

ISSUE 3 | FALL 2020

# THE CHANGING TIMES

NATURE CONNECTION -- CLIMATE ACTIVISM  
CREATIVITY -- EDUCATION -- CULTURAL CHANGE  
TRADITIONAL KNOWLEDGE -- LOCAL FOOD



# IN THIS ISSUE

Editor's Letter	3
Land Back by Claire Charlo	4
Hold On Oracle by Kate Fontana	6
Is Ranching Sustainable? by Logan Mannix	7
Dear Tomorrow: Dear K	9
The Changing Kitchen	11
Fall Recipes	13
Let Your Wild Run Free Book Review	14
Four Pears One Leaf by Steven Allison-Bunnell	14
Lamentations on Ice by Luke Osborne	15
Fall Oracle 2 by Kate Fontana	17
Adventures in Foraging	18
Letters to Mother Earth and Local Organizations	19
Five Ways to Create a Conscious (Un)Thanksgiving by Kate Fontana	20
Poetry and Art Collaboration: George Mulcaire Jones, Nicole Watson	23
Salish Word Corner: Put šey' by Claire Charlo	25
Tailpipes, Smokestacks, and Stuff by Sarah Lundquist	26

*We are honored to share these beautiful photographs by Nicole Watson. Nicole passed away too soon in October of 2020. We remember her with love and gratitude, seeing through her photographs the beauty and wonder in nature that she saw so readily.*

cover photo | Nicole Watson  
photo | Nicole Watson

# FROM THE EDITORS

In the autumn, the earth listens.

Its natural systems slow down, bearing the weighty knowing of death in each bough and mineral and atom. For this short time, there is a pause in the world, each tree, each mountain, each river leans in towards one another and waits for a sign. For THE sign. The sign that now has come to let dying take its turn and breathe deep in the transition that follows.

We are listening.

This fall, we, the editors of *The Changing Times*, are ready to lean in, to hold the stories of this historical moment, and listen to the voices raging the brilliant yellows, reds, and oranges of this transitional time.

We are proud to present an issue with a turn towards sharing the voices and stories of those deeply invested in the current climate/social/cultural justice movement(s).

With an ear to the ground, we chose to let any and all voices take the stage. Instead of careful curating, we have invited the activists, poets, painters, ranchers, breathers, and shakers to share this space - a collection of voices all participating in this great conversation on what a more equitable, sustainable, thoughtful world might look like.

You might notice an undercurrent of food - the great gatherer of this time of year, and a strong theme of our magazine. We literally ingest the natural world with every bite, intermingling our human bodies intimately with more-than-human fibers and cells. The western cultural disconnection from food - where it comes from,

how it's grown, who grows it - is reflected in our disconnect from our environment, from the very climate. By fixing our fractured relationship to food, by reconnecting to the very material that feeds our human bodies, we can and will make incredible strides in addressing the climate crisis.

So, we embrace this time of year, cherishing, as the weather turns crisp and the earth rolls toward death, this coming together over roasted fall vegetables, warm winter soups, and, for those so inclined, sizzling pieces of meat. Perhaps this is the human response to the "turning in" of winter - to turn toward one another and share the sustenance of this planet.

Flow through the essays of this issue with an open heart. Listen with the stillness of an autumn aspen. Take in the colors as the loam absorbs the leaves, ready to take what is needed and recycle the rest. May they ground you, like the solid presence of a Douglas Fir in November - ever green and ever here. Let yourself find camaraderie in the voices of this issue - we're all here together.

We are listening.

We are listening.

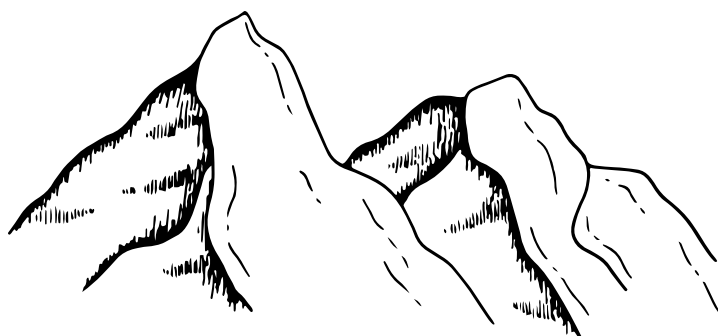
We are *The Changing Times*.



**Meg Smith**

**Megan Thornton**

**Sydney Bollinger**



# Land Back

Claire Charlo

Claire Charlo was born and raised on the Flathead Reservation. A direct descendent of Chief Charlo, Claire Charlo attended law school and graduated with a Juris Doctorate. Claire works as a Civil Advocate for the Salish & Kootenai Tribal Defenders. In her spare time, Claire is a Water and Land Defender. Claire also writes, beads regalia/jewelry and sews star quilts. In the summer Claire is in the mountains picking huckleberries and digging roots.

Land ownership is a concept derived from colonized values of ownership. When we start discussing the concept of "land back" White people think this concept is physically giving the land back to Indigenous people. It really means that Indigenous people should have full autonomy caring for the land and making final decisions about the land. Colonization conditions people to believe ownership is a physical, and not a spiritual and historic responsibility.

At the current historical moment, the United States is being ravaged by wildfires, the same as in Bolivia in South America. Five hundred years ago this territory was managed by Indigenous people with their own system of wild land management which included traditional and intentional burn management.

Being Indigenous stewards of the land was a communal responsibility. Everyone was taught to take what you need and leave what you don't. If you harvested an animal, use every part, and don't let anything go to waste - it's disrespectful to the spirit of the plant or animal you are harvesting to waste it.

In the summer of 2016, the most well

known Indigenous attempt to protect land from a pipeline was Standing Rock. For months, I watched Indigenous people and allies stand up to a multi-billion dollar oil company. I watched militarized police brutalise Indigenous peaceful land defenders. Attack dogs, pepper spray, and rubber bullets were used to attack peaceful Water Protectors. An ancestral cemetery was bulldozed on Facebook live.

As a woman that was raised with the land as a living, breathing entity, I have always been appalled at logging and other forms of resource extraction. There have to be other ways of utilizing the natural world that aren't so harmful to the existing habitat and ecosystem. My heart was in my throat for months as I watched people I knew, and strangers I grew to love, be arrested and brutalised by our own government.

Fast forward to July 3, 2020. President Trump is going to Mount Rushmore to give a speech to his crazed acolytes. The local Indigenous community decided to occupy the land they have by ancestral occupation and by treaty. I watched a live stream, full of militarized police in their helmets and shields. In full body armor, they wield billy clubs against women in ribbon skirts.

Unarmed land defenders demanding their land back under the watchful, and grotesque gaze of the four worst presidents in US history.

I watched as the line of police marched towards the line of Land Defenders. I felt the familiar fear as Indigenous people were torn through the line and arrested. One Indigenous woman tried engaging with an officer that hid behind his sunglasses and shield: "Look at me, see me, I'm a woman trying to protect her land," she said. I watched her get arrested.

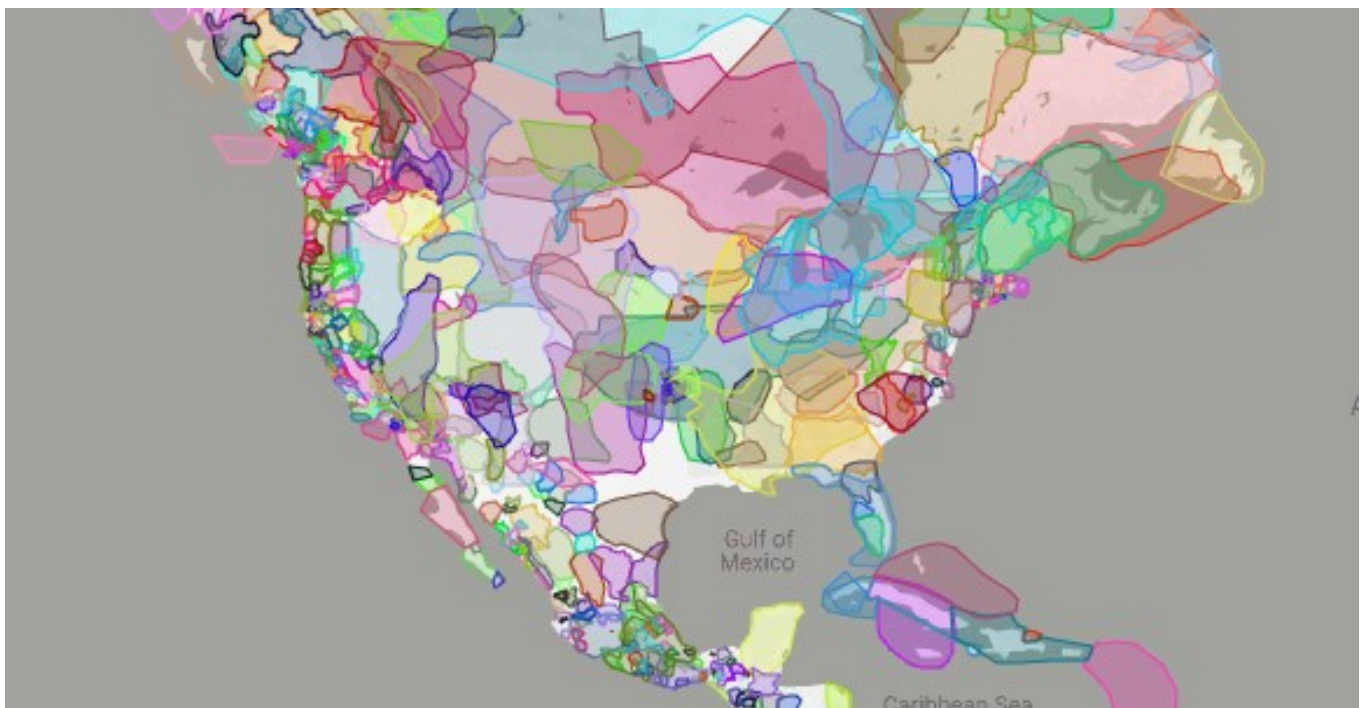
I would like to go back to a place when Indigenous people could care for their land. And not just the land they were allowed to occupy on reservations, also our ancestral lands. I feel like the Confederated Salish & Kootenai Tribes have worked on their laws to have environmental and cultural protections and ordinances enacted.

Land Back isn't just a slogan; it's an Indigenous connection and responsibility to protect the land.

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## Whose Land

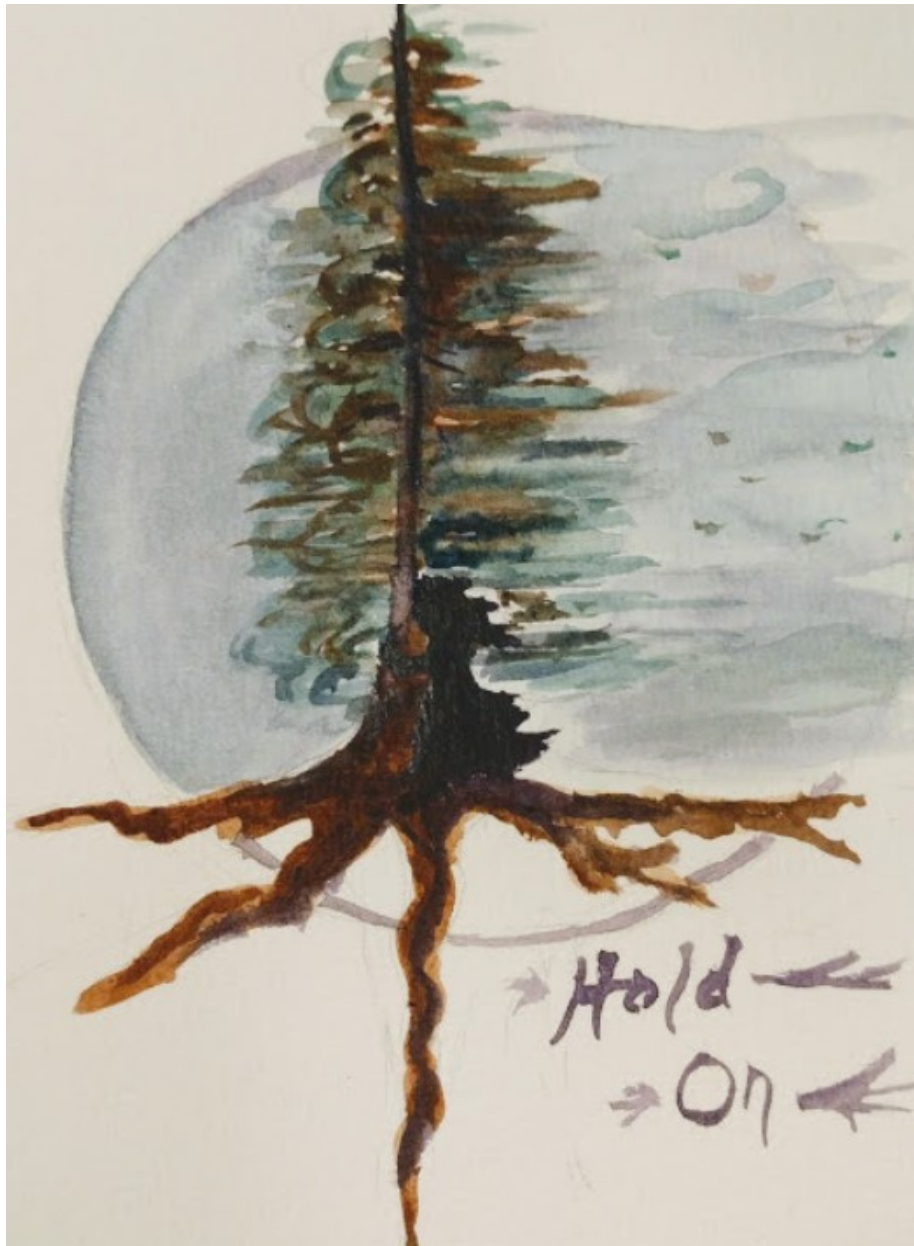
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The map above shows us Indigenous lands and territories across America. Using GIS technology, the app Whose Land allows us to educate ourselves about the land where we live. The app is available through their [website](http://www.whose.land/en/), [www.whose.land/en/](http://www.whose.land/en/), or as an app. Not only does Whose Land map out the lands and territories, it also provides its users with history and information about the tribes. Whose Land hopes that this app will be used "to create dialogue around reconciliation."

# Hold On Oracle

Kate Fontana, age 34



Say aloud one thing you know to be true. Do this now. Speak this redwood of truth into being. Then while the wind-wolves howl and dance, anchor your limbs to this truth, this mast of your ship. Hold on and do not let go. Let the storm take everything you never needed in the first place, everything no longer yours to hold. But you, sycamore-truth center, be unmoved. Hold on, sweet love. Don't ask how long. Just hold on.

# Is Ranching Sustainable?

Logan Mannix

Logan Mannix lives and works on the Mannix ranch, homesteaded in 1882 near Helmville in Montana's Blackfoot Valley. Logan and his wife Kasey have three kids of their own, Holter, Maya, and Grady. Mannix beef is 100% grass-fed and finished, and raised without Hormones or Antibiotics. To learn more or place an order, visit their website at [mannixbeef.com](http://mannixbeef.com), or email Logan at [logan@mannixbeef.com](mailto:logan@mannixbeef.com).

With all the talk nationally about sustainability, climate change, and the environmental impact of beef production, what should we think about raising beef for a living, or eating beef for dinner? As a former science teacher who's passionate about the environmental challenges facing us today, and more recently as part of the fifth generation to help manage our family's ranch, it's an issue I've thought about a lot.

With my family's long ranching history I'm certainly at risk of confirmation bias on the issue, but the more I learn the more I think that ranching not only can be, but must be, a part of our conservation efforts going forward.

According to the Audubon conservation ranching program, "Working lands represent one of the best hopes for conservation. These parcels of forests, ranches, and farms add up to roughly a billion acres—or about half the land in the entire Lower 48 states." For many reasons, my family and I agree. For example, ranchlands provide a financial incentive to leave large tracts of native rangeland intact, preventing subdivision and providing open spaces, wildlife habitat, and intact migration corridors. Ranching is in fact one of the only ways of making a living off of the land that leaves native rangelands intact and soils undisturbed, promoting soil health and carbon sequestration. I don't think it is a coincidence that for many threatened rangeland species, ranches are where the majority of their habitat remains. I believe that when livestock are managed

well, the health of soils, streams, plants, and wildlife habitat can be maintained and sometimes even improved while producing healthy, nutritious food....indefinitely.

Many critics suggest that animal production is "inefficient", but I don't believe that efficiency is an effective measure of the sustainability of a practice. We don't worry about the "efficiency" of wildlife because efficiency is only important in linear systems where the end products are truly wastes. Natural ecosystems are circular. They run off of current sunlight, keep water and nutrient cycles intact, don't generate long lasting pollution, and the wastes from one process are the inputs for the next cycle. Ranching at its best accomplishes this too.

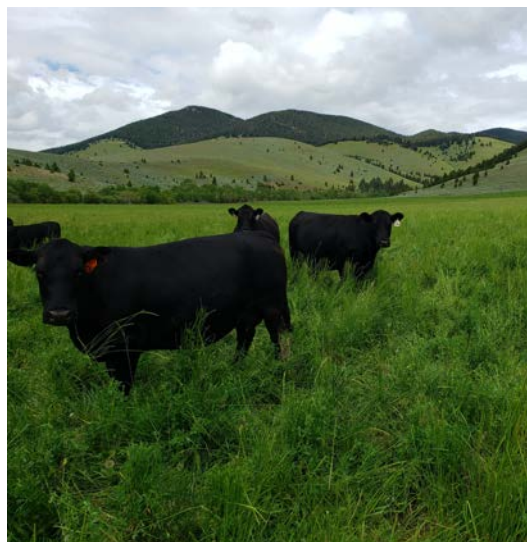
In addition, regarding whether it is more efficient to grow crops or animals, most of the land in the world is not suitable for farming. If our ranch was not raising livestock, the alternative would not be to grow vegetables, it would be to stop production altogether. However ruminant grazing animals such as cows, sheep, and goats are amazing "up-cyclers" that allow us to turn low quality forages into nutritious and nutrient dense food, leather, wool, milk, and many by-products, without altering the landscape. Removing animal production from rangelands like ours would only put more pressure on farming lands that are already asked to produce too much.

And for acres that are farmable, integrating

livestock can be one of the most important tools for improving soil health and making conservation practices economical. Integrating livestock into farming operations provides an incentive to leave marginal land in native perennial pasture. In addition, improving soil health on our farmlands calls for diverse rotations of crops and cover crops. Grazing cover crops can make them profitable and reduce the need to terminate crops with pesticides or machinery. Some studies suggest that grazing can actually speed up the soil health impacts and long term carbon sequestration of cover crops, both by stimulating plant roots to release sugars into the soil for microbes, and by passing forages through the microbe rich stomach of ruminants before depositing back on the soil as manure.

require significant inputs of time and fuel, and so we are trying to reduce it by extending winter grazing, adjusting our calving season, and improving cattle genetics. We continue to learn from other ranchers, scientists, and consultants from around the country.

So, for consumers who do want to eat meat, how can they make educated decisions and support good production practices? All of this is complex, which makes evaluating sustainable practices difficult. Simple labels, such as “all natural”, “grassfed”, or “organic” are insufficient and sometimes misleading. In the grocery store it can be tough to know if meat came from the U.S., let alone from a ranch who are good stewards of their land and resources. There

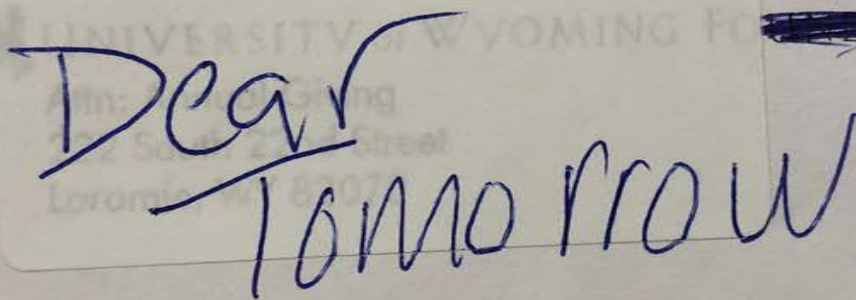


And, of course, even the best managed ranches aren't perfect, and need to continue to work to improve. For example, there are still areas on our own ranch that are not grazed ideally, or where impacts from current and past mistakes over the last century have left our lands in less than ideal condition. There are areas where because of terrain, water, and infrastructure limitations it is difficult to improve cattle distribution and the timing and duration of grazing. We are experimenting with sheep grazing and biological weed control. Hay production and feeding in northern climates tends to

are a few certification programs out there, such as the Audubon's Bird Friendly label and the Savory Institute's “land to market” program, attempting to provide more clarity. There may be some brands or coops, such as Oregon Country Natural, that you trust to do a better job. However I still think that buying local, from people you can get to know and trust, who's ranch you can visit, and who may have reputation with local conservation groups, may be the best way to know who and what you are supporting.

Check out additional content from Logan at <https://livableclimate.org/past-issues!>





Dear  
Tomorrow

## Dear K,

Today we asked you what you were grateful for. You told us "Getting pears and apples in backpack" You are 26 mo. old. It's been 2 months since we picked pears and apples in our yard (and you collected them in your backpack). Yet you enjoyed it so much that you remembered it out of the blue 2 months later.

You love pears and apples from the yard, watching deer, fox and birds out the window of our house, finding flowers, picking berries, "hiking a mountain" as you like to say... so many beautiful natural things that may exist in a totally different way in 2050, and some that may not exist at all if the changing climate continues on its current course.

In my life time I have seen intense wildfires go from being 2-3 times a decade to being almost annual, and more extreme.

When I was a kid growing up in the south, we used to talk about Hurricane Camille-the big hurricane that hit the Gulf coast 20 years prior. Now we talk about the multiple large hurricanes that have caused massive destruction in the last 15 years, like Katrina, Rita, Harvey, Irma, Michael.

I have seen increasing thunderstorms in Alaska, warmer winters with less snow in Montana, dryer summers across the western US. An Aussie friend currently has family and friends dealing with massive bushfires in Australia, exacerbated by record-breaking temperatures and severe drought.

It's scary to think about so many beautiful things that we love changing irreversibly, and about the disaster to ecosystems and to human lives that are being, and will continue to be, caused as a result. I sometimes feel overwhelmed by the magnitude of it all. And I wonder what I, one person, could do to make a difference.

But then I look at you. I see your small eyes filled with wonder. I see you get excited about so many small things that I often don't even see anymore - like the patterns of lichen on a rock, a small bug crossing the trail, or a flower smaller than my pinky fingernail. And it makes me remember how I, too, used to be full of wonder, and passion for the world around me.

And when we're brave enough to talk about it, I find that there are so many others who still have wonder and love for this beautiful, complex world, and who want to do something to help protect it.

So what can we do? This letter is a commitment to you.

First: We're already doing a lot of things in our lives to try to reduce our footprint like composting, reusing, recycling, trying to find things we need used before buying new (and if we can't find it used, reconsider whether we actually need it), biking or walking instead of driving when we can, turning off lights, not using hot water if we don't need it, turning off water when we brush teeth or wash dishes, working to make our house more energy efficient, trying to buy/grow/harvest mostly local food.

We will continue to do these things, and keep looking for ways to do things better.

Second: I commit to getting more involved with other people surrounding this issue. Because, as they said in Star Wars (your dad and I just geeked out on Star Wars, episode IX), "They win by making you think you're alone." "We're not." "Be willing to call for help. Be willing to fight alongside others. When you do, you're not alone. You have a powerful team with you."

Being involved in a group surrounding a controversial issue is hard for me for several reasons:

1. I'm an introvert
2. I don't like politics
3. I don't like uncomfortable confrontations
4. Time is a very valuable thing, and I already feel I don't have enough. So finding time/resources to put towards another group will be challenging.

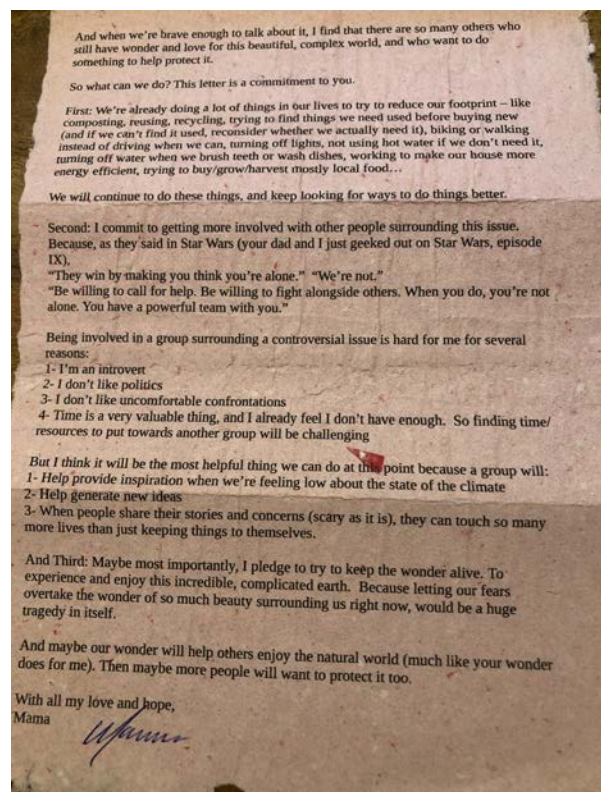
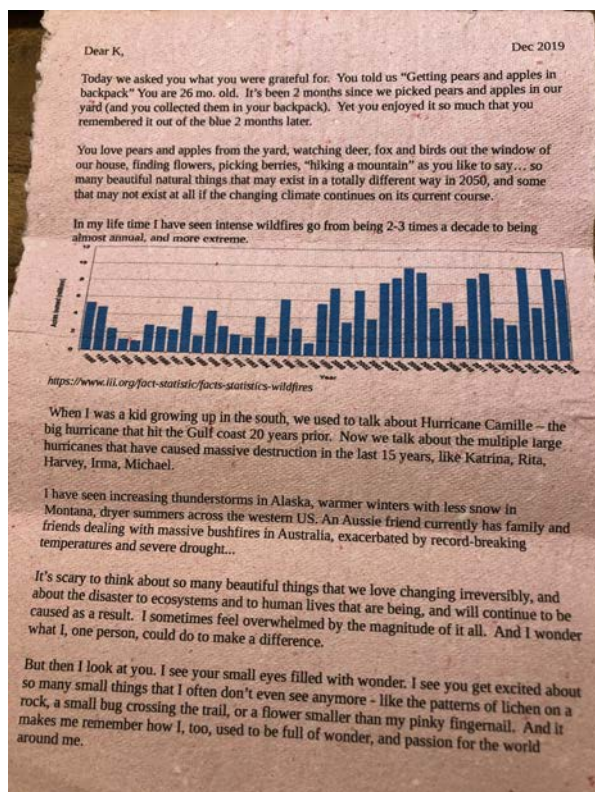
But I think it will be the most helpful thing we can do at this point because a group will:

1. Help provide inspiration when we're feeling low about the state of the climate;
2. Help generate new ideas;
3. When people share their stories and concerns (scary as it is), they can touch so many more lives than just keeping things to themselves.

And Third: Maybe most importantly, I pledge to try to keep the wonder alive. To experience and enjoy this incredible, complicated earth. Because letting our fears overtake the wonder of so much beauty surrounding us right now, would be a huge tragedy in itself.

And maybe our wonder will help others enjoy the natural world (much like your wonder does for me). Then maybe, more people will want to protect it, too.

With all my hope and love,  
Mama





# The Changing Kitchen

Megan Thornton

Happy Fall everyone! Of course, in Montana, Winter and Fall do quite a “swing your partner round in a tizzy” during these late Fall months. The sun swirls with snow and heat twirls into frost, dancing feverishly before winter, the hibernation season, officially arrives and everyone takes a long cozy nap. (Or I wish they would, the little imps in my life never just take a nap.)

I reflect on how the “predictability of seasons” is on shaky ground, with the many unsettling unknowns of the climate crisis. Many beings are feeling this dramatic shift right now, often in painful ways. Fall, already the season of death and decay, bears this extra grief. In this season especially I find a focus on good food (the royal road to connection) can soothe the Autumn dishes that are “grief” and “melancholy”.

Every season has something special and “just right” to offer the family table, the foodie-cook-gourmand within, the inner child of munch, that special seasonal something, that gets the creativity flowing and focuses our cooking. Fall is no exception: soups and stews and warm bread; root vegetables cooked oh so many different ways; fresh game for those who choose to eat meat. And then there’s food preparation for winter: local fruit dried, sauced or jammed; freezing, dehydrating, fermenting, pickling...

Well, perhaps not this year for yours truly! When one is knee deep in dirty laundry and dealing with a major 3 year-old indoor potty

revolt, this limits one’s grand plan to be picking, chopping, canning, drying, and packing all the merry day. The hours of food preparation devotion become wee stolen moments (or ill-fated attempts to engage the littles in cabbage chopping!) And so, a handful of (over)-dried pears may have to cut it for 2020 winter food stores.

Baby steps, I tell myself, return to the intention yet again, return to the cutting board, return to the table. Bless the third cup of coffee, the compost, the moldy fridge vegetables, and apologize to the landfill for all that convenience food plastic.... The great heave of change happens only as whole families, neighborhoods and communities’ shift. I can’t just will myself to “do it right.” So let us all keep inspiring and offering practical support to one another. Here are a few garnered and gleaned ideas to share:

**Getting to know and love our eco-neighborhood.** We watch the family of deer who parade along the sidewalk each evening, munching fallen fruit and long grass. I say a prayer to the chattering rooftop pigeons in our back alley and collect their feathers. I note the hardy and tenacious plants who are thriving in the city despite all the concrete...bindweed, knapweed, Russian thistle, purslane and mustard, how DO they do their thing? With their arsenal of reproductive gifts and their amazing hardiness, they also all have a message for me, “Skip the Albertsons flowers!” We grace the kitchen table with warrior weeds.

**Foraging the food in my neighborhood.** We have started with dandelions, the “gateway” food to intuitive, local eating! But there are many edible and nutritious weeds in the city and more food to be foraged than might be imagined. Here in the Russell district of Missoula, fall means plums, pears, tart crab-apples, and asking neighbors to trade fruit and garden goodies.

**Attending a Farmer's Market.** Our goal is to go to the Market every week, or at least every other week! Connecting with the people who grow and raise my food feels good .... I want these to be long-term relationships! Alongside providing greater peace of mind, this food is the freshest and most delicious. For those who have not yet heard, the Winter Market in Missoula is at Lucky's this year! Lucky all of us. “Know your farmer/ rancher/ hunter/ fisher/ canner/ packager/ pickle and jam maker” is sound advice!

**Dipping into the traditional foodways of my place, historical and present disruptions, and efforts at revival.** I am just starting to delve into this, and it is hard to absorb, as are most aspects of settler-colonial history, that which is woven into my own ancestral story. How did forced land removal, epidemics, and cultural decimation play into changes in food acquisition and health for Indigenous Montanans? Understanding and in some cases recovering these traditional food systems surely must be part of the healing journey. I highly recommend this 8 minute Ted Talk from Mariah Gladstone to Montana folks: “Healing From Trauma through Traditional Foodways”. Gladstone discusses how systematic eradication of the bison herds, the damming of rivers cutting out fish as a food source, and forced removal onto arid, unfarmable land, was devastating to the health and well-being of Western native tribes. By the late 1800s, most Western tribes were 100 percent dependent on

Government food rations (flour, sugar, lard). Gladstone comments, “thus was born fry bread, delicious, and absolutely devastating to native people.”

**Cooking a meal or snack without a recipe.** Recipes CAN be helpful guides, but learning to cook intuitively can yield impressive results and also be fun. I try to smell, taste, experiment as I cook. I may keep a recipe nearby just in case. But I know that no Betty or Martha or Julie or Jamie can produce cooking alchemy for me: to create and cook food grown in this particular place on earth, in this season, in this kitchen, for my beloved-if not always appreciative-clan! And, if it all goes south, there's always the compost bucket.

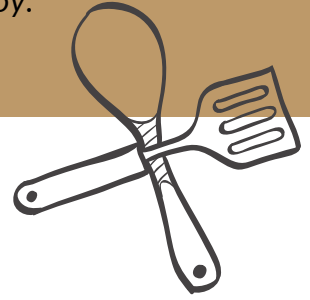


Cousins Owen and Ben sip “wild tea” made with a peppermint tea bag, foraged mint and bergamot, and local honey.

**Gathering, spreading, and saving seeds.** Fall is a good time to gather and spread and save seeds. Seeds for the spring garden don't have to come from packets! This starts with noticing seeds, and speaking respectfully of their magic. In the fall, we start a “seed savers” collection in an old shoebox. We collect calendula, peas, squash and sunflowers seeds. Pulpy seeds like tomato can be soaked for a few days to settle the seeds out, then dry them completely. A friend of mine (along with her two girls) is gathering seeds from her garden to give for Christmas gifts.

I recently started a "Home and Garden Journal" to collect recipes, tips, and acquired knowledge from friends and family. My hope is to avoid both getting more food scum on my computer while cooking, and instead collect, learn, and eventually pass on beloved recipes from people I care about. I wish I had such a collection from my mother or grandmother; ways to store winter veggies, the family pie secrets, or how to remove ketchup from clothes. While we do have the internet, I love the idea of asking someone, writing it down, learning it myself, and eventually sharing my knowledge with my kids when I pass along the journal. Here are recipes shared from my mom, aunt and sister! Enjoy.

-Katie Halloran, Missoula



## recipes

### Golden Lentil Soup

1 cup Timeless "Harvest Gold" yellow lentils (Montana Company)  
3.5 - 4 cups water (or more)  
4 cloves garlic, chopped  
2 bay leaves, Salt and Pepper to taste

Bring all ingredients to a boil then turn down to a simmer, cooking for 20 to 30 minutes until lentils are a bit mushy and the broth tastes good.

#### VARIATIONS:

1. Add chopped carrots or other veggies to simmer with lentils.
2. Instead of bay leaves, add one Tablespoon curry powder and some diced ginger.
3. Add half a cup of white rice and increase water a bit.
4. Add chopped spinach or kale for the last few minutes of cooking

### Pickled Red Onions

Eileen Mulcaire

2 cups thinly sliced red onions  
2 cups water  
1/2 cup red wine vinegar  
2 tsp agave syrup (or 2-3 TBSP sugar)  
2 tsp salt

In a pot, bring water, vinegar, salt, and agave to a boil. Remove from heat then stir in red onions. Let cool to room temperature then refrigerate overnight.



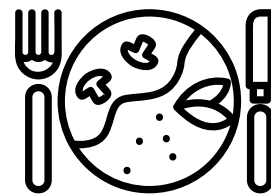
### Roasted Fall Vegetables

Mary Mulcaire-Jones

Medley of potatoes, carrots, beets, onions  
Olive Oil to coat (2 TB or more)  
Salt and Pepper (@1 tsp salt, 1/2 tsp pepper)

Preheat oven to 425 F. Chop vegetables to 3/4 inch size. Drizzle with olive oil, sprinkle with salt and pepper, and use hands or spatula to mix and coat. Check after 20 minutes, flipping veggies over. Pull out when they are fragrant and crisp.

COMBOS: Combos to Try- -Carrot and Parsnips, -Red and Gold Beets, -Squash and Garlic with Maple Syrup and Sage, -Broccoli and Garlic (make "chips" out of the stalks)



### Easy Applesauce, French "Compote" Style

4-6 local apples, bruised or soft is fine  
1 tbsp water

Peeling apples is optional. Chop apples and put in pot. Add water. Bring to a boil, then turn down to a simmer for 15 to 20 minutes. This version stays chunky (rather than mashed). Taste, then add any of these: warming spices like cinnamon, nutmeg, cloves, lemon juice, sugar, maple syrup, honey, butter, vanilla extract.

# Book Spotlight: Let Your Wild Run Free

Lara Tomov

"May you never outgrow those moments of play. Be whimsical, be daring, be curious each day!" This book is an early reader children's book for ages 0-8, and great for families of all ages to read together. This book reminds us to find adventure in all that we do, to be active, and to engage with the outside world, whether that is on the city sidewalks, your backyard, or the backwoods.

Getting outside and being active is essential for children's physical and mental health, social balance, growing confidence, and developing imagination. It creates a connection to nature that is important for the child, as well as inspiring a society that advocates for a healthy environment. Around the world, children are losing that important time outside. In the USA, kids spend an average of 5 minutes per day outside. This may seem staggering, but when we look at the time spent on screens and lack of safe outdoor spaces, we see why. May we work together to inspire that sense of play, curiosity, and adventure in our young minds - and at any age, never forget to let your wild run free!



You can order this book on Amazon or order your signed copy from Lara directly by emailing [info@storiesforaction.org](mailto:info@storiesforaction.org).



# Lamentations in Ice

## Luke Orsborne, age 41

When the Arctic's crystalline body  
splinters  
with no one there  
to hear the groan of oceanic catastrophe,  
the sound it makes  
will indeed be heard,  
not as the crack and crumble of an icy skyline  
too soon cut loose to the unforgiving current,  
but at first  
as soft echoes through a sticky urban light show  
that dazzled us and drew us in  
for lack of fire flies,  
the barely audible northern  
gasp of disintegrating, frozen topography  
whispering through a metropolitan collage  
of samosas, plate glass, and cross walks,  
where well traveled parents  
complete each other's quips  
under the fragrant warnings  
of premature cherry blossoms,  
a springtime ritual  
delineated in parade routes  
and disposable cups of a sweet,  
warming melt water.

The collapse of an entire ice shelf roars outward  
but its lament deforms to momentary insignificance  
as it washes onto receding coastlines.  
It hangs with an almost tired insufficiency  
in the season's rising price of grapes.  
It's just that crazy weather again, they say,  
and shuffle back  
to electronic screens  
that have already forgiven them.

The sighs of the vanishing cryosphere  
drift on ridges and troughs  
of a mangled jet stream,  
winding across parching ungulate graveyards  
to become the voices of Yemen's starving children,  
cursed by what might have been  
a welcoming performance of flutes  
and shared meals under white canopies,  
but flung, instead,  
as missiles  
into the people of earthen villages,  
from the imperialists' brimming table,  
wedding ceremony drone havoc  
muffled by prime time optimists,  
building hope upon the glittering hazard  
of game show wheels.

When the first reverberations of fury and sorrow  
bound up in glacial ice  
broke unnoticed  
against this air conditioned nine-to-five,  
they did not simply dissipate  
like a cragged polar edifice  
shrinking under too much sun.  
Instead  
they spread out  
in separate directions,  
some settling in, becoming for a moment,  
waves  
of silent nostalgia in a thousand fenced  
clover yards  
where young bare feet once bristled  
in the thick buzzing of honey bees  
now gone,  
flown off to become  
a momentary flowering  
of memory.

And in some corners  
a deepening heat  
took on the shape of teeth  
of trained dogs  
sent for the blood  
of pipeline obstructionists.  
In the choke of toxic gas  
and death's chattering helicopters,  
their cries for your hand  
were the distant cries of icebergs  
gone under.

And when towering frigid outcroppings  
topple into swathes of deep water,  
the cavernous spaces opened up in migrating floes  
speak to our collective shattering,  
when our minds calved off from the living earth  
to wash up  
into some pixelated delirium,  
feverishly conversing with the prospect of sea walls  
receiving our digitally projected selves,  
our stacked concrete blocks,  
our cities of fly ash gingerly lifted  
from history's furnaces.  
We lean against  
this cemented stretch of our handiwork,  
debt laden and loudly attired,  
as if to one-up our unspoken contract with ice,  
as if, with bright floral patterns  
and operatic soundtracks,  
we might some how drown out  
the suddenly unmistakable shout  
of all that onrushing water.





# Fall Oracle

Kate Fontana, age 34



The heaviness in your heart is no burden. It is a hug of gravity holding you close to that which loves you. Give in to its embrace. Pain is a matter of perspective. To the star, what's a moment? To the dragonfly, what's an eon? It is the truly powerful that know when to surrender. It is not through blind hope but the labor of unwavering devotion to the world you long to see that it will be drawn forth from your depths. Invisibly perhaps, the cosmos constantly calibrates towards balance. The Inner Voice whispers. You can trust it. Help is on the way.

# Adventures in Foraging

## Therese "Trez" Robbins

Therese "Trez" Robbins is a certified herbalist and permaculture designer in Missoula, MT. She is passionate about growing her own food, making plant medicine under the name Heart Beet Herbal Remedies, and spending time outside. You can follow her on Instagram @heartbeetherbal or contact her via [Heartbeetherbalremedies@gmail.com](mailto:Heartbeetherbalremedies@gmail.com)

Top Photo Credit: Caitlyn Lewis

Walking along a forest's edge or the banks of a riverbank in western Montana, you might have the pleasure to come across a wild rose bush (*Rosa* spp.). The intoxicating aroma that invites you to smell it as you walk by is a wonderful indicator of whether or not it will yield tasty fruit. Yes, that shrub you have met in many cultivated gardens is in fact a wonderful source of food and medicine! Rose hips, the edible fruit of the rosebush, are known as one of the best sources for vitamin C in the plant world. Not only that, they also contain anti-inflammatory and antioxidant bioflavonoids that enhance vitamin C's beneficial effects on the body. They are often best tasting right after the first frost, making them a fun fall/winter fruit to harvest. Some taste better than others, so experiment from different bushes to find the ones that you like best. Aim for the deep red ones with a lot of flavor. Always be sure the bush has not been sprayed or grown with harmful pesticides, fertilizers, or herbicides.

So what to make with rose hips? A fun recipe is to make an oxymel. This is a mixture of herbs in raw apple cider vinegar and raw honey, both of which offer their own health benefits. Rose hips lose a lot of their vitamin C content with excess heat, so by making an oxymel you are keeping more of the nutrients in the final product.

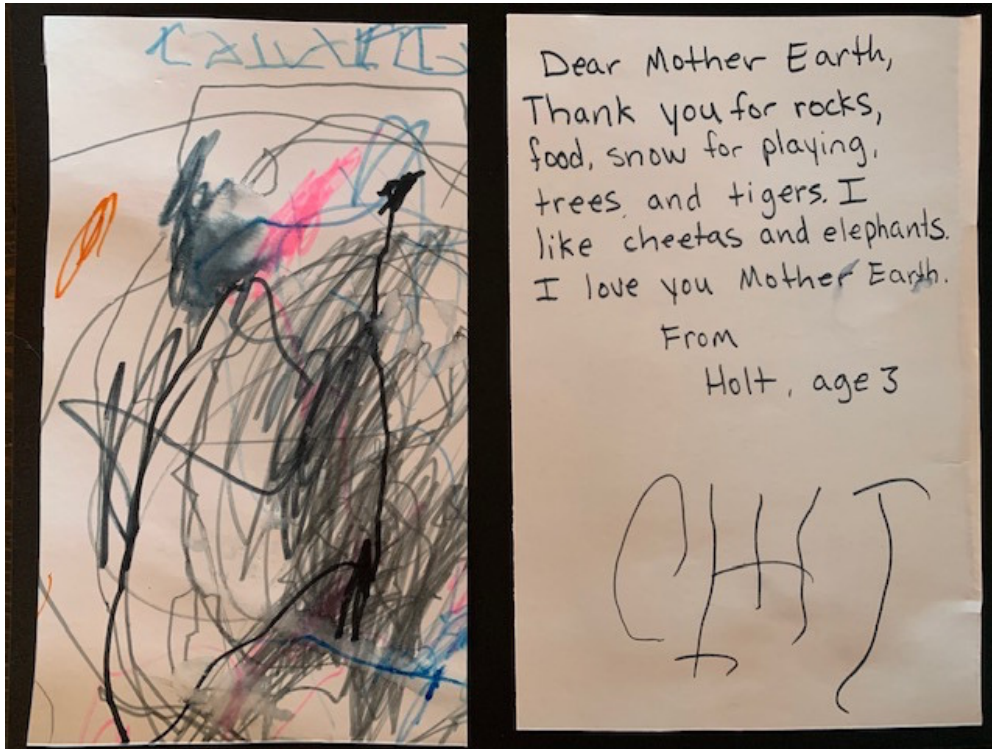
Rose hips must be treated with a little bit of caution as they contain seeds covered in tiny hairs that are quite irritating to swallow or inhale. When processing your own rose hips, scrape out the hairs and seeds and use the fleshy part of the rose hip.

Rose hip Oxymel Recipe – 1 pint


- Fill a pint jar halfway with fresh rose hips (de-seeded/haired)
- Optional: 1 Tb of fresh grated ginger root, 1 cinnamon stick, 3 cardamom pods
- Add raw apple cider vinegar to the top of the jar
- Cover first with parchment or wax paper if it's a metal lid to stop it from corroding, or use a plastic lid. Shake vigorously, then sit it in a cool dark place for about two weeks.
- Strain after two weeks through a coffee filter or fine cheesecloth Add raw honey to taste! Usually between 3 Tb up to a 1:1 vinegar to honey ratio.
- Use in sparkling drinks, cocktails, salad dressings, or tea!



# Letter to Mother Earth



## GET INVOLVED!

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Recording available at [LivableClimate.org](https://livableclimate.org)

**Decarbonize Your Transportation:**  
Bikes, EVs, Buses, and Trains  
Recording available at [LivableClimate.org](https://livableclimate.org)

**Hyper-local Living**  
January 28th, 4-5:30 pm

**Leave It Wild:**  
Residential & Urban Spaces  
February 18th, 4-5:30 pm

More info & registration at [livableclimate.org](https://livableclimate.org)  
or Facebook [@FamiliesforaLivableClimate](https://www.facebook.com/FamiliesforaLivableClimate)

Check and see if there is a chapter of one of these organizations in your community. Or start one yourself! Please let us know if your organization is not listed here.



Check out recaps of the events and additional content at <https://livableclimate.org/past-issues/>

# Five Ways to Create a Conscious (Un)Thanksgiving

Kate Fontana

Dear Friends,

Part of my deepening into sacred days and seasons is looking with a kind and critical eye at the traditions and “sacred” things of my family, ancestry and culture. I’ve wrestled over the last few years with a growing *dis-ease* with the observance of Thanksgiving. I have been learning about and troubled by the actual history of Thanksgiving, which originally marked the horrific (but not isolated) massacre of the Pequot Indians. It is disturbing to me that I didn’t know this history until my 30s (if it’s news to you too, it’s not your fault, that’s one way Whiteness and White supremacy works—through unconscious consent to historical erasure. You can amend that by reading on here:

<https://truthout.org/articles/no-thanks-how-thanksgiving-narratives-erase-the-genocide-of-native-peoples/>).

Friends, colleagues, and my own research and conscious have led me to realize that by ignoring the history of this day and white-washing it with gratitude we are contributing to the continued invisibility of the worldwide genocide of Indigenous peoples.

So then what are some alternative ways to engage with this day? Here are some ideas that I’ve tried, considered, or that have been shared with me. Do note—I’ve numbered these for clarity, but I place no moral value on any one over another. As you read them, feel where they land in your

body. Notice where you feel dissonance and resonance and be curious about that. Where do these land amidst your own racial identity and awareness, and/or other significant identity markers? You will know what’s right for you—and you may have other ideas, which I’d love to hear!

To be clear: I am White, non-native, and with marginal (but growing!) knowledge and peripheral (but growing!) engagement in Indigenous history and issues. I am learning, unpacking my Whiteness, ever inadequately, and no stand alone list can possibly be an adequate response to depth of harm and trauma that has occurred and continues to occur in Indigenous communities. I am open to feedback and critique and being shown gaps in my awareness. May these be a start, an opening for conversation and more, and may we be called ever deeper into the sacred work and beauty of our collective healing.

- 1 Name the Indigenous ancestry of the land you are on. Wherever you are gathering, with friends or family, do some research ahead of time. Check out [native-land.ca/](http://native-land.ca/), or get the Native Land app. Consider lighting a candle and/or saying a word of acknowledgement to the Indigenous ancestors of the land you are on at the start or end of your meal. You might acknowledge that for some, this day is a National Day of Mourning.

2 Just opt out. The friend and educator who first taught me about the origin of Thanksgiving said that she and her family just treat it like another day. This is actually no small feat, against the powerful current of culture and family. Go for a hike and eat out or go to work or take a bath. Let it just be a day.

3 Learn about and respectfully engage in the efforts of Indigenous communities where you are. If you're in my neck of the woods, last year at this time, indigenous folks from across the state, under the grassroots organizing body Protectors of the Salish Sea, camped out at the state capital for over a month. They marched to Olympia from on September 23rd, demanding that Governor Jay Inslee declare a climate emergency and respond with specific corrective actions. They have had public actions every Saturday since then, and had a peaceful celebratory action at the Governors house on Thanksgiving Day. Additionally, Puyallup Tribal leaders remain concerned as well with the liquid natural gas plant that has been constructed without tribal consent on tribal land in the Tacoma tide flats. Let's not just fixate on the problems though: consider learning about and respectfully engaging with the creative beauty and resilience of Indigenous folks. For example: First Nations at the University of Washington annually hosts "Take Back the Dinner" on or around Thanksgiving, an event open to the public celebrating Indigenous & international cultures. More importantly, try to stay engaged year round (not just when white guilt kicks in around this time of year)(this is a challenge for me!).



*My family and I made these candles for our ancestor meal earlier this month, a simple gesture to recognize the ancestral land of the Duwamish (specific to the Seattle area) and Coastal Salish (the broader Puget Sound)*

4 Fast (or "Opt Out Option 2"). Fasting has been a practice of spiritual formation as well as protest for generations of mystics and activists. It doesn't have to be from food necessarily, particularly for anyone who is sick, on their moon time, pregnant, or with a complex relationship with food; but if you can do so in a healthy way, consider: being at your family feast and abstaining. I've done this a few years running, and you know, it's one of those, "What difference am I really making?" kinds of practices—which in the end, like every act of resistance, may only be a prayer of solidarity, formative of who I choose to be and what choices I can make to be in my integrity. I will be fasting this Thanksgiving in honor of the National Day of Mourning (find out more about it here [www.uaine.org/](http://www.uaine.org/), and invite you to join me in any capacity (fast from media, negativity, alcohol, you choose something that's meaningful for you)—and let me know so we can support each other!



5 Spend time with the land and listen. Really listen, with your body and your spirit and your senses. What is the land asking of you right now? How is the particular land upon which you live calling you into greater stewardship? I like to do a contemplative walk Thanksgiving morning somewhere in the woods, and just spend time with the trees and the dirt.

With warmth and  
persistence,

*Kate*

I'm far from the first person to write about this, and there are so many other resources out there on this topic. I found the "A Racial Justice Guide to Thanksgiving for Educators and Families" compiled by the Center for Racial Justice in Education ([centerracialjustice.org](http://centerracialjustice.org)) particularly intriguing and useful!

What are your ideas? What's beautiful and/or challenging about Thanksgiving for you? What are your intentions for this year's observances? Write me (via my website contact below) and let me know!

***Kate Fontana is Co-Founder and Steward of the Sanctuary Northwest, a center for trauma resilience, spiritual wellness, and cultural restoration. Our mission is to transform the lives of trauma survivors for the better, and nurture strong resilient families, communities and ecosystems where all life thrives.***

***Visit us at [www.thesanctuarynorthwest.com](http://www.thesanctuarynorthwest.com)***

# Poetry and Art Collaboration

George Mulcaire Jones, poetry, age 64

Nicole Jones, photography, age 35

## The Betrayal

What if frayed and what is torn,  
What unravels and what is betrayed,  
When the world is divided by kind  
And kingdoms -

Into shacks and palaces,  
The spoils hoarded  
And the cloth bartered,  
In wealth and greed  
And senseless strands  
Of injustice,

To sell a people, to scorch a land  
To turn from the wonder of a child's eyes  
....For want of a finer robe.



## The Wonder

God, I cannot fathom the wildness  
of your love,  
Its soaring heights and searing beauty,  
How it ignites the heavens,  
How it folds into a child's hands

## The Dialogue

Pain questions, love answers .... We are immersed in the dialogue.

## The Resolution

The only act of heroism is refusing to give up on love.



### **The Compassion**

All leads to one bridge-  
The soft, unspoken rays,  
The gentle light of mercy  
That bathes us all.

### **The Union**

Did we forget the dance,  
Did we forget the creation,

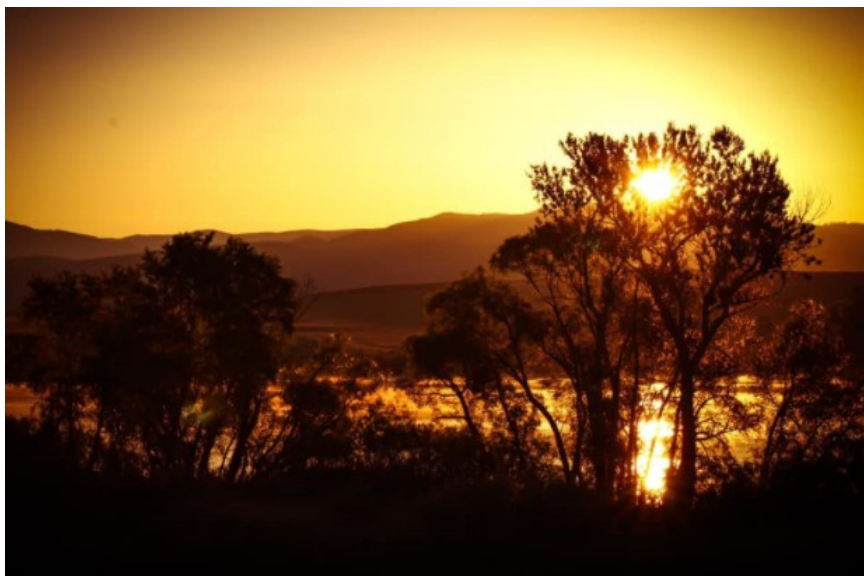
That nothing around us can take  
From within us,

That joy is a heart in love.

### **The Garden**

Far be it from us  
To moan this meager  
Patch of earth,  
This small bit of time.

Seize it my friend,  
And tend to its most  
Holy love.





# loxw

the sound of rushing water

Claire Charlo

"Put Šey' as Agnes would say," is a quote from my father's poetry book.

I had the privilege of growing up with Agnes Vanderburg, a woman that was known for a cultural camp up Valley Creek, on the Flathead Reservation.

The term Put Šey' is translated to mean "good enough." I don't think the translation captures the full meaning from Agnes in the cultural camp my family lived at. My parents were determined to learn everything they could at the camp.

One summer, Agnes told my dad that if he shaved his beard and learned to traditionally tan an elk hide, she would make him regalia from it, and have a powwow. It took all summer to tan the hide. My dad would have Agnes check on his progress, the difficult scraping off the hair and membrane, the pulling and stretching, more scraping, lots more pulling and stretching. All of this work was in the hopes that he would hear "Put Šey'" from Agnes. It was a mark of approval; a phrase that recognized the blood and sweat that went into tanning an elk hide. Once my dad heard "Put Šey'" he knew he was almost done. And he knew that he had done a good job.

I started beading at Agnes's camp when I was five or six years old. I saw how many women were beading earrings and regalia and I loved bead work. I learned from Agnes and the camp cook, Rachel Bowers.

Both women were masters of beadwork. I would look at their work with amazement. My goal was to bead like them, to finish a project, show it, and be told with a proud smile, "Put Šey'."

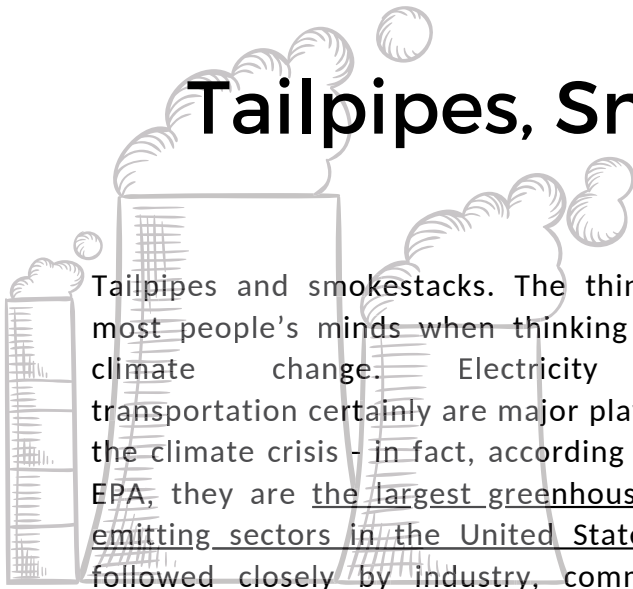
When my daughter started beading, I told her the meaning of Put Šey', and she said that it didn't sound complimentary. The English translation loses the meaning. It almost sounds sarcastic. However, humility was/is a traditional value. To give a compliment would almost seem like sarcasm, from a traditional viewpoint. To say "Put Šey'" is to recognize the love, time, and work that went into your project. To say "Put Šey'" to a student learning under you is the best compliment you could give, in my humble opinion.

I look at our current culture of consumerism and selfies, contemporary cultural values that entail likes and hearts over words. I even find myself looking for the emoticon button as a reaction to a text. Thankfully my Android does not have that option. I can't "heart" a text as a response. I have to type it out. I started realizing what a gift it was to be forced to type the words out, and I recognized that a "like" or "heart" was a lazy, quick, fast way of communication. I want to get back to writing letters where I actually explain my feelings and give reactions that have more depth than a "heart".

To hear, say, or be Put Šey' is a gift I am passing onto the generation behind me.

# Tailpipes, Smokestacks, and Stuff

Sarah Lundquist



Tailpipes and smokestacks. The things on most people's minds when thinking about climate change. Electricity and transportation certainly are major players in the climate crisis - in fact, according to the EPA, they are the largest greenhouse gas-emitting sectors in the United States (1), followed closely by industry, commercial and residential, and agriculture (US EPA). But portraying the sectors in this way is a narrow approach. This neat little pie chart (2) does not show the broader structures at play (US EPA). Instead, the graph presents the illusion that if we transition to renewable energy and fossil fuel-free transportation (and eat a little less meat), we can (mostly) solve climate change.

I challenge this assertion. Cleaning up those tailpipes and smokestacks is vital, don't get me wrong, and I commend all the amazing people working to do just that. But something is missing from this picture. Climate change is a symptom - and a massive one at that - of an even bigger problem: A system gone awry. A larger system, which connects all of the greenhouse gas-emitting sectors that the EPA recognizes. That system? The linear economy, or how materials flow through our society. I.e., our stuff - where it comes from, and where it goes.

I started my journey as an environmentalist with one major issue on my mind: garbage. To begin with, I was mostly concerned with what happens to our stuff after we are done with it. I was moved by pictures of marine life strangled by and consuming plastic (3), ecosystems disrupted by landfills (4) and incinerators, the toxins in our trash (5), and just the sheer volume of stuff we throw away (6) (Jambeck; Lee; Schrab; Kaza). As I learned

more, I became privy to the enormity and multifacetedness of these issues - the microplastics that enter our soils, waterways, and bodies through activities such as washing our clothes or driving (7); the disproportionate placement of landfills and incinerators in low-income and majority-BIPOC communities (8); the carcinogenic and endocrine-disrupting chemicals (9) found in everyday products and packaging; and the valuable resources (10) wasting away in landfills (Duis; Lee; Zissu; European Commission) I also began to recognize that waste is not only a problem because of what happens after we discard it, but perhaps most importantly because of where those materials came from and how they move through our economy.

The linear economy (11) outlines five major steps in the life of materials: Extraction, production, distribution, consumption, and disposal (Leonard). Or, in simpler terms, take, make, waste. In this global system, we take raw materials from the earth (things like oil, trees and other plants, ore, and clay), turn them into products (computers, water bottles, paper, clothing, etc.), use them for a little while, then dispose of them. Then the process starts all over again with new things.

Not only does this system not make any sense - in the words (12) of author/activist Annie Leonard, "We cannot run a linear system on a finite planet indefinitely" - it also is incredibly harmful to people, communities, and the planet (Story of Stuff Project). This system is fueled by the exploitation of workers, the disenfranchisement of communities, and the pollution of human bodies and the earth. It drives the climate crisis - approximately 60% of global

greenhouse gas emissions and 50-80% of total land, material, and water use are attributed to household consumption (13) - and is at the heart and center of many other environmental, social, and economic problems (Ivanova).

This system is a reflection of humanity's relationship with each other and with the earth. Because of the larger structures and underlying processes of modern human activity, that relationship is deeply broken. The good news is, we can fix it. The aches and pains caused by this system can be remedied. We can build a better system (14)

- one that is just, cyclical, and fits within the bounds of the natural world (Ellen MacArthur Foundation). This will require a broad coalition of trades, backgrounds, and lenses - economics, social justice, traditional knowledge, science & technology, education, and more - all working to shift the linear, growth-based model to one that is circular, regenerative, and thriving. Transforming our relationship with one other and with the natural world is a massive undertaking, but will likely be the most rewarding and beautiful thing we have ever done.

Sarah Lundquist is the Zero Waste Education Manager at Home ReSource. Originally from the Seattle area, the 26-year-old moved to Missoula in 2018, receiving an M.S. in Environmental Studies from the University of Montana in the spring of 2020. She currently lives in Missoula with her partner, Josh, and dog, River. When not at work, she can be found baking, knitting, listening to podcasts, or learning new zero waste skills!

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## Further Reading

- *Doughnut Economics* by Kate Raworth + her TED Talk
- Ellen MacArthur Foundation
- *The Story of Stuff: How Our Obsession with Stuff is Trashing the Planet, Our Communities, and Our Health* by Annie Leonard
- *Stuff: The Secret Lives of Everyday Things* by John C. Ryan & Alan Thein Durning
- *The Zero Waste Solution* by Paul Connett

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