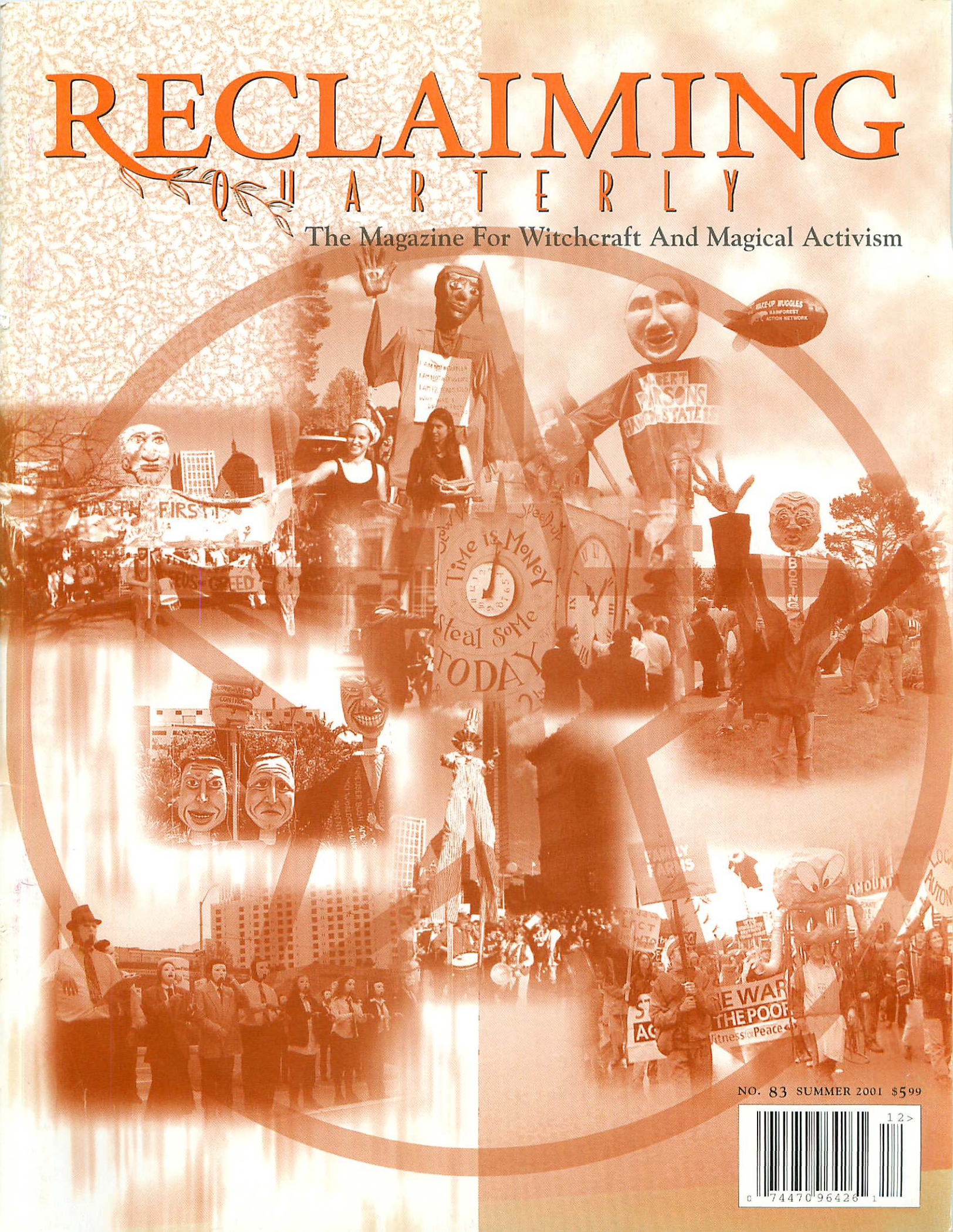


RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism



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Reclaiming

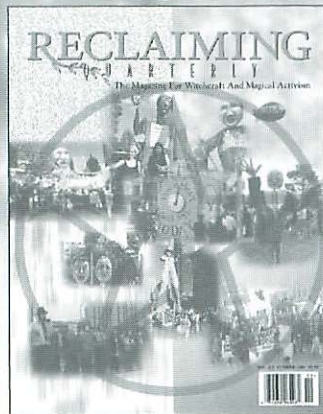
A Center for Feminist Spirituality

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Reclaiming is a community of women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.



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To Our Readers...

THE INTREPID RQ staff got in the mood for the Summer issue by doing production in our penthouse suite (the attic of a San Francisco Victorian). As the south-facing roof radiated the afternoon sunlight into our makeshift office, we rotated among several tasks: proofreading, stuffing envelopes, and standing in front of the oscillating fan.

In keeping with our recent move toward “mini-themes,” we’ve pulled together articles on Art & Magic, featuring articles and interviews on clowning, puppetry, performance, dance, and street magic. It’s a theme RQ is sure to revisit, so let us know about how art and magic intertwine for you.

Upcoming issues will carry themes on Labyrinths, Diversity, Aspecting, Initiations, Pagan Parenting, and more. You can be part of shaping these theme sections by contacting us — see inside covers for details.

Parents — our Fall issue will feature articles, poems, book and music reviews, artwork, and photos from Pagan parents and kids. We especially would like to show artwork created by parents and kids working together. There’s still time to make some art and get it to us! (*Contact us before sending artwork. See inside back cover.*)

Our activist pages this issue highlight events in Canada and Mexico. Tori Woodard and Josh Reynolds joined the Zapatista caravan from Chiapas to Mexico City this Spring and sent us dispatches and photos.

In Canada, actions protesting the FTAA in Quebec City saw the largest Pagan presence at any direct action of the past two years. Building on Seattle, DC, and other protests, Witches and other Pagans are expanding the lexicon of magical activism. RQ brings you photos and frontline reporting, including an article on the Pagan Cluster action, “The River.”

And from El Salvador, Marta Benavides writes of inspiration and hope amid the destruction of January’s earthquake.

Our recent reader survey told us that you want more magic with your activism. Well — we want your help. Amy MoonDragon sent us a tarot-deck review for this issue, and Lynx a review of a magical novel. This could be you! Send us reviews, short spells or other magical workings, etc.

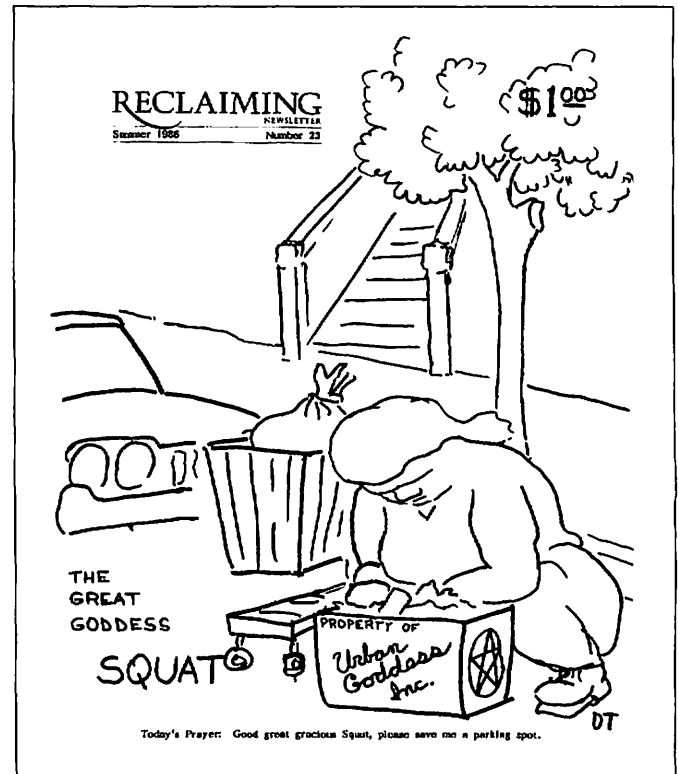
We’re off to the beach for Solstice,

— The RQ Cell

RQ Seeks Parents’ Writing & Art

Reclaiming Quarterly is planning a theme section of an upcoming issue on Pagan Parenting and related topics. This could include articles, rituals and spells, artwork, photos and poetry. We are especially interested in how Reclaiming-tradition parents are passing on practices to their kids.

For more information, contact quarterly@reclaiming.org or call (415) 255-7623.



A vintage Reclaiming Newsletter cover by D.T., from Summer 1986. Reclaiming Newsletter was published from 1980-1997.

Jane in Her Garden

She slides her hands into the mother
Singing praises as she goes
When she must
She withdraws her hands
But the blood of the mother
Remains
 soaked deep into her hands
 smeared across her face
She licks this blood
For it is the life force
And then she turns
 to face the world, of the patriarchs,
 and do as she must
Deny the mother
Even to those who are seeking Her

Whispering all the time to herself
... everything that dies is reborn ...
... everything that dies is reborn ...

— by Sara Rose, Alabama

From Our Readers...

The following is a response to a letter in RQ#82 (Spring 2001) regarding the faery invocation at the 2000 Spiral Dance in San Francisco. That letter posed the question, "When does political magic become coercive magic?"

DEAR RQ,

The faery invocation came in a magical and surprising way and was not intended as "coercive" or "political magic." In a time when the homes and wild places of the sidhe and fey are being systematically destroyed and exploited, it seems natural that their voices would call out. These voices moved through us with such force that it would not have been good magic to ignore it. Our intention was to invoke the warriors of the fey; yes, it was angry; yes, it was filled with intensity. However, to make reference to it as suggestive of "violent action" undermines the broader and more complex picture of what was actually in play. However, that letter did raise the essential and provocative questions of what violence is and looks like in our society today.

Is it violent to ritually dismantle a symbol of an economic, political, and social structure which systematically compromises the environmental integrity of our planet? A structure which destroys functioning cultures and enslaves the majority of the world's peoples to the point of abject poverty? And all in the pursuit of monetary wealth? This is the real violence — more violence than one can begin to deal with alone. It is violence at such a magnitude that anger is part of a healthy response. These are excellent subjects to explore and work with in one's own circle, coven or in solitary practice, but more importantly, these questions must be dealt with in the larger community and public. The invocation was partially intended as a magical exploration of this vital and timely issue.

We are all members of a culture that participates in destructive habits, including the use of oil and gas. This is

not a condemnation of people who drive, albeit certainly suggestive that efforts to collectively change these habits will most certainly "improve" our world. It is precisely because the oil we use comes from an "offshore rig somewhere" or a derrick in the Amazon or in the Alaskan Wildlife Refuge and is owned by a corporation which is now seeking to annex the pitifully few provincial policymaking bodies we have left that we must act. There is no suggestion here that the rigs should not be in my backyard, but that the living planet would benefit from the total destruction of the derricks and the corporations that control them. Incidentally, NIMBY is rhetoric created by corporate politicians and media to discredit the environmental movement in an historically effective divide and conquer tactic and is irrelevant entirely to the sacred drama we enacted.

At the Spiral Dance we sing "Let it begin now." If we are to truly embody these lyrics we must acclimate ourselves to the destructive as well as the constructive elements of change. In our invocation we sought to work with the spiral of both death and rebirth, which is why we chose to ritually clean up the

broken pieces of corporate domination and replace it with flowers, symbolizing life.

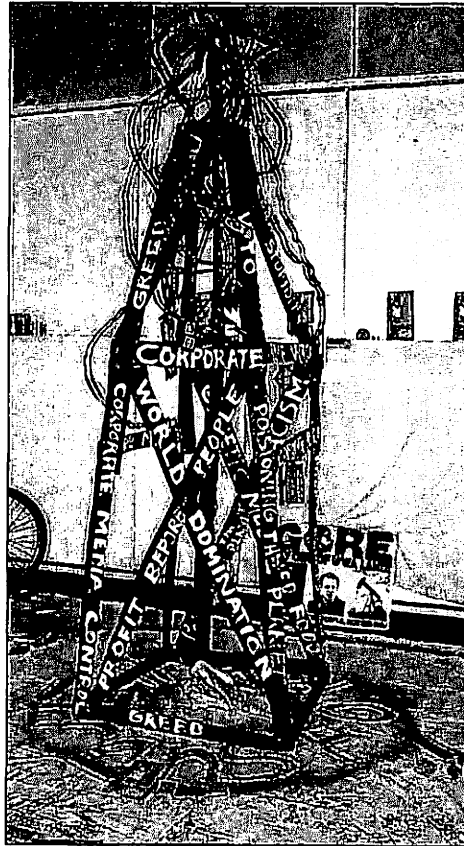
Also, this was ultimately a faery working and as such was mysterious and shadowy even to those of us who participated in it. We chose to trust the voice of the fey and did our best to express this voice as faithfully as we could. This is not to say that our expression of faery energy is the one right way, or the only way, but it was the way that came through us at that time.

IN CONCLUSION, invoking the magical law "to harm none and for the good of all" implies that someone (rather than a cardboard structure symbolizing corporate rule) was actually harmed. In Seattle, the corporate media chose to focus on the relatively

minor property destruction, spinning those acts as violent, instead of reporting the reality of the civil uprising against corporate rule. As long as any part of the earth or her peoples is in danger of suffocation, disease or the greatest violence of all, poverty, the actions of those defending her will have to suffer the inflammatory implication of violence. Let us each think of our motives in naming one as violence and the other not.

There is no compromise in defense of Mother Earth,

Denise, Fern, Oak, Patti, Patrick, Sorrel



This structure was ritually dismantled as part of the faery invocation at the 2000 Spiral Dance. Photo by Ewa O.

Art & Magic

Magic

Magic

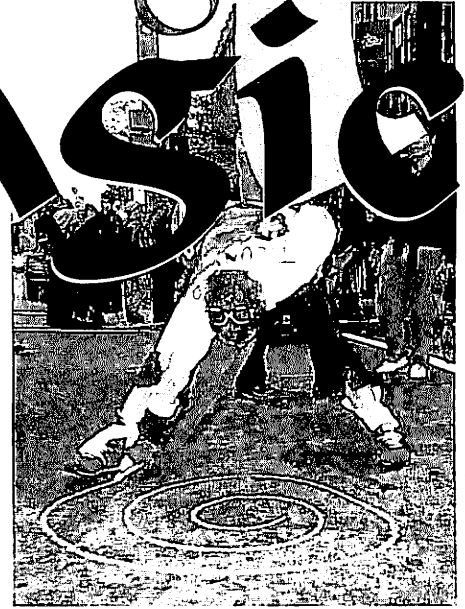
Art and magic have been a natural pair since stone-age hunters painted animals on cave walls.

And so today. From chalking a spiral on the sidewalk to dancing a Goddess-invocation at a ritual, art and magic intertwine and cross-pollinate.

In the next six pages, RQ takes a look at magic and performance arts involving members of our community: theatre, dance, puppetry, and clowning.

Related stories on pages 16 and 32 explore magic and direct action.

Let us know about art/magical work you are doing. RQ will re-visit this theme in future issues.



©2000 by Berta A. Daniels

Keeping Alive the Memory of Hiroshima

IN AUGUST 2000, several Reclaiming folks and other artists traveled to Santa Fe, New Mexico to take part in a Peace Day commemoration planned for August 6, the 55th anniversary of the U.S. atomic bombing of Hiroshima.

They were invited by Takishi

Tanemori, a survivor of Hiroshima whose family was killed in the bombing. Since the bombing, Takishi, who now lives in the U.S., has dedicated himself to a worldwide mission of forgiveness.

Med-O was one of the participants in the event. "I did a show at 848

(performance space in San Francisco) in 1999 where the theme was a remembrance of Hiroshima Day. We put out a call for visual artists and Takishi responded. After that, I really wanted to work with him again, and I knew the Peace Day would be incredible event."

The performers, dressed in white, walked in silence through the crowd. Once onstage, they did a rhythmic piece using rocks, then danced a climax symbolic of the atomic bombing.

Reclaiming teacher Madrone said she aimed at "a creative piece reflecting the horrors of war through art and dance. It was also a way to pay respect to Takishi. My dance was for him."

Med-O, who has taken part in direct action protests as well as many performance pieces, does some sort of performance or observance every year on Hiroshima Day. "As an American," he said, "I want to make sure it is remembered. It was such a horrific moment in human history, I don't want anyone to forget.

"I would participate in a protest if there were one going on. I'm interested in

continued on page 53



Dawnstar

Sacred Clown

Marnie Macdonald of Montreal has been leading clowning workshops since the 1980s, and is involved in the Vermont Witchcamp community (see page 40 for more info). RQ interviewed her for our Art and Magic theme pages.

RQ: How did you get started with clowning?

I attended a workshop where masks were made “blind” to find a clown. I was making heads blind and having students do that in my sculpture class following my own intuition at the time, and I thought, here’s someone doing the same thing I am — only they know what they are doing! It wasn’t clowning per se that drew me.

Actually, I hate clowns. You can’t trust them and I’d never go up on stage as an audience member. But I love the process. It strips off all the outer layers and leads you into working with your soul right off.

RQ: What are your goals with the workshop?

My goals in the workshop are parallel to my goals in this life. It is to work in a process that frees the original self (the spirit, the soul) in movement, colour, form, and expression, and to guide others in this process so that they find an inner clown — a place of honesty, open heart, and outrageousness on a personal level. This is linked with the dream life of this planet on a universal level, or myth.

RQ: What have you learned about yourself and/or your relationship to magic and spirituality via clowning?

Mask-Clown was an immense opening, a pivotal point in my life, a natural coming home. I learned to channel energies physically. I felt masks coming through me without direction from my mind. In wearing my mask and feeling the colours of the mask shining out from my transformed face behind the mask, images would come thick and fast and



build the story of the mask. I acted out these images as they came to mind, and the acting out would lead me to new discoveries about the mask. I knew that this came from a place where I could find thousands of masks just like that.

(I’ve also learned from) putting

continued on page 30, column 1

Victoria Lashley (aka Sequoia) of Red Hook, New York, participated in one of Marnie Macdonald’s workshops.

RQ: What drew you to clowning? Have you done it before?

I have never done clowning before. I wanted to have a Reclaiming event here in my home to try to bring an awareness of the community here, the community in which I reside. So I was not drawn to clowning as much as I was to Marnie and to the desire to hold an

event here. But as I thought about it I realized it was perfect for me, since the clown side of myself is very timid. I didn’t have much idea what that part of myself looked or acted like.

RQ: What was a highlight of this workshop?

To get in touch with the above in a safe environment. But even more than

that was the camaraderie, the closeness that resulted from eating, working and sleeping together. It was marvelous — my clown family. And for me personally, it was having this event and the energy that arose from it permeating my dwelling. I delighted in hosting something so marvelous

continued on page 30, column 2

Bringing the Puppets

ONCE UPON A time, in a land that seemed far, far away from San Francisco, there was a puppetless town. The people of this town were good people, and creative people, but they had no puppets. Because the town had no puppets, the people did not realize that they had no puppets, and because they had no puppets, and because there was no realization that they had no puppets, they did not know what they were missing. And because they did not know what they were missing, they were more susceptible to the brainwashing of the imperialist society in which they, most unfortunately, lived. Behold! In the dreary pits of oppression, there was still magic and serendipity in the world! And so one young woman, on her travels from her puppetless town, was lucky enough to catch a glimpse of the magical creatures. In her quest to obtain the knowledge to work this magic herself, she met the Fairy Puppetmother, who brings puppets to the streets.

THE JOURNEY

I AM INFATUATED with giant puppets. I first saw them at a Reclaiming Beltane ritual in San Francisco. Invoking center, they deepened my experience of the ritual so much that I was sad at later rituals when they weren't there. As non-ordinary visuals, they help induce a non-ordinary state of reality. They create a shift, an opening that is similar to the ecstatic state of children, who approach everything with wonder and joy.

I live in Petaluma, a place where I have never seen puppets. I really wanted to learn how to make them, to offer them to Petaluma as a gift, to educate and to build community. We have an annual parade for Butter and Eggs Day that is attended by 30,000 people (the population of the town itself is about 54,000). My vision was to have puppets in the parade, to move the masses, and to bring art to the streets

Street theater does not require that its patrons be of a certain social class. It does not cater to the bourgeoisie. While certain demographics might be more or less inclined to go to a gallery, for example, street theater transcends social

and class stratifications by bringing art to the people.

I have never personally identified with the word "artist." I have never painted, sculpted, or willingly created visual art on my own. Nonetheless, I knew that I wanted those puppets in Petaluma! My first step was to check out the website for Wise Fool Puppet intervention, a well-loved Bay Area street theater group that has been teaching giant puppet construction, stiltwalking, and other street theater basics for 11 years, in addition to creating performances in the street. They have developed a tradition devoted to community, celebration, and change, and visual support of social change organizations. I ordered their delightful and informative handbook, *Wise Fool Basics*, (*Wise Fool Puppet Intervention*, anti-copyright 1999), and in November collaborated with a friend to create a pre-election street spectacle. We made giant cardboard images of Al Gore and George W. Bush, adhered fake money all over them and acted ridiculously in the street. People loved us; even those who disagreed could not help cracking a smile.

I then applied for the first Wise Fool Internship, four months of instruction in giant puppet construction, stilt

walking, shadow puppetry and other "basics." I was selected and in mid-February began the internship, which consisted of weekly meetings of six or more hours in Oakland. Around that time, I started connecting with other people in Petaluma who



To reach Wise Fool or order their handbook, contact (415) 905-5958, wisefool@lmi.net, www.zeitgeist.net/wfca/wisefool.htm

by Kat Lilith

Home...

were interested in building puppets for the parade.

THE TRANSFORMATION

THREE WEEKS after the internship began, we started building in Petaluma on Thursdays and Sundays. A local filmmaker, Julian Blair, filmed the entire process.

I would learn one phase of giant puppet construction on a Tuesday and a few days later teach several other people, sometimes as many as 10, how to build. It was crazy and completely chaotic. People would say, "Can we do this?" and it would be a different method than I had learned three days before and I would say, "I have no clue. Try it and see and then be sure to let me know!"

Although it was hard on the group as a whole to be led by

someone who only had three days of experience, that three days was simultaneously crucial! I definitely would not have taken this on without the instruction from Wise Fool. My learning style requires person to person instruction before I can read to enhance my knowledge. Thank you, Wise Fool!

Our idea was to help people remember their connection to the earth in the hope that remembrance would renew love and commitment. We built six-foot puppets to represent the elements: earth, air, fire, and water, and an 11-foot Earth Mother. We also built an elder and baby puppet to represent two groups that are most affected by our poor choices.

Many different people participated in many different ways, probably about 40 overall. We recruited people through word of mouth and by showing puppet movies at City Hall.

There was no core group of people who were accountable for completing the project — people simply came and went, helping out as their time allowed. While I had a



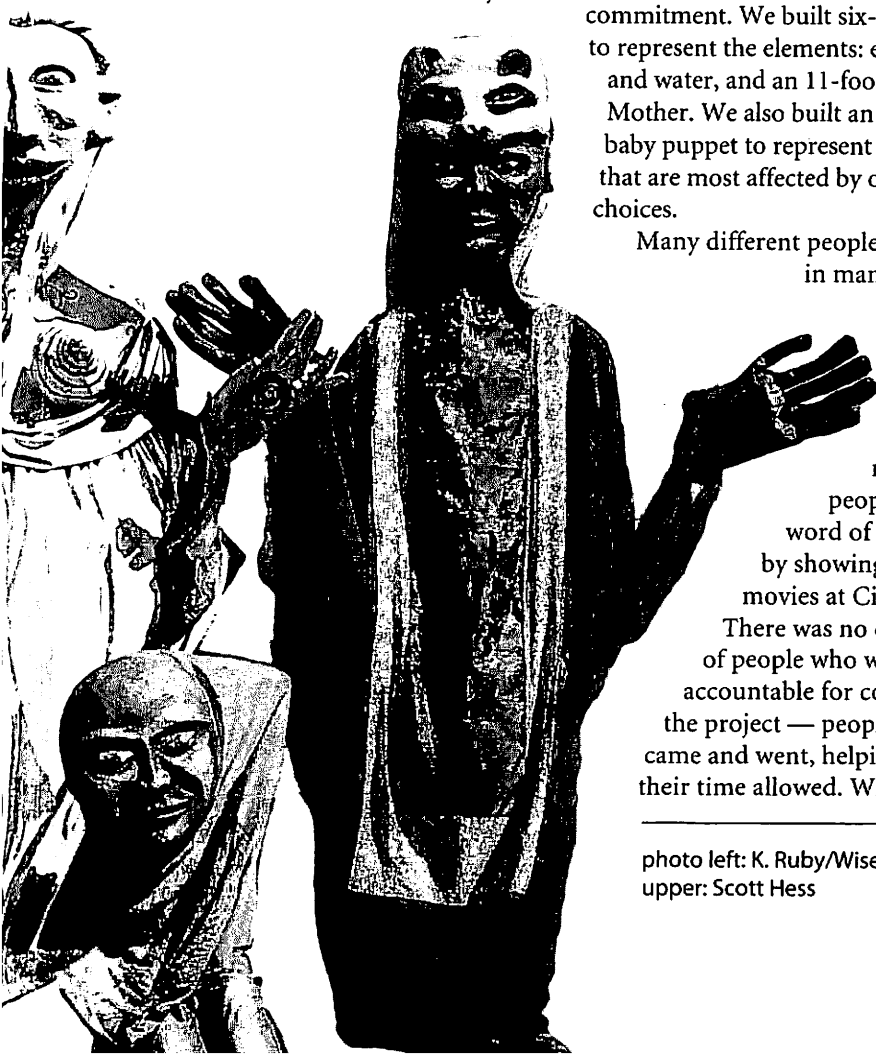
lot of help on many different facets of the parade entry, including building the puppets, I was definitely the driving force behind it. This was problematic for several reasons. The structure was not conducive to shared leadership, and towards the end, I was spending about 30 hours a week on the project. About two weeks before the parade I was completely burned out, and, therefore, not very effective as an organizer. It was often difficult for me to see that I had already accomplished my goal of building puppets in Petaluma — and that everything else was just details!

PUPPETLOVE!

IN EXCHANGE FOR the free instruction we were receiving, the Wise Fool interns helped K. Ruby (co-founder and current artistic director of Wise Fool) with the many tasks involved in producing PuppetLOVE!, a festival of radical puppetry produced by Wise Fool and Cellspace. PuppetLOVE! is three days of workshops, performances, gallery exhibitions and puppet-related movies. Puppeteers come from all over the country to participate in the festival. They bring with them many different

photo left: K. Ruby/Wise Fool
upper: Scott Hess

continued on page 53



Dancing in the Imaginal

Keith Hennessy

has danced and performed at Bay Area political and cultural events for almost 20 years. He co-founded and danced with the acclaimed Contraband company from 1985-1994, with CORE from 1994-1998. He currently performs with *Cie. Cahin-Caha, cirque bâtard*, a hybrid circus based in France. He has also created numerous solo and ensemble performances for all kinds of venues including street protests, high schools, community art spaces and international gay and lesbian festivals.

He presently co-directs 848 Community Space, a vibrant dance and performance space in central San Francisco, and is collaborating with local activists on a new vision of an independent radical cultural space: "Counterpulse — a San Francisco Center for Cultural Experimentation."

Keith has been involved in Reclaiming and the San Francisco anarchist community since the mid-1980s. RQ caught up with him between meetings and rehearsals at 848 Space to talk about art, magic and activism.

Interview by George Franklin

RQ: When did you start dancing?

I have been dancing my whole life. I was born and raised in a small mining town in northern Ontario, in a world that didn't accept me on many levels. That includes who queer people are, who dancers are, who boys that don't play team sports are, who people that have mystical pursuits are.

It was a place where boys didn't dance. In high school, I did social dancing, fifties dancing, dance contests. In the late 70s, that moved into disco dancing.

Basically, I was waiting till the day I could leave town. I couldn't imagine leaving Canada, so I moved to our biggest and most cosmopolitan city, Montreal.

I started studying dance the day I got to Montreal. I started with contact improvisation and creative movement. I also studied modern dance, technical dance, for several years.

After three years in Montreal, I hitchhiked across the States doing street theatre, clowning, juggling, acrobatics and dance in support of student political campaigns (apartheid, anti-government cutbacks and tuition hikes) and the anti-nuclear movement. I came to California

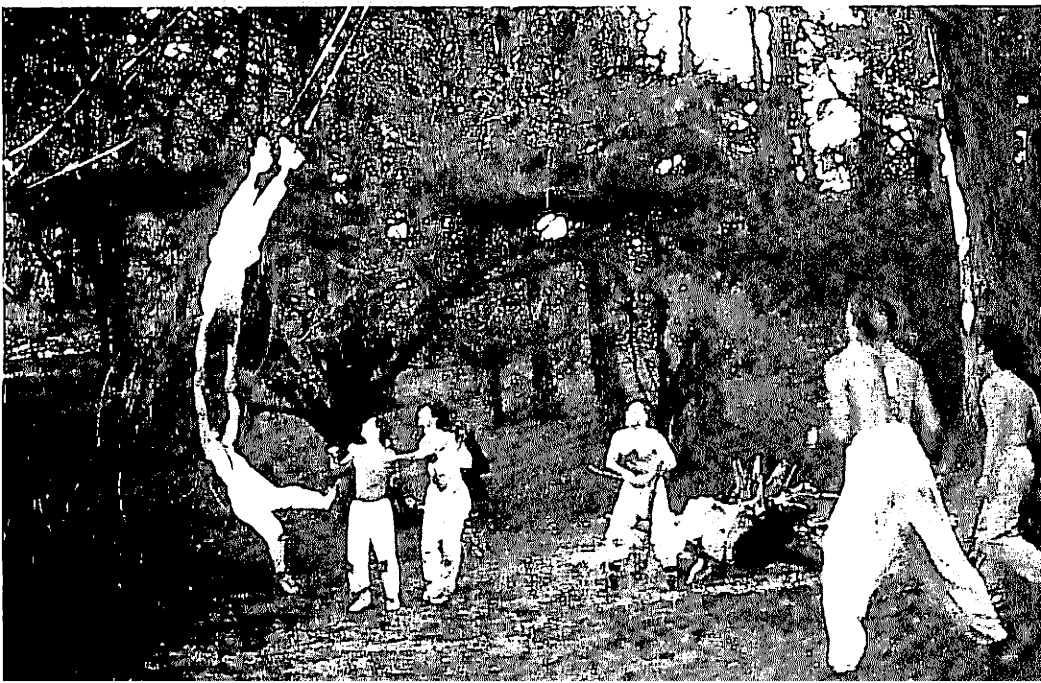
in 1982 like millions of others, batiqued clothing, backpack, no money — and have been here ever since. I studied dance intensively, sort of pre-professional training, from 1982 to 1985 with master teacher Lucas Hoving.

In 1985, we started Contraband under the direction of Sara Shelton Mann. Since that time, my main teacher has been community. Contraband became a training lab for us and for anyone who came near us. Sara had more experience in dance than the other people. Lauren Elder was a master visual artist. We got a lot from them. But really we created a community combustion of training. That's the same way contact improvisation is learned. You can take classes, and that helps, but you really learn by jamming. It's a community form.

I feel that in most of my study — intellectual and political study, Pagan study, dance study — the real teacher is the community, that wisdom that constellates among a group of dedicated people.

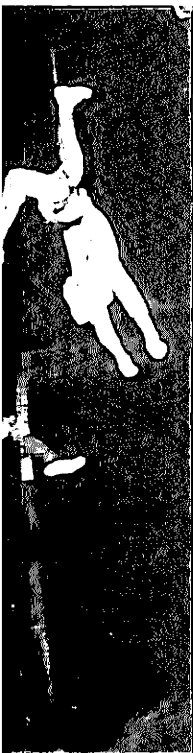
RQ: Sexuality is a key theme of your art. What is the connection?

On a pure creative level, my artistic blossoming did not happen until a certain level of sexual liberation had happened, in my own mind, body and spirit. Whether it's conscious or not, one



with Keith Hennessy

Realm



of the primary results of sexual repression is that people close down their creative faculties. I'm a Wilhelm Reich devotee on this topic.

One of the core manifestations of sexual energy is the creative impulse. On a basic level, what it is to create sperm and egg, and to bring them together to create a child. This is one of the prime dynamics of the universe, not just biological, but energetic. When you bring together difference, you create new life. If you have a block in your sexual creativity, it will affect everything. I think that the free flow of erotic energy in the body is

direct related to how healthy we are.

Any liberation movement has to have a component of sexual and gender liberation. One of the key ways that sex is repressed is by limiting the expression of gender.



If I were going to give a criticism of Reclaiming as a pro-feminist spirituality, it is that people get overly deterministic about women representing that which is female, feminine and Goddess. We need to infuse the whole culture with these elements that have been repressed. If there's anything a liberation movement should do, it's give support for people's gender and sexual expression. Part of accessing your personal power is accessing your sexual power.

This is connected to how I see myself politically and spiritually, and to all the different ways that I come

into my own voice, come into my own personal power, and co-create the world with other people.

RQ: What was the vision behind *Contraband*?

We didn't start with a vision. Sara initially invited a few people to work with her. Sara's spiritual studies fuel all her

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Photos

upper right: Keith Hennessy, by Lissa Ivy

lower left: "Off Limits," directed by Lauren Elder (1993)

upper center: "Surrender," directed by Lauren Elder, choreographed by Keith Hennessy (1993)

two lower right, "The Blue Family," directed by K. Ruby and Keith Hennessy (1995)

For more information on Counterpulse and on current events at 848 Community Space, contact hennessy@848.com, (415) 922-2385, or visit www.848.com

Let It Begin... *now!*

ACTIVISM IN BRIEF

26 Face Prison for SOA Arrests

Fort Benning, Georgia

This May, 26 women and men being prosecuted for civil disobedience at the US Army's School of the Americas (SOA — see RQ #81) were found guilty Tuesday in federal court. They were charged with trespassing on Fort Benning, the military base where the SOA is located, in violation of previous "ban-and-bar" letters banning them from the base. The sentences handed out today ranged from 2 years probation, with no prison time, to 1 year in federal prison; fines ranging up to \$3000 were also imposed.

The School, renamed the Western Hemispheric Institute for Security Cooperation (WHISC), has been implicated in training some of the most infamous perpetrators of human rights abusers in Latin America.

Artist and feminist Kathryn Temple began her trial with a question addressed to the judge: "Why would I do something at great personal risk when the thought of leaving my life and my home even for a short while grieves and frightens me? The truth is that I what I have learned researching the atrocities committed by graduates of the SOA frightens and grieves me even more deeply."

Many of the defendants described personal experiences with traveling to Central or South America and witnessing the devastating effects of US military and economic policies there, or of meeting refugees

here in the US. Several spoke of friends and colleagues who had been murdered in Latin America by military or paramilitary forces.

The defendants pointed to prior efforts to close the School through other nonviolent means: letter writing, lobbying, and community education. Jack Gilroy of New York told the judge that he had personally made more than 80 congressional visits to Washington. At some point, all those charged had decided that their lobbying and public education efforts had been insufficient.

Many of the defendants pointed to Plan Colombia as the latest in the series of unjust, violent US interventions in Latin America. In the words of John Hunt, "When I look at Colombia and Mexico today, I see the Guatemala and El Salvador of yesterday."

To offer support to people facing months in prison, and for updates on future protests at the SOA, contact School of the Americas Watch, www.soaw.org

— by Beth Trigg, Asheville
Global Report, www.agrnews.org

Jailed Anarchist Asks Support

Eugene and Salem, Oregon

Anarchist writer Rob los Ricos was arrested on June 18, 1999 during an International Day of Solidarity in opposition to the G-8 summit. This was a day the Eugene, Oregon media was silent about the violent

actions of the cops while repeatedly showing violent protesters on the news. A day they pepper-sprayed community members gathered in a public park. A day the riot police showed up to model their armor and exercise force.

And this was the day a racist cop became the angered aggressor. Rob defended himself. He was beaten and jailed and eventually sentenced to seven years and four months in prison. This sentence does not fit an act of self-defense. Says Rob, "it was easy for the court to single me out for harsh treatment. I was from out of town. I think, act, look and smell like a guy who lives in the woods (because I am) and I'm Tejano. I'm unashamed of being an anarchist, a political activist and a writer of anarchist diatribes."

Most people who participated in taking back our world that day returned to their roles in society. Some didn't. That was the day Rob went to prison.

Rob would enjoy correspondence with RQ readers! Letters must have return addresses and no colorful inks. Color copies of art and collages are great, as are zines and comics, news and stories. Avoid symbols.

Send to: Rob Thaxton, #12112716, OSP, 2605 State Street, Salem OR 97310. Send monetary support to Department of Corrections, Central Trust, PO Box 14400 Salem, OR 97309. Write Rob's name and SID number (see above) on the money order.

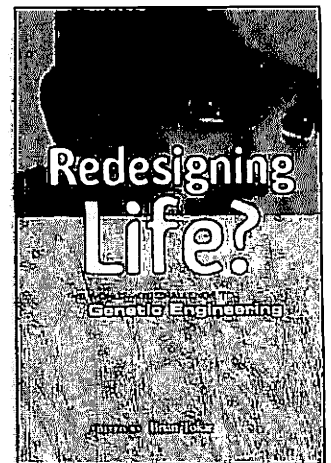
— by Tracy

Direct Action vs. Biotech Crops

Brentwood, California

On May 16, anti-biotech direct actionists destroyed transgenic strawberry, tomato, and onion plants at a research facility in Brentwood, California.

According to a communique delivered to the educational group GenetiX Alert, DNA Plant Technology Holdings (DNAP) was recently acquired by ELM, a multinational bioengineering corporation that also owns Seminis Vegetable Seeds, the largest distributor of fruit and vegetable seeds in the world.



Redesigning Life? — a new anthology exploring biological, social, and cultural implications of genetic manipulation, as well as offering a global survey of resistance to corporate domination and manipulation of the food supply.

See a review of this book, edited by Brian Tokar, on page 36.

Let It Begin... *now!*

ACTIVISM IN BRIEF

DNAP is currently growing more than 15,000 acres of genetically engineered field crops in Mexico and the US, mostly without the public's knowledge. DNAP has more than 50 patents for such technologies as promoters, gene introduction, selectable markers plant regeneration.

Activists link the direct action movement against biotechnology to the developing movement against global capitalism. "The backlash against the WTO was one sign of this dissatisfaction," they wrote, "and ongoing anti-biotechnology test plot sabotage actions are another. Upset by what we were learning of the health and environmental ramifications of Roundup Ready technology and of the business practices of Seminis and DNAP in particular, we rounded up our favorite animal friends and decided to take action in spite of their boasted security measures.

GenetiX Alert is an independent news center that works with other above-ground, anti-genetic engineering organizations. GA does not advocate illegal acts, but seeks to explain why people destroy genetically engineered crops and undertake other nonviolent actions aimed at resisting genetic engineering and increasing the difficulty for entities which seek to advance genetic engineering or its products.

Contact
genetixalert@tao.ca

— by Denny Henke

Recycle Books to Prisoners

Pittsburgh and your bookshelf

A Pittsburgh-based nonprofit is collecting books for prisoners. The two million prisoners in the U.S. don't have access to anything beyond the prison library. Instead of collecting dust on your bookshelf, your old books could be helping educate and inspire people behind bars.

Contact Book 'Em, PO
Box 71357, Pittsburgh, PA
15213

WTO to Visit DC

Washington, DC

The International Monetary Fund (IMF) and World Bank hold their Joint Annual General Meetings in Washington, DC from September 28 to October 4.

The last time the two groups met in DC, 30,000 activists gathered to meet them (*April 2000 — see RQ#79*).

A coalition including the 50 Years Is Enough Network, Global Exchange, ACERCA, Native Forest Network, Mexico Solidarity Network, and many other groups has called for a protest of the Fall meetings.

Contact the 50 Years Is Enough Network, (202) 463-2265, www.50years.org

For info on a Pagan Cluster in DC, visit www.reclaiming.org/about/lists.html — the RWTO activist list will carry info.

QUEBEC

tears stained the earth
trampled upon by
cops & politicians

tearing down
the wall of shame
Canada could feel
the cone of power
rising through the streets
like a fever

She could feel
the army of resistance
led by Mother Nature
swelling to its breaking point

as President Bush grinned
with crude oil-stained teeth
to a voracious media
& blood stained the late night news

at least the world heard
even if its leaders chose not to listen

— by Kim Beavers
April 22, 2001

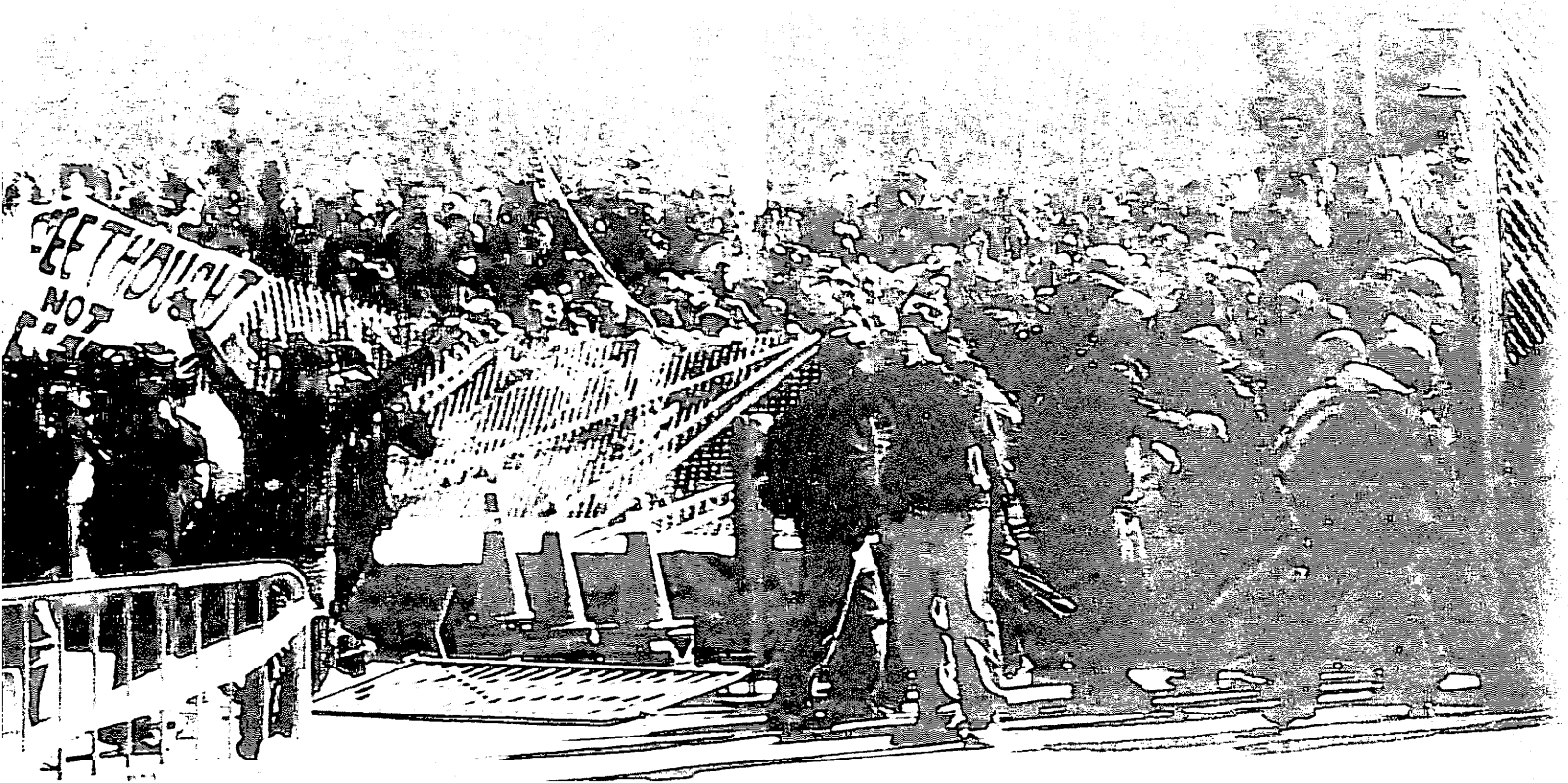


Barbara J. Walker Graham



Reclaiming Witches join thousands in protesting the FTAA

Q U E B E C



WEAVING THE WEB OF SOLIDARITY

Photos and text by Barbara J. Walker Graham



THE SUMMIT OF the Americas 2001 met in April in Quebec City to continue dialogue aimed at the signing of the Free Trade Area of the Americas (FTAA), opening 34 Western Hemisphere countries to liberalized and globalized economic trade. The FTAA is an extension and evolution of the existing North American Free Trade Area (NAFTA).

Of the estimated 70,000 protestors, more than 400 people were arrested, some 120 people were hurt. The Quebec Legal Collective is addressing the reported instances of police brutality

presidents of the 34 Western Hemisphere countries were the Economic Commission for Latin America and the Caribbean, Inter-American Development Bank, Organization of American States, Pan American Health Organization, and the World Bank. (See "What Are the Issues Involved with the Free Trade Area of the Americas?" at the end of this story.)

POLICE TEAR GAS PROTESTORS

ON APRIL 20, Canadian riot police

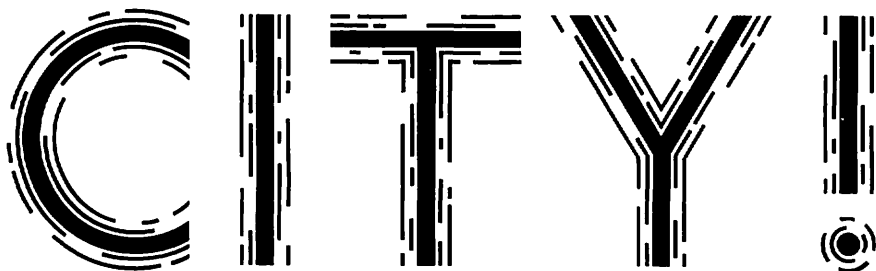
Old Quebec, an orderly and peaceful labor march moved out through newer Quebec singing, chanting, and carrying banners and placards with slogans.

FEMINIST ACTION AGAINST FTAA

SHE TOWERED TEN feet over us, her hair a flaming orange, her hands grasping forward! When she moved, her green skirts billowed, flaring out in the cool Quebec breeze. She is Nemesis, the angry and proud spirit of all the women of the Western Hemisphere. Women who are laboring under hazardous and illegal working conditions; women who struggle daily to feed their children and keep their loved ones alive, often under brutish political regimes and a declining standard of living. Nemesis!

Nemesis, a puppet on wheels, embodied the peaceful feminist action "Weaving the Web of Solidarity", which saw a crowd of about 300 women making a powerful statement against the FTAA on April 19. Nemesis was pushed through the hilly streets of Old Quebec to the security fence access point at Rene Levesque Boulevard.

Prior to the march, women speakers
continued on next page



and injuries to protestors. Although the unusual security perimeter fence flouted Canadian civil liberties by breaching the Charter of Rights and Freedoms, a Quebec judge ruled it was justified given the fears of unrest as experienced in Seattle in 1999. As many as 6,000 police officers provided security for the Summit leaders.

There was no one overreaching organization functioning as the brains of the protest action. Even so, there were major players among the protestors, including La Convergence des luttes Anti-Capitalistes (the Anti-Capitalist Convergence or La CLAC), OQP (Opération Québec Printemps 2001), and CASA (Summit of the Americas Welcoming Committee). Joining the

repeatedly lobbed tear gas into crowds of protestors following the breaking down of the security perimeter fence at Rene Levesque Boulevard. By April 21, action had escalated with simultaneous confrontations between the police and protestors at many locations along the security perimeter. At some point, fires were set and left blazing in several places near the security fencing. Police alternated the tear gas with water cannon pulses, forcing the crowds back from the fence. Police squads were deployed from within the surrounding office buildings, marching in close order drill, repeatedly rapping their batons on their shields. Meanwhile, as the world leaders finished lunch in the heavily guarded Citadel within the Summit of

QUEBEC CITY IN RQ

Quebec City represented the largest organized Pagan presence at any direct action of the past two years. Building on Seattle, DC, and other protests, Witches and other Pagans are taking magical activism to the forefront of efforts to stop corporate globalization.

- pg 13 Overview
- pg 16 The River, a magical street action
- pg 18 Solidarity action at US/Mexico border
- pg 32 Starhawk on Quebec City

QUEBEC

“Under NAFTA, 90 percent of the 27 million workers in free trade zones are women who are exploited. Expanding this deal to the rest of the hemisphere will lead to a corporate system of equal opportunity exploitation.”

WEAVING THE WEB OF SOLIDARITY

NEMESIS AND THE women were met with smiles and an open gate, at the Rene LeVesque Boulevard access point into the Summit's perimeter fence. Only a minimal police force was visible, with six officers standing at ease in the gateway. Many of the women were “disguised” as being pregnant, evoking the sacredness of life. The Garden Affinity Group fielded two liaisons who negotiated with the police to allow us to hang our “Women's Mural Against the FTAA” onto the fence, to graphically show the interconnections of life. Actually, the



continued from preceding page

from South America, Canada, and the US rejected the concept that opening up a Free Trade Zone here will create better living for all people. They cited statistics that 80 percent of the already grindingly-poor people in the 3rd world of Central and South America are women or children. The FTAA carries with it the potential for creating sweatshop labor, exacerbating existing poverty. It is also feared that the Zone will erode and destroy remaining indigenous cultures and destroy the fragile ecosystem because of the overriding corporate economic need to exploit natural resources.

SOUND BITES FROM THE WOMEN'S ACTION

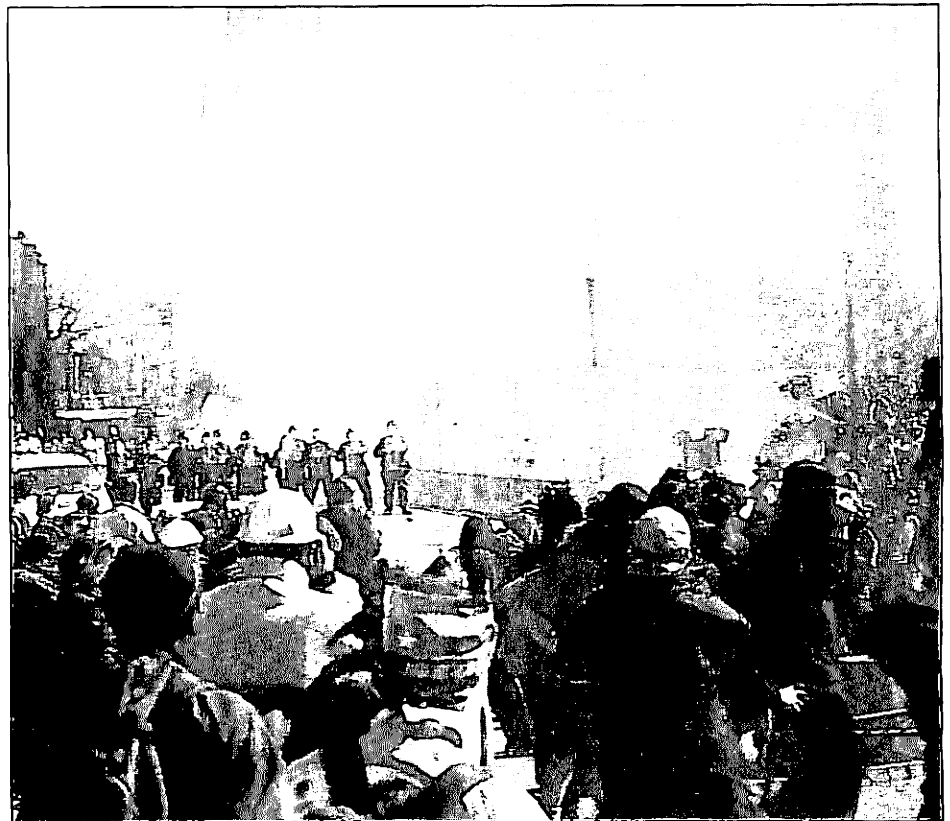
“WE ARE HERE AS women to voice our disapproval of this undemocratic process, of which the implementation of the FTAA will only serve to increase women's poverty.”

“This trade agreement is not about trade, it is about expanding the rights of corporations to legally exploit women's work though out the hemisphere.”

“They are meeting within a 300-

year-old militarized fortress, what does that tell you about this process?”

“According to the U.N. 70 percent of the 1 billion people living in extreme poverty are women. We are here as women to prevent that from becoming larger.”



photos by Barbara J. Walker Graham

ECCITY



mural is made up of many different weavings created by women's groups and Pagan covens from around Canada and the US. The "mural" was quite pretty, with ribbons and string art. Many were almost quilt-like, while others had banner sized macrame designs and were decorated with pretty accouterments. Eager laughter buoyed the women as they tied the hangings and weavings to the chain-link fence as night fell and the stars came out.

We circled up for a ritual calling for healing energy and empowerment for all the protestors. A large, joyous Spiral Dance to further raise and shape the energy flowed out across the boulevard — drum beats echoing through the canyon between office buildings. Together, we wove a large ribbon spider's web representing the complex interconnections of life and spirit. We web holders walked in a circle and then pulsed the web up and down gently, wafting it on the rapidly chilling night air. We began toning an "om" to give structure to the energy, urging it to grow and coalesce around

us and our web. We managed to keep up the toning for quite a long while, even through the inevitable pauses from the wider audience. Focusing, we sent that energy up to the Cosmos and then grounded it into the Earth.

In the morning, all the artwork and the puppet Nemesis were gone — seized and destroyed by Summit security.

THE PAGAN CLUSTER

THE WOMEN'S ACTION was augmented by the Pagan Cluster, a group of eco-spiritual activists from across the northern continent. The Pagan Cluster's strategy was to use what its members are most skilled at — magical

activism. Intending to provide pools of calm and healing energy, this cluster slowly and carefully marched around the security perimeter during the protests, singing songs and leading crowds of protestors in Spiral Dances. The dances and songs provided a focal point of calm, allowing protestors to regroup, breathe, and rejoice in their convictions about being a protestor. "We are in the right place at the right time," "Birth the vision," "Yes, we can!" and "This is what democracy looks like!" echoed down the narrow streets of Old Quebec.

Reflecting on the consensus process aimed for within affinity groups, feminist eco-spirituality author Starhawk noted: "In other actions we've had spokescouncils on the street, like in DC in 2000. But in this one, the level of noise, chaos, tension, danger, and the speed at which everything moved was much higher! Certainly a lot of decisions were made on the street by our scouts."

Of the various rallying groups within the Pagan Cluster, Starhawk continued, "I think at many moments we provided a center in the chaos and a model of a focused, strong, coherent energy in the chaos. In the alley at St. Genevieve, we

continued on page 56



RIVER OF COURAGE RIVER OF CHANGE

text by Juniper
photos by Lisa Fithian

SATURDAY IS the second day on the streets for the River, the Pagan cluster's flowing action. In the afternoon, two of us stand in the short block between Rue Jean Baptiste and the breached fence, which is guarded by rows of cops in riot gear: face masks, batons, shields, and what look like rifles ready to fire who-knows-what. I have only my imagination and intuition to tell me it would be something not good.

We are scouting for the River. Walking halfway down the short block toward the police, we both feel it: "There is an opening here." "Let's go bring the River."

The River arrives and we flow down Rue Saint Genevieve, Saint of the White Wave, until we are face-to-face with riot police at point blank range. Hundreds of people flow behind us in the narrow alley and adjoining street. The police look like they are ready to advance on us. There is no exit. Then behind me, I hear wise words: "sit down."

Just as we begin to settle in, a rock is

lobbed from the rear. It flies over our heads and into the police ranks. A hundred voices respond in unison "No! Peace!" A stinging gas that is different from pepper spray or tear gas begins to seep through the alley. We are becoming connoisseurs of the different chemicals on our skin, moving into our lungs and blood. Which one is this? What might be its long-term effects?

Nevertheless, because my only weapons are my vulnerability, my prayers, my songs, and my ability to shift consciousness, I pull off the ski goggles and bandanna that provide little protection anyway. My allies are the ancestors flowing from the graves in the church yard, Witches and activists who hold this energy, and journalists whose cameras offer some protection.

Wilow is a few steps behind, working with others to create some space within the densely-packed River, a

buffer space to protect us from a crowd surge that would force us into the clubs, the bullets, the concussion grenades, and the gas of the police in

front of us. Someone reads the Cochabamba Declaration (*see opposite page*) in English

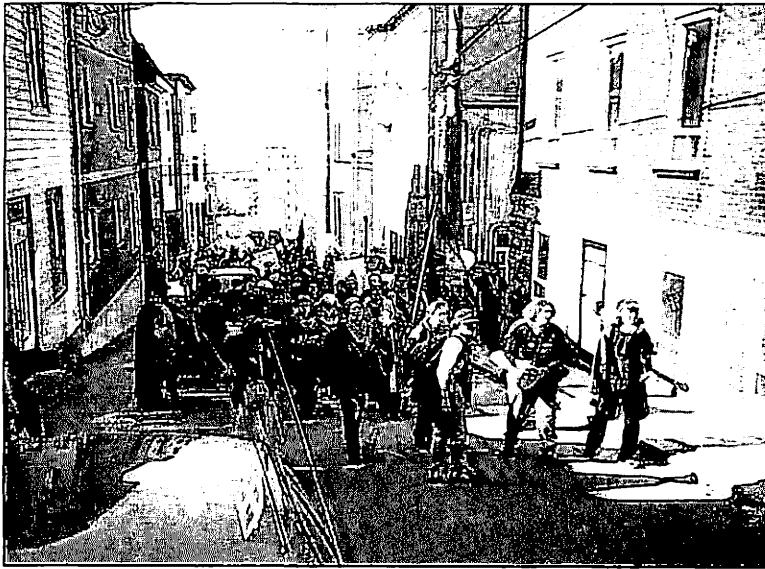
and then again, passionately, in French. We sing, "Hold on, hold on, hold the vision until it's born." We sing it in French as best we can. A young man walks toward the police alone and lays flowers at their feet. A woman goes next with a copy of the Declaration. She reaches the document out to hand it to the police, asking them to carry it to the delegates. When it is clear that they will not accept it from her, she lays it at their feet. The flowers and the declaration framed by police in full riot gear.

There seems nothing more to do. Police begin to stir and talk among themselves, and other police arrive. I feel scared again. I felt their energy shift. At one point I notice that the riot clubs they hold across their chests have disappeared. Not actually disappeared, when I look



WTO to meet in Washington, DC in September — see page 11

closely, but energetically they are gone. But I don't feel confident that I have either the energy or the luck to work that shift again. I am feeling, if not exactly victorious, at least a momentary success and



no desire to end the experience with a bashed head. The River decides to snake out, arms linked. Two of us wait until the River is ahead of us; our bodies between theirs and the police.

At the end of this alley, at the intersection of Rue Saint Genevieve and Saint Jean Baptiste, the crowd is large. There is no room for a spiral dance, but we join together in raising joyous energy. At Star's suggestion I'd passed my drum from the front line back into the crowd. Now I raise my hands over my head, make a drumming gesture and almost immediately, out of a sea of hundreds, my drum makes its way through the crowd and into my hands. But the energy is so intense that I lose the beat; leaving it to the young ones to drum. I dance and sing in ecstasy, glad to be alive in my sweet, whole body. Quebecois residents drop confetti from an adjacent building roof into our cone. I pray fervently that all people may experience only this clean rain of joy.

At the end of a long day, what remains of The River flows into a small park. We form a pee circle, drink water, clean our faces from the burning chemicals. We are 50 soldiers weary from the day. Vermont Witches lead a bit more magic, catching and tossing threads between here and their home community. As the sun moves toward the horizon, people

bring word that the police are coming to clear the streets. I study the six-foot wooden fence that surrounds this park on all sides except the street. Could I scale it?

HOURS LATER WE stand in the street outside our rooms, strip off our bandannas, filters, goggles, rain suits and outer clothes. In our long underwear we carefully wrap everything in garbage

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Riot police square off behind a street altar built around a copy of the Cochabamba Declaration. Photos by Lisa Fithian.

"THE RIVER" CALL TO ACTION

In respect for the diversity of means and tactics in our movement, we wish to clearly state our vision for this action and invite others to join who can support our intentions.

The heads of state and their ministers who will attend the Summit of the Americas believe they have come to endorse the process that will lead to ratifying the FTAA. We say this process is illegitimate and must be stopped...

We say that our lives, our communities, the health of the Earth's ecosystems, the cultures of indigenous peoples, the dreams of children are too important to be subsumed to profit. Another world is possible: A world of justice, freedom, ecological balance and true abundance, and we will make it real.

Led by voices from the global south, we begin with water. After the people of Cochabamba, Bolivia succeeded in retaking their water from privatization, they issued the following declaration:

FROM THE COCHABAMBA DECLARATION

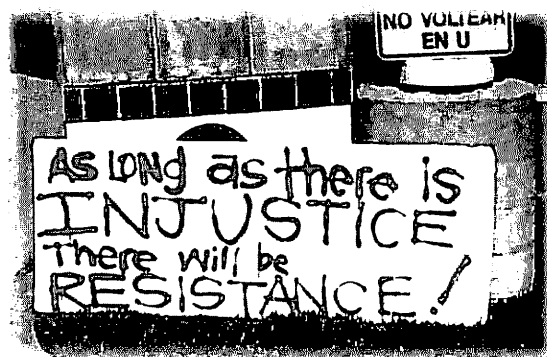
"For the right to life, for the respect of nature and the uses and traditions of our ancestors and our peoples, for all time the following shall be declared as inviolable rights with regard to the uses of water given us by the Earth:

- 1) Water belongs to the Earth and all species and is sacred to life; therefore, the world's water must be conserved, reclaimed and protected for all future generations, and its natural patterns respected.
- 2) Water is a fundamental human right and a public trust to be guarded by all levels of government; therefore, it should not be commodified, privatized or traded for commercial purposes. These rights must be enshrined at all levels of government. In particular, an international treaty must ensure these principles are noncontroversial.
- 3) Water is best protected by local communities and citizens who must be respected as equal partners with governments in the protection and regulation of water. Peoples of the earth are the only vehicle to promote Earth democracy and save water."

For full text in several languages and more about the struggles in Bolivia, see canadians.org/blueplanet/cochabamba

Opposing FTAA at the Tijuana/San Diego border

EL PUEBLO UNIDO



by Juliana Miller

photos by
Riyana Lilyhawk

JAMAS SERA VENCIDO

ON APRIL 20, I was part of an awesome group of people who traveled down to the border of San Diego and Tijuana to protest against the FTAA (*Free Trade Area of the Americas* — see page 59, “FTAA: The Issues at Stake”).

Those few days were full of magic and transformation and they were a beginning to the very necessary alliance-building between activists up North and activists and organizers South of the border.

One of the main goals of the action was to build alliances with Mexican organizers and activists, partly by showing our support for their struggle and the work they have been doing. It was important to keep in mind as people who are essentially outsiders, although we were there to be allies, that even if

our support was important and welcome, people in Mexico have been fighting these forces for quite awhile. It was evident that we were coming from a place of privilege and power.

Another goal was to draw connections between the struggles against gentrification and displacement in US cities, linking all the injustices within communities of color and expanding the understanding of how these issues act on a global scale.

We must understand when we talk about “globalization” that it starts in our own communities and spreads all over the world. Before the term “globalization” entered the white, middle-class vocabulary, the Zapatistas were fighting “globalization” in Chiapas (see



related story, page 20). This is not a new fight.

These connections were made throughout the weekend. The first day we arrived in San Diego we joined a rally of 1500-2000 people. From there we took to the streets and marched to the border — a 20-minute walk. As we marched, we chanted, “El pueblo, unido, jamas sera vencido — The people, united, will never be defeated,” and “Open the border, stop the New World Order.” There was a police presence, but we were able to do what we planned. Some puppets and signs were confiscated by the police, but mostly we were left alone.

Many of the speakers at the San Diego rally, including a member of Rage

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FOREST NEWS



Salt Spring Defenders Featured in Video

by Karen Clark

I WANT TO let RQ readers know about the Canadian National Film Board documentary on Salt Spring's battle with Texada corporation. It is called "Ah... The Money, The Money, The Money! The Battle for Salt Spring."

It is bittersweet — the devastation is heartbreaking, yet the wonder of the community effort is so heartlifting. As we all stood to give the director a standing ovation at the end, tears were flowing down my face.

The film is directed by Mort Ransen, who like so many on Salt Spring put his deepest talents to work to protect our island. The result is a brilliant documentary, with humor, action, and passion. It shows what individual people can do when they draw together in in love for our earth and each other.

\$19.95 from the NFB-Canada, (800) 267-7710 (In US, (800) 542-2164).

See recent issues of RQ for background on the fight to save the island from logging, and visit www.savesaltspring.com

Action Tour of Wild Rockies

Stops include direct action, Earth First! Rendezvous

WILD ROCKIES Earth First! has planned a summer action tour that will visit threatened sites around the bioregion. The tour kicks off with an action camp and regional rendezvous June 21-24, and then hit the road. Stops include the recently-logged areas in the Nez Perce National Forest (*see below*), and the Tetons in Wyoming for the National Earth First! Rendezvous, July 5-18.

In Boise, Idaho, the tour will confront Boise-Cascade at its world headquarters (July 19-25). Other sites include Rock Creek mine in Northwest Montana and French Town, Montana.

IN THE WAKE of logging of the Otter-Wing and Mackey Day timber sales in the Nez Perce National Forest in Idaho, the Cove/Mallard Coalition will focus its efforts on a lawsuit stemming from a 1998 raid of a tree-sit camp.

If further timber sales threaten the Cove/Mallard area of the Nez Perce forest, the coalition will be revived as a direct action group.

WILD ROCKIES Earth First!, which includes many Cove/Mallard



This 1999 tripod action was among the many direct actions that successfully delayed logging for years in the Cove/Mallard area of the Nez Perce Forest. Now that timber sale areas have been logged, the campaign moves to the wider Northern Rockies ecosystem. Photo courtesy of Cove/Mallard Coalition.

activists, will carry on the direct action banner in the bioregion.

With a pro-exploitation administration and a forest service committed to logging (and mining and drilling) national lands, forest defenders need our support. Join part or all of the Summer Tour, or make a contribution to make the caravan possible.

From Wild Rockies Earth First!, PO Box 1742, Missoula, MT 59806, (406) 721-3494, wref@wildrockies.org



EARTH FIRST! JOURNAL

Keep up on international forest news: read Earth First! Journal, PO Box 3023, Tucson, AZ 85702. \$25 for eight issues (one year).

NATIVE FOREST NETWORK

NFN works to protect the world's remaining native forests. Contact PO Box 57, Burlington, VT 59807, (406) 542-7343, nfna@sover.net

HEADWATERS HOTLINE

Stay tuned to the latest news and actions at Headwaters Forest — call (510) 835-6303



ON THE ROAD WITH THE

ZAPATISTAS

BY TORI WOODARD

ON FEBRUARY 24, 2001, twenty-three Zapatista commandantes and their military subcommandante Marcos left their secret hideout in the Lacandon jungle to tour the Mexican countryside unarmed for two weeks before entering Mexico City on March 11 to present their demands.

The Zapatistas invited supporters to join their caravan. We (me and Patrick Diehl, both from Escalante, Utah) were among the approximately one thousand people who answered their call. The caravan consisted of about 500 supporters from all over Mexico (most of them Indigenous), 200 from Canada and the United States, 200 Italians, and handfuls of radicals from Spain, Germany, Argentina, Ireland, France, England, and other countries.

WHO ARE THE ZAPATISTAS, AND WHAT IS THEIR VISION?

The Zapatista National Liberation Army (EZLN) entered the annals of

history on January 1, 1994, when they took over several government buildings in Chiapas. Their move was timed to coincide with the day the North American Free Trade Agreement (NAFTA) went into effect. The Zapatistas believe NAFTA will destroy their traditional communities. They acted to bring attention to the plight of Indigenous people in Mexico, who have been despised, rejected, marginalized, excluded from the life of the nation, and left to suffer in poverty, hunger and disease for 500 years.

The Zapatistas do not want to be poor any longer. Neither do they want to be underpaid workers in the factories of multinational

corporations. They have a vision for a different future.

In the years since 1994, the Mexican army set up camps in the villages that support the EZLN and constructed a road through the Lacandon jungle along the Guatemalan border, trying to draw a noose ever tighter around the rebels. Many Zapatista rebels were imprisoned. Nevertheless, the Zapatistas gained

Photos by Josh Reynolds

Top: 400,000 people turn out to support the Zapatistas in Mexico City.

Right top: Indigenous women and their children pass satellite trucks outside the Third National Indigenous Conference in the town of Nurio in Michoacan.

Right lower: Subcommandante Marcos mingles with supporters.

tremendous support among the Mexican people and internationally, by using the Internet and because Subcommandante Marcos has become a "star." Until the caravan formed, the public had seen Marcos only in televised video interviews, so his personal appearance in the caravan in towns and cities across the country thrilled hundreds of thousands of people.

In Fall 1996, the Mexican president signed an agreement with the Zapatistas (called the Accords of San Andreas). The Accords said three things: First, that the Mexican government will grant limited autonomy to the Indigenous people of Mexico, so they can conduct their own civic affairs, such as holding their own courts according to their customs (including religious customs). Second, Indigenous people may control their own development, which will be sustainable, rather than the destructive development that globalization would bring. Third, that Zapatistas being held



as political prisoners would be set free. Since these Accords were signed, the Mexican government has done nothing to implement them.

On a more poetic note (and this movement is full of poetry), the Zapatistas see Indigenous people as the forgotten memory of the Mexican nation — the people who preserve color, song, and diversity in an increasingly monochromatic global economy. They are rebels with dignity, rebels for dignity.

The Zapatista vision offers local community autonomy as an antidote to globalization. Each community would have control over its internal affairs, its economy, and the natural resources that surround it. The Zapatistas demand

that collective rights be included in the Mexican constitution. This is a major departure from the institutionalization of individual rights, both human and civil, that the international community now supports.

Because we do not have a better vision for getting our planet out of its current mess, Patrick and I support trying to implement the Zapatista vision, even while we have some reservations about it. In Chiapas, we saw what can happen when some Indigenous people do not conform to their community's customs. Specifically, residents of Chamula, Chiapas who converted to Protestant fundamentalism have been expelled from their community and are now living in slums on the fringes of San Cristobal de las Casas.

The Zapatistas offer their vision as a solution to the problems not only of Indigenous people in Mexico, but to people everywhere, including the problems of environmental degradation caused by multinational corporations. While many people, perhaps most people, would be happy living in communities with strong traditional cultures, there will always be people who want out of the community. For the Zapatista vision to

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Finding the Meaning of Life...

Touching Hope

RQ HAS REPORTED in past issues on Marta Benavides' work to develop sustainable agriculture in El Salvador. Following the devastating earthquake that hit El Salvador in January of this year, Marta sent this letter to her friends and supporters in the wider Reclaiming community. For more information, see note at end of story.

DEAR FRIENDS,

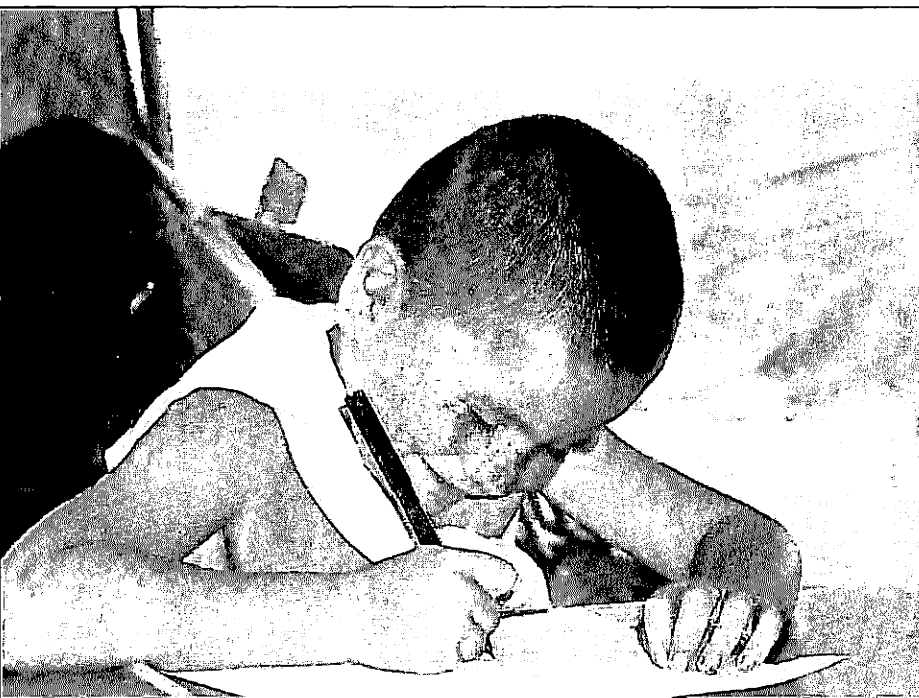
I write to you with a heavy heart, yet in the knowledge that all is well, because we are of the Spirit, and only Love and Goodness can come from the Spirit. This is the centeredness from where we must see all that is occurring, and the "knowingness" that must guide our work, our dreams and aspirations. These have been very hard times, and literally, we are suffering pain, death, and tribulation. It is hard, very hard to describe what it is to see your country in shambles, the dear mountain that I have

loved as I grew up, literally falling on people and towns, on rivers, and all over the roads and Panamerican Highway. We cannot communicate with one another. People are literally stranded on the high tops of a mountain that we are afraid would fall if only we breathe hard. Rescue operations are difficult because many have to be done by air, and the people stand still, not able to move for fear of creating one more landslide. The Earth, the Cordillera del Balsamo (our own Rocky Mountains, Alps, Sierra Madre) has opened big cracks,

swallowing people and caserios, villages that we will never see again.

Yes, it is hard to live with these constant tremors — more than 3000 since the first major quake on January 13. And now the second one, just one month later, has devastated what little had been left standing. It is hard to see our lack of preparation, officially and otherwise. It is hard to hear the call to take responsibility, not only to respond immediately to the crisis, but also to immediately get rid of the archaic ways of thinking, of the lack of vision. Many people have damned the quake. Maldito terremoto, or terremotos they say. They are the cause of our lack: of our disgrace and lack of venture.

Yet, it is not these earthquakes that are the problem. There are other quakes that are at the root cause of our terrible situation, and we must know this, for we must not enter into mending and rebuilding. We must know that the colonization and neo-colonization experience has made us live impoverished lives, has forced us to live without good education and health benefits. We have always produced rich and delicious commodities to export to the North. We are said to be developing or underdeveloped nations, taking as a reference those who are the developed ones. This development is fed from



Daniel Rogers

Photos

Left: A young quake victim at one of the open schools started by Siglo XXIII (Twenty-Third Century, Marta's group at the camp) in cooperation with various universities.

Top right: The author on her land in El Salvador. Courtesy of M. Benavides.

exploiting our peoples and making maquilas — foreign factories — to be built on our best land. They are still standing and producing, reducing the salaries of those who do not show up on time because the roads are destroyed and they must go the long way around.

Our government has created a National Commission of Solidarity. How things change! It used to be that people were put in jail, or even killed for trying to be in solidarity, or even using the word.

But the Commission is not working. What has worked is that we Salvadorans are figuring out solutions: from getting our dead out of the landslides, to feeding and taking care of those who were left homeless or orphaned. International solidarity became present immediately, but it was hard to get it out to the people because of lack of preparations, bureaucracies, polarization, politicization, and because of the landslides that covered the whole of the national territory.

But the people found and created ways. Relatives, friends, humanitarian groups, and the army became involved in rescue operations, not like in 1986, when they just kept their eyes on what civilians were doing. The new national civilian police have a community national branch, and they joined with civilians, with church, university, and human rights groups to figure out ways. All the TV stations and other media groups also became collection centers to receive and distribute help, as well as to help people to enter into communication with stranded relatives and friends. Everyone started to help. The Green Cross, which was started by the Salvadoran people during the war, because the Red Cross could not adequately respond to all the needs, has played a very important role in rescuing and getting support to the hard-to-reach places. New ways besides the usual ones were developed by international aid and solidarity. The Venezuelans, with their



large experience due to their own landslides, came with equipment and all the material aid to support and rebuild one of the worst-hit towns. So have the Nicaraguans.

The Spanish government, which besides taking responsibility for one town, has brought technical support. And even though they are a government of the Right, they dared to give direct material aid — despite the protests from our government — to the Left opposition party,

because they are seen as a major force in El Salvador. They had a reconstruction project in more than half

the municipalities that they lead.

The Catholic Church is looking for ways to lead in housing, where the need is for more than a million new houses. The rains are coming, but we must work not only to resolve the immediate needs, but to build a new nation, which demands new ways of thinking and doing.

The government decided at the end of last year to “dollarize” our economy, because, they said, that will be good for

investment and exporting, but this is a demolition quake to us. In the manner that it was done, it was nothing less than a coup d’etat: the Constitution was violated, and we feltraped. We were never consulted. It destroys our economy. It has forced our reserves to buy dollars. Our central bank will not be able to determine our monetary policies, nor make our independent financial decisions and maintain our autonomy, all in violation of our Constitution. These policies will be decided by the US Federal Reserve Board. But the government is convinced of how beneficial this is for us, and for the payment of our foreign debt as well.

In the middle of this tragedy, the government announced that it will not seek the cancellation of our debt, since it would not be good for our credit rating, nor for our dignity. “Dios mio,” we say, where are these people’s brains and hearts?

Meanwhile, some humanitarian agencies believe that the best way to help is by sending us small toiletry kits. But the big US corporations that produce such articles are well and producing, in spite of the tragedy, right here in El Salvador! Exxon Corporation, with a hamburger transnational called Biggest in El Salvador, announced that they can donate about 10 cents of a dollar for each purchase that is made, to nourish

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We Salvadorans are figuring out solutions: from getting our dead out of the mudslides to feeding and taking care of those who were left homeless or orphaned

Transported Back

Transported back
to myself
I am

centred
in joy

clear, open
connected, aware
flowing

Renewed
by your touch
I am

a vibrant strand
strengthening
the web
of life and lives

— by Heather, Alberta



Learning Magic

Lalo's stairs are stepped with white lilies.

When I come out of the work-room,
he is feeding the fire.

We face each other, seated,
our palms on the ground,
flex.

Invoke the lion.

Who called you to this? he prods.

Everywhere I go, I'm trying to take a class on magic.
I'm waiting for one teacher, but for now I learn from leaves,
hunger, a testy cat.

— by Matt Guynn, Indiana

Untitled

If we walk out, on our own
with our tears for maps and our groping
hands for eyes —
who is to say the thicket we cross
is not the way Home?

When our hearts open as searchlights
we admit what we see inside
of us, fall into the blackest shadow
in order to see our own light —
a Garden, a Jungle, an Ocean
a sign we are

but Alive as all the other hearts
filigrees of light on legs that take us
Walking, Changing the mud
with our footprints.

This is All. The thorn is Home.
The grass blade is Home. Wild
brush, chaotic river,
a clear straight road.

— by Akasha Helkenn, New Mexico

Four Initiations

(Tam Lin's Villanelle)

Sky, Spark, Sea, Stone — spiral desire through me!
The Faerie Queen knows all my hopes and fears.
There is no choice, but in it I am free.

"Come away, and wonders you will see . . ."
Faith and madness whisper in my ears:
Through elements desire speaks truth to me.

Passion's fire consumes the Mystery.
A day turns into seven vanished years.
There is no choice. But in it I am free?

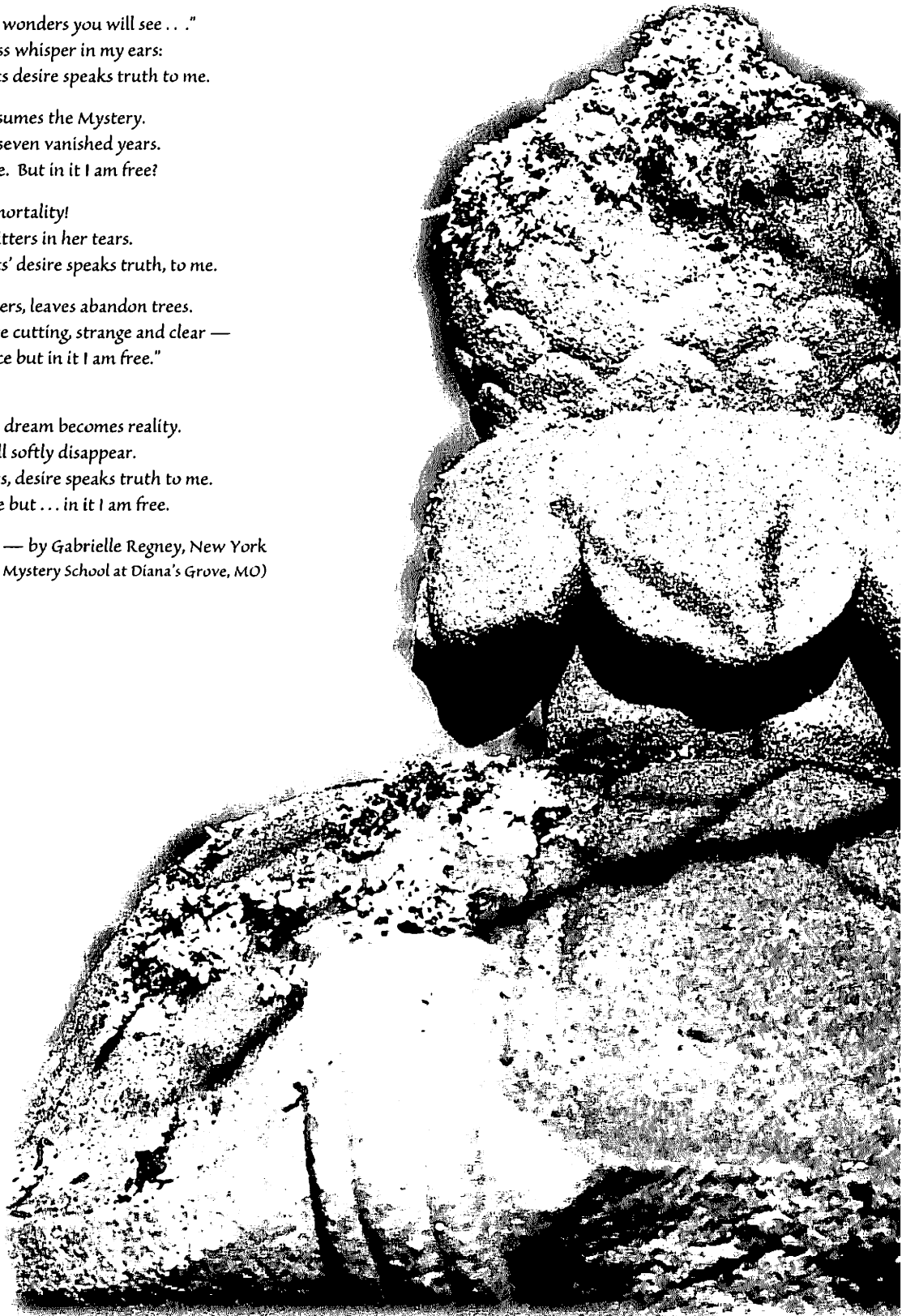
I sacrifice my immortality!
Eternal beauty glitters in her tears.
Through elements' desire speaks truth, to me.

Like changing lovers, leaves abandon trees.
A poet's words are cutting, strange and clear —
"There is no choice but in it I am free."

Through love the dream becomes reality.
And it in turn will softly disappear.
Through elements, desire speaks truth to me.
There is no choice but . . . in it I am free.

— by Gabrielle Regney, New York
(Inspired by Mystery School at Diana's Grove, MO)

photographs
by Ewa O.



Dancing Between Myth and History

THE RECENT publication of Ronald Hutton's *Triumph of the Moon* and Charlotte Allen's "The Scholars and the Goddess" in *Atlantic Monthly* have once again stirred up the controversy surrounding pagan ideas about the deep past.

That past, the "pre-history" that came before written records, has always been a blank slate on which humans have written their dreams and fears. We pagans, like every group before us, tell a story about what humans were like "in the beginning" and draw our inspiration from that. One of our most popular stories (and one with a surprisingly long

history) is that prehistoric societies were women-centered and goddess-worshipping.

But historians and archaeologists, by and large, have a slightly different story to tell. Chipping away at the more sweeping conclusions of Marija Gimbutas and Riane Eisler, these scholars ask us to look again at our ideas about the past.

To some of us, prehistory has seemed a battleground in which women had their original power stolen from them and good societies were destroyed by those with less desirable characteristics.

But there is another story about the past, one in which there are no heroes and villains.

If I TOLD it to you, would you listen?

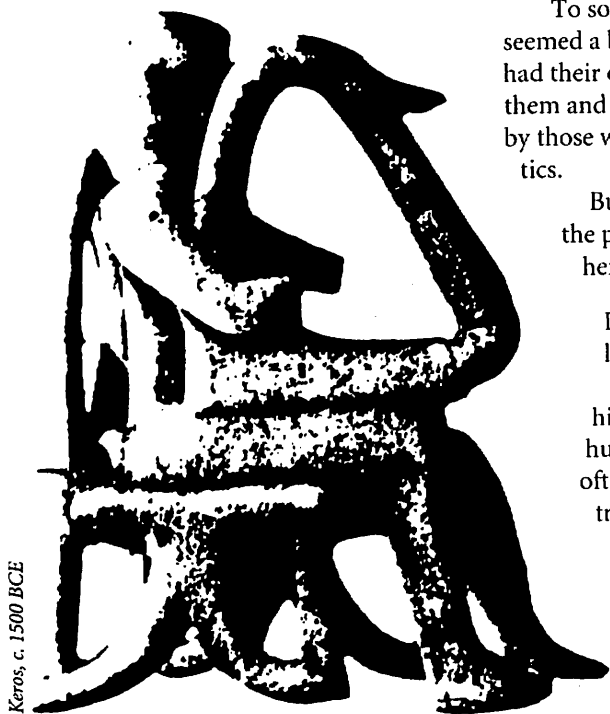
At the beginning of human history, people got their food by hunting and gathering, moving often to follow the animals. They tried to limit births by long weaning and carried only a few light possessions. Women gathered most of the food and may even have participated in communal hunts using nets they wove

(Pringle passim*).

Then someone, perhaps a woman, discovered that you could cultivate plants — enough to feed people and animals, enough to settle down and have more children, make crafts, and acquire goods. The new need to nurse and care for many small children meant that these women could most easily do work close to home. So they did the planting, weaving, pottery and other crafts while the men traveled to trade or hunt. As women's horticulture took off, they became not only the major food producers but the center of society — their art reflected the themes of fertility and the female body (Barber 76-77). But to judge by contemporary "horticultural societies" like the Hopi, sex roles at this time, while balanced, would have been rigidly defined. Custom ruled, for survival would still be fairly precarious and experimentation risky.

Several new discoveries slowly changed this world. The domestication of animals and the use of their milk, skin and meat meant yet more food and prosperity. The use of draught animals meant men had to become more involved with farming — the spread-out fields tilled by large oxen were not the best place for small children (Barber 98). The new processes of mining, smelting and smithing led to new tools and to more trade. Once again, these activities were incompatible with nursing and

* - see end of article for references



Keros, c. 1500 BCE

childcare, and women couldn't do them as freely as men.

More people, more visible wealth, more travel: While there is evidence of combat and violence even in the Paleolithic (Hutton, *Pagan Religions* 14-19), it was at this point in the Late Neolithic that the ingredients for hierarchy and war were most present. Cities — and the division of labor that the new farming technologies allowed (and even required) — appeared, and with them the need for more formal types of leadership. The increase in population led to competition for resources, the threat of war, and the need for war leaders.

Women were still major producers of food, clothing and craft goods — many of the things men fought over and traded. They may even have invented writing as part of household management (Freymer-Kensky 42). But trapped as they were on the “squirrel wheel” of childcare and endless production, they didn't have the opportunities for innovation and leadership that men did (Barber 258). As in ancient Sumeria, the city leaders, the traders, and the war leaders would most often be men (Freymer-Kensky 32, 70-80). As societies moved away from small groups and subsistence living, circumstances increasingly favored male prominence, hierarchy and war.

But these circumstances varied from place to place. For example, Crete's rocky landscape worked against herding and the use of draught animals. As an island it needed little defense, though it sent its men off to trade, conquer and colonize (Hayden 25-26). Under these conditions women may have remained at the center of things much longer than in other places. Certainly, Cretan art depicts many more women than men. Unfortunately, we cannot decipher Cretan script, so all we know of Crete's early political structure is what the ruins suggest: That it had “a palace-dwelling monarchy” and thus some degree of hierarchy (Hutton *Pagan Religions* 103).

In other areas, the domestication of large animals made the mobile herding life feasible and even desirable, especially

when changing climate or increased population made farming less productive. The life of herding and large-scale animal husbandry was also one in which women would have trouble taking a leading role (Ehrenberg ch. 3). With animals to pull wheeled carts piled high with possessions, pastoral groups could spread far from their farmed-out homelands, living off their herds and searching for ores to process and trade (Barber 100). Once some groups became mobile in this way, the possibility for interaction and conflict with other groups increased exponentially.

We are used to hearing that these herders invaded horticultural societies and destroyed their egalitarian and woman-centered way of life, replacing it with their own violent and patriarchal one. This is supposed to be the case especially in “Old Europe” (southeastern Europe) which, Gimbutas held, was invaded by Indo-Europeans from the steppes (Gimbutas xx). But many archaeologists think that the Old European societies began to change on their own (once again, in response to climate and population) and that some changes were a result of cultural influence rather than actual invasion. The evidence is fragmentary enough that several interpretations are possible (Mallory 182-185, 243-250). Whatever

the reality, the pastoral invaders probably had a horticultural past of their own and had undergone the same changes they may have imposed on Old Europe. Had the Indo-Europeans not invaded, Old Europe might have changed without them.

So this is a story in which there are not two opposing groups (matristic and patriarchal) but one human race reacting predictably (at different times and places) to changing conditions. A story not about patriarchal intentions, but about fate.

A parallel set of stories exists about whom we worshipped and what that meant. The idea that hunter-gatherer and horticultural societies worshipped a Great Goddess almost exclusively is much challenged these days. Examining Stone Age art, writers hold ancient phalluses, male figures and paintings of male animals up against etched vulvas, female figures, and womb-like tombs (Hayden, *passim*). They debate the vulture breasts and the bull horns of Catal Huyuk. They remind us that some male divinities were traditionally not portrayed — “aniconic” storm gods like Baal, Ramman and Yahweh. Though they left no images behind, they were probably worshiped long before they emerged in the first writings (Jones 6).

No writing accompanies prehistoric artifacts, so it is hard to know if they suggest the worship of one Goddess, or the veneration of many gods and goddesses such as we find in the earliest written records — or something else entirely. In any case, the worship of a goddess, even a supreme one like those in Japan or parts of India, does not in itself guarantee sexual equality (see also Freymer-Kensky 80). Aboriginal societies in which goddesses and Earth Mothers are predominant are nonetheless often male-dominated and even warlike

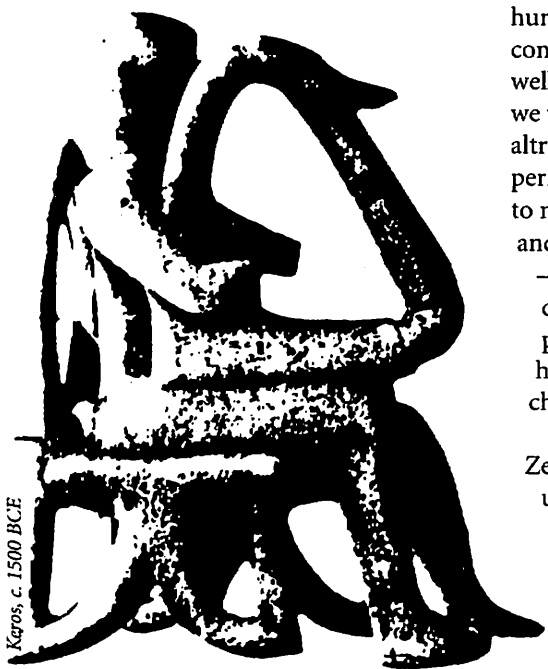
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(Hayden 26-27). Yet, in Gimbutas's eyes, the loss of the Goddess after the Indo-European invasions is at the core of patriarchy's triumph (Gimbutas xix-xx).

We are used to thinking, for instance, that the Indo-European invasions of Greece subordinated the earth Goddess to the gods of the sky, and that the myth of Gaia and her monsters being conquered by male gods is a memory of that historical event and of the coming of patriarchy. But it turns out that some of the male gods thought to be patriarchal imports may actually have been pre-Indo European (Jones 9-11, Mallory 67) and that the Indo-European sky gods simply merged with native weather gods (Mallory 129-130). Probably both Indo-Europeans and those they conquered had mixed pantheons of earth and sky, male and female deities (Jones 5-6, Hutton Pagan Religions 102-3). The real dichotomy may not be earth goddesses versus sky gods, but localized clan deities versus the internationalized deities of the invaders. These new gods and goddesses had once themselves been local deities, but as their worshippers became mobile so did the deities, becoming identified more with the individual and less with a certain



place or family. According to Prudence Jones and Nigel Pennick, you can see deities from these two stages of religion battling it out in Greek mythology (Jones 10-11).

If the evidence for an ancient, universal, woman-centered religion of the Goddess is shaky, why does the idea of it keep its hold so firmly? Freud would say we are attracted to the idea of a primeval Great Goddess because of the power of the mother in our own infancy and early lives. He would say that myths about her being overthrown (whether that is seen as good or bad) have to do with our own separation from our mother as we grow up. The Greeks imagined the first mother as Gaia, whose sons and grandsons came to rule the earth. We pagans imagine our first mother as the Goddess everyone worshipped in prehistory, when we were all one in the Mother, before the patriarchs came along and made life nasty and complicated. Are these stories about history, or about the current concerns of the people who tell them? Are they a window to the past, or a mirror?

THE BIAS OF myth is that there was once a distant past very different from the present, but then something big happened and things became as they are. My own bias runs the other way. I think human nature is pretty constant, with a constant potential for domination as well as for fairness. I think in prehistory we were as smart and as mean, as altruistic and as greedy as circumstances permitted, just as we've always been. So to me the differences between prehistory and history are ones of degree, not kind — not the result of some radical discontinuity, but due to the predictable consequences of our human nature interacting with changing conditions.

There is a Greek myth in which Zeus, fearing a prophecy, destroys an unborn child by eating its mother. But the child, Athena, forces herself out of his head instead. Some see this story as being about men trying to appropriate the power

of women to give birth. I see it as proof that the men who told the story understood both that they feared women, and that women's power would not be destroyed by such fear. Men have known that women have real power, and these same men have felt fear and guilt about women's lack of official power, however it came about. The idea of women's power has always been the alluring or frightening underside of things, at times a fascinating male projection. Now, however, it is also a women's projection and a vision of how things could be better for everyone, men and women alike. That's what Gimbutas, Eisler and other feminist thinkers have given us.

The shadow of women's power, the fear of or desire for an all-powerful goddess, stories of sirens and witches and enchantresses under the full moon — all this runs like a subtext beneath "official" religion. Modern pagans want to make that subtext conscious, drawing away the distortions of fear and redefining it as the necessary balance to our lopsided culture. What was pushed down, what was left out and grew in the shadows will, when brought into the light, become the very thing that the culture didn't know it needed, the thing that will make us whole.

We want a different world here and now, one in which women and men are equal, where the assumptions about who should have power and what has value are different. The time is right. In the developed world at least, women don't have to have so many babies and babies don't tie them down the way they used to. Work itself is more flexible and survival isn't our first concern. So now we have the opportunity to throw off custom and look in new ways at women's work and women's power. We can give it the value it deserves, not basing our standards of worth merely on who makes the most noise or writes the most books or has the biggest weapon. By loosening the rigid roles of the past, we can make both women and men freer.

We have to look at the past in

continued on next page

context and try not to clothe it in our current bias. But we can also, within these limits, find endless inspiration in its images. From these images we are building our own new mythology of where we came from and where we are going.

Archer is a Toronto pagan, mother of Neil and Angie. She occasionally manages to write for publication.

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El Salvador

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hope in El Salvador! Meanwhile, the big transnational oil companies raised their price from \$1.39/gallon of diesel to \$1.47 the next day! Solidarity? There are many ways!

So, what can be done?

Understand. Make a commitment to understand and help to create the difference. So much is needed. We in our group, continue with our

commitment for the Decade of Education for a Culture of Peace. We do trainings to get people to understand that we must build, not to rebuild. We are developing a program to monitor and get support and cooperation to where it is most needed. We have a team of people working on strategic planning and on programs to work on the mental, physical, emotional, and spiritual well-being of people and groups. These trainings are given by national and international people and entities who are experts in the subject areas that are most needed. We are carrying this in a sustainable way, not creating new structures but through coordination of existing people, groups, and entities who are already committed to these types of processes and work.

We are issuing a call to our friends to make a commitment to work with us during the next ten years to carry out these trainings that will bring together already-committed people of towns, church, cultural, school, health, Red and Green Cross, public workers, interested citizens, international workers, universities, etc., so that they learn where the resources are and help people access them. We want to develop the possibilities and willingness of people to understand the need to work cooperatively, not in competition, but centered in the well being of the most needy, and what is the best for all. This we are already practicing. This is what governance is all about. This is what being Siglo XXIII (Twenty-Third Century) is all about.

With gratitude for the moral and economic support all friends have given us — my love and best to you,

Marta Benavides,
International Institute for the
Cooperation Amongst Peoples, and
Siglo XXIII

Tax deductible donations to support this work can be made through Dr. Cheryl Desmond at Circle of Love-El Salvador, cheryl.desmond@millersville.edu, Doris at Agricultural Missions, doris@nccusa.org or Judy Isaacson at the Interchange Inst., dimwick@wavetech.net

The River

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so as not to contaminate the house. Inside the door we take off the rest of our clothes and wait, naked, for our turn in the shower. Finally, I am washed and sitting in my organic cotton long johns and linen jumper feeling wonderfully safe, clean, and satisfied.

I came to Quebec as the daughter of Elegba: daughter of the fool. I left his whiskey on the altar in my suburban home, told the people who work for my business that they are in charge, kissed my children in bed, my partner at the airport, and stepped onto an airplane wondering whether or not I was crazy. I knew almost nothing about direct action. I brought little more than an understanding that it is a Witch's work to stitch worlds together and a willingness to step through whatever doors might open, no questions asked.

Magic happened; my world will never be the same.

Juniper is a Witch, teacher and priestess with Tejas Web (see page 39 and 42 for more info on Tejas Web and Witchcamp).

The Magician

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cultures and peoples in this book, from the forest-dwelling Elves, with their deep reverence for the natural world and solid connection to spirit, to the war-crazed and honor-driven Tsurani, who live super fast-paced lives and are primarily motivated by material and political gain. There are also the aloof and enigmatic Pantathian Serpent People, and the well-respected and feared Mockers, Krondor's infamous guild of thieves.

This story is well told and so compelling that I schlepped all 500-plus pages on the bus with me every day until I finished it. Even with the lack of female protagonists, I still really dug this book, and highly recommend it to all you Witchy folk out there looking for a good read!

*Published by Doubleday & Co.
Reviewed by Lynx.*

Sacred Clown: Marnie

continued from page 5, column 2

on a nose and a hat and standing there on stage, just as I am, with no act or script, making contact with every audience member. It's like standing naked before the universe, feeling my body transform and letting it lead me to discover who my clown is.

All these parts of the process give me a place to live in the middle of intersecting energies. I have always taken one art-form into another, like drawing lines to jazz, dancing to a picture, moving to tell a story. (The mask-clown) process put it all together. It gives full expression to the myth that lives within, beneath the conscious mind. It is an ever-rich well to draw on. I've been doing it myself and leading workshops since 1984 (interesting year!) and it is still rich and alive for me. I feel like I use my whole self. Because the conscious mind only has a small defined role, parts of me that are unknown get to communicate. I often feel challenged putting deep things into words, but in mask clown everything comes out automatically. Energies are freed up and work through the body.

Mask-clown is as strong as the work we do at Witchcamp when everything is flowing. It's a different part of that magic world. Clown is opening a door with pure energy and being willing to experience what comes through. Witch work that I have participated in is more directive, working with a myth already in mind, or a structure of a journey to lead us. Mask-clown is like experiencing an unknown myth through your body — always a surprise.

RQ: What other work/play do you do with clowning? How do you use these skills in the wider world?

I think on a day-to-day level I have always used clowning intuitively as a way of survival, as a relief, a way of getting enormous feelings out, a way of tricking enemies into being friends when I was younger, and now as a way of building a safe place for deep work to be done, of allowing the "stuff that shouldn't be talked about" to air in a way that is not threatening, as a way of "dancing with the gods" in trance.

I think this process of mask-clown has given me a form to give to others, an

already-manifested form that people can follow step-by-step. I am very grateful for it, as I am forever grateful to Richard Pochinco, the genius who invented this process (after working with Le Coq in Paris and shamans of a British Columbia tribe), dear teacher and friend, who died in 1989, and whose ashes we buried along with a nose.

RQ: Any other thoughts on the workshop or on clowning that you want to share?

More gratitude. It is such an honour to witness people sharing their heart and their vulnerability, through the heart of their clown. It touches a sacred place, brings us to tears or to the edge of laughter or to a sense of outrage.

"Oh NO! don't do that!" — and at the same time wanting them to go further. I think clowning is

imperfectly, outrageously, shockingly, surprisingly sacred, where Innocence finally gets a chance to teach Experience. As Richard used to say, "it is that connection — that feeling of peace between the heavens, that is the heart of clowning."

For more information on Marnie's workshops, contact (514) 271-2132, marniem@istar.ca



Sacred Clown: Victoria

continued from page 5, column 3

and so well-intended.

RQ: What did you learn about yourself and/or your relationship to magic and spirituality?

Well, magic is defined as "the art of changing consciousness at will," or "the act of choosing consciousness at will." After finding our clown, we looked deeper at the expression of innocence and also the stage of maturity. As we got more in touch with the different manifestations, we

practiced moving quickly from one to the other. I realized that we were practicing magic. We changed/chose a manifestation of consciousness at will. It was excellent practice with some of the tools that assist in getting into the space where one can make the desired transitions.

RQ: What will you do with the skills and knowledge you gained at the workshop? What's next for you?

I am using them in my day to day life. If I am in a mode that I don't like or in a situation that I need to adapt to, I am using what I learned to adapt/change/adjust to what might be more pleasant for me. And I can do that in an instant if I but remember that I can!!!!

What's next for me? Well, Marnie and I are talking about putting on a mask workshop here. Mask-making, Marnie style. I watched her lead a path that used the technique at Witchcamp a couple of years back.

I am also working toward a solo show of my work in October. I will be using some of what I learned and experienced in my actual artwork and in the presentation of it. There are going to be parts that offer participation. I don't want to give too much away — but if anyone is in the area of Tivoli, New York during that time - stop in!

RQ: Any other thoughts on the workshop or on clowning that you want to share?

Clowning is not what I thought it was. We did actually put on little red noses. Beforehand, I thought to myself — oh no! I hope we are not going to wear those stupid those red noses. But when we did - it was powerful and profound. The smallest mask. It was amazing to see how my perception of myself and of the world before me changed. How I felt. For me, it was so shy. For others I think it might have been bold.

For more information on Reclaiming-tradition events in the northeast U.S. and southeast Canada, see page 40.

October 5-8 • Mendocino, CA

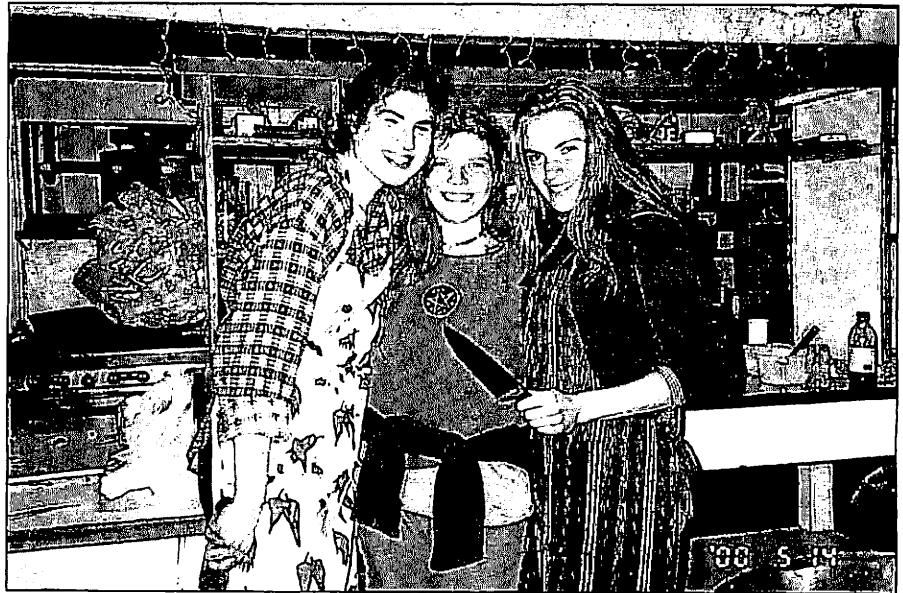
G A I A G R R L S

WEEKEND OF THE WARRIOR

Warrior Women, Unite! Bold. Strong. Daring. Disciplined. Honorable. Forthright. Dedicated. A warrior's heart is open. Right action is guided by the open heart. Your heart speaks your ethical code always. Listen.

This year Gaia Grrls' spiritual theme is the Warrior. We will use the Warrior archetype to weave myths and spin warrior wisdom. Through story and ritual, we will examine the inappropriate use of power in our society and do battle for the righteous warrior. We will celebrate and appreciate the powerful women that we are.

Gaia Grrls are women between the ages of 18 and 30 who identify with earth-based spirituality and have experienced the flow of energy in groups. Gaia Grrls hail from many cultural heritages and magical



Marish/Gaia Grrls 2000

"Gaia Grrls are women between the ages of 18 and 30 who identify with earth-based spirituality and have experienced the flow of energy in groups..."



Jewellz/Gaia Grrls 2000

disciplines. The Gaia Grrls organizing team is committed to creating a sacred space for magic of all traditions.

Gaia Grrls was created to empower grrls in solidarity. Organized for and by women between the ages of 18 and 30, Gaia Grrls emerged out of a need to have young women making magic together to affect the world. The Gaia Grrls retreat is an opportunity for each grrl to step fully into her power. In community, we bear witness to our voices, self-expression, empowerment, and liberation.

For a registration packet, or more information about the Gaia Grrls retreat, please call (415) 487-0584 or email info@gaiagrrls.org

Street Magic

QUEBEC CITY, FRIDAY APRIL 20, 2001

We are dancing in the midst of a battle. The Pagan Cluster, the Living River, was formed to draw attention to issues of water in the Free Trade Area of the Americas agreement being negotiated behind the nine-foot high fence that we now face. We have proven that water can flow uphill, to where the perimeter has been breached and now riot cops are driving back the crowd with tear gas. We move in singing and drumming, and people are glad to see us, to feel supported by our energy. We are singing through vinegar-soaked bandannas while around us tear gas canisters fly and masked figures hurl them back at the police. We begin a spiral, keeping a wary eye on the clouds



behind us and the lines of riot cops just up the hill by the theater. Our drum beat is punctuated with the boom of exploding canisters. I look across the circle at my friends. We've done many, many spiral dances together in beautiful places, around campfires, under stars shining through clean skies. We've raised many cones of power, in the safety of protected circles. But there is a power and a freedom in this circle we've never felt before, compounded of pure joy in defying the powers that loom over us, immense love for all our sisters and brothers around us, and released and transformed rage.

SAN FRANCISCO, MAY DAY 2001

Reclaim the Streets has marched through downtown San Francisco and occupied the intersection in front of the Metreon and the Imax theater. A loud sound system blasts hip hop. A live marching band plays drums in a counter rhythm while majorettes perform sex dances. A stand is set up, in two minutes a Maypole crowned with the black flag of anarchy is erected. The noise around us is deafening: there is no chance to issue instructions, to ground, cast or explain. We simply pass out rib-

bons and begin the dance. Punks, anarchists, youth, old union organizers, the hard core of San Francisco's political scene weave in and out, their faces coming alive with amused delight. Above us, people peer out of their office windows. Behind us, a group of the black bloc are smashing TV sets on the pavement, while the Tango for Protest group dances. In the midst of the chaos, we raise a sweet, honey-toned cone of power. The police simply watch.

RECLAIMING WAS founded to bring together magic and activism, and we've been practicing both in one form or another for more than twenty years. Our level of activism has varied partly with the state of the surrounding movements — from frenetic blockading in the early eighties to building our own alternative organizations in much of the nineties. In the late nineties, Oak and others in the Bay Area began a concerted campaign to teach some of the skills of magic to activists. For the Seattle WTO protest, we had a small Pagan cluster that brought magic into the action, and was also able to offer a pre-action ritual and magical activism training. In Washington, we also offered trainings and a ritual the night before the blockade. Witches have been part of many, many other antiglobalization actions since.

Quebec City taught us that we can hold magical space in the midst of an actual battle. It brought new challenges to both our magic and our activism.

Photos by Barbara J. Walker Graham
— see also pages 12-15

Most of our cluster had never been in an action like Quebec. Although I've been in many, many other actions over the years, I can't recall ever being in one that so resembled an unrelenting, all-out battle. I was afraid that for people new to action, Quebec would have been too much too soon. But the conversations I heard at night were very different:

"We need better gas masks! Then we could stay up on the front lines and really hold the energy."

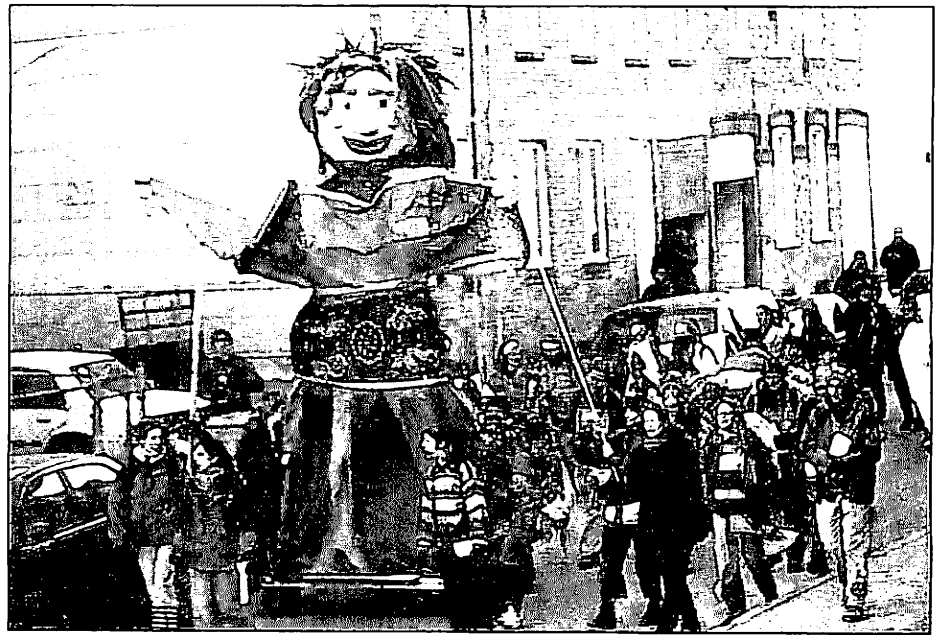
"Yeah, better gas masks! The new look in ritual wear...."

"This is what we've been training for. This is just the beginning."

QUEBEC FELT like a beginning of a new level of struggle. Through the clouds of tear gas one thing became blindingly clear: Those in power will use the immense violence available to them against anyone who challenges the consolidation of their power. And unless we want to live in a world bought, sold, controlled and irrevocably damaged by corporate interests, we are going to have to find more and more creative, transformative, and courageous ways to confront that power.

If we have in some way been in training for this moment in history, what have we learned? What can magic bring to action, and how do we learn to be good at tactical street ritual?

Magic teaches us to be clear about



our intention whenever we do something. And that intention must ultimately be a positive one: We must know what we want, not just what we don't want. We hold a vision, not just a negation.

Activism is necessarily often a process of saying a loud "No!" to something oppressive — the FTAA, for example. But our training in magic would tell us that within that "No!" must be embodied a "Yes!", and that part of the power of the action lies in making that "Yes!" visible. So in Quebec, we carried the Cochabamba Declaration [see page 17], which we saw

as a clear expression of our vision of what should be.

Quebec City was the first time we had a Pagan cluster large enough and organized to create an energy field around us. People sensed the energy; many have told us they felt safe when we were there. To dance the Maypole in an intersection, to spiral amidst the tear gas, is to embody a different possibility of human interaction and community, to literally create a different space and time, to make visible a glimpse of another world.

Street ritual requires a somewhat different set of guidelines than the rituals we do under the full moon in the woods or even in a protected, enclosed, safe urban space. Here are some basic guidelines:

Keep it simple, simple, simple! And fast — the situation can change at any minute. Anything complicated just won't work.

Be flexible. Don't stay wedded to all our usual forms and structures — you may not have time

continued on next page



continued from preceding page

for them. Focus instead on being able to change and respond to what's actually happening.

Street ritual cannot be dependent on words or explanations. Drums, rhythms, a dance form like the spiral dance, simple songs, wordless invocations, movement and action work well. When we're trying to share information during actions, we often do a call and response: "repeat after me." This can work powerfully for very simple invocations:

"Air." "AIR!"

"Fire." "FIRE!"

Use big, portable and simple art: yarn, water to charge, seeds to scatter, flags, puppets (hard to carry), banners, etc. Our Living River in Quebec had four lengths of blue cloth suspended on poles that could billow in the wind, and a big river Goddess puppet head for us to follow. We wore blue to mark us out as a group. The Reclaim the Streets Maypole was designed to be erected instantly, the ribbons only needed to be untied and handed out, and the dance could begin.

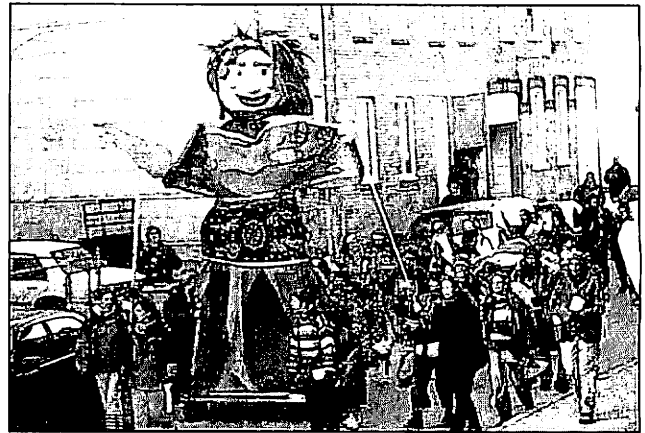
Street ritual might develop new forms that are intense but interruptible: Quebec City was dynamic, exciting, and ever changing. The spiral worked well because it could gather the energy of a crowd together. But many actions include long periods when nothing is happening, when you're simply standing in a

blockade line for hours and hours. Ritual forms like our healing ritual that sustain an energy for a long time might work well in those situations. However, people need to be prepared to snap out of them suddenly, and be prepared for abrupt interruptions rather than smooth transitions.

For street ritual, those who work the energy need to be self-responsible, to know how to ground themselves instantly, to move themselves quickly in and out of altered states of consciousness. It is possible to go very deep in the midst of a street fight — but you need to be able to pop out of that aspect in a moment if necessary. And you need to remember to ground, cleanse, and take care of yourself afterwards.

If you want to be prepared for actions in the street, it helps to have an ongoing spiritual practice. Here are some that I recommend. I don't have space to describe all of these exercises here, but Reclaiming classes teach them all [see listings, page 38ff]. Many can be found in *The Spiral Dance* and all are described in *The Twelve Wild Swans*.

- Grounding, centering, an ongoing personal practice. Moving while grounding and grounding with your eyes open.
- Anchoring to your core self — again, do it so often it becomes automatic.
- Magical allies — a strong relationship with your ancestors, with the Goddess/Gods that you identify with, with those larger powers you can call on when necessary.
- Create an anchor to some deeper state — dropped and open attention, trance, a particular light aspect. Again, practice quickly getting in and out, holding that state while walking around, doing other things.



- Divination — some sort of divination practice that you're familiar with. In Quebec, we read Tarot every night and sometimes in the morning as well, to give us insight into what each day might bring.
- Energy work — sensing, shifting, cleansing, healing — all those skills are helpful on the street or in jail. All the tools we use to help groups bond, achieve a group identity, and link energetically are helpful in functioning in an action, moving together on the street, and embodying an energy.

To be a Witch in these times is to be working, one way or another, for a major shift in our collective consciousness that can bring us back into balance with the earth and with each other. For most of my life, I've imagined that change occurring sometime in the future. But now the damage caused by our present system is rapidly becoming irreversible. The future has arrived, and to make that change we will need our magic to carry us into activism, and our actions to be rooted in and supported by our magic.

More Quebec stories and the full text of the Cochabamba Declaration can be found on Starhawk's website: www.starhawk.org

*Starhawk is the author of many published books on Goddess religion, from *The Spiral Dance to Circle Round: Raising Children in Goddess Tradition*. She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders.*

B. J. Walker Graham



The Osho Zen Deck

reviewed by Amy MoonDragon

THE OSHO ZEN deck was recommended to me by a friend and a professional reader. My friend also happened to study with Osho so I knew the deck worked well with her core beliefs. Would it conflict with my own? I was intrigued by how well I might be able to wrap my mind around Zen philosophy while working with the Tarot.

I immediately liked the artwork which blends modern and timeless imagery using bright colors framed by a black border. The deck follows the traditional Tarot structure with a major arcana and four suits

aligned with the elements – clouds, fire, water and rainbows. And this is where the leaps of faith began. Rainbows represent the physical here, yet seem so, well, intangible.

Breathing into the Zen of it all, I made the leap and continued.

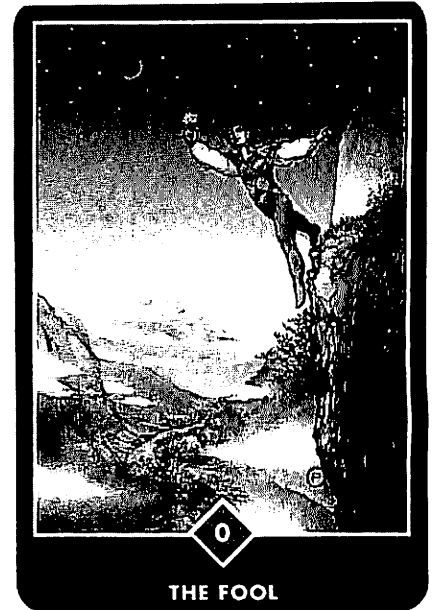
I found many similarities to the traditional meanings in the cards and many interesting surprises. “Success”

was the six of fire as expected but the six of clouds revealed the unexpected title of “the burden.” In the major arcana, VII is Awareness, with a message of witnessing and detachment instead of the Chariot’s call to action. Not surprisingly, there were many cards with the message to surrender or flow and few cards about taking charge or making change.

To me, the deck is a mixed bag filled with some helpful, easy-to-integrate information and also some ideas that seem like total reversals of the traditional meanings. I found myself torn between opening to the Zen energy and learning from it, to being frustrated, finding the information too obscure or irrelevant to my situation. I concluded that the deck is most useful to me when I’m in need of a radical shift in perspective, when what I already



PATIENCE



THE FOOL

know isn't working.

Working with this deck was a great exercise in stretching my beliefs about the world. I found it challenging, educational and always interesting. I can't say that I always made the leap but I had fun trying.

Check out the Osho Zen deck at www.osho.org/Magazine/Tarot/OshoZenTarot.cfm

Amy MoonDragon is a Reclaiming Teacher and professional Tarot reader in Seattle. See Seattle class listings on page 44, or contact moonami@aol.com



GUILT

RQ welcomes magical articles and reviews

Reclaiming Quarterly welcomes articles and reviews on magical tools and oracles. We have carried pieces on tarot, spellwork, the Kaballah, and astrology, and are open to other topics.

We especially like getting short reviews of 200-400 words.

Send writings, or contact us with an idea: quarterly@reclaiming.org, (415) 255-7623, PO Box 14404, San Francisco, CA 94114.

Redesigning Life?

The Worldwide Challenge to Genetic Engineering

by Brian Tokar

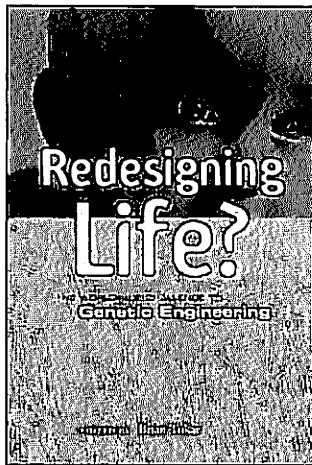
EVERY DECADE OR SO, writes Brian Tokar in the introduction to this compelling new book, a new social or environmental issue rises to the forefront of public debate, shaping our perceptions of the future and provoking challenges to the status quo.

At the dawn of the new millennium, that issue is biotechnology. The impact on health, the environment, and our food supply raises profound questions about the direction of our society and the future of life on this planet.

News headlines trumpet the latest developments in cloning, genetic mapping, and cross-species manipulations. What is seldom highlighted is the structure of this “scientific research” — the overwhelming drive of corporations and their government flaks to commodify all of life.

“Where marketable fish species like salmon have difficulty surviving year round in far northern hatcheries, genetic engineers try to splice in frost resistance from cold water species such as flounder, and also make them grow dramatically faster. If naturally bred livestock cannot satisfy the demand for ever-increasing profit margins, commercial breeders might instead offer clones of their most productive animals. Instead of addressing the effects of excessive pulp and paper production on the biological integrity of native forests, timber companies will seek to raise plantations of genetically engineered trees that grow faster, and have an altered chemical makeup that may be more amenable to processing.

“In each instance, biotechnology helps perpetuate the myth that the inherent ecological limitations of a thoroughly nature-denying economic and social system can simply be engineered out of existence.”



REDESIGNING LIFE? is an anthology, with over two dozen contributors. The volume could quickly become unwieldy if not for the framing essays by Tokar.

A fourteen-page introduction provides historical setting and an overview of the political and biological issues.

Tokar then crafts a short essay at the beginning of each of the four sections of the book. The first three sections concentrate on particular facets of genetic engineering and other biotechnologies:

- the impact on food, health, and the environment
- medical genetics and human genetic manipulation
- corporate and government institutions promoting (or “regulating”) biotech

THE FOURTH SECTION makes this book a standout: “The Worldwide Resistance to Genetic Engineering” explores challenges to the manipulation of life. This section lifts the book from dirge-like tones of foreboding to the clarion call of protest.

In India, thousands of farmers have demonstrated against corporate ownership of seedstocks. In France, farmers dumped truckloads of rotten fruit and manure at the doors of McDonald’s restaurants. And U.S. farmers were at the forefront of the campaign against Bovine Growth Hormone.

The campaigns are having an effect, particularly in Europe, but elsewhere, too. In the U.S., despite the corporate media’s whitewashing of the issues, more and more companies have announced that they will not use genetically-modified products.

The combination of hard facts on the dangers of genetic engineering with wide-ranging coverage of citizen resistance is sure to make this volume a standard in the field.

By Zed Books. Reviewed by George Franklin.

The Magician

by Raymond E. Feist

IT’S INTERESTING HOW I came to review this particular book. I was originally asked to



write a review for a different book, which shall remain nameless, but I disliked it so much that I was dreading writing the review — I didn’t want to trash the author and all the hard

work that went into writing the book. So I thought I’d much rather tell you all about something I was really into instead. Hence, *The Magician*.

This book rocks! It is the first in a series of four fantasy novels, so there’s more to look forward to after reading this one.

The Magician is 500-plus pages of, well, magic, and kingdoms, elves, dwarves, pirates, princesses, aliens, and yes, even dragons (minus the slaying). It’s action-packed with great plot twists and awesome characters, one of whom is righteously named Pug.

The book starts out with Pug as a teenager, working as a kitchen hand in the castle of Crydee. He is preparing for the Choosing, a rite of passage in which the young men of the town are selected for apprenticeships by the town’s craftspeople, laborers, or by the army. When he is chosen to apprentice with Kulgan, the resident magician, Pug is less than thrilled. Only later does he discover his innate abilities in, and passion for, the magical arts.

Much of the story follows Pug’s life over the course of about 15 years — the development of his magical skills, his growth as an individual, and his rising to face the many challenges on his path of self-discovery and actualization.

We get to experience many interesting
continued on page 29

Meditations on Everything Under the Sun

The Dance of Imagination, Intuition and Mindfulness

by Margo Adair

IN NOVEMBER 1999, thousands of people converged in Seattle to protest the World Trade Organization. Authorities responded by creating a 50-block militarized zone, triggering the wildest street confrontations in decades.

To stay grounded in the midst of chaos, Reclaiming activists in the streets of Seattle practiced a simple but effective grounding meditation aimed at clarifying and focusing the intent of each individual and of the group.

That meditation was written by Margo Adair. Although not all of her meditations are meant for such dire straits, it highlights the practical nature of her writing.

This is a hands-on book. These are meditations to be worked and reworked, "repeating the parts that speak to you and skipping the sections that don't."

THE OPENING section of the book, "Working With Spirit," presents an anatomy of consciousness.

Adair examines three approaches which are not usually presented together:

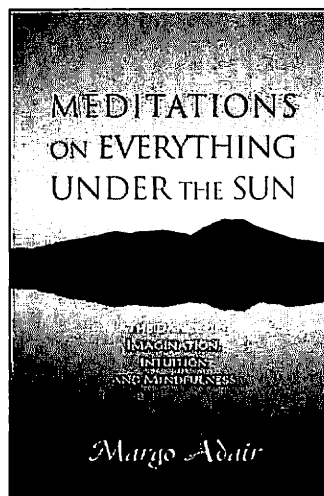
- The Witness (pure awareness, as in the mindfulness of Eastern practices)
- Active Imagination (as in visualization or

self-hypnosis)

- Receptive Imagination (as in intuition, psychic awareness, and creativity)

The centrality of imagination is a key to Adair's philosophy, as these three aspects intertwine in "the perpetual dance of consciousness."

The theoretical chapters are straightforward, and include charts and tips for applying the ideas.



PART II COVERS Applied Meditation: engaging the Witness and working with the Active and Receptive Imagination.

This section also discusses working alone and with groups, and ethics.

THE BULK OF the volume is Part III, "Meditations for All Occasions." The 170 meditations range from creating a container to gathering power, from physical and emotional healing to nurturing family and community.

Cross references, subsections, indexes, and tips make it easy to craft meditations whose intent best suits your own life.

As someone who doesn't usually meditate outside of rituals, I found this book accessible and inviting. Skimming the index, I spotted meditations on topics I wouldn't have expected, such as "creating an egalitarian context" or "homophobia."

Starhawk calls the book "...an extensive and valuable resource for anyone interested in self-development...Highly recommended."

From *New Society Publishers*. Reviewed by George Franklin.

Margo Adair offers workshops and retreats on Applied Meditation and related topics. Contact tour@toolsforchange.org, www.toolsforchange.org, (800)-99tools.

Shortee / Q-Bert

Turntables? Didn't they and their vinyl storage media become obsolete in the last millennium?

Not quite. Two bands of musical explorers, DJs and turntablists, favor old-style records for their "purer" analog sound and for "beat juggling." By manually slowing or speeding up the revolving records as one fades out and another fades in, techno and hip-hop DJs blend different beats into a seamless dance mix.



Turntablists take it to another level, scratching out snippets of sound by intricate manipulation of the revolving disk, then weaving them into audio collages. The artform is still in its infancy — long on technique, short on structure. Among the 50-odd releases I've heard (mainly on small independent labels), two stand out:

Shortee *The Dreamer* — one of the few turntablist CDs by a woman, and it's reflected in her choice of samples. Funny and focused.

Q-Bert *Wave Twisters* — mind-bending technique, clever concept (a radio show called "Wave Twisters"). Loses direction halfway through, but still great.

Reviewed by DJ Milhouse

Serpentine Music Top 10

Serpentine Music distributes Reclaiming's CDs and related Pagan-friendly music. Current top sellers:

- Anne Hill *Circle Round and Sing!*
- Reclaiming *Chants: Ritual Music*
- Beverly Frederick *In the Arms of the Wild*
- Suzanne Sterling *Bhakti*
- Inkubus Sukkubus *Wytches*
- Reclaiming *Let It Begin Now*
- Reclaiming *Second Chants*
- Inkubus Sukkubus *Vampyre Erotica*
- The Moors *The Moors*



Beverly Frederick
Through the Darkness

For more info on Serpentine Music see page 56, visit serpentinemusic.com, or contact (707) 823-7425.

The RQ Bookshelf

Recent reading by RQ volunteers:

- Doreen Valiente *Rebirth of Witchcraft*
- Hopman & Bond *People of the Earth*
- Roderick Townley *The Great Good Thing*
- Toyin Falola, ed. *African History Before 1885*
- Dorothy Bryant *The Kin of Ata Are Waiting for You*
- Marlo Morgan *Mutant Message Down Under*
- Reclaiming Quarterly *Final Proofs, Summer 2001*



Regional Pages

Regional Events and Classes in the Reclaiming Tradition

THE FOLLOWING pages highlight events, rituals, and classes sponsored by regional Reclaiming tradition groups. These groups are anchored by Reclaiming Witchcamp teachers and organizers.

Thanks for the Help!

The following people helped gather regional news for this issue of Reclaiming Quarterly:

- | | |
|------------------------------|------------------------------|
| Pat Hogan, BC | Cynthia Breen, CA |
| Rowan, OR | Patricia Storm, MO |
| Liz Shipley, Germany | Tari Parr, IL |
| Gretchen Laymon, NC | Selchie, VT |
| Sarah Campbell, PA | Amy MoonDragon, WA |
| George Franklin, CA | Maggie nicAllis, NJ |
| Liz Rudwick, England | Lily, CA |
| Barbara J. Walker Graham, FL | Dawnstar and Molly Grady, NM |

Witchcamp 2001

MidWest (Missouri) • June 2-9

Dreamweaving, (402) 455-4044, Camp@dreamweaving.org, www.dreamweaving.org

California • July 1-8

Madrone Productions, (415) 789-7674, vetiwitch@hotmail.com, www.reclaiming.org

Germany

No camp scheduled for 2001

British Columbia • July 29-August 5

Pat Hogan, (604) 253-7189, path@lynx.bc.ca

Avalon (England) • July 29-August 5

Liz Rudwick, 011-44-020-8281-7346, alfo@btinternet.com

SpiralHeart (MidAtlantic) • August 4-11

SpiralHeart, (301) 977-6417, info@SpiralHeart.org, www.spiralheart.org

Vermont • August 25 - September 1

Raven, (802) 425-2984, molekno@together.net or Evergreen, (802) 899-3231, evergreenerb@mindspring.com

Tejas Web Samhain Witchcamp • October 27 - November 3

Moonwing, (713) 668-2721 or Midnight, (512) 373-4435, witchcamp@tejasweb.org

Witchcamp

A Week Of Earth-Based Spirituality And Magic

HELLO TO ALL new and returning campers. Come and study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization, and energy work.

Witchcamp is offered to women and men at all levels of experience. Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound, and the mythological and historical framework of the Goddess tradition. Advanced paths offer the chance to apply the tools of ritual to personal healing and empowerment, or to focus on taking the Craft out into the world, creating public ritual, and healing issues surrounding leadership and power.

What is an Intensive?

SEVEN DAYS OF ritual and magic designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This intensive is not a festival. It will expand your unconscious awareness, push your edges and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work.



Tejas Web Village Camp

by Juniper, images courtesy of Gretchen Laymon

THIS WELL HAS been dug to meet a need: the thirst in our community for the experiences that enlivened us before we were married and parents. It was dug for the sadness of watching our children grow up and leave our care having experienced so little of our community magic. It was dug because those of us without children love and need to be connected with those who carry our traditions forward.

Like all wells, the Village Witchcamp has been dug with courage, faith, and perseverance. While I've been digging, my son has grown from seven to sixteen; grown from a child that



believed that I turned the world to a young man turning his own world. When he was seven, I thought that I had time. Time to find a community who would initiate him into our mysteries: how to be a person who loves the goddess; how to be a man comfortable in a room full of women; how to be comfortable around men wearing skirts or even to wear a skirt himself.

While waiting, I have taught him much of our practice: working with chakras, sensing energy, trance, creating sacred space, even how to do weather magic for sunshine during the school campout. But many of Reclaiming's greatest gifts he will never get from his mother: to accept and be part of a community of such

continued on page 45

Vine-ing Out

Reclaiming Resource teaches in Alabama

MOONLIT NIGHT IN northern Alabama — cooling honeysuckle breezes... the sounds of people in quiet trance and lilting song and loud laughter, the sound of drum and zills. All 20 of us are together, 24 hours a day, all weekend, most of us camping in tents for this special Elements of Magic class. Mostly people with ritual and magical experience, just hungry for the spiritual community of nature in the conservative South.

We focused on experiences to help build community back home — sharing power, rotating leadership, brainstorming ideas to seed small groups and ways for the class to stay connected into the future. We kept bringing awareness of energy shifts to the attention of the group, honing sensing skills. We tranced to the Elemental realms and met an ally with a gift for us in each realm. We built a labyrinth and used a meditative walk as a planning technique for a “graduation” ritual whose intent was to answer: “What is the next step on my spiritual journey to know myself in all my parts?”

THIS CLASS IS an example of what the new Reclaiming Resource (RCRC) can bring to your community. Visit www.reclaiming.org, or contact Gretchen Laymon, GretchenLay@earthlink.net, (919) 528-4949.

Salt Spring Island, BC

Advanced Magical Training

Are you looking for more advanced training in Reclaiming priestessing and teaching skills? Does a weekend retreat in a breathtaking setting of ocean, mountain, and forest on magical Salt Spring Island appeal to you? How about three such weekends spread over the next year, with Sage Goode as your teacher/facilitator extraordinaire?

Join other experienced Witches for one or more of these intensives:

- Deepening Your Magical Practice
- Teacher Training
- Ritual Priestessing

The workshops will focus on developing skills to create and lead ritual and magical training in your home community, and on establishing a deep, healthy and sustainable personal spiritual practice. Retreats run Friday evening to Sunday afternoon, tentatively beginning September 21-23. Costs TBA, but will be economical and sliding scale. Prerequisites: Attended one or more Witchcamps, or taken local classes in the Reclaiming tradition.

Contact Karen Hudson, kjhudson@hotmail.com



Weavings from the Northeast

Vermont Witchcamp Folks

Vermont Witchcamp

VERMONT WITCHCAMP 2001 will be held August 25-September 1. Contact Raven, (802) 425-2984, moleknol@together.net or Evergreen, evergreenerb@mindspring.com, (802) 899-3231

Classes & Workshops in the Northeast

BrightFlame offers classes and workshops in Dianic and Reclaiming-tradition Witchcraft, such as Elements of Magic, Pentacle of Iron, Tree Wisdom, and Ritual for Womyn. She also produces events from time to time, including workshops and rituals by special guests. Contact brtflame@ptd.net or (610) 982-0448.

Sacred Clown Workshop

On page 5 of this issue, Marnie McDonald and Victoria Lashley report on a Sacred Clown workshop this Spring in Red Hook, New York.

Keep tabs on your local Witches

Subscribe to RQ!

Every issue of RQ features local events in almost 20 locales: Witchcamps, rituals, classes and workshops, and more.

There's no better way to connect with Reclaiming-tradition magic than by subscribing to Reclaiming Quarterly.

Your subscription helps make this magazine possible! Every contribution counts. Please give as generously as you can — see back cover for details.

MidAtlantic Community

SpiralHeart and the Eastern Seaboard

SPIRALHEART is a Reclaiming tradition community organized by folks from the MidAtlantic Camp. SpiralHeart organizes events and classes on the eastern seaboard. SpiralHeart events in several locales are posted at www.spiralheart.org

SpiralHeart Retreat

November 9-11 • Virginia

Now that I'm a Priest/ess, what tiara should I wear today? Exploring and defining boundaries and ethics for Reclaiming Priest/esses

When we take up the role of Priest/ess, we wear many hats. In this weekend series of workshops we will explore the many roles we fill as Priest/esses, with special focus on boundaries and ethics; determining what's within our training to deal with effectively and what isn't (appropriate and inappropriate conduct); accountability to ourselves, our coveners, students, families, the gods, and the Mighty Ones; preventing burn-out, seeking reality checks among peers; and renewal and sustainability. Contact www.spiralheart.org

Raleigh/Durham/Chapel Hill, North Carolina

Magic and celebration in North

Carolina! Join MidAtlantic Witchcampers in the Research Triangle region as we create a local Reclaiming-style community: Reclaiming core classes, Sabbat Celebrations and other workshops and events. Contact Gretchen Laymon, GretchenLay@earthlink.net, (919) 528-4949.

Elements of Magic July 6-8 — This is a weekend wilderness camping workshop in the mountains of Georgia with Stan and Gretchen. See description on page 48. We will stay together in a rustic wooded campsite in covered shelters with bunks, with basic facilities and a large firecircle. The site features scenic 80-mile vistas of the surrounding mountains in four states. Sliding scale \$80-\$160. Contact Irish Flambeau: (404) 978-1262 x 5530 or irish@cyberwomen.com


Atlanta, GA

Summer Solstice Regional Campout — June 21-24 in the beautiful Chattahoochee National Forest.

Lughnasad Feast — August 2, potluck dinner and drumming.

Elements of Magic — August 17-19. Weekend workshop taught by Sarsen and Flute. See description, page 48.

Regular open circles and events. Contact Sarsen, mabonwy@mindspring.com, or Flute, flute000@yahoo.com, (770) 618-8728.



MidAtlantic continued

Lancaster, PA

Twelve-Step Meeting for Pagans — If you're a Pagan recovering from substance or process addiction and attending traditional 12-step meetings, you can probably identify with the feeling that these groups' underlying identification with the Judeo-Christian "god of our fathers" tends to exclude many basic principles and spiritual realities. In light of this fact, we're beginning a Pagan 12-Step meeting in the Lancaster area. This is not a substitute for the traditional 12-step meetings, but rather a once-a-week alternative to breathe a sigh of relief within a circle of other recovering Pagans. Contact mbtucker@juno.com, (717)-665-2809.

South East Friends of Reclaiming

**Gainesville, FL/
MidAtlantic Community**

THE SOUTH EAST FRIENDS of Reclaiming is a community of women and men working within the Reclaiming tradition to awaken the public to green spirituality, green politics and community awareness. We have given classes in the Elemental Directions, sponsored lectures on the Goddess, and protested the nuclear-powered Cassini deep space probe and military spy training conducted at the School of the Americas. We have presented environmental rituals at the site of a polluting cement plant and at a polluted creek. We present and perform public rituals for the Solstices and Equinoxes in an effort to open a window into Earth-based spirituality to the general public. We annually host Starhawk for North Florida retreats.

Contact *Cindy Nelly*, (352) 377-0753, healgaia@hotmail.com, or *Barbara J. Walker Graham*, (352) 376-3729, walkerbj@ufl.edu

SEFR in Quebec City

Barbara J. Walker Graham of South East Friends of Reclaiming was Reclaiming Quarterly's on-the-spot reporter for the Quebec City protests of the FTAA. See pages 12-15 for her report and photos.

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.

Edge of Perception *Springfield, IL*

THE EDGE OF PERCEPTION COLLECTIVE is a Springfield, Illinois-based group dedicated to providing a spiritual alternative to the community by offering Earth-based, public rituals in an environment that is supportive, empowering, and non-threatening. Our focus is to educate and demystify Pagan spirituality.

Edge of Perception holiday celebrations are held on Saturdays to make traveling easier for folks. We try to stay off the actual holidays for private groups to have their own.

Contact the *Edge of Perception Collective*, PO Box 1424, Springfield, IL 62705, edgeworke@aol.com, <http://members.aol.com/edgeworke/>

Goddess Women Gathering

St. Louis, MO

Summer Solstice. Thursday, June 21.

Fall Equinox. Saturday, September 22.

Winter Solstice. Friday, December 21.

For information on future events and classes, contact *San*, (314) 416-4838, Barbrida1@cs.com

Gaia Community *Kansas City, MO*

GAIA COMMUNITY meets for rituals and classes three Sundays a month, with our business meeting on the fourth. We've added two regular activities during the week: a drumming and dancing circle and a Shamanic journeying class. We are affiliated with the Unitarian Universalist Association.

Contact (816) 292-2846, gaiacommunity@pipeline.com, www.gaiacommunity.org

*graphic by
Bob Thawley*



Diana's Grove

Salem, MO

DIANA'S GROVE is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity, and inclusion: to these we dedicate our lives. Diana's Grove hosts the Missouri/Midwest Witchcamp (see next page).

For information on Diana's Grove events and rituals, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, mystery@dianasgrove.com

Weeks and Weekends include shared housing and excellent meals. For details, check our web site at www.Dianasgrove.com

July 7-14. Lunacy Women's Week. Instinct. What is that "instinct" called Lunacy? Why do we want to howl at the moon? What calls our soul to rise? What dissolves our edges so we, too, can be a part of the night? There will be three morning paths: find the moon within yourself, in myth and legend. \$350.

August 4-11. Tarot Intensive: Interviews with the Archetypes.

One form of Alchemy is the magical combination of a storyteller and an image. Wisdom tells stories in a place called Imagination. The cards open the door to that creative realm of universal knowledge. They speak the language of dreams. Each card is a poem; the reader a poet. Spend a week hearing the mysteries contained in a tarot deck. \$350.

For information on future events, see contact information above.

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.

Tejas Web

Austin, Tejas

WE SEE THE EARTH as a sacred being, wherein all life is interconnected.

We gather together to learn and practice ecofeminist Wiccan magic, celebrating the cycles and challenging unequal power relationships.

We build a community of individuals embodying creativity, spontaneity, cooperation, diversity, and activism.

We weave our intentions with the energies of many forms of the elements, Goddess and God, healing the rifts within ourselves and the worlds.

All events are open and take place in the Austin area unless otherwise stated. For more information, see www.TejasWeb.org, or contact info@tejasweb.org, PO Box 11586, Austin, TX 78711

Tejas Web Rituals

Lughnasadh/Lammas July 29, 7 p.m.
At the VORTEX, 2307 Manor Rd. (512) 478-5282. Contact Michael, (512) 495-9690, rock@onr.com, or Suzanne, (512) 282-5541, mcanna@mail.utexas.edu

Mabon/Fall Equinox Sept 22, 6 p.m.
McKinney Falls State Park Amphitheatre. Contact Suzanne, (512) 282-5541, mcanna@mail.utexas.edu, or Julia, jullia@texas.net, (512) 462-2839.

Witchcamps in Texas

Samhain Witchcamp, October 27-November 3 in Central Texas. Experience Witchcamp when the veil between the worlds is at its thinnest. Contact witchcamp@tejasweb.org, or call Midnight, (512) 373-4435, or Moonwing, (713) 668-2721.

Classes in San Antonio

Elements of Magic, with Midnight, MoonCrone, Changing Tide. See description page 48. Fridays, July 13-August 17. Contact MoonCrone, (210) 435-9568, mjoseph@texas.net, or Midnight, (512) 373-4412, Midnight-Dolphin@excite.com

Classes in Houston

Elements of Magic, with Midnight and Moonwing. See description page 48. Saturdays, June 23-July 28. Contact Moonwing, (713) 668-2721, lwalker1@pdq.net

Classes in Austin, Fall 2001

Magical Drumming. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Elements of Magic. Contact Midnight, (512) 373-4412, Midnight-Dolphin@excite.com

Elements of Magic for Mothers & Daughters. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Rites of Passage. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Iron Pentacle. Contact info@tejasweb.org

The Enchanted Spiral

New Mexico

NEW MEXICO NOW has its own thread of the Reclaiming Web. Folks who had attended Witchcamps all over the world found themselves together here in New Mexico, dreaming the same dream. This winter we taught our first six-week Elements of Magic class and in January 2001 officially organized The Enchanted Spiral.

Reclaiming teacher Madrone will again visit Albuquerque for a series of weekend intensives (see below).

For more info, contact www.theenchantedspiral.org or PO Box 286, Albuquerque, NM 87110. Or contact Molly Grady in Albuquerque, (505) 268-6068, mmlwow@aol.com; or in northern New Mexico, Raymond O'Regan, (505) 829-4069, sunraven@sulphurcanyon.com

Workshops in Albuquerque

Madrone (and student teacher TBA) is

offering Reclaiming core classes in Albuquerque as weekend workshops. Friday evening, Saturday-Sunday all day. See page 48 for descriptions. Upcoming:

Pentacle of Pearl. July 20-22.

Rites of Passage. September 28-30.

Contact Dawnstar, (505) 352-2586

ReWeaving Los Angeles, CA

REWEAVING is a group of women and men in the Los Angeles area working together to teach and make magic — the art of empowering ourselves and each other. Our classes, workshops and public rituals are inspired by the teachings of Starhawk and Reclaiming. ReWeaving events are clean and sober, no drugs or alcohol please!

For information on ReWeaving events and rituals, contact Ilyana MoonFire at (818) 506-7265, lunafire@earthlink.net, unless otherwise noted. ReWeaving info is now online at www.reweaving.org

Rituals in Los Angeles Area

Litha June 23

Lughnasa August 4

Samhain October 27

Yule December 22

Workshops in Los Angeles Area

Sex & Gender: Crossing The Divide, with Flame RosaNegra. An experiential workshop exploring the barriers of sex and gender. July 21 in Santa Monica. \$20-\$40 sliding scale. Limited to 20 participants,

pre-register by June 21. Contact: Cynthia Breen, mookiethefrog@hotmail.com, (310) 452-2981.

The Magic of Tarot, with Amy MoonDragon. A tool for divination and self-exploration, an aid to magical work and connecting with the Goddess. August 11, 1-5 p.m. in Santa Monica. \$20-\$40 sliding scale. Space is limited, please pre-register by July 11. Contact Cynthia, mookiethefrog@hotmail.com, (310) 452-2981.

Spellcrafting for Change, with Willow Fire. Explore the use of spellcrafting to bring about political change and personal change. September 15 in the Santa Monica Mountains. \$20-40 sliding scale. Contact Dori, dorincheryl@earthlink.net, or Cynthia, (310) 452-2981

Official Souvenir Program

Reclaiming Quarterly — setting the standard

Keep Witchcamp with you the year round — subscribe to Reclaiming Quarterly, designated the Official Souvenir Program of Witchcamp three of the past four years!

Find out about events in your locales. There's no better way to connect with Reclaiming-tradition magic than by subscribing to Reclaiming Quarterly.

Your subscription helps make this magazine possible. Every contribution counts. Please give as generously as you can — see back cover for details.

graphic by
Bob Thawley



Portland Area Reclaiming Events

Portland, OR

WE ARE PORTLAND'S Reclaiming Tradition witchcraft community. Our organization is comprised of our public ritual planning cell, Hands of the Mother; our local teachers' cell, PORTAL; and our political action cell, Nemesis Rising. We offer public rituals at each of the eight holidays, as well as numerous classes, workshops, and opportunities for activism.

All our events are listed on the website. Join our mailing list (postal or email) to stay up to date on events and rituals. Portland Reclaiming website: www.aracnet.com/~ravnglas/indexA.html

In Memoriam

Amy Gerver, a volunteer with Portland Reclaiming, drowned on Saturday, May 5th while on a rafting trip in Idaho. Amy was a fundraiser for a local non-profit organization that serves people living with AIDS. We remember her as a passionate, fiercely political, caring, and sometimes controversial woman who had many friends in our community. Friends attended a soul release ritual on May 15 to mark her passing.

Upcoming Public Rituals

Lammas Saturday, August 4,
3 p.m. sharp at Wedding Meadow, Hoyt
Arboretum, NW Portland (see website for
directions).

Fall Equinox Saturday, September 22
2 p.m. sharp, same location as Lammas

Classes and Workshops

Elements of Magic. Begins September
2001. See description, page 48. \$125-175.
Contact Kaitlin Flint, (503) 236-8002, or
Lilith, lilith@teleport.com

Year-Long Witch Apprenticeship

A PORTAL presentation with Inanna,

*Rowan, Flint, Dawn Isidora, Lilith and Scott
Mist*

Come join PORTAL (Portland Teachers Alliance) in a year-long apprenticeship exploring the many paths of a Witch. This intermediate-to-advanced-level training will explore themes of magic and mystery through myth and personal experience.

Classes will meet for three consecutive Saturdays every two months with rotating teachers. You should be able to ground, create sacred space and invoke, go into trance and come back out, and have an understanding of your personal energy and boundaries. Begins in November. Contact Scott, (503) 239-7293.

Turning Tide

Seattle, WA

For more information about Turning Tide, visit <http://members.home.net/sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

The Magic of Tarot

A six-week class. We'll work with the cards as archetypes and messengers through trance, movement, and journal work. Learn to call on the energies of the cards for magic and growth. And of course, we'll work with divinatory meanings, layouts and techniques for giving readings to yourself and others. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

Reclaiming Core Classes

Elements of Magic, The Pentacle of Iron, and Rites of Passage are being offered in the Seattle area. See page 48 for descriptions. Contact Akasha, (206) 779-5792, akamad@yahoo.com

1000 Faces Study Class

Taught by Akasha Madron, every third Monday of each month. We will visit a Goddess and/or God each month within ritual space. There will always be a story of the deity

and magical home adventures for the time in between. Each deity will be asked ahead of time if we can visit and we will also learn about their cultural background and the political context within which they exist today. The purpose for this study class is to develop abilities to communicate directly with deity on a bodily, emotional, and respectful level. For beginning and experienced Witches. Drop-in, \$8/class. Contact Akasha, akamad@yahoo.com, (206) 779-5792.

DanceMagic

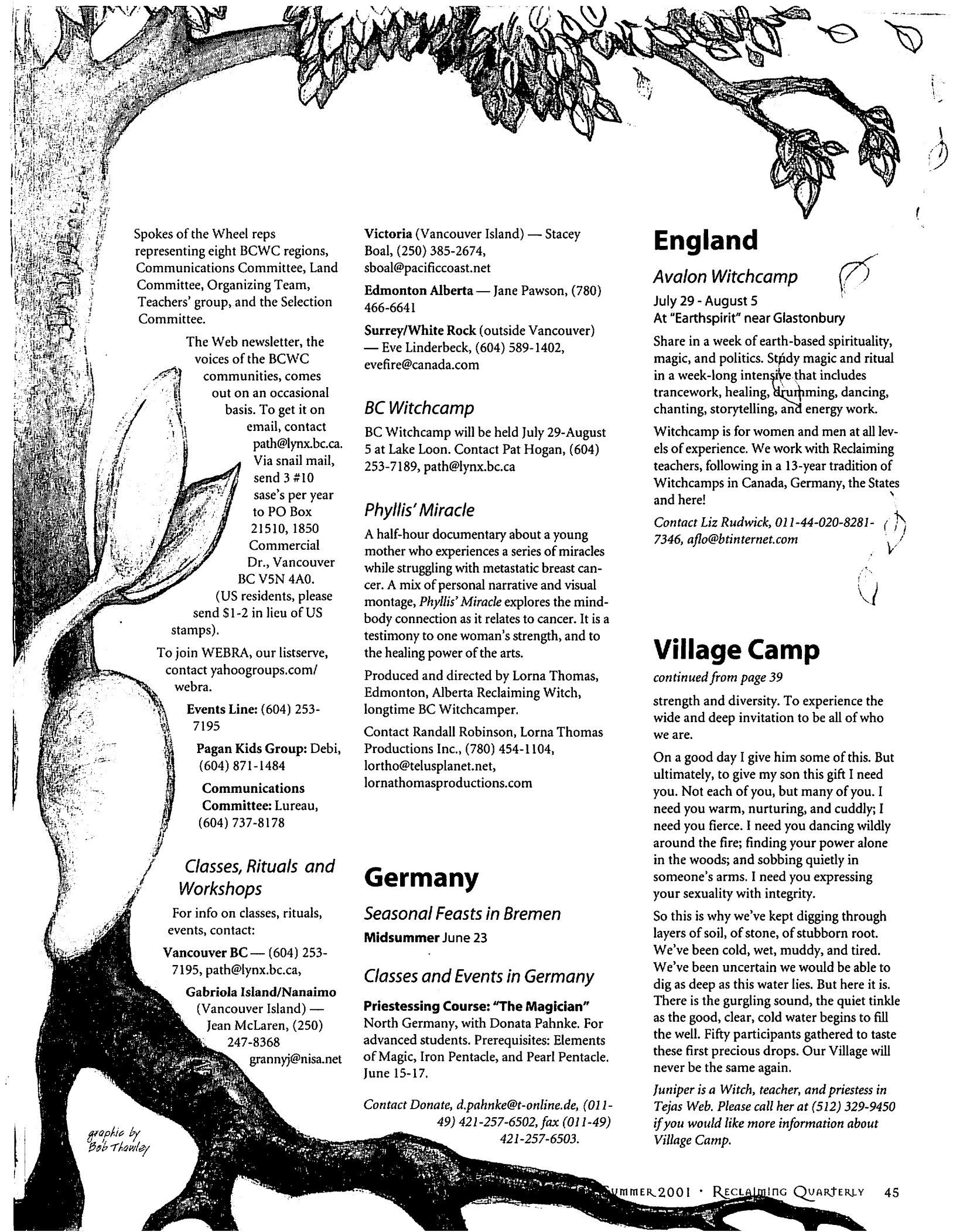
Let the beat of the drum carry you deeper. Part the veils and dance into another realm. DanceMagic is designed to enliven the body and spirit with a combination of creative movement, trance rhythm and guided meditation. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

British Columbia Witchcamp Community

BCWC is made up of communities of women and men in cities, towns, and villages throughout British Columbia, Alberta, other Canadian Provinces, Washington, and Oregon who come together in covens, community rituals, classes, and political action to create and teach magic.

We have several groups who help keep our network strong; they are the: BCWC

*continued next
page*



Spokes of the Wheel reps representing eight BCWC regions, Communications Committee, Land Committee, Organizing Team, Teachers' group, and the Selection Committee.

The Web newsletter, the voices of the BCWC communities, comes out on an occasional basis. To get it on email, contact path@lynx.bc.ca. Via snail mail, send 3 #10 sase's per year to PO Box 21510, 1850 Commercial Dr., Vancouver BC V5N 4A0. (US residents, please send \$1-2 in lieu of US stamps).

To join WEBRA, our listserv, contact yahoo.com/webra.

Events Line: (604) 253-7195

Pagan Kids Group: Debi, (604) 871-1484

Communications Committee: Lureau, (604) 737-8178

Classes, Rituals and Workshops

For info on classes, rituals, events, contact:

Vancouver BC — (604) 253-7195, path@lynx.bc.ca,

Gabriola Island/Nanaimo (Vancouver Island) — Jean McLaren, (250) 247-8368 granny@nisa.net

Victoria (Vancouver Island) — Stacey Boal, (250) 385-2674, sboal@pacificcoast.net

Edmonton Alberta — Jane Pawson, (780) 466-6641

Surrey/White Rock (outside Vancouver) — Eve Linderbeck, (604) 589-1402, evefire@canada.com

BC Witchcamp

BC Witchcamp will be held July 29-August 5 at Lake Loon. Contact Pat Hogan, (604) 253-7189, path@lynx.bc.ca

Phyllis' Miracle

A half-hour documentary about a young mother who experiences a series of miracles while struggling with metastatic breast cancer. A mix of personal narrative and visual montage, *Phyllis' Miracle* explores the mind-body connection as it relates to cancer. It is a testimony to one woman's strength, and to the healing power of the arts.

Produced and directed by Lorna Thomas, Edmonton, Alberta Reclaiming Witch, longtime BC Witchcamper.

Contact Randall Robinson, Lorna Thomas Productions Inc., (780) 454-1104, lortho@telusplanet.net, lornathomasproductions.com

Germany

Seasonal Feasts in Bremen

Midsummer June 23

Classes and Events in Germany

Priestessing Course: "The Magician" North Germany, with Donata Pahnke. For advanced students. Prerequisites: Elements of Magic, Iron Pentacle, and Pearl Pentacle. June 15-17.

Contact Donata, d.pahnke@t-online.de, (011-49) 421-257-6502, fax (011-49) 421-257-6503.

England

Avalon Witchcamp

July 29 - August 5
At "Earthspirit" near Glastonbury

Share in a week of earth-based spirituality, magic, and politics. Study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, and energy work.

Witchcamp is for women and men at all levels of experience. We work with Reclaiming teachers, following in a 13-year tradition of Witchcamps in Canada, Germany, the States and here!

Contact Liz Rudwick, 011-44-020-8281-7346, aflo@btinternet.com

Village Camp

continued from page 39

strength and diversity. To experience the wide and deep invitation to be all of who we are.

On a good day I give him some of this. But ultimately, to give my son this gift I need you. Not each of you, but many of you. I need you warm, nurturing, and cuddly; I need you fierce. I need you dancing wildly around the fire; finding your power alone in the woods; and sobbing quietly in someone's arms. I need you expressing your sexuality with integrity.

So this is why we've kept digging through layers of soil, of stone, of stubborn root. We've been cold, wet, muddy, and tired. We've been uncertain we would be able to dig as deep as this water lies. But here it is. There is the gurgling sound, the quiet tinkle as the good, clear, cold water begins to fill the well. Fifty participants gathered to taste these first precious drops. Our Village will never be the same again.

Juniper is a Witch, teacher, and priestess in Tejas Web. Please call her at (512) 329-9450 if you would like more information about Village Camp.

graphic by
Bob Thawley



Bay Area Reclaiming ~ Rituals

Summer Solstice

This is the time of the rose: blossom and thorn, fragrance and blood. Now on the longest day of the year, light triumphs, and yet begins to decline into dark. So the Lord of Light dies himself, and sets sail across the dark seas of time, searching for the isle of light that is rebirth. We turn the Wheel and share his fate, for we have planted the seeds of our own changes, and to grow we must accept even the passing of the sun.

A bonfire is lit in the center of the circle at Ocean Beach. Next to it is the Wicker Man, symbol of the Sun King. Chanting and singing, we place flowers and other objects of beauty and meaning on the figure, twining them onto the sticks. As the chant peaks in a cone of power, the Wicker Man is tossed into the flames, and we meditate on the withering and burning blossoms.

San Francisco — Thursday, June 21 at Ocean Beach near Taraval Street. Gather 6 p.m., ritual at 7 p.m. Bring firewood, food to share and a towel if you want to plunge.

North Bay — call the Events Lines, (707) 793-2183 (Sonoma) and (415) 339-8150 (Marin).

Sonoma Children's Solstice — Saturday, June 23. Crafts at 4 p.m., ritual at 5 p.m., BBQ potluck at 6 p.m. See Equinox contact.

Fall Equinox

This is the time of harvest, of thanksgiving and joy, of leave-taking and sorrow. Now day and night are equal, in perfect balance, and we give thought to balance and flow within our own lives. The Sun King has become the Lord of Shadows, sailing West: we follow him into the dark. Life declines; the season of barrenness is on us, yet we give thanks for that which we have reaped and gathered. We meet to turn the Wheel and weave the cord of life that will sustain us through the dark.

San Francisco — Saturday, September 22. Bring food and (non-alcoholic) drinks to share. Gather noon, ritual at 1 p.m. at Beltane Meadow, Golden Gate Park. (*Enter Park at Lincoln & 41st, 2 blocks north, meadow to right*)

Marin/East Bay — call events line, (415) 339-8150 for info.

"Rite Here" Plans East Bay Rituals

The East Bay Ritual Planning cell, "Rite Here," is forming to plan Reclaiming-tradition rituals in the East Bay — see page 50.

Ritual descriptions adapted from "The Spiral Dance" by Starhawk, ©1989, HarperSanFrancisco.

Lammas

We stand now between hope and fear, in the time of waiting. In the fields, the grain is ripe but not yet harvested. We have worked hard to bring many things to fruition, but the rewards are not yet certain. Now the Mother becomes the reaper, the Implacable One who feeds on life that new life may grow. Light diminishes, the days shorten, summer passes. We gather to turn the Wheel, knowing that to harvest we must sacrifice, and warmth and light must pass into winter.

San Francisco — Sunday, July 29.

Gather noon, ritual at 1 p.m. at Beltane Meadow, Golden Gate Park. Bring food and (non-alcoholic) drinks to share. (*Enter Park at Lincoln & 41st, 2 blocks north, meadow to right*)

North Bay — Saturday, August 4, doors open 7 p.m., ritual 7:30 p.m. At the Subud Center, 234 Hutchins Ave., Sebastopol. \$10-20 sliding scale, no one

turned away. Call the North Bay events line, (707) 793-2183 for updates and directions.

Marin/East Bay — call events line, (415) 339-8150 for info.

Samhain/Spiral Dance

The holiday popularly known as Halloween is the time of year known to Witches as Samhain, when the veil is thin between the worlds of the living and the dead. We gather to remember and honor our ancestors, our Beloved Dead, and all those who have crossed over. As we mourn for those we love who have died this year, we also mourn the losses and pain suffered by the Earth, our Mother. Yet even as we grieve we also remember and honor the sacred cycle of life, death, rebirth and regeneration, celebrating the births of our children born this year, and our own vital connections to the Earth and each other, in which we ground our hope.

Sonoma — Sunday, October 28

San Francisco — Saturday, October 27
Spiral Dance chorus rehearsals begin in early Fall. See next page for info.



Bay Area Reclaiming - Events

California Witchcamp 2001

Sunday, July 1 - Sunday, July 8

Join us and study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, storytelling, guided visualization, and energy work. Participate in evening rituals that take us to the heart of ancient tales, creating a transformative energy that builds throughout the week. Witchcamp is offered to women and men at all levels of experience.

Newcomers can learn the basic skills of magic and ritual, working with the elements, movement, sound, and the mythological and historical framework of the Goddess tradition. Advanced tracks offer the chance to apply the tools of ritual to personal healing and empowerment, with a focus of taking the craft out into the world, creating public ritual, ongoing groups, and healing issues surrounding leadership and power.

\$455-\$555 sliding scale for camping or sharing a four-bed cabin. Includes all meals (vegetarian), workshops, rituals and accommodation.

Reclaiming is a Bay Area collective of

women and men who link an inclusive feminist spirituality with a commitment to political and social change. We team-teach our intensives to provide a model of group empowerment. Our goal is to provide spaces for healing, training, and community building, to strengthen ourselves and support each other in bringing to birth the vision of a new culture.

Contact Madrone, (415) 789-7674,
vetiwitch@hotmail.com

Spiral Dance

Saturday, October 27 in San Francisco

Chorus

The Spiral Dance chorus and band welcome new musicians. Singers are auditioned after August 1. Instrumentalists should call before September. We would love to include a keyboard player this year. Rehearsals are on Friday nights between Labor Day and Samhain. Contact Ninshibar, (510) 652-9560.

Many of the Spiral Dance songs are recorded on the Reclaiming CD/cassette, "Let It Begin." See page 56 for ordering info.

Volunteers

Volunteers are needed to help with the 2001 Spiral Dance. Graces, dragons, set-up and clean-up crews — whatever your skills or interests, we need you! Call (415) 789-7674 and leave your name, email, and phone.

Bay Area Cell Contacts

East Bay Ritual Planning Cell
Vibra, (510) 237-6207,
vibraw@aol.com

East Bay Teachers Cell
Seed, calla@pgw.com, or c/o
Reclaiming, P.O. Box 14404,
San Francisco, CA 94114

San Francisco Ritual Planning
Cell
Laurel, (415) 522-1294,
baylaurel@aol.com

San Francisco Teachers Cell
Hilary, honeybee44@aol.com, or
c/o Reclaiming, PO Box 14404,
San Francisco, CA 94114

Marin Ritual Planning Cell
Georgie, (415) 256-1844,
gdennison_@hotmail.com

ECell (Web Page)
www.reclaiming.org,
info@reclaiming.
org

North Bay Ritual Planning Cell
Susan Levine, (415) 664-4382,
nasusLD@aol.com

North Bay Teachers Cell
Tami Griffith, (415) 256-1766,
tegriff@hotmail.com

Samhain Cell (Spiral Dance)
Madrone, PO Box 14404, San
Francisco, CA 94114

Magazine Cell (RQ)
George, (415) 255-7623,
quarterly@reclaiming.org

Administrative Cell
c/o Reclaiming, PO Box 14404, San
Francisco, CA 94114

Community Building Cell
Suzanne, cbc@reclaiming.org

Reclaiming Email Lists

In an effort to better serve our community, the ECell has set up several new discussion or announcement lists:

- Activist list [RWTO]
- San Francisco Bay Area Local list [BAR]
- International Discussion List [RIDL]
- Marin Ritual Planning announcements

Join one or more by visiting
www.reclaiming.org/about/lists.html

graphic by
Bob Thawley

Bay Area Reclaiming ~ Core Classes

Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire, and Spirit. Techniques include

drumming, singing, sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting, and structuring meaningful ritual. We hope to provide a nurturing environment for all participants. Prerequisite: Read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes. Deposit required.

San Francisco
With Culebra, Elka, and student teacher George
Begins Monday, August 13
Contact Elka, (415) 487-0584

Mill Valley
with Beverly and Friends
Six Mondays starting September 17
Contact (415) 339-8313

Iron Pentacle

The points of the Iron Pentacle name our birthrights as free beings: Sex, Pride, Self, Power, and Passion. In this class, we will explore these aspects of our own authentic energy. Six weeks.

Prerequisite: Elements of Magic or equivalent.

West Sonoma County
with Beverly and Friends
Six Mondays starting September 14
Contact (707) 865-WAND (9263)



Rites of Passage

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance, and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. Six weeks. Prerequisite: Elements of Magic or equivalent.

Not offered this quarter.

Pentacle of Pearl

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points: Love, Law, Wisdom, Power, and Knowledge. Six weeks. Prerequisite: Elements of Magic or equivalent.

West Sonoma County
with Beverly and Friends
Six Mondays starting September 14
Contact (707) 865-WAND (9263)

Reclaiming Classes — General Information

These classes are offered in the Bay Area and in many other locales (see pages 38-45). Classes in other areas can be organized by arrangement with Reclaiming's new "Resource," RCRC (See page 52 for more info.)

Bay Area classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are sometimes available. Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, www.reclaiming.org

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. All others are taught by two or more, at least one of whom is a Reclaiming teacher.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are not a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. The teachers' cell holds students responsible for seeking professional help if they need it.

Reclaiming Recommends

Rhythm Laboratory

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice and percussion. This San Francisco workshop is great for beginning or advanced players.

San Francisco
with Jeffrey Alphonsus Mooney
Thursday evenings
Call (415) 346-3900





Bay Area Reclaiming ~ More Classes

Women's Empowerment Weekend

This class is open to all levels of magical experience. A healing class for women of all ages and backgrounds. Limited to 10 women. In this intensive we will work with body image, creative sources and power, sexual healing, learning to determine what we really need as women, boundary work, breaking free of old patterns that hold us back, getting to know the self-hater and setting ourselves free, finding allies and friends who can really support us, and on healthy well-being with a focus on healing with food and nutrition. Also on forgiveness and developing loving relationships. Techniques include: breath work, drumming/voice, trance, stories, writing, prayer, energy work, chakra work, movement, and closeness. \$80-100 sliding scale for the whole weekend, some work trade available.

San Francisco
with Madrone
July 21-22
Contact (415) 789-7674

Sexual Healing for Women Only

A gentle and healing class for women wishing to work on sexual woundings. Within safe, sacred Pagan space we explore the realms of our sexual energy. We will be working on exploring our personal boundaries in group work, learning to sense our sexual power, experiencing energy orgasms and sexual healing through breath work, self love of the physical body, and working with the sexual woundings we all have. Feel the joy of allowing ourselves more sexual fulfillment. We will be writing, moving, breathing, sharing, laughing, crying, and having loving, supportive, sacred space. Limited to ten women. \$50-80 sliding scale.

San Francisco
with Madrone
Saturday August 4
Contact (415) 789-7674

Ritual Drumming and Chanting

Give voice to the rhythms of your soul with ritual drumming and en-chant-ment. Whether you have never drummed before or are an accomplished drummer, come learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn how to use simple frame drum rhythms to accompany meditation and trance, and exciting Middle Eastern and African rhythms to raise energy. Each evening we will weave our music into a ritual. All types of drums are welcome \$45-90.

Mill Valley
with Beverly and friends
Three Mondays starting July 30
Contact (415) 339-8313

West Sonoma County
with Beverly and friends
Three Fridays starting July 27
Contact (707) 865-WAND
(9263)

Heart of the Flame

We will begin with easy-to-learn basic rhythm and vocal techniques. Utilizing these tools, we will begin an exploration into Deep Soul that will culminate in the creation of individual and group song prayers. Our journey will include toning, chanting, drumming, movement, games, guided meditation, and improvisation. Come learn how to create safe, sacred space to find your song and harmonize and create with others. \$50-100.

West Sonoma County
with Beverly and friends
Saturday June 23
Contact (707) 865-WAND (9263)

Reclaiming recommends Magical Apprenticeship with Beverly Frederick

Drumming and other rhythmic entrainment possibilities; yoga, movement and stillness; deep meditative states; anchoring and aspecting; energy work to clarify blocks and boundaries; dialogues with inflated and deflated selves; trust games to contact younger self; divination; en-chant-ment; herbalism and medicine making.

One Saturday each month. Because our emphasis is on a passionate commitment to daily practice, we will also meet in threes and fours during the month, at our homes.

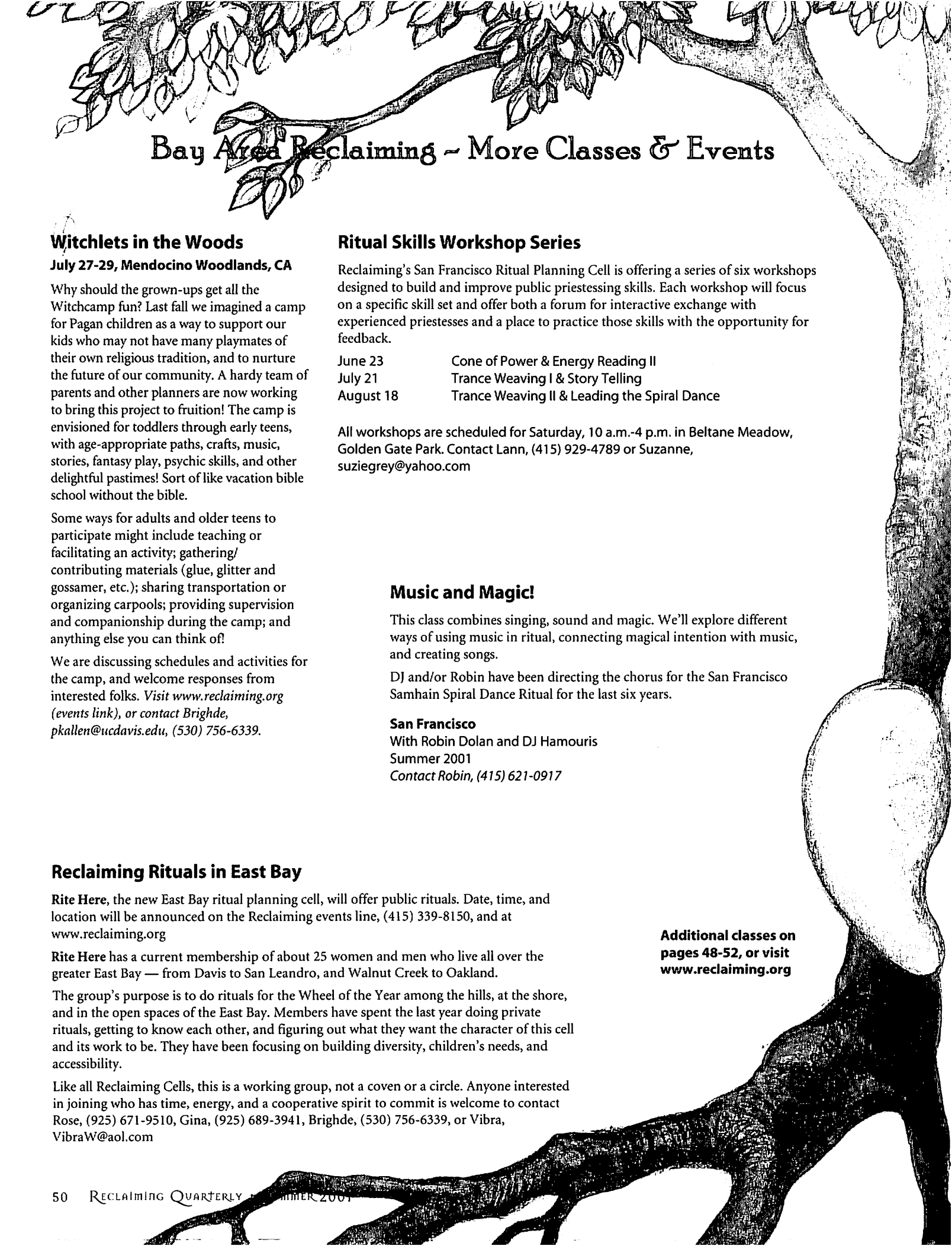
To begin this journey, you should be able to ground, create sacred space and invoke, go into trance states and return, and have an understanding of your personal energy and boundaries, either through the Iron Pentacle, the Chakra centers, or some other definable process.

Begins September 22. \$375-\$600. Group size limited. Contact (707) 865-WAND (9263) for more information.

Additional Classes

See page 50-52,
and visit www.reclaiming.org

graphic by
Bob Hawley



Bay Area Reclaiming ~ More Classes & Events

Witchlets in the Woods

July 27-29, Mendocino Woodlands, CA

Why should the grown-ups get all the Witchcamp fun? Last fall we imagined a camp for Pagan children as a way to support our kids who may not have many playmates of their own religious tradition, and to nurture the future of our community. A hardy team of parents and other planners are now working to bring this project to fruition! The camp is envisioned for toddlers through early teens, with age-appropriate paths, crafts, music, stories, fantasy play, psychic skills, and other delightful pastimes! Sort of like vacation bible school without the bible.

Some ways for adults and older teens to participate might include teaching or facilitating an activity; gathering/ contributing materials (glue, glitter and gossamer, etc.); sharing transportation or organizing carpools; providing supervision and companionship during the camp; and anything else you can think of!

We are discussing schedules and activities for the camp, and welcome responses from interested folks. Visit www.reclaiming.org (events link), or contact Brighde, pkallen@ucdavis.edu, (530) 756-6339.

Ritual Skills Workshop Series

Reclaiming's San Francisco Ritual Planning Cell is offering a series of six workshops designed to build and improve public priestessing skills. Each workshop will focus on a specific skill set and offer both a forum for interactive exchange with experienced priestesses and a place to practice those skills with the opportunity for feedback.

June 23	Cone of Power & Energy Reading II
July 21	Trance Weaving I & Story Telling
August 18	Trance Weaving II & Leading the Spiral Dance

All workshops are scheduled for Saturday, 10 a.m.-4 p.m. in Beltane Meadow, Golden Gate Park. Contact Lann, (415) 929-4789 or Suzanne, suziegrey@yahoo.com

Music and Magic!

This class combines singing, sound and magic. We'll explore different ways of using music in ritual, connecting magical intention with music, and creating songs.

DJ and/or Robin have been directing the chorus for the San Francisco Samhain Spiral Dance Ritual for the last six years.

San Francisco
With Robin Dolan and DJ Hamouris
Summer 2001
Contact Robin, (415) 621-0917

Reclaiming Rituals in East Bay

Rite Here, the new East Bay ritual planning cell, will offer public rituals. Date, time, and location will be announced on the Reclaiming events line, (415) 339-8150, and at www.reclaiming.org

Rite Here has a current membership of about 25 women and men who live all over the greater East Bay — from Davis to San Leandro, and Walnut Creek to Oakland.

The group's purpose is to do rituals for the Wheel of the Year among the hills, at the shore, and in the open spaces of the East Bay. Members have spent the last year doing private rituals, getting to know each other, and figuring out what they want the character of this cell and its work to be. They have been focusing on building diversity, children's needs, and accessibility.

Like all Reclaiming Cells, this is a working group, not a coven or a circle. Anyone interested in joining who has time, energy, and a cooperative spirit to commit is welcome to contact Rose, (925) 671-9510, Gina, (925) 689-3941, Brighde, (530) 756-6339, or Vibra, VibraW@aol.com

Additional classes on
pages 48-52, or visit
www.reclaiming.org



Announcements

Starhawk travel schedule

For more info, contact the organizers of each event. Contact Madrone for bookings only, (415) 789-7674,

vetiwitch@hotmail.com.

Or write PO Box 410187, SF 94141-0187. Further events may be posted at starhawk.org

Starhawk's schedule is a whirling vortex of change. It seems likely that she will be spending a lot of time doing magical activism trainings and otherwise preparing people for political actions. Please check her website, www.starhawk.org

Circle of Love Gathers Aid for El Salvador

Reclaiming's Circle of Love asks your support of Marta Benavides' sustainable agriculture work in El Salvador. [See page 22 for an article about this work.]

In-kind or monetary donations are most welcome. For example, working Macintosh computers are needed by the Art School at the University of El Salvador. Please send donations to 1303 Wheatland Ave., Lancaster, PA 17603, (717) 390-0321.

M. Macha NightMare travel schedule

To book Macha for an event, please contact Beth Elaine Carlson, PO Box 9, Sheffield, MA 01257, (413) 229-8732, cheiron@earthlink.net

Visit Macha's website
www.machanightmare.com

July 6-8 • Athens, PA

The Freedom Quilt Project

Quilt squares are being created by Pagans around the country to educate the public and to emphasize Freedom of Religion in this country and the Constitutional separation of church and state that we enjoy. Piecing of the squares will begin at this event. The quilt will then be taken to Washington, DC, where it will be part of a rally.

Building Community, Maintaining Magic
Workshop with Macha, Friday, July 6

Chants & Exchantment
Workshop with Macha, Saturday, July 7

Contact Sky, Covenant_of_the_sacredmoon@yahoo.com, or write Covenant of the Sacred Moon, PO Box 424, Dunmore Pa 18512.

Witchcraft and the Web, Macha's forthcoming book, will be published by ECW Press this Fall. The book takes an unconventional look at the cultural effects of the internet on contemporary Witchcraft. Stay tuned for more info!

Upcoming RQ Theme Sections

RQ is planning "theme sections" in upcoming issues, similar to the Art & Magic section in this issue. Themes include parenting in the Reclaiming tradition; aspecting; labyrinths; diversity; initiations; anchoring; and whatever else we or our readers come up with!

We are seeking articles, photos, artwork, and poetry for these topics.

Contact RQ, quarterly@reclaiming.org, (415) 255-7623.

Internship with Z Budapest

Z Budapest is accepting interns to work on Goddess Culture-oriented projects, books, movie scripts, tv, marketing and sales. In the past we have started a femm think-tank which has been growing in success. This year we are even more ambitious, so don't hold back. Three hours a week, one meeting a month. Right now, right here! Contact silverzb@aol.com

Sounds & Furies Women's Magical Tours

Economical trips, knowledgeable local guides, life-changing experiences, great friends and lots of fun! Trips run two weeks.

Contact Pat Hogan, (604) 253-7189, fax (604) 253-219, path@lynx.bc.ca

October 2001 - Greece

Enjoy the mysteries, visit ancient sites, feast on Greek food, dance to her music. Guide Charoula Dontopoulos, a scholar and lover of the Goddess, was born and raised in Greece.

Brigit 2002 - Pele, Big Island of Hawaii

June 2002 (tentative) - Ireland w/ Starhawk

more announcements next page 

Magick 104

Journey of the Tarot

Magick 104 explores the tarot through trance, magick and meditation. This class is a huge commitment (22 months) and a potentially life-changing experience. Optional devotional time before each class.

San Francisco

with Lann and Morgaine

One Saturday a month for 22 months, beginning September

Contact Morgaine (415) 648-8781 or morgainew1@aol.com

Ritual Wear Workshop

We will meet one evening to plan and design, and one weekend day to construct some truly fabulous ritual wear.

San Francisco

with Lann and Morgaine

Summer/Fall date TBA

Contact Morgaine, (415)648-8781, morgainew1@aol.com

Music and Magic!

Explore different ways of using music in ritual, connecting magical intention with music, creating songs, and exploring music as a key into ourselves. Being an accomplished musician is not required! Two weekend afternoons. Teachers have directed the Spiral Dance chorus for the last six years.

Bay Area

with DJ and Robin

Two weekend dates TBA

Contact Robin, (415) 621-0917, lasirena@concentric.net

A New Reclaiming Resource

RCRC — pronounced Resource — Reclaiming Community Resource Committee

The intent of RCRC is to seed and feed Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people. See page 39 of this issue for a story on an RCRC-sponsored class in Alabama.

Watch RQ and the Reclaiming website for more information (www.reclaiming.org), or contact BrightFlame, brtflame@ptd.net, or Midnight, (512) 373-4435.

Reversals & Court Cards

a tarot workshop with Mary Greer

Every adversity is an opportunity for gathering wisdom and understanding. In that reversed cards have traditionally emphasized adversity, they are also our greatest keys to spiritual growth and inner knowledge.

Court Cards represent roles, masks, and subpersonalities, as well as styles and events. They are always about ourselves but may also be projected onto other people, whether as teachers, shadow, or potentials. We will also look at reversals and Court Cards together to discover blocked energies and repressed gifts. \$60-80. Presented by Pirate Productions, an affiliate of Revel Alliance.

San Francisco

Saturday, November 17

Contact Morgaine, (415) 648-8781, morgainew1@aol.com

Mary will also do private readings on Sunday, November 18. Readings are \$45 for a half hour or \$80 for an hour. Contact Morgaine at (415) 648-8781 or morgainew1@aol.com to sign up for a private reading.

New Moon Camp

New Moon Camp is for women to come together in a safe and nurturing environment to learn, play and create in an exquisitely beautiful natural setting. Held at Camp Ravencliff, near Redway, CA, August 17-19. \$150-200 per person. Meals will be vegetarian and use many locally-grown organic vegetables. Contact Gillian, (707) 923-4139, gillianb@asis.com

Rekindling

Cambridge, MA

REKINDLING IS A community of women and men who share the vision of unifying science and magic. We are an open circle in the Reclaiming tradition.

Contact (781) 641-1599, info@rekindling.org, www.rekindling.org

Subscribe to RQ

Your subscriptions to Reclaiming Quarterly make this magazine possible! RQ counts on its readers to keep us publishing. Every contribution counts. Please give as generously as you can — see back cover for details.

El Pueblo Unido

continued from page 18

Against the Machine, drew connections between the struggles against gentrification and displacement in our US communities and the pressing needs of people South of the border.

Then we crossed the border into Tijuana and made our way to the rally by the beach. I saw how the freeway divided crumbling, impoverished, temporary housing from sprawling, luxurious Spanish-style homes. The image of that disparity is not one I will soon forget. When we reached the Tijuana rally we were met by a crowd of 100 people. They had a platform set up with loudspeakers right next to the iron wall of the border, which extends into the ocean. That wall served as a powerful symbol and constant reminder of the separation between the US and Mexico. How arbitrary and bizarre the wall was, stretching even into the ocean with the tide rising and flowing around its intrusive presence.

We heard speakers, with English translation for the mainly English-speaking crowd. We heard about the maquiladoras, the working conditions and treatment of workers in the sweatshop factories, anti-immigrant violence in the US, farm labor exploitation, and more.

I was struck by how hopeful and strong the speakers were, how much gratitude and positivity they expressed in the midst of such longstanding injustice and dismal conditions. I felt on a deep level how important it is to actually see the faces and hear the voices of people we claim to represent when we march against the FTAA and other atrocities. How can we truly say we are in solidarity with those who struggle every day, when we sit in the comfort of our privilege and never even meet them?

The fight against US imperialism and against the FTAA is inextricably linked to the struggles in US cities and worldwide. People everywhere want to maintain or to gain autonomy for their communities, to have their culture respected and their people thrive with decent housing, food, education, and health care. This is at the heart of the struggle. I know in my very bones it is possible for everyone to have these things. Si, se puede.

The road toward this goal is long and difficult. The work is complicated and often tiresome. So I say, let us continue to make music and dance in the streets. Let us love beyond all reason or comprehension. Let us create ritual and spread strong, healing magic as we work toward our goal. Most importantly, let us never, ever give up.

Hiroshima Day

continued from page 4

protest if there are a lot of people and you can get attention. If not, then cultural work is needed. I'm reaching out to those who are interested and those who simply come across us."

It's a challenge to reach people who don't want to face that history, Med-O said. "A common response is, 'hey man, don't bum me out — I'm trying to have a good time.' So how can we be responsible and aware (as artists), yet not guilt-trip people, actually create something that is attractive to them?"

"It's scary and lonely, but whenever I push myself, it is so rewarding. At the Peace Day in Santa Fe, hundreds of people showed up and wanted to be present with that memory."

For more information, visit www.848.com

Interviews by George Franklin

Puppets

continued from page 7

types of puppets and puppet shows: giant puppets, shadow puppets, marionettes, and more. Many of the performances are politically oriented. Workshops this year included marionette making, giant puppet construction basics, shadow puppetry, and sock puppets.

PuppetLOVE! Is a profound example of theater inspiring social change. The performances were thought provoking, moving, and often hysterical. One of the gifts offered by artists' sharing of creativity and vision is the permission for self-expression. Art and Revolution told stories of the indigenous peoples affected by NAFTA and the FTAA. David Morley spoke to the detriments of TV. While educating the audience through theater, they also modeled how one person speaking their truth can help to expand the consciousness of those around them. Those moments that we

can see clearly the positive change created by one person living out their dream and heart's visions are rare and life-changing. All the people who were there have been empowered to take their inspiration and creative vision to their communities, and enact change.

THE CIRCLE COMPLETED

PARADE DAY! Two-and-a-half months of hard work pays off! The parade was surreal. It was extremely windy and hard to work the puppets. (Of course, there is a method for working puppets in the wind that I read the day AFTER the parade.) We were behind several big cars and in front of walking pizza — it was really strange. Because I was inside the 11-foot puppet, I could not see very well, but the puppeteers working the Earth Mother's hands kept me apprised of the spectators' reactions. They really loved it. We handed out lyrics to Let It Begin, two-liners, and a piece by Dana Meadows. The wind made me really cranky; I got out of the Earth Mother puppet as soon as the parade ended. Julian was right there with his camera: "How was it?" "It sucked!" I yelled. So much for the perfect day. Afterwards, people told me that they were beautiful, and how happy they were to see that type of art in the parade and in Petaluma. To top it off, we won second place in our category! I never thought that I would be so happy to have a Butter and Eggs ribbon!

The puppets have been busy. The week before the parade they went to an Earth Day Festival in Sonoma County and the week after they went to two May Day celebrations. Their next stop is Santa Rosa for the Health

and Harmony Fair. Their presence at different events has inspired others to become puppeteers. They are so well-loved and so powerful because people really want to believe that they are connected to something larger than themselves. Puppetry has the ability to reach deeply, to speak directly to that part of the Self that holds that knowledge, that remembrance. And it is from that place that our magic springs forth.

With the help of the Fairy Puppetmother, the young woman brought puppets to her town. And the good and creative people of the town welcomed and nurtured them, and they multiplied. And as they multiplied, they traveled to other towns. And as they traveled to other towns, light followed. Soon there were no more puppetless towns and all the people in the world remembered that they were connected, and that all of Nature is magical. They changed their world. Sometimes they lived happily, and sometimes it was hard, but the spirit and magic of their work prevailed ever after.

* * *

To contact Wise Fool or to order their handbook (you know you want to!), contact (415) 905-5958, wisefool@lmi.net, www.zeitgeist.net/wfca/wisefool.htm

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Dance-Keith H

continued from page 9

work. It's incredibly esoteric to work with her. She was working with a spiritual teacher. So she would bring questions and exercises from that teacher to us and we would translate them into movement. We were translating esoteric research into dance and performance. We ended up making our first piece about love, called "Evol."

I was interested in the street, in the public.

The deal was, if the first piece was Sara's dream, the second piece would come from others in the company. Lauren Elder and I had a history of doing street theatre and political work. Nina Hart and I were part of the anarchist scene. We had both done creative things in the empty pit at the corner of 16th and Valencia (in the Mission district of San Francisco, site of a fatal arson fire and a neighborhood eyesore for years).

So for the second piece, in 1986, we decided to work outdoors, not pay for space to rehearse or perform. We spent hundreds of

hours cleaning the space. People painted on the site, changing billboards and painting huge murals. We broke the lock on the gate and replaced it with our own. We wouldn't have done that if it weren't for anarchists — experienced in non-violent yet creative direct action — who were involved in the project.

It was a six-month process to create the piece "Religare." It's a Latin word, the root word of "religion," and means "to bind together." The piece was based on the question, "Can we all sit in the same circle?"

"Religare" put us on the map as a spiritual and political company. All of the pieces after that continued to reflect these kinds of concerns. The group continued to alternate indoor and outdoor work. When we taught our summer workshop, we did trainings outdoors as well as indoors.

The work was always collaborative. Sara didn't want to call the company a collective. I think that was due to some bad experiences in the 70s. I said, as long as we agreed that we worked collectively, I don't care what we call it. As long as it worked in that spirit, I stayed with the group.

After about nine years, there were too many other things I wanted to do, and we split up.

RQ: Why public art? What are you trying to achieve by working outside traditional theaters?

Something like two percent of the population actually pays money and enters a theater in a given year. That figure is higher in a place like San Francisco, but it's still very low.

It's about people's art, public art, free

AN EARTH-BASED APPROACH TO PSYCHOLOGICAL & SPIRITUAL HEALING

Jungian-Shamanic-Druid Group Now Forming for Women & Men



This weekly long-term group focuses on Jungian/Shamanic archetypes, stressing an alchemical approach to psychological and spiritual healing. Active mythic and poetic processes employed will include dream work, otherworld journeying, ritual, myths, chanting, dancing, poetry, and drumming. The group will occasionally meet outdoors in the natural environment. It focuses upon personally experiencing the gods, goddesses, and archetypes within and beyond one's self.

Rodney Karr, Ph.D.
Licensed Psychologist #PSY6906

www.shamans-sf.org
www.druidry-sf.org

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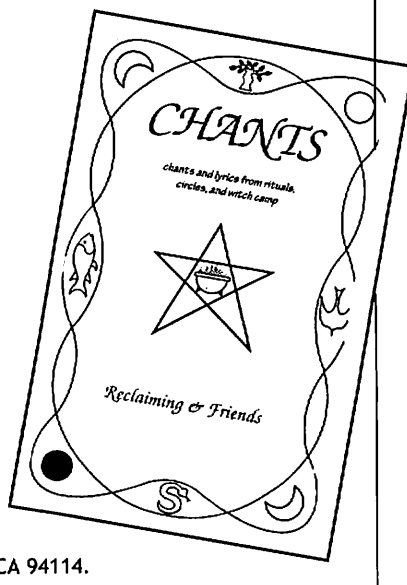
The group will be co-facilitated by poet, Druid, and Grove Mother of the Manannan mac Lir Grove, Jehanna Wedgewood, and psychologist Rodney Karr. Wedgewood is an internationally published poet who has been facilitating women's groups and poetry circles for the past 20 years. Karr is a licensed psychologist with 27 years of clinical experience and 20 years of study in Eastern and Western metaphysics. He is Chief Druid of the Grove Manannan mac Lir, Order of Bards, Ovates and Druids.

WITCHCAMP CHANTBOOK

Your favorite chants from Witchcamp and rituals — all in one place. This illustrated 40-page book contains 100 classics, including every chant from both Reclaiming tapes.

Find the perfect chant for a ritual, or remember words to a favorite song or chant — it's all here.

Proceeds benefit the Witchcamp Scholarship Fund, helping low-income Witches go to California Camp. \$6 ppd to Reclaiming, attn: George Franklin, PO Box 14404, San Francisco CA 94114.



MAGIC TOUCH HEALING MESSAGE



(510) 597-1540

by Dave Wedding Dress
certified massage therapist

art.

The root of dancing, performing, is about playing a role in the imaginal realm of the entire population, not just in a tiny group. Dance and theater are not by nature elitist. But art gets told, "you only have value to the extent you can be sold." The way to reverse that is to do things for free or for optional payment in public spaces.

In San Francisco, a huge amount of activity happens in public spaces — street fairs, murals, public rituals. There's an excellent political community that hits the streets when it's needed. The life of a city is about what happens in the streets, in public spaces. Artists can play a huge role in animating those public spaces with poetry and images.

I'm interested in expanding the political vocabulary. The language of a march or a political struggle is usually very limited. Artists can expand on that. Artists can ask questions. If you're in a political protest, you don't usually ask questions, you make a statement. Artists — and I use this in the widest possible sense, because I don't distinguish my art activity from my spiritual practice — their job is to ask questions. The whole notion of "Question authority," or "Question everything" — artists take that seriously. We question all kinds of things.

The imagination needs to be fed, like the stomach. I look for malnourishment and try to respond to it.

RQ: Not all public art is progressive. A church or patriotic procession, or professional sports, might serve reactionary ends. What is it that makes art progressive?

Once a year, in Marseilles, they take out this primitive sculpture of the Black Madonna. They dress her up in fabulous gilt clothing and a crown and carry her in the streets. Even though that's the Catholic Church — the enemy of sexual and gender liberation all over the world — it is still a positive event. Whether it's progressive, I don't know. But it gets people out of the churches and into the street. In terms of diversity of cultures, I've got room for a procession like that.

It's not that all public art is progressive.

But if artists are already aligning themselves around political and social causes, they might as well get out in the street and reach more people. Public events that are open to all people have a different power and integrity than private events.

People are constantly looking for how to create new events that are not corporate. They are the events people really feel they can participate in. Above a certain scale, people lose the feeling that they can participate or impact an event. And if it's big at all, corporations see its propaganda potential and want to buy it.

RQ: It seems like there is an implicit theory behind public art, that social change is going to come by changing the public's consciousness, not by influencing elected leaders. How will your work affect the world?

In terms of creating new structures for how we cooperate and survive and thrive together, that can only come from working together. That is never going to be legislated.

I learned (via elected student government) that I was not meant to work within a political structure. It's too limiting. Politicians at all levels become the red herring which distracts us from the rigid structures that they and we cannot impact by the current "democratic" system.

I've come to understand on a deeper level what anarchy could be, and what kind of organizational structures we could make where no one was out of control of what was important to them, and which were more participatory.

An important goal is to increase the level of participation in art and in civic life. The more people get involved in creative activities, the more they will want to create more than a dance or a painting or a

ritual. Once people taste personal power, they want more. And that's a beautiful thing.

There's an important place for participatory events where the leadership is invisible. The Mud People actions which we staged for nearly 10 years in downtown San Francisco do that. So did Homohex public naked sex rituals that I created with Jack Davis and Jules Beckman every Halloween and Gay Day for six years. Over the years, hundreds of people participated by taking their clothes off and doing erotic energy ritual in the midst of thousands.

RQ: You've been to Witchcamp, done invocations at the Spiral Dance. Where do art and spirituality come together for you?

One of the ways that my art practice deepened by studying ritual was seeing that the history of art and ritual practices intertwined from the beginning of time — they are the same thing, they are central to each other. I'd had a similar opening as a political activist. There have always been artists who sided with the people's struggles, revolution, who have seen art as a political tool. It has been a central practice throughout history, to create events that bring people together in solidarity, making community. That is an amazing art.

I spend a lot of time improvising, and I

continued on next page

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think that improvising is a deep practice, especially if you know what it is to do trance and to channel energy and information from the other worlds. In improvisation it becomes clear that I am not really the creator, that it's about opening to a flow of communication and cellular-collective, super-unconscious, historic and personal memories.

I like to look at all performances I do as ritual. I consider the basic structures as I've learned them: how do you make invocations, how do you cast a circle, ground, or cleanse, how do you close the event.

What it is to stand on a stage and perform with integrity and with that intention is to momentarily inhabit the center, where all things happen in all time. Some people feel that a proscenium (stage) performance is not a real circle. Michael Meade has helped me to see that when a person is teaching or performing in front of an audience, the ancestors are present, and that they complete the circle. It extends into history. If you pay respect to the history of the form the ancestors will show up to bless the event.

Creating art as a spiritual practice is a lot about ancestor work, and in a way, about paying your dues. Sometimes that has to do with quality. Robert Bly had this amazing way of saying "I'm going to stand up for the craft (of poetry), even if that means I harshly criticize you, and you find that insulting."

RQ: What is the role of the performer, the "expert"?

Public sporting events and other spectacles set up specific rules about how everything should be consumed, how there should only be experts who do, and everyone else should watch. It's not an empowered audience, or an intentional community audience. It's not a power-with situation (for the audience). It's tricky. I want to find ways to honor expertise and genius. Yet I think we have to break down specialization,

and pull the curtains aside on what expertise and genius are.

The new organization we want to create, Counterpulse — the first line of our value statement is that we are here to cultivate the genius in everyone. It's something that we all have. It's the root of "genuine."

For more information on Counterpulse and on current events at 848 Community Space, contact hennessy@848.com, (415) 922-2385, or visit www.848.com

Quebec City

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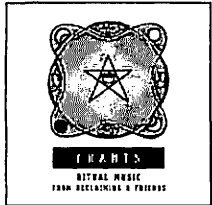
significantly changed the energy in what had been shaping up to be a rock throwing street battle and instead became a powerful, nonviolent confrontation. I think there were a lot of people out there who wanted to be part of just such a group as we were — strong, together, cohesive, nonviolent but willing to be confrontational and on the front lines. I think people felt the magic. The whole action was confusing, in that it was hard to get a grip on what to do as an action other than tear down the fence — but I think actually being up at the fence and confronting the barrier in a variety of ways was the action and contributed to the disruption of the meetings. There are a lot of ways the whole thing could have been more coherent and perhaps succeeded even more at disrupting. But the sheer energy, exuberance, wildness, power and chaos were also kind of wonderful. And everyone in our subcluster came away stronger, braver, and more empowered."

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Pagan Cluster is the concept of water and the sacredness of water, and its vital necessity to peoples. Handing out bottles of water labeled "May You Never Thirst," the Cluster hoped to make tangible at least one of the many complex and interconnected issues surrounding the FTAA. The Pagan Cluster also provided leaflets describing the Cochabamba Declaration [see page 17], which was written in reaction to Bechtel Corp.'s privatization of the water supply in Cochabamba, Bolivia. This privatization raised water rates so much that poor and dispossessed laborers were unable to afford water. Massive civil disobedience resulted in the redistribution of the water rights — at least for a short time. The Bolivian government has since sent in armed forces to quell the peasant insurrection.

Water also figured highly in the Pagan Cluster's Living River Action during the protests [see page 16].

PAGAN PROTESTOR'S VOICES

Brendan (Cathbad) Myers is a Druid and a union member from Ontario. "The protest was a spiritual activity. In many ways the protest was the assertion of who we are, and also who we are not. We are not mere functionaries in the capitalist profit machine, as consumers or target markets. We are people. We are the land. I cried for my people and the land of my Canada, who I love so much, and I cried that the State was so willing to use such terror on its own people to impose its will," Cathbad said.

"Firing tear gas canisters or rubber bullets is an act of violence against the people. Sanctimoniously denouncing protestors who threw bricks and molotov cocktails does not erase the police violence. The government of Canada is responsible for the violence at the fence line. Canada is not a democracy. The people were forcibly excluded from the debate at the Summit of the Americas," Cathbad continued.

Ruby Perry is a 48-year-old Witch from Vermont. "I believe that the FTAA and the growing power of the corporations are a very real threat to everything that I value. I felt ready to take my magical training to the streets, to join with other like-minded folks, and to become a part of the life-affirming movement that is the anti-globalization movement," said Perry.

"I am a Witch, and I believe in our power to make real change through the work that we do. I was responding to an inner 'call' to bring my body to this place at this time." Ruby was frightened by the incendiary devices lobbed at the police, saying "there is a great potential to escalate the violence. Yet I believe that the police are going to escalate it regardless, it seems to be the nature of the beast. I think the fires are the logical outcomes of unchecked testosterone and frustration."

Perry doesn't think the world summit leaders 'got it' or understood what the protests were all about. "I think our effectiveness is limited by narrow, unfree and unreflective mainstream press. In order for the 'leaders' to get it," Perry said, "it would take a major personal transformation that just isn't going to happen. We are a growing movement, building awareness, changing the way we think as a culture, as a society. This takes time and cannot be judged action by action. The real power of what is happening now is how much we are developing ourselves as a movement, our communication, our capacity to act together, our capacity to face violence and our ability to love ourselves, our world, even the forces allied against us."

Beau Williamson is a 28-year-old Pagan from Montreal. "My main concern is maintaining a healthy environment. My spirituality depends on it. While I do hold human life sacred, I do not hold it above the other life forms that share our planet," Williamson said. "Personally I did not feel that our protests would be heard behind the wall without

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our actually being able to physically disrupt the proceedings. I knew that the only way to do that was through some level of violent direct action. I was not, however, prepared for such action. I acted as scout for the Pagan Cluster's Living River action, which consisted of our group flowing to spots where there was tension and trying to ground the energy and turn the situation peaceful."

Williamson is also concerned about the growing power of governments to disregard their people, and at the same time the level of damage that they are allowing to happen to the environment. "Capitalism is overtaking democracy. The government that we have today reflects the ideas of Facism — Facism in the sense of a government that supports the rights of capital over the rights of political structure and approves of the use of power in maintain-

ing its ideals," Williamson asserted.

SUPPORT ACTIONS ACROSS THE WORLD

MANY CONCERNED ECOACTIVISTS concentrated their energies and imagined sending those energies to the FTAA protestors in Quebec. Feminist spirituality groups in Germany held support rituals during the Women's Webspinning and Living River Actions, channeling strength and energy to the protestors. Similar ritual support was offered by groups in Washington, D.C.

One such feminist spirituality activist, Jennifer from Eugene, Oregon sat knitting all day during the city's Earth Day celebration. "I was knitting to weave a web of solidarity, sending my good thoughts and wishes to the folks who were in the streets of Quebec City to stand in opposition to the Free Trade Area of the Americas. I was on the streets of Eugene to bring the message to this city: That the FTAA is anti-democracy, anti-human rights, anti-environment, and anti-

peace. I was there to remind people of the reasons why folks were in the streets of Quebec City — because they love this planet and they love freedom and they love humanity," Jennifer explained. "All protest is not about smashing windows or tearing down fences — a

lot of it is beautiful and peaceful. But don't misunderstand! I support those who are tearing down the 'wall of shame'. The wall is an affront to democracy and human rights and deserves to be torn down. The people tearing it down should be celebrated as heroes, not vilified as vandals," she continued.

Another "No FTAA" rally occurred in Calgary, Canada. Guest speaker, Tracey, spoke about how "statistics can be manipulated to support any argument, creating an air of impersonality around this issue. A faceless reality can be dismissed as 'not my problem.' Let me tell you about how wimmin in factories are victims of disciplinary measures such as being forced to remain standing in the sun; having their mouths taped shut, being forbidden to go to the bathroom or to drink water. Let me tell you about how wimmin are expected to pick up the slack for the State when programs for children and elders are cut. But when we hear about these atrocities we believe that 'they' are responsible for them, and not 'us.' When we ignore wimmin we marginalize them. I stand here because I believe that agreements like the FTAA should be debated and discussed by all citizens. I stand here because I don't want to find one day that the water from my tap is too polluted to give to my child. I stand here because I don't want to purchase goods produced at the expense of other wimmin's lives. I stand here in solidarity with the Pagan Cluster who have brought a new vision of what protesting can be, sending healing and affirmative energies to the protestors, who have stood their ground in the face of tear gas and police action."

Along the San Diego/Tijuana border, activists held a teach-in for youth about the FTAA and then joined a march of about a thousand to Larsen Park in San Ysidro. Many of the protestors walked to the pedestrian border crossing and passed through to Tijuana. The Border Fence is an ominous structure about 12 feet tall that runs along the border and several hundred yards into the sea. On the beach side of the fence, an artist had hung a mural "Alto A Guardian!" ("Stop Operation Gate Keeper"). A Mexican rally attracted about 500 participants, and included a presentation about Maclivos Rojas, a maquiladora community that had created its own neighborhood, activist center, and stronghold. Capping the weekend, a rally of some 60,000 people celebrating Earth Day at Balboa Park in San Diego provided a receptive audience for activists educating about the dangers of globalization and environmental destruction, according to Mary Pjerrou of the "Save the Redwoods/Boycott the Gap Campaign."

A humorous action in New Haven, Connecticut pitted globalization-themed "SuperHeroes and SuperVillains" in spandex

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Rodney Karr, Ph.D

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Rodney Karr, Ph.D is a licensed psychologist with 27 years of clinical experience and 20 years of study in Eastern and Western metaphysics. He is Chief Druid of the Grove Manannan mac Lir, Order of Bards, Ovates and Druids.

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tights battling it out over liberalized free trade. Such villains as The Corporate Claw, The Hegemon, The Commodifier, The NAFTA Baffler, and The Free Trade Fat Cat sought to outmaneuver Superheroes The Mobilizer, Fair Trade Frank, Transparency Grrl, Captain Americas, Democracy Man, and the Green Lantern.

FTAA: The Issues at Stake

1. The FTAA expands the proven disaster of NAFTA. In the US almost 400,000 jobs have been lost since NAFTA with worker's new jobs paying on the average only 77 percent of the wages of earlier employment. In Mexico since NAFTA, one million more Mexicans earn less than the minimum wage, and 8 million families have slipped from the middle class into poverty.

2. The Agreement is being written in secret. FTAA negotiations have been conducted behind closed doors in secret. Citizen groups and public participation have not been allowed, however, hundreds of corporate representatives have been actively advising the US negotiators and helping to write the rules.

3. The agreement will undermine labor rights and cause further job loss. Based on experiences from NAFTA, corporations move high-paying jobs to countries with lower wages and bust unionization drives with threats to transfer production abroad. Under FTAA, corporations will pit exploited workers in Mexico against even more desperate workers in countries such as Haiti and Guatemala.

4. The agreement will exacerbate environmental destruction. The export-driven growth model promoted by free trade agreements and the policies of the World Bank and the IMF have destroyed ecosystems around the world. Under this unsustainable model, many countries in the Global South cut down their forests, over-fish their waters and exploit other natural resources to earn hard currency.

5. The agreement will put lives at risk. The FTAA would expand NAFTA's rules on monopoly patents to the whole hemisphere. Intellectual property rules are especially important for the pharmaceutical industry, which uses the regulations to stop countries from producing less expensive versions of brand name drugs. If expanded intellectual property laws prevent the making inexpensive life-saving drugs, the AIDS crisis and tuberculosis epidemics will worsen.

6. The agreement will lead to privatization of essential services. The FTAA is expected to contain commitments to privatize services such as education, health care, and energy and wa-

ter utilities. When Bolivia privatized its water utility, water rates increased 200 percent, leading to riots that resulted in six deaths.

7. The FTAA may provide a back door for establishing Multilateral Agreement on Investments (MAI) enabling "investor-to-state" lawsuits. These allow corporations to sue governments for compensation if they feel that government action, including the enforcement of public health and safety laws, cuts into their profits.

8. The agreement will spread the use of GMOs. US trade negotiators are trying to force other countries to accept genetically modified organisms (GMOs). But environmental groups warn that these technologies haven't been adequately tested, and food security experts say that GMOs could increase hunger in poor nations. Additionally the environmental repercussions have not been evaluated.

9. The agreement will increase poverty and inequality. Without debt cancellation and rules to curtail rampant capital speculation, countries in the Global South will remain dependent on the Global North, inequality will increase, and the hope of achieving sustainable development will be diminished.

10. Groups like Global Exchange, (www.globalexchange.org) offer alternatives. Citizens groups from across the Western Hemisphere have written an "Alternative Agreement for the Americas" that offers a picture of what socially responsible and environmentally sustainable commerce would look like.

For more information, visit "Stop the FTAA!" at www.a22buffalo.org

Barbara J. Walker Graham is a freelance writer and single mother living in

Gainesville, Florida. A journalism graduate of the University of Florida, she is manifesting a life dream of covering and photographing direct action political protests.

Zapatistas

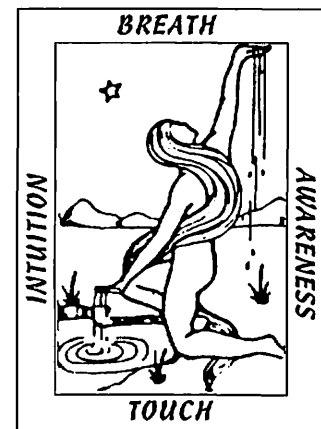
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be inclusive, we must have lots of communities and no stigma attached to people who leave one community for another. Fortunately, the Zapatista culture is open and additive, rather than closed or restricted, and they are open to dialogue about issues such as this.

The Zapatistas are committed to equal-

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ity for women, and they invite international participation in La Lucha (the struggle). They stuck to their global vision during the caravan despite intense pressure from Mexican nationalists who criticized the international presence in the caravan, particularly the Italian Monos Blancos (white monkeys) who often provided security for the Commandancia.

LIFE IN THE CARAVAN

THE CARAVAN CONVENED in San Cristobal de las Casas, Chiapas, on Saturday, February 24. As the afternoon wore on and darkness fell, truckload after truckload of Indigenous people arrived for the going-away rally. They all wore either ski masks (for which the Zapatistas are famous) or red paisley kerchiefs over the lower half of their faces. The rally was still going when we left at 11 p.m. We needed to get a little sleep before arising at 4 a.m. to join the caravan.

We were shocked and saddened to learn the next morning that the caravan had to leave most of these Indigenous people behind, as they could not afford to go on a two week trip. Who knows how much money the organizers had to raise to hire the eleven buses full of people from the communities around Chiapas that did take part in the caravan?

The caravan of approximately 50 vehicles (half buses) left the city before dawn on Sunday, February 25, driving in numerical order. Our Toyota truck was vehicle number 24. The departure date was timed to coincide with the February 26 meeting of the World Trade Organization in Cancun, Mexico. The caravan was also timed to arrive at the Fifth Annual National Indigenous Congress (CNI) in Nurió, Michoacan, on March 2. (Six thousand people attended that!) We were a ready-made demonstration, bringing a thousand people to

every rally that local communities hosted for us.

It's hard to convey in words the exaltation we felt as we drove through town after town and city after city between lines of cheering children and other townspeople. The people in Chiapas were especially euphoric. One journalist called the reception in Orizaba, Veracruz, a virtual apotheosis. Orizaba has a long history of labor organizing, so our stop there was intended to build an alliance between the campesinos (peasants) of Mexico and industrial workers.

Some towns set off fireworks when the caravan arrived. All had welcoming banners and an excellent sound system for the rally.

We had police escorts all the way. Freeways were closed so the caravan could use all the lanes. We were allowed to blast right past toll booths without paying a cent. Police held back traffic at all entrances to the freeways and other roads so the caravan could move through quickly.

But even with all that help, the caravan took forever to pass through each village because so many people lined the road. They crowded close to the vehicles, trying to physically transfer their good wishes to us and get in return a little of the glory of Marcos and La Lucha. We all held up "V" for victory signs to each other (a la Churchill, the hippies, and Nixon). In one town, a man reached out to touch my victory sign with his victory sign. I gave the next person a "high five", then for blocks people held out their hands to touch mine in what became a soft, running handshake. Patrick and I were high for hours after that.

THORNS AMONG THE ROSES

ALL WAS NOT ROSES in the caravan. Our numerical order fell apart after the first day, and subsequently everyone kept passing each other trying to follow the Commandancia's bus. Some vehicles were slower than others on the hills, so if you didn't pass you would get farther and farther behind. If you got too far behind, the police would think all of the caravan had gone by, and they would abandon their posts and let traffic back onto the road. When that happened, the vehicles that had fallen behind didn't know where to turn when we entered a town, and they had to deal with slow trucks and other non-caravan traffic.

At first we worked hard to stay behind one of the caravan buses — any bus, so that we wouldn't lose the caravan. Then we found ourselves following buses who had to get repairs done, and buses who didn't know where they were going any more than we did. Finally, we learned that the only driver who knew the caravan's route was the guide car in front of the Commandancia's bus. All of the other vehicles were expected to follow. Inevitably, some of us couldn't follow because of red lights, pee stops, car problems, or whatever. Most of us ended up getting lost at least once a day. Each time that happened, the best way to find the caravan again was to ask the local people. It seemed that every taxi driver and bystander knew the route in advance, while no one in the caravan knew it.

This situation worsened when we entered states with governors



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who are hostile to the Zapatistas. There the cops messed with the caravan in as many ways as they could. Their favorite tactic was to separate the buses from the cars, often letting local traffic onto the road after the buses had passed by. A phalanx of cop cars prevented us from catching up with the buses, so that we fell behind and often missed our exit into the next town.

Sleep was also a challenge. We were not told where we would camp until after the evening rally, which usually didn't end until at least 10 p.m. Getting one's tent set up didn't guarantee restful sleep, since the lights were never turned off and many of our fellow travelers thought night was the time to PARTY! We slept on an outdoor concrete basketball court with basketball being played next to us, on a lawn next to a soccer court with soccer being played all night, in several plazas with loud (and we mean LOUD) music playing all night, in a barrio with local buses roaring by, etc. Then, of course, we had to get up before dawn and line up behind the caravan buses so we wouldn't get lost again.

Often we didn't have time to eat. When the caravan rolled into a town, we never knew how long the rally would last or whether we had time to grab a bite before the caravan moved on. Fortunately, many host communities offered us free food. The richer communities provided whole meals (rice, beans and tortillas, sometimes with chicken, sausage or eggs). The poorest community provided coffee (served out of a plastic bucket) and rolls.

Twice we got up early to prepare oatmeal for about forty people. That was especially appreciated the second time, when some people said they hadn't eaten for 24 hours. What caused that situation was an accident the day before. One of our buses lost its brakes and smashed into several cars and two motorcycle cops, killing one. The accident set back the caravan's schedule by a day, and some of us ended up camping by the Commandancia near a river outside a hostile city where we had no host organization.

We were given bottles of purified water to drink at every stop, and

we bought 5-gallon jugs of purified water to carry with us. However, in some villages there was not enough water for washing, including washing one's hands. Several communities simply didn't have water for one thousand extra people. (Just like the rest of the world, Mexico has appropriated all of its surface water and is drawing down its groundwater supplies.) At one stop, I passed up an opportunity to take a cold shower in what turned out to be the only showers available for two weeks.

THE ZAPATISTAS IN MEXICO CITY

SUNDAY, MARCH 11, was the big day for which the caravan had been building support. A huge rally was planned in Mexico City's central plaza (which paves over the ruins of the magnificent Aztec city that was razed by the Spanish conquistadores). That day the Zapatista Commandancia made one of the bold moves for which they have

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continued on preceding page

become famous: they left the security of their bus and rolled through the streets of Mexico City on an open flatbed trailer, followed one last time by the rest of the caravan. This was especially a surprise because security had been such a big issue for the last two weeks. Just the day before, Patrick and I opted not to attend a Zapatista rally because the people doing security would have taken away our little Swiss Army knives.

The media tried to co-opt the Zapatista momentum and subvert the big rally in downtown Mexico City. Mexico's two major television stations publicized a huge peace concert which took place the same day. During the rally, one radio announcer told listeners that the Zapatistas would not arrive until 4 p.m., when, in fact, they had already arrived at 2:30 p.m. We spoke to several people who missed seeing the Commandancia because of that broadcast. Since the enormous plaza was nonetheless filled to overflowing in the biggest rally Mexico had seen in decades, one can only wonder how big it would have been without media interference.

After the historic rally, the Zapatistas spent ten days giving press conferences, touring Indigenous villages near Mexico City, and

demanding to address Congress with their concerns. Although Mexico's president Vicente Fox supported the Zapatistas addressing Congress, his conservative party (the PAN) fought the proposal vigorously. When the Zapatistas threatened to go home, Congress finally voted to let them speak.

On Wednesday, March 28, 2001 - for the first time ever - masked Indigenous rebels walked into the halls of Congress and presented a proposal to amend the Mexican constitution to protect the rights of Indigenous communities. In the audience were 150 Congressional representatives and Senators, 650 media representatives, and 100 guests, including many state governors and elected representatives. The session and its aftermath was broadcast live for seven hours by both major television stations, delivering the Zapatista message to millions of Mexicans.

MARCOS

ONE CANNOT WRITE about the Zapatistas without commenting on Marcos, the Zapatista's non-Indigenous military leader who has become an international star. The Zapatistas used his popularity to draw attention to the plight of Indigenous people throughout the caravan and the two weeks in Mexico City,

but his role diminished once he had accomplished his mission and gotten the Zapatistas onto the floor of Congress.

Throughout our two weeks on the road, Marcos sat at the front of the Commandancia bus, waving at the crowds in his unassuming, sweet way, enchanting everyone who saw him.

He duelled with Fox in the media as the caravan slowly wound its way through the mountains to Mexico City. He sat at the front of the flatbed trailer that transported the Zapatistas to the huge rally in Mexico City, but he left the rally seated in the middle of the bus. Ten days later, when the Commandancia was threatening to leave Mexico City if they could not speak from the floor of Congress, Marcos performed M.C. duties at what was expected to be the farewell rally rather than giving the keynote speech as he usually did.

When Congress relented at the 11th hour and invited the Zapatistas to address them, everyone expected Marcos to be one of the four Commandantes chosen to speak. The Commandancia let the media think that until the last minute. But when the historic moment came, Marcos was outside Congress leading the supporters' rally while, for the first time in history, only Indigenous Mexicans addressed Congress, led by a woman, Commandante Esther.

What is Marcos' appeal? There's no doubt that he's witty. He's a brilliant analyst and strategist, and speaks to people's heartfelt longings. His letters to the media show a disarming self-awareness. He made every uppity criticism of Fox and the PAN that others would like to make, and he did it better than we could. And he's handsome — or at least his eyes are, combining the power of a guerilla leader with the sensitivity of a poet.

The fact that Marcos wears a mask has something to do with his popularity. The Zapatistas wear masks to symbolize their oppression, the fact that they are not recognized in Mexico. But because Marcos wears a mask, we can project into his eyes whatever we want. We can identify with him and imagine that we, too, could direct a successful insurrection from a beautiful jungle outpost. Since he is not Indigenous, we can pretend that we too could be accepted by Indigenous people and live with them in a close-knit community. We

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can imagine that we too could join the struggle for a better world (indeed).

WHAT DID WE ACHIEVE?

THE ZAPATISTA CARAVAN generated tremendous media coverage for the cause of Indigenous rights throughout its two weeks on the road and its two weeks in Mexico City. Reporters were assigned to the caravan for the duration, and performed amazing feats of daring, such as speeding to get good shots of the caravan from the front, then speeding to catch up after the caravan had passed by, and hanging out of their vehicles, filming the buses live from behind. Helicopters flew overhead whenever we approached a major city.

The Zapatistas returned home having accomplished their objectives. Virtually all of the Zapatistas in federal prisons, and many of those in state prisons, are being released. The Mexican army is withdrawing from the autonomous villages that support the Zapatistas. But most important, the Zapatistas and delegates from the CNI were able to present their vision for how to restore the rights of Indigenous people to the Congress and the nation. We were privileged to be able to help support the Zapatistas in their unprecedented transformation from a guerrilla army to a popular civilian movement that is showing the way forward, not just to Mexico, but to the whole world.

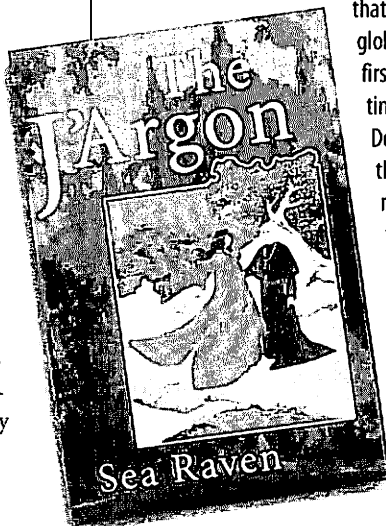
For updates and further information, visit www.ezlnaldf.org

Tori Woodard has been an activist for nearly 20 years (gasp!), concentrating on anti-nuclear issues, environmental justice, and bisexual rights.

Edited by Lothlórien/RQ.

The J'Argon by Sea Raven

The Year is 2157. The United States has become a repressive theocracy, where a great Evil holds sway. The J'Argon is the leader of a spiritual alliance that has voice, but not vote, in 22nd Century global politics. She is the Fourth J'Argon, and the first woman to hold the title. The J'Argon's long-time lover, partner, and soul friend, the Arch Deacon of the National Cathedral, is a leader in the Liberation Underground. The Arch Deacon must open his prophetic Christian mysticism to the J'Argon's ancient earth-based magic and awaken his own Adept Power so that together they can defeat the Dragon.

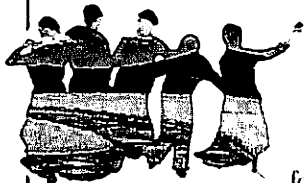


"Not since I read 'Mists of Avalon' have I felt so moved to my spiritual core. 'The J'Argon' is the most powerful narrative of spiritual intrigue, ritual, and power." — Cristina Gonzales, Ph.D., Academic Dean, University of Creation Spirituality, Oakland, California.

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announcing **Margo Adair's** new book:

Meditations on Everything Under the Sun



The Dance of Imagination, Intuition, and Mindfulness

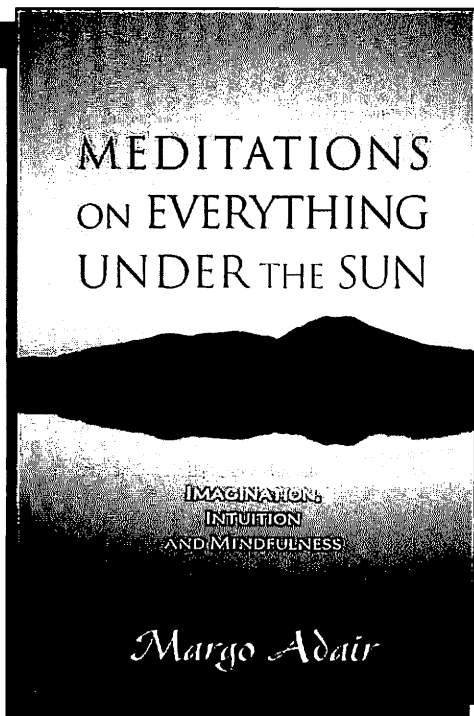
A sourcebook on *Applied Meditation* that weaves visualizations for conjuring up probabilities, intuition for gaining insight at will and mindfulness to witness the truth of the matter. Conveying a deep appreciation of the inner realms and outer realities, includes cutting edge theory on the nature of consciousness and 170 meditations addressing virtually every issue people face in contemporary life. This "design-your-own reference" will be for the psyche what the *Joy of Cooking* became for the kitchen.

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Factory-Occupation Witchcamp — Proletarian Alternative to Village Camp

In a striking and timely riposte to the quasi-peasant/crypto-bourgeois "Village Camp," [see page 39], the Revolutionary Pagan Workers' Vanguard has announced its first Factory-Occupation Witchcamp.

Modeled on the little-known 1848 occupation of the Acme gumball factory in Terre Haute, Indiana, the Camp re-creates the actual conditions of the 1840s — fourteen-hour days in a stifling warehouse, chained to a gumball-coating machine. Camp rituals lay careful groundwork for the Friday uprising, in which workers occupy the factory, seize control of the means of

production, and produce non-exploitive gumballs for the masses.

Like Village Camp, Factory-Occupation Camp is for all ages. Children as young as twelve can take full part in the daily work. Younger children can work half-days (seven hours).

Unlike Reclaiming Witchcamps, where you rarely see a pointed hat or a foaming cauldron, Factory Camp aims to be the most authentic experience possible. Organizers are researching clothing, diets and customs of the 1840s. And Camp teachers will tour Nike factories in southeast Asia to sharpen

continued on page D-117

New Study Claims Lugh's Death a Fake

Recent research into the life and death of famed Celtic God Lugh, said to have died on Summer Solstice, has called into question the celebration of Lammas (aka Lughnasad) — the Wake of the Sun God.

A new Glasgow Metaphysical University study presents convincing evidence that Lugh didn't die at all, but moved to suburban Amsterdam, assumed an alias, and lived out his days in obscurity.

"Lugh-sightings can no longer be dismissed as a collective hallucination," said Professor Xavier MacKilpatrick. "It's time to set the record straight."

For centuries, such claims have been dismissed as fantasy and wish-fulfillment. Even today, most scholars are dubious that Lugh was ever actually seen in chain supermarkets.

But the notion of Lugh's Solstice death dies hard. In San Francisco, Reclaiming lit its Summer bonfire with copies of the Glasgow study. And BC Witchcamp, which will be in session over Lammas, pronounced the report anathema and vowed

continued on page D-162

public service announcement

Regarding Your Reclaiming Grounding-Cord Warranty

Following this spring's earthquake in Seattle, Reclaiming received numerous inquiries about warranties on grounding cords acquired at our Witchcamps and rituals.

While it has always been Reclaiming's policy to guarantee the craftsmanship of all of its products, we are constrained to point out that every warranty contains the following clause:

Section VI:32(f) — "This warranty does not cover damages due to violence or mayhem committed by non-Reclaiming deities ('Acts of God,' etc)."

We are truly sorry for the many damaged grounding cords suffered by our customers in the northwest. And we do sincerely hope that you will re-ground with us.

See page D-117 for complete details.



Plans by Reclaiming Alchemical Laboratories to market a new men's supplement called Pentagra® suffered a setback when tests conducted at Beltane revealed unexpected side effects. Further tests will be conducted at Witchcamps, with the projected release date for Pentagra® pushed back to Samhain 2001. Photo by RPVW staffer Susan.

Submissions to RQ

We encourage readers to submit articles, letters, or graphics related to political, Pagan, or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) or on disks make our job much easier. Please include a hard copy of your submission, just in case something funny happens during layout. Graphics are always welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

While we are pleased to print letters or articles on ethics, we will not print personal charges or countercharges.

Articles appearing in this magazine may be posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

All submissions, whether we print them or not, eventually find their way into our cauldron, so keep copies for yourself. Please do not ask us to return them.

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