

RAISE THE STAKES

Number 21

The Planet Drum Review

\$4

Bioregional Culture



detail of Bird on the Highway cedar, Cascadia Bioregion Philip McCracken

Twenty Years Drumming

Planet Drum will be 20 years old on the Autumn Equinox!
One score! Two decades! A fifth of a century!
Adulthood! (Just kidding) We'll mark our 20th birthday with
a Shasta Bioregional Celebration Benefit on September 25th, 1993
in San Francisco. Poets Gary Snyder and Jerry Martien,
writer Stephanie Mills and others will make presentations.
Eco-rappers, Native American dancers and acoustic musicians
may perform. Write or call for updates.

What is bioregional culture and how is it realized? As this issue of *Raise the Stakes* illustrates, it is as uniquely broad and intimate as human experience—since this is all any of us has to go on. But how do we embark on cultural definition without taking into account the complicated economic, social, psychological, sexual, artistic and historical forces at work in an arena plagued by a proliferation of “experts?” First of all, we empower ourselves by trusting our own unique version of the story. Only then can we push off from shore to get on with the important work of recognizing and furthering what enhances life in a way that’s relevant and manageable. Culture is very particular; it just doesn’t happen without nudging.

All cultures are mirrors, reflecting the work and aspirations of their practitioners. If dictated from the outside, they lose their vitality and relevance to actual inhabitants’ lives—and instead gain shock value as offensive overlays, and exploitive impositions. The collection following in this issue is an intentional sampling of what we mean by bioregional culture, and aims to highlight, examine, celebrate and strengthen the scope and immediacy of distinct relationships to home.

It’s a privilege to be able to look at ourselves from the outside. For me, 1992 meant a six-month solo antipodal venture that reinforced metaphors of literal and figurative shifts of season and consciousness beyond continental drift. My Austral-Indonesian experience was a lesson in the mutability of reality and the importance of humility, regardless of setting. Negotiating the stark immediacies as well as the gray complexities involved in stepping outside one’s cultural understanding is no small task. Back in North America, largest world patent office of damaging myths, I suddenly confronted my former self (after an extended role as participant observer) and now struggle at home with a more profound change of gear and a decidedly spiritual form of indigestion.

Traversing both rainforest and snow field in cockatiel’s shadow offered an intimate glimpse of Gondwanaland. Going it alone as a first-timer into the “Third World” of Indonesia drove home that at least two-thirds of the human population *does* make do with a hell of a lot less—and yet can still afford to be friendly. Returning to San Francisco, I’m expected to pick up, process, retell and relate (while paying the rent) and it’s often as immobilizing as whiplash given all the newly garnered,

unwieldy perspectives. And just one form culture shock takes. Another involves a

yearly return to the place of my birth in the industrial Midwest where the last tracts of wooded childhood memory are paved over for tax shelters and interminably vacant office parks.

The cultural group-grope for meaning isn’t a somber undertaking; it’s often playful and always rewarding. We originally requested submissions reflecting painting, poetry, craft and song, but found most responses heavily favoring essential, philosophical readings, and so took it from there. They are incisive and courageous—from the reverential tone of Dolores LaChapelle’s discourse on the instructive nature of her near vertical, avalanche-prone backyard, to the unsettling honesty of Stephanie Mills’ examination of “Third World” impressions as applied to the shores of Lake Michigan. They’re also illuminating and inspirational—John Luther Adams’ pursuit of the art of sonics among Alaska’s remote silences and Olga Loya’s technique for sharing the intrinsic magnitude of story as both tool and inheritance. All contributors infuse personal perspective with sure-footed sophistication as they interpret the terrain. Together they stubbornly stress the importance of self-examination at a time when ethics are outstripped by “science” and terms like “development” and “convenience” continue to rationalize ecological degradation.

The global almost-over Twentieth Century continues to prove its potential as an over budget, immoral and insidious era substituting technical wizardry, untenable props and worn out gags for actual dialogue. Point is, we need to look beyond prime time to demand more bread and less circus. We must reclaim cultural context, reevaluate the structures created within it and reaffirm connections to its empowering, respectful and celebratory aspect. This is the sanest, most comprehensive and ultimately effective way of addressing place-located challenges with working organic solutions. If we do, we stand to vitalize our home places, enrich our respective communities at the roots and avoid the dead mud of monoculture. Creativity and improvisation are vastly more potent common denominators than numbers on a demographic marketing chart. We can only gain from articulating our respective visions, listening to each other, appreciating our differences and noting the variable cues—out-of-work logger to suddenly unemployed editor.

—Marie Dolcini

REFLECTING WITHIN THE BIOREGIONAL HOMEPLACE

MARNIE MULLER

Culture, in its most literal, biological sense is a medium in which to grow something, such as bacteria. The medium nurtures the development of the form by providing context and possibility. In a sense, we can regard the Earth planet itself as a “culture” in which life-forms have grown for millions of years.

Quite significantly, the Indo-European root of “culture” is *kwel* (akin to wheel) which means “to move around (a place).” We “move around” the bioregional lifeplace. The bioregional lifeplace is the specific medium in which we grow. It is the essential culture.

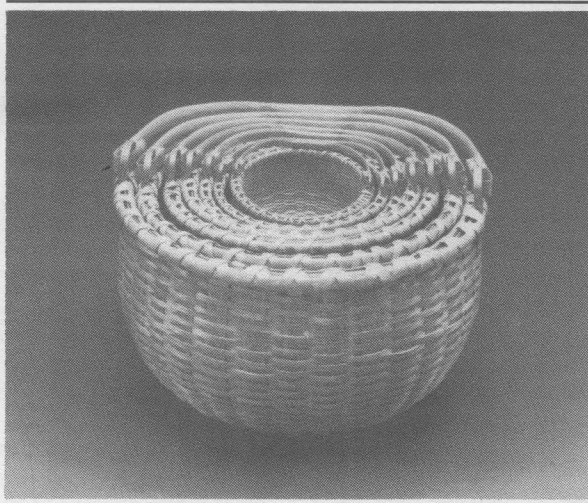
What about “human culture” which commonly refers to the range of societal systems that have arisen in human history? It usually includes patterns of language, art, music, dance, dress, rhythm, ceremony, stories, tools, ethics, architecture, recipes, and other dimensions of human life of a particular people. Human culture, as well, can be defined as “a medium in which something is grown.” However, it is important to understand that healthy human culture develops in the context of the wider ecological Life community of a region in which it is rooted. Human culture depends on the wider bioregional culture which includes the interactions of water, soil, air, and *all* the life forces constituting the reality of existence.

The bioregional context, in turn, is within the context of the planetary life community, which is within the context of the wider solar system, which is within the context of the galactic system, and so forth. Each medium or culture nests within the other. (In fact, on the microcosmic level, there are even cultures *within* us...cellular cultures, for example, that include mitochondria with their own DNA and RNA.) All these relationships are not just spatial, but rather, organic and interactive. An elemental aspect of our universe is the process of exchange. Every dimension of our existence relies on this process. Our whole individual makeup participates in this universe process of exchange. For example, we are literally constituted of “starstuff.” The elements that arose from the second generation of galactic explosions provided the material for our physical makeup. So the “exchange” happens on a galactic as well as more local level.

We intimately participate in “exchange” every moment of our lives. We breathe in, we breathe out, we take in, we give out...at every level of our being...physical, psychological, spiritual. This kind of moment-to-moment intimacy means we live *within* a bioregional lifeplace, not upon it. (It also means we live *within* the planet, *within* the solar system, etc.) The bioregional lifeplace in a sense is a community of continual exchange; *all* relationships

within a bioregion are organic and interactive. This whole Life community then constitutes the interactive “medium” for the development of each lifeform within it. It is truly a co-evolutionary symphony.

At the heart of any healthy human culture is a sense of “with...a sense of relationship with other humans, with one’s homeplace, with one’s ecological Life community.” Native peoples speak of “all our relations.” To acknowledge, appreciate, and celebrate “all our relations” is at the heart of a healthy human bioregional culture. The human-culture-integrated-with-bioregion allows each member to have a sense of self beyond the personal self, family self, and social self—it allows one to have a rich sense of ecological self in which one is a participating member in the whole Life community of the bioregion.



Nest of Seven swing handle baskets, Jon Reis
4" diameter to 14" diameter by Jonathan Kline.

Old Craft Makes New Sense

When I began to learn the craft of splint basketry, I hoped to gain a skill from which I could make a living, yet not compromise my ideals, ecologically and politically. I also wanted a skill that fit my rural, home-based life style. For the past six years, basketry has served as the greatest part of the financial income for our family of five. We live relatively simply on 125 acres between Seneca and Cayuga lakes in the Finger Lakes Region of central New York State.

The baskets I make follow a long practiced tradition in this area. My materials, black ash and hickory, come from the woodlands near my home. Black ash grows in swampy woodlands from southern New York to southeastern Canada and about as far west as Minnesota. It has the unique property of separating along its annular layers when pounded along its length. Rugged splint baskets can be woven from these growth layers. The craft is labor intensive and physically demanding, but like many such processes, making baskets from a tree is satisfying work and has contributed greatly to my sense of rootedness on our home ground.

—Jonathan Kline

Another dimension of culture is “story”... vibrant shared memory of the weave of existence. The story begins well before the human, so an important aspect of a healthy culture is being able to listen and be informed. The sacred community of the bioregion informs us of its story at every turn. It gives us a glimpse of the planetary story, which in turn awakens us to the story of the universe itself. So “Story” begins at the beginning, and the particular story of one’s particular region emerges out of that original Story. A healthy integrated culture has a healthy, comprehensive story which tells about *all* our relations, not just our contemporary relations.

In a way, the story is a “map” of the bioregion which includes distant past as well as present. It tells the story of changes as well as the undercurrent thread. Native peoples kept a sacred bundle which preserved their story. A healthy culture needs some kind of sacred bundle to tangibly preserve the sacred story of the bioregion. The capacity to pass on “deep information” from generation to generation is an elemental aspect of a healthy culture. The information includes not only “content” but also “technique,” for example, *how* to listen, *how* to participate.

What about dreamtime? Healthy bioregional culture includes dreamtime as well as all layers of consciousness. Acknowledging, including, and celebrating this dimension is very important. Otherwise, it becomes “externalized” or even “ostracized” from a culture’s agreed-upon reality. It is in the dreamtime and in other dimensions of consciousness that we experience crucial information about the bioregion and the wider universe. If a human culture excludes this level of “being informed,” all our relations suffer.

Size and scale. The bioregional culture is optimum scale for intimate, organic exchange of ecological reality. It is at this level that all participants can be physically/psychically integral to the culture and each other. It is at this level that self-governance can best come to fruition. Here in a bioregional council of all beings, each can be heard and respected—in the day-to-day living of the region. It is also here at this level one can notice the self-sustaining dimension of the bioregion and be informed as to participation in its sacramental functioning. It is at this level that humans are informed how to integrate agri-culture and hunting/gathering culture with the wider bioregional culture.

Bioregional culture is an optimum medium for shared existence and shared appreciation/celebration. Here communion with all lifeforms is an ongoing experiential reality. Yes, we can participate in communion with the entire universe, but it is at the scale of our own physical bodies and bioregions that it can become richly felt in a daily way. *

A list of resources used by Marie Muller for this piece is available from Planet Drum with a SASE.

RESONANCE OF PLACE

(Confessions of an Out-of-Town Composer)

JOHN LUTHER ADAMS



Morning—Anaktuvuk Pass painting, David Rosenthal

Landscape is the culture that contains all human cultures. —Barry Lopez

The environments in which we live exert deep and subtle influences on the music we make. The sounds around us—the rhythms of the seasons, the songs of birds, the cries of animals and the resonances of the elements—all echo in the music of a place.

The rich diversity of musics around the world is largely a result of peoples living for centuries within the bounds of their own cultures and geographies. Today, even in urban areas where musicians have little or no intimate experience of the natural world, there are qualities of music unique to specific places. Those qualities arise largely from the vitality and persistence of ethnic traditions. But how did the music of the natural soundscape influence the birth of those traditions? And how might closer listening to the rhythms of place contribute to a renewal of contemporary musics and cultures.

For most of my creative life, I have lived and worked in out-of-the-way places: rural Georgia, the Nez Perce country of north-central Idaho and, for fifteen years now, in the interior of Alaska. Not surprisingly, I have given some thought to these questions and to the question of what it means, at the dawn of the next millennium, to be a composer so far removed from the cultural capitals of contemporary society. These questions are of continuing relevance to my work, and although I have not arrived at any conclusive answers, I have affirmed for myself some convictions about why I choose to live and work where I do.

Music in the Cold

The natural soundscape and a strong sense of place are deep and enduring sources for my music. Like many of my generation of middle-class North Americans, I grew up in several different places, amid relatively homogeneous urban and suburban surroundings. In my twenties, I sought and found my spiritual home in Alaska and made a commitment to pursue my life's work here. Through deep and sustained listening to the resonances of the far north, I hope to make music which belongs, somewhat like the plants and the birds; music informed by worldwide traditions but which can best, perhaps only, be made here.

I have come to feel increasingly detached from urban attitudes and fashions. After all, the only music which has been here for very long is that which grew here—the dance songs and chants of the Yup'ik, Inupiat, Aleut, Athabaskan, Tlingit and Haida peoples. There is a sense, (illusory perhaps, but exciting nonetheless) that one just might make a new kind of music here that somehow resonates with all this space and silence, cold and stone, wind, fire and ice.

A Reservoir of Silence

There are silences so deep you can hear the journeys of the soul, enormous footsteps downward in a freezing earth.

—John Haines

In his remarkable book *The Tuning of the World*, R. Murray Schafer uses the term "keynote" to mean the sonic ground of a particular place; the sound against which all others are perceived. Rarely do we listen to these keynotes. Often, they are most conspicuous in their absence. On the coast, the keynote is the roar of surf;

on city streets and highways, the roar of the automobile; inside most modern homes and buildings, the 60-cycle electrical hum.

The keynote of the northern Interior is silence. The rivers are frozen much of the year. Snow mutes the land, and more often than not, even the wind is still. With human and animal life spread sparsely over sprawling distances, sound is the exception. This pervasive stillness can attune the ear in extraordinary ways. As Schafer observes: "In the special darkness of the northern winter...the ear is super-sensitized and the air stands poised to beat with the subtle vibrations of a strange tale or ethereal music."

I listen for that music; in the growl of boot steps on fresh snow at 40-below zero; in the haunted cry of a boreal owl and the luminous dance of the aurora borealis.

Listening carefully, we realize that silence does not literally exist. Still, silence is a deep and mysterious sound-image. In a world going deaf amid a technological din, it is a powerful spiritual metaphor. Much of Alaska is still filled with silence, and one of the most persuasive arguments for preservation of the original landscape here may well lie in its intangible value as a vast reservoir of silence.

To be immersed in that silence is to be near the heart of this place. As each sound passes, the silence returns...a vast and ancient silence that has covered this place like a deep, still ocean, since before Time began. Straining, you can almost hear the reverberations of the earth, stirring in sleep, centuries past; the movements of mountains, the passing of a cosmic storm; resonances so enormous that we hear them not with our ears, but from the oldest, darkest core of our being. And other sounds, unspeakably faint and so high you can almost see them, floating on the air like sunlight of a summer afternoon, ten thousand years ago.

Sonic Geography

The words of Barry Lopez quoted at the beginning of this essay have the undeniable ring of truth. Deep within the human imagination, we sense that nature itself is our ultimate source of creative form and energy. And most of us tend to think of landscape as the ultimate ground of nature. To be sure, the ideal of the sublime landscape has inspired many great works of human culture. Yet there is another sense in which the notion of landscape limits our understanding and experience of place.

When Lopez speaks of landscape, the word is full of rich connotations derived from intimate personal experience of the natural world. But for many of us, landscape is something

we view from a distance, within the frame of a painting, on the screen of a television set, or through the window of a speeding automobile. Such encounters with place are at best thought-provoking and inspiring. All too often, they are superficial.

In whatever sense we understand the concept, landscape alone is no substitute for authentic personal experience of being in a place. As with any true intimacy, this takes time. We can view a landscape in a matter of seconds. But it can take a lifetime to truly know a place.

In my recent work, I aspire to move beyond simple landscape painting with sound to explore the larger territory I call "sonic geography"; that region between environment and culture, between place and imagination.

Music and the Wild Soundscape

Listening attentively to the music of the natural world, we encounter a different sense of time than that of most human music. The rhythms are often more subtle and complex. Tempos can be extreme—very much faster or slower than those to which we are accustomed. But ultimately, the music of the natural soundscape leads us away from any notions of tempo and rhythm (which imply the temporal "grip" of a regular "beat") to a broader experience of the organic flow of Time.

Deep listening to wild sounds not only expands our perceptions of the relationships between sounds in time and space. It can also expand our understanding of musical meaning.

Wild sounds, as they occur in the world, are not symbols, subjects or objects. Inherently, they do not represent or evoke anything. They simply sound. Their greatest power and mystery lie in their direct, immediate and non-referential nature. If we listen deeply enough, occasionally we may simply hear them, just as they are. Even if we listen metaphorically, each individual sound reverberates with its own unique resonance.

Music, on the other hand, is generally quite a different matter. It is inherently a symbolic and referential phenomenon, the significance of which usually rests in the making and hearing of sounds within a specific cultural context. In most musical compositions, the relationships between the sounds mean as much or more than the sounds themselves.

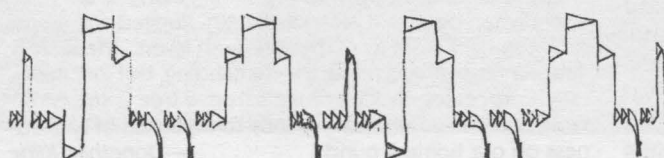
The primal music of bird songs, animal cries, the voices of wind and water, remind us of the strange power of pre-symbolic voices and non-metaphoric listening. By inte-

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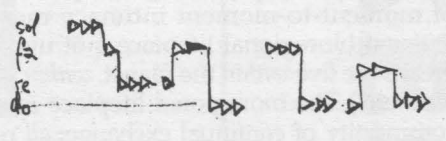
Song Notations

Jaime de Angulo published the first musical studies of California's indigenous populations providing structure and scale. In his book *Jaime de Angulo: The Music of the Indians of Northern California*, Peter Garland says these "visual poems" reinforce the fact that the history of the North American continent includes one of the most diverse and complex vocal traditions in the world. Here are notations of a Pit River (Achomawi) song and de Angulo's personal adaptations from *Song of Los Pesares* for his ranch at Big Sur.

Pit River Gambling Song

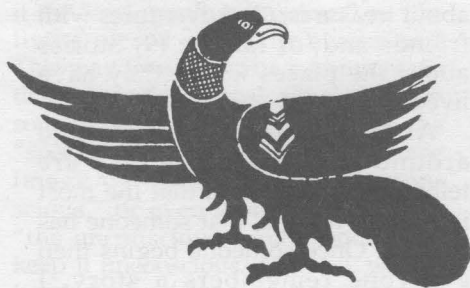
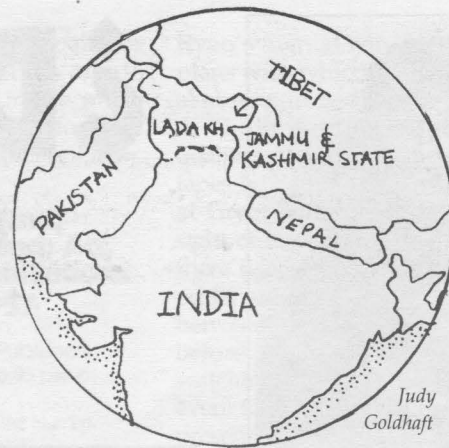


Song of the broom



Soul Search Spans Subcontinent

STEPHANIE MILLS



This past September I had the opportunity to visit the Third World for the first time. It was an overwhelming experience, one whose meaning I'm still trying to sort out. That clarity may be a long time coming, though, so I hope you won't mind my sharing, in a few installments, a grab bag of impressions and inchoate thoughts.

The primary occasion for the trip was an invitation to participate in a conference titled "Rethinking Progress" sponsored by the Ladakh Ecological Development Group (LEDEG). Ladakh, whose capital Leh has for centuries been an entrepot, was known as *Little Tibet*. It's a distinct nation, but is now governed by India. It lies within the Indian state of Jammu and Kashmir and is high (11,000 feet is the ground floor, with dramatic craggy mountains soaring up all around the carefully-gardened valleys) and dry. Glacial meltwater supplies the need for this essential element of life.

According to Helena Norberg-Hodge, a founder of LEDEG and one of the few westerners to gain some deep experience of Ladakhi life and culture before modernization began to tear away at their integrity, it was a cross between Shangri-La and Ecotopia. Despite the exacting circumstances of a very short growing season, scarce water, and a long winter (8 months with occasional dips to 40 below), the Ladakhis "co-evolved" with their environment and were agriculturally self-sufficient, growing enough wheat, barley, fodder, fruit, and vegetables to sustain themselves and their livestock (which they rely on for traction and transport, milk and meat) year round.

Ladakhis are predominantly Buddhist, and in them this philosophical system engenders cooperation, nonviolence, harmony and contentment. Ms. Norberg-Hodge, who has had fifteen years of acquaintance with these handsome, hardy, sensible people, found the profundity of their well-being almost impossible to believe. She, being a westerner, had been disposed to the view that humans are by nature competitive and self-centered. But what she saw in her first years in Ladakh contradicted that.

If only they could have sealed their borders against the terrible seduction of "development!"

The consequences of a vastly increased commerce from India, and the presence of thousands of Euro-hippies, trekkers, and other trans-Himalayan fudgies have been destructive, not beneficial. The virus of

materialism has hit this culture hard, and it's weakening village and family structure, displacing local song with tacky Indian pop music, selling young people on a fantasy of easy affluence that will never be realized.

Here's a conclusion I came to in the Third World: Development is just the new name for colonialism. It mainly, almost exclusively benefits elites, who are so interested in preserving their privileged status as specialists that they don't care how disruptive of diverse subsistence cultures their grand schemes are.

Development, like progress, is a wolf in sheep's clothing (my apologies to wolves for that species-ist metaphor). It sounds inevitable, almost natural—kind of like "might makes right" does. But more often than not, it's a tactic of nation-state expansion. Nation-states are notorious for living beyond their means. Local self-determination and material simplicity are exploded by the vague utopian dreams of some faraway planners and corporate captains. Meanwhile, the essential skills, qualities, and values of sustainable living are dismissed as "primitive," "romantic," "idealistic," and "outmoded."

In America after the First World War there was a popular song titled "How You Gonna Keep 'em Down on the Farm After They've Seen Par-ee (Paris)?" It presumably was commenting on the uprooting of young men by the military, shipping them across the Atlantic Ocean to theaters of war. Those fortunate enough to return alive and unmaimed to the countryside were nevertheless permanently unsettled by experiences which had carried them through foreign capitals, and many of them abandoned rural life for cities.

Today the question might be "How You Gonna Keep 'em Up at the Phu After They've seen MTV?" And there is no single, sufficiently compelling answer. Fortunately, though, there is a diverse, interconnected array of reasons to cleave to traditional, land-based ways of life, reasons such as greater psychological health, environmental stability, moral correctness, indigenous peoples' right to self-determination and sovereignty, and the value of cultural diversity to the whole human community. Some of these reasons will be more compelling to some individuals than others, but taken altogether, they begin to be persuasive.

Among the reasons for struggling to maintain stable, sustainable cultures of place (or to create such cultures, which is the endeavor of the bioregional movement in North America), spiritual tenets are vital. They seem not to be entirely sufficient though. And while some belief systems (animism, Buddhism) may be more conducive than others (Christianity, Marxism) to engendering loyalty and harmlessness toward life places, history suggests that the expansion of the human species, and the socioeconomic forces spawned by markets are motives powerful

enough to override religious prescriptions against inflicting damage on the landscape and one's fellows. Thus, while it seems clear that Buddhism will provide an integral philosophical basis for many concerned Ladakhis as they rethink "progress," and how "progress" bears on the prospects for enlightenment, some other bodies of knowledge may also come in handy.

We have been told that it is of interest to Ladakhis to learn that there is a counterculture in the West, a significant minority that is trying to arrive at the kind of wholesome, frugal, organic, and satisfying way of life that has been the birthright of Ladakhis for centuries. One lively and promising part of this counterculture, a movement which is deeply informed by ecological awareness and environmental concern, is bioregionalism. Less than twenty years old, bioregionalism is increasingly influential in various localities throughout North America. This is most likely because its social visions follow, rather than precede the realities decreed by landforms, waterflows, climate, and natural communities.

While an understanding of, and respect for, the life of the locale might seem to make obvious the path to sustainable culture and livelihood, arriving at those activities and practices consciously is supremely difficult. This is not solely because of the relentless consumerist brainwashing inflicted by the late Twentieth Century. The infrastructure and economies of the United States, Canada, and to a lesser extent, Mexico, are so antithetical to household and community self-reliance, and ecological health, that to live apart from these systems requires maximum creative effort, and a certain amount of political work as well. Bioregionalism is in one sense, a politics of resistance, remarkable in the face of the momentum of materialism, exploitation, and dependency.

This terrible momentum is why cultures whose people are given to cooperation as a matter of sensible custom rather than strenuous utopian design must be understood as sources of wisdom and truth for the whole, lately-confused, human family. It would be a black day on planet Earth to be bereft of the possibility that a culture like Ladakh's represents. People in the west, endeavoring to re-inhabit their life places need to know that a simple, hearty, joyous life is not an idealistic fantasy.

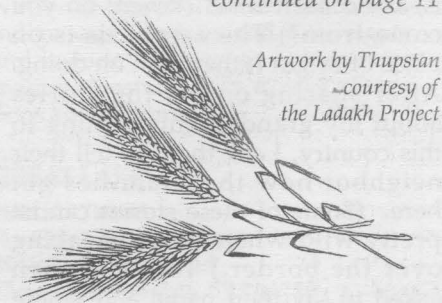
Part of the task of reinhabitation in North America is in learning the land use history of the places where we live. By taking a retrospective view, we can learn from the mistakes made by previous inhabitants, and get an idea of the kinds of livelihoods and numbers that may be sustained in particular places. And, in the United States, which has such a very brief history as a nation, understanding the velocity of the radical transformations (and simplifications) of our landscape can teach us that all manner of "limitless bounty" can be exhausted.

I live on a peninsula in Northwest lower Michigan, in the Great Lakes Bioregion. The knowledge that the rich and graceful hardwood forest that for some 10,000 years clothed our sandy glacial landscape could be felled completely within a period of fifty years tells me that the desperate ignorance of my forebearers was impervious to both the local gods and to simple common sense. The myth of the frontier outweighed their powers of observation. Each successive cutting, and the increasingly extensive clearing of our woods has exposed more of our fragile soil to erosion and created greater biological imbalances, making some animals, like songbirds, quite rare, while others, like white-tailed deer, multiply to excess in disturbed habitat and become a threat to the health and diversity of the forest's complex of vegetation, and to crops as well. Our farmers produce cherries and other fruit, spraying their blossoming orchards with poisons, warning passersby not to enter for fear of contamination.

A bioregional approach to development in my home place might call for a restoration of the hardwood forests, and for people to acquire the skillful means to meet some of their basic needs by harvesting the woods. Of course to do this would mean a radical curtailment of material wants and a commitment to share tools and labor and particular abilities by way of mutual aid. It is this social dimension of the necessary change that seems most difficult of achievements, for if the landscape of the north woods has been revolutionized, so has its human society, and these upheavals have left impediments to the attainment of true community.

Throughout North America, before the era of colonization by Europe, there were scores and scores of Indian tribes, an array of peoples as wondrous and diverse as the continent itself. Their territories often corresponded with watersheds or other natural regions like grasslands or forests. Relations among these peoples were dynamic, not always peaceful. Their relationship to their life-places were largely harmless. For that reason, and because they held the Earth and its various creatures to be a sacred family worthy of reverence and respect, the first peoples of North America are appropriated as ancestors to the ecology movement. This late-breaking admiration, of small value to contemporary Indians, is nevertheless an improvement on the genocidal practices of the invading government. Where I live, the United States alienated the Odawa people from their habitat by treaty provisions that required them to own

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Artwork by Thupstan
—courtesy of
the Ladakh Project



Lorraine Miller

¿De Donde Vienes?

(Where Do You Come From?)

OLGA LOYA

As a professional storyteller, I have been doing storytelling workshops for students and teachers for a long time. I realized there was something missing. It was the parents! So I decided I would put together a workshop with the specific goal of helping parents remember their stories.

I was especially interested in working with Spanish-speaking parents. It is such a difficult situation when they come into this country. Many times they end up negating their own culture by trying to embrace the American Culture. As a result, an important part of the past is lost to themselves and their children. I designed this workshop with the idea of helping improve their self image by reminding them that the Latin American Culture is beautiful and that they have their own stories from their lives and folklore to share with their children.

When I conduct parent workshops, I always make sure there is babysitting because I want it to be for parents only. I emphasize that this is their time, that children will have other opportunities to hear and tell stories, and that I am going to tell a scary story the little ones will be frightened by.

I also always make sure the audience sits in a large circle where everyone can see and talk to each other. Many Latin American parents are very reserved and if there is a back seat, they will take it. This way we are all together in the adventure of finding stories and they know exactly what will be happening. If I go very slowly and carefully I can get everyone to participate. I tell them they are going to hear and tell as well as learn some games to share with their children. I feel it is very important in all my workshops to make those attending as secure as possible in a non-threatening situation and begin by talking a little about myself, what I do and where I come from. I was born in East Los Angeles and my grandparents were all born in little villages outside of the city of Chihuahua, in the State of Chihuahua in Mexico. I like to point out that when Americans meet and greet each other they usually ask what kind of work they do, but when Latinos meet each other, they greet and the next question usually is, *¿De donde vienes?* (Where do you come from?) The emphasis is on place of origin rather than on doing. After sharing one of the stories about my grandparents coming to this country, I ask them to tell their neighbor how their families got here. (Some of these stories can be pretty wild when about sneaking over the border.) They are then asked to say their name and where

they came from to the whole group. Most have either come from somewhere in Latin America or have parents who have done so. We talk about the fact that there is at least one story here or maybe even two or three.

Next I discuss storytelling itself—why it is important. Unless they tell their stories to their children, the stories will die and so will some of their culture. It is important to help their children be proud of their culture and place of origin. Children are

usually quite interested in what their parents and grandparents were like when they were younger. I ask them to encourage their children to continue speaking Spanish.

I then share a legend that almost every Latino knows or has heard. Usually I don't even get to it before people begin with their own stories of "La Llorona" (the Wailing Woman). *La Llorona* is used as a cautionary tale—don't go to the river or *La Llorona* will get you, don't go out late or *La Llorona* will get you. She's like the Latin American boogey-woman. It seems that for every Latino there is a *La Llorona* story. Sometimes they are about how she got to be *La Llorona* and sometimes they are about people who have seen her. Anyway, this story really gets people going. After some have shared their version, I tell them the

version I heard when I was little as well as my experience with the scariness of it.

We talk about different animals that are classic characters in Latin America—rabbit, snake, coyote, ant, fox and cockroach. I tell the original story called "La Cucarachita" (The Little Cockroach). Cockroaches are familiar characters in Latin American folklore and song but not with Anglo audiences, and the reactions are completely different. A Latin American audience "ohs" and

tries they have heard; (7) Stories about treasures; (8) Adventures with friends and/or family; (9) Stories about the places where they have lived.

After they are in groups, I go around and make sure they are telling. I remind them that the most important thing is that someone has to start. Once someone begins then everyone remembers a story. I always expect total participation and there always is! A great deal of encouragement and coaxing happens within the group. Sometimes there is a very good storyteller in the group and I gently remind them that all will have a turn.

Once I see they have all told a story, I ask them to select one or two people (depending on the time) from each group to share their stories with the larger group. I find this part amazing! Because the group has chosen them, they are always willing. The stories told usually start a new slew of stories. We go around at least once. If we have enough time, we go around a second time.

I like to leave them with a few games to play with their children so we do a one word round robin where one person leads a story with one word and it is developed one word at a time. I do a simple improvisation with them before they continue in small groups.

I finish by encouraging all to go home and retell the stories they have told and heard to their children, to make time each week for stories, and they always seem quite excited about the idea. This workshop is my favorite because the parents always leave so enthusiastic and often say it is one of the few experiences where they really get to talk to each other and about the place they lived before they came to America. I love seeing their faces light up as they start remembering. Anyone can use some of these techniques to find and tell stories to their family and friends. If you don't find the stories, remember these stories or they won't be told. Keep the stories moving! *



Sharing stories together

John Rodriguez

ANNOUNCEMENT

TERN—TRAVELERS' EARTH REPAIR NETWORK

Are you planning a trip abroad this year? "The Travelers' Earth Repair Network (TERN) is a networking service for U.S. and overseas travelers concerned with reforestation, forest preservation, erosion control, horticulture, tree crops, agroforestry, permaculture, sustainable agriculture and other areas of work related to trees." This service is operated by Friends of the Trees Society in conjunction with other organizations and networks world-wide. TERN's goal is to bring together travelers who would like to lend a hand and learn about other cultures with host organizations/communities committed to a variety of Earth Repair activities.

For information contact Friends of the Trees Society, PO Box 1064, Tonasket, WA 98855 USA.

ANNOUNCEMENT

CALL FOR GEO-ARTISTS

"Independent Environmental Artists Network, a new organization dedicated to artists who work with the raw elements, and who are directed toward an ecosophic world-view, seeks participants to form a highly interactive, idea-clustering correspondence network. Objective: to create an 'on-line' art composed of individuals exchanging letters and ideas, collaborating with their voices, defeating old patterns of competition and isolation.

Concentration of interests in areas such as: hand-built passive energy habitats, appliances, open systems; experimental gardens; underground environments (grottos, for instance); concepts in micro/macro organic architecture."

For details, send SASE to: IEAN, PO Box 396, Rochester, NY 14603.

KEEPING WARM IN AVALANCHE COUNTRY

DOLORES LACHAPPELLE

Up here in Silverton, Colorado, 9300 feet high in the long cold winters of the Rockies, nothing is more important than keeping warm—especially without recourse to fossil fuels. The high avalanche danger of these precipitous slopes compounds to make it a frightening place for many people, but I find the awesome avalanches give me the wood to keep warm—an amazing give-away. I have been intimately involved with avalanches for forty years—sometimes caught in them—and am fascinated by their beauty and awed by their power.

Having lived in Switzerland one winter, I know how the Swiss peasant culture allows for the dual aspects of an avalanche's beauty and danger. Here in North America/the U.S., we lack this cultural background and understanding, but some of us are learning. After watching the fascinating patterns of avalanche action each winter, I've become a follower of the ancient Chinese concept of *li* (or pattern). There's no natural law. That's a human construct imposed on nature. Nature does not follow laws or adhere to a limited cause and effect system. Rather, patterns emerge from the ongoing interactions of each of the entities in a particular place.

In European philosophical thinking, all things are subject to natural law but this developed out of the "one god in the sky" idea that we're all subject to a lone and distant, all-seeing judge, "Him up there." For the Chinese, all things are elements in the pattern of a particular place. Universal harmony comes not by celestial fiat of some god, but by the spontaneous cooperation of all beings in that place brought about by following the internal pattern within each of them—that which makes them what they are.

The largest organism which humans can relate to in daily life is the ecosystem in which they live. Each human or animal or plant has a *li* of its own but develops into the fullest potential of that *li* by conforming to the patterns of the place as a whole. All we can ever really know fully is our own place on earth where we live. While we learn, we can also recognize the patterns which underlie the seeming chaos.

After living many winters here in my own place in the San Juan Mountains and gathering firewood each autumn, I now know why the trees are smashed and piled up by an avalanche just there—in that particular locale. No computer model can ever tell how that one particular ripped-up living tree was forced between two standing dead trees.

I carry water and I carry firewood. This is in itself something absolute. This precisely is a miraculous working of the

Tao. (Ancient Chinese text.)

If one is working only from within the narrow human ego while carrying firewood, one remains stuck in the narrow, merely human mode. Only when I carry firewood with "devote respectfulness"—feeling the grain, feeling the dryness or dampness, fingering the cut edges and the bark am I once again back in the place where this particular piece of firewood gave itself to me and am I once again immediately in the Tao. I am back where I picked it up in the



Collecting Firewood

Greg Cumberford

avalanche path in the fall.

That previous winter it was torn out from the tree, hurled down by the awesome beauty of vortexes forming within the avalanche of snow and smashed between two standing trees, to hang there drying through spring wind and summer sun waiting for me. I am feeling again the sharp, clean air of fall surrounded by the glittering yellow leaves of the aspen.

I am filled with devout respectfulness that the awesome avalanche gave me this gift of already ripped to size firewood, while above me I see the last remnant of the avalanche path melting away on the side of the hill. Tiny marsh marigolds shoot up in the narrow runnels from the melt, barely out of the ground and blossoming already. They know from the quality of light that they haven't much time to finish their cycle and get the blossoms out and seed set before winter sets in. I am conscious, also, that at this very moment, the very tiny point of the reversing of the yin/yang cycle is beginning high above me. Next winter's avalanche is already forming in the few inches of early snow lying there through the warm glorious fall weather and the icy cold nights. Then the process of turning these soft snowflakes into the dreaded "depth hoar" begins—those fragile skeletons of October's snowflakes waiting, waiting while winter snow piles up inexorably—until at a precise moment (which no way of measuring and no amount of human research can ever predict), when there's enough weight, the whole thing collapses, tearing to

shreds the thin skeletonized structure, releasing the mass of snow above it. All at once the whole side of the mountain begins to move, bringing all the accumulated snow on top of it down in one thunderous mass. Gravity forces it up to an incredible speed, sucking in all the nearby trees and spilling them out below.

Cradling this avalanche gift of wood in my arms, walking back toward the house, I look up at Sultan Mountain towering above me with its massive cornice just hanging there—the mountain still breathing out winter over our early spring valley and the Evening Star, regal Venus, glowing out of the early evening twilight above.

Filled with joy—again—this very world, this valley, these mountains in which I live is the true reality. This world is filled with life, filled with the creative energy of the Tao, never ceasing to flow, bringing into being an infinite number of things one after another. Again, I am played by the very air moving down from Sultan, the light of Venus, the feel of the wood and again I know *li*.

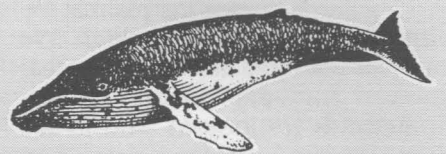
Living in this high mountain valley year after year, I recognize the concept of *li*. During the years of studying *li* I've found Izutsu very helpful. He writes of the *li* of humans coming into existence only when the human species began, but we humans are inextricably bound to the *li* of all the other beings in our

place. We're all in it together—we and all the other mammals, we and fragile eroded tundra, we and the mountain and snow and avalanches. The animals know this all the time but we have to keep remembering that we know.

When the rational part of the mind thinks about *li*, automatically there is the subject, the thinking mind, and the object being thought about—*li*, in this case—and it's all disconnected, but when one experiences *li*, it's another matter. I first became immersed in the process of *li* when skiing powder snow. When I felt the snow lift my skis for me and the gravity pull them down in the next turn and on and on with no thought or effort on my part, I began to recognize the individual *li* or pattern in each of the participants—the *li* of me as a human, the *li* of snow, the *li* of gravity—all moving together with no conscious cutting off by the rational cortex. Then, "Mind suddenly realizes its identity with the absolute *li* of all things." When, for any reason one finds oneself being skied by the snow and gravity, being played by the wind, being moved by the very air as in Tai Chi, a breakthrough occurs "and the distinction between subject and object becomes completely obliterated, and the mind and *li* are realized to be one." This is when the wilderness within meets the wilderness without. *

Dolores LaChapelle has been writing on Bioregionalism since 1978. She is the director of the WAY OF THE MOUNTAIN CENTER in Silverton, Colorado which provides information on bioregionalism and deep ecology. To get the annual newsletter, write to the Center, PO Box 542, Silverton, CO 81433. Ms. Chapelle's most recent book is *Deep Powder Snow: 40 Years of Skiing Avalanches and Wisdom* by Kivaki Press.

Labrador South



I
Dark skies, silver slices of fish in the tide,
the lights of Labrador, across the Strait.
Men with long-handled nets dip caplin
from the surf,
bait for tomorrow's traps.
At the stage, piles of fish, long knives,
blood of the trout
blood of the cod
dead seal and flatfish.
wind and scud ice.
George goes to feed the pig.

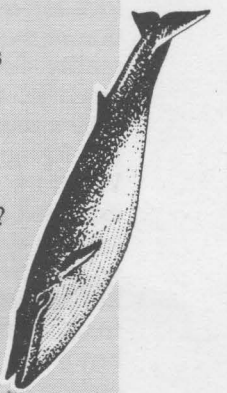
II
whales chase the caplin onto the beaches,
humpback and finback, just offshore.
the moose is lying in the snow.
the ptarmigan bathing in mud.
the waves are breaking against me.
the net, full of fish, has lost its bottom.
peat is burning, the wind full of smoke.
cod at my feet, wide-eyed in death.
the moon just rising, over the mountains.

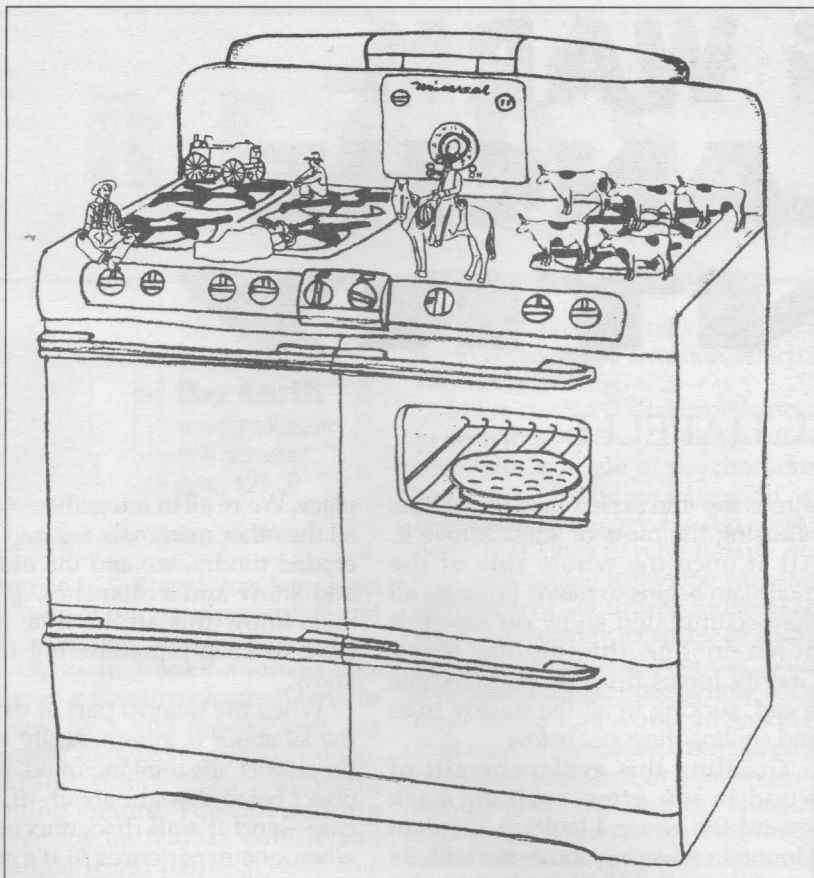
III
five of us in the cab of the truck,
the bed full of cod.
skies a dark blue, fires on the beach.

lighthouse walls seven feet thick.
no wind.
freighters slide by.
iceberg caught in the nets,
caught in a cod trap,
five boatloads of fish.
no freeboard in black water.
cut out the cod's tongue.

After the ground dried
we tasted ice in the meat of animals
for a long time.
Berries grew but never ripened.
The mountains moved slowly
away from us.
Who can say what anything means?
We watch as the leaves turn color.
Fish come again to the streams,
spawn, and are gone.
It has always been important to us
that the caribou move freely
that the grasses return each spring,
the water, running to the sea.
We split open the rocks.
There were faces inside.
What were they saying?

—Gary Lawless





Cowboys on the Range

© 1989 Marianna Temte-Long

We take a cup of coffee and move into the backyard. Perhaps we live in a town or city. Houses surround our house. We listen to the noises of other people: children not our own, dogs barking, the ubiquitous hum of cars. Our eyes seek the rim of distant mountains. These mountains are volcanic, rugged and bare-boned, gentled only with distance. Something in us flies out to them, subtle and fast, and something returns. For the rest of the day, we may never think of these mountains again. Still, we will seek them out tomorrow or the next day or much sooner. Something in us will fly out to them, and something will return.

Wherever we live, whoever we are, we respond to landscape. Inarticulate, slumbering, distilled into myth and image, the connections are there. The roots are historic and archetypic. We water a house plant because a farmer lives inside us. We drive a coastal highway, and the sailor begins to sing. We take a walk; the explorer charts the course. We feel fearful when the plain is too vast or the mountains too high. We can feel liberated for the same reasons or for very different ones. Sometimes we look at land as we might admire a painting, moved by the beauty of shape and color. Often, we desire to enter that painting. We want to buy some of that land! We want to live in it! Myths gather in quickly now; images resonate. We seek, as human beings, to find our place in the natural world.

Here in the West, the dominant myth—of course—is the cowboy. Our love for cowboys, in the strict definition of the word, has little to do with reality. So few Americans want the lonely job of herding cattle or sheep at \$800 a month, plus room and board, that foreign workers are hired instead. When the term cowboy, however, is extended to include ranchers and the support system of ranchers—men and women who own feed stores, shoe horses, sell agricultural equipment, truck animals, own a steer, and “cowboy” on the weekend—then it embraces a lifestyle quite real in the small towns and countrysides west of the Mississippi. Cowboys are the icon of the rural West. They have much to do with how all Americans think about the West. They have much to do with our cultural dreams of freedom and solitude, of riding a horse across gold-

en fields as thunder clouds roll across the sky, of sleeping alone under the arc of the Milky Way, of waking to the clear light of dawn. In these dreams, we test ourselves on the anvil of self-sufficiency. In these dreams, we know the grandeur of an untrammelled continent. We are intimate with animals. We are intimate with the earth.

Working ranchers and working cowboys touch such heights every day. They do not analyze their connection to the land or, for that matter, to their own bodies. These connections are part of their daily routine. They have found a way to enter the extreme beauty and daunting open spaces of the American West: they work in it.

In the course of this job, they see sunrises, mud puddles, hoarfrost, willows, aspens, junipers, pines, rimrock, slickrock, ponds, stream banks, meadows, gullies, sunsets, and stars. They touch horsehair, cowhide, horns, bones, wounds, rope, and fence posts. Centaur-like, they can run thirty miles an hour, cover fifty miles a day, and have a great view all the while. They are physically alert and competent because they must be. They learn to endure. They live with their own company. They feel at home in the dark.

There are those who would argue that we need the cowboy now more than ever. We need every man, woman, and child who has found a way to slip into the land that rolls past our car windows. As our last frontier urbanizes, we need the psychic ballast of people who make their livelihood directly from soil and grass and water. We need people who understand, rather more than the rest of us, that our society—our houses, our VCRs, our cereal boxes—depends on a base of natural resources. We need cultural diversity. We need dreams.

Thirty years ago, that might have been a concluding sentence.

Today there is a lot more to say about the cowboy. Dreams, as we discover again and again, are half seduction. And the cowboy, the seductive cowboy, has his dark side.

For a growing number of critics, the cowboy's connection to the land is clearly skewed—in favor of production. Over seventy percent of the West is grazed. To the cowboy, this is good, for the land must be used. You can't eat scenery. Although he would not admit it, the cowboy's job is to transform the wild West into something that resembles, prosaically, a feedlot.

KILL THE COWBOY:

A Battle of Mythology in the West

SHARMAN APT RUSSELL

To this end, even the wild animals of the land become competition. Predators like bears, coyotes, mountain lions, wolves, and eagles eat cows and sheep, and so must be destroyed. Elk compete for grass. The tunnels of prairie dogs trip livestock. The cowboy is intimate with wildlife in the sense that he must control its activity and growth. He is intimate with the horses he breaks and castrates. He is intimate with the cows he protects in order to market. He is intimate with the land he seeks to tame. His—critics say—is the intimacy of oppression.

The West is still recovering from its own history. Some places will never recover. Today, the health of our rangeland is unclear.

But more and more people are questioning the grazing of cattle in the West. Suddenly, it is not the cowboy on the open plain who is so seductive, it is the open plain itself. We want, not the Marlboro man, but what he stands in front of. Many Western environmentalists have made this a priority, and a modern range war is being fought—in every national forest and on every piece of BLM land, in every small Western town, and in every Western city.

Perhaps, optimistically, our battle over the public lands includes this transition, from commodity to community.

It must as well include a healthy sense of doubt. What is the purpose of a national forest? What will it be in a hundred years? What defines a wilderness area? What does the word *community* mean?

We know much less than we thought we knew. We should be careful of knowing too much now.

My own family has a marginal ranching history, of which I am secretly proud. My mother's grandparents came to Arizona from Texas at the turn of the century. My great-grandmother homesteaded in the Chiricahua Mountains. She lost her land during the Depression and later retreated into the hills to prospect a small mining claim. My grandfather worked as a ranch-hand up and down the Southwest. I have the requisite great-aunt who got married on horseback. None of this had much to do with cows. Ranching and mining and horsemanship were simply the ways my relatives knew to anchor themselves to the land. Although I grew up in Phoenix, I have chosen deliberately to live my life in rural New Mexico. When my husband and I came here to the Mimbres Valley, the first thing we did was buy twelve acres of waving grama grass, scrub oak, and alligator juniper. We also spent more than we could afford for the right to irrigate one acre from the Mimbres River. We, too, wanted to work the land. We wanted to be at home.

I have lived in the Mimbres Valley now for eleven years. Ninety percent of the ranchers here have grazing permits on the nearby Gila National

Forest, Gila Wilderness, Aldo Leopold Wilderness, or BLM land. Many of these ranches are small “heartbreak operations,” run by people whose families came to New Mexico generations ago. The older ranchers, particularly, are a bitter breed. Their community is dissolving as more ranchers fail to make a living and as more sons and daughters turn the family ranch into a subdivision. Their sense of place in society is threatened. They have always felt proud of what they did and of who they were. They have, in truth, even felt righteous. Now, suddenly, they are the bad guys.

Here in this valley, there are more houses every day, more trailers, a new grocery store, another gas station. People move here and then commute to nearby Silver City, thirty miles to the east. People retire here. Non-country people like myself come to live in the country. Rather quickly, the Mimbres is changing from a small ranching community to a kind of rural suburbia.

The conflicts, between ranchers and environmentalists, are very real. On both sides, there is fear and anger and a deep sense of loss. For those of us who balance ecological concerns with our own desire to ride a horse across a golden plain, the question is painfully immediate. If we “kill the cowboy,” who will we replace him with?

Out of our fear and anger, much is lost and not enough is gained if we only find new laws and management plans. We need, as well, new ways to live in the West. We need new myths and new role models—ones that include heroines as well as heroes, urbanites as well as country folk, Indians as well as cavalry, ecologists as well as individualists. Ranchers need these things as much as anyone if they are going to be ranchers in the Twenty-first Century.

“For a long time, I thought that being a cowboy was the wildest, most wonderful life a person could lead,” a neighbor once told me. “But a cowboy has to dress a certain way. He has to talk a certain way. He has to think a certain way. It's a dead end. Finally, I didn't want to be that confined. I didn't want to be just what a cowboy is supposed to be.”

On my part, the future of the cowboy is not entirely academic. My five-year-old son has identified himself as a cowboy ever since he could ride a rocking horse. He has played with innumerable herds of plastic animals. He dreams of the freedom of riding his pony in the hills behind our house. He believes that he will grow up to ride a larger horse, to wear a six-shooter, and to chase cows.

The bitter polarization between environmentalists and ranchers is striking because in many ways they share the same needs and the same values. They are both seeking connection. They are both seeking ways to enter the landscape.

If there were no cowboys, my son would have to invent them.

Connection. Invention. Re-invention. This may be the real work of the West. *

A new economy is emerging based on balance rather than exploitation; economy which values community and ecology as it does monetary profits. It is drawing together leading grassroots cultural movements with vanguard financial alternatives, ecologically oriented industries and democratic governmental efforts. Its immediate goals are to begin replacing Northern California's economic crisis, ecological devastation and community disintegration with labor intensive industries which profitably restore ecological degradation and assure community well-being through consensus management. One of the workshops at the second Shasta Bioregional Gathering, held in September 11-13, 1992 at Mt. Shasta was called "Bioregional Economic Development." Its general theme was community-centered industries for self-sustaining economics and ecologies.

About 30 people attended and a networking list of names, addresses and organizations resulted. It became immediately obvious that there are many bioregional industries in the Shasta Bioregion. Two types of businesses were considered at the workshop: the industries which have matured since the "back-to-nature movement" following the visionary '60s, and traditional family-owned or locally owned businesses that survived very well until the incursion of transnationals like Champion, GP, LP and Maxxam.

Funding for both types of businesses was of central concern. I gave a brief presentation about "socially responsible investing." Some working definitions and resources I cited were: *Bioregional Economics* reflect and promote the interconnectedness of environment, economy and human culture or community in each distinct ecological region and/or subregion.

Bioregional Industries are, hence, locally owned, community-centered systems of production which contribute to the sustainability of particular life regions.

Developing and stabilizing Bioregional Economics and Industries can constitute shared goals for resource management strategies made at local levels.

Socially Responsible Investing (SRI) began as "socially conscious investing" in the early '70s, and the movement's first widespread recognition came in part from boycotting the African Krugerrand. The South African currency went from being the most popular gold bullion coin in the world to the least popular. By investing in non-racist, non-military, non-exploitative industries, the socially conscious investment community of 1972 has become the \$650 billion SRI community of 1992.

Investing in industries which support the growth of the new world view of reciprocity is, in the opinion of this social scientist, one of the most revolutionary socio-economic changes that has taken place since the '60s.

Paul Hawken, a founder of Smith and Hawken, said in *Inc.*, April, 1992: "Business is the only mechanism on the planet today powerful enough to produce the change necessary to reverse global environmental and social degradation."

This is a bit superficial because business conforms to the wholeness of cultural evolution. Nevertheless, today, more than during any other period of human cultural evolution, those who control the banking houses

Bioregional Industries Meet SOCIALLY RESPONSIBLE INVESTING

BRIAN HILL



GOLD
DOUBLE
EAGLE



Sandy
Simonson

control the people. If people want to be democratic and self-sustaining it is up to them to gain control of banking and resource management. The socially responsible investment community is a \$650 billion giant step in the right direction, even if it is not being as socially responsible as many would like. It is up to local businesses to make themselves eligible for SRI funds as much as it is the "social responsibility" of SRI to find working avenues for investment in community-centered, sustainable industries.

In short, if a financially, ecologically and culturally viable bridge can be constructed between the SRI community and formative bioregional industries, the new qualitative economy will flourish and stewardship for our ecosystems and respective cultures will be re-established. A partnership which consists of the SRI community and bioregionally oriented industries is as vital as rain for sustainability. A synthesis of the Shasta Bioregional Gathering's Economic Development Workshop and the Social Investment Forum's (SIF) quarterly conference was held October 5, 1992 in the Seattle Trade Center. It revealed vanguards of socially responsible industries needing and deserving infrastructure funding. The SRI community, on the other hand, appears to realize the necessity of investing in local industries, and is just now becoming aware of the possible viability of bioregional industries. The first sinews of social cohesion linking the two communities are being drawn by idealists faithfully following their spirits, and then by donations, grants and small business revolving funds like the Cascadia Revolving Fund, South Shore Corp., the Northern California Loan Fund, the Institute of Community Economics, The Association for Regional Agriculture Building the Local Economy (ARABLE), Forest Trust, Ecotrust, and A Territory Resource.

The Cascadia Fund is the first loan fund I have heard of that has successfully accepted "peer groups" as assets for authorizing loans. This is a big step toward the new qualitative

economics of stability and away from the quantitative capitalism of ever-expanding consumption and exploitation. Cascadia takes the time and in-depth participation to help people design their loans so that their new development will make money, serve the community and preserve the environment wherever possible.

But, these bridge-building financial institutions make up an immeasurably small percentage of SRI funds. The SRI cannot invest in homegrown industries even if they are economically viable because these businesses are not structured to receive funds. Local industries cannot sell stocks or shares of their business. Frank Tsai, current President of the Social Investment Forum (SIF), has helped a great deal in attempts to understand, discover, and create business structures which will lend themselves to SRI investment.

The gap between the SRI community and that of bioregionally oriented businesses is closely analogous to the gap between contemporary societies of consumption, exploitation and destruction, and societies approaching the ideals outlined in Ernest Callenbach's *Ecotopia. ECO-nomics: Exploring Environmental Investing* was the title of the Social Investment Forum quarterly meeting in Seattle. In his keynote address "Managing Money, Saving the Earth," Callenbach stressed the importance of investing in your bioregion and in environmental industries. He mentioned that we should think about our use of the word "develop," because it implies ever-expanding growth, perpetrating Western Civilization's policies of parched earth and cultural genocide. He said we should instead think in terms of balance, stability and sustenance. How can restoration industries be profitable?

Debra Lynn Dadd has just begun to work on a Shasta Bioregional Trade Alliance™, and proposes to start a computer data base for bioregional products and businesses. We would like local businesses to list themselves and their products with Debra. We

will work together to combine/create business structures which can receive SRI funding, and develop marketing techniques for bioregional products, e.g. a network of bioregional product retail stores throughout the region and with other regions who have similar networks. Efforts are underway to organize a computer bulletin board (bbs) and local access telephone numbers in as many counties of the Shasta Bioregion as are interested so that both business and education will have inexpensive, easy access to electronic, global conferencing, with the ability to inventory resources and initiate business cooperation and marketing. California's current 17-agency strategy to promote grass roots, consensus management of our natural resources under the "Bio-Diversity" heading has a stated plan to begin or assist with the development of regional data bases. We have just been authorized access to the University of California's computer system, but it is still unclear what this means in specific terms. Debra Lynn Dadd will, hopefully, make this information available in the first issue of a new newsletter she is publishing on bioregional products. This is considered a priority issue right now and any help in getting it going will be eagerly considered.

It may be possible to reduce the size of production and marketing centers, i.e., factories and shopping centers, and process for maintenance markets through the use of bulletin boards as electronic *Whole Earth Catalogs*. The Well bulletin board in Sausalito is the *Whole Earth* "electronic link." I prefer this group because Well members are among the founders and descendants of the community building movement that came out of the '60s.

Another significant building stone in the process of creating an infrastructure for qualitative economics, or bioregional economics was the conference hosted by Forest Trust, sponsored by The Tides Foundation. The conference was entitled *Working Session 1992: Alternative Jobs*, and was held in October, 1992 in Arcata, California. Its focus was forest-based industries and jobs from many rural areas around the U.S. Environmentally responsible forest products industries like Wild Iris/Institute for Sustainable Forestry, a few Washington D.C. aides of elected officials, resource agency management officials, Native Americans, students, press, and funding agencies were present. Attempts to build industries, including new mandates to federal legislators regarding resource management, regulation applicability and facilitation were considered. There were also panels on alternative jobs, appropriate technology, and wood products certification, which is like "organic" certification in the food industry.

Networking and future conferences are planned, so call Forest Trust at (505) 983-8992 if you would like to participate. If you are interested in helping to establish local economic and ecological sustainability, particularly by bridging the gap between the socially responsible investment community and bioregionally oriented businesses, call (916) 623-7351. *

Social Investment Forum
430 First Ave. North, Suite 290
Minneapolis, MN 55401
(612) 333-8338

("The national professional organization promoting the practice of socially responsible investing.")

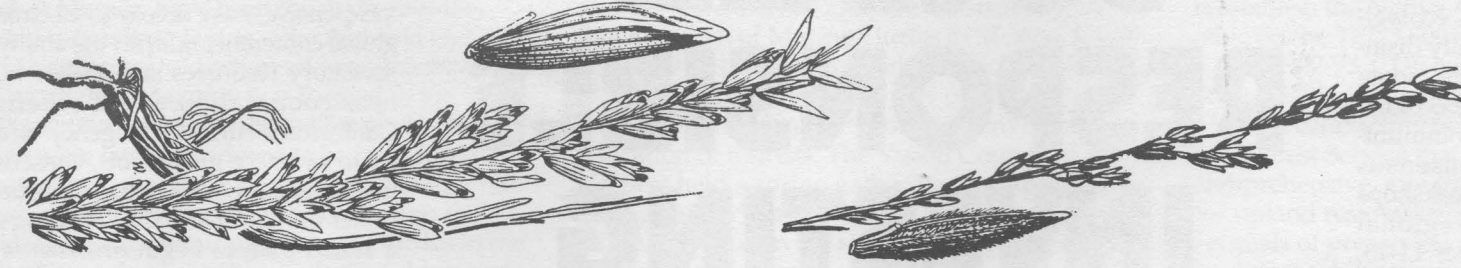
The Well:
Whole Earth 'Electronic Link
27 Gate Five Road
Sausalito, CA 94965
(415) 332-4335

(Global computer bulletin board centered in Shasta Bioregion and reflecting bioregional perspectives.)

BIOREGIONAL CULTURE

Q & A

CRAIG DREMANN



DOES THERE ALREADY EXIST A UNIQUE BIOREGIONAL CULTURE? Yes!

WHY IS THIS A UNIQUE CULTURE? It is a unique way of life that has been created by borrowing ideals from several other cultures. It is one of the world's youngest cultures—only 25-30 years old—and one of the few that is synchronized by plant use. The plants educate the humans on the appropriate way to live.

WHY IS THE EXISTENCE OF THIS CULTURE SO IMPORTANT? Because it is the only culture in North America, other than aboriginal peoples, whose lifeway is completely tied to the natural environment and to the place where they live. Our culture tries to live near areas of natural beauty, and in living there we want to make minimal impacts on it, not changing it, overpowering it, dominating it or destroying it. Instead our goal is to enhance its beauty if possible.

One measure of the long-term sustainability of a culture is the condition of the natural environment. If your ideas, religion or beliefs end up destroying the natural environment,

or removes material from the natural environment at a faster rate than it can recover and renew itself, then it's time to change your ideals, religion and beliefs.

WHAT ARE SOME ESSENTIAL CULTURAL TRAITS? Below are a few traits (other culture members need to add to and modify this list):

- ❖ accepting a wide range of non-destructive human behavior and lifeways,
- ❖ creativity valued,
- ❖ value other cultures,
- ❖ the individual must speak the truth,
- ❖ the music of the culture must speak the truth,
- ❖ the culture desires peace and no more wars,
- ❖ work should have both meaning and purpose, and make a positive contribution to the culture and possibly the natural environment also,
- ❖ the individual can make effective changes,

- ❖ experiencing the world directly rather than through 2-dimensional proxies, like representatives or television,
- ❖ distinctive patterns of designs or materials used for clothing houses, lettering, etc.,
- ❖ natural foods, organically grown,
- ❖ desire to laugh frequently; mischievousness, playful,
- ❖ an outlook on the world that is flexible, capable of responding to changing or new situations.

WHAT IS THE MOST IMPORTANT CULTURAL TRAIT THAT OTHERS MAY WANT TO BORROW FROM US THAT COULD INFLUENCE FUTURE HUMAN SURVIVAL? *That the individual believes a change in lifeways should be made when the natural environment dictates it.* Most other societies world-wide do not consider their long-term relationships to the natural environment and its health. Under such circumstances, individuals' lives are socially dictated and they may consider themselves helpless and unable to make a change in how they live. Or,

they may feel they must wait until society dictates that change is acceptable or desirable (the creation of environmental protection laws, for example).

I believe our culture will be the winning strategy for long term survival of the natural environment, if the earth's fauna is to include humans. I want to be on the winning team!

WHAT MAY BE THE FUTURE OF THE BIO- OR HIP-CULTURE? Those already hip must be more evident, to gather together to discuss what the important cultural concepts are, to get the nuts and bolts of the culture together, to pass on the cultural concepts to the younger, newest members; and to welcome and have a place in the culture for the young ones to join, and that must eventually include a place that can support them economically.

In conclusion, here is a drum song for our culture, which was modified from a Haitian song of people who still strongly hold their distinctive culture and have a positive attitude despite extreme poverty and political repression. As long as someone from our culture sings a song like this, the culture will still exist:

*You tell them 'we're still here.'
It's true, we're still here.
Tell all the people, we're still here.
It's true, we're still here.
Howl to the wolves (howlllllll).
Tell all the wolves, we're still here.
It's true, we're still here. (etc.)*

The story does not stop here. *

Taking All the Iron Out (for Otto)

You inspect our load,
blue eyes sparking, "That'll be three-fifty."
I follow you into the junky shack,
admire pin-ups on the walls—
one of Mount St. Helens erupting a million tons of ash.
"What's that asphalt strip
and new building down at the entrance all about?"
"It's the end of an era for this dump.
They're gonna have a fellow in that booth to take your money—
just two arrows to show you where to dump.
The big shots say it works in Denver
so it'll work here.
I told them, 'No way! This is Montana.
That's why Denver is in Colorado.'

And no more junking.
It'll all get buried in the landfill.
I always took the iron out.
It's no good for the ground.
And why should things go to waste?
There's lots of people with no money come up here—
I sell things to them for a quarter, a dollar,
hell, give it to them.
This company never believed in salvage.
They want to run it like they do back east—
use up the land then jack the prices.
By next year this landfill will be the only dump
for a hundred miles.
They offered me the job of sitting in the booth.
I won't do it,
not for five dollars an hour
when I see ten an hour going by.
I went home and laid in the bed
and bawled like a baby.
Why for twenty years I've looked forward
to coming to work, like a gold miner.
Now what'll I do to occupy my mind?
I'll get old fast now.
It's those damned environmentalists,

all their expensive solutions.
Why the country'll go broke.
Take this clean air bullshit.
You've got to have dirt in the air.
Hell, when I was a school kid they taught us that.
The first snow we went outside
and laid white sheets on the ground
and every snowflake had a particle of dust
at its center.

And what happened after Mount St. Helens went off?
It rained for three weeks.
All that ash irritated the sky.
They say they're going to dust-coat
the streets now.
It ain't the streets causing the dust.
I sit up here and watch it blowing in from the fields.
The guys that own this dump
call themselves environmentalists.
At least they bought my junky shack.
I wanted to keep it,
but they tore up the floor so bad...
Gave me six hundred dollars.
When Darrell was still working
he'd move it real careful—
just set the blade on his cat up a couple of inches
and clear a path through the rocks and old tires.
That woodstove's the only thing in it,
but it's shot.
I've patched it and patched it—
it got me through this winter.
I knew that would be the end."

I put a quarter in your "Retirement Fund" can, Otto.
You always took all the iron out,
it's not good for the ground.
The guys that own this dump
call themselves environmentalists.
That's why Denver is in Colorado.

— Roger Dunsmore

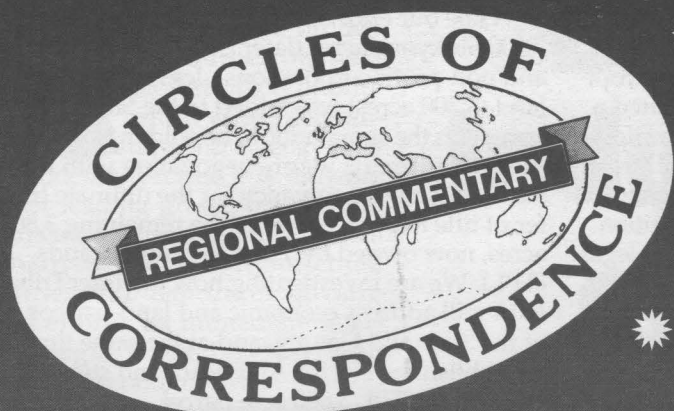
ANNOUNCEMENTS

HISTORIC TESTIMONY ON TAPE

The highlights of The International Tribunal of Indigenous Peoples and Oppressed Nations in the USA, held in October 1992, is now available on video. For information contact Mission Creek Video, PO Box 411271, San Francisco, CA 94141-1271. The published verdict of the Tribunal is also available from AIM in English or Spanish for \$4 (indicate which language). Contact: American Indian Movement, 2017 Mission Street, San Francisco, CA 94110; (415) 695-0931.

LIVING RIVER JOURNEY

Living River Journey, "a traveling eco-carnival following Mother Hudson from Her source in the clouds, down to the sea..." is scheduled from May to July, 1993. If you would like to help plan and organize events in your local area, join in all or part of the journey, or simply share ideas, write to: Living River Journey, P.O. Box 6035, Albany, New York 12206, (518) 432-4010 Jerry; (914) 297-7697 Chris; (212) 306-3127 Carl; (212) 925-5256 Tete.



- * Oak Ridges Moraine Speaks Out
- * Aquaterra: Water Concepts for the Ecological Society
- * Bioregional Vision and Victory in Mexico
- * The Notion of An Intertribal Indian Park



Oak Ridges Moraine Speaks Out

I thoroughly enjoyed reading Whitney Smith's article "Curing the Green City Blues," [RTS #20] but was somewhat dismayed by the terminology that is being so readily adopted by the Toronto-centered bioregionalists. To clarify what I mean, please refer to the map titled "Mapping Toronto's Bioregion" in Smith's article. Across the centre of that map is a lightly shaded area running east-west defining the Oak Ridges Moraine (ORM). Please note how the Moraine has been cropped off in the northwest and in the east. In fact this map only accounts for 52% of the ORM found in the "Greater Toronto Area" or, as we "affectionately" call it here, the GTA.

The GTA's borders are completely political as it corresponds to the regional municipalities found here in southern Ontario. It was defined by provincial government agencies as a "special" planning area to address the intense development pressures that are occurring there (i.e. housing, roads, aggregates, golf courses, etc.). In other words, the concept of the GTA is development-driven and the unfortunate result of our being forced to see our natural and cultural systems, or bioregions, in this context is that ecological regions get "cropped"—thus the appearance of the Oak Ridges

Moraine in that map. The other unfortunate result is that bioregionalists in Toronto refer to their bioregion as the Greater Toronto Area Bioregion and neglect to fully consider what it is they are actually buying into.

So why does this matter to me? I consider myself to be a bioregional "activist" and have been quite active promoting an environmental lobbying campaign to pressure the Ontario government (i.e. the Ministry of Natural Resources) into providing greater protection for the ecological integrity (including human ecology) of the Oak Ridges Moraine Bioregion. Please note from Whitney Smith's map that the Moraine is a headwaters area (i.e. all the rivers gather their headwaters on the Moraine, they are literally born on the Moraine). In Ontario there isn't a single piece of legislation that recognizes the sensitivity and importance of headwater areas. Furthermore, the Moraine contains some very unique terrestrial and aquatic habitats; rare kettle lakes, bogs, mature forests, wild genetic strains of brook trout, nationally rare orchids, such as the Lily-leaved Twayblade of the Happy Valley Forest, and the remnant oak savannahs of the Northumberland Hills which resulted from the burning of vast areas of the Moraine by the Mississaugas over hundreds of years as a form of wildlife management. I can go on. This is a special and rich cultural and natural region and I have enjoyed the many things it has taught me. This is the Oak Ridges Moraine Bioregion and it is threatened by the urban sprawl machine known as the GTA.

In 1989, I helped form an organization of environmental/bioregional activists known as the Save The Oak Ridges Moraine (or STORM) Coalition with my colleague Don Alexander. From our small organizing committee of fifteen, this organi-

zation has grown in membership to approximately 2000 and has successfully lobbied the provincial government into declaring special interest (under our Planning Act) in the ORM and committing themselves to a two-year planning study. Unfortunately (and once again!) they only committed themselves to being concerned with the parts of the Moraine that occur in the GTA. So much for an ecosystem approach to planning.

Anyhow, we decided to grit our teeth and involve ourselves with the activity of "saving" 52% of the Moraine while continuing to monitor and challenge development proposals on the remaining 48% falling outside the GTA. During the course of our negotiations with the provincially appointed Technical Working Committee that is heading up the Moraine study, we discovered that the lead agency of this committee, namely the Ministry of Natural Resources, was also placing tremendous pressure on local municipal governments to designate as much of the Moraine *outside* the GTA for aggregate extraction under the powerful provincial Aggregate Policy. The Ministry has a dual mandate—on one hand, it is responsible for the conservation of natural resources, while on the other, it is also responsible for the development of those same resources. The budget that it allocates to development is many times that which it allocates for conservation purposes. This two-headed monster had the grin of a Cheshire cat on one head which was attempting to distract the attention of those concerned with the Moraine *inside* the GTA, while the other head was poised to

gobble up Moraine land falling *outside* it for gravel extraction.

It was, and continues to be, a horrendous experience and this is why I get so peeved when I hear the term "Greater Toronto Area Bioregion."

Recently I accepted a three-year provincial appointment to the Executive Council of one of the Conservation Authorities in

Ontario. Our Conservation Authorities are administered by the Ministry of Natural Resources and their jurisdictions are determined on the basis of watershed boundaries. Essentially, Conservation Authorities act as a political bridge between the municipalities of a watershed and the provincial government. Their mandate, under the Conservation Authorities Act, is to manage and conserve the natural resources of a watershed. The Otonabee Region (River) Conservation Authority on which I serve has, as part of its headwaters, the ORM and this enables me to have direct communication with the Minister of Natural Resources and has empowered me to continue lobbying for the protection of the Moraine at a completely different level of involvement.

Please do not misunderstand my critique of Whitney Smith's usage of terminology as a general condemnation of the wonderful work that is being done by the Toronto-centered bioregionalists. I thoroughly enjoyed his article and am quite impressed with the efforts of the Toronto Bioregional Network to make that a living city once again. I intend to offer my support in any way that I can.

Please keep up the excellent work.

John R. Fisher
Oak Ridges Moraine/Kawartha Lakes Bioregionalist
(See *Weaving Alliances* for newsletter description and ordering information.)



Aquaterra: Water Concepts for the Ecological Society

It's been 13 years now since we started the National Water Center—determined to clean up the 66 healing springs of Eureka Springs, Arkansas. After working hard for eight years, Water Center workers were facing serious burnout. The runaround and lack of cooperation we received at the state level had overwhelmed us. Expenses generated by phone calls and trips to Little Rock, the state capitol, necessitated much fundraising and we were exhausted from staging special events and asking people for money. I personally felt like bursting into tears or screaming when I heard stories about siting landfills on the headwaters of a river or constructing a sewage treatment plant on another pristine creek. To offset this "burnout" we set a major program goal for the Water Center—to have fun while working to clean the water.

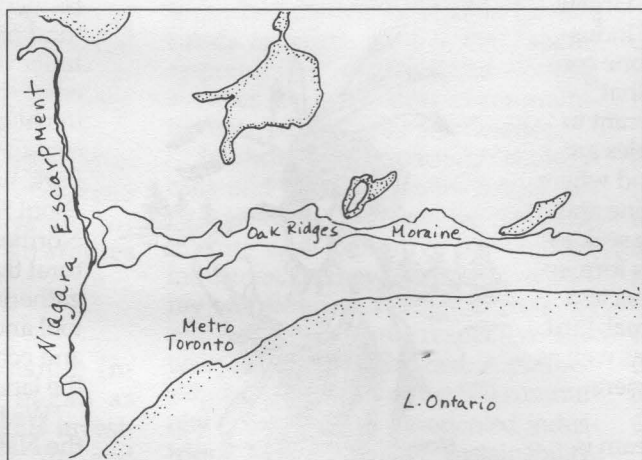
Paula Tyler, member of the Water Center and the American Society for Dowsers, chairperson of the Eureka Springs Metaphysical Society and author of *New Age Metaphysics, An Introduction for Young Adults*, told us that some local dowsers wanted to try to bring clean water to the springs in our town. This project fit perfectly with our goal of having fun while cleaning up the water and we soon welcomed five dowsers to Eureka Springs. They dowsed for the source stream behind Clear Spring which has been dry for 20 years. After locating the underground water floor, dowsers pounded rebar rod into the ground and a burst of fresh water flowed into the spring at a rate of five gallons per minute.

Paula and I hastened to inform the mayor of Eureka Springs that water had been returned to Clear Spring. He was interested but said that since the springs are under the city Park Commission's jurisdiction we must talk to them about bringing new water to the springs. When we spoke to Park Commission officials, they were enthusiastic and supportive but explained that the water came up in the site planned for a tennis court. Commissioners requested the dowsers dowse Clear Spring back and bring water to Old Soldier and Little Eureka Springs. Harold McCoy, president of the American Society of Dowsers, did dowse Clear Spring back and attempt to dowse Old Soldier and Little Eureka Spring with some success.

Despite our slightly dampened enthusiasm and the realization that even miracles require paperwork and money, we published the first issue of *Aquaterra: Water Concepts for the Ecological Society* in the spring of 1991 to further fund our work. Designed to present a metaphysical approach to water restoration and preservation, *Aquaterra* looks at water in a living way. We invite people to stop taking water for granted, to be aware of her, attuned to her and to communicate about and with her.

In addition to our publications and other regional/national water projects, Water Center members have been active leaders in the American bioregional movement since the first Ozark Area Community Congress (OACC) was held in 1980 on Bryant Creek in Missouri. We welcome submissions related to technical and/or spiritual experiences with water; articles, research, interviews, ceremonies, prose, poetry and artwork. We will publish ongoing summary descriptions of water organizations and water network listings. To receive the current *Aquaterra*, send \$5 to The Water Center, PO Box 264, Eureka Springs, AR 72632, or call (501) 253-6866.

Barbara Harmony



Judy Goldhaft



Bioregional Vision & Victory in Mexico

In 1990, the very small port of Mazunte on the Pacific Coast of Oaxaca, Mexico, became the symbol of one of the most important victories for the Mexican ecologist movement.

For ages, the coasts of the Pacific, and especially those of Oaxaca, have been the main sites for marine turtles' egg laying—the required niche for turtle nesting, reproduction and conservation.

The town of Mazunte was formed in the late 1960s around a slaughterhouse for sea turtles, which were later considered to be in serious danger of extinction. First national and then international ecologist groups began a campaign to declare Oaxaca a natural reserve for turtles in the early '80s, and to try to ban both the fishing and egg poaching of this marine species.

By 1990, their combined efforts resulted in a federal prohibition against turtle exploitation in Mexico, a victory for the green movement, but a complete economic disaster for the indigenous people on the coast of Oaxaca. In a few days, the fisher-towns, and especially Mazunte, became economically paralyzed communities, where even the mention of the word "ecologist" would bring blood to the eyes of the Mazateco, Zapoteco and Guave indigenous immigrants who had just become unemployed workers, living on the verge of starvation.

"If we cannot kill turtles, we will kill those damned ecologists," was a common commentary among the Mazuntecos only a few years ago.

Members of ECOSOLAR, one of the leading groups in the defense of the turtles campaign, decided that they had to do something to change the situation they had helped create. They began working with the community of Mazunte and neighboring villages, introducing alternative technologies, new construction methods and materials, nutrition, health and unifying forms of community organization. Their main goal, to turn Mazunte into a pilot village for ecotourism or as they prefer to call it "conscious tourism."

With the organizational help of members from ECOSOLAR and the Keepers of the Earth Vision Council, nearly 150 people, coming from 20 different countries and representing 35 Mexican and international Green, Rainbow and alternative organizations, met in Mazunte on May 1st of last year. For the next week, this diverse group of Earth Keepers lived in the palm huts (*palapas*) of the villagers, shared food and traditional communal work (*tequios*) with them, created a recycling center for waste, painted houses and murals using clay, dyes and cactus juice, made bread, built "biodigestors" to process human waste to create fertilizers, organized a permacultural design nursery for the school, and started a holistic health center which provided services to nearly 150 people from the area.

Workshops, meetings, artistic and cultural activities, visits to the various ecosystems, ceremonies, plenaries and many other activities held at bioregional gatherings in the north, were introduced into this natural context and turned into a cooperative social service for the community furthering the work initiated by ECOSOLAR in 1990.

At the end of the gathering, an invasion of the community's territories by investors and corrupted politicians took place, forcing the villagers to hold an emergency "town meeting," in which 120 adults, or family heads, women and men, decided by consensus to affirm their constitutional right to become "MAZUNTE, A FARMING ECOLOGICAL RESERVE," and the first in Mexico to declare it in those terms.

The Mazuntecos, inspired by the high quality of the gathering and support shown by the Earth Keepers, decided to join the environmental struggle and to ask all national and international organizations and movements to back their declaration.

All representatives at the Vision Council in May signed it and, a few weeks later, this same declaration was translated and taken to the 5th continental Turtle Island Bioregional Congress in Steward Camp, Hill Country Texas by the members of the Mexican Cuahunahuac delegation (Adolfo Dunayevich, Patricia Hume, George Anna, Arturo Pozo and myself). Seventy three representatives of many different groups and organizations from the north subscribed and supported the Mazunte declaration. Those documents were then taken by a delegation of people from Mazunte to the newly elected secretary of SEDES-

OL, the federal agency which takes care of the environment in Mexico, for a resolution.

At the same event, *paysans* from another region of Oaxaca, called Los Chimalapas, the largest tropical rainforest reserve in the country, also drafted a similar declaration signed by thousands of indigenous people from the area, and by dozens of Green organizations asking that their land be recognized as a Farmers Ecological Reserve. This last petition was finally approved, and the Mazunte's is in legal process to be approved in the near future.

At present, ECOSOLAR and the villagers from Mazunte, with the federal support of SEDESOL and the *Secretaria de Pesca*, are constructing the first Museum of Marine Turtles in Mexico. It will probably be the first in Latin America with the idea of bringing another source of income to the area, and furthering the process of environmental education of tourists. The Vision Council of Earth Keepers held a spring gathering this April at the Ecological Park of Nanciyaga, on the shores of Lake Catemaco, in the state of Veracruz. For further information contact Huehuecoyotl, A.C., A.P. 111, Tepoztlan, Morelos, MEXICO.

Alberto Ruz Buenfil



The Notion of an InterTribal Indian Park

The InterTribal Sinkyone Wilderness Council (ITSWC), a consortium of the federally recognized Indian Tribes of the Coyote Valley, Hopland, Pinoleville, Redwood Valley, Round Valley, Sherwood Valley, Potter Valley, Robinson, Hoopa and Yurok invites you to help in the creation of America's first-ever InterTribal Park to be open to the public and managed by local Indian Peoples. Sinkyone is located in the northwestern part of Mendocino County, along the "Lost Coast" of northern California and its once-lush rainforests supported large populations of Native Sinkyone peoples. Studies indicate that Sinkyone peoples inhabited this region for at least 8,000 years. The area's unique, dramatic landscape is due to its terrain and old-growth Redwood forests which have been largely destroyed by the timber industry. Additionally, Sinkyone contains many sacred sites that remain culturally significant to our people. Native peoples are still connected to this land where they gather food, medicine and spiritual sustenance. We seek to preserve and restore this formerly pristine wilderness area and to nurture it for our animal, bird, fish and plant relations as well as for the future human generations. In establishing the InterTribal Park, our dream is that all people can enjoy the Sinkyone wilderness area through the California Indian perspective.

Some people are of the opinion that the Sinkyone Wailaki-speaking peoples have vanished. In the first half of the 19th Century, the U.S. and California State governments paid their citizens to kill Indians: the Sinkyone peoples were victims of this genocide. They were wantonly massacred, and survivors were removed to other areas where they died of exposure, starvation, foreign disease and despair. The land's natural resources were then exploited without restraint. Some of the Sinkyone were forced to live in the hills like hunted animals until they were no longer perceived as a threat. However, we are honored and proud to say that, contrary to popular belief, Sinkyone descendants are among us today.

Through the concerted efforts of Indians and non-Indians, much of the Sinkyone ancestral land has been protected from further destruction by the timber industry. The law suit that saved Sinkyone is known as EPIC vs. Johnson, July 1985 in which the Appellate Court held that the California Department of Forestry (CDF) had failed, on several counts, to adhere to its own procedural guidelines necessary for the approval of Timber Harvesting Plans. The case set a legal precedent and CDF had to revamp the mandated procedures

for timber harvesting.

While our efforts were successful in saving 7,100 Sinkyone acres (later purchased by the State and non-profit corporations), less than half of that land (3,300 acres) was added to the State Park system, with the remainder to be sold in the near future. Currently, we are negotiating with the State Coastal Conservancy for the ultimate transfer of title to our Council of the remaining 3,800 acres, now owned by Trust for Public Lands (TPL). We are investigating how the InterTribal Park will address economic and land-use concerns of the State and County, and at the same time reestablish the Native American land stewardship ethic on the TPL 3,800 acre parcel.

For 1992-93, CDF has approved our Forest Stewardship Plan proposal for the TPL acreage. This is a contracting between our Council and the U.S. Forest Service that will enable us to produce a comprehensive, integrated watershed-area plan for upland restoration and management, focusing on goals of preserving natural and cultural resources while improving forest and fishery integrity and productivity.

From 1992 to 1996, our Council will be contract monitoring of Native American sacred site protection as part of the Watershed Rehabilitation Plan that will recontour 30 miles of old logging roads within the Sinkyone State Park for the restoration of original aesthetics and mitigation of erosion problems. We are planning other future land restoration projects as well as cultural preservation programs to take place at the Sinkyone State Park.

Our Council's ultimate goal is to restore and steward the entire Sinkyone bioregion. Our plans include the restoration of its rainforests, coastal stream corridors and marine areas, as well as the reintroduction of ancient trail corridors and the preservation of important archaeological and cultural sites. Plans also focus on management of indigenous plant and animal communities to sustain natural processes, assuring that levels of human uses are compatible with, rather than detrimental to, the environment. Special emphasis is placed on the protection and reintroduction of endangered plant and animal species.

These plans outline the only approach that ensures the protection, preservation, and appropriate management of Sinkyone lands in perpetuity. The restoration project will create a living model that incorporates traditional Indian land-use practices with modern approaches to environmental restoration. As part of the cultural preservation, a traditional Indian village will be constructed at Sinkyone and an educational center will be built adjacent to the InterTribal Indian Park, where visitors can learn about Sinkyone and other Northern California Indian cultural traditions their art, food-gathering methods, plant usage, tool and basketmaking skills and ecological relationship with the land.

We believe it best to charge the Native American community with the protection and management of Sinkyone aboriginal lands. As original Peoples of these coastal lands, we retain thousands of years of experience and knowledge that we are willing to share for the sake of protecting our mother, the Earth. We are asking for your assistance in the creation of the InterTribal Park where traditional Native American land use will be maintained and its lessons available to all people.

Friends of Sinkyone is a support group that helps with on-going contributions of technical/research assistance, resource materials, legal counsel, legislative and public support, and donations of labor, equipment, and money. If you'd like to help in this historic Native American endeavor to restore this fragile coastal ecosystem, please contact us at the ITSWC office to find out how you can become involved. Information on our seasonal Sinkyone cultural gatherings is also available. ITSWC is a non-profit organization with federal 501(c)(3) tax-exempt status. All donations are tax-deductible. If donating money, please specify whether for land purchase or for general Council support. InterTribal Sinkyone Wilderness Council, 90 Ford Road #333, Ukiah, CA 95482. (707) 485-8744.

The InterTribal Sinkyone Wilderness Council



Adams

continued from page 2

grating something of the flow of the wild soundscape into human music, we may expand our awareness to encompass not only the symbolic strictures of musical semantics, but also those profound and ancient connections between us and the larger, older world.

World Musics and Internationalism

Properly speaking, global thinking is not possible. —Wendell Berry

In the past fifty years, with the advent of widespread sound recordings, our awareness of the musics of the world has broadened dramatically. Composers of Western "art" music have begun to integrate sounds, forms and instruments from all over the world into their work, at an unprecedented rate and to an unprecedented extent.

The recent influence of non-Western musics on recent Western music has been remarkably healthy in many ways. But, ironically, our increasing appetite and passion for the ethnic musical traditions of the world has coincided with the decay of many of those same traditions.

Mass communications and marketing are insidious because they can transform authentic voices into mere fashions and commodities. As little-known ethnic musics become widely popularized, they may also become homogenized. The new "world beat" may contain within it the seeds of a kind of cultural colonialism, through which the unique idioms of specific places are devoured by the voracious machinery of the "music industry." Implicit in much of the currently fashionable cultural-crossover is an attitude which views the world as a storehouse of raw materials for our convenience and amusement. Whe-

ther the product is automobiles, hamburgers or compact discs, the underlying arrogance is the same.

Cultural exchange is as old as humanity and a natural process of cultural evolution. But I believe that any new "global" vision of culture should be based on an unwavering commitment to cherish and sustain local diversity. Artistic pluralism is not only necessary to cultural vitality, it is also, quite literally, a matter of cultural survival.

Diversity is an essential characteristic of healthy biological systems. This is an incontrovertible law of nature. And the same may be said of human culture. The extent to which we realize the imperative for diversity in art and culture will inevitably shape our consciousness, our fundamental attitudes toward the earth itself and, ultimately, our own survival as a species.

The Indigenous Context

We are here on this earth, a tribe, anybody. — Pawnee song

Like the first photographs of the Earth taken from space, recordings of music from other cultures have given us in the West a radically new perspective on the world of music. But, as Wendell Berry observes: "Look at one of those photographs of half the earth, taken from outer space, and see if you recognize your neighborhood. If you want to see where you are, you will have to get out of your space vehicle, out of your car, off your horse, and walk over the ground." The same can be said for truly hearing where you are.

The longer I live in Alaska, the more I am drawn to the musics of its indigenous Eskimo and Indian peoples, and the more I find my work influenced by those musics, which sound so fully the sympathetic resonances of thousands of years of living and listening in this place. The sheer

survival of those peoples and their musics, in light of the physical adversities presented by their homeland and the incredible social upheavals confronting their cultures, is also a continuing source of inspiration.

I hope something of the energy and spirit of the indigenous Alaskan musics may eventually find its way into my own music. But I am unavoidably someone else, of another history and another culture. What I hear in other musical traditions (as in nature) will be filtered through my own contemporary perspective and experience. So my search must be to find the resonances of this place within myself.

Toward New Indigenous Music

I will build a new culture, fresh as a young animal. It will take time... It will take time... There will be time.

—R. Murray Schafer

Composers and sound artists all over the world are turning their ears to the music of the earth, in the places they call home. Conversant with the broadest range of musics from other times and places, these artists have consciously chosen to listen to and work with the sources most closely at hand. In doing so, they are helping create genuine, viable alternatives to dominant, cosmopolitan monoculture.

This is not self-conscious primitivism or simplistic regionalism. It is an essential part of a vital current in the flow of human culture and consciousness. The musical explorations and discoveries of the 20th Century have given us a wealth of new tools—musical and technical—with which to work. But in order to fulfill that most basic creative need—to perceive and re-create order between ourselves and the world around us—we must continually renew our connections with older, deeper sources.

There is perhaps a certain naïveté

in this attitude. But in such a jaded and cynical age, a little naïveté may be salutary. Much of the music we make from this beginning may sound rough or tentative, especially compared with the facile gloss and technical brilliance of more cosmopolitan styles. But in time, more complete and mature statements will follow.

Writing about a festival of indigenous Hispanic music in his home of New Mexico, Peter Garland expresses his amazement at "the integrity and survival of this music," and observes that "this kind of regionalism is now no longer an isolated one, but one that embraces its own values—in the face of everything else in the world."

For those of us who have lost a sense of our own, in the face of mass media, pop culture and "everything else in the world," such musics remind us that we can still rediscover and reclaim our own and, along with it, a deeper sense of who and where we are. While maintaining appreciation and respect for musics from all other times and places, we can begin to make new indigenous musics, here and now. *

BIOGRAPHY: John Luther Adams' music has been heard in concerts and on records, radio, television and films throughout the world. *Coyote Builds North America*, his music and storytelling collaboration with writer Barry Lopez, has toured extensively. *Earth and the Great Weather*, his "sonic geography" of the Arctic, has been widely heard over the series "New American Radio." A full-length performance version of that work, featuring the composer's ensemble and four Alaska Native performers, premiered this past February. Other current projects include *Crow and Weasel*, a new collaboration with Barry Lopez to be produced by the Sundance Institute.

The Far Country of Sleep, his new compact disc, is available from New Albion Records, 584 Castro Street, #515, San Francisco, CA 94114. His work can also be obtained from Deep Listening, 156 Hunter Street, Kingston, New York 12401.

Mills

continued from page 3

and farm land individually. This was a violent departure from their allocation of hunting, fishing, and maple sugaring rights to family grounds by tradition. As a result of the imposition of this bizarre concept of private ownership of land, and the advent of a monetary economy, the Odawa people were, within a couple of generations, deeply impoverished. Today the mainstays of the local band's economy are a gambling casino, which the tourists to our area like, and a small fishing industry, which so-called sportsmen do not. Once an integral part of this life-place, they are now a relatively powerless minority.

Along with the homesteaders who usurped Indian lands came lumberjacks who clearcut the forests. In vast areas of Michigan and Wisconsin, terrible fires followed logging. Flames set to burn slash and stumps and clear land for agriculture turned into fire storms and in certain places, actually consumed all the organic matter in the soil, sterilizing it. So there are areas within the region that a hundred years later have not regained their forest cover.

Despite the occasional holocaust, in the country where I live, subsistence farming became the rule, with late 19th and early 20th Century settlers coming from Poland and Czechoslovakia by way of the great industrial cities—Detroit, Michigan, Gary, Indiana, and Milwaukee, Wisconsin—far to the south. The uncertainties of the U.S. economy in the first half of the century had people traveling from factory to farm and back again, seeking cash and

subsistence by turns. Until World War II, it was possible for a good many families here to support themselves largely by farming.

After the Second World War technological and political changes ripped through rural communities like whirlwinds, confounding peoples' values and habits and paving the way for the mindless, greedy, and unfulfilling consumerism that afflicts Americans everywhere. Tourism is one element of this consumerism and the latest attempt to extract easy money from our life-places. Because many visitors expect to live at least as comfortably on vacation as they do while at home; and to engage in forms of recreation, like golf, that can be provided for only by real damage to our native vegetation and ground water, the environmental costs of this form of industry, while not as drastic as those of, say, chemical manufacturing, are serious. The employment tourism provides is entirely dependent on the affluence of a small sector of the population, which is just the opposite of the bioregional idea of local independence, renewability, and community self-reliance. Competition for tourist attention can lead to grotesque developments like elaborate amusement parks which have no meaningful relationship to the place where they are situated. (Ladakh may count itself lucky that it has as yet no roller-coasters, water-slides, or miniature golf courses.)

I tell you all this history of my home place because it is the most important story I can know. It concerns the fate of the land where I live, and is thus supremely interesting—to me, and that is as it should be. The

histories of our life places form the background for our visions of the good lives we might wish for our natural communities and their families of beings long into the future. And histories from other places can help alert us to dangers that may be avoided, mistakes not to make.

There are lots of mistakes to learn from in the history of the occupancy of North America. Maybe the biggest one is underestimating the ultimate impacts of incremental change. Another might be how foolish it is to regard community as peripheral, rather than central. Yet another is forgetting where food comes from, and how to produce it. So the big question in my life is not so different from the question in yours: How can we develop, or maintain resilience in the face of relentless and sophisticated pressure to "develop?" In practice, development seems to mean "make every place on Earth a resource colony greatly resembling every other."

"Don't Mourn, Organize!" said one Joe Hill, a martyr of the union movement in the U.S. Hill's words echo on forward through all manner of principled dissent. Meeting, conferring and clarifying our knowledge of the life of our life places, and articulating a clear statement of our desires and visions for the future of our communities in their watersheds is an indispensable beginning. Coming together as responsible citizens of our bioregions for discussion, study and planning, is a powerful practice. It is not just a matter of fighting unwanted changes, but of developing consensus around positive, wholesome, humble intentions for the future. Mastering current information about the state of the

bioregion and its governance is critical for this practice, but at the heart of it are love of place and commitment to sentient beings. And these two essentials can only be nurtured by culture. Based on my experience of a decade in the bioregional movement, I would say that the deliberate evolution of resonant cultural forms seems possible, and the creative effort is a lot of fun. Also, in polyglot North America, we have no choice but to start from scratch. In my region and just about all others, as I have described, our human population is now a rich but seldom harmonious mix of classes and of peoples from throughout the world. In some respects what we are aiming at is the creation, out of disparate materials, and fragments of knowledge, of life-ways as coherent and enduring as Ladakh's. So despite the abruptness of Ladakh's encounter with industrial civilization and the shock and disruption it has produced, it seems that as long as your culture, and the subsistence economy that it enfolds, are valued and practiced in at least a few villages and households, you possess proof that there is a desirable, practicable, and moral alternative to the hollow, destructive life foisted on the people through "development." In the West we continue to posit such alternatives. We face the same inimical forces, but we are heartened by similar values: respect for the Earth's generosity and grand cycles, delight in the virtue, devotion and creativity of all our relations, and the belief that there can be a wild variety of good and harmless ways for human communities to shape themselves to the land. In the long run, simplicity and truth have a great power, indeed. *

READS & READS



The Voice of the Earth

by Theodore Roszak
Simon & Schuster
368 pps., \$23.00

Theodore Roszak has long been one of our most perceptive and prescient social philosophers, who in books such as *The Making of a Counterculture*, *Where the Wasteland Ends*, and *Person/Planet*, has eloquently analyzed our cherished illusions and pointed up important emerging trends. The relationship between the individual, culture and the natural world has been his theme before, but in his latest book, it has taken on a particularly poignant dimension, given the enormity of our ecological crisis, which Roszak clearly feels deeply and passionately.

He describes the book as an essay in *eco-psychology*, the goal of which "is to bridge our culture's long-standing gulf between the psychological and the ecological, to see the needs of the planet and the person as a continuum... to span the gap between the personal and the planetary in a way that suggests political alternatives." However, there are no new approaches to psychological theory or research (other than clinical). Nor is there very much ecology here or any discussion of environmental ethics. Rather, the book is a wide-ranging treatise on the philosophical and psychological assumptions and value-biases that underlie 20th Century psychiatry and the rest of contemporary culture as well.

The book is divided into sections according to "psychology," "cosmology" and "ecology," and it seems Roszak's strategy for uniting psychology and ecology is via cosmology. He provides a dazzling survey of the "new cosmology" and the radical implications it has for our understanding of the human role in nature. From the point of view of a reader familiar with bioregional thinking, this may seem to be an unnecessarily circuitous route to re-establish our connection with the natural world. Roszak writes that "this body of fact and theory [the new cosmology] may mature into an ecologically grounded form of animism. We will find ourselves once again on speaking terms with nature." Perhaps so, although the new cosmology, as Roszak himself admits, is often chillingly cerebral, and unlikely to have wide appeal, unless recast in something like Brian Swimme and Thomas Berry's *The Universe Story*. The bioregional perspective on re-inhabiting the land in which we actually dwell, respecting and acknowledging its ecological features, which seems to me an essential foundation to any truly ecological psychology, is strangely absent from this discussion.

In Part I, Roszak well describes the clashing ideologies of the environmental movement and the conservative backlash of the promoters of industrial progress. Roszak complains that environmentalists often alienate rather than persuade people by using scare tactics and guilt-tripping, and that a more reasoned, courteous approach is called for. Admittedly some environmentalists (he cites Helen Caldicott as an example) are abrasive in their tone—but in general, I do not find this to be true. In a way, this is like complaining of the scare tactics and guilt-tripping of the man who tries to warn you that your car is hurtling toward an abyss. Ecologists are not try-

ing to make us feel guilty: they are trying to get us to pay attention, which is a very different thing.

In the chapter "Modern Psychology in Search of its Soul," Roszak offers a trenchant critique of psychotherapy based on Freudian, Jungian and Existential psychology. He also raises the point that since psychotherapy deals only with people within the "denatured environment" of urban-industrial society, it is inherently incapable of addressing issues stemming from the "normative alienation" of our whole society from the natural world. In seeking to then recover something of what humans may have possessed in a pre-industrial age, he offers the chapter "Stone-Age Psychiatry," a speculative reconstruction of how healers in primal societies might have functioned. Here Roszak makes a powerful point: the practices and beliefs often derided as "primitive" and "superstitious" may in fact be as effective as, if not superior to, our own, and certainly promote a greater degree of ecological sanity. "Animism might be credited with a more sophisticated perception of physicality than we would have found in Western science... and [have] proven ecological utility: it disciplines the relationship of humans to their environment, imposing an ethical restraint upon exploitation and abuse."

Disappointingly, although he cites with approval the views of Paul Shepard, Gary Snyder and others trying to "resurrect the animist worldview," Roszak then repeats the oft-heard objection to such efforts that "the way back in time is not the way out of our environmental crisis. If any part of an animist sensibility is to be reclaimed, the project will have to integrate with modern science. Nothing else will qualify as honest intellectual effort." Yet it is precisely because they are trying to integrate science with "animistic sensibility" that such writers and thinkers advocate a remembering and a recollection, which is anything but going back in time. This objection overlooks the important difference between science and scientism, the dogmatic worldview based on 19th Century science—a difference that Roszak analyzes elsewhere with great finesse.

Part II, on Cosmology, represents a dizzying tour de force through the new cosmologies and their implications for our perception of the human-nature relationship. Although theories were formulated for the most part in the second half of the 20th Century, Roszak is especially good at pointing to similarities and parallels in earlier worldviews, for example those of alchemy and Renaissance magic. The chapter on "Mind in the Cosmos" contains the clearest exposition of the cosmological anthropic principle that I have read, as well as incisive critiques of the materialist and randomness assumptions still pervasive throughout establishment science. Roszak has a unique gift for the felicitous phrase that encapsulates important truth, as when he speaks of the "opportunity to ponder the unutterable complexity of nature—and the embarrassing bravado with which scientists once confronted its study." As Roszak points out, the new cosmology is pushing scientists toward questions of mind, design, god, etc., as never before, and forcing a reconciliation between science and spirituality. Despite all this laudable new openness on the part of physicists, it is hard for me to escape the feeling that the "anthropic" principle, putting human consciousness at the center of cosmic *telos*, is a last-ditch effort to salvage an anthropocentric view of the cosmos.

In the chapter on Lovelock's GAIA theory, Roszak draws provocative parallels between GAIA and the classical-medieval idea of the world soul, the *anima mundi*. This is a fascinating chapter in the history of ideas, with many brilliant insights. Chapter 6, "Where God Used to Be," develops the argument that the older deism of the Enlightenment philosophers, who saw God as the divine clockmaker of the universe, has been replaced by the contemporary formulations of "deep systems" theory, "the expository prose version of nature mysticism...[which] lies at the intersection between form as we find it in nature and form as we create it in culture."

Anthropocentrism again raises its stubborn head in Chapter 7, "The Human Frontier," which discusses the "dissipative structures" of Ilya Prigogine and the Omega Point of Teilhard de Chardin. "What the universe has been doing in all the long while since the atom and the galaxy rose into existence... reaching forward toward finer orders of complexity, toward realms so subtle and complex that they can be fabricated only out of the delicate dynamics of the human imagination. And what stands at the crowning crest of the hierarchy holds a crowning position...the frontier of the cosmos." This is the old "man as the crown of creation" idea again, in new and scintillating scientific garb. It ignores the fact that evolutionary theorists such as Stephen Jay Gould reject any idea of "well-defined evolution toward higher and higher levels of ordered complexity." And in any case, how do we know that human thought or imagination represents the most complex system in the universe?

Rozzak is sensitive to the charge of anthropocentrism in these ideas, and he clearly sees it in Teilhard. "Anthropocentrism can lead to claims of human supremacy over nature that lie at the root of our ecological problems." Most would agree here. But then he goes on to make an astounding claim: "We should remember that the worst environmental depredation has taken place in the modern period within a rigorously nonanthropocentric cosmology, one that reduces human existence to an inconsequential cipher in the universe. The thesis of this book has been that such a sweeping devaluation of human life may only serve to starve our need for meaning until it produces a pathological infatuation with power." But actually the hidden psychological assumptions behind modern cosmology have been profoundly anthropocentric, inspired by the drive to dominate and control nature, as the work of Carolyn Merchant and Roszak's own argument has shown. Infatuation with power is one of the prime motivations fueling the rise of mechanistic science, and its derivative technology, not a consequence of its theories. Nevertheless, Roszak concludes that it should be possible to state humans' role at the frontier of the cosmos "without staking our inordinate claims to superiority. More appropriate...would be pride tempered by a sense of responsibility and above all curiosity."

Here are ethical and value statements that are not in any way derived from the cosmology. Roszak and I share the same values and ethics, even though we disagree about the meaning of the cosmology. This raises an interesting question for me: Is this whole cosmology relevant to the development or advocacy of an environmental ethic? If not, what is its relevance?

Rozzak does not discuss the considerable literature on environmental ethics—he does not claim to. His stated concern is to unite psychology with ecology. But will "this body of fact and theory...mature into an ecologically grounded form of animism?" Somehow I think that we are more likely to get on speaking terms with establishment scientists through such discussions. We'll get on speaking terms with nature through shamanic practices, vision quests, wilderness walking (as in Gary Snyder's *Practice of the Wild*), solstice rituals, careful study of bioregional natural history, poetry, dance, remembering ancestral teachings and respectful listening to primal people.

The third part of the book, on Ecology, is where the new eco-psychology is formulated, or rather, one might say preliminary steps are taken toward it with fascinating digressions to earlier forerunners of this idea. Some of this material is Roszak's most recent and best formulation of themes he has addressed in other books. There is a brilliant discussion of the madness of cities, "Gaia's city pox," as the body armor of culture, and the limitations of a psychiatry that does not recognize the madness of its context. Also included are discussions of the "neolithic conservatism" and "Utopian anarchism" of people like Paul Goodman and Peter Kropotkin; of deep ecology and the ecofeminist critique—but surprisingly not of Murray Bookchin's social ecology; of Gestalt psychology's recognition of patterns (*Gestalts*) of relationship with nature; of the ecological utopias of William Morris, Aldous Huxley and Ernest Callenbach; and of Object Relations Theory's perspective on infant development. In the context of a discussion of the devastating effects of violence-conditioning in young boys, Roszak formulates a "root cause" statement that has not thus far been brought out, as far as I am aware: "There is no question but that the way the world shapes the minds of its male children lies somewhere close to the root of our environmental dilemma."

In a chapter on "Narcissism Revisited," Roszak returns to his counter-culture theme. The quest for authenticity and self-actualization is defended against its detractors who can only see self-absorptive narcissism and apolitical retreat from morality. However, I found the argument that healthy narcissism can be rehabilitated and can serve to counteract the "collective alienation at the root of both the environmental crisis and individual neurosis" unconvincing. Roszak also wants to rehabilitate or revise the Freudian *id*: instead of the predatory, lecherous beast of the founder of psychoanalysis, he thinks it could be seen as the repository of ancient ecological wisdom. "The *id* is the Earth's ally in the preservation of the biosphere... [and] Gaia gains access to us through the door of the *id*." But this idea won't do what he wants it to either. While it is true that our Western modern child-rearing practices effectively stifle any innate ecological sensibility the child may have, it is also true that in traditional societies ecological knowledge and respect for nature is passed on from parents to children, and doesn't just emerge without such training: that is why the disruption of traditional cultures has been so environmentally devastating.

While the Object Relations Theory focus on early child development has brought out some important facts, Roszak omits any mention of the work of Otto Rank, Stanislaw Grof and many other recent psychologists, who have shown the crucial importance of birth

trauma, as well as pre- and peri-natal experiences in the genesis of deep-seated disturbances, and in providing access to archaic levels of consciousness. In fact, Western and Eastern traditions of transpersonal psychology, with its emerging cartography of states and levels of consciousness, is not mentioned at all, although there are many points of potential contact here with eco-psychological concerns.

Roszak points out that Jung's idea of the "collective unconscious" originally included pre-human animal and biological archetypes, but later came to concentrate primarily on pan-human religious symbols. He proposes that we take the original meaning and call it the "ecological unconscious" as "the living record of cosmic evolution." This may turn out to be a terminology that has a wide appeal, although I personally prefer Robert Lifton's idea of a "species self." Somehow, calling some image or understanding "unconscious," or even more, reifying it as "the unconscious," may function to keep it unconscious. After all, we are trying to develop and foster ecological consciousness, or "ecological conscience," to use Aldo Leopold's term. Roszak and I agree that "eco-psychology" should not become a sub-discipline within psychology, like "developmental psychology." Rather, eco-psychology is a newly vitalized context for psychological thinking (as it can be for other disciplines as well) that will be absolutely essential if we are to survive the next century with a halfway decent biosphere left, as well as some capability for sane human life-styles. However one may regard the details of his proposed ideas, Roszak has given us an exciting and stimulating introduction to a changed perspective on human nature. —Ralph Metzner



Ancient Futures: Learning from Ladakh

by Helena Norberg-Hodge
Sierra Club Books
730 Polk St., SF, CA 94109
104 pps., \$25.00

Helena Norberg-Hodge presents a powerful testament of ecological and social harmony in *Ancient Futures: Learning from Ladakh*. Her insightful account paints a startling contrast between Ladakh, a culture beautiful in its simplicity, and the encroaching Western civilization which, though complex and problem-fraught, presents an alluring facade to the unwitting Ladakhi people. [See Mills, p. 3.]

Ladakh, "land of mountain passes," is a semi-autonomous desert region of India lying on the Tibetan plateau, often referred to as "Little Tibet." The resilient Ladakhi people have thrived for over a thousand years on the practices of frugality, cooperation and living close to the land. However, as Norberg-Hodge claims, recent sustained encounters with Western culture and its notions of progress have prompted the beginnings of a radical transformation. The environmentally destructive practices she's observed being introduced to the country turned her to environmental and social activism. *Ancient Futures* explains why development in places like Ladakh cannot proceed in the same way it has for the industrialized nations of the world.

During her first years in Ladakh starting in 1975, Norberg-Hodge closely studied this relatively isolated, agrarian civilization. Their frugal use of water and efficient, human-powered irrigation methods sustained harvests of barley, wheat, apricots, walnuts and a few vegetables. They burned dried animal dung for fuel, mixed ash with human and animal wastes for fertilizer, fed excess food to farm animals and repeatedly patched their homespun robes, reflecting a belief that nothing should be wasted. Their conscientious attempts not to pollute waters that

might be drinking sources for a village downstream revealed a careful regard for the rights of others to common (in the communal sense) resources. Despite scarce resources and labor-intensive work ("technology" was limited to plows, weaving looms and water mills), the Ladakhis never regarded themselves as "poor" and—by modern Western standards—possessed an abundance of leisure. During their long bitterly cold winters, they worked only minimally to prepare food and feed their animals, filling most of the days with lively festivals and celebrations.

Beginning with the presence of the Indian army in 1962 and, much more significantly, the opening of the region to tourism and Western-style development in 1974, change has been rapid and overwhelming. She provides many distressing examples. Indian government officials, most of whom do not speak Ladakhi, now formulate and administer development policies for a region that was once highly self-sufficient. One of their priorities has been the building up of modern infrastructure and technology. Diesel-powered mills grind grain faster but pollute the air; and despite numerous other "time-saving" technologies, many Ladakhis find they have less free time than before as they attempt to keep up with the resulting faster pace of life. Being tied to a centralized economy that subsidizes grain and other imports makes it seem "uneconomical" to grow one's own food and make one's own clothing. As the Ladakhis are drawn into a system of currency exchange, replacing their former practice of bartering, many farmers, who could once rely on friends and neighbors to help with their harvests, cannot afford to pay the new wages for farmhands; they move to the larger city to earn money, leaving their families behind. There they live in cell-like houses, crowded together in the urban sprawl, ugly in contrast to their graceful, traditional stone-and-mud structures in the country.

The incredible wealth apparent in Western tourists has prompted many Ladakhis, especially younger ones, to feel suddenly ashamed of their traditional clothing and simple but once sufficient belongings. A new dependence on a fluctuating world economy has borne a new greediness; money has become a preoccupation, driving a wedge between once cooperative and helpful neighbors. The now overpopulated capital of Leh has separated people from the land in profound ways. City dwellers depend only upon the artificial constraints of money; their perception of what the land can sustain is now grossly distorted. Norberg-Hodge sees these attitudes as an inevitable result of the *Western industrialized* lifestyle. Dispelling the exaggerated advantages of Western development may be the most difficult task facing Ladakh, she insists, but it is urgently needed.

The courses of action being pursued by the International Society for Ecology and Culture (ISEC) and its indigenous counterpart, the Ladakh Ecological Development Group (LEDeG), provide some hope. LEDeG has introduced more sustainable and renewable technologies as alternatives to those pressed upon the Ladakhis by the government. It sponsored workshops, lectures, and other educational endeavors that help acquaint Ladakhis with the other, less attractive side of the development coin. Through theater productions, Ladakhi actors dramatize the negative affects of Western development and attitudes on family life.

The loss of Ladakhi culture forever to Western "progress" would indeed be a profound tragedy. However, Westerners can hardly tell developing nations to pass up the benefits that others enjoy, and clearly Norberg-Hodge is not suggesting this. What she does propose is that Westerners provide an honest picture—to both ourselves and

others—of the price we have paid for development. It is the least we can do to help these societies make more informed and prudent choices for their own future. —Kari Norborg Carter



Video Mind, Earth Mind: Art, Communications & Ecology.

By Paul Ryan
Peter Lang Publishers
437 pp., \$36.95 paper;
\$54.95 hard.
Semiotics & the Human
Sciences, Vol. 5

62 W. 45th St., NY, NY 10036

The following appears as a foreword.

"The reality of the planetary biosphere lies just below the plastic-wrapped surface of our Industrial Era consumer world of perceptions. We only see it from the inside, in incomplete glimpses: grass growing in a sidewalk crack, a line of ants suddenly assembled on a kitchen countertop, a frantic bird flying through a window into the room. We know that in some way this uncontrolled natural realm is the ultimate basis for our highly ordered and smooth-surfaced lives. But we don't know the actual relationships. We are of nature but we have put a wall between it and ourselves. This may be the most critical failing in the current ecological crisis.

"Paul Ryan is trying to see through this wall. He comes out of a rigorous intellectual tradition that built cathedrals to exhibit ideas, so it is not strange that he erects formidable mental constructs to achieve the direct visual perception he seeks. They are necessary components of his project. Just as we erect planetariums to support telescopes that gain sightings of stars, so

Ryan's mental constructs provide the plans with which we can erect terrestrial observatories housing video.

"I did not understand the unique qualities of video until Paul showed me tapes he had made of water descending at Great Falls, New Jersey. The usual sight of foam and torrents appeared but there was something more. There were oddly similar patterns and an interplay between them that I had never noticed before. In fact the whole experience of watching video of a relatively common event was extremely different from being present to see it in person. Video made it specimen material for later study. One could actually see more information of various kinds within the waterfall action than otherwise, and the tape was a record that could be replayed, held for comparison with future conditions and used in many other ways.

"After I introduced Paul to the bioregional concept of considering geographical places as living entities of which human life is a part, he began developing techniques to employ the observational qualities of video to record bioregionally related phenomena such as watersheds, land forms, native plants and animals, weather, and other local natural characteristics. Although they were always there in some form, he has since elaborated technical, social and cultural aspects of this process. Altogether these aspects hold rich promise for identifying and interacting with non-human features of bioregions so that their inhabitants can restore and maintain them while discovering sustainable ways to fill basic requirements of life.

"Paul Ryan has taken the challenge of reconnecting people in a harmonious way with the rest of nature seriously. He is helping us to literally see the state of interdependence we exist in, and that is an important first and lasting goal."

—Peter Berg

WEAVING ALLIANCES

PACIFIC COAST

GROUPS

Bioregional Study Circle
Los Angeles Biodiversity Project
PO Box 1661
Topanga, CA 90290
(310) 455-3687

Contact: Barbara Eales

"We meet once a month to celebrate this incredible bioregion, learn more about its natural systems and inhabitants, educate ourselves and others and work toward applying bioregional principles here at home." Write or call to receive reading materials.

InterTribal Sinkiyone

Wilderness Council
190 Ford Road #333
Ukiah, CA 95482
(707) 485-8744
(see Circles of Correspondence)

The Orlo Foundation
2516 NW 29th
PO Box 10342
Portland, OR 97210
(503) 242-2330
FAX: (503) 243-2645

Orlo is an ecologically-oriented community arts education foundation "to develop new themes and ideals that foster a sensitive relationship with nature," and "to create a hopeful and exhilarating new approach to solution finding." Participants believe that "visual, literary and performance art are the educational tools which must be used to create a new language for our culture, and move us beyond the deep rooted conception that humankind has an inalienable right to consume wilderness in the name of progress."



PUBLICATIONS

The Cascadia Link
Cascadia Education Project, Inc.
633 SW Montgomery
Portland, OR 97201

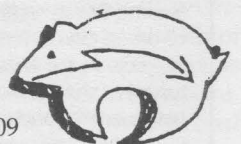
The quarterly newsletter of the Cascadia Network for Sustainable Living, *The Cascadia Link* "hopes to serve as both a network of local non-governmental organizations (NGOs) and a means to link with other NGO networks at the regional, national and global levels." They envision establishing working relationships between groups based on shared visions, planning, action, and communication processes. Write for subscription information.

GREAT PLAINS

PUBLICATIONS

Yuwitaya Lakota
PO Box 3606
Rapid City, SD 57709
(605) 341-8774

"Nonprofit newsletter devoted to issues and concerns of the Lakota people." Distributed free as often as funds permit, *Yuwitaya Lakota* is published by the Lakota Sovereignty Organizing Committee of the Bear Butte Council with the approval of The Provisional National Government. It addresses indigenous struggles and sovereignty, and includes updates on Lakota information. (See also *RTS #18/19*.) Donations are welcome.



GREAT LAKES

PUBLICATIONS

EcoCity Cleveland
3145 Berkshire Road
Cleveland Heights, OH 44118

Weaving Alliances

continued from page 13

Cuyahoga Bioregion
(216) 321-6478
Contact: David Beach
EcoCity Cleveland is the initial activities listing and monthly digest of news and ideas for a nonprofit, educational organization aiming to create and promote an ecological vision for northeastern Ohio. It will reflect links between "suburban sprawl, transportation planning and energy consumption," and "a regional context for ecological projects already underway in local communities." Start up help is requested and reader participation invited in the form of charter memberships, suggested stories and reprints, and original articles.

ATLANTIC COAST

GROUPS

The Alliance for a Paving Moratorium
PO Box 8558
Fredericksburg, VA 22404
(703) 371-0222

or
PO Box 1394
Correo Central
1000 Buenos Aires, Argentina
The Alliance for a Paving Moratorium "makes the case for a moratorium on new roads and parking lots in the U.S. There is a great need to halt the spread of air pollution and poison runoff, the destruction of wildlife habitat and farmland, the worsening of domestic oil security for both transportation and availability of food, the need to promote alternative transit and to make the U.S. a world example of leadership for

the health of the planet and for economic sustainability." Write for information.

EcoVillage at Ithaca
Anabel Taylor Hall
Cornell University
Ithaca, NY 14853
(607) 255-8276
"EcoVillage at Ithaca is a proposed community based on ecological and socially sustainable principles offering a new and creative approach to building design and use of space." They propose to preserve 80% of their newly acquired 165 acres of land "for natural areas, permaculture, organic farming and recreation." The remaining acreage will include homes built in high-density clusters based on the Danish cohousing model and divided into neighborhoods of about 25 households. "The intention of the EcoVillage at Ithaca community is to create a simpler, more affordable lifestyle which makes fewer demands upon the existing infrastructure and natural environment."

Save the Pine Bush, Inc.
33 Central Avenue
Albany, NY 12210
(518) 434-1954

Contact: Lynne Jackson
Save the Pine Bush is a nonprofit community group which was formed 14 years ago to stop destruction of the only sizeable inland pine barrens on sand dunes in the United States. "The goal of Save the Pine Bush is to have the State of New York purchase and manage the remaining Pine Bush for preservation of this unique ecosystem. Because of its location in the middle of a large population center between Albany and Schenectady, the Pine Bush is easily accessible to many peo-



ple to learn from and use as open space." Call to volunteer (*They are helping sponsor the Living River Journey. See announcement page 8.*)

CONTACT PEOPLE

Destiny Kinal
105 Chemung Street
Waverly, NY 14892
(607) 565-8475

Patrick Walkinshaw
314 Farm Street
Ithaca, NY 14850

Jerry Mueller
Living River Journey
PO Box 6035
Albany, NY 12206
Mohawk-Hudson Woodlands

Susan Meeker-Lowry
PO Box 1308
Montpelier, VT 05601

Tad Montgomery
PO Box C-3
Montague, MA 01351

EUROPE

PUBLICATIONS

Lato Selvatico Newsletter
c/o Giuseppe Moretti
Via Bosco 106
46020 Portiolo
Mantova, Italy
As the newsletter's subtitle suggests (*Introduzione alla Visione Ecocentrica del Bioregionalismo*), this publication mainly serves as a primer by providing solid bioregional information in Italian. The first issue includes reprints by Gary Snyder and Peter Berg and the second features an article on the Po River basin.

Libertarian Newsagency from Rome
Lower Tiber Bioregion
Marco De Bernardo
Via Eupoli 22
00124 Roma, Italy
39-(0)6-50912567

Their newsletter of August 1992 was "a very first attempt of improving communication and networking with the big world outside our too big City. Although we are engaged in the Network for Self-Management, this isn't the official newsletter of the organization and we wish to give voice to more radically libertarian points of view."

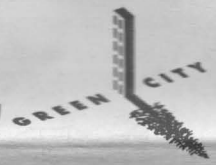
OTHER CONTINENTS

PUBLICATIONS

Inhabit
A Bioregional Journal
46 Helen Street
Northcote 3070
Victoria, Australia
Almost four years in the making, *Inhabit* is produced by a "fledgling" bioregional group in Melbourne (the Yarra Bioregion). The impressive first issue contains bioregional reprints juxtaposed with local original articles and a fabulously reinterpreted cover image of the Australian continent. Bioregional primers, ecodefense, indigenous rights, book reviews, criticism, and watershed care. Published biannually, it aims to "encourage the articulation of bioregional ideas and promote bioregionalism as a viable framework for social and environmental change, and to encourage and celebrate the development of place-centered cultures that are reinhabitory rather than exploitive." \$2 (AUS) per issue; write for subscription information. *



Green City Report



The Green City Project has grown rapidly since last fall. The Volunteer Network now refers volunteers to over 110 ecological and environmental organizations throughout the Bay Area.

Planet Drum co-sponsored a second successful Green City Work Party with the San Francisco Friends of Glen Canyon Park and the California Native Plant Society. Green City Work Parties have at least two sponsoring organizations to encourage cooperation and communication between groups. Volunteers get both educational talks and hands-on-training while enjoying great food and fun. The Work Party in Glen Canyon Park began with talks by Peter Berg, Jake Sigg of California Native Plant Society, and Lucretia Levinger of Friends of Glen Canyon Park. Volunteers then broke into two groups for an afternoon of invasive plant removal.

The next Work Party is in the making. Planet Drum and the San Francisco League of Urban Gardeners are joining with the Community Housing Partnership, a nonprofit low-income housing developer, to finish the construction and planting of a rooftop garden on the Senator Hotel in San Francisco's Tenderloin neighborhood.

The Mission Economic Cultural Association (MECA) requested that Planet Drum coordinate the participation of ecological organizations in 1993's San Francisco Carnaval, May 29-30, the largest multi-cultural celebration of the West Coast. The theme will be "Tribute to Mother Earth" and activities and displays by Bay Area groups will stretch the length of a *Ciudad Verde*/Earth Block, adding to the upbeat presentations of performers, musicians and samba dancers.

Linzy Emery, previous Green City project coordinator, moved to Vietnam in March. We are very pleased to have Sabrina Merlo join us to assume this dynamic position. She hails from the San Francisco League of Urban Gardeners and has been active in greening and work-training projects in the Mission and Bay View/Hunter's Point communities. Stay tuned as she pursues innovative projects which demonstrate the alternative energy and transportation aspects of Green City thought.

Joelle Kane collaborates with Sabrina to coordinate the Green City Calendar, published every three months and highlighting volunteer opportunities around the Bay Area. Joelle is also completing A Green City Youth Volunteer Opportunities Directory listing 50 organizations that work with youth groups to be mailed to Bay Area schools, YMCAs and community centers.

Intern Josh Bloom has put his efforts into the Farm/City Exchange, a project bringing together students and farmers from around the San Francisco Bay Area. The program offers field trips, internships and classroom curricula development. Students learn about the source of their food while being exposed to ways of living closer to the earth. Farmers get a helping hand while gaining recruits for sustainable agriculture.

Nancy Heil continues with planning, administration and grant writing for the project. The Public Media Center developed a Green City logo (see graphic this page) and is working on a brochure which we will use to launch a major publicity and membership drive later this year.

— The Planet Drum Staff

Planet Drum PULSE

News from the Planet Drum office includes cedar waxwings passing through, redtail hawks circling overhead, the creeks running high (including "Goldhaft" Creek, which runs right through the office back door and into the storage room), and oxalis over-thriving in the native plant garden.

Peter Berg and Judy Goldhaft were well received on their Northeast tour last fall. They particularly enjoyed the Vermont Green Mountains Common Ground Day attended by Native Americans, craftspeople, back-to-the-landers and community activists. They also met with the large and very active "Save the Pine Bush" group in Albany, New York. These folks are co-organizing a float down the Hudson River with stops at environmental fairs along the way (see Announcement page 8 for details).

While *bioregion* is still not exactly a household word, the concept continues to move toward the mainstream. In New York City last fall, the Smithsonian's Cooper-Hewitt Museum showcased a "Power of Maps" display which included a bioregional section. Meanwhile, the State of California is still grappling with a bioregional approach for natural resource management.

Planet Drum is reaching an ever-widening audience. Peter's recent speaking gigs have ranged from San Francisco's Great American Music Hall rock palace and Grace Cathedral to meetings of natural resource managers in Sacramento and a March bioregional conference in Iowa. Recent office visitors have included travelers from Germany, Australia, Brazil and Spain. The Carnaval event (see *Green City Report*) will reach thousands of revelers this spring on May 29-30.

Karen Woodbury has joined the staff as membership coordinator. She is also an intern at Slide Ranch, an educational farm in Marin County. In addition to her Green City Work, intern Joelle Kane has been helping with membership and *tres bien* French and Spanish translations. Farm/City Exchange point person and intern Josh Bloom sold his horse and moved here from Colorado. Intern Jerome Clelland did recycling research in exchange for a '60s reprise from Peter. New intern Stefan Schulz has begun helping in the office and compiling an international Green City directory. Marie Dolcini is back from Australia for another editorial stint and planning a more extended foray into the bush that is Shasta. Other essential help was supplied editorially by Josh Canning and by the fearlessly tenacious inputting/proofreading/production mavens Linda Rebenstorf and Jean Lindgren.

All the new office activity necessitated the purchase of an extra phone line, complete with touch-tone—Planet Drum is no longer one of the last bastions of rotary dialing. We also have a new computer printer. (Thanks to Charles Behnke and Robert Orenstein for their computer consultations.) While we are not exactly technophiles, the advent of computers in the office has made certain tasks, such as mailing list maintenance, much more efficient. Rest assured however, your correspondence is still lovingly read by humans and transactions are duly noted on 3X5 cards, some of them 20 years old.

Speaking of two decades, Planet Drum will be having a 20th Birthday Celebration at the Autumnal Equinox. Mark September 25 on your calendars now and call for location and further developments.

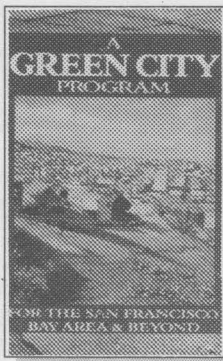
In the just completed annual report for last year, we note that donations from members and other contributors are up 40%. Thank you! Your support of Planet Drum is building a genuinely bioregional constituency. We hope you have enjoyed receiving your surprise publication this year, a resuscitated *Rain*, magazine.

We often get calls asking for a map clearly delineating North American bioregions. Upon learning that there is no specifically sanctioned line drawing department, that bioregions include a cultural component and that they are locally self-defined, some callers change their query to how this mapping works and where to start. We point out dozens of examples of accomplishments by individuals and groups across the continent who intimately know, define and inhabit their lifeplaces. In Carrying Capacity Network's recent *Clearing House Bulletin*, Bill Devall reports a suggestion that the optimal human population in North America is the number who can comfortably use its hot springs, and encourages teams of volunteers to explore hot springs in various bioregions. This geo-cultural mapping approach is a refreshing alternative to traditionally rectilinear exercises, and would certainly reveal inviting places for an immersion in and discussion of living in place.

— Nancy Heil

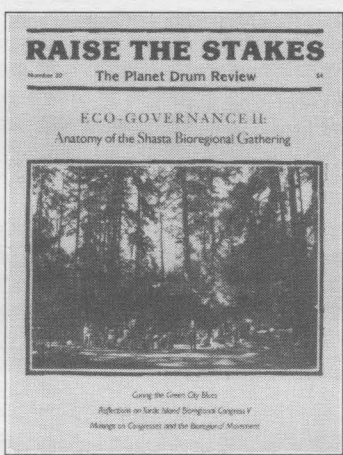
Planet Drum PUBLICATIONS

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*

Raise the Stakes Back Issues



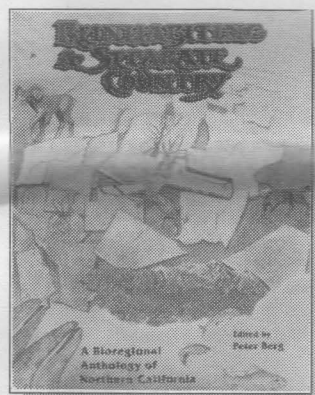
• *Eco-Governance II: The Anatomy of the Shasta Bioregional Gathering*, *Raise the Stakes* No. 20 (Fall 1992). An in-depth survey and exploration of the first Shasta Bioregional Gathering in northern California from conception to realization including highlights, participant reports and musings. Also samples bioregional gathering observations/outlines from Toronto's first Bioregion Week and the fifth TIBC held in Kerrville, Texas. Inspirational accounts and provocative critiques of the bioregional movement, questioning rhetoric and processes of "congressing." A companion issue to *RTS* #18/19; together they provide an important tool for those planning a gathering in their home region. \$4.

RAISE THE STAKES



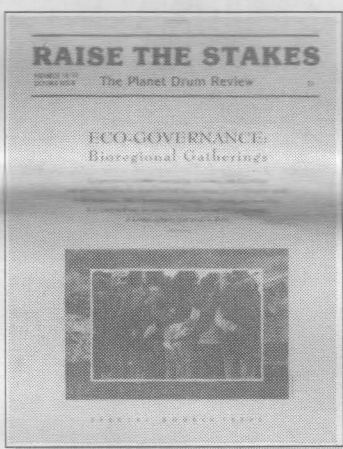
Exploring Urban Frontiers

• *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.



• *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 postpaid.
"...a strange and fascinating little guide-book that is 're-designing the map of Europe.'" —Rain Magazine



• *Eco-Governance: Bioregional Gatherings*, *Raise the Stakes* No. 18/19 (Winter 1991/ Spring 1992). Informative accounts of bioregional gatherings in British Columbia, the Cascades, the Great Prairie, Ozarks, Detroit, the Great Lakes, Ohio River watershed, northcentral Pennsylvania, and Italy. Also features special reports from indigenous groups in the Dakota Black Hills, Mexico, Costa Rica, and San Francisco in response to the quinquennial of Columbus' arrival; Peter Berg on "Post-Environmentalism Origins"; reviews, including educational magazines; bioregional directory updates; PD Pulse; and news of the Green City Project. \$5



• *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 Dis-Covering 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

• *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 Duplant 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.

Membership

Planet Drum Foundation

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

One-year membership (tax deductible) _____ \$20 regular.
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deductible donation to the Green City Center.

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

Planet Drum was founded in 1973 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.

Orders

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CA 94131, USA

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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.

ISSN 0278-7016. *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, CA 94131, Shasta Bioregion, USA. Tel.: 415-285-6556.

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STAKES RAISERS THIS ISSUE

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 - Alonzo Press**
printing
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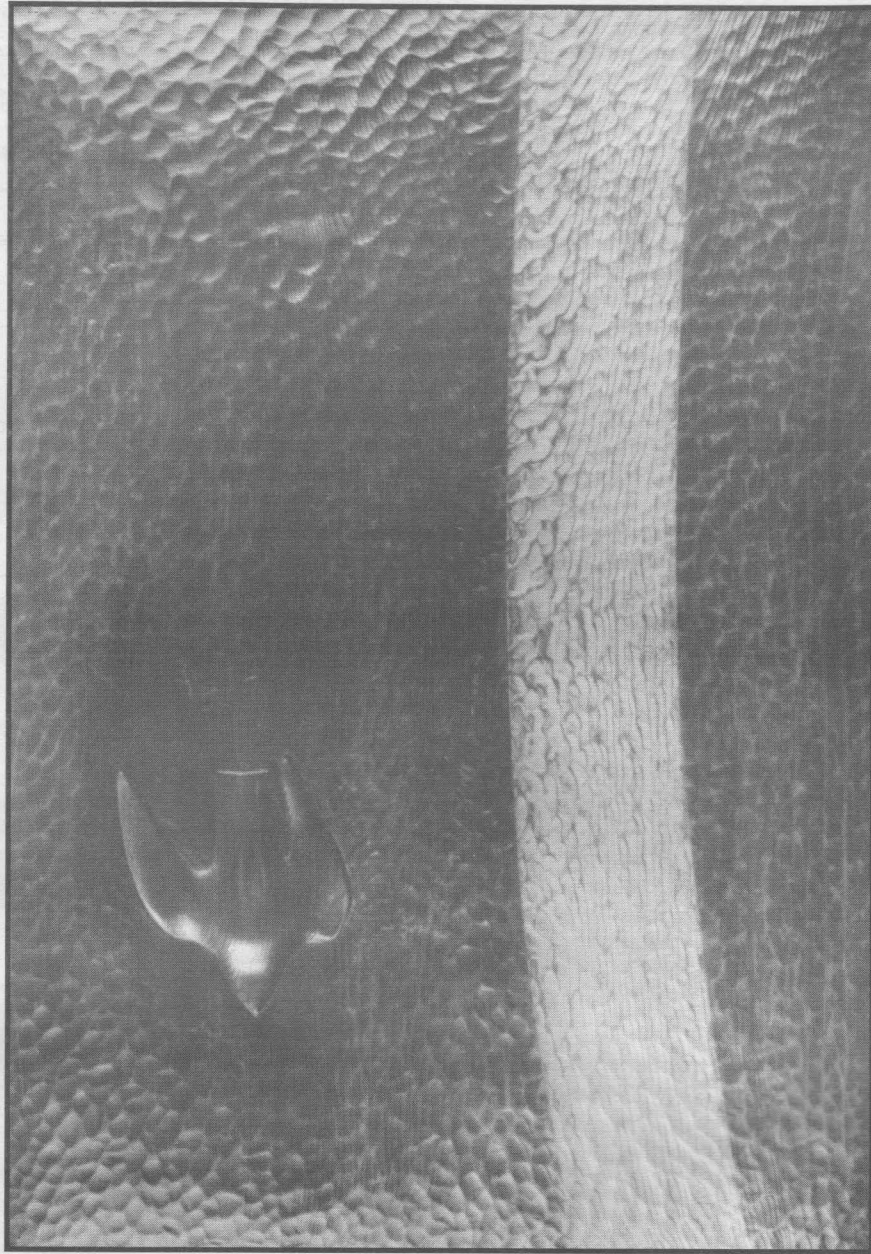
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RAISE THE STAKES

Number 21 The Planet Drum Review \$4

Bioregional Culture



detail of Bird on the Highway cedar, Cascadia Bioregion Philip McCracken

Twenty Years Drumming

Planet Drum will be 20 years old on the Autumn Equinox! One score! Two decades! A fifth of a century! Adulthood! (Just kidding) We'll mark our 20th birthday with a Shasta Bioregional Celebration Benefit on September 25th, 1993 in San Francisco. Poets Gary Snyder and Jerry Martien, writer Stephanie Mills and others will make presentations. Eco-rappers, Native American dancers and acoustic musicians may perform. Write or call for updates.



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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.

ISSN 0278-7016. *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, CA 94131, Shasta Bioregion, USA. Tel.: 415-285-6556.
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