

# RAISE THE STAKES

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



# Schools Can Construct the Path Back to Where We Are

The chasm that exists between the technologically dominated world and the natural world widens more every day. Instead of learning about the physical places where they live, children are taught to be constantly looking toward an abstract, unlocated future. They are instructed to use computer technology in order to hook into worldwide electronic webs, but without bioregional reference points, this only widens the gap between them and their actual locations.

The places where we live are those to which we are most intimately connected. If we are ignorant of our neighbors and local natural characteristics, we lose touch with who we are and how we fit into the puzzle that is the world. Rather than focusing on everywhere BUT their home-places, people should first learn about where they live. After all, knowing one's life-place is the first step to having a real understanding and appreciation of anywhere else on the planet.

This issue of *Raise the Stakes* presents several different bioregional schooling possibilities. Simon Hurd, Ernest Reed

and Paul Ryan suggest various educational paths to ecological sustainability through a sense of place. Kathleen Duplantier describes (along with her young students) learning about folk culture. Kelley Walters and Pam Kasey discuss discovering place-located values through food education. Peter Berg interviews Doug Tompkins about the small school he has helped establish in a huge wilderness area.

It is encouraging to realize that there is already an abundance of bioregional schooling projects currently in practice. Integrating ecological lessons into educational programs not only emphasizes the importance of bioregional sustainability, but helps to reverse the movement of technological advancement that pushes us into placeless and cultureless information currents. It is only when we have realized this that we can begin to truly understand ourselves and become able to address wider issues that are also an inevitable part of our day-to-day lives.

—Byrd Schas

## A School's Community: The Place to Learn About Ecology

When someone asks you to think about your education, does a room with desks, chairs and an instructor telling you what to learn flash into your head? Thankfully, many people in the world of education are starting to feel a need to break away from those set structures, often dictated by a local or state Board (bored) of Education, completely out of touch with the needs of the teachers, students and communities where these schools are located. Urban school districts, where dozens of elementary, middle and high schools are lumped together under universal guidelines, are usually the ones most out of touch, despite the fact that each school has a unique student body and educational opportunities in the surrounding neighborhood. Too often, rigid educational guidelines stifle creativity, and prevent community-based ecological learning.

Students are usually bored with the textbooks and busy work used as their main learning resources. Many teachers feel just as trapped, knowing that there are incredible community resources outside of the school walls that are out of reach, due to the current structure. Students and residents around schools don't often consider themselves to be part of the same community because they rarely interact in any meaningful way. In the urban setting, where students are often bussed across town in an effort to diversify individual schools, students will refer to their own community as the neighborhood where they sleep at night rather than the school area. This is a predictable response considering the way that they are confined in the classroom and denied the opportunity to learn from the community around them.

There is nothing as exciting as learning about a neighborhood's environmental qualities. If one truly wants a sense of discovery, it is hard to compete with searching for and finding ecological connections in the city. Since so many natural features have been hidden in the development of urban and suburban areas, the first step is to understand the school's relationship to them. This requires excavating the ideas that natural features still exist, natural systems are still at work, and natural cycles continue to flow.

In San Francisco there were dozens of native creeks flowing into the Bay or the Pacific. All but two of these—Islais and Lobos Creeks—are now non-existent, or confined under the city's streets. Golden Gate Park, San Francisco's largest city park, is constructed on sand dunes stretching three miles eastward from the Pacific. It is human-made, consisting almost exclusively of vegetation that wasn't found in San Francisco's environment until the past 200 years; and the term "scrub"



SIMON HURD

is used to describe native vegetation. The scrub community contained high levels of biodiversity before we bulldozed, paved and built on it. Besides these simple, yet astonishing discoveries, students are amazed to learn that we have lost all of the city's tidal salt marsh to landfill, and that the reason why many of the shoreline areas of the city shake so violently during earthquakes is because they are not really built on the land, but on fill in San Francisco Bay.

These are but a few of the types of discoveries that are available for enabling students and teachers to understand the foundation of the environment that they want to learn about and protect. Without first understanding the local environment, it is difficult for them to know how to protect or restore it, and is less likely that important ecological lessons will be learned from their experiences.

After acquiring a better understanding of the environment, it is necessary to establish the needs and hands-on opportunities in the community. There are many practical ways to address urban ecological issues with students. Since so much of the environment is already impacted by humans, reverting back to the way the area was before the Spanish takeover in the 1770s is not a reasonable goal. Instead, we want to use the natural elements that were so much more evident then as a guide for how we can seek to "improve" the environment around the school. We need to be as creative as possible, linking with others in the community to make a positive, lasting impact on the neighborhood.

In Planet Drum's Green City Project, the Education+Action program brings this bioregional approach into Bay Area classrooms. The most effective ecological learning in the urban environment requires tailoring hands-on projects to match the particular characteristics, needs and desires of each school's community. Set environmental cur-

ricula don't always enable students to explore their creativity and the community's specific characteristics and needs. We have addressed many urban ecological issues with students in San Francisco, including water resource protection, recycling, urban organic gardening and composting, native habitat restoration, fruit tree planting, and alternative transportation.

Education+Action is currently in the process of finishing a gardening project with Horace Mann Middle School in San Francisco's Mission District. There is a three foot wide strip of land that separates the school building from the heavily used sidewalk. The former conditions of this small area indicated that some people in the community considered it a suitable spot to dispose of their trash, dog waste and other refuse. Dinorah Salazar's summer school science classes have planted herbs, wildflowers and drought-tolerant shrubs to restore and beautify this space for the school and the surrounding community. Soon after beginning the preparation of the soil, people who live and work in the neighborhood inquired what the students were doing, and thanked them for their work. One woman even offered some extra plants that she had at her apartment. The students have learned how to conserve water when choosing what to plant; how to work together when cultivating the earth, hauling soil, transplanting, and maintaining the garden; and how these efforts can benefit their community. This is a wonderful example of how a rather simple project can make a lasting impression on the community and the students, and can foster a positive relationship between the school and the neighborhood.

Living on a peninsula, students in San Francisco are very concerned about water issues. In considering water resource protection, the bay and ocean are tangible. However, the path of pollutants—most of which flow from the city's streets—is difficult to follow. To get this message across, topographical or physiological maps, or a walk in the neighbor-

hood's valleys, help to establish the understanding of a watershed, as well as its fragmentation by the construction of buildings and roadways. The urban environment no longer contains so many creeks and direct outlets to the bay or ocean. Instead, the city's sewage system serves as an artificial underground watershed that swiftly carries oil, paint, coolant, and gasoline from the streets through a treatment plant, which is only effective when treating organic waste, out to the San Francisco Bay in the eastern part of the city or the Pacific Ocean on the western side. A creative program that addresses the urban run-off problem, and enables students to get involved in increasing public awareness, is the Department of Public Works' storm drain stenciling campaign. "Protect the Bay, Don't Dump" is a message

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seen painted next to thousands of storm drains in the city. Education+Action has worked with dozens of students in communities ranging from Bayview-Hunter's Point, a neighborhood burdened by high levels of pollution from power plants, an old naval shipyard, and free ways; to Pacific Heights, one of the city's most affluent and manicured districts. It is refreshing to see and hear the community's appreciation—not disdain—for a young person carrying a can of spraypaint! Accompanying literature for the public reinforces the purpose behind the project. The connection between watersheds, urban run-off and the students' opportunity to interact with and educate the community creates a very positive forum in which to really learn about urban ecology.

The San Francisco Unified School District is beginning this interactive learning process in several ways. With the establishment of San Francisco's Presidio as a national park, the National Park Service and school district have developed a partnership that includes students and teachers from many different schools in habitat restoration efforts within the park. Students make five or six trips to the Presidio throughout the school year, participating in all aspects of restoration, from propagating seeds in the greenhouse, to transplanting the seedlings, clearing the invasive non-native plant species, and finally planting the native plants once they have grown to a sufficient

## ANNOUNCEMENT

Creating Community: Curriculum for the Future, Students, Stewardship and Sustainability presents curricula that combines site-specific, home-placed, community-building lesson plans with restoration programs. Placed in the 1480 acre San Francisco Presidio, this is a program "in which the students from the San Francisco high schools can work to restore and preserve habitats and the unique species which live here." Students also participate in classroom exercises that reinforce the lessons learned from site experiences.

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size. It is a fantastic opportunity for students to create a bond with both the human and non-human communities of San Francisco!

The Presidio partnership takes much of its community-based and hands-on approach from Emil Fogarino, a biology teacher at Washington High School, San Francisco's largest public school with over 3,000 students. Emil's philosophy of education includes creating community linkages and contributing to the environment as the main way to teach students about biological and ecological principles. Soon after coming to Washington High over 13 years ago, Emil and his students implemented a school-wide recycling program. In the years since, he has used the proceeds from bottles and cans to purchase plants and tools to establish two native plant gardens on campus. The garden, on the hillside at Balboa Street and 30th Avenue, contains indigenous species such as manzanita, ceanothus, sticky-monkey flower, California poppy, coyote bush, and coffee berry. Visible to the community, the garden enhances the neighborhood, providing a reminder of San Francisco's natural history, as well as habitat for numerous birds, insects, and other critters. This exposure sometimes results in a certain amount of abuse, and necessitates the replacement of plants each winter—the recycling connection makes this possible. Last year, Emil was also able to complete a bioregional mural, using images of native species and historical persons to celebrate the diversity of San Francisco's natural and cultural past and present.

Another hopeful sign in San Francisco's schools is the arrival of Adopt-A-Watershed, a program that provides project-based watershed curricula for grades K-12 in rural and urban school districts. Some of the issues that students address include understanding the properties of water, water testing, pollution prevention, riparian habitat, and watershed restoration. Beginning with Lakeside and Sunnyside Elementary Schools this September, Adopt-A-Watershed begins what should become a long-term bioregional relationship with students in San Francisco.

We are on the verge of an educational revolution—a fundamental shift in learning and educating is occurring thanks to the efforts of those who do not call the shots in the school district. As profound as this shift is, it has occurred by simply looking around the neighborhood, understanding the natural systems (often requiring significant investigation and discovery in an urban setting), and determining the ecological needs and hands-on opportunities. Once a class has peered into the surrounding community, it is a small step to actually interact and collaborate with residents, businesses, governmental agencies and other schools to make a real difference in the neighborhood. In implementing the Education +Action program, it is clear that we need to ignore the bureaucratic and dislocated nature of traditional education, and learn through an interaction with and understanding of the school's place.

—Simon Hurd

(For details about Education+Action, write Planet Drum Foundation. Contact Adopt-A-Watershed at P.O. Box 356, Hayfork, California 96041 Shasta Bioregion Tel: 916-628-5334.)

DEBBIE HUBSMITH



# HOW TO SHIFT TO COMMUNITY BASED ECOLOGY AND ARTS LEARNING

For better or worse, the question "What is education for?" is ultimately answered by the form that our educational institutions take and the content of which they are comprised. The problems in education are a reflection of the problems of our society. Communities and the natural systems that support them are becoming stressed beyond their natural resiliency, yet communities function on a scale that makes possible the redesign of education. If the members of the community are to accept the responsibility that is inherent in that membership, then determining the form and content of education should begin within the community.

## Community Education, not Commodity Education

In order to do this we first must recognize that "community" education cannot be "commodity" education. Today education is bought and sold in the open market. The social justification for the production of learning as a resource is found in the Christian theologies of 500 years ago. It was subsequently borrowed by industry to funnel energetic youth into factories to fuel the industrial revolution, by the state through laws concerning compulsory schooling, accreditation and teacher certification, and most recently by the New World Order of corporate economics via computer technologies and Channel One.

The dangers posed by education as a commodity are clear. Education is sold, marketed and distributed according to the rules of the marketplace. Universities become enigmas that pass on the baccalaureate of power to those who make the grade. Since the focus is on quantity of input (dollars and cents) and not on quality of output (wisdom and sense), education comes to serve no qualitative purpose.

The business of education fails us all and threatens our human habitat. "Alienation from the earth venture has led to confusion about the entire human venture" (T. Berry 1988). As a result, our best schools are turning out highly educated individuals who don't know where they are and who are actively "wreaking havoc on the planet" (Orr 1992). Students are increasingly being prepared for a future that has no connection to the real world and for jobs that don't exist. They are equipped with tools that have no practical use in sustenance, restoration or creation.

Ideally, education should have a homeostatic effect on the world; that is, it should create a force that brings humanity into balance with the environment. Learning is "deeply dependent upon earthly roots" (Cobb 1977); it directly deals with the natural world and man's place within it. If education is to be homeostatic, then we must turn to biological systems that operate on this principle for guidance. In nature, "the design of each individual is a reflection of the experience it is expected to encounter" (Liedloff 1977). Learning therefore deals with the relationships between organisms and their environments. In all learning, "there is fusion between emotion as the energy of spirit and the spirit of place as the energy of the behaving world" (Cobb 1977). Education, then, should unite feeling and knowledge, and be equally nourishing to both the head and the heart. Many of its results will, therefore, be qualitative and will run deeper than any measurable fact. These cannot be commodified.

## What Does Community Education Look Like?

What, then, would this biological and bioregional approach to community education

look like? First of all, community education must be created from its habitat. In the growth of human society, families came first, communities second, and only much later the institutions set up by the community to serve it (Gatto 1993). An educational institution, then, should borrow its values from members working together in the community. It should emerge "lotus-like" from local materials, minds and monies. In order to fit the needs of the place, it must draw its energies from the emotions and the physical bodies of the community that it serves. Its constituency should reflect the multi-age mix and the cultures that comprise the community population. This will help to guarantee that learning first addresses local needs. It will also go far to guarantee quality, since the decision-makers know that they and their descendants will have to live with the consequences of their decisions (Ehrenfeld 1994).

Second, education should serve and sustain the community. It should serve people of all ages since "the community knows and remembers itself by the association of young and old" (W. Berry 1995). It then follows that, if learning sustains that which it serves then it will have a natural goal to sustain habitat and to promote conservation and restoration of natural and cultural resources.

Third, our centers of learning must be visible and accessible; they should be centered geographically and ideologically. They should be easy to enter, easy to leave, and easy to participate in.

Fourth, structures should reflect the atmosphere of the place; they should look and feel like home. If our learning centers are comfortable and feel like they belong where they

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are, then their participants will most likely feel good about being there. Only when schools blend in with their surroundings can they really be a part of that place.

Fifth, educational systems should "teach place." They should be repositories for, and dispensers of, bioregional information. The understanding of local climate, soils, landforms, watersheds, and native plants and animals should be the basic core from which all learning flows (Berg 1995). Local biology, geology, and the history of those processes that sustain the community are the bedrock of any homeostatic education.

Sixth, the form that learning takes must



AIMÉE deLONCHAMP

also be a part of the place. Schools share common resources with families, neighborhoods, and businesses. Their structures should reflect this interrelationship. This extends the reach of learning far beyond the walls of the institution. It gives all community members the opportunity to experience the synthesis of book learning with active participation (Zinn 1994). This effectively eliminates the transition from student to membership in the community.

Seventh, a community approach to education also sustains local economies. It serves to keep resources cycling and recycling within the community. As monetary resources flow from hand to hand within the locality, each recipient is energized. With each transaction, community integrity is strengthened. Education at all levels enhances citizenship and facilitates active participation. The learners become the learned as the students become the teachers. As local people acquire local tools for local functions, many will tend to remain "at home" and pass on their talents and traits. In taking responsibility for its actions and its role in the community, education provides and is provided for. Finally, one of the roles of community education should be as a forum for ideas. It should evaluate and reevaluate its role, its function and its values. It should, therefore, be flexible, changeable and adaptable to a changing world and new paradigms as they arise.

What does all of this mean for our schools? A good place to begin the redesign of education is to ask three basic questions posed by Wendell Berry in *Standing by Words* (1983):

- 1) What is here?
- 2) What will nature permit us to do here?
- 3) What will nature help us do here?

Then, if communities ask of themselves what traits, abilities and talents they need to pass down to their youth, it will be obvious what types of seeds should be planted in the terra firma of the biogeophysical community.

(continued next page)

# AN EXAMPLE OF COMMUNITY EDUCATION:

## The Living Education Center for Ecology and the Arts

It makes sense to envision a model of community education on a realizable scale, that of a community-based high school program. The Living Education Center for Ecology and the Arts, in Charlottesville, Virginia, was founded in 1994 to implement proactive education projects that fulfill its mission of promoting ecological and sustainable community education.

The heart of the Living Education Center is the alternative high school. Students, ages 13-19, work and study together towards receiving a high school diploma in a program focusing on experiential learning which explores the relationships between different disciplines of academic study. Interwoven throughout all studies is an awareness of ecology and the natural world, and the development of personal artistic expression.

A major component of the high school program is the understanding of where it is located. The Center has locations in two buildings that straddle the "historic downtown" pedestrian mall. The Center utilizes all of the educational and economic opportunities of its locality and uses the community as its "campus." The public library, public parking, police department, restaurants, coffee shops, bookstores, art studios and galleries, and businesses of all sorts are within walking distance. The University of Virginia and its resources are nearby, 20 minutes on foot.

Traditional subjects are presented within "projects" which include interrelated aspects of history, literature, science, and civic awareness. The structure of the curriculum and of the "school day" depends on whatever is going on locally: from city council meetings, to local arts or theater presentations, to local business development, to changes in the seasons.

Whenever possible, students are placed in hands-on learning situations with businesses,

non-profit organizations, foundations, artists, and craftpersons. Students provide volunteer assistance as part of a hands-on educational experience. Mentor-apprentice arrangements can also provide a significant source of the participating students' tuition, making the program affordable and accessible.

At the Center, a small, full-time staff is complimented by the various individual resources within the community. The Center also contracts with local instructors for supplemental educational instruction and experience.

Students participate in a variety of activities. They monitor city council activities and State and Federal legislation. They have participated in apprenticeships in a community performing arts/theater company, at a local arts-support organization and with an alternative residential construction company which uses recycled tires and rammed-earth construction. Students have also worked closely with students from other schools. One example is a watershed education program which includes the mapping of the local watershed using historical data and the exploration of the city's water supply and drainage. Stream monitoring of water quality, and related projects have been part of an ongoing program. Students have also provided important support to theater programs at other schools. As docents at the Virginia Discovery Museum, they assist younger participants in experimental exhibits.

The form of the Living Education Center reflects the unique characteristics of its bioregional location. Charlottesville is nestled in the eastern foothills of the Blue Ridge Mountains. It is diverse both biologically and culturally. The Center is less than three hours from beaches (Virginia Beach and the Chesapeake Bay), wetlands (The Great Dismal Swamp), forests (Jefferson and George Washington National Forests), Shenandoah National Park, and many natural limestone caves (Luray Caverns).

Charlottesville is the home of the University of Virginia and the Center has engaged in a few projects that have opened the doors to more community involvement and outreach from within the university community. Students have participated in an architectural design course taught at the University entitled "Environmental Choices," which has included presentations by Amory Lovins, Lester Brown, Hazel Henderson, Paul Erlich, David Orr, and Paul Hawken. University students have done presentations and organized workshops for Center students in theater arts. A graduate student in the School of Education has used the Center as a case study in alternative curricula development. The University and its Law and Medical Schools present many opportunities for interaction through conferences, workshops and lectures.

## Community Education and the University

A university is a school of education and research with expanded resources and correspondingly expanded responsibilities. It is a form within which the micro and macro aspects of knowledge and wisdom can be explored and implemented. In doing so it has the important function of linking its work with that of other universities and, therefore, with other communities. This provides an interchange of scholars and activists, of ideas and educational resources between intellectual and physical communities.

The university, then, should begin by providing an experiential environment for access to direct bioregional information. Required for every student would be the study and physical immersion in the biological, geophysical, hydrological and cultural aspects of the community.

The resources of the university must be within easy reach of its community. Because they are repositories of vast stores of information, universities are natural providers for internet (electronic) and outernet (human) access to that information. This ultimately allows the community to become a beneficiary of bioregional information and resources.

The university should facilitate the flow of human resources within the community. Effective learning should serve to reinforce and strengthen interpersonal connections. Students should be encouraged to work together with other community members and other local institutions. Graduates would become more comfortable exercising their abilities "at home" and have less of a tendency to pursue their futures elsewhere.

Financially, the economic ties of the university to the community are essential components of their relationship. Universities should be active participants in providing jobs, labor, and financial support for those community services which they share. As services and products are obtained and expended locally, a circular economic model for community sustenance is created. Together, they can most effectively strive to increase earnings and resources within the community and to decrease expenditures outside (W. Berry 1995). Systems of bartering and exchanging of services among businesses and universities should be initiated and sustained.

Finally, the university should provide an ongoing forum of community values, resources, needs and dreams. It should continually re-evaluate its role with, and effect upon, the community in costs and benefits.

It is through the efforts of individual faculty members and students that this vision of education will become real. They will be the ones to fling open the doors and tear down the outdated walls of their institutions.

—Ernest Reed

For more information, please contact: Living Education Center for Ecology and the Arts, P.O. Box 2612, Charlottesville, VA 22902, U.S.A.

### 13 WAYS OF LOOKING AT A GRADE

A grade stood on a high rock and crowed "I am the universe!"

A student chose the left path in the road; the grade came sauntering down the right path 6 weeks later.

A student put a fat grade on a hook and threw it into the lake, hoping to catch a big fish.

The teacher talked to a nearly empty room. When the students asked for a grade, she raised her eyes and looked at the moon.

A personnel manager piles a deskful of grades on top of each other, building a house of grades.

A chicken sat on a grade for three months, but nothing hatched.

A farmer enters the coop and collects them; grade "A" sells for 96 cents a dozen.

The student walked along the beach, gazed at a cloud, quietly watched a bird, and stubbed his toe on a grade.

One morning the ugly grade looked into a pond and saw it was a beautiful swan.

86 grades were planted on a hillside; the planter never returned to see how they grew.

The grades were deposited offshore years ago. They are preserved today in libraries of stone.

She looked at her grade, put it in her pocket, and continued to walk up the mountain.

The grade is steep but once we cross the divide it's downhill all the way.

—Howard Horowitz

H. H. leads student field trips through the Western U.S. and teaches geography at Ramapo College in New Jersey.

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# A Cypress Curriculum that Won't Rot

Abita Springs Elementary has developed a living curriculum using its local flora, wildlife, and human culture as its resources. This project, first inaugurated seven years ago with funding and encouragement from Apple Computer, Inc., continues to look different each year, as the teachers, students, and parents bring the wealth and richness of the bioregion into the classroom. Accumulated writings and drawings, some of them animated, are compiled onto a CD-ROM that all can use. The perplexity of both a natural bioregion and a rich technology existing together has created a critical discourse not only for those involved in the project, but for educators elsewhere who search for ways to use educational technologies which honor what must be preserved and cherished in their bioregion.

Folklore inspires the curriculum at Abita Springs Elementary School. This Louisiana elementary school studies the local cultures as parents, grandparents, and neighbors bring stories, recipes and skills to the classrooms. The students act out the stories, enjoy the food, and develop a reverence for the bioregional heritage of St. Tammany Parish.

This year, Tom Colvin, a local traditional boat builder, brought a Bald Cypress log to school for an interactive boat building demonstration. Tom has made four boats out of this huge tree, which was found submerged in a bayou. The first lesson the students heard was about the cypress tree, an indigenous, once-prevalent tree that defies the elements by resisting rot in the humid climate that is its home. The early French settlers learned from the Native Americans about the preciousness of this wood, and were soon making boats that they called pirogues (*pee-rows*).

The settlers chopped down swamps of 1,000 year old cypress trees to build homes that are presently referred to as historic in New Orleans. When the French arrived, the Native Americans traded beaver pelts for the sharp iron tools that the French brought. The French tapered their boats to a pointed edge with the strokes of the sharp tools, but the Native Americans continued to use squared off ends.

These lessons in history and culture were given as the 580 students watched the cypress chips fly. A few of the students picked up the chips and created pictures that their teachers later displayed on the walls. During each step of Tom's lesson, the students wrote. They heard alligator adventure stories and a frog story, about Tom's pirogue days in the deep swamp. They made clay pirogues of their own to take home, and, after the lesson, used their HyperCard program on the classroom computers to make their final copies of their best stories. When the boat was almost finished, the classes came out to sit in it and pretend. They rowed their imaginary oars deep into an imaginary swamp.

The next Sunday afternoon, some of the students, with their parents accompanying them, went to a local pond to "see if it floats." The first to try was the principal, Carol Rogers, who stayed afloat. Then each child took it out, and many tipped over, getting wet with pleasure, laughing and screaming, and very glad that the alligators were nowhere around.

The boat sits in the school library now, filled with books about boats, some of them written by the students at Abita Springs Elementary School.



KATHLEEN DUPLANTIER

## MR. TOM COLVIN BUILDS A PIROGUE

### The Pirogue

by Matthew Marlborough (Second Grade)

Mr. Colvin is going to make a pirogue out of a cypress tree. I guessed how to get the tree out of the truck. I was right. This is my guess. Hook a chain to a tree and hook the other side of the chain to the tree. When the log is still in the truck, get in the truck and push the peddle to go forward. The log will slide out. It weighed 700 pounds.

### The Strong Boat Builder

by Ani Sipos (First Grade)

When he was working I liked how he worked. He was strong. And I like his strongness. Mr. Tom let us ride on an unfinished boat and I was imagining I was Pocahontas.

### About the Boat

by Curta Allen (Third Grade)

We went to see Mr. Colvin several times. He showed us and told us what he'd do to make the boat. The second time we went, he showed us the adz and the ax. Maybe at the end of the year, someone might be able to ride in the Mississippi River, or maybe some other lake or river. I know for sure not the Bogue Chitto river because someone would drown. Mr. Colvin also told us about how he's going to make the boat. It is going to look like an olive shape in the inside of it. When he got ready to get the large piece of wood out of the back of his truck, he pulled it with a large chain. I wonder what's going to happen next? The name of the boat is a pirogue. The name of the tree was the cypress tree.

### Boat Story

by Ashley Revere (First Grade)

Mr. Colvin went to the swamp. He saw alligators and frogs. He went frogging. He saw an alligator by his pirogue. He hit it with his paddle and pushed the alligator away.

He made a boat. He is working on paddles. He has one finished. He was showing us how to make a boat. Even you can make a boat if you tried. I think it would be nice but I never tried. It sounds easy, but it took Mr. Colvin ten days to make it.

### The Boat

by Jason Minco (Fourth Grade)

Mr. Tom Colvin is making a pirogue and he is carving the bottom. He is using an ax and an adz. The tree weighs about 600 pounds. When he is done it will be about 75-80 pounds. It is made out of cypress wood. If you are not careful with the adz, you will chop your leg off. He used metal things called wedges.



STEVE DUPLANTIER

—Kathleen Duplantier

# EARTHSORE FOR EDUCATORS

A sustainable society takes care of itself without putting future generations in danger. Modern society, as we know it, doesn't do this. To take care of ourselves we are presently depleting soil, exhausting fisheries, polluting air and water, and warming the planet. In so doing, we put the very survival of future generations at risk.

Of course, this premise is not news to bioregionalists. They labored to create sustainable culture since the 1970's. We learned about our unsustainable society in the rough and tumble of cultural politics, not in school. Generally speaking, our teachers did not realize the ecological situation. They organized our educational experience with curriculum that continued the traditions they had learned from their teachers. In doing so, they fulfilled the role of educators, ordering the relationships between generations. For us, however, the recognition of the fact that we are putting future generations in jeopardy brings with it the responsibility to reorder our relationship to the next generation. We who have put our children at risk must teach our children how not to put their children at risk. Not an easy task.

While the curriculum our teachers followed concealed issues of sustainability, there was an innocence in their gifts of knowledge to us. We enjoy no such innocence. Even with our bioregional beginnings, we are not free of the network of unsustainability we inherit from industrialization.

Those we teach are those that our very way of living is putting in danger. At some level, students know this, whether we acknowledge it or not. If we fail to acknowledge this condition, however, we corrupt the student-teacher relationship.

There is a notational system for generating curriculum for harmonizing with bioregions. It is called Earthscore, and consists of five components:

- 1) three comprehensive categories of knowledge,
- 2) organized by a relational circuit,
- 3) for cooperative learning,
- 4) envisioning an ecological future, and,
- 5) coordinating the interpretation of natural systems.

Just as a composer of music uses a notational system, so educators can use Earthscore to generate curriculum for sustainability.

## 1) Earthscore builds on the relationship between art and survival.

Educating for sustainability means educating people at risk. This is true by definition. Simply to acknowledge that the generation we teach is inheriting a destructive society is to establish that they are people at risk. Survival intelligence and survival behaviors are simulated in art. Much of the practice of art can be understood as exercises removed from actual life-or-death survival conditions. Early cave paintings sharpened the intelligence of hunters. Egyptian tomb painting was meant to keep the soul of the departed alive. Drama thrives on combat and courtship patterns. Temples, churches, and cathedrals can all be taken as fortresses, rarely ever used as such. Art is created as if life depends on it. The link between survival and art can be made explicit by examining the circuitry for making choices used in survival and art.

## 2) Because Earthscore organizes knowledge with a geometric figure, Earthscore can optimize consistency of understanding over generations.

If education is to fulfill its role in the con-

text of creating a sustainable society, it must order the relationships between generations. Ordering of relationships requires consistency. Human efforts to create consistency have had their optimal realization in the ideal objects of geometry. Language alone is too equivocal to support the consistent understanding of sustainability required.

In "Two Meanings of Sustainability," educator David Orr distinguishes between technological sustainability and ecological sustainability. Technological sustainability indicates the belief that modern society can become sustainable through better technologies and more sophisticated economics. This belief is generally held by businessmen and government officials. Ecological sustainability indicates the belief that modern society cannot become sustainable without a major break from the values of industrial society such as individualism, mechanization, anthropocentrism, patriarchy, and consumerism. This belief is generally held by concerned members of non-government organizations. David Orr skillfully straddles the fault line between these two meanings. He regards these beliefs as successive stages in the path toward sustainability: "I consider both to be

**Every time we use the word *sustainable* without thinking, we use up some of the flexibility for the future encoded in the word. In thirty years from now, after the politics and revenue streams that flow under the flag of sustainability have played themselves out, how will people reactivate our current understandings of the word *sustainable*?**

necessary parts of a sustainable world. To use a medical analogy, the vital signs of the heart attack victim must be stabilized first or all else is moot. Afterwards comes the long term process of dealing with the cause of the trauma..."

Politics is the art of formulating and promoting policy. Among other things, education ought to be a forum that supports student capacity to generate and advocate policy. But the educational process itself ought not to be politicized. That is to say, students should not be approached as potential converts to a particular policy agenda. In the current climate, where the civic pursuit of ideals for humanity has yielded to a politics of identifying with subgroups of humanity, there is a deep cynicism that public education can never be a forum without a hidden agenda. One reason sustainability is attractive is because it holds the promise of a new universal context in which hidden agendas can be revealed and addressed. The political arena is where the struggle to shake out hidden agendas should take place. But in education, the ideal of sustainability itself should guide the process.

The equivocal nature of the word sustainability makes the political struggle over the concept more difficult to resolve. How this struggle will turn is anybody's guess. My point here is that the concept of sustainability will shift meanings. From an educational point of view, a curriculum for sustainability cannot easily be constructed around a concept with shifting meanings. The word curriculum comes from a root meaning course to run. Asking students to run a course with one foot on either side of a shifting fault line hardly prepares them to create and maintain a sustainable society.

Only in geometry is it possible for humans over generations to reactivate an understanding back to its most original self-evident status. Language endures losses of meaning and accrues sediments that confuse and break up continuity. Every time we use the word sustainable without thinking, we use up some of the flexibility for the future encoded in the word. In thirty years from now, after the politics and revenue streams that flow under the flag of sustainability have played themselves out, how will people reactivate our current understandings of the word sustainable?

Thanks to the poetic intelligence and the political savvy of people such as Alan Van Newkirk, Peter Berg, Gary Snyder, and Jim Dodge, the bioregional language has more staying power than the environmental language or the sustainability language. Indeed, the concept of bioregionalism itself cedes authority to place and thereby gives authority to many eyes looking out of many heads, and they interpret specific places. Practice is valued and serves as a corrective of overblown rhetoric. While there are intrabioregional disputes and equivocal in the bioregional vocabulary, bioregional congresses allow people to talk things through to consensus. Otherwise we are not educating. Language in conjunction with geometry can carry much more understanding than language alone. By referencing our understanding to a univocal geometric figure that future generations can reactivate as an ideal objective in their minds, we increase their chances of understanding the earth itself over generations. Earthscore education is designed around such an ideal figure.

## 3) Because Earthscore is a notational system, Earthscore can be used to raise learning itself to the level of an art form.

Earthscore grew out of video art. Many video artists have chosen to work with video in the manner of painting and sculpture. Classical music, another art form, uses notation designed to organize the creation of sounds using various instruments, including the human voice. The range of what the notation covers is restricted to sound. While you can create a dance to accompany a particular piece of music, you cannot specify the dance itself with the music notation. It simply does not apply to the domain of choreography. The domain of the Earthscore notation is whatever can be recorded on video. This includes sound, still images, moving images, words, abstract figures and so on. In effect, with the hybrid between video and computers, anything that can be encoded in digital electronics can be considered content for the Earthscore Notation. While Earthscore works well for multimedia compositions, it is not just another multimedia program. Nor is it a process in which the electronic tail wags the dog. Among the things that can be recorded on video are experiences of learning. This learning process, based on feedback, is formalized in Earthscore as a process of cooperative learning. Hence the Earthscore notation holds the possibility of composing learning experiences for groups of students. This process of cooperative learning can be engaged in without any electronics and without being linked up to multimedia electronic programs. Earthscore has been used to produce a 48 hour skills curriculum for displaced workers. This curriculum uses no electronics at all.

—Paul Ryan

For more information, contact Paul Ryan at:  
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# Schooling in a Wild Preserve

an Interview with Doug Tompkins

**I**n a time when natural resources are consistently being exhausted and impoverished peoples are exploited to satisfy the insatiable appetite of industrial society, Doug Tompkins, the founder of the Foundation for Deep Ecology, advocates a new way to preserve wild environments.

He arranged the purchase of 725,000 acres of land in Chile, which he hopes to preserve in a mainly wild state. Though facing resistance from Chilean industrialists and politicians, Tompkins persists in a drive to protect the Pumalin Preserve. In June, 1996, Tompkins discussed the relevance of bioregional education to this project with Peter Berg.

—Byrd Schas

**PB: What is the Pumalin Preserve? Is it a single forest?**

**DT:** It's a project I've been working on to protect a large area that is more than a forest, it goes up to high mountains and glaciers.

**PB: Is it defined by a large major watershed?**

**DT:** No. Because it's really close to the Andean crest and runs down into the ocean, there's about eleven discreet watersheds. Chile is much narrower than California. There are some sections as small as thirty nautical miles wide. It's a small coastal strip and the Andes rise up a couple miles from the ocean.

**PB: That seems to be more bioregional than some other schemes for wilderness preservation in that area. One of them proposed to go right over the Andes crest from the Pacific to the Amazon which seems unrealistic to me; it's two different worlds.**

**DT:** Yes. However, the ecosystem ties together. There's an Argentine national park on the opposite side of us, the eastern side.

**PB: That's a nice connecting area.**

**DT:** There are some connections but basically there's no communication between people back and forth. The border is closed off.

**PB: Erosion must be a serious consideration if it's so steep.**

**DT:** So far, almost everybody has settled in the flats. There aren't a lot of problems on the hill-sides. Erosion is nothing like Northern California watersheds where there has been logging upstream and road-making and there's a lot of discharge into the streams. Here the streams and rivers are running crystal clear. These are tiny settlements. People are very isolated.

**PB: What is the school situation there? To what extent is the education people get related to this place?**

**DT:** It hasn't been. Chilean education is very bureaucratic. There are two curriculums: urban and rural. The rural curriculum is fast disappearing. Virtually all the schools in Chile have to fall under the nation's general purview. The school that we started in Renihue is an official state school. The rural curriculum allows for a variation from the regular academic curriculum of city schools where the data merchants push computer literacy and there's a technological drive by the government to prepare these kids for the modern workforce. We chose a rural curriculum because this is where the kids are growing up and they can benefit best by far from it. We get together all the time with the parents; the parents interact with the teachers. We have a couple specialized in one room school house teaching, a husband and wife. He has been teaching in these kinds of schools for sixteen, eighteen years.

**PB: This is a school for the town of Renihue?**

**DT:** There isn't a town there. It's an area called an aldea which can be just a settlement of a few people. It can be three families living in proximity to each other, not side by side necessarily,



MAP BY ELISE MORRIS

but within 200 acres. There are five farm families working on our farms and they would have to take their children about three hours by boat up another fjord to the boarding school at Ayacara which is quite a large school and has about 200 students.

**PB: When you say "our farms," what do you mean?**

**DT:** We own a little group of three cattle and sheep farms. We raise animals and send them to the auction houses.

**PB: It's farm produce in exchange for money and money used for....?**

**DT:** Paying expenses and paying people's wages and so forth.

**PB: So it's a self reliant operation.**

**DT:** We're starting to get it to be self reliant so that it makes a little money or at least breaks even and provides a decent life for everybody. There are five families and two neighbors in between and that accumulates fifteen children for the school. It's a basic school starting at a kind of kindergarten level, kids at about 4-1/2. It now goes up to seventh grade. There are certain things that we must do, but beyond the minimum requirements of the state we're allowed to add on all sorts of different things. We have two hours extra. We start at 9 o'clock in the morning and go to 4 o'clock. This allows us to put other things in the curriculum beyond what time there is for a rural curriculum. In our extra two hours there is an hour every day of singing and folk music. We have gardening. We also have what is basically nature time....kids go out and learn the native trees and grasses,

flowers and plant life. We have rowing; it's a boat community. They need to learn how to swim. They learn how to chop wood because all the houses depend on wood. Of course, their parents make them haul wood up from the wood sheds but they have to learn how to split it. They learn to shear sheep and to wash wool. They also learn to spin wool and knit. Cooking. Honey making. Care of animals, riding horses. Making jams and preserves. They are learning the things they need to know to live well in this kind of environment.

**PB: "Nature time," about native characteristics, is contrary to the way biology is usually taught. When nature studies come out of a book, they are often about other places than where the students are going to school.**

**DT:** Most education is some form of abstraction. The kids are also required to study Chilean geography and they have some world geography. They have a globe, an atlas, a Chilean map. But they also learn about the history of Chiloé and the mythology. We're in the actual province of Palena. The general area is known as Chiloé Continental. It is where the continent is differentiated between the big island of Chiloé which is the center of the Chiloé culture and the mainland. If you speak to people there they consider themselves Chilote, not Chileans.

**PB: A bioregional culture?**

**DT:** Yes.

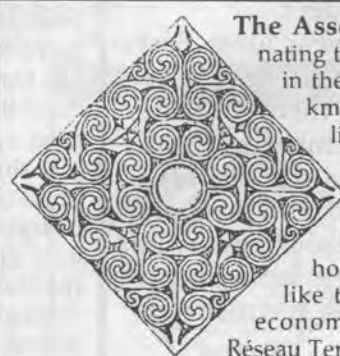
**PB: Could you expand a little on your ideas about ecologically oriented education and how it is different from the way education is perceived in industrial society in general?**

**DT:** I didn't finish high school or go to a college or university so I know that one can live well without formal education and succeed in terms of industrial society for that matter. So, I have lots of confidence that we don't need formal education. I also have an appreciation of indigenous cultures that get their education in an experiential way in a series of apprenticeships or through knowledge being passed down from generation to generation. People growing up learning what they need to learn in order to live in a specific place. At the Foundation for Deep Ecology, education is certainly a topic of conversation that comes up constantly. The education system as it stands produces a world view that's given us an accelerating eco-social crisis.

Now that is coupled with having 15 kids in a small school that we started and seeing what that small rural community seems to need, at least from my point of view, to develop a local economy and to keep people from running to cities and abandoning the land in these isolated valleys. They're still used to living pretty much in close family units. That is, if not under the same roof with Granny, then next door. The communities depend on each other and the family ties are something that gives comprehensiveness, security and cohesiveness to their very small communities where self reliance is important but an interdependence

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## ANNOUNCEMENT



The Association Réseau Terre is co-ordinating the purchase of a 36-hectare property in the foothills of the French Pyrenees, 50 km south of Carcassonne. They would like to create a farm-hamlet eco-village made up of 6 homesteads on this oak-forested land, but they need 32 more people to help out. If you are interested in becoming a homesteader or supporter, and would like to be a part of the thriving village economy that is envisaged, write to the Réseau Terre Co-ordinator, describing why you would like to be a part of this project, what your

vision and goals are, and what skills and experience you have.  
Réseau Terre, Ben Hellenbrand, F-11300 Festes-St. André, France / tel. and fax: 33) 68 31 51 11



# You Are Where You Eat



## I. THE NEED

*In this food, I see clearly the presence of the entire universe supporting my existence.*

—Thich Nhat Hanh

As a Tennessee transplant, I felt some deep inner need to connect with my new community in Oakland, California. I was very familiar with the bioregion of East Tennessee. My family has lived there for nearly 200 years and my grandfather is a farmer. I find it easy to read the clouds before a storm, to determine when the Grainger County tomatoes are ripe, and to walk in the tall hardwood forests of Appalachia. But moving to California jerked me out of that complacent familiarity. Not only do I not know many people, I also don't know the land.

Thus, I began reading definitions of bioregionalism. For me, the one that held the most meaning is: *Bio* means "all of life," *regional* means "within a physical or geographic boundary," and *ism* is the human part, that is, where we study and how we relate with and live as part of the bioregion. After I understood those basic ideas, I started to look to my own bioregion for clues that would tell me more about my area. I learned that bioregions are defined, at least in part, by their waterways. I live near the Indian Gulch Creek, on the Peralta Watershed, in the Shasta Bioregion.

There are also many plants and animals, indigenous and nonindigenous, that live here with me. The flora, from the foothills to the flatlands, where it is left in its natural state, consists of low shrubs, waving grasses and trees, some small and gnarled like the Live Oak and the Bay Laurel, and others of immense size, like the California Redwood. There are tiny birds (hummingbirds, swallows), large cats (mountain lion), and everything in between, including ground squirrels and deer.

In Tennessee, it rains all year long; East Tennessee, where I'm from, gets an average of only 96 sunny days a year! Here there is a rainy season, and it runs from December to April, turning the brown winter hills into the lush green of spring and early summer. In the early spring and summer, I identified sourgrass, wild roses, camellia, wisteria, flowering rosemary, lilies, and many strange-looking succulents in my bioregion.

I began to look deeper at what it might mean to live the life of a bioregionalist. The simplest definition I could come up with for a bioregionalist is someone who practices "the

art of living fully in his community." For me, this means a broad range of things, which includes participating in local politics, supporting local artists, and eating food that is locally grown. Once I began to make these connections, bioregionalism came alive for me. Suddenly, voting in the presidential primary or shopping at the Food Mill took on a different perspective. I wasn't just doing this for me! I was doing it for my community! The planet!

I eventually wrote a book titled "Nourish-

ing Ourselves: A Bioregionalist's Guide to Eating Well in the Bay Area." It lists the local farmers' markets, community supported farms, and other food growers and food vendors who support the bioregionalist's ethic. Why did I choose to focus on food? Simple. I love to cook—and to eat.

Drawing sustenance from the natural systems in our bioregions is one of the things that distinguishes bioregionalists from mainstream Americans, who tend to find their nourishment—from food to entertainment—through vendors or purveyors who have imported it from around the world. When we go beyond our bioregions for nourishment, this causes an imbalance in the bioregions of the whole planet.

How could I relay my learning process to other teachers and students so they could plan their classes and workshops? That question led to the following four steps:

- **Help people find a working definition of bioregionalism.** Almost anyone is open to making some simple and effective changes in his/her life once he/she gets an idea of what it means.
- **Explain how we all benefit from it.** Living fully "in place" certainly benefits the planet, but it also enriches the lives of the people who do it. It asks us to really think about how the most basic decisions of our lives affect the world around us.
- **Take your group to a farmer's market, community garden, or community supported farm.** Go to the creek nearest the

place where people live and tell them its name, teach them to recognize local birds and plants.

- **Tell them where they can get more information.** A lot of information on our bioregion can be found in the reference departments and neighborhood databases of the local library. However, much food-specific information is also available through informal sources such as flyers handed out at farmers markets. There are also some great books available: *Creating Eden*; *Simple in Means, Rich in Ends*; *Home! A Bioregional Reader*; *Diet for a Small Planet*; and *The Attentive Heart*

Taking a more active role in my community has helped me thrive in my new home. Since I began working in our small garden with my housemates, I've grown food and friendships. I feel less isolated, less alone; I know more about how plants grow; I'm getting to know the cycles of the earth. I feel more self-sufficient. I believe that this happens to most people who begin to live more fully in their community in whatever way works for them. This requires us to take responsibility for our decisions, to become aware of the world around us, and to become more engaged in our own lives. It requires us to make a commitment to the place we live in, and to bettering that place by bettering ourselves.

—Kelley Walters

## II. THE PRACTICE

When it comes to food preferences, nurture must have it over nature hands down. How else can we explain that a land like the United States, with a rich and bountiful agriculture should have such a proliferation of comparatively bland mass produced foods? The taste for seasonal, locally grown foods must now be an acquired one, and, like all preferences, goes deepest when acquired early. Two innovative San Francisco Bay Area educational programs are planting the seeds of bioregional appetites in fertile young minds.

On a misty February day, a classroom of second and third graders at the Lafayette School in Oakland, California splits into two groups. One group crowds around a long table where a local chef helps them make a salad of freshly picked citrus fruits. The children cut their own tangelos, kumquats and lemons into bowls. A laughing girl squirts grapefruit juice onto her friend's arm and a sticky boy wipes the dark red juice of a blood orange on his white shirt. There are no grades in this class: the students' taste buds are the only judges of their success.

Over in the corner participants in a second group reach into a box of fresh, mouth-watering fruits: bright tangerines and dark limes, tiny kumquats and shiny apples, hairy kiwis and huge oro blanco grapefruits. The stu-

Several college campuses have begun programs to increase local food purchases through their food services. UC Davis in Davis, California has established a direct marketing agreement between local farmers and the UC Davis Coffee House, a large food establishment on campus. A "local food systems" study, conducted during three successive offerings of a Local Government class, gave students unique insight into how the global food economy affects their community. The project is an example of how bioregional education can be introduced in the context of a standard undergraduate course offering.

—Gail Feenstra and Dave Campbell



For more information about this program, contact: Dave Campbell (916)752-7541, [dave.c.campbell@ucdavis.edu](mailto:dave.c.campbell@ucdavis.edu), or Gail Feenstra (916)752-8408, [gwfeenstra@ucdavis.edu](mailto:gwfeenstra@ucdavis.edu)



PAM KASEY

...dents have been learning the characteristics of citrus fruits, and now they're putting their knowledge to the test by trying to identify those in the box. The obvious samples are soon taken and the test gets harder. Some dive right in, others hesitate. Afterwards the teacher, a local soil scientist who studied citrus fruits to prepare this lesson, asks where on the California map the citrus trees are grown. "Not in the mountains, it's too cold." "We have a lemon tree in our yard," chimes another. "Do they grow in Orange County?" These kids are connecting in a direct and memorable way with many environments in their bioregion.

The class is part of a program called Market Cooking for Kids. Local restaurants, farmers' markets and school districts collaborate with the Center for Urban Education about Sustainable Agriculture (CUESA) to help Oakland and San Francisco school kids "get excited about locally produced foods and start to feel connected to regional farms," says CUESA director Sibella Kraus. Before citrus, it was apples; later the kids will examine and prepare root vegetables, artichokes and asparagus, and strawberries. All lessons will be equally experiential and, undoubtedly, delicious.

In nearby Berkeley, kids are not only making their own salad, but will soon be growing it. Local landscape designers and chefs have come together with parents and teachers at the Martin Luther King, Jr. Middle School to transform two acres of asphalt into an educational garden. Originally conceived by Berkeley restaurant owner, chef and writer Alice Waters, the Edible Schoolyard program uses food growing and preparation to awaken students'

senses and to teach them the process of responsible land stewardship.

"Fun and tasty events seduce students, parents and teachers into the spirit of the Edible Schoolyard project," says Beebo Turman, school parent and project director. Turman, the first major fundraiser for the project, involved students in the preparation of fresh tortillas, black beans, chorizo and potatoes, in the fall of '94. Combined with a slide show about agriculture, the meal attracted 650 people from the community and raised \$12,000. Some of that money was put toward materials for a garden-side adobe brick oven, where school children baked pizzas they made from scratch at the oven's first firing in May 1995. And after the asphalt was finally removed last fall, 100 people gathered in December to plant winter cover crops to nourish soil that hadn't seen the sun for decades.

Through events like these, Edible Schoolyard coordinators are building a community for the project's most ambitious goal: to revitalize the school lunch. King's lunch program was discontinued in the early '80s due to inadequate funding. These days, fresh fruits and bagels struggle to compete with Taco Bell and Pizza Hut at the snack bar. But, thanks to generous donations to the Edible Schoolyard program, the abandoned kitchen is undergoing a complete renovation. Long term plans are being made for food grown, harvested and prepared by students to be served as part of a healthier and more appetizing school lunch.

Market Cooking for Kids and the Edible Schoolyard are rooted in the conviction that once children handle, smell, and eat local produce, their appetites for fresh, flavorful foods will grow naturally. Today's simple lessons could contribute in the long run to better nutrition for the children and their families, savvy urban support for local farmers, and the preservation and evolution of a regional cuisine.

Such programs serve as working examples that can be duplicated at schools across the country. For more information about these programs, call CUESA at (510)526-2788, and call to leave a message with your address requesting Edible Schoolyard materials at (510)644-6280. There are others as

well. The Loma Vista Farm and Garden Center in Vallejo, California integrates the operation of a small farm, complete with a greenhouse and farm animals, with K-9 education; call Farmer Tom at (707) 556-8765. And, at Crenshaw High School in Los Angeles, students have incorporated under the name "Food From the Hood" to sell produce they grow on campus at the local farmers' market, and to market their own salad dressing; profits go toward college scholarships. Write to: Food From the Hood, c/o Crenshaw High School, 5010 Eleventh Avenue, Los Angeles CA 90043, or e-mail them at HoodFood@aol.com. While you're on-line, check out Green and Growing's five lesson high school curriculum including detailed materials on sustainable development, farm practices, and the consumer's role in food production, available for downloading from the world wide web at <<http://www.gatewest.net/~green/>>

—Pam Kasey



PAM KASEY

**Schooling in a Wild Preserve**

*continued from page 7*

among families and neighbors is also very important.

From the parents perspective, their own and their children's futures are the central themes of their lives and there's a lot of talk about that. How the children are doing, where they might go, etc. The general sentiment is that the families want their children to grow up with skills that are going to make them survive and perhaps have what they envision as "a better life than theirs," and that usually means less hard work.

However, they also know the value of hard work and they want the children to know about hard work, but somehow they want to imagine that the children kind of skip a little something there. They feel that education will somehow lead to a better life. Yet at the same time they don't want those kids running off to the city, leaving them sitting back there in the valleys, lonely by not having their children there.

**PB:** How do you think that fits with the precepts of deep ecology?

**DT:** Some of the precepts of deep ecology are to be wedded to place and to understand the peculiarities and particularities of place and have a way of being self reliant within the terms of the local resource base and live lightly, simple in means, rich in ends.

This is the way that human cultures should construct a reasonable society. At least

when people are conscious of the place where they live and the resources on which they depend, you have the beginning of half a chance to arrive at some kind of balance between human society and nature.

How do you do that, how do you get cohesive family units that build tradition and build continuity and well-being so that the knowledge of the place keeps getting passed down to each generation? We want the cycle of well-being for the non-human side of life to connect nicely with the human side, trying to live in balance.

**PB:** Do you think the school students will work in some capacity with the preserve project in the future?

**DT:** This isn't something that I feel we should aim our curriculum towards in any way. If you took 30 children in the next fifteen years, I'm sure some of those kids will end up having a real interest in what this park is doing. There will be jobs for people on horseback, a boat person who takes people around or working on trails or getting involved in some way.

**PB:** How many people are already working on farms and other projects?

**DT:** There are maybe sixty people working in various places on all different kinds of projects: restoring the old farms, cleaning out the old fields. Carpenters fixing boats, build-

ing trails, building infrastructures for the park.

**PB:** Local people?

**DT:** All local people. Local people are a priority for all jobs. First of all, we tailor most all the things so that local people can do them. Occasionally we may bring in specialists, but it's still within our Chiloé district and we really hire locally, right out of the valley.

We're moving from place to place working on infrastructure. I'd say that 98% of the masons, carpenters, glaziers, boat builders, and plumbers are from right there. We use very, very simple technologies. Our architecture is all local architecture.

*For more information on the Pumalin Preserve, please contact:*

*The Foundation for Deep Ecology,  
1550 Pacific Ave., San Francisco, CA, 94109-2626;  
or call at (415) 771-1102*

**ANNOUNCEMENT**



*If you missed the Shasta Bio-regional Gathering IV in Cazadero, California last September, the proceedings are now available. For 87 pages (8 1/2 x 11) of planetary talks, workshops, poetry, graphics and much more, please send \$9.00 to cover printing, mailing, handling and sales tax. Make checks payable to:*

**REGENERATION RESOURCES**  
P.O. Box 181, Glen Ellen, CA, 95442.

## Migratory Routes: Pathways for Interconnectedness

Proponents of globalism say that the world is getting smaller—that our global economy and an ever-expanding global media and communications system are bringing us closer together as a global family in a global village where everyone can achieve the American Dream. But just because IBM says this is so, does not make it true. We know that it is not. In our own lives, in our own communities, we are experiencing tremendous fragmentation. We

are more and more disoriented and dislocated. We have lost our sense of place—we have lost our place.

We need a new unifying narrative to orient our lives and guide our actions. A new narrative must embrace a global view but be woven out of local perspectives. It must comprehend the importance of this place, our place, as well as the importance of all places. Rather than arising out of the fallacy of unlimited economic growth, it must be grounded in an understanding of the systematic, interconnected, ecological nature of our existence, indeed all life, on this planet. In short, it must correspond with reality, it must make sense.

The Migratory Species Project is an attempt to discover a new narrative that will revitalize our relationship to place, reorient our ecological, political, social and economic decisions, and enable us to redesign the social and governmental structures that so profoundly affect our lives—to meaningfully reinvent government in a meaningful way.

The project began to take shape a couple of years ago as I stood by Lake Yam Drok Tso, one of the most sacred lakes in Tibet, and watched ongoing construction of an adjacent Chinese hydroelectric power plant. This plant is expected to cause the lake to drop about seven inches a year over the next fifty years. A Tibetan story holds that if and when Yam Drok Tso evaporates, the whole of Tibet will perish. The Tibetan prophecy is well-founded since the lake drop is likely to

I considered what could be done to prevent the Chinese government from continuing with the project. China has demonstrated its immunity to arguments that involve desecration of sacred places or preservation of human rights, and it has no record of concern about environmental preservation (quite the opposite). It struck me, however, that many of the ducks and birds that are seasonal residents of Yam Drok Tso, live in other places at other times of the year and are integral to those ecosystems. I wondered how this power plant would affect these species and their migrations. It occurred to me that the various places along the migratory route might form a coalition to stop the project, arguing that, regardless of issues of national sovereignty, the Chinese government has no right to harm the environment beyond China's borders. I began to see the migratory routes as the threads, the narratives, connecting life, places and cultures, and as paths of organizing for the preservation of all three.

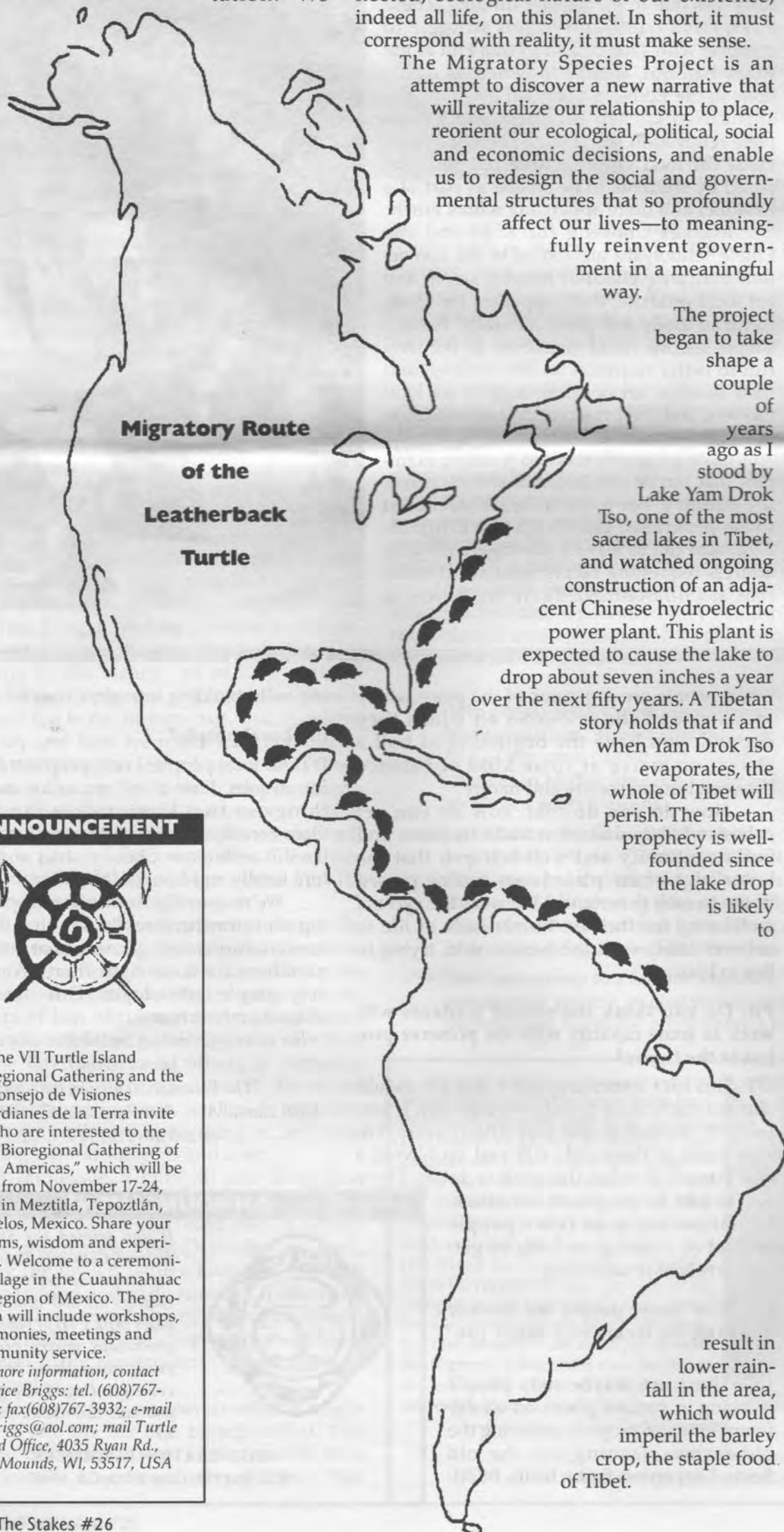
In addition to understanding the ecological importance of a particular migratory species, the project also emphasizes the role of that creature in a larger social context. It encourages people to investigate and understand the cultural, artistic and economic significance of a species in the various communities along the route. How does that bird or that butterfly or that fish appear in the art, music, and stories of a people and a place? How does that creature fit into the local economy? The project then invites people to look beyond their own place and ask those questions of the other places along the route. This necessarily involves contact with other people and other cultures in other places.

The new narrative should invite people to become reacquainted with the places where they live, to see the intrinsic value of their community as a nexus of people, culture and biodiversity. Whether it is whales or butterflies or birds that pass through, they comprise an integral part of the place. At the same time, however, those creatures are also "parts" of and integral to the other ecosystems and cultures along the migratory route. The "part" nature of a particular place becomes evident and so does the understanding that the entire migration corridor is, in a sense, more "significant" than any single place along its way because the route encompasses more as a system and at a more comprehensive level—more depends on it. But each place along the way is more "fundamental" because it is essential to the health and integrity of the total route. Such a narrative emphasizes the intrinsic value, the wholeness, of every place along the route, as well as the extrinsic value, the necessary partness, of every place to the rest of the route. No place is as important as this place, my place, except. . . every other place.

In the Costa Rican community of Tamarindo, along the route of the leatherback turtle, organizing along migratory routes may begin with fighting the deforestation of the jungle, which is replaced with banana plantations that threaten the viability of turtle nesting grounds. This fight would be joined by other people along the migratory route, from French Guyana to New Jersey. At other places along the route, local action would be based on local destructive activity including dredging, trawling nets, sport fishing, boating and the consequences of urban development.

result in lower rainfall in the area, which would imperil the barley crop, the staple food of Tibet.

GRAPHIC: MIGRATORY SPECIES PROJECT



### ANNOUNCEMENT



The VII Turtle Island Bioregional Gathering and the VI Consejo de Visiones Guardianes de la Terra invite all who are interested to the First Bioregional Gathering of "The Americas," which will be held from November 17-24, 1996 in Meztitla, Tepoztlán, Morelos, Mexico. Share your dreams, wisdom and experience. Welcome to a ceremonial village in the Cuauhnahuac Bioregion of Mexico. The program will include workshops, ceremonies, meetings and community service.

For more information, contact Beatrice Briggs: tel. (608)767-3931; fax(608)767-3932; e-mail Beabriggs@aol.com; mail Turtle Island Office, 4035 Ryan Rd., Blue Mounds, WI, 53517, USA

## For a Great Leap Frogward!

(Excerpt from "A few Memories of Carnival 1996")

*For the benefit of those who don't know, The True Church of the Great Green Frog has been a traditional part of New Orleans Mardi Gras for the last decade.*

Let's face it: drinking beer, watching a parade, catching beads, and perhaps wearing a silly hat is as decadent as the average Mardi Gras goer gets. Well, humor, satire, and silliness are traditional weapons of Mardi Gras.

One year, in the midst of ever-arising, wacky Mardi Gras traditions, I created one of my own. I put on a hat shaped like a frog, and made a sign out of cardboard and a Zulu spear reading "Frog Saves. Frog Croaked For Your Sins!" I had people bowing down crying, "Yes! I believe in the Frog!" There were claims of spontaneous healings, couples asking me to marry them, etc. The next year some friends wanted to go "Frogging" with me... and the rest is history.

This year, the Friday night before Mardi Gras, some friends and I did a frogging. We wore foam-rubber frog hats and carried signs with such slogans as "Frog Is The Answer! Tadpole Is The Question!" through the French Quarter, and handed out "Get Out Of Purgatory Free" cards. Of course we eventually ran into groups doing their less Carnivalistic equivalent of our activity.

### SAMPLE DIALOGUE:

**Critic:** You're an abomination!

**Froggist:** Frogs have never bombed a nation!

**Critic:** Frogs are a plague!

**Froggist:** No. Frogs are a blessing.

Hm. I wish I remembered the words to "A Mighty Fortress Is Our Frog" that Ms. G.

made up. Froggish rituals include singing the hymn "Froggy Froggy Hopalujah," and drinking the Holy Hops. This year a number of revelers greeted the Froggists with spontaneous chants of "Bud" "Weis" "Er." Some folks, alas, don't seem to be able to accept the Frog into their throats quite so fast. "What is this about 'Frog'?" they ask; "What's 'Frog'?" "Frogs are green animals," Mr. G. explains in a sincere, helpful tone. "They have long legs and they live in swamps, sir!"

Ms. J. (in stylish Frog-green hair), her cousins, and I come up behind someone in obvious rage at the wicked custom of wearing plastic beads around one's neck to celebrate Carnival. "How many beads will you have to wear before you realize how silly you look!?" he yells at the crowd. "All of them!" I shout back.

"Ya'll are doing a great job. It's good to see you frogs again," says a man in blue. This was the first time we'd heard that from a New Orleans Police Officer in uniform.

On Mardi Gras Day the Frogs are out... including various schisms I know nothing about, but hear about later. Various small groups (including yours truly's) wander around town early in the day. Many of us meet at noon on Frenchmen Street (in Marginy just down from the French Quarter) to join the Krewe of Kosmic Debris Parade, where I am joined by such other congregations as Luke The Fluke's Eco-Frogs (Mr. F. looks fetching in a full face froghead mask, carrying a swinging brazier of smoking incense, in front of various banner and kite carriers), and a couple of Esteemed Academics carrying the legendary large



GRAPHIC BY BYRD SCHAS

plush frog doll on a palanquin between them (many onlookers spontaneously fall to their knees at this obviously holy sight). We mill with other gloriously costumed beings until the flames and fanfare are blown from the three-headed-snake trumpet, signifying that there are only twelve more hours of Carnival left, and the band begins to play, and we march—no, strut, dance, hop and stagger—throughout the French Quarter, from bar to bar, a roving party visiting various other parties.

—Reverend Dan Meyer (Froggy)

Froggy@neosoft.com

"The Information Super-Frog"

All along the route, the unsustainable practices that define economic globalization can begin to be stopped.

In Cabo San Lucas, preservation of migratory routes may entail enlisting people from Vancouver, the Quinalt Indian Reservation at Point Grenville, Washington and Coastal California, from Mendocino to Monterey, Los Angeles and San Diego in the fight to defeat a particular harbor development project that threatens the habitat of the gray whale.

In Lincoln, Nebraska, along the central flyway traveled by the sandhill crane, communities from southern Mexico through the US, Canada and up to Siberia may be called upon to join local efforts to preserve riverine habitat repeatedly dammed and diverted for industrial agriculture and electric power generation.

Our actions and answers must arise out of local culture, conditions and threats—out of the particularity of place. A narrative that values the protection of place and that cultivates and builds a sense of community and relationship that transcends political boundaries, could ensure species survival by preserving their ability to migrate along the corridors that they have been traveling for millions of years—at the same time, it will enhance the likelihood of our survival as well.

—Chris Desser

The Migratory Species Project

2151 Pacific Avenue, San Francisco, CA 94115

(415) 567-6328

*It is an irony of history that the great powers should have discovered the unity of nations at Cairo in 1942. The geese of the world have had that notion for a longer time, and each March they stake their lives on its essential truth.*

*In the beginning there was only the unity of the Ice Sheet. Then followed the unity of the March thaw, and the northward hegira of the international geese. Every March since the Pleistocene the geese have honked unity from China Sea to Siberian Steppe, from Euphrates to Volga, from Nile to Murmansk, from Lincolnshire to Spitsbergen. Every March since the Pleistocene, the geese have honked unity from Currituck to Labrador, Matamuskeet to Ungava, Horseshoe Lake to Hudson's Bay, Avery Island to Baffin Island, Panhandle to MacKenzie, Sacramento to Yukon.*

*By this international commerce of geese, the waste corn of Illinois is carried through the*

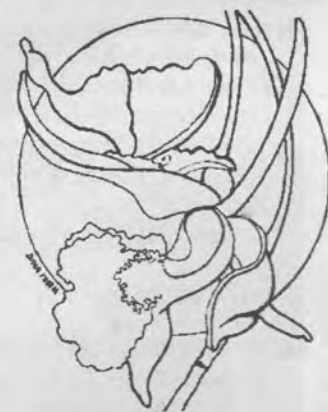
*clouds of the arctic tundras, there to combine with the waste sunlight of a nightless June to grow gooslings for all the lands between, and in this annual barter of food for light, and winter warmth for summer solitude, the whole continent receives as net profit a wild poem dropped from the murky skies upon the muds of March.*

—From *A Sand County Almanac* by Aldo Leopold

## ANNOUNCEMENT

Native Hawaiians have been constantly deprived of their land for years. As foreigners buy Hawaiian land at inflated prices and vast wealth pours into Hawaii, Native Hawaiians are driven down the social and economic "ladder," and many are forced to leave their homeland entirely. If you are interested in helping the people of Hawaii in the re-establishment of their lost sovereignty, please contact:

A Sacred Space, P.O. Box 22492,  
Honolulu, Hawaii, 96823 / tel.(808)696-0396, fax.(808)696-3833



# THE BIOREGIONAL ASSOCIATION OF THE NORTHERN AMERICAS (BANA)

The establishment of a bioregional association that would work to unite bioregions and their representative groups is long overdue. This past July, the Bioregional Association of the Northern Americas (BANA) was founded at a weekend meeting held in San Francisco. Following is an introduction to the Association excerpted from a letter sent to potential BANA members. There is also a selection from the consensus agreements that were reached. Please note that this is NOT a complete list. Proceedings from the meeting are being prepared and will be available soon. Reproduce and distribute this announcement as widely as possible so that there will be a large representation at BANA's first annual membership meeting. —Byrd Schas

This is a selected list of points on which the B.A. Committee consensated at the July founding meeting.

**LOGO:** Turtle with a geographical map of the area  
**DEFINITIONS:** The Northern Americas extend from the areas known as Alaska, Canada and Greenland, in the north, to the area known as Panama in the south and the surrounding islands and waters. This area is traditionally called Turtle Island.

A bioregion is a geographical area of interconnected natural systems and their characteristic watersheds, landforms, species and inhabitory (place-specific and sustainable) cultures.

A bioregional individual or group works to:

- 1) discover, understand, restore and/or maintain the local natural systems,
- 2) develop and/or practice sustainable ways to satisfy basic human needs,
- 3) support the development of a new cultural identity based on the nature of one's place.

## Declaration of Intentions

The Bioregional Association of the Northern Americas intends to fulfill its mission by:

- 1) Supporting the creation and development of local bioregional groups and continental gatherings.
- 2) Skill-sharing, and collecting and disseminating information on natural systems, bioregional



Bioregional Association of the Northern Americas, off to a celebratory start!

- philosophy and practices.  
 3) Representing the bioregional movement to the public and the media.

## Issues

The BA vocalizes the development and ratification of policies on issues of continental significance. (To that end, an initial list of 18 topics from which issues could

be drawn was included. See Proceedings for details.) These policies and platforms may also serve as guidelines for local bioregional groups.

## Activities

- 1) Promote Bioregional Gathering for:
  - specific topics
  - annual organization conference
    - provide concrete lifestyle examples
    - cultivate bioregional arts
    - assist local organizations regarding local gatherings

## BECOME A MEMBER!

On July 21, 1996, a historic event occurred—Turtle Island was declared a continent of bioregions! After three intensive days of consensus process in San Francisco, representatives of the working committees agreed on a mission statement, by-laws, statement on issues, principal activities, standards, fundraising strategies, an agreement-making structure and membership. A Proceedings of the founding meeting and a summary of the agreements are being prepared now.

Meanwhile, INITIAL FUNDS ARE NEEDED to print the Proceedings, pay a part-time BANA coordinator, begin fundraising for a staff and office, and start legal work to gain non-profit status. BANA will continue as a project of Planet Drum until the first Annual Meeting around the Vernal Equinox 1997. At that time, Bioregional Group Members will elect a Board and ratify the by-laws—then BANA will have an official existence and services can begin.

Celebrate the beginning of a new era of bioregional awareness and activity—BECOME A CHARTER MEMBER OF BANA NOW. Individuals and groups who make contributions before the first annual meeting will be recognized as Charter Members. You'll receive a summary of the agreements made at the founding meeting, be eligible to serve on committees and officially begin to enjoy BANA benefits after the first Annual Meeting. Your support is crucial during this initial stage of development. Thank you for your generosity. Please give as much as you can for this important next step in the bioregional movement.

## BANA MEMBERSHIP

**BANA'S MISSION** is to "strengthen and amplify the voice of local bioregional groups in the Northern Americas." A two-tiered membership was created so that membership is open to everyone, but people are encouraged to form bioregional groups who can also become members. Even though some parts of the membership structure are still being worked out, this preliminary document was prepared so that you can join BANA today.

### Bioregional Group Members

TO BECOME A BIOREGIONAL GROUP MEMBER, SUBMIT THE FOLLOWING INFORMATION WHICH WILL SERVE AS AN APPLICATION:

- 1) group name, contact name, mailing address (including watershed and bioregion), phone, fax, and e-mail address
- 2) a drawn map of your bioregion (must be in the Northern Americas)
- 3) a few brief lines on how your group can meet the criteria of BANA's definition of a bioregional group: Either
  - a) Discover, understand, restore and/or maintain the local natural systems; or
  - b) Develop and/or practice sustainable ways to satisfy basic human needs; or
  - c) Support the development of new cultural identities based on the nature of one's place.

...AND PAY YOUR YEARLY DUES ACCORDING TO THIS SLIDING SCALE:

ANNUAL BUDGET	MEMBERSHIP FEE
\$0-\$99,000	\$40-\$100
\$100,000-\$199,000	\$80-\$200
\$200,000-\$299,000	\$120-\$300

\$300,000-\$399,000	\$160-\$400
\$400,000-\$499,000	\$200-\$500
\$500,000-\$699,000	\$240-\$700
\$700,000-\$899,000	\$280-\$900
\$900,000 and above	add minimum of \$40 for each additional \$200,000, up to a maximum of \$1,000

- Canadian groups pay some dollar figure (i.e. \$100 US = \$100 Canadian), but in US dollars.
- A committee including people from the South are researching and developing a fair fee scale for Bioregional Group Members in other countries. Until such fees are determined, you may submit a donation in US dollars that will be applied to your membership fee.

### Bioregional Group Members have the following privileges:

- Can make decisions at annual and special meetings
- Can serve on the Board of Directors of BANA
- Can receive information and services from BANA
- May participate in an advisory capacity
- May participate on committees

### Associate Members

Any individual, family, or organizations (such as non-profits, libraries, universities, businesses, and government agencies) are eligible to become Associate Members. Even if you are a member of an organization that is a Bioregional Group Member, you can also be an individual Associate Member. **TO BECOME AN ASSOCIATE MEMBER, SUBMIT THE FOLLOWING INFORMATION:**

Individual (or group) name, (contact name), mailing address (including watershed and bioregion, if possible), phone, fax, and e-mail address.

...AND PAY YOUR YEARLY DUES ACCORDING TO A SPECIAL SLIDING SCALE:

The funding committee felt very strongly that individual membership fees be on a sliding scale and consider the issue of wealth disparity. After much deliberation and a flash of inspiration, it was agreed by consensus to BASE THE SLIDING SCALE ON ONE WEEK'S FOOD COSTS. Calculate how much you spend on food for a week and that's your fee. This rewards good bioregional behavior such as preparing and/or growing your own local food.

- A committee is researching and developing a fair fee scale for Associate Member organizations such as libraries, universities, businesses, and government agencies. Until such fees are determined, you may submit a donation of up to \$1000 that will be applied to your membership fee.

### Associate Members may not vote, but have the following privileges:

- Can receive information and services from BANA
- May participate in an advisory capacity which can influence votes
- May participate on committees
- May reside outside North American continent

Please make checks payable to:  
**Planet Drum/Bioregional Association**

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

- sharing of resources for gatherings (list is currently being compiled)
- continental gathering
- 2) Generate and Distribute Resource Materials
  - Bioregional newsletter (information digest)
  - Handbook of ideas for local organizations
  - Preparation of "stock materials" such as platforms and policies
  - Compilation of local bioregional reading lists, and selling of books and tapes
  - Tapes and conference talks
  - Cultivate bioregional art
  - World Web Site
  - Bioregional Databases
  - Skills Exchange Database
  - Assist local organizations with information resources
- 3) Provide unified, consistent and visible bioregional presence
  - Outreach—schools, universities, public conferences, UN/NGO conferences
  - Speakers' Bureau
  - Press releases, news conferences

## Agreement Making

All decisions at annual, special and board of directors meetings shall be made by consensus process, except the election of the board of directors, which will be done in person or by mail-in voting. Only decision-making members in attendance at annual and special meetings can participate in the decision-making process. Members who cannot attend a meeting in person may submit comments or proposals for consideration by those present at the meeting. All other committees or work groups or other groups charged with carrying out the work of the association are encouraged to use consensus in their decision-making process.

## Where do We Go from Here?

### FIRST YEAR ACTIVITIES:

- Obtain 501c3 status
- Recruit charter members, board of directors
- Hold annual meeting
- Prepare membership recruitment materials
- Develop technical skills database
- Start developing platforms
- Start newsletter/ clearinghouse to introduce bioregional groups to each other
- Announce BANA at TIBG VII.
- Set up Web site
- Develop entry level packet of materials for general public

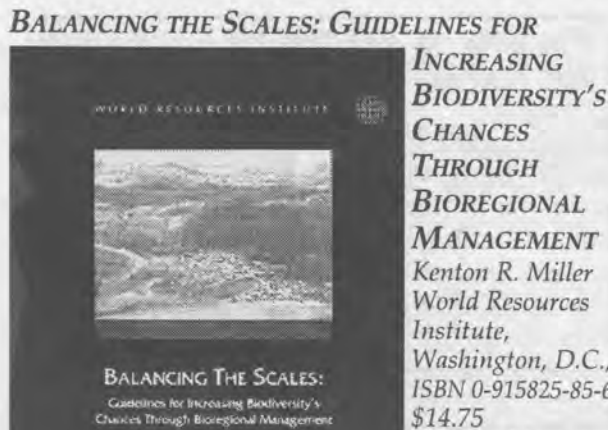
## Planet Drum's Interim Role

Planet Drum will serve as the fiscal agent of the BANA at least until the first meeting of the board of the association. In the meantime, 10% of all contributions earmarked for BANA that are raised between today and when Planet Drum stops being the fiscal agent go to Planet Drum. In return, Planet Drum will maintain accurate financial records and file applicable tax information. These records will be available for inspection by the member groups of BANA.

## BANA would like to thank:

- Foundation for Deep Ecology for generously providing the meeting space.
- Melanie Burnett and Shelly Stump for facilitating.
- Sandy Clair and Cindy Morey for documentation.
- Office Depot for donating easel pads.
- Mary Tilsen and Ingrid Martin for secretarial help.
- Makeda Best for photo documentation.
- Francoise Boucher for catering.
- Katz Bagels, Metropolis Baking Co., Millenium Restaurant, Noe Valley Bakery, Now & Zen Bakery, Planet Drum Cafe, and What's for Dessert? for food donations.
- Interns Byrd Schas and Katie Bulger for final prep and serving the food.
- All others who helped to make this important meeting possible!

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



**BALANCING THE SCALES: GUIDELINES FOR INCREASING BIODIVERSITY'S CHANCES THROUGH BIOREGIONAL MANAGEMENT**  
Kenton R. Miller  
World Resources Institute,  
Washington, D.C.,  
ISBN 0-915825-85-6  
\$14.75

"Storm-battered islands of biological diversity in a sea of human settlement... What can be done to shore up these vital areas, and as important, maintain key habitats, species and genetic materials wherever they are found across human modified landscapes while fostering their careful use?"

Bioregional Management is the key according to this useful, sometimes insightful, 73 page manual that compares the management techniques applied to nine diverse, geographically separated, areas across the world. Author Kenton R. Miller, Senior Associate and Director of WRI's Program in Biological Resources and Institutions, and former Associate Professor at the School of Natural Resources, University of Michigan, offers three challenges that bioregional policy-makers can anticipate: 1) capacity, or the availability of scientific, technical, and social tools to help make decisions; 2) stakeholder involvement, or arriving at a consensus that includes all vitally interested parties, both public and private; and 3) institutional cooperation, or successfully creating a "regional authority" that represents a cooperative cross-section of public and private agencies and institutions with a traditional, vested interest already in place in the bioregion.

At the outset of his study, Kenton describes how humanity interfaces with geography: "Whether defined by science, governmental administration, or community action, the bioregion reflects the perceptions of the resident human community towards its sense of place or 'homeland'." In reaching a working consensus, however, a primary key to success is how well bioregional leaders accommodate themselves to the multitude of social, economic and historical forces found in any given area.

In the La Amistad Biosphere Reserve, Costa Rica, the relative economic impoverishment and perceived lack of social skills attributed to the indigenous stakeholders hindered reaching consensus. In the Greater Yellowstone Ecosystem, U.S.A., on the other hand, the federal government, the dominant stakeholder in leadership position, failed to realize how pervasive the historical roots of mining interests were until these mounted strong opposition toward any conservation/recreation vision for the area. In both bioregions, governmental leadership in the typical myopic fashion of bureaucratic agencies miscalculated social and historical realities at a grass-roots level.

Important features of this study include a two page, comprehensive black and white bioregional map entitled "Elements and Dynamics of a Bioregion," topographically representing typical stakeholding interests, as well as a concluding section containing twenty goals to keep in mind when negotiating bioregional management policy. The manual also presents many clear, concise charts and summaries which are useful as auxiliary material to

## ANNOUNCEMENT

The Institute for Bioregional Studies is currently developing courses on bioregional education for winter sessions at the Ark at Spry Point (formerly the New Alchemy Institute). Students will be hosted there who are involved in planning, environmental studies, etc., and who will be doing practicums for advanced degrees. Also, a Sustainable Systems Design program is in the making for the fall of '97 and will be held at Holland College on Prince Edward Island, Canada.

The Institute for Bioregional Studies is presently expanding itself to become the educational component of a more broadly mandated operation, Fortune Bay Eco-Lodge Developments. FBED will create low impact, energy efficient eco-tourism facilities that provide a showcase for the concepts, technologies and design techniques that the eco-cities/eco-villages movement embodies.

The goal of the Ark at Spry Point is to develop an eco-lodge that will welcome tourists during the summer months, and host students in advanced educational programs in the winter.

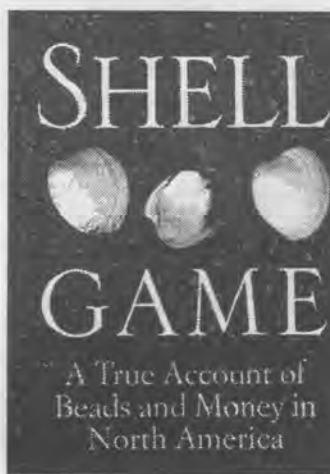
For more information, contact:  
The Institute for Bioregional Studies,  
(902)892-9578, or send an e-mail to pferraro@cycor.ca

the subject of bioregionalism.

On the negative side, the author seems to assume a fairly high reader level of understanding of ecological terminology, such as conservation biology and the always open-to-interpretation term sustainability, the latter of which terms has almost drifted into the realm of jargon. In this respect, the manual certainly would benefit from the inclusion of a glossary. On the other hand, the bibliography is comprehensive and up-to-date.

*Balancing the Scales*, as limited as it is by the scope of 73 pages, is a welcome addition to a growing library of studies intended to encourage bioregional thinking. Hopefully, the availability of studies like Kenton's will serve to aid environmental managers as they begin to put into practice the principles of bioregionalism, a policy long overdue.

—David Graves



**SHELL GAME: A TRUE ACCOUNT OF BEADS AND MONEY IN NORTH AMERICA**  
Jerry Martien  
Mercury House, San Francisco,  
ISBN 1-56279-080-3;  
\$14.95

To get the story, follow the money. So goes the journalist's dictum. In *Shell Game*, Martien follows the money and delivers the story.

The story details specific transactions between colonial Euro-peans and the Pe-quotes, Algonquins, Mohegan, Mohawk, Onondaga, Oneida, Cayuga, Seneca, and other indigenous peoples of North America. Each transaction is explicated to clarify the misunderstanding between the colonizers and the native North Americans. Europeans took the transactions as an occasion for making profit, but the indigenous peoples saw each transaction as a way to shape reciprocal relationships. The gift economy of North America consequently became undone by the money economy and capitalistic endeavors of Europe.

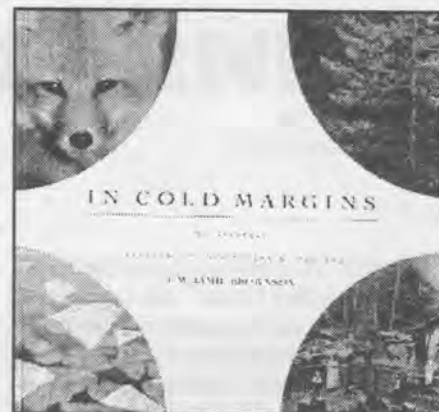
Martien is not simply a journalist. He is a careful scholar who thinks deeply with his heart and writes prose that resonate like poetry. The fruits of this rare combination are given to the reader with a care that honors the craft of wampum belts. Footnotes are gracefully provided in the margins. Thoughts about figures such as Marshall Sahlins, Edmund Wilson, Lewis Morgan, Karl Marx, Fredrick Engels, Marcel Mauss, Lewis Hyde, Ezra Pound, and others flow in and out of the narrative, as if Martien were recounting conversations with old friends.

Martien tells the tragic story of the destruction of the gift economy, along with the story of his own journey from Northern California to New York City, Upstate New York, the Mississippi, and back to Northern California. Under-budgeted, depending on old friends and chance, Martien's own "research" journey to libraries and museums becomes an act of faith in the remnants of the gift economy among the marginalized, even amid the cruelties of New York City. He shares uncertainties, tales of old lovers and deft descriptions of who pays what bill. In his writing persona, there is a vulnerability that invites respect and empathy. The vulnerability is that of a man seasoned by much experience, yet still willing to expose, without sentimentality, his own incompleteness as an index of the poverty of spirit that our lack of a reciprocal gift economy has engendered. Against this poverty, he presents a powerful portrait of the fullness of relationships worked out by the five Iroquois Nations. These relationships begin and end with the gifts of the earth and have at their core the Ritual of Condolences, where beads are given to acknowledge the death of a loved one. The gift "economy" cannot be abstracted into numbers that have nothing to do with life and death.

A warning. Martien's book is itself a gift. One cannot read this book as a commodity purchase that gets put on the shelf and forgotten. Reciprocity is called for. This call cannot be answered with the excuse that we are strung out on the money economy and can never reinvent a gift economy. Admittedly, we do not know how. Perhaps in subsequent writings Jerry Martien can show us a way. For now, it is enough to understand that to reinvent a gift economy we must first dream that economy. Martien's book is an undeniable dream.

—Paul Ryan

**IN COLD MARGINS: SUSTAINABLE DEVELOPMENT IN NORTHERN BIOREGIONS**  
J.M. Jamil Brownson  
Northern Rim Press



P.O. Box 9290  
Missoula,  
Montana 59807  
ISBN 0-9640086-7-x  
\$17.95 US  
\$23.95 Canada

Underlying Brownson's *In Cold Margins* is the question of how the peoples of the Northern Rim,

given the disasters often associated with development, can ecologically sustain their region as it faces the planet's increased resource needs and population pressures.

Brownson writes that to gain some sense of direction as we take up the task of restoring balance and well-being to our households, communities, and environments, we must begin with the crucial first step of knowing the place where we live.

He defines the area of the Northern Rim as an edge between the marginal, dependent, resource-extracting, extremely cold north and the well-populated, capital-accumulating, industrially productive, temperate north. As it is circumpolar, the northern rim encompasses vast and significantly different regions that are peopled by many cultures. The book surveys regions in Europe, Asia and North America, and the inhabitants that live there as we know them by bioregion from prehistory to the present. Brownson examines these bioregions and comments on specific problems and potential cures.

The book concludes with a brief discussion of the collective awareness of potentials for understanding, of envisioning at a community level, the process by which a community might investigate its own fears and desires regarding the future, a further step in the understanding of where we are. Such envisioning should include trend analysis, especially as this has been researched regarding integration of trends on a larger regional, and then a planetary, basis. Brownson points out that, however integrated, a community needs to be self-reliable to be sustainable.

The promotion of nature as either a sacred force or one to be conserved runs against the current mainstream of human values. According to Brownson, environmental problems arise to the degree that human life is prioritized as more sacred than the natural world which humans, despite their continued efforts to subdue it, remain a part of. A connection must be made between moral and scientific values and the commonplace exchanges of everyday life among familiar people in our normal places of activity. It must be understood that the quality of a community's development begins with its overall social and psychological health.

*In Cold Margins* represents a reasonable introduction to the problems of sustainable development in the northern bioregions. The book also might be looked as an introduction to sustainable development from a bioregional perspective.

—James Koller



**HEAD/WATERS**  
Linny Stovall, Editor  
Blue Heron Publishing, Inc.  
Hillsboro, OR 97123  
ISBN 0-936085-28-2  
\$9.95

For those of us who are in love with the way water moves, meandering, coursing, plummeting, following the edges of the earth, or cutting its own path, this book of stories, essays, poems, designs, photos and an interview, is a delight. In

the words of editor Linny Stovall, the pieces in *Head/Waters* "celebrate the beauty, adventures, and sustenance that the liquid portion of our planet provides." More than that, she continues, "head/waters indicates...a wider view, the discovery of sources or headwaters of inspiration that change our ways of thinking about problems and about ourselves."

Some of my favorite pieces are: Stephen J. Beard's interview with Marc Reisner (*Cadillac Desert*), titled "We Simply Have to Work with Farmers," wherein the environmental historian learns to appreciate the value of Sacramento-area rice paddies as migratory bird habitats; Ken Olsen's "Dancing to the Rocky Mountain Quick Step," relates the debilitating effects of Giardia and how water connects all of life—for good, as well as for bad; Aaron Johanson's haunting photos immerse humans and their artifacts in a variety of shadowy water forms; also included are four poems by Gary Snyder, from

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

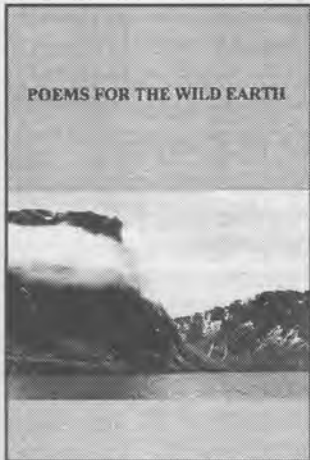
which comes in haiku-fashion:

Over stone lip  
the creek leaps out as one  
divides in spray and streamers,  
lets it all go.  
(from *Falls*, p.66)

Other works worthy of mention include Rick Rubin's "Learning to Love Sea Level," an apocalyptic fantasy of the effects of earth-warming on real-estate values, at one point humorously following plummeting prices "as the water sloshes across the twenty-first floor of the World Trade towers in Manhattan." And, my favorite, "Animals as Brothers and Sisters," Seattle-based Brenda Peterson's heart-warming account of her family's sojourn with a captive dolphin colony in the Florida Keys, where our mammalian cousins have seemingly chosen captivity in order to play with humans in the water.

The book ends with an historical explanation of the many "signs of water" designs which appear at the head of each of the authors' entries, and an informative biographical section.

—David Graves



## POEMS FOR THE WILD EARTH

Gary Lawless, Editor  
Blackberry Books  
617 East Neck Rd.  
Nobleboro, Maine 04555  
ISBN 0 942396-72-3  
\$8.95

A portable wilderness. My first impression on handling this collection of poems was like opening

the North American sky to the bone white markings of Turtle Island. It is a spartan book to backpack with, whether on urban bus or within Redwood shade. Free of index and page numbers, it invites the ever-renewing pickup experience of a fresh zine, crack it into the particularity of one wild poem. Your skull will never be the same as you pass through Nanao Sakaki's *Travel Light*.

Now for my weathered skull field results, my random brain tags of the past two weeks on poems entered that continue to live in the mindhouse. So many wild presences to be found closely with the eye, to act as true antidotes to the unending maze of these Abstract States.

Jerry Martien's *We Are Out Here Over Against* will add dimensions to any close read haunt. And if you need to change the weather of yourself, don't miss the sensual dreamtime of Joanne Kyger's meticulous telling of the Deer Lady's amour. Gary Snyder's *Macaques in the Sky* continues to echo and float visu-

als and the mind canopy opens, grapples with how Gary would sing "the milky way." I will keep remembering the Maori *Akamaara* by Kauraka Kauraka read into myself the EARTH. This book of poems becomes more and more of a diverse landscape to the periodic trips of the mind. Painful encounters await in Gogisgi/Carroll Arnett's *Three Okie Coyotes* and Margaret Sam Cromarty's *The First Rapids of the La Grande*. For political reality testing there are many different hunting angles put to verse. Wake up to *Forests Forever is a Feminist Issue* by Sharon Doubiago or *They Didn't Get Me* by Alma Villanueva, the psychic readout of Jerry Martien's *Ambush* or Gary Lawless' pop dreamtime *The Good News*. For mental detox, take the dreamtime medicine of Nanao Sakaki's *Somewhere on the Water Planet* or dive into the luminous dream theater of Lawrence Ferlinghetti. And then John Brandi awaits you with the aura of the San Francisco peaks and a visitation that will ring from within, "live with eyes that are not your own." For a real ROCK poem you have to dig Peter Berg's *A San Francisco Bioregional Chant*.

For the past week with my human scent, I'm curious about the real mind lineage of each of these poems traced to their Upper and Lower Paleolithic, Neolithic, Holocene origins. I now look for "knots of forbearance" among human fronds as I scout the concrete chasms for life. The prayers of this collection are the windows of my soul; James Koller's "Talk to all who need talking to" and Robert Sund's *Home: A Prayer for the World Where You Found It* will make temples of your reading place. And there is the *Miracle* of Nanao Sakaki for yourself to enact. I do recommend you read any of these 40 authors by a sword fern or in the company of muskrats. Of course I come with the shade of Kenneth Rexroth from *Devil's Gulch* and *In Defense of the Earth*, translating what the rocks-plants-animals have to say. Do feel the remarkable interface of being into one of these poems in the open mystery of place.

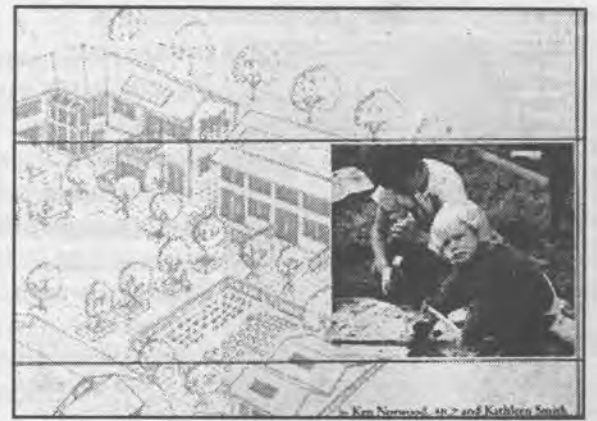
—S.S. Kush, *Cloud House Poetry Archives*

## SHARED LIVING COMMUNITIES: HOUSING FOR ECOLOGICAL LIVING, PERSONAL EMPOWERMENT AND THE NEW EXTENDED FAMILY

Ken Norwood and Kathleen Smith, Forward by Ernest Callenbach, Shared Living Resource Center, 2375 Shattuck Ave., Berkeley, CA, 94704, ISBN 0-9641346-2-4; \$24.50

From co-housing to neotraditional neighborhoods, the trend toward re-thinking standard North American housing styles and patterns is gaining steam. Norwood and Smith leapfrog many of these developments with this comprehensive new manual for forming *Shared Living Communities*.

This work is one of both deep social analysis—how the American Dream of socially and physically detached single-family homes has turned into a nightmare of shattered communities and collapsed



ecosystems—and practical steps toward the rebuilding of these structures. It lives up to its title, with detailed information on how to build community in both the social and physical realms.

*Rebuilding Community in America* is a resounding call for a return to a form in which humans dwelt for most of humankind's existence, the village. Norwood and Smith are crystal clear on the fact that a village goes far beyond neotraditional neighborhood design. It is a social experience in which participants share the basic work and rituals of life. More than a book about housing designs, this is a manual for creating new extended families. Norwood and Smith even devote a full chapter to food as a common celebration and foundation of community.

Other chapters delve frankly into realities of forming Shared Living Communities in urban and rural areas, with a vivid consciousness that humans should constrain their ecological footprints. Creating "community" in the country sounds good; but, the authors ask, is it often just a form of "urban flight"? At the same time that they present this question, though, they favor revitalization of rural communities, ideally along public transportation corridors.

Norwood and Smith assert that, because of our American preoccupation with individualism, we think and act on too small a scale compared to what we are actually capable of. We need to think on the scale of large Eco-Cities made up of Eco-Villages connected by rail systems and surrounded by Green Belts. The empowerment of each person to contribute to this grand-scale community endeavor will arise naturally from the economic security and shared resources of extended family groups living in Shared Living Communities.

Reading this richly illustrated and highly detailed book from beginning to end might prove a little overwhelming. Instead, it is better regarded as a handbook for the community-formation process. This is credibly the most important process in dealing with the massive problems facing the nation and planet today.

—Patrick Mazza

## Planet Drum PULSE

Our new book, *Discovering Your Life-Place: A First Bioregional Workbook*, has been a huge hit! As Distribution Manager, one of my main tasks has been to get the word out about this amazing resource to those who can benefit from it. The response has been great: we get lots of requests for the book from urban planners, landscape architects, high school teachers, environmental educators, science departments, libraries, and from Planet Drum members (see below for information on how to get your own copy!).

Planet Drum Directors Peter Berg and Judy Goldhaft traveled the country this spring in eloquent advocacy of bioregional living. In April, the co-founders ventured to Washington D.C. to speak at and attend the nationally publicized WATER-SHED event. In the Library of Congress, Peter spoke on "Rediscovering the Watershed" with Gary Snyder and Stephanie Mills. Luna Books, a distributor of *Discovering Your Life-Place*, featured a talk by Peter and a performance by Judy of *Water Web*, her hydrology-meets-theater performance piece. In May, Judy and Peter mounted a whirlwind tour of the Northeast, including stops in New York, Washington D.C., Maine, and Boston. This trip included a mapping workshop for a group of environmental leaders at Harvard University's J.F. Kennedy School and panel discussions at the International Forum on Globalization Teach-In at George Washington University.

We held an extremely successful book party and workshop for teachers, and spoke about bioregion-

alism and Planet Drum's work at venues as diverse as The Politics of Meaning Summit, The Exploratorium's Nature/Culture event, The Urban Studies Class at San Francisco State, and Sonoma State's Ecopsychology Class. We also staffed information tables at street fairs, concerts, an environmental film festival, Bike-to-Work Day, and the like. Our July staff retreat charted the course for the next twelve months.

A longtime dream of ours, the creation of a group to coordinate the bioregional movement for Turtle Island, our home continent, has taken a step closer to reality this summer with the formation of the Bioregional Association of the Northern Americas.

Our Development Director, Debbie Hubsmith, will be leaving us this year after 3 1/2 years of keeping Planet Drum both fun and funded.

In other staff news, several great interns have helped our work immeasurably this year, including Katie Bulger, Byrd Schas, Viktoria Paulick, Elise Morris, Christina Halstead, and Takayuki Nogawa, who comes to us from Japan by way of the Japan Pacific Resource Network. These folks have assisted with everything from data entry to editing articles to designing creative PD displays. Ajila Hart continues to keep our finances in order, and I work on managing the increasing membership database, information

requests, book orders, and general outreach.

Planet Drum staff, volunteers, members and friends took time out to recognize and celebrate the Vernal Equinox and Summer Solstice by making music and gathering for spectacular sunsets on San Francisco's Ocean Beach. And we are all excited about the upcoming Turtle Island Gathering slated for November in Morelos, Mexico (see page 10 for details.)

Allison Lewis and Peter Berg will address the Green City Council in Mexico City from November 9-16, prior to the VII Turtle Island Bioregional Gathering. For more information, call us at (415) 285-6556.

—Jonathan Burstein

## 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.

## The Green City HANDS-ON ACTIVIST AWARD

The GREEN CITY HANDS-ON ACTIVIST AWARD is assigned to a San Francisco Bay Area individual who embodies a proactive approach to community, ecological and social sustainability. It recognizes the value of personal initiative, volunteerism, creativity, and long-term commitment.

The 1996 initial award was granted posthumously to **Ron Thelin** of Forest Knolls. Mr. Thelin may be best known to Bay Area residents as the founder of the Psychedelic Shop in San Francisco's Haight-Ashbury which helped birth the Hippie Era. He also designed "The Death of Hippie" event that signaled its end.

After that relatively brief period, Ron spent more than twenty-five years as a community activist in west Marin County. He spearheaded the San Geronimo Valley Community Plan, famous among bioregionalists as a model grassroots community planning instrument which enabled residents to control future development. Ron was persistently active in many phases of community ecological life including cleaning up local creeks, assisting in natural systems



Peter Berg presents the 1996 Green City Award to Ron Thelin's wife Marsha.

PHOTO: JUDI QUICK

restoration, preserving water sources, and recycling. His social involvements ranged from school projects and raising consciousness about political issues to hosting local celebrations. Ron Thelin moved on from physical life in March 1996, but he will remain in the memory of Bay Area residents as a permanent part of our bioregional history.

—Peter Berg



## Green City Report

The Green City Project (GCP) continues to connect more than 200 persons each month to over 425 ecological and urban sustainability groups in the Green City Volunteer Network. We sent out a survey in April to all Volunteer Network groups in order to update our records of their volunteer needs as well as to find out how effectively our programs help provide them with people and publicity. Special thanks to VolNet manager Maggie Weadick for overseeing volunteers during the process, tallying and entering all this new information into our computer!

As part of Mission Economic and Cultural Association's Carnaval celebration, GCP coordinator Alison Lewis honchoed the fourth annual Earth Block/Ciudad Verde on May 26-27. Once again, thousands of Carnaval attendees were amazed and inspired by over two dozen bilingual, interactive and educational exhibits by local environmental nonprofit groups. Highlights included live compost bin demonstrations, mural art projects, and, for the first time, special entrance portal banners designed by a talented local graffiti artist! Sixteen local businesses provided financial support for this exciting event.

Education+Action continues to conduct at least one project each week, though the actual number of weekly requests has risen to three. Some of the spring '96 projects carried out by Simon Hurd included: water pollution prevention and storm drain stenciling at Gloria R. Davis Middle school, and the Alvarado Elementary and James Lick Middle School; urban creek protection by St. Elizabeth's School and the Sunnyside School; and native plant restoration and cooperation with the AIDS Memorial Grove Work Party at the Lycée Français.

Each month, GCP brings together community members and organizations concerned with common environmental issues for a one day Workshop/Workday. These work parties help educate and activate diverse peoples and groups from across the Bay Area as well as leave lasting benefits in the project's community. This spring's events were: upgrading of the rooftop garden at the Senator Hotel, a low-income housing unit in San Francisco's Tenderloin district; a hands-on educational project involving community supported agriculture at South Bay's Our Farm; a beach clean-up at Ocean Beach; and restoring a Native American village site in Olompoli Northern State Park in Marin County.

Upcoming plans include the creation of a PSA video; a space to house a Green City Center; a Green City Benefit Party in October, hosted by Patagonia; and the attendance by Peter Berg and Alison Lewis at the Green City conference in Mexico City in November. Thanks to the generous funders, Green City members, and faithful volunteers who help to make these activities and services possible.

—The Planet Drum Staff

## 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, they have chosen to live in place with the intent to restore, preserve and sustain their place in the biosphere. How about you?

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

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

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

### Planet Drum Foundation

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

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Judy Goldhaft .....Production  
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Ajila Hart .....Bookkeeping  
Debbie Hubsmith .....Fundraising  
Simon Hurd .....Education+Action  
Alison Lewis .....Green City Project  
Jean Lindgren .....Inputting  
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Margaret Weadick .....Volunteer Network  
Typesetting, Etc .....Layout, Design

#### Special Thanks To Summer Interns:

Katie Bulger, Christina Halstead, Elise Morris,  
Takayuki Nogawa, Viktoria Paulick and Byrd Schasa

### ANNOUNCEMENT

#### OTTAWA YOUTH BIOREGIONAL INITIATIVE (O.Y.B.I.)

A project sponsored by the Canadian Environmental Network and Youth for Habitat II Canada to promote youth awareness and empowerment around local ecology issues such as: sustainable, organic food production, and water quality and waste problems within the bioregion that's defined by the Ottawa River drainage basin. O.Y.B.I. explores these issues through bioregional mapping and ecological footprint analysis, and is currently working on a series of community activities, including local river restoration, supermarket tours, camp and work visits to local organic farms, and bioregional workshops. They welcome contact from any group or individual who has an interest in bioregional education by or for youth. They are eager to share ideas, techniques and experiences!

For more information, please contact : O.Y.B.I./ 323 Hinchey Ave./ Ottawa, Ontario  
K1Y 1M1, Canada (613) 566-4414 x4053





Box 31251, San Francisco, Shasta Bioregion, CA 94131, USA

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COVER PHOTO: Grace, Rika, Rosa, and Sachiko Yoshitusugu by Judy Goldhaft

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# RAISE THE STAKES

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The Planet Drum Review

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