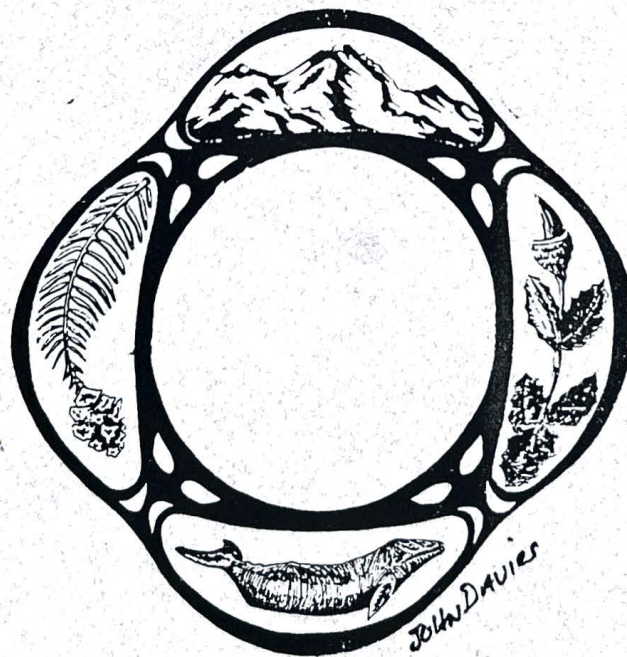


A BRIDGE TO THE FUTURE

PROCEEDINGS of SHASTA BIOREGIONAL GATHERING IV

SEPTEMBER 14 - 17, 1995



EDITED & PUBLISHED BY
BOB GLOTZBACH
REGENERATION RESOURCES

**PROCEEDINGS of
SHASTA BIOREGIONAL
GATHERING IV**

held at Cazadero Redwood Camp
Cazadero, California
September 14- 17, 1995

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Program Committee	Debora Hammond, Debra Dadd-Redalia, Alon Haver, Brett Schepper
Food Coordination	Judy Goldhaft
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Children's Program	Leslie Kinyon, Debbie Hubsmith
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selected examples of design elements from Northern California
Indian baskets.

many of the side bar graphics are from flyers and materials exhibited
at the gathering.

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furnishing tapes of the plenary talks.

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SHASTA BIOREGIONAL GATHERING IV PROGRAM

Thursday, Sept. 14th

- 1:00 - 5:30 Registration and activities at Town Square
2:00 - 4:00 Wine/Cheese reception
4:30 Flamenco dancing - Martha Stammer-Brankline
7:30 Opening ceremony
8:00 Tui Wilschinsky - Dances for Universal Peace
Campfire

Friday, Sept. 15th

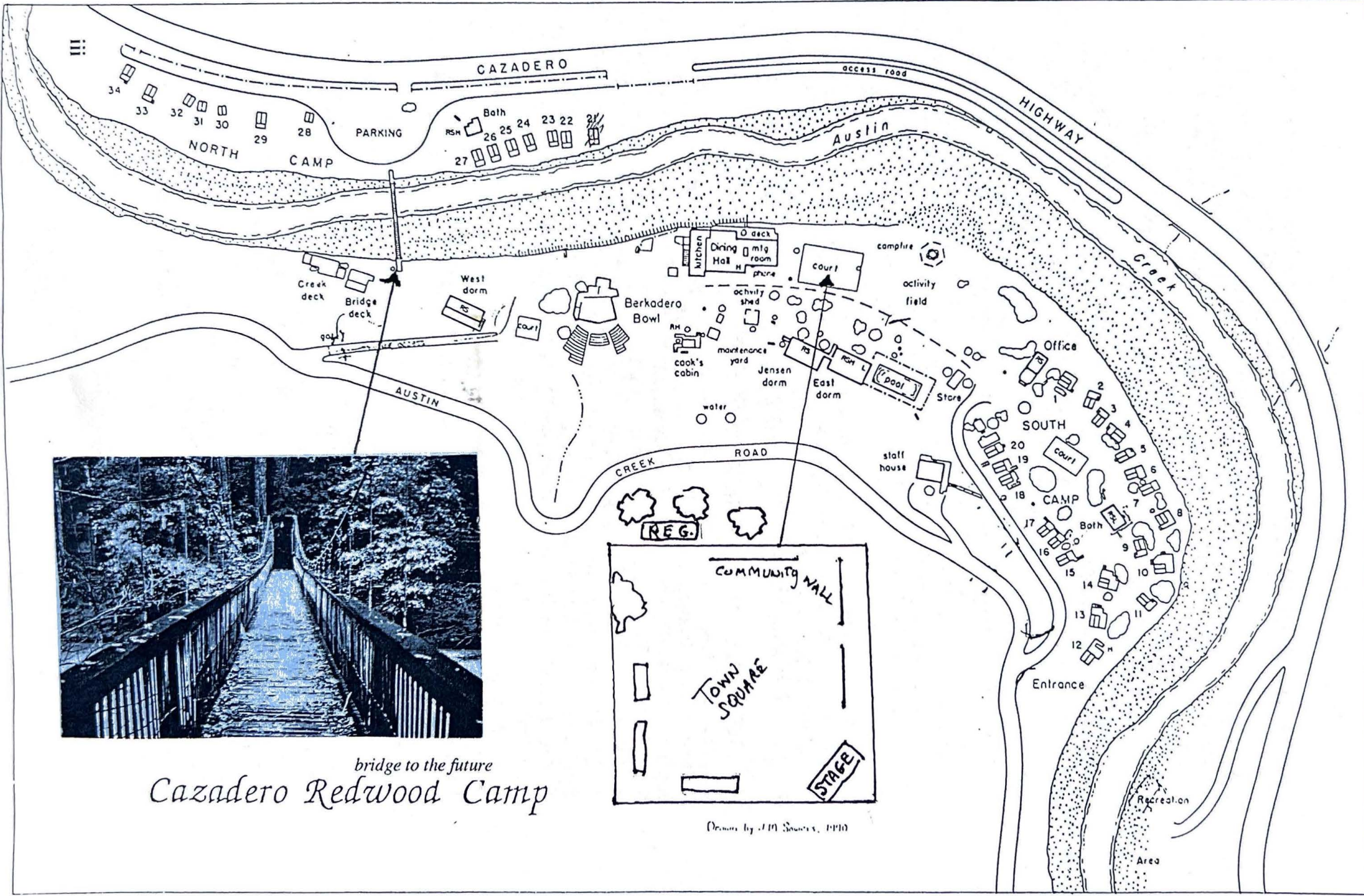
- 9:00 -10:00 Bioregional introductions
10:00-12:00 The History & Spirit of Bioregionalism
Debbie Hubsmith, theme coordinator; Judy Goldhaft & Malcolm Margolin, speakers
2:00 - 3:00 Health of Our Bioregion
Jennifer Badde-Graves, theme coordinator; Brenda Adelman, Pavitra Crimmel, Greg Guisti, speakers
3:00 - 5:00 Workshops
6:30 - 7:00 Watershed reports
7:30 Music: Spiral Bound, Acoustic Celtic Band
Campfire

Saturday, Sept. 16th

- 9:00 - 10:00 Living as A Bioregionalist
Gena VanCamp, theme coordinator; Dorothy Scherer, Ron Thelin, Mary Gomes, Seth Zuckerman, speakers
10:00-12:00 Workshops
1:15 - 1:45 Watershed reports
2:00 - 3:00 The Future of Bioregionalism
Christine Vida, theme coordinator; Sabrina Merlo, Brad Olsen, George McKinley, Pam McCann, speakers
3:00 - 5:00 Workshops
5:00 Wine/Cheese reception
6:30 - 7:00 Watershed reports
7:30 Dancing to the David Raitt Band
Campfire

Sunday, Sept. 17th

- 9:00 Closing ceremony: poetry by Jerry Martien



bridge to the future
 Cazadero Redwood Camp



Drawn by J.M. Sawyer, 1910

TABLE OF CONTENTS

Title Page	i
Shasta Bioregional Gathering IV - Program	ii
Cazadero Redwood Camp - Map	iii
Table of Contents	iv
Introduction	1
OPENING CEREMONY	2
Calling In of The Spirits: Inah, Lilith, David, Elfstone	2
Introductory Announcements, by Debbie Hubsmith	4
THE HISTORY AND SPIRIT OF BIOREGIONALISM	
Debbie Hubsmith, Theme Coordinator	5
The History of Bioregionalism, by Judy Goldhaft	5
The Spirit of Bioregionalism, by Malcolm Margolin	9
Mini-Council of All Beings Workshop, by David Graves*	20
Watershed Reports, by Jasper Thelin	21
The Sonoma Creek Watershed, by Angela Nardo-Morgan	21
Flood As Spiritual Bioregionalism, by Jo Hansen	23
The Lovely Lady- poem, by Ed Massey Jr.	25
How Are We Doing? by Jeff Westergaard	25
THE HEALTH OF OUR BIOREGION	
Jennifer Badde-Graves, Theme coordinator	26
Issues of The Russian River, by Brenda Adelman	26
My Love for Tinkerers, by Pavitra Crimmel	28
The Health of The Bioregion, by Greg Guisti	31
The Rocks Along The Coast- poem, by Jerry Martien	35
Austin Creek Stream Walk, by David Passmore*	36
Sustainable Forestry, by Jason Grant*	37
Spring-Run Chinook Salmon Workshop, by Leon Davies*	37
Social Violence and Environmental Consciousness, by Peter Laughingwolf*	37
The California Penal System, by Steven R. Krolik*	38
Geology of The Shasta Bioregion, by Richard W. Ely*	39
LIVING AS A BIOREGIONALIST	
Gena VanCamp, Theme Coordinator	40
Lifelong Gardening, by Dorothy Scherer	40
Community Activism, by Ron Thelin	42
Eco-Psychology and Consumerism, by Mary Gomes	45
Building A Watershed Community, by Seth Zuckerman	46
Commentary, by Stephanie McBrayer	48
Headwaters Report, by Warren Linney, etal.	49
Intentional Community, by Walter Epp*	51
The Eden Project, by Timothy McClure*	51
Coming Social/Economic Dissolution, by Peter laughingwolf*	52
Co-Housing Presentation, by Michael Black*	52

Community Workshop, by Valerie Stone & Gena VanCamp*	53
A Fruitful Season- poem, by Lilith Rogers	55
Community Money, by Maria Gilardin*	56
Developing Community Sustainability, by Brian Hill*	57
Bioregional Businesses, by Roger Pritchard*	58
Permaculture Workshop, by Keith Johnson*	58
Growing Food, by Tom Nemcik*	59

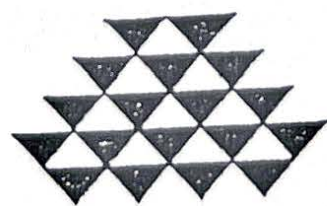
THE FUTURE OF BIOREGIONALISM

Christine Vida, Theme Coordinator	60
The City As Part of The Bioregion, by Sabrina Merlo	61
Adopt-A-Watershed, by Brad Olsen	63
Bioregions Coming together, by Pam McCann	64
Pushing Boundaries, by George McKinley	66
Challenges to The Bioregional Movement, by Roberto Mendoza	70
What I Wanted to Say-a response, by Jo Hansen	70
A Response, by John Davies	71
A Shasta Bioregional Network?, by Bob Glotzbach*	71
Bioregional Association and NGO'S, by Juan-Tomas Rehbock, Moderator*	72
Consciousness and Politics, by Ron Whitehurst*	74
One Cloud- poem, by Al Desilver	75
Kid Scene at SBG IV, by Jasper Thelin*	76
The Kid's Program, by Brendon McBrayer	76

CLOSING CEREMONY

We Talked and Talked About Change- poem, by Jerry Martien	77
Jerry's comments	77
Prayer at Sunrise- Zuni poem read by Stephanie McBrayer	78
View from Outside Shasta Bioregion, by Ed Fischer	78
Calling Out of The Spirits: Inah, Lilith, David and Elfstone	79
San Geronimo Valley Community Plan	80

* Workshop proposals



INTRODUCTION

I've titled this book A BRIDGE TO THE FUTURE because bioregionalism truly is a bridge to take us from where we are now to a sustainable way of life. Pam McCann speaks about that in her plenary talk.

A fine meal has three components- the preparation, the consumption and the cleanup. The preparation and cleanup nourish the soul; the meal, itself, nourishes both body and soul. The components are similar for a gathering- planning for the future, living fully in the present and recording the past. Now SBG IV has been completed with the publishing of the proceedings, and I truly hope it has enough "tofu in it" to nourish both body and soul.

This proceedings will be of particular interest to those who attended the gathering in September because it allows for the recalling of words/images that may have been forgotten or missed. It also offers more than just a name and address of those who participated.

It should also be of interest to bioregionalists who missed the gathering and to those who do not identify themselves as being bioregionalists and would like to know more about bioregionalism. Definitions of bioregionalism and bioregionalist emerge from this proceedings through the words/images of the participants taken collectively; each person's thoughts and interests are part of a whole, in other words, a gestalt.

There are four themes and an opening and closing to give the proceedings its structure, much like the event itself. Workshop proposals, activities, poetry and graphics are interposed. Just browse through the table of contents. The planners used a modified Open Space Process in setting up workshops. Participants were asked to come forward at the end of plenaries to announce their workshop proposals and the conferees decided "on the spot" which workshop they'd attend. Not all the proposals ended up as workshops. The ones that did, a majority of them, are identified with (WS) in the description. Finally, in order to provide balance, the place the workshop is found in the proceedings does not necessarily correlate with the time it was held at the event.

A gathering above all is a participatory event. To the degree that people have participated and have responded to the request for inclusion in the final component of SBG IV, the recording of the past, I'd have to say that SBG IV was a resounding success! My role in these proceedings has been as "gatherer." This is not a new role for me. I've always managed in these processes to learn much about myself and others- and see something in the whole that I never could in any one part. As a gatherer, I'm reminded of Mary Oliver's poem "Winter," in which she describes the wealth of the sea coming in to be gathered in by the gatherers, and she ends her poem, "in this world I am as rich as I need to be." That's how I feel!

Bob Glotzbach, January, 1996

OPENING CEREMONY

Our opening (and closing) was organized by Quail and Lilith Rogers. We met in a circle on the field while we called in the spirits. Afterwards we were led in Sufi dances by Tui Wilschinsky, Dances for Universal Peace.

CALLING IN OF THE SPIRITS

EAST, by Inah (Lee Hudson of Nevada City)

Spirits of the EAST, we call on you to join us.

East, the element of air

the color of purple

Please join us all moths and butterflies,

all locusts and ladybugs

all hawks and eagles

all winged beings of the East

Please join us and share with us your special gifts of wisdom and inspiration

that we may, with your help, meet in peace and productivity and do honor to our planet and all its inhabitants. Ho!



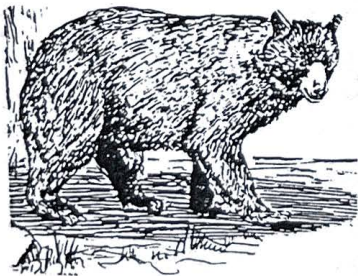
SOUTH, by Lilith Rogers of Santa Rosa

Spirit of the South, come to us, be with us here on this sacred ground. Oh warm Spirit filled with energy, with passion, carry us along through the days and nights we'll be here together, help us to remember the strength and beauty of the Peoples of the South, give us their endurance, their ability to rejoice with music, dance, and poetry in the face of great hardship. Oh South, place of fire, fill us with the fire we need to complete the tasks before us. WELCOME, SPIRIT OF THE SOUTH!



WEST, by David Graves of San Francisco

I call upon the spirit of the west, the place of magic and transformation, to be with us at this gathering. We honor this season of fall, the time of the dying of the light, and all its creatures, especially the owl and bear, who is about to go into its great sleep through winter, the season to come. Be with us all creatures of the west!



NORTH, by Elfstone of Berkeley

We call you in the north, Powers of Earth,

snow-covered mountains, green forests, grassy plains.

We call you as soil and stone, as stem and seed,

as the substance of all of us creatures of flesh and bone.

We call you up from your crystal dwelling

to feed us, heal us, strengthen and sustain us

as we begin this work.

Mighty Powers of Earth,

we bid you hail and welcome!

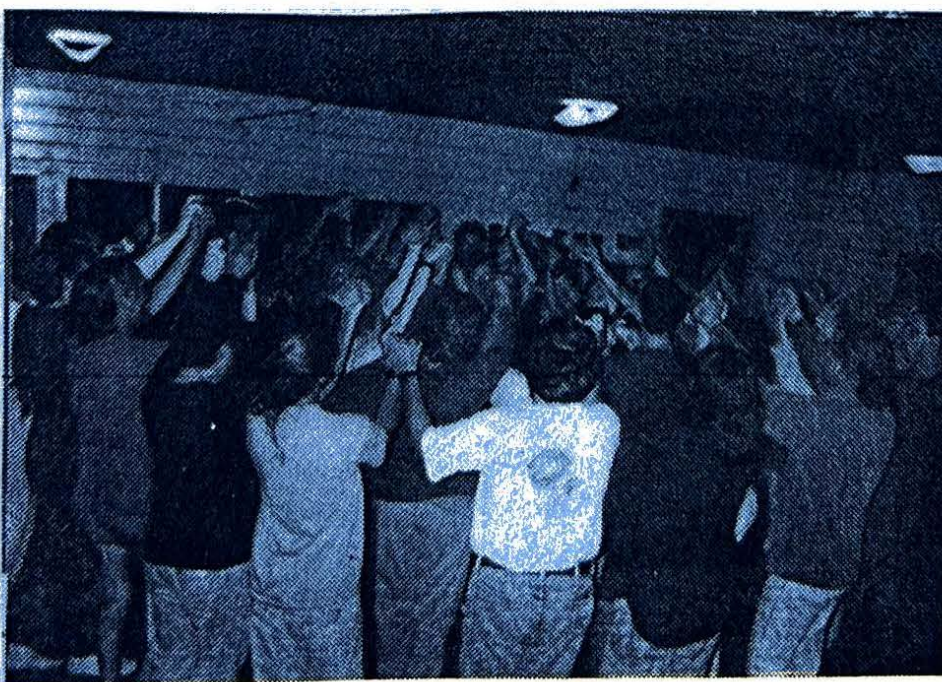




*registration tables-
open for business*



opening circle



one with Tui

INTRODUCTORY ANNOUNCEMENTS, by Debbie Hubsmith

We had our first meeting about this gathering in January in Sebastopol, and it was the first day of the big flood. We talked about our visions for the gathering, about wanting to create a community so our shared ideas could be taken back to the home communities. Meanwhile, the rain was pouring down, the river was rising, and when it came time to leave, we got stuck in about five hours of traffic on the way back to San Francisco. We had time to think about the powerful forces of this bioregion, and how we have to adapt our lifestyles and strategies, where we build our homes to fit in this bioregion, and we kept that thought with us throughout the process as we began to plan the gathering.

I'm really thrilled that this is finally happening. It's been sort of a nebulous thing. "Oh! Yes! September 14 -17, and we're finally here." I'm glad to see that everybody is participating because it's a participant driven event, and everything that is going to happen here is because you want it to happen. We've provided a loose structure by which we can make that happen, and the community wall in the town square is really the organizing tool for doing that. As Bob mentioned at the morning circle, there are a number of themes on the community wall; Health of our Bioregion is going to be today at 2:00; we are going to have some speakers here, and from 3 to 5 PM, you, the participants, are going to lead workshops and discussions on your areas of interest. So what you need to do is pick up a piece of paper on that table in front of the wall and write down some topic you'd like to lead a workshop on, but if you don't feel you want to lead a workshop but want to generate some kind of discussion, you can put a list up about that also. We have theme coordinators for each theme and those people have helped to organize the various venues where we are going to have these activities.

There are a number of other places on the community wall for people to post things. I know that David Graves has posted something about morning meditations that's he's holding at 7:00 AM every morning in a little area behind the amphitheater, in between the redwood trees. You can post anything that you want to happen; you can post a women's or men's group, anything you'd like to do. There's also a soap box area, sort of a mock stage, if you'd like to do a dance or sing or read some poetry. We want to have the town square area as a place for people to just hang out and relate to each other on any level.

To make this all work we need to have something called community participation. People have been very good about signing up for activities; the list is on the side of the community wall that faces the registration table, and we're asking people to sign up for two hours of work for different things. We need help in the kitchen, for prep work and cleaning up meals. So please sign up for at least one hour in the kitchen, and two hours if you don't want to sign up for anything else. Some of the other areas where we need help are for camp watch and for the registration table. A lot of people are going to be coming in through the day and even tomorrow. Sign up for the kid's program. We have lots of art supplies and sports stuff and books on how you can help lead different activities for kids. If you have any questions about that you can see me.

Debbie Hubsmith has been responsible for organizational administration and fundraising for Planet Drum Foundation for nearly three years. She has led bioregional mapping workshops, is handling Planet Drum's publication distribution and is facilitating the development of a Bioregional Association for North America and she was planning coordinator for SBG IV. She is a gymnastics teacher, has worked as a tutor, and is Secretary of the San Geronimo Valley Planning Group's steering committee.



THE HISTORY AND SPIRIT OF BIOREGIONALISM

Debbie Hubsmith, Theme Coordinator

Our first speaker, Judy Goldhaft, may be considered the co-founder and co-director of Planet Drum foundation. She will provide an overview of the History of Bioregionalism. While I've been working at Planet Drum, Judy has truly served as an inspiration to me. After Judy, Malcolm Margolin will discuss the Spirit of Bioregionalism. When I asked how I should introduce him, he said, "Probably my greatest accomplishment is that I've been dressing myself since I was 1 1/2, and I still am." Malcolm has written many things about natural and regional histories and Native Americans. He is truly a reinhabitant of Northern California, and we're very pleased to have him here with us today.

THE HISTORY OF BIOREGIONALISM, by Judy Goldhaft

My topic is the history of bioregionalism, but I'm going to start with the word bioregion- bio/life, region/place. The word was used by the scientific community in the early part of the century, but the way we are using it here developed in the late 60's. It includes not only the flora, fauna, climate and geology of a place, but also the human culture that has adapted to living in that place. That's the bioregional concept. It's really just an expression of the way that human beings have lived on the planet for the longest period of time. So by having a bioregional gathering, we're celebrating this place and how to live here.

For most of our existence as human beings on the planet, we've adapted in very complex and specific ways to specific places. That's what makes the differences between cultures. People on the desert live quite differently than the people who live in the mountains or in the forest. This has only changed with the advent of industrialism. Industrialism began to look at places as resources, and in order to extract resources from the place, people were moved off the land, often into cities. Our mission now is to readapt to living in place.

Now for the word "history." The Greeks included history as one of the muses. So history is a/muse. I'm here to amuse you with my version of the history of bioregionalism.

Around the end of the 60's, my family got into trucks and went to visit the people who were called "back to the landers"- people who had moved out of the cities and wanted to simplify their lives in a rural setting. In the countryside at that time, the young people who grew up there, those in their 20's, were moving to the cities. At the same time the people in their 20's who had been urbanites were moving out to the country. This was exciting and new. We were given video equipment and went to places all around the country, visiting people, to make video-postcards, so everybody would know what everyone else was doing.

We found out some really interesting things. Most of the places were not on the main highway. They were in the back country in the "sticks." But in every single place, there was some ecological catastrophe happening. The place that we visited that had the longest, most rutted dirt road, was in the Ozarks. There was a commune on one side of the road, and the problem they had was that the government had just given their neighbors across the road, where their



water came from, 2,4, 5-D, Agent Orange, that had been used as a poison in Vietnam- to defoliate the hardwoods. It was both shocking and amazing!

When we finished this trip and got back to San Francisco, we thought, "Okay, we've got all these names and addresses. If somebody has a problem in one place, we'll just call all these other people and they'll go over and help," as a 'Green Brigade'! We were very idealistic.

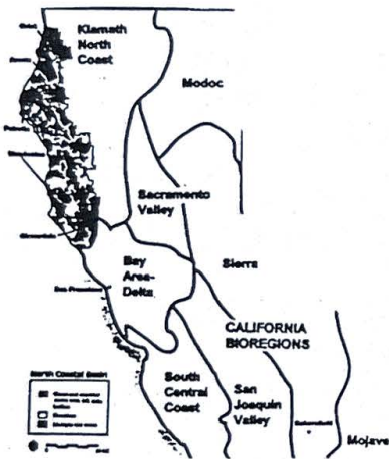
Of course, everybody wanted to be in their own place and learn about their place and deal with the problems there; people really didn't want to become a brigade for someplace else. We realized that learning about place is what we should be helping and encouraging people to do. It wasn't easy for people to move out of the city and to learn about how to live in a natural, harmonious way because there are a lot of laws in every place that say, "No, you can't do that, or "You have to do it this way," or "It's not zoned right." But people persisted in pushing the laws and eventually formed what became bioregional groups.

We realized that San Francisco is a great publishing center and decided to help people make bundles of information about their particular places that could be passed around to other people to let everybody know what was happening in all the different places." We put out at least six bundles, each from different places. One was from the North Pacific Rim, from Japan and Alaska. Another was about the Rockies. In 1976 we made a bundle that was from the whole North American continent because that was the bicentennial year.

Then we said, "Let's make a bioregional bundle for Northern California. Let's really explore Northern California." The first step was to define the area we are now calling the Shasta Bioregion" At that time we called it Alta California. We asked Raymond Dasmann, an ecologist, Dennis Breedlove, a botanist, and Arthur Okamura, an artist, to help make a map of Shasta Bioregion. There are many definitions of what the borders should be. It seems that it could go up into Oregon a little bit and all the way to Point Conception at the bottom. In the process of determining what Northern California is, we got so much information that we ended up putting it into a book, *Reinhabiting a Separate Country: A Bioregional Anthology of Northern California*.

In order to study the San Francisco Bay Area, a group of us formed the "Frisco Bay Mussel Group and Bivalve." We spelled it like the name of a bivalve, but we intended to have muscle. In 1978 something important was happening politically. There is a seemingly constant little itch that exists in California, especially in the part that's down below the Tehachapis, Southern California. It's an itch that's very thirsty, and there was a bill in Sacramento that called for building the Peripheral Canal as the last part of the California Water Project.

The Peripheral Canal was going to take most of the Sacramento River, put it into a pipe above the Delta, bypassing the San Francisco Bay and send it to the Southern Central Valley and Southern California. The Frisco Bay Mussel Group met once a month and we had a speaker on a distinct topic about Northern California at each meeting. It really was a watershed study group, and we eventually put together a map of Northern California, called *Watershed Guide*, and a little book titled, "Living Here." When we got to water as the topic for this study group, the Peripheral Canal was coming up for a vote. The Sierra Club was for it because they thought it was the best deal they could get. Friends of the Earth was neutral; they hadn't really taken a stand on it. Someone said, "Why don't we put an ad in the paper?" A full page ad appeared in the *Chronicle* about the Peripheral Canal and at the bottom it had some coupons. One said, "Cancel my membership in the Sierra Club or change



1 MAP: MAP to the Multiple Additional Planning and Resource Analysis Program sponsored by NORTH COUNTY COASTAL COMMUNITY DEVELOPMENT, PO Box 121, Laguna, CA 92653, (949) 923-4231, summer of (1971) 923-3911.
2 Adapted from: *Landforms, Communities, Changes* by Bruce Philp, (1998) published by the Integrated Watershed Group Management Program, UC-Coast Community, 100 Marshall Hall, Berkeley, CA 94704 845-3428

your position." One asked Friends of the Earth, "Take a position against the Canal." There was also one for your senator and congressman. The Sierra Club lost a lot of members and took a neutral position. Friends of The Earth came out against it and the Peripheral Canal at that point was defeated in the legislature. It came up again in the 80's as a ballot proposition. It always comes up-the itch. They want the water. I hope it will never succeed, but it will come up again.

Bioregional groups began forming in other places besides here. I'm wearing a 1982 shirt from the 3rd Ozarks Area Community Congress. You see their acronym is OACC. They chose that name and acronym because an indigenous totem species in the Ozark Plateau is the oak tree. Some other groups that formed around this time were the Kansas Area Watershed Council, their acronym spells out KAW, for their crows; and around Vancouver, they call it the Ish Bioregion because the indigenous peoples' names for all the rivers there end in the syllable ish.

Around the time of the 1976 bicentennial, Peter Berg wrote an article titled, "Amble Towards Continent Congress," using congress as a verb- a coming together- and it is a history of North America as it was settled by colonists. When we went to the OACC Congress in 1982, they said, "We think it's time to have a continental congress of bioregional people, who are trying to live in harmony with their places."

And in 1984 they organized the first North American Bioregional Congress. It had people from all over North America, including Canada and Mexico. They formed committees of interest who gave reports and made resolutions which were then discussed in plenaries. Resolutions and decisions were passed by consensus. The N.A.B.C.'s are held every two years and there have been six so far. In the process, the name and structure have evolved. Presently they are called Turtle Island Bioregional Gatherings. Turtle Island is the name for North America that some indigenous Native Americans used. Although decisions are still made by consensus, committees are less the focus of the gatherings and local issues, networking, information exchange, social interaction and education are becoming more important. The next one will be held in Mexico at the end of 1996.

In 1979 Planet Drum decided to start a journal that would serve people trying to live harmoniously in their places, Raise The Stakes. It has both information and reports about what bioregional groups are doing everywhere. The most recent issue is a directory of bioregional groups. It includes all kinds of people, those that are interested in a single issue, people who are putting out publications, small groups, large groups, little watershed associations- all kinds. I'd encourage you to take a look at it if you're moving to a new bioregion. You might find some people to contact.

At Planet Drum we've done hundreds of workshops and presentations to encourage people to form bioregional groups where they are, and we've been very successful recently in Australia and in Europe, especially in Italy and Catalonia, an area of northern Spain where they are indigenous people with their own language. As a matter of fact, we have our first city council person who ran on a specifically bioregional and green platform in Barcelona.

Peter Berg is not with us today because he's in Japan, giving a series of bioregional talks, presentations and workshops. He says people are very excited by the kinds of information that he is discussing with them.

If you're trying to live harmoniously in a bioregion, you'll find the biggest drain and the biggest user of resources is the cities. They need to become more sustainable and take care of some of their own needs. Planet Drum began a Green City Project in 1986 and there are many green-sustainable-

eco-city projects in other places today. Our Green City project tries to get people involved in hands-on activities. We have a volunteer network, a calendar of volunteer opportunities, monthly workshop/workdays with various groups, and an Education + Action educational program in the schools. Sabrina will talk more about that on Saturday.

Where are we now with bioregionalism? There's a move to put together a large bioregional association for all of Turtle Island or North America. The Bioregional Association will be an ongoing organization to link bioregional groups and provide a unified voice for the growing concerns of lifelaces. People on other continents are looking to see how this develops. In Italy they've had several bioregional networking meetings, and they're interested in interacting with a North American continental group.

That brings us to here, SBGIV. The first Shasta Bioregional Gathering was at Mount Veeder in Napa. SBG II was up at Mount Shasta itself. SBG III was in Mendocino on the coast, and this is number IV in the Russian River Watershed. Where will SBG V be? Personally I'd like to go up to the mountains next time.

Welcome to everybody. I'm glad to see you here. I feel it is a gathering of my friends and I'm pleased to be here.

Judy Goldhaft is a teacher and the co-director of Planet Drum Foundation in San Francisco, Cal., Shasta Bioregion.



dancing Judy on the right, with Juan-Tomas and our wonderful cook



THE SPIRIT OF BIOREGIONALISM, by Malcolm Margolin

Addressing a gathering like this is a little bit daunting from the extraordinary range of people that Planet Drum has managed to attract over the years. There are academics, street fighters, people who live in condominiums and people who seem to have crawled out of caves. There are few organizations that can deal with this kind of range. Can I say anything broad enough to encompass all of this?

While I was thinking about it a couple of days ago, I heard a mourning dove's call, and I said, "Oh! Well, thank you! That's a very good idea!" There are stories of mourning doves among the California Indians, and the one that I love the best is a story the Yurok tell. The Yurok are above Humboldt Bay along the Klamath River, in the northernmost parts of California, and I first heard that story of mourning dove from a guy named Chuck Donahue. He is a regalia maker and also builds dugout canoes. There are three guys up there I know, Alex Lindgren, Chuck Donahue and George Blake who still build dugout canoes, and everytime anyone tells me that publishing books is an outmoded profession, I sit there and contemplate these guys building dugout canoes. It makes me feel so modern!

I was up there with Chuck once around Orick on the Klamath when we heard a mourning dove call, and he said, "Do you know what that mourning dove is saying?" "No," I said. "Well let me tell you the story of Mourning Dove." The story goes that in the world before people came there were divine entities, and one of these divine beings was somebody named Mourning Dove. Mourning Dove was a gambler; he loved to gamble, and he was engaged in a game the Yuroks call Indian Cards. It's a stick game that involves hiding a marked stick called the Ace in a bunch of sticks. It's in the middle of them and you guess which hand it's in while singing to your opponent. These are counting sticks that go back and forth while this game is being played. Sometimes they'll have drums they beat. It's a tremendously intense and a wonderfully theatrical game in which you try to fool your opponent.

Mourning Dove had a streak going, and his winnings were piling up. He took a look over at his opponent's pile, and there were wonderful woodpecker head bands, big pieces of obsidian and elkhorn purses flowing with dentalia. There was this massive amount of Indian treasure, and it kept piling up on his side.

While he was gambling somebody came by and said, "Mourning Dove, your grandfather is ill. You'd better come and see your grandfather." And Mourning Dove said, "Ah! Wait a minute. I'll come in a little while. Winning streaks don't happen here too often. I'll win just a little more treasure and then I'll come and see my grandfather."

So he continued to gamble and continued to win, and just an amazing pile of wealth and beauty kept mounting up. Then the person came again and said, "Mourning Dove, your grandfather is about to die; you'd better come." And Mourning Dove said, "Oh! Just a little bit more, just a little bit more."

I've heard several people tell this story, and whenever they tell it, there's a beautiful part right at this point. It's like another voice comes in as Mourning Dove said to himself, "I'm going to keep gambling, but there is one thing that I know and I know it with certainty. If while I'm gambling, my grandfather should die, I will have no other choice but to mourn him for eternity."

Of course, the grandfather dies, and a transformation takes place. The divinity begins to turn into the things of today to prepare the world for people.



This character, Mourning Dove, turns into the mourning dove, and when we hear him call, he's mourning for his grandfather. When the old time Yurok up there hear the mourning dove call, it's a reminder for them to pay attention to the important things in life. It's part of a world in which everything around us has some kind of moral message about our relationships, and it's the mourning dove's job in the world to remind people to pay attention to important things.

There are several truths about the myth. You can see the feathers glisten when the sun shines on a mourning dove's neck. It's still wearing all of that Indian treasure that it won, and in the call, it's still mourning. There's a literal truthfulness in this.

There's another kind of truthfulness to it that myths carry sometimes. It's the sense that people and animals are related in some way, that we're the same kind of thing, and the wonderful truth of a lot of Indian mythology is that people and animals are things of the world. Instead of being different entities and having huge gaps between them, they're connected by a common mythology. They're connected by a common history; they're connected by a sensitivity that people and animals are very much the same kind of thing. That bird out there, that mourning dove, is a kind of person and in a previous world had a kind of human form. That myth tells you that bird out there is as much of a person as any of us; it's another being very much like us.

The other thing the story tells us about is that wonderful link between animals and people. It's not a competitive link, not a world in which we're out to get each other even though the Natives hunt and kill animals and use the feathers. At the core of it is that the mourning dove is telling people there's a reciprocity among all the things in life where we are giving each other something beyond economics of need or anything else. We're always giving each other messages; we're informing one another; we're telling one another how the world is.



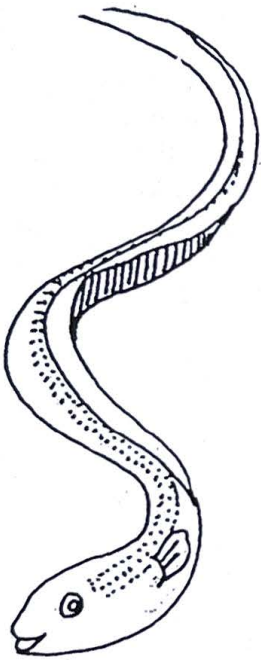
I just love the Yurok language. I can be really boring about language, but it is the most wondrous kind of thing. In Yurok grammar, for example, when you talk to somebody, you have to tell in the way in which you talk where you are in relationship to the river. That's because they lived along the Klamath River for so long. If I were talking to you right now in Yurok, and if Austin Creek were the Klamath River, I'd have to say in my inflections, I'm talking to you 'downstream-upslope' or I'm talking to you 'upstream-upslope.' That river is worked into positioning yourself around it. It's worked into how you think; it's worked into how you talk; it's a constant kind of reference of where you are.

The Yurok language is one of about 100 languages that were once spoken in California. The language has 15 different ways of counting. Four redwood trees is not the same word four as four human beings, not the same word four as four leaves, not the same word as four mythic beings. There are different ways of counting, depending upon what it is that's being counted. It's marvelous when you get into the meaning of that. We have this big counting system that reduces everything to a system, to a grid that you can put up on anything, people, trees, whatever. In Yurok, the counting system agrees with the thing that it's describing. Four trees are not comparable to four people, are

not comparable to four animals, are not comparable to four anything else. They live in worlds that are distinctive and worlds that are their own. That's a marvelous way of thinking.



The Yurok were downstream and the Karuk were upstream on the Klamath. The Karuk language is beautiful also. Some stories get translated into English and others do not, and one of the stories that never really got translated from the Karuk was about another one of these divinities from the previous world that prepared the world for people. One of these divinities had the wonderful name of Eel with A Swollen Belly. What a great name for a divinity! You know you're in foreign territory when the people have a divinity named Eel with A Swollen Belly. That would not make the list of superheroes.



Eel with A Swollen Belly lived downstream around Weitchpec, near the confluence of the Trinity and Klamath Rivers in Yurok territory. He decided to return to the place of his birth, upstream, and the whole story which can be rather long consists of his going first to such and such a place, naming the place and building a rock shrine; a rock shrine consisted of taking a few river rocks and piling them up. Then he went to Katimin and built a rock shrine there. Then he went to another village and built a rock shrine there, and to another place and built a rock shrine there, and to another place and built a rock shrine there. It goes on and on and eventually the story ends when he reaches his home. He built those rock shrines because he knew in the world to come that people would live there in villages. This would give them some reminder that Eel with A Swollen Belly had made that journey. And that's the whole story. I love that story; it's as close to a non-story as you are ever going to get. It's a story about the flow of that river, and about how all it takes to make a place sacred is some little pile of rocks, just some subtle changes in nature, to give the place a name, to give it a story, to change the shape very, very slightly, and that is enough. It is a story from the old world, the Klamath River world. They still live in a very beautiful world.

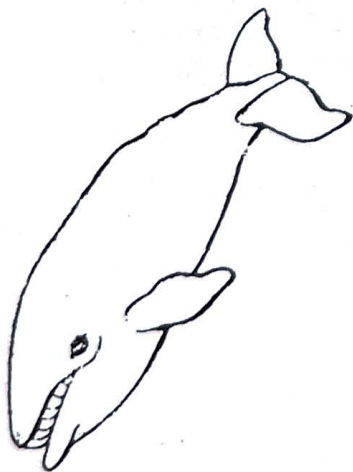


There are still some old timers that can put a name to everything along the river. My goodness, from here to that redwood tree, you'd have names for four different rocks and a bend in the river. That rock over there in a previous world was once a person and was changed into a rock, and that bend in the river over there is where Earthquake and Thunder once had their lodge, and that bend in the river over there, a family had river crossing rights, and over there was old Ike's fishing spot, and it just goes on and on with names and places. If you look at a modern topographical map, there are blank areas on it no matter how big the scale is. There may be the names for a couple of mountains and a

stream in an area, but there is no map that could have ever contained all of the names the Native Americans had for things. And some of the names are very long. A place was known; it was thought about; it was felt. And when you went along the river, that land told you stories of different things. It told you about this character who was once a rock, and about that bend in the river where people once lived and so on.

In talking to these people, I was struck with their enjoyment of names. In the Yurok language, every place was named, groves of trees, bunches of bushes, incidences and events, mythologies and histories, properties, everything along the Klamath River was named. But the Klamath River did not have a name itself. In the Yurok language there is no word for Klamath River. It's built into the language and well-known. But it was so present and so completely part of their lives, that they'd never think of it as a separate entity. They'd say, "I'm going to this place; I'm going to that place," but the river wasn't named because it was just too all present. Other people, the Tolowa, the Wiyot, the Hupa, the Chilula, the Chimariko and others who lived around there, all had names for the Klamath River, but the people themselves did not have a name for that river.

Also I'm sure they did not have a name for bioregionalism. It was the way people lived. It was unthinkable that people would live any other way. They lived in a bioregion, and they ate the stuff that grew there; they traded some stuff, and the very thought of explaining to somebody 150 years ago that you were going to have a conference on bioregionalism would have been the most puzzling thing; it'd be like having a conference on eating food with the mouth. That's how people lived for thousands and thousands of years.



Let me describe the different kinds of people who lived around the San Francisco Bay. There were three tribes in San Francisco and the Peninsula that spoke a language called Ramaytush. Their villages were along the bayshore; they didn't live on the oceanside because it was too foggy for them. Nevertheless the ocean was a wonderful resource with whales washing up. There are old descriptions of pods of whales that used to come by, blowing, spouting away, just magnificent descriptions of all the grand whales that were migrating, not just gray whales but other whales as well. They also had sea fish, and there was a wealth of abalone shells on the Peninsula. The old Indian world didn't have much color to it. You learned to capture and make color. It was a much drabber world then than now, with mostly greens, grays and tans. To have something like red woodpecker feathers! Wow! Those beautiful feathers were really something that captured the essence of color. And there was the same thing with the mother of pearl kind of shape of abalone shells. Shells from the Peninsula have been found as far east as the Missouri River. They were traded from tribe to tribe, and they were valued by how beautiful they looked and the disks you could make out of them.

There are still people in California that make old style dresses out of buckskin, hung with tiny abalone shells. When women bring these dresses out in more traditional communities, put them on and walk around, the Native Americans talk about not only the beauty of how they look but also how they sound, the sound the shells make. They talk about how each dress has a song.

"Here comes Frank Tuttle's daughter wearing her dress. She has a song with that dress, a style."

There were four tribes down in the Santa Clara Valley, the Tamian, the Taunen, the Junias and the Matalan. They spoke a language called Tamien, and those that lived in the north part where San Jose is had access to the grand Alviso Marsh, the biggest salt water marsh on the Pacific Coast. There were tremendous flights of geese and ducks that came into the marsh, and there are stories about how the geese and ducks darkened the sky during the Fall migration.

Farther into the Santa Clara Valley there was a huge savannah with grand grasses and Coyote and Guadalupe Creeks coming through them. It was dotted with oak trees and herds of antelope; two or three hundred to a herd ran through this big, grassy valley. The people lived a lot on acorns and on the antelope and deer that they hunted. This was prime habitat; there are old descriptions of how one stood up in the mountains and looked down and saw smoke from little fires from all the villages around the Santa Clara Valley. It had the densest habitat in all the Bay Area. And the wealth that they had was cinnabar. This is what they traded with, a kind of red paint, and it was traded as far as the Columbia river, person to person, trading for things like obsidian, and yew from the mountain areas from which they could make bows.

There were five tribes along the East Bayshore that spoke a language called Chochenyo. In the old days, Cordinices Creek did not flow into the Bay. It came down from the hills, and when it hit the flat land, it spread out into a big fresh water marsh. It was surrounded by willows, and it kind of seeped into the bay. It wasn't until later years that it was channelized in order to clear out the land, to get the water off of it and out into the bay. There was this marshy kind of area, with hummocks and hills in between, and tremendous varieties of shell fish, oysters and clams that people lived on.

On the Carquinez Straits you had the Karkins, and they had the most outrageous resources. All of the creeks that I've mentioned that people lived on had runs of coho salmon and steelhead trout. On the Carquinez Straits there were runs of king salmon; they came through headed for the Sacramento and San Joaquin Valleys, back in the time when the Sacramento and San Joaquin Rivers came out of the Sierras in the spring and jumped their channels. The salmon came running right about now to start the Fall run of King Salmon. They'd come through the Golden Gate, come around Angel Island and Racom Strait up into San Pablo Bay, and when they hit the Carquinez Straits where the Karkins lived in a village of about 500 people, people tell how it looked as if one could walk across those straits on the backs of those salmon.

There were other people besides the Chochenyo speaking people around Berkeley and Oakland. Over the hills toward Orinda and Lafayette, there were Saclan people, Bay Miwok people. The great wealth that they traded that made other people envious was black oak acorns from the higher elevations. These were gourmet acorns. Indians that make them today still love the black oak acorns; they're oily and when you pound them, the mortar has kind of a wonderful oily film on it, and the sound that the pestle makes is different from any other acorn. You kind of leech out the tannin acid, and when you cook these up, they have a marvelous nutty and delicious taste. People just love the black oak acorn. And the Saclan had them as a resource.

And when you got up to Mount Diablo you had a people speaking a Yokuts language from the Central Valley, and they had pine nuts and walnuts; there were walnut groves along the San Ramon River where Walnut Creek is right now.



CHINOOK (Oncorhynchus tshawytscha). An important sports fish. The first year of life the young fish move downstream to the ocean. In the fifth year the adults move up the rivers to spawn.

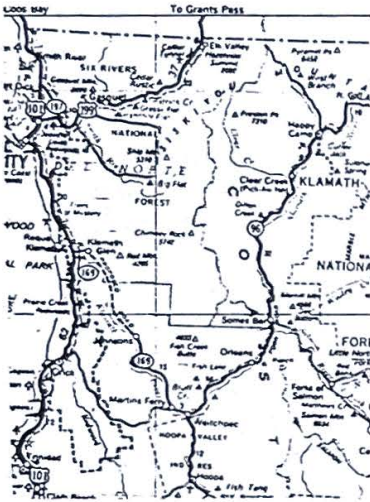
There were all of these different people living different kinds of lives around the Bay, and often you couldn't go ten miles from one tribe to another without finding someone speaking a different language, living a completely different way of life and having different customs. These were real watershed communities.

I thought it would be provocative and interesting to talk about some of the characteristics that allowed those communities to survive. How is it that they maintained their differences? How is it that they lived in relative peace in spite of the fact they didn't quite like each other much of the time? "People over there are poisoners, and they don't talk right. We're going to get them someday." But that someday never came. People with these differences lived next to each other for thousands of years without wiping each other out. We have a sense that people living next to one another with different belief systems, religions, cultures and kinds of valuable resources that eventually one will conquer another and end up speaking one language. It's a mystery how these people were able to live with these differences so close to one another in relative peace. It's the ultimate in bioregionalism that you end up having people that are truly distinct, truly attached to their land, living here, and living there, and I thought I'd just run through a few of the attributes of people that allowed this to happen.

One of the attributes is tolerance. Even with all of the crankiness that you still find among a lot of these Indian people, there was the most wonderful kind of tolerance. Up along the Klamath River, the Karuk do their ceremony at Katimin, which is their center of the world; the Hupa along the Trinity River right next to them do their ceremonies at Takimilding, which is the center of the world for them; the Yurok do their ceremony at Pekwan, which is their center of the world. These people live right next to each other, and each of them has their own center of the world. In Europe you would have had religious wars, in which hundreds of thousands of people would have died until somebody could have discovered the true center of the world. There is only one center of the world! The Yurok say something like, "Well, this is our center of the world." You'll say, "Ah! Ha! How about the Hupa? They say the center of the world is at Takimilding." And the Yurok will say, "Yeh! That's what they say. That's their center." It's tolerance often of people you don't particularly like in their manners and ways of being that you find disgusting, unjust, and so on. Nevertheless their ways are accepted.

Another attribute was a tremendous knowledge of their own areas. I can talk forever about the way people knew their own land. I remember I was once up at a reservation at Stewards Point Rancheria with a Pomo. It was late Spring, and we'd come upon an elderberry bush with a wonderful umbril of white flowers. I looked at this bush and thought how sweet and full the flowers appeared, and I said, "Gee, aren't those flowers beautiful?" And he said, "Yeah, they're beautiful, but I hate to see them." And I said, "Gee, why is that?" And he said, "Because when the elderberry blossoms, it means we can no longer go down to the seashore and collect shell fish. The shell fish are now poisonous." I said, "Wow, how interesting. How do you know when you can go back down?" He said, "Oh! The elderberry tells us that too. When the berries ripen in the Fall, that means it's safe to go down and collect the shellfish." Well, I started to get into the wonderful phenomological calendars each of these people had. How did they know these things?

In a sense it's an illusion to think about how plentiful this area was. A lot of the water fowl come in one season; the fish come at one particular season, the acorns ripen at one particular time. There's a seasonality to everything. Getting along in that world, you really had to know when this and that was going to ripen, when you could go to the seacoast and gather something, when



source:
"Wild Edible Plants,"
by Donald Kirk, 1970

a particular fish was going to come up the river, when a particular root was going to be ready to harvest. Everyone of these places had this intimate knowledge of when and where to go and when things were going to ripen. It was an irreplaceable knowledge of a place; it was not the kind of knowledge that was transportable to another place.

I remember old Laura Summersal, a basket weaver and Pomo Wappo woman. She had a sedge bed in which she harvested sedges for making baskets. It was a bed that had been in the family for years and years, for decades and centuries. The soil was nice and loose, and she used to talk about how a sedge plant there got along well with a sedge plant over there; the two got along well, but they weren't friendly with another plant over there at all. In our culture it's a botanical genius that even knows what a sedge plant looks like. In that culture it's known so well, and she knows how to make baskets out of it. She knows that if you make a basket using that plant and that plant, they're not going to get along and the basket's not going to be water tight; the basket is going to fall apart. So she knew which sedges to use.

It's not exportable knowledge; you can't take that knowledge someplace else. Each person really knew his area well. And you didn't have abstract technologies. When you went out and hunted deer, you weren't just hunting deer; you were hunting a particular herd of deer that your father and grandfather and greatgrandfather had hunted. You knew how they were going to travel, what they were going to do and what their habits were. The point is that this tremendous intimacy of knowledge was something that kept people in their own place.

Another attribute was that there was a multi-generational relationship with place. People had always lived there, and they were going to live there for a long time. It takes many generations to build up history, many generations to build up affection, many generations to build up knowledge. There are people who are doing things with brodeia, the Indian potato. I used to read accounts of how the Indians went out and harvested these potatoes at a particular time in the Fall, and they would have these big feasts, and I was always puzzled about this. Out in the field, there is a brodeia over here and a brodeia over there. The soil is hard as hell, and you go there with a stick and you'd try to pluck them up, and you'd get a little itty-bitty bulb, and I'm thinking to my self "feast?" These people, I thought, probably worked day and night for months to get this stuff together. Once again it had to do with the calendar. It had to do with the fact that for every woman, every family, there were particular places they would gather those brodeia bulbs, and when a certain bird sang or so many days after the strawberries ripened, whatever it might be, there was a marker that told them when to go out and gather brodeia bulbs, and each person would go to his or her own plot of land to gather them. Plots of land weren't owned but the rights to the land were owned.

These people went out and collected brodeia bulbs, stuck in the stick and pried them up, got them out of the ground, took and flipped the top off, and rubbed all the dirt off them. Little bulblets were just beginning to form around the main bulb, and those little bulblets were rubbed off into the ground. They threw the brodeia bulbs back into the collecting bag. There's a woman named Kat Anderson who's been doing this according to the old descriptions for five years now. She'd loosen the soil a bit here and there; she'd throw those bulblets into the ground, and when she came back the second year instead of there being fewer brodeia bulbs there were more brodeia bulbs. After five years she's back to that description of old California which was solid masses of one kind of flower in one place and solid masses of other kinds of flowers in other places. It was a cultivated world that they lived in; it was one well known; they knew



when to grow, where to grow and how to grow. They had that security of knowledge of their own places.

And the final thing that people had was that wonderful respect for the world around them. There was the sense that people lived in the world in reciprocal relationships. You didn't go out like an aggressor and hunt a deer; to a certain extent it was a deer's duty to come to you. It was a mutual kind of relationship. The salmon came up stream because they knew the people were good. They were supposed to do this because the Indians had done the right dance, done the right ritual. Too many of them weren't going to be used because they were going to be allowed to reproduce. At certain times of the year the salmon were held up for five days so that people would get enough food, and in the afternoon the fish would be let through. After five days the fish wier was destroyed so the people up stream could get the fish as well.

People felt a sense of reciprocity. You didn't come and take from the world; the world was this strong entity that gave to people. The word for white person that they use up in the Kashaya Pomo Reservation is "palatcha," and a palatcha literally means a miracle. The Indians called white people "miracles" because they couldn't understand how these people could come in, chop down trees, dirty streams and dig up the world and not get destroyed. "It must be a miracle; these people must have superhuman powers." I guess they just didn't wait long enough, did they?

It took a long time to create that kind of world, and if we're going to create it again, we're into a multi-generational task. We're at the beginning of something. We have all the immediate crises to deal with. We're also into something that's going to take a long time to restore and a long time relationship to be gained, but if we're a culture, we'll just get on with it. We have no other place to go. The rewards of it are extraordinary. I think the best reward has something to do with being in love with the place where you live. I keep thinking of the Kashaya reservation, the closest Indian community. There was an old spiritual leader that died many years ago, Essie Parrish; Essie used to talk about the tanbark oak, and the acorn from the tanbark oak was their favorite acorn, and the Indian name of the tanbark oak literally means beautiful tree. She would talk about this oak as the "beautiful tree." She would say that everytime she looked at it, she was so amazed how beautiful that tree was, and what a wonderful world it is that the world-maker would have put that tree where people would later come to live. This was a source of absolute neverending amazement to her that the tree was in the right place for people to use, and that it gave such a good acorn, and she would say, "Whenever I go somewhere to do my work I look around and if I see that beautiful tree, then I know that I'm in a place that's my home. It's a good place because the creator gave it to us." I can't do it justice because she talked about it the way a mother might talk about a baby or people in love might talk about each other. It was the spectacular love of the place in which she lived, and I think that's the reward for living well in a place... a good enough reward. Thank you.



Tanbark Oak

source: "Trees,"
by Herbert Zin, 1952



Question: Is it that a spoken language was unique to a place, an art form so to speak, whereas a sign language was a universal way of communicating?

Malcolm: Yes, somewhat. Language is funny, however. We assume that we all speak the same language and that the range of speech between us is not all that different. Maybe you'll catch a hint of a Boston accent from me and even then we make a big deal out of it. Here's a real story. There was an old guy from the Kashaya reservation, and I once got him a job at U.C. Berkeley in the Linguistics Dept., working with a professor in a field study course. They were training linguists to go out into the field and find people speaking a strange language and to learn from interviewing them, developing a grammatical system, a sound system, word lists and all the things linguists do. So here was a language Kashayan which had not been adequately described, and I got old Bun to come into this class where he was surrounded by linguistic students. He'd come to my house, and I'd drive him over to the university. I sat in on these classes, and it was the funniest damn thing I've ever seen. You had these very sincere students looking at Bun and they would say things like "What's the word for tree?" "Khale'." And he would pronounce "Khale'." There are six different ways of making that first sound in Kashaya Pomo. So they were peering down his throat, feeling his adams apple and looking to see where the glottal stop was; they were discussing it, taking notes and finally they got the "Khale'." Then there would be a pause and he'd say "But that's not how my father used to say it." And then he mentioned a man that lived a 1/2 mile away from him. "This is how he used to say it." And then they finally got that one right, and he'd say, "But my aunt, she said it kind of funny." Everyone had his or her own language.

There's something about our culture, which I think is the burden of diversity in a way. We don't really know each other; we are all strangers to one another. We try to fit everyone into a particular mold, a particular department, so we can judge each other. When everybody really knew each other living in these small villages back then in an odd way they had a lot more diversity. They could be themselves; they could really be odd, and there seemed to be a tolerance for other people's speech patterns. They'd imitate one another all day long; it's just how funny the other guy speaks. It's not as if you had to have a more uniform language back then before written language, before recorded language, before radios, before TV, before the need to talk to strangers. Back in those villages it just seemed to be the most wonderfully creative and chaotic thing to do. That's another aspect of it.



Question: Do you have any thoughts on how people can get back to that "sense of place?"

Malcolm: Whatever anybody does in learning about place and developing an emotional relationship to it is good. I feel that individual effort is fine, but it tends to wither within a single person. The difficulty is there is not a culture of knowledge; there's not a bunch of people that "know." Place becomes somehow isolated from our daily lives and from what we think and worry about and what we do in our daily lives. Part of the trick is to get other people

involved. We are taught to involve ourselves in the individual quest through our learning and study, but I think the next step is to involve other people in some way, whether it is artistic or community, or however in the world this thing may be, so that it bounces back from other people. It's not just one person's responsibility.



Question: I'm just fascinated by this whole idea of relying upon this indigenous knowledge, and I wonder if that knowledge changed over time for specific people living in one place?

Malcolm: I don't know. I imagine it did. Native Americans are very pragmatic and flexible kinds of people. Everything is almost constantly changing. I recently introduced a bunch of Coast Miwok to people in Marin. The Marin people were sitting there with glazed looks at all these Coast Miwok people sitting down with them. One of these persons very respectfully said, "What do your people eat?" And the tribal chair of the Coast Miwok said, "Oh! I had bacon and eggs for breakfast and a tuna fish sandwich for lunch. Dora, what did you eat?"

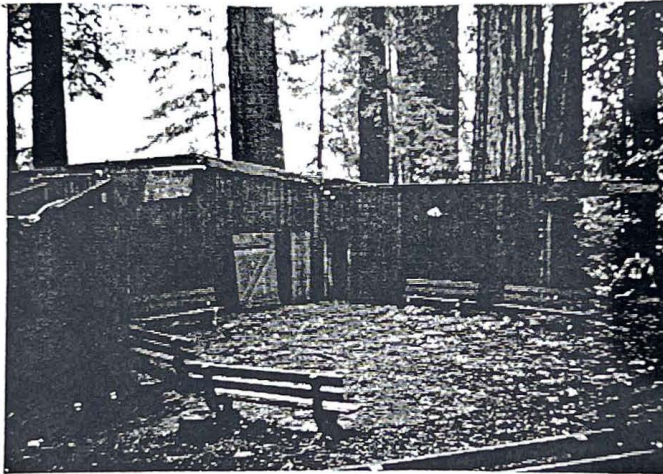
There are wonderful descriptions of the old Pit River roundhouses up between Redding and Alturas, where people came inside during the winter time when it was cold and nasty outside. By the end of the winter, you'd have to know what moon it was, and because the moon year and the solar year are different, every so often you'd have to add a moon, and all winter long, the old men would sit there and argue, "I think this year we ought to add the moon." "What do you mean add the moon? We added the moon last year." "Who added the moon last year?" "I added the moon last year." "You just can't add a moon last year. Well, I think we should add the moon this year."

We have this sense from schooling that knowledge is in books, and it's something that's out there. We have this calendar that goes on the wall. We don't know how to describe the way people actually lived and moved in those days. It was in the bones and discussed. I think it was flexible, varied and subtle; it was probably argued all the time; I think it was very knowledgeable at times, and I think people were marrying in from different places with different ideas, and people marrying out that had different ideas. So I think their knowledge was like any natural system. It was chaotic and flexible with balances and checks; it moved around; it was supple, responsive, and it was debated. Temperatures changed, and if there was more rainfall or less rainfall, there'd be modifications and I'd be wrong and she'd be right. Then we'd shift. Later on there'd be more rainfall; I'd be right and she'd be wrong. I'm sure that's how it worked.

Back in those days you knew who you were. And you knew who you were vis a vis the world around you. I don't have to depend upon you to build my house; I can go over to the tule swamp and grab some tules and I can build my own house. You depended upon people for food and other things that came in, but you were all part of a family and there were the strongest bonds between people; you knew everybody around you. The social condition was well known; you knew where to start your sweat house.

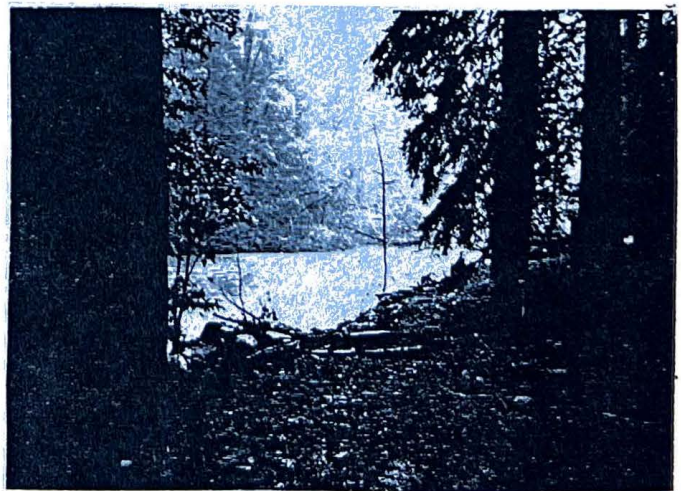
There are so many people in our social organization that we live among strangers all the time and we're continually having to prove ourselves. I've got to show you that I'm a good person. You know, you really don't know me; maybe I'm going to kill you. I've got to keep putting out signs "I won't kill you or steal your wallet." And back then people really did know each other, and they really did know where they were from.

Malcolm Margolin is an author and publisher. He publishes the journal, News from Native California: An Inside View of The California Indian World, and books from Heyday Books, P.O. Box 9145, Berkeley, CA 94709.



amphitheater in winter

in the woods



**MINI-COUNCIL OF ALL BEINGS WORKSHOP,
David Graves (WS)**

With 15 in attendance, the workshop titled "A Mini-Council of All Beings" convened in a cloistered redwood grove at the top of the amphitheater area. Opening with a poem by Rumi titled "Say I Am You," facilitator David Graves led the participants through the three-part process: a vision quest designed to open participants to receiving communication from a non-human life-form, creating a mask to personify and advocate for the life-form, and speaking as that life-form to humans concerning the impact of human culture on the natural world. Responding to the call to council were Fallen leaf, Moss, Redwood, Wiggly-Things-Under-The-Earth, Wolf and Spirit, to name a few.

Participants in the workshop ended the experience by resuming their human character in a circle and expressing their appreciation for the opportunity of having deepened their sense of community to include other beings of nature.

David Graves, PhD, History, is an Adjunct Instructor at JFK, holds a K-12 teaching credential, has taught classes in ecology and Greek Humanism at Shenoa Retreat Center, writes nature articles and does creek restoration work in the Navarro River Watershed.

**Say I Am You,
a poem by Rumi**

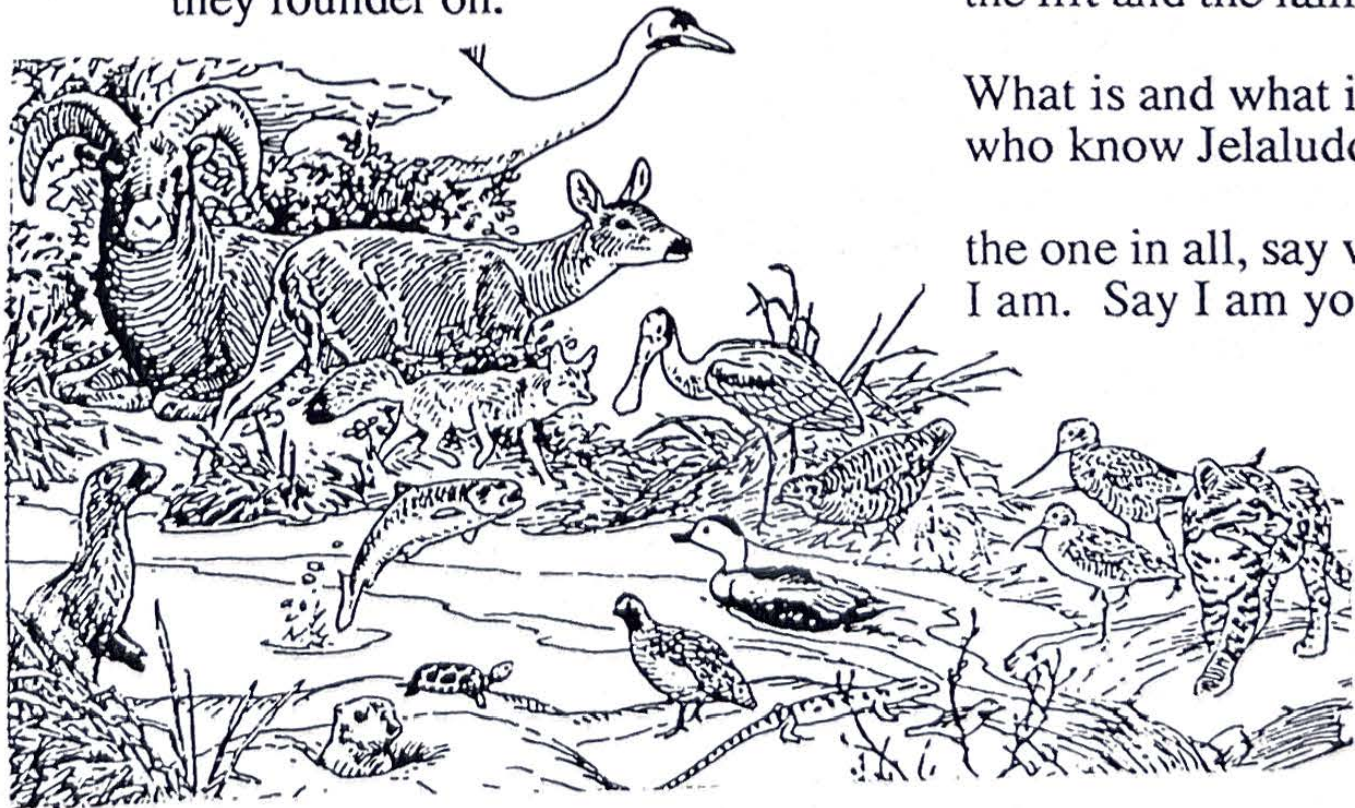
I am dust particles in sunlight
I am the round sun.

To the bits of dust I say, Stay.
To the sun, Keep moving.

I am morning mist,
and the breathing of evening.

I am wind in the top of a grove,
and surf on the cliff.

Mast, rudder, helmsman,
and keel,
I am also the coral reef
they founder on.



I am a tree with a trained parrot
in its branches.
Silence, thought, and voice.

The musical air coming
through a flute,
a spark off a stone,
a flickering in metal.

Both candle and the moth
crazy around it.
Rose and nightingale
lost in the fragrance.

I am all orders of being,
the circling galaxy.

the evolutionary intelligence,
the lift and the falling away.

What is and what isn't. You
who know Jelaluddin, You

the one in all, say who
I am. Say I am you.

source: David Graves

WATERSHED REPORTS, by Jasper Thelin

As always, participant introductions, identification of participating watersheds and watershed reports were highlights of the gathering. The process for doing all this at SBG IV was a little different from prior gatherings.

We gathered in a circle on Friday morning and started out with individual introductions. Then we moved into our "home places" on a giant map of the Shasta Bioregion that had been roughly marked in the sand on the field. We identified ourselves by the watershed we came from and many of us ceremoniously poured a sample of our local river or creek waters into a large blue vase (holding our common bioregional waters over the weekend).

The act of gathering into watershed groups and sharing experiences of place was a valuable exercise as many individuals from the same regions did not know each other and through this experience a connection was made. The groups thus formed were also encouraged to develop a watershed report or skit for presentations later in the weekend.

There were opportunities to meet during the weekend and rehearse; I was available to help or bounce ideas off of. Watershed presentations were made after meals starting on Friday evening. The meal time presentations ranged from short and silly to indepth and enlightening, but they were all entertaining and educational.

Jasper Thelin lives in Forest Knolls, Cal.



bioregional waters



THE SONOMA CREEK WATERSHED, by Angela Nardo-Morgan

The following is a synopsis of a slide presentation watershed report given at the september, 1995 Bioregional Gathering.

The Sonoma Creek Watershed drains approximately 110,000 acres of southeast Sonoma County. The headwaters are in Kenwood at Sugar Loaf State Park. The creek flows westerly a few miles into the bottom of the valley at Glen Ellen. It then turns and flows southeast through the towns of El Verano, Boyes Hot Springs, Fetters, Agua Caliente, Sonoma and Schellville and eventually drains into the San Pablo Bay. The watershed is an ideal ecosystem model owing to its small size and accessibility.

The Sonoma Creek Watershed is a fairly typical riverine environment. Although anadromous trout still spawn in small numbers in the valley watershed (1100, from a 1989 Fish & Game report), there has been a decline since the 1930's (numbers in excess of 10,000) due mainly to lower water levels attributed to drainage for farm land and vineyard irrigation.

Plant communities of the watershed are varied. In the mountainous headwaters region, Chapparal creates a dense, impenetrable brush cover which is dry and fire-adapted. The northern uplands which are cooler support a mixed hardwood community of madrones, oaks, bays and occasional stands of douglas fir and redwoods. There is a major riparian corridor along the creek that runs through the middle of the town of Sonoma. Within a riverine ecosystem the riparian vegetation, the aquatic biota and the environment are closely interrelated. The willows, alders and cottonwoods growing along the banks of Sonoma Creek produce an abundant biomass of woody branches, trunks and



*Richard Dale, Dir.,
Sonoma Ecology
Center*

roots. This vegetation is important habitat for many birds, mammals and other fauna that frequent the area. The plant growth also casts shade over the water to cool it and support insects which fall into the water and are eaten by the fish. Tree roots or fallen trees, exposed by water erosion, provide hiding places for fish in this aquatic world.

The watershed recedes out of the mountain ranges into relatively flat bottomlands which consist mostly of oak woodland and eventually flattens completely, emptying into the tidal marshland of San Pablo Bay, a highly productive area that serves as a combination breeding ground, nursery, and habitat for waterfowl and other wildlife including many endangered species.

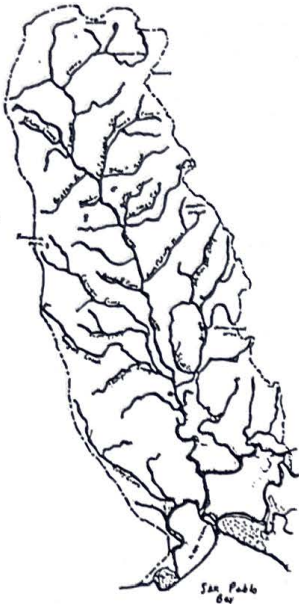
The Sonoma Creek Watershed is experiencing a rebirth of restoration projects. A 96-acre wetland has been created along Highway 121 and another is being planned along Arnold Drive at Ernie Smith Park. Resource ecologists working for the State Park are experimenting with controlled burning to help maintain diverse and healthy ecosystem patterns. Both State Parks and the Sonoma Ecology Center are working toward eradicating exotic plant species that have invaded pristine areas choking the native vegetation and altering the habitat. Schools have implemented an Adopt-A-Watershed program and along with the Bouverie Preserve teach children about the natural resources of the area. The Sonoma Research Institute has begun a computerized mapping project of the watershed using GIS technology. These are just a few of the projects currently being implemented in the region.

Archeological records indicate that the watershed has been inhabited for at least 8000 years. The Native Californians were of the Pomo, Miwok and Wappo tribes. They were hunter-gatherers and were extremely resourceful land managers. They planted soap root, tobacco and other plants, irrigated, cultivated and pruned, using a tool called a digging stick. The most dramatic example of environmental alteration by Native Californians was the use of fire to stimulate plant growth, control pests and plant disease, facilitating food gathering and clearing dense areas for easier hunting.

At the end of the Pleistocene period the Sonoma Valley was quite a bit cooler. The area probably looked much like Alaska does today, much greener and more heavily forested. As time wore on, we see evidence of the emergence of many of the more familiar plant communities- 7,000 years ago oak woodlands and grassland, between 7,000 and 4,000 years ago, expansion of Douglas Fir and Chapparal, 500 years ago large tracts of grassland, marshes, estuaries and wetlands.

In the words of Laura Gilpin, *The Rio Grande*, "A river seems a magic thing. A magic, moving, living part of the very earth itself---for it is from the very soil, from its depths and from its surface, that a river has its beginnings."

Angela Nardo-Morgan teaches Environmental Ethics at Sonoma State University and is completing her thesis on The Environmental History of the Sonoma Creek Watershed.



FLOOD AS SPIRITUAL BIOREGIONALISM, by Jo Hansen (This was presented as an art display for the gathering)

JUNE 1994:

I acquired a half-acre place,
planted in dense ivy- on the grounds
and up trellises, trees and fences.
Dense bay growth distorted other trees.
The overriding energy of bays drained
energy from everything except ivy.
Eclectic impulse- planting struggled to
survive in discouraging circumstances.
Ivy choked the trees and destroyed
native vegetation.
A large shed sat on paving over the roots
of a redwood group,
nailed into every tree with 8-12 inch spikes.
The shed came out. Ivy came out.
Paving was broken and partially removed.
Spikes were removed from the trees.
The last 12 inch spike broke the crow bar.
Sharp pruning of jungles of bays and
intruders allowed a little redwood
and douglas fir to attempt recovery.
This was the view from the back porch.
The view after bays were pruned and shaped.

JUNE TO JANUARY:

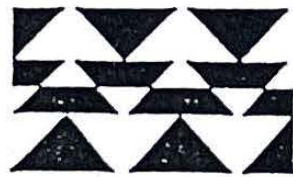
Ivy removal progressed. Pruning began.
The shed was removed.
Pruning continued in other areas,
mainly to bring bays into balance.
And then the floods came!
And then the floods came!

JANUARY:

Flood waters stripped matted small debris
from the ivy, facilitating its removal.
This flood brought good soil.
An exuberant variety of unidentified plants
arrived via flood waters.
New plants emerge almost daily.
On berms, I planted huckleberry, yarrow
and lupine.
Other plants are volunteers.

MARCH:

Ivy removal allowed flood water to plant in the
bare and receptive earth. Diversity followed.
Birds returned. Diverse plants attracted them.
Ivy did not. Butterflies returned, in great numbers.
Lady bugs swarmed in the thousands.



Dutch Bill Creek upstream from my house



ECO- SYSTEM RETURNING?

I judge that an unidentified plant may be native if it cooperates with other plants. But an intact ecosystem surely includes checks on aggressive elements, like bays. Some plants are clearly outlaws, like ivy, but so many seem borderline or ambivalent. Is it enough that the earth seems to love them? If natives are energetic, can they convert modern outlaws? My planting is faithful to the redwood ecosystem. But the earth? Flood water brought whatever is, as if nature extends unconditional love to anything that wants to grow. Natives and intruders arrived and grew.

Question: In a universe of constant change, ecosystems must evolve and not remain constant. What directs their changes?

CONNECTIONS/PERSPECTIVES:

I put my hand on a plant and ask "Does it belong or not belong?" But isn't my hand an extension of the plant? Didn't my hand come to exist in the potential of the plant? John Muir reflected, "Whenever we try to pick out something by itself we find it hitched to everything else in the universe." The smallest decision engages eternal spirit if one follows where it leads.

CREATION/DESTRUCTION:

The power of the raging flood waters electrifies the mind. Revelation is vivid and remembered. Creation and destruction are the same action. I know! The flood imprinted it in every cell of my body. I saw creation and destruction in every action of the flood and recognized it as surely the basis for the change and movement of existence throughout the cosmos.

I felt caught up in the power of the flood and yet powerless in its action. The seed of the next level of awareness is planted there: I'm not powerless. In fact, I'm responsible and so are you and everyone else who can understand. Awareness of creation/destruction concerns the consciousness that we put into the earth. Consciousness is energy. It can clarify creation process and move it along or it can retard and confuse the evolving of the life of the earth. We have to think about the consciousness that we want to reinforce. If we think together there is this level called "critical mass" where crucial change is made.

Jo Hanson is an eco-artist and lives on Dutch Bill Creek about one mile from the Russian River.



Dutch Bill Creek at the bridge in Monte Rio



THE LOVELY LADY, by Ed Massey Jr.

The lovely lady brightly shined
upon my face.
Her spirit intoxicated
the redwoods below.
When night became morning
the birds with their beaks tatoed
And commenced a bio-rhythm melody
500,000 years old.
So long as the day becomes dark
We must return to the beginning:
The song of the bird in the
redwood tree
The spirit of the lovely lady
reflected on the surface of the river below.
(the poem composed at 4:00 AM on Sept.16 in Ed's tent with a flashlight)
Ed Massey Jr. is a Berkeley poet.



redwoods above, lone car below

AFTER DARK
SLIDE
SHOWS

° "PETROLIA
HIGH
SCHOOL"

"12 YEARS OF
BIOREGIONAL ED."

° CALIFAS
WALKABOUT
SLIDES FROM SF-LOO1

° BURNING
MIRIN

SLIDES FROM LAST
WEEK'S "WILD CITY
OF THE DESERT"



HOW ARE WE DOING, by Jeff Westergaard

How is the bioregional community active, vibrant, healthy and growing, with not only a shared passion for a world view, but also a locus for action? How do/can we know each other better and get to know each other best at a gathering- bring in new people and make them feel welcome and included rather than the typical gathering scene of old acquaintances renewing their friendships? Are we a community that is of a size that can know itself and feel a belonging, more than just a journal or unused directory lying flat on the paper?

Jeff brought a slide show to the gathering and presented it, with commentary, on a big screen outside the dining hall. He lives in Sacramento.

THE HEALTH OF OUR BIOREGION

Jennifer Badde-Graves, Theme Coordinator

The people who are speaking this afternoon are people who have issues around "taking care of our backyards." They work on issues that are related to their immediate areas, their more "at home" bioregions, as opposed to the grand Shasta Bioregion. If we don't take care of our own backyards, then how are we going to take care of the next person's backyard.

Eventhough they are speaking on topics dear to their hearts, it does not exclude other topics dealing with the health of the bioregion. That will become evident when workshop leaders after the plenary come forward to describe their workshops.

Jennifer Badde-Graves owns and manages Earth Studio in Sebastopol and was a co-founder of the Natural Building Network of the North Bay. She was on the SBG IV planning committee and organized the wonderful wine and cheese receptions for Thursday and Saturday afternoons.

ISSUES OF THE RUSSIAN RIVER, by Brenda Adelman

Thank you for inviting me here today. This gathering is a new experience for me. I came to California in the early 70's, and fell in love with the place. I loved it in a very spiritual way, losing myself in the good feelings of being with nature. Gradually, I learned that nature was being threatened on many different levels. I got angry about it and that led me to action. I'm glad to come here today and get that spiritual feeling back again. I sometimes forget what it's all about; I get so caught up in "holing out" in offices, sitting in front of my computer or going to meetings. This is helpful in reminding me to get back in touch with why I'm doing what I'm doing in the political arena. The problem is I see people making decisions for us that have dire effects on the environment and not caring about it as we do.

My work has to do with the Russian River; some of you may not be familiar with the river. It starts up at Lake Pillsbury, which is about 25 or 30 miles northeast of Ukiah. It really starts farther north because there's a diversion there that PG&E built to carry some of the Eel River water down into the Russian River.

I want to talk to you about some of the alterations that have occurred in the river, causing it to be not so healthy in this day and age. Of the diversions, there are three dams, the Van Arsdale Dam near the Lake Pillsbury Diversion, Coyote Dam which is at the foot of Lake Mendocino outside of Ukiah, and Lake Sonoma Dam south of there, outside of Cloverdale. These dams are controlled by the Sonoma County Water Agency and the Army Corps of Engineers to provide water to the urban populations of Sonoma and Marin Counties.

There are various factors that have a major impact on the river, and the more we have to deal with burgeoning populations, the more Sonoma County, in particular, is threatened by urbanization. There's a great deal happening very fast and great pressure on political bodies to make decisions in favor of growth. This has a negative effect, I feel, on the environment. I'd like to think that it's possible to heal these problems through education, by teaching people the importance of protecting these things. One of the most important things we can

do is to carry back the message about conservation, which is a very important part of preserving our environment.

There are other problems on the river created by man's activities. Besides the dams, there are an enormous number of water diversions, both legal and illegal, that affect the flows of the river. The State Water Resources Board, the agency in charge of keeping track of things, doesn't keep track very well. It cannot tell you how much water is diverted from the Russian River. All it can say is that there are 90 applications waiting for further diversions, not the least of which is the one by the Sonoma County Water Agency that wants to withdraw double what it is withdrawing right now, around 75,000 acre feet a year; they want to take out about 140,000. They're in the business of selling water, and they are basically engineers who don't care what impact their diversions have on the fishery, for example. In the last permit they received for their current diversion, the State Board stipulated that the agency conduct a fishery study, which has not been done, and now there's contemplation of moving forward for a second major permit, and there's some question whether that fishery study will ever be adequately completed.

There are many impacts on the river from timber harvests, erosion and agriculture. There's a great deal of agriculture along the river, such as all of the wineries, many of which grow their vines too close to the riverbank and cut out riparian vegetation. Riparian vegetation is an important part of maintaining a happy water system. It goes a long way to promote wild life habitat and helps in the cleansing process of the river, protecting the river from algae blooms. I was noting the creek out here today. The water is pretty clean, but there is a great deal of algae in the water, which is a possible indicator of too many nutrients.

The river is plagued with many gravel mining projects in the middle reach around Healdsburg. There are 10 or more huge pits that sit along the sides, with big holes in the earth, 80 feet deep. They're filled with water, and nobody quite knows what to do with them. The pits are required to be reclaimed for agriculture, yet it was found after many of the holes were dug, they cannot be reclaimed. Yet the lands in that area are considered to be for top prime agricultural purposes.

The thing that I'm most knowledgeable about is waste water discharges. Right now the City of Santa Rosa averages 20 million gallons a day, some of which is discharged into the river and some of it to the land for agriculture, which is fine, but sometimes gets over-irrigated, which isn't fine. Basically they discharge into a well-degraded tributary to the river called the Laguna de Santa Rosa.

I have a hard time getting agencies to admit that there is any toxicity in the river. They don't monitor for many constituents. There's a whole range of chemicals, particularly chlorine-based chemicals and pesticides, that cause reproductive problems in humans and wildlife. There are implications that these chemicals may be released into the waterways and may be part of the problem for the demise of the fisheries.

A lot of people don't know degradation when they see it. I'm not a scientist, but I know that there's a lot of nutrient contamination in the river now, and people out in their canoes don't necessarily know that the river has a problem. The water's not clear; the bottom muds are slimy; there's white matter floating on top and you can't see the bottom, can't see the fish, etc. I notice a lot of erosion and sediment problems in the river; there are other problems as well; it gets pretty complicated. When you have so many things happening to the river, you don't know exactly where pollution is coming from when there is a problem. Also, since the water board doesn't have much money for monitoring,



there is no extensive monitoring to determine the exact quality of the river and that's part of the reason why they say the Russian River is of high quality.

All of these things are interconnected, all of these activities that men basically assume they have private property rights to, allowing them to do what they do. I'm sorry to say that the regulators have been given limited funds and not very strong mandates to keep our water bodies clean.

It's going to take a great deal of education on our parts to assure future protections. Let me say that the people making decisions now do not have a very high consciousness about environmental concerns, and the main focus I hear at meetings I go to is "How much is it going to cost? Is it cost effective?" When they look at cost figures, all they're looking at is the cost to their own pocketbooks; they're not looking at costs to future generations. They're not looking at costs or impacts on people who live in other communities. There are some very difficult things we'll have to do in the near future to preserve the environment.

Brenda Adelman has been a chair of The Russian River Watershed Protection Committee and a member of the committee since 1980. She is a past chair of the Redwood Chapter of the Sierra Club and was named Environmentalist of The Year in 1987.



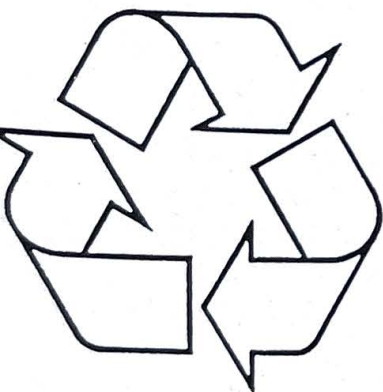
MY LOVE FOR TINKERERS, by Pavitra Crimmel

Before I came to this country in 1979, I'd always been a nomad. I hadn't known what garbage was because when you travel fast enough, you don't accumulate much. Also, I thought I was a very spiritual person. I had been a buddhist and didn't want to participate in the world because I didn't like what was going on. I thought if you were spiritual, you could disappear out of the world.

Well, I came to this country, and through a series of strange affairs, I wound up running a junkyard in Redding. There I was, not knowing how to run a junkyard, not knowing anything about recycling management, not being an environmentalist. I was just a person who could talk well and I got the job because they thought I knew what I was talking about.

The City of Redding thought I was wonderful; I don't know why. I just sat there and people showed up. Someone would say to me, "Lady, do you want a door?" And I'd say, "Sure, I'll take a door." And, then somebody would say, "How much do you want for that door?" And I'd say, "Well, how about ten dollars?" And they'd say, "Wow! Okay!"

Pretty soon I had a lot of people giving me stuff and giving me money. I didn't know what I was doing and some of the people who showed up at the yard were aware of that. I'd say, "You're right. I don't know what I'm doing." So these people started helping me. I was reminded of these people when the speaker this morning talked about Native Americans here in Northern California. These are people I got to know as "TINKERERS." They are like a forgotten society, like the people who get left behind in the modern world. Tinkerers look at life differently than most people. They look at machinery differently. They look at it in terms of function and what things do. They have a



quality of attention to detail and know how to fix things, take care of things and look after things. They have a knowledge we don't have anymore, just like the Native Americans. Many have their own businesses and their own ways of creating businesses.

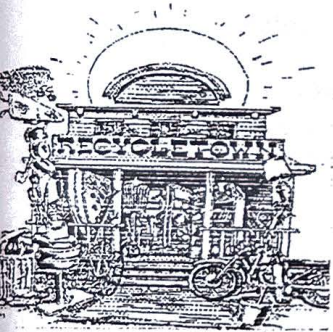
They weren't spiritual people nor environmentalists; they used a lot of swear words. I discovered that if you're an environmentalist and you want to save some creature from extinction, what you do is save their habitat because creatures and people need a habitat. So I became a person who created a habitat for tinkerers. Over the years I became a spokesperson for them because I wanted to make sure that the bureaucrats never met them. I'm very good at talking; so I'd go to the bureaucrats and say, "We're doing a wonderful job of recycling." I was just trying to protect these tinkerers who didn't use the right language and often didn't even have teeth.

Eventually I moved down to Sonoma County and joined GRI. I started another junkyard here which is a very odd place to run a junkyard. Sonoma County is enamored with growth which we all know means the process of digging stuff out of the ground and making it into products which we then throw away into another hole in the ground, as I discovered when I started Recycletown.

But, tinkerers are everywhere. You can't recognize them because they hide away. If you come to my yard, you'll meet them. You may become like them because it's very addicting, coming to a junkyard; you become interested in the things that are there. What happens is that tinkerers start coming out of the "woodwork" and the numbers of them grow; you'd never know they're around unless there's a junkyard for them to go to.

Sonoma County decided that I was fun eventhough they realized I was a little bit strange. They decided I was an okay strange, and I was getting good publicity; so they gave me three acres. They had given me a little tiny yard at first. Then we built Recycletown, which is a series of buildings that's built to look like a wildwest frontier town and was built by the people who came to Recycletown.

You can't save the environment without dealing with the people who are screwing it up in the first place; those things are not divorced. You can't save it by yourself. You have to become part of society, and people have to learn to come together. That's the most difficult part of all because we all have an idea we know what's right and get incredibly judgmental about it. We all get very "finger pointing," and what we have to understand is that we don't have the faintest clue! A young staff person came to me when I first came to Garbage Reincarnation and she said, "You know I don't have the faintest clue what I'm doing; I really feel off my feet." I said, "Don't worry about it." Everybody in the world wants to find somebody who doesn't know something so they can tell them what's right. It makes everybody feel good if you say, "I don't know." That's what happened to me in Redding. I just came to a junkyard and said, "I don't know what's going on." People came around and told me and then we started working together. We can share our talents, but we have to realize we don't know how to solve the problem ourselves; we don't know what the problem is. We just know that it doesn't feel right, and we have to have a way of coming into a quality of attention, a way of seeing what's right in front of our faces. People ask me how to become a recycler these days, and I say, "Well, go sit at the dump and see what strikes you. See what jumps out at you. Look after it and see what happens." That's how you become a recycler. How do you become a person who believes in bioregionalism, whatever that means? You come in touch with what's in front of you. That's what I did. I



source:
Pavitra Crimmel

was not an environmentalist; I was a holy person. I'm no longer a holy person. I swear too, and sometimes I swear at bureaucrats.

The other side of the equation is the bureaucrats out there, and as Brenda was saying, they make all kinds of decisions because they are convinced they know something. They are absolutely convinced about it, and if you look at them the way I look at them, they say, "Don't worry dear, we're dealing with it", but they're not dealing with it, so you have to deal with them. On the one hand you have to be creative; you've got to keep up your love and concern, keep up the energy forever and ever, and on the other hand, you've got to fight off all these idiots. The way we do that is to make them into tinkerers. They come up to Recycletown and sooner or later there's something there that they want. Everybody who comes up here all of a sudden becomes one of us.

So one of the best ways to get rid of your enemies is to turn them into your friends. You have to start acting as if bureaucrats are people. It's very hard to believe it when you first meet them. I didn't believe it either, but actually they are. They've just forgotten it. Eventually, after I've narrowed down the history of their families, their kids' names, every ailment they ever had, we are like people together, and they come up and visit me and become tinkerers. They let me do what I want to do which is to create a habitat, and I don't know of any other way to do it. It seems to work. It's an awful lot of work, and it's not because people say, "Gee, Pavitra is so wonderful." because 1/2 the time they don't. They say, "Oh! That Pavitra girl is a pain in the neck." So you can't get into it to save the world; you can't get into it to have people tell you you're wonderful. You have to get into it because it's a really fun thing to do. It's a way of living that's ennobling and empowering; you've never felt more empowered creating a job.

When I was a little younger, before 1990, people use to come to me and say, "Pavitra, you're so bright; you're so articulate. What are you doing at a dump? You must have some kind of insecurity problem. Can't you think of anything better to do?" "No, I can't think of anything better to do. I guess I'll just keep doing this."

And now it's 1990, and there's another Earth Day, and it's suddenly cool to be an environmentalist. All of a sudden, "Pavitra, you're a hero. Pavitra, you're incredible." I wasn't doing anything differently. You can't worry about that kind of thing. You have to come in touch with your heart, which is what happened when tinkerers touched me. I suddenly realized that wisdom is not getting out of my body and meditating somewhere else; wisdom has to do with just coming here, and dealing with what comes to you when you come here.

Pavitra Crimmel is Director of Recycletown for Garbage Reincarnation of Santa Rosa, has been on a number of county planning commissions and lives in west county.



THE HEALTH OF THE BIOREGION, by Greg Guisti.

I'd like to share some approaches that people have found to be successful in taking care of their bioregions. Hopefully, I can give you some tidbits you can take home to apply and share with others.

As an ecologist I was taught to study the relationship of organisms to their environment. So my first thought is "I truly hope that each of you feels healthy," in a state of well-being, emotionally, physically and mentally; it is the positive energy that you apply to a bioregion that makes it healthy.

The next thing that jumps out for me is that people tend to lack a collective vision. People need to find a target and work towards a collective vision. That vision may not be yours to start with, but you keep picking away at it and maneuver into other people's psyche to point them in the direction that you think it is necessary to go. Sustainability starts with bioregional planning.

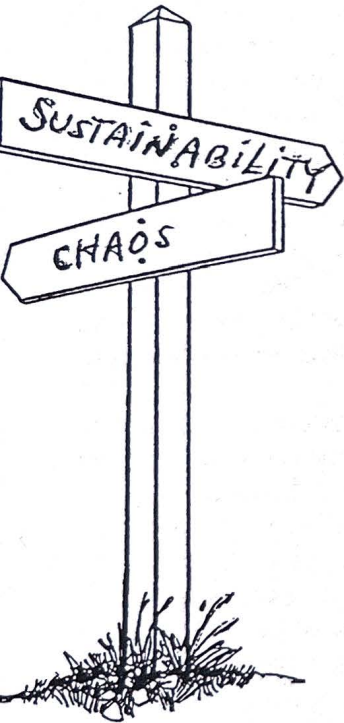
What's involved is a philosophical change in how we view our natural systems. What we've had in the past is a utilitarian point of view and a human extraction point of view, but what we're working towards now is an environmental point of view, an acknowledgement that we are part of the environment. We suffer from the consequences of our actions and that requires a new way of looking at things.

With that new paradigm, I'd like to share with you a definition of sustainability. Sustainability has lots of press today. People talk about it, but few have taken the time to tell us what they think sustainability is. I talk about this subject a lot.

My working definition for sustainability is A PHILOSOPHICAL APPROACH BASED ON HUMAN GOALS AND ON UNDERSTANDING THE LONG TERM IMPACT OF HUMAN ACTIVITIES ON THE ENVIRONMENT AND OTHER SPECIES. THAT PHILOSOPHY INVOLVES THE APPLICATION OF PRIOR EXPERIENCES, WHAT WE KNOW, AND SOUND SCIENTIFIC ADVANCES TO CREATE EQUITABLE, INTEGRATED RESOURCE CONSERVING SYSTEMS THAT (1) REDUCE ENVIRONMENTAL DEGRADATION (2) MAINTAIN COMMODITY PRODUCTION (we need food and clothes) THAT PROVIDE FOR BOTH SHORT AND LONG TERM VIABILITY, ENSURE STABLE COMMUNITIES AND QUALITY OF LIFE GOALS.

If we want to look at the big picture, we need to look at human goals as well as environmental goals, and these goals must incorporate renewable energy resources, for example. We know we have to get away from our dependence on fossil fuels. We have to support the efforts of individuals who are moving toward that end, and we have to be accountable for the environmental soundness of our actions; whatever we do there are consequences. We have to evaluate these consequences by the impacts on the environment. If we don't like the impacts, we need to follow another approach. And, there's the social viability. Good words mean little if people are not applying them. That's when action takes place on the ground. Without action, it's just talk.

Fortunately, from what I see in the Klamath Province, from here to the Oregon border, over to Siskiyou County and down into Trinity, there are a lot of people who have taken these good words and are applying them today. The Applegate Project in Southwest Oregon, the Quincy Library Group in Plumas, the Clearlake Resource Group in Lake County, the Mattole Watershed Alliance, these are stellar examples of how people have taken the positive energy and a true sense of sustainability- the human aspects, resource and natural aspects - and applied them, and there are attempts elsewhere at different levels of success, the Russian River as we heard about, the efforts on the Navarro, the



Trinity, the Eel, the Klamath, the Smith, and Sacramento Rivers. People are coming together and saying, "We want to take control of what's happening with resources." That is the only way in my opinion, that bioregional action will work.

We can theorize about bioregional action on a grandiose scale, but we live in a big bioregion. It's a long drive from Kelseyville to Cazadero. I can devote only so much time, even though what's going on beyond me is very important. I can give you moral support for what you're doing and come and share ideas to support your actions. I can't drop everything I'm doing and come to your meeting, just like you can't drop everything you're doing and go to a meeting somewhere else. So if we take that positive energy and focus it like these other groups have done, we can see real progress and real paradigm shifts in the local communities.

I've been involved with the Clearlake group for about six years, and there's a fabulous turn around in what that group has been doing, in how adversaries have come together over time and how they have used their collective energies and visions to go after the bureaucrats." "We've got a project; it's good for the community; it's good for the resources; we need some money," we said. They agreed. "Okay, Lake County, here's a check." That's what happened. It does happen, but as Pavitra said so well, it's built on trust. You don't get trust by throwing javelins at each other. You get trust by sitting down, finding out what the other person's philosophical differences are, sharing your differences and working it out. That's the only way you can do it; that's the only way those groups I mentioned have done it.

Sometimes it gets uncomfortable. People yell and scream at each other. But that's what they taught me over the years. That's the way they've worked through it, and now, the Quincy Library Group and Mattole Watershed Alliance, they have something they can be proud of because they are working neighbor to neighbor, rancher and environmentalist. They are neighbors; they are people; they are sharing a common vision.

This trust building exercise takes time and a lot of energy, and that's why it's important to direct your energies where it's not a big encumbrance on your day to day lives. Working in Mendocino County on the fringes with people, trying to supply information during the Mendocino County Forestry Advisory Committee, I know the activists who were pushing for the rules were doing it on a volunteer basis. They drove to Sacramento to meetings on their own, sitting there with timber and bureaucrat representation who were getting their checks. "So it takes an hour, two hours, it doesn't make any difference to me. I'm getting paid." The activists were putting in their own time and effort and they finally got worn down; they got "wooped." So it takes that kind of energy to do something in your backyard; it's difficult to take that energy and apply it to somewhere you have to travel. There's a lot that can be done just close to home.

We have to recognize that when we are trying to achieve bioregional planning goals, we have three tools available to us. In fact, these are the only three tools I have ever been able to find. They are (1) education (2) incentives (3) regulation. That's our tool box. We can educate people, hold workshops, do publications, lead tours and demonstrate how to apply forestry and riparian restoration. I do those things all the time; many of us do that, but someone will say, "Great, but how do I pay for that?"

Then it's a matter of finding some incentive program, or some support, volunteers or tinkers, or whomever it takes to try and get people to achieve their goals, restoration, timber regeneration or whatever.



And sometimes you need the stick. The carrot works if people are in the paradigm to allow it to work. If you're dealing with people who don't want to look at incentives, don't want to be educated, that's when we use regulations. And we have lots of regulations. We've got the Forestry Practices Act. We've got CEQA. We've got NEPA on federal lands. We've got the Clean Water Act. We can choke a horse with the regulations we've got in California and nobody's happy with them. Nobody likes the regulatory approach because it's not providing what people want. So sometimes we have to threaten with a stick or hold out a carrot while we're conducting workshops. Combinations of education, regulations and incentives, those are our choices.

When the The Clearlake Basin Committee came together, there were 50 of us sitting around a table, and we broke into smaller units where people looked at water quality issues, fish and wild life issues, development issues of the lake. When you're involved with the largest fresh water lake in California, there are a lot of issues to consider-recreation, water use, agriculture, industrial use, diversions going to Yolo County, etc. Try to think about all of these at one time! These subunits were able to work at pulling apart at the issue, dissecting it and coming up with very real approaches.

All these little subcommittees meet once a month, share what they have and then come together quarterly. They work towards a collective plan, always thinking, "What do we want to do to improve water quality in Clear lake?" We want to arrest sedimentation and nutrient transforms; we want to maintain a viable fishery; we want to maintain the cleanest air in the State of California. All of these are big umbrella issues. The subgroups take them apart to find out how to do it, and that committee, with its peaks and valleys, has been very successful in getting the bureaucrats to listen. After you start coming up with a plan, you have something that can move forward, even if it's only a mental plan. Then you're dealing with a person, that bureaucrat, whoever he is, who's dealing with 60 or 70 ideas a day. When you go to him with something concrete, everytime he picks up the phone, he's got something to work on. He can cover his butt with it, which is essentially what he's going to do. So that plan is important because now it is your plan. The planner will say, "It's not my plan you know, I sit behind this desk. Boy, nobody is going to get to me. Now I can take your plan and move it forward."

And we're seeing progress with people who have accepted that approach. Certainly the Mattole Watershed Alliance went beyond county boundaries and got the Fish and Game Commission to change Chinook fishing regulations on the Mattole River. A group of land owners on the river were thinking, "The Chinook populations are going down the tubes. We better fix this. It took them a long time to get it fixed, and when the Department of Fish and Game fixed it, it was a big deal. Something was done that the people wanted, and it's held up as a pentecostal achievement. "Look at what we did; we fixed something." And yet the people in the Mattole are exasperated. "It only took us three years and any number of meetings!" That's the kind of slow progress you've got to think about to create real change. I don't like it; I don't agree with it, but that's the world we live in right now.

I hold up the Mattole; I hold up the Clearlake Basin Group because they've done it. I'm working with groups on the Navarro, on the Eel, on the Russian Rivers and I know they're going to get there. In my job as an educator, I have no authority over anybody. I have words and ideas. You'll pay me to come up with solutions to problems. So all I do is throw out ideas. It's like cooking spaghetti. You throw it on the wall and you're hoping that it's going to stick sooner or later. That's my approach to education. I keep throwing out ideas and hope they stick sometimes. And everytime one of my or someone

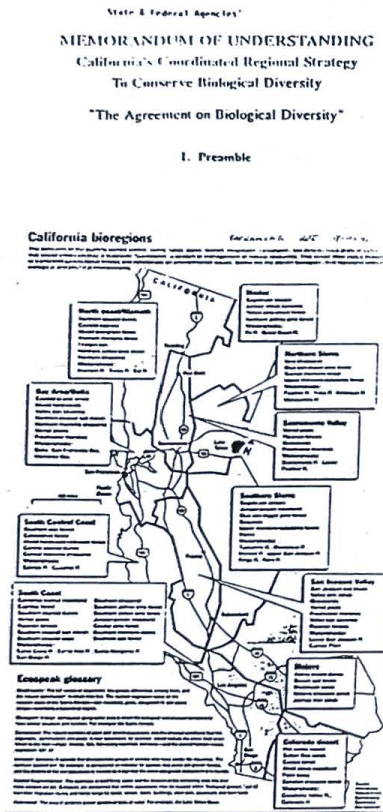
else's idea sticks, then you see a little progress, a little movement forward, and that incremental movement gives all those restoration watershed projects something to cite. "Look, we fixed it and it works."

Have a positive outlook on the kinds of things you're doing, and I want to assure you that there are other people doing the same kinds of things and they are having successes out there. I'm really flattered to be here, and I'm really proud to be part of some of those other efforts.

Greg's take on the California Memorandum of Understanding: I know that government cannot mandate grass roots actions; it doesn't work. California tried to do that with the Memorandum of Understanding on biodiversity signed three years ago. Somebody sat down with a map and drew fuzzy lines around the bioregion and said, "Okay the Klamath Province is one bioregion; the Shasta -Trinity is another bioregion; and here's another bioregion along the Sacramento River." People were thrown into these bioregions and they were supposed to come up with a bioregional plan. That approach doesn't work. What works is when a bunch of people, sitting around having a cup of coffee or tea, say "I don't like what I see going by my yard here. I don't like the color of the stream. Why is it cloudy for so long? It used to clear up." And they start talking among themselves. That's a real grass roots movement when people have identified a problem and say, "This isn't right!" It doesn't work for government to say we will mandate grass roots approaches.

Through the Memorandum of Understanding, all the department heads come together four times a year, and they have wine and cheese tours across the state, and it's all this fluff, and, yes, they'll give someone 15 minutes to talk about the great thing they're doing, but the executive committee is not the one doing it. It's the folks on the ground doing it. The committee comes in, gives its blessing and moves on. It's a step in the right direction for government resource agencies to talk to each other. It's hard to believe that Fish and Game may not talk to Dep't of Forestry; they don't. They don't because they all have their own jobs. At least the Memorandum is there to try and force that, and it's happening at the executive level, but it's not happening down at the lower levels unless people want it to happen. The lack of funds, the lack of money in these resource agencies is forcing the grunts like me to work together. So BLM is calling Fish and Game; Fish and Game is calling CDF; the biologist is talking to the forester, is talking to the range conservationist because they don't have anyone in their own office to talk to anymore. It's forcing coalitions because of lack of financial resources. It's really a backwards way of structuring something, but I'm seeing more interagency cooperation at the lower levels today. Then up there we've got this great memorandum of understanding that looks good on paper, but the state has a great deal of trouble applying it. That's my read on it.

Greg Guisti is the Forest and Wildlands Ecology Advisor for the University of California Cooperative Extension in Mendocino County and serves as the north coast area advisor for the U.C. Berkeley, Integrated Hardwood Range Management Program. Greg lives in Kelseyville, Cal.



THE ROCKS ALONG THE COAST, by Jerry Martien

They were once like us, like we were.
A part of the continent.
The ones close in get to keep their
green, sometimes a tree, a few birds.
Farther out they wear away & at
certain tides go under.

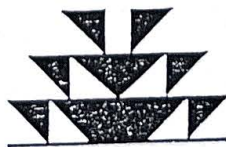
But in some opposite, equal justice
at a point not too close in &
not too far, to even the balance
They are added on:
barnacles, limpets, blown sand
maybe a seed.
Incremental droppings.

It could be the wearing down wins out
Leaving them stranded in their own
by the main body's day-to-day
breakdown and retreat.
Or they are thrust up and will remain
by the sheer memory of the
edge of the continent
Going over the edge of another continent.

It has to do with love and how love
has everything and nothing
to do with the islands.
How it takes so much to be ocean
so little to be rock.

There are no islands left along this coast.
all the rocks have names.

Jerry Martien, poet, lives on Humboldt Bay.





Fort Ross
Environmental Restoration
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AUSTIN CREEK STREAM WALK, by David Passmore (WS)

I live just over the ridge from the Austin Creek Watershed at the headwaters of the South Fork of the Gualala River, and one of the things that my associates and I do is Salmon and Steelhead habitat restoration. This includes upslope erosion control to reduce sediment coming into the creeks, and modifying log jam barriers to enable spawners to find a suitable spawning area upstream. More dramatically, it's also more fun, we build artificial habitat which spawning fish can use to lay their eggs, or habitat for the newly hatched ones to live and grow until they are ready to move downstream on their way to the ocean.

Building habitat for these fish is merely mimicing natural conditions to create features lacking or scarce in the stream. By taking a brief look at Austin Creek here in front of the Music Camp, we can see examples of natural features of the stream which are important to the salmonids, and I'll try to explain how they can be built. It is also interesting to see what kind of changes have occurred this past winter with two extreme storm events.

Starting up by the bridge on the right hand side bank is an undercut lateral scour where the thalweg, the path of the deepest and most persistent flow of the creek, flows along the bank, and its force undercuts the bank into the redwood and bay roots to create a deep pool, somewhat like a cave, where young fish can hide from predators and find food. The storms have deposited an unusually large amount of gravel this year making excellent spawning areas. Spawning redds are made in this kind of large four to six inch gravel, free of very small particles, sand or clays. They need clean gravel so the water and oxygen can get to the eggs and so the hatchlings, called swim-ups, can make their way through it to the open water. Sediments create silted gravels, disrupting spawning and reducing egg viability. Structures such as log weirs trap and clean gravels and are built to replace spawning gravel habitat that has been buried in sediment.

David Passmore is with Fort Ross Environmental Restoration in Cazadero, Cal.



*Austin Creek
in winter*



Austin Creek in September





SUSTAINABLE FORESTRY, by Jason Grant (WS)

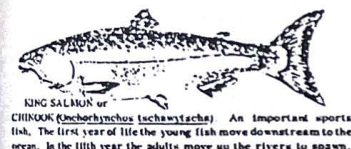
Topics covered in this workshop: developments in sustainable forestry, restoration forestry and markets for hardwoods that sprout up after clearcuts. It included the growing availability of certified sustainably grown and harvested woods from producers in the U.S. and abroad. Jason Grant is with Ecotimber in San Francisco.



SPRING-RUN CHINOOK SALMON WORKSHOP, Leon Davies

We've created a workshop over the past couple of years in response to the Endangered Species Act. It is a very powerful weapon to use. It gets people to the table. If you develop a grass roots proactive response to some endangered species rather than let people be affected by the legal listing, you have a real incentive to get together, particularly around salmon. People really relate to salmon, maybe to the business of their swimming upstream through life and having sex once and dying.

Leon Davies is a research associate of the Sea Grant Extension Program in Wildlife & fisheries Biology at U.C. Davis. He is co-convener of a workgroup (workshop title) made up of a coalition to achieve grassroots restoration of salmon runs on the Sacramento River.



SOCIAL VIOLENCE AND ENVIRONMENTAL CONSCIOUSNESS,

by Peter Laughingwolf (WS)

How does the accepted level of social violence affect the potential for environmental concern in our communities? I've been doing all kinds of "Alternatives to Violence" workshops for four years, and it's clear to me that a lot of the problem in getting people aware of and involved in the biotic community has to do with a high level of denial rather than a lack of information and that a big part of that is rooted in our separation from the earth as living beings. The focus of my workshop is on the Alternatives to Violence Project (AVP) workshops. *Peter Laughingwolf is a workshop leader in the Alternatives to Violence Project which is held in communities around the country, including prison communities. Peter Laughingwolf lives in Santa Rosa, Cal.*





from movies,
"Copy Cat" and
"Murder in The First,"
1994

THE CALIFORNIA PENAL SYSTEM: IMPACT ON CITIZENS & REGIONS, by Steven Deerwalker Krolik (WS)

A group gathered on the bedrock of Austin Creek to share ideas about the imprisonment of non-violent defendants in California. One man in the group had served time and told about his bitter experiences with the legal system and his ensuing imprisonment. He had nothing good to say about the system and labeled it as being part of the "big American business scene." Here is some of the information about the penal system that was shared in our workshop; the impact on all of us is self-evident.

- * One half to 2/3 of the prison population are non-violent offenders.
- * Non-violent first time offenders are incarcerated with violent prisoners.
- * The expense to incarcerate one inmate per year is \$20 - 25,000, more than the cost of education at any prestigious university.
- * California spent two % of its budget on prisons in 1980 and nine % in 1994. Estimates are it will be 18% by 2002, at the present rate of incarceration.
- * The prison population is expected to double over the next 10 years and 80 new prisons built by 2027, given the "three strikes law," which judges are required to follow even when they believe it's cruel and unusual punishment.
- * Governor Pete Wilson supports privatization of prisons for the profit making business community.
- * A majority of prisoners are Afro-American, while they constitute only 12% of the population. Rascism?
- * Californians are losing properties as a result of forfeiture laws for growing medicinal plants on their lands.

Steven D. Krolik has a business, Fine Ethnographic Arts, in San Francisco and is a member of the Screen Actor's Guild.



*some of the planning group:
Quail, Gena, Debbie and Bob*

GEOLOGY OF THE SHASTA BIOREGION, by Richard W. Ely (WS)

The subject of my talk was the geology and landscape of the Shasta Bioregion and the influence of the landscape on the consciousness of its inhabitants. California is characterized by great diversity in landscape types and by geologic instability (earthquakes, volcanoes and landslides). These factors dictate against the sense that things are uniform and fixed in time. I think that the landscape itself is the major contributing factor to the fact that so many creative people and free thinkers live here on the Left Coast.

The dominating geologic feature of the bioregion is the Sierran Block, a huge westward-tilted slab of the earth's crust that underlies the Central Valley and the Sierra Nevada. The pale granites of the range of light and dark, fertile soils of the Central Valley are Yang and Yin to each other, the Tao itself imprinted on the landscape. This huge crustal block is moving westward to accommodate crustal extension in the Great Basin region that will turn the area between the Sierra Nevada and the Wasatch Range into a marginal ocean basin like the Sea of Japan in 10 or 20 million years. The popular myth that California is about to fall into the sea is an unconscious reflection of the scientific fact.

As it moves westward, the Sierran Block is driving into and compressing the Coast Ranges, which are simultaneously being riven along the great faults of the San Andreas system. The landscape of the Shasta Bioregion is like a huge jigsaw puzzle that is slowly rearranging itself, while continuously undulating in response to waves of vertical deformation that propagate at time scales ranging from a few years to millions of years.

The predominant rock of the Coast Ranges is the Franciscan Complex, a body of rock so complex that it defied the comprehension of several generations of geologists more attuned to the orderly geologic patterns of the rest of the continent. We now know the Franciscan Complex to be an accretionary prism, a chaotic mass of material that was bulldozed by the North American continental margin as it drifted westward over the oceanic crust of the Pacific Basin.

The San Andreas fault system terminates at Cape Mendocino, north of which lies the Cascadia subduction zone, located at the foot of the continental slope. Here the oceanic crust of the Pacific Basin sinks beneath North America to feed the volcanoes of the Cascade Range. Other volcanoes, such as the Long Valley caldera, that are found along the eastern side of the Sierra Nevada, are an expression of the crustal rifting process that is driving the Sierran crustal block to the west. A third area of volcanism, the clear Lake volcanic field, marks the present position of a hot spot that overlies an area of anomalously thin crust that is migrating northward in concert with the San Andreas fault and the retreating edge of the subducted slab of oceanic crust. Older volcanic fields in eastern Sonoma County and the Berkeley Hills mark the past locations of this hot spot.

Richard Ely is a geologist who lives in Sebastopol, Cal.



LIVING AS A BIOREGIONALIST

Gena VanCamp, Theme Coordinator

Living as a bioregionalist seems to have many parts to it. Some are more obvious, like being good stewards of our watersheds and being activists around environmental concerns. Others have to do with our cultural and social relationships. The center of that, I feel, is being local, having a sense of belonging and bonding, a sense of being home among friends.

Our speakers today offer us advice on several of these parts- growing food, community activism in suburban and rural environments, and opposing consumerism. There are many other parts I'm sure; some of these are being covered in workshops at the gathering.

Gena VanCamp is an anthropologist and is co-director of Regeneration Resources in Glen Ellen, Cal. and was on the planning committee for SBG IV.

LIFELONG GARDENING, by Dorothy Scherer.

Good morning everyone. I'm happy to talk to you about gardening.

A lot of beginning gardeners look at different methods of doing it. Chadwick, Steiner, Jeavons are examples. These are all wonderful methods of gardening! My husband and I come from a different place, from growing up in gardening families.

I was ten years old when I started to garden. My family had just bought a 5-acre, abandoned farm, and a garden was going to be an important part of it. We all went out with just a shovel and rake; my father dug over the real heavy turf, and we four kids, ages two to 12, had to get ahold of the clods of dirt and shake the soil out of them. My mother was an immigrant from Northern Europe, and she knew exactly what to do. She learned it growing up and she taught us. With rake in hand, she worked the soil into beautiful raised beds. With seeds sown and plants coming up, they were a work of art.

Eventually we had annual and perennial vegetables and all kinds of small fruit, grape vines, bird houses, bees, milk cow, chickens, flowers, shrubs. At age 10, I didn't like gardening; it was hard work to shake out those clods. After several years, I was out hoeing one day and all of a sudden a big wave of satisfaction came over me. I decided gardening was great and from then on I was hooked. That was in the 1940's during the war years, and people were told to have victory gardens. We already had our victory garden, and we put up 1000 quarts of vegetables every summer on our wood-burning stove and using a pressure cooker.

We lived in the Northeast and there were beautiful hard wood forests with a river running through them. We went swimming in the summer afternoons, sleigh riding and ice skating in the winter, and I explored the woods when my chores were over. I found dogwood and azaleas and many other flowers; I tried to find out their names, but no one else seemed to know what their names were either.

On the other side of the river lived a young man named Richard, who also was a gardener. Eventually we married and came to California. We moved here in 1953, settling in Vacaville, which had only 3500 people at the time. We immediately started gardening but it was very different. The East Coast had four



IMPROVED NEW YORK PURPLE.



PURPLE EGG PLANT.



LONG PURPLE.

source: "The Gardener's Catalogue," 1974

seasons with cold winters and plenty of summer rain. Here the winters were much warmer and we had to water the garden in the summertime.

Soon I bought a pressure cooker and canning jars. We were living in a trailer at the time. Space was limited so the pressure cooker and canned produce were stored under our bed. Eventually, we bought 2 1/2 acres, built our own home and raised everything. We developed a year-round garden, and I learned I didn't have to can. We kept bees, grew citrus, almonds, walnuts and all kinds of fruits. We mostly used a rototiller to work the soil, made compost and brought in manure; we didn't use pesticides or herbicides. It was pretty much organic gardening, a term we didn't learn about until much later.

Over 30 years of working the same piece of ground, our cabbages and broccoli didn't look so good in the wintertime. Someone advised us that we probably had built up a hardpan from rototilling over the years. Out came the shovel and we did a double dig. It really does work and there are times when you need to do it. A friend of ours who raised sheep let us clean out his barn, which had at least 10 years of accumulated manure. We incorporated it into our double dig and planted our fall and winter garden. The vegetables just exploded out of the ground. We had such an abundance that winter, we fed half of the town. It is true; the new methods of biointensive gardening do work!

Over the years the area changed. We were out in the country when we bought the property, and by-and-by there was a trailer park behind us, apartments on either side, a subdivision across the street, a four-lane commute road out front. And there we were still selling walnuts, almonds and honey. Finally it was too much. We sold our little ranch and moved to Mendocino County.

So now we're learning another way to garden. The seasons are just as long, but the summer's are cooler. Nor do we have the amount of well water that we had in the valley. And there are all kinds of creatures that also love to eat vegetables- deer, racoons, possums, as well as moles, voles and gophers. But, we're having a wonderful time. We're vegetarians now, so our garden is more important to us than ever.

I still like to wander around in the woods and meadows. I'm a member of the Native Plant Society and finally learning the names of all those wild flowers. Being part of the earth doesn't stop at the garden gate; it is part of your whole life and of your own particular culture and gaining appreciation of other cultures. In the 30's and 40's many families raised gardens, many of whom were European immigrants. We were very good friends with the Bacigalupi family from Italy, and what they grew in their garden was very different from what we grew. They had long rows of Roma paste tomatoes, garlic, herbs and many kinds of peppers. In an outdoor kitchen, on a black, wood-burning stove, they cooked up big pots of fragrant spaghetti sauce. Peppers and onions were sauted in olive oil. I had never eaten such delicious food and immediately loved it. My family grew string beans, kohlrabi, rutabaga and green kale. The cold winter weather sweetened up the kale and it was cooked for several hours with pork and plenty of salt, then smothered with crispy onions and bacon. What a feast! And the Bacigalupi family thought my mother's open-faced apple kuchen was spectacular.

Gardening, how you do it and what you choose to grow, is very individualistic. It's intriguing to learn and use all the elegant methods but don't be intimidated. Just go out and garden. You'll learn as you go and find out how many ways it enriches your lives.

Dorothy Scherer lives in Point Arena, Cal.





COMMUNITY ACTIVISM, by Ron Thelin

I live in San Geronimo Valley. Last August 1st, my wife, Marcia, and I started our 30th year living there. While I didn't intentionally move to Forest Knolls to practice bioregionalism, today's theme, Living As A Bioregionalist, is a fitting description of my activities as I've come to know the language and concepts over time. I think that a big part of living as a bioregionalist is staying in one place. Probably most of the people here have entertained the idea that you've got to live some place a long time to get to know it, to get to know the seasons and the people in the community. It's like marriage; it takes a lot of work and will to stay some place and grow there. You know, the average American family moves once every four years. We're a transient society in a lot of ways, ever since the Europeans came over here, being uprooted- move, move, move. Our one stable factor has been the farm and agriculture. Now we have agrobusiness and monoculture. So a key factor to me in living bioregionally is deciding where you want to be, staying there and making a go of it.

San Geronimo Valley is about five miles long and two miles wide as the crow flies. It seems bigger than that. It's populated by around 3500 people; it's divided into about 1500 parcels. We're in the unincorporated area of Marin County (like most of the communities in West Marin); so our governing body is the Board of Supervisors that has the final say as to zoning, codes and all matters of regulation. We have our local school district, kindergarten through eighth grade, and in addition to state funding, we have a valley-parcel tax that was recently increased as a two-thirds majority voted for a 2.6 million dollar bond to improve and upgrade our public school facilities.

Another factor inherent in any bioregion is how each place reflects different community protocols, both technical and cultural. While the techniques of erosion control and habitat restoration may be similar from place to place, how and with whom the people of the Mattole River Watershed, for instance, engage the community and governing authorities is going to be different from the kind of engagement required in the San Geronimo Valley Watershed. We are governed by the Marin County Board of Supervisors and what is known as the Countywide Plan. It's the legal document that guides and regulates all development in Marin County, which includes the San Geronimo Valley.

We have San Geronimo Creek which is one of the headwaters that drains the valley and then joins Lagunitas Creek as it goes through Samuel P. Taylor State Park and eventually flows into Tomales Bay at Pt. Reyes Station. As we said at the watershed report last night, the State Water Resources Control Board, after nearly 15 years of litigation with the Marin Municipal Water District, recently issued an order that, along with other important determinations, increased water releases for the salmon and steelhead by 4500 acre feet. Peters Dam is the largest dam in the Mt. Tamalpais watershed. The Marin Municipal Water District has seven dams altogether and they supply 80 to 100% of the district's water demand, depending upon how much it rains. We rely on the Russian River for the 20% we and the fish will need when the weather doesn't favor us with rain. When the district raised Peters Dam by 40

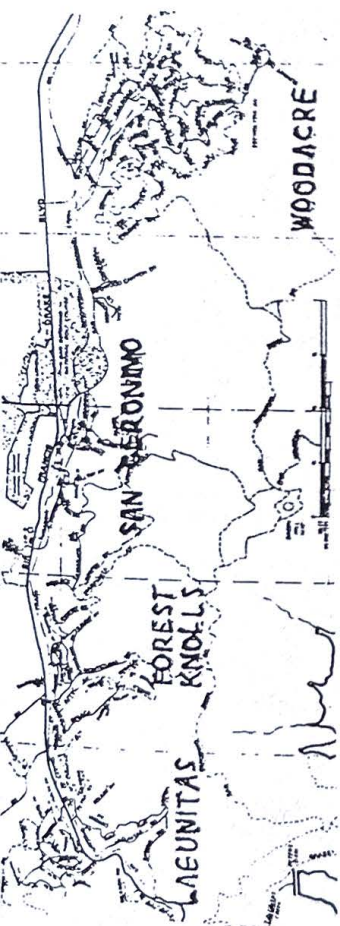
feet in 1982, without proper permits, a law suit was brought by Fish and Game and others on behalf of the fisheries and other habitat issues.

In 1995, after years of testimony, we've got this ruling from the state, which on the whole the environmental community of Marin likes. Not everyone's crazy about it. Fish and Game, for instance, had wanted more than double the State Order prescription of 4500 acre feet. But if one looks at all the components of the order, which includes plans for sedimentation control and habitat restoration, it's a great improvement. It increased water releases; it eliminated the seasonal Giacomini Dam (For nearly 50 years, rancher Waldo Giacomini put in a late springtime dam to secure the fresh water needs of his dairy ranch. This dam impeded the migration of the fish in and out.); it stopped the water district's practice of using water stored behind Nicasio Dam, a more turbid water from a different watershed than Mt. Tamalpais, to meet water release requirements for the fisheries in Lagunitas Creek; and finally, it proposed improvements to the riparian habitat with special attention to water temperature maintenance. Taken altogether, the State Order did a thoughtful job of trying to balance human demand with wildlife needs, and we are encouraging the water district not to file anymore law suits but instead learn to live with the ruling of the State Water Resource Control Board.

I'm holding in my hand a preface to our community plan; planning is the thing in Marin County. All the communities in unincorporated areas have community plans. Our planning area is the entire San Geronimo Valley, and we are somewhat unique because our community plan includes four distinct villages, all of which are located in the valley watershed. The community plan process began in 1972, and the Valley Plan was officially adopted by the Board of Supervisors in 1978. Prior to that, the valley had been scheduled for 20,000 people, a freeway, heliport, supermarket, high school, and, in short, full scale development. When Gary Giacomini was elected to the Board of Supervisors in 1972, all new development was stopped. A vision of Marin that included respect for nature, wildlife and all the various aspects of the environment was achieved by means of regulation and zoning laws.

These community plans have to do with maintaining community values, such as in our case, a rural character, environmental protections, economic priorities, circulation and transportation, just about anything that has to do with how you want to live in your place. All of these elements are in the community plan and all the community plans are an integral part of the overall Marin Countywide Plan.

Recently we began a long overdue update of our plan. Working with a new and updated draft proposal put together by the staff of the Marin County Planning Department, a committee of the San Geronimo Valley Planning Group was formed, and each member assumed responsibility to review and revise different elements of the plan. We conferred about revisions for many months and meetings. I took on the preface because I felt the draft version prepared by the county was limited and incomplete. As with all the revision proposals, each individual or team presented their changes for discussion with the committee. The preface I wrote reflects the suggested changes of two committee reviews. I made copies for people here to read it. I offer it because it shows how you can introduce language and an understanding about place and your environment in a context of engagement with county planners. The only change I made in the county version of the preface was to add the last nine lines. What I wrote precedes the county version, which begins on the second page with the adoption of the San Geronimo Valley Community Plan in 1978. I tried to broaden the scope and objectives of the plan by tracking the historical events that led to its adoption in 1978. (See Appendix A for community Plan)



The committee completed its work and returned the revised plan to the county for further review and revision. Next there will be hearings and final changes before it is adopted and certified by the Board of Supervisors. Then it becomes the legal document that governs the built environment in terms of what kind of development and where, what kind of setbacks to protect streams, fish and wildlife habitat and much more. It's about working cooperatively with government. It seems to me that we have to find ways and means with the government that exists, find the language, find it in our hearts and minds to make this communication with the powers that be-not compromising our principles, but articulating them in such a way that we start commanding the language that surrounds and governs us.

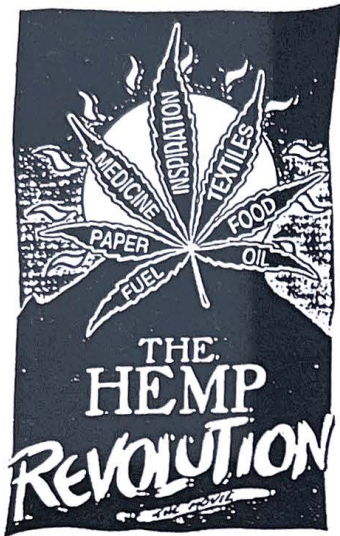
I'm wearing this pure, 100% hemp hat. I really think it's time. I noticed when Jerry Garcia died one of the things that struck me was how it became international news. People knew and cared about him! Millions of people! I remember the first Human "be-in" in at the polo field in San Francisco's Golden Gate Park, which I and many others helped to organize and how astounded I was that 10 to 20,000 people just came out of nowhere.

There is an initiative measure going around. It would legalize marijuana similar to the way the wine industry is regulated. I mentioned earlier that my daughter gave me this hat for my 57th birthday. I've been wearing it because I want to promote the virtues of marijuana and because I think it is time for the oppression of fear and ignorance be removed. The history of marijuana in the U.S. is a study in outright lies and premeditated deceit. It must come to an end.

Now people may think that marijuana is a side issue, that there are more important things like the Headwaters. It's true that the logging of the Headwaters ancient forest would be the destruction of a beauty, wisdom and presence that is the product of milleniums, all for the financial benefit of a comparatively few at a great cost to the whole. The criminalization of marijuana also benefits a comparatively few at a great cost to the whole. Both of these conditions are the result of greed, fear and ignorance. Yet one is legal and one is not. That's why I'm circulating this initiative. Whenever and wherever we can overcome ignorance, then knowledge and understanding gain a greater place in our lives.

It just may be that it's time now, that people are ready to say "enough!" with this criminalization of hemp. I have one petition that can be signed by anyone from Marin County. Each petition can only have signatures of registered voters in the same county. So if you're a registered voter in Sonoma County, you can't sign the petition I'm circulating. You must sign your full name and give your legal residence, no P.O. boxes and no abbreviations. I mention all these details because I'd really like to see it get on the ballot and petitions don't count if they're not properly signed correctly. If it got on the ballot, I think it would prompt a revealing statewide discussion and I believe it would pass. That would achieve a removal of an oppression that has gone on too long, and it really would be an advancement for everything that we're doing. I guess that's the final thing I want to say.

Ron Thelin is a community-activist, a member of the San Geronimo Valley Planning Group and lives in Forest Knolls, Cal.



movie produced and directed by Anthony Clarke



ECO-PSYCHOLOGY AND CONSUMERISM, by Mary Gomes

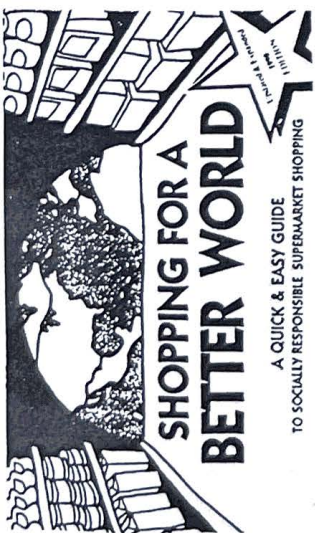
I thought I'd like to make a couple of remarks in preparation for Maria Gilardin's workshop. I am speaking from the perspective of eco-psychology, which seeks to bring a psychological perspective to the environmental movement. So I'll start out with what ecopsychology is and how it connects with bioregionalism and community currency.

One of the ideas of eco-psychology is that the industrial systems that are threatening the planet are also very destructive to our minds, to our sense of vitality. People are feeling an increasing sense of meaninglessness, depression, and despair in their daily lives at the same time that we see an acceleration in the destruction of the Earth. Ecopsychologists suggest that these two things are related in important ways. Our social systems, our economy, our educational systems are cutting us off from our deepest connections to each other, to the land, and to our feelings. We are building walls against all that is wild and spontaneous, within and without. We naturally feel a sense of something missing, an inner emptiness. And in our numbness and despair we wreak havoc on the world around us. Psychologically, we need to focus on healing our communities and societies as well as on healing individuals. Psychology has focused almost exclusively on individuals, and that can only go so far when the entire culture is pathological. I see bioregionalism as one of the central movements toward cultural healing. In this way, bioregionalism can be thought as one of the main ways of putting ecopsychology into practice.

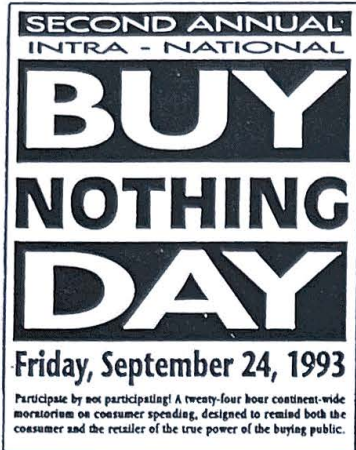
One thing I've been focusing on as an ecopsychologist has been consumerism. When you look at the underlying roots of environmental destruction, one of the main ones is consumerism- the tendency of those of us in affluent societies to accumulate more and more things that we don't need. One of the main contributors to this, I think, is the advertising industry, which can be thought of as corporate mind control. Americans are exposed to around 3000 ads a day, and they are all basically sending us the same messages- you are incomplete as a person if you don't own the right things, and there is a product to solve every problem. It is as if the corporate world is stealing our self-esteem and then trying to sell it back to us in the form of advertised products. We know that this takes a huge toll on the health of the planet. It takes a similar toll on our sense of well-being, and I'd like to see psychologists and ecologists come together to challenge this.

When thinking about changing our consumer habits, there are at least three different factors we need to look at- what we buy, how much we buy, and who we buy from. Of these three, only the first seems to get much mainstream media attention- "buying green" or "shopping for a better planet." This is obviously important- it matters that we are using recycled paper, that our vegetables are organic and our skin cleansers aren't tested on animals. But we can't stop there. We also need to be consuming less, engaging in "green-doing-without-it" as well as "green shopping." This idea often gets overlooked in the mainstream media's discussions of consumption and ecology. One of the reasons for this is that the American psyche is built on this ideal of consumerism; so it is an incredibly threatening thing to say to people.

At the environmental summit held a few years ago in Rio de Janeiro, representatives from several developing countries approached George Bush and asked him to consider reducing the consumption levels in the United States, and he replied, "The American way of life is not up for negotiation." That's a very telling statement, and I think that's one of the reasons why we don't hear



source: Council on Economic Priorities



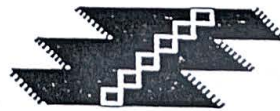
source:
Adbusters, 1993

about consuming less. It hits right at that "American-way-of-life." All the more reason to keep bringing it up and exploring it.

And this leads right into the third factor in consumerism- who we buy from. How do we meet our material needs through locally-owned businesses rather than corporate chain stores? The corporate chain stores are getting so large and predatory that this issue is starting to get some attention. But our economy and our psychology continue to push us toward supporting the chains, even when our values oppose it. Psychologically, I think this stems from an unspoken assumption in American culture that it is almost immoral to spend more than you have to on any given item. I've had some of my students interview people about consumerism and the role it plays in their lives, and one of the things that they found, interviewing people of varied income levels, is that no matter how much money people had, they felt driven to live in as affluent a manner as possible on that income- even if this caused a lot of stress. So if you're making \$20,000 a year, you live as well as you can on that. But if you're making \$100,000 a year, or more, you keep going to sales, and you keep clipping coupons because your house is heavily mortgaged and takes up a large amount of your income, and you expect a yearly cruise or an expensive car and have to include that in your budget.

So when people have a choice between supporting community merchants or going to Wal-mart and paying less, they will tend to choose the Wal-mart. There is a whole system of beliefs and habits that makes it very compelling to go to the chain stores to accumulate as many useless products as possible, rather than supporting local merchants who are often forced to charge more. If we want to change this, we have to identify and question a network of nearly unconscious assumptions we hold about material well-being. But we also need to create the economic tools that encourage change. If we want to build strong local economies, then we're going to have to explore things like local currencies in order to do that. You can set up local currencies so that, for instance, if you are a craftsperson and you are accepting local currency for your work, you can use it to go to a restaurant that's owned by someone in town, or use it at the farmer's market, but Wal-mart won't be in on the system. And that's really going to help channel people toward their local merchants and build a stronger bioregional economy and bioregional community.

Mary Gomes teaches psychology at Sonoma State University, and is co-editor, along with Theodore Roszak and Allen Kanner, of Ecopsychology: Restoring the Earth, Healing the Mind (Sierra Club Books, 1995).



BUILDING A WATERSHED COMMUNITY, by Seth Zuckerman

Living as a bioregionalist to me means "paying attention to place." I live in the flood plain of the Mattole River. When I moved there with Mickey about 1 1/2 years ago, there were a few subtle indications of that. There were water stains on the beams under the building. A friend of mine who had rented the house at one time told me she had to move her car to higher ground; the water actually got up to one step below the floor. When we were putting the

new foundation under the house, we found that the old pier blocks had three inches of river silt on top of them. So there were these subtle indications that we were living in a place for which the river has some affinity. The next real, solid indicator came the morning last January when Mickey said, "You know, the river is 1/2 way to the compost pile."

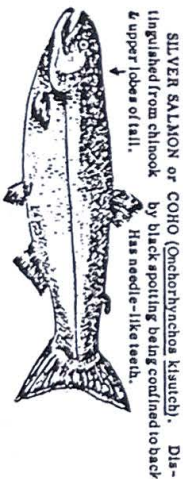
That morning the river got higher and higher and started to carry our compost pile down the road and then started to carry some of our firewood towards the gate, and we had to decide, "Should we open the gate or should we keep the gate closed?" And it ultimately came down to a bioregional decision of place. We decided we'd better open the gate because we realized we might lose the gate entirely. We stood in water just a couple of inches from the top of our boots, in what was usually our driveway, catching pieces of firewood as they were floating out and tossing them to one side or the other. A little later on as the water rose further, we found that it was starting to push over a fence, and we had this dilemma. Should we take down the fence and let the water go by quicker and perhaps not back up into the house as much, or should we let the fence stand to slow the water a little bit and let it drop some topsoil for us? That was a bioregional question that we had to wrestle with. I realized that even if water got into the house, we could clean it up easier than we could find new topsoil. So we left the fence up and cleaned a little of the debris away, and we were quite fortunate. The water stopped just a few feet from the house, and we had two or three feet of freeboard. So we came through that one okay.

Eventhough you hear about earthquakes and floods in Petrolia, we don't just live from one disaster to the next. One of the things that's motivated people in the Mattole Valley for the last 15 or 20 years is the decline in the salmon population. That is something people began to coalesce around back in '78 or '79 and launched a program in 1980, people like David Simpson, Freeman House and Rex Rathbun, to try to rebuild those populations that were having a hard time spawning because there was so much sediment; it was making the gravel full of silt. The first thing that people did was to start to think like a salmon, figuring out where's a good place for the eggs to hatch, trying to create in a temporary and artificial way, a place for these eggs to incubate while the watershed was still damaged.

Then it became apparent that it wasn't enough to think like a salmon. We had to start thinking like a stream. What are the things about the stream that would make a good habitat for salmon? Once the young, the fry, the fingerlings emerge or are released into the river, if they don't have a place to feed on their way down to the ocean, if they don't have a place to rear, if they don't have cover and shelter and good clear water and deep pools, they are a lot less likely to come back as adult fish. So we had to think like a stream.

Then it became apparent it wasn't enough to just think like a stream. We had to expand our horizons from making sure there were logs in the river and vegetation overhanging the water. We had to start thinking like a watershed. What were the things in the watershed that would make the streams a good habitat for the salmon? And after awhile it meant working on the watershed, looking at all the old abandoned roads, looking at landslides and forest cover and trying to help the watershed heal to the point of creating good streams that are good for fish.

Then we realized there was one more piece missing. We had to start thinking like a watershed community. Besides the trees, the landslides, the streams and the fish, "the people", our neighbors and ourselves who lived there, were putting in place the land use practices that were making the watershed what it was. So it was only by beginning to work with all of our



Mattole Restoration
Council
Annual Barbeque^a
and meeting

Albacore - Salads - Corn on-the cob
Beer (good beer)
for more info talk to Mickey or
Seth

neighbors that we could start to take effective steps which we hope are now helping the watershed to heal.

And some of the things that Ron and Stephanie have talked about have made me think a little more about how we work and think like a watershed community. For one thing, you've probably heard Gary Snyder's quotation, "Find someplace and live there for the rest of your life." For 10 or 15 years of my recent life I wasn't ready to do that or contemplate that. At first I felt excluded from being a bioregionalist by that statement, and then it occurred to me that the remedy I could find in my life was to live wherever I was "as though" I was going to live there the rest of my life- to treat the neighbors in the downstairs flat in San Francisco as though they were going to be my neighbors 20 years from now even though I wasn't going to live there the rest of my life. You'll find if you think that way, it changes how you relate to people and how you deal with them and what you do if they ask you to turn down the music.

In starting to think like a watershed community, working with government and city planners, bear in mind that it's not really government, it's people- it's basically your neighbors, especially on the county level. And when you're working with Stephanie, or working with someone very much like Stephanie in your own county or town, this is someone who might be your kid's teacher or your accountant two years from now; you might be living across the street from this person or you might buy your vegetables from him at the farmer's market. When you think this way, you'll find it changes the way you work. And I hope that in doing this you can find as much satisfaction as working in the Mattole is bringing to me.

Seth Zuckerman is a member of the Mattole River Alliance and lives in Petrolia, Cal.



COMMENTARY, by Stephanie McBrayer

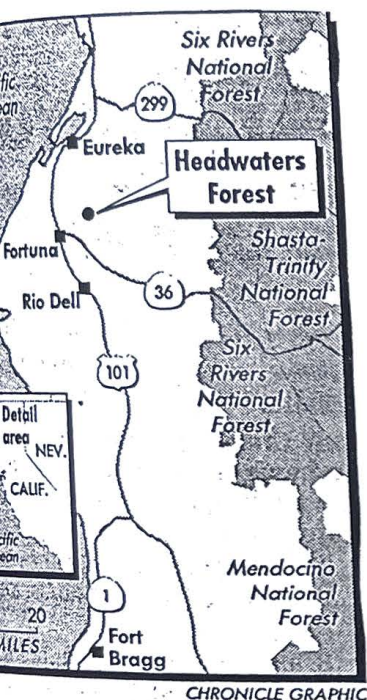
I have worked on the other side of the counter, as a county planner, working on the General Plan process. I'd like you to know that the squeaky wheel gets greased. There's an awful lot of pressure from developers to steer community plans, general plans, city plans, etc. to their particular ends. That has to be balanced with input from the rest of the public. My advice is to get involved, and to attend as many meetings as possible. Let the decision makers know what is important to you. Letters, which provide a written record of your concerns, are better than phone calls, and phone calls are better than nothing. Even petition signatures can help when they go to the decision makers before they make their decisions. So I urge anybody to get involved if there is a plan happening in your locality.

Stephanie McBrayer is a planner and lives in Crescent City, Cal.



HEADWATERS REPORT

Several of the participants were at the Headwaters demonstration on Friday, September 15th and gave the rest of us a report when they joined the gathering. Mickey Dulas, Chuck Gould and Seth Zuckerman live in Petrolia, Cal. and are members of the Mattole River Alliance. Warren Linney is President of the World Stewardship Institute in Santa Rosa, Cal.



Mickey: I was at the Headwaters Forest Demonstration in Carlotta. I first went to a demo there in 1987. When I saw the huge log deck, I was moved to jump the fence and climb to the top of the logs. I was arrested and put in jail; there I met several other demonstrators and soon became part of an affinity group with them. On the way to to my first court date, someone showed me an article in Newsweek Magazine. There was a full-page story about Charles Hurwitz and the fall of the redwoods; included in the story was a picture of me being arrested. I knew that my actions had helped bring the old-growth issue to the attention of many people. I realized each person's actions help to make a difference. The court system really wanted to teach us a lesson, so they kept us in and out of court for two years. Every court date we'd organize a press release and keep the issue alive in the press.

In the beginning we'd be happy to see fifty people at a demo. Yesterday, there were thousands of people gathered and hundreds getting arrested. This was so inspiring to me. Also in the beginning, there was a lot of misunderstanding and conflict between demonstrators, loggers, truck drivers, etc. Yesterday that wasn't the case. It seems the fallacies of paranoid propaganda have been replaced by truth, and the Headwaters Forest is closer to being protected.

Chuck: An Emissary from the Dalai Lama was one of the speakers at the demonstration. He said the demonstration was all about raising consciousness, which is very true. We know all about the issues, but there are a lot of people on the planet who don't, and they have to be brought into the circle for things to happen, and I feel if they are not brought into the circle, it will be very difficult to stop these problems from happening. There was some diversity in the kinds of people who participated yesterday; I hope we see more diversity in those coming to these events.

It is interesting that the event was negotiated between Pacific Lumber and a coalition that put the demonstration together. I believe that is the reason why there was no perceptible acrimony by the other side. There were quite a few arrested, and that was also negotiated with the police and county. Humboldt County ran up a bill by bringing in about 400 people. Everyone who was arrested was released. It was kind of a "catch and release" scene, clipping all the barbs off their hooks. So it was a very successful event and left everyone with a good feeling. In many respects, except for ancillary magic, it was a media event.

Seth: It was on the front page of the Chronicle today. The legal demonstration was held on Pacific Lumber company property through a lease allowing us to use the property from 10:00 AM to 4:00 PM. In the negotiations of the event between the various parties, it became apparent that was the safest place for a demo to be held. To have put it any other place would have endangered the public safety. I think that's pretty remarkable.

Chuck: It also reveals the degree to which Pacific Lumber took this very seriously and how they think the public perceives what they're doing. It's a step in the right direction instead of just "stonewalling" the thing. There are a lot of



people in the woods today going through another form of civil disobedience to prevent them from logging.

Warren: There's a restraining order to stop any logging now. There are a number of lawsuits; the big victory was a state senate bill directing Governor Pete Wilson to negotiate with Maxxam on a "debt for nature swap." For the time being nothing's going to happen, no cutting of any of the old growth trees. It was an amazing victory. I got to the valley and 2000 people were there; the next thing I knew, we were getting into our car and leaving. In between, we all came together in some kind of confluence.

There's a lawyer named Boyd who has a taxpayer's suit against Maxxam to do a debt for nature swap, and the suit asks for triple damages for Hurwitz's role in the failure of an S and L in Texas. That alone would be enough to buy Headwaters outright. The point of the rally yesterday was we'd already paid for the Headwaters twice and we'd come to take it back.

The point is that Hurwitz took over Pacific Lumber illegally by floating bonds. You know the story of how United Savings Ass'n owner Hurwitz, through an illegal stock-parking arrangement with convicted felon, Ivan Bosky, took over the venerated Pacific Lumber, then doubled the cut on its 185,000 acres to non-sustainable levels to pay the interest on junk bonds used to finance the sale. The SEC alleges that the bonds were bought with proceeds from Hurwitz's failed savings and loan that was bailed out by US taxpayers to the tune of \$1.6 billion. If something is done illegally, you can unravel the whole transaction; Headwaters Forest can be taken out of the deal as well. This is the suit that the Federal Deposit Insurance is using. They're suing Hurwitz for \$1/4 billion, and the Justice Department is looking into a bigger suit, and there's another suit on the behalf of one of the publishers up in Humboldt County. He's hired a law firm and they've filed a suit in January for triple damages.

The suits that EPIC is supporting are interesting. In the settlement being prepared, the logging families would lose their jobs, but the families would get equal wages for restoring the watersheds that have been clearcut. It comes to about \$3 million a year. They'd be supported while taking five or six years to restore the watershed. Twelve million dollars is in the suit for those families.

I was amazed that there was very little local presence against the rally. I think it's because EPIC has done its homework and includes the community in a lot of its proposals. Next steps are: writing to senators, to assembly people and letters to the editor. Send money to EPIC. I was impressed with how good a job they're doing. EPIC's address is Box 397, Garberville, Cal.

There was a helicopter flying around yesterday looking for Wilson. A CHP helicopter kept circling right where the rally was. People kept making jokes about it. "This was the Marbled Murrelet flying around." There were 240 people arrested in the civil disobedience, and it was still going on when I left. That was the largest CD action in defense of a forest. I've heard of bigger ones for a river, in Australia and the Stanislaus, but this was the biggest one just for a forest. We made history, so it should get in the papers a fair amount, although these actions are always underreported.



INTENTIONAL COMMUNITY, by Walter Epp (WS)

Networking and discussion on intentional community and land trust as a means to reinhabitation and ecologically responsible living. There was discussion about opposition to formation of intentional communities, the politics involved in zoning changes and GIS (Geographic Information Systems). Topics covered:

Land Trust: Place land ownership in a community-controlled entity with a constitution that enforces ecologically sustainable stewardship. Remove land in perpetuity from real estate speculation and the mortgage interest system where it spirals out of the reach of ordinary people and concentrates in fewer private hands. One % of the population in California now owns over 2/3 of the private land, and thus has crucial decision-making power over the home region without effective participation by the other 99% who live there.

Intentional Community: Like-minded people choosing to be neighbors and working together in nearby households can reduce consumption and living expenses and have more freedom to devote themselves to better things in life than when their energies are wasted in duplication of effort. A human-scaled and mutually supporting framework makes for healthier, more balanced living.

Sustainable Livelihood: Increase self-reliance through local individual and cooperative enterprises, sustainable agriculture and forestry, cottage industry and Mondragon type coops.

Physics: Build homes that are solar-aware and earth-friendly, using local resources, straw-bale, rammed earth, off the utility grid, etc. Structures built to last, a bit more up front, are more resource-efficient in the long term.

Pathways: One way is to make modest incremental steps toward reaching the goal and to cajole others to do likewise. Another is to make a head-long leap on a modest scale and inspire others to do the same. With intentional community, our approach is the latter, forming seeds of sustainability that can grow, cross fertilize and spread.

Walter Epp is with the Permaculture Land Trust Community in Oakland, Cal.

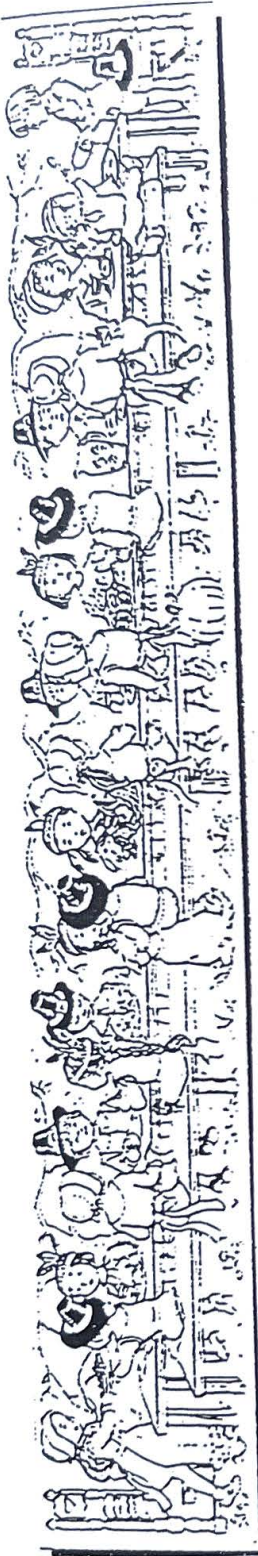


THE EDEN PROJECT, by Timothy McClure

The Eden Project is an environmental land cooperative forming in Mendocino County that will be run by consensus. Those who buy-in will each get a 3-acre homestead along the rim of the valley and another 3-acres of good farmland so we can grow our own food and/or make a living growing food for others. To protect the integrity of the land, we will limit ourselves to working within the center areas of each homestead to leave the natural cover undisturbed. The surrounding forests will be protected. The rest of the farmland will become a common farm. We ask people to practice good land stewardship and to limit building on the homestead to one passive solar heated main home, earth cooled, with solar power, one small cabin for a friend, and a small barn/workshop.

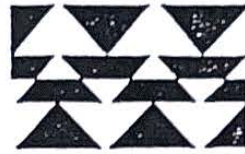
Eden will be big enough and have enough good land to become a self-sufficient earth village. The buy-in can be paid off at a rate which is the equivalent of one day's work per week at Eden for those with a real desire, but no real money. We value human resources more than money. How can you get involved? To find out about the Eden Project, write to: P.O. Box 849, Glen Ellen, CA 95442.

Timothy McClure is the director of the Eden Project.



COMING SOCIAL/ECONOMIC DISSOLUTION, by Peter Laughingwolf

A Quaker friend of mine gave me an article about what's going on in East Africa, the direct effects of environmental degradation due to an influx of a huge number of people to the cities where there's really no infrastructure to support them, and this is a very good paradigm for what's going to happen world wide. The areas that have the most intact bioregions are the ones which will be affected the latest, but this is a long term view of what is going to happen on the planet unless we make some changes. As we put attention on how to fix things so these bad things won't happen, I think it would be good to put some attention into preparing for the responses we're going to have in this country to the degradation that is happening here and also the social and feeling response that people in this culture will have when they see what's going on in the 3rd world as it gets harder to cover it up. So I want to gather a discussion on how we can prepare for the feeling onslaught that we're probably going to have to face in the next 10 years.



CO-HOUSING PRESENTATION, by Michael Black (WS)

The cohousing presentation included slides of Danish and American CoHousing communities in a variety of urban and rural settings. A discussion regarding the level of community in our lives and the obstacles that stand in our way of living a community life followed the presentation. The book, "CoHousing," by McCamant & Durrett, was recommended as an information source.

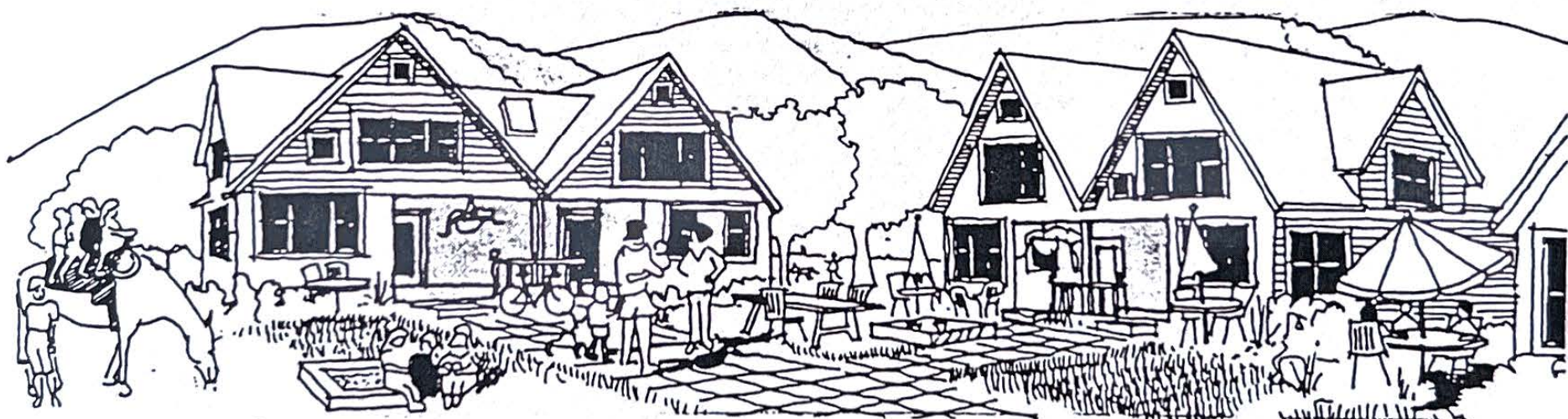
Presentation: Community experiments in the USA began with our first settlers in places like Roanoke, VA. In the 1860's, a number of communities offering alternative lifestyles flourished. In Sweden in the 1930's, a community movement occurred that was based on cooperation and sharing of facilities, without attempting to alter significantly the lifestyles of members. The present cohousing movement is similar to the earlier Swedish examples. Facilities such as a kitchen and dining hall, recreation space, spaces for small children and teenagers, art studios and workshop space are shared. Eating meals together frequently is one of the primary benefits and is a major community building activity. Private home space is minimized in order to cut costs and use of precious resources.

CoHousing addresses the loss of extended families and community, largely destroyed by the industrial revolution, suburbia, the automobile, television and remote locations of employment. This absence of community has created a void in all of our lives, but it is felt more strongly by single parent families, families where both parents are working, and by some of the single people and elderly in our society. Since the fragmentation of our lives interferes with community interaction, it also interferes with community action. We attempt to form organizations to address the ills of our society and our environment, but most of our communication is done electronically. Living together provides a more efficient lifestyle that accomodates a higher degree of participation in the events that affect us.

CoHousing communities are consensus-based, which increases the level of sharing. Respect for others is inherent in the consensus process. CoHousers usually develop their own communities, sometimes with the help of a professional developer. They are being created in both urban and rural settings. Sustainability is becoming a greater concern as the movement grows. Some are now referring to themselves as "Ecovillages" since they incorporate the principles of sustainability and sometimes permaculture in the design. CoHousing ownership is at least as costly as single family homes, thus those of lower incomes have had limited access to these communities. However, nonprofit housing companies are beginning to show an interest in providing cohousing to a wider range of incomes.

A dialog is currently developing between the intentional communities movement, the cohousing movement and environmental movements, such as Green City, Eco City, and bioregionalism. These cohousing communities can assist in recreating community life in urban settings and they can assist in preserving open space and containing urban growth as a "greenbelt village" at the edge of a city. These and other examples are beginning to pop up all over the country. Here in California we have completed cohousing communities in Emeryville, Davis, and Sacramento, and two are under construction in Arcata and Chico.

Michael Black has designed Valley Oaks Village, a cohousing community in Chico and is forming a cohousing community in Sonoma County.



COMMUNITY WORKSHOP, Valerie Stone & Gena VanCamp (WS)

Valerie: Gena and I talked about how to put compassion and the notion of right livelihood into action in local communities. It's great to go live on the land in intentional community, but most people live in unintentional community. We still have to find ways of building bioregional communities in urban areas. That's my interest. Some topics are: community gardening, non-violently combating consumerism, offering togetherness by sponsoring a no-TV day, and learning how environmental racism affects groups in the urban area. In looking how this all fits together, I'd like to learn how local currency would foster that kind of community.

I resonate with a workshop title that someone who is not at the gathering suggested: "Sustainable Living As A Way of Life." The themes discussed in our community-building workshop were: local activism, being proactive in forming community and reactive to things that are happening in the environment, intergenerational ties that facilitate community and racial and class divisions that block community from happening.

Valerie Stone is a research psychologist in a post-doctorate program at U.C. Davis. She and several others from the gathering are investigating the formation of a "Council of Bioregional Educators."



Gena: There are several major systemic and structural problems that need to be addressed and some very disturbing gaps in human consciousness- a lack of community, simple neighborliness, and worst of all, a lack of understanding of what is involved in community living. Community needs a new definition, one created intentionally and by consensus. We are not as community conscious as our ancestors were, but we can learn from them and develop a new paradigm for community process.

In our workshop, we went around and each person told about his/her experiences of community. I related my experiences of intentional community in a city commune in San Diego and on the Farm in Tennessee, and my experiences of non-intentional community traveling around in a mother-daughter-granddaughter matrilineal line, living in a van, and for the past six years, living in Glen Ellen where there are certain aspects of community and non-community, with factions and a capacity for united action.

Gena VanCamp is a co-director of Regeneration Resources in Glen Ellen, Cal. and works on issues of community and the environment and was on the planning committee for SBG IV.



community in the Town Square



A FRUITFUL SEASON, by Lilith Rogers



Everywhere I place my hand this summer
I come upon something--
plump black berries, tiny sweet yellow and red wild plums
or large dark purple domestic ones.

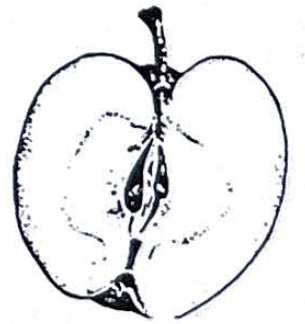
The air is often rich
with the odor of over-ripe apples
and yesterday I was offered sackfuls of crisp gravensteins
by three different friends.

Most marvelous of all this loot--
this freely given fruit--are the monstrous
black Mission figs from the secret tree
I discovered one hot day in an abandoned farm yard.

Since this is my first loverless summer
in twenty years
I have needed every ounce of this largess of nature,
this evidence of grace
for I did not know--could not have realized--
being always as I was, in someone else's lush landscape--
how barren my own could seem.

No, not barren, no--
productive as any other, really--
but so tangled with unpruned undergrowth
so lacking of nourishment
that the poor little fruits
are seedy and sour
unappealing and unfulfilling.

And yet--gardener and optimist
that I am
believer in luck beyond reason
I cling to my faith in the harvest
of the following season.
Like the county around me
I'll nourish my crops
and look forward to fall
with its pumpkins and pomegranates,
persimmons and all.



August, 1987, from "Lilith Returns"
*Lilith Rogers lives in Santa Rosa. She is also the author of "Raising Bread and
Roses: A Gardening Guide to Sonoma County" published by Earth Mama Press, Santa Rosa.
Inquiries should be made to Lilith at 707-527-5137*



COMMUNITY MONEY, by Maria Gilardin (WS)

Chase Manhattan Bank has the most amazing collection of depression era script. There have been four or five hundred local currency systems at one time or another in this country. So it has a wonderful history. I always bring this up because people ask, "Is it legal and is it possible?" It's both legal and possible and was popular during the depression when there was no money. It is something that doesn't have much to do with consumerism. Now it comes at a time of growing need, at a time when people are having doubts about the U.S. currency, which is only backed by a trillion dollar debt. Local currencies are backed by our skills and trust in each other and our local resources.

In 1991, a single person, Paul Glover, in Ithaca, N.Y., started a local currency system, the Ithaca Hour System. It took him about three months to get it going; he signed up 90 people and went public. Now there are about \$50,000 of local currency in circulation, and it's estimated that they've traded 1/2 million dollars so far in exchanges. This is a real paper currency, but instead of dollars it's issued as hours with denominations of 1/2, 1/4 and 1/8 of an hour. One hour is equal to \$10.00.

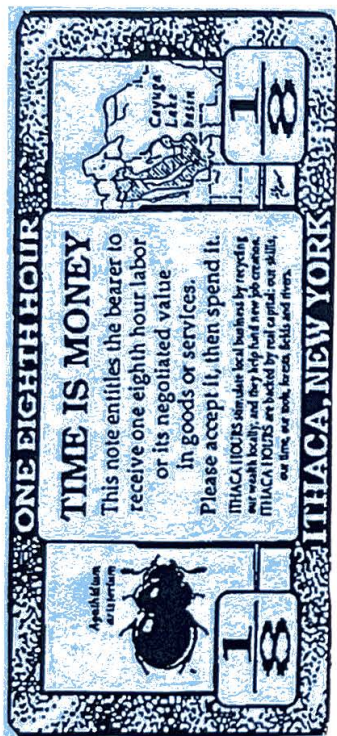
Paul looked at the historic precedent, read up on it, and decided Ithaca was a good place to get started. He's an artist and designed the money and showed it to local tradespeople and businesses and asked, "If I'm able to start it, will you accept the money and spend it?" He got 90 people/businesses to commit. A local business printed the money. As the paper comes off the printing press, the moment you put a serial number on it, it becomes money, and it is very seriously treated as such. He even needed someone to witness the serial number stamping. The money is put into a box and kept in an alternative federal credit union deposit box. It's not just a coupon that someone throws out and distributes for free. It's real money!

As a second component, he printed a directory that lists people's skills in different categories. The directory comes out every two months. It is distributed free to the whole town and people can use it to advertise and pay for their advertising with Ithaca Hours because there are so many places you can spend them.

How does money get into circulation? It is issued to anyone who has their name listed in the directory. They used to receive four Ithaca Hours equal to forty dollars with the promise that if a person dropped out, the money would be returned. Paul created an advisory board to administer this system. They were afraid of inflation, so at a meeting a decision was made to reduce the issuance to two hours, or \$20.00 per person. You don't want to devalue the money by having too much in circulation. And then the people can't find goods and services to pay for it.

What if you're issued Hours and nobody ever calls you for your services? You might spend Hours but never receive them in circulation. It addresses the question of "community-building and networking." The directory/newspaper serves that function. People become known to each other through the newspaper; Paul interviews new members so that their skills are known. He goes to the farmer's market every Saturday and talks to everyone there. He is sort of a personal computer bank of all possible services. It's really like gardening. What if you don't feel you have a service to offer? The system really inspires you to think of something you can offer.

Another thing you can do is go to the Hour Bank and exchange torn banknotes for fresh ones or buy an Hour for \$10.00 or four 1/4 Hours for \$10.00, or whatever. That dollar money then allows the printer to buy paper from the printing company that will only accept U.S. dollars.



source:
Maria Gilardin

It brings up the interesting question about people who think their labors are worth more than others? A dentist might argue that more than one person works on a patient, a receptionist, assistant, an X-ray technician, besides himself. But the underlying thought is that the pay for an hour of labor should be more equal than it is today. Ten dollars per hour is the average wage in Ithaca. That's why this Ithaca system is spreading faster than any of the others because it's a beautiful thought. And it gives rise to all kinds of debate. If money is fluctuating in value, an hour is an hour, so to come up with a system that makes the opposite point is of incredible moral and spiritual importance at this time.

What is the capacity of the system to grow? Ithacans refer to their time zone. They look at a map and include the farm community as well. They don't want it to spread beyond that. The beauty of it is that it is a local currency, but they are talking about a confederation of currencies. There is a historic precedent for that.

Space does not allow all topics that were covered in this workshop. To get more information about Local Currencies, I recommend the book, "New Money for Healthy Communities," by Thomas H. Greco, Box 42663, Tuscon Arizona 85733, and "The Hometown Money Starter Kit," Paul Glover, Box 6578, Ithaca, N.Y. 14851 (\$25.00)

Maria Gilardin is a Radio Programmer in San Francisco and has done extensive research on local currencies.



DEVELOPING COMMUNITY SUSTAINABILITY, by Brian Hill

Until communities own their own money, sustainability is impossible. There is a recent trend among green investors to invest in revolving funds which are used to develop sustainability in local regions. Revolving funds like Cascadia Revolving Fund, the Northern California Community Development Loan Fund, the National Association of Community Development Loan funds, the National Federation of Community Development Credit Unions and the new Community Development Financial Institution networks have been appropriated \$50 million, one of the seemingly beneficial accomplishments of the Clinton Administration, and are successfully providing loan funds for local industries and communities.

Once a community develops sustainable industries, community credit unions can be set up to provide revolving funds for new industries. It is here that community financial sustainability begins to appear. Once the community begins to loan itself money and pay itself interest for loans, the struggle for sustainability is nearly won. The local ownership of insurance and health care systems complete financial stability.

The Institute for Cultural Ecology is involved with several such projects within the US and in other countries. We provide help to local industries/communities that are in the process of developing sustainability and request that we be networked with others doing the same.

Brian Hill is the director of the Institute for Cultural Ecology in Petaluma, Cal.



source:
Roger Pritchard

BIOREGIONAL BUSINESSES, by Roger Pritchard (WS)

How can you recognize a bioregional business? What principles do you find imbedded in it? How do they work out in practice? What positive aspects do you find? And, how about the shadow side? I'll begin by asking participants what their issues and questions are about running or working for a bioregional business. Then I'll ask those in bioregional businesses to share their experiences. By using real life examples we'll develop a picture of business in bioregionland and address the issues and questions in a practical and helpful way.

Roger Pritchard, since 1980, has been helping people who are socially and environmentally positive to realize their dreams by running businesses that thrive in the economy we actually have in America.



PERMACULTURE WORKSHOP, by Keith Johnson (WS)

Bill Mollison reminds us (Permaculture: Designer's Manual). "The world can no longer sustain the damage done by modern agriculture, monocultural forestry and thoughtless settlement design, and in the near future we will see the end of wasted energy, or the end of civilization as we know it, due to human- caused pollution and climate changes."

Most of you, based on your bioregional discoveries, attempt to live in ways that give back more than is taken, sustainably, harmoniously and peacefully. Not easy, is it? Through practice restoring the earth may become a habit. In any event, we must help each other to see and be where we are.

Permaculture gives us the tools to design human settlements where we can enjoy perpetual emboglement as we watch all of life's myriad parts weave themselves into a harmonious whole around and through us. All we have to do is use the tools, get it started, then get out of the way. But pay attention or you'll miss the show!!

Keith Johnson is a permaculturist living in Sebastopol and conducts permaculture workshops under the title, "Wish Fulfilling Tree and Garden of The Heart."



a circle of friends



GROWING FOOD, by Tom Nemic (WS)

The Introduction: I would like to engage in a conversation about growing food. When you begin to think about all the things we consume as food, clearly it has to do with a myriad of things- where and how the food was grown, how the soil and workers were treated, the distances it traveled, industrial processes it was subjected to... so many intervening steps from the soil to the mouth. If we are serious about living as bioregionalists, clearly we need to engage in creating a far more local and regional food supply.

This brings me to a great quote by Bill Mollison. Paraphrased: "If more people would stop networking and start worknetting, we would be much further ahead" (in creating sustainable communities). I've been growing much of my food for the past seven years. A year ago, I made a big jump and decided to make it my livelihood. My approach was to see how small an acre I could farm and still make a livelihood. My farm is just under an acre and I sell at two farmer's markets each week. This is my sole livelihood. I will show slides of my garden and want to converse about ways to engender local food production.

The Session: The purpose of the slide show was to illustrate how a relatively small piece of unutilized land on the urban fringe was converted using only simple hand tools, and causing minimal disturbance to the ecology of the site into an income generating mini-farm. I shared my experiences of selling at farmer's markets and how they serve as ideal places to learn about one's community as well as being good forums for introducing the ideas of bioregionalism.

Most of the discussion time was spent examining what I believe is a major obstacle to the flourishing mini-farms: access to land. An entire generation of environmentally hip, uncompromising, energetic idealists with experiences of working on organic farms and involvement in the Permaculture movement is ready to dig in. Literally! They want to be stewards of the land, to heal the planet, to live simply and eat well, but they need access to land, preferably free access to land. Various possibilities were mentioned: land trusts, environmental easements, agricultural leases, beneficent individuals. Clearly, these options warrant more detailed examination and discussion.

Tom Nemic is a permaculturist and farms two pieces of land in Napa County for his livelihood at the farmer's market.



a workshop venue for the gathering

THE FUTURE OF BIOREGIONALISM

Christine Vida, Theme Coordinator

The more you look into things, the more you find that everything is related. Our health or lack of it is closely tied to ecology issues. In the U.S. the #1 cause of death is "preventable" heart disease. One million people each year die of it! Why? We get no exercise, smoke and get stressed, AND- this is key: we eat an excess of fatty animal products. This lethal diet of ours is linked to loss of biodiversity and (lethal) world hunger. It takes so much grain to fatten cattle: 15-20 lbs. of grain and 5000 gallons of water to produce one pound of beef, and so 70% of the US grain crop is fed to animals, a very inefficient, unsustainable way to eat. In the poor countries of the world, the result of exporting feed grain and meat to rich countries is that the locals are left without enough calories. Poor people need to produce their own Food First and exports second. That's why the organization Food First was born- to shed light on this relationship between excess eating here and not enough down there. There are many other links between health and ecology, bioregionalism and corporate globalization. Take the issues of pesticide use and cancer: the same transnational corporations that make poison chemicals used to grow your food will be happy to sell you cancer chemotherapy drugs if you need them as a result of eating their toxic chemical residues hiding in the meal on your dinner plate!

One of the most radical things you can do in today's world is be a bioregionalist and, for example- eat food grown locally instead of consuming food that comes from 1500 or more miles away! More on these issues: Kirk Sale's 1980 book Human Scale.

I am so glad that **Sabrina Merlo** mentions TV in her talk. Television is a monster where young people pick up a lot of ideas that are racist, sexist and violent and where they get propaganda promoting maniacal consumerism. TV is perhaps the greatest tool of mind control ever invented by an empire! It's not a neutral technology! Check out Jerry Mander's crucial books on this: *Four Arguments for The Elimination of TV* and *In The Absence of The Sacred*.

Then **George McKinley** mentions the African American writer bell hooks, a social critic with penetrating analyses and a sharp tongue. My fantasy future would be- bell hooks in charge of the world! If you haven't heard of bell, check out her books *Black Looks* or *Teaching to Transgress*. Incredible!

I am also glad **Pam McCann**, who has been working in Mexico, speaks about learning from people in native cultures. Many indigenous peoples whose ways of life are threatened with extinction have knowledge that all we humans will need in the not too distant future. I see **Jeff Scannell** from ISEC is here today. International Society for Ecology and Culture is an educational organization that grew out of the Helena Norberg-Hodge book, *Ancient Futures: Learning from Ladakh*, also a video, about "developed" societies having everything to learn about sustainability from so-called undeveloped ones.

Some phone contacts: Ecology Action (John Jeavons) 707-459-0150; Jerry Mander and Associates, Public Media Center, S.F. 415-434-1403; International Forum on Globalization 415-771-1102; ISEC in Berkeley 510-527-3873.

Christine Vida is a nurse and teacher. She works to support the educational projects of Ecology Action in Willits, Cal. and their sustainable bio-intensive mini-farming program to grow high-yield organic food crops in tiny spaces. In her work as a nurse she links diverse health-ecology issues into the CPR and First Aid classes she teaches to scores of people each week.

THE CITY AS PART OF THE BIOREGION, by Sabrina Merlo

I'm reminded of my month's vacation, driving across country in a 1984 Chevy diesel van powered by used vegetable oil; "the Lard Car," we affectionally call it. The car is a beautiful mopar blue with big letters, dripping gold, on the side, "This van is running on vegetable oil; this van is powered by fat." It's a great conversation starter. This was the second trip for the lard car. Last year about this time, Nikki, who I went with, and four other women, drove from the East Coast to San Francisco interviewing people along the way about bio-diesel, and they produced a 15 minute documentary called "Fat of The Land." It's about the history of the auto industry, the current state of the petroleum industry and renewables such as ethanol, which has gone by the wayside, and it's also a travelogue about the girls in orange waitresses's dresses, making fuel in wierd places and talking to people in fast food restaurants. On the trip we ran on about 40% bio-diesel because we didn't have enough time to make it. You can run on either 100% or on a mixture.

The Lard Car is a great example of how you can use the "B" word as an approach to education in the cities, without using this big fancy word, by talking about things that people can relate to where they live. It may not be as clear in a city as it is in Petrolia with the trees being right there. The systems you depend upon in the city are a little bit obscured by concrete and storm drains.

The cities offer great assets when you're raising consciousness about density . The way cities are designed for people living close together allows for alternatives like mass transportation that can't be done in rural areas. You can't have mass transportation unless there's a certain number of people living in a place. You can't use your bicycle as a serious alternative unless you have a certain amount of density. That's one good thing. Another thing is cultural diversity. The reason I live in the inner city is because there's an opportunity for authentic intercultural exchanges. There's less space; you're cramped together; you live right next door to each other. When you're dealing with diversity, there's a basic bioregional perspective in things we depend upon. Where does our water come from and where does our garbage go? That's great to start a dialogue with someone you may have little or nothing in common with, like The Home Boys down the street who are selling donuts on your intersection. It's like turf-marking. How are you going to get to them except by talking about grease and automobiles? That's what I think of in terms of the future of bioregionalism in the inner cities. It's a very practical tool of communicating, a way of sharing common ground with people who you may not have much in common with except for television.

I'm in charge of the Green City Project, which is a project of Planet Drum Foundation. It was started in '89 after a publication of a book that Peter Berg and a number of other people, including Seth, put together. We have a number of different programs that are a part of it. We just started a distribution for a CSA, community supported agriculture, at the office. We do community building amongst all of the different environmental organizations that are working around the Bay Area. At last count there are over 370 of them. We have a data base that we share with individuals and the media that are seeking information.

Simon Hurd is working on one of our most exciting projects. It's called Education Towards Action. We're doing things in schools that are pretty exciting for the future of bioregionalism. It's a very flexible program that involves working with teachers. The process is like setting up rock and roll



gigs; a teacher will call about something she's doing on water, or on waste or art, and wants someone to come in from the real world and talk about problems. We connect her with a presenter from the huge array of the 370 environmental groups. We know where to go to find a presenter. Simon sets up a program, talks with the teacher and then creates a hands on activity to go with the lecture that the presenter is going to do; it happens on or around the school grounds. The kids don't have to take a bus to go on a field trip. They are actually learning how to implement what they are being taught where they are. Take alternative transportation, for example; they'll all take a bike apart or put one back together and then install a bike rack at their school. Another thing Simon did was interview people at Fisherman's Wharf, asking them about their transportation habits, really interactive stuff. Simon's great at creating something out of nothing. He does a new project in a school twice a week, whenever, coming up with some hands on thing. The kids are spending as much time listening as they are doing. I think that's a really good way to approach environmental education and it gets kids to think about where they live.

Green City Project produces the Green City Calendar. It's just another vehicle for creating community and public exposure to the huge community of people who are doing all this work in the Bay Area. It's what the mainstream press doesn't do. Typically, there's the sports section, the date book and the world sections, the art section, but no ecology section in any of the papers. We have to do it for ourselves, and if you look at the calendar you'll see that we are exposing all of the hard work that the environmental groups are doing, and providing a document that is sort of a bulldozer..."Here you go! Here's what all these groups are doing. It's amazing. There's a huge wealth of this, and this is your key. Go ahead. Take it. You can participate." It also contains a newsletter section in which we advertise different projects that groups are doing, like the Lard Car.

I've been in the Green City Project for 2 1/2 years, and it's been very exciting to see the rise of this project, to see the response from all these different groups, their interest and willingness in giving us information for the calendar. "Okay, this guy specializes in reuse in a recycling yard." How else is he going to know about the four creeks that are under construction in the East Bay? They're being pulled out of the ground and daylighted and relandscaped. There's no other forum for that except by word-of-mouth. So it's a nice community-building thing, not only for these groups but for the larger community that hasn't got a clue as to what's going on. We try to use a simple vocabulary to stay away from that "B" word and try not to use language that's too exclusive. It's hard to see beyond your own culture, but we attempt that.

The other group I work with that's an amazing story is the San Francisco League of Urban Gardeners, SLUG. They've been doing community gardens, classic urban gardens, for about 11 years now. A whole new wave happened where job training was involved, pulling people in from the Bayview Hunters Point area in the city, which is an area plagued by severe unemployment. The navy had a shipyard there and closed it down about 20 years ago, leaving few jobs in the neighborhood. At its peak the naval shipyard employed 18,000 people, and now there's really no one from that area working there. It's a neighborhood in severe need of money. SLUG is providing employment, providing people with jobs, and there is a wealth of individuals who've gone through the construction crew and have learned great skills, like building gardens and irrigation. Now there's a second phase; we just started a four acre farm in the housing projects. This summer we employed close to 75 kids, teenagers, ages 14 to 17, about 50 at the farm and 20 at another site. They are finding out where their food comes from, and learning job skills,



learning how to show up to work on time, and they're being taught by people in the community who have been in the construction crew for a long time. So it's the same community, and white people and black people are working together, which is really a rare thing to find; I've realized that in my experience there at SLUG.

It's amazing how little we do at cross cultural education. Chuck was saying earlier today that a lot of this isn't going to happen unless we reach out and communicate with other folks and share some common ground. It works when you can mix economic development with issues like people needing work and job training or even an opportunity for a job to go to, learning where your food comes from and that this food is going back into the community. Also renewing habitat. There's going to be a restored creek there and a huge urban orchard. It's pretty great. I'd say the future of bioregionalism is just Wow!

Sabrina Merlo is director of The Green City Project for Planet Drum Foundation and is on the Board of Directors for the San Francisco Bicycle Coalition.



ADOPT-A-WATERSHED, by Brad Olsen

Adopt-A-Watershed is a kindergarden to 12th grade science program that takes classroom concepts into the field to do alternative projects, water quality monitoring and some other laboratory experiments.

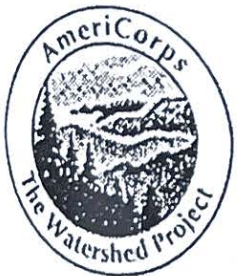
Kindergarden classes learn what a watershed is; we're all living in a watershed of one sort or another. The class plants trees as a part of a service to their watershed. They combine classroom, laboratory and service activities.

The first graders find out what a tree is; a tree is much more than wood and lumber; it's also a house, the bugs that live under a tree, the birds that live in a tree, and all the animals that use a tree.

The second grade learns all of the animals of the watershed. They do animal studies on animal prints and tracks; they restore habitat by planting bushes for quail and grasses for the herbivores.

Third graders study the "streamside community," which is the title of the class. They learn by seeing that the streamside is much bigger than the urban side of the community. They look at plants and study them and identify the plants that are native and the ones that are exotics and then come back later and study the amphibian population, salamanders and frogs. They also have a good Americorp person tell them that our amphibean population is disappearing. They'll track the streamside year after year; every class goes back to the same study site.

The fourth grade goes right into the stream, into the fish habitat. They do stream flow and water quality measurements. They begin to measure the gravel in the fishery beds. Their restoration project is one of the best in my estimation. They raise salmon in the classroom. They learn that salmon have to be raised below 52 degrees. They keep the temperature monitored and then during a celebration event, they go out and put the salmon into the watershed. So it has long term ramifications, given what's happening to our fisheries.



The fifth graders study all the different adaptations that a bird takes- why its feet are so, why its beak is so, its talons, why the shape of its feathers and length of its tail, and the restoration project is building a bird house. In the urban community they build a backyard birdhouse. Some build what we call a sparrow hawk bird house as well as plant habitat forms. They go through again and plant bushes and elderberries.

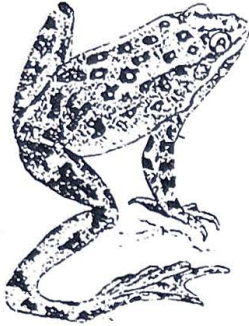
The 6th graders study the plants themselves, doing population studies and this time graphing them, thereby increasing their knowledge. Why are there more exotic plants in this area than there are 30 feet away? In a long term study rather than an eradication study, they see if cutting off the flowering tops will restore and bring back the native plants and grasses.

The 7th grade looks at an ecosystem. They study the wild life and that includes the amphibians studied in the 3rd grade and the animals as a whole in the 2nd grade- the fish, the birds, and they apply this to higher levels of understanding of the various kinds of animal life. That's followed by a stream restoration project and more bird boxes, more habitat studies and more eradication of invasive plants.

In the 8th grade and high school we just keep expounding on that philosophy of understanding that an eco-system gets bigger and our knowledge increases as they study it, and they'll go back to a site and do more bird and tree studies and more water quality testing.

The experiential activities we offer to the youngest and oldest children, the hands on science to the middle group, the middle parts of the school grades. So I guess in bioregionalism, I'm looking from 15 years to 50 years in the future. My contribution to the environment is to pass along what I offer in the science curriculum.

Brad Olsen is with Americorp and coordinates the Adopt-A-Watershed program in Napa and Sonoma Counties.



BIOREGIONS COMING TOGETHER, by Pam McCann

I've been living in Mexico for the past 1 1/2 years. The first thing Mexicans ask when you go there is "Where are you from?" Not "What do you do?" When I first went there in January of 1994, NAFTA had just gone into effect, and so I didn't really want to say the U.S.A. Proposition 187 passed last year; so it wasn't comfortable in saying California. By identifying with the Shasta Bioregion for the last four years, I said the Shasta Bioregion, and of course they'd say, "Where is that?" And I'd say, "Between Canada and Mexico."

How many people here have ever identified themselves as being a bridge, between cultures, between people? Quite a few! Quite a few! When we walked across the bridge to come into this gathering, I noticed a quotation there which says "It is not enough to have a vision. Without a plausible bridge, a strategy to get there, people will not leave the familiar for the sake of what is for the sake of what could be." I think part of what we are doing here is going someplace that we are probably not exactly from. I'm personally from the summer in Mexico, but I don't live there now.

*In Context
Journal:1985*

So I want to talk about bridges a little bit and how we become bridges, and fit into that what it is we are naturally. One of the things I am is an activist. In Mexico, I work on issues to do with Mexico, with children and those children with disabilities in particular. Up here I work with the League of Conservation Voters. We actually work with the governmental mainstream. Yet four years ago at the Shasta Bioregional Gathering, I and several of us here, you know who you are, were known as "slackers." It is like having a balance between being an activist and being a slacker, and I think one thing I'd like to encourage us to do is to do more slacking as individuals.

Another bridge is between the way mainstream society is set up and alternative cultures. I was really apolitical for the last few years, and thought, "Oh! Yeh! That legislative thing that people talk about at these gatherings; write to your senator and whatever." That was very far away; those were arbitrary political lines. Those people were voted in by people I didn't really know, and certainly in 1984 I think that happened to a lot of us, didn't it?

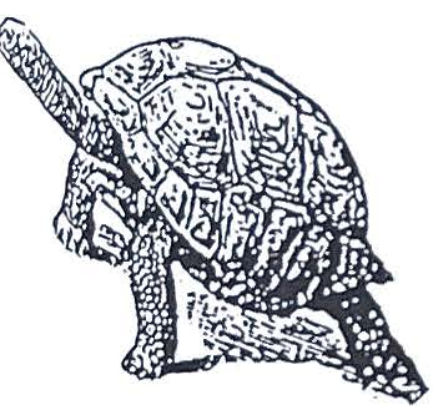
Then I landed the job with the League of Conservation Voters a couple of months ago, and in fact, this is very watershed; a lot of you called the senator and asked him to change his position on a bill that would have weakened the state laws around drinking water. About 150 people called during two days and he reversed his position. So it works. Working with the structure as it is does work. And I'd like to encourage us to do that at the same time that we are working in the alternative world.

Sabrina talked about the urban scene and George talked about the rural scene and making the bridge between them. A lot of people are doing community supported agriculture these days and that's a great bridge. A lot of the future of bioregionalism involves looking at ourselves as bridges, making those bridges between old people and children if you're involved with children. Brad brings children into the wilderness. That's a bridge, or bringing in a crone or an elder to do story telling with kids. I'm just trying to think of examples of what we can take away from here and do as individuals.

What I want to talk specifically to you about is north and south, making that link, that bridge. Turtle Island Bioregional Gathering-1996 will be held in Mexico, maybe outside Mexico City on a golf course. I've made several announcements that our friends in bioregionalism, in Mexico, are fighting their government. There it doesn't make sense to call your elected official because if you haven't given him a lot of money, you're going nowhere. So they're doing the fight a little differently.

I'd like to encourage people from Shasta to attend that gathering. Actually, it will be kind of a marriage of two movements, one, the North American Bioregional Movement, as identified by people in Mexico and here. In Mexico they have what's called the Conce de Visiones, which is the vision council. Their way of gathering is a little different than ours. The way people there have described it is "up here we're quite cerebral," and very organized and even on time sometimes. Down there it's very organic and very loose with lots of music. And the food happens when it happens, but it's the center of the deal; it is the most important thing that happens at gatherings. It's really community-based, and it's building the community together. I've learned a lot from them, and I'd really just like to invite all of you to attend that gathering because we all have a lot to learn and share.

They're starting to get into consensus decision-making and organizing themselves as activists. Let's face it, a lot of people in this amphitheater have lots of experience in fighting and making things happen, and our friends in Mexico are really looking for concrete examples in how to do that. So there's a real chance for sharing. That gathering will take place between Nov. 17th and



24th, 1996, and if our friends win, it will be at Matzelion about 1 1/2 hours south of Mexico City, and if they lose, I don't know, but we'll keep you informed and it's really important to support their work down there.

Another thing I think about is working in our home watershed. I consider myself in Shasta Bioregion now, but I've got my project going in Oaxaca on the coast of Mexico, and it's a great spot for slacking, with the beach only 300 meters away. I guess part of it is what George says bell hooks is saying and what Christine would like bell hooks to say more about- pushing boundaries. I went to Mexico to learn about Mexican culture, to learn Spanish and learn gardening. I didn't know about gardening when I went down there to start a garden project for kids, but the Mexicans from the area knew a whole lot about it. All you have to do is invite them to your place, get the kids there, and then step back out of the way and let it happen.

People have been talking here about how to live as a bioregionalist, sinking in the roots and being an activist, taking responsibility for many different levels of activity, be it at our own watershed level, our own bodies, ourselves as bridges, taking care of the bridges, taking care of our relationships and also on a continental level, and of course a global level, but really thinking about our neighbors, and a metaphor is if you were living in the city and you heard your neighbor screaming, you wouldn't just let that go, you'd call the police or knock on the door with your machete. So please do sign the petition I'm circulating and if you feel like writing your own letter, it will be great. I'll try to get some addresses before the gathering is over. So sink in some roots, raise the voices and take care of the bridges. That's what I hope for everybody here.

Pam McCann is the Coordinator of the Alianza Project in Oaxaca, Mexico and is on the planning committee for 1996 TIBG to be held in Mexico. She also works for the League of Conservation voters and lives in Berkeley, Cal.



PUSHING BOUNDARIES, By George McKinley

I'd like to start by talking a little bit about what I do with the Sierra Institute. The Sierra Institute is an environmental field studies program of the University of California Extension, based out of Santa Cruz. So my experience with education is based upon higher education, a college program. I'm impressed with folks who work with little kids; that's admirable. I'm afraid I lack that kind of patience. I had a sociology professor in college who had the notion that education pay scales were inverted. He felt the younger the student, the higher the pay should be for teachers. That notion has stuck with me. It's hard work to work with little kids. Working in a field studies program with college kids, establishing a curriculum and implementing it in the wilderness, thinking of education as empowering change, makes education as I practice it easier work and an extension of myself, although, running a classroom for twelve students in the middle of the wilderness has its moments.

I'm influenced in how I think about and practice education by a woman named bell hooks. She talks about education as the practice of freedom "to move against and beyond boundaries." She says education "remains the most radical space of possibility in the academy." In this vision, education is not the maintenance, reinforcement or the validation of the status quo; education

becomes the downfall of the status quo. So I think about this as I teach. I think about pushing boundaries, expanding the frontiers of how people think and live. I embrace a holistic, person-centered, life-affirming, engaged, and opinionated approach. I do it outdoors and I do it in order to promote environmental health and alternative lifestyles.

I take 12 students into the backcountry for eight weeks. To quote a cliché, "our classroom is the world," or is it, "our world is the classroom?" That's the problem with clichés; pithy simplicity sometimes obscures basic points. At any rate, we enter into what John Muir called "the university of the wilderness." I'd like to share a couple of examples of what we do there.

I like to begin the program by going to Death Valley, the desert. For a lot of people the desert is an interesting place both environmentally and culturally because if you haven't spent much time there or are reliant upon media culture to present it to you, your first thoughts tend to stray toward coyotes and roadrunners, road warriors and Charles Manson. The desert resides in many of our minds as being lifeless, forbidden, gray, endless- dark words.

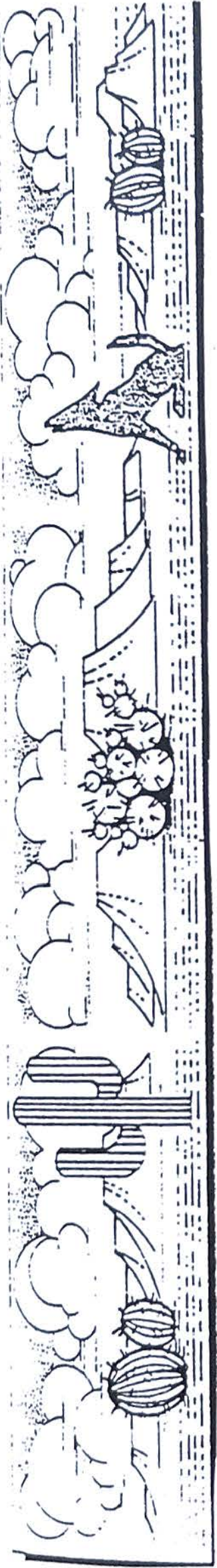
We go into the desert, and for the first three or four days I have folks do just about nothing. In an eight week program, you have the luxury of being able to do nothing for a bit. We learn to pack a backpack, fire a cookstove, talk in turn, that sort of thing, but I try to foster a space, a perpetual silence, into which the desert itself can step, or speak, and it does. By the time we leave the desert, we realize the desert is anything but colorless and lifeless.

Time in the desert emerges as a great example of how powerfully and effectually our culture presents our perceptions of nature to us. Culture markets nature. Whether we look at a tree and see a 2-by-4 or a goddess, or look at the desert and see a wasteland or home, largely depends upon what our culture has taught us to see. I don't want to lecture here, or belabor the obvious, but I feel our status quo cultural perceptions of nature are rooted in an ethic which justifies just about any "use" of nature which promotes the "growth" of culture. In the program, we go on to talk about the manner in which this utilitarian understanding of nature has a negative impact upon culture and nature alike.

This past year we had a great example of the marketing of nature while we were in Death Valley. After the first four days we took a break from the backcountry and headed out onto the tourist loop in the Valley, the lowest point, the goldiest point, the mines, the date trees, the visitor's center, etc. A day on the tourist loop convinces even the most skeptical student that a backcountry experience is fundamentally different than that offered on the main drag of even one of the most rugged of national parks.

In the visitor center we witnessed a father drop on his knees beside his son in front of a plexiglas box. Inside the box was a stuffed Golden Eagle mounted atop a plaster rocky outcrop. "Son," he said, "have you ever seen an eagle." "This," he gestured. "is an eagle." It was a moment worthy of Weyerhaeuser or Chevron at half-time, shoring up their public image as corporations that care about the environment, while in real-time the destruction goes on. It was a moment that provided an example of our cultural construction of nature as an artifact external to our selves, nature as being real even though lifeless within a plexiglas box.

After Death Valley, we move on to the Ventana Wilderness above Big Sur, into the headwaters of the Carmel River. There, we read the Ohlone Way, a reconstruction of pre-contact native life in the San Francisco Bay area. The book is by Malcolm Margolin and is as compelling as was his presentation here this weekend.



It lingers on the edge of romanticism, perhaps even on the edge of cultural insensitivity, to try to imagine the lives of those who preceded us on these lands. However, to read about those lives while at the same time traversing their lands is a good first step toward an understanding of the lives of those who lived for millenia in place. It is also a good way to begin to understand the impact of our culture upon these people and their lands after so short a time.

A lesson I try to draw while walking with my students in the Ventana, is that cultures residing in a place, sympathetic to it, reliant upon and respecting it, are often cultures which provide positive models of cultural longevity and environmental respect; cultures which take the health of a place seriously, recognize the interconnectedness of people and nature.

While in the Ventana, I present the Ohlone style as an alternative to the contemporary status quo, and though we surely can not be "Ohlone," there are contemporary alternatives out there as well. It is in some of these contemporary alternative lifestyles that I find one avenue of hope in change of the status quo, one avenue of hope in wedding place, people, and nature in health. Thus from the Ventana we visit some folks I know practicing alternative lifestyles in the Klamath bioregion of Northern California/Southern Oregon- my home.

We visit an organic farm on the banks of the Klamath River; we visit folks who live off-the-grid and out-of-the-loop; we visit folks trying to make sense out of forest issues in a region tormented by nonsense. We visit the Kalmiopsis Wilderness and talk with a woman who makes the preservation of regional biological distinction a major focus of her life. In short, we visit people who live in relation to the land, people who understand there is a connection between the health of a place and the health of a culture, people who live bioregionally.

At this point I become an advocate. I advocate living a life in relation to a place. For me the place is rural, and many of my examples are rural. Lives lived in relation to season, gardens, the last of the old-growth forests, and the restoration of second-growth forests. I advocate living a life which benefits your home place and in so doing ends up benefiting your own self and those around you. It has become my conviction that living life in a place, and opening yourself synpathetically to its agenda, is one of the surest paths to self-realization.

In my program, I try to promote this understanding through education by providing an experience of nature found in wilderness and encountering the hope generated by alternative lifestyles. As bioregionalists gathered here together thinking about the future of bioregionalism, we should consider options available to foster an increase in the number of individuals willing to engage in alternative, place-based lifestyles, individuals willing to live bioregionally.

Two quick examples I can think of in closing. One, I think we should actively encourage college students to choose alternative lifestyles, to pursue bioregional lives. When there are career days on campus, we should compete in recruitment, letting students know of opportunities in organic farming, alternative health care, small businesses. We should place the option of a life lived in place beside the option of a life lived in service to a company. Perhaps a company can offer a better retirement program, but we can provide examples of better life programs.

Two, as we talk of creating a bioregional network, I would suggest that we envision a component of that network to be aimed at enabling individuals to reinhabit the land. Folks need help in networking with each other, in envisioning the possibilities of land ownership and in establishing relationships



economically supportive of alternative lifestyles. In my courses, I encounter a fair number of young people who view the future with despair, and despair is a sure formula for disempowerment. If bioregionalists can network in order to provide hope and empowerment, the future would perhaps appear a bit less daunting, and individuals could find help and support in choosing alternative lifestyles and be able to live bioregionally.

One last thing, I talk a lot about wilderness, about visions for healthy rural lifestyles. These are things close to my heart. I don't want to appear as if I have something against cities. Cities are great to visit. The work Sabrina does is great stuff. Indeed, a strength of bioregional thinking is its applicability to all sorts of places, be they rural or urban- though I do wonder about the suburbs. I probably do have something against suburbs, the cultural triumph of the non-place, along with freeway exits. At any rate, there is a natural connection between the good things happening in cities and in the country, and the heart of that connection lies in people living in place, doing the work their own place requires.

George McKinley is a writer, does woodworking and custom milling and 1/4 of the year teaches a course titled, "Nature and Culture," for the Sierra Institute. He lives near Ashland, Oregon.



*bridge to the future,
another view*

the David Raitt Band



CHALLENGES TO THE BIOREGIONAL MOVEMENT, by Roberto Mendoza (WS)

The growing gap/social divide between the rich and the poor is at its greatest since the last great depression. The great divide threatens to cause society to collapse, exploding into race and class war. Can we develop a positive, proactive vision and strategy to prevent this from happening? Let's talk about it. The bioregional council fires must include people of color, poor people and economic refugees. There must be active solidarity as an organizational tool, anti-materialism as a spiritual path and discipline and ordinary people making decisions/policy versus reliance on master thinkers.

I was a little bit dismayed walking into this particular meeting and finding so few people of color. I've had to struggle against the feeling of being discouraged and try once again to put out some ideas about movements in other parts of the country that seemed to have been able to deal with this gap. I want to talk about some possible ways that we can look at what we're doing and see how it relates to the bioregional movement.

Roberto Mendoza is with the Indigenous Peoples' Committee in Berkeley, Cal.



WHAT I WANTED TO SAY, by Jo Hansen

The grim state of current American politics reflects the strength of humanistic and environmental progress. Our effectiveness has aroused massive counter-action, but the virulent attack from mega-industry and the Christian right-wing could be a stage in the convulsive death of an abusive and biased system that has exposed itself so brazenly that people will reject it.

In the effort to reach people's minds with the understanding that we have, the ways that we communicate, through actions, words and feelings, is of utmost importance. Consciousness is a real thing, real energy. As increasing numbers of people participate in projecting a consciousness of love, balance and sacredness in all forms, the possibility of reaching critical mass exists. Critical mass can produce sudden change. An example of that was the speed with which the civil rights movement spun out of the brutality and repression of the McCarthy period. The Vietnam War ended when the consciousness of opposition reached critical mass.

Historically, the complexion of societies has changed in cycles. Repression leads to struggles for freedom; the exercise of freedom prods anti-freedom forces to gear up to capture the minds of the populace. Poverty leads to demands for sharing the wealth through social programs. Success in achieving a larger share of the wealth galvanizes the powers that control wealth to move against its disbursement to the general public. They develop strategies to take back the wealth, as we see the Republican Congress doing now. A tool of the money powers is to immobilize resistance by creating antagonisms among people. It is not enough for people to learn that they are exploited. People like us, who understand, need to project the consciousness of love and caring for one another in order to destroy the tool of divisiveness.

A RESPONSE, by John Davies

To me, one of the greatest challenges to the bioregional movement is that we need to mend, as well as build, some bridges to certain groups. I am referring to such people as hunters, fishermen, ranchers and farmers. One of the greatest errors the environmental movement made in the last two decades was to allow the extreme right to drive a wedge between environmentalists and their potentially powerful allies.

In many respects, we owe the beginnings of the environmental movement to these people, some of whom were even Republicans, including one Theodore Roosevelt, to whom, for example, we have to thank for Muir Woods. The sporting and agricultural communities can provide us with inroads to many segments of society which we otherwise would find difficult to reach. They too are concerned with issues of open space, toxic pollution, sustainable agriculture, and wildlife and fishery protection. Many individuals in these communities want to connect and work with bioregionalists. I believe we must take this opportunity to learn from each other, agree to disagree on some things, and work together on what I believe are the greater issues that we share in common.

John Davies is a bioregional/hemp legalization activist, as well as an avid wilderness backpacker, salt water fisherman and bow hunter. He was on the SBG IV Planning Committee and lives in Orinda, Cal.

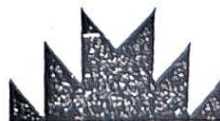


A SHASTA BIOREGIONAL NETWORK?, by Bob Glotzbach

Note the question mark. Actually, I have a whole lot of questions about the topic, and I'm sure others have questions of their own. Is a network needed in the first place? What would be its purpose? Is the Shasta Bioregion too large and too diverse to have just one network? If a network is seen to be desirable, but the Shasta bioregion is considered to be too large for a network, what are the morpho (sub) zones to consider? How can a network be best organized? By regional gatherings? By a newsletter, by E-mail or some other communication means? How else?

I can come up with a whole page of questions, but I think you get the gist. Those interested in the topic can get together and explore these and other questions. Hopefully, we will come up with some answers and make some plans, if it seems warranted.

Bob Glotzbach is co-director of Regeneration Resources in Glen Ellen, Cal. and was on the planning committee for SBG IV.



**BIOREGIONAL ASSOCIATION AND BIOREGIONALLY-BASED
NGO'S (non-governmental organizations),
Juan-Tomas Rehbock, Moderator (WS)**

There is a link between local watershed work in the Shasta Bioregion and international NGO work. The global bioregional movement is made up of all the local groups, and each local group should reflect some global consciousness. The Shasta Bioregional Gatherings have been inspired by a larger gathering, the North American Bioregional Congress, now called the Turtle Island Bioregional Gathering (TIBC). It is easier to assemble a critical mass from all of Turtle Island than it is at a regional basis; it took us many years to get together here in the Shasta Bioregion.

There will be several presenters in this workshop, and they are going to address the issue of our Shasta Bioregion within the North American and global context.

Debbie Hubsmith is a staff person with Planet Drum Foundation and will talk about the formation of a North American Bioregional Association. **Ranil Senanayake** is Co-Executive Director of the Environmental Liaison Center Int'l (ELCI) in Nairobi, Kenya and will talk about the functioning of NGO organizations in the bioregional movement. **Brian Hill** is director of the Institute for Culture and Ecology, an NGO in Petaluma, that does grass roots alliances at the int'l level. He has a plan for SB representation at the United Nations. **Jerry Moles** is an editor of Global Diversity Assessment, sponsored by UNEP. He has some words to say about biodiversity. **Pam McCann** is a member of the planning group, called Vision Council, for Turtle Island Bioregional Gathering, to be held in Mexico from Nov. 26 to Dec. 4, 1996.

Juan-Tomas Rehbock is the Secretary of the International Working Group located at Earth Island Institute in S.F. and is the current board member of ELCI for the USA.

Debbie: There's a need to create a bioregional association; with all the globalization tendencies developing, there's no one to speak for "life places." So Peter Berg has the vision of forming an association that would state bioregional principles, identify natural systems and work to restore life places and find ways to continue to live within them. Presently there's no formal network for bioregionalists to work with each other and to inform the public of bioregional events. We'd like to see bioregionalism mainstreamed without compromising its own place-centered politics that grow out of where we live.

Planet Drum has circulated a questionnaire about forming this association, and from the responses we've developed seven committees and compiled committee recommendations. We'd like feedback on these recommendations.

The association differs from Turtle Island Information Office (TIO) and the Gathering (TIBC) in that it will be a membership organization. Its function will be to publicize TIBG and serve as a forum to make recommendations. Eventually it will become a political entity, making statements for and against certain issues, and we hope that through this process bioregionalism will become a household word. The association will also be a means of disseminating information, such as Peter Berg's new book, A First Bioregional Workbook.

Ranil: ELCI is an NGO, and its membership organization are also NGO's. It was set up to answer the needs of non-govt. organizations by the UN/UNEP 20 years ago. Today it has a special arrangement with UNEP and has access to its meetings. It has 878 organizations as members and it serves the NGO community. It has the capacity to internationalize issues among its members.

ELCI coordinates conventions around biodiversity and desertification, for example, and has been asked to do the same around forestry. It gets information out to the communities, and its members can raise issues, internationalize them and bring them into discussions when governments try to change policies.

Why the need for this international approach? If I am a true landscape ecologist or bioregionalist, I can look after a farm or a tributary watershed, even if the rest is falling apart around me, but it's only time before mine will fall apart too. So there's an obligation to take a bigger approach. At the international level the bureaucrats are really amazing; they are making policy and have no experience on the ground like most of us here have. That's why it is important for the NGO's to participate. The choice is this: Is there only one "official" statement made or do people join the process as individuals/groups and make their statements, contributing to the ongoing dialogue? ELCI just organizes the framework for people to come together to discuss and dialogue.

Brian: I noticed at UN meetings that a lot of grass roots groups couldn't attend because they were working on their own projects and didn't have the money to travel. So the big environmental groups set the agenda whereas I see the strength of the NGO movement as being the grassroots groups participating in the UN process. I'd like to propose that the Shasta Bioregion serves as a model for bioregional NGO's. In other words groups in each bioregion in Shasta would elect a council to represent the Shasta Bioregion. In that way groups across the spectrum in our bioregion would be represented, and the Shasta Bioregional Gathering would be accredited as an NGO with the UN and could send a delegate to the NGO meetings.

Jerry: I want to talk about paying attention and what has to be done now. In working in Sri Lanka, we said "Let our actions be governed by changes on the ground." We were able to get farmers to change the way they managed tea estates. We could see a geometric increase in biodiversity on the land by the change in the way tea was produced, and it was better tea because it was organic.

Global biodiversity assessment is controlled by a group of 2000 scientists who have a single vision of the world. So we have to produce a second set of perspectives that draws upon the visions of bioregional groups, watershed groups, traditional groups, indigenous peoples, etc. The World Bank held a seminar, in which these scientists, the Global Diversity Faculty, were there and so were the World Wildlife Fund and the other Big Ten environmental groups, all of them talking about biodiversity. Did anyone have an example of anything that worked? No! Only we did! We had a slide presentation of what we had done. That was incredibly powerful.

It is important that we participate in the NGO movement. The UN isn't going to change radically. In fact, it's the purpose of many countries to insure that nothing happens because they like the status quo. So the NGO movement puts us all in communication with each other. That's a powerful thing. By having regional NGO coalitions, we can start to talk about what needs to be done to protect watersheds. It's going to change the way we behave.

Pam: I'm on the Turtle Island Bioregional Gathering, Nov.'96 Planning Committee. I have been working with the people in Mexico who are planning this. Last week we were faced with a plan to build a golf course and multimillion dollar development where the gathering is supposed to be held. It

would bring in all kinds of rich people. It's the kind of model where the government promises local people that the development will bring in jobs, but only to serve as servants for the rich folks playing golf!

Our friends planning the gathering are true bioregionalists. Basically they are risking their lives to save their community, their culture. When people protested this development, a lot of people were arrested, even killed, but they are committed to this struggle. Now when you go in or out of that town, you're asked for your I.D. The town is basically under siege. We need to support our friends in their fight to save their community. They're being pushed into the market economy. Their self-supporting community and native language are being threatened. If big development goes in, the people will be forced to live by being servants for the rich and will lose the culture of their village life.

We are sending a letter of protest to the Mexican government, and I hope that everyone here at the SBG will sign their name and organization.



CONSCIOUSNESS AND POLITICS, by Ron Whitehurst (WS)

This workshop covered information on the Natural Law Party, a discussion of spirit and consciousness and politics in general.

NLP is a new political party based on consciousness. Problems may seem insolvable on the surface level but can be resolved at more fundamental levels to everyone's benefit. On the surface we see diversity, discord and conflict and problems arising from situations that are mishandled rather than being dealt with in constructive ways to prevent them from developing into problems.

Looking at situations from subtler levels of consciousness, we see everything is connected and in complete harmony. Working from a level of harmony, we can find paths that take many perspectives under consideration and result in win-win situations for most or all of the parties involved. Using this understanding that all surface conflicts have points of harmony at a deep level, we look for programs that will benefit everyone. This is politics as if consciousness mattered. Here are a few examples.

Health care is being discussed in Washington, D.C., but in actuality our representatives argue over whose disease is going to be funded. By shifting emphasis to preventative natural health care, we can deliver better care to larger numbers for less money.

We are now spending more money on prisons in California than on schools. This seems backwards. Programs are available that use the powerful tool of meditation to resolve this problem. Studies have shown that prisoners can be rehabilitated using meditation to become responsible citizens in society. Since 80% of crime is caused by repeat offenders, rehabilitating prisoners will dramatically lower the crime rate. We can lower crime and close prisons at the same time. Stress, tension and negativity in urban areas breeds crime. Meditation programs have been shown to dramatically reduce this by clearing the atmosphere. In a three week study in 1993 in Washington, 4000 meditators were able to reduce the crime rate by 18%.

Toxins are entering our environment and food through chemical agriculture. Sustainable organic agriculture would produce more wholesome food, enrich the soil, increase diversity of life in farming areas and allow the environment to detoxify. Current blocks and disincentives to sustainable agriculture would be removed and organic methods promoted.

NLP has been studying many programs that have been demonstrated to be beneficial and cost effective. We are actively looking for programs that make sense on an instinctive level, have scientific backing that show they work and would make government programs more effective. Contact us if you have suggestions.

These kind of programs are not being used because of special interest groups, social lethargy or bureaucratic roadblocks. NLP believes that the U.S. needs to invest in her most precious resource, her people.

Ron Whitehurst lives in Palo Alto, Cal. and is a contact for the Natural Law Party.



ONE CLOUD, by Al Desilver

off white tinged
by a narrow yellow
g l a r e
in a round blue
amongst sea bounced refractionary
where air yawns
distant mist
breaks apart from guttural breath
pointy rock islands
appear- tenuous in stone
jaggedly perched in a blurry
horizon shelf - melt and sift

the ocean's shimmer
is gaseously fat
clear from moon gone
red tail hawks past plummeting play
cascade limp
nuzzle each other in swoop
wings a fleury blossoming down
through no exit cream
(Pt. Reyes, 1994)

*Al Desilver has a background in visual arts, is an artist and writer/poet.
He lives in Woodacre, Cal.*

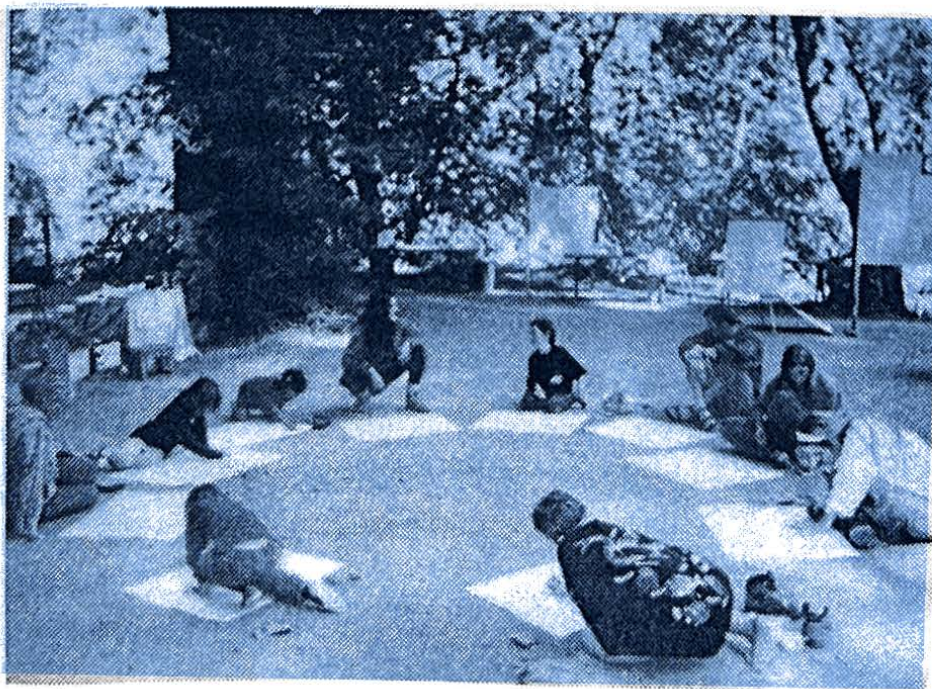


KID SCENE AT SBG IV, by Jasper Thelin (WS)

Though the herd of children was never an enormous one, the gaggle was vital and visible throughout the gathering. With a fully equipped play station in the heart of the "Town Square", and access to a nearby swimming pool, basketball court and creekbed and the mighty redwoods, the kids and their volunteer grownup tagalongs, comprised a happy pride. If not taking part in the regular program or doing a special bioregional workshop of their own, the flock used the abundance of donated art supplies or hung out and played games. All in all, the whole school was always active and having fun!

THE KID'S PROGRAM, by Brendon McBrayer

I liked camping in the tent cabin in the woods. I liked swimming in the swimming pool, wading in the river, playing basketball games, the food, the people, the workshops and the art. I'd like to thank Jasper and Abby for helping the kids- we had a lot of fun with them, and they helped us do a lot of interesting stuff.



kids working in Town Square



Jasper and crew

PRAYER AT SUNRISE (ZUNI), from "The Rhythms of Life" and read by Stephanie McBrayer at the closing ceremony.

Now this day,
My sun father,
Now that you have come out standing to your sacred
place,
That from which we draw the water of life,
Prayer meal,
Here I give to you.
Your long life,
Your old age,
Your waters,
Your seeds,
Your riches,
Your power,
Your strong spirit,
All these to me may you grant.



VIEW FROM OUTSIDE SHASTA BIOREGION, by Ed Fischer

I'm afraid there is not much that I can write about bioregionalism yet, as I am new to it. You can probably tell that I'm not that happy living in my own bioregion, or I would not be spending my summers wandering up and down the coast with my cat. It is hard to break away from something that works as far as a home and job are concerned and to start over again. After all, it took this long for me to get it all together in the first place.

My perspective of the gathering was that of an outsider who did not know Planet Drum or attend previous gatherings and I was impressed. It is a movement that swims upstream against the prevailing monopoly game-NAFTA mentality, and an attempt to find the roots that give meaning to daily life and the encounters with the people one meets in it. I hope I can contribute more as time goes on and meet more of the folks who missed this gathering.

Ed Fischer is a psychologist and lives in Long Beach, Cal.



Jerry reading poetry at closing

CALLING OUT OF THE SPIRITS

EAST, by Inah

Spirits of the EAST, we thank you for looking over us this weekend. For helping us to create a more habitable and sustainable world for you and for us.

We appreciate your guidance
We are grateful for your compassion and understanding
and we feel that our work will be benefited by your presence with us this weekend.

We release you now to your home in the sky. Please return to the East with our gratitude and our blessings.
Until next time. Blessed be!



SOUTH, by Lilith Rogers

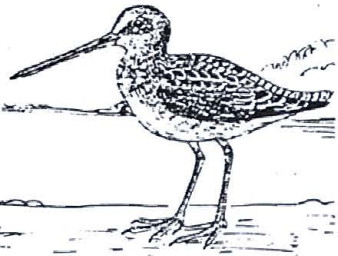
Thank you Spirit of the South, for being here with us these last few days and nights. We are grateful for the warmth and energy you have given us, for the gifts of passion, laughter, music and dance. Thank you for bringing us the wisdom of the peoples of the South, may we always hold it close to us.

Go if you must, stay if you will, hale and farewell, SOUTH!



WEST, by David Graves

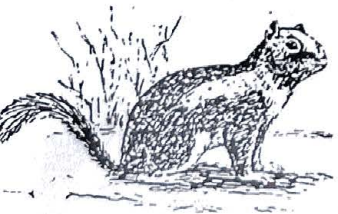
I thank you spirit of the west for your presence during the gathering. In honor of this fall season of the west, I offer these seeds for us to take with us as we travel from here, carrying with us the promise of new life through the coming winter time. May the spirit of the west be with us wherever we go from here!



NORTH, by Elfstone

Tall ones of the north, mighty Powers of Earth, we thank you for feeding us, sustaining us, and protecting us through these days of working and playing with one another. Bless and strengthen us as we now return to our homes and communities.

Gracious Powers of Earth,
we bid you hail and farewell!



Preface

San Geronimo Valley Community Plan

Planning that respects and protects the sustained environmental health of natural systems and wildlife habitat is a fairly recent addition to the constitution of state and county general plans.

The Marin Countywide Plan contains environmental as well as other necessary elements critical to the regulations that guide planning for present and future residential and commercial development in Marin County.

The Marin Countywide Plan also includes the incorporation of local Community Plans. People living in distinct places of historical record, like the San Geronimo Valley, Pt. Reyes, Bolinas and many others, participated in the formulation of their own local plans through a process that expressed the cultural, ecological and economic values important to each of these unique communities. These Plans were then adopted by the County as integral components of the complete Marin Countywide Plan.

San Geronimo Valley is located at longitude 122° 35', latitude 38° 42' 7", a place near the geographical center of Marin County, California. Like valleys large and small everywhere, a mountainous ridgeline surrounds a pastured floor through which runs a year round creek shaded by an abundance of trees that drink its water. San Geronimo Valley is wrinkled into 24 subbasins that drain minor and major tributaries into a main stem known as the San Geronimo Creek, one of the primary headwaters that feeds the Tomales Bay watershed.

For thousands of years the human inhabitants of the Valley were the Miwok. It was not until 1844 that San Geronimo Valley was first defined as private property. In that year the Mexican government granted the Rancho Canada de San Geronimo to Rafael Cacho. The boundary line of that grant was determined by the same ridgelines that describe the Valley today. Over the years, from the time of the original grant, an important feature of the Valley's development was the gradual division of that single property into what is now around 1500 individually owned parcels, housing a greatly increased human population mindful of a very different kind of life than the pre-private property inhabitants.

This new settlement of the Valley was governed by factors similar to development in the rest of Marin County. It was an expansion of the human population characterized as much by the popular attraction to the natural beauty of the Bay Area as it was by the building of railroads, the exodus of people following the San Francisco earthquake of 1906, the completion of the Golden Gate bridge in 1937 and all the radical population shifts associated with World War II. Finally, the coming of motorized transportation extended the reach and set the pattern of community and commercial development for the Valley, Marin and the Nation in a way that was relatively unrestrained up until the late 1960's.

After many years of growing public awareness that the effects of expanding human population, commercial development and public works projects have long lasting and often detrimental consequences for our natural environment, in 1969 Congress wrote and the President signed The National Environmental Policy Act. The stated purposes of this act reads: "To declare a national policy which will encourage productive and enjoyable harmony between man and his environment; to promote efforts which will prevent or eliminate damage to the environment and biosphere and stimulate the health and welfare of man; to enrich the understanding of the ecological systems and natural resources important to the Nation; and to establish a Council on Environmental Quality."

One year later, in 1970, California adopted the State Environmental Quality Act, which detailed legislative intent concerning a wide array of standards, procedures and inter-

agency guidelines created for the purpose of protecting the long term health and overall quality of the natural environment.

In 1973 Marin County, in cooperation with the City-County Planning Council and planning department staff, produced and adopted a greatly revised Countywide Plan. It combined environmental review with general plan regulations and zoning laws, establishing standards and procedures to codify the general plan as a constitution for development. The opportunity for residents of local communities to participate in the process of determining the environmental, cultural and economic values that would guide and inform planning was secured by the inclusion of Community plans in the Countywide Plan.

The San Geronimo Valley Community Plan was originally adopted in 1978 and amended in 1982. The San Geronimo Valley Planning Group began working on an update in 1985. The objectives of the plan revision process included the desire to involve the entire community, collect and disseminate information, and maintain an open discussion about the issues. The process for preparing the Community Plan and the eventual adoption of a revised plan by the Marin County Board of Supervisors can be simplified into the following seven basic tasks:

1. Community Survey and Workshops
2. Data Collection and Analysis
3. Preparation of a Community Plan
4. Community Review of the Plan
5. Revision and Preparation of a Draft Community Plan
6. Public Hearings Before the Planning Commission and the Board of Supervisors
7. Adoption of the Updated Community Plan

The San Geronimo Valley Planning Group (SGVPG) completed a Valley-wide opinion survey in 1985. The survey was coordinated by the SGVPG in conjunction with the Lagunitas School District and the San Geronimo Valley Community Center (now called the Cultural Center). The survey questionnaire was distributed to every household in the Valley. Over 60% of the households responded. A copy of the survey and a summary of the results can be found in Appendix A.

The plan revision process relied on the surveys, community workshops and regular monthly meetings of the SGVPG to identify issues, establish goals and provide basic policy direction for the Plan. Meetings held by the SGVPG during 1986 and early 1987 focused on specific issues or topics to be covered in the updated Community Plan. The meeting notes were compiled in a background report entitled "San Geronimo Valley Community Plan Workshop Notes." The issues identified and discussed at these workshops helped guide the SGVPG in gathering data and developing goals, policies and background information.

The Community Plan is based on inter-jurisdictional cooperation and assistance to the fullest extent possible. Through noticing, interviews and the review of draft documents, the revision of the plan has been coordinated with the Marin County Planning Department, Department of Public Works, Environmental Health Department, Golden Gate Bridge Highway and Transportation District, Marin Municipal Water District, Lagunitas School District, Pacific Gas and Electric, the Cultural Center, the County Fire Department, Sheriff's Department and other community groups and agencies.

The Plan is the vehicle to shape the future of the San Geronimo Valley and should be reviewed and revised whenever conditions warrant changes to better serve the values of the community.

NINE WORDS ADDED BY R. T.

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MARIN
COUNTY
VERSION
OF
PREFACE