

These *Proceedings* are dedicated to:

VICTOR “VIC” CHARLO

who is recovering from a stroke that occurred in September 2001.



The University of
Montana



**Wilderness
Institute**

Wild nature is inextricably in the weave of self and culture....
The dialogue to open next would be among all beings, toward
a rhetoric of ecological relationships. This is not to put down
the human: the "proper study of mankind" *is* what it means to
be human. It's not enough to be shown in school that we are
kin to all the rest: we have to feel it all the way through. Then
we can also be uniquely "human" with no sense of special
privilege. Water is the koan of water, as Dogen says, and human
beings are their own koan. The Grizzlies or Whales or Rhesus
Monkeys, or *Ratus*, would infinitely prefer that humans,
(especially Euro-Americans) got to know *themselves* thoroughly
before presuming to do Ursine or Cetacean research.

When humans know themselves, the rest of nature is
right there. This is part of what the Buddhists call the Dharma.

(Gary Snyder, from "Tawny Grammer," p. 68,
The Practice of the Wild.)

FORWARD

When Wayne Freimund, the Director of the University of Montana's Wilderness Institute in the School of Forestry, asked me to plan and be the overall guide for the Institute's twenty-second annual Wilderness Lecture Series (offering to publish this *Proceedings* under my edit), I knew there were some people that I wanted to bring in simply because their written work or life work was so compelling and so deeply true to how I thought about nature and about the possibilities of transforming our relationship to it. And I knew that I wanted the Native people from right here, the Bitterroot Salish, to have more than a token presence in the series. We need to hear the words, the place-names, the names of the trees and shrubs and birds and insects and waters and mountains and winds from right here where we live, the stories and songs that are the voice of this place in the life of the indigenous people. I knew I wanted someone to open the series who could place the whole of the last twelve thousand years of history into the larger context of the last two hundred thousand years of our pre-history, and beyond, and I wanted speakers who would work directly from their experience, who would be subjective, intuitive, anecdotal, story-tellers as well as thinkers and activists. I wanted people who embodied in themselves and their work what the Chinese call *xin*: heart/mind. And I wanted people who had been in the work of social and ecological change for some time, for at least a couple of decades. All of this is what I meant by calling it the "Poetics" of Wilderness. It had to do with people who were willing to be open and to take risks and who had some dreams and vision that they had worked to realize in the world.

We worked especially hard to elicit strong student writing in response to these speakers. We wanted the series to be a dialogue, not just a series of people with reputations who came in and lectured and then left. (In one case we even include a speaker's response to a student response.) As with the speakers, we hoped to promote student writing that was lived, real, experiential, that came from a place in them that mattered and that connected both with their practice and to the ideas/experiences of the speakers. To that end we took the first few minutes of every lecture to read aloud the best student short paper (or two) from the lecture two weeks previous. In this "Proceedings" we have included the best two to four student responses at the end of each lecture. Our hope is that these student papers can serve as a model for the kind of student writing that is possible when they are encouraged toward finding their own real voice in their academic exercises.

The basic format for the book, then, is 1) a short introduction to each speaker, 2) a brief bio of that speaker, 3) that speaker's suggested readings for their talk, 4) the lecture, 5) short, written student responses to the lecture. There was time for a question and answer session after each lecture. In two cases we have included these because they were particularly useful.

Some acknowledgments and thank yous: I got absolutely the best assistance I can imagine from Laurie Ashley of the Wilderness Institute. There was nothing she did not help doing, including writing one of the introductions for a lecturer when I blocked. It was not only that she covered so much of all the background arrangements of travel, lodging, publicity, picking people up at the airport, you name it. Her spirit was always bright. Even when mine was occasionally grumpy. And she was always there, available. Thank you Lady Ashley! Cedar Brandt read and commented on half the short papers every week, recorded the grades, met with students over their work, and graciously read the best ones outloud at the beginning of every lecture. I looked forward every time to sitting down with her to talk over the student work and to exchange problems or excellence in papers. Without the hard work and bright spirits of these two young women, I could not have done the series. Heather Higinbotham did the lion's share of making excellent typescripts from the audiotapes, with a big assist from Christa Countryman on the Jack Turner lecture. And Chelsea Toone and Tychia Fry finished the typing when Heather's work-study money ran out. Beth Anne Austine of KUFM was, as always, excellent to work with in taping the lectures to be rebroadcast over our local public radio station.

I want to thank Wayne Freimund for giving me the great opportunity to plan and pilot this twenty-second annual Wilderness Lecture Series. And lastly, a sincere thanks to University of Montana President George Dennison for managing to garner a \$2500 support gift from an anonymous donor through his office.

Table of Contents

Jan 30	Introduction to the Series <i>Roger Dunsmore</i> <i>Series facilitator remarks on the imaginative and experiential approach to wilderness.</i>	page 1
Feb 6	Riding the Bear <i>Florence Krall Shepard</i> <i>Author of <u>Ecotone</u>, <u>Wayfaring on the Margins</u> speaks of the bear as our companion on our earth journey and as the icon of wildness.</i>	page 13
Feb 13	The Wild and its New Enemies <i>Jack Turner</i> <i>Climber, philosopher, guide, and author of a book of radical environmental essays, <u>The Abstract Wild</u>.</i>	page 25
Feb 20	Film: PLACE OF THE FALLING WATERS <i>Roy Big Crane and Thompson Smith</i> <i>Film and discussion on the impact of the building of Kerr Dam on the Salish, Kootenai, and Pend d'Oreilles tribes of the Flathead Reservation.</i>	page 36
Feb 27	Salish Voices <i>Frances Vanderburg, Louie Adams, Roy Big Crane, and Vic Charlo</i> <i>Native perspectives on the changes over the last 150 years in western Montana.</i>	page 61
March 6	Encountering Community Forestry in Southeast Asia <i>Jill Belsky</i> <i>The view from seventeen years of living and working with indigenous and migrant forest peoples in their quest for sustainable communities in Borneo, Sumatra, Belize, Sulawesi, and the Philippines.</i>	page 82
March 13	Thoreau's Ax: Reflections on Ecological Incorrectness <i>Will Baker</i> <i>An interrogation of radical environmentalism from within, by the author of <u>Mountain Blood</u> and <u>Tony and the Cows: A True Story from the Range Wars</u>.</i>	page 96
March 27	Montana Big Open: Quest For the Forgotten Wild <i>Robert Scott and Douglas Coffman</i> <i>An exploration of the past, present, and prospective future of resurrecting the bison ecosystem across an extensive portion of their northern range, <u>The Big Open</u>.</i>	page 111
April 3	The Country of Longing <i>Janisse Ray</i> <i>Called the Rachel Carson of the southern forests, her book, <u>Ecology of a Cracker Childhood</u>, is a plea to protect and restore the forests of the Southeast and an exploration of topics such as mental illness, poverty, and fundamentalist religion.</i>	page 145
April 10	The Post-Environmental Directions of Bioregionalism <i>Peter Berg</i> <i>Founder and Director of the Planet Drum Foundation of San Francisco.</i>	page 164
April 17	Wild Humanity- People and the Places that Make them People <i>Freeman House</i> <i>Author of <u>Totem Salmon</u>, <u>Life Lesson from Another Species</u>, and a founder of the bioregional approach to environmentalism.</i>	page 182
April 24	Coming to Grips with American Identity: Land, Culture, Community <i>Simon Ortiz</i> <i>America's preeminent Native poet, from Acoma Pueblo, a talk interspersed with readings from <u>Woven Stone</u>.</i>	page 194