

# RAISE THE STAKES

Number 27

*The Planet Drum Review*

\$4

## MAINSTREAMING WATERSHEDS



© 1997 ROBERT L. BUELTERMAN, JR., "WEST UNION CREEK"

*also MEXICO:  
Gathering of the Americas*



# Flowing Into the Mainstream

by Annie F. Pyatak

Everyone needs to have faith in something, but the "twenty-somethings" of the late-nineties have learned to be skeptical, if not cynical, about being spoon-fed religious and societal beliefs. Since we have learned to scrupulously question authority, in many cases we are left with endless questions and inadequate answers about where to put our trust.

Bioregionalism has the potential to offer hope; something real, ensuring that if we are careful observers of the natural world (as well as diligent witnesses of ourselves), we will find ways to live sustainably that are exclusively right for us. Armed with the knowledge that we can become a part of something powerful and ancient, simply by using our senses and our minds, opens up a universe of possibilities for learning and passing on knowledge. By "re-inhabiting" the places where we live and re-thinking the boundaries of our natural landscapes, we can link up to something larger and more efficacious than ourselves alone.

Thinking bioregionally enables us to make a lasting impression on the earth by being an integral part of it, rather than dominating it. We are encouraged to appreciate the value of our individual experiences because we are learning to embrace ourselves as constituents of the natural world.

Contemporary young adults are certainly not the only ones who benefit from incorporating bioregional philosophy into their lives. In the increasingly technological world, all of our survival depends upon a more thoughtful and ecologically integral way of living. We have been on a leave of absence that has led us away from nature. If human beings are to happily accompany the planet through the next millennium and beyond it, we need to plan a sensitive pattern of living that is suitable for everyone. There is room for everyone to be conscientious, pioneering, inventive; to observe and be heard.

The theme of "Mainstreaming Watersheds" focuses on modern civilization's need to move into a deeper sense of ecological awareness on a wide pop-

ular level. Everyone lives in a particular watershed defined by its own natural features including hills or mountains, water courses and living beings. A watershed is more than just a hydrological phenomenon, it also defines a real ecological home base. Our experiences and life-places are precious and deserve to be listened to and appreciated. Compassion for and understanding of the natural systems that surround us will not be a luxury as the next chapter in human evolution begins to unfold. We are ultimately interdependent with our environment and must respond to this reality if we are to survive successfully on this intricate, bewildering and irreplaceable planet.

This issue of *Raise the Stakes* features some examples of how people in many walks of life can begin to celebrate their places, communities and cultures. Articles, excerpts and creative pieces cover areas ranging from local life-place celebration to bioregional politics in Mexico, from creek and river restoration to bioregional spirituality. Together they present directions of a future in which *anyone* can think about their own life as part of nature. This type of consciousness sets the stage for a way of living that demands environmental, cultural and personal pride.

The gap between those who have been actively involved with the bioregional movement from its onset and those who want to learn to live more sustainably as part of a watershed is closing. The "mainstream" circles of society are capable of incorporating bioregional philosophy into public policies, education and social standards. Bioregional activists are now gearing their practices toward educating people from different walks of life about what they do. The bridging of this gap is encouraging for those who have watched the bioregional movement grow, and exciting for those who are ready to make a change. Holding a watershed-bioregion consciousness in common will mean that human beings can look forward to a healthier, more ecologically sensitive and creative way of life.

## Learn to Live With Rivers

by Lori Pottinger

Raul Rocco lives with a river. Not beside it or near it, but with it. He is a fisherman, and the river he lives with—the Paraná in northeastern Argentina—provides him and his family with food, a livelihood, water for drinking and washing, inspiration for their songs, their poetry, their lives. The river in fact defines their lives. Rocco cannot conceive of life without this river, his people's river, which they have lived with for generations.

But he has recently learned that there are a surprising number of people around the world who have their eye on the Rio Paraná, people who have never visited his home or even seen the river. Hailing from Washington DC, Chicago, Moscow, and Rotterdam, this international cadre of engineers, manufacturers and politicians envision the river trussed up in concrete and steel and "harnessed" to create electricity. The Paraná Medio Dam, as proposed by its backers, would create one of the largest reservoirs in the world (at 760,000 hectares, it would be 40 times bigger than Buenos Aires), displace thousands of people, flood productive land, destroy fisheries and a diverse ecosystem. And as usual, people like Rocco will be the last to learn the details—in fact, will likely be left out of the planning process entirely.

Such are the stories that motivate activists at International Rivers Network (IRN), a ten-year-old organization whose primary mission is to protect rivers worldwide from the absolute destruction of large dams. The stories go like this: a poor, rural community suddenly learns about a dam project that is to be imposed upon it and which will forever change its way of life; the community has no resources to fight the project and even less political power to wield against it; the project is being promoted by a well-connected "hydromafia" of government officials, bankers and multinational corporations intent on building it.

Taking on these powerful people is often daunting for rural communities facing large dams. IRN helps make it easier by taking a hard look at a project's economics, technical viability, resettlement plans, and environmental impacts. IRN monitors the work of project funders, such as the World Bank, which has

been the world's largest funder of big dams (the Bank uses U.S. tax dollars to build destructive projects around the world). IRN also publicizes problems with projects that are proposed or under construction, both in the international press and in their own bimonthly publication, *World Rivers Review*. But primarily, IRN listens to people like Rocco, and tells their stories to those who might help him keep his river whole.

Rocco has decided not to wait to see how the dam will affect his community and way of life—he has begun to take action. At the first International Meeting of People Affected by Dams held this March in Brazil, Rocco told of his travels by canoe along 1,000 kilometers of the Paraná to tell people living along its banks about the proposed dam. He

used poetry and street theater to convey the message. After the conference, Rocco's story was taken by other conference attendees back to Lesotho, Thailand, Russia, and Chile, where it will be retold, along with dozens of other stories about people standing up for their rivers. The retelling of these stories gives strength to those who hear them, people who are themselves fighting large dams.

Closer to home, IRN's environmental poetry and art contest for children, "River of Words," is helping to create a generation that understands why rivers are worth saving. Conducted in partnership with U.S. Poet Laureate Robert Hass and the Library of Congress Center for the Book, the contest helps kids learn their "ecological address" by exploring their watersheds. Now in its second year, River of Words has generated not only a beautiful body of work by America's children, but has also inspired hundreds of teachers to more creatively teach natural history and people's place within that history.

Children involved with River of Words are learning what river dwellers know from their earliest days: rivers are life. IRN's most important work is to help amplify the voices of those people who are fighting for the lives of their rivers—because in defending their rivers, they are fighting for everyone. By retelling their stories, IRN works toward a day when they will not have to be repeated.

*Annual membership in IRN is \$35 for individuals/\$100 for institutions, and includes 6 issues of World Rivers Review. IRN's web site includes basic information, back issues of WRR, background materials about our major campaigns, River of Words information, how to join IRN, and links to other groups. Visit it at [www.irn.org](http://www.irn.org).*

*For more information or to become a member, contact:*  
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Phone: 510-848-1155;  
Fax: 510-848-1008  
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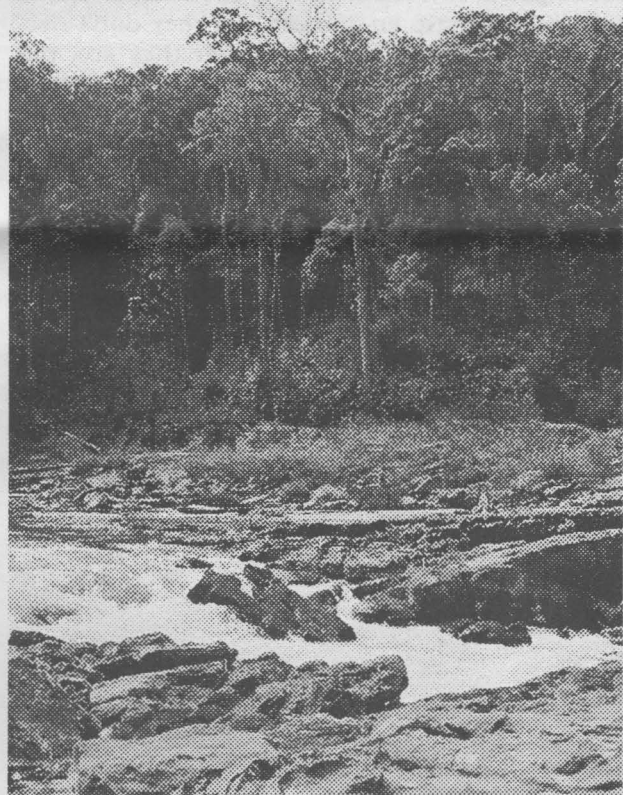


PHOTO COURTESY INTERNATIONAL RIVERS NETWORK

**FINAL SCORE**  
*Theun River—1*  
*Nam Theun Dam—0*

### RIVER INDEX

(From *World Rivers Review*, September 1996)

- Number of dams 15 meters or higher on the world's rivers as of 1950: 5,270  
Approximate number today: 40,000
- Number of dams greater than 15 meters under construction worldwide, 1995: 1,118
- Estimated number of dams begun each year, worldwide: 300
- Percent of US freshwater resources considered too contaminated to swim in or drink: 40
- Kilometers of the world's once free-flowing rivers that had been altered for navigation by 1900: 8,750 Kilometers altered by 1980: 498,000
- Percent increase in per-capita water use 1900-1980, worldwide average: 200
- Percent increase in water withdrawal from world's freshwater resources from 1900-1980: 566
- Amount of water required to manufacture the average US car: 140,000 litres
- Amount of water used annually by a faucet dripping one drip per second: 3,785 litres

Taken from *World Rivers Review* by permission

### Creek

The flowing creek  
Drifted.  
Drifted past  
Mountains high.  
Drifted through  
Meadows long.  
Past the swaying trees.  
Through oceans  
Big and wide.

And fish  
glide through the water.

—Rachel Mueller—Grade 2  
Lewis Elementary School  
Buena Vista, Colorado  
Category 1 Grand Prize Winner of the  
1997 River of Words National  
Environmental Poetry Contest



# Remembering the Instructions of the Land

by Freeman House

## I. Forgetting

Maps are magical icons. We think of them as pictures of reality, but they are actually talismans which twist our psyche in one direction or another. Maps create the situation they describe. We use them hoping for help in finding our way around unknown territory, hoping they will take us in the right direction. We are hardly aware of the fact that they are proscribing the way we think of ourselves, that they are defining large pieces of our personal identities. With a world map in our hands, we become citizens of nations. We become Americans, Japanese, Sri Lankans. With a national map in front of us, we locate ourselves in our home state; we become Ohioans or Californians. Unfolding the road map on the car seat beside us, we become encapsulated dreamers hurtling across a blurred landscape toward the next center of human concentration. Even with a topographical map, the map closest to being a picture of the landscape, we are encouraged to describe our location by township, range, and section—more precise, more scientific, we are told, than describing where we are in terms of a river valley or mountain range . . .

In the late nineteenth century, in the same decade that Frederick Jackson Turner proclaimed the end of continental frontiers, the corporation was born. Laws were passed that allowed states to license corporate entities. Now personal identity and responsibility that had been tied to a landscape, however fragmented by industry or ownership, could be assumed by an entity that relieved its participants of responsibility for their actions. Corporations have an address, but they don't necessarily live anywhere. The bigger they are, the more profitable they tend to be. The bigger they get, the further their headquarters become removed from their resource bases. Now American people have spent 100 years pursuing job opportunities from one place to the next, rather than looking for a place to settle. The landscape between urban centers has emptied itself of small farmers and whole regions have come to be seen as resource colonies. When the resources are exhausted, the colonies are abandoned by the corporations. With the establishment of the NAFTA and GATT treaties, corporations have become global and their power has begun to replace the power of national states. The jobs we've been chasing around

are disappearing as richer resource colonies, untapped markets, and cheap labor are discovered abroad. Any one place can be understood as remote and expendable by entities that live nowhere.

The lines on the map have little meaning now except in real estate deals, but they remain engraved in our minds. The process of forgetting our connectedness to our landscape has left us stranded—surplus people in hurt places, in bioregions we have allowed to become severely damaged without taking the time to know what they require of us if our children are to continue living here.

## II: Remembering

Commerce itself is not necessarily evil. To assume that it is would be a denial of the fact that trade seems to be as old as human history. Excavated mounds in the Mississippi basin reveal trade items arriving from places as widely separated as northern Wisconsin and the Yucatan Peninsula. The urge to travel and to exchange goods seems to be as old as human mobility. What is evil is the concept that has engulfed us in the last 25 years called The Economy, capital T, capital E, a manufactured

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**“Environmental restoration is one ideal path along which to pursue our remembering because the situation demands it, and because it is by nature a community endeavor.”**

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reality with the end goal of convincing us that our primary role as humans is that of consumer. The Economy is code for “you'll never be happy until you have unlimited access to stuff.” It is code for “you are the center of the world; the Earth exists to provide for your most elaborately imagined needs.” The Economy has raised the concept of individualism to the status of a religion whose rituals are advertisements constantly assuring us that the way to heaven is by way of the path of accumulation.

The challenge we face is the task of reclaiming our local economies and cultures from The Economy and its built-in strategy to create a global monoculture of consumers. The first step in this process is one of remembering the processes and self-sustaining strategies of our local ecosystems which are the sources of any real definition of wealth. Once we have begun this process of remembering, we will find that the instructions for the reclamation of our human destinies lie in our direct perception of the self-regenerating processes of the landscape that surrounds us.

If we are to gain control of our destinies as inhabitants of functional ecological systems, it will be because we have empowered ourselves as we remember the opportunities and constraints of our living places—and learned to resist their sacrifice to global consumerism. The initiation of such a transformation can come from nowhere else than from the inhabitants who extend their identity to living regions, lovers of place. Writer Stephanie Mills has great faith in the vernacular skills of peoples who have discovered their imbeddedness in locale. She has deconstructed the French word *amateur* to describe such people—*amateur*, she says—practitioners of love.

Once we have committed ourselves to this sort of remembering, we will find ourselves engaged in a process that social activist Peter Berg and ecologist Raymond Dasmann have called reinhabitation. “Reinhabitation means learning to live in place in an area which has been disrupted and injured through past exploitation...It means understanding activities and evolving social behavior that will enrich the life of that place, restore its life-supporting systems, and

## Every Stump is Sacred

By Gary Lawless

Every stump is sacred.  
Every stump a saint.  
Every silted river a church to which  
the pilgrim salmon return.  
Every breath of wind a love song.  
We worship in wetlands,  
bow to the fern, the rock,  
the holy salamander,  
the blood of sweet water,  
the body of moss.

establish an ecologically and socially sustainable pattern of existence within it. Simply stated it involves becoming fully alive in and with a place.”

Because human comprehension of the ambient landscape is limited to its sense organs (and will continue to be no matter how glamorously our electronic networking capabilities grow), it is useful to seek smaller increments of creation as the context for remembering. The watershed lends itself to

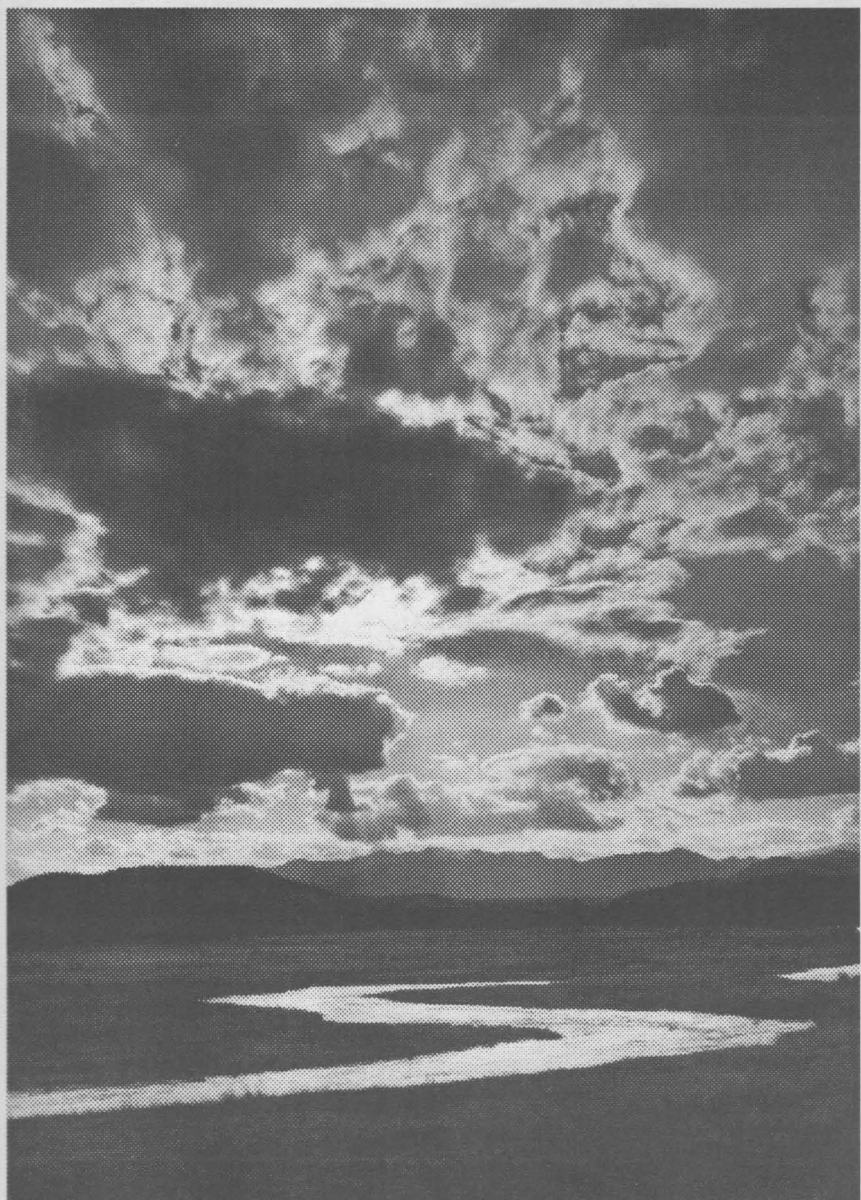
these limitations of human perception perfectly; it is a visible hydrological container of all our co-existent life-forms; it is what lies between our eyes and the horizon. As if to accommodate the varieties of human skills and energies, the watershed breaks itself into ever-smaller increments—river to creek to swale. One may pursue one's remembering on any scale that fits.

Environmental restoration is one ideal path along which to pursue our remembering because the situation demands it, and because it is by nature a community endeavor. For those engaged in it, restoration work has meant the ineffable growth of a deeply felt sense of the regenerative powers of nature. And if we stay at it long enough we gain an experience of the particularities of natural succession in our home place that is as much a part of our lives as is the growth of our children. Over time, this experience can lead us to understand ourselves not so much as crisis managers—or managers of any sort—but more like what Aldo Leopold called “plain citizens of the land.”

We have discovered that the magic of maps can be used for our own purposes, which are to relocate ourselves in our actual habitats. When we use maps as a tool for remembering, we find ourselves in watersheds, on estuaries, in mountain ranges, rather than in townships and sections. We can use maps in the same way that aboriginal cultures used stories. Our handmade maps of natural plant and animal habitat, land use history, and watershed configurations, when distributed to every resident and landowner, has the effect of ritually reanimating a native landform that had become totally abstracted. Such mapping can also translate into a real element of local self-empowerment. By re-organizing available data in the context of natural areas and adding the element of vernacular observation, in a surprisingly short time you can know more about your home than either extractive industries or regulatory agencies do.

Our North American landscape is so fragmented and our threads of cultural continuity have been cut so often that we will need to establish methodologies and tools, largely through education, to accelerate the collective memory of our lost landscapes and our places within them. We are going to need a generation of helpers whose job it is to help us find our way.

*This article is an excerpt from the lecture, Forgetting and Remembering the Instructions of the Land: The Survival of Places, Peoples, and the More-Than-Human, given on April 24, 1996 at Ohio University in Athens, Ohio.*





# Restoration is Cultural Preservation

PHOTO: C. DREMANN



A mural depicting native plants, animals and indigenous people covers the front of a store in Los Osos, California.

by Craig C. and Susan J. Dremann

Millions of newcomers have come to the Northern Americas from other continents. These newcomers have left their own sacred places in far-away lands, and until recently, were unaware of this continent's sacred places. The newcomers are united by a wealth and economics-based society, known colloquially as "The American Dream," whose ideals promise that any individual can become rich and famous. Nothing in the environment is considered sacred and to not convert every natural resource into economic wealth is considered foolish. This way of life, while offering many material comforts and benefits, also forces individuals to function competitively against each other, and causes the environment to suffer from exploitation and a lack of individual or societal stewardship as a result.

Over a period of generations, the newcomers' memories of their old homes and sacred places on far-away continents began to fade. About 25 or 30 years ago, some of their descendants began recognizing the sacred places of this continent. This transformation changed them from immigrants into the New Naturalists. The New Naturalists are a people who have moved away from the world view of control over all life forms for economic purposes, to a view that there is a sacredness of life.

Once a group of people accepts this sacredness, the idea of preservation becomes a way of life for protecting it. An example of such a cultural relationship with the land can be seen in the preservation of the sacred trees of the Western Ghats in India. Protected and preserved, they constitute the only forests on that subcontinent in near virgin condition.

One aspect of an environmentally-based culture is an awareness of natural surroundings, with some intimate knowledge of and interactions with the local native plants and animals. These interactions can be as simple as providing food

**"One aspect of an environmentally-based culture is an awareness of natural surroundings, with some intimate knowledge of and interactions with the local native plants and animals. These interactions can be as simple as providing food or habitat for wild animals; or planting native plants in one's own garden."**

or habitat for wild animals; or planting native plants in one's own garden.

Motifs and images of nature are evidence of new cultural relationships and transformations moving towards reverence for the natural world. Murals appearing on the sides of buildings, postcards, photographs, posters, paintings, even coffee mugs that accurately depict native plants, animals, or indigenous peoples in a respectful and loving way can represent modern artifacts of the New Naturalist Culture.

The New Naturalists, however, make their greatest cultural investment through ecological restoration. The idea of restoring local native habitat utilizing local eco-types involves a commitment to the interaction and development of an intimate knowledge of the local environment. It requires a deep awareness of and immersion into a way of life, into a world view, a habit of living that is cultural

in its structure and implementation.

The evidence of the existence and viability of the New Naturalist Culture, is that our existence and influence is generational. Some of us are elders, and others are succeeding us with fresh voices and enthusiasm.

The lure of prosperity offered by the wealth and economics-based society threatens to undermine all environmentally-based cultures. We can arm ourselves against this mentality by passing on our knowledge and clearly defined values to the upcoming generations, and by continuing to build a culture that makes a place for its youngest members.

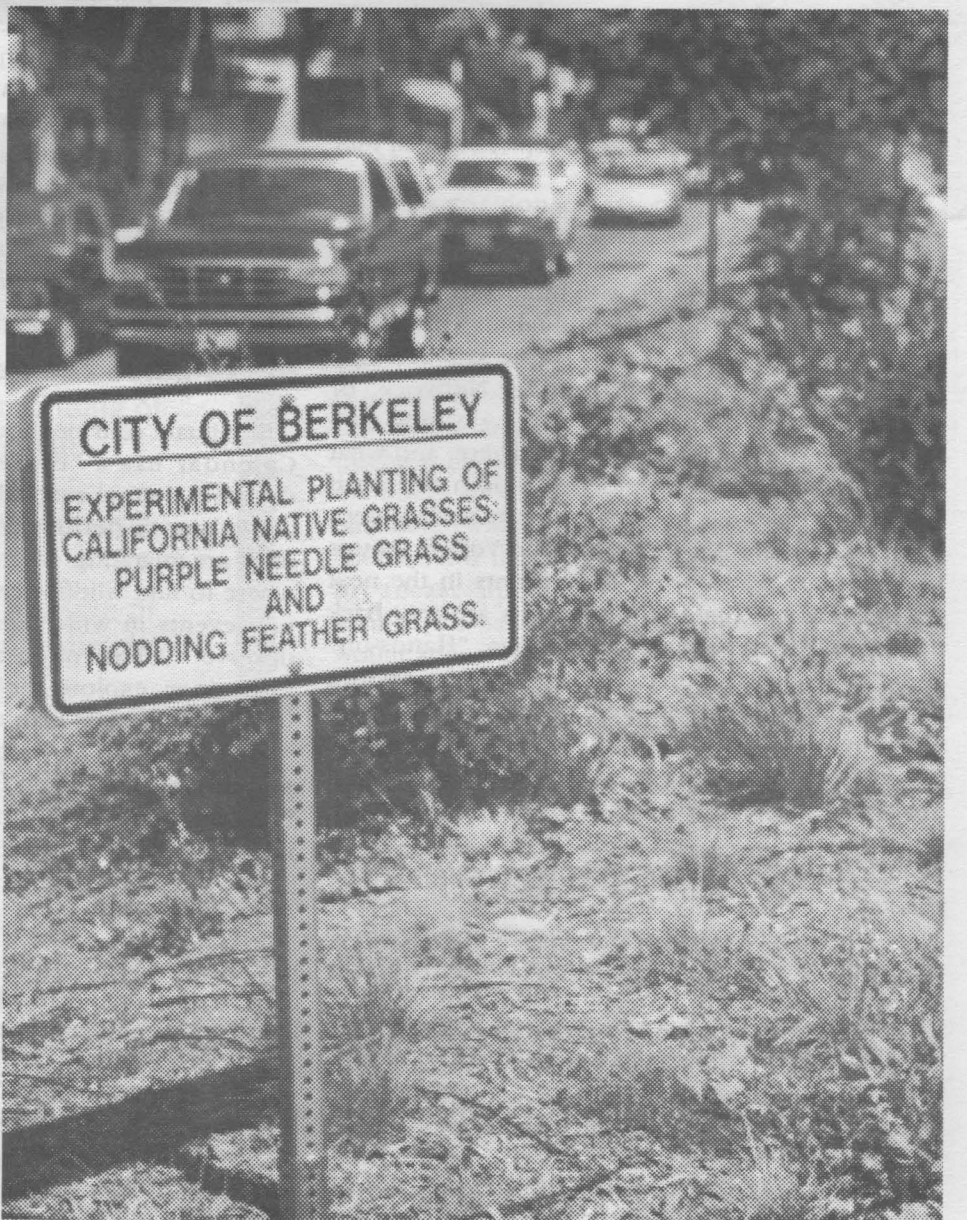
For more information about the New Naturalists, contact Craig C. and Susan J. Dremann, *The Reveg Edge*, Box 609, Redwood City, California 94064 Tel. 415/325-7333 FAX 415/321-8333.

PHOTO: C. DREMANN



U.S. Forest Service personnel harvesting native grass seeds for restoration projects in Fremont National Forest, Oregon.

PHOTO: C. DREMANN



Indigenous grasses being restored in Berkeley, California, where they have been extinct for 150 years.



# A Loving-Green-City-Living Guide



by Sarah Bardeen

**A** Green City Calendar is a method of promoting and advertising concrete, positive environmental action in a city. This Calendar is not a forum to bemoan the decaying state of our world. Its job is to find groups at work on urban issues, ferret out their volunteer needs, and increase community participation in their work by advertising their events and workparties. It also chronicles their successes. As a monthly or bi-monthly publication, a Calendar can provide inspiration to city dwellers and a shot in the arm for understaffed urban sustainability organizations with limited funds. The Calendar can also act as a point of entry for people into the wide field of environmentalism. It can encourage them to look at their communities not as static entities but as living ones which can transform and change, and which each person has a role in creating.

In order to create a Green City Calendar of environmental events, it is necessary to first determine what constitutes environmental action in an urban area. There are two loose categories. The first consists of more traditional "greening" groups: those who deal with creek conservation and restoration, native habitat restoration, beach and park clean-ups, gardening groups, organizations which promote alternative energy and transportation, and others. These are groups that work to educate and organize, and often perform on the "front line," fighting to enhance and preserve the natural areas of a city, and to reduce harmful emissions and the use of toxins.

The second category of environmental groups are less obvious; they are non-traditional yet vital because they address urban issues which affect city dwellers' relationships with their life-places. Such groups work to build community pride, fight for tenants rights and affordable housing, combat environmental racism, promote job security, health care, and equitable human relations. They fight for the concrete human needs which must be met in order for people to look beyond their daily existence and assume a place as conscientious urban citizens. If these needs are not met, people cannot pull themselves from their circumstances and will thus become prey to harmful conditions which they feel powerless to combat.



## Networking

The first step is to build a base of environmental groups, both traditional and non-traditional. The San Francisco Bay Area's Green City Project calls its list the "Volunteer Network" or "VolNet." We have a database of group names, contact people, the work they do and where, and what their volunteer needs are. About a month and a half before the Calendar goes to print, announcement forms and letters are sent to all the VolNet groups inviting them to advertise their events in the next Calendar. When the announcements are sent back they are divided into two categories: "Hands-on" and "Walks and Seminars." The hands-on section includes any activity that involves physical work with the earth, such as building trails, weeding, planting, construction, or monitoring creek water. The walks and seminars category includes any activity relevant to urban environmentalism and ecology, from lectures and nature walks to conferences and classes.

The Calendar reflects a diversity of ways to enter into the urban sustainability movement. Any given Calendar will list many different types of action. These may include a class on how to build furniture from reused or recycled materials, a walk through an estuary to learn about migrating birds, a lecture on alternative housing, a conference on disenfranchised populations, or a day of weeding, mulching, and planting in the AIDS Memorial Grove. The Volunteer Network grows slowly as contacts increase and lead to new groups.

Our Green City Calendar includes a list of "Ongoing Activities" which happen every weekend or on a certain weekday and are regular, established events. At this point we have so many events and groups to list that we actually have to limit the number from any one group.

## Get Articles

The next step is to obtain articles. A wrap-around sheet filled with stories and extra information surrounds our two-month calendar of events. This is where we explore in depth the efforts, controversies, and successes in our local movement toward urban sustainability. It is also the creative and informational section. Have fun with it. Keep an eye out for the unusual story, the grassroots group, and the unique environmentally active individual. Invite your volunteer groups to write—their employees and volunteers are a ripe group of hands-on experts.

We usually pick a theme for the issue. Once chosen, we'll approach it from as many angles as possible. An effective combination of articles includes information and concepts, concrete positive examples of action, and ways for the reader to participate. In a recent issue on youth in the environment, we profiled two disadvantaged youth-run urban farms and a youth-owned sidewalk cleaning business. In addition, we provided a list of ways in which young people could work in the environment. In an issue on green businesses, the Calendar profiled examples, wrote in general terms about what a green business is, and also provided a resource list that businesses could contact to green their practices.



## Represent Your Community

Give voice to your entire community. Cities are heterogeneous, multi-lingual places with a wealth of history and cultural heritage. The richness of a city resides in this vibrant, intermingled reality. An important goal of urban greening is to allow for more community empowerment and self-expression, and a Calendar can act as a vehicle for accomplishing this.

Any urban publication must engage any and all previously disenfranchised groups. Everyone has the potential for short-sightedness. Check yourself, question your assumptions about which articles are necessary and which ones aren't. Hold yourself accountable to the urban population as a whole.

## Personalize the Perspective

Situate your publication in your life-place. Our Calendar has a "Bioregional Almanac" which describes natural events happening in the area over a two month period. We let people know which birds are migrating, when the next full moon is, and where to find wildflowers in the city. Advertise natural events in which readers can participate and observe. Call attention to the world outside their front door, explore the unique features of where they live. The goal is to ensure that the next time a reader walks out her door, she's on the lookout for something; a blooming tree, or an insect. If people become more aware of their life-places, they'll become better stewards of them.

## Get a Design

Green City originally used Pagemaker and Xerox to lay out and print the Calendar. This was an inexpensive and easy way to begin. As the Calendar grew, however, the bulk of material demanded a new design. Fortunately, we found a talented graphic design student who was willing to reinvent the entire scheme of the Calendar as his senior project. He made it distinguishable from any other publication in the Bay Area. There are two lessons in this: first, work on inventing a unique style for your cal-

endar. Secondly, use your contacts! Think creatively and in terms of mutually beneficial barter. We provided this graphic designer with a forum for his creativity and extensive material for his professional portfolio and in turn received a graphic facelift. Everyone benefited.

Also, volunteers are great resources. The experience they gain builds their resumes and aids your organization. Volunteers can write articles, edit, proof, create resource lists, add to the VolNet or mailing groups, and help distribute the Calendar.

*continued on page 5*



Dear Peter,

I'm writing to you on the occasion of the launching of our Eco-City "ActLocally" Calendar. This first issue resembles Planet Drum's Green City Calendar in format. This, of course, is not accidental.

I realized immediately the great potential of a calendar in our urban bioregion as a potentially effective multiple-purpose networking tool for helping to weave a web of stronger bonds of community, solidarity, and reciprocity across very diverse movements. Our ActLocally Calendar can be a device for allowing a diversity of groups and organizations in civil society to recognize our great diversity and for people to learn how to get involved.

In our bioregion, the Lower Fraser Valley, there are hundreds of groups engaged in work for various forms of ecological restoration, environmental protection, defense of urban wilderness, (still relatively abundant in our bioregion), creek daylighting, community gardens, and wetland protection and restoration. There is an eco-village project, a "greenways" movement, a healthy cities network, a sustainable transportation coalition, local community mapping groups, community economic development activities, urban ecology work, and many others. Although not all of these groups explicitly recognize the broader bioregional context, all are contributing to a healthy urban ecology in a healthy bioregion.

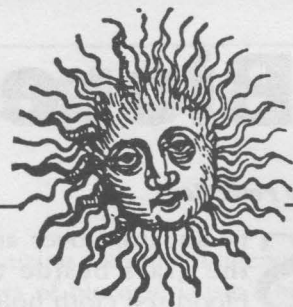
Initially, our Calendar will have a combined circulation of over 100,000 in two local publications, the monthly *Common Ground* and the weekly *Vancouver Echo*. Right now as you read this, over 100,000 people in this region will be looking at a map of "Salmonopolis" done by our local "Barefoot Cartographers" group with a short definition of what a bioregion is. Like your Green City Calendar, each issue of ActLocally Calendar will feature a "Bioregional Almanac" on native plants, animals, birds, and marine life. Every issue will also have a special feature on one of the groups listed in the Calendar. Overall, readers will see the activities of people working to respect, restore, protect, and live within the means of natural systems and to build a society that respects and cares for people and other living beings. Volunteers will be able to connect with a wide diversity of groups they may not even have realized existed. We will eventually grow into a broader and better networked series of communities across the bioregion.

This letter is to thank all the people at Planet Drum for the inspiring Green City Calendar, a truly pioneer effort. I hope our efforts can live up to the profoundly good work you have contributed to the bioregional movement.

*Peace, Love, and Solidarity,  
Mike Carr  
Vancouver, BC*



# Foster a Bioregional Spirituality



by Robert Barzan

A conscious connection or relationship with the land is common among nature-centered people world-wide, and it is the basis for three important aspects of spirituality: a sense of identity, both personal and communal; the development of the spiritual qualities necessary to live harmoniously with each other; and an experience of the deeper mysteries that lie within nature and tie us all together.

Among indigenous people, every individual has a bond with local non-human aspects of nature—an animal, plant, or perhaps a mountain or river—and the group as a whole sees itself connected to Earth which is often understood as a living being. The people have a deep sense of being rooted in the land they inhabit and it is through that bond that they discover who they are. In fact, this is what makes them a people: the common experience of the land where they live together.

This type of relationship with the land encourages the development of the spiritual qualities necessary to live in harmony with one another. If we have a healthy life-giving relationship to the land we will naturally extend that relationship to each other, and to ourselves. Just as it is impossible to love someone without that love expanding out to other people, so it is with the land. This is a kind of circle, and it is difficult to say what comes first.

We can have a spirituality that provides a sense of identity, a way of joyfully living in harmony with all of nature, and a sense of being connected to the

mystery of life. If we adopt a way of living rooted in a place, in keeping with the local cycles of nature, we will develop other significant qualities: a sense of personal worth, a sense of purpose in life, acceptance of diversity, a loss of the fear of death, and renewed pleasure in the human body.

The devastation is widespread, but Earth is such that at the moment we stop destroying it, healing begins. When we love Earth, we will find our place on it and stop abusing it. Air and water quality will improve, the animals will return.

## Exercises in Bioregional Spirituality

**1. MAKE A COMMITMENT TO THE PLACE WHERE YOU LIVE.** Then foster the mind-set that you are a native not just of the area within a city limit or a county, but of the local ecoregion, watershed, or bioregion.

**2. "REINHABIT" THE PLACE WHERE YOU LIVE.** Engage in concrete and sensual activities that root you in the cycles of nature: plant a garden, collect wild foods, celebrate the full moon and solstices, become an expert in the local flora, fauna, or geology. Learn as much as you can about your bioregion from direct experience.

**3. CULTIVATE COMMUNITY.** Seek and encourage activities that build relationships between you and your neighbors both human and non-human. Foster regional economic activity, particularly small scale sustainable industries and businesses that rely on local employment and resources. Eat fruits and vegetables produced locally, and buy from farmers' markets. If you cannot obtain something locally, consider going without it. Cultivating community might be as simple as seeking the services of a live bank teller rather than a machine for your transactions, providing a place in your yard for native creatures, or as complex as running for a local public office.

**4. CONSULT NATURE.** When important life issues come up, make a consultation of nature part of your discernment process. Go to nature and see what wisdom it has for you. Learn to listen, to watch. This means cultivating a deep respect for all of nature, an appreciation for all life forms, for all the land. It

## Recycled Dawn

by Annie F. Pyatak

There is something silent that strikes you, watching the morning, as it traces the outline of green hills, and creeps along the umbrella of a long night that has arched and stretched itself, and been transformed into something other. The light is not the same when you have shared all the night's minutes with the stars and noticed the distinct phasing out of the cries of owls dissolve into the first cooing of doves at dawn. It is the same light that colored your face when it last waned at dusk but it comes now with different hands, whispering that you share in something secret. And you discover yourself, more awake than if you had slept, basking in the clarity of evening light recycled.

means not seeing ourselves as guardians or stewards of the environment, but as a part of the web of life.

There is a tendency in our society to compartmentalize our lives so that spirituality has nothing to do with how we live. Spirituality, however, is not something we do only when we are meditating or on Sundays. Our spirituality is our whole way of life and that includes how we make our money, how we spend it, how we use our time, make decisions, and how we treat people. Spirituality is not separated from who we are, from our passions. Everything that is part of our lives, everything that is part of our experience is included in our spirituality.

Bioregional spirituality is one path that embraces this wholistic view. It deals with how we relate to each other and to all of nature. Unhealthy spiritual paths foster hate, intolerance, greed, fear, envy, jealousy, waste, social injustice, discrimination, war, and a lack of compassion. Healthy spiritualities do just the opposite, they encourage love, compassion, truth, generosity, forgiveness, tolerance, peace, and an active concern for nature and social justice.

*This article is an excerpt from the pamphlet, Bioregional Spirituality: Land and the Meaning of Life, available for \$2.50, from White Crane Press, P.O. Box 170152, San Francisco, CA 94117.*



## PROCLAMATION

### Supporting the Fifth Shasta Bioregional Gathering

WHEREAS, the City Council of the City of Arcata places the highest values on the natural environment that sustains us, and

WHEREAS, the bioregional movement seeks to broaden an understanding of the connections and relationships that humanity has with ecosystems where people live, and

WHEREAS, the Fifth Shasta Bioregional Gathering will be held September 4-7, 1997, within the vicinity of Arcata at Patrick's Point, and

WHEREAS, the Six Rivers area of the Shasta Bioregion possesses a wealth of advanced ecological programs and activities, knowledgeable professionals, and many others who will benefit from hosting the Fifth Shasta Bioregional Gathering and

WHEREAS, in order to continue to prosper, our community must find sustainable practices to replace older resource extraction based economies, and

WHEREAS, the restoration of waterways, forests and other natural features in Arcata has been a continuing project of the City for many years, and rebuilding a sense of community is also one of our priorities,

NOW THEREFORE, the City Council of the City of Arcata does hereby voice it's support for the Fifth Shasta Bioregional Gathering, which has the theme of "Restoring our Watersheds, Communities & Ourselves,"

BE IT FURTHER PROCLAIMED, that we encourage all of our citizens to participate in the presentations, panels, workshops, performances, and many other enjoyable activities available therein.

## Loving-Green-City-Living

continued from page 4



### Self-promotion

Ask for donations—of money, time, ideas, office space, work tools—anything. Give businesses a thank-you ad if they become members. Offer schools a workday and as many calendars as they want in exchange for their membership. Thank your individual members and sponsors prominently in every issue.

Importantly, know who the readership for the calendar includes. Our Calendar is sent to yearly members of the Green City Project, Honorary Members (which include city officials, community leaders and friends), members of the print and broadcast media, and the Volunteer Network groups we serve. If a particular issue's theme would appeal to a specific audience such as educators, businesses, or low-income community groups, we do mass mailings to them as well. We distribute many calendars to various locations in the Bay Area, such as health food stores, outdoor supply stores, cafes, community centers, libraries, and schools. We rely on volunteers and our staff for distribution.

### Learn As You Go and Have Fun!

Invariably there will be topics and movements you don't know much about. Don't fear them. Find the people who do know and give them an outlet, a forum for their ideas. You'll learn as you go and have fun doing it.

This is great work to do, and its object is to make city life more fulfilling and fun for all of us. Be playful, and take yourself seriously but with a few grains of salt. You'll be well on your way to a green urban future.



# Bioregionalism Meets Local Autonomo

by Peter Berg

She squatted over another woman lying on the grass beside the parking area. The blood red cloth holding back her black hair was exactly the same color as her blouse, a long black skirt matched her hair. She chanted and passed her hands a few inches from the sides of the prostrate woman while smoke rose thinly in the sunny morning air from incense sticks stuck in the ground beside her patient's head. Hunched forward and jerking her elbows vigorously outward, all of the *curandera's* energy seemed to be concentrated on the task of pulling some invisible entity from the other woman. It was too embarrassingly private and mysterious a scene to witness as an uninvited spectator except that a little girl stood several feet apart and watched with such rapt attention that it became a curiously public event.

A few minutes later, more than three hundred people standing for the opening ceremony of the day's program at the November 1996 Turtle Island Bioregional Gathering (TIBG) in Tepoztlán, Mexico watched the same *curandera* enter the open-sided main meeting tent. She held a goblet fuming with large chunks of incense and was followed by two male assistants. After an incantation that included a request for a beam of the light of truth and understanding from the center of the universe, she approached each person in the assembly, moved the goblet up and down in front of their bodies, and intoned thanks to Tonantzin, Aztec deity of the earth. Blessing each person this way took a long time but the *curandera* maintained the same quick athletic intensity as when she squatted over her patient like a wrestler. She continued to chant "Gracias, Tonantzin." To conclude, the attendants dipped large bouquets of branches into pails of water and whipped bursts of spray into the air above the crowd. Then the *curandera* and her crew walked out as promptly as they had appeared.

This visitation by a folk healer from a barrio in Puebla was the kind of illuminating incident that gave a portentous air to the week-long encampment that in addition to being the seventh TIBG was also known as the sixth Consejo de Visiones (Vision Council) and first Bioregional Gathering of "The Americas." In spite of the multiplicity of titles (or maybe because of it), with about eight hundred attendees it was by far the largest bioregional gathering to date. It also produced precedent-making foundations for future continental gatherings and provided definite guides for the bioregional movement in general.

Three distinct streams of activism blended together in the Meztila camp site where the Gathering was held beneath the vegetated cliffs that ring the town of Tepoztlán. Bioregionalists who base their concerns in harmonizing with the natural ecology of the places where they live were there to create a "ceremonial village" so that ecocentric values, all-species representation, sustainable living techniques, gender balance, consensus decision-making, and other aspects of previous local and continental gatherings could be manifested. They came from such diverse places in the Western Hemisphere as Canada, U.S., Guatemala, Costa Rica, Belize, Brazil, Argentina, and Chile. Some European representatives from England, Denmark, Germany, and Catalonia were welcomed as well.

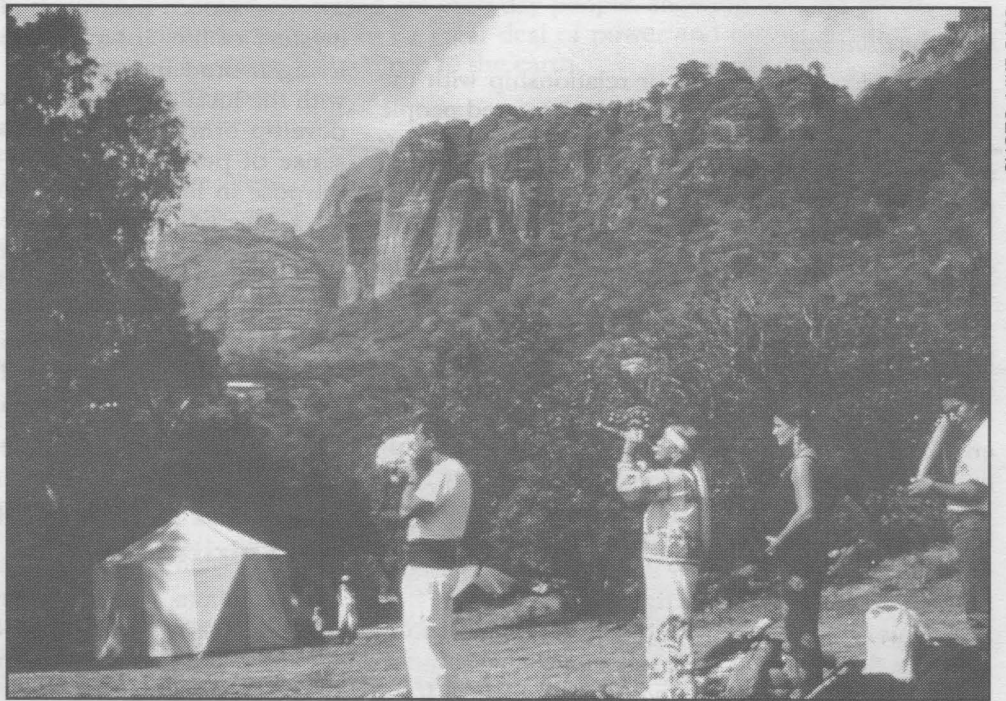
A different current of activism, the Consejo de Visiones, Mexican "earth guardians" range from a nation-wide network of local environmental organizations to cultural and

spiritual revivalists including costumed *conchero* ritual dancers. Besides co-sponsoring the Gathering, the Consejo was responsible for staging it in Mexico for the first time and generated most of the attendance through various kinds of publicity including a bus tour with stops as far away as Chiapas and Guatemala. The Consejo worked on all aspects of the Gathering, but some unique contributions were sunrise conch shell blowing rituals, shamans leading sweat lodge ceremonies, workshops on environmental conditions in Oaxaca, Veracruz and Yucatán, native healing plants identification walks, and a medical team that included acupuncture, massage, and the *curandera* from Puebla in addition to medical doctors.

The third partner in this union was the courageous town of Tepoztlán representing the place itself. This community carried out successful resistance to outsider-led corporate land developments centered around a planned golf course resort that has been dubbed, "The Golf War." It was an intense campaign that involved many demonstrations, killing and wounding of some townspeople, removal of corrupt officials from the town council, and eventual secession from the State of Morelos.

Participants at the Gathering hailed Tepoztlán for the first bioregional rebellion carried out by a whole community. Residents unstintingly declare that their revolt had a primarily ecological basis stemming from unreasonable water requirements for the proposed developments, threats to agricultural use of the land, the overall impact of greater human numbers on native ecosystems, and loss of the traditional lifestyle of the local people. Members of the newly elected "Free, Constitutional and Popular Municipal" council, farmers from Cuahnahuac Bioregion where Tepoztlán is located, and other veterans of the struggle made several presentations. They told how they had fought and where the town now stood in main circles and workshops at the Gathering. An alliance with Tepoztlán townspeople was initiated both in public statements and practical ways such as the creation of teams of dozens of participants from the Gathering that went out to assist work at a local ecologically oriented school and planting native vegetation at a watershed restoration project.

Several hundred additional attendees ranged



Sunrise Ceremony, Bioregional Gathering of "The Americas"

from New Agers and Rainbow Family members to "gypsy" entertainers, inner city youth, students, and political representatives from both the zapatistas and the liberal electoral reform party. They added fiesta-like elements of nearly constant drumming circles, political banners, Middle Eastern style costumes, a market place selling jewelry and folk art, spontaneous dancing, stilt-walking performances, and propaganda films.

A vast amount of valuable information about useful resistance techniques and new methods of achieving sustainability was exchanged at this singular event (despite a few inevitable collisions of style or content), and a new dimension of contemporary political culture was revealed. The first Bioregional Gathering of "The Americas" showed that deeply ecological bioregionalists, Earth-spirit revivalists, and land-defending townspeople are integral to a larger worldwide trend.

Without the arguable baggage of a political ideology, new forces for change in political-cultural consciousness have begun operating in response to present world realities. Principal among the new facts of political life is that the previously unquestioned importance of the nation-state as a governing force is fading. Some powers formerly reserved for national governments have begun flowing upward to supra-national economic and political configurations ranging from the General Agreement on Tariffs and Trade (GATT) and the North American Free Trade Agreement (NAFTA) to the European Union (EU). Former Prime Minister Margaret Thatcher spoke the practical truth regardless of her party affiliation when she said that Britain's entry into the EU meant surrendering its national sovereignty.

At the same time that authority regarding trade and legal jurisdictions is being taken over by larger

## Embracing the Edge

by Starhawk

In ecology, "edge" is the word that describes the place where two ecosystems meet: where the forest meets the meadow or the ocean meet the shore. The edge is the most fertile part of the system. A climax forest will have a limited number of species in its heart. A meadow may support grasses and wildflowers, but little else. But at the edge where they meet, where sun infiltrates the forest, and tree roots infuse the soil with micorrhizal fungi, a wealth of shrubs, vines, berries, and flowers will flourish.

We humans are often uncomfortable at the edge. We like to know what to expect, and we like things to be run in the ways we think are proper. But if we can move through our discomfort, the edge can be a place of growth and illumination. When we encounter a system that is different from our own, our assumptions are called into question. We are forced to identify what those assumptions are, and to view them through other eyes. Our ideas are tested to see if they make sense to people

whose lives are very different from our own.

The recent Bioregional Congress in Mexico was a great example of "edge." North American bioregionalists, Consejo de Visiones, and the Rainbow tribes had the opportunity to encounter one another. Each group has its own way of doing things, its own understanding of what is essential, and its own style, language, and assumptions. Indigenous healers from remote mountains of Mexico lunched with activists from Manhattan. Dedicated environmentalists from Tepoztlán encountered Colorado drum players. Tense attempts at consensus were interrupted by conch shells and ceremony.

For me, the great gift of the Congress was the affirmation that yes, the bioregional vision makes sense, not just to college educated people from the US or Canada, but to the very people whose lives are most directly impacted by the globalization of the economy and the decimation of the earth's habitats. Ecology is not a luxury, it is the basic ground of survival for people who will live close to the land. Spirituality is not a frill, but a core survival issue for cultures and individuals. Personally, I wouldn't trade the diversity we experienced for all the immaculate toilets and on-time meals in the world.

Starhawk is the author of *The Spiral Dance*, *The Fifth Sacred Thing* and *Walking to Mercury*.

TEPOZTLAN  
NO SE VENDE  
NO AL CLUB DE GOLF



Tepoztlán is not for sale! (above left), and the Tepoztlán Environmental Committee at the Gathering



# ny in Mexico

entities such as GATT, NAFTA and EU, national governments are losing their grip on internal populations and local governments. Smaller forms of governance of the type that existed before modern nation-states gobbled them up are re-emerging. Headlines report the harshest versions of this worldwide process as it is played out by ethnic groups in the Balkans, Russia and Africa, but there is actually a much broader movement in the same decentralist direction that takes on many different forms.

A thick slanted column of black smoke persisted in the dirty blue sky above Mexico City for days before the Gathering. It might have been from a volcano, given the large size of the smoke plume, the geological history of the region, and reports of a few puffs from some lava peaks surrounding the city earlier in the month. But the odor of the smoke gave away this latest addition to what is possibly the worst average air pollution on the planet as an oil fire. Unbelievably, on the tenth anniversary to the exact day of a similar explosion and fire in the same location, two huge holding tanks in a Pemex national petroleum company refinery had begun to burn, and the fires continued unchecked for the greater part of a week. The column of smoke was a symbolic proclamation of the present Mexican regime's inability to deal with the country's acute social and ecological problems.

Confusion over whether the calamity was a natural event or caused by humans is typical in Mexico. The sheer pressure of human numbers alone causes effects that can simulate forces of the earth. For example, water mining from beneath Mexico City with its population of around 25 million causes buildings to tilt as though they were pushed by an earthquake. At a time when ecological considerations in general have an increasingly high profile everywhere, in Mexico they have become utterly urgent and inseparable from other social considerations. This country presently hosts at least a half-dozen active locally-based uprisings against the highly centralized national government. Since its inception, the nation has been controlled by a single, increasingly remote, political party.

The Turtle Island Consejo Bioregional Gathering of "the Americas" that inaugurated an appreciation of common values between three branches of the decentralist movement also changed the direction of bioregionalism in significant ways. The practice of holding all workshops and meetings bilingually in English and Spanish, although it seemed a small and obvious alteration when first suggested, had a surprisingly major effect on speakers of both languages. "Northerners" waited for translations in equality with "southerners" rather than enjoying the tourists' privilege of speaking English that has previously lent an air of superiority even to progressive meetings. A high level of participation by everyone resulted, sometimes in

## Bioregional Gathering of the Americas

by Rick Whaley

Mexico, November 1996

Imagine a setting with late 20th century people where the norm is ceremonies to the sun each morning, followed by men's and women's circles of support; elders available to talk to throughout the day; children's care divided by the village; five kinds of massage therapies within walking distance of your tent; every meal Mexican vegetarian; 70 degree Fahrenheit days in November; and falling asleep each night to the rhythms of Latin drums.

The seventh continental bioregional gathering (called Turtle Island Bioregional Congress since 1992) was held this past November, 1996 in conjunction with the Earth Guardian Vision Councils (of Mexico, Central and South America) at the Meztitla Boy Scout Camp in the central Mexican mountains, two and a half hours south of Mexico City. Members of the Milwaukee Greens and other Wisconsin bioregionalists participated in this ceremonial village, its workshop and workdays. Most inspiring for us were Starhawk's workshop on creating ritual (she recently did a successful urban peace ritual on All Souls Day in a high-homicide neighborhood in San Francisco), a slide show presentation on Chiapas, information on

refreshingly unexpected ways such as a moving address by farmers who supplied food for the Gathering and wanted to attend more of the meetings but had to return to mind their crops. "Northerners" experienced the wealth of human and cultural values that abounds in the Spanish-speaking Americas in a direct way undistorted by economic or social lenses. "Southerners" were released from restrictions on speaking their own language and expressed themselves as fully as they wished. No future continent-wide assembly of bioregionalists can fail to accommodate both languages and have any claim to legitimacy.

The most important development for the bioregional movement is that it has started to advance beyond its initial circle of adherents and is becoming more mainstream. Previously, the concept of a *bioregion* (in its contemporary expression) was more or less restricted to activists who had been exposed to various other forms of ecological thinking. Bioregionalists deliberately chose this holistic view of the place where they lived to inform their work of bringing about beneficial changes. Some Gathering participants certainly fit this description. Many others, though, came to learn about bioregionalism. Incidentally, they brought some significant new aspects of it with them. Tepoztlán townspeople provided an excellent example of this when they saw a new use for a rudimentary map-making exercise that has been a staple of the bioregional movement in the U.S. and Canada. Map-makers in workshops are asked to use different colors to draw simple natural features such as land forms, watersheds, soils, and native plants and animals. They are also required to include the best and worst things humans are doing in regard to these features. The individual maps are invariably unique personal creations but they usually exhibit a general sense and view of local places as well. Besides causing "aha" reactions of revelation from their makers, these drawings have often served as a useful basis of common understanding for initial bioregional organizing by local groups. The Tepoztlán activists watched a Mexican volunteer who had never been exposed to this exercise draw a map during a demonstration. They immediately seized on map-making as a way for those local people who do not read and write to express themselves. It was an effective way to identi-

eco-restoration and organizing with the indigenous Purhepechas, and reviews of bioregionalism's history and consensus.

I participated in the workday with the nearby community of Tepoztlán. While one group went to the local school garden, about 40 of us went up in the mountains above the city and divided into two crews. One crew gathered stones to make small dikes for erosion control and the other gathered wild marigold and other seeds to plant among the dikes and elsewhere. It was an exhilarating and exhausting day.

Like the ancient feathered serpent-god Quetzacoatl, protector and guide of the ancient village of Teotihuacan, our hosts, the highly political bioregional activists and artists of Mexico, fight alongside Mexican villagers and ecologists. They give wings to the vision of an earth-centered culture and technology for the 21st century.

Article excerpted from the Spring 1997 issue of the Milwaukee Area Greens Newsletter. Rick Whaley is the spokesperson for Milwaukee Greens Bioregional Project. He has attended four continental bioregional gatherings and is the co-author of a book entitled,

WALLEYE WARRIORS: An Effective Alliance Against Racism and For the Earth (New Society Publishers, 1995).

fy what they knew and the problems they thought were most important. This adaptive leap was obvious to them because of their practical sense of bioregionalism. However, it had never before been stated (or recognized, probably) as a valuable use by any of the thousands of people who have participated in the map-making workshop.

Tepoztlán isn't "mainstream" in major respects, but it does closely mirror cultural traditions and land-use conflicts that exist in much of the Western Hemisphere, north and south. The fact that Tepoztlán townspeople and farmers easily accept and use bioregional ideas and language signals the inception of a much wider popularity and usefulness for the bioregional movement than existed before. The concept of a bioregion is proving to be a practical tool that can communicate older concerns in contemporary terms. It represents a life-raft for survival and a new basis for alliances between land-based groups to counter a rising tide of global monoculture.

### ANNOUNCEMENT

The next **Bioregional Gathering of the Americas** will take place in Mazunte, on the coast of Oaxaca, Mexico in late 1998. In organizing for this Gathering three events have been scheduled in Mexico:

**November 15-22, 1997** will be the Mexican equivalent of a bioregional gathering in "Dos Palmas," a community in the Yucatan. A two week "seed camp" to help prepare the site will begin Nov. 1. The program will include workshops, ceremonies and service to the local community. Income from registrations will be used to help strengthen the local economy and enhance the viability of the host community.

• **December 1997 through January 1998:** there will be an informal event for friends to gather, refresh themselves and celebrate the new year. This will take place at Maruata on the Pacific Coast of Mexico, between Puerta Vallarta and Acapulco.

• **April 13, 1998:** the planning committee will meet with representatives of the local community to discuss their proposal to host the next Bioregional Gathering of the Americas. This will take place during Easter week at Mazunte.

All locations are on or near beautiful beaches and camping is available. Individuals are responsible for their own expenses. Rainbow kitchens will be an option at all locations.

For more information about the bioregion around Dos Palmas, contact Cieulien Tong and Denis Meloche, AP 136, Playa del Carmen, Quintana Roo 77710 Mexico. Email: mercury@pya.com.mx. Tel: 011.52.987.3 10 27.

For more information about Mazunte, visit EcoSolar's web site: <http://www.laneta.apc.org/mazunte>.

Or contact **Beatrice Briggs**, Turtle Island Office, 4035 Ryan Rd, Blue Mounds, WI 53517 USA. Email: Beabriggs@aol.com. Tel: 608-767-3931. Fax: 608-767-3932.



Native Plant Workshop, Meztitla Camp



# CIRCLES OF CORRESPONDENCE



## American Dippers, Alberta Winter Strawberries

I.

I can hear them, but I cannot remember the warbles of Alberta birds. The air is too clear, too thin, in these foothills of the Rocky Mountains.

I was not born or raised here.

II.

The American Dipper is a small black bird, half-way in size between a Robin and a Sparrow, V-shaped with stubby upright tail and head balanced high.

These Dippers are common all year along the Elbow River that winds out of the Rocky Mountains and through Calgary, Alberta. Walked this past winter, in -40 degree winds, along the Elbow and its swirls of icefog over rare still patches of open water, most of the river steeply hurrying east.

Dippers. Swim underwater upstream about 10 feet at a go, feeding on water-carried food. Then standing there dipping up and down while waiting for the next dive. Or rush to low water-surface flights full of a distinctive twittery warble. Like the muskrat in the steaming cold beaver pond nearby, remaining here as I leave. Remaining here, -40, what little left low-riding sun setting.

Leaving, under the darkening air-blue arch of what I hope is a gathering Chinook, bitter cold that breaks your bones. Home, eating freshly bought fresh strawberries. Delicious red juicy-drip taste. Then suddenly grotesquely beautiful. Suddenly out of place. And as these strawberries begin to taste unbecoming of this place and this cold, I end up feeling out of place as well. Eating these strawberries betrays something of those Dippers and that ice and my living here.

III.

I recall growing up in Burlington, Southern Ontario, in what was then a small village of 6,000 crouched between Hamilton and Toronto, just at the west end of Lake Ontario—full of blackorange orioles, singing, and their droopnests branched on silver maples or Royal Oaks, named like the red-and-white dairy trucks that delivered milk and cheese and butter and eggs.

We carry memories of where we were born, and the triggers of such memories are bodily. "Bioregions" are not simply places with objectively nameable characteristics. They infest our blood and bones, and become odd, unexpected templates of how we carry ourselves, what we remember of the Earth, and how light and delicate are our footsteps in all the places we walk.

I remember, growing up in Burlington—since overgrown into the bedroom of nearby city condensations—having to wait for strawberries.

Their appearance once meant something deeper and more difficult than their obvious bright pleasure-presence to the tongue: about place, about seasonality, about expectation, about era, about arrival, about remembering, about reliance, about resignation and hope, about time and its cycles.

Strawberries once belonged somewhere. They thus arrived, not as objects but as bright and brief heralds.

IV.

Pulling strawberries into continuous presence, into indiscriminate availability is, in its own way, a sort of objectivism.

There Alberta winter strawberries are only in the most odd of senses here in my hands. Something about eating them is potentially dangerously distracting. They are no longer exactly

Earthproduce. They are commodities lifted off the Earth and floating above it, taking me with them.

Such odd, objective strawberries, ripped out of the Earthly contexts of their arrival. This subtle disruption of a sense of seasonality that transports and technologies have brought us: odd pleasures, since, in the grip of cabinfevers, these strawberries have also saved my life.

V.

I am now living in a place where a hunter should live. It is a harsh place, where the summer will yield potatoes and peas and not much else.

I cannot quite sit down and make my way here. Too many things, of necessity, must be like winter strawberries, like me, unable exactly to live here, even though they are here.

VI.

Winter has finally cracked, or at least blinked. I am a Great Alert Being, surprised to find that some of that alertness, as well as some grieving, is carried here, to Alberta, from the place I grew up.

It took me years to even begin to actually experience this place and its beauties. Heart-breaking blue against the yellowgreen of pines.

Hale-Bopp's nightly bristle, Mars between Leo's legs, Orion setting.

And the Fire-star—Antares, Great Red Giant in Scorpius—soon to rise.

by David W. Jardine

## The Place Where You Go To Listen



"Songs are thoughts which are sung out with the breath when people let themselves be moved by a great force, and ordinary speech no longer suffices.

When the words that we need shoot up of themselves, we have a new song."

—Orpingalik, a Netsilik Eskimo elder

They say that she heard things.

At Naalagiagvik, The Place Where You Go To Listen, she would sit alone, in stillness. The wind across the tundra and the little waves lapping on the shore told her secrets.

She listened. And she heard. But she rarely spoke of these things. She did not question them. This is the way it is for one who listens.

She spent many days and nights alone, poised with the deep patience of the hunter, her ears and her body attuned to everything around her. Before the wind and the great sea, she took for herself this discipline: always to listen.

She listened for the sound, like drums, of the earth stirring in ancient sleep. She listened to the sound, like stone rain, as rivers of caribou flooded the great plain. She listened, in autumn, for the

echo of the call of the last white swan.

She understood the languages of birds. In time, she learned the quiet words of the plants. Closing her eyes, she heard small voices whispering:

"I am uqpiq. I am river willow. I am here."

"I am asiaq. I am blueberry. I am here."

The wind brought to her the voices of her ancestors, the old ones, who taught that true wisdom lives far from humankind, deep in the great loneliness.

As she traveled, she listened to the voices of the land, voices speaking the name of each place, carrying the memories of those who live here now and those who have gone.

As she listened, she came to hear the breath of each place—how the snow falls here, how the ice melts—how, when everything is still—the air breathes. The drums of her ears throbbed with the heartbeat of this place, a particular rhythm that can be heard nowhere else. Often, she remembered the teaching of an old shaman, who spoke of Silam Inua—the inhabiting spirit, the voice of the universe. Silam Inua speaks not through ordinary words, but through fire and ice, sunshine and calm seas, the howling of wolves, and the innocence of children.

In her mind, she heard the words of the shaman, who said of Silam Inua: "All we know is that it has a gentle voice, a voice so fine and gentle that even children cannot be afraid."

*The heart of winter: She is listening.*

*Darkness envelops her—heavy, luminous with aurora. The mountains, in silhouette, stand silent. There is no wind.*

*The frozen air is transparent, smooth and brittle; it rings like a knifeblade against bone. The sound of her breath, as it freezes, is a soft murmuring, like cloth on cloth.*

*The muffled wingbeats of a snowy owl rise and fall, reverberating down long corridors of dream, deep into the earth.*

*She stands, motionless, listening to the resonant stillness. Then, slowly, she draws in a new breath. In a voice not her own, yet somehow familiar, she begins to sing.*

by John Luther Adams

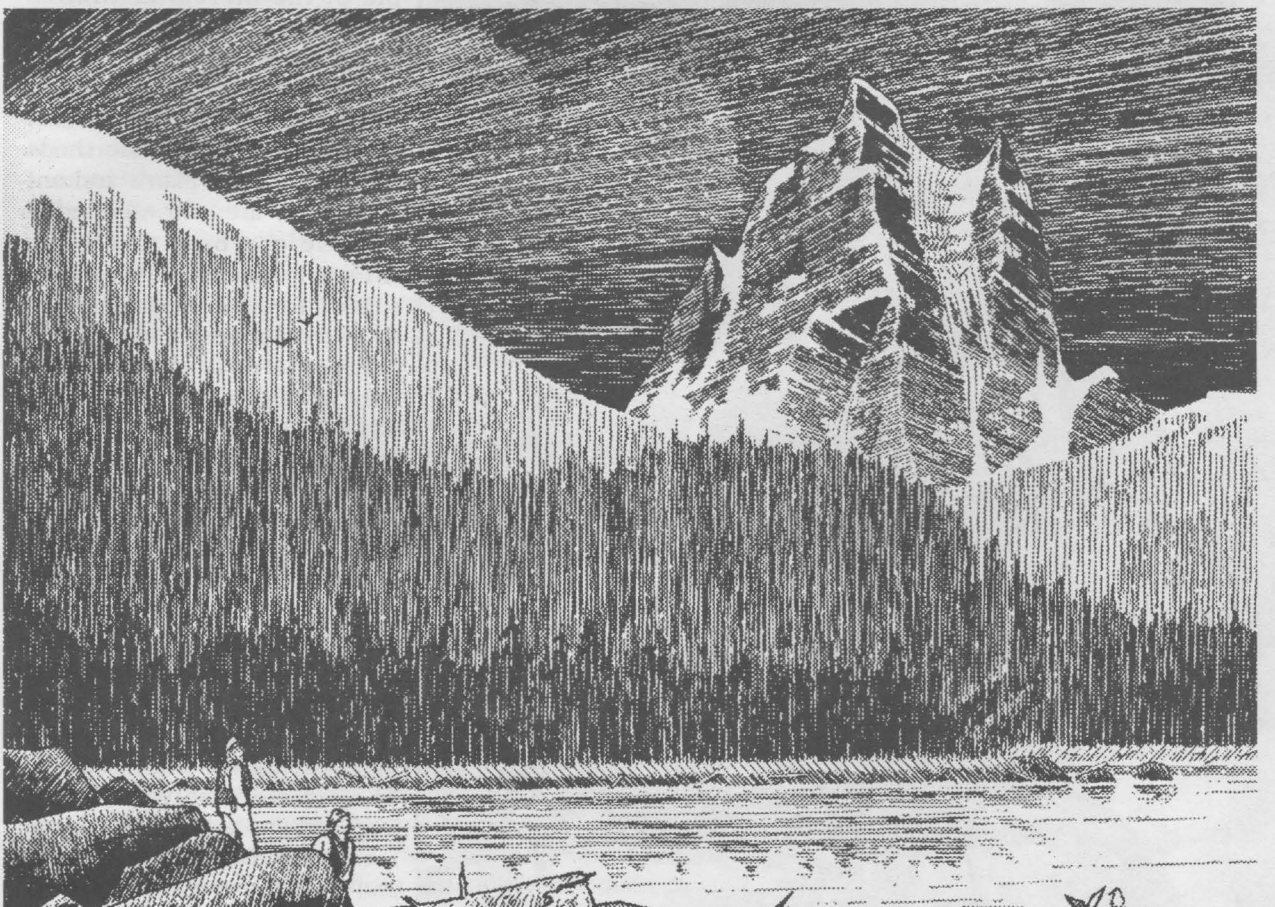
## Taking the Time to Get There



Route 30 was dotted with glare ice that Monday night as my neighbor Irving headed home from the diner by Townshend Dam.

He's been eating there often since his wife Theda died last

October. When the deer bolted out in front of him, he hit his brakes and skidded. Next thing he knew, he was aimed into the shoulder with his headlights dangling. The deer was beside him, thrashing and quivering and bleeding from the mouth.



Our Archipelago. Illustration by John Svenson from Panhandler Songbook, Volume II, © 1981 by B.H.A. Roderick and Bev Rawson. Used by permission from illustrator.

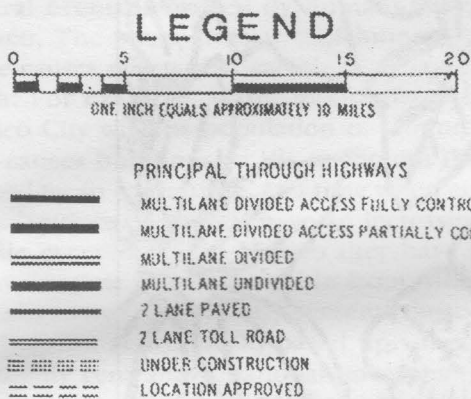


It was a doe, probably 80 pounds. Irving did what he could to get her out of the road. In the opposite lane, cars with ski racks whizzed past him on their way to Stratton Mountain. "Some of them must have been doing seventy miles an hour, coming off that new straightaway they blasted through the mountain this summer," he said. "If that deer had jumped up all of a sudden and one of them jerks'd slammed on the brakes, somebody would have been killed for sure."

Besides, he couldn't have left the deer there to die alone. So he fished in his car and found his flashlight and his orange hunting vest, and began signaling the oncoming traffic.

After some time, a woman stopped and asked if she could help. Irving asked her to stop by the sheriff's office up the road and let somebody know what had happened. The sheriff must have notified the state police. Irving watched the deer die slowly while he waited for the trooper to arrive. "He was a young feller, all peach fuzz," Irving said. "I told him, 'I wish you could have gotten here quicker. I watched my wife die two months ago and this is kind of tearing me up.'" The trooper gave Irving a blank look and proceeded to ask the necessary questions, while the traffic zipped by.

The state of Vermont spent nearly \$4 million to straighten out that half-mile of highway below our village. The new road will enable skiers to make a bee line for the big resorts just west of here without having to take heed of the twists and turns imposed by our valley's topography. But the skiers aren't the only ones responsible for the increase in traffic. There's a noticeable rush hour on Rte. 30



these days, an increasingly frantic parade of commuters who work in Brattleboro and live up among the dirt roads in hill towns like ours.

Many of the newcomers moved to Vermont to slow things down, only to find themselves stationed semi permanently behind the wheel, chauffeuring kids from one event to another, juggling work obligations and meetings and trips to the store.

Irving's car has old flannel shirts covering the upholstery. Anyone who's gotten behind him on the road knows where he stands with regard to speed. "You and John move too fast," he's told me many times. You pretty much have to slow down to be friends with Irving. Indeed, there are occasions when you see him coming and you think, "I don't have time."

But his stories are worth slowing down for. They recall a time when the road crew would unhitch the horses from the snow roller and stop for coffee in his foster mother's kitchen; when neighbors needed one another to get the hay in or drag timber to the sawmill.

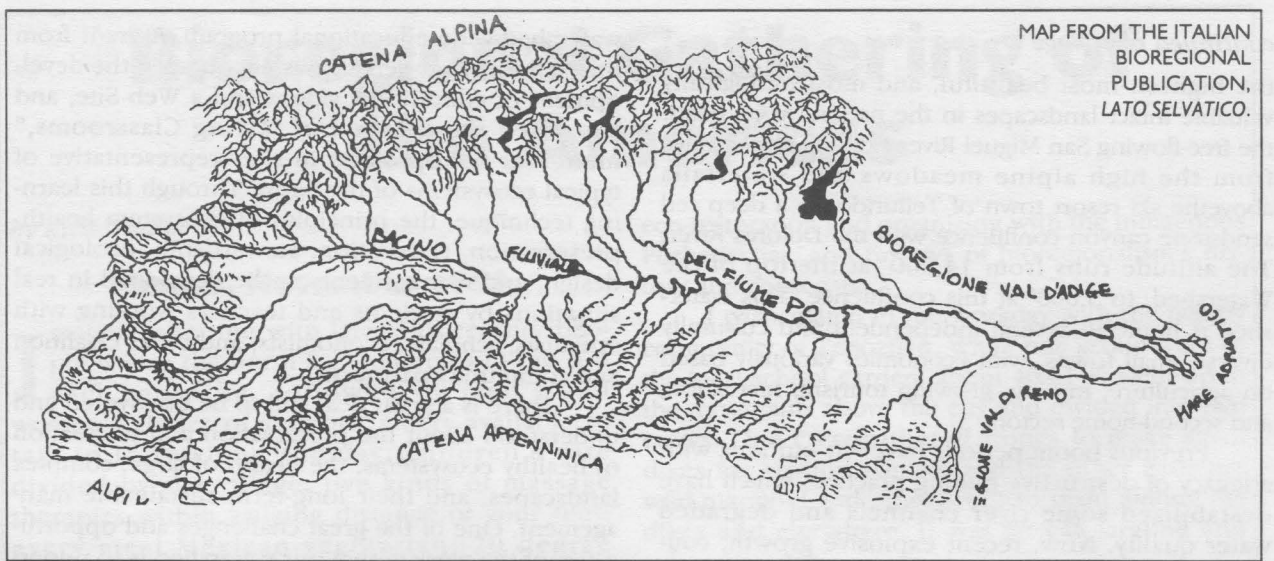
The house where Irving lived as a boy is a vacation home now, unoccupied much of the year. Walking towards it from my house on a cold, quiet night—listening to an owl hoot or a fox bark in the woods that have grown back up in the old pastures—I can almost smell the warm barn and hear the horses whinnying in the stalls.

There are others still living here who remember those days. They tend to be tolerant of newcomers, trusting to the seasons and the demands of the place itself to weed people out. I love the way their stories linger here, caught like paper scraps in the crooks of the hemlocks and maples that follow the twists and irregularities of our road. It's a difficult road, still unpaved. During mudseason you can sink up to your axels in it. In the winter you may not make it up our hill at all. It's a road that forces you to pay attention to the weather, the way the water drains, how the sun hits a certain slope. It's a road that forces even the busiest of neighbors to stop occasionally and help each other out.

by Susan Keese

### Bioregione Padania

Our bioregion defined itself during the Cenozoic Era 60



MAP FROM THE ITALIAN BIOREGIONAL PUBLICATION, LATO SELVATICO.

million years ago when the Alpine and Apennine mountain ranges eroded. The glacial and interglacial activity that followed in the Quaternary Era contributed to various bodies of water and deposited immense quantities of debris, creating what we in Italy call Padan Valley.

This valley shares its origin with the Po River (the ancient Eridano). It has defined the valley's borders, regulated the climate, shaped the landscape, distributed populations of native plants and animals, and inspired stories and cultures throughout the years. Like a living organism, the watershed is a whole of relations that join sky, earth, water, and peoples. What has happened upriver has influenced what has occurred downriver.

Human beings are part of the interconnectedness that defines our watershed. The most ancient culture to inhabit the valley, the "Camuni," carved their stories on the naked rocks. They hunted elk, fished, gathered wild fruits, and built homes with logs from the valley. From pieces of splintered rock, they made lance tips, and used the trails of the deer and wolf for roads. They were part of the web of life, native in their place.

Since then peoples and cultures have domesticated our watershed, gradually opening spaces in the huge forests, then setting up villages, roads, borders, and cities. To say, though, that humans have only subdued nature is to be hasty and overly simplistic. There are other examples that show peoples and cultures whose prosperity comes in the form of a deep reciprocity and respect for nature.

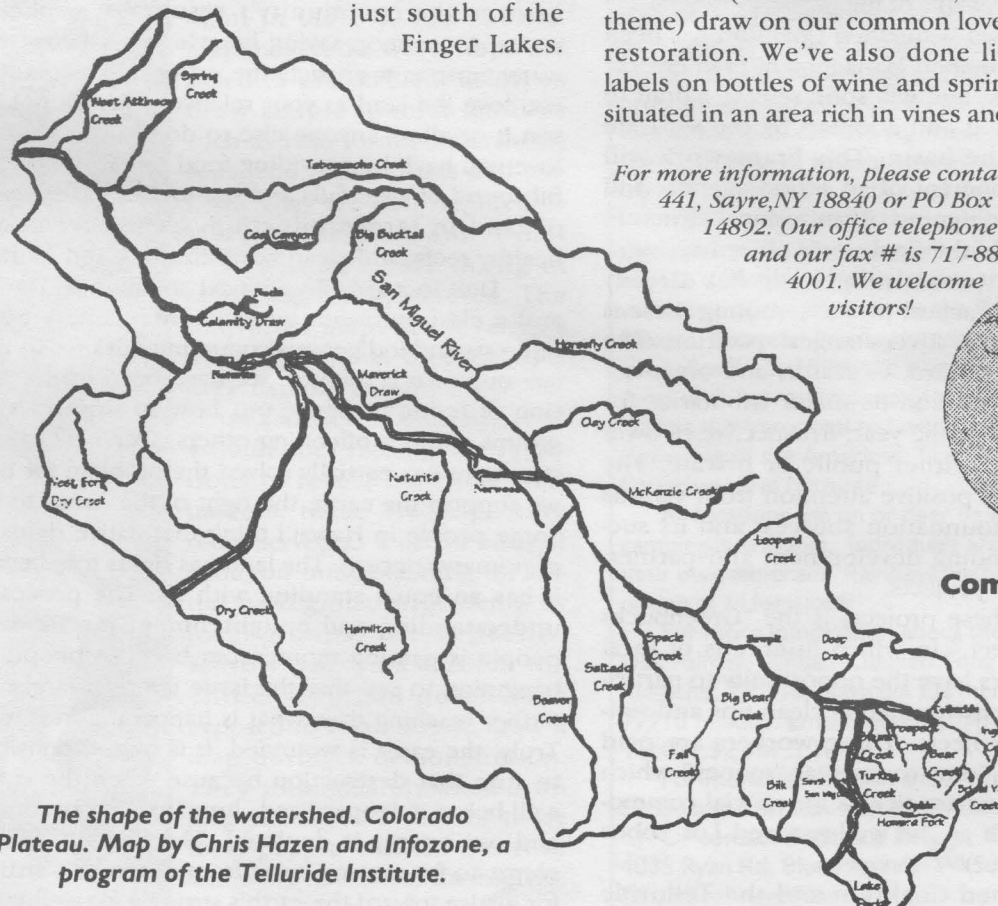
To think of Padan Valley from the perspective of bioregionalism helps those of us who live here to become more aware of ourselves, our actions, economies, politics, stories, and spirits. We are part of a web of patterns and rhythms that are worth relearning.

by Giuseppe Moretti

### Upper Susquehanna River Greenway



The Carantouan (Karentwan) Greenway is located in the Penn-York Valley, a twenty mile square watershed formed by the meeting of two major branches of the Susquehanna River, just south of the Finger Lakes.



### Community in the Shape of the Watershed

The one million acres of the San Miguel Watershed in southwestern Colorado include some of

The shape of the watershed. Colorado Plateau. Map by Chris Hazen and Infozone, a program of the Telluride Institute.

Surrounded by mountains on all sides, the deep alluvial valley is divided by two states, three counties, three townships, and seven municipalities of about 3-4000 persons each.

Natural resources create high potential for divisiveness in this area; the glacier stopped here, dumping a wealth of gravel right along the state line. The same belt forms the hardwood heartland. The world's best cherry (at close to \$1500 per board foot) is peppered in with ash, rock maple, oaks, and other more exotic nutwoods like butternut, hickory and black walnut.

It should come as no surprise that loggers and

## CARANTOUAN GREENWAY

gravel pit operators with business plans based on extractive timelines collide regularly with farmers, Native Americans, historians hoping to preserve the rich continuous archeological record, and environmental agencies protecting our single source aquifers.

The Carantouan Greenway, learning from older models in the Pacific Northwest, is committed to mediating differences between interests. Our three-pronged mission which includes education, alternative through-travel transportation, and restoration, has brought in a windfall of grants. Halfway into our fifth year in existence, nearly two dozen funding sources have netted close to a half million dollars in new money.

Our penetration into the local population can be measured at the rate by which we involve children and young adults. This summer, we will have "at-risk" youth groups working on our projects in each of the valley's quadrants from each of the three counties. After a major flood a year ago last January, we applied for FEMA assistance and have supported previously unemployed workers by having them conduct restoration work along the rivers for sixteen months as of May, 1997.

Our fundraising strategy has been to draw on the threads that unite us. Our Valley community built a playground in 1990, spawning a handful of other non-profits. Our winter "Holiday Home Tours" celebrate our shared history while our summer garden tours (one tour a month, each with a different theme) draw on our common love of cultivation and restoration. We've also done limited edition art labels on bottles of wine and spring water, as we are situated in an area rich in vines and springs.

by Destiny Kinal

For more information, please contact us at: P.O. Box 441, Sayre, NY 18840 or PO Box 827, Waverly, NY 14892. Our office telephone # is 717-888-1378 and our fax # is 717-888-4001. We welcome visitors!



continued next page

the highest, most beautiful, and most biologically valuable intact landscapes in the nation. At its heart, the free-flowing San Miguel River extends for 72 miles from the high alpine meadows and waterfalls above the ski resort town of Telluride, to a deep red sandstone canyon confluence with the Dolores River. The altitude runs from 14,000' at the top of the Watershed, to 5,000' at this confluence. This watershed is home to several independent and culturally diverse small towns, with economies variously based on agriculture, mining, growing tourism, recreation, and second-home sectors.

Previous boom periods have left our area with a legacy of destructive mining practices which have destabilized some river channels and degraded water quality. Now, recent explosive growth, coupled with a decline of traditional industries, has disrupted cultural and economic patterns. A serious social and political gap has formed between the Upper Basin (resort/second home) and Lower Basin (ranching/farming/mining) communities.

With over 60% of the Watershed in federal public lands, these problems are exacerbated by the severe and ongoing cutback of funds for the Bureau of Land Management and the U.S. Forest Service, along with other federal and state agencies which share management responsibilities for these areas.

The San Miguel Watershed Coalition brings together people with a diversity of perspectives and expertise, concentrating on patterns of relationships and interdependencies between land, water, vegetation, wildlife, and human settlement. The coalition encourages team-building between agencies, communities, organizations, and individuals.

During a May blizzard at the first plenary session, the members of the San Miguel Watershed Group defined a multi-jurisdictional, multi-objective plan which follows the line and the logic of the San Miguel River and takes its shape from the concerns of the watershed. Having watched other resort and rural areas struggle with the pressures of growth and development, often with significant degradation to both landscape and community values, the ranchers, teachers, resource managers, environmentalists, resort workers, and other members of the San Miguel Watershed are well aware of the way in which environmental, economic and social aspects are profoundly connected and inter-related. It is because of this understanding that the Watershed project has come to include natural resource and recreation issues, community growth, community preservation, education, stewardship, and economic concerns.

The Coalition includes representation from all the watershed towns, from both San Miguel and Montrose Counties, the Telluride Institute, the Bureau of Land Management, Park Service, US Forest Service, Environmental Protection Agency, US Geological Survey, Army Corps of Engineers, the Colorado Division of Wildlife, Colorado Department of Health, The Nature Conservancy, Colorado Water Conservation Board, Colorado Department of Local Affairs, the local public schools and non-school educators, local colleges, ditch companies, environmental organizations, cattlemen, merchants, business groups, and private citizens from many walks of life.

The San Miguel Watershed Coalition has been working on a "Watershed Management Framework" for over a year now, and will soon release a draft to be reviewed, refined and adopted by the separate communities of the basin. This Framework will include the development of an action agenda, and the shaping of an on-going organizational structure to carry out many of the Coalition's objectives.

The group's proactive attitude has already propelled several practical projects. Among these is the invention of the "River Ranger" position. The River Ranger is a steward, educator, and organizer who patrols the river and its major tributaries for several months out of the year, irrespective of ownership boundaries, either public or private. The position has drawn positive attention from various government and foundation sources, and its success has eased funding development and partnerships for particular projects.

Another of these projects is the "Greenbucks Stewardship Project," in which hundreds of local activists and visitors have the opportunity to participate in hands-on environmental clean-ups and simple restoration projects. These workers are paid with "Greenbucks," environmental "money" which can be used to purchase tickets for special community concerts (such as the well-received Los Lobos concert last summer).

The Watershed Coalition and the Telluride Institute have also recently started developing a

watershed-wide educational program. A grant from the National Park Service has encouraged the development of educational videos and a Web Site, and has aided the creation of "Living Classrooms," multi-year field projects in sites representative of typical ecosystems of the basin. Through this learning technique, the principles of ecosystem health, preservation, restoration, stewardship, ecological design, and management can be developed in real situations by students and teachers working with scientists, scholars, economists, and other Coalition and community partners.

There is a great deal still to be discovered and understood about the preservation and re-creation of healthy ecosystems, the health of large, complex landscapes, and their long-term sustainable management. One of the great challenges and opportunities of the work within our watershed is to understand that public and local organizations, as well as governments, can be active participants in the development of new scientific understanding and best management practices.

A number of new working partnerships have already been developed within the Coalition, leading to an integrated, energized, holistic approach to watershed problems. Neighbors have begun to discuss and deliberate in a way never before possible in these locales, due to differences in opinion, style and value. We are seeing these real life changes because in a watershed, no place is unimportant, and every voice is necessary.

by Pam Zoline and Art Goodtimes

### Nurturing Indigenous Hawaii



My name is Lynette Cruz. I am a Hawaiian woman living on the island of O'ahu. In Hawaiian culture (as I remember from my grandmother) the earth and its resources have equal standing with people. So *'aina* (earth or land) and *wai* (water) are in actuality relatives and are to be treated as such. Stewardship has no word in Hawaiian language; it is a concept that was introduced after missionaries came to Hawai'i. The relationship between people and all of nature as embodied in the earth is one of *malama 'aina*—to care for and nurture as you would any relative.

I work for the Ahupua'a Action Alliance, a coalition of 65 grassroots environmental and Hawaiian organizations. We recently reconstructed our mission statement to put the earth in its center. Our new mission statement is:

to preserve and protect the life of the land by restoring *ahupua'a* resource management systems and perpetuating the aloha spirit, *malama 'aina* and *ahupua'a* tenant rights as defined in Hawaiian Kingdom law.

The *ahupua'a* are generally pie-shaped segments of land stretching from mountain to sea, but always with a connection to the shoreline. Within *ahupua'a* are all the resources of the land—streams, wood for canoes and tools, marine resources, and fish ponds. *Ahupua'a* resource systems involve community planning to responsibly manage the community's resources, especially water. A common saying here is "what happens to water upstream impacts the water downstream." If you love the land as your relative, you will not poison it or allow anyone else to do so. The land will love you back by providing food to eat, the beautiful sound of waterfalls and streams, fantastic visions of land in taro production, clear oceans with healthy reefs, and clean water to drink and swim in.

Due to a volatile political situation in Hawai'i and a clash between government/business power interests and indigenous/community desires to manage our own resources, we have been in the position of trying to figure out how to support some groups without offending others. Our new mission statement has partially solved the problem for us — we support the earth, the right of the *'aina* to live. Some people in Hawai'i think that native rights are of primary concern. The land has rights too, because it has an equal standing with us. The process of understanding and enlightenment for Hawaiian people is gaining momentum because people are beginning to see that the issue is much larger and farther reaching than what is happening in Hawai'i. Truly, the earth is wounded. It is our responsibility to stop that destruction because when the earth's well-being is jeopardized, humans also become ill and our energy is depleted. The focus in Hawai'i seems to be moving away from a people's struggle for justice toward the earth's struggle for wellness.

We in Hawai'i practice *aloha* spirit—we treat

each other with kindness and offer help to those who need it. We "*malama 'aina*"—nurture the land. I believe that our movement is not just place-specific, but is one that is happening all over the globe. People must continue to look past the hotels, golf courses, resorts, big buildings, developments, and highways to nurture the earth as it unselfishly nurtures us.

by Lynette Hiilani Cruz





## Sign

by Seth Zuckerman

Land.  
Tall hills. Steep canyons.  
People come from go-vern-ment, try to put in road.  
Road lost. Lost coast.  
No sign of road.  
People come from go-vern-ment.  
Find coast.  
Longest unroaded coast in North America.  
Find money.  
Buy land from people.  
Now belongs to we-the-people, run by go-vern-ment.  
People-from-town drive here long ways to run it for we-the-people.  
Sign at store say, Come to meeting with people-from-town who run land for we-the-people.  
Sign at store stays up one week.  
People from town who work for go-vern-ment come long ways to talk to us people.  
People who work for go-vern-ment say, People from Minneapolis want to walk this coast.  
We people say, How many?  
People who work for go-vern-ment say, Lots.  
We people say, How many enough?  
People who work for go-vern-ment say, We do not know. We study it four more years.  
Visitor-days increase.  
No sign growth will slow down.  
Sign of the times.  
People from go-vern-ment say, Someone cut down our sign.  
We people say, Oh.  
People from go-vern-ment say, Sign cost one thousand dollars, took six person-days to put up.  
We people smile and put feet up on coffee table.  
People from go-vern-ment say, This year more visitor-days. How people from Minneapolis find lost coast without sign? Visitors are dazed. Probably find your driveway instead.  
Camp in your yard.  
We people say, Sign too big. Ask us please before you put up sign.  
People from go-vern-ment say, OK, we put up sign first.  
Sign say, People from go-vern-ment want to put sign here.  
But then people cut down sign.  
People from go-vern-ment put up new sign. Sign say, People from go-vern-ment want to put sign here about sign they want to put here at edge of lost coast.  
We people are dazed.  
Meeting about coast is lost.  
People from go-vern-ment drive home to town.  
We people look around.  
No sign of go-vern-ment.  
No sign at all.



PHOTO: SHAFI HAKIM

Raise the Stakes!

## ANNOUNCEMENT

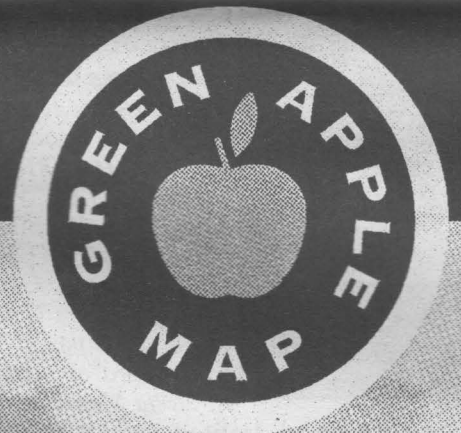
**The Green Apple Map**, a colorful reference guide to NYC's urban ecology, is designed to help tourists, relative newcomers and native New Yorkers develop their interest in participating in the local environment. This full-color folding map features nearly 700 green sites including:

- Places of natural beauty and ecologically-designed buildings;
- Green Markets, green businesses and other sustainable economic developments;
- Environmental centers, schools and museums;
- Gardens, solar sites and bike paths;
- Waste infrastructures and toxic hot spots of the Big Apple.

Also, there are over 100 other online/by phone/in print eco-resources included.

The Green Apple Map is a product of the **Green Map System**. The System was initiated in 1995 as an environmental social project that uses the Internet to promote healthier, more sustainable communities. The Green Map utilizes the globally-designed, award-winning Green Map Icons, which symbolize different kinds of urban green sites within the city.

To receive a Green Map by mail send a self-addressed #10 size business envelope with \$.55 postage to: Modern World Design, PO Box 249, NY, NY 10002. For more information email [apple@greenmap.com](mailto:apple@greenmap.com) or phone 212-674-1631.



## Shasta Bioregional Gathering 5 RESTORING WATERSHEDS, COMMUNITIES & OURSELVES Sept. 4-7, 1997

at Patrick's Point State Park (near Arcata, Calif.)

Join Northern California ecological restoration workers and specialists, community builders, craftspeople, activists, and others in a lively weekend of talks, panels, workshops, entertainment and activities about sustainable living!

**SHARE IDEAS, LEARN TECHNIQUES, DISCUSS ISSUES,  
EXPERIENCE BEAUTIFUL COASTAL PATRICK'S POINT.**

Pre-registration (July 1-Sept. 1) \$96 includes camping and meals. On-site registration \$101. One-day & two-day rates available.

Contact: Planet Drum Foundation, PO Box 31251, SF, CA 94131

email: [planetdrum@igc.apc.org](mailto:planetdrum@igc.apc.org)

**Phone (415) 285-6556**



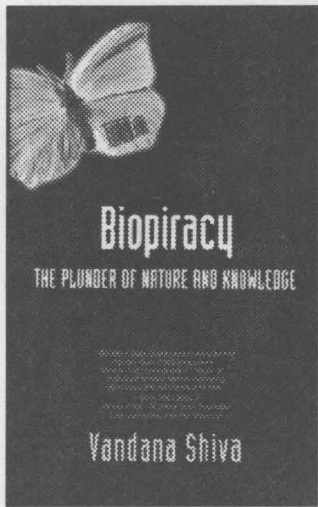
## ANNOUNCEMENT

With its unique community of writers, educators and artists, **The Orion Society's** mission is to encourage cultural change through the cultivation of nature literacy—the ability to learn from and respond to direct experience of the natural world.

Publication is scheduled for September 1997 for a companion quarterly to *Orion Magazine* called *Orion Afield: Good Work for Place, Nature and Community*, that celebrates and documents grassroots efforts of people and organizations. Besides other publications, the Orion Society sponsors programs using place-based educational concepts for universities and public schools. The Forgotten Language Tour takes award-winning writers and poets across the U.S. in barnstorming tradition for public readings and workshops.

Our latest initiative, The Nature Literacy Partnership, is a fundraiser for other grassroots organizations. To learn more about this and other of the Orion Society programs write to: Orion, 195 Main St., Great Barrington, MA 01230. Telephone (413) 528-4422; Email: [orion@bcn.net](mailto:orion@bcn.net). Visit Orion's web site: <http://www.orionsociety.org>.





**BIOPIRACY: THE PLUNDER OF NATURE AND KNOWLEDGE**  
Vandana Shiva  
South End Press  
ISBN 0-89608-555-4  
148 pp., \$13.00

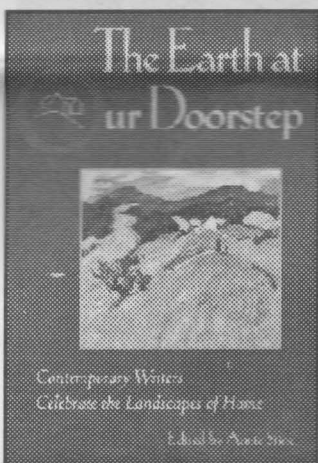
This eye-opening and important book concludes with a brief, resounding statement about a natural object that is usually taken for granted: "The seed . . . embodies diversity and the freedom to stay alive . . . In the seed, cultural diversity converges with biological diversity. Ecological issues combine with social justice, peace, and democracy."

How did the humble procreative packets of genes we know as seeds attain these dimensions of culture, politics, values, and ethics? Author Vandana Shiva, and ecologist and physicist, starts in the present with the recently imperiled state of seeds (and other aspects of life forms) due to the patent laws of international economic arrangements, such as the General Agreements on Tariffs and Trade (GATT). Patents are awarded for both indigenously developed and genetically engineered seeds through "trade related intellectual property rights" to whoever claims them first.

According to Shiva, this is biopiracy and GATT enshrines it as a proper activity of Western corporations. She urges resistance to this new form of colonization that is extended to life itself, threatening the future of evolution and non-Western traditions of relating to nature.

The author solidly bolsters her case with fascinating examples of indigenous knowledge, damning statements of intent to expropriate ecological and native entities by Western scientists and political groups, and examples of failed attempts to introduce genetically altered seed products.

—Peter Berg



**THE EARTH AT OUR DOORSTEP: CONTEMPORARY WRITERS CELEBRATE THE LANDSCAPES OF HOME**  
Annie Stine, editor  
Sierra Club Books  
ISBN 0-87156-381-9  
148 pp., \$11.00

Annie Stine's collection of essays, *The Earth at Our Doorstep: Contemporary Writers Celebrate the Landscapes of Home* originated as a column in *Sierra Magazine*, called

"Whereabouts," which invited writers to explore their relationship to place. This book operates on two important levels, acting as an introduction to writers whom we may have never read before, and as a deep, heartfelt look at what it means to live in place and to love one's home.

Stine writes, "The story begins with how we came to live where we do . . . These essays are quietly instructive . . . they help us watch the slow things, to celebrate the perennials that return and to mourn the migrating birds that do not. They remind us of what fragile and enduring gifts we have been given, and how temporary is our sojourn among them. And finally, they move us to consider and to

## ANNOUNCEMENT

The **Women Environmental Artists Directory** offers free listings for women arts professionals concerned with environmental issues. The Directory's purpose is to provide access to information and networking among artists, curators, writers, art administrators, educators in art and ecology, cross-disciplinary people, and others. Included in the Directory is work in bioregionalism, environmental education, eco-feminism, eco-spirituality, and healing. It is being circulated nationally. If you are a woman artist, here is your chance to make your name and work accessible to others nationwide.

The Directory is currently published by Jo Hanson and Susan Leibovitz Steinman. For information about free listing contact Jo Hanson, 201 Buchanan, San Francisco, CA 94102, (415) 864-7139. To obtain a copy, send a donation of \$5 to cover production costs, with a self-addressed stamped envelope (\$1.24).

tend to our own homes—to the land they rest on, and to the selves that reside in their many rooms."

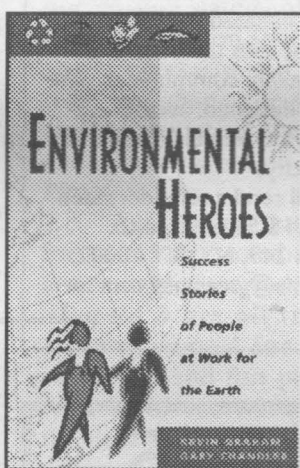
The beauty of this collection, in addition to the remarkable writing itself, is the diversity of writing contained within it. This sweep stretches our notions of land, city and place. As Andre Codrescu writes in his essay "City Nature," "My nature is the city. Not any city: only those cities, like New Orleans, that have become nature. Here, there are doors older than most American trees, street corners dense with the psychic substance of past events, manhole covers that can be read like a natural formation. This kind of city accrues a nature to itself over time: doors are trees, street corners are hot springs, manhole covers are arroyos."

Here, Codrescu delights in turning the nature essay upside-down, taking us through his beloved city in which human construct is as organic as a force of wind. He acknowledges the city as the center of human regret and nostalgia for the more "natural" and states boldly, "If we love it and it makes us feel good, it's 'nature.'"

Through loving our place, we become open to it, and can allow it to move through us, changing who we are and how we live. Through loving a place, and tending for it, we also become vulnerable to the pain of loss, through development, political conflicts, and how we share our place with others with differing agendas. Gary Snyder writes in his essay, "The Watershed," of his home in the Sierra foothills, "Becoming a committed inhabitant of a place like this is cause for perpetual vigilance as one gets caught between the developers, the county, and the logging sales. But I'd choose no place else. And there is no place else, no matter how remote, where the same dialectic of exploitation and conservation is not at play."

To write of place is to also write of loss. The loss of migrations, of certain creatures that no longer appear one year, of habitats disrupted. And the vigilance Snyder describes becomes a natural feature of inhabiting place. The interplay of what he calls "vivid natural performance" and political vigil are what define rootedness. As Cathy Johnson writes of her home in the Missouri Hills in "River and Rock," "The Cherokee word for land also encompasses history, culture, and spirituality; it's my definition as well. Rootedness has more to do with imagination and commitment than with complacency, and it is history—my own, my family's, the Earth's—that holds me."

—Reneé Lertzman



**ENVIRONMENTAL HEROES: SUCCESS STORIES OF PEOPLE AT WORK FOR THE EARTH**  
Kevin Graham and Gary Chandler  
Pruett Publishing Co.  
ISBN 0-87108-866-5  
244 pp., \$16.95

This is an easy to read account of the stories of dozens of women, men and organizations that are making a powerful difference to the world's environment. Authors Kevin

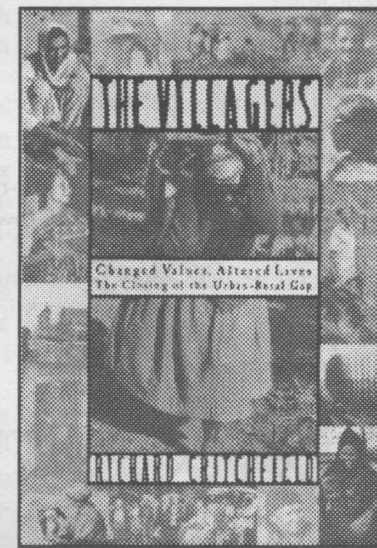
Graham and Gary Chandler are owners and operators of Earth News, the environmental news service. Many environmental issues are covered in the book, from grassroots movements to politics, from native peoples to organic gardening. Nearly every chapter outlines how an individual was able to take a good idea, often of humble beginnings, and turn it into a potent environment-positive reality. There's the story of Mark Hass, whose task of clearing out a warehouse full of old computers gave birth to the Computer Recycling Center. Melissa Poe, only ten years old at the time, turned her frustration with President Bush into creating Kids for A Clean Environment. Peter Berg, Planet Drum Foundation and bioregionalism are also highlighted as a success story.

One of the most interesting chapters discusses the work of Hydrogenesis, Inc, of Mill Creek, Washington, where Jose Vila is using a technique more than 2,500 years old to create fresh water using rocks piled in the shape of a pyramid. Would you believe one 40-foot tall pyramid can produce 500 gallons of water a day, just by condensation? No moving parts, no pollution, only the power of the sun.

The book primarily focuses on the work of environmental activists in the U.S. However, these stories inspire the reader to think about the fact that there are many other people all over the planet, most of whom will never be known outside their local communities, who are engaging in equally heroic work for the land. The most gratifying aspect

of these stories is that the men and women portrayed are everyday people, showing that the individual has a great deal of power and can truly make a difference to the earth.

—Robert Barzan

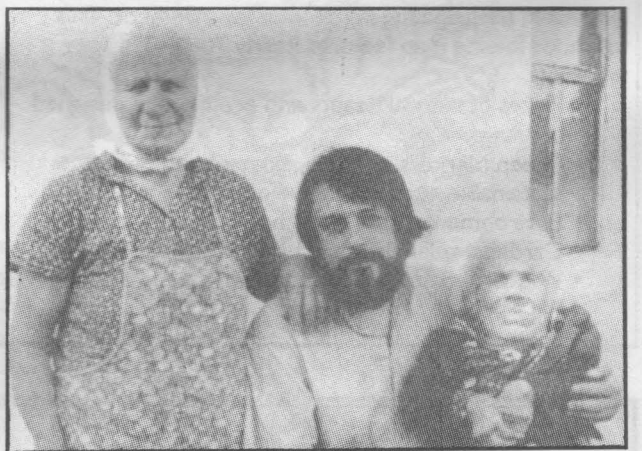


**THE VILLAGERS**  
Richard Critchfield  
Anchor Books  
ISBN 0-385-42050-1  
497 pp., \$27.50  
and two documentary films from the series with the SF International Film Festival, **OUTSIDE THE GLOBAL VILLAGE: STRING OF LIFE** and **BLISS**

Despite globalization, the spread of multinational corporations, and the proliferation of distance-shrinking technologies, it seems that small village life is still alive and well. Today there are still more people living in the world's 1.5 to 3 million villages than in all the towns and cities put together. The vibrancy, diversity, value, and eccentricity of village life is highlighted in *The Villagers* by Richard Critchfield, and two documentary films, *String of Life* and *Bliss*, shown at the San Francisco International Film Festival, under the program "Outside the Global Village."

In *The Villagers*, Critchfield, a reporter with a long-standing interest in village life, takes us to a number of the village communities where he has spent time between the 1950's and the 1990's. His main interest lies in documenting the changes that village life has undergone during this time. Critchfield feels that perhaps the single most important event of the 20th century has been the encounter between developing countries and the West, and the subsequent transition to an exchange economy accompanied by the spread of "commercial television culture." He examines how these changes alter traditional patterns of inheritance, both of culture and of authority. His discussion is founded in the belief that all culture has a rural base.

Thus, Critchfield believes that the transition from rural to urban life will create a number of problems



Bliss

PHOTO COURTESY OF SAN FRANCISCO INTERNATIONAL FILM FESTIVAL

as increasingly fewer people have any link to close-knit village communities or the land. As of yet, he argues, no substitute has been found to replace this rural culture, which fosters both a tangible sense of place and a society that works. In Critchfield's book, Ada Rasmussen, an eighty year old widow who lives alone in a public housing development, recalls her past: "In those days you lived in places you could see, feel, pin down on a map. I can still remember the road on which I drove the wagon to town, the church, the fields, the river. It seems more real than anywhere else I ever lived."

Critchfield takes us to many such "real" places, around the world; from a small village in Poland, haunted by its history and memories of the holocaust, to two Islamic communities, one in Egypt and Indonesia, respectively, to two small villages in Asia. Also included in this tour is a village in Mexico where many of the inhabitants are forced to migrate north to the United States in order to find a decent wage, several communities in Africa still waiting to reap the benefits that modern agriculture has promised, and a Ghungrali village in the Punjab region of India. Critchfield concludes his account with an interesting examination of village life in America, called "Ourselves."

The two films also shed light on the relationship between rural and urban life. The films paint star-



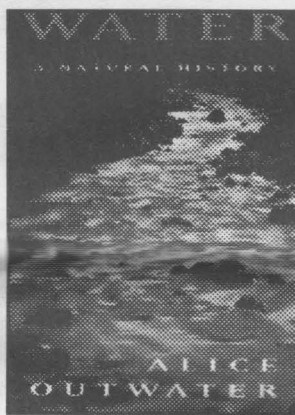
# READS & Reads & Reels & Reads & READS & READS & Reads &

ting pictures of small, traditional villages surviving in proximity to major metropolitan areas. *Bliss*, directed by Victor Mansky, offers a window into the daily life of a tiny village in Russia, 300 kilometers south of Moscow, populated mostly by elderly women. Throughout the documentary there is not a single car nor any shred of evidence of modern, urban life. This tiny village, which is threatening to fall apart, shows a mix of despair, perseverance and quirky humor. Sentiments such as, "Let's drink and kick the bucket" are juxtaposed with songs celebrating the beauty of the countryside and the Christian faith. Even in the face of such hardship and dissolution, the small community still manages to function on a basic level. The film begins and ends with hands: first, a weathered, ancient hand reaching out to grasp a slightly younger hand and then in the final shot, with the hands of the newly born baby clutching his blankets, echoing the opening shot. This motif of hands shows the connections of the generations to each other and the land.

*Thread of Life* by Momir Matovic is set in a small Yugoslavian village where the modern, globalized and homogenized world is both nearby and far away. The village is close to a major highway and is accessible only by a zip-line cable strung over a deep canyon. This cable is the life-line which both connects and protects this community from outlying cities.

The snapshot views of village life presented by the two films and by Critchfield's account of his travels give insight into still vital village communities that are struggling to survive in a largely urban world. The artists of these village portraits put forth their hopes that in the future human beings will be linked by a globe of villages, assortments of particular, heterogeneous, small communities connected to each other and to the land.

—Mark Feldman



## WATER: A NATURAL HISTORY

Alice Outwater  
Basic Books  
ISBN 0-465-03779-8  
212 pp., \$23

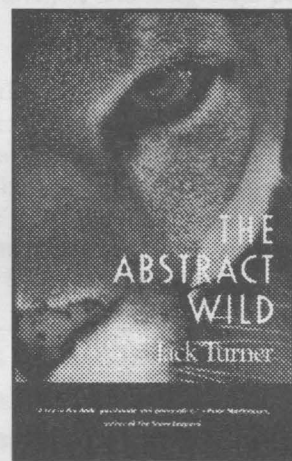
In *Water: A Natural History*, Alice Outwater examines the history of water and its maintenance in the U.S. In 1972, Congress passed the Clean Water Act, which stipulated that the discharge of pollutants into U.S. water-

ways was to stop and that all of the nation's rivers, streams and lakes were to be fishable and swimmable by 1985. Although water quality has improved in some areas, forty percent of lake acreage and 30

percent of stream miles are still besmirched. Analyzing the chemical content of the sludge from Boston Harbor, Outwater, to her surprise, found relatively little contaminant. Reports from wastewater treatment plants around the country showed similar findings. If industrial emissions have decreased, why is our water still so dirty?

Outwater unravels this riddle in this splendid book. In order to cleanse our waterways, she maintains, we must revive the keystone species—beaver, buffalo, prairie dogs, and alligators—which made pre-Columbian water pristine. These once-plentiful creatures shaped the land in ways that were beneficial to water quality. But fur trading decimated the beaver population and, bereft of beaver dams, the wetlands receded and silt-carrying water rushed too quickly to the sea. Deemed as pests, prairie dogs were poisoned, and their holes were clogged up. Add the logging of water-filtering forests, which Outwater likens to the removal of a continental kidney, and the urgency of watershed restoration becomes as clear as dew.

—Martin A. Lee



THE ABSTRACT WILD  
Jack Turner  
University of Arizona  
Press  
ISBN 0-8165-1699-5  
136 pp., \$15.95

*The Abstract Wild* will challenge, provoke, and stimulate your thinking about wilderness, our place within it, and the perils of modernism. Somewhere between an intelligent rant and an eloquent treatise on our relationship with the wild, this

book is a must-read for anyone who is attempting to live mindfully with the natural world, and who loves the wildness which surrounds us all.

Influenced by friends and colleagues such as Gary Snyder, Terry Tempest Williams, and Neil Evernden, Jack Turner is an academic turned writer, activist and avid mountaineer. The essays in *The Abstract Wild* chronicle his shift from the academic to the ideas of Henry Thoreau, Aldo Leopold and Snyder, and the subsequent replacement of the theoretical for the direct experience. The overarching theme of this book is the abstraction of the wild, and how that wildness is manifested. With forays into analysis of zoos, conservation biology, mediated experience and consumption, Turner consistently brings the writing back to the real, and to his own direct experiences. The essays are a rare combination of sharp critical analysis and nature writing as he weaves these elements together.

Turner is concerned first and foremost with preserving the integrity, autonomy and authority of the wild. As he writes in the Introduction, "The antagonists in my story are not the usual fall guys— industrialists, ranchers, tourists, or loggers. . . No, my enemies are abstractions, abstractions that are rendering even the wild abstract." These abstractions include the replacement of the real for the simulated, our dependence upon experts to interpret the natural world for us, and "our increasing ignorance of what we have lost in sacrificing our several-million-year-old intimacy with the natural world."

This particular argument for more direct experience of the natural world, seen in the works of Gary Nabhan, Snyder, and many others, is not a new concept. But environmental advocates and educators are starting to recognize that the more abstract and mediated our encounters with wilderness, the less able we are to act in sustainable and ecologically wise ways. In the essay, "The Abstract Wild: A Rant," Turner connects this simulation to the experience of home. "We no longer have a home except in a brute commercial sense: home is where the bills come. To seriously help homeless humans and animals will require a sense of home that is not commercial. Where is our habitat? Where do I belong?" This connection between the abstract and home is a compelling one; as Turner writes, "intimacy with the fake will not save the real." And he extends this to our contact with the wild as relegated to trips to national parks, wilderness areas, and Sea Worlds. In other words, if we continue to perceive our relationship with our natural surroundings as something "out there" to go visit, consume, watch on the computer monitor, or watch through a car window, we are missing the essential ingredient. We must learn to open our eyes to what is around us now.

The main challenge that Turner presents is how we can strive for a less abstract and mediated relationship with the world, while surrounded in a media-saturated and increasingly global culture. Our perceptions have undoubtedly been altered through such common place things as watching the evening news and hearing of ecological devastations as abstractions, removed from their complex context, to taking a drive through a national park and perceiving that as "experiencing nature." While it may be entirely possible to have more direct contact with "wildness" we need to look at how this can take place in an increasingly mediated environment.

This is a well written, if at times zealous collection of essays, that speaks to our need to look beneath the surface of current environmental issues.

—Renée Lertzman



The Planet Drum office has been sizzling with activity over the past few months, thanks to special support from our members.

After a financial scare this winter caused by a fall-off in grant renewals, we once again learned the value and dedication of those who support the bioregional movement through Planet Drum Foundation.

In a letter sent to members and past supporters, director Peter Berg explained our dire financial situation. Planet Drum had survived the countless changes of an entire generation, continued to launch new ideas into action, and helped people put their positive energy to use through education and hands-on work. Now, it seemed that we would be forced to discontinue our programs. Despite a surprisingly low operating budget, Planet Drum was short the full financial support it required to make itself sustainable. We could no longer afford to pay a development director, so our staff made it their full time duty to solicit funds to stay afloat.

Miraculously, the needed financial support began to filter in from the membership. Kind words of "Thanks for all you have done," and "Keep up the good work," encouraged us that our efforts were not in vain. We decided to re-think our methods so that this kind of financial panic would not haunt us in the future.

Planet Drum is developing new publications

and publicity tactics to alleviate some of the grant dependency it has experienced in the past. Green City Project is currently going to great lengths to brainstorm new ways to support itself, using the grants it receives to launch programs that will generate more funds. The Bioregional Association of the Northern Americas is looking forward to a future brilliant with possibilities as a result of its first official Board and Membership Meeting, gain of non-profit status, and the generation of ideas about how to maintain monetary stability.

There have been other significant successes in the past six months. We have recently increased the span of our correspondence to include the countries of India, Bolivia, Holland, and Belize, and have been working diligently to spread word of our activities locally through tabling, public service announcements, presentations, and mailings. *Discovering Your Life-Place: A First Bioregional Workbook*, is still selling well across the U.S. and has been translated into Italian and Spanish. A partner book is being developed to serve as a bioregional curriculum guide to teachers.

In April, we tabled in Golden Gate Park to celebrate the second annual Watershed Poetry Festival, hosted by outgoing Poet Laureate, Robert Hass. Peter Berg gave a dynamic Green City speech and Judy Goldhaft performed her inspiring dance/theater piece, "Water Web." The event was a hit and showed the growing enthusiasm for watershed-consciousness in the Bay Area.

Green City Project is developing into an orga-

nization of unstoppable force. Besides the success of its bi-monthly calendar noted elsewhere in this issue, the project's outrageous benefit at the Millennium restaurant in April was the talk of the town and promises to be a well-attended annual event in the future. Another exciting development is the creation of an imaginative video public service announcement (PSA). The PSA is available at varying lengths of time and is now making television appearances across the Bay Area.

On a down note, Green City's VolNet sweetheart, Maggie Weadick, left us after 3 years. Maggie graduated this May from San Francisco State University and is planning to use her finely-honed communication skills to benefit the Bay Area in other ways. We will miss her enthusiasm and dedication, but wish her the best of luck and happiness.

Peter Berg's article chronicling the events of the Turtle Island Bioregional Gathering, which took place in Mexico last November, has been published in German, Italian, and Japanese (and appears in this issue of *Raise the Stakes*). An anthology of his writing over the past 30 years is also in the works for publication later this year, and promises to be an impressive collection.

Planet Drum is devoting a great deal of energy to ensure that the upcoming Shasta Bioregional Gathering 5, scheduled to take place in the "profoundly beautiful" Patrick's Point near Arcata, California this September 4-7, is an unforgettable event. Peter Berg has been actively communicating with Northcoast sponsors and planners of the Gathering, and estimates that more than 300 people may attend. For more information about SBG, call us at (415) 285-6556.

—Annie F. Pyatak



# BANA Update

The Bioregional Association of the Northern Americas (BANA) serves a necessary and forceful purpose in the bioregional movement. With a dues-paying membership of groups and individuals, and an elected board of directors, BANA can address important bioregional issues and assist bioregional groups on a continental level.

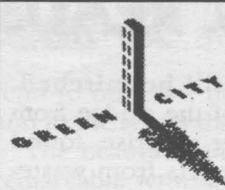
The Bioregional Association has made great strides over the past year. Since the initial meeting last summer, BANA has gained state non-profit status, carried out a board of directors election, more than doubled its membership, and developed informational publications for publicity purposes. In December, I succeeded Susan Earle as BANA Coordinator, and have since had the opportunity to communicate regularly with members and those interested in watching the Bioregional Association fulfill its potential. I have also produced monthly updates detailing BANA's activities and have seen support steadily increase.

The first Board and Membership meetings took place on July 18-20, 1997 in San Francisco, and were extremely productive, inspiring and geographically representational events. Exercising the consensus process, the dedicated board members agreed on some signal projects that will prove the organization's necessity and vitality on a continental scope. The Board elected long-time bioregional leaders **Beatrice Briggs** and **Peter Berg** to serve as Co-Chairs, and chose **Fred Cagle** and **Gene Marshall** as Treasurer and Secretary, respectively.

Effective immediately, BANA will begin building an alliance of bioregionally-active groups throughout the Northern Americas that will be called the **Continental Resource Network (CRN)**. The Network will be maintained through a computer database in San Francisco, and will operate similarly to Green City Project's Volunteer Network. To find out more about the details of this exciting new project, call (415) 285-6556.

The Bioregional Association plans to do some significant development work on its web site, and will be producing literature, catalogues and pamphlets that outline BANA's mission, purpose and activities. An editing committee is looking forward to combining the efforts of the Wisconsin-based Turtle Island office's *Voice of the Turtle*, the *Planet Drum Pulse*, and current BANA "Updates" to produce a comprehensive newsletter for the bioregional community throughout the Northern Americas.

By promoting its work through tangible projects, BANA hopes to incorporate the needs of its



## Green City Report

With live jazz, an Eco-Funk fashion show, a vibrant performance art piece, and great vegetarian food, nearly 100 Green City activists, friends and affiliates gathered together for an **EarthFest 97** benefit at the Millennium Restaurant this past April. All in attendance reported the evening as a wonderful way to celebrate EarthDay. Green City Project (GCP) was pleased to raise much needed revenue for its Urban Sustainability Network and other programs. The benefit showcased some of the most prominent and interesting members of the Bay Area environmental vanguard, and gave tired EarthDay activists the opportunity to relax and enjoy each other's company after the typical campaigning which Earth Day inevitably brings.

GCP also celebrated Earth Day by working with one of its oldest and most successful urban renewal projects, a rooftop garden, at the Senator Hotel in San Francisco's Tenderloin district. Some 30 volunteers came to compost, plant and take part in a musical celebration to honor this wonderful eighth-story garden. Volunteers also broke up asphalt behind the building to plant a street garden in an attempt to reclaim the vacant space surrounding the building.

Other recent Green City Project workdays have included a Green City Calendar Kiosk-Making Workparty at the Mission Cultural Center in San Francisco, a native plant garden retrofit at Washington High School, and a worm composting bin and rooftop garden construction day at Valley Middle School. On June 1, former coordinator Sabrina Merlo led the annual "Stadium to Stadium Bike Tour of San Francisco's Bayshore Frontier." Participants experienced the gorgeous vistas and hidden wilderness spots of San Francisco's post-industrial waterfront landscape. In October, Green City Project will co-sponsor an environmental arts fair and contest in Hunter's Point along with the Southeast Asian Environmental Justice (SAEJ) Center and the San Francisco League of Urban

Gardener's (S.L.U.G.).

In other news, the Green City Calendar continues to produce comprehensive lists of how and where to get directly involved in local hands-on greening opportunities. Calendar Editor Sarah Bardeen has also started writing a monthly column in San Francisco's New Mission News called, "Green City Alerts," highlighting urban greening events in the Bay Area. The Green City Calendar also recently inspired the commencement of a similar calendar in Vancouver, Canada (see Sarah's article in this issue).

Green City's Volunteer Network continues to expand and now involves the astounding number of over 430 environmentally active groups in the San Francisco Bay Area. In addition to providing hundreds of referrals to interested volunteers, Green City also provides information and volunteer opportunities for local organizations and businesses. On the summer solstice, Green City hosted its first-ever "Sustainability Shindig," an outdoor fair aimed at gaining more input from its constituency and reaching a broader public.

Green City's Education+Action program has been helping more schools to get out of the classroom and into the field. Coordinator Dana Lanza continues to make at least three hands-on environmental education visits per week in K-12 schools. Green City has also joined S.L.U.G. to lead the "San Francisco School Gardens Collaborative," which is an effort to create a garden in every school by the year 2000.

Around the office, GCP continues to evolve into a larger, more inclusive organization, making the most of our limited space. We recently installed a new phone system, making it easier to field numerous calls from volunteers. Our staff has also been working diligently toward applying for non-profit status. By early 1998, Green City Project hopes to be an independent non-profit organization and to move into its own Green City Center.

—Ian Stewart

membership, thereby sustaining an organization that draws its strength from the inside out. The Bioregional Association will aim toward building a reciprocal relationship where members both contribute and receive essential bioregional support and wisdom.

BANA also hopes to hold membership meetings in the future that are rich with ritual, spirit, ingenuity, and which give members the opportunity to teach what they know to others and gain valuable experience in various bioregional practices. Focusing upon local issues and concerns will increase the levels of knowledge and amplify the voices of the members who can work together to multiply the successes and impact of the

Bioregional Association.

The need for a Bioregional Association that is organized, energized and enthusiastic but still maintains a free-spirited nature has caused many thinkers and activists in the bioregional movement to invest their efforts into BANA's growth and strength. It is clear that this is an organization with great potential; its progress is exciting and encouraging.

If you would like more information about the Bioregional Association and its activities, please contact me at the Planet Drum office: (415) 285-6556, email planetdrum@igc.apc.org.

—Annie F. Pyatak

# PLANET DRUM PUBLICATIONS

## 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*

**A Green City Program for the San Francisco Bay Area and Beyond** by Peter Berg, Beryl

Magilav 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

**3 R's and a B: Bioregional School**, *Raise the Stakes* 26 (Fall 1996). This issue focuses on alternative education practices, specifically bioregional school programs, urban eco-education, and folk learning. Articles include "You Are Where You

Eat," "Interspecies Lessons," "Bayou Boat-building," "School in a Wild Preserve, an interview with Doug Tompkins," and others. Perfect for teachers, students and everyone. Also, Bioregional Association of the Northern Americas (BANA) report, Circles of Correspondence, book reviews, and poetry. \$4.

**Connecting Our Species: Planet Reports**, *Raise the Stakes* 25 (Winter 1995/1996). Find out how local bioregional activities are becoming prevalent on a global scale. This issue includes a comprehensive interview with David Suzuki by Peter Berg on local grassroots activism, planetary and ecological awareness; reports from South of the Alps, Rhineland, Spain, Scotland, Japan, and the U.S.; a review of Stephanie Mills' *In Service of the Wild* by Jim Dodge; Peter Berg on the role of bioregionalism in United Nations policy, and more. Also, Remembering Franco Beltrametti, Circles of Correspondence, PD Pulse, and bioregional directory updates. \$4.

**Bioregional Directory and Map**, *Raise the Stakes* 24 (Winter 1994/Spring 1995). A listing of more than 200 bioregional groups and publications in the Northern Americas as well as in Europe and Australia. This issue is a useful way to find bioregionally-minded groups and individuals in your

area. Also included is a centerfold map of the represented bioregions of the Northern Americas produced by Steven Holloway. Perfect for bioregional organizers or contacts on the road. Planet Drum Pulse; Green City Report. \$5.

**Things That Really Work**, *Raise the Stakes* 23 (Summer 1994). Chronicles some of the tools and practices that have proven to be effective when bioregionally conscious individuals apply them to their lives. Articles include "Teach Local," Peter Berg's "Putting 'Bio' in Front of Regional," "Making a Garden of Consequence," and "Where Poems

## Discovering Your Life-Place: A FIRST BIOREGIONAL WORKBOOK

Have you ever had a hard time explaining bioregionalism to others? Have no fear. Planet Drum Foundation has just published **Discovering Your Life-Place**.

This **Bioregional Workbook** is based on interactive workshops that Peter Berg has led for over 15 years with thousands of participants at community forums, schools, and universities. In a light-hearted, storytelling fashion, the workbook teaches about bioregionalism and leads the reader through a practical map-making exercise.

It allows everyone to realize their relationships with local natural systems and makes understanding environmental issues and natural sciences tangible, real and exciting. The workbook is perfect for all classrooms—kindergarten through adult education.

For one workbook send \$10 (Planet Drum members send only \$7.50) plus \$2 shipping and handling to: Planet Drum Books, P.O. Box 31251, San Francisco, CA 94131, Shasta Bioregion, USA. Contact us for larger orders.

### RAISE THE STAKES

#### 3 R's and a B: Bioregional School





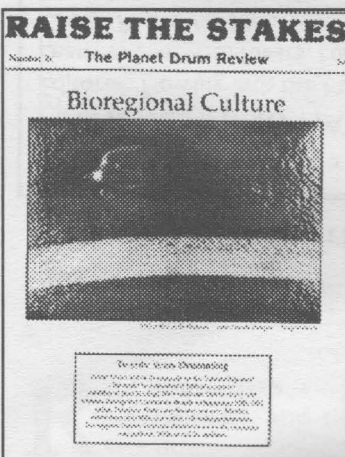
# PLANET DRUM PUBLICATIONS

Come From: An Interview with Jerry Martien." Also included is a Circles of Correspondence section with reports from Southern Australia and Mexico, Reads, PD Pulse, Green City Report, and a Planet Drum Publications page. \$4.



**Food As Place: Bioregional Agriculture, Raise the Stakes 22** (Winter 1993/1994). This issue focuses on agriculture as a multinational business and provides alternatives which directly relate to bioregionalism. Methods and benefits of locally-grown foods and gardens. Features include "A Garden Growing Wild," "Eating Our Teachers: Local Food, Local Knowledge," and "Linking

Plant Homelands and Human Homelands." Juan-Tomas Rehbock's report on organic agriculture in Argentina; book reviews, Circles of Correspondence and PD Pulse. \$4



**Bioregional Culture, Raise the Stakes 21** (Spring/Summer 1993). Take a look at several unique bioregions in the articles within this issue, from India to Silverton, Colorado. What bioregionalism means to different people and its significance in determining one's own place. Circles of Correspondence: Oak Ridges Moraine, Aquaterra, Mexico, Intertribal Indian Park. Reads & Reads; Green

City Report; PD Publications. \$4.

**Eco-Governance II: The Anatomy of the Shasta Bioregional Gathering, Raise the Stakes 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.

**Eco-Governance: Bioregional Gatherings, Raise the Stakes 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 quincentennial of Columbus' arrival; Peter Berg on "Post-Environmentalist 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 16** (Spring/Summer 1990). Articles by George Tukul on "Reinhabitation in Hungary," Thomas Kaiser's "The Difficulty of Discovering Eastern Europe," Green discussions for reorganizing along bioregional lines rather than as nation-states; new social inventions in P.M.'s "Planetary Wednesday Liberation

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

**Borders, Raise the Stakes 14** (Winter 1988-89). Explores the importance of the concept of boundaries from a bioregional perspective. Features include an interview with Malcolm Margolin on "Walking the Border Between Native and Non-native Culture," Judith Plant's account of crossing a national border for the first extra-U.S. NABC, Dolores LaChapelle's "Boundary Crossing" as a way of reconciling wilderness and civilization, Beryl Magilavy on returning nature to art and Stephen Duplantier on "Distance Disease." Reports feature the Dominican Republic, a bioregional manifesto from the Mediterranean Basin and Josep Puig's argument for a new border there. Poetry by Jerry Martien. \$3



**Nature in Cities, Raise the Stakes 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 Michoacan, Mexico. \$3

**Open Fire: A Council of Bioregional Self Criticism, Raise the Stakes 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 A Continental 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 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 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

Issues 1,2,4,5,6,8,9,11,12 and 17 are sold out. We will, however, make complete sets of *Raise the Stakes* available to libraries and archives.

**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 a pamphlet evoking natural amenities of the San Francisco Bay Watershed. \$2

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

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



## Stakes Raisers

Sarah Bardeen .....Green City Calendar, Volunteer Network  
 Peter Berg ..... Managing Editor  
 Robert Buelteman .....Photographer  
 Judy Goldhaft .....Design & Production  
 Shafi Hakim .....Staff Photos  
 Ajila Hart .....Bookkeeping  
 Dana Lanza .....Education + Action  
 Annie F. Pyatak .....Executive Editor, BANA Coordinator, Membership  
 Colin Riley .....Editorial Intern  
 Reneé Lertzman .....Editorial Assistant  
 Ian Stewart .....Green City Project Coordinator  
 Howard Quinn Co .....Printing  
 Typesetting, Etc. ....Layout, Design  
 Special Thanks to .....Robert Barzan, Mark Feldman,  
 J.B. Downey, Jean Lindgren, and Abby Thorne-Lyman.

## MEMBERSHIP

**MEMBERSHIP: 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, choosing to live in place with the intent to restore, preserve and sustain their place in the biosphere. How about you?

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WINS OFFICIAL SUPPORT**

*In a show of approval that indicates a leap in mainstream recognition, the Arcata, California City Council unanimously endorsed the Fifth Shasta Bioregional Gathering in the proclamation on page 4*



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