

RECLAIMING

Q U A R T E R L Y

Witchcraft and Magical Activism



Streaking into Spring!

no.93
Spring 2004

RECLAIMING

QUARTERLY

Reclaiming

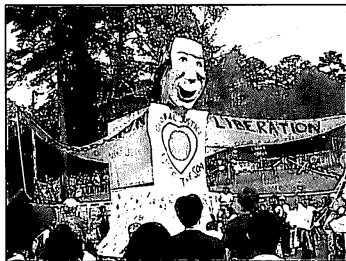
A Center for Feminist
Spirituality

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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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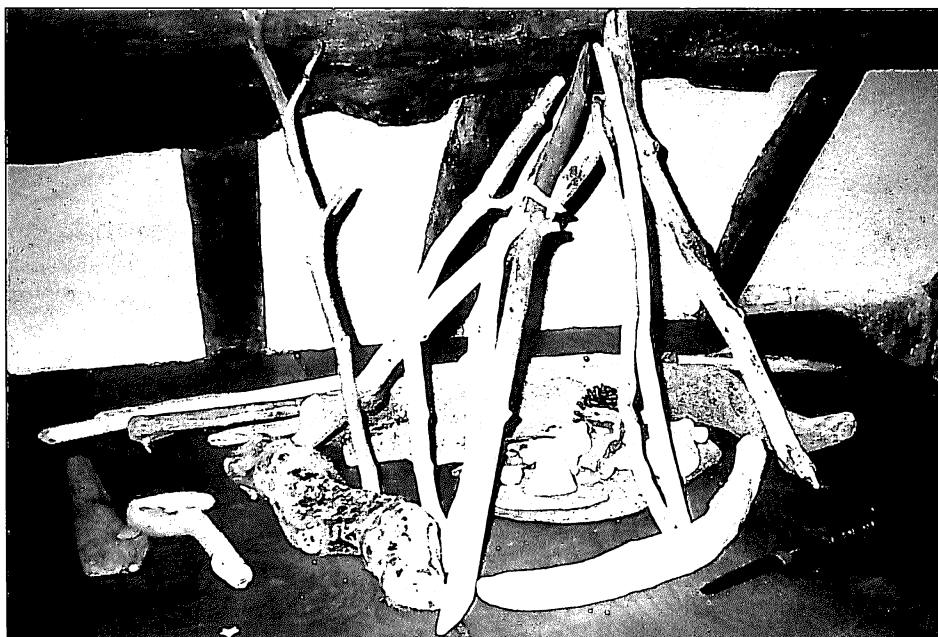
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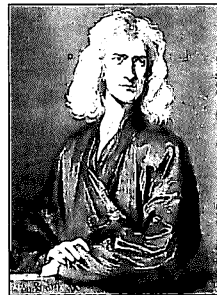
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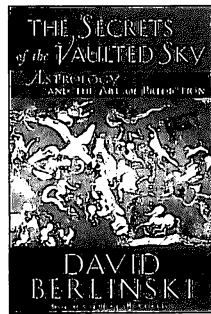
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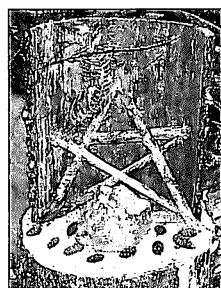
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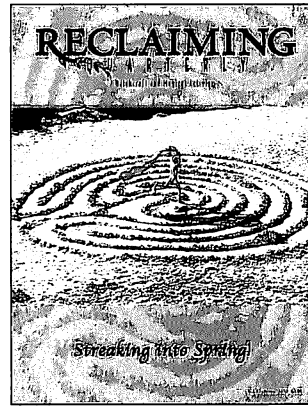
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COVER PHOTO

by Ms. Ayden Bremner

Visual concept and modeling by David T. Pang

Photo courtesy of Tea Party Magazine, www.tparty.org, (510) 434-WORD

See page 5 for accompanying poem.

COVER DESIGN

by George Franklin/RQ

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Our Founder



Founded in 1980 as *Reclaiming Newsletter*, re-formatted as a magazine in 1997. Of the 100-plus people who have worked on some version of this publication, the following are responsible for this issue:

Publisher, Editor-in-Chief, and Coffee-Maker Sunshine Moonbeam
Assistant Coffee-Maker Esmeralda RagingWitch
Assistant Raging Witch Meredith
Assistant Code Wrangler Carol Gunby
Assistant Pastry Contortionist Lily
Assistant Calligraphist Cerridwen
Assistant AssMaster Lynx
Assistant Parahistorical Assimilator George Franklin
Assistant Chronotographer Jonathan Furst
Assistant Political Consultant Jade Paget-Seekins
Assistant Airborne Hug Specialist Jim Negrette
Assistant Animal Handler* Ruby
Assistant Nap-Taker Snow
Assistant Image Acquisitionists Otter, Robin Parrott
Assistant Arboreal Graphicist Bob Thawley

* — No animals were harmed in the production of this magazine

Special RQ kisses to:

Elka, Rain, Kat, Fern, Georgie, John, Aimee, Lisa, Suzanne, Panthera, Madrone, Urania, Tia, Kala, Luna Pantera, Starhawk, Macha, Vibra Willow, Deborah V., Elfin, Mary, Ron, Joanna Carichner, Shadow Lotus, Erin, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 36



BRINGING TO THE SCHOOL

by Irish Flambeau

ON THE WEEKEND of November 21-23, Reclaimers and the Pagan Cluster once again joined thousands of people from diverse backgrounds gathered at the gates of Fort Benning in Columbus, Georgia for the annual vigil and protest at the School of the Americas (SOA, now officially renamed the Western Hemisphere Institute for Security Cooperation). Some people flew in directly from Miami following the FTAA protests.

According to School of the Americas Watch, organizers of the vigil: "Graduates of the SOA are responsible for some of the worst human rights abuses in Latin America. Among the SOA's nearly 60,000 graduates are no-

torious dictators Manuel Noriega and Omar Torrijos of Panama, Leopoldo Galtieri and Roberto Viola of Argentina, Juan Velasco Alvarado of Peru, Guillermo Rodriguez of Ecuador, and Hugo Banzer Suarez of Bolivia. Lower-level SOA graduates have participated in human

rights abuses that include the assassination of (Salvadoran) Archbishop Oscar Romero and the El Mozote Massacre of 900 civilians."

On Saturday, Starhawk gave a speech linking those trained at SOA to how the WTO and FTAA's economic and political mandates are enforced. She also reported on the demonstrations in Miami and police use of force. Pete Seeger, now in his 80s, led the crowd in an enthusiastic sing-along. I spotted Amy Ray of the Indigo Girls sitting in the audience watching him.

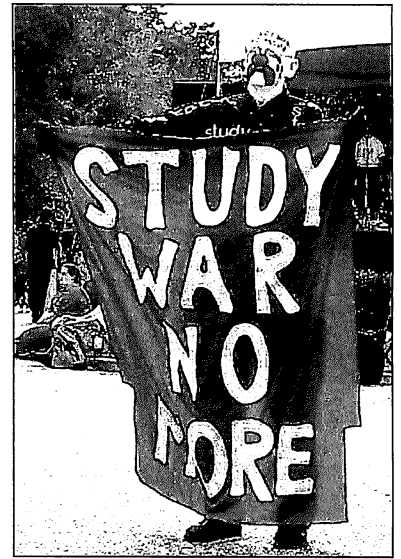
That evening, the Pagan Cluster led a public ritual. People from the crowd joined in, and another group brought a cloth spider web that had been on the street all day, available for people to write prayers on. This became the center of the ritual circle and spiral dance.

Sunday was an extremely moving processional. The crowd had white crosses, each one with the name and age of someone who had been killed by a graduate of the SOA. Singers on the stage sang out the names and ages one by one, Gregorian chant style. After each name, the entire assemblage would lift high the crosses and intone, "Presente," "present." Meaning, "we are here, because they can't be." For each name, the crowd would take one step forward towards the gates, for hundreds of names. As the crowd

THE SCHOOL OF THE AMERICAS IN GEORGIA HAS TRAINED THOUSANDS OF MILITARY AND POLICE GRADUATES FROM THE WESTERN HEMISPHERE IN TECHNIQUES OF REPRESSION, EARNING IT THE SOBRIQUET "SCHOOL OF ASSASSINS."



Life OF ASSASSINS



advanced and then passed by the gates of Fort Benning, the crosses were placed in the links of the chain fence, eventually totally obliterating the fence from view. A vast number of the names called out belonged to infants and children; the energy of this procession was extremely intense and heart-wrenching.

Immediately following the procession with the crosses came the Pagan Cluster and the folks with the spirit web. The Pagan Cluster had candles, flowers, and a length of cloth representing the Living River. These groups together advanced on the Fort Benning



PHOTOS BY IRISH FLAMBEAU

At right, the Pagan Cluster leads a spiral dance as part of a public ritual at the gates of the School of the Americas.

Other photos show the march to the gates.

For more information, contact School of the Americas Watch, www.soaw.org

gates in silence. The spirit web was laid down, and a silent spiral was danced. The web was then hung on top of the fence with the crosses.

A giant puppet parade complete with stilt walkers (one actually carrying an ashiko!) followed. Large groups of children playing drums in the puppet parade made for a joyful noise and raised people's spirits again.

Twenty-nine people were arrested in a nonviolent civil disobedience action, crossing the line onto Fort Benning property. The SOA action is an annual action with a peaceful history of cooperation with authorities. In recent years, over a hundred people have been sentenced to terms averaging six months apiece, and at least 27 more await sentencing at presstime, according to SOA Watch.

For more information, contact School of the Americas Watch, www.soaw.org

Irish Flambeau is a Peace Witch inspired by the Reclaiming tradition, and a Dances of Universal Peace leader.





Clown

Two dozen self-described "anarchist pacifist activist clowns" joined forces as "Clown Anarchy" and spent a February afternoon riding BART subway trains around downtown San Francisco. The clowns spoke and





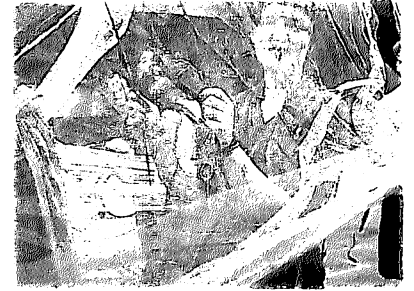
Anarchy

mimed for peace and justice around the world,
playing to an audience of mid-day commuters.

*Photos by Luke Hauser. For more info and
future actions, visit www.clownarchy.org*



Miami —



— a Dangerous Victory

FOR THOSE OF US who participated in the protests against the FTAA, the Free Trade Area of the Americas, in Miami the third week in November, it's a bit hard to feel victorious. We are bruised, battered, worried about compañeros still in jail, and grieving for Jordan Feder, a young medic who died of meningitis after the action. We've been harassed, arrested, tear-gassed, pepper-sprayed, hit, beaten, assaulted, lied about, and in some cases literally tortured and sexually assaulted in jail, and we've stared directly into the naked red gaze of the New American Fascism.

Nevertheless we have had a significant victory that we need to understand and recognize, not least because it throws us into a new and very

dangerous phase of activism.

Our victory was not tactical. None of our own attempts to physically enter or disrupt the conference were very

effective. I've heard rumors that one group did actually take down a section of fence, but most of us just managed to march up to it and maintain a presence for short periods of time before being driven back by police riots. And while I could list numerous missed opportunities and tactical errors we made, I can't honestly think of anything much we could have done, given the overwhelming police presence and the physical layout of Miami, that would have made for a significantly different tactical outcome.

We were Iraqed — that is, we were attacked not for anything we'd done but for someone's inflated fears of what we might do; shot, gassed, beaten and arrested for weapons of destruction we did not have; targeted for who we are and what we stand for, not for acts we had committed. The \$8.5 million that was allocated for the policing of this event came out of the \$87 billion appropriations bill for Iraq. Miami was the Bush policy of pre-emptive bullying brought home.

There is a certain visceral sense of satisfaction in breaching a barricade and directly blocking a meeting, but those are not actually the measures we should use to judge our success. The direct action strategy in contesting the summits is not really about physically disrupting them. It's about undermining their legitimacy, unmasking them, making



The Pagan Cluster participated as the Living River, a theatrical image that has been used by Reclaiming activists for several years. To be part of the listserv for the international Pagan Cluster, contact quarterly@reclaiming.org. Photo by Ruby Perry.



People speaking out against the proposed Free Trade Area of the Americas faced a massive wall of riot police. Photo by Ruby Perry.

visible their inherent violence and the repression necessary to support them, and undercutting public belief in their beneficence or right to exist. And there we are winning, not because of any tactical brilliance on our part, but because in truth all we had to do was show up, to be there as a visible body of opposition and withstand the onslaught.

Our most effective direct actions may have been those we did in the days and weeks before the meetings: the outreach, the community gardening, the door-to-door flyering downtown, conducted under the constant threat of arrest by a police force acting like Nazi bullies, arresting protestors for walking on the street, standing on the sidewalk, talking to people or witnessing other arrests. In spite of the major fear campaign and the negative propaganda being put forth by the police and the media, just about every interaction we

had with ordinary Miami folks was positive. Locals were told by police that dangerous anarchists would burn their shops, would shoot them with squirt guns full of urine and feces, would smash their windows, and destroy Miami if they were not contained.

Local people were scared, but still interested in what we had to say. The poor and immigrant populations of downtown Miami understand the underlying issues of economic injustice. They could quickly grasp what the FTAA might mean for their jobs. They told us stories of water privatization in their home countries, of 16-hour-a-day workshifts on cruise ships that unions couldn't organize because the ships are registered in other countries, of their daily struggle to survive on the streets, of the ongoing police brutality faced by the homeless and the poor.

When we were driven back into

Overtown, Miami's black ghetto, people smiled and waved, came forward to help us, offered places for hunted activists to hide, sheltered our puppets in their backyards. Other local people came forward to offer housing and shelter, to donate food, plants, and time to the mobilization, to hold vigils at the jail and to provide support after most of the action had left town. It was as if the bulk of the population pressed the "mute" button on the soundtrack spewed by the media and the police, noticed what their own eyes were telling them, and knew who their true allies were.

That gap — between the reality that the power structure was attempting to construct and the actual reality of ordinary people — is the fertile political space we need to nurture and explore in order to move forward. It leaves the bullies building a more and more elaborate fortress of control that is

continued on page 57

BURSTING FORTH

BY LILY

SPRING SALAD



SPRINGTIME SEEMS to explode overnight. Suddenly, everywhere you look the trees are budding out with new leaves. Tiny seeds that have spent Winter nestled in the cold dark earth have now felt the warmth of the sun's rays and have burst forth with roots and tiny leaves. Everywhere you can find a patch of soil, you will see tiny seedlings reaching upwards, harnessing the deeply concentrated earth energy contained within them.

Plants have spent the winter season either as dormant plants or as seeds. They come out of their hibernation when the soil warms back up and the nights grow shorter. Animals (and people) hibernate both physically and energetically over winter as well. In Spring, when they come out of their period of repose and internal reflection, they need a burst of energy to break out

BE A KITCHEN WITCH!

You could be the Kitchen Witch for the next issue — write an article with a spell, or just send us a favorite recipe with a note saying why RQ should run it. We'll take it from there! See page 3 for contact info.

of quiescence and re-acclimate to the outside world.

Both energetically and nutritionally, very young plants and sprouts are some of the most potent and magical food you can eat. A seed breaks open and sends down roots, then sends up leaves; the burst of energy that such a feat requires has been stored within it since its creation on the mother plant. When you pick and eat a

young plant, you are able to ingest a good dose of that "bursting forth" energy, as it has not been used up yet.

Young plants and sprouts are also easier to digest. After a winter of heavy, starchy comfort foods, a lighter diet of greens and sprouts is a necessary and welcome change for your digestive system. Much like a spring cleaning of your home, a few days to a week of spring greens cleans out old energy left over from Winter and energizes for Spring.

Experiment with different greens in your salad mix. Bitter greens help stimulate digestion; though a large ratio of bitter greens would overpower your salad, a handful of them will add variety to the taste and help get your digestive

INGREDIENTS

Salad Mix

Your choice of baby greens: dandelion, mustard, baby lettuce, endive, collards, beet tops, spinach, radicchio, radish tops, watercress, baby plantain leaves, cilantro, parsley, bits of herbs...

Baby radishes
Baby carrots
Green onions
Edible flowers
Handful of sprouts

Dressing

1/4 c. lemon juice
1/4 c. rice vinegar
2 Tbsp. olive oil
2 Tbsp. fresh dill, chopped
2 Tbsp. green onion tops, chopped
1 clove of garlic, minced
2 tsp. honey (preferably raw)

juices flowing. Try some edible flowers in your salad (make sure they're organic and washed carefully if you're picking them yourself) and bits of herbs as well; they add beauty as well as flavor and nutrition.

Play with sprouting your own seeds and beans. Not only will you get a much greater variety than you will find at the grocery store, but you can delight in watching the seeds go through the birth and growth process.

They're delicious in your salads, and just as good plain for snacking on by the handful. Sprouts take a few days to prepare and last several days in the refrigerator; you can start a new batch every few days to ensure you'll always have some ready.

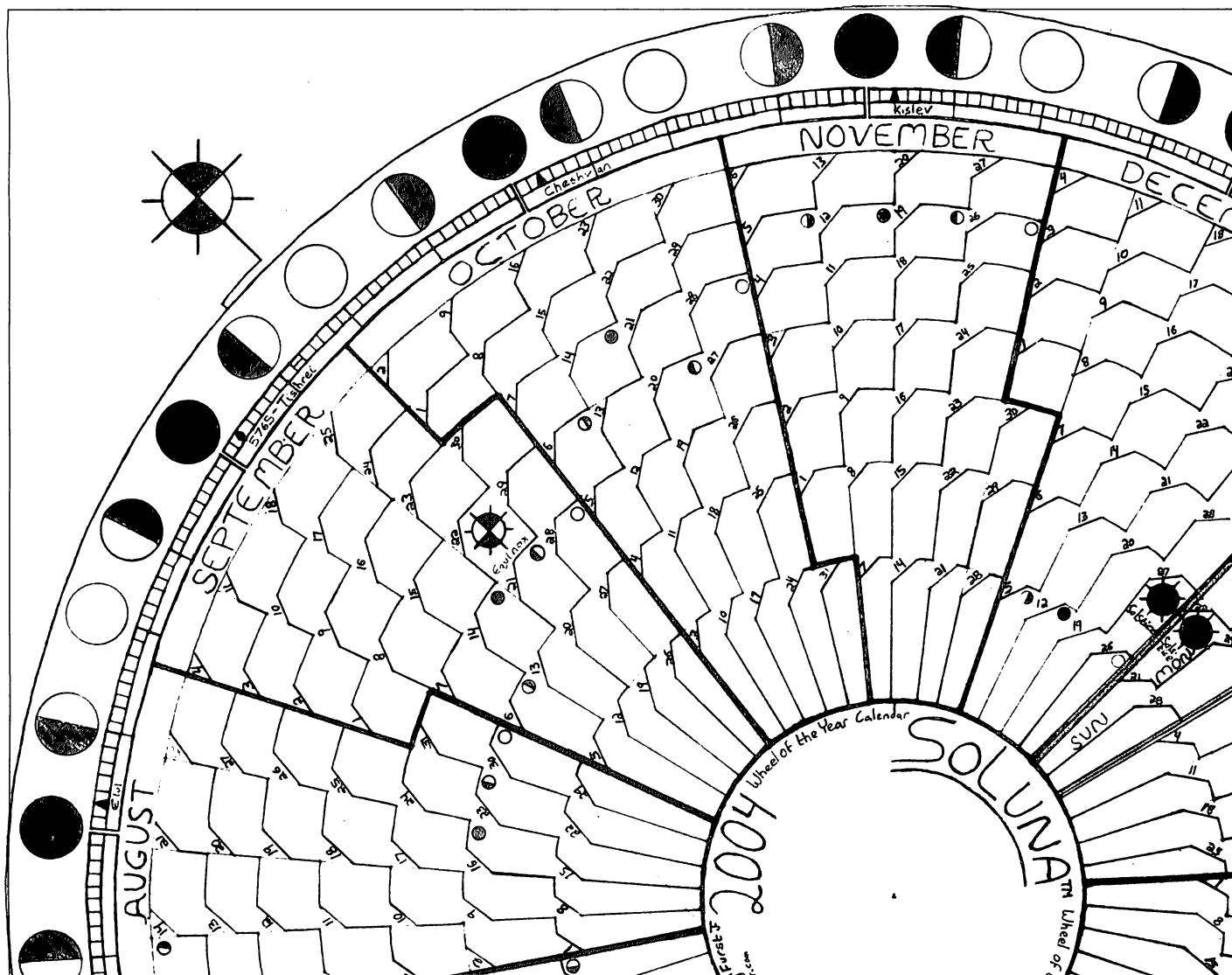
RECIPE

WASH AND DRY six to eight cups of greens and herbs. Place them in a large bowl.

Chop up and add a handful or two of radishes, carrots, and/or green onions. Toss in any edible flowers and sprouts that you have.

To make the dressing, put all the ingredients into the blender and whirl

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Created by Jonathan Furst, ©2003

DO OUR CONCEPTS of Time free or limit us? When the days are framed by the bars of an ordinary calendar, time can feel like a prison. Formed as a wheel, the year opens up like a flower. Or a mandala. Or the ace of disks. Or maybe a berry pie.

SoLuna is a spell for better, juicier relations with Time — to chart a year that's more in tune with the actual rhythms of our planet. It reconciles Pagan, Jewish, and "standard" Gregorian calendars with each other and the solar-lunar cycles. More importantly, it shows our year as one complete circle (guided by the seasons and phases of the moon) rather than twelve arbitrary rectangles (ruled by grids and boxes).

USING THE SOLUNA CALENDAR

SOLUNA 2004 starts the week of Winter

Solstice 2003, and ends January 1, 2005, to show the full solar year.

The inner disk marks moon phases, solstices and equinoxes; other holidays are left blank. It's your year — fill in the dates that are important to you!

Each week is represented as one "slice" of the pie, starting with Sunday (near the center) and moving outward to Saturday.

The year progresses clockwise; dark lines indicate the Gregorian months.

Lunar cycles also appear on the outside track — new moon to new moon. Each tick-mark on the outer ring represents one day of the year, corresponding with the dates on the inner calendar (Sundays line up with the main spokes) and the outer moons.

Triangles mark new months in the Jewish calendar, diamonds the new year.

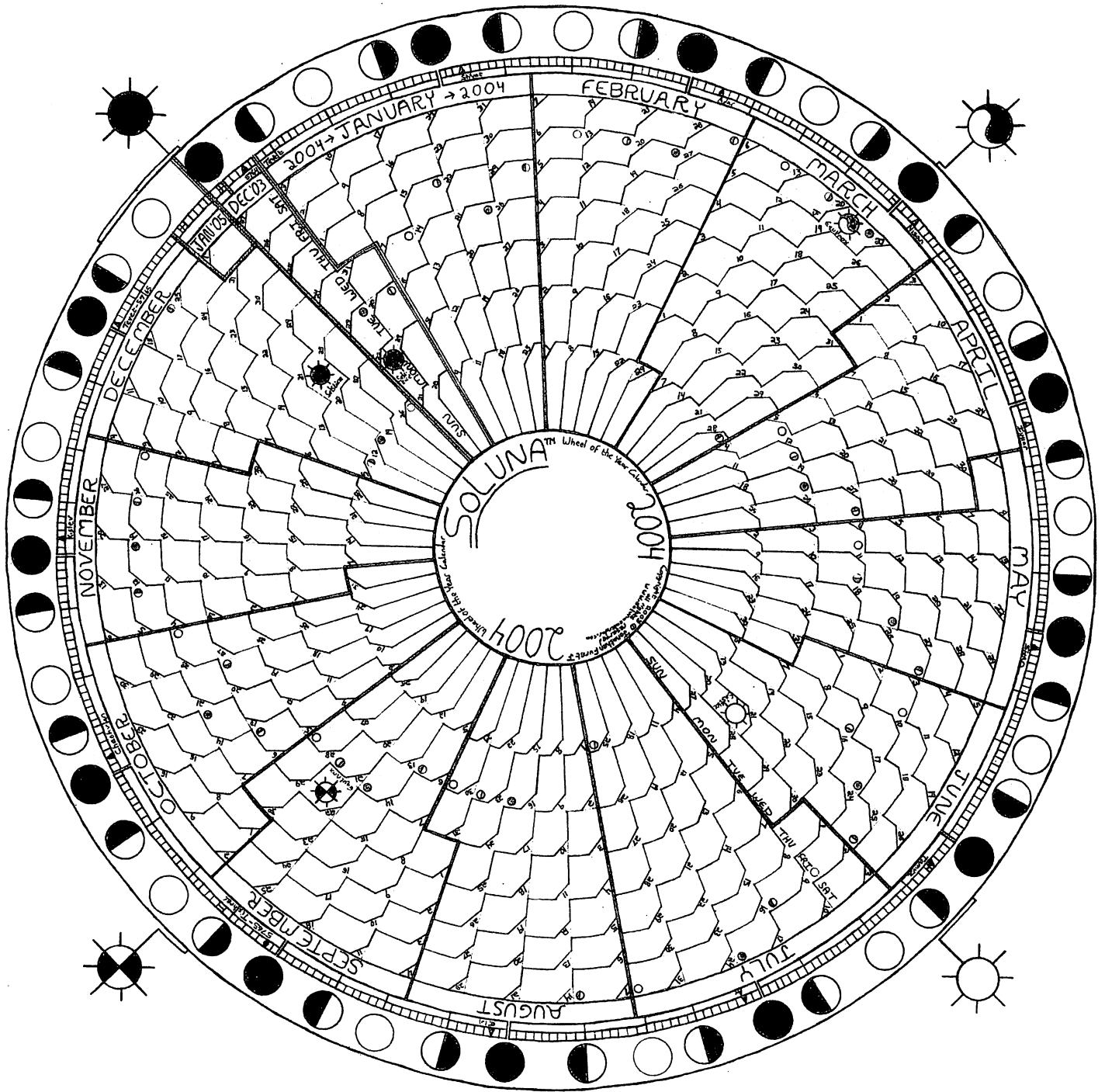
Pencil in other lunar dates, or invent your own...

MAKE CALENDARS! GET CALENDARS!

COLOR, PAINT, or otherwise alter the calendar as an act of chronomancy to make it *your* year. You might even be inspired to make your own calendar — I highly recommend it. If you do, please send a copy to RQ and let us know the results of your journey!

Help spread this spell. Use the calendar, make copies, and give them out. Folks are encouraged to donate \$3 for their copies to RQ. You can also get a larger, 17" x 17" version for \$12. Half of net proceeds benefit RQ. See opposite page for details.

For more on time, see "Invoking Time," by Maggie nicAllis, in RQ #84, Autumn 2001 — online at www.reclaiming.org/newsletter



SoLuna™ 2004 Wheel of the Year Calendar

Hand-drawn by Jonathan Furst ©2003

Feel free to make copies and give them away – all other rights reserved

SoLuna is sacred chronology for better, juicier relations with Time! Color it, cut it up, write in your own holidays, etc.

Support the magic. For a full-sized (17x17 inches) version, send \$12 (U.S./Canada postpaid). Send to RQ, PO Box 14404, San Francisco, CA 94114. 50% of net proceeds go to RQ. For more information, visit www.solunacalendar.com or email jonathan.furst@pobox.com

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 help gather regional news for RQ:

Pat Hogan, BC	Stayce, CA
Rowan, OR	Patricia Storm, MO
Gretchen Laymon, NC	Tari Parr, IL
Sarah Campbell, PA	Angela Magara, VT
George Franklin, CA	Liz and Donata, Germany
Liz Rudwick, England	Maggie nicAllis, NJ
Teri Parsley Starnes, MN	lily, CA
Irish Flambeau, GA	Raven, NM
Midnight, TX	Yoeke, Low Countries

Witchcamp 2004

These are adult camps (some include ages 16 and up, or allow infants)

2004 Witchcamps

MidWest/Missouri • June 12-19

Dreamweaving, (515) 233-1216, Camp@dreamweaving.org, www.dreamweaving.org

California • June 27-July 4

Madrone, (415) 789-7674, madrone@mindspring.com, www.madroneproductions.com

Germany (women) • July 9-16

Christa Boeckel, 011-49-4723-2339, Christa.Boeckel@t-online.de

Lorely (Europe) • July 29-August 5

Contact Petra, pschotman@hotmail.com, 0031-6215-64111

British Columbia • Late July-August

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

SpiralHeart/MidAtlantic • Early August

SpiralHeart, (202) 728-7510, info@SpiralHeart.org, www.spiralheart.org

Avalon/England • August

011-44-020-8667-1525, camp@reclaim.demon.co.uk, www.reclaim.demon.co.uk

Vermont • Late August

Raven, (802) 425-2984, moleknoi@together.net or Evergreen, (802) 899-3231, evergreen.erb@adelphia.net

New York • October

www.wyldgoddess.net, (212) 340-1997, camp@wyldgoddess.net

Samhain Witchcamp/Texas • October

Moonwing, (713) 668-2721 or Deer Runner, (512) 731-8737, witchcamp@tejasweb.org

Witchcamp

A week of Earth-Based Spirituality and Magic

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.

WITCHCAMP 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.

Reclaiming Family Camps

2004 Schedule

Reclaiming Family Camps are all-ages Witchcamps. The last Family Camp season wrapped up with Witchlets in the Woods in late August 2003, and the Wheel begins again in May with the long-running Wild Ginger Camp.

Dates are still being set for next year's camps. Likely months are listed below. Contact the specific camps to find out their focus, age range, and 2004 dates.

Wild Ginger — Late May in Eastern Canada. Contact b.e.jones.warrick@sympatico.ca, (519) 438-8208.

Tejas Web Family Camp — July in Colorado. Contact villagecamp@tejasweb.org.

Cascadia Village Camp — August in Washington. Contact (360) 379-6579, CascadiaVillage@attbi.com.

Witchlets in the Woods — August in Northern California. Contact WITWoods@yahoogroups.com, (510) 597-1540.

About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Contacts for local communities begin on page 44.



Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — Solstices, Equinoxes, and the midpoints between those (the cross-quarters). Local communities use different names for some of the sabbats. RQ uses "Equinox" and "Solstice" to honor the fact that these are holidays of the Earth Herself, not of any one culture. We usually call the cross-quarters by Celtic names.

For local dates, see listings beginning page 44. All rituals, classes, and Witchcamps are clean and sober. No alcohol or drugs, please.

Descriptions are adapted from "The Spiral Dance," by Starhawk, ©1989, Harper San Francisco.

Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See page 44 for local contacts. Not all locales offer classes, but you could help bring a class to your area — see "RCRC," page 46.

Elements of Magic is the basic Reclaiming class. The other three core classes, as well as many other workshops and classes, have it as a prerequisite.

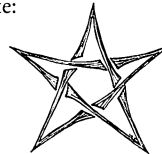
Elements of Magic

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.



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.



Pentacle of Pearl

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

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.

Spring Equinox

This is the time of Spring's return; the joyful time, the seed time, when life bursts forth from the Earth. Light and dark are equal. It is a time of balance, when the elements within us must be brought into a new harmony. Kore returns from the Land of the Dead with the sweet scent of desire on her breath. As She dances, despair turns to hope, sorrow to joy, want to abundance. A favorite chant is:

She changes everything She touches,
And everything She touches, changes

In many locales, children are a special part of this ritual, and a hunt for colored eggs follows.

Beltane/May Day

This is the time when sweet desire weds wild delight. The Maiden of Spring and the Lord of the Waxing Year meet in the greening fields and rejoice together under the warm sun. The shaft of life is twined in a spiral web, and all of nature is renewed. We meet in the time of flowering, to dance the dance of life.

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.

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 44-45). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 46 for more info).

Classes are sliding scale (Bay Area classes are \$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. Visit Reclaiming's website, www.reclaiming.org, or see contact info for various regions in the following pages.

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 nor for recommending treatments. Students are responsible for seeking professional help if they need it.

Witchlets in the Woods

California Family Camp in the Redwoods

by Kala

IMAGINE YOURSELF and your family under the majestic Redwoods of Mendocino county. Children are dressed up as faeries and dancing among the ferns. The food is delicious and there are myths, stories and a Sacred Drama in the evenings. Later on, the fire is glowing and we are eating s'mores and singing along with guitars.

This is Witchlets in the Woods. Workshops, nature hikes, swimming, and many other daytime activities are offered for young people from infants to teenagers. Some favorite workshops were wand-making, beading, and rain-sticks.

Last year, an "older kids' path" for ages 10 to 15 took place each morning around a campfire built along a creekbed. We especially invite the youth of our community to join us!

This Summer, Witchlet in the Woods is growing. We are moving from Mendocino Woodlands Camp One to



Camp Two, where California Witchcamp takes place. The location is more secluded, and there are wooden cabins. We can accommodate more campers, and will be able to increase our numbers by a third. Maybe Witchcampers will leave a buried treasure in July for the kids to find in August...

Our myth this year is "Thomas the Rhymer" from the Feri Tradition. This story offers campers of all ages many opportunities for exploring what the "truth" is.

Once again we will have a talent show, and the costume tent will be in full force for all the budding Faeries. Great food, Pagan ritual and workshops round out this gathering for the whole family.

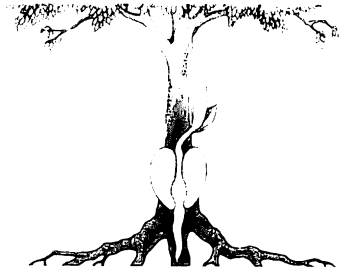
Witchlets in the Woods takes place Saturday, August 7 through Wednesday, August 11, in the beautiful Mendocino Woodlands of Northern California. Witchlets costs \$80-120 per person.

Registration with a \$25 deposit per person is due by April 20. Witchlets fills up quickly, so don't delay. Full payment is due by June 15. Visit www.witchlets.homestead.com for registration form. Contact Kala at kalawitch@juno.com, (510) 597-1540.

Send deposit checks made out to "Reclaiming" (not "Witchlets") to Kala, 536 45th Street, Oakland, CA, 94609.

Witchlets photos by Loki Rainman

Dandelion!



All-Reclaiming Dandelion Gathering — April 14-18 in the hills of Texas

by Sulis

In April 2004, Reclaiming plans to hold its first Dandelion Gathering, a convening of people from the many different Reclaiming communities around North America and Europe.

Motivations for attending the gathering vary widely. For some, it's a chance to network. For others, it's a Winter vacation in southern Texas. For RQ, it's a chance to get out and meet our readers.

In this article, Sulis, a Vermont Reclaimer, reflects on her reasons for taking part in the Dandelion Gathering.

SOMEHOW I'VE COME to understand the greatness of just pulling up roots of grass from the garden. It's really kind of strange to feel it force me to pace myself, be gentle, pull evenly with pressure, determine what is a weed and what isn't. And as I spend time digging around and playing in the dirt, I realize that I am talking with my grandfather, appreciating all he taught me when I was a child and didn't even realize I was listening. I find myself talking with the creatures that are magically appearing — the ladybugs, the bees, the *huge* earthworms (I'm having Dune

flashbacks here!). Talking to the plants, the creatures, the wind.

There are those around me who may say that I'm off my rocker. But for the first time in a long time, I am allowing myself the time to be sick. To take care of something I know I can help and will bring beauty (and sustenance) into the world.

Somehow the quiet of no electric lights, no electric fans, no TV, no radio — just winds, bugs, and the voice of a child playing nearby with dad. "Flower? Flower. Flower."

The little boy's voice moves from questioning, to recognizing, to displaying and running around showing his wondrous prize to anyone who'll take note.

A dandelion.

You may call it a weed, but to this little guy, it's a dozen roses from daddy. A flower from his garden. The joyous, unstoppable energy of the dandelion is magnified by the child.

The dandelion. Reflection of both the radiance of the sun and the power and frailty of the moon over the course of its life. The dandelion is the strength

and cunning and power of the lion whose name it carries, a brilliant flash of yellow in a solid sea of green. And the lightness of a wish on the wind... a gossamer moon waiting for you to come and make your wishes known, to carry them away on wings. It is the flower of the God and Goddess — sun and moon, vibrant and full and beautiful, in life and in death.

So go outside today. Look for the flash of yellow in your lawn and fields. Look for the gossamer moon waving in the breeze. Stop. Appreciate the unstoppable, untameable energy of the dandelion.



PART TWO

*As the moon reflects the sun,
You and I reflect each one.
There are forces we cannot see
They're inside us to remind us to be free...*

This refrain from long ago came back this afternoon while watching the little boy with his dandelion. And when it did, as with so many songs along the way, I found I remembered the tune, and most of the words, but more importantly each time that it crossed my path with some importance.

Camp. I hear this tune, and for me, I truly think of the freedom that I found while at Witchcamp. The freedom to be who I am — smart, creative, introverted, joyous, wordy, whole, wounded, strong,

continued on page 56

Dandelion — Join Us!

The Dandelion Gathering, to be held from April 14-18 in the Hill Country of Southern Texas, is open to all who are part of the Reclaiming web.

See the past two issues of RQ for more articles and information.

For more information and registration, visit www.dandeliongathering.org



Reclaiming Regional Contacts

Here's contact information for over two dozen local Reclaiming communities.

Specific events in some of these communities are featured on the following four pages. The Regional Highlights on the preceding six pages also feature these local groups.

Local groups are anchored by Reclaiming teachers. To list your group, contact quarterly@reclaiming.org, (415) 255-7623.

Vermont Witchcamp Community

Vermont Witchcamp

Join us in the hills of Vermont. Contact www.vermontwitchcamp.net

Wild Ginger

Wild Ginger, a community of Witches in Ontario, Quebec, and the northern U.S., offers an annual intensive mini-camp. This all-ages camp fills up early. Contact Selchie, (519) 438-8208, b.e.jones.warrick@sympatico.ca

Phoenix

A group of Witches in the London and Middlesex area of Ontario, we work in the Reclaiming tradition. Contact Selchie, (519) 438-8208, b.e.jones.warrick@sympatico.ca

Classes in the Northeast

BrightFlame and friends offer classes in Reclaiming-tradition Witchcraft. See www.mysmagic.org. Contact (610) 982-0448, brightflame@mysmagic.org

Delaware Valley Reclaiming

Centered around Philadelphia and drawing from the PA-NJ-DE area. Contact DelValReclaiming-info@yahoo.com, www.mysmagic.org

New York Witchcamp Community

New York Witchcamp

Mid-October. Join us as the leaves turn and the veil grows thin, in the woods of New York, two hours from Manhattan. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

SpiralHeart Community MidAtlantic Witchcamp Region

For information about SpiralHeart, please visit www.spiralheart.org

Lancaster and Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact SarahC405@aol.com

North Carolina

For Reclaiming core classes in North Carolina, a reading group, and ritual celebrations in community, contact Gretchen, GretchenLay@earthlink.net

Atlanta, GA

Gaia Reclaiming is a Georgia community of women and men practicing magic in the Reclaiming tradition. Gaia Reclaiming Events Hotline: (866) 841-9134 x 5970, or visit www.peregrineretreats.homestead.com

Gainesville, FL

Florida Alliance of Reclaiming Witches. Contact Thistle, walkerbj@ufl.edu, and visit <http://farwitches.tripod.com>

Tallahassee, FL

Magnolia Circle is a group of women and men working ritual magic in the Reclaiming tradition in North Florida, mostly in and around Tallahassee.

Other MidAtlantic Events

For Reclaiming-tradition events in other locales on the East Coast, visit the SpiralHeart website, www.spiralheart.org

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

Midwest Witchcamp is in June at Diana's Grove near Salem, MO. Contact Dreamweaving, (515) 233-1216, questions@dreamweaving.org, www.dreamweaving.org

Salem, MO

Diana's Grove is a 102-acre sanctuary which hosts Midwest Witchcamp and sponsors workshops and intensives all year. Contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, mystery@dianasgrove.com

Illinois

Web in Chicago, (773) 764-3477 or catbirdgirl@yahoo.com

Autumn in Peoria, autumnthewitch@insightbb.com

MarshAster in Bloomington-Normal, marshaster@prairiefirecoven.org

Pandora in Wauconda, pandoraalora@yahoo.com

Star in Decatur, star@mysticgrove.com

Minneapolis/St. Paul

The Reclaiming community in Minnesota has two groups: The Queer Guild and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.

Texas Witchcamp Community

Contact www.TexasWeb.org, info@tejasweb.org, or PO Box 11586, Austin, TX 78711.

Tejas Web Witchcamps

Tejas Web offers a Summer family camp and hosts an adult Samhain Witchcamp in October. Contact Tejas Web — see above.

Rituals in Austin

Contact Morgana, (512) 478-5282, ethos@texas.net, or Midnight, (512) 373-4412, Midnight@ancient-mysteries.net

New Mexico

The Enchanted Spiral is New Mexico's thread of the larger Reclaiming Web.

Albuquerque: Molly, (505) 268-6068, or Raven, ravenredd@hotmail.com

Santa Fe: Anna, (505) 988-2583



Reclaiming Regional Contacts

West Coast/California Witchcamp Community

California Witchcamp

Magic and ritual in the redwoods. Contact (415) 789-7674, madrone@mindspring.com, www.madroneproductions.com/camp.htm

Witchlets in the Woods

Family magic in the California redwoods. Visit www.witchlets.homestead.com for registration form. Contact Kala, kalawitch@juno.com, (510) 597-1540.

Los Angeles, CA

ReWeaving works together to teach and make magic — the art of empowering each other and ourselves. Contact Stayce, flmmkrad@aol.com, for information on rituals and classes.

Northern California

See listings for contacts, classes, rituals, and other events in San Francisco, East Bay, Marin County, the Central Valley, and Sonoma on page 48ff.

Portland, OR

The Portland Reclaiming community is comprised of three parts: PORTAL, the teaching cell; the Magical Activism Cluster; and Hands of the Mother, the public ritual cell. Visit www.portlandreclaiming.org

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit our website at <http://home.attbi.com/~sea.turningtide>, or email sea.turningtide@comcast.net

British Columbia Witchcamp Community

BC WITCHCAMP COMMUNITY is made up of communities of women and men in cities, towns, and villages throughout British Columbia, Alberta, other Canadian provinces, Washington, and Oregon.

Please visit our new website which is finally up thanks to the hard work of Matt Johnston of Portland, Oregon — www.BCWitchcamp.org
Events Line: (604) 253-7195

BC Witchcamp

For camp brochure, send two #10 SASEs to BCWC, PO Box 21510, 1424 Commercial Drive, Vancouver, BC, V5L 5G2 (U.S. residents send \$2). Contact infobcwc@yahoo.ca or visit www.BCWitchcamp.org

Cascadia Village Camp

Families in the Pacific Northwest have their own all-ages camp organized and taught in the Reclaiming tradition. Contact Alan or Kelley, (360) 379-6579 or visit http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

Edmonton, Alberta

For classes and rituals, contact Jane Pawson, (780) 466-6641.

Gabriola Island, BC

Jean MacLaren, (250) 247-8368, athene247@shaw.ca

Vancouver, BC and Lower Mainland

For classes, rituals, and political actions, contact PO Box 21510, 1424 Commercial Dr, Vancouver BC Canada V5L 5G2, (604) 253-7195, bcwinfo@yahoo.ca

Kootenays Region (Southeastern BC)

Cathy Pulkinghorn, (250) 352-0023, csuccess@look.ca

Victoria, BC (Vancouver Island)

Christina Harris, cfah@shaw.ca, <http://groups.yahoo.com/group/victoriareclaiming/>

Germany

Reclaiming-tradition events with Donata Pahnke and team in Bremen, Hamburg, and other cities. Unless otherwise noted, contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Germany Witchcamp for Women

Contact Belinda Baacke, 011-49-40-439-5636, waldschrat_ev@freenet.de

Gespinnst Feminist Network

We are a network of women with very varied backgrounds and ways of life, from all parts of Germany and other European countries. Contact jennifer.altman@boltblue.com

England/Avalon Witchcamp

Gather in Earthspirit in Somerset, England for Avalon Witchcamp, a week of Earth-based spirituality, magic, and politics. Contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk

Reclaiming the Lowlands

Contact BB@reclaiming.nl

Loreley Witchcamp

Germany, July 29-August 5, for women and men. Contact Petra, pschotman@hotmail.com, www.reclaiminglorey.org, 0031-6215-64111

Events sponsored by these groups can be found on the preceding six and following four pages.

For complete listings, contact the local communities in your region.

Links to many local groups can be found at www.reclaiming.org

Co-Creation

continued from page 25

whole. They will help ensure that rituals still serve the camp community by mentoring camp priestesses, ensuring a flow in ritual, and continuing to take us deep.

CO-CREATION AND OTHER REALMS

CO-CREATION EXTENDS beyond the human world to other realms. It is one of the main purposes of ritual as we call in Spirit to guide us, inspire us, and to be our allies. Two years ago at SpiralHeart a spirit being showed up during an evening ritual. Some people thought it was

a goddess, others a wraith, others didn't know what it was.

During the same ritual, a teacher was struggling with a story. He picked up a storyteller's mask and the mask said, "put me on and I'll tell the story." The story went great and 36 hours later the storyteller left him. This year, an anchor for an evening ritual was eaten by Arachne. Arachne said not to struggle because it would be easier. She spit the anchor out when she was finished. Afterwards the anchor said it was a mostly healing experience.

Co-creating with Spirit is not always predictable and necessitates a fluid approach to

ritual. When the spirit being appeared two years ago, a teacher insistently proclaimed that the community welcome this being. Some folks thought it was great and others were upset because it was not properly consensed upon.

Ultimately, it's about "trusting" the gods, trusting spirit in the co-creative dance, as we learn to trust each other. Our challenges are to discern when it is Spirit moving through us and when it is our own filters or glamour. It is also not something we do every day, and in some ways we are walking in the dark down a vaguely familiar path.

Looking back on our team experience, we found that perfect love and trust was not the foundation of our working relationships as a team and with the organizers, campers, and spirit. It was respect and thinking well of each other. Rooted in respect, we saw both trust and love grow out of that foundation.

FACING THE CHALLENGES

THIS YEAR, the areas in which co-creativity faced the most challenges were those where our expectations were the least clear. What we've discovered is that co-creation doesn't just happen — it requires a degree of support, commitment, and trust of all interested parties to work well.

We have many other stories of co-creation at SpiralHeart but we want to hear some of the other Witchcamp communities' stories. We think this discussion is important because camps are calling for it. Witchcamps have reached a level of maturity where a traveling team of ritual experts is no longer essential to a full Witchcamp experience. There are

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Rodney G. Karr, Ph.D. is a licensed psychologist (#PSY6906), a licensed minister, an initiated shaman, a Chief Druid in O.B.O.D., and an advanced student in R.J. Stewart's Inner Temple, Underworld and Faery Tradition.

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Jin Shin Jyutsu

Jin Shin uses gentle touch along flow patterns (similar to meridians in acupuncture) to promote balance and harmony. A useful adjunct to medical care for pain and symptom management, Jin Shin is relaxing and noninvasive. I've helped people suffering from the effects of radiation therapy; with HIV/AIDS, fibromyalgia, CFIDS, irritable bowel syndrome, gum disease, back problems, asthma, and migraines. The client can also learn simple self-help techniques.

Certifications: Massage Therapist (1979), Lomi Bodywork (1985), Jin Shin Jyutsu (2002), two years of Gestalt training. Reclaiming teacher since 1985. Sliding scale. Second session free (in Santa Rosa).

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We are also working with mystery. By opening up our process, we are possibly opening up to a far grander scale of magic than we can currently envision. In these challenging times, we need all the allies and magic that we can get.

For now we have learned a few things but we have many more questions than answers concerning co-creation. Here are some of them:

- How can we build up an historical continuity at individual camps and Reclaiming as a whole, to learn how to work the ecstatic, transformative Reclaiming style magic that embraces a co-creative approach? Is this a style worth exploring?
- How and who would facilitate a co-creative ritual? What are the limits to co-creative approach given the limits of a Witchcamp being a seven-day event?
- Does co-creation lead to less intensive/

powerful rituals?

Reclaiming-tradition Witchcamps and mini-camps take place in fifteen locations this year. See page 36 for complete listings and contact information. See pages 38-42 for Witchcamp-related articles and photos.

Kitchen Witch

continued from page 27

together until blended.

Pour the dressing over the salad mix and toss as you recite a spell:

*Powerful springtime bursting out
As winter's cold comes to an end.
Within myself and without
Seeds' potential forward send.
As I ingest this bright green Spring,
Energy and life to me you'll bring.
Blessed be!*

Serve immediately and feel the bursting energy of Spring nourishing your body and soul. May you never hunger!

SPROUTS

GATHER THE SEEDS or beans you want to sprout. Suggestions would be broccoli seeds, red lentils,

garbanzos, mung beans, alfalfa seeds, black-eyed peas, radish seeds, aduki beans... experiment! You can sprout one kind at a time or mix several together.

In a large glass jar, pour in a handful of seeds/beans. Cover them with several inches of warm water. Swirl the water around three times while admiring the potential each of the seeds contains. Cover the jar with a piece of cheesecloth held in place with a rubber band and set it in a warm place overnight; the kitchen counter will work just fine.

The next morning, drain out the water, then shake the jar to spread out the moist beans along the sides. You want to avoid a big clump at the bottom of the jar. Turn the jar upside down, on an angle if you can, and put it back onto the counter.

At night, refill it with cool water, swirl it around three times, and drain it again. Do this twice a day (three times a day in hot weather).

After a few days you will see tiny white sprouts growing out of the seeds — they look like little tails. It may take another day or so for the rest of them to sprout. Once the majority of the seeds have sprouted, they are ready to eat. Rinse them once more and use immediately, or keep the jar in the fridge to prevent further growth. Yummy!

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Unpath

continued from page 38

unpath in my life and personal growth this year and believe that others have done the same. Interestingly, the activist magic threading its way through our community this year has been that of unwinding and unbinding, which speaks to me of widdershins' work. Someone said to me during the week at camp that "unpath" was an interesting choice of name. We were in some way deconstructing path work — perhaps to its elements, perhaps to its heart, perhaps to a seminal point. The result, in my experience, has been a new feeling of openness, acceptance, and trust of each individual's process whatever shape it assumes.

This year I return to camp as part of a teaching team committed to creating a container for more magical work. I'll miss the hours sitting

¹ — *widdershins* means literally to circle counter-clockwise, hence to unwind or undo something, or to work against the grain.

with the elemental spirits of the land, listening to the silence of their voices. It is my hope that there will be others in our camp community to hold that space. It is also my hope that I carry within me seeds of that experience to add to the pathwork I'll help facilitate. One thing I do know is that any container we create sits inside a larger one. The circle created by the beings, seen and unseen, cast with each moment of their lives, is the circle will hold us. I have been humbled and made more free inside that container walking the unpath.

Angela Magara is a writer and priestess living in the mountains of rural Vermont.

Dandelion

continued from page 43

and able to experiment with what it is to be *with* power, not in power.

I think of the friends that I have found, the love, the great gifts of music, conversation, silence, hands, dragons, love, and respect that I have been given, unasked for and at times unwanted. How much I fought against the very things I wanted so badly.

This community has become my family. My friends. My mentors. Perhaps one day a lover. Who knows. In this group, I have come to believe that anything is possible — if you dream it, seek it, want it enough.

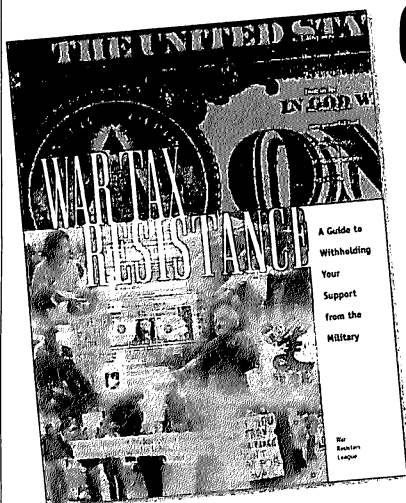
As I settle into my new home, I look at the great gifts that have come out of the challenges of the past year. All that work, struggling to figure out what life beyond mom and dad would look like, all the tears shed trying to figure out how to take care of myself at the same time as others, to find a way to let out the feelings that were held, trapped like the carbonation of a shaken soda — waiting to explode.

This year has been all about freedom and finding what it is to be free. Being free does not mean having no responsibility, does not mean having no past, not being accountable. The voices are all still there. I can hear my mother clearly, know what she would want. I can hear my father laughing in the kitchen. I hear my grandfather as I work in the garden.

The freedom I have now is to make choices knowing that there is no family that will be needing support. No strings that leave me feeling bound to do something. It's dizzying. Terrifying. Exhilarating. Exhausting. I have found that in freedom, I can be just as paralyzed as when tied to all the things I needed to do, felt like I had to do, and had a duty to do. The paralysis comes from my own fears. My freedom now must be my own, and only I can face my fears.

As with all freedom, this came with a price. Had someone asked me if I was willing to pay the price asked, I would have said no. But, this too is a piece of what freedom is for me. Knowing

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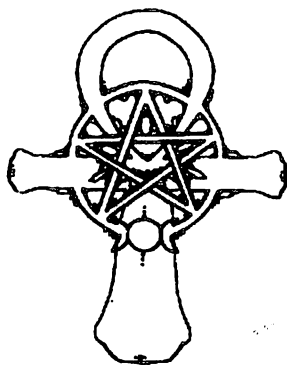
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that the freedom I enjoy today came with a price, and honoring that.

What would happen if each individual in America stopped and breathed in what it was that gave them the rights that we have now. Look at the costs to get the freedoms we have right now. Would we be so keen to give up the things we are being asked to when we think about all it has already cost, not just in monetary terms, to get where we are?

Do I want the government knowing what I read? No. Do I want them reading my emails, my log, and knowing what I've purchased because I used a credit card? How about my medical records? Mental health issues? No! Do I want them listening to phone calls? Do I want them searching my house, my computer, or talking to my neighbors without my consent or knowledge? No.

I already know that I could be on any number of lists as dangerous — why? Not because I am violent. No, something far more insidious — I think. I read. And I take action — whether it is supporting groups monetarily, helping support those out on the streets, or occasionally going there myself. This is something the government fears, and unfortunately there aren't more of us — people exercising the freedoms that we have been granted (whether we like how we got them or not).

I think back to a favorite series of paintings by Norman Rockwell, inspired by a statement from FDR... and know that we all, not just U.S. citizens, need to strive for these freedoms and remember that though they do not exist right now, they are something we should all be working towards.

The first is freedom of speech and expression... everywhere in the world.

The second is freedom of every person to worship God in his own way... everywhere in the world.

The third is freedom from want... everywhere in the world.

The fourth is freedom from fear... anywhere in the world.

—President Franklin D. Roosevelt, Message to Congress, January 6, 1941

Sulis is a member of the Vermont Witchcamp Community who enjoys writing, photography, and gardening. She can be found at www.sulis.net

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Miami — Dangerous Victory

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unsupported by any foundation of credibility or legitimacy. Where there should be the concrete of credence and the rebar of faith, there is only air. Such a structure is bound to fall. In its fall, it may well take a lot of us with it, and therein lies both the danger and the opportunity of this political moment.

Miami was a clear example of the New

American Fascism brought home. I don't use the word "fascism" lightly. I use it to mean that combination of brutal state power applied ruthlessly against its critics, backed by surveillance, media distortions, hate propaganda, and lies, allied politically and economically with those who profit from the industries of weaponry, prisons, and war.

In *The Lord of the Rings*, the evil Sauron is represented by a red, glaring, all-seeing eye. To

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be in Miami in November was to suffer that searing, hostile gaze. The red eye of fascism is a double-barreled gaze: the eye that watches, that records, that holds you under surveillance and videos your comings and goings and compiles the records; and the media/propaganda eye that frames the story, that defines and distorts you and tells everyone what the justification is for your repression.

For true totalitarian control, misrepresenting facts, telling a false story is not enough. Total control requires control over the frame of the story, the meaning of the language you use, the boundaries of what it is possible to think about. So "violence" becomes a word whose meaning changes radically when it is applied to protestors as opposed to agents of the state. "Violence" is simply not applied to police by the media or the political powers that be. The use of sound bombs, pepper spray, rubber, wooden and plastic bullets, wooden batons, bean bag pellets, and tear gas, illegal arrests, beatings, deprivation of basic human rights, medical care, food and water, overt torture and sexual assault are properly characterized by the word, "restraint," as in "the police acted with restraint."

Friends of mine who were watching the news on the days of action all reported a simi-

lar experience. They saw police move in on a crowd of peaceful protestors, swinging billy clubs and firing tear gas and rubber bullets. What they heard was commentary suggesting that protestors were "violent", and that therefore the police were justified in whatever measures they chose.

Applied to activists, "violence" means, "any act of opposition to total military and police control, any act of resistance from walking in the wrong place to talking to the wrong people to allying with other suspects." Above all, any attempts to remove oneself from the all-seeing gaze, to mask oneself, to carve out any space free of that hostile red arc light, are evidence of violence.

Totalitarian control is deeply racist, sexist, and homophobic, for it depends on division and separation. Police attempted to divide the unions from the direct action folk by pushing the action into the area where the permitted labor march was scheduled to go, attacking the crowd there, attacking union members, and punishing them for associating with "potentially dangerous" others.

Activists of color were singled out for special abuse by the police and prison guards, subjected to brutal beatings and outright torture in jail, in spite of solidarity efforts by other activists. Sexual assaults were carried out on

women and transgendered prisoners. Queer prisoners were harassed and mistreated.

The greatest victory we achieved in Miami is that these strategies of division did not work. Instead of dividing labor and direct action, repressive police tactics angered the unions who are now calling for a congressional investigation. Our solidarity with labor remains strong, as does our commitment to stand together and support each other through the aftermath of the brutal attacks against our fellow activists, and to name and unmask the racism, sexism and homophobia we encountered.

The overwhelming military force and brutality of the police was a measure of the utter bankruptcy of the policies they were defending. Neoliberal economics, the "Washington consensus" behind the various free trade agreements and institutions, is not hard to delegitimize because it doesn't work. It promises increased prosperity for all if we allow corporations free reign over the globe, privatize all public resources, and end government support for any arenas of human activity that actually increase health or well-being or quality of life. Somehow the poor are supposed to benefit from this. But this promise has proved overwhelmingly false. Countries like Argentina that implement these poli-



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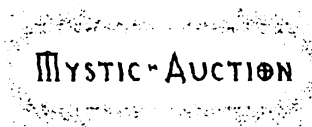
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cies have lost economic ground or gone belly-up. The gap between rich and poor has grown into a vast chasm. NAFTA has been devastating to the U.S. economy, costing us over 785,000 good manufacturing jobs, and allowing corporations to sue governments for loss of their projected profits if governments pass inconvenient environmental or labor regulations. The developing countries have not been able to use the WTO or any of these trade agreements as platforms to reduce tariffs for their products or to persuade the U.S. and E.U. to reduce the agricultural subsidies that have devastated small farmers around the world — hence the walkout in Cancún of countries from the global South.

No one was defending the FTAA with any passion. In fact, brute force seemed to be the major argument in its favor. And the FTAA summit ended in a glossed-over failure. To prevent its utter collapse, the conveners referred all controversial issues back to committee, ended a day early, and pulled back from the original vision of an overarching agreement to a truncated “FTAA-Lite” — which even in its watered-down form has little chance of being adopted.

Their failure was a result of the years of organizing, education, truth telling, and direct

action we’ve done in the North to create and foster that gap of belief. Perhaps even more, it is a result of the absolute social disruption that the policies of neoliberalism have spawned in the global South, where governments have already fallen and ministers know their populations will not tolerate more of the same.

We in the north are left confronting an alliance between economic powers desperate to retain their advantage in a sinking economy, the most powerful military/police force ever amassed on the planet, and a subservient media willing to tell whatever story the rulers command. But the more ruthless and brutal the system becomes, the wider and deeper that gap of legitimacy may become.

Our political success and personal survival may depend on our ability to understand and deepen that disconnect between eyes and ears, between direct experience and propaganda. At what

point does it set in? When do people start to believe their own eyes, to question the authority of the commentators? How do we prevent the power structure from consolidating a new foundation of belief? How far does that gap extend? How do we widen and deepen the gap, and how do we mobilize and empower those who have ceased to believe? And as the fortress of control begins to crumble over our heads, where do we find shelter from the falling debris, and what new structures will we build in

continued on next page

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its place?

If we can build on the successes of Miami — the solidarity, the deepened alliances, the trust — if we can turn those alliances into real political power, we will have a strong victory. If the combined forces of the progressive movements and the unions and the NGOs can succeed in making the political and police powers of Miami pay a political and social cost, we can stem the tide of repression.

There were actions we took in Miami that undoubtedly contributed to the support we received: we waged a proactive media campaign, we planted a community garden in

Overtown and gave away dozens of trees. Above all, we went out and talked to people on the street. In the worst moments of police assault, there were always those who moved forward to put their bodies on the front line and slow the assault of the storm troopers. People helped and supported and strengthened each other, and the shock of the violence we experienced was tempered by the sweetness of support and the inspiration of acts of courage.

We can go further in making our actions and organizing more welcoming and friendly. We can perhaps devote more of our efforts to outreach and connection instead of obsessing on our tactics, confront our own vestigial racism, sexism, homophobia and the other prejudices that can divide us.

And we can frame our actions and organizing with a clear strategic goal: to broaden and deepen that gap of belief, to make strong alliances with the disaffected and to mobilize the political power of dissent, to unmask the violence, repression, and sheer ugliness of the structures of control, to counter them with the beauty and joy of our visions brought to life.

Then we can stare back into that red, totalitarian eye and pierce it with a white-hot gaze of truth, a spear in the eye of the Cyclops. And we will have the support and strength we need to withstand the monster's crash, and to begin the process of building the

world that we want.

Starhawk is an activist, organizer, and author who teaches Earth Activist Trainings that combine permaculture design and activist skills. She works with the RANT trainer's collective, www.rantcollective.org which offers training and support for mobilizations around global justice and peace issues. Visit www.starhawk.org for articles, actions alerts, schedule, and more.

Bohemian Grove

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Bank, on "The Global Economy—Time to Get Out of the Woods."

Other topics covered have included "The Persian Gulf Crisis," "World Bank and International Monetary Systems," "Arms Control and Star Wars," "Space War — Fact vs. Fancy," "The Triumph of the Market & the Politics of Affluence," and "Desert Storm's Aftermath." The list continues to grow.

DIRECT ACTION AT THE GROVE

SINCE 1980, Bohemian Grove Action Network has worked to get the word out about these men and the close ties they have developed on behalf of their shared quest to achieve power and wealth. We have seen the same cadre of men, through three Republican administrations, voted in and out and back into power, continuing an assault on democracy without precedent or let-up. They have methodically taken control of the apparatus of government and finance, and are running both to further their ends. Since 1980, these men and the companies they control have concentrated the wealth of this nation into a profoundly few hands.

Over the years, we have confronted their efforts in many ways. We have held teach-ins, rallies, marches, greetings, front gate vigils, fat cat festivals, and in 1984, 50 people were arrested quarantining these men into the Grove and trying to prevent their escape and contamination of the nation. We have taken people



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Compromise Creates 'Church of All Weeds'

Dandelion and Crabgrass factions agree to joint organization

IN A BOLD STROKE of Inter-Pagan diplomacy, mediatrix Sunshine MoonBeam bridged the gap between Reclaiming's Dandelion Gathering and the dissident Crabgrass Convention (*see last issue*).

MoonBeam's intervention came after preliminary negotiations between the sparring factions led to a messy multi-Witch meltdown. The dispute centered on issues of structure, with the Dandelion planners advocating a loose decentralized model, while the Crabgrass contingent favored rigid hierarchical control. MoonBeam's "Church of All Weeds" proposal offered

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Grievance Over New Grievance Procedure

LUCIFER "LARRY" HIERONYMOUS has filed a grievance against the Reclaiming Wheel, charging that the Wheel's failure to implement a Grievance Procedure has denied him his right to file a grievance against the Reclaiming Wheel.

"It's one thing to have a gripe," a frustrated Hieronymus told the New York Times last week. "But it's another thing altogether to have to gripe about your gripe that you can't properly make a gripe."

A spokeswitch for the Wheel noted that anyone could issue a grievance against anyone, anytime. But Hieronymus rejected the conciliatory gesture, saying that he was considering filing a fresh grievance that his grievance concer-

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Bare-Breast Scandal at Rugby Finals

Vermont victory marred by accusations of breast-baring collusion

A SCANDALOUS breast-baring incident threatens to overshadow Vermont Witchcamp's stirring victory over British Columbia in the Shadow Bowl, annual championship game of the Witchcamp Rugby League.

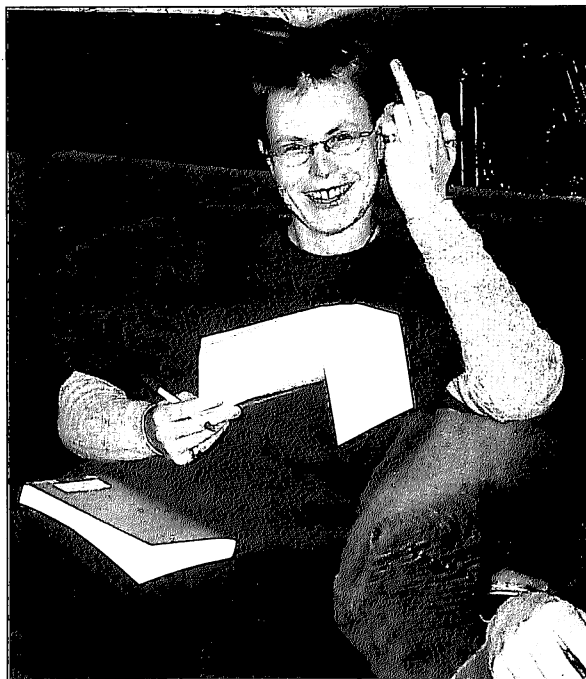
Vermont, whom oddsmakers made a prohibitive longshot in their early postings, parlayed a grind-it-out, ball-control strategy into a first-round upset of California, then surprised the Tejas Web club with a rain-soaked, come-from-behind victory.

But no one gave Vermont much chance against the seasoned veterans of BC Witchcamp, whose punishing defense had held both SpiralHeart and Germany scoreless in the opening rounds.

Hopelessly outmatched in the first half, the Vermont squad seemed doomed to defeat. But just when the cause seemed lost, Witchcamp teacher Goldenrod EtherChild stood up opposite the BC bench and removed his shirt, baring his two silver nipple-rings. The glint of the rings mesmerized the BC team, and the opportunistic Vermonters seized the moment, running roughshod over the disoriented northwesterners and capturing their first Shadow Bowl title in 13 years.

Dismayed BC campers cried foul, contending that EtherChild was in cahoots with the Vermont organizing team, who had promised him a coveted senior-teaching spot in exchange for

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Friendly disagreements are common among the ever-vigilant RQ proofreading squad. Here, a cell member responds to a suggestion that she consistently employ the serial comma.

Magickal Name Registration Due

Reclaiming Quarterly reminds readers that the 2004 registration deadline for magickal names is fast approaching.

Anyone wishing to use a magickal, initiatory, or adopted name at a Reclaiming Witchcamp or ritual must register with the Reclaiming Magical Name Repository by May 1.

Registration must include payment of statutory fees, ranging from \$10 for those adopting names of weeds or small shrubberies, up to \$500 for compound names including three or more animals, vegetables, or minerals. An additional \$50 fee applies for each internal capital letter ("GopherWand").

Names involving deities should be accompanied by a two-page, type-written letter detailing the magical skills, attributes, or sexual fantasies that qualify you to bear the name.

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