

THE ECOTONE

Spring 2002, The Journal of Environmental Studies, The University of Oregon



ECOTONE: A transition zone between two adjacent ecological communities, such as forest and grassland. It has some of the characteristics of each bordering community and often contains species not found in the overlapping communities. An ecotone may exist along a broad belt or in a small pocket, such as a forest clearing, where two local communities blend together. The influence of the two bordering communities on each other is known as the edge effect. An ecotonal area often has a higher density of organisms and a greater number of species than are found in either flanking community.

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EDITORS' NOTE

The Spring 2002 issue of *The Ecotone* emphasizes the interdisciplinary nature of Environmental Studies at the University of Oregon. In this issue, the reader will find academic articles as well as pieces that speak to the humor found in life. Poetry, photography, and "earth sculptures" display moments of connection with the natural world in genres other than prose. All of these pieces work together to create a unique perspective grounded in each contributor's experience in the world. In fact, this issue, much like a physical ecotone, teems with ideas and perceptions influenced by other communities. Where these ideas and perceptions overlap, one will find a larger community of beings who come together to discover the strength in diversity of thought and action. We hope you enjoy this issue of *The Ecotone*.

THE ECOTONE

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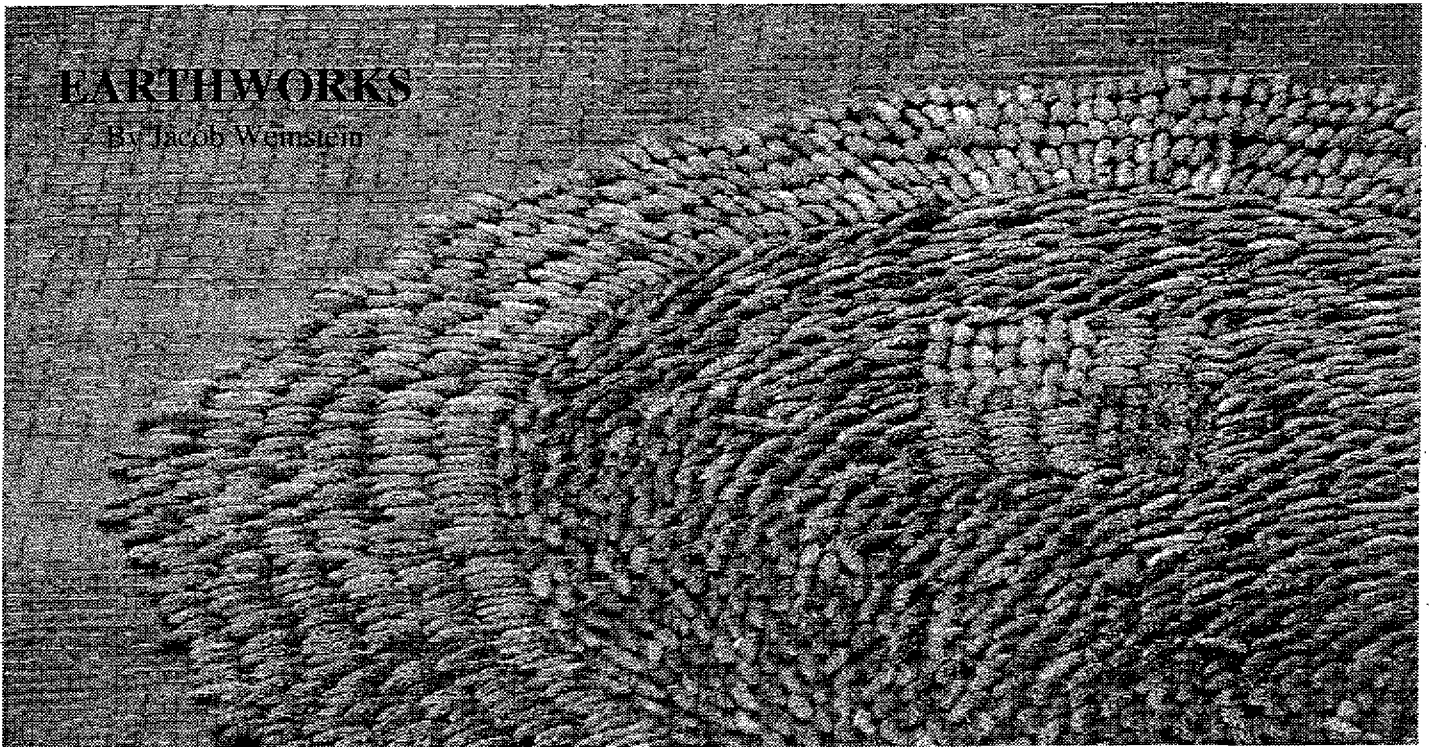
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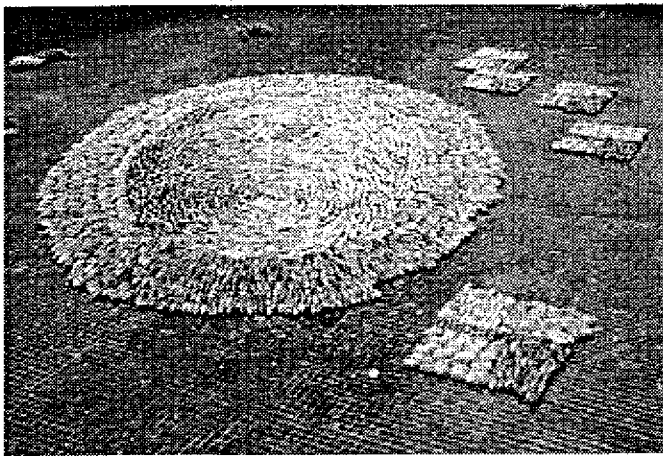


EARTHWORKS

By Jacob Weinstein



Jacob Weinstein's works are part of an experiment exploring a natural material's ability to override its basic nature and become something greater than the sum of its parts. All the materials were gathered by hand from the ground where they had fallen naturally and were repositioned on a whim. No trees were harmed.



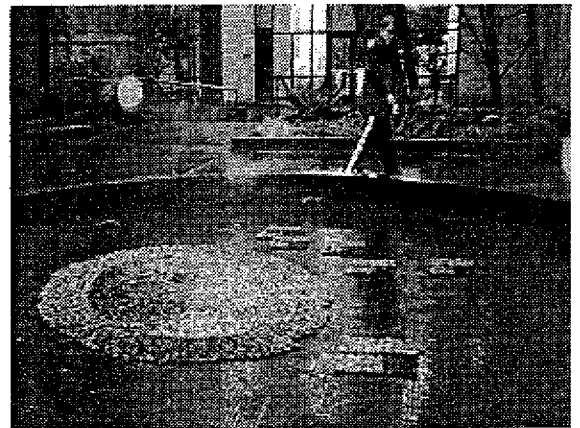
SPRUCE CONES

This work was placed within the fountain in the courtyard at Lawrence Hall and was made from several thousand Sitka Spruce fallen cones gathered from trees on campus.

Jacob explains, "a cone, by itself, is a relatively simple thing, but when grouped as a mass, the subtle qualities inherent within a single cone are multiplied and become more apparent to the viewer. The cones' shape, color and shading change naturally based on the viewer's perspective. My only part in this work was its creation."



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PHOTOGRAPHS BY DEREK HEVEL

CRITICALLY ENGAGING ENVIRONMENTAL NEWS

BY CHAD OKRUSCH

The conflicts occurring in the Klamath Basin last summer were ranked the number one news story of 2001 in the state of Oregon according to an Associated Press editors' poll. As the situation continues to unfold, we have a unique opportunity to critically engage media representation of these complicated and eco-socially significant Klamath events. Media representation is both socially and ecologically significant as it, in part, defines the semiotic boundaries within which we make important ecological decisions. The purpose of this brief article is to provide a critical analytical framework for negotiating the messages we receive as "the news" about the Klamath or any other environmentally significant situation. To follow, I will specifically address: (1) common criticisms of environmental news reporting, and (2) the roles that newsroom culture and convention play in framing what information is presented as news and—perhaps more importantly—what information is not.

Common Criticism of Ecojournalism

Environmental journalism is most often criticized for failing to provide comprehensive context for complex ecological issues. Many media critics add the over-representation of official voices and values and the simultaneous silencing of under-represented voices and values to the list of common criticisms (Friedman, 1991; Logan, 2001; Miller, 1991; and Dennis, 1991). Environmental news coverage is generally characterized as shallow crisis reporting that emphasizes the tension, drama, frustration, and despair of dueling adversaries placed in the media spotlight. The eco-sociological complexities of environmental news stories usually remain in the shadows (Miller, 1991; Friedman, 1991). In a 1991 collection of essays by media scholars about the relationship between the press and the environment, co-editor and former Dean of the University of Oregon's School of Journalism and Communication, Everette Dennis, put it this way: "The media still value people and ideas in conflict more than conditions and trends that are omnipresent...the environment just isn't sexy enough" (p.60).

More recently, Robert Logan discussed how environmental journalists "miss the point." He cites three common problems: (1) reporters do not cover environmental science, (2) reporters do not provide context for environmental problems to help their readers understand the issues, and (3) reporters rely too heavily on the public relations sources provided by "government agencies, attorneys, politicians, accountants, public interest advocates, and corporate executives" (p.25).

The American free press is a unique commercial enterprise in that it is compelled to act according to the doctrine of *social responsibility*, that is, in the public interest. Furthermore, the press is widely considered an indispensable subsystem to a free and democratic society. The press is obligated to help create and maintain that essential aspect of a democracy—an informed electorate. While, on the whole, environmental journalism is much stronger today than it has ever been, the ideal standards are rarely met. The aforementioned criticisms have remained consistent patterns since the emergence of the environmental beat in the mid-to-late 1960s. Why? According to a recent study by Archibald (1999), the culture and conventions of the newsroom play an important role in how environmental news is covered.

Culture & Convention in the Newsroom

The press is a social institution with its own unique socialization process, culture, and conventions. In addition, in the United States, the press operates within a free-market capitalist economic system where the underlying goal is to turn a profit. All of these factors contribute in some way to process of news production. How specifically do these factors contribute to the production and distribution of environmental news?

First, most journalists never encounter an environmental news reporting course during their college education. Consequently they are either not educated or self-educated about environmental science and/or policy. Because of this, journalists who cover environmental news rely heavily on the public relations information distributed by institutionalized government departments or entrenched advocacy groups. Sachsman (1976) found that environmental information originating from PR arms of organized groups accounted for more than 35% of the environmental news in the San Francisco Bay area during the period of his study.

Second, editors, for the most part, are skeptical of much environmental news (Dennis, 1991; Archibald, 1999). They are uncomfortable with environmental reporters blurring of the line between objective reporting and environmental advocacy. Editors can and do limit the amount of space stories occupy in the newspaper according to their views of what is news and what is not; questionable environmental stories often never get to press.

Third, editors frequently require what Professor Steve Ponder calls a *hard news peg*—stories presenting two sides in conflict. According to Archibald, "Several reporters mentioned that their editors want the issues the reporters cover to be clear and have two clear

sides" (p.29). This editorial dichotomization explains the obvious emphasis on conflict between groups. Journalists learn what will get printed and what will not. They learn to self-censor their work and present it according to the rules established by their editors.

Conclusion

My initial qualitative and quantitative analysis of newspaper coverage of the *Klamath Water Wars* squares with the frequently cited criticisms of environmental reporting. The complexity of the situation is frequently collapsed into a polarized conflict between fish and farmers, tribes and farmers, fishermen and farmers, scientists and farmers, scientists and scientists, etc. Official government spokespeople and advocacy group representatives are usually cited; articles from different newspapers frequently quoted the same few people. In my brief survey of sources, the tribal perspective made up only 3% of all the voices presented. And, science, when covered at all, received as few inches as the Klamath tribes.

As you read newspaper coverage of the events in the Klamath or any other ecologically significant issue, be aware of how the story is presented as news. Whose voices are emphasized? Whose voices are missing? Does the story take into account the complexities of environmental science and policy? Or, is it another hard-news story highlighting conflict, drama, frustration, and despair?

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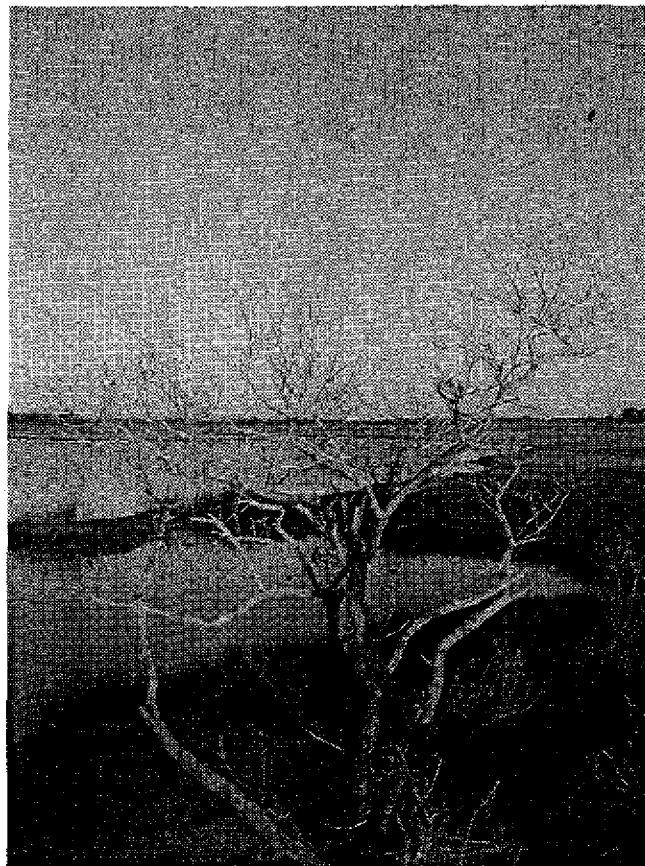
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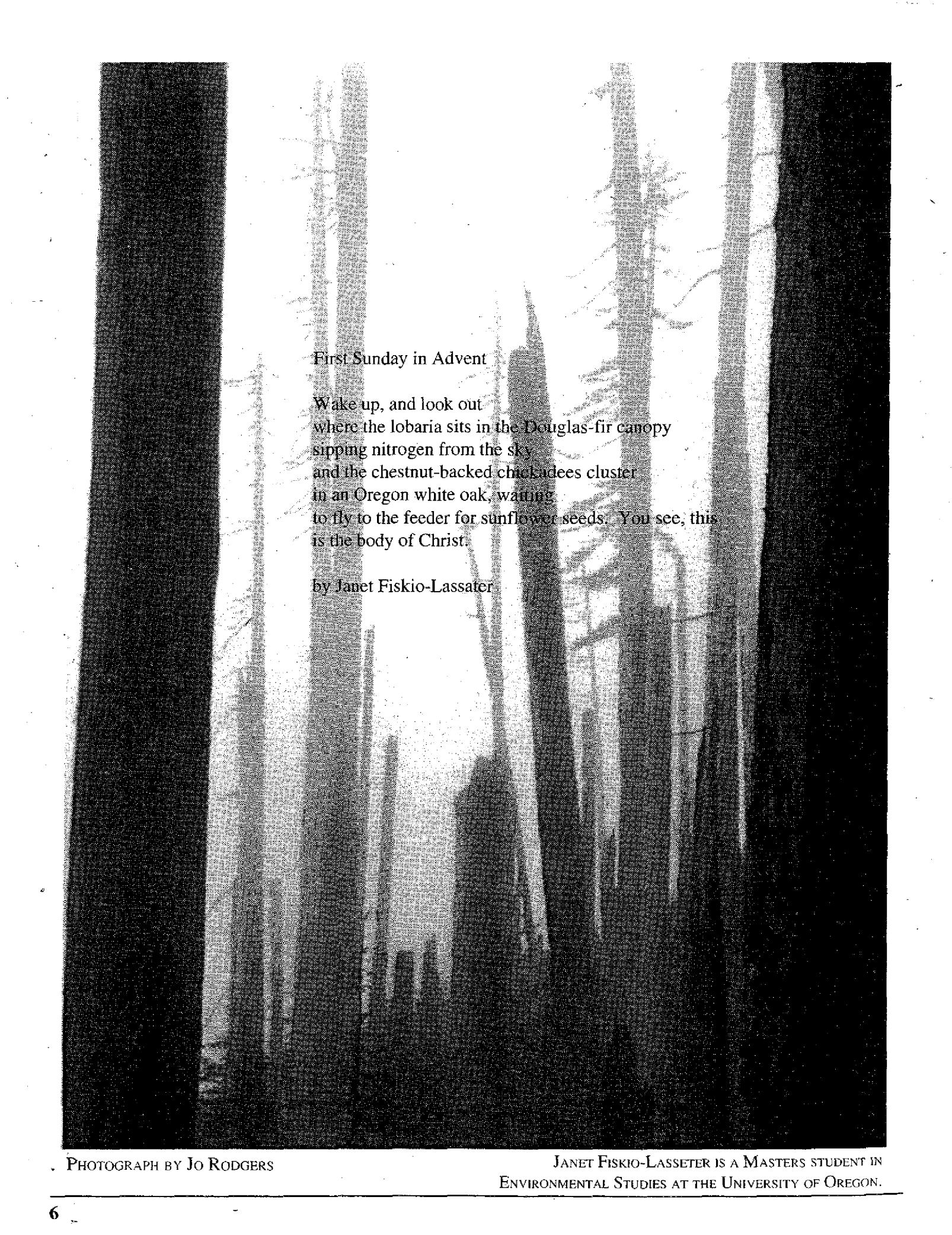
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PHOTOGRAPH BY PATRICK HURLEY



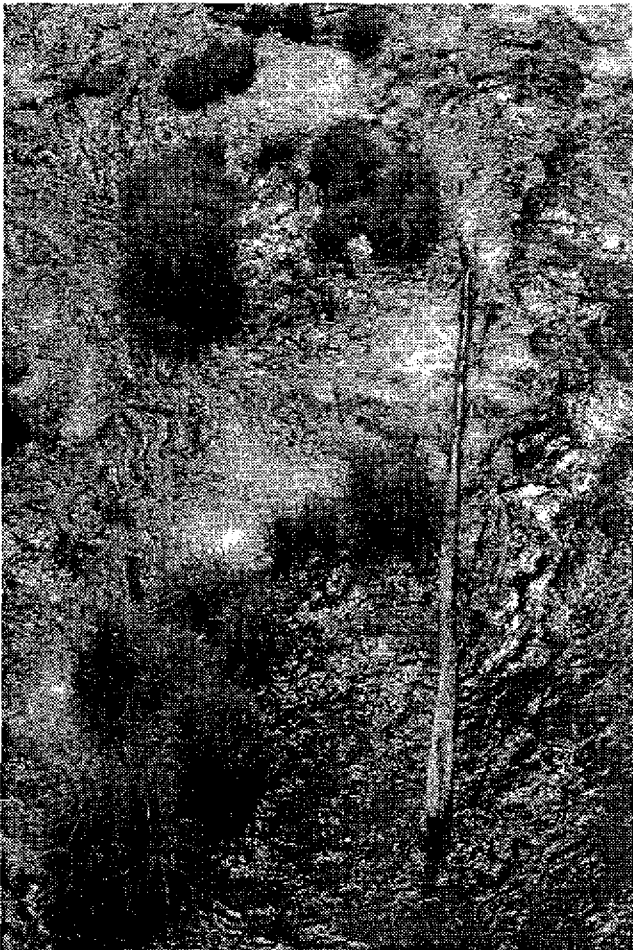
First Sunday in Advent

Wake up, and look out
where the lobaria sits in the Douglas-fir canopy
sipping nitrogen from the sky
and the chestnut-backed chickadees cluster
in an Oregon white oak, waiting
to fly to the feeder for sunflower seeds. You see, this
is the body of Christ.

by Janet Fiskio-Lassater



PHOTOGRAPHS BY PATRICK HURLEY



TIME

Rushed, to the beat of a wrist.
But I'm sitting here with totally naked arms.
No hands - big nor little - to tell me when..
Sun be my guide as it crosses the sky.
Time.

Is now really so important?
-more than, say, now?
-or how about now?
Where and who draw(s) the line?
And more importantly, when?

Rhythm.
Let life be yours and watch not
the measurer of cosmic relations.

By the way,
did you know we lose 1/100 of a
second on March 8, 2017?

by Ian Moise
MASTERS STUDENT IN ENVIRONMENTAL STUDIES AT THE
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ALL THE FISHES IN THE SEA, ALL THE BOIDS IN THE AIR

BY TIMOTHY FELLING

*"Without the oxygenating breath of the forests,
without the clutch of gravity and the tumbled magic of
river rapids, we have no distance from our
technologies, no way of assessing them, no way of
keeping ourselves from turning into them."*

-David Abram, "The Spell of the Sensuous."

From childhood to the present, one of my greatest pleasures has been observing the coordinated movement of a large flock of birds or school of fish. Such a complex behavior, yet with sublime simplicity. I carry with me two occasions of such magnitude, they will ever continue to course through my mind. The first was in a stop over along the Midwestern Flyway where I witnessed a bald eagle strafe a mesic prairie sending one hundred thousand snow geese aloft. As the eagle left its perch, the clamorous throngs launched from scattered aggregations - wings, beaks, and bodies all flapping, bobbing, and twisting in unison. They united in a mass to waltz in near beehive symmetry across scores of acres for three cycles before finally settling. The second event occurred on a coral atoll 40 miles off the coast of Belize. While snorkeling I blundered into a school of fish and became enveloped by the same number of bodies I had witnessed on the prairie, which were engaged in an identical dance. Each iridescent sliver changing direction or velocity with the group, while maintaining equidistant from its neighbors. The proximity and complete fluidity of the movement added a kind of "fourth dimension" to my perception of the water, making me relax into a motionless bulk in a stream of shimmering neon.

Zoologist Richard Dawkins, professor at Oxford University who authored "The Selfish Gene," tells us this behavior is a simple strategy to avoid predators. To reduce energy costs, predators go after the closest prey; thus all others are safe. Each individual prey has a "domain of danger" surrounding it, the size of that - is dependant on the number of other prey in its vicinity. For example, a plate with a sole "Woven Wheat" (budgetary constraints force us

to use the generic brand of Triscuits for this experiment) topped with a slice of cheese will quickly be consumed by my dog Linus upon my leaving the room and his advance to inspect the table with his periscope like nose. However, if I leave several "Woven Wheats" topped with cheese (assuming all cheeses being equal or no cheese preference by Linus - he actually has a passion for Stilton) scattered across the table, those closest to Linus's sticky anteater like tongue will quickly perish. Although Linus's guide in this behavior is expedience in the face of being caught red-pawed rather than energy conservation, the same characteristics manifest themselves. The lone "Woven Wheat" has a zone of danger quite large, extending throughout the house in fact. However, as more "Woven Wheats" are added to the table, a corresponding reduction in the zone of danger is possible. The best strategy for Linus is avoidance - for each "Woven Wheat" to move towards the center of the group and minimize distance between its neighbors.

Using cellular automata, Craig Reynolds, a researcher for Sony Entertainment America, trained at MIT in the Artificial Life field, developed a computer simulation that captures the essence of flocking birds or schooling fish. Reynolds calls his cells Boids (no he's not from Jersey its an amalgam of "bird objects"). Each Boid obeys three basic rules. 1) Attempt to maintain a minimum distance from all other Boids and objects on the screen. 2) Attempt to match speed with other Boids in the neighborhood. 3) Attempt to move to the center of the Boids in the neighborhood.

What results is the perfect formation of the boids. They stay in formation while flowing around objects and walls, just like a real life school flows around me. The simulation could start with the boids scattered around the screen randomly, and still they would spontaneously collect themselves into a flock, as on the flyway prairie.

Reynolds' investigations illustrate a basic principle of adaptive systems that when individuals are able to observe their closest neighbors, as well as to react upon each other's state, complex global behavior can spontaneously emerge. The flocking is an emergent behavior that is a property of a complex system not specified in advance, but nevertheless

comes into existence. Thus complex behavior does not require complex roots. The Boids-simulation proves that there's no need for a leader to dictate to the other birds how fast they must fly and in which direction (a point Eugene Anarchists seize with relish). Every individual sorts this out for itself, solely by watching its nearest neighbors and adjusting its reaction to theirs. It's perfectly possible that real birds follow the same rules as Reynolds' Boids, however we must keep in mind that when two systems show identical external behavior, this does not necessarily mean that they are ruled by the same internal mechanisms.

This technology may be particularly suited to organic farming. Advances in nanotechnology have dramatically reduced the size of microprocessors and allowed for a corresponding reduction in the size of robots. On the horizon are tiny insect-like robots, to be deployed by the thousands with search and destroy objectives aimed at pest species. All I can say is "Whack man!" One challenge of this endeavor would be managing a field of several thousand machines operating separately. A proposed solution, oversimplified, is to have two programs; one search and destroy, the other governed by Reynolds' rules of flocking. Once a field is clean of pests, a remote switch can move the robo-bugs into flocking mode, with each emitting a small signature for detection by its comrades. When the little fellas are gathered into a swarming mass they can be steered to the next field or a containment vessel by sending signals of phantom predators coming from the direction opposite from which the flock should move (not unlike steering a wagon while pushing it backwards). Again "Whack man!"

Although I'm somewhat of a technophile, I prefer my pests to be consumed by a flock of birds rather than hoards of robotic warriors, no matter how small, for the same reason I prefer Linus to Aibo, Sony's amazing robotic pet dog Aibo, which means partner in Japanese, can bark, talk and even sing in English or Japanese. The dog is loaded with sensors including a color camera, heat sensors, an infra-red range finder, touch sensors, acceleration and speed sensors and a stereo microphone. A death function

was debated by Sony but not included. Linus of course barks, albeit sometimes at garbage bags or the vacuum. While he doesn't speak English he understands it (and a little French under certain situations). Linus is fully loaded with an amazing array of sensors (see other "Woven Wheat" experiments on file with author). He both senses and gives off heat, which in the context of winter camping is vastly superior to a hunk of aluminum singing Japanese folk songs.

What is most amazing about Linus, and sets him apart from Aibo, is that he is creative. I can look into his eyes and sense something more than the machine (Descartes baffles me). I smile at him and he smiles back, or wags his tail. Although he still has a "death function," that only increases the value of his time. Sony's general manager Tadashi Otsuki agrees that Aibo would never be a substitute for real dogs. "It is technically impossible to replace real animals with robots. In a sense, it would be a profanity to God."

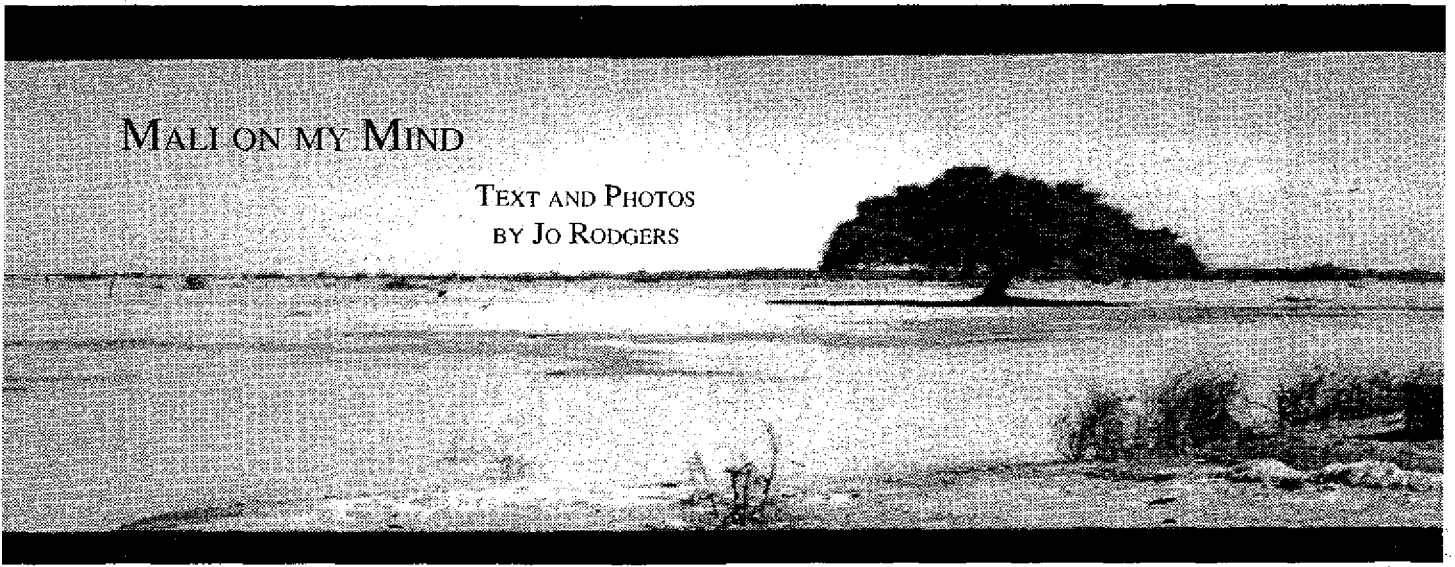
For my part, I'll turn back to the words of David Abram:

"We need to know the textures, the rhythms and the tastes of the bodily world, and to distinguish readily between those tastes and those of our own invention. Direct sensuous reality, in all its more-than-human mystery, remains the sole solid touchstone for an experiential world now inundated with electronically-generated vistas and engineered pleasures; only in regular contact with the tangible ground and sky can we learn how to orient and navigate in the multiple dimensions that now claim us."

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MALI ON MY MIND

TEXT AND PHOTOS
BY JO RODGERS



A LONE TREE JUST OFF THE NIGER RIVER NEAR TIMBUKTU

For two and a half years, I lived in a place where people rarely, if ever, see water bigger than the size of the Willamette River. To them, my description of the ocean being water that tastes salty and takes weeks to cross by boat was unfathomable. The biggest water where they live is the Niger River that snakes through the country, flowing west to east. The place where I'm talking about is Mali. Nestled in the heart of West Africa, it's a country that's landlocked but still water-oriented. Life revolves around water in a much more obvious way than in other parts of the world (like here in soggy Eugene). Social hour for women and children is often at the well or the pump and a family's social status is often indicated by their proximity to one of these water sources. I learned a lot about the 'basics of life' living in this other culture, and I hope to never lose some of this altered perception to things like water, time, and community.

I spent the bulk of my time as a Peace Corps Volunteer in the southern portion of Mali in a village called Sogola (which, ironically, translates to 'meat place'). I lived with the Bambara (the main agricultural ethnic group) and spoke Bambara (Mali's other official language after French). Village life revolved around the rain pattern – there was the hot season when the landscape would go brown and dry and villagers did their non-agricultural work, and there was the wet season which was also hot but produced a flush of green cultivated and uncultivated life to the land. This work cycle has changed very little for centuries although there is a growing emphasis on growing market crops such as cotton which is converting forest and food crop into cotton fields.



THE COTTON FARMERS IN SOGOLA WEIGHING THEIR HARVEST BEFORE PACKING IT OFF TO BE SOLD TO THE INTERNATIONAL MARKET

Time in Mali is fluid. It stretches and contracts depending on factors such as how the day is spent (e.g., planting cotton, sipping tea and sharing conversation, or gardening), whether there's a full moon, if you have a shade tree to rest under, and whether or not you are playing host to amoebas in your gut. Time just flows along, absorbing life, death, celebration, and mourning into its folds. When my two years of service were over, I felt like I was caught in some strange time warp – on the Mali-side, the time felt too short (I was finally figuring things out and feeling at home!); on the U.S.-side, the two years seemed like a vast chasm between myself and my friends and family back home.

I spent an additional three months in Mali working on a child mortality study of the Dogon people who live in the northeastern part of the lower half of the country. In 'Dogon country,' the oppressive Harmattan winds blow in from the Sahara desert, occasionally blocking the sun behind a wall of sand for hours at a time. Anthropologists have flocked to this region for decades to study one of the last remaining "untouched" cultures. The Dogon live in, on, or below cliffs which attract modern day rock-climbing enthusiasts. Life has a much harsher feel here – in the dry season (which is becoming nearly year-round now), people often have to dig into the sandy river bottom to reach the water table. If rain actually comes, women and kids flock to the pools that form on the bedrock landscape to wash their clothes and bathe.

I have been home now for almost two years. The novelty of turning on water faucets has left, and I already take many of our American privileges for granted again. Yet Mali and my friends like Mamu (seen here with her husband and children) flick across my mind constantly like some sort of subliminal message telling me that there are other worlds going on. Smelling wood smoke or diesel truck exhaust, hearing children playing, eating mangoes, seeing the crescent new moon, feeling an approaching rain in the air, listening to the music of Ali Farka Touré...these all can put me in a mental limbo-state where my present reality seems oddly strange and familiar at the same time. When these unexpected moments occur, I try to make them a pause in my day that allows me to blend rather than separate these different realities that I have been fortunate enough to experience.



MY FRIEND, MAMU SANGARE, WITH HER KIDS (SIAKA, BWAFITINI, PAPU, AND JENEBANI) AND HER HUSBAND, BIRAMA COULIBALY.

JO RODGERS IS A MASTERS STUDENT IN ENVIRONMENTAL STUDIES AT THE UNIVERSITY OF OREGON.



SCHOOLKIDS IN SOGOLA DOING A COMMUNITY SERVICE OF MAKING A NEW MUD BRICK WALL FOR THEIR TEACHERS.

IT AIN'T EASY BEING GREEN . . . IF YOU'RE NOT WHITE

BY ALISHA DEEN

Historically, the environmental movement has been dominated by upper and middle class white, educated, Americans. In the spirit of Romanticism, it was the elite and educated of America who first ventured into wilderness for recreation, rather than for livelihood. As William Cronon explains in his essay, "The Trouble with Wilderness," once Americans began ascribing adjectives like pristine, sublime and sacred to wilderness, wild nature without humans becomes the only kind of nature worth saving. (Cronon, 83) While those wealthy enough to leave the Eastern cities were able to explore remote places in the American wilderness, most nineteenth century immigrants did not have the same experience with nature - they were unable to escape their work in the cities. Nevertheless, it was this minority of wealthy, white, elite Americans whose perception of wilderness dominated environmental thinking and ultimately became the foundation for mainstream American environmentalism throughout the twentieth century.

Mainstream environmental organizations gradually responded to emerging environmental issues that arose out of increased industrial activity and the overexploitation of natural resources, yet by the 1960s their membership continued to be predominantly white, educated, and middle to upper class. A 1969 survey of 907 Sierra Club members, according to Environmental Justice theorist Dorceta Taylor, showed "95% of the male respondents were professionals- physicians, lawyers, professors, engineers and teachers- and 5% occupied clerical and sales positions, were owners of small business, or were unskilled laborers." (Taylor b, 552)

Organizations like the Sierra Club and the Audubon Society started out as outdoor clubs in the late nineteenth century, attracting members who were concerned with wildlife preservation, habitat loss and preserving the country's national parks. (Taylor a) While some non-traditional environmental groups like Greenpeace, Public Interest Research Group, and Citizens for a Better Environment took on more human-inclusive issues beyond transcendental protection of wilderness, in the 1970's the overall face of environmentalism remained homogenously white. Taylor notes that based on a 1972 study of 1,500 environmental volunteers, 98% were white. (Taylor, b) This phenomenon was not unique to the 1970s; in

1992 the Environmental Careers Organization, ECO performed a survey of 63 mainstream environmental organizations. The results indicated that 83% of the organizations' staff and boards consisted of less than 30% people of color. When ECO asked the organizations about diversifying their staff, "54% of the organizations indicated that they had no goals for minority recruitment in the 2 years following the survey."

Though the Civil Rights movement occurred simultaneously with the ongoing environmental movement, the two did not cross paths. The Environmental Justice movement was not an offshoot of mainstream environmentalism, but instead it arose out of the Civil Rights movement. When middle and upper class grassroots environmentalists demanded stronger environmental regulation of pollutants in their neighborhoods by taking direct action and participating in "Not In My Backyard," (NIMBY) campaigns, they made conditions worse for politically powerless populations, such as lower-income communities and communities of color. (Dunlap, 6) From the standpoint of individual polluting industries, locating processing plants, smokestacks and toxic landfills on a case-by-case basis, in areas with the least political resistance was the most cost-effective decision. Over time though, the cumulative effect of environmental contaminants on the health of these communities was devastating. Though difficult to prove, the cause of these negative health effects can be traced back to a disproportionate concentration of polluting industries sited in neighborhoods of color and of lower-income; this phenomenon is known as environmental racism.

Getting the environmental justice movement and the mainstream environmental movement to cooperate with one another has been a struggle throughout the 1990s. As recently as 1993, according to Giovanna Di Chiro, environmental justice issues were not supported by mainstream organizations like the Sierra Club or the Environmental Defense Fund because the issues were too human-based. (Di Chiro, 299) In response to publicity of environmental justice issues, some mainstream environmental organizations are currently attempting to incorporate environmental justice into their political agendas, but many grassroots environmental justice organizations are distrustful of them and are reluctant to join with them. (Taylor, 40)

Why Aren't Immigrants Participating with Mainstream Environmental Organizations?

The issue of overpopulation is fundamental to mainstream environmental philosophy and is often pointed to as the root of all environmental problems. In 1968, Paul Ehrlich's influential book *The Population Bomb* predicted the collapse of human life due to exponential growth of the human population that surpassed sustainable levels of food supply. (Ehrlich) Because Ehrlich's prediction has yet to come true, the urgency of population control is continually debated within academia. U.S.-led population control programs both in the Third World and within the U.S. have not been received well by people of color. Less developed countries have been suspicious of first-world population control programs in their countries for several reasons. Firstly, they do not appreciate lifestyle restrictions coming from another country, and secondly they wonder if the motive behind reducing their population is truly for resource conservation or to reduce their political power by reducing their numbers. Because it is the first-world that consumes more resources per capita than the less developed countries, some see the first-world's campaigns to reduce human population of the third world as a form of genocide. (Miller, 239)

Even within the U.S., people of color and immigrants are wary of population control initiatives. Dorceta Taylor cites examples of involuntary sterilization programs geared toward Native American, Puerto Rican and Chicana women during the 1960s and 1970s. "People of color," Taylor concludes, "are suspicious of the Ehrlich-Hardin¹ policy prescriptions because in the past women of color have been the targets of unethical population reduction programs." (Taylor, 548) Despite the controversy surrounding the population control, organizations like Zero Population Growth and the National Wildlife Federation, continue to support Ehrlich's prediction of a human population explosion.

Many environmental groups with overpopulation agendas consequentially take a political stance against immigration. The Sierra Club is one of America's most established, successful environmental organizations and up until the mid-1990s the group supported a reduction in immigration to the U.S. The Sierra Club backed down from its stance on immigration for fear of negative publicity during the controversy surrounding California's

Proposition 187.² However, a group of Sierra Club members who maintained their position on immigration reform started a new organization called *Sierrans for U.S. Population Stabilization*. The Sierra Club's first executive director, David Brower, who was known for his devotion to the club since his involvement in 1933, resigned in 2000 partly because of this issue. In his letter of resignation Brower wrote, "Overpopulation is perhaps the biggest problem facing us, and immigration is part of the problem. It has to be addressed." (Burke) It is no surprise that immigrant communities are not participating with environmental organizations like the Sierra Club when these organizations view immigrants as a threat to the environment.

What About Urban Environmental Issues?

When immigrant communities, people of color and lower-income communities responded poorly to mainstream environmental education strategies, mainstream environmentalists incorrectly assumed that these communities were unconcerned or unwilling to participate in environmental issues. This is not necessarily the case, as proven by Lori Hunter in her 2000 study "A Comparison of the Environmental Attitudes, Concern, and Behaviors of Native-Born and Foreign-Born U.S. Residents." The results of her study indicated, "immigrants tend[ed] to express slightly higher levels of environmental concern [than native-born U.S. residents] especially with regard to the impacts of pesticides, chemicals, pollution and the greenhouse effect." (Hunter, 576)

In a piece entitled, "Can the Environmental Movement Attract and Maintain the Support of Minorities?" Dorceta Taylor explains that lower-income communities and people of color are concerned with those environmental issues that involve their standard of living within their community, rather than a separate notion of wilderness they may never travel to. She lists "toxins, pesticides, pollution, waste reduction, incineration, environmental health issues; the tradeoffs between jobs and health, lack of housing, recycling and living and working in polluted neighborhoods" as the primary environmental concerns of minorities and the working class. (Taylor a, 37)

These issues are urban. Urban communities do not often relate to transcendental notions of saving

pristine forests, rivers or endangered species when these issues are not part of their daily life experience. Robert and Robin Morris Collin recognize this discrepancy in relating to the environment in a law review article section entitled, "Environmental Perspectives on U.S. Cities: The Need for an Inclusive Approach." They note, "When environmentalists in the United States speak of the 'environment,' they conjure images of uninhabited coastlines, verdant forests, and enticing mountains, but seldom create visions of where people actually live, work, and play." (Collin & Collin, 10976) In fact, the mainstream environmental movement has not just forgotten to include the cities in its conceptualization of nature, but it has painted a negative picture of the city as anti-nature. Giovanna Di Chiro claims:

Many organizations, such as the Wilderness Society, the Nature Conservancy, and Not Yet New York, portray the large, modern, industrial city as a menacing, noxious sprawl of humanity representing the major threat to the survival of the natural world. The colonial discourse of nature has positioned cities as the repositories of waste, garbage, vermin, disease, and depravity – all features that, in colonial nature talk, are also associated with the people who must live there.

Only recently, have issues of urban environmentalism been acknowledged as valid concerns worth the attention of mainstream environmental organizations. Dorceta Taylor cited environmental justice scholar Paul Mohai's 1985 study entitled, "Public Concern and Elite Involvement in Environmental Conservation Issues," when she stated, "Although mainstream environmental activists believe that people of color and the working class were unmobilized because they were not interested in environmental issues, the [new environmental justice paradigm] recognized that they were indeed interested, but what was needed was the appropriate framework and recruiting strategies to guide their mobilization and activism." (Taylor b, 559)

In order to engage diverse communities in environmental issues, it is necessary to redefine environmental education based on direct input from the communities themselves. This can best be done when immigrant communities, communities of color and lower-income communities form grassroots

networks around the issues that concern them. The mainstream environmental movement cannot continue to be representative of one group's voice. The environmental concerns of all people should have a place within the movement.

¹ Garret Hardin was also an influential population reduction proponent during the late 1960s.

² An anti-immigration initiative passed in 1994, to prevent illegal aliens in the U.S. from receiving public services in the State of California.

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