present the U.S. Constitution to the Lakota Nation for approval/agreement in treaty negotiations.
2. Failure to present for approval or agreement to accept laws and rights of forced citizenship.
3. Failure to include a disengagement clause in any treaty.
4. Failure to comply with treaty articles and provisions, thereby abrogating treaties, through "sell or starve" bills, genocidal policies and other inhumanities.

All tribes in South Dakota have a constitution and elected tribal officials, not all of whom support the position taken by the Lakota Sovereignty Organizing Committee. The Committee seems to represent many frustrated tribal members who do not feel the elected tribal governments have been responsive to their needs.

What's next in this continuing story remains to be seen. A recent decision by



the Canadian government may offer some encouragement. Officials have agreed to give 17,500 Inuits political domain of over 770,000 square miles of the Northwest Territories, an area one-fifth the size of Canada.

## Lakota Statement of Renewal

**I**n the name of the sacred Canunpa Pipe, we the citizens of the Lakota Nation, according to the ancient natural laws handed down to us by the Winyan Wakan countless millennia ago in the Black Hills, and preserved in the contemporary Treaties enacted in the 19th century between our government and the government of the United States of America, do hereby state that it is our spiritual and legal duty to separate ourselves totally as an autonomous group from America.

In this statement of separation and disengagement from the murderous tyranny of America we intend to renew all that was once good and great about the Lakota culture, before the advent and encroachment of the Europeans. We intend to renew our sacred covenant with our Canunpa, with our Winyan Wakan, and with all the riches and bounties of the sacred Black Hills, which have been given into our keeping, along with our Indian allies and relatives of other Nations, from time immemorial.

It is our sacred duty to reclaim this land and renew it for the future generations of all living things. It is our responsibility to take it away from the Americans who would kill all life, pollute all water, decimate all soil, and destroy the hope of all the future generations in a better and cleaner life. This land is sacred and it is ours by divine right.

As the great Lakota holy man Tasunke Witko once said, "No man can own the earth upon which the people walk." We

Pipe graphic from *The Sacred Pipe*, Edited by Joseph Epes Brown. Copyright 1953 by the University of Oklahoma Press.

do not claim to own what only the Winyan Wakan has given to all living things as a gift, but we do claim to honor our promise to Her every time we smoke Her power in the Canunpa. We walked in balance with Her for countless generations, and we must now return to walk in balance on that good Red Road again.

We signed formal agreements with the United States of America to this effect in the years of their calendar 1825, 1851, and 1868. We pledged our honor to never go to war against our new neighbors. And we kept our word. The Americans did not. The Americans deceived us and themselves repeatedly by violating all the laws of nature and justice. The Americans rode in and murdered our innocent little babies and our beautiful women and our strong men. They raped our burial grounds in the Black Hills digging for gold, plowing the grasslands, slaughtering millions of the sacred buffalo, especially revered by the Winyan Wakan, and violating every single word of every single Treaty and promise and oath of honor they ever signed.

Our word of honor is still sacred. It will not disappear beneath the American deceit. We demand our sacred rights by the Treaties to renew the covenant with this land.

From this day forward we the citizens of the Lakota Nation renounce all former American citizenships, all American laws and taxes, all federal, state, and Bureau of Indian Affairs tribal councils as illegal, immoral, and unethical travesties of nature.

We are an autonomous nationality who welcome applications for citizenship from all races of earth, as long as they are willing to abide by the laws of the Canunpa.

This statement of our renewal includes the following points of order:

1

We propose to form a **Confederacy of the Black Hills** in which the several autonomous Indian Nations for whom the Black Hills are sacred may join;

2

In this Confederacy the name of our Nation shall be—**LAKOTA**;

3

The official language of our Nation shall be **Lakota**. All essential religious transactions must be conducted in Lakota, as that is the bond made through the smoke of Canunpa with Winyan Wakan. All citizens, whether born or naturalized, will be required to learn the official language. (English will be permitted as a universal tongue for governmental and trade matters etc., as a second language.)

4

The recognized bioregional borders of our land, shared in common with several other Indian nations in part, are: according to the 1868 Ft. Laramie Treaty—EAST bank of the Missouri River, joining in the NORTH with the northern border of the Yellowstone River, WEST to the east side of the Big Horn Mountains, SOUTH to the south-

ern banks of the North Platte River, and back to where it rejoins the Missouri River. For more complete longitudes and latitudes, refer to the 1868 Treaty, which was the final Treaty and never officially abrogated, as ruled in a 1980 U.S. Supreme Court decision. Furthermore, this broad boundary line, along natural bioregional plateaus and river basins, has at its heart the Black Hills, the prize ceremonial and hunting grounds of many nations. The Black Hills are an absolutely essential part of this renewal and no part of them may be bought or sold. This is non-negotiable.

5

The renewal of the traditional government is as follows:

A. A provisional BEAR BUTTE COUNCIL shall be convened upon the signing of this statement, on Bear Butte, July 14, 1991. This provisional COUNCIL shall meet regularly for 1 year, in which time all interested parties to a **Confederacy of the Black Hills** will gather into appropriate Committees to make recommendations for the structure, function, and candidates of a permanent BEAR BUTTE COUNCIL.

B. The Lakota Nation Sovereignty Committee shall steer the participation of Lakotas, born and naturalized citizens, in the overall governing body of the BEAR BUTTE COUNCIL. The Keeper of the Sacred Canunpa shall be the guiding arbiter in this selection process of the new Lakota leaders.

C. By midsummer of 1992, selection of a Chief from every Council Fire of Indian Nations who

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are legitimate and ancient members of the BEAR BUTTE COUNCIL shall meet in solemn ceremony as the governing body of the Confederacy, responsible for all policies and appropriations. They shall meet regularly and be held responsible to the people whom they represent. They must be men or women of impeccable character, with devoted allegiance to the sacred Pipes and Arrows of their cultures.

D. All connections with any and all branches of federal, state, tribal, or any other form of agency or government of the United States of America shall be disengaged completely upon the signing of this statement, this day of **Winyan Wakan** July 14, 1991.

E. All citizens of LAKOTA are required to abide only by the laws of LAKOTA as established by the provisional government. Passports and identification cards will be issued upon an oath of allegiance.

F. The concept of private land is alien to all the principles of **Canunpa**, and no private ownership will be allowed within the borders of LAKOTA. American citizens residing within LAKOTA boundaries, who do not wish to apply for Lakota citizenship, may retain their status as "foreign nationals." They will be required to abide by the laws of LAKOTA as set by the provisional government, and they must carry appropriate passport and visa papers.

## 6

The renewal of the traditional economy is as follows:

A. All destructive enterprises illegally imposed upon this sacred earth since the violent and deceitful usurpation of these sacred lands by the Americans shall cease immediately. This especially applies to the gold mine in the sacred Black Hills, and to various uranium pits and holes, dumps, and other foul desecrations of **Winyan Wakan**.

B. All non-essential agricultural enterprises—"non-essential" applies to corporate farms and ranches larger than required to meet an extended family's needs—shall cease immediately. Fences and power lines must come down. Wasteful traffic and roads and bridges will be severely restricted.

C. All military bases, whether federal, state, or tribal, will have their leases terminated immediately.

D. Subsistence gardens will be encouraged as the first small steps in the renewal of our raped land and water. This renewal, after the ravages of Americanism, will take decades of slow and hard work.

E. Immediate loans and foreign aid must be solicited by Lakota ambassadors from sympathetic sovereign nations. Funds can be applied to clean high technology industries such as telecommunications, publishing, and medical research.

F. The renewal of the buffalo should be the final and ultimate economic goal of all the nations of the Confederacy. Buffalo, and accompanying ecosystems with wolves and prairie shortgrass, etc., can replenish the people, the land, and the **Canunpa** in a relatively short time, if given unfenced and unpolluted territory to roam. The freedom of the land and the return of the buffalo will give all life in the Black Hills a chance to prosper in peace and happiness.

The work before us in these trying times is enormous. We must pledge to each other our sacred honor to walk in peace and honesty with the Pipe. It will take years to achieve this dream of freedom and truth, and our enemies are rich and powerful. They will try to destroy us by turning us against each other, as they have often done in the past. They will try to starve us out, and kill us, and put us in their cages because we cannot obey their laws. They will continue to trick us with the twisted mythic stories of their religion. We must not think they are better than us, however, just because they are rich and powerful, just because they worship reason and organizational work and false ideas like democracy. We must remember they always lie about everything.

We must remember the 7 Sacred Ceremonies **Winyan Wakan** gave us as strange and wonderful gifts. We must remember She is with us, and we will never die, we will never be defeated, for we have the Truth on our side.

For information, write to the Lakota Sovereignty Organizing Committee, Box 5686, Rapid City, South Dakota 57709.

## KEEPERS OF THE EARTH

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of pilgrimages from the four traditions in their dreams and visions.

Twenty-eight resolutions form the body of the text, emphasizing reclaiming indigenous history and preserving indigenous languages. They include:

—call to the governments to stop the destruction of rivers, jungles, springs and forests, and to halt the continuing practice of extermination and ethnocide;

—demand free access to and trusteeship of the ancient indigenous ceremonial sites, as well as the return of sacred

objects and ancestral remains to their rightful custodians;

—assert the right of native peoples to freely practice their natural medicine and use their sacred plants;

—ask all present to help end the appropriation of sacred ceremonies by consulting with indigenous people about permission for any media activities regarding these ceremonies;

—affirm the resolutions of the "First Continental Encounter of Indigenous Peoples" in Quito, Ecuador, in 1990 and reassert the call for 1992 as the Year of Indigenous Self-Determination and the commemoration of 500 years of struggle and indigenous resistance;

—reaffirm the mandate of the Sacred Council of Elders, their role as repositories of ancestral wisdom and knowledge, and the central importance of women and children in the indigenous way of life;

—recognize as indigenous all brothers and sisters who live close to the Earth, respecting her, listening to her, and defending her as their Mother;

—pray that all Nations, Peoples, Brothers and Sisters of the World may work together for unity, peace, solidarity and the defense of our common Mother, the Earth.

The statement of the bioregional, ecological, and non-governmental organizations includes sections on Green Cities, Agro-Ecology, Bioregionalism, Energy and the Environment, Environmental Education, and a section on the environmental and social consequences of the proposed Free Trade Agreement between Mexico and the U.S.

The Rainbow Council statement defined the Rainbow Family as brothers and sisters from the four directions who are attempting to reconnect

with their tribal/indigenous roots and arelearning to live in a sacred way.

The statement of the Women's Council:

—affirms that male and female energies are present in all of us;

—acknowledges the imbalance between masculine and feminine forces present for the last several thousand years;

—asserts that an excess of male energy leads to violence and, in its extreme, to war;

—reminds us that the imbalance is also manifested in the denial of the contributions of women towards the evolution of humanity, the invisibility and exploitation of women's work, and the generalized absence of women from decisions that affect society as a whole;

—highlights the relationship between violence against Nature, violence against women, and violence against the female and nurturing side of men;

—links the separation of women into "good" and "bad" women with the geopolitical division of the Earth, as two forms of separation used for the purposes of domination;

—affirms the healing power of acknowledging and valuing women as well as love between and towards women; and the importance of recognizing ourselves as daughters and sons of the Earth, beyond any geopolitical frontiers;

—proposes that language be transformed from an instrument of subordination to an expression of balance, and that the Vision Council adopt gender-inclusive language;

—proposes that all circles be composed of equal numbers of women and men;

—proposes that all ceremonies invoke the Female Principle as well as the Male;

—proposes that, in analyzing the theme of "domination" in the invasion of indigenous cultures and the proposed Free Trade Agreement, the underlying patriarchal roots be recognized.

An extended coordinating council met again on October 17-20 to continue the work begun at the March gathering. A report of that subsequent meeting is forthcoming.

A documentary of the "Keepers of the Earth" Council is being produced. For inquiries and for ordering copies in advance, contact Antonia Louise Osher, Huehuecoyotl A.C., A.P. 111, Tepetzlan, Morelos, Mexico. For information on bioregional and ecological activities in Mexico: Ignacio Peon, Pacto Grupos Ecologistas, Explanada #705, D.F. Mexico 01000, or Arturo Pozo, Sobrevivencia, A.C., Juarez 15/10 San Angel D.F. Mexico 01000. For information on feminist activities: Virginia Sanchez Navarro, A.P. 137, Tepetzlan, Morelos. For information on Rainbow and Puente de Wirikuta: Alberto Ruz Buenfil, Rio Mixcoac #60, depto. 21, D.F. Mexico. For complete versions of the statements from the Vision Council in English and/or Spanish: Rosa Alegria, 160 Shrader St., San Francisco, CA 94117.

The electronic mail address of the Coordinating Council is AGDUNA@CDP.IGC.ORG.

This report was extracted and condensed from an article written by Alberto Ruz Buenfil and Arturo Pozo, Vision Council, The Temoaya Gathering. Translated and adapted by Rosa Alegria.



## ANNOUNCEMENT

In production now, a Native American documentary on the South Dakota Black Hills will air on HBO and on international Skynet channels next year. The 60-minute special, which is written, directed and produced entirely by Native Americans, will present an historical and modern look at their struggle to preserve the Hills' spiritual and traditional significance.



# WEAVING ALLIANCES

## Bioregional Directory Updates

### PACIFIC COAST GROUPS



P.O. Box 1005  
Bend, OR 97709, USA  
Denzel and Nancy Ferguson (503) 421-3721  
Bill Marlett (503) 389-0613

The Association's goal is to prevent the continuing destruction of public lands and wildlife that is occurring through government subsidized, open-range livestock grazing.



Save Mount Shasta  
Mount Shasta Protection Committee  
P.O. Box 1143  
Mount Shasta, CA 96067, USA

"A non-profit organization dedicated to biological and cultural diversity and legal protection . . . of Mount Shasta's unique natural and spiritual values." The group strives to "preserve cultural, non-exploitive relationships to Mount Shasta through the Historic Preservation process" and to "achieve permanent preservation and restoration of Mount Shasta and the surrounding area" by securing the designations of National Monument, National Scenic Area, National Historic Landmark, World Heritage Site and Biosphere Reserve.

"The goal of these designations is to assure wildlife and botanical diversity and the aesthetic environment needed for the renewal, inspiration and solitude that this splendid region bestows."



SYRCL  
South Yuba River Citizens League  
220 Main Street, Suite 3  
P.O. Box 841  
Nevada City, CA 95959, USA  
(916) 265-5961

"A community-based non-profit environmental protection organization committed to the protection and preservation of the Yuba River Basin."



**TIES**

Turtle Island Earth Stewards  
Box 39077 Point Grey  
RPO Vancouver, B.C.  
Canada VGR 4P1  
Ish River Bioregion  
(604) 736-9221; Fax (604) 736-9218

"An international non-profit organization that helps place lands and forests in trust using the Land Stewardship Trust model. TIES assists private donors, organizations, corporations, municipalities and regional districts to place lands in trust. Lands placed in trust within B.C. are then made available to individuals or community organizations to steward according to clearly defined ecological use conditions, for community economic development or conservation purposes. TIES also promotes the concept of earth stewardship as the application of a land ethic with obligations in the areas of bioregionalism, ecologically sustainable development, holistic forestry, permaculture, and alternative agriculture."

Available through the TIES office are lists of its projects and services, publications, and information on the technical and legal aspects of placing lands in trusts. Memberships include their quarterly newsletter, *Turtle Island Times*.

Twin Island Leadership Centre  
Box 7  
Salmon Arm, B.C.  
Canada V1E 4N2

Organizers hope that this co-operatively run retreat and meeting center will be "the best environmental learning centre in Western Canada." Focusing on environmental leadership, the Centre plans to offer programs for women, Natives, Seniors and youth in the summer of 1992. Under discussion are a "Centre for Women and the Environment" and an "Institute for Sustainable Development."

Willamette Valley Permaculture Association  
80260 Highway 99 N  
Cottage Grove, OR 97424, USA  
(503) 942-7065

The Willamette Valley Permaculture Association has offered educational and consulting services since 1989. The Association supports the efforts to publicize Permaculture ethics for "an ecologically sustainable future" through local activities: consulting on Permaculture designs; sponsoring Permaculture courses, workshops, and library talks; distributing Permaculture publications; developing edible landscapes; experimenting with restoration forestry; hosting plant/seed exchanges and Permaculture study groups; holding native plant walks;

using appropriate technologies; and encouraging local and farmers' markets. Several of its members offer periodic opportunities for apprentice work, open to graduates of a two-week design course.

For more information, send a SASE or call Kristin Andersen at the address above.

### PACIFIC COAST PUBLICATIONS



608 East 11th Street  
Davis, CA 95616, USA  
(916) 758-5407

A quarterly magazine begun in 1990 by the Pacific Yearly Meeting Committee on Unity with Nature, a Quaker group, that explores the following questions: "Is there a spiritual dimension to concern for the environment? Is there an ecological dimension to religious faith or spiritual belief?" *EarthLight* strives to provide "a spiritual base for the environmental concerns" and to point out "the environmental dimension of the call to faithfulness, truth, and peace."

*EarthLight* publishes "articles, stories, poetry and art on the spiritual-environmental connection from a variety of heritages and viewpoints, including biblical, universal, native, traditional, and/or radical." Past issues have included articles by David Oates, Charlene Spretnak, JoAnn McAllister and Joanna Macy. Subscriptions are \$15 for 4 issues. A free sample copy is available by writing to: *EarthLight*, Business Office, 684 Benicia Drive, Santa Rosa, CA 95409.

### PACIFIC COAST ADDRESS CHANGES

BOREAL  
Alaska Bioregional Network  
R.R.# HC03, Box 8496  
Palmer, AK 99645, USA

City Magazine  
Box 29, University Centre  
University of Manitoba  
Winnipeg, Manitoba  
CANADA R3T 2N2

Marcia Nozick, Kent Gerecke  
1464 Wellington Crescent  
Winnipeg, Manitoba  
CANADA R3N 0B3



6 Cypress  
San Anselmo, CA 94960, USA  
Nancy Morita  
(415) 525-1082

The New Catalyst  
New Society Publishers  
P.O. Box 189  
Gabriola Island B.C.  
Canada VOR 1X0  
(604) 247-9737

### COLORADO PLATEAU PUBLICATIONS

Aztlán Journal  
Bioregional Press  
P.O. Box 568  
LaVeta, CO 81055, USA  
Jill J. Smith  
(719) 742-5240

A bioregional newspaper begun in August 1990 covering environmental news in the Aztlán Province, which includes such bioregions as the Grand Canyon, the Gila Wilderness, the upper Rio Grande, the upper Arkansas River, the Sawatch Range, the Colorado River up to the Grand Canyon, and the complex Colorado Plateau canyons and mesas. Proposed topics include uranium mining on the Grand Canyon rim, new dam proposals in the region, water use, threats to wilderness areas, grazing on public lands, the Green Party, Deep Ecology, and Native American land issues. Director of Bioregional Press and Publisher of the *Aztlán Journal*, Jill J. Smith, states that "it's time there was a newspaper that told the real story about what's happening to our environment."

### ROCKY MOUNTAIN PUBLICATIONS

Way of the Mountain Learning Center  
Box 542  
Silverton, CO 81433, USA  
Dolores LaChapelle  
(303) 387-5729

Publishes an annual newsletter of hard-to-find books and other materials on Deep Ecology, place, the "old ways," and other Earth-centered topics, providing descriptions of these items and instructions for mail-ordering them.



## GREAT LAKES GROUPS

The Green Thumb Cooperative  
717 Maxwell Street  
Chicago, IL 60607, USA  
(312) 243-7447  
(Formerly Maxpress: Maxworks Co-op)

A small urban community and workers' cooperative with an alternative political and ecological orientation. Looking for new members. (No longer publishes *The Green Pages*.)

## ATLANTIC MTNS PUBLICATIONS

Compost Patch News  
Compost Patch, Inc.  
306 Coleridge Avenue  
Altoona, PA 16602, USA  
West Branch Bioregion

A clearinghouse and periodicals lending library for information on recycling, pre-cycling, saving water and energy, composting, landfills, incineration, and other waste and resource issues. Their newsletter, *Compost Patch News*, features articles on waste and resource issues, helpful suggestions and ideas to put into action, and introductions to other groups and publications of interest. The \$15 membership ("We don't exclude anyone because of money") includes the *Compost Patch News*, access to their lending library, information packets, "and lots of good ideas." For a sample newsletter and/or a list of periodicals that are available through their lending library, send a SASE.

## ATLANTIC COAST GROUPS

Green City Project  
EARTHBOUND  
Campus Center 116  
State University of New York  
1400 Washington Avenue  
Albany, NY 12202, USA  
Pete Siegel  
(518) 432-8530

Under way in the heart of the Hudson-Mohawk bioregion, in the urban center of Albany, Schenectady, and Troy, NY, is a Green City Project (name subject to change) coordinated by SUNY's student environmental group EARTHBOUND and the Capital District Greens. The urban Capital District is surrounded by the Adirondack foothills, the Taconic Range, and the Helderbergs and is defined by the Hudson and Mowhawk Rivers, a region with "a long history of social and environmental activism but no wholistic vision of the future to provide a common aim."

The Green City Project will attempt to provide this vision; already there is talk of "electric railways and a network of humble bicycle/pedestrian paths to replace the excess of highways that currently fragment the Albany Pine Bush

[barrens] and serve as an intimidating barrier between people and River." In addition, restoration projects have begun in the endangered Pine Bush "to bring pitch pine, scrub oak, wild blue lupine and the endangered Karner Blue Butterfly back to damaged areas."



4 Library Court, S.E.  
Washington, D.C. 20003, USA  
(202) 544-9219

A nationwide coalition of grassroots environmental groups, responsible businesses and individuals who are working together to pass strong, comprehensive forest ecosystem protection laws. Currently they are working to pass the Forest Biodiversity and Clearcutting Prohibition Act, H.R. 1969, which would ban clearcutting on all federal lands nationwide and mandate a shift to environmentally sensitive and economically sound method of selection management. They are also helping to save our nation's last ancient and native forests and encourage paper recycling and forest restoration. Save America's Forests encourages member activism and provides a clearinghouse of information and ideas about changing environmental laws.

## OTHER CONTINENTS GROUPS



Annapurna Conservation Area Project (ACAP)  
82 Grange Road  
25-02  
Singapore 1024  
Melissa Kwee

King Mahendra Trust for Nature Conservation  
P.O. Box 3712  
Babar Mahal, Kathmandu  
Nepal  
Dr. Chandra Gurung

A non-governmental organization in Nepal "working constructively to protect the rich ecological and ethnic diversity in the Annapurna region of Nepal." In an attempt to battle the ecological imbalance that trekking tourism and certain traditional methods of agriculture have created in Annapurna, ACAP practices a multiple land use system of resource management, combining environmental protection and sustainable community development.

ACAP practices a grassroots philosophy,

empowering local people with appropriate skills, knowledge, and technical and financial assistance and involving them in all aspects of the development and conservation process. "Recognizing that environmental and social problems are inseparable, ACAP strives to strengthen the cultural integrity of the area. . . . ACAP believes that without increasing the level of awareness of BOTH villagers and visitors, lasting environmental protection and cultural diversity cannot be achieved."

Some of ACAP's projects include agro-forestry, alternative energy, school programs, tourist awareness programs, health clinics, and community fodder and fuel wood plantations.



International Society for Ecology and Culture  
The Ladakh Project  
Leh, Ladakh  
Jammu & Kashmir, INDIA

21 Victoria Square  
Clifton, Bristol  
BS84ES, UK

P.O. Box 9475  
Berkeley, CA 94709, USA  
(510) 527-3873

ISEC promotes "a revisioning of progress toward more ecological and community-based ways of living," believing that the connection between culture and ecology—between social and environmental issues—is at the heart of living-in-place. Based in the small Himalayan country Ladakh, a culture cited for its close relationship with nature, ISEC runs workshops, sponsors lectures, and produces educational videos and publications on such issues as energy, agriculture and health, encouraging the continuance of sustainable, community-based living in the face of increasing development.

ISEC is parent to the Ladakh Ecological Development Group (LEDeG), which develops and demonstrates appropriate technologies and agriculture, directs handicrafts programs to promote local self-reliance, and sponsors educational programs and community meetings. All projects support traditional structures, involve the participation of the beneficiaries, and encourage "a more human-scale and decentralized development pattern."



**Bush Telegraph**

Maruia Society, Inc.  
P.O. Box 756  
142 Collingwood Street  
Nelson, New Zealand  
(054) 83336; Fax (054) 87525

The Maruia Society, a New Zealand forest protection organization, has recently expanded its outlook to become "a major and distinctive player on the broader environmental scene." The group has

been "the strongest non-governmental influence" in the evolution of New Zealand's Resource Management Bill and has sought "sustainable development" and "sustainable management" in the areas of mining, nature on private lands, tropical forests, rivers and energy, the greenhouse effect, habitat protection and conservation. Maruia's professional working groups include Legal Committees in Wellington and Auckland and an Economics Committee in Wellington. Maruia currently publishes a newsletter, *Bush Telegraph*. Membership subscriptions are \$40 for overseas, \$25 for individuals or families, and \$12 for students/unwaged.

Melbourne Bioregional Network  
c/o Friends of the Earth  
222 Brunswick Street  
Fitzroy 3065, Victoria  
Australia  
Cam Walker  
(03) 419-8700  
Fax (03) 416-2081 (attn: Cam)

"A loose network of people who are interested in exploring and developing the idea [of bioregionalism] and its relevance to social change, personal lifestyles and our ability to live well in our chosen place." In the fall of 1992, the group plans to start a quarterly, continental-based bioregional journal featuring regional reports, poems, graphics and essays, as well as "raves and manifestos," based on the former Australian Association for Sustainable Communities publication, *News from Home*.

## EUROPE PUBLICATIONS



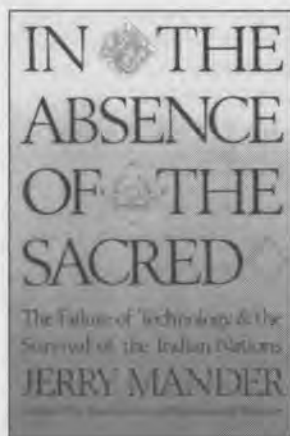
Mercian Democrat  
52 Ellington Avenue  
Beaconsfield, Stafford  
Staffordshire ST16 3QU  
Mercia Region  
Middle England, UK

A monthly newsletter of the Movement for Middle England and of the Mercian Democratic Front (formerly *The Regionalist*) that concerns itself mainly with the movement for independence in Mercia. The region is currently bounded by the Welsh marshes to the west, the County of Cheshire and City of Manchester to the north, the East Midlands to the east, and Wessex to the south. Topics addressed include regional news, events and meetings, the preservation of ancient sites, rare flora and fauna, and local historic tradition. The organization was formed in 1988 "in response to the growing desire by many people for more involvement in their local affairs, within the context of a changing Europe and a finite planet." They promote the idea of regionalism throughout Europe and have published a number of special supplements covering struggles for autonomy in the UK that are available as back issues. Grassroots work in the name of devolution and the preservation of Mercian culture.



# reads & reels & reads & reels & reads

## In the Absence of the Sacred



*In the Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations* is an unflinchingly thorough dissection of recent industrial society's faulted values and visions. It describes in detailed examples how these developed and why they have been so harmful to the earth and people, especially indigenous people. Thanks to the author's Everyperson consciousness, however, this book is not merely a recounting of

social and ecological destruction. Jerry Mander makes the ruins obvious as we follow him through the smoking technological dumps of this century, but he does so with palpable compassion for those who have been injured and stops to point out hopeful and sometimes courageous alternatives.

Starting with the hype and glamour of the 1939 World's Fair, Mander recreates the evolving dependence on technology that occurred while he was growing up in suburban New York. The coming of supermarkets and disappearance of family-owned stores, medical "miracles" that proved as dangerous as the problems they were supposed to cure, new cars with exaggerated speedometers, vacations to winter-free Florida with Indians as tourist attractions—he offers a whole album of autobiographical portraits testifying to the illusory nature of "progress."

The fantasy is that technology can harmlessly alter or overcome natural limits for the betterment of humanity. In reality, negative effects always occur and can often outweigh potential gains. Social problems including crime, poverty, addiction, homelessness, and mental disorders are not declining but increasing steadily. Computerization, the flagship of supposedly benign information technology, isn't without serious drawbacks: Mander lists seven negative points ranging from pollution and health problems to surveillance and centralization. He also updates his Four Arguments for the Elimination of Television and details how adoption of TV is disrupting native Dene culture in northern Canada.

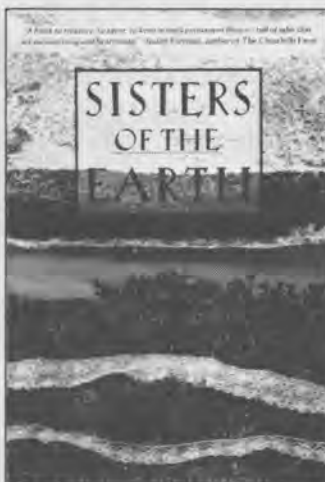
The contradiction between the goals, methods and worldview of technological society and those of indigenous peoples is the central theme of *In the Absence of the Sacred*, and Mander develops it skillfully by recounting his extensive personal experiences in publicizing native issues, such as Hopi/Navajo and traditional Hawaiian land rights, through the Public Media Center in San Francisco. He also provides a "Table of Inherent Differences" between Technological and Native Peoples that is the core and key to the title of this valuable book. It features compelling side-by-side comparisons of views on economics; politics and power; socio-cultural arrangements and demographics; and relations to environment, architecture, religion and philosophy that give more information on conflicting ideas about people themselves and the earth in a shorter space than can be found anywhere else. It is an easily understood educational tool for analyzing issues that are important for our species and the planet, and stands on its own as a guide for making critical personal decisions. Tape it on the wall by your desk.

Mander doesn't propose that non-Indians must suddenly take on the culture of native people. His case is that contemporary society is failing through critical reliance on technology and must alter its course before taking with it the "people who are best equipped to help us out of our fix, if only we'd let them be and listen to what they say." In his very up-to-date epilogue, "The New Order and the New Resistance," there are descriptions of how vulnerable megatechnological world-wide economics have become as revealed by the Persian Gulf War and good leads for a positive and more ecologically stable future.

—Peter Berg

*In the Absence of the Sacred: The Failure of Technology and the Survival of the Indian Nations* by Jerry Mander • 1991 • Sierra Club Books • 730 Polk St. • San Francisco, CA USA • 400 pps. • \$25/Clothbound.

## Sisters of the Earth



In nature anthologies and classes, we typically read Thoreau, Muir, Leopold, and Abbey; but where are the women's voices? Lorraine Anderson responds to this question in her welcome anthology, *Sisters of the Earth: Women's Poetry and Prose About Nature*. Her delightful and moving collection of works from more than 90 women reminds us that there are plenty.

Anderson was inspired

by the dearth of women in nature anthologies and curricula and the realization that the "canon of nature writing, like the literary canon in general, has been male centered, both a reflection and reinforcement of a culture that once defined only men's experience as important."

She sets the stage for the diversity represented in her book with her finding that a "woman's view" of nature does not exist. Rather, there are as many women's views of nature as there are women. She does believe, however, that there is a feminine way of relating to the earth available to both men and women which is "caring rather than controlling, seeking harmony rather than mastery, characterized by humility rather than arrogance and by appreciation rather than acquisitiveness." She includes women whom she perceives to "speak for this way of being."

To keep the book at a reasonable length, Anderson limited her selections to writers from the United States. She included women from varied backgrounds from the mid-1800's to the present, many familiar to me, such as Annie Dillard, Joy Harjo, Alice Walker, and Susan Griffin, and many refreshingly new, such as Nancy Wood, Susan Fenimore Cooper, Mary Austin, and Josephine Johnson. The pieces cover a geographic range from Florida to Montana and from coast to coast. A written range allows expression of a full realm of experience through poetry, short story, essays, novel excerpts, and journal entries. I enjoyed roaming all over the philosophic, literary, and geographic map.

Lest we become lost, however, the collection is divided into seven sections: "Our Kinship with Her: How We Are Embedded in Nature"; "Her Pleasures: The Delight We Take in Nature"; "Her Wildness: What is Untamed in Nature and in Us"; "Her Solace: How Nature Heals Us"; "Her Creatures: Animal, Vegetable, and Mineral Presences"; "Her Rape: How Nature Has Been Abused"; and "Healing Her: Walking in Balance with Nature." (Anderson acknowledges the difficulties inherent in ascribing a female gender to the planet, but she adopts the metaphor anyway for its "poetic beauty and historical import.") These divisions provide useful framing and continuity for the diverse works included, though some pieces could easily have fit in any one of several sections. The "Creatures" section works particularly well and includes responses to trees, insects, and an iceberg as well as to animals. I was often drawn to pieces of the same region scattered throughout the book and wished they were all in one place, but perhaps that is another anthology. Brief but interesting biographies provide transitions between pieces and allow us to meet each author before delving into her work.

I read this book slowly over several months, allowing myself to relish each voice. I loved the adventures, the encounters, the rich portrayals of life. The pieces often delight and astonish, conveying close observations of and deep relationships with nature. Sometimes it is the details of a particular place that astonish: the fecundity of a mudflat, the careful construction of a beaver dam,

the way water freezes before it hits the ground at 55° below zero. Sometimes it is the relationship of self to a particular place and time: a meeting with red spruces, an experience that "I am I and earth is earth...(no) longer strange but natural, not ecstatic but satisfying" (Edith Warner). Sometimes it is the sensuousness of experience conveyed: rolling in the morning dew, sinking into a night pool, drinking in sunset colors as a tonic. All of the pieces are rooted in a meeting and knowing that come with time and careful attention. They filled me variously with infectious joy, moving sadness, anger, fascination, and healing. They evoke the touch of nature and the experience of wildness. And these are only the ones that made it into print. After reading this book, I wanted more. More works by particular authors. Longer walks in certain places. I wanted to settle in a single literary terrain and explore it more fully. Fortunately, Anderson has provided an excellent bibliography extending to authors and anthologies outside her book.

This is a work to be savored place by place, word by word. Travelling all over the continent, we arrive home to what Ann Zwinger calls "an expanded sense of home." The collection invites us to meet our own places in nature with the same rapt attention as these authors have so eloquently displayed.

—Nancy Heil

*Sisters of the Earth: Women's Prose and Poetry about Nature*, edited and with a preface by Lorraine Anderson • 1991 • Vintage Books • 201 E. 50th St. • New York, NY NY 10022 USA • 426 pps. • \$13.

## In Praise of Nature



Missed out on the environmental movement of the 70's? Been too busy raising kids, making money or travelling during the 80's to keep abreast of ecology? Want to save the world during the 90's but don't know where to start?

*In Praise of Nature* reviews books that contain "the best statements of [environmental] big ideas that must be mastered in order to make sense of

the situation we confront, and having confronted it, to change it for the better." Edited by Stephanie Mills assisted by Jeanne Carstensen, it surveys the best ecological thinking by predominantly North Americans. Organized into sections for Earth—referring to soils and life supported by them; Air—including climate; Water—encompassing conservation and restoration; Fire—mostly meaning energy; and Spirit—providing soul sustenance as well as living responsibly, it also includes a section of further readings.

Books are reviewed by an impressive cast of thinkers and activists; whole topics such as agriculture are presented and considered; and with typical Millsian aplomb, the lives of people whose ideas have been exceptionally influential are also discussed. Carl Sauer and Edward Abbey are included in the Earth section, Rachel Carson in Water and John Muir in Spirit. Book reviewers have stature often comparable to the writers they review, e.g. Hazel Henderson on E.F. Schumacher's *Small Is Beautiful*. Reviews are informative and readable, sometimes containing wonderfully cantankerous condemnation or revelling enthusiasm.

As an added douceur, this book contains five essays by Ms. Mills, one for each section of the book. These allow Stephanie to merge poetry with information and musings about each topic. The book is aptly dedicated to Bob Carroll, self-described as a one-person performer, who would have loved the essays. They read like the scripts to his encyclopedic and entertaining shows—starting with solid scientific information, and then expanded by adding humans to the mix, and finally



# reads & reels & reads & reels & reads

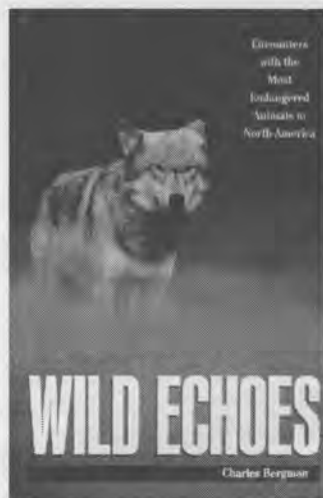
spiralling out into rants, raves and ecstasy about it all.

It is slightly heavy on Gaian Theory in one or two essays and lacks indigenous voices, but *In Praise of Nature* covers the subject of ecology with diversity and thoroughness. Give it to friends who are interested in learning more and only have time to read reviews.

—Judy Goldhaft

*In Praise of Nature*, edited and with essays by Stephanie Mills • 1990 • Island Press • Suite 300 • 1718 Connecticut Avenue NW • Washington, D.C. 20009 USA • 258 pps. • \$14.95/Paperback.

## Wild Echoes



In these days of pop psychology, self-discovery, and New Age publications, the tendency to interpret Nature in all-too-human terms seems to be growing among a small segment of writers who pay attention to the extra-human world. That is, many modern writers who talk about wildlife present that wildlife as an extension of the human. This tendency is related to the “spiritual wilderness”

argument: that we should save remaining wilderness because it offers us opportunities for spiritual renewal; that wildlife should be saved because in its absence human beings are not fully human—or something along these crooked lines.

The tendency to interpret Nature in human terms is understandable, of course, for we are humans. It may be that other species are as preoccupied with their own kind as we are with ours (ants may be “antocentric”; grasses may be “pocentric”). Nevertheless, this tendency should be questioned, for it smacks of anthropocentrism, and anthropocentrism is, according to many of this planet’s best human minds, destroying the natural world.

That said, Charles Bergman deserves glowing praise for *Wild Echoes* even though he too looks at animals partly as extensions of human selves. He may display an anthropomorphic tendency, but he does it carefully, forthrightly, and with the animal’s own welfare in mind. Bergman convincingly argues that what we see in Nature is in part a manifestation of our inner selves. However, this is not because creatures have no independent existence. To the contrary, Bergman says we should recognize the intrinsic value of all creatures. At the same time, though, we should recognize that we project our inner selves onto animals. The extinction crisis is an anthropogenic phenomenon, and it tells us that our relationship with wild animals is fundamentally awry. We view them as mere objects.

Bergman succinctly summarizes the familiar history of how Cartesian science led to the objectification of Nature. Complementing this history are Bergman’s descriptions of some of the scientists with whom he has studied endangered animals. From these vignettes, it is obvious that scientists carry with them a set of presuppositions no less culture-dependent than those of the authors of, say, medieval bestiaries (which Bergman analyzes in an attempt to fathom people’s attitudes toward animals in the Middle Ages).

Accordingly, science gives us a subjective view of Nature, as does myth. The concept of an objective observer, simply recording facts without in any way interpreting what is being observed, is fallacious.

Nonetheless, though Bergman is undeniably right in asserting the limited nature of science and the dangers of a world view based on reductionist science, ecology and conservation biology may deserve privileged status during the present extinction episode. For if much of the reason for humanity’s present assault on the bio-

sphere is that we don’t respect the interests of other creatures, what could be more important than heeding those people who can enunciate the interests—habitat needs, forage requirements, and the like—of the beings who do not speak in human tongues? And who can better estimate those needs than ecologists and conservation biologists?

Bergman devotes much of *Wild Echoes* to descriptions of endangered animals in the wild: a mother Gray Wolf in the Alaska Range howling to her pups, a California Condor sailing the thermals above southern California grasslands, a West Indian Manatee floating languorously in Florida’s Crystal River, Puerto Rican Parrots boisterously calling from their nesting tree. These, alas, are but echoes of what once was.

The stories Bergman tells are tragedies, and he does not withhold from us the dark sides of his encounters with endangered animals: three Arctic Wolves on Ellesmere Island chasing a truck transporting garbage from the weather station cafeteria to the dump; the last Dusky Seaside Sparrow spending its final days in a cage at Disney World; a sick California Condor perched in a pine tree, dying of lead poisoning from ingesting buckshot, her long-time mate waiting with her; mutilated or dead Florida Manatees, hacked by motorboat propellers; muddy, parasite-infested Puerto Rican Parrots, emerging from leaky cavity trees, driven from prime nesting trees by a species that thrives in disturbed habitats. . . .

*Wild Echoes* has many thought-provoking passages that reverberate through the reader’s mind long after finishing the book. It is fitting to close with a few of Bergman’s skillfully crafted lines:

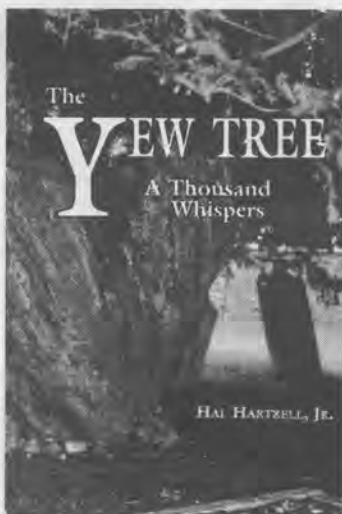
*Nor is the epidemic of extinction in our time a local problem. It is a necessary consequence of our way of seeing nature and relating to it. The fact that we define extinction largely in biological terms, instead of, say, social or psychological terms, is simply an expression of the way we see nature—an expression of what causes the problem in the first place. Biologists may have some stunning successes with endangered species, and they may even save the condor. I hope so. They have enabled the brown pelican to make an exhilarating comeback and have helped the peregrine nest in tall building of our cities. But these are isolated achievements in a landscape of much more sweeping loss and extinction—thousands of plants and animals in danger. (p. 80)*

Trot down to your local Fish & Game or Forest Service office and give them a copy of *Wild Echoes*. Challenge them to read it.

—John Davis

*Wild Echoes* by Charles Bergman • 1990 • Alaska Northwest Books • P.O. Box 3007 • Bothell, WA 98041 USA • 320 pps. • \$12.95/Paperback.

## The Yew Tree



attention. Nonetheless, Hartzell’s *The Yew Tree: A Thousand Whispers* is thoroughly researched and convincing, illuminating the rich lore of an important plant and clarifying a growing controversy in the forests of the Pacific Northwest.

It is only rarely, if at all, that individuals interested in bringing needed attention to an imperiled species take the kind of time and effort that Hal Hartzell, Jr. has in his treatise/paean to save the Pacific Yew. All our ears have been bent with claims of one particular canary over another, and the tired truth of it may be that the ol’ mine shaft has never had so many birds or bird watchers competing for our

Hartzell writes from the perspective of having lived and worked within the tree’s native range all his life. He was first politicized as a witness to its dramatic rise in status from a species considered little more than a “weed” by loggers to one of the most sought-after trees on public land. His interest escalated recently as a result of increasing danger to the yew when it was discovered that it is the source of taxol, one of the most promising anti-cancer compounds. This is great news for all of us; but the immediately threatening results of the finding are that Bristol-Meyers Squibb has obtained what amounts to a governmentally-sanctioned monopoly on yew bark harvesting, research and development, and that the region’s troubled economics makes illegal bark-stripping by unemployed locals an attractive alternative. The long-lived evergreen, a legendary symbol for immortality itself, is now threatened with extinction.

One million people die of cancer in the U.S. every year, but it is hard to believe that the answer lies in yew bark alone. Sixty pounds of dried yew bark is required to produce enough taxol for one cancer patient; yet Pacific Yew bark grows only 1/8 inch thick on average and yields only five pounds per tree. In 1987, the National Cancer Institute put out a call to the Forest Service for 60,000 pounds of the dried bark, and that demand now stands at one million pounds annually.

Hartzell argues that granting unlimited access to U.S. federal land where no inventory of Pacific Yew populations has ever been taken is unrealistic and threatening to native stands. In addition, other sources of taxol that could be developed further have been documented, but bureaucratic foot-dragging and hushing of reports are common impediments. Yew bark may presently be the most direct way of obtaining taxol, but it has been established that its needles also contain a lower grade of the compound. And yews could be gathered/pruned in a way that doesn’t damage the trees but actually stimulates growth.

It has been difficult for activists to organize around the issue precisely because this kind of information has not been forthcoming from the government or private agencies; in some ways the scant details offered do more to prove the existence of a secretive and protective campaign of misinformation. Nevertheless, continued poaching and night raids on ancient groves thrust the yew crisis beyond local headlines and into global consciousness.

Hartzell’s effort to preserve one part of our ancient resource base succeeds. The strength of his book lies in its scope. There are extensive poetic references from Wordsworth to Plath and reports from technically-oriented international conferences addressing the feasibility of synthetically reproducing the complex taxol molecule. Although at times redundant in making a point or noticeably over-ambitious in style, *The Yew Tree* is an adept and broad-based compilation that encompasses viewpoints from industry, medicine and government as well as the more personal and compelling observations of local inhabitants and artists. Hartzell’s evocative assertion that the Pacific Yew’s dilemma is our own resonates.

We are at a critical juncture, and ultimately more yews and people will be saved if the allure of short-term gain can be sidestepped for a more sustainable approach. Meanwhile, the yew, revered cross-culturally for its practical importance in terms of agriculture, defense, shelter, traditional remedies and spiritual sanctity, continues to act as interlocutor between past, present and future and to bridge the millennia with a vital offer of survival.

We, content at last  
If our temporal reversion nourish  
(Not too far from the yew tree)  
The life of significant soil.

—T.S. Eliot

—Marie Dolcini

*The Yew Tree: A Thousand Whispers* by Hal Hartzell, Jr. • 1991 • Hulogosi Press • P.O. Box 1188 • Eugene, OR 97440 USA • 319 pps. • \$19.95/Paperback, \$29.95/Hardcover.



# reads & reels & reads & reels & reads

## Mindwalk



The most remarkable thing about this longer-than-usual and talkier-than-most film isn't that the main character is a uniquely fated woman physicist, Sonja Hoffmann (Liv Ullmann). It isn't the startlingly non-contemporary medieval blend of theology and nature still embodied in the location at France's Mont St. Michel Cathedral. It isn't even the highly unlikely teaming of poet Thomas Herriman (John Heard) with failed U.S. presidential candidate Jack Edwards (Sam Waterston) as half-soulful buddies who are actually open to searching for Truth. Or the nearly encyclopedic range of conversational topics extending from the history of science through meat consumption and patriarchy to current physics theories and the failure of modern politics.

The truly extraordinary thing is that it was ever made at all.

Films have recently gone to absurd lengths to provide escape from or denial of reality. The escalation of everyday violence is over-shadowed by colossal cinematic super-violence. Domination by machines is relieved in massive car smashing episodes. Ecological films are resolved by supernatural miracles, magical intervention or equally desperate fantastic events.

In *Mindwalk* the characters relentlessly discuss dimensions of many of today's problems head-on instead of avoiding them. During a day-long stroll through and around the cathedral (it could have been titled "My Walk With Sonja") the physicist controls the flow of discussion presumably because of moral position gained when she quit laser research upon learning that it was being used to develop space missile systems. Sonja makes discontented pronouncements about the limits of scientific models, social ethics, reductionist consciousness, and industrial age directions in general, often answering questions by applying areas of uncertainty in science to social and political issues. For example, meat eating isn't merely a health problem. It also reveals a lack of holistic perception about related planetary disasters such as deforestation, soil degradation, poisonous agricultural methods, and many others. She intimates a need for social leaps based on changes in consciousness similar to those required to understand sub-atomic physics. Sonja doesn't offer a list of specific projects or programs but encourages a profound overall shift that follows leads found in systems theory and ecology.

*Mindwalk* is undeniably academic in tone and occasionally becomes tedious in spite of attempts to inject human interest touches (the poet's impatience with the politician's superficiality, Sonja's daughter's concern that her mother is missing out on life), which are too minorly treated to provide anything but an audience-sparing gloss. This is essentially Fritjof Capra's book *The Turning Point* turned into a technicolor conversation-travelogue. It's not the people we are asked to care about primarily but the ideas, and these are surprisingly engaging considering the film's two-hour running time.

—Peter Berg

*Mindwalk* • 1991 • Triton Pictures • c/o The Visioneering Group • 914 Seventh St. • Suite 3 • Santa Monica, CA 90403 USA.

## EDUCATIONAL PUBLICATIONS

### Guideposts for a Sustainable Future



As the survival of Earth grows more uncertain in the face of escalating overdevelopment, depletion of natural resources, and pollution, the need to adopt sustainable lifestyles has become critical—a matter of life and death. *Guideposts for a Sustainable Future*, a multi-media education kit, presents this weighty subject with a refreshing simplicity and matter-of-factness that should be well-received by audiences new to the concept of sustainability. It includes a discussion guide encouraging participants to share their thoughts and concerns about the environment; a 23-minute video vividly illustrating our intimate relationship with and impact on the Earth ("what we dump into the environment we dump into ourselves"); and a companion book, *Planning for Seven Generations*, providing background information for the video, numerous suggestions for action, and contact addresses. *Guideposts* succinctly demonstrates the ultimate infeasibility of non-sustainable practices (dependence upon non-renewable resources, over-consumption, extinction of species) and, with guarded optimism, presents sustainable solutions in which we can all—individually and cooperatively—take part. Its seemingly wholehearted endorsement of communications technology to "foster small business development . . . unify peoples and nations and debunk propaganda" deserves some closer scrutiny, considering the serious environmental hazards posed by computer production; but overall the kit provides fine introductory material and ideas for adapting it for high school use.

—Kari Norborg Carter

*Guideposts for a Sustainable Future* by Mike Nickerson with George Mully • 1990 • Bakavi, School of Permaculture • P.O. Box 374 • Merrickville, Ontario,

CANADA KOG INO • Kits: \$50/individuals; \$100/institutions; Additional books: \$12.95.



As the buzzworders in education repeat "Global Education" ad nauseam, the importance of bioregional education becomes more paramount. It will be through the local love of place where a greater respect for the earth will evolve. *Pollen: Journal of Bioregional Education* is the forum for presenting the stories, information and dialogue that bioregional educators need. This clearinghouse for networking information on ecological theory and innovative learning methods is a valuable tool for all teachers and educational designers.

—Kathleen Duplantier

*Pollen: Journal of Bioregional Education* • Sunrock Farm • 103 Gibson Lane • Wilder, KY 41076 USA • \$12/Two Years.

### Rethinking Columbus



*Rethinking Columbus* is a 96-page publication whose goal is "to help teachers, students, and parents provide a critical, pro-Native perspective on the Columbus quincentenary." To reach this goal, its editors have assembled a wonderfully informative collection of essays, historical accounts, poems, illustrations, photographs and other resources. Both contemporary and historical issues are described and discussed. For example, essays on such diverse topics as the Cree and Inuit opposition to the James Bay hydro-electric project in Canada, ways to teach the truth about Christopher Columbus, and "The Damage of 'Harmless' School Mascots" are among the many essays.

*Rethinking Columbus* is a great source of information for anyone—not just teachers. It is also very enjoyable to read. I just sent away for several copies to share with friends and my children's teachers.

—Vicki Pollack

*Rethinking Columbus* • Rethinking Schools • 1001 E. Keefe Ave. • Milwaukee, WI 53212 • single copies: \$4.00 + \$2.00 postage • quantity discounts available: (414) 964-9646.

### Skipping Stones



*Skipping Stones: A Multicultural Children's Quarterly* is an informative and highly visual example of how children's writing can become a rich resource for those who want to know about other cultures. This well-printed and graphically exciting quarterly will be an inspiration to bioregionalists who are beginning to compile and catalog their own local cultural resources. *Skipping Stones* is also valuable for teachers who are designing meaningful curriculums for their multi-cultural, multi-lingual classes.

It is important that children realize, from an early age, that their own individual stories are part of a bigger story. The refugee child who describes his Honduran home being burned by soldiers has a powerful message—one that a typical social studies textbook would never recount. The photographs and drawings in *Skipping Stones* speak in the voices that all cultures can understand.

—Kathleen Duplantier

*Skipping Stones: A Multicultural Children's Quarterly* • 80574 Hazelton Road • Cottage Grove, OR 97424 USA • \$20/Year.



# POST-ENVIRONMENTALISTS

continued from page 1



al-age consciousness. These people acted in various ways to try to create a culture, a lifestyle and a political sentiment that would embody this new realization. Let's call it *ecological* as opposed to *environmentalist*.

The concept of a bioregion emerged from that period as a direction for determining the location of an individual in the biosphere. Were you a member of a nation-state? Well, unfortunately, yes. But in planetary terms you were an inhabitant of a bioregion. Bioregions are the natural countries of the planet.

People ranging from community activists to ecologists to poets and Native Americans contributed to this idea. I'd like to read part of the collaboration that resulted when Raymond F. Dasmann, the renowned California ecologist, and myself, as an activist, attempted to describe the situation in an essay entitled "Reinhabiting California." Here's the definition of a new word, *reinhabitation*:

*Reinhabitation* means learning to live-in-place in an area that has been disrupted and injured through past exploitation. It involves becoming native to a place through becoming aware of the particular ecological relationships that operate within and around it. It means understanding activities and evolving social behavior that will enrich the life of that place.

Now the word *bioregion*:

We define *bioregion* in a sense different from the biotic province of Dasmann (1973) or the biogeographical province of Udvardy (1975). The term refers both to geographical terrain and a terrain of consciousness—to a place and the ideas that have developed about how to live in that place. Within a bioregion the conditions that influence life are similar and these in turn have influenced human occupancy.

A bioregion can be determined initially by use of climatology, physiography, animal and plant geography, natural history and other descriptive natural sciences. The final boundaries of a bioregion are best described by the people who have lived within it, through human recognition of the realities of living-in-place. All life on the planet is interconnected in a few obvious ways, and in many more that remain barely explored. But there is a distinct resonance among living things and the factors which influence them that occurs specifically within each separate place on the planet. Discovering and describing that resonance is a way to describe a bioregion.

A bioregional movement has grown in North America and other places. Currently, there are at least two hundred bioregional groups and publications just in North America. There have been four North American bioregional congresses and a fifth will be held next year in Texas. [See page 17.]

Right now Australia is experiencing an historical event very similar to the institutionalization of environmentalism in the U.S. The Labour government has just taken over many of the goals of the "Greenies" in a fashion that is called "pale green." Consequently, new post-environmentalist and bioregionally-oriented groups are beginning to form.

This has also become a popular idea in Mexico for reasons that are obvious if you have been there, either to hugely polluted Mexico City or to the countryside to see what agribusiness has done. There have been four intermittent Bioregional Camps in Italy where the idea is sometimes linked to resurrection of historical regional entities. In other European areas the concept is directly connected to ethnic separatism. For example, Barcelona has a very active bioregional group called *Alternativa Verde* which is a Catalan separatist group. This is also somewhat true in Wales and Cornwall in Britain, and now there is The Movement for Middle England. [See page 17]. I hope that a lot of this evolves similarly to the way that the U.S.S.R. has broken down.

Obviously, the bioregional idea is applicable to a wide range of cultural, social, and political phenomena. I'm not going to try to describe everything that these might cover, but decentralization is definitely a main political goal along with ecological planning both in cities and in the country. Urbanites have to become aware that they are part of bioregions and attempt to harmonize with them in the style of new urban pioneers.

A lot of ordinary people are beginning to embrace an eco-centered notion of future social goals.

—Peter Berg

From an address presented at the "Symposium on Biodiversity of Northwestern California" October 28-30, 1991, Santa Rosa, CA.

## OZARKIA EMERGING

continued from page 7



Every OACC has many opportunities for R&R including nature walks, folk dancing, independent napping, Tai Chi, basketball, badminton, and campfire-side singing and conspiring with the Bioregional Bard, Stan Slaughter. The Saturday night coffeehouse was resplendent with professional and amateur talent showcasing colorful local culture.

Ravished appetites were satiated with three squares a day prepared by OACC macro-chefs Edie and Pierre. This year an organic grower donated a dozen bushels of green peppers which were

chopped, diced, and minced into every meal creating, literally, a "green cuisine."

OACC closed with the traditional barter fair: trading garlic for gravity boots, potpourri for organic canned pickles, handcrafted brooms for baskets, and T-shirts for tomatoes. And all was done without the exchange of a single dime.

—Jacqueline Froelich

For information, contact Jacqueline at P.O. Box 104, Eureka Springs, AR 72632.

## COMING HOME OHIO

continued from page 8



Christian service not far away. A group searching for the Native American ritual sat in the Quakers' silent circle, and later the Quakers joined them in sharing Native ways of prayer.

Soon afterwards, in a Spirituality Plenary, the group continued the Council of All Beings exercise. Leah Garlotte from Bloomington hunkered down ten feet outside of the circle and spoke as a thicket—"I am thorny and contentious!"—a stubborn and dramatic reminder that too much "feelgoodism" can anesthetize the will to action.

At the first Grand Plenary on late Sunday afternoon, various committees presented reports and resolutions. Some friction among participants arose during this first experience of "congressing." One problem was that many had to leave that night and could not evaluate reworked resolutions the following day. However many committees agreed to meet afterwards to continue their work, and everyone expressed a strong desire to hold another congress next year. Highlights of the committee reports were:

- The Eco-neighborhood reminded us "to seek the emotional rewards and economic efficiency to be found in our own households, right next-door, and up and down the street." They set a goal to promote eco-neighborhoods, shaped "according to Earth's patterns and laws." One of their five resolutions was to find someone to produce a video for cable TV about the efforts of the Enright Ridge eco-neighborhood in Cincinnati.

- The Spirituality Committee agreed that "Nature-Ecological Wisdom is the primary source for revelation for eco-spirituality defined as the relation between the tangible and intangible."

- Sacred Spaces will "work through the personal grief process" as a group goal for the next two years.

- City Planning & Design will set up a computer data base of those doing environmentally respectful planning.

- The Mapping committee will explore more poetic names for the Ohio River Basin and its subregions based on what people feel is their home.

- The Forest Action Community called for "the restoration of native, biologically diverse forests and for cessation of clearcut logging and road building on

our public forestlands." They will critique the local Forest Service management plan and send a letter of solidarity to those opposing—by a hunger strike—logging in the Shawnee National Forest. The Congress agreed to support a day-long fast to protest forest destruction.

At the closing circle, someone said that years ago he'd heard a call from the natural world of the Ohio River region, and he came to the Congress to listen to that voice once again. He said he was not disappointed; he was grateful. The bioregionalists of the hardwood broadleaf forest walked a path between two forces: the shudder of a feverish planet, and the embrace of natural wonder.

—Frank Traina and J. Schafer Meyer

For information, contact Frank at 103 Gibson Lane, Wilder, KY 41071.

## FOURTH INTERNATIONAL SEMINAR

continued from page 13



ens—the Mayan Culture, your life was cut short when the Invaders came. Will you stand again where you belong, next to the other great cultures of the earth?

As abruptly as he had started to cry, Rigoberto stops. He says a hurried prayer in Quiche, spins on his bony knee to salute the four directions, kisses the earth. He then places his staff in the hand of the Council member nearest to him, Jose Roberto, and asks him to speak. The staff is passed to all and they speak, their hearts now freed by Rigoberto's great cry. They will work for their people. Yes, the responsibility is great: the existence of the Mayan culture.

The Council of Ixmukane is consecrated. People wander around the room in silence, hugging each other. Someone puts marimba music on the tape player and a few couples dance. Andres Sam from Quetzaltenango pulls me onto the floor. As we dance to a sad marimba tune, the electricity goes out. Candles are lit and we keep dancing in the soft, flickering light.

—Jeanne Carstensen

\* Carstensen notes that although most editions of this sacred text have been entitled *Popol Vuh* ("The Book of Counsel"), Mayan scholar Adrian Inez Chavez has cited *Pop Wuj* ("The Book of Time" or "The History of the Universe") as the correct title. (Jeanne Carstensen, "Mayan Cultural Resurgence," *Whole Earth Review*, Fall 1991, p. 74.)

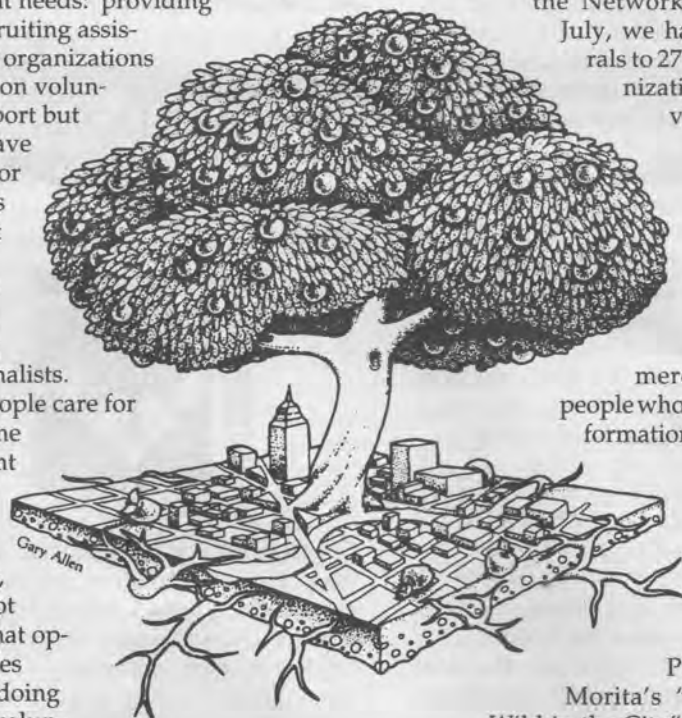


# Green City REPORT

A significant part of Planet Drum's work involves redefining social and cultural priorities. This goal is difficult to pursue when we see the world moving away from the priorities we are trying to instill. It seems that just as the evidence for change is most convincing, society experiences a reflex reaction and attempts to preserve the elements that most need changing. For example, as the United States economy currently languishes, our leaders adamantly refuse to address the causes of the disease and, at best, make only futile attempts at disguising the symptoms. Also, 1991 witnessed armed conflicts that damaged the earth on an unprecedented scale. In this challenging context, Planet Drum's Green City Project has struggled for funding and support, as have many non-profit organizations.

Responding to these circumstances, The Green City Project has shifted its focus in the last few months. Our ultimate goal remains to open a new facility called a Green City Center; but as we continue to raise money and investigate sites, we have already begun some of the programming that would occur in our new home. One of our newest efforts is occurring on the administrative level. Nancy Heil has joined the Green City Project as a Development Director to coordinate our interaction with charitable foundations. We have written a new grant proposal and have sought grants from nineteen foundations. We hope that these efforts produce substantial support.

The Green City Project's first major undertaking is the Green City Volunteer Network. As a clearinghouse for ecological volunteer opportunities in the Bay Area, the Network fulfills two important needs: providing extra recruiting assistance for organizations that rely on volunteer support but do not have the time or resources to recruit them; and producing incipient bioregionalists. Many people care for their home area, want to help save and restore it, but do not know what opportunities exist for doing so. The volunteer network informs people about what they can do and where and when they can do it. For instance, the Bay Area has many habitat restoration projects, which involve identifying sites where non-native vegetation has become dominant, removing that vegetation and replanting native plant species. This activity establishes plant communities that can survive the Bay's climatic vagaries and provides safe ha-



vens for native animal species suffering from reduced habitat and food sources, thus strengthening the entire ecosystem. Many potential volunteers are happy to learn about such activities. Since

the Network's inception in July, we have made referrals to 27 ecological organizations for 38 individuals, three high school science classes, and one conservation club. We have also received numerous calls from people who have wanted information.

Another educational component of the Green City

Project, Nancy Morita's "San Francisco: Wild in the City" poster and secondary school curriculum, recently received welcome attention and generous funding. Nancy's poster displays the upper San Francisco peninsula as it appeared before the arrival of European settlers and as it appears today. In the earlier version, the shoreline has no landfill, creeks are all free-flowing, and native flora and fauna abound. Previously printed in only black and white, the poster will now appear in a

flashier color version. Also, the curriculum component of the project—a series of readings, exercises, and questions accompanying the poster and explaining its significance—can now be completed. You can get more information by writing to Wild in the City, 6 Cypress Rd., San Anselmo, CA 94960.

In addition to these activities, Planet Drum continues to help define the concepts of green cities and urban sustainability by participating in and making presentations at conferences and workshops. Planet Drum's director Peter Berg recently travelled to Moscow, New York City, Vermont, and Arizona to offer his insights into urban ecological problems and potential solutions. Planet Drum also co-hosted an Ecovillage and Ecocity Networking forum at Fort Mason Center to compare and contrast two approaches to improving urban life: building new sustainable cities and making already existing cities more sustainable.

As we continue our administrative and fund-raising efforts for the establishment of a Green City Center, we continue to develop programs of the Green City Project. Until we can afford full-time staff, we have an assortment of activities that interns can begin, including expanding the Volunteer Network, gathering Green City reference and resource materials, and producing a Green City newsletter. Anyone who would like to become involved should call the Planet Drum office at 415/285-6556.

—Lyman Gregory

## Planet Drum PULSE

The Shasta Bioregional Gathering was definitely the event of the year for Planet Drum. Our office buzzed throughout the summer with SBG planning and organizing. Food and money donations, publicity, outreach, insurance, and even linens were covered by a hard-working crew that included staff, volunteers, and passers-by. Featured players included Crofton Diack as Event Coordinator, Judy Goldhaft, Kim Jack and Kenya Ratcliff on food, Lyman Gregory on registration, Peter Berg on panels and workshops, Joanna Pertz on crafts and art, and John Davies on art and parking. Craig Dremann, Paul Reid, Freeman House, Brian Hill, Patrick Walkinshaw, Ocean Berg, and Aaron Rosenberg also lent much of their time and energy. We actually had to wait in line to use our phone. The event was a tremendous success, and planning for a second gathering is already underway. A publication about the first Shasta Bioregional Gathering will be published this year.

The Green City Project is taking root, tended by coordinator Lyman Gregory. His report provides all the green details. Meanwhile, Nancy Heil has been pounding the pavement—or is it the computer keys?—trying to drum up funding and foundation support for the project. We have some nibbles and, of

course, welcome your tax-deductible bites (\$\$).

Having caught her breath from the SBG, Crofton continued as playful responder to mail while Kim has become the new membership coordinator. Marie Dolcini lent her editorial ears and eyes to various writing endeavors, and Joanna has been artfully designing flyers. Stacey Provost and Kenya helped out in the office this summer; Kenya was back during her winter break from college. Ken Rice sifts through the mounds of printed material that bombard us, reading, exclaiming and chuckling as he files it in our now bulging library. Kari Norborg Carter has joined us as editor and production assistant. Volunteers Jean Lindgren and Debbie have been helping out with other office activities.

Farewell and adios to Crofton who is off to adventures in Oregon, Joanna who is

journeying to India, and Marie who travels to new editing and writing adventures here in San Francisco, then in Australia.

We are continuing our plunge into the computer age with a pair of cranky but free IBMs. The tedious ordeal of trans-

ferring our membership lists from dogeared index cards to dogeared disks is almost complete. We are also hooked up to Econet; you can leave messages in our E-mail addressed to "planetdrum."

Peter's Autumn Adventures included performing mental gymnastics at a Theater of the Mind workshop at Arcosanti, Arizona, presenting a

cultural perspective to the Symposium on Biodiversity Conference in Santa Rosa and speaking on "Bioregional Identity" in Sonoma. This spring he is teaching a course called "Bioregional Awareness

and Culture" at New College in San Francisco and will be speaking in New York and Toronto and at the Green City Conference in Sacramento, CA.

Planet Drum and the Green City Project continue to attract national and international attention through information requests and media interviews. Recent articles have appeared in *E Magazine*, Canada's *Earthkeeper*, and Australia's *International Permaculture Journal*. We entertained office visitors from Italy (thanks for the salami, Guiseppe), Norway and other parts of Scandinavia, and Japan.

Outside the PD office, the native plant garden continues to flourish. Recent transplants include more bunchgrass, a California coffeeberry, and a new ceanothus. The manzanita has just finished flowering as we move into what may finally be a rainy season.

An exciting turn in bioregional events has been a dialogue with the state on the creation of bioregional councils in California. We are participating in this dialogue and following the issue closely, for it represents an opportunity to introduce bioregional ideas to a wider group of people. Let us know if something similar is happening in your area.

—Nancy Heil

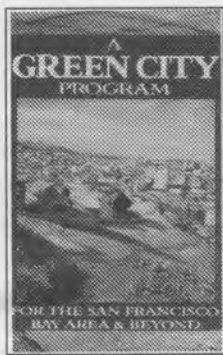
### Wish List

- ▶ Laser printer!
- ▶ IBM PC: a 386 or 286
- ▶ Macintosh computer
- ▶ Microsoft Word, WordPerfect, or other good quality word processing software package (Microsoft Windows will also be welcome if we get a 386)
- ▶ Dbase or other database software package
- ▶ Computer desk (small)
- ▶ Office chair or ergonomic chair



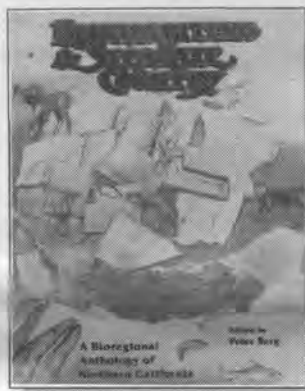
# Planet Drum PUBLICATIONS

## Books



• **A Green City Program for the San Francisco Bay Area and Beyond** by Peter Berg, Beryl Magilavy and Seth Zuckerman. 90+ pps. This book is the culmination of two years' work with more than 100 Bay Area organizations, has both visionary ideas and practical applications and is in its second printing with a new chapter on Green City Realities. It addresses ecological, socially responsible and sustainable topics ranging from Smart Transportation to Recycling and Reuse. \$7

"Each chapter has a fable dramatizing how citizen action can bring healthy change on a human scale. These, and visionary 'what's possible?' sections, bring the greening of cities within reach of ordinary people pursuing sensible goals upon which consensus should be possible...its suggestions are valid and inspirational for any city." — Ernest Callenbach, author of *Ecotopia*



• **Reinhabiting a Separate Country: A Bioregional Anthology of Northern California**, edited by Peter Berg. 220 pps. Essays, natural history, biographies, poems and stories revealing Northern California as a distinct area of the planetary biosphere. \$7

"The Book serves as both a pioneer and genre model...representing a vital and widespread new ethos." —New Age Magazine

• **Devolutionary Notes** by Michael Zwerin. 64 pps. A first hand account of European separatist movements today. \$2.95 post-paid.

"...a strange and fascinating little guidebook that is 'redesigning the map of Europe.'" — Rain Magazine

## Raise the Stakes Back Issues

### RAISE THE STAKES



• **Exploring Urban Frontiers, Raise the Stakes No. 17** (Winter 1991). Surveys unprecedented Green City achievements as well as some common frustrations. Green City planning from Paul Ryan's proposed "Eco-Channel" for NYC to eco-development in Brisbane, Australia. Also an interview with Richard Register on "Ecological Rebuilding and Evolutionary Healthy Future Cities," Patrick Mazza's "Portland Needn't Be a Rainy Los Angeles," Paul Glover's "Greenplanning," Nelson Denman on reaching young people with Green City theater, Beryl Magilavy on urban recycling, Bruce Hinkforth's "Cities in Climax," Peter Berg on "Recreating Urbanity," and Doug Aberley's "Can Cities Really Be Green?" Reports from Lake Baikal, Hungary, the Latvian Green Movement, reforesting Barcelona, and Planet Drum's burgeoning Green City Center for San Francisco. PD Pulse, book reviews and more. \$4.



• **Europe Now: The Bioregional Prospect, Raise the Stakes No. 16** (Spring/Summer 1990). Articles by George Tukul on "Reinhabitation in Hungary," Thomas Kaiser's "The Difficulty of Discovering Eastern Europe," Green discussions for reorganizing along bioregional lines rather than as nation-states; new social inventions in P.M.'s "Planetary Wednesday Liberation Movement;" Ruggero Schleicher-Tappeser's "Ten

Theses for Regional Ecological Development;" reports on the restoration of prehistoric sites in Catalunya and a glimpse of sustainable agriculture in Neolithic (New Stone Age) France by Marc Bonfils. Includes reports from Seiland, Ireland and the Italian Alps, directory updates, reviews and poetry. \$4

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• **North "America" Plus: A Bioregional Directory, Raise the Stakes No.15** (Fall 1989). Features an updated international bioregional directory with listings of over 200 groups, publications and regional contacts. The most comprehensive resource guide of the bioregional movement to date. The magazine section reexamines the impact of Columbus' "discovery" of North "America." Articles by Kerry Beane, Darryl Wilson, and Andrés King Cobos express native perspectives while Kirkpatrick Sale and Peter Berg consider the upcoming 500th anniversary from a reinhabitory standpoint. Also included is Richard Grow's popular and much reprinted essay "Decolonizing the Language of the Ecology Movement." \$4

• **Borders, Raise the Stakes No. 14** (Winter 1988-89). Explores the importance of the concept of boundaries from a bioregional perspective. Features include an interview with Malcolm Margolin on "Walking the Border Between Native and Non-native Culture," Judith Plant's account of crossing a national border for the first extra-U.S. NABC, Dolores LaChapelle's "Boundary Crossing" as a way of reconciling wilderness and civilization, Beryl Magilavy on returning nature to art and Stephen Duplantier on "Distance Disease." Reports feature the Dominican Republic, a bioregional manifesto from the Mediterranean Basin and Josep Puig's argument for a new border there. Poetry by Jerry Martien. \$3

• **Nature in Cities, Raise the Stakes No. 13** (Winter 1988). Urban areas don't have to be diametrically opposed to natural systems. Beryl Magilavy discusses "Cities within Nature," urban policy issues and ecological practices are further pursued in David Goode's "The Green City as Thriving City" and Christine Furedy's "Natural Recycling in Asian Cities."

Doug Aberley discusses Native American reinhabitation in "Windy Bay Journal," Brian Tokar reports on the Gulf of Maine Bioregional Congress, and Peter Garland looks at the musical tradition of Michoacán, Mexico. \$3

• **Open Fire: A Council of Bioregional Self-Criticism, Raise the Stakes No. 10** (Summer 1984). From about seventy persons, guest editor Jim Dodge selects representative gripes from Marni Muller, Bill Devall, Gary Snyder, Kelly Kindscher, and others. The centerfold is Peter Berg's "Amble Towards Continent Congress." The insert: A Bioregional Directory. Also: Slocan Valley, New South Wales, and Alaska reports. Networking news and reviews. \$3

• **What's Happening to the Water Web?, Raise the Stakes No. 7** (Spring 1983). Highlights "The Water Web" special section with Donald Wooster's historical look, "The Flow of Power," and articles about the Columbia River Watch and terminal lakes. Plus reports from Euskadi and the Australian Big Scrub, and in North America from the Connecticut River area, the Slocan Valley, the Gulf of Maine, and the Triple Divide. Centerfold photo essay, "Songs of the Outback." \$3

• **Cities—Salvaging the Parts, Raise the Stakes No. 3**. Contains regional updates from the Black Hills and Samiland as well as in depth reports from Aboriginal Australia, the Rockies, the North Atlantic Rim, and the Klamath/Trinity, Passaic, and Sonoran Watersheds. Other features include Bioregional Comics by Leonard Rifas, Aesthetics by Michael McClure, Renewable Energy to Renew Society by Peter Berg, Cities: Salvaging the Parts by Gary Snyder, Ernest Callenbach, Murray Bookchin and Morris Berman, Decentralism by Jacques Ellul, No

Guarantees by Tom Birch, and poetry by Peter Blue Cloud. \$3

• **Eco-Development, RTS No. 2**. \$3

Issues 1,4,5,6,8,9 and 11 are sold out. We will, however, make complete sets of Raise the Stakes available to libraries and archives.

## Bundles

• **Reinhabit the Hudson Estuary: The Hudson Estuary Bundle**. Essays, poetry, graphics, poster compiled and produced by New York area reinhabitants. \$9

• **Backbone—The Rockies**. A six part Bundle of essays, poems, journals, calendars and proposals about the fragile Rocky Mountains. \$3.50

• **Watershed Guide & Living Here**. A four-color poster with pamphlet evoking natural amenities of the San Francisco Bay Watershed. \$2

## Performances

**Water Web** is a 20 minute performance by Judy Goldhaft with words and movement that celebrates water and describes our complex relationship to it. Live performances can be arranged through Planet Drum. Script is available for \$4.

## Bioregional Bookstore

Proceedings from North American Congresses (NABCs) II, III, IV. Includes essays, illustrations, poetry along with resolutions from the proceedings. NABC II—\$9; NABC III—\$8; NABC IV—\$10.

## stakes raisers this issue

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**Peter Berg** — editor

**Sheila Cain** — design, production

**Kari Norborg Carter** — editor,

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**Marie Dolcini** — gathering reports

**Judy Goldhaft** — editor, production, art

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**Alonzo Press** — printing

Thanks to Turtle Island Foundation and Mrs. Antonio Sotomayer for permission to use Antonio Sotomayer's drawings from *Man In Nature* by Carl Sauer, © 1975 Turtle Island Foundation and to the University of Oklahoma Press for use of the pipe graphic (pp. 15, 21) from *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux*, recorded and edited by Joseph Epes Brown, © 1953 by the University of Oklahoma Press. Thanks also to Gregory Conniff for the photo "Sand Hills, plowed land, and grasses," and to the Center for Electronic Art (CEA) in San Francisco for use of their equipment.

## m e m b e r s h i p

### Planet Drum Foundation

P.O. Box 31251  
San Francisco, CA 94131  
Shasta Bioregion, USA

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Planet Drum was founded in 1974 to provide an effective grassroots approach to ecology that emphasizes sustainability, community self-determination and regional self-reliance. In association with community activists and ecologists, Planet Drum developed the concept of a bioregion: a distinct area with coherent and interconnected plant and animal communities, often defined by a watershed and by the ideas that have developed about how to live in that place. A number of individuals and communities have adopted bioregional stances—they have "reinhabited" their regions, they have chosen to "live-in-place" with the intent to restore, preserve and sustain their *place* in the biosphere. How about you?

**Become a member** of Planet Drum foundation. Membership includes two issues of *Raise the Stakes*, at least one bonus publication, a 25% discount on all our books and bundles and access to our networking and workshop facilities.

**Help build a bioregional group** in your area. We can help by sending a list of Planet Drum Members there. To introduce your friends to bioregional ideas, send us their names and we'll forward a complimentary issue of *Raise the Stakes*. Send us ten names and we'll mail you a copy of *Reinhabiting a Separate Country* for your effort.

**Send a report** from your region to *Raise the Stakes*, for publication in the Circles of Correspondence section.

## o r d e r s

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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.

*Raise the Stakes* is published biannually by **Planet Drum Foundation**. We encourage readers to share vital information, both urban and rural, about what is going on in their native regions. Send us your bioregional reports, letters, interviews, poems, stories and art. Inquiries, manuscripts, and tax-deductible contributions should be sent to Planet Drum, P.O. Box 31251, San Francisco, Shasta Bioregion, CA 94131, USA. Telephone 415-285-6556.

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# RAISE THE STAKES

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## ECO-GOVERNANCE: Bioregional Gatherings

Eco-governance addresses community, economics, interdependence and other issues from the perspective that human beings are an interactive species in the biosphere. This is government of ecology, for ecology, and by ecology. It is concerned with the planet, its bioregions and the sustainability of human cultures that reside in them.

-Peter Berg



Susan Benson

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