

AMERICAN NATIONS

Yankeedom. Settled by radical Calvinists. Yankeedom values education, intellectual achievement, communal empowerment, and citizen participation in government as a shield against tyranny. Yankees are comfortable with government regulation and seek to direct it along Utopian lines.

New Netherland. Settled by the Dutch as a commercial center. It is materialistic, with a profound tolerance for ethnic and religious diversity and an unflinching commitment to the freedom of inquiry and conscience. It is a natural ally with Yankeedom.

The Midlands. Settled by English Quakers, including a significant German-speaking sector. The Midlands are a middle-class society that spawned the culture of the "American Heartland." Political opinion is moderate, and government regulation is frowned upon.

Tidewater. Tidewater was built by the young English gentry in the area around the Chesapeake Bay and North Carolina. Starting as a feudal society that embraced slavery, the region places a high value on respect for authority and tradition.

Greater Appalachia. Colonized by settlers from the war-ravaged borderlands of Northern Ireland, northern England, and the Scottish lowlands, Greater Appalachia is stereotyped as the land of hillbillies and rednecks. Greater Appalachia values personal sovereignty and individual liberty and is "intensely suspicious of lowland aristocrats and Yankee social engineers alike."

The Deep South. Established by English slave lords from Barbados as a West Indies-style slave society. It has a rigid social structure and fights against government regulation that threatens individual liberty.

El Norte. Composed of the borderlands of the Spanish-American empire, El Norte is "a place apart" from the rest of America, ineffectively split by the Mexican-American border. Hispanic culture dominates in the area, and the region values independence, self-sufficiency, and hard work above all else.

The Left Coast. Colonized by New Englanders and Appalachian Midwesterners, the Left Coast is a hybrid of "Yankee utopianism and Appalachian self-expression and exploration."

The Far West. Developed through large investment in industry, primarily composed of migrants from Greater Appalachia. Inhabitants continue to resent the Eastern interests that initially controlled that investment.

New France. A pocket of liberalism nestled in the Deep South, its people are consensus driven, tolerant, and comfortable with government involvement in the economy.

First Nation. The fragmented Native Americans in tribal sovereignty in the US. Woodard says the territory of the First Nations is huge, but its population is under 300,000, most of whose people live in the northern reaches of Canada.

1970s ENVIRONMENTALISM IN THE UNITED STATES

Apparent popularity and policy successes

- Earth Day demonstrations and national recognition 1970, Environmental Protection Agency, DDT ban 1972, multiple specific acts and policies
- “Green” is not yet a common term, “Green Revolution” refers to high-tech, high-output agriculture

Politics and counter-culture

- Hippies & Indians, split in white rural populace; communes and cults
- Decoupling from anti-war and labor issues
- No connection with prison reform, sexual liberation, black or other civil rights
- Similarity with womens movement: co-opted as radicalism shifts to “individual choice” lifestyle

Issues of the day; new terms: environmentalism, impact

- Conservation (species vs. habitat), whaling, wetlands management, air pollution, ozone layer, general waste management, nuclear waste disposal, solar power, population increase
- Oil embargo, “energy crisis” 1972 and 1978, offshore drilling 1978
- World Population Conference 1973: 3 billion in 1960, 4 billion 1974; sustainable development
- RARE II
- Multiple oil spills, multiple dam failures, Love Canal revealed 1978, Three Mile Island 1979

Groups and actions

- Friends of the Earth 1969; Friends of the Everglades 1970; Greenpeace founded 1971; Planet Drum Foundation 1973; Clamshell Alliance 1976; Earth Force Society (Sea Shepherd Conservation Society) 1977
- Rights of Human Nature conference 1974
- New term: environmental justice

The Left Coast in that place and time

- Demobilization of Armed Forces in Bay Area and in general
- Water management everywhere; drought and rationing
- Energy and dam management at Puget Sound (Washington Bay, British Columbia); Native American fishing
- Logging conflicts in the Pacific Northwest, spotted owl

THINGS TO COME

- Earth First! founded 1979
- Reagan’s EPA and James Watt
- Co-option of Sierra Club, World Wildlife Fund, Greenpeace; controversies & splits among Green Parties

REFERENCE FOR PLAY

Inspiration (Diamonds) feeds into Experience and Action. Its active Roles are the Visionary and the Moral Center. You can burn Inspiration for Voice.

- The Visionary guides others on the path to a better vision of the future, whether about society, humanity, or the cosmos. Step: Inspiration. Covers the Moral Center. *Shine on, you crazy diamond.*
- The Moral Center sees what is wrong and what is right about the world as it is, and can phrase it meaningfully to others. Step: Inspiration. Covers the Scary One. Tap-in. *What if you knew her and found her dead on the ground? How can you run when you know?*
- Inspiration scenes concern arriving at a purpose, an understanding, and a sense of alienation from the larger society. Common elements include literature and other media, drugs, occult practices, intellectual debate, meditation, direct and often profound contact with nature, and music. The group is provided with a clear point for its existence and actions. *Inspiration, move me brightly. Light the song with sense and color, hold away despair; more than this I will not ask.*
- Inspiration is initially opposed by daily hassles and selfishness.
- Establishment character defined by Diamonds are typically policy-makers and quietly powerful people

Experience (Clubs) feeds into Action and Voice. Its active Roles are the Pal and the Old Guy. You can burn Experience for Inspiration.

- The Pal provides the social glue and camaraderie specific to the life-style, including acquiring necessary items or smoothing the way. Step: Experience. Covers the Old Guy. *People dancing, really smiling, a man playing guitar, singing for us all.*
- The Old Guy provides continuity and example from their past in activism and protest, definitely in the Sixties, perhaps as far back as the Fifties. Step: Experience. Covers the Chick. *By the time we got to Woodstock, we were half a million strong, and everywhere there was song and celebration.*
- Experience scenes draw from the events in Inspiration and concern counter-cultural practices, whether private or public; they generate a sense of shared community, often celebratory. Common practices vary greatly depending on the group's identity, ranging from utterly anarchic to utterly structured, but they immediately and obviously express that identity. The group confirms its members' commitment to an alternative experience of life and politics. *But baby, are you experienced?*
- Experience is initially opposed by "straights," people who are offended by that experience.
- Establishment characters defined by Clubs are typically socially-influential persons at a grassroots level

REFERENCE FOR PLAY continued

Action (Spades) feeds into Voice. Its active Roles are the Rebel and the Scary One. You can burn Action for Experience.

- The Rebel strikes at the established order simply by existing, showing others how unjust and arbitrary that order is. Step: Action. Covers the Visionary. *Inside outside, leave me alone; inside outside, nowhere is home; inside outside, where have I been; out of my brain on the 5:15!*
- The Scary One is willing to do stuff that others wouldn't on their own, or that they don't even know how, fueled by righteousness, anger, and troubled past. Step: Action. Covers the Face. Tap-in. *The eternal Thompson gunner, still wand'rin' through the night; now it's ten years later, and he still keeps up the fight. In Ireland, in Lebanon, in Palestine, and Berkeley ...*
- Action scenes draw from the events in Inspiration and Experience and deliberately interfere with the larger society, whether constructive or destructive; if not outright illegal, they must at least be subject to ordinary disapproval. They may or may not be violent from the outset, but if not, it can easily get there. *We can make it happen, yeah! We can make it happen!*
- Action is initially opposed by logistics and unexpected details.
- Establishment characters defined by Spades are typically police or other security forces

Voice (Hearts) is what it is. Its active Roles are the Chick and the Face.

- Voice scenes concern how members of the group articulate its goals and insights to the larger society, drawing upon the events in Experience and Action, to convey its seriousness in the alternate lifestyle and policy goals. Some form of media or distribution of information must be involved. *Stop, hey, what's that sound, everybody look what's going down.*
- The Chick embodies the other Steps, communicating their power and sincerity through empathy and emotional expression. Step: Voice. Covers the Pal. Tap-in (Women). *I don't understand why half the world is still crying, man, when the other half of the world is still crying too, man, I can't get it together.*
- The Face can translate the other Steps into words and concepts which reach the larger society, through eloquence and charisma. Step: Voice. Covers the Rebel. *America, where are you now, don't you care about your sons and daughters? Don't you know, we need you now, we can't fight alone against the monster.*
- Voice is initially opposed by the difficulties in focusing public attention on the right place.
- Establishment characters defined by Hearts are typically media personalities, including spokespersons for any authoritative or normative interest