

RAISE THE STAKES

Number 28

The Planet Drum Review

\$4

Reinhabitation or Global Monoculture?



"One Tree" Mural in San Francisco by Rigo

*Postcards from the Underside of the
Nagano Olympics*

A Global View from a Desert Mountain

Yucca Mountain and Las Vegas exist in the same bioregion. They both sit at the southern edge of the Great Basin, on the traditional homeland of the Western Shoshone people, and are bordered on one side by the Amargosa River, on the other by the Colorado River. But the similarities end here.

I probably don't need to describe Las Vegas. If you haven't played slots at Circus Circus, you've seen the faux New York skyline, the mirrored pyramid, or the Disney castle in photos, ads, or commercials. Picture neon, skyscrapers and congestion.

About an hour north of Las Vegas and just over the border from California, Yucca Mountain—more a mesa than a mountain—is part of a rolling expanse of buttes, peaks and valleys. I recently camped on a high plateau at the base of the mountain at an anti-nuclear gathering of Western Shoshone people. It was spring and desert flowers bloomed brilliant reds, oranges, and yellows against the gray-green of the sagebrush.

From where we were, I could see across the Amargosa Desert to the Funeral Mountains, and beyond them the Amargosa Range of the southern Sierra Nevada. Besides a few open-pit mines, I saw no signs of people for hundreds of miles.

The desert is harsh and stingy. We brought our own water, and pulled cactus needles out of our socks. I arrived expecting the drenching sun of Death Valley, but at this high altitude, the near-black skies gave us gale winds, rain, hail, snow and freezing temperatures. To refill our water and food we drove 50 minutes over a dirt road to the cow-town of Beatty.

After a few days, I was covered with soot from continuously huddling around campfires to prevent hypothermia. My body stank. My fingers were blue. So I gladly agreed to drive to the Las Vegas airport to pick up a latecomer to the gathering.

Las Vegas may also be in the desert, but it overflows with water. Fountains reflect colored lights. Rivers and ponds sparkle inside casinos. Swimming pools, painted a garish turquoise, beckon to the tourists.

This water, piped in from miles away, evaporates rapidly in the arid climate. But the extravagance and expense don't seem strange in Las Vegas. This city has already been severed from its bioregion. It could be called a "global site," belonging more to the world than the desert. It provides glitz, glamour, and sin to world-wide tourists. You could just pick up its crowded streets and flowing fountains and deposit them in Nebraska, or Prague.

But I was grateful for Las Vegas' plentiful water. I was very thankful for a respite from the sleet, rain and wind. I shopped in a warm supermarket; I

used a flush toilet; I washed my face. In many ways I was more at home in Vegas, than in the sagebrush desert. I could navigate my way through Texaco and Safeway. I found the neon landscape familiar; my eyes are accustomed to the signs for McDonalds, Target, Pizza Hut, Blockbuster, you fill in the rest.

After eating a tasteless burrito on the fake Greenwich Village streets in a casino called New York, New York, I returned to the desert. The night was finally starry and the wind was silent. I was thankful for the stillness.

"One either prefers the honest fakery of the neon or the fake honesty of the sunset over the desert," wrote Las Vegas-based art critic Dave Hickey. After sleeping at the base of Yucca Mountain, I think this is a false dichotomy. No place can safely be categorized as fake or honest any more.

Yucca Mountain is slated to become a global site too—the repository for the world's nuclear waste. Many argue that this earthquake-prone mountain cannot handle the task. Its tempestuous geology, protesters say, could irradiate the region. Roads would be built through the plateau where I camped. Surveillance towers would look out across the Amargosa Valley to the peaks of the Funeral Mountains. Like Las Vegas, Yucca Mountain would be severed from the sensibility of its bioregion.

I realized that you can't always have both the ease and comfort of a place divorced from the land, and the beauty of the sun rising over a desert mountain. The global world is exclusionary. Either you buy your way into it, or it bulldozes over you. It devours the local. It offers no place for the sage, for the desert snakes, for Western Shoshone land rights, or for those who can't afford an overpriced burrito. And while I may always find Vegas delightful in a kitschy sort of a way, I couldn't love Yucca Mountain in the same way if it hid nuclear waste.

Global sites present a unique challenge for bioregionalists. So do a global currency and global events like the Olympics. They deny the inherent characteristics of the locale: the thorny desert, the scarcity of water, the faultlines in the rock.

In this issue of *Raise the Stakes*, we struggle with increasing globalization. Peter Berg takes us to the Winter Olympics in Nagano, Japan, where the international spectacle caused ecological damage and economic hardship to the bioregion. Miyoko Sakashita offers a localized response to the global economy. Peter Berg and Martin Lee discuss bioregionalism's alternative to both globalization and fascism, and David Suzuki and Keibo Oiwa bring us to a non-profit organization in Japan that is tackling global deforestation, one mangrove at a time.

by Heather Abel

Bioregionalism Versus Fascism:

A Conversation About Place, Ethnicity, Globalization, and the Waning of the Nation-State

Bioregionalists in Europe have come up against confusion over the use of bioregional language. Fascism - usually associated with the nation-state—has begun appropriating the rhetoric of regionalism to drum up support. Does this mean that there is a link between bioregionalism and fascism? Peter Berg and Martin Lee say no, and show how bioregionalism in fact offers its own alternative to both nationalism and globalization.

Peter Berg: What is different about the bioregional idea and those racist, reactionary ideas of 'blood and soil' fascism? Would the bioregional idea be subsumed by them? Are traditional place-located constructs in Europe so deep-seated and so imbued with chauvinism and provincialism that bioregionalism would never be seen as a realistic alternative?

Martin A. Lee: There's nothing inherently fascist about regionalism. If anything, fascist movements—which are nationalist to the nth degree—would appear to be historically antithetical to regionalism. The emergence of nation-states in Europe entailed the absorption and suppression of a diverse geographic tapestry of dukedoms, monarchical fiefdoms, and city-states that predated the country-by-country division of the continent.

Neofascist leaders in Europe are aware of this. In some cases, they have been able to speak effectively to regional frustrations and parley widespread disillusion into votes.

PB: An easier way to control people.

ML: A way to manipulate a deep-rooted regionalist impulse, a primordial longing for place-locatedness, which has been trampled upon, but not completely smothered, during the era of the nation-state.

Vlaams Bloc in Belgium is an example of a successful mass-based neofascist party with an explicit regionalist bent. Calling for an independent, immigrant-free Flemish state, it is currently the top vote-getter in Antwerp, the biggest city in Flanders and Belgium's second largest city overall. Among the key leaders of Vlaams Bloc are veterans of Europe's neofascist terrorist underground, holocaust-deniers, and convicted thugs who have recently undergone a political face-lift to make themselves more palatable to the mainstream. Regionalism is part of their deceptive rhetorical armory.

For opportunistic reasons, Vlaams Bloc and other resurgent neofascist organizations in Europe deem it favorable to address concerns that are

significant to bioregionalists—ecology, ethnicity, cultural identity, global monoculture. There is ample historical precedent for this. When you look at a map of occupied Europe as envisioned by Third Reich geopoliticians, it is divided up according to indigenous ethnic groupings rather than nation-states.

PB: Peoples.

ML: Yes, peoples. Similarly, the Nazi Waffen SS was composed of various ethnic components—the Walloon division, the Flemish division, and so on. Some of my antifascist friends see this as evidence that regionalism is innately fascist. I look at that map and conclude that the Nazis were astute strategists.

PB: So fascism is a modern perversion that accompanies the development of the nation-state. Fascism belongs to the nation-state. No nation-state, no fascism.

ML: The emergence of the nation-state is a precondition for fascism. It's no coincidence that Germany and Italy, the two countries where fascist movements seized power, were very young nation-states.

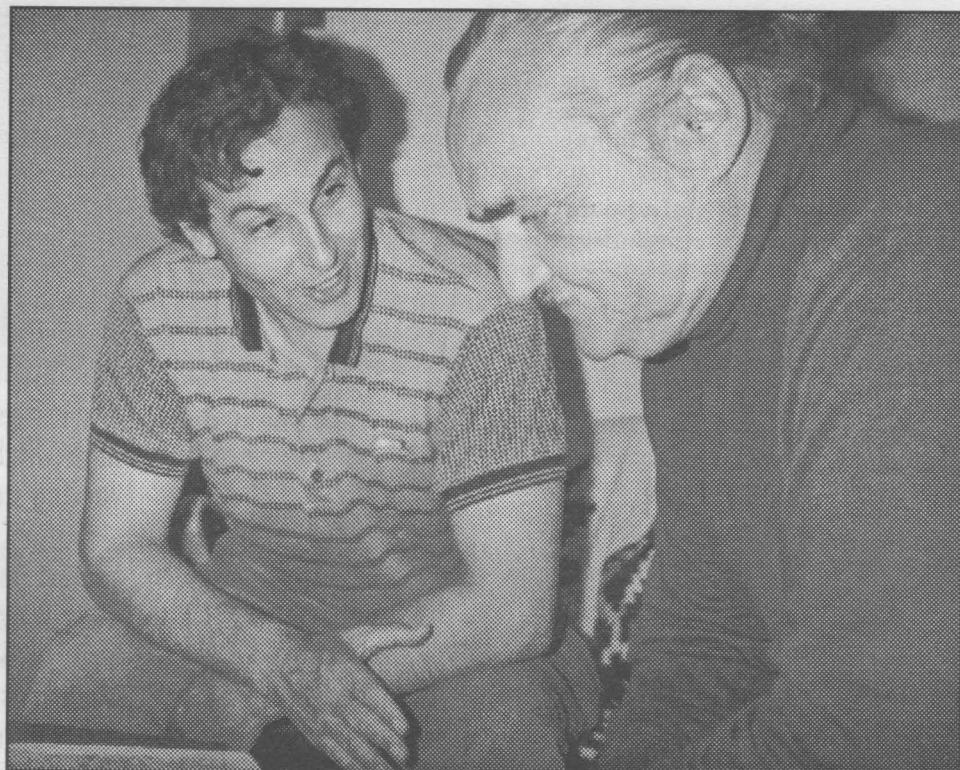
PB: I think the tension around that, the mechanical energy it takes to make a nation-state out of all those diverse local regional places, was so great that it compressed everybody's critical emotions. Germany was invented. Bismarck invented it in 1872.

ML: Germans have been trying to prop up a flimsy national identity ever since. A lot of aggressive psychological overcompensation happens as a result of this.

For Germans, nationhood always gets tangled up with thorny questions of race and ethnicity. One's blood lineage determines if you are German or not. You don't have to speak the German language or even live within Germany's formal borders to qualify for citizenship. All you have to do is show a card indicating that your grandfather, for example, belonged to the Nazi Party before he got farmed out to Volga Russia. Blood and ethnicity define German citizenship, not place.

PB: So fascism emphasizes 'the people'.
ML: "The volk."

PB: and we're talking about the place. The people of the place are different from 'the people' as a race or ethnic group. The distinction between bioregions is ecological, not ethnic. The Sonoran Bioregion of the Southwest desert is hugely different, qualitatively and quantitatively, from



Martin A. Lee (left) and Peter Berg

PHOTO BY JUDY GOLDHAFT

the Cascadian Bioregion of the Pacific Northwest. Everyone living there has an obligation to attempt to relate in appropriate ways to the ecosystem, the distinct natural systems in place. This is a shared ethic.

ML: What you're describing has very little to do with fascism, which promotes an exclusionist ethos under the guise of "ethnopluralism." Fascist leaders have made significant inroads into the European mainstream by playing racism like a trick card. They realize that mouthing master race rhetoric won't work in this day and age, so they say downplay notions of white supremacy. Instead they talk of preserving the identity and the cultural heritage of all peoples.

Jean-Marie Le Pen, leader of the neofascist National Front, which has emerged as a major force in France, will say things like, 'I love Arabs from North Africa, but they should be in North Africa.' He won't say publicly that Arabs are dirty or inferior. Rather, Le Pen will insist that he loves and respects immigrants so much and therefore he wants to help them preserve their unique identity and traditions.

Of course, Le Pen also wants to preserve and protect French identity. And this is why the immigrants must be expelled—to maintain and enhance the identity of all peoples. All peoples have a right to their own identity, a right to be different, according to Le Pen and like-minded xenophobes in Europe. This is the slippery language that fascists speak today. It underscores the paradox of contemporary racism, which can be expressed both in terms of denying or affirming the identity of another person or ethnic group. Fascists promote an exclusionist ethos under the guise of "ethnopluralism."

PB: Is society more stable if you have all Savoyards living in Savoy? Is it more stable than if you have North Africans, Turks, etc. living in Savoy? How can an ecologically-based mutualism address that?

ML: It all comes down to the question of identity. French identity, as invoked by Le Pen, is ahistorical, essentialist, immutable. You are French or German or Russian or whatever by virtue of your eternal blood essence that must be protected at all costs from pernicious foreign influences. Viewed this way, the right to be different ends up vindicating race-mixing phobias. Members of German neo-Nazi groups engage in ludicrous debates over whether its politically incorrect for them to eat Italian pizza rather than Bavarian sausage. That's how skewed they get with their fascist identity politics, whereby belonging is reduced to an uncritical preference for one's own ethnic group.

This is fundamentally different from a bioregional concept of identity that is rooted in place, that is neither static nor exclusionist. Bioregional identity is existential rather than essentialist. It perceives difference not as a threat to eliminate, but as something to negotiate as part of an evolving, overarching project that entails remaking ourselves, our identity, through reinhabitory practice. We aren't simply born with an identity because of our blood type; we have to cultivate our identity by consciously relating to the place we live, our bioregion. At least, that's how I understand it.

How would you describe what's crucial about bioregional identity?

PB: Who am I? Where am I? What am I going to do about it? One version is that I'm a citizen of the city of San Francisco in a particular county in the state of California in the United States in the so-called Free World. Another one goes like this: I'm a citizen of the Shasta bioregion at the confluence of the Sacramento, San Joaquin Rivers and the San Francisco Bay of the North Pacific Rim of the Pacific basin of the planetary biosphere in the universe. Different identity. Much different identity.

Bioregional identity is based on the ecology of the place—the ecosystem, the continuity and distinctness of natural systems in a particular watershed. I'm a member of the homo sapiens species, interdependent with other species in the bioregion and the biosphere. I am going to reinhabit the place that I live to preserve the planetary biosphere and ultimately my own species in it. And I intend to develop a culture appropriate to that activity. Bioregion is a cultural idea.

ML: Bioregionalism is identity medicine. It offers a holistic context in which to reframe questions of identity. None of this bogus, romantic folk-rootedness that the Nazis are always conjuring, which has more to do with a lack of place-locatedness than an actual connection to the earth.

Economic globalization, which uproots masses of people and obliterates social cohesion, plays into the hands of fascist demagogues. While economically-driven, the homogenizing juggernaut of glob-

alization also has profound cultural implications. It's not only jobs that people are fearful of losing, but their particular cultural identity. Fascist leaders are adept at exploiting these fears, which are exacerbated by large-scale immigration and economic restructuring, two key manifestations of globalization.

PB: As globalism proceeds, it draws strength from the nation-state. It replaces the role of the nation-state in terms of managing currency, tariffs, trade, investment, etc. At the same time, the nation-state is also losing its strength to devolving powers of all kinds. In Russia, the Balkans, Africa—it's a very widespread phenomena. In California there are at least two places that are actively attempting to change the county boundaries to make four counties out of two. The authority over things directly in front of you is becoming smaller, it's going to a more local level. So there's a two-part process and the big loser, the big shrinker, is the nation-state.

ML: The main actors in the global economy are transnational corporations and these supranational associations or clubs with acronyms such as WTO, EMU, MAI, GATT, NAFTA. These global forces undermine the traditional prerogatives of the nation-state, as well as certain conceptions of political power and representation. At the same time, globalism triggers an ultranationalist reaction. Globalism and fascism feed off each other. They are two sides of the same coin. The nation-state may be going down, but not without a lot of kicking and screaming.

PB: There's no escaping the fact that the nation-state is going. You can play a lot of games. You can say, "Before it goes I want to be part of it." Or "Before it goes, we might come to power." But it's going to go. I don't mean that the nation-state will simply disappear. Its power will continue to shrink at both ends.

A quarter of a million Englishmen recently marched on London and protested, "You're ignoring the countryside." That's because the British government can't deal with the countryside. Tony Blair gave away Scotland. He couldn't manage it. It's as if he was saying, yes you can have your freedom because I can't feed you anymore.

The leader of the Scottish Nationalist Party said it all in one unbelievably clear sentence, "If we're going into the European Union, we're not going in as Great Britain. We're going in as Scotland." One can't say it better. If they're going to get involved with something that's taking the power from the top of the nation-state, then they're going in as something that's taking power from the bottom of the nation-state.

ML: But if you are against globalism, if you are against transnational bureaucracies such as the European Union, then you're likely to be pegged as an old-fashioned nationalist.

A lot of people, including some on the left, look to the nation-state as the last line of defense against the global onslaught. They hope that the nation-state can salvage the social safety net and environmental laws. But nation-state solutions at best are geared toward maintaining a status quo that is very problematic to begin with.

PB: The people who are most wary of the bioregional idea are those who have the biggest investment in the nation-state. Very often, liberals or progressives view the nation-state as being the central authority for what should be done. Along with a desire to manifest their political values through a central authority, they are terrified by what might happen if there wasn't a central authority. If there wasn't a national police force, the fascists might take over and make us do everything to goosestep.

ML: By depending on the nation-state, you're not nurturing a bioregional alternative, which should be a principal focus of opposition to globalism.

PB: Right now the nation-state is cast in the role that the regional groups ought to be playing. But within the Bioregional Association of the Northern Americas, for example, are some advocates who don't want their vision of bioregionalism to be tainted or subsumed by standard political formulations. I'm interested in making the Association a counter-force against globalism. What would you say to stiffen the backbone of bioregionalists relative to globalists?

ML: It may seem daunting given the enormous power that the global corporations wield. Obviously one shouldn't treat bioregionalism merely as a tool for political organizing. It's much more than that. Like I said before, it's identity medicine. That's potent stuff.

by Peter Berg and Martin A. Lee

Peter Berg is the director of Planet Drum. Martin A. Lee is the co-author of Acid Dreams: The CIA, LSD and the Sixties Rebellion and the author

of The Beast Reawakens, a book about neofascism.

ANNOUNCEMENTS

You are invited to the annual meeting of the membership of the Bioregional Association of the Northern Americas to be held August 28-30 at Sun Rock Farm just outside of Cincinnati, Ohio.

As we discuss where we need to focus, we will consider the following: to maintain a stronger public presence, to organize more local groups, to better train ourselves in the skills of facilitation and group process, to create more local centers for the arts, for economic innovation, for local political empowerment, and to be a continual voice for the bioregional movement.

Since BANA as an organization is still in its formative stages, we are looking for input to determine how the central office can best support its membership. The meeting is intended for all individual members of BANA and for any number of representatives from each member organization of BANA. Ideally, every organization could send at least one man and one woman to this meeting.

If you are new to the ideas of bioregionalism, there will be a special session at the gathering where you can learn about BANA and its work. There will also be time for common hands-on work and an interesting Eco-project in the Cincinnati area.

There will be camping spaces at the farm, or housing can be arranged with bioregionalists in the area. Motels are also available. Please plan to prepare most of your own food, but some meals will be a joint effort. There is no fee other than your own transportation and food costs.

Send registration to Frank Traina at Sun Rock Farm, 104 Gibson Lane, Wilder KY 41076, Central Ohio Bioregion. 606/781-5502. ftraina@igc.apc.org. Please include your name, address, phone, and answer the following questions: Do you intend to camp? Do you need housing arranged? Do you need transportation from the airport? What emphasis do you suggest for the content of this meeting?

The Second Bioregional Council of the Americas will take place November 21-28, 1998 in Mazunte, Sanctuary of the Sea Turtle, in the great watershed of the coast of Oaxaca, Mexico.

The theme of the event will be "Bioregionalism in Action." Come and join the field trips and interaction with local cooperatives involved in organic agriculture (coffee, cocoa), micro-enterprises, eco-tourism, sea turtle conservation, ecological restoration and construction, as well as the workshops, cultural presentations, ceremonies and other activities characteristic of bioregional celebrations.

The host bioregion extends from Puerto Escondido to Puerto Angel and includes the watersheds of the Copalito, Tonameca, Cozoaltepec and Colotepec Rivers. Topography and ecosystems range from coastal to hills, high jungle and mountain pine forests, each in varying states of degradation, alteration, conservation, or restoration. For more information, contact Beatrice Briggs, Turtle Island Office, 4035 Ryan Road, Blue Mounts, WI 53517 (tel 608.767.3931; fax 608.767.3932; email: beabriggs@aol.com), or Fabio Manzini, A.P. 4-253, Cuernavaca, Morelos, Mexico (email manzini@servidor.unam.mx).

Bringing Back Mangroves

An unprepossessing man, Motohiko Kogo would never attract attention on the street. But after we had talked to him for a few minutes on the Meiji Gakuin University campus in Yokohama, he soon was speaking fervently about his passion—mangroves.

Kogo believes that mangrove forests will once again cover the seashores of our continents as they used to in the past. He is a man of both dreams and practice.

"I've just come back from Ecuador where I'm trying to save a 2,400 hectare mangrove forest [1 hectare = 2.47 acres]. I saw an ancient tree that was 207 feet high. It's believed to be the oldest and tallest mangrove in the world.

"All forests are areas where there is an abundance and variety of life. The mangrove is unique because it is the point of junction between the land and sea. It is a haven for shrimp, fish and birds. Along the edge of the desert, life is hard, but when mangroves are planted, you see the animals coming to the trees. First you see small crabs attracted to micro-organisms. Then small fish come in with the tide and they attract bigger fish. Bigger crabs come in. Birds land in the trees."

Kogo, with his unshaven face and unkempt hair, smoked like a chimney while making fun of what he called ecological Puritanism for its rigidity and intolerance. An unlikely environmentalist, he is modest about how he got involved in a most grandiose scheme to reforest mangroves around the world.

"I was born in 1940 and entered primary school just after the end of the war. The air attacks by Americans during the war devastated most cities, but much of Japan's rich natural environment survived. The air then was clean. I collected butterflies. This was the origin of my environmentalism."

Kogo's brother had a construction company in Kuwait, and in 1978 he invited Kogo to take a job as president of the company. What Kogo saw in Kuwait was an oil-rich country spending lots of money on buildings and roads, but not on forests. Yet he could see the people loved trees. They planted them around big homes even though they required a lot of care and watering. Gradually an idea developed in Kogo's mind that he thought could make him very rich. Fresh water was expensive but there was lots of salt water and desert.

"I saw that desert was cheap. Greening the desert is hard, but mangroves can survive in the inter-tidal zone. I thought if we could make a forest along the coast, we could make a hundred or a thousand times our investment. But I'm not a businessman and couldn't get people to invest."

Kogo reminded us that forests were not alien to Arabia. The entire coastal area was once covered with a great forest. It was the rise of civilization in Mesopotamia that caused the destruction of the land and mangrove forests. "According to the Koran," Kogo said, "Paradise of the mind is a forest with clean water. So Arabs have a great love of forests."

Kogo finally abandoned all hope of getting rich quick by greening the desert shores. But a fire had been lit that still burns brightly. He founded Action for Mangrove Reforestation (ACTMANG), a



Planting mangroves in Vietnam (also below)

small non governmental organization to recover mangrove forests on a global scale. Half the world's population is within sixty kilometers of a mangrove coast. The group's goal is to replant 16 million hectares. Since it costs around \$100 to reforest 1 hectare, the group would need \$1.6 billion.

Most environmentalists focus on the fate of temperate and tropical rain forests that once covered more than thirty percent of the land surface of the planet. These forests are home to most of the world's species of plants and animals. But mangroves represent a rich biological zone supporting unique arrays of living things at the margin of land and sea. Kogo says they are much simpler than tropical rainforests - with only 100 species worldwide - and can grow in different environmental conditions:

"In my first years, I worked on planting techniques. There are three types of mangroves: viviparous seed, semi-viviparous seed, and ordinary seed. For the viviparous seed, planting is easy. They are up to a metre long and it's just a matter of pushing them into the soil. The important thing is site selection. In the last five years, I've traveled the world to look at the damaged areas. There are places where recovery could take place over ten years. In other places it will take longer, fifty to a hundred years. But in most places, the human population is exploding, and will need more firewood, building material, and food.

"Natural regeneration is most important, but there are many places where there is a need for more. So we have to plant. If we get lots of people to plant, they will care about the trees and will protect them. I ask everyone to plant a tree. If every person planted a tree there would be 5.5 billion trees and people would say, 'This is my tree.' Then later, they would say, 'This is my ecosystem.'

"I'm just on my way to Vietnam to plant a mangrove forest over 20,000 hectares in a 80,000 hectare area the local government has put aside. My main focus now is Ecuador and Vietnam. These two places seem to represent the two most fundamental challenges of our civilization. That is, how to protect what's left of the original forests from global economy and how to revive the forests that were devastated by war.

Kogo explains that in a war-torn country like Vietnam, planting trees has been a necessary part of survival: "Vietnam is critical. They have a tradition of replanting. Even during the war when they were being heavily bombed and agent orange was being used to defoliate the jungles, people would go out at night to plant seeds. Over half of 400,000

hectares were destroyed, leaving only 140,000 hectares. The remaining mangroves were only small bushes. We want to plant 200,000 hectares over ten years so that the entire coast will be recovered with mangroves. Only about \$20 million will be required.

"Presently our group is working with Vietnamese people on the 80,000 hectare area already designated by the local government. But the problem now is the additional damage inflicted on the mangrove ecosystem by the economic boom. Vietnam has opened up its economy to the West, and that is causing tremendous destruction to the ecosystem. So now we are also fighting the economic system.

"We need an economic calculation of the costs of a mangrove forest. In 1940, Vietnam was covered with a dense forest. A big typhoon hit, but the villages were protected by the mangrove forest. Over thirty years of the Indochina war, trees were destroyed. After the forest was gone, a typhoon destroyed villages and carried salt water in the fields. In Vietnam it costs about \$35 to plant one hectare with about 10,000 plants. So there is a good economic argument for mangroves."

Although Kogo abounded with energy and optimism, he was nevertheless aware of the enormity of global ecological degradation. Forests are being torn down, the oceans depleted of fish, the atmosphere polluted and changed, our water contaminated and soil used up.

"If we look at problems like mangrove forests separately, then I'm optimistic and feel something can be done. And every specialist may feel the same way. But when I think of all the different problems and how they will intersect and create other problems, then I'm very pessimistic. By 2050, we may face some unimaginable problems."

Kogo lit another cigarette and said he had to get going. He had a flight to catch.

For years environmentalists have repeated the phrase, 'Think globally, act locally.' Now experience shows that the global ecocrisis is so overwhelming in scale that people are paralyzed by a sense of impotence in the face of it. So it is by focusing on the local, immediate problems that an individual can feel able to effect change. And by focusing and acting on the local, the sum of all such grassroots action has global dimensions.

ACTMANG welcomes new members. Let the group know about your activities or receive more information on mangrove reforestation.

2-23-15-1104 Motomachi

Nakano-ku, 164

Tokyo, Japan

Tel. 3-33773-9772; Fax; Email

by David Suzuki and Keibo Oiwa

David Suzuki and Keibo Oiwa searched Japan for hidden pockets of ecology and alternative thinking (see review of their book *The Japan We Never Knew in Reads and Reels* in this issue.) They found both in Motohiko Kogo, whose organization, ACTMANG, plans to reforest the world's impoverished areas with mangroves. Since these trees grow along seashores and in saltwater, they can bring forests, lumber, animals and fruits.



Postcards from the Olympics' Underside

by Peter Berg

As Tara Lipinski was skating to her gold medal and snowboarders were smoking pot in their hotel rooms, local Japanese and international activists were monitoring the ecological and environmental damage of the 1998 Winter Olympic Games on the Nagano bioregion. Calling themselves Guard Fox Watch, the group wrote statements on the games that they presented to the press (see below). Planet Drum's Peter Berg helped form Guard Fox Watch, and joined them during the two weeks of the games. His periodic updates of the Olympic fervor are excerpted here.

FEB. 2, 1998

Dear Friends,

Tokyo has hidden treasures alongside obvious Bladerunner-type horrors. I found an Edo-era (long, tranquil and creative period before the modernity-initiating Meiji reign that started in late 1800s) restaurant serving a clam rice pilaf with a thick clam and rice soup and a thin one-clam broth. The waitress described it as fisherman's early morning breakfast to last him until he comes back home in late afternoon. Hearty, subtle (especially the one-clam broth) and authentic-feeling. Only Kazu knew about this part of town (Koto), with preserved Edo shops, food stores, car-free, narrow streets. It was great fun to share a discovery with old Japan hands. Everything will be Olympics oriented for two weeks starting now.

In Diversity

FEB. 6, 1998

Dear Friends,

Although the Winter Olympics are held at various sites in Nagano Prefecture, Guard Fox Watch will mainly operate in Hakuba Valley's Himegawa River watershed. The mountains here are in the northern "Alps of Japan" and actually rise to less height than in most ski resort areas. But they are extremely steep with frequent hillside angles of 60-70 degrees. There are places where roads pass through Vs of 80 degrees!

It's the all-around steepest country I've been in and to magnify the geological imperative here, it's a fault zone with evidence of landslides in every view. In this type of terrain everything ends up in the water even faster than usual. Downstream, in this case, means agriculture land such as numerous rice and buckwheat fields or the Himegawa River and its tributaries.

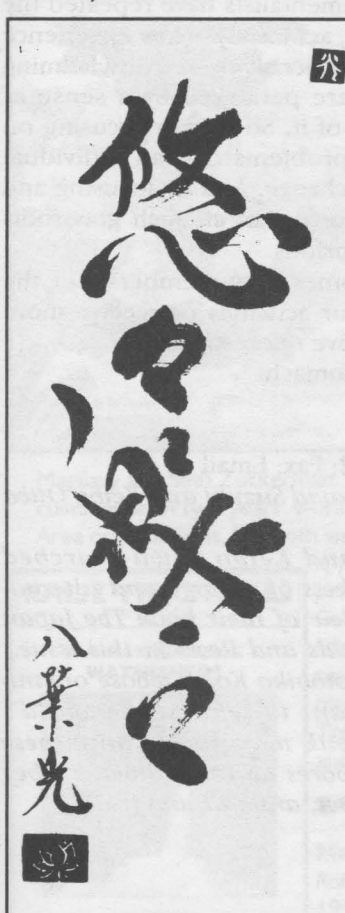
Gray and white eroded boulders and gravel ten times the width of the river line both of its sides in some places testifying to the extreme instability of the land and force of the runoff from highly pitched mountainsides. The mountaintops are sharp-edged white arrow points that catch a luminous halo on the western side of the valley just before sunset. This ghost-lights the bottom of whatever clouds are above it, like a continuous bolt of lightning under a gray blanket.

Guard Fox Watch now counts students, city workers, town council persons (active and retired), housewives, and ordinary local residents among its supporters, as well as Japanese environmental, bioregional and deep ecology activists.

The fox represents longevity in Japan, and serves as the magical messenger of the rice god Inari. What good fortune to have taken its name!

In Diversity

FEB. 11, 1998



Dear Friends, Guard Fox Watch is getting a better idea of what it can and can't accomplish, and the main determining factor for this is the bioregion itself. Snow is coming down slowly and relentlessly today with the special force of inevitability that prevails in the winter-time mountains. The "Anti-Olympics" demonstration on Winter Olympics Opening Day was held in downtown Nagano, far from the site of opening ceremonies. Living an hour away near Hakuba, our contingent of ten or so demonstrators, including a town councilperson, a specialist on foxes, a town hall office worker, and other veterans of the Olympics resistance,

rode a train together because the roads were blocked for all but official vehicles.

The assembly point for marchers was the train station and there was a large gawking crowd, impressive company of TV and newspaper journalists, and plenty of city police along with a nucleus of hard-core protestors waiting when we arrived.

A protestor's owl outfit had the commentary "Owl Knows How Much the Games Cost" and "Owl Knows the Hypocrisy of the Games." A banner reading "The Real Losers of the Games are Free Press & Democracy" was carried by the town council member.

As 125-150 marchers set out down the main street, Showa Dori, to Nagano City Hall, it became clear that the overall message of the protest was somewhat effusive. Most of the banners were left over from two years of previous protests by "No Olympics" advocates who having lost their original fight were now informing the world press that there are still problems. A main concern is the high city and prefectural taxes associated with road and building construction. This will be approximately \$30,000 per household for Nagano City residents over the next 20 or so years.

The real purpose of the demonstration was obviously to gain media coverage for issues that will persist after the Olympics, and considering that there were as many journalists as marchers it was a great success. There were probably ten times as many police although most of them were on side streets and not within camera view.

(Incidental and culturally curious note about the march: Nagano intersection lights have a period when automobiles are stopped and pedestrians can cross all corners simultaneously. Automatic music accompanies this moment and Westerners are astonished to recognize it as "Coming Through the Rye.")

A few nights ago Kim To and I drove through a sudden squalling blizzard to attend the Shinsu Yuki Matsuri (Shinsu is the ancient name for Nagano Prefecture, yuki = snow, matsuri = festival) at Hitoshi Yoshida's Miasa Bunka Center in an impressively large former public school building that he has converted into an eco-village community. There was a display of local artisans' furniture, clothing, calligraphy, carved lamps, and other creations that was striking for their high quality and ingenuity. Some contemporary musicians were noodling through a spontaneous snowfall-inspired quiet set.

Guard Fox Watch has sent email letters and faxes to the local Nagano Olympics group (NAOC) and the International Olympics Committee requesting copies of documents confirming NAOC's compliance with "Environmental Requirements" that were set by the IOC. The requirements include, 'acting on suggestions by local environmental experts and groups.' But I've discovered that one respected member of the environmental faculty at Shinsu University and leader of a nature group has complained often about the rejection of his opinions on the basis that NAOC "disagreed." They may not actually have the authority to do that under IOC requirements. Another group's critical observations were rejected by the Hakuba City Council as not representing the whole community, even though it has published over 30 issues of a journal devoted to local environmental problems. This is clear evidence of the kind of overt coercion and stonewalling of NAOC.

Yesterday we visited Hakuba's garbage burning plant and the sewage-treatment plant to obtain some baseline data that can be checked later against Olympics-attributed waste loads. These figures will show the impact of the Games on human ecology factors here measured against January's figures before the Olympics began. The Olympic Committee public relations spinners must have missed these people because they were chatty and full of answers. Maybe the odor kept NAOC away. They told us that Hakuba alone was slated to receive at least 87 metric tons of burnable garbage from event venues and we calculated that as at least 500 tons from all places that could be directly attributed to the Olympics. Read: 500 tons converted into chemical-laden smoke in the Nagano air.

NAOC did get to the highway snow-clearing agency before us because the otherwise good-natured manager told me after three separate attempts to get an answer that he was explicitly told NOT to release any information about increases in salt and other chemicals used to clear snow in order to keep main roads open 24 hours a day regardless of need or conditions (and at the detriment of clearing village roads). We have made a rough estimate that the increase is three to five times normal.

I visited the public bath at Kuzu in the foothills outside Hakuba. The building is contemporary from outside and the impression of post-Fifties modernity continues right up to the dressing area. After that the essentials probably go back thousands of years. Kim told me that this spot was regularly visited for centuries by lowlander rice farmers who climbed up for a week after harvest time to take daily baths and eat wild mountain vegetables.

The bath is fed by a slightly sulfurous-smelling hot spring that keeps a naturally-set agreeable hot temperature. Cold water comes from a nearby spring. The indoor bath area has both a moderate and a hot pool lined with light green tiles. After washing off sitting on a low stool at one of the faucets lining the opposite wall, we submerged ourselves at just under heart level in the lower temperature pool for a few minutes and then the hotter one for about 15 minutes.

"Take a look through that door," Kim suggested, and I got out to open onto an outdoors scene of water dripping through bamboo pipes into a boulder-lined basin about thirty feet long and twenty feet wide. Hot spots occurred wherever water came directly into the pool and cooler areas lay between them. Beyond a surrounding bamboo fence were nearby snow-covered cedar and red pine trees. The background view for this was starkly steep mountains with horizontal areas of gray streaks that resembled charcoal and watercolor sketches. I stayed in longer than at any other bath relishing the good luck to be there with nothing but unquestionably beautiful images and feelings streaming through my body and brain.

On our way back we saw a troop of a dozen mountain monkeys, including hand-holding young, walking across bright snow into the cedar trees on the opposite bank of a narrow blue-black creek.

In Diversity

FEB. 15, 1998

Dear Friends,

The symposium on environmental impacts of the Winter Games was held yesterday (2/14) in Nagano City under the auspices of "We Don't Need The Olympics," a citizens' group who previously opposed holding the Winter Olympics here. It was only attended by about fifty people including a half-dozen local and international media representatives. Although the original "No Olympics" group served well and developed remarkable research about Olympics-related problems of many kinds, it lost that battle and needs to focus now on what should be done in the post-Olympics atmosphere which is likely in hindsight to be much more critical of the Games.

Our one trip to an actual Olympics event (Nordic combined ski jump) was made with scalped tickets at one-fifth the price. Salt bags were piled everywhere for massive use on walkways and side roads. Recycling bins were actually only collection points for audience-gathered wastes with no indication of how they would be recycled except for the designation "burnables" on one-quarter of them, which translates into "air dumped." Hakuba Valley's air seen from the stadium was already yellow-gray with combined trash-burning and exhaust pollution. Periodically, like dust following an exploding bomb, the waste-burning plant released a cloud of an even darker yellow-gray color.

The crowd of 60,000 was really just an enormous studio audience for the event which had a TV screen three stories high, speakers on six storey buildings, and construction crane-type apparatus for cameras hovering over the scene. It is obvious that the Olympics are primarily a media event, but the audience seemed conscious of being little more than visual and sound effects for TV intercutting with athletes. Crowds cheer, honk horns, and salaam to sports stars as though cued by what they imagine (correctly I'm afraid) to be TV directions.

Although numerous foreign media representatives have interviewed Kim or myself, and the English-language *Japan Times* that is mainly read by foreigners carried a fairly big story about our cause, practically no mainstream Japanese newspapers or other media has covered rampant environmental criticism of the Games.

Kim's Japanese-language versions of our statements sent to the national media here seem to be worthless. A reporter told me three weeks ago in Tokyo that one of the biggest circulation newspapers had specifically promised NAOC that it wouldn't print criticism of any kind during the Games in return for exclusive local licensing privileges. Since then I've heard this story repeated enough times to rate it as common knowledge.

But there is an even greater conspiracy of silence that all media people I've spoken to acknowledge as a fact of life here. A fence automatically goes up around any enterprise that is run by large economic concerns to protect it from failure or negative repute. Critics are ignored, silenced, ostracized, or hurt in other ways. It isn't a practice restricted to Japan, but it is widely thought to reach a zenith here. The ecological impact of the Games is, for the time being, outside this fence. My personal feeling is that when they are over, the handling of the Olympics in social, business, political, and ecological terms will unleash furor, scandals and outrage that will blow down the fence like a typhoon. Guard Fox Watch's research, statements and recommendations may have their greatest value during that long storm.

In Diversity

GUARD FOX WATCH COMMITTEE STATEMENT OF CONCERN REGARDING THE ECOLOGICAL IMPACT OF THE NAGANO WINTER OLYMPICS

GUARD FOX WATCH STATEMENT I FEB. 4, 1998

The ecological impact of the upcoming Winter Olympics in Nagano has become an urgent concern of local residents, environmentally-conscious citizens of Japan, and a growing number of people throughout the world. The present measures for "coexistence with nature" do not remotely satisfy reasonable standards for protection against the many threats to life systems posed by the Games. In addition, there are important priorities for long-term sustainability in the region that have not been addressed.

Land, highway and other development for staging the Games has already inflicted high ecological costs. Massive further damage will soon occur through the sheer numbers of attendees at events, which will adversely affect air, water, soil, and ecosystems in significant ways.

Although they are only two weeks long in duration, the legacy of these last Winter Games before the 21st Century will be the greatest ecological disaster in Nagano's bioregional history. The games' theme of "Respect for the Beauty and Bounty of Nature," is an empty promise that totally fails to adequately address the seriousness of this situation.

GUARD FOX WATCH will observe the negative impacts of the Games and assess their ecological damage. We will issue periodic warnings about particularly dangerous activities in order to prevent their reoccurrence, and provide ongoing reports over the two week period. We will also propose guidelines to avoid the negative impacts of future Olympics and other large sports events and suggest beneficial ways to create the means for future sustainability when they are held.

NOBODY WINS THE GAMES IF NATURE LOSES!

GUARD FOX WATCH STATEMENT II Feb. 14, 1998

After one week of the Nagano Winter Games, it is obvious that some outrageous ecological impacts must be stopped immediately:

1) Use of salt and other chemicals to clear ice and snow at event sites and to keep major roadways open 24 hours a day must cease at the present huge scale. There are many other means to effectively treat ice and snow that don't involve such highly destructive consequences for ground water, rice field soil, and downstream towns.

2) Trash burning at lodges, restaurants, and town garbage facilities must be forbidden for the remainder of the Games due to excessive air pollution such as presently occurs in Hakuba Valley and other places.

3) Personal automobiles must be banned on the roads near event sites where they cause traffic jams with engines running up to half an hour that contribute significantly to acute current air pollution.

4) "Recycling" bins at event sites actually recycle nothing in themselves but provide an inexpensive means to sort trash using audience assistance. One bin choice proudly announces "burnables" which eventually contribute to air pollution. Other choices (especially "plastic") may not be sent to the most ecological recycling destinations. Recycling processes must be immediately disclosed, reviewed and modified.

GUARD FOX



Ski development on mountain in Himegawa Watershed

WATCH has established two main areas for determining ecological impacts that need to be assessed for future remediation, restoration and reparations for damages. These are: A) natural systems of the Nagano Bioregion, and B) local human ecology.

A) Natural systems that are most obviously affected are:

1) Water. Snow is handled with shovels and bulldozers but it isn't dirt, it's water. Snow melts

into local soil, water drains and channels, eventually ending up in agricultural irrigation water and rivers. It carries along everything dropped on it including highway salt, snow-bonded auto exhaust chemicals and incidental wastes such as tire rubber, grease, antifreeze, and battery acid, as well as all forms of noxious litter thrown away by hundreds of thousands of people participating in, or attending, the Games.

2) Soil. Erosion from building 115 kilometers of new roads for the Winter Olympics will be extensive in the steep and geologically sensitive Nagano mountains.

3) Ecosystems. Native plant and animal communities have been cut open with new roads and disrupted or destroyed by clearcutting forests and bulldozing land for construction. Animals are presently frightened away by night lighting and crowd noise during their most difficult survival season.

B) Human ecology impacts include:

1) Economic displacement. Any employment of local people and increase in Nagano business attributable to the Games is temporary. Sufficient jobs in regionally sustainable industries are still lacking. Burdensome taxes incurred by roadbuilding and construction for the Games is inequitably assigned to Nagano residents alone.

2) Garbage. Hakuba alone is slated to handle 87 metric tons of additional waste because of the Olympics (a figure that will undoubtedly be exceeded). Garbage burning is an inappropriate method of disposal even under ordinary conditions.

3) Water supplies. Typical water use has been

vastly multiplied. Supplies are diverted for human use from native ecosystems.

4) Energy. Increases in unsustainable fossil fuel use by autos.

GUARD FOX WATCH recommendations for dealing with the devastating ecological aftermath of the Olympics for natural systems are to neutralize the roadside and watershed effects of chemical pollution, undertake thorough erosion monitoring and control, and restore and maintain native plant and animal communities.

In order to repair damage to human ecology and create a sustainable future for Nagano, we urge shifting the costs of construction to organizers and sponsors of the Games, instituting genuine and thorough recycling programs, developing energy sources that are renewable rather than polluting fossil fuels or dangerous nuclear power, converting all water systems to recycle gray water, and awarding subsidies for new businesses and jobs to create these sustainable alternatives.

NOBODY WINS THE GAMES IF NATURE LOSES!

Burdensome taxes incurred by roadbuilding and construction for the Games is inequitably assigned to Nagano residents alone.

Fox Watch post-game report

Feb. 21, 1998

Dear friends concerned about the environmental impacts of globalism,

The Games are NOT over yet. If you support what we are trying to accomplish, please copy the following statement and send it via fax or/and email to IOC and NAOC. And please bat it out as many times as possible!

To: Chief, Section of environmental affairs
Department of International Cooperation and Public Information
International Olympic Committee
Fax: (41.21) 621 63 54
E-mail: CHCIO3S9@IBMMAIL.COM
To: Mr. Shozo Iizawa
Deputy Director General
Nagano Olympic Organizing Committee
Fax: 1-262-251-896

RESTORE NORTHERN NAGANO!!

We call on Mr. Samaranch, the IOC President, to take the following immediate remedies for the ecological impact of the Games through support from game organizers, governmental and community hosts, and corporate sponsors: Neutralize the roadside, event site and watershed effects of chemical pollution. Undertake thorough erosion monitoring and control around event sites and roadways. Restore and maintain disrupted native plant and animal communities. And help local communities to repair damage to human ecology and create a sustainable future for Nagano by shifting a substantial share of the cost of new roads and facilities to organizers and sponsors of the Games.

We also call on the IOC President to make a drastic improvement in compliance with the IOC's environmental requirements by local organizers in order to prevent such effects at future Olympic Games.

NOBODY WINS THE GAMES IF NATURE LOSES!

Nobody Wins when NATURE LOSES!

自然が失われる限り、そこには敗者あるのみ!

Localizers: The Community Currency Alternative

by Miyoko Sakashita

We are told that the economy is growing and that such growth benefits all of us, yet most people are experiencing declining economic security in response to the problems of the global financial system, many communities have turned to local exchange systems to help regain some control over their economic situations.

Local exchange systems come in many forms. They often involve the creation of a local currency or a system of bartering labor, or trading of agricultural products as a means of supporting the region in which they are traded. Such a system helps preserve the viability of local economies.

Local currencies allow communities to diversify their economies, reinvest resources back into their region, and reduce dependence on the highly concentrated and unstable global economy. Each local currency system serves as an exchange bank for skills and resources that individuals in the community are willing to trade. Whether in the form of paper money, service credits, or other units, a local currency facilitates the exchange of services and resources among the members of a community.

By providing incentives for local trade, communities help their small businesses and reduce under-employment by providing jobs within the community. In addition, the local exchange of food and seeds promotes environmental conservation and community food security. Local food production reduces wasteful transportation and promotes self reliance and genetic diversity. Each transaction within a local exchange system strengthens the community fabric as neighbors interact and meet one another.

There are over 1,000 local exchange programs worldwide—more than 30 local paper currencies in North America and at least 800 Local Exchange Trading Systems (LETS) throughout Europe, New Zealand, and Australia. Local exchange systems vary and evolve in accordance



with the needs and circumstances of the local area. This diversity is critical to the success of the local currencies. The following examples demonstrate the effectiveness of some projects.

In Ithaca, New York, the community prints its own paper money—a local scrip. It is valued in hours, based on the trading of labor, but it is commonly thought of as \$10 per hour (the average wage for the area). When peo-

ple sign up to trade in Ithaca HOURS they agree to exchange some goods or services in the local money. For instance, a carpenter who plays the guitar could offer guitar lessons or cabinet installation. A directory is published every couple of months that lists the goods and services that people in the community are willing to trade for Ithaca HOURS. Some people pay rent, shop at the farmers market and buy furniture with HOURS. There is an HOUR bank and the local hospital accepts HOURS for medical care. According to a recent survey by Paul Glover, the founder of Ithaca HOURS, more than two million dollars worth of HOUR transactions have occurred since 1991.

In New Orleans, Louisiana, residents of the low-income C.J. Peese Public Housing Complex found that the federal economic system was failing to meet their basic needs. Realizing that skills and talents abounded within the housing complex, they formed a local currency called "Mo Money." The scrip facilitates the exchange of jobs and services, such as childcare, among the residents of the housing complex.

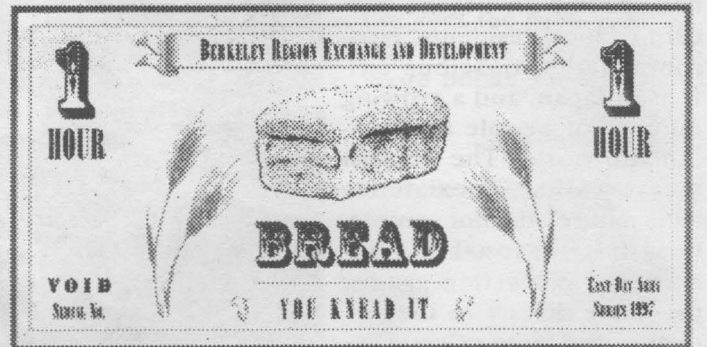
A bank in rural Massachusetts refused to lend a farmer the money needed to make it through the winter. In response, the farmer decided to print his own money: Berkshire Farm Preserve Notes. In the winter, customers buy the Notes for \$9 and they may redeem them in the summer for \$10 worth of vegetables. The system enabled the community to help a farm family after being abandoned by the centralized monetary system. As small family farms continue to disappear at an alarming rate, local currencies provide tools for communities to bind together, support their local food growers and maintain their local food supplies.

Service credits are local exchange systems that keep track of individuals' hours spent doing community service work. Some systems record these credit and debit hours on chalk boards, card catalogues or on computers. These began in the U.S. and Europe as a way to value the productive resources of older persons. With the breakdown of community, declining social services and the high cost of the medical industry, many senior citizens face difficult economic times. However with service credits Jane may help Mary do rehabilitation exercises for her recently broken hip. In return Jane can use her credits to hire Fred, a retired electrician, to fix her broken light. These service credits, according to Jonathan Rowe, author and program director at Redefining Progress, "...have a social content and so offer a concrete way to rebuild the non-market economy of family and community that the market tends to erode."

Local exchange systems are not limited to industrialized countries. Rural areas of Asia, Latin America, and Africa have offered some of the most effective and important programs by adopting agriculture-based systems of exchange rather than monetary ones in order to preserve genetic diversity, economic security, and avoid dependence on industrial seed and chemical companies, many villages have developed seed saving exchange banks. For example, the village women in Lakakh have begun to collect and exchange rare seeds

selected for their ability to grow in a harsh mountain climate. This exchange system protects agricultural diversity while promoting self reliance.

There is no blueprint for a local exchange system, which is exactly why they are successful vehicles for localization and sustainability. They promote local economic diversity and regional self-reliance while responding to a region's specific needs. Local exchange systems play a pivotal role in creating models for sustainable societies. They are an effective educational tool, raising awareness about the global financial system and local economic matters. Local exchange systems also demonstrate that tangible,



creative solutions exist, and demonstrate that communities can empower themselves to address global problems.

For more information on Local Exchange Systems, contact:

- E.F. Schumacher Society, 140 Jug End Road, Great Barrington, MA 01230, Tel: 413-528-1737, Fax: 413-528-4472, <efssociety@aol.com> or <www.members.aol.com/efssociety>

- Time Dollar Institute, P.O. Box 42160, Washington, DC 20015, Tel: 202-686-5200

Or see the following publications:

- *New Money for Healthy Communities*. Written and published by Tom Greco Jr., Tucson, AZ, 1994. Tel: 520-577-2187. This publication discusses the problems with the current money system and explores various community currency initiatives.

- *Rethinking our Centralized Money System: The Case for a System of Local Currencies*. Lewis D. Solomon, Praeger Publishers. An overview of the centralized money system's evolution and discussion of how local currencies can resolve existing economic and social difficulties. This book is available in bookstores.

- *Short Circuit: Strengthening Local Economies for Security in an Unstable World*. By Richard Douthwaite, Green Books. This book demonstrates how the global economy cannot provide necessities for life and proposes that communities build independent local economies. Available in bookstores or Green Books, Tel: 44-1803-863-260.

This article originally appeared in the *International Forum on Globalization News*, Summer 1997.

Miyoko Sakashita is the director of a community currency project, Berkeley Region Exchange and Development (BREAD). She is also a program assistant at the Foundation for Deep Ecology.

Overall Bioregional Hypothesis

A mutually sustainable future for humans, other life forms, and critical earthly life systems can best be achieved by means of a general bioregional framework.

Fundamental Hypothesis: Unique life places exist in time and space, and are distinguishable from one another.		Cultural Hypothesis: Bioregions are the evolutionary norm for humans, not the exception. Human culture is best suited to naturally-defined regions and reasonably-sized communities.			Operational Hypothesis: By deliberate, practical means, using a bioregional framework, humans may live sustainably in relation to other life forms and earthly systems.		
Physiographic	Biotic	Cultural/Political	Spiritual	Artistic/Literary	Economic	Technical	Practical
A bioregion is a physiographically legitimate concept and an operative spatial model by which to consider the remaining hypotheses.	Bioregions can be defined in terms of distinct communities of life, both human and non-human, where implicit conditions for life suggest particular adaptations.	A bioregional human culture can evolve or be developed which leads to greater cultural diversity, community participation, and environmental stewardship.	Immersion in a bioregional culture and personal attachment to a bioregion offers groups and individuals a deeper sense of meaning, belonging, and fulfillment with life.	A distinctly regional art, aesthetics, literature, poetics, and music may evolve from and support bioregional culture.	Ecological and cultural sustainability can best be maintained if local and global economies respect the potentials, limits, and carrying capacities of bioregions.	Bioregional culture seeks to establish technological approaches which respect ecological carrying capacities and service ecosystems.	Bioregional approaches can invigorate the practice of regional and landscape planning, and vice versa, leading to a "bioregionally regenerative landscape pattern language."
Landform, land mass, latitude, altitude, oceans, and climate affect bioregions.	A bioregion is the best scale and place to study, manage, protect, and enhance biodiversity.	Bioregions, like ecosystems and economies, are necessary and useful human constructs.	Bioregional affiliation offers a rewarding alternative to global technological consumerism.	Identification with nature, place, local culture, and community are common literary themes	Bioregions will encourage the economy to "re-place" its relation to and dependence upon ecology.	Bioregional technologies will be scaled to human cultures and appropriate to distinct regions.	The bioregional approach will ultimately be judged on how effective it is in solving real problems.

CIRCLES OF CORRESPONDENCE

Living With Integrity in the Ozarks

The Ozark Area Community Congress, held Sept. 26-28 at Ananda Kanan Retreat Center in Willow Springs, Missouri, celebrated integrity as a part of every thing. Living with integrity is living in accordance with natural law.

Participants met in small groups based on common interests, age, gender or work to discuss integrity in our everyday lives. The outcome

was reported in a larger meeting. It was wonderful to see so many folks able to take pride in living lives of integrity. On the panel, we saw examples of honesty, wholeness, balance and incorruptibility.

Workshops were held on a variety of topics ranging from chip mills to the IRS to re-evaluation counseling and stream teams. Missouri just celebrated having its 100th stream team.

A special feature was a coffee house with music and storytelling. Other highlights were swimming in the pond and contra dancing. Stan Slaughter once again led an incredible program for the children. They walked on stilts, heard stories around the campfire and prepared for their performance of songs and shadow puppets.

At this 18th annual OACC, with about 150 people attending, it felt good to make new friends and to see old friends who'd been coming for most of the group's history. OACC has seeded bioregional gatherings and the movement all around the world. Seeing children who were toddlers at past OACCs grown up as beautiful, hopeful, gentle, enthusiastic young people shows promise for a future based on integrity.



by Barbara Harmony

Along the Po

The roads which lead to Giuseppe's farm are built upon the top of dikes. The large earthen embankments were built in the late 1800's to help tame the Po River. Giuseppe showed me a book of pictures of the dike being built. The earth was gathered by hand in either wheelbarrows or four-handed litters. The men and women stare out from old black and white photos with a great reservoir of patience in their eyes. They are eyes which understand the timeless passage of the Po's seasons and have rooted their lives along its broad arms.

Despite the hundreds of kilometers of dikes, the Po still finds a way to break free now and then. Giuseppe mentions two floods, one in 1926 and one in 1951, which breached the dikes system.

"I remember all the water coming in 1951, even though I was only three. I still remember it," he says in the sultry heat of the summer afternoon. The air is heavy with the humid breath of the bottom land. Having just driven past the cultivated landscape and extensive dikes, it is hard to imagine the river loose and running wild.

Giuseppe shows us a pond on his land. A large sink hole brimming with mosquitoes greets us as he brushes the branches aside which hide it from view.

"The pond communicates with the Po. It is connected. When the Po rises, it rises, when the Po falls, it falls."

He speaks of his pond as he might speak of his heart: shyly and yet with a gentle pride.

Giuseppe has not always been a farmer. He left his family farm as a young man and went to work in a factory. It was there he met his wife, Graciella. The psychic flood of the 60's lifted him from the bottom lands and sent him far afield.

He talks fondly of those years of idealism and social ferment. He often alludes to the freedom of that time and the excitement. But the land has a powerful hold on the soul and it brought Giuseppe back. He chose to come back and re-inhabit the land of his ancestors.

Today he minds his small farm, mostly by himself. His wife works in a sewing collective during the day and his two children are busy elsewhere. Watching him rake newly cut hay with a large handmade wooden rake you see some measure of his heart's commitment to his land. With his long arms he rolls the hay into lines to dry. There is a steady and measured quality to his movement. The same patience which could have a hundred years ago, built dikes. And a patience which is deeply connected to his land. A land which he clearly loves.

We have come to Giuseppe by way of my mother [Dolores laChapelle]. He had been corresponding with her for years as a result of her interest in deep ecology and bio-regionalism. Giuseppe edits, writes and prints an Italian newsletter on bio-regionalism, Lato Selvatico. His admiration for my mother's work is part of the reason for the warmth of his welcome.

As we came to the farm, we passed fields of corn, carefully planted rows of poplar for pulp wood and wheat. In the sea of large monocrop plantings, Giuseppe's farm is an oasis of organic diversity. His farm is a picture of his

philosophy in action. There is a poignancy to his activity, knowing he consciously chose to return to his farm as an act of spiritual renewal.

In his letter to us inviting us to visit, he had said that he would "share his home, family and emotions." His promise is true, particularly the part about the emotions. I have seldom passed through such a well-loved landscape.

We meet Giuseppe's children briefly. Michael is twenty-three and an auto mechanic. He has a thin, kind face and looks more like his mother than his father. Calico, the daughter, is eighteen and just back from a week on the Adriatic with her mother. Calico's name is a hold over from Giuseppe's days of youthful adventures. He came back from a trip to America with the name tucked next to his heart. Calico quizzed us eagerly as to the meaning of the name. I tell her that it means "She of many colors." As far as I know our explanation of what it meant was one of the first that Calico had heard.

Giuseppe has us sleep upstairs in his parents' house, which is just down the driveway from his home. His father died a few years ago and he is now tending to his mother. We have to cross through her living room in order to reach our upstairs bedroom. Even though she has been in considerable pain for the past few days, she greets us with a cheery smile and a quiet dignity. I see in her eyes the same earth-anchored patience which I saw as Giuseppe raked hay. There is a quiet presence in the look which is hard to find back home in America.

The morning after our arrival finds us driving towards the foothills of the Alps. We cross the Po River, which is languid in the June heat, and stop to pick up a friend of Giuseppe's whose particular passion is our destination for the day: Mount Baldo.

The flatlands of the Po River valley soon give way to first hills, remnants of old glacial remains. We pass a particularly forested hillside and I muse to myself how nice it is to see a touch of the wilderness.

Giuseppe interrupts my thoughts to say that an American Army base is hidden inside the forest that I have just admired. So much for my "wilderness."

We are soon climbing the narrow switchbacks of Mount Baldo. Lake Largo is spread below us in the old glacial valley. A mist hangs in the air which washes out the distant features of the Alps. We are told that on a clear day you can see glaciers in the distance.

We pull the car off the road and are led by Giuseppe's friend to an overlook which he tells us is only five minutes away. Twenty minutes later we pass by an old stone house and soon have a fine view over the entire lake. Directly across from us we see cliffs which enter the lake, plunging into its misty waters. The lake is over nine hundred feet deep in places as the old glacial valley has been filled with centuries of melt water.

We follow the steep stone pathways down the mountainside towards where some friends of Giuseppe live. The surface of the pathway is scraped smooth by the many hundreds of years of sleds being pulled across the stone. Stone walls soon appear, channeling us toward the old village. We pass an olive grove which is quite old. The trees are gnarled and grow to over fifteen feet high, an impractical height for collecting olives and a testimony to how long the grove has been left on its own.

The village soon rises up from behind the stone walls. It looks deserted, with most of the buildings falling apart. We hear music from behind one set of closed shutters.

Giuseppe's friend steps up on his toes to try and see into the window and calls out.

"Oscar?"

His voice is drowned out by the music. He tries again.

"Oscar?"

Oscar finally sees him and motions us to come inside through a side gateway. We meet a young puppy on the stairway. He has been left behind by his mother who is out with Oscar's wife tending the goat herd.

Oscar welcomes us into his home. His son's toys are spread across the main table as well as several small packages of tobacco and several packs of rolling papers.

Oscar and his wife, Elena, Giuseppe informs us, are another set of refugees from the radical 60's. They have chosen to re-inhabit their homeland as a way to anchor themselves against the materialism and chaos of the corporate cultures of Europe. Oscar and Elena have chosen to become goat herders. They have moved from mountain residence to mountain residence searching for their "place." They have finally settled in this deserted village, buying the home which warms us. They are the only full-time residents here.

Oscar is a writer. He brings out a copy of his most recent book. There are a fine series of photographs of Oscar and his family amidst the stone work of their village. The photos feature many of the stone pathways around the village and capture some of the longing to find a way home.

Giuseppe tells us that Oscar's book was published by a former member of the Red Brigade. The Red Brigade was a radical group who used violence and ter-

rorism in the sixties to try and overthrow the corporate establishment and construct a new world. Oscar's publisher has been in prison for years and has recently won limited freedom; he can work outside the prison during the day and is required to return each night. His day job is publishing, a less violent vehicle for achieving some small measure of transformation.

As Giuseppe tells us the story, there is a hint of nostalgia in his voice for the old days when radical thoughts were swirling in the air and revolution seemed possible. Giuseppe is now wedded to his farm. Oscar and Elena have their goats and old revolutionaries have jobs as publishers.

Across America, the generation which thought it could change everything has matured into the leadership of today's world, a world that has for all purposes hardened the corporate values which incited much of the revolution of the sixties. Here in the foothills of the Alps, I sit in a darkened room with a group of old radicals who have taken their idealism back to the ways of their ancestors. Raising goats and growing good food have become resistance against the eroding values of a materialist age.

We take a brief walk around the village in time to greet Elena who is returning with the goat herd. She is a bright Pan-like woman, complete with a traditional shepherd's crook. The goats scamper past us, led by the old she-goat and two dogs who have a tail-wagging appreciation for their duty.

We assemble a lunch and settle into a fine Italian custom: midday nourishment and good conversation. Giuseppe valiantly performs his role as translator as our Italian is non-existent and Oscar and Elena speak no English.

Our discussion turns to shamanism and the magic which is still widely practiced in rural Italy. Apparently the Italians have a passionate interest in shamans. With the authority of the Catholic church undermined by the changes of modern life, the impulse to know the transcendent seeks other channels in the Italian soul. Our table-mates assure us that mostly love spells are invoked but that occasionally spells are cast to cause harm.

Dianna, the photographer who has recorded Oscar's life in his book, asks,

"Do you think that spells can actually harm you?"

"Is what Carlos Castaneda wrote real?" asks Elena.

"Are there many shamans left in the Indian tribes today?" asks Giuseppe.

The pasta is ready. Oscar brings the steaming plate in and serves it as we circumambulate the world of magic, spells and shamanism.

Elena at one point says that sometimes when she is coming back down with the goat herd from the mountainside, she sometimes feels the spirit of the earth so strongly that it frightens her. She wonders what to do with the fear.

What do any of us do with the fear of a universe greater than we can understand?

There are not easy answers. There are ample earnest questions as the afternoon mellows into the comfort of our resting hearts. Elena retires to take a nap with her young son and Oscar brings his guitar out and sings. His lilting Italian and the wine in our stomachs nearly bring us to sleep.

We say goodbye to Oscar and Elena and ascend the old stone pathway up the mountainside. As we are walking, a hay sled appears pulled by a donkey with father and son walking behind it. We stand aside to let the sled bounce past us on the stones and watch as the hay wobbles back and forth.

We look out over the lake. The mist in the air is filled with light, obscuring the boundaries of the lake in veils of brilliance. Sailboats are visible below us. It is not clear whether they are sailing through water or air.

The dreamy afternoon reminds me of the English Romantic poets, Byron and Shelly who spent a similar idyll on Lake Como in the late 1800's.

It is just possible that the old spirits of the Alps are still able to be seen on such afternoons. Ancient voices calling for a pause in the speed of modern living.

We succumb to the speed and take the autostrada back to Giuseppe's home. Long lines of autos streaming from down and out of the Alps are our wayfaring travel companions.

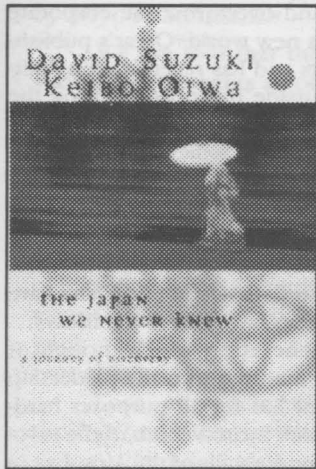
Fresh watermelon from Calico's boyfriend, whose family grows them, awaits us at the end of the day.

In the bottom land of the Po the shamans are resting quietly this night as the mosquitoes turn us into bed and the simple kindness of our hosts welcome us to their land.

by David laChapelle



Giuseppe Moretti



THE JAPAN WE NEVER KNEW: A JOURNEY OF DISCOVERY
David Suzuki and Keibo Oiwa
Stoddart Publishing Co
ISBN 0-7737-2984-4
\$29.95

The Japan that David Suzuki first encountered with his Canadian eyes was "monolithic, homogeneous and conformist." He is an environmentalist who knew that American opinion held Japan as "a

symbol of the terrible ecological costs that accompany explosive economic growth," a country with extensive pollution and wide scale destruction of forests, rivers and the surrounding oceans. He and his co-author Keibo Oiwa, a Japanese professor, spent four years investigating the details of ordinary lives in Japan. Out of this search came *The Japan We Never Knew*.

It turns out that the American opinion of Japan is wrong; the situation is reversed. It is American opinion that is 'monolithic, homogeneous and conformist.' We Americans accept official Japanese mainline views and the narrow, Japan-bashing propaganda of our own government and major media.

The real Japan that Suzuki and Oiwa discover is a complex society that is very anti-military and is made up of many indigenous peoples, third-generation immigrants, conquered peoples and strange social remnants of earlier Japan.

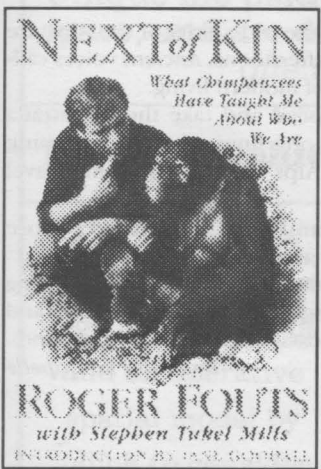
Suzuki and Oiwa interview dozens of local and national leaders, reporting their words in precise and sympathetic language. They find that ordinary Japanese throughout the many islands of Japan still practice ancient pagan-like rituals, with sacred female ceremonies and they worship local rivers and trees as gods and goddesses. The authors explore the lives of third and fourth-generation Koreans with special poignancy after Oiwa learns that his father is of Korean descent.

The reader will get a vivid picture of an Okinawan leader who wants to protect and restore indigenous Okinawan rituals, and another Okinawan who has made local weaving traditions into an international style sensation. Environmentalists will learn about the failure and success of local organizers in Zushi, trying to stop American military housing that would destroy a vital preservation forest.

The authors give the reader a sense of the precariousness of industrial Japan, which sits uncomfortably on top of an unsympathetic grass roots society. Every once in a while the grass roots Japanese public gets antagonized enough with the excesses of industrial Japan to rise up.

We have never heard about these uprisings of the past several decades and probably won't hear about them in the future because our own society is in a mutual conspiracy with the Japanese industrial overlords to suppress the story. Suzuki and Oiwa provide a handbook to understanding the underlying sources of anti-industrial rebellion, if and when it ever occurs.

—Michael Phillips



NEXT OF KIN: WHAT CHIMPANZEES HAVE TAUGHT ME ABOUT WHO WE ARE

Roger Fouts with Stephen Tukul Mills
A Living Planet Book/William Morrow and Company
ISBN 0-688-14862
420pp. \$25.00 U.S.

This is the story of a profound and pivotal relationship in Roger Fouts' life. Fouts never anticipated developing a friendship with a chimpanzee. In 1967, all he wanted was to get into graduate school in clinical psychology in order to work with emotionally-disturbed kids. After being rejected by all the well-known schools, he was advised by one of his professors to shift his focus temporarily to experimental psychology—in order to experiment on animals. He was accepted at the University of Nevada at Reno and received a graduate assistantship.

His path changed irrevocably one afternoon when he received a phone call from Dr. Paul Secord, chairman of Reno's psychology department. Two laboratory scientists on the University of

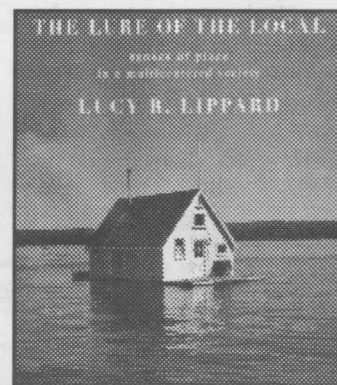
Nevada at Reno faculty, Allen and Beatrix Gardner, were raising an infant chimpanzee, named Washoe, in their home and teaching her to talk with her hands using American Sign Language (ASL). They needed an assistant.

During the interview, Washoe jumped into Fouts' arms and gave him a big hug. He got the job and quickly learned that keeping up with 2-year-old Washoe was no small feat. However his friendship with the toddler was unique and instructive. Washoe showed Fouts that she is an intelligent being with thoughts, feelings, emotions, ideas and opinions.

This is a captivating book filled with adventure, humor, and compassion. But it is tempered with pathos and heart-breaking sadness: the nurturing atmosphere of the Gardner's home was threatened by the brutal reality of animal experimentation at the Institute for Primate studies in Norman, Oklahoma. Fouts exposes the appalling conditions in which research animals exist in laboratories across the U.S. and confronts the morality of experimenting on animals.

The story of a deep and meaningful relationship between a chimp and a man can help shift our human-centric perception. We humans share this planet with thousands of other animals. We are just one species among many. It's time to acknowledge that fact and to look deeper.

—Jean Lindgren



THE LURE OF THE LOCAL: SENSES OF PLACE IN A MULTICENTERED SOCIETY

By Lucy R. Lippard
The New Press
ISBN 1-56584-247-2
328 pp. \$40

I never took a single art class. Then, in the last week of college, a friend took me to see a

lecture and slide presentation by art critic and writer Lucy Lippard. I was overwhelmed by this woman's curatorial power. It was as if she had taken my eyes and my heart all around New York City and returned them with a travelogue of ideas, creations, culture, places, colors and activism. From anonymous art to street posters to photographs of places, here was a shortcut to satisfaction, a world I hadn't dreamed of loving.

Lippard's recently published book, *Lure of the Local*, proves she still wields that curatorial range. I am amazed by the quantity and quality of art she finds, remembers, and introduces, creating a photo gallery storyline that documents ironic or simply telling intersections between land and people. Mark Klett's misleading petroglyph, for example, is a small line drawing of an auto carved into a tall desert rock. We get to smile about the still sedan and then read: "This rock drawing might have been made by a modern Navajo artist. Its modest scale and careful execution echoes the older and ancient rock art in the area, suggesting a certain respect for the subject as well as commenting on the extent to which the automobile has permeated our landscape."

The central tale is her exhaustive exploration of perspectives on place, i.e., historical preservation ("In Mothballs"), environmental justice ("Death by Geography"), and the tension between city and country ("Alternating Currents"). Lippard tackles almost every subject from place, using art about a place, stories of a particular town and its habit or history (often a pollution quagmire), or quotes from local activists. That's probably A-OK for any RTS reader, as any bioregionalist sees everything from here. She even mentions the "B"-view, saying, "Bioregionalism seems to me the most sensible, if least attainable, way of looking at the world." You'll find some people you know quoted. And you'll be excited to meet a new, larger roster of place-focused thinkers, doers and makers.

The supra-text is Lippard's personal but mostly historical account about her place, Maine. It runs across the top of every page in a 1-inch gutter. The trick design means that sometimes you read it before the chapter, sometimes after, sometimes a few paragraphs at a time. Sometimes not at all, for the story is quite local and a little hard to appreciate.

Why is art her most frequented "sniper's nest" (the name of Lippard's column in *Z Magazine*)? Lippard writes, "Artists can make the connections visible. They can guide us through sensuous kinesthetic responses to topography, lead us from archeology and landbased social history into alternative relationships to place... As visionaries, artists should be able to provide a way to work against the dominant culture's rapacious view of nature."

Lippard succeeds in proving visual art to be a

great place-keeper, but I don't really know where else she wants to go, other than to the next stimulating view. Like most artists (as opposed to environmentalists), she doesn't thoroughly demoralize or guilt-monger the reader about human behavior towards our place. Maybe she likes humans more than most environmentalists do because many of them make good art.

I envy her work: the time and passion spent surveying and utilizing so many (bioregional) sources. *Lure of the Local* is rich in content. You can pick it up after long pauses and pull a nap-sized bit of story for your intellectual entertainment. Or become inspired by a few visuals. I've kept the book active by my bedside for a good six months now, and it will probably lead me to more books and art for years to come.

—Sabrina Merlo



The Saltmen of Tibet

PHOTO COURTESY OF SAN FRANCISCO INTERNATIONAL FILM FESTIVAL

THE SALTMEN OF TIBET

Written and Directed by Ulrike Koch
Camera by Pio Corradi
(Germany/Switzerland)

You don't just watch, you share the slow and enchanted lives of the tribal Tibetan saltmen of this film's title. Pio Corradi's wide open camerawork provides at least half of the experience, moving as slowly as their footsteps and lingering over daily activities of cutting up a lamb, making soup and tea, starting a fire, and finally gathering salt.

The central theme of this documentary by German Ulrike Koch, a practiced hand at telling the story of Tibet's people, is the journey to a remote salt lakebed and the painstaking preparation of the product they traditionally sell. We learn that it is a classic hunting and gathering mission undertaken only by men. There are numerous rituals that are no less important to its success than making sure that the burden-carrying yaks have enough grass. We hear the secret "salt language" that is only known to saltmen and is the sole tongue spoken after a certain rock formation is passed on the trip. We watch highly specialized techniques worthy of true craftspeople that are utilized throughout this unusual journey.

This is a must-see film for anyone interested in questions that surround living within the ecological limits of the place you inhabit. Currently, Chinese trucks are making the incredibly rich culture of transporting salt by yak caravans obsolete. It's a loss of catastrophic proportions for these tribal people.

Tibetan Buddhism has evolved for so long and infused this culture so thoroughly that it has become nearly as real as natural forces. Certainly the Tibetan form of Buddhism is the chief intermediary between these people and nature. For example, there are several conical head-high stone piles along the saltmen's route that have been made over the course of hundreds of years by the act of throwing a few rocks onto the piles and walking around them chanting prayers. These piles are the simplest human artifacts imaginable and are nearly indistinguishable from the natural landscape, but they represent a record of cultural interaction with the place that echoes all of the respectful inhabitory presence of people who have become an interactive part of their bioregion.

Don't miss a chance to take the saltmen's journey and consider the implications of their present fate. It may also be an opportunity to reflect on how you address both the special and everyday events in your own life-place.

—Peter Berg

SOMERSAULT IN A COFFIN

Written and Directed by Dervis Zaim
Turkey, 1996

The most realistic way to make cities more livable/ecological is to start with how people in the hardest situations exist. It doesn't get much worse than the characters in this film from Istanbul have it.

A slow-witted but essentially harmless compulsive car thief, a heroin-addicted prostitute, and a set of

READS & Reads & Reels & Reads & READS

homeless men struggle through the winter (one freezes to death), staying up at night in a coffee house until closing time and then sleeping any place that is flat enough for a piece of cardboard. Finding comfort is as difficult as turning a somersault in a coffin.

There is a non-stop flow of revelations about urban life in this low-budget, first-time effort by director Dervis Zaim that uses only a few actual actors. In spite of the brutality and alienation of the city, there is remarkable rock-bottom humanity and comradeship among the down-and-out principals. Their means of survival are gritty, but intriguing, and even sometimes comical.

Most striking of the themes weaving through their lives are elements from the natural world. A harbor fisherman gruffly befriends the men and gives them small jobs working on the water or emptying nets. With a shuffling manner and a longing gaze like a homeless Everyman, the car thief is drawn to peacocks in a guarded park and in an unforgettable sequence steals and then walks with one of the large, startlingly beautiful birds past a variety of hard-edge cityscapes before taking it to the bare room he temporarily occupies in return for cleaning the coffee house toilet.

In a direct and unflinching way, this no-frills, neo-realistic film portrays the most destitute urban inhabitants with the same tenderness and sense of endangerment that extends to all other life.

—Peter Berg



Somersault in a Coffin

PHOTO COURTESY OF SAN FRANCISCO INTERNATIONAL FILM FESTIVAL

THINKING LIKE A WATERSHED

by Joban Carlisle
the Video Project
800/475-2638.

\$39.95 individuals, \$89.95 institutions, \$45 rental
When I first visited northern California's Mattole

watershed in 1984, I was moved by the passion of the Mattolians who'd set out to bring back a run of native chinook salmon that was perilously close to extinction. They weren't waiting for the government to do it for them, they were doing it themselves with whatever means they could muster. I went home to San Francisco and wrote an article for the Friends of the Earth magazine describing these plucky people.

Almost a decade and a half later, I couldn't write an article like that because it's old news. But significant old news has a way of turning into a new epic, which filmmaker Johan Carlisle has provided with his half-hour documentary, *Thinking Like a Watershed*.

Carlisle's movie tells a story of the Mattolians' journey toward healing the place where they live. He interviews participants who speak with the wisdom they've gleaned from twenty years of hard work. He shows people working on rugged terrain with the most minimal of tools. And he depicts a landscape scarred from past abuses that still projects a wild beauty.

It was hard for me to judge the film, because I have been living in the Mattole now for more than seven years, and embroiled in the very work that Carlisle describes. Honesty compels me to admit that I wrote an early shooting script for the film, all of which was discarded by the end, and have the briefest of cameos, a non-speaking part. So I'm judging it in part by the reactions I see when I screen it for groups, like the dozen people starting a watershed association on a tributary of the Russian River, and the staff of a Pacific Northwest environmental non-profit. They tell me that it's inspiring, that it makes them think something can actually be accomplished with hard work and dedication, beyond court battles over the Endangered Species Act and writing letters to distant lawmakers.

Carlisle glosses over some of the messy parts, like the relations between long-time ranchers and restoration-oriented newcomers, which have been blowing hot and cold ever since the effort began. The preservation of intact habitat deserves more play, too—we have to do more than just save what's left, but we also have to do more than just fix what's broken.

But these are the nitpicks of a carpenter who noticed each of the hammer scars as he inflicted them on the trim. The film is clean, fast-moving, and well worth the watch.

—Seth Zuckerman

ANNOUNCEMENT



Seed Savers Exchange

For more than two decades, members of Seed Savers Exchange (SSE) have been collecting and maintaining thousands of fine heirloom varieties. Their seed catalogs offer a truly unique selection of outstanding vegetables, flowers and herbs, including many family heirlooms from SSE's members and traditional varieties from Eastern Europe and the former Soviet Union. Revenue from the sales of these seeds is being used to permanently maintain the vast seed collections at Heritage Farm, which today includes about 18,000 endangered vegetable varieties.

You can receive a free copy of Heritage Farm's seed catalog by calling 319/382-5990 or writing Seed Savers Heritage Farm, 3076 North Winn Road, Decorah, IA 52101.

ANNOUNCEMENT

Scan the horizon for the White Ship of Peace, sailing the seas this fall and winter. The White Ship's voyage, from Japan to the U.S., is a symbolic response to the U.S. Black Ships led by Admiral Perry to Japan in 1853. Threatened by Perry's cannons, Japan gave up its national policy of isolation and has been courting Western Civilization ever since. Fifty-two years after Japan's defeat in World War II, U.S. military bases are still stationed in Japan. The White Ship wants to draw attention to this military culture, and to mature Japan-U.S. relations by focusing on peace.

The original Black Ship may have been armed with guns and cannons, but the White Ship will be armed with musical instruments, with the theme, "Put down weapons and pick up musical instruments." At ports, through the U.S., and on the ship, the musicians and voyagers will hold celebrations of peace. Highlights of the voyage include: a Sacred Run from Hokkaido and Okinawa to Tokyo, a White Ship of Peace festival in Tokyo, Navigation from Tokyo, through Okinawa and Hawaii, to California, a march through the United States, a White Ship of Peace concert at the United Nations.

The group is collaborating with many indigenous and ecology groups in the U.S. If you would like more information, please contact the White Ship of Peace Project, Okinawa Office, 1-2-1 Mall Vie bldg. 2F, Makishi Naha, Okinawa Japan, 900-0013. Tel. 81-98-866-9228. Fax. 81-98-867-9171. E-mail. champloo@ryukyu.ne.jp. URL. <http://www.ryukyu.ne.jp/champloo/>

Planet Drum PULSE

Planet Drum has been as busy as ever this Spring as we celebrate our 25th year of promoting bioregionalism and urban sustainability worldwide. During this year one of Planet Drum's projects, Bioregional Association of Northern Americas (BANA), has become an independent non-profit and we expect that the Green City Project will do the same before the end of 1998. Be sure to check out their updates in this issue.

The Shasta Bioregional Gathering, which you may have already read about in the special Econews insert edited by Annie Pyatak, was a huge success. It took place at Patrick's Point State Park in Humboldt County, CA, an inspirational setting for an unforgettable event in Northern California.

Over 300 attendees participated in panel discussions, workshops, seminars, and debates as well as enjoying the entertainment, social activities, and information tables. Unstructured time was used to meet other attendees and discuss the sustainability and restoration issues presented during the more formal sessions.

Deep Ecology philosopher, Bill Duvall, the Gathering's keynote speaker, identified positive changes occurring in the Shasta Bioregion and noted increasing awareness of the area's natural systems and their limitations.

In the Fall of 1997, Planet Drum membership and distribution coordinator Annie Pyatak moved on to a job in publishing. We wish Annie luck as she pursues a new and different career path.

Planet Drum began 1998 with international

promotion of bioregionalism as Peter Berg traveled to Japan to protest the environmental impact of the Olympic games on Nagano, Japan. A watchdog organization called Guard Fox Watch resulted from the efforts of Peter and his colleagues and continues to investigate the relationship between the International Olympic Committee and local organizers from the Nagano Olympic Organizing Committee. Guard Fox Watch hopes to remediate the lax environmental safeguards that existed during the Nagano Olympics and has already begun communication with organizers of the 2002 Winter Olympics in Salt Lake City.

After his stay in Nagano, Peter traveled to Tokyo to give talks and promote bioregionalism and urban sustainability. His reception in Japan included extensive media coverage as well as warm welcomes and Planet Drum is excited about our new and renewing Japanese members.

While Peter was busy in Japan, we were informed he was a recipient of a Gerbode Fellowship for 1998. The purpose of the Gerbode Professional Development Program is to provide opportunities for outstanding executives in non-profit organizations. The Gerbode Foundation awarded Planet Drum a grant to cover any expenses incurred by Peter's participation in the program.

Throughout the year Planet Drum hosted numerous international visitors from Mongolia to Mexico. We are expanding our international membership as bioregional ideals become more popular outside North America.

Peter Berg and Judy Goldhaft hope to continue extending bioregionalism as they travel to Germany and Italy in May. They will connect with

local bioregional and Green City activists in Florence and Milan and will make a presentation at the Ecology and Spirituality Congress near Dusseldorf, Germany.

Closer to home, Planet Drum recently celebrated Earth Day with a talk on "Living Full Circle" at San Francisco City College, tabling at San Francisco's Chinatown Environmental Festival and providing refreshments at the annual Shipyard Artists Open Studio in Hunters Point, featuring art expressing environmentalism.

The rest of 1998 looks very promising; Okinawan folk-rocker Shoukichi Kina has invited Planet Drum to co-sponsor a tour with the theme "Put down weapons and pick up musical instruments," that will bring together native peoples, peace activists, and ecologists. Kina is currently calling his tour the White Ship Project, a take-off on Admiral Perry's black ship that forced open Japan to Western influences. The White Ship is expected to sail across the Pacific in Fall, 1998, arriving in San Francisco with a cross-country tour to follow. Look for updates about this exciting event.

Planet Drum's publications are doing well. Peter Berg's bioregional workbook, *Discovering Your Life-Place*, is being used in classrooms all over the United States and Canada and a sequel teacher's guide is currently being edited. We also provided resource materials to educational conferences in Colorado and Ohio in an effort to inform teachers about bioregional ideas.

Planet Drum membership continues to provide important support thanks to our new and faithful members who renew year after year. We could not continue without you! For more information about Planet Drum activities or publications, feel free to contact us at the office.

—Page Hersey

BANA Update

Bioregional Association of the Northern Americas (BANA) is no longer a project of Planet Drum Foundation because in the beginning of February 1998, BANA received federal acceptance of its own non-profit status 501(c)3.

1997 was a year of firsts for BANA. The first Board of Directors election and the first meeting of the elected Board with the general membership was held. Projects chosen for the year were:

- setting up a Continental Resource Network (CRN).
- surveying the membership about issues, and
- expanding the Updates into a magazine or tabloid format.

Outreach was also continuous throughout the year, including:

- answering requests for information,
- direct mailings,
- coverage in community and organization magazines and newsletters,
- dissemination of press releases, and
- setting up a website.

At the January 1998 Board of Directors meeting, the Board reorganized into an executive committee with each person having responsibility for particular areas of board function. The people who will serve on the executive committee are Peter Berg, Bea Briggs, Fred Cagle, David Levine, and Gene Marshall. The areas they will cover include finances, administrative management, board meetings management, intra-board liaison, overall oversight, legal oversight, process and meeting support for committees of BANA, and liaison/communication between the board and committees.

During the next year the board is hoping to form committees which will include members. BANA is still formulating itself. The annual members meeting will focus on the next steps. All

BANA members are welcome (and there may be a day open to the public). Detailed information about the meeting is in the announcement on previous page.

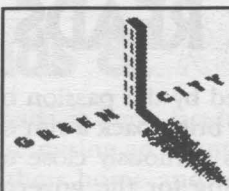
PROJECTS

Brochure and Outreach — The brochure committee updated BANA's brochure and membership application. The brochure was printed and then distributed by the board and membership. As of 1/11/98 membership dues are a sliding scale: groups \$40-\$1000, individuals \$10-100. Dues from non-US countries are the same numerical amounts in the local currency. For example, groups 40-1000 pesos (but payable in US funds.)

CRN — The CRN (Continental Resource Network) project was initiated after the board and membership meetings in July. The network is a database that will link people with bioregional activities and resources. When fully operational, it will serve as a valuable tool for members and the general public. The database has been designed and data entry has begun, but significant data entry still needs to be done before the network will be fully functional.

Website — The website committee has developed a proposal for BANA's website construction and expansion. Copies of this proposal were circulated to the board members. A small temporary website was set up.

Issues survey — The membership was surveyed



Green City Report

With a series of exciting and pioneering community workparties, a new calendar design, and an ever increasing demand for volunteer referrals, Green City Project has had a very busy fall and winter. In October and November, Green City worked closely with St. Joseph The Worker School in Berkeley to plan, design and build a massive native plant garden on the school's property. Following a dynamic design session with several interesting guest speakers, Green City brought together over 100 volunteers for a weekend workparty to build this new garden. Six hundred square feet of asphalt removed later, GCP added 40 cubic yards of soil and dozens of native plants to create a great new garden.

In December, GCP teamed up with the David Graves from Friends of McLaren Park to lead a tour of the proposed Wildlife Corridor between McLaren Park and San Bruno Mountain. The goal is to one day overcome political and ecological obstacles preventing such wild species as the gray fox from moving between these two large portions of native wild habitat.

Green City Project has redesigned its Green City Calendar for the new year! Editor, Sarah Bardeen, worked with a consultant designer to come up with a more professional design that would increase both the space available for articles and Green City information and for some green business advertisements. Recent topics for the calendar have included Environmental Justice, consumerism and community food security. GCP has also continued to spread its message by expanding the reach of the calendar to include a column in the New Mission News and on KPFA radio.

Green City Project's volunteer network has continued to be a strong asset for the Bay Area environmental community. Providing information and referrals to individuals and organizations interested in increasing their activities, the VolNet linked nearly 3500 volunteers to projects in 1997 alone! Green City is also looking forward to launching its web site at www.greencityproject.org soon. We hope that it will increase our ability to reach Bay Area residents with the most up-to-date referrals and information.

Green City Project's Education+Action program reached new heights in 1997. Education Director, Dana Lanza, increased the program to reach an average of three classrooms a week. Working throughout the Bay

about what issues and concerns were important to them. They were asked to respond in terms of watershed, bioregion, continent and planet-wide concerns. "Ecosystem preservation or restoration" was the most favored issue in all categories followed by "education and culture" and "economics and trade."

PUBLISHING

Until now BANA has only printed small newsletters (Updates) which are sent to members and sometimes to the general public to provide information about the activities in which BANA has been engaged. These Updates have been distributed free.

In the future, BANA expects to publish a more extensive newsletter/magazine which will chronicle the successes, activities, ideas and hopes of people living in

Area, Dana and an assistant continue to provide students with opportunities to learn environmental issues and problems through hands-on activities. Green City has also continued to play an important part of the San Francisco Schools Gardens Collaborative, a city-wide effort to organize gardens in every school.

Around the office, GCP continues to evolve. In addition to installing a bunch of new computer equipment, Green City has hired a new programs director to replace the old position of project coordinator and is looking forward to filing for its own non-profit status and opening a future Green City Center. By mid-1998, Green City hopes to have completed the transition to becoming a larger, more inclusive, independent non-profit organization.

—Ian Stewart, GCP Coordinator

During the last two months, the Green City Project has been restructuring in order to become more efficient and to reach a greater, more diverse community. The GCP has continued to meet with Advisory Board members, reviewing drafts of the 501(c)3 papers, as we are working to create its own independent non-profit. An official Board of Directors will soon be in place and prepare the project for a move to a Green City Center.

In April, the GCP attended several community events including the 3rd Annual Chinatown Environmental Festival and the Levis Strauss Earth Week. On Earth Day (April 22), we were honored to have Millennium restaurant sponsor a benefit for our project by donating \$10 per dinner to Green City. Again, a big thank you to Randall Reeves and everyone at Millennium.

Our April Workshop/Workday was at Dr. Charles Drew Elementary school in Hunter's Point where Green City teamed up with Christmas in April, SLUG and many others to renovate the school's playground area. This inspiring workday included the creation of a native plant hillside garden, an ocean mural, re-painting playground games and preparing beds for students to work on a vegetable garden.

May's upcoming GCP events will include a fundraising refreshment stand at the Hunter's Point Naval Shipyard during the Artist's Open Studio weekend as well as an Open Garden Volunteer Workday at Cobb Elementary school. Call the GCP at 415-285-6556 for more information.

—Gia Nicole Grant, Interim GCP Program Director

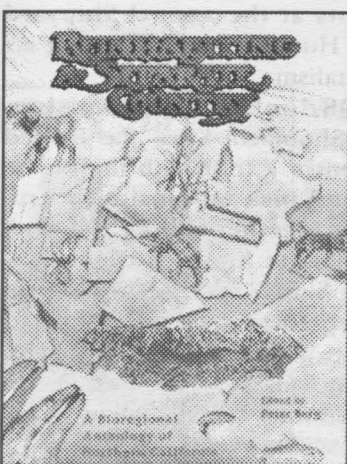
harmony with their home places. This magazine is envisioned as also providing reading lists about specific bioregions; a calendar of bioregional events across the continent; and articles highlighting local issues of bioregional group members. The first issue will be a prototype, offering a distinctive look and compelling content. Future issues will be responsive to feedback from members and the general public.

A series of pamphlets is also in the planning stages. These will be educational and informational "how-to" type pamphlets that will help define various aspects of bioregionalism (living-in-place, the concept) and reinhabitation (living-in-place, the practice) and the practical ways in which it is being carried out. A pamphlet, "What is Bioregionalism," is already in the works.

—Judy Goldhaft

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

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

RAISE THE STAKES



BACK ISSUES

Mainstreaming Watersheds, *Raise the Stakes* 27 (Summer 1997). Articles on International Rivers Network, Freeman

House about the importance of restoration ecology, how to create a Green City Calendar, preserving restoration culture, and bioregional spirituality. Special articles on Mexico Gathering of "the Americas" by Peter Berg and Starhawk. Circles of Correspondence reports range from Alberta to Hawai'i and the Colorado Plateau to Italy's Po River Valley. Book reviews, Planet Drum Pulse, Green City Report, and update on the Bioregional Association of the Northern Americas. \$4.

RAISE THE STAKES



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

RAISE THE STAKES



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.

RAISE THE STAKES



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 Come From: An Interview with Jerry Martien." Also included is a Circles of Correspondence section with reports from Southern

PLANET DRUM PUBLICATIONS

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



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 Slócan Valley, the Gulf of Maine, and the Triple Divide. Centerfold photo

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

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.

Discovering Your Life-Place: A FIRST BIOREGIONAL WORKBOOK is now available!

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, story-telling 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.

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?

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

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

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

Planet Drum Foundation

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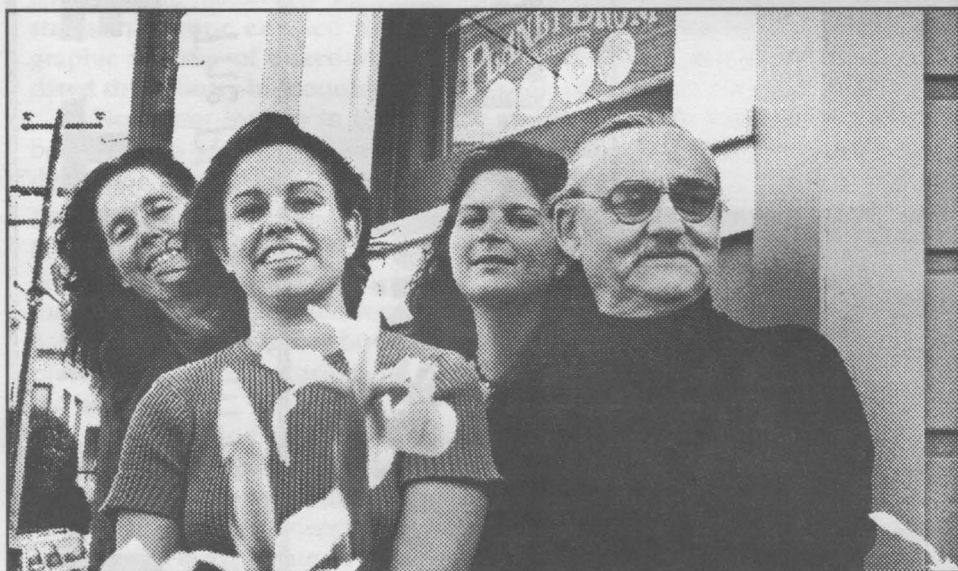
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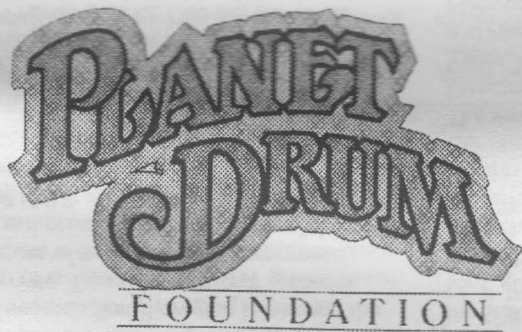
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Judy GoldhaftDesign & Production
Gia GrantGreen City Project Program Director
Shafi HakimStaff Photos
Ajila HartBookkeeping
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Howard Quinn CoPrinting
Jean LindgrenRTS Production Angel
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Table of Contents

REINHABITATION OR GLOBAL MONOCULTURE?

Editorial: A Global View From a Desert Mountain, <i>Heather Abel</i>	1
Bioregionalism Versus Fascism: A Conversation About Place, Ethnicity, Globalization, and the Waning of the Nation-State, <i>Peter Berg and Martin A. Lee</i>	1
Bringing Back Mangroves, <i>David Suzuki and Keibo Oiwa</i>	3
Postcards from the Olympics' Underside, <i>Peter Berg</i>	4
Statements from Guard Fox Watch	5
Localizers: The Community Currency Alternative, <i>Miyoko Sakashita</i>	6
Bioregional Hypothesis, <i>Robert Thayer, Jr.</i>	6

CIRCLES OF CORRESPONDENCE

Along the Po, <i>David laChapelle</i>	7
Living with Integrity in the Ozarks, <i>Barbara Harmony</i>	7

READS & REELS	8-9
PLANET DRUM PULSE	9
GREEN CITY REPORT	10
BANA Update	10
PUBLICATIONS	10-11
MEMBERSHIP	11

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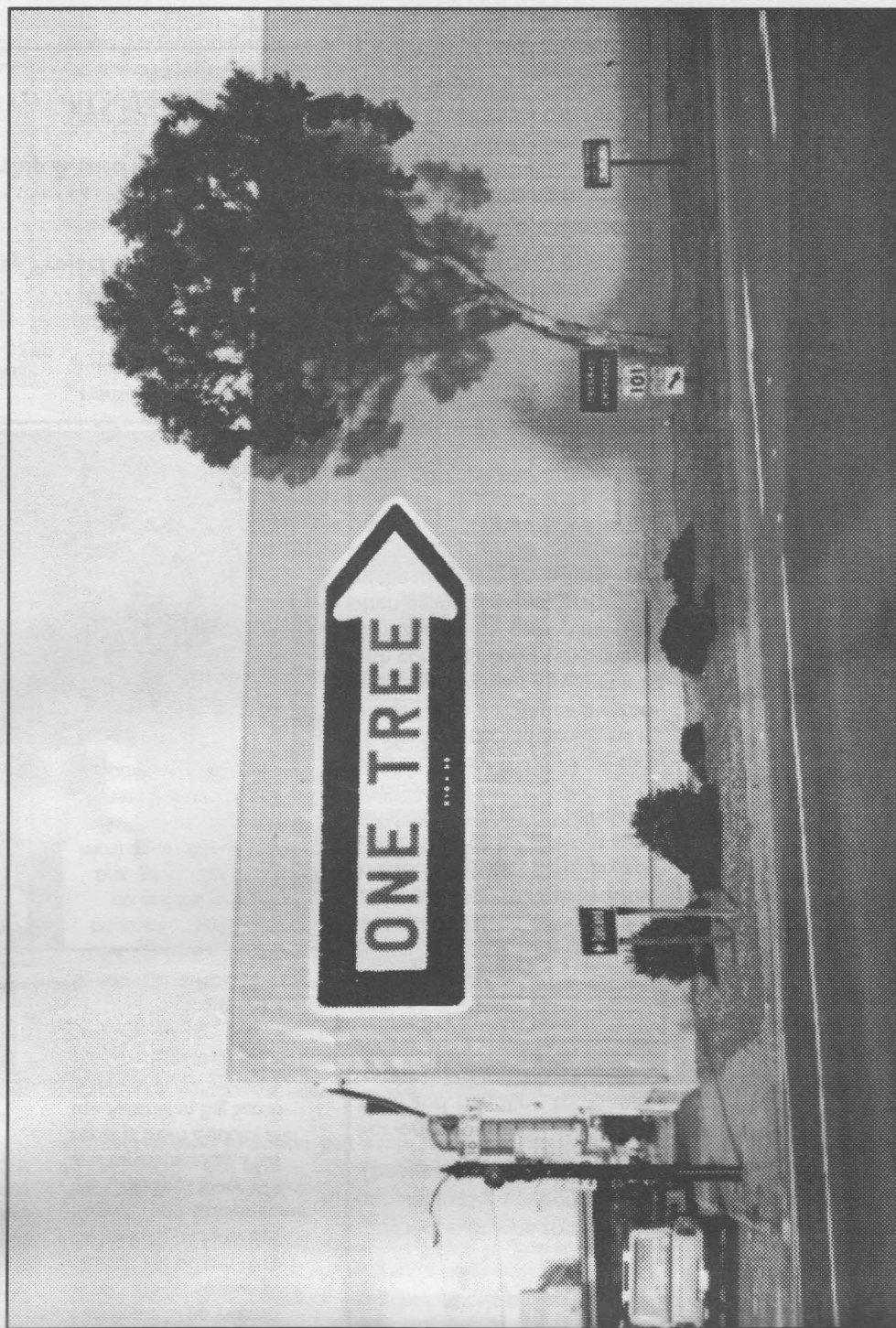
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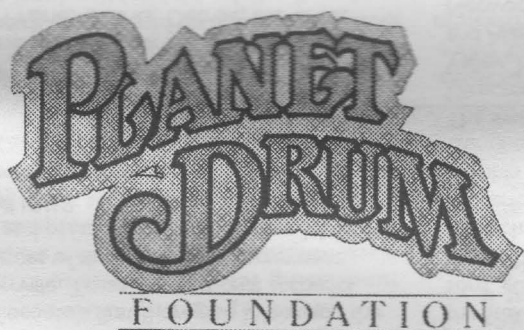
Number 28

Reinhabitation or Global Monoculture?



"One Tree" Mural in San Francisco by Rigo

Postcards from the Underside of the Nagano Olympics



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Table of Contents

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Editorial: A Global View From a Desert Mountain, <i>Heather Abel</i>	1
Bioregionalism Versus Fascism: A Conversation About Place, Ethnicity, Globalization, and the Waning of the Nation-State, <i>Peter Berg and Martin A. Lee</i>	1
Bringing Back Mangroves, <i>David Suzuki and Keibo Oiwa</i>	3
Postcards from the Olympics' Underside, <i>Peter Berg</i>	4
Statements from Guard Fox Watch	5
Localizers: The Community Currency Alternative, <i>Miyoko Sakashita</i>	6
Bioregional Hypothesis, <i>Robert Thayer, Jr.</i>	6
CIRCLES OF CORRESPONDENCE	
Along the Po, <i>David laChapelle</i>	7
Living with Integrity in the Ozarks, <i>Barbara Harmony</i>	7
READS & REELS	8-9
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MEMBERSHIP	11

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