

ECOTOPIAN TOOLS FOR WETLAND



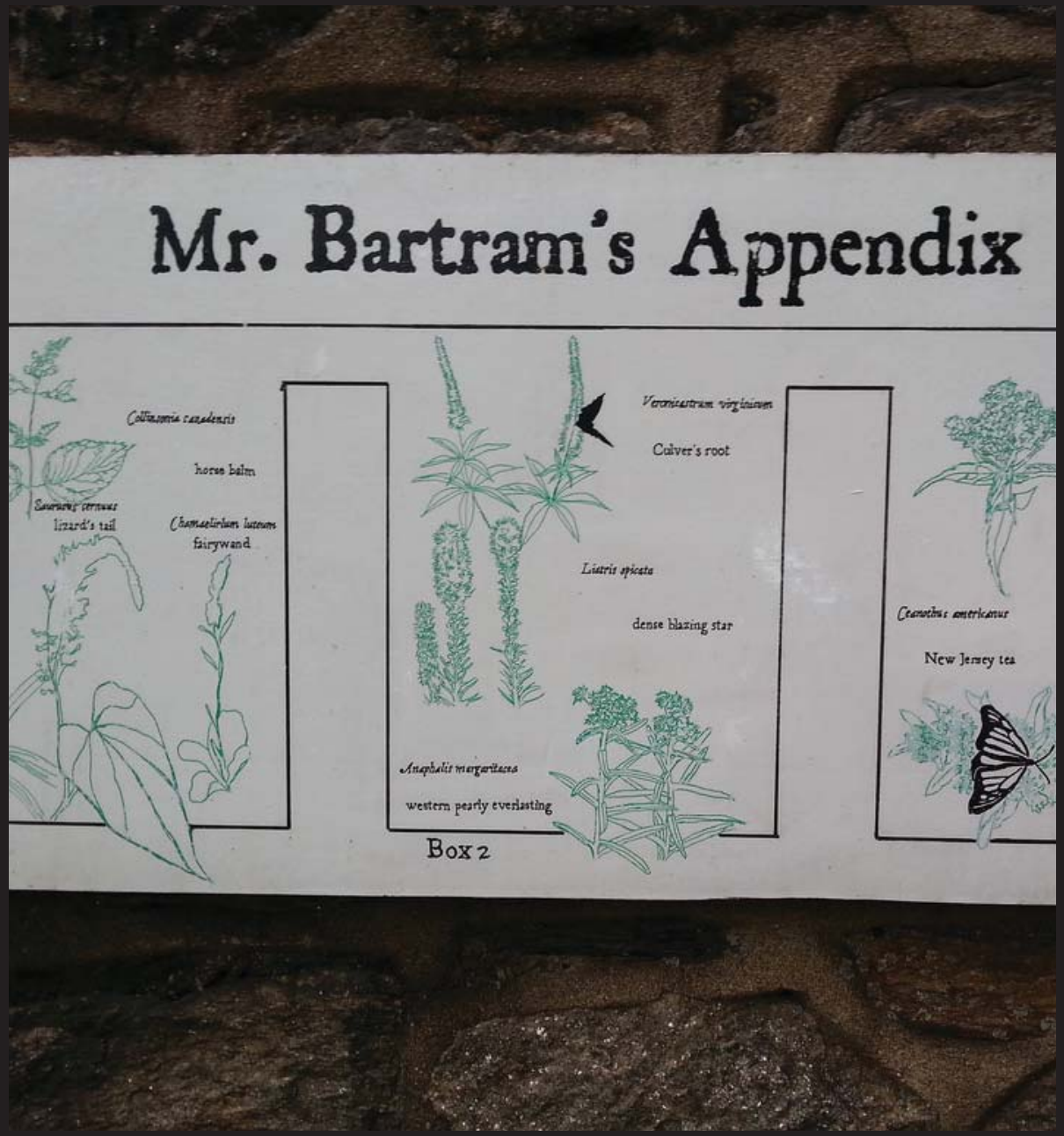
HOUSE RULES: CO-LEARNING AND RESOURCE EXCHANGE



ECOTOPIAN TOOLKIT







MANDY KATZ - PLANT FIELD GUIDE FOR BARTRAMS' BANKS



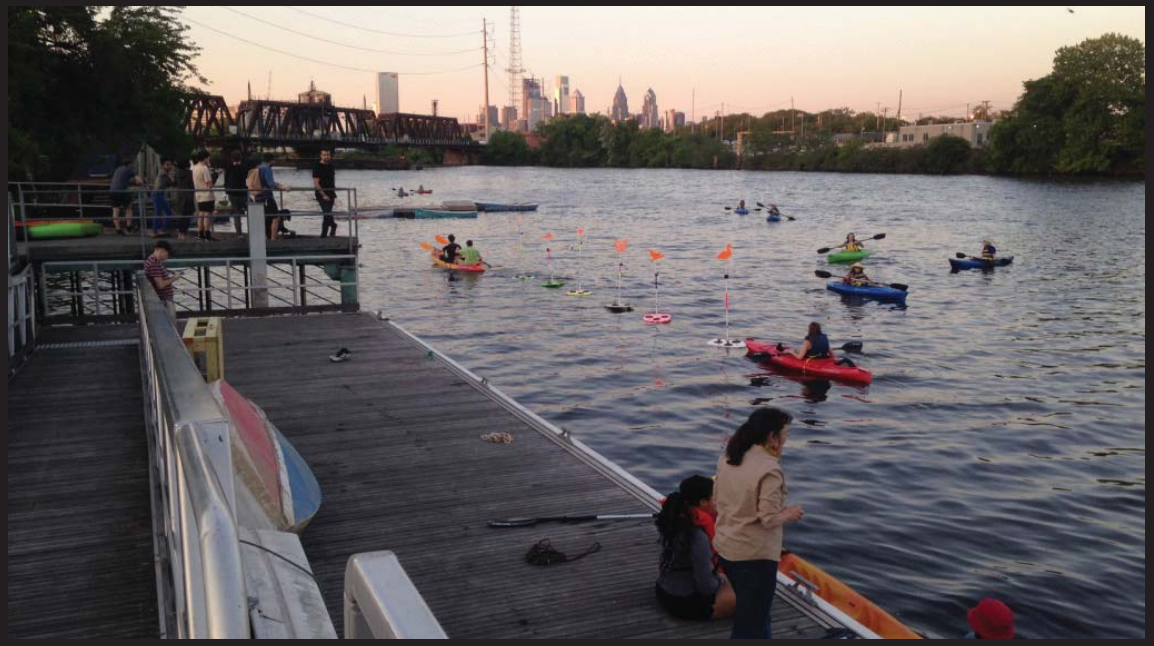








GABRIEL KAPRIELIAN, KYA KERNER + WILLIAM BOURKE - HABITAT POD LAUNCH







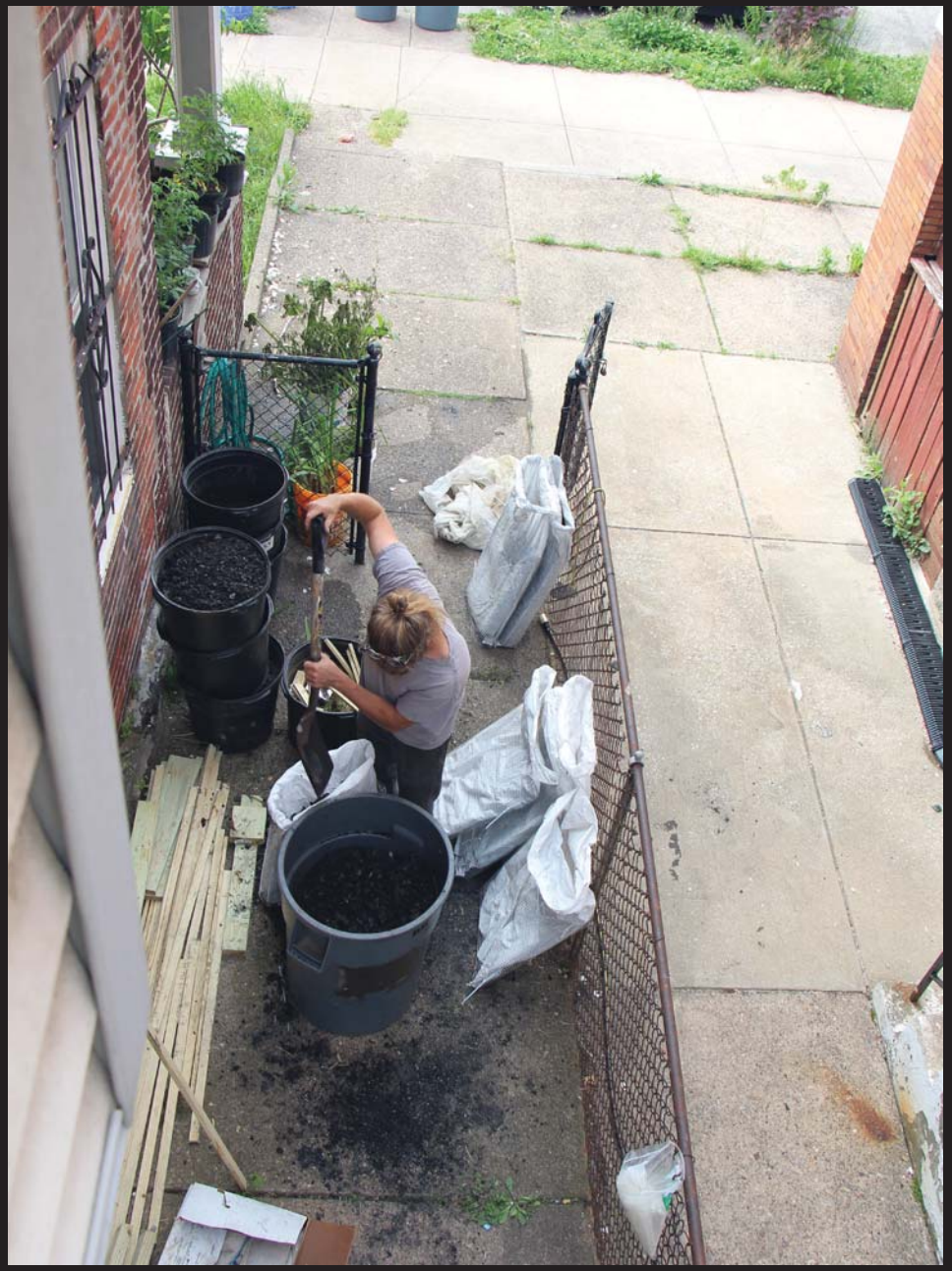








JACOB RIVKIN AND ERIC BLASCO - BIOPOOL






PRIZE



Mappa mundi psalter map



Ammassalik
Carved Wooden
Coastline Maps

CECILY ANDERSON - A USER'S MAP OF THE LOWER SCHUYLKILL


River Rats Wanted
Going Downriver? You're paddling south!
COME HELP CREATE a COMMUNITY GUIDE to the LOWER SCHUYLKILL
YOUR INPUT WANTED! SAT. JUNE 3, 11-3
BARTRAM'S GARDEN RIVERFEST







CAROLYN HESSE - SUSPEND





JOANNE DOUGLAS - FIBER-BASED ENVIRONMENTAL TESTS


Goldfish









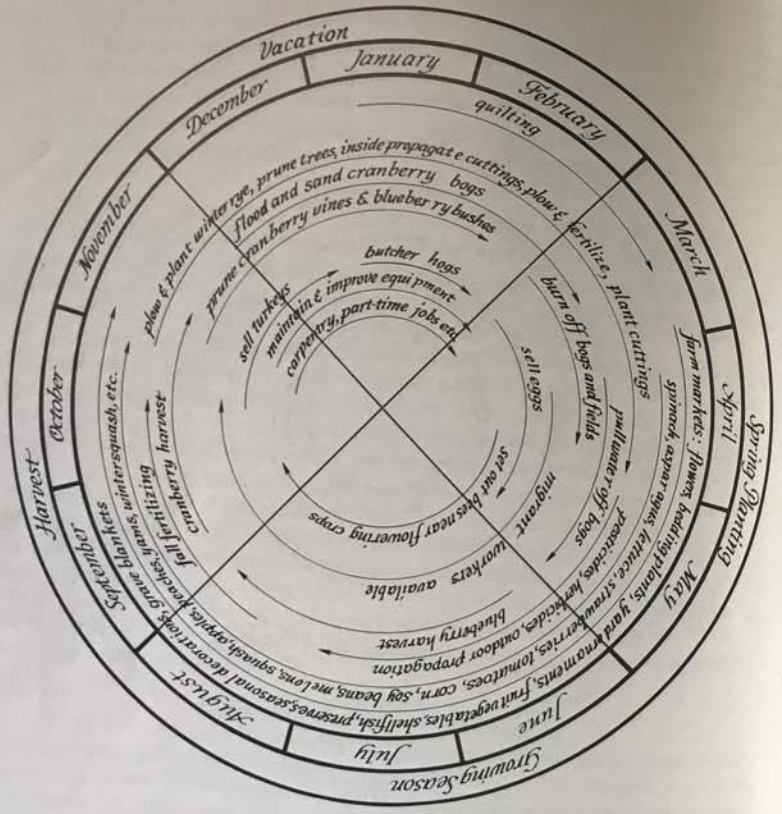






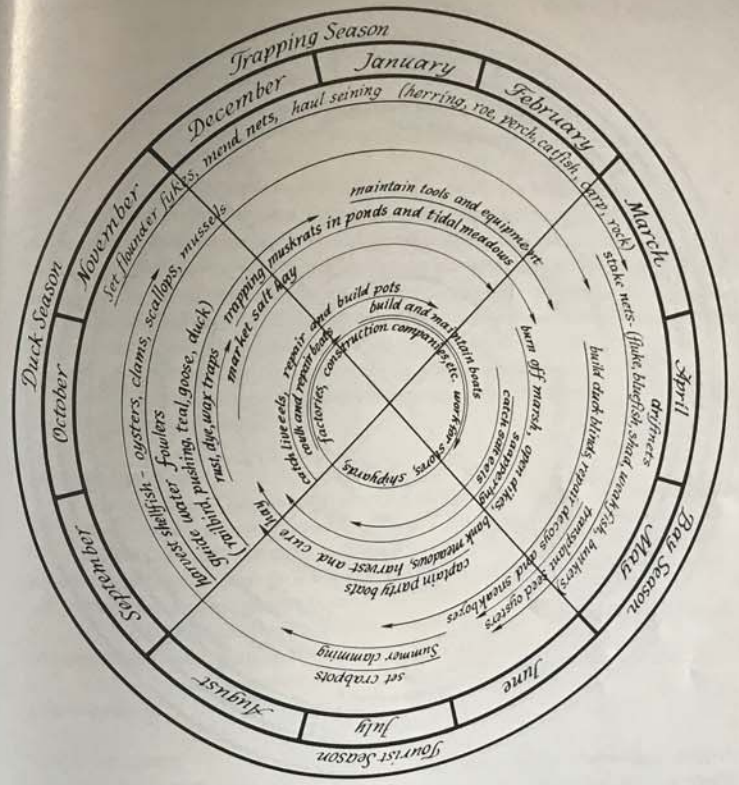
WATER TREATMENT, RESOURCE MANAGEMENT, CONNECTION OPPORTUNITIES AND REBUILD

AGRICULTURE



Agriculture, the ability to make a living from the soil, includes activities, places, buildings, people, skills and knowledge, land forms, support industries, and artifacts related to the cultivation of indigenous and introduced crops. Aspects to document and designate may include, among other things, all buildings, roads, ditches, and paths, methods of cultivation, technological inventions, farm markets, farmers and laborers, techniques of control burning, and expressive culture connected with working the soil for indigenous and row crops.

BAY / MARSH



Baymanship, the ability to make a living from the water, includes activities, places, buildings, people, skills and knowledge, land forms, support industries, and artifacts related to the cycles worked in the marshes and bays. Aspects to document and designate may include boat building, boatyards, boats, channel making, navigating, fishing, planting oysters, relaying clams, fish markets, mudwalloping and all associated vocabularies and stories.

Native Views, Native Peoples, and Pineys

Varying concepts of "native" mediate insider/outsider relationships in the region. From the project's point of view, the "natives" were any and all subjects of the study, that is,the region's users, whether they were visitors, developers, "locals," or "transplants." The people we talked to used the term "native" in another way. From their point of view, "natives" are generally those who have lived in the region for several generations. Ed Hazelton and Janice Sherwood are considered natives by themselves and by newcomers. However, as we shall see, "outsiders" have traditionally played key roles in shaping the landscape, often collaborating with or learning from natives, and planners and interpreters should resist the temptation to view outsiders or transplants as somehow less "pure" or culturally less significant than natives. They should also guard against romantic notions about natives, chronically reinforced by journalists.

The project's concept of "native view" is broader than the notion of "native (or indigenous) peoples" used by international conservationists, who, following the definition of the World Bank, see them as geographically isolated, unacculturated, non-literate, economically independent of the national system, ethnically distinct, linguistically distinct, and economically dependent on their immediate environment.[19] While these characteristics may describe some Third World cultures, they do not describe anyone living in the Pinelands National Reserve. They do, interestingly, describe the impressions that some newcomers and visitors have of "Pineys."

Cultural journalists often romanticize Pineys as indigenous, reclusive people who gather pinecones and other native plant materials for a living. Although the gatherers are, in fact, satisfying a very modern demand for the materials in the florist market they are erroneously associated in the public mind with subsistence lifestyles in earlier phases of civilization. For some consumers and purveyors of the region's folklore, gatherers comprise the undiluted essence of "pineyness." Notions of what and who Pineys are comprise a sizeable body of folklore in itself. One woman, a Medford resident, held that Pineys—among whom she does not include lumberers, trappers, farmers, or recently arrived ethnic groups—are the *only* fitting subject for folklife documentation. Her opinion is reinforced by formulaic presentations of Pine Barrens folklore:

> Men and women who give lectures on the folklore of the Pine Barrens, they show a pile of pinecones, people who come in with sacks on their backs of things they've collected. That, to me, would be what you would be after. That's piney culture because it's gone on for centuries. (Interview, Mary Hufford and Sue Samuelson, November 13, 1983. AMH021)

Another woman saw in the Piney lifestyle a pristine example of indigenous living:

> Like the Indians lived, with the environment. Well, Pineys would be typical, and the ones you'd want to study would be ones that lived here without changing the environment—without putting in lawns and chrysanthemums. [i.e. non-indigenous plantings] (Interview, Mary Hufford and Sue Samuelson, November 13, 1983. AMH021)



William Wasiowich, of Woodmansie, gathering pine cones on the Plains. (Photograph by Joseph Czarnecki. 83BJC216558-06-05.)

But Charlie Pomlear of Dennisville, a self-ascribed Piney, associates the word with the "pioneer" from our national past who conquered the wilderness and its aboriginal peoples. (November 10, 1983. RJL026)

Many who work in the region as hunters, gatherers, and woodsmen were not, in fact, born there. Jack Cervetto, Leo Landy, Bill Wasiowich, and Joe Albert are well-known examples of woodsmen who moved from North Jersey or Philadelphia. Yet, as we will see, their maintenance of traditional skills and occupations contributes to the region's character. "Pineyness," unless defined by example, eludes Piney detectors, as Nora Rubinstein concluded in her dissertation:

> "Pineyness" was based on geographical location at various stages in life, with birth-place being of greatest significance, [then] ancestry, age, occupation, economic status, family ties, and an amorphous quality many comprehend, but few can determine. It is an attitude, a way of being in the world, an essence or quality not included in the legislative description . . . an affective sense—a feeling for family, but most important, for the land, for the experience of "being" in the Pines. It is just over the horizon, or, as Janice Sherwood said, "a little deeper in the woods than you are."[20]



“THE ONLY THING ENVIRONMENTAL REGULATIONS REGULATE IS ENVIRONMENTALISTS” - Community Environmental Legal Defense Fund (CELDF)


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