**Discovering sense of place, NW Earth Institute**

**Instructor Notes, HPHP Spring 2013**

**Living where you are, Hannah Homes**

The first order of bioregional business is to learn so much about your habitat that you can live within the seasons and its soil conditions, and with its other species--not in spite of them.

**Dwelling (poem) William Riley**

"in a world without places, there is no responsibility for yesterday and tomorrow"

**Sense of Place, Wallace Stegner**

There are "placed" people and there are new world transients (1-3)

How placed people view the migratory people (1-4)

naming places, how its important process (1-4) Its not named until things happen there

"we have made a tradition out of mourning the passing of things we never had time really to know, just as we have made a culture out of the open road, out of movement without place (1-5)

"indifferent to, or contemptuous of, or afraid to commit ourselves to, our physical and social surroundings, always hopeful of something better, hooked on change, a lot of us have never stayed in one place long enough to learn it, or have learned it only to leave it." (1-5)

the kind of "knowing" wendell berry is talking about comes from working in it all kinds of weather, making a living from it, suffering its catastrophes, loving its mornings or evenings, valuing it for the investment you and your ancestors have made in it. (1-5)

When we came to the new world we left history behind us...neither the country nor the society we built out of it can be healthy until we stop raiding and running, and learn to be quiet part of the time, and acquire the sense not of ownership but of belonging. (1-6)

**Everybody's ditch, Pyle**

The idea that even a ditch can be important. Have students think of places like that or find ones, unexpected "wildernesses" in the city

**Spirit of place, wade davis**

when asked how to solve the environmental crisis Gary snyder said, "stay put."

Description of the ritual run around a village defining the boundaries of their land in the Andes (p. 1-8)

**Earth stories, Joseph Meeker**

wonderful description of the Tlingit blanket as sign of ownership instead of the BLM's in land controversy in Alaska (1-8)

"it must be true that people cannot claim genuine ownership of anything unless they are participants of its stories. My comfortable old easy chair is mine only because I can recall the children I have held in it, the books I have read, and the words and thoughts that have come as I sat in it. A car does not feel owned until adventures have been had in it. A house is not a home until it has accumulated a mythology of its own. Stories are a fabric into which we weave ourselves and the things that matter in our lives. They establish true ownership as sales slips and check stops cannot, and such ownership always turns out to be a mutual affair. We are owned by what is really ours as much as we own it. (1-8)

**Excerpts from My Empty Lot, Joseph Kastner**

wonderful description of the tenacity of nature in the city

**Land ethic, aldo leopold**

complex article about need for ethics of land to displace economic outlook, and that we are and will evolve toward a community point of view, ever enlarging who we include in community, or perish

**Rediscovery of North america, barry lopez**

his lessons from indigenous people

Listen

"It can't be learned."

Mark the country

In spanish, la querencia refers to place on the ground where one feels secure, a place from which one's strength of character is drawn. It comes from the very querer, to desire, but this verb also carries the sense of accepting a challenge, as in a game. (11-7)

the historical mandate in American history is about "the physical destruction of a local landscape to increase the wealth of people who don't live there, or to supply materials to buyers in distant places who will never know the destruction that process leaves behind. (11-6)

we cannot, with Huck finn and mark Twain, light out for the territory any more, to a place where we might continue to live without parental restraint. (11-7)

we need to learn the independence of a society or community that no longer need to be supervised (11-7)

**Homeplace, scott russel sanders**

Story of the millers who stay through three tornados

three choices: flight, fight, or stay put

what Salman Rushdie said

"the effect of mass migrations has been the creation of radically new types of human being: people who root themselves in ideas than than places, in memories as much as in material things."...."to be a migrant is, perhaps, to be the only species of human being free of the shackles of nationalism (to say nothing of its ugly sister, patriotism."

But russell reminds us that some of the worst abuses of land, forsts, animals and communities has been carried out by people rooted in ideas instead of places.

quotes synder as saying, "the reconstruction of a people and of a life in the United States depends in part on people, neighborhood by neighborhood, county by county, deciding to stick it out and make it work where they are, rather than flee." (11-9)

**notes on living simply in the city**

Thomas berry describes DNA this way that take all the humans who have ever existed and you could put all their dna into a tear drop

**bioregional quiz (111-3)**

trace the water you drink from precipitation to tap

how many days until the moon is full

describe the soil around your home

what were the primary subsistence techniques of the culture(s) that lived in your area before you

Name five edible plants in your bioregion and their season(s) of availability

from what direction to winter storms generally come in your region?

Where does your garbage go?

How long is the growing season where you live?

On what day of the year are the shadows the shortest where you live?

Name five native trees in your area

Name five resident and five migratory birds in your area

What is the land use history of humans in your bioregion during the past century?

What primary geological event/process influence the land form where you live?

Name one species that has become extinct in your area

What was the total rainfall in your area last year?

From where you are reading this, point north

What spring wildflower is consistently among the first to bloom where you live?

Name five wild animals that live in your bioregion

What kinds of rocks and minerals are found in your bioregion?

What are the primary energy sources for electricity in your area? What are the potential sources?

**Reaching Home--salmon**

great descriptions of how salmon co-evolved with natives as the reinhabited the lands as glaciers retreated. And how salmon moved soils and nutrients around, in the streams and even the forests as other animals ate them.

**Valley of long grasses, peter Boag**

Description of w. valley native life. keeping in mind this is truly valley which Portland area is not. It was above the basalt falls and really a part of Columbia Basin

So johnson creek would have been forest areas that had good runs of fish since nothing blocking them...and forested lands where other animals were hunted in the summer in particular. as the native habit was to harvest other things in the fall and spring on the valley floor.

**Sauvie Island**

There were native villages here because food was plentiful

**Geological history**

Should see scott burns article about johnson creek area

**bioregionalism: the politics of place, coleman**

since each region has unique geological and biological features, its inhabitants will develop a unique way of life to ensure an ecologically sustainable community. These natural features will determine the way basic human needs--food, clothing, shelter, and energy--are met, which will in turn lead to a unique culture and economy.

**Reinhabiting California, peter berg and raymond dasmann**

living in place means following necessities and pleasures of life as they are uniquely presented by a particular site, and evolving ways to ensure long-term occupancy of that site.

Reinhabitation means learning to live in place in an area that has been disrupted and injured through past exploitation

bioregionalism refers both to geographical terrain and a terrain of consciousness--to a place and ideas that have developed about how to live in that place.

**Gary synder piece**

about how to speak representing the local and long range. I'm hear wanting to hear how you are protecting this place for the next 500 years, and representing the Douglas Fir tree

**gardening at the seam**

about native plants

wonderful description of indian paintbrush a mite that travels from the blossom of the plant to humingbirds by going up its beak and then taking the trip to baja where it gets off at nectar producing plant there. A mind boggling nasal journey.

**There's no specialization like home**

story of a planner who decided to stay put. Making a career of a place instead of a specialization.

**economics for the community of life**

summary of Kemmis and wood pellet story in Missoula, as well as value added lumber industry, highlightin, woodnet in Olympia

**reweaving our soul connections with food**

bring back ritual into food, with examples of csas, farmers markets, etc.

**Mapping the biosphere, gene marshall**

a little out there, new age like but good way of thinking about how to think past current boundaries which are institutions and ways for people to use/exploit, and plan how to manage resources and people. He has chart and breakdown he uses. Could have students figure out other ones.

**mapping the sacred places**

bummer...this thing was published in Orion, doesn't seem any more interesting to me than the piece I sent them about Tideman Johnson's ghost

She refers to Kevin Lynch's work Image of the city, and some work done by someone in N Carolina who when he asked people about how thye wanted a building redesigned he got one answer, but when hypnotized he got another (V-6)

**Raise the grates**

about Berkely's program of daylighting or commentating buried streams

**Web of life, Sanders**

ever since the eclipse of our native cultures, the dominant American view has been that we should cultiavte the self rather than community; theat we should look to the individual as the source of hope and the center of value, whicle expecting hinrance and harm from society.

we have understood freedom for the most part negatively rather than positively, as release from constraints rather than as a condition for making a decent life in common.

we have a bill of rights, which protects each of us from a bullying society, but no bill of responsiblities, which would oblige us to answer the needs of others.

our land has been settled and our cities have been filled by generations of immigrants more intent on leaving behind old tyrannies than on seeking ndw social bonds.

**Spirit of community, Etzioni**

That we modernist view the conformity of small communities with suspecion. Its not just a simple choice to live in small town or city, but a societal movement as Tonnies theorized in delinating difference between gemeinshcaft and gesellschaft.

small communities viewed as petty, claustrophobic while urban life allowed people to do as they wished with out preexisting "ascibed" social bonds. Instead we would be free to related based on contractual relations freely negotiated among autonomous individuals.

old fashioned values would give way to logic and calculation

instead of "loans" based on relationships, "loans" would be based on rational market rates

the network of reciprocal obligations and care that is at the heart of communities would give way to individual rights protected by the state.

The impersonal right to social services and welfare payments would replace reliance on members of one's family, tribe or benevolent association

descripton of what happened when young people, moved to the city, unbridled from their community...so things like YMCA were formed to help set moral paths

While we think of people going to wild west as rugged individuals, it fact many went in caravans and communities of support.

description of Herbert gans work on shape of urban villages in today's world

that social networks are more like barry wellman describes them.

so what we need is not a return to the old but new sense of community. "we need to strengthen the communitarian elements in the urban and suburban centers, to provide the social bonds that sustain the moral voice, but at the same time avoid tight networks that suppress pluralism and dissent

he gives examples of the kinds of social network organizations we may need

and describes how data shows that more money doesn't mean more happiness

Then describes urban planning and physical changes that need to be made, e.g. park benches, sociological mixes, examples of whole developments that focus on the mixing and socializing,

**Freeman house--about the Mattole river hatch box project**

**community based restoration, Christine Schneider**

description of restoration project in San Francisco

**CoHousing, Dian Meisenhelter**

important that she shows how the cohousing project in NE is not isolated from the neighborhood

**Help group, steve whitson**

idea that a group of neighbors get together monthly to help each other.

**Making a difference, katrina Shields**

about personal and other forms of power

Like me she is concerned with how we wait for leaders to lead us rather than understanding and using our own power

**Power of One, Shariff Abdullah**

like above it is about power of any of us to make a difference

**Other short stories about power of one**

Church creek north of seattle

Push for change, group in portland that pushes for push lawnmowers in parks, etc.

Leatherbacks--young person who helps sea turtles in Florida

Facts about geese--how geese work together and are stronger as a group than individuals