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ABSTRACT

This book provides biographical profiles of 11 environmental leaders of interest to readers ages 9 and above and was created to appeal to young readers in a format they can enjoy reading and readily understand. Biographies were prepared after extensive research, and each volume contains a cumulative index, a general index, a place of birth index, and a birthday index. Each entry provides at least one picture of the individual profiled, and bold-faced rubrics lead the reader to information on birth, youth, early memories, education, first jobs, marriage and family, career highlights, memorable experiences, hobbies, and honors and awards. All of the entries end with a list of easily accessible sources designed to lead the student to further reading on the individual. Environmentalists profiled in the book are: John Cronin (1950-); Dai Qing (1941-); Ka Hsaw Wa (1970-); Winona LaDuke (1959-); Aldo Leopold (Retrospective) (1887-1948); Bernard Martin (1954-); Cynthia Moss (1940-)); John Muir (Retrospective) (1838-1914); Gaylord Nelson (1916-); Douglas Tompkins (1943-); and Hazel Wolf (Obituary) (1898-2000). (BT)

Biography Today: Profiles of People of Interest to Young Readers. World Leaders Series: Environmental Leaders 2. Volume 3.

Hillstrom, Kevin, Ed.
Hillstrom, Laurie, Ed.

Biography Today

Volume 3:
World Leaders
Series

Profiles of People of Interest to Young Readers

Environmental Leaders 2

Featured in this issue . . .

Winona LaDuke
Aldo Leopold
Bernard Martin
Cynthia Moss
Gaylord Nelson
Douglas Tompkins
Hazel Wolf

John Muir

Dai Qing

John Cronin

Ka Hsaw Wa

Biography Today

Profiles of People of Interest to Young Readers

World Leaders Series: Environmental Leaders 2

Volume 3

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Omnigraphics

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Contents

Preface

Welcome to **Biography Today Environmental Leaders 2**, the third volume in our **World Leaders Series**. We are publishing this series in response to the growing number of suggestions from our readers, who want more coverage of more people in *Biography Today*. Several volumes, covering **Artists, Authors, Scientists and Inventors, Sports Figures, and World Leaders,** have appeared thus far in the Subject Series. Each of these hardcover volumes is 200 pages in length and covers approximately 12 individuals of interest to readers ages 9 and above. The length and format of the entries will be like those found in the regular issues of *Biography Today,* but there is **no duplication** between the regular series and the special subject volumes.

The Plan of the Work

As with the regular issues of *Biography Today,* this special subject volume on **Environmental Leaders** was especially created to appeal to young readers in a format they can enjoy reading and readily understand. Each volume contains alphabetically arranged sketches. Each entry provides at least one picture of the individual profiled, and bold-faced rubrics lead the reader to information on birth, youth, early memories, education, first jobs, marriage and family, career highlights, memorable experiences, hobbies, and honors and awards. Each of the entries ends with a list of easily accessible sources designed to lead the student to further reading on the individual and a current address. Obituary entries are also included, written to provide a perspective on the individual's entire career. Obituaries are clearly marked in both the table of contents and at the beginning of the entry.

Biographies are prepared by Omnigraphics editors after extensive research, utilizing the most current materials available. Those sources that are generally available to students appear in the list of further reading at the end of the sketch.

Indexes

Beginning with all publications since 1999, a new Index is appearing in *Biography Today*. In an effort to make the index easier to use, we have combined the **Name** and **General Index** into one, called the **General Index**. This new index contains the names of all individuals who have appeared in *Biography Today* since the series began. The names appear in bold faced type,

followed by the issue in which they appeared. The General Index also contains the occupations and ethnic and minority origins of individuals profiled. The General Index is cumulative, including references to all individuals who have appeared in the *Biography Today* General Series and the *Biography Today* Special Subject volumes since the series began in 1992.

The Birthday Index and Places of Birth Index will continue to appear in all Special Subject volumes.

Our Advisors

This volume was reviewed by an Advisory Board comprised of librarians, children's literature specialists, and reading instructors so that we could make sure that the concept of this publication—to provide a readable and accessible biographical magazine for young readers—was on target. They evaluated the title as it developed, and their suggestions have proved invaluable. Any errors, however, are ours alone. We'd like to list the Advisory Board members, and to thank them for their efforts.

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Our Advisory Board stressed to us that we should not shy away from controversial or unconventional people in our profiles, and we have tried to follow their advice. The Advisory Board also mentioned that the sketches might be useful in reluctant reader and adult literacy programs, and we would value any comments librarians might have about the suitability of our magazine for those purposes.

Your Comments Are Welcome

Our goal is to be accurate and up-to-date, to give young readers information they can learn from and enjoy. Now we want to know what you think. Take a look at this issue of *Biography Today*, on approval. Write or call me with your comments. We want to provide an excellent source of biographical information for young people. Let us know how you think we're doing.

Laurie Harris
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John Cronin 1950-

American Environmentalist and Writer
Riverkeeper of the Hudson River in New York

BIRTH

John J. Cronin was born on July 31, 1950, in Yonkers, New York. His father worked for the Otis Elevator Company, and his mother was a medical technician. He had one brother and one sister.

YOUTH

The Hudson River

When Cronin was a boy, his family lived in an apartment in Yonkers, in the southern part of the state, near New York City.

They lived about a mile from the Hudson River. The Hudson begins farther north, at a tiny lake called Tear of the Clouds high in the Adirondack Mountains in upstate New York. It flows south past the cities of Albany, Poughkeepsie, and Newburgh, then passes the skyscrapers of Manhattan Island and the Statue of Liberty before reaching the Atlantic Ocean. For the upper 160 miles—until it reaches the Troy Dam—the Hudson is a freshwater stream surrounded by wooded mountains and rocky cliffs. This scenery has inspired writers and artists for hundreds of years. On the other side of the dam, the Hudson becomes an estuary of the Atlantic Ocean, where river and ocean meet to create an ever-changing mix of freshwater and saltwater. The lower 150 miles of the river supports a huge variety of marine life, from freshwater fish to ocean species like seahorses, seals, dolphins, and occasional whales.

"My father used to take my brother, sister, and me to a place he called the Ridge, a promontory that overlooked downtown, the river, and the western shore. I was thrilled by the view, by the bustle of the city and its sights. . . . We watched the river flow in the distance. Yonkers kids of my generation knew only three things about the Hudson—it was the boundary between New York and New Jersey; the dark, vertical Palisades on the opposite shore got their name from an amusement park that sat atop them; and the waters of the river were too polluted for swimming."

For many years, the cities and industries along the banks of the Hudson River used it as a way to dispose of waste materials. By the early 1960s, the river was so heavily polluted that it became the subject of jokes. The surface of the water was covered with thick sheets of smelly gunk that were infested with leeches and maggots. Raw sewage floated downstream from various cities, reducing the oxygen in the water and killing thousands of fish. Tanneries (plants that process animal hides into leather) would discharge animal fat, hair, and blood directly into the river. Some residents joked that they could tell what color cars were being painted at a local automobile plant each day because the dumping of excess paint would tint the water.

When Cronin's parents were young, they had enjoyed swimming, fishing, and boating in the Hudson. But the river was too polluted for swimming

by the time John was born, so he and his family usually enjoyed it from a distance. "My father used to take my brother, sister, and me to a place he called the Ridge, a promontory that overlooked downtown, the river, and the western shore. I was thrilled by the view, by the bustle of the city and its sights. . . . We watched the river flow in the distance," Cronin recalled. "Yonkers kids of my generation knew only three things about the Hudson—it was the boundary between New York and New Jersey; the dark, vertical Palisades on the opposite shore got their name from an amusement park that sat atop them; and the waters of the river were too polluted for swimming."

Cronin never felt much connection to the river in his youth, and few of his neighbors did either. The Hudson had lost the central place it had occupied for generations in the lives of New York residents. "It seemed that every community on the river had lost touch with it and with the notion that the river was their home. The single greatest tragedy on the Hudson is that hundreds of years of history are disappearing. It's like burning down a museum or trashing a library. The loss is devastating and profound," Cronin noted. "I was part of the first generation that grew up apart from the Hudson, the generation of kids who were taught in school to add plumes of black smoke to the chimneys of the buildings we drew."

Growing up near New York City, Cronin loved sports, especially basketball and baseball. He always dreamed of playing for the New York Yankees. "The summer that Mickey Mantle and Roger Maris chased Babe Ruth's home run record was the most exciting of my childhood," he stated. "Hitting the long ball in Yankee Stadium was a feat for which I could imagine no equivalent sense of accomplishment in the human experience."

EDUCATION

Cronin attended the public schools in Yonkers. After graduating from high school in 1968, he spent a year studying modern dance at the University of Hartford in Connecticut. But he soon became restless and left college without earning a degree. Although his later jobs ended up preparing him for his career as a riverkeeper and environmentalist, he has said that he regrets never completing his education

CHOOSING A CAREER

When he first left college, Cronin trained briefly as a dancer. He then moved to upstate New York and took care of horses at a resort. As time

The Hudson River in New York

passed, he continued moving around the country, working at a variety of odd jobs. For example, he sold books door-to-door in South Bend, Indiana; he washed dishes in a restaurant in Phoenix, Arizona; and he bagged groceries at a supermarket in Boulder, Colorado. "I bounced around for two years and saw some gorgeous places," he recalled. "But the whole time I was traveling, I kept dreaming about New York." Finally, he returned to New York in 1972 and became a house painter and roofer.

Becoming an Environmental Activist

One day, Cronin heard an advertisement about a voyage of the *Clearwater,* an old-fashioned sailboat owned by the folk singer Pete Seeger. Seeger used the ship as a sort of floating classroom, taking people for rides on the Hudson River in order to teach them about pollution and other problems facing the river. Cronin volunteered to help Seeger rebuild some docks, and the two men ended up sharing their concerns about the Hudson's polluted condition. Seeger encouraged Cronin to become involved in the Pipewatch Program, which used regular citizens to monitor the waste cities and companies discharged into the Hudson in an effort to stop pollution.

At first, Cronin was not sure he wanted to get involved. "I was resistant," he admitted. "If I had learned anything as a city kid it was the old adage that you can't fight city hall; the little guy didn't stand a chance. Besides, I had little inclination toward environmental issues. The environment seemed a problem of such extraordinary dimensions that I could only consider it in broad and abstract terms. Pete's solution was to start locally, at home, one thing at a time. To solve the big stuff you had to tackle the small. The message struck a chord."

Cronin joined the Pipewatch Program and investigated the Tuck Tape Company, which did not hold permits for all of its discharges of waste into the Hudson. He visited the site of the factory, watched employees dump adhesives and solvents into the river illegally, collected water samples, and took the evidence to federal prosecutors. Armed with the evidence gathered by Cronin, the prosecutors charged Tuck with violating the Clean Water Act. This 1972 law required polluters to obtain permits specifying the types and quantities of chemicals they were allowed to discharge into waterways. Cronin testified against Tuck in court, and he was thrilled when the company pleaded guilty and was fined $205,000. "I wasn't a scientist. I wasn't a lawyer. As just an average, everyday citizen, I was able to get a polluter charged," he noted. "I felt like I had just sent a 400-footer into the Yankee Stadium bleachers."

"The single greatest tragedy on the Hudson is that hundreds of years of history are disappearing. It's like burning down a museum or trashing a library. The loss is devastating and profound. I was part of the first generation that grew up apart from the Hudson, the generation of kids who were taught in school to add plumes of black smoke to the chimneys of the buildings we drew."

Dumping of PCB Destroys Fishery

Cronin stayed with the Pipewatch Program for three years. During this time, there were significant improvements on the Hudson due to better enforcement of anti-pollution laws. The river was still not clean, but it was no longer smelly and filled with floating garbage. As a result, many fish populations began making a comeback. By the mid-1970s, many people were praising the Hudson cleanup as a major success story.

But in 1975, scientists found dangerous levels of the chemical polychlorinated biphenyl (PCB) in the flesh of Hudson River fish. It turned out that the General Electric Company (GE) had dumped two million pounds of PCB into the river from its power plants between 1946 and 1975. Although the company did have permits to discharge the chemical, it continued to do so after learning that PCB could cause cancer and other health problems in humans. Since the levels of PCB in Hudson River fish was far higher than the U.S. government considered safe, the government placed a ban on catching, eating, and selling many fish species. Eventually, GE and the government agencies that had granted the company's discharge permits contributed $7 million toward cleaning up the contamination.

As the PCB problem came to light, Cronin launched into a series of political jobs. For two years he worked as a lobbyist for the Center for the Hudson River Valley. In this position, he drafted the Hudson River Fishery Management Act and helped it become law. This act required the state of New York to come up with a plan to restore commercial fishing on the Hudson. Then Cronin became a political aide to New York Assemblymen Hamilton Fish and Maurice Hinchey for two years. Although these jobs gave him valuable insight into the political process, Cronin eventually grew tired of "sitting in a building in Albany, in a suit, watching the rain fall on windows that didn't open."

Longing to work outside in the open air, Cronin accepted an offer from a friend to become a commercial fisherman on the Hudson in 1980. They were not allowed to catch red-striped bass, eel, or many other species of freshwater fish that were contaminated with PCB. But they could catch shad, sturgeon, and other species that spent most of their time in the ocean and did not become contaminated. During his two years as a fisherman, Cronin noted that "the river went from being something I acknowledged to something I understood." Although the job was hard, he recalled that "there were evenings of heartbreaking beauty, riding the bow of the skiff toward sunset, all cool spray and balmy air, when I never wanted the trip back to shore to end."

CAREER HIGHLIGHTS

Hudson Riverkeeper

While Cronin worked on the river, some of his fellow fishermen began asking for his help with political and legal matters. After all, Cronin had acquired a broad range of experience in environmental, legal, and political areas through his many jobs. In 1983, Cronin was approached by a man named Robert Boyle. Boyle was an editor for *Sports Illustrated* magazine,

DEFENDING THE HUDSON

Some of the battles fought by the Riverkeeper, Inc.

1 GENERAL ELECTRIC Conducted spot cleanups of PCBs discharged by two plants, but there's an ongoing campaign to force GE into a comprehensive $2 billion cleanup

2 EXXON Agreed to stop cleaning petrochemicals from its tankers off Hyde Park and Port Ewen

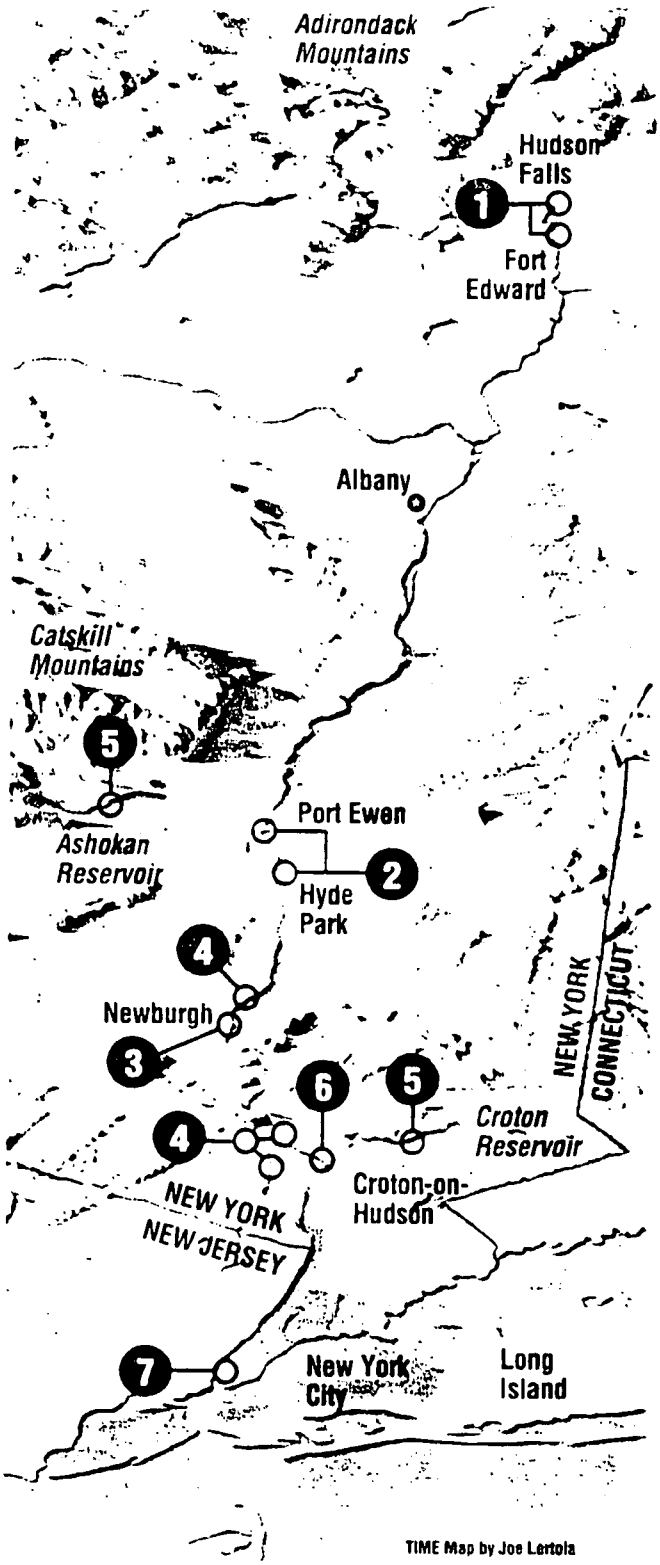
3 NEWBURGH 20 Polluters in and around this city were forced to clean up

4 POWER PLANTS Being pressured to install advanced fish-saving technology

5 NEW YORK CITY'S RESERVOIRS Landmark deal reached to protect quality of the city's drinking-water supply

6 CROTON LANDFILL Westchester County was forced to close this dump, which was leaking toxic chemicals into the Hudson

7 NEW YORK CITY Officials were persuaded to drop the Westway highway project, which would have destroyed striped bass wintering area



TIME Map by Joe Lertola

the author of an influential 1969 book called *The Hudson River: A Natural and Unnatural History,* and head of the Hudson River Fishermen's Association. He had read about wealthy landowners in England who hired "keepers" to guard their woods and streams from illegal fishing and hunt-

ing. He realized that the idea could be applied to the Hudson River. Concerned citizens could hire a riverkeeper to patrol the waters and monitor pollution and other problems. After learning about Cronin's work experience, Boyle asked him to be the riverkeeper of the Hudson.

It was the dream job that Cronin had been waiting for, one that would make use of all his varied talents and experiences. "When the idea of riverkeeper was first conceived, it was to have someone not affiliated with government respond to citizens' complaints and investigate abuses of all kinds on the river. Government officials weren't doing much under the Clean Water Act of 1972, which allows citizens to sue industrial polluters or municipalities not already being prosecuted by federal or state authorities. There were no formal credentials for the position, and I was hired to guard the river in the public interest," Cronin explained. "They wanted me because of my legislative and activist background, and also because I knew how to work on the water."

"When the idea of riverkeeper was first conceived, it was to have someone not affiliated with government respond to citizens' complaints and investigate abuses of all kinds on the river. . . . There were no formal credentials for the position, and I was hired to guard the river in the public interest. They wanted me because of my legislative and activist background, and also because I knew how to work on the water."

One of the first things Cronin did was supervise the construction of a special boat, known as the *Riverkeeper.* At 25 feet long and 9 feet wide, it was big enough to handle rough seas but also small enough to maneuver into shallow waters. It was also rugged enough to slog through mud and weeds in order to take scientific measurements, but would clean up well enough to take Congressmen for rides.

As the riverkeeper, Cronin spends a great deal of time on the boat. His job includes collecting water samples at suspicious wastewater pipes, catching and checking the health of fish, and going snorkeling to examine underwater plants. But he also spends part of his time preparing paperwork for court cases, lobbying the state legislature, and speaking before school and environmental groups. "My job is to investigate the bad and keep track of the good and to try to come up with solutions to problems," he

explained. "I lobby. I patrol. I fish. I do public speaking. I do investigations. I work with scientists, attorneys, and politicians." His job also involves reaching out to the people who use and enjoy the Hudson, encouraging them to come forward with concerns or problems, and giving them a voice in the river's future.

Catching Exxon Stealing Hudson Water

The idea of having a full-time riverkeeper created a great deal of excitement in communities surrounding the Hudson. The *New York Times* ran a story about the building of Cronin's boat, and several national television news programs expressed interest in covering its launch. Cronin saw the media attention as a valuable opportunity to raise public awareness about pollution of the Hudson. He arranged for a television camera crew to ride along on his first day patrolling the river. He hoped to find a dramatic story that would capture people's interest and inspire them to get involved in efforts to save the Hudson.

A few weeks before the *Riverkeeper*'s official launch, Cronin received a tip from a New York state trooper that oil tankers were traveling 75 miles up the Hudson, emptying dirty seawater out of their tanks, and then filling up with freshwater. On his first day on the job, Cronin took a camera crew out on his boat to look for one of these oil tankers. To his surprise, they caught a tanker in the act of polluting the Hudson. A 750-foot freighter owned by the international oil company Exxon dumped its holds full of oily water into the river while they watched. "What are the chances that a network news crew would take a ride with some guy claiming to be a riverkeeper and catch the largest corporation in the world polluting the Hudson in broad daylight?" Cronin stated.

Cronin pulled his boat up next to the giant tanker—which was ten stories high, with an anchor chain as thick as a telephone pole—and took a sample of the water gushing from its side. "It was a hairy business," he recalled. "The discharge was probably about 25 feet above the waterline, pouring out like crazy, stinking of petrochemicals. We had to ease the boat back towards it to try to get a sample without inundating our boat or ourselves. One time the wind came up and just pinned the boat right against the side of the tanker." Cronin ended up walking the *Riverkeeper* backward, hand over hand, against the tanker in order to get his sample. When it was analyzed, the sample was found to contain benzene, toluene, and other toxic chemicals.

After emptying its tanks of polluted seawater, the Exxon tanker proceeded to fill up with freshwater from the river. At first, the company claimed that

Cronin with Robert F. Kennedy, Jr. (left) on board the Riverkeeper

its tankers were taking the water to use in its refineries in Aruba, a Caribbean island nation where freshwater is scarce. Since the tankers had to come to New York to deliver oil anyway, Exxon argued that it made sense for them to return to Aruba with freshwater rather than useless seawater as ballast. But further investigation revealed that some tankers owned by Exxon were coming to New York empty for the sole purpose of obtaining free freshwater. The company then sold the water to Aruba, where it went to supply government leaders with drinking water and to fill their swimming pools.

Exxon eventually admitted that it had accepted payment from Aruba for water, but still claimed that it had not done anything illegal. But the company had taken 800 million gallons of water from the Hudson between 1977 and 1983, or more than 100 tanker loads. If Exxon had been required to pay what Albany residents were charged for water, it would have owed $5 million for what it took in 1983 alone. The publicity over this water pollution and stealing scandal caused a public uproar that turned into a nightmare for the company. Exxon voluntarily stopped sending its tankers up the Hudson in October 1983.

Cronin and the Hudson River Fishermen's Association filed a lawsuit against Exxon for polluting the river, and the State of New York filed another lawsuit over the unauthorized taking of water. In 1984, the company agreed to pay $500,000 to two environmental groups to settle Cronin's lawsuit, and another $1.5 million to settle with the State of New York. Most of this money went toward programs to clean up and support the Hudson. "Rather than use up court time and make a lot of lawyers rich we had the opportunity to come up with a settlement here that would benefit the Hudson," Cronin stated.

The Exxon case provided the money and publicity that the Riverkeeper program needed to continue its mission. "In less than two years, Riverkeeper had achieved the funding, favorable media attention, and worldwide presence that other local advocacy groups only dream about," Barry Werth wrote in *Outside* magazine. In the years since he caught Exxon in the act of polluting and made them pay, Cronin has often told the story to groups of students to encourage them to do something when they see pollution in their neighborhoods. "Not everyone gets a chance to be involved in something that dramatic," he noted. "But whether it's the Hudson or a small stream in your town, pollution is a serious matter."

More Victories for the Riverkeeper

In 1984, Cronin and the Hudson River Fishermen's Association hired a full-time attorney to bring lawsuits against polluters of the Hudson. Robert F. Kennedy, Jr.—son of the late Senator and U.S. Attorney General Robert F. Kennedy, and nephew of former President John F. Kennedy—joined the staff that year and brought even more attention to the Riverkeeper program. In 1989, Kennedy created an environmental law clinic at Pace University. Since then, ten law students and two professors in the clinic have spent all of their time prosecuting Hudson River polluters. Over the years, the Riverkeeper program has pursued over 150 legal actions on behalf of the Hudson. Cronin and Kennedy have sued polluters in every major court in New York, and have forced cities and industries to contribute more than $1 billion to clean up and protect the river.

One of Cronin's next battles concerned Consolidated Edison, which operated several nuclear power plants along the Hudson. These plants killed millions of fish each year by sucking them into water intakes. The Riverkeeper program convinced Edison to change its system to make it less harmful to fish. In 1985, Cronin found a landfill that was illegally leaching chemicals into the river. He turned the evidence over to prosecutors and eventually won a $50,000 settlement from Westchester County. "Although many businesses and municipalities have permits to discharge

into the river, many do not adhere to the regulations set forth by the Clean Water Act," he explained. "We need stricter laws that would put town supervisors, mayors, and company officers in jail. And they should reward citizens who talk."

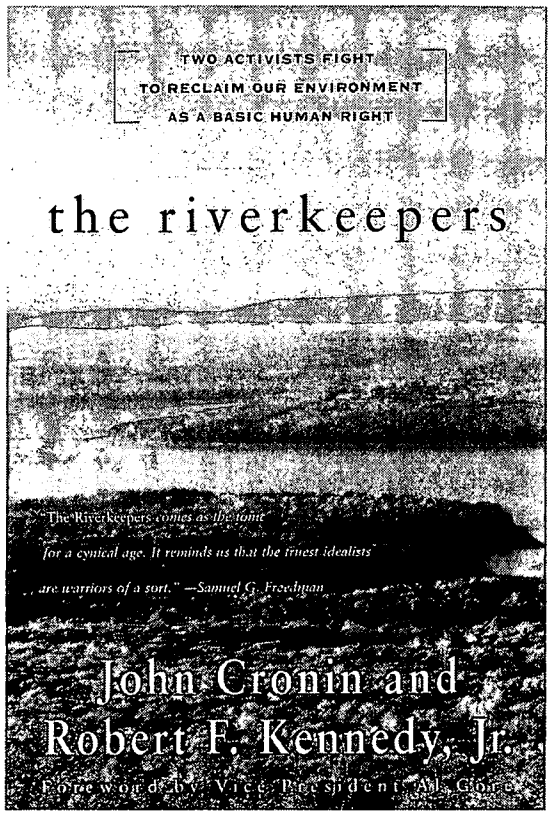
More recently, Cronin and Kennedy participated in negotiations between New York City and several upstate communities over development along the river. If the upstate communities had developed the areas around 19 reservoirs that supplied the city with drinking water, the water quality would have decreased and the city would have been forced to build an $8 billion water filtration plant. But the Riverkeepers convinced the city to contribute $1.5 billion to buy land around the upstate reservoirs and protect the Hudson's feeder streams. "What's happening now is a lot or residential construction is going on and it's making a mess," Cronin noted. "Tons and tons a week of silt, soil, and refuse are just washing off construction sites into the river and its tributaries. They level a piece of land and leave piles of soil and the rain comes and it washes right down the river. . . . The development pressures we face now are very great on the river."

"My choice is, am I going to allow one of the things that I treasure most to be taken away from me or am I going to stand up for my right to have it? None of us can do anything to the river that infringes on the rights of others. I'm uncompromising because somebody has to be. The area we've carved out for ourselves is to be unwavering in our enforcement of environmental law because the government is not doing it."

Future Challenges

The Riverkeeper program has been a huge success by almost any standard. Its budget for protecting the Hudson has expanded to over $1 million per year, and about two dozen other American waterways now have their own keepers. The Hudson is open to swimming for most of its length, and many fish species are more numerous than they have ever been. By 1999, it appeared likely that PCB levels would be low enough to resume commercial fishing for several freshwater species on the river. According to Cronin, the Hudson has become "one of the few healthy breeding grounds and spawning grounds for many of the major migrating species of the East Coast. This is a national ecological treasure."

Of course, Cronin has not always been popular with people who have tried to pollute the Hudson. He has been dismissed as a "Boy Scout with binoculars" by one city leader, has been chased by a factory worker waving a wrench, and has had a load of sand and gravel dumped into his boat as he observed a quarry operation. Some people have criticized his lack of education and formal training for his job as riverkeeper. But Cronin responds, "You don't have to be a biologist or a lawyer to do this job right. You just have to love the river like you love your home. Beyond that, all you need is a decent sense of right and wrong."



Behind all of Cronin's work is his basic belief that he and every other resident of New York have a vital stake in the health of the Hudson River. "State law says you were born with a right to the water of the state; that you are part owner of the fish and wildlife as a resident and citizen. A lot of city officials and company owners have forgotten that. They think of the river as their private dumping ground. My choice is, am I going to allow one of the things that I treasure most to be taken away from me or am I going to stand up for my right to have it? None of us can do anything to the river that infringes on the rights of others," he explained. "I'm uncompromising because somebody has to be. The area we've carved out for ourselves is to be unwavering in our enforcement of environmental law because the government is not doing it."

Cronin hopes to continue expanding the Riverkeeper program so that every major waterway will have its own keeper in the future. Toward that end, he and Kennedy wrote a book about their experiences called *The Riverkeepers: Two Activists Fight to Reclaim Our Environment as a Basic Human Right*. Published in 1997, it recounts their experiences working on the Hudson and serves as a manual for concerned citizens who want to protect waterways in their own communities. Cronin also brought attention to the Riverkeeper program as the subject of a 1990 children's book called *Riverkeeper* by George Ancona, which tells in words and pictures

about Cronin's daily activities. In addition, he has appeared on television several times, including as a guest star on "Sesame Street."

Whenever he talks about his work, Cronin stresses that ordinary people can make a difference in protecting the environment. "I believe in the power and the will of the citizenry. I believe in it very strongly. When people embrace their waterways they discover something in themselves, and they'll fight and win. I see it happening over and over again," he noted. "The battle to save the planet begins within each of us, and progresses when we each resolve to take responsibility for preserving little bits of it—our backyards, our neighborhoods, our communities, our river valley. After all, our planet is being destroyed piece by piece. It will only be saved in the same fashion."

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MARRIAGE AND FAMILY

Cronin has been married twice. Little is known about his first wife, and their marriage ended in divorce. Cronin has one grown daughter, Sasha, from that marriage. In 1990 he married his second wife, Constance Hough, who worked as an administrative assistant to Kennedy. "She's intelligent, funny, and has an indomitable spirit," Cronin said of his wife. They have one son. Cronin and his family live in a green cottage overlooking the Hudson River in Garrison, New York.

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Dai Qing 1941-

Chinese Journalist and Environmentalist
Outspoken Opponent of the Three Gorges Dam on the Yangtze River

BIRTH AND YOUTH

Dai Qing (pronounced die-CHING) was born on August 24, 1941, in Chongqing, China. In Chinese practice, the family name comes before the given name, so Dai is her last name and Qing is her first name.

Both of Dai's parents—her father, Fu Daqing, and her mother, Yang Jie—were intellectuals and loyal members of the

Chinese Communist Party. During World War II in the 1940s, Japan invaded China and took control of the capital, Beijing. Dai's parents worked as spies in the city, gathering information about the Japanese forces. Her mother was arrested when she was eight months pregnant with Dai and endured beatings and torture at the hands of the Japanese. In fact, Dai was born with bruises on her body.

Dai's father, Fu Daqing, was executed for his spying activities when she was three years old. Many people in China came to regard him as a hero. After her father's death, Dai was adopted by her parents' friend Ye Jianying, who was a leader of the People's Liberation Army and a prominent political figure in China. Dai had six brothers and sisters in her new family. It is unclear what happened to her mother.

The People's Republic of China

In 1945, World War II came to an end after the United States dropped two atomic bombs on Japan. Within a short time, Chinese forces drove the Japanese out of China. For the next few years, various political groups struggled for control of the Chinese government. In 1949, members of the Communist Party came to power and formed the People's Republic of China. They immediately instituted a communist and socialist system of government, which involved making radical changes to the Chinese society and economy.

Socialists try to promote the welfare of workers by eliminating the private wealth that creates class divisions in society. Socialists believe that a nation's wealth should be distributed equally among its citizens. They oppose capitalism because they believe it fosters inequality, discrimination, unemployment, poverty, and class divisions among those of different financial and social status.

In order to put a socialist system in place, the Chinese Communists formed a strong central government that guided nearly every aspect of people's lives. The government seized agricultural land, businesses, and industries from their owners. People were not allowed to own private property. Instead, they were expected to work in government-run factories or on large, collective farms. Children were taught to value and respect the Communist Party above even their own parents. The government placed strict limits on people's freedom of expression, and used harsh punishment to prevent people from speaking out against the socialist system.

One of the worst examples of this type of repression came during the Cultural Revolution of 1966-76, when the government imprisoned thousands of Chinese intellectuals who were suspected of undermining gov-

ernmental authority. By the late 1970s, however, Communist leaders began modernizing the economy and loosening some of the restrictions on citizens. Still, the nation has retained an autocratic form of government, and the Chinese people basically have no rights. They have no voice in choosing their country's rulers, no say over their nation's laws, and no freedom to disagree with their government.

EDUCATION

It was under this type of repression that Dai Qing grew up and attended school. She received a typical education for the daughter of prominent Chinese intellectuals. She trained to be a missile engineer at Harbin Military Engineering College, earning her degree in 1966.

CAREER HIGHLIGHTS

Becoming a Writer

After graduating from college, Dai worked as an engineer for a guided missile firm for several years. In the late 1960s, she got married to Wang Dejia and became pregnant. But the Chinese government considered Dai's actions to be in defiance of their authority. The Chinese government was so involved in people's lives that it even established rules about marriage and child-bearing, and Dai had done both before she had reached the government-approved age. As a result, she and her husband were sent to a rural area for "reform through labor." They were essentially imprisoned on a large farm, where they spent over three years raising pigs. Their infant daughter, Wang Xiaojia, was taken away to be raised by another family. Dai first began to question the Chinese system of government at this time.

In 1972, Dai was allowed to return to Beijing and reclaim her daughter. For the next few years, from 1972 to 1978, she provided technical engineering assistance for police work with the Public Security Department in Beijing. From 1978 to 1982, she worked as a staff officer in Beijing with the People's Liberation Army's Military Intelligence Department, a department of the army that was involved in spying activities. At one point, she went on a spy mission to Europe, where she posed as a writer. She soon found that she enjoyed writing. In 1979, she published a short story that became a huge popular success and launched her career as a writer.

In 1982, Dai took a job as a journalist with the *Enlightenment Daily (Guangming ribao)*, an official government newspaper targeted at Chinese intellectuals. She remained with the newspaper until 1989. Although her areas

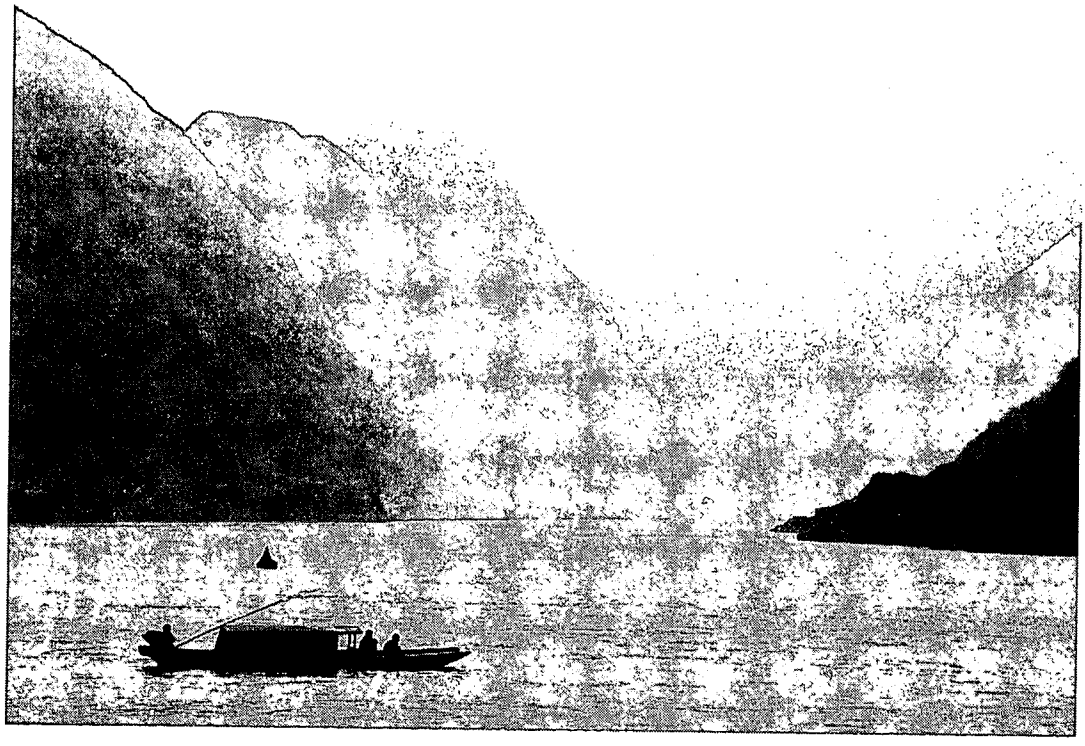
of specialty were culture and scholarship, she used her spying skills to uncover interesting stories. Dai soon gained a reputation as an energetic investigative journalist who wrote honest stories about controversial issues. She also published several books and collections of short fiction. Some of Dai's work was openly critical of the Chinese Communist Party. For example, she wrote a biography of three prominent intellectuals who were punished for speaking out against the government. She also pushed for the release of various people whom the government was holding prisoner because of their political beliefs.

"Instead of a single massive dam, we suggest upstream and tributary dams that put together would be more efficient and use much less land and displace many fewer people. Five small dams upstream could give electricity, but they cannot give the biggest wattage in the world from a single dam—they cannot show how a socialist country can build the biggest dam in the world. So the Three Gorges promoters do not want to hear about proposals for smaller dams."

Three Gorges Dam

In 1985, Dai was assigned to write an article about cultural artifacts found along the banks of the Yangtze River. At 3,960 miles, the Yangtze is the third-longest river in the world after the Amazon and the Nile. It begins in the glaciers of the Tangula Mountains in Tibet and flows east across central China to the city of Shanghai on the coast of the East China Sea. One-third of China's population lives along its banks, and half of China's food is grown in the river valley. The Yangtze also plays an important part in Chinese art and culture. Its spectacular gorges and rock formations have inspired poets and painters for centuries.

In researching her article, Dai learned about many temples and artifacts near the Yangtze, some of which date back over 10,000 years. She also learned that many of these artifacts would be buried underwater if the Chinese government proceeded with its plans to build a huge dam on the river. In 1950, there were only two dams in all of China. But over the next three decades the government went on a building spree that gave the country 18,820 dams by 1985. These dams served a variety of purposes. They helped control flooding, provided farmers with a constant source of water for crop irrigation, allowed shipping of goods by water, and gener-



Wu Xia Gorge, the middle gorge of the Three Gorges, before the dam project began

ated electricity. As the population of China grew to 1.2 billion (one-fifth of the world's total population), the government considered building a huge dam on the Yangtze to meet the people's needs.

The proposed dam—known as the Three Gorges Dam after the area of the river where it would be located—would be the biggest dam on the planet at nearly 1.5 miles long and over 600 feet high. By blocking the flow of the main river, the dam would create a lake nearly 400 miles long. This lake would submerge 13 cities and 1,400 villages and displace 1.5 million people, including some whose ancestors had lived on the same land since the Ming Dynasty ruled China in the 1300s. Overall, Three Gorges Dam would be the largest construction project undertaken in China since the Great Wall was built 2,200 years ago.

Chinese government leaders felt that the dam was necessary to address the nation's severe energy shortage. The flow of the Yangtze's water through the dam's giant turbines would generate 10 percent of China's total electricity needs, providing service to some of the 180 million Chinese without power. In addition, harnessing water power would reduce the air pollution caused by coal-burning power plants, which have supplied most of the country's energy up to this point. China contains 9 of the 10

most polluted cities in the world, partly due to its use of coal for power. Another argument in favor of the dam was that it would reduce the damage caused by regular flooding of the Yangtze. As recently as 1998, floods destroyed 5.6 million homes and displaced 30 million people. Finally, the huge lake created by the dam would allow large freighters to travel upstream from Shanghai, improving the shipment of goods to inland cities.

Problems with the Dam

As Dai looked into the proposed dam more closely, however, she uncovered a number of potential problems with the project. For one thing, flooding the Yangtze Valley would cause extensive damage to the environment and wildlife. The banks of the Yangtze were lined with over 3,000 factories and mines, as well as numerous large cities. These sources dumped tons of waste into the river each year. Experts predicted that when the dam backed up the water flow, pollution in the Yangtze would increase to ten times its current level. This would endanger species like the Chinese alligator, the finless porpoise, and the Chinese sturgeon—a fish that dates back to dinosaur times.

In addition, the dam project would destroy one of the most beautiful places in the world. The area where the Three Gorges Dam would be located is a narrow canyon with steep walls. The beautiful scenery is an important part of Chinese culture and mythology. Dai learned that the Yangtze Valley also contains 1,271 world-class cultural relics, as well as hundreds of imperial tombs with priceless artifacts. Experts working around the clock could only hope to save 10 to 20 percent of these treasures before the dam became operational.

After consulting with several experts, Dai also became concerned about the safety of the dam proposal. The huge lake created by the dam would be formed above a fault line in the earth's crust. This fault line increased the possibility that an earthquake could occur and damage the dam. In fact, some experts worried that the weight of the lake's waters might increase the chances of an earthquake. Dai found old government records that revealed that 62 dams had failed in eastern China during the monsoon season in 1975. The resulting floods led to over 200,000 deaths as well as widespread famine and disease. If the Three Gorges Dam were to collapse, the flood would be 40 times worse than all of these dam failures combined. It would put the lives of 10 million people at risk.

Dai also worried about the effectiveness of the dam proposal. The Yangtze carries huge quantities of sediment suspended in its waters. This sediment helps replenish the nutrients in soil used for farming and also sup-

ports the foundation of coastal cities like Shanghai. Many experts cautioned that the dam would prevent the flow of sediments downstream. Instead, the sediments would collect behind the dam, gradually filling in the eastern end of the huge lake. Over time, this sedimentation would reduce the power-generating capacity of the dam and make the reservoir water undrinkable. Meanwhile, the lack of sediments might cause downstream cities to begin slipping into the river.

Finally, Dai objected to the high human cost of building the huge dam. The Chinese government planned to relocate 1.5 million people who lived in the path of the dam's backwaters. Many of these people run small farms or businesses along the river. They would be forced to move thousands of miles away from their longtime homes, and to settle in poor areas among ethnic minorities who would likely resent their presence. The cost of building new cities and towns, relocating people, and helping them establish new homes and businesses was the most expensive part of the dam proposal. "The havoc created by the vast resettlement scheme will not only carry an immense price tag," Dai wrote, "but will also forever damage the spiritual and psychological health of the [people affected]."

Dai felt that the government could avoid many of these problems by building smaller dams on several upstream rivers that feed the Yangtze. "Instead of a single massive dam, we suggest upstream and tributary dams that put together would be more efficient and use much less land and displace many fewer people," she noted. "Five small dams upstream could give electricity, but they cannot give the biggest wattage in the world from a single dam—they cannot show how a socialist country can build the biggest dam in the world. So the Three Gorges promoters do not want to hear about proposals for smaller dams."

Speaking Out against the Dam Proposal

As Dai uncovered more and more problems with the Three Gorges Dam proposal, she became determined to fight it. She viewed it as not only an environmental issue, but also a human rights issue. She believed that the Chinese people deserved to have a say in a matter of such importance. But the Chinese government was making the decision to build the dam without any input from the people. In fact, the government had tried to prevent any negative information about the dam from becoming public.

In 1988, Dai traveled to Hong Kong, where she read numerous stories that raised serious questions about the dam. Early the following year, she put together a collection of essays by leading intellectuals and scientists pointing out potential problems with the Three Gorges Dam proposal. She even

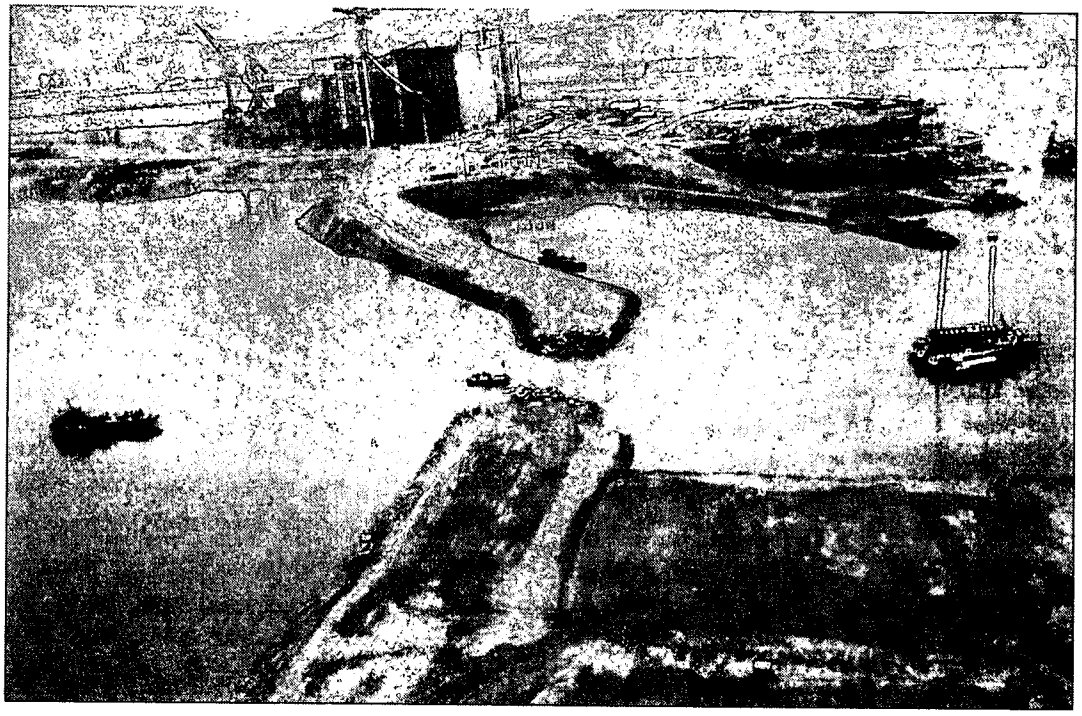
managed to convince a Chinese company to publish her book *Yangtze! Yangtze!* even though it was highly critical of the government's plans. With the publication of her book, Dai became the first Chinese writer to speak out publicly against the dam. A writer for the *Far Eastern Economic Review* called the book a "watershed event" in China because it "represented the first use of large-scale public lobbying by intellectuals and public figures to influence the governmental decision-making process."

In *Yangtze! Yangtze!* Dai pointed out that China was planning to build the biggest dam in the world at a time when many other nations were scaling back dam proposals—and removing dams that had already been built—due to concern for the environment. She argued that the government had exaggerated the project's benefits and ignored its potential problems. She believed that the government wanted to build Three Gorges Dam partly out of national pride, to bring glory to China's rulers. "The Three Gorges is not a hydroelectric project. It is a political project exhibiting all the characteristics of a centrally controlled socialist economic system," she explained. "There is no freedom to express opposition to this project in China. All these characteristics are meant to show how strong the Chinese Communist system really is." Dai's book received good reviews in China in the spring of 1989, but political events in the country soon curtailed people's ability to disagree with the government.

"The Three Gorges is not a hydroelectric project. It is a political project exhibiting all the characteristics of a centrally controlled socialist economic system. There is no freedom to express opposition to this project in China. All these characteristics are meant to show how strong the Chinese Communist system really is."

The Tiananmen Square Massacre

In April 1989, thousands of Chinese students began holding peaceful demonstrations upon the death of Hu Yaobang. A former leader of the Communist Party with liberal views on freedom of expression and political reform, Hu had refused to use his power to halt previous demonstrations. As a result, he had become a hero to people seeking government reform. Over the next few weeks, these demonstrations escalated into a major pro-democracy movement. The student groups called for increased



An aerial view of the Three Gorges Dam project in progess

personal freedom, greater public participation in government, and the removal of several government officials.

The economic reform program that China had undertaken in the late 1970s had stalled, so many people had begun to think that change was not possible without major political reform. Every week, it seemed, the protesters released another ground-breaking proposal or petition. For a while, it appeared that the demonstrations would be successful. The Chinese government took little action to stop the protests, as different factions within the government debated over what steps to take and how much dissent to allow. "Everything seemed possible then," Dai recalled. "I feel enormous nostalgia for that time."

In May, one million people marched through Beijing in support of democratic reforms. Dai felt that this rally was a major breakthrough. She believed that it called the government's attention to the need for change. "Had it stopped here, everyone would have been a winner—everyone, that is, except the conservatives," she noted. But some protesters continued to push further. The government ordered an end to the demonstrations, and then sent the military to restore order, but still the protests continued. Dai had been one of the first intellectuals to express her support for the students and the reforms they asked for. She had even circulated a petition calling for increased freedom of the press. But in late May, she

went to the student leaders and asked them to end their protests. She felt that they had accomplished their aims and worried that pushing the government further would hurt their cause.

On June 4, 1989, the government ordered troops into Tiananmen Square, a central gathering place for student protesters in the middle of Beijing. The army opened fire on the demonstrators with tanks and guns, killing hundreds of people and wounding thousands more. Many other protesters were arrested. The violence led many nations around the world to condemn the Chinese government. "Students withdrew from the square and tanks followed and killed them," Dai stated. "Worse things have happened in China, but only this is known by the world." Dai harshly criticized the government's actions and resigned her membership in the Communist Party.

"The prison I was put in was one for high-level political prisoners — a very famous prison in China. In China we have lots of political movements. So we have many high-level political prisoners, and they are just put in prison — no trial, no trial at all, just put in prison. All the jailers know that maybe one day the political prisoners will be released and may become VIPs [Very Important Persons] again. I cannot say that by U.S. standards of prisons the condition is very good, but I was never hungry and the jailers were never rude, but quite polite."

Immediately after the Tiananmen Square massacre, the Chinese government cracked down on people who had expressed disagreement with their policies. Dai became a target for the government crackdown. Communist Party leaders banned her book, claiming that it had "contributed to creating the atmosphere of dissidence and was of a subversive nature." Dai was arrested on July 13 and taken to Qincheng Prison on the outskirts of Beijing. "The prison I was put in was one for high-level political prisoners — a very famous prison in China. In China we have lots of political movements," she explained. "So we have many high-level political prisoners, and they are just put in prison — no trial, no trial at all, just put in prison. All the jailers know that maybe one day the political prisoners will be released and may become VIPs [Very Important Persons] again. I cannot say that by U.S. standards of prisons the condition is very good, but I was never hungry and the jailers were never rude, but quite polite."

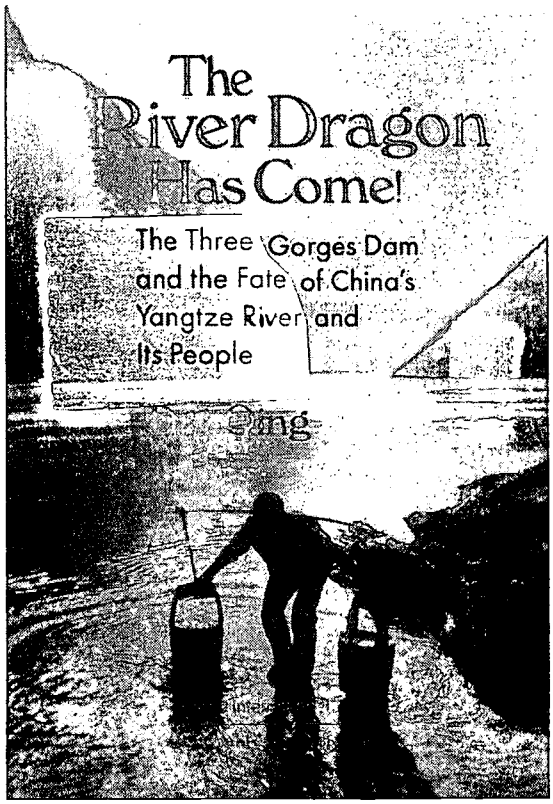
Dai spent the next 10 months in prison, most of it in solitary confinement. She sat alone in a small cell, day in and day out, and she was not allowed to read or write or talk to anyone. At one point, she was told that she would be executed. She decided that she would commit suicide if she was sentenced to more than 15 years in prison. But in February 1990, Dai was allowed a visit from her husband and daughter. In May, she was suddenly released along with 211 other political prisoners connected with Tiananmen Square. "Coming back home was like a dream," she recalled. But Dai's life did not return to normal after she left prison. She was not allowed to work at the newspaper or publish her writing, and government agents tapped her telephone and watched her closely. But Dai still found ways to lobby in China and around the world against the Three Gorges Dam.

"Mother Nature has granted a great river to our nation. It has nurtured our civilization. Why would we want a victory over nature? An ancient Chinese philosopher once said: 'It is even more dangerous to silence the people than to dam a river.' Four thousand years later on and our message to our present rulers remains the same: Let the people speak out; let the river run free."

Spreading the Truth around the World

The political unrest of 1989 convinced the Chinese government to postpone an official decision on the Three Gorges Dam project for three years. The National People's Congress finally voted on the issue in 1992. Once again, the government took steps to silence opposition to the project. For example, when one scientist stood up to make a comment before the Congress, the sound system suddenly stopped working so that no one could hear him. But it soon became clear that some government leaders had learned about the potential problems with the dam. The Congress approved the Three Gorges project, but the vote was not unanimous. "I really feel good because the delegates read my book and know there is another opinion and other alternatives," Dai noted afterward. "For the first time in history of the People's Republic of China, one-third of the delegates did not agree with this project. All the other times, 99 percent totally agreed with the Party's decisions. So that is hopeful."

In the meantime, Dai began working as an editor for a journal based in Taiwan called *Echo of Chinese Folk Culture*. She also won a Nieman Fellow-



ship to attend Harvard University in the United States, in recognition of her work defending freedom of the press. But the Chinese government refused to let her leave the country to study at Harvard. Dai felt that the government's decision violated her rights as a citizen.

Dai planned to speak with U.S. Secretary of State James Baker about her situation during his 1991 visit to China, but she was kidnapped before the meeting could take place. Government agents took her to a resort town hundreds of miles from Beijing—supposedly so that she could write an article about it—and then returned her to her home after Baker left China. The incident created an international outcry, which convinced the Chinese government to change its position and allow her to go to Harvard in 1992. "I could have been smuggled out of China, but I wanted to remain within the law and exercise my rights," she explained. "This has been very difficult for me, but I did it not just for myself, but for everyone who was mistreated at this time."

In 1993, Dai won the prestigious Goldman Environmental Prize for her opposition to the Three Gorges Dam. "Mother Nature has granted a great river to our nation. It has nurtured our civilization. Why would we want a victory over nature?" she stated. "An ancient Chinese philosopher once said: 'It is even more dangerous to silence the people than to dam a river.' Four thousand years later on and our message to our present rulers remains the same: Let the people speak out; let the river run free."

In 1994, Dai's book *Yangtze! Yangtze!* detailing the problems with the dam project was published in English. As environmental groups around the world became aware of the issue and voiced their opposition, international banks and other countries withdrew funding and technical support they had promised to the Chinese. "With the help of environmentalists around the world we cut off every penny of foreign investment in the project," Dai noted. This lack of international support forced the Chinese government to postpone the start of construction for three years.

In 1998, Dai published another book about the Three Gorges Dam, called *The River Dragon Has Come! The Three Gorges Dam and the Fate of China's Yangtze River and Its People*. In this book, she argued that the Chinese government attempted to hide the dangers of the dam project from the people. She also exposed more than 3,000 dam disasters in China's history, most of which the government has tried to keep secret from the world. Despite the increasing opposition, however, China began construction of the Three Gorges Dam that year. "The age-old dream of the Chinese people to develop and utilize the resources of the Three Gorges of the Yangtze River is closer to becoming true," said one leader. "This proves vividly once again that socialism is capable of concentrating resources to do big jobs."

As of 1999, workers hired by the Chinese government had diverted the flow of the Yangtze and begun laying the foundation of the Three Gorges Dam. Dai recognized that it might be too late to stop the project, but she planned to continue fighting to delay its completion and reduce its size. At this point, the dam is scheduled to be completed in 2009. It is now expected to cost many times more than the government originally planned. In fact, current estimates say the cost will be at least $30 billion, and maybe as much as $70 billion. The high cost of the dam may reduce government spending on critical programs and slow China's economic growth. One of the main factors increasing the cost has been the problem of relocating people. In many cases, corrupt officials have stolen the money that was intended to help displaced people build houses and find jobs. "Resettlement activities under way so far are so woefully inadequate, underfunded, behind schedule, and mismanaged that it will be impossible for successful resettlement to occur," Dai commented.

Hopes Dam Battle Will Promote Political Change

Even though it appears that the Three Gorges Dam will be built, Dai still believes that calling attention to the dam can help raise awareness of other problems with the Chinese political system and lead to reforms. "The Three Gorges will become a symbol of a turning point in China from the old way of rule by a single powerful leader to a new way in which Chinese people have more say," she noted. "Scientists, writers, scholars, statesmen, flood refugees, and sympathizers have broken their political shackles and risked imprisonment with insistent pleas for caution," Audrey R. Topping wrote in *Foreign Affairs*. "Regardless of the project's outcome, their opposition to state policy already stands as an important historical act on the part of a broad cross-section of intellectual elites."

Dai's best hope now is that China's increased involvement in world markets will weaken the hold of the government over the people. She has already seen many changes, including fewer restrictions on where people live and work, who and when they marry, and what property they can own. Most importantly, Chinese citizens seem to have more awareness of their individual rights. "Our whole society is getting richer bit by bit, and with that comes more stable education, a middle class, independent voices, and a more independent press," Dai stated. "Eventually independent parties will emerge."

By the late 1990s, the Chinese government had even allowed some environmental groups to form. These groups must be registered with the government, and they are not allowed to speak out on controversial issues like the Three Gorges Dam. But the fact that they now exist in China gives Dai hope for the future. "Without them, the hopes of changing the environmental consciousness of the Chinese people would be even smaller than they are now," she noted. "But they have not yet played the big role we would like."

"By blindly giving priority to economic development, [the Chinese government is] following the naive belief that man can simply triumph over nature even while making endless demands on it. In fact, a nation with dignity and self-confidence doesn't need to show off or flaunt its superiority. Only those who think deeply, plan carefully, act moderately, and make the best use of their available resources can be called people of the new century."

Today, Dai spends much of her time traveling around the world on fellowships. She advises overseas groups about environmental issues in China, and she has established a center in Beijing that translates environmental documents into Chinese. She remains determined to change the Chinese government's approach toward the environment. "By blindly giving priority to economic development, they are following the naive belief that man can simply triumph over nature even while making endless demands on it," she stated. "In fact, a nation with dignity and self-confidence doesn't need to show off or flaunt its superiority. Only those who think deeply, plan carefully, act moderately, and make the best use of their available resources can be called people of the new century."

MARRIAGE AND FAMILY

Dai Qing married Wang Dejia in the late 1960s. They have one daughter, Wang Xiaojia. Dai says that her family supports her efforts to stop the Three Gorges Dam project and gain greater freedom for the Chinese people.

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ADDRESS

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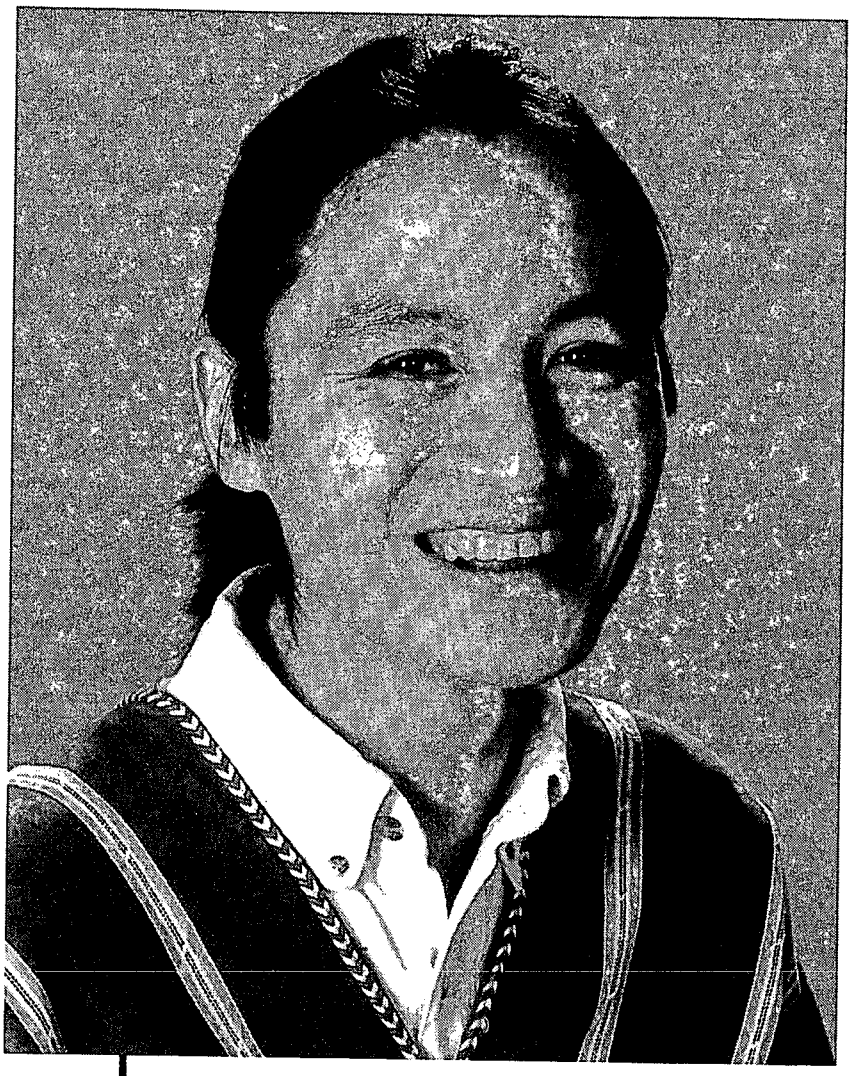
WORLD WIDE WEB SITE

http://www.goldmanprize.org/recipients



Ka Hsaw Wa 1970-

Burmese Environmentalist and Human Rights Activist
Co-Founder of EarthRights International

BIRTH

Ka Hsaw Wa (pronounced kuh-saw-wah) was born in 1970 in Rangoon, Burma, which is also known as Myanmar. He is a member of a group known as the Karen, one of Burma's many ethnic minorities. Ka Hsaw Wa actually was given another name at his birth. After he became a political activist in the early 1990s, however, he changed his name to Ka Hsaw

Wa—which means "white elephant" in Burmese—in order to protect family members from government persecution. For this reason, little is known about his family background.

BURMA: A TROUBLED NATION

Burma is a country in Southeast Asia that has had a troubled history. Its various ethnic groups have engaged in many violent struggles for power over the centuries, creating anger and resentment that remain strong today. In the late 19th century, the nation became a pawn in the struggle between France and Great Britain for control of the region. At the time, both countries were trying to build their worldwide military and economic strength through a practice called colonialism, in which one nation takes political control over another nation, one that has less military power and less economic development. Colonialism has typically been an exploitive and oppressive situation in which the ruling power imposed its own social, economic, political and religious systems on others. For most people who lived under such conditions, colonialism was a humiliating arrangement that denied them basic freedoms and cast them as second-class citizens. Burma became one of many nations in Asia, Africa, and South America to fall victim to European colonialism during the 18th and 19th centuries.

Great Britain seized control of Burma in 1885 and kept its hold over the country for the next 50 years. As time passed, however, the practice of colonialism came to be seen as an immoral one that unfairly took away people's rights to govern themselves. In 1935 the British granted the Burmese people increased responsibility to manage the country's affairs, even though it remained under the ultimate control of Great Britain. During World War II, Burma was invaded by Japan. But Japanese control of the nation came to an end in the spring of 1945, just as the war was ending. Two years later, British and Burmese leaders reached an agreement on full independence for Burma. This agreement went into effect on January 4, 1948.

Most Burmese people were excited about their new-found independence. As the years passed, however, the country struggled with all sorts of problems, including a weak economy, ineffective political parties, restrictions on basic rights, widespread ethnic tensions, and violent Communist-sponsored rebellions. In September 1988, when Ka Hsaw Wa was about 18, the Burmese military seized control of the government and instituted a repressive dictatorship. They established a group to run the country called the State Law and Order Restoration Council (SLORC). This devel-

Ka Hsaw Wa says that the pipeline project and other government-sanctioned environmental abuses made him recognize that a strong link existed between human rights and ecological health. "These people [the villagers he interviews] are talking about issues that directly implicate the environment as well. The woman whose baby was killed when a soldier kicked her into a fire during a forced relocation for the pipeline; the boys and girls who were forced at gunpoint to labor on the logging road; the fisherman who lost his traditional livelihood when international trawlers forced him out of the sea."

opment shocked and angered many Burmese, and massive anti-government demonstrations soon broke out in the capital city of Rangoon and other cities. The peaceful demonstrations, which were led by Burmese college students, called for an end to the military dictatorship and the institution of a new national government based on principles of democracy and respect for human rights. But Burma's military rulers responded by launching a brutal crackdown that killed thousands of protestors. It was during these years that Ka Hsaw Wa grew up and became an activist.

CAREER AS AN ACTIVIST

During Ka Hsaw Wa's youth, he endured unfair treatment on a frequent basis. As an ethnic Karen and a Christian, he often experienced persecution and discrimination at the hands of the nation's predominantly Buddhist population. For example, he and other Karen Christians were forced to recite Buddhist prayers in school, even though the instructors knew that they were not Buddhist. At age 17, he was arrested by government police who were looking for a friend of his who was in trouble with the authorities. The police tortured Ka Hsaw Wa for three days before releasing him. The injuries that he suffered during this period were so bad that he had to be admitted into the local hospital.

Forced to Flee His Homeland

When the Burmese military grabbed control of the national government one year later, Ka Hsaw Wa became a leader in the student pro-democracy movement. He traveled to villages located in the countryside around

Ka Hsaw Wa on the border of Burma and Thailand

Rangoon and urged the villagers to participate in the growing demonstrations. He also organized peaceful protest marches in the capital city, leading hundreds of students and citizens in songs of freedom.

The student-led protests came to an abrupt halt, however, when the government launched a brutal crackdown on the demonstrations. SLORC troops attacked ruthlessly, shooting students and stabbing children with bayonets. Over the next several days, the military killed thousands of civilians in Rangoon and other Burmese cities. As a leading student organizer, Ka Hsaw Wa recognized that he was in great danger. He quickly fled Rangooon and went into hiding in the forest near the Burmese border with Thailand.

Ka Hsaw Wa remained in the forest for the next several months, hiding with other refugees. At first, he thought about joining a Karen rebel group that had taken up arms against the government in hopes of winning an independent homeland. But as time passed, he encountered many countrymen who told terrible stories about the army's treatment of Burmese citizens, especially ethnic minorities. These stories bothered him terribly,

especially since he knew that the government's efforts to hide its actions made it very difficult for foreign journalists and diplomats to gather evidence of its vicious behavior. Ka Hsaw Wa realized that if the Burmese military succeeded in stopping reports of their activities from reaching the outside world, other nations would never learn of their bloody operations. But if the world was told about the abuses committed by the dictatorship, some nations might pressure the government to change its ways. With this in mind, Ka Hsaw Wa recalled that "I made the decision to document all [of the government's abuses] and publish to the world."

Interviewing Victims of Abuse

In 1989 the SLORC strengthened its hold over the nation. It changed the country's name to Myanmar, and changed the name of its capital city from Rangoon to Yangon. The SLORC also promised democratic elections to build a new government. But when the SLORC candidates performed poorly in the elections—held in 1990—the military refused to recognize the results. Instead, they maintained their grip on the country and threw many opposition political leaders in jail.

Meanwhile, Ka Hsaw Wa returned to his native country at great risk to his own life. Avoiding large cities and villages where there were many police officers, he traveled on foot through rural areas of the country. During his travels, he met hundreds of villagers who had been victimized by SLORC troops. He interviewed countless people who had witnessed or themselves been victims of torture, assault, rape, and other human rights abuses at the hands of the military. After each interview, Ka Hsaw Wa took notes about what he had seen and heard. Over a period of months, he gathered important documentation of rights abuses to show to international agencies, avoiding SLORC forces all the while. The only protection that he carried during this time was a single-shot pistol; he intended to use the weapon to commit suicide if he was ever captured, rather than endure torture and death at the hands of the SLORC.

In 1992 Ka Hsaw Wa founded a Thailand-based organization called the Karen Human Rights Group with a Canadian activist named Kevin Heppner. During this time, he began to show the materials he had gathered to foreign journalists and diplomats in hopes of drawing attention to the plight of his people. But he also continued to make journeys deep into the forests and mountains of Burma to gather additional information.

During these trips, Ka Hsaw Wa saw many instances in which the government was engaging in destructive practices to exploit the nation's natural resources. Hungry for money, the government had given approval to

large-scale logging, fishing, and mining operations that were causing great environmental damage to some of Burma's most pristine and sensitive natural areas. Ka Hsaw Wa realized that this disregard for the environment was another way in which the government was mistreating its people.

Controversial Pipeline Approved

In 1992 Ka Hsaw Wa learned about developments involving two large foreign energy companies—Union Oil of California (UNOCAL) and Total, a French company—along with SLORC and the Burmese state oil company. These groups had reached an agreement to build a massive $1.2 billion natural gas pipeline across a remote section of Burma. When completed, the so-called Yadana Pipeline would extend across Burma's beautiful Tanesserim rainforest and into Thailand. The announcement pleased some people who were familiar with the poverty and political unrest in Burma. They thought that if the Yadana Pipeline was built with sensitivity toward the environment and if its economic benefits were felt by Burmese towns and villages in the region, the pipeline might help people of the region improve their lives. But within weeks of the announcement, the pipeline project became very controversial.

> *"Those who have been previously committed to protecting human rights, and those who have focused on the environment, must recognize that we work at cross-purposes if we do not work together."*

Government troops quickly moved into the proposed pipeline route and established complete control of area villages. The soldiers forced entire towns to move out of the path of the proposed pipeline. They also forced hundreds of other villagers to perform hard labor. Their duties included cutting down trees for roads, building barracks for troops guarding the pipeline, and clearing land for rice fields that would be used to feed the soldiers. "When they collapsed and couldn't work any more, the soldiers just shot them," Ka Hsaw Wa later claimed.

While construction crews built the pipeline across the Burmese wilderness, the SLORC troops—many of whom were young, underpaid, and untrained—continued to mistreat the local people. Their only official responsibility was to provide security for the pipeline against rebel groups that might try to sabotage it. But they took advantage of their power to

terrorize many of the ethnic minorities who lived in the region. As Ka Hsaw Wa continued his secret travels through the region, he collected a new wave of narratives that detailed all types of abuse carried out by SLORC soldiers: torture, murder, forced labor, systematic rape and assault, and other abuses.

As Ka Hsaw Wa watched the pipeline grow, he also became convinced that the builders did not care about the environment through which it would pass. The magnificent Tanesserim rainforest is home to Asian elephants, tigers, rhinoceros, and other rare and endangered species. But critics contend that the pipeline builders proceeded with little regard for the region's natural beauty, and that the roads they built into the forest brought increased logging and illegal poaching to the area. Ka Hsaw Wa charges that both the rainforest and its wildlife have suffered enormously as a result of the pipeline project. "It's terribly sad," he said. "We've found tigers that have either been shot by the soldiers or killed by land mines."

As Ka Hsaw Wa watched the pipeline project go forward, he became very angry about how the rainforest home of dozens of rural communities was being treated. "When I left Burma in 1988, I knew nothing about the environment," he recalled. But he says that the pipeline project and other government-sanctioned environmental abuses made him recognize that a strong link existed between human rights and ecological health. "These people [the villagers he interviews] are talking about issues that directly implicate the environment as well," he said. "The woman whose baby was killed when a soldier kicked her into a fire during a forced relocation for the pipeline; the boys and girls who were forced at gunpoint to labor on the logging road; the fisherman who lost his traditional livelihood when international trawlers forced him out of the sea."

Creating EarthRights International

In 1995 Ka Hsaw Wa joined with two American lawyers—Katharine Redford and Tyler Giannini—to found EarthRights International (ERI), a nonprofit organization that focuses on protecting both human rights and the environment. The organization's mission is to provide legal help to native people battling such major development projects as dams and pipelines that threaten their security, their health, or their environment.

Since the group was created, it has launched several campaigns for environmental and human rights causes. For example, it founded an EarthRights School in Southeast Asia in order to train a new generation of environmental and human rights activists. The school's year-long program thoroughly trains students in academics, human rights and environmen-

Ka Hsaw Wa with the other winners of the 1999 Goldman Environmental Prize: in back, Bernard Martin of Canada (see profile in this issue), Michael Kravcik of Slovakia, and Samuel Nguiffo of Cameroon (holding his son, Daniel); to Ka Hsaw Wa's right, Jorge Varela of Honduras; and in front, Yvonne Margarula and Jacqui Katona of Australia.

tal monitoring, and advocacy techniques. ERI is also a founding member of the Oilwatch Network, an organization that monitors the behavior and attitudes of international petroleum companies in the areas of human rights and the environment. In March 1999 ERI opened the EarthRights

Resource Center, an office designed to provide a range of information and services to people working on behalf of human rights and environmental protection. The center also states that its activities will include "focused campaigns . . . which we believe have the potential to build coalitions between human rights and environmental groups and advance the field."

Fighting Back Against the Yadana Project

EarthRights International is best known, however, for its campaign against the Yadana Pipeline Project and the Burmese military regime. Since 1995, Ka Hsaw Wa and the other members of ERI have worked tirelessly to tell the world about the Burmese government's record of environmental and human rights abuses. In 1996 the organization used more than 1,000 interviews gathered by Ka Hsaw Wa over the previous few years as the basis for a lawsuit against UNOCAL, which is based in the U.S. and therefore subject to U.S. law. This lawsuit, filed with the help of another human rights group called the Center for Constitutional Rights (CCR), claims that UNOCAL and other pipeline project partners bear direct responsibility for the Burmese regime's brutal mistreatment of its people. The lawsuit claims that UNOCAL's investments in Burma directly supported a military regime responsible for torture, execution, forced labor, and systematic rape of large numbers of its citizens. EarthRights and CCR also contend that the company did not object to the military's actions because their abusive ways increased the profitability of the pipeline. As CCR representative Jennifer Green stated, the lawsuit was filed in order to show that "if companies go into business with dictators, they can be held accountable for the activities of their business partners."

> *"He combines the credibility of someone who's come from Burma—and gone there at great risk to bring back documentation of human rights abuses—with the ability to communicate very effectively to western audiences," said Simon Billenness, who nominated him for the Reebok Award. "He's a gentle soul communicating a very hard-hitting message."*

UNOCAL strongly denied the charge that the company is involved in human rights and environmental abuses. "We do not have control over the

military and we are not responsible for the military," said one spokesman. In fact, UNOCAL representatives claimed that the company actually improved the lives of villagers living near the pipeline by building several schools, installing electricity in four villages, and arranging for increased medical care for natives. "My company is a firm believer that constructive engagement is the more correct way to bring a country along to economic growth and put it on the road to democracy," said another UNOCAL spokesperson.

Important Ruling on Lawsuit

In 1997 UNOCAL attempted to get the lawsuit dismissed. The company argued that the U.S. court did not have jurisdiction (authority) to handle a court case that involved actions outside of the United States. But a federal judge refused to dismiss the case. He ruled that the case could go forward, stating that firms based in the United States can be held liable in American courts for abuses committed overseas by foreign governments acting on their behalf. In essence, the ruling meant that EarthRights International had the right to sue UNOCAL for violations of international human rights standards. Environmental and human rights organizations celebrated the ruling as a potent warning to other companies to act responsibly when engaging in overseas operations. After the judge made his ruling, both sides began to prepare for the trial. Witnesses are now being interviewed in preparation for the momentous trial, which is expected to open sometime in 2000.

Meanwhile, the fight waged by Ka Hsaw Wa and EarthRights International against the pipeline and the Burmese dictatorship has had a major impact in other ways. Many U.S. companies have ceased operations in Burma because of concerns about the government's environmental and human rights record. In 1997, President Bill Clinton signed a bill that banned all new U.S. investment in the country. And the pipeline itself sits unused. Construction of the pipeline was completed in 1998. It remains empty, however, because opponents persuaded the World Bank to withhold $300 million for a Thailand power plant that was to receive the natural gas from the pipeline. Many observers feel that Ka Hsaw Wa's evidence was a major factor in the World Bank's decision. "Without [Ka Hsaw Wa's] work ERI would have been nothing," said Redford. "There are a lot of people with our [legal] skills, but there is no one in Burma with his skills. He is one of the only people to penetrate the pipeline region and have the training to get reliable evidence."

Human Rights and the Environment

Today, Ka Hsaw Wa is an international leader in the movement to combine the battle against environmental and human rights abuses into one unified cause. He often speaks of the "intimate connection" between human rights and environmental protection. "Those who have been previously committed to protecting human rights, and those who have focused on the environment, must recognize that we work at cross-purposes if we do not work together," he stated.

In recognition of his brave work on behalf of the people and wildlife of Burma, Ka Hsaw Wa received several major awards in 1999. These awards include the prestigious Goldman Environmental Prize, the *Conde Naste Traveler* Environmental Award, and the Reebok Human Rights Award. "He combines the credibility of someone who's come from Burma—and gone there at great risk to bring back documentation of human rights abuses—with the ability to communicate very effectively to western audiences," said Simon Billenness, who nominated him for the Reebok Award. "He's a gentle soul communicating a very hard-hitting message." In addition, EarthRights received a $200,000 grant from the Goldman Environmental Foundation to open an office in Washington, D.C.

"The most important thing is courage and commitment. You have to dedicate and sacrifice your life. When I talk to victims I know I have to keep working. If I don't solve the problem, no one will solve it."

Ka Hsaw Wa hopes to build on his recent success in publicizing the situation in Burma. He plans to bring his message to universities throughout the United States in hopes of gaining student support for his work. He and the other members of ERI are also working to pass legislation, called "selective purchasing laws," that would forbid U.S. local and state governments from doing business with Burma. "The most important thing is courage and commitment," said Ka Hsaw Wa. "You have to dedicate and sacrifice your life. When I talk to victims I know I have to keep working. If I don't solve the problem, no one will solve it."

MARRIAGE AND FAMILY

In the mid-1990s, Ka Hsaw Wa married Katharine Redford, a co-director of EarthRights International. They have one daughter, named Alexis. They

live in the United States, but Ka Hsaw Wa continues to spend a great deal of time overseas on behalf of his homeland.

HONORS AND AWARDS

Goldman Environmental Prize (Goldman Environmental Foundation): 1999
Reebok International Human Rights Award (Reebok Corporation): 1999
Conde Naste Traveler Environmental Award (*Conde Naste Traveler* magazine): 1999

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Boston Globe, Dec. 3, 1997, p.B1
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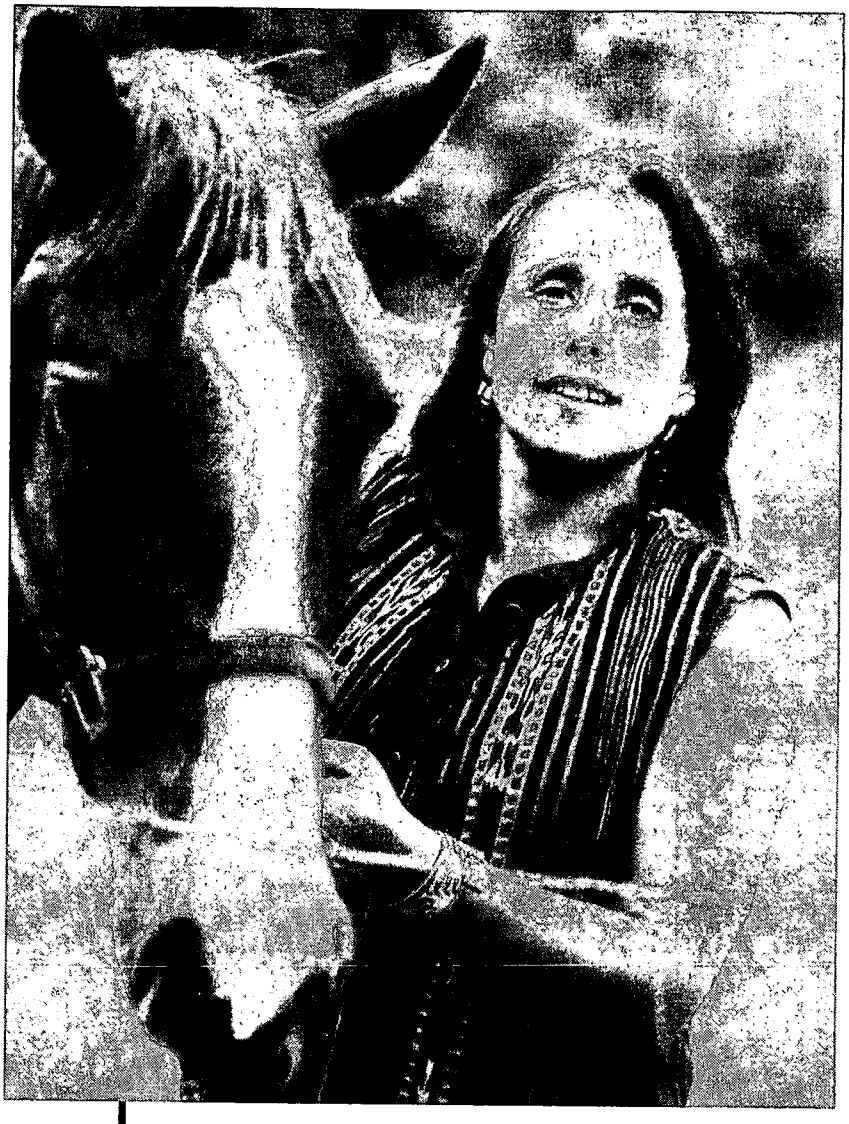
http://www.goldmanprize.org/recipients



Winona LaDuke 1959-

Native American Environmental Activist
Founder of White Earth Recovery Project

BIRTH

Winona LaDuke was born in 1959 in Los Angeles, California. Her mother, Betty (Bernstein) LaDuke, came from a Russian Jewish background. She was an art professor and painter. Her father, Vincent LaDuke. was a member of the Anishinabeg (also known as Ojibwa or Chippewa) Indian tribe. An actor and activist on behalf of Native American issues, he also wrote books on Native American philosophy under the name

Sun Bear. As such, he became controversial in his later years. Many Native Americans believed that he exploited their traditional culture by selling it to non-Indians.

YOUTH

According to LaDuke, she grew up in a family that placed a high value on community activism and social fairness. "My family had a keen sense of social responsibility," she recalled. "I was never told to go out and make money, but to do the right thing. . . . I was raised in a household that believed that you needed to bear witness to injustice and that change only occurred when you struggled. I'm thankful that I had a good family upbringing."

"My family had a keen sense of social responsibility. I was never told to go out and make money, but to do the right thing. . . . I was raised in a household that believed that you needed to bear witness to injustice and that change only occurred when you struggled. I'm thankful that I had a good family upbringing."

As LaDuke grew older, her parents taught her about the issues that concerned them, like women's rights, civil rights, and the Vietnam War. Her mother even took her out of school occasionally so that she could attend anti-war and civil-rights marches in the Los Angeles area. Vincent LaDuke, meanwhile, made sure that she was introduced to her Native American heritage at an early age by teaching her about Anishinabeg history and customs. By the time that Winona was a teenager, she had developed a great admiration for people who were willing to risk criticism or injury on behalf of causes in which they believed. When she saw news coverage of activists from the Greenpeace environmental group risking their lives to confront government vessels dumping nuclear waste into the ocean, she knew that she wanted to work on environmental issues herself.

LaDuke spent most of her childhood in Ashland, Oregon, a community that did not have many minorities. She recalled that her clothing, hair, and skin were all different from those of other children, and that she often felt like an outsider. "I was the darkest kid in the class—the one who was never asked to dance, the one who was never picked for teams, the one who was punished by teachers, the one who didn't get asked to the high

school prom. So I don't have an experience of being accepted." But even though LaDuke had few friends, her parents taught her to respect and value herself.

EDUCATION

LaDuke attended elementary and high school in Ashland. She earned good grades and became known as one of the brightest kids in her class. As she neared the end of her high school days, however, a career counselor advised her to go on to vocational-technical school after graduation. LaDuke resented this recommendation, which seemed based on a false belief that Native American children were not capable of handling college-level course work. Stung by her counselor's advice, she obtained several scholarships and gained admittance into Harvard, a prestigious university in Massachusetts. "I think I went to Harvard because they told me I couldn't," she later said.

"I was the darkest kid in the class—the one who was never asked to dance, the one who was never picked for teams, the one who was punished by teachers, the one who didn't get asked to the high school prom. So I don't have an experience of being accepted."

LaDuke arrived at Harvard in the fall of 1978. She immediately became friends with a group of other Native American students who were active in campus politics. A few months later, she attended a speech by Jimmie Durham, a Native American activist with the International Indian Treaty Council. Durham's speech emphasized how important it was for Native American communities to stand up for their rights and work together to improve their often-impoverished economic situations. He also urged his listeners to work on behalf of Native Americans and other people whose communities were endangered by environmental pollution or exploited by lumber and mining companies. "From that point forward, at the age of 18, I worked on Native environmental campaigns all over the West and learned from people on the front lines," LaDuke stated. "They laid the foundation of my political thinking."

For the next several years, LaDuke divided her time between college studies and work on behalf of various Indian organizations. At the age of 18 she spoke before the United Nations on Native American issues, and

LaDuke on the White Earth Reservation in 1994

she spent her summers working with grassroots Indian groups on reservations throughout the American West. In 1982 she graduated from Harvard with a degree in Native economic development. She then continued her education by taking classes at Massachusetts Institute of Technology (MIT) and at Antioch College in Ohio.

CAREER HIGHLIGHTS

After graduating from Harvard, LaDuke returned to her father's childhood reservation at White Earth, Minnesota, and took a position as principal for the reservation school. "Ever since I was little I wanted to come back and work in the Indian community," she later explained. This work marked the beginning of her years of activity on behalf of the White Earth community.

In addition to her work as principal, LaDuke continued to devote much of her time and energy to Native American issues all across North America during the mid-1980s. She became a recognized leader of Native American environmentalism during this period, especially after she helped organize opposition to a plan to build huge dams on James Bay in Ontario, Canada. She and her allies opposed this project because it would have flooded large sections of land used by Cree Indians, including prime

fishing grounds. They built a coalition of environmental and Native American groups that succeeded in stopping the proposal.

Joining Greenpeace

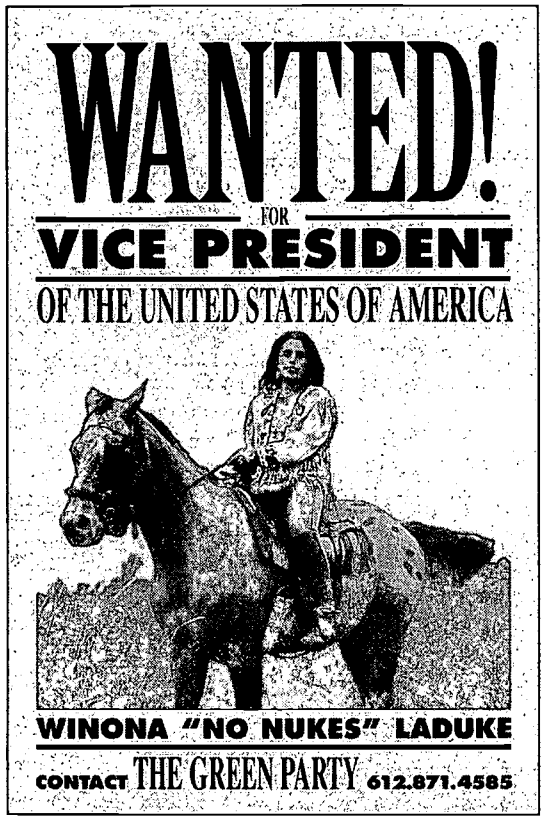
In 1991 LaDuke was named to the board of directors of Greenpeace USA. As a leader of one of North America's premier environmental groups, she worked hard to advance the cause of conservation and environmental protection throughout the continent. She also labored to provide the organization with a Native American perspective on environmental issues. Sometimes this viewpoint placed her in conflict with other members of the environmental movement. For example, she differed with many environmentalists on the issue of Native American "subsistence harvests."

"This land containing the wild rice beds, pine forests, maple sugar stands, and native prairies was selected by our headsmen to provide for the generations of our people. Land speculators and timber companies coveted our homeland, and through a series of legislative acts, individual transactions, and shameful deeds, successfully wrested most of our land from our control. By 1934, only 7,890 acres remained in Indian hands. The loss of our land drove our people into poverty and many of us off our land."

Subsistence harvesting practices are hunting or fishing activities conducted by Native American peoples to feed their communities. In many cases, these activities are also meant to keep tribal traditions alive. Some people believe that these activities are cruel or further endanger threatened animal populations. But LaDuke and many others defend subsistence harvesting and other hunting practices. "I oppose laboratory testing on animals, factory farming, and fur farms," she stated. "I think all of them are obscene. [But] I will oppose anyone who says indigenous people don't have the right to harvest animals, because that is integral to our existence. I fish, and about 60 percent of the meat I eat is hunted or trapped. If all my food came in cans stamped by the Department of Agriculture, I would cease to exist in the way I need to live."

LaDuke agrees, however, that endangered animal species need to be protected. In fact, she argues that a link exists between endangered animal species and endangered cultures in

North America and elsewhere. "Many [endangered human cultures] are made up of people intergenerationally related to animals," LaDuke argued. She pointed to the Seminole Indians who still live in the Florida Everglades as a prime example of this phenomenon. "They are Panther Clan Seminoles, and they are as endangered as the panthers [who live in the Everglades]. For them, the panthers are important, but not just because they're an endangered species—they have an entirely spiritual relationship with them. There are also only about 30 of the Northwest Salmon people left [in America's Pacific Northwest region], and their culture is entirely based on those disappearing fish."



A 1996 campaign poster

LaDuke admitted that working with Greenpeace has not always been easy, but she is proud of her work with the organization. "I believe in the principle of bearing witness and direct action," she said. "I may not always agree with them, but I don't always agree with Indian organizations, either. So I'm not ashamed of my work there. Greenpeace is a pro-active organization that has a significant presence in 26 countries." LaDuke stayed on Greenpeace's board until 1999, when she left over disagreements on several policy issues.

Tireless Advocate for the Environment

LaDuke's involvement with Greenpeace kept her in the public eye throughout the 1990s. But she also worked on many other activities that added to her reputation as a leader of Native American environmentalism. She gave countless speeches to university audiences and governmental bodies in both America and Europe. LaDuke also worked for the Seventh Generation Fund, a nonprofit foundation that focuses on American Indian environmental issues. In 1994 she founded an organization called the Indigenous Women's Network (IWN). This organization supports local projects in the areas of ecology, economics, and women's

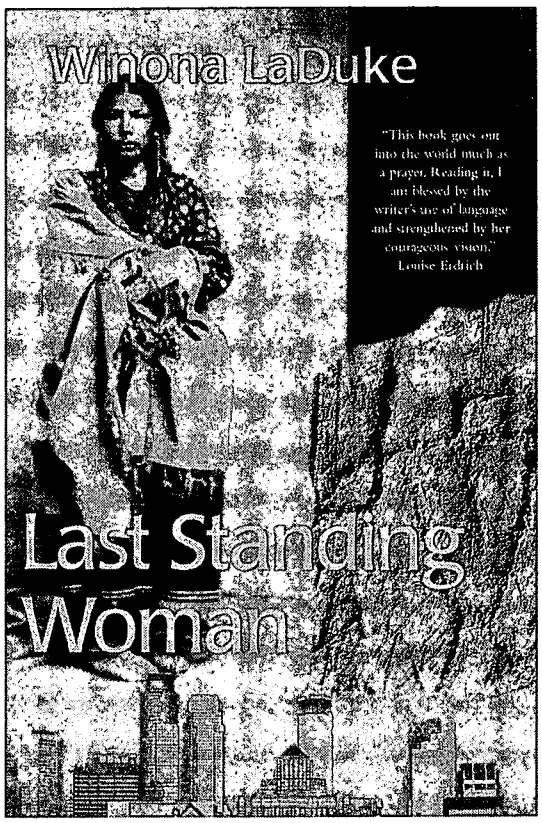
rights, especially as they relate to Native American communities. "As a woman, I think it makes sense for me to worry about whether my great-grandchildren can live here and whether indigenous communities can survive," LaDuke said. (Indigenous communities are the native peoples of a region, such as Indians in North America.) "I also think the mainstream women's movement should be more concerned about the environment. That's a women's issue. Take breast cancer, for example. Women should be rioting. Instead, the disease gets overly personalized and all of the toxic dumping and environmental destruction that cause it get ignored."

"[White Earth Land Recovery Project] started out very small and I don't want to misrepresent our impact, but we have tenacity, a great sense of urgency, and our people are committed. Here, there is a local intensity that national organizations lack. This community has been through a lot, but there's an enormous amount of brilliance here. Most of all, there is no alternative. If we don't attend to our own needs, no one will."

In 1995 and 1997 LaDuke served as organizer and host of two "Honor the Earth" concert tours featuring the Indigo Girls musical group. She claimed that these tours, designed to raise money for local Native American environmental organizations, also helped environmentalists teach concert-goers about indigenous issues. "We raised about $500,000 and generated about 100,000 political action cards to various political officials on issues ranging from nuclear waste policy to cleanup of a remote Alaskan Native village called Point Hope," LaDuke said after the 1997 tour. "We had some successes. We did get the beginning of a cleanup of Point Hope, and we did get a moratorium on gold mining in a sacred site area in Montana. I think that the tours mean that the message about Native communities gets to an audience that wouldn't necessarily hear it."

LaDuke also maintained a high profile on national issues in several other ways during the mid-1990s. In September 1995 she led an IWN delegation to the World Conference on Women in Beijing, China. In 1996 she was named as the vice presidential candidate of the Green Party, a liberal political party that is not well-known in the United States. She and her presidential running mate, the consumer advocate Ralph Nader, received approximately one percent of the popular vote in the 1996 presidential

election. LaDuke has said that she may run for office again on the Green Party ticket in the year 2000 election.



In 1997, LaDuke used a new approach to get across her message about Native American issues. That year she published *Last Standing Woman,* a novel that blends social history, oral storytelling, and character study in telling the history of one reservation's ongoing struggles for survival. *Last Standing Woman* traces seven generations of Anishinabeg and white settlers from the 1800s through 2001, combining fictional and real events and people from Minnesota history—such as a mass hanging of Indians, a hate group similar to the Ku Klux Klan called Knight of the Forest that tried to rid the state of Native Americans, and an anthropologist who tried to measure Natives' skulls to determine their racial purity. In this account of life on the reservation, LaDuke condemned the racism and persecution that Native Americans have suffered at the hands of whites.

White Earth Land Recovery Project

LaDuke's work on behalf of wilderness areas and Native American communities all across North America have given her a great deal of satisfaction over the years. But in many ways she is most proud of her activities on behalf of the White Earth Indian reservation in northern Minnesota, where she has lived since the mid-1980s.

When LaDuke first settled in White Earth, the Anishinabeg reservation seemed to be on the verge of disappearing altogether. The Anishinabeg tribe had received an 837,000-acre parcel under the treaty that formed the reservation back in 1867. But the community had lost control of most of this territory over the years. "This land containing the wild rice beds, pine forests, maple sugar stands, and native prairies was selected by our headsmen to provide for the generations of our people," LaDuke explained. "Land speculators and timber companies coveted our homeland, and

through a series of legislative acts, individual transactions and shameful deeds, successfully wrested most of our land from our control. By 1934, only 7,890 acres remained in Indian hands. The loss of our land drove our people into poverty and many of us off our land."

In 1988 LaDuke used $20,000 she had received as a recipient of a Reebok International Human Rights Award to found an organization called the White Earth Land Recovery Project. Since its founding, this organization has worked to return that lost land to the reservation. Noting that poverty and unemployment are very high among the reservation's Native American community, LaDuke explained that "the people are reliant upon the land for subsistence harvest and for what may be called the traditional economy. Essentially, we need the land to feed our families. . . . At the White Earth Land Recovery Project we are trying to rebuild our land-based community. We recover land through negotiations and acquisition of significant areas."

Links Between Community and Land

Another aspect of the White Earth Project is habitat protection, which is another key to revitalizing the region's Indian community. "Over half our people on the reservation harvest wild rice, depending on it for as much as

40 percent of their yearly incomes," LaDuke wrote in *Environmental Action Magazine*. "But just how long the Anishinabeg can continue to harvest wild rice is questionable. We face two challenges that increasingly threaten our cultural and economic relationship with wild rice. The first is the degradation of the wild rice ecosystem by industrial society. Pollution is reducing yield and destroying natural rice beds. Altered water levels resulting from the damming of rivers and the draining of wetlands for development have also taken their toll on rice production. The second challenge is the development of a conventionally farmed, paddy-grown 'wild' rice. This cheaper imitation rice now dominates the market and has pushed the price of real wild rice so low that until we organized, we could not make a living as we used to." The introduction of this cheaper "imitation" rice made it harder for reservation farmers to sell their product. In response to these challenges, the White Earth Land Recovery Project has worked to inform community members about environmental issues and establish a wild rice marketing collective to increase the farmers' economic power. They also have taken steps to help preserve the tribal language and some of its historical artifacts.

In addition, LaDuke and other White Earth Land Recovery Project members have dedicated themselves to halting excessive timber cutting in the region. She estimated in the mid-1990s that between 10,000 and 20,000 acres of timber a year are cut on White Earth alone. She warns that if no one stops this widespread logging of large woodlands, a practice known as clear-cutting, it will eventually destroy the northern Minnesota ecosystem and her native culture. "We, the Anishinabeg, are a forest people, meaning that our creation stories, instructions and culture, our way of life are entirely based in the forest, from our medicine plants to our food sources, from forest animals to our birchbark baskets," LaDuke explained. "Yet virtually my entire reservation was clearcut at the turn of the century, providing the foundations for major lumber companies, . . . and setting in motion a process of destruction that has continued for nine decades in our community."

During the mid-1990s, her efforts to return land to the control of the Anishinabeg tribe have brought her into conflict with a number of Minnesota's outdoor organizations. Some members of these sportsmen's organizations believe that state departments are best suited to protecting the woodlands and streams of northern Minnesota. Others worry that they will lose access to the land if it is returned to the White Earth community. But LaDuke and other project members continue to believe that land acquisition is the key to rejuvenating the White Earth reservation community. By 1998 the organization had purchased 1,300 acres for the reservation,

"Native peoples have courageously resisted the destruction of the natural world at the hands of colonial, and later, industrial society, since this destruction attacks their very identity. . . . [All across the continent,] common people with uncommon courage and the whispers of their ancestors in their ears continue their struggles to protect the land and water and trees on which their very existence is based. And like small tributaries joining together to form a mighty river, their force and power grows. This river will not be dammed."

and it hopes to acquire an additional 30,000 acres over the next several years. "We started out very small and I don't want to misrepresent our impact, but we have tenacity, a great sense of urgency, and our people are committed," LaDuke commented. "Here, there is a local intensity that national organizations lack. This community has been through a lot, but there's an enormous amount of brilliance here. Most of all, there is no alternative. If we don't attend to our own needs, no one will."

Native Americans and the Environment

LaDuke is proud of the way that Native American communities have worked to protect their homelands from environmental pollution and degradation in recent years. In 1996 she estimated that about 200 local Native organizations had formed to work on environmental issues. She also believes that "environmental justice" has become a top priority for other environmental organizations in the United States and Canada. Environmental justice is the term used for efforts to stop industries and governments from engaging in environmentally destructive behavior in communities that do not have much political power, such as poor black, Hispanic, or Native American neighborhoods.

LaDuke continues to believe that American Indian communities face major environmental problems. "According to Worldwatch Institute, 317 reservations in the United States are threatened by environmental hazards, from toxic-waste dumping to clearcutting to radioactive waste," she wrote in 1996. "Few reservations have escaped environmental degradation." But she expresses confidence in their ability to protect the valleys and streams of their ancestors. "Native peoples have courageously resisted the destruction of the natural world at the hands of colonial, and later, industrial soci-

ety, since this destruction attacks their very identity," LaDuke declared. "This resistance has continued from generation to generation, and provides the strong core of today's Native environmentalism. This is why 500 or more federally recognized reservations and Indian communities still exist, why one-half of our lands are still forested, much in old growth, and why we continue the work of generations past by opposing clearcutting, nuclear-waste dumping, dams . . . and other threats to our lives and land. [All across the continent,] common people with uncommon courage and the whispers of their ancestors in their ears continue their struggles to protect the land and water and trees on which their very existence is based. And like small tributaries joining together to form a mighty river, their force and power grows. This river will not be dammed."

HOME AND FAMILY

LaDuke married a Native American activist named Randy Kapashesit in 1988. They had two children, a daughter named Waseyabin and a son named Aajuwawak, before they separated in 1992. LaDuke continues to live on the White Earth Reservation in northern Minnesota with her two children. They live in a simple log house overlooking wild rice beds and a beautiful lake.

HOBBIES AND OTHER INTERESTS

LaDuke gives regular lectures on environmental issues and women's issues at universities all across the United States. She also teaches classes on environmental justice at the University of Minnesota.

WRITINGS

Strangers Devour the Land, 1991 (introduction)
Visionary Voices: Women on Power: Conversations with Shaman, Activists, Teachers, Artists, and Healers, edited by Penny Rosenwasser, 1992 (contributor)
Toxic Struggles: The Theory and Practice of Environmental Justice, edited by Richard Hofrichter, 1993 (contributor)
Struggle for the Land: Indigenous Resistance to Genocide, Ecocide, and Expropriation in Contemporary North America, by Ward Churchill, 1993 (introduction)
The New Resource Wars: Native and Environmental Struggles Against Multinational Corporations, by Al Gedicks, 1993 (introduction)
Walleye Warriors: An Effective Alliance Against Racism and for the Earth, by Rick Whaley and Walter Bresette, 1994 (introduction)

"Like Tributaries to a River" in *Sierra,* Nov./Dec. 1996
Last Standing Woman, 1997 (novel)
All Our Relations: Native Struggles for Land and Life, 1999

HONORS AND AWARDS

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50 Leaders for the Future (*Time* magazine): 1994
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FURTHER READING

Books

Caldwell, E.K., ed. *Dreaming the Dawn: Conversations with Native Artists and Activists,* 1999
Contemporary Authors, Vol. 168, 1998
Talking About a Revolution, edited by South End Press Collective, 1998
Who's Who of American Women, 1999

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E: The Environmental Magazine, Jan./Feb. 1996, p.36
Environmental Action Magazine, Fall 1993, p.15
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Minneapolis Star Tribune, Sep. 19, 1999, p.A25
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Publishers Weekly, Apr. 26, 1991, p.57; Oct. 20, 1997, p.56
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ADDRESS

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RETROSPECTIVE

Aldo Leopold 1887-1948

American Conservationist
Author of *A Sand County Almanac*

BIRTH

Rand Aldo Leopold was born in Burlington, Iowa, on January 11, 1887. His parents were Carl Leopold, a successful desk manufacturer, and Clara Starker Leopold. Aldo was the oldest of four children. He had one younger sister, Marie, and two younger brothers, Carl and Frederick.

YOUTH

Aldo Leopold developed a deep affection for the outdoors at an early age. As a youngster, he accompanied his father on long walks through nearby woodlands, listening intently as his father told him about the plants and creatures that lived in the forest. Young Aldo also spent hours playing in the woods with his younger sister and brothers. The Leopold children collected plants, trapped rabbits and other small game, and fished and skated on nearby rivers and ponds. By age 11, Leopold was writing down his observations about the outdoors in a little notebook. For example, he kept a list of all the bird species he saw, noting that "I like wrens because they do more good than almost any other bird, they sing sweetly, they are very pretty, and very tame."

Leopold instantly fell in love with the wild beauty of the Apache National Forest region. "Every living thing sang, chirped, and burgeoned. Massive pines and firs . . . soaked up sun in towering dignity."

The Leopold family spent many of their summer vacations on Les Cheneaux Islands in Michigan. Aldo loved this remote group of islands, located in northern Lake Huron. The islands included a golf course and a handful of summer cottages, but most of the area was undeveloped and wild. He spent many summer afternoons fishing along quiet bays or canoeing down peaceful creeks, and once in a while he would accompany his father on three- or four-day camping trips deep into the forested interior of one island or another.

As he grew older, Leopold was allowed to accompany his father on autumn duck hunting trips, too. At first, he was not permitted to have a rifle of his own, but he still enjoyed the chance to be outdoors with his father. Carl Leopold made very good use of these hunting expeditions with his eldest son. Pointing out that many species of animals were becoming more scarce because of selfish and careless hunters who killed excessive numbers of animals, he taught Aldo about ethical hunting practices. By the time Aldo was given his own rifle for hunting, he knew the importance of being a good sportsman.

Of course, Leopold did not spend all of his time hunting, fishing, and hiking. His mother, for example, introduced him to all kinds of literature, including poetry, plays, and novels. But even when he was reading, Leopold chose books about exploration, adventure travel, or the outdoors. As they

watched their eldest son grow up, Leopold's parents realized that his fascination with the natural world showed no sign of diminishing.

EDUCATION

Leopold attended elementary school in the Burlington public school system, where he became known as a quiet and hardworking student. He then moved on to Burlington High School, where he continued to earn good grades. As Leopold progressed through school, he became increasingly certain that he wanted to devote himself to a career in forestry, which is the science of maintaining, developing, and protecting woodlands. At that time, however, the only college offering degrees in forest management was the School of Forestry at Yale University in New Haven, Connecticut.

In order to improve Leopold's chances of gaining acceptance into Yale, his parents enrolled him in Lawrenceville High School, a highly respected prep school in New Jersey. At Lawrenceville, Leopold studied a wide range of subjects in order to increase his chances of getting into Yale. Shy and studious, he had a difficult time making friends with his new classmates. But his continued fascination with the natural world kept him from getting too homesick or depressed. Instead of moping around his room, he spent most of his free time exploring nearby woodlands and streams and studying the vegetation and wildlife that he found there.

After graduating from Lawrenceville High School in 1905, Leopold was delighted to learn that he had been accepted into the Sheffield Scientific School at Yale University. Sheffield offered a wide range of scientific courses that Leopold would need to take before beginning course work in forestry. He took classes at Sheffield and earned a bachelor's degree in science from Yale in 1908. He then moved on to Yale's School of Forestry, graduating in 1909 with a master's degree in forest management.

CHOOSING A CAREER

After Leopold graduated from Yale, his father offered him a job at his desk manufacturing company. Leopold appreciated the opportunity, and he knew that working next to his father would be great in many ways. But as T.H. Watkins wrote in *American Heritage*, "Aldo gently rejected the offer. More than ten years of hunting, fishing, bird watching, amateur botanizing, specimen collection, and general wandering in the woods had given him a permanent infatuation with the great outdoors and all its parts."

Leopold writing in his journal at the Shack

CAREER HIGHLIGHTS

Early Struggles

Determined to build a forestry career for himself, Leopold instead accepted a position with the U.S. Forest Service. In July 1909 he traveled deep into America's Arizona Territory (Arizona did not become a state until 1912) to report to the headquarters of the Apache National Forest. This forest was a huge expanse of mountains, canyons, wildflower meadows, and ponderosa pines that supported a wide range of wildlife, including eagles, antelopes, bears, and wolves. Leopold instantly fell in love with the wild beauty of the region. "Every living thing sang, chirped, and burgeoned," he recalled. "Massive pines and firs . . . soaked up sun in towering dignity."

When Leopold first began working in Apache National Forest, he did not make a very good impression on some of his fellow forest service workers. They recognized that he had completed years of forestry study in a very good program, and that he had experienced many outdoor adventures in his youth. But some of Leopold's co-workers thought that his knowledge

made him too cocky and quick to dismiss the opinions of others. They also worried that he did not fully appreciate the difficulty—and potential danger—of making extended expeditions deep into the wild canyons of Apache National Forest. But after an initial period of struggle with his fellow employees and a couple of humbling camping experiences, Leopold changed his ways and learned to accept the help and advice of others. "I think he learned some humility in the Southwest," said Leopold biographer Curt Meine. "He came in on his high horse, thinking he could control things, then he screwed up."

Supervisor of Carson National Forest

"I think he learned some humility in the Southwest," said Leopold biographer Curt Meine. "He came in on his high horse, thinking he could control things, then he screwed up."

In 1912 Leopold was promoted to supervisor of Carson National Forest, located in northern New Mexico. When he arrived to take over his new position, he was shocked at the condition of the forest land. Poor forest management and shortsighted grazing practices by local ranchers had destroyed or damaged many of Carson's meadows, woodlands, and streams. As a result, the wildlife that depended on those resources for survival had become threatened. "There is practically no game in this country," Leopold wrote. "The sheep have run out all the deer." Leopold immediately introduced new rules to reverse the forest's declining health, and he vowed to enforce them. "By God," he said, "every . . . reform we have promised is going to stick—even if it takes a six-shooter to do it."

Leopold's stewardship of Carson National Forest produced immediate improvements in the health of the land's fields and streams. But he was forced to leave his post in the spring of 1913 when he was struck down by a case of acute nephritis (a disease that attacks the kidneys). He missed 16 months of work because of the illness, but he eventually recovered with the help of his wife Estella, whom he had married only a few months earlier. During Leopold's long, slow recovery, he spent much of his time reading and thinking about America's growing need for wildlife conservation programs. Wildlife populations were declining all across the country due to loss of habitat and hunters who killed large numbers of animals without regard for the long-term existence of the species. By the time

Leopold returned to the Forest Service in late 1914, he was determined to fight on behalf of this endangered wildlife.

Teaching a New Hunting Ethic

In 1915 Leopold accepted a job developing programs for wildlife protection and public recreation in New Mexico and Arizona. As he took on his new responsibilities, he knew that the task ahead was a challenging one. Many hunters in the region were suspicious of programs or rules designed to change their hunting practices. But Leopold knew that if deer, antelope, and other game wildlife did not receive additional protection, sportsmen would soon have nothing to hunt at all.

"We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes—something known only to her and to the mountain. I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view."

As a result, Leopold spent the next few years working tirelessly to change hunting practices. He encouraged forest service personnel to enforce state hunting laws (national laws protecting wildlife were very rare at this time). He also traveled throughout New Mexico and Arizona, urging hunters to support stronger laws that would limit hunting and to take personal responsibility for obeying hunting laws. Finally, he began to think about ways in which the forests and streams that supported wildlife might receive additional protection from overgrazing, excessive timber cutting, and other threats. By 1916, small conservation groups like the New Mexico Game Protection Association were forming in response to Leopold's warnings. His efforts to educate the region's sportsmen even caught the attention of former President Theodore Roosevelt, a famous hunter and conservationist. "My dear Mr. Leopold," wrote Roosevelt, "I think your platform simply capital. . . . Your association in New Mexico is setting an example to the whole country."

The Shack

As part of his effort to increase the numbers of deer, antelope, and other game animals of the Southwest, Leopold encouraged the hunting community to kill wolves, mountain lions, and other animals that preyed on game animals whenever possible. In 1920, for example, he wrote that "it is going to take patience and money to catch the last wolf or lion in New Mexico, but the last one must be caught before the job can be called fully successful." Today, this seems like a shocking position for a wildlife advocate to take. Wolves, cougars, and bears are seen by most people as beautiful symbols of the American wilderness that are well worth protecting. Leopold's views, though, reflected the almost universal belief of that period that predators like wolves and mountains lions were "vermin" that should be totally exterminated.

In the early 1920s, however, Leopold went on a hunting trip in Apache National Forest that shook his long-time view of wolves and other predators as monstrous creatures that should be pursued to extinction. During the trip, he and his hunting companions saw a wolf and her cubs. "In those days, we had never heard of passing up a chance to kill a wolf," Leopold recalled in his book *A Sand County Almanac.* They fired at the wolf and her cubs, mortally wounding the mother. "We reached the old wolf in time to watch a fierce green fire dying in her eyes," he remem-

bered. "I realized then, and have known ever since, that there was something new to me in those eyes—something known only to her and to the mountain. I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view."

Fighting for the Wilderness

During the early 1920s, Leopold's concern for wildlife preservation led him to push for the creation of designated wilderness areas in America's national forests. These areas would be off-limits to ranchers, timber companies, and other businesses that used national forest resources. He believed that the creation of such areas would not only help wildlife species to survive, but would serve as prized destinations for backpackers, canoeists, and campers seeking unspoiled places to enjoy. "Wilderness areas are first of all a series of sanctuaries for the primitive arts of wilderness travel," he stated. "I suppose some will wish to debate whether it is important to keep these primitive arts alive. I shall not debate it. Either you know it in your bones, or you are very, very old." Finally, Leopold argued that the establishment of designated wilderness areas would help protect some of America's most beautiful natural regions "for the spiritual and physical welfare of future Americans, even at the cost of acquiring a few less millions of wealth."

Leopold launched his push for establishment of designated wilderness areas in 1921 with a proposal to protect 500,000 acres of the headwaters region of the Gila River in New Mexico's Gila National Forest. Ranchers, timber companies, and some forestry officials harshly criticized his plan. They argued that public land that was not used for making money would be wasted. But Leopold and his allies did not back down. They continued to champion his plan, arguing that some pristine wilderness areas had a spiritual and symbolic value far greater than any moneymaking venture.

In 1924 Leopold's efforts finally paid off when the Forest Service accepted his plan to create the Gila River Wilderness Area in New Mexico. His vision quickly became the model for a wave of similar designations, as thousands of acres of American national forest land were given wilderness status. Today, more than 100 million acres of mountains, forests, plains, and rivers across the country are shielded from development under the U.S. National Wilderness Preservation System devised by Leopold, and the Gila River Wilderness Area is now known as the Aldo Leopold Wilderness Area.

Returning to the Midwest

In 1924 Leopold accepted a transfer to become assistant director of the Forest Service's Forest Products Laboratory in Madison, Wisconsin. After spending most of the previous 15 years working in Apache National Forest and other undeveloped regions of the American Southwest, Leopold was moving back to the Midwest.

The Leopold family, which now included several children, liked their new home in Madison. Once Leopold started his new job, however, he found that most of his responsibilities focused on researching the use of lumber in making various products. As time passed, he realized that this job did not really suit him. He spent most of his days working in an office instead of roaming outdoors, and he felt like he could not devote as much time to wildlife and land conservation issues as he would have liked. In 1928 Leopold's dissatisfaction became so great that he left the Forest Service in order to start his own business as a game and forestry consultant.

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Over the next several years, Leopold became known as a national expert on game surveys, game management, and conservation policy. In 1931 he published *Report on a Game Survey of the North Central States,* which was the most detailed study of the condition of American wildlife that had ever been published. Two years later he published *Game Management,* a highly respected textbook about wildlife conservation and hunting issues.

By the early 1930s game management and land conservation issues were being studied all across the country, thanks in large part to the efforts of Leopold and other men and women who were concerned about careless land use. In recognition of the growing interest in these subjects, the University of Wisconsin created a new faculty position in 1933 that was devoted to the teaching of game management. The school asked Leopold to be its first professor of game management, and the veteran forester gladly accepted the offer. The challenge of teaching young people about smart land use and the importance of protecting wildlife habitat excited him

The Leopold family at the Shack. Back, left to right: Aldo, Estella, Luna, and Carl. Front, left to right: Nina, Estella Jr., and Gus.

greatly. Leopold believed that as a teacher, he could play an important part in teaching people how to "use the earth without making it ugly."

Leopold's new position as a college professor was time-consuming, for he devoted lots of time to lesson plans, research, and field trips. But despite his new responsibilities, he remained an active member of the country's growing conservation movement. In 1935, for example, he helped found the Wilderness Society, a group devoted to the preservation of wilderness areas. Today, this group remains one of the most effective and respected conservation organizations in the United States. Leopold regularly contributed to the group's newsletter and helped shape the organization's activities and goals. In addition, he discussed the complex relationship between mankind and the land in numerous essays and speeches. With wilderness vanishing across the nation, he called for people to reexamine their attitudes toward the natural world.

"The Shack"

In 1935 Leopold launched a bold experiment designed to test his belief that abused land could be repaired and made beautiful again. He bought 120 acres of old farmland on the Wisconsin River, about 40 miles north of

Madison. Most of the trees on the land had been cut down, and its soil suffered from years of poor farming practices. The only building on the land, meanwhile, was an ugly old chicken coop that Leopold dubbed "The Shack." All in all, this tract of land in Wisconsin's Sand County was bleak and unattractive. Leopold, however, believed that his family could nurse the land back to health.

Leopold's first priority was to build a suitable shelter for himself, his wife, and his five children. Rather than construct a home from scratch, he decided to convert the chicken coop shack into a sort of cottage. "What could be more of a challenge for a bunch of teenagers," recalled Leopold's daughter Nina. "Weekend after weekend our family worked to make the chicken coop more habitable—cleaning out manure, constructing a fireplace, attaching a bunkhouse and a new roof, drilling a small sand-point well. The 'Shack' became a family enterprise to which each member contributed: cutting and splitting wood, building bird houses for martins, screech owls, and bluebirds. But restoration of the land became the principal focus."

"What could be more of a challenge for a bunch of teenagers," recalled Leopold's daughter Nina. "Weekend after weekend our family worked to make the chicken coop more habitable—cleaning out manure, constructing a fireplace, attaching a bunkhouse and a new roof, drilling a small sand-point well. The 'Shack' became a family enterprise to which each member contributed: cutting and splitting wood, building bird houses for martins, screech owls, and bluebirds. But restoration of the land became the principal focus."

Indeed, Leopold was determined to restore the land to its old glory. Looking out over the dusty fields that stretched away in all directions, he imagined how the land must have once been a thriving woodland teeming with wildlife. He subsequently launched a major tree planting effort and took steps to make the land more welcoming to birds and animals. Each summer, the Leopold family spent long days nursing the land back to health, then retired to the Shack to spend their evenings singing, talking, playing guitar (all five children played), and reading by kerosene lamp. After a while, the family was even spending Christmas holidays at the Shack, using a wooden stove to warm

themselves against the snow and cold. With each passing year, the family's love for the land deepened.

By the early 1940s, the barren fields of a decade before were covered with swaying pines and bursting with wildlife. Thrilled with the success of his efforts, Leopold devoted more and more time to watching the plants, birds, and animals that surrounded the Shack. "When he left Yale he was dapper and spoiled and a classy young man," said his son Carl. "Later he was the professor in tweeds. But I think the Shack transformed him, simplified him. I think in the final years he got down to the real wool."

Of course, Leopold also continued to devote his energy to protecting endangered wilderness areas around the country during this time. In the early 1940s, for example, he emerged as a leader in the fight to protect ancient maple forests located in Michigan's Porcupine Mountains from the timber industry. He was delighted when Michigan's legislators decided to make the forest a state park in 1943, preserving it for future generations to enjoy.

Conservation, Leopold wrote, "is a matter of what a man thinks about while chopping, or while deciding what to chop. A conservationist is one who is humbly aware that with each stroke he is writing his signature on the face of his land."

But even as his involvement in national conservation issues continued, Leopold's fascination with the woodlands surrounding the Shack deepened. As he watched the seasons unfold there, he saw countless examples of how the forest's creatures and plants depended on one another for survival. These observations convinced him that he could use the Shack and its surrounding woodlands to make some important points about habitat protection and good land use ethics.

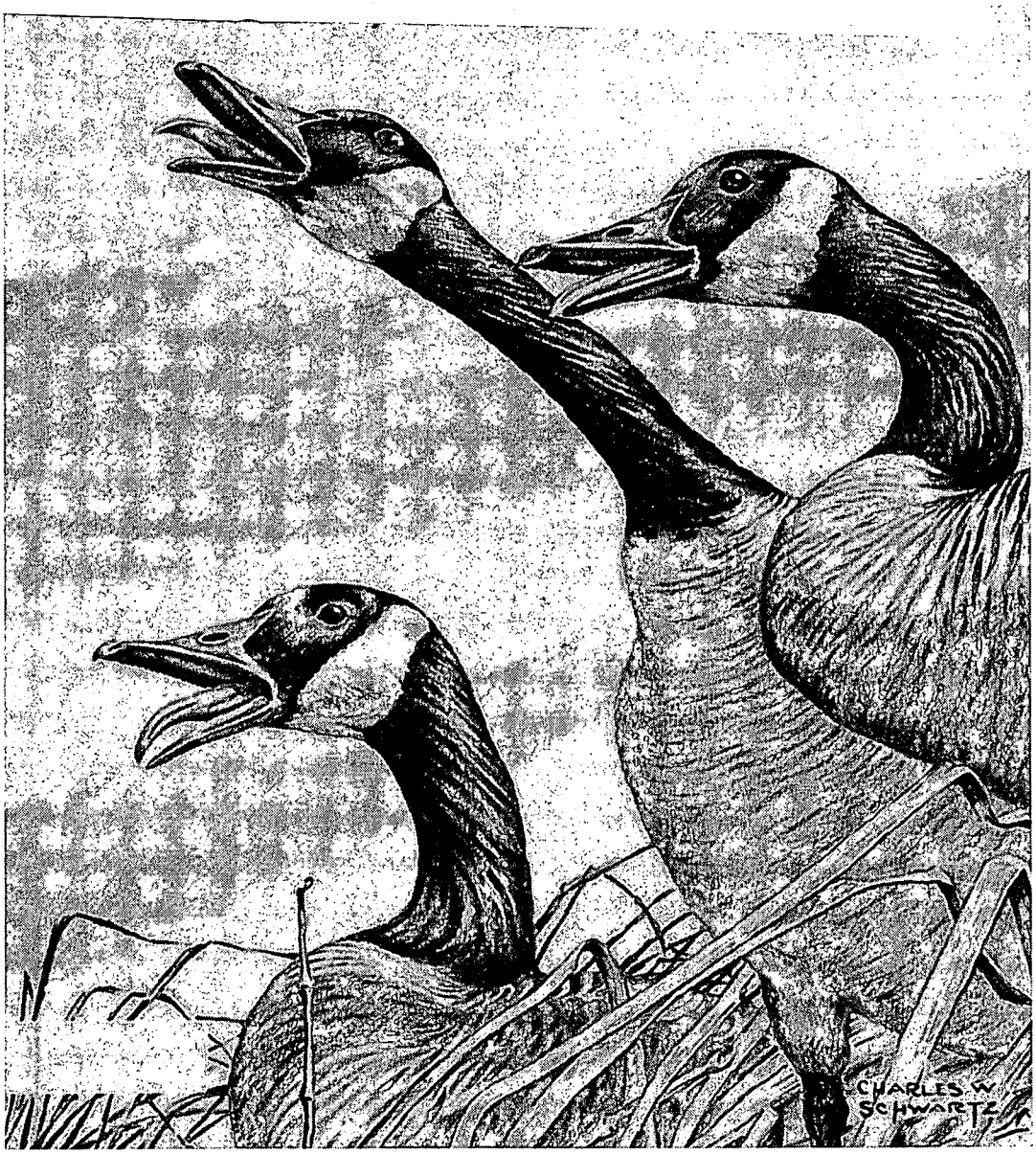
A Sand County Almanac

In the mid-1940s, Leopold began writing a series of essays in which he explained his deepest convictions about land use and wilderness preservation. In many of these essays, he used little stories about the creatures and woodlands surrounding the Shack to describe the beauty of the natural world and to urge people to protect it. "When we see land as a community to which we belong, we may begin to use it with love and respect," he wrote. "It is inconceivable to me that an ethical relation to land

A Sand County ALMANAC

AND SKETCHES HERE AND THERE

By ALDO LEOPOLD



can exist without love, respect, and admiration for land, and a higher regard for its value."

In several of these essays, Leopold noted he did not oppose using land for farming, development, or other purposes. But he argued that land that was devoted to farming or other uses should be treated respectfully. Conservation, he wrote, "is a matter of what a man thinks about while chopping, or while deciding what to chop. A conservationist is one who is humbly aware that with each stroke he is writing his signature on the face of his land." Leopold also insisted that some land should remain wilderness forever because of its natural beauty and symbolic importance. "Like winds and sunsets, wild things were taken for granted until progress began to do away with them," Leopold stated. "Now we face the question of whether a still higher 'standard of living' is worth its cost in things natural, wild, and free. . . . I am glad I shall never be young without wild country to be young in. Of what avail are 40 freedoms without a blank spot on the map?"

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Early in 1948 Leopold learned that a publisher wanted to publish several of these essays in a single collection. Unfortunately, he did not live to see the collection published. On April 21, 1948, he died of a heart attack while battling a grass fire that was roaring through a neighbor's property. Leopold's death was a severe blow to America's conservation movement, which recognized him as a pioneer in wilderness preservation and land ethics. But one year later, Leopold's essays appeared in a volume called *A Sand County Almanac*. At first, the collection did not receive much attention. As time passed, however, more and more people became drawn to its insights and wisdom. By the 1970s, it was regarded as one of the most important books about conservation ever written. Today, Leopold's *A Sand County Almanac* stands as one of the most beloved books in the history of the environmental movement. "There is little reason to doubt that we will still be celebrating and learning from its wisdom a hundred years hence," wrote environmentalist William Cronon in 1998.

Leopold's Legacy

Today, the descendants of Aldo Leopold continue to own the Shack and the woodlands around it. Together with neighboring farmers, they have protected about 1,400 acres in the region as a wildlife preserve and research facility. This reserve is called the Aldo Leopold Memorial Reserve, in recognition of his leadership in creating a more responsible land use ethic in America.

In addition, Leopold's words and actions continue to be felt far beyond the borders of Sand County. "Leopold's legacy is a powerful one," commented the Wilderness Society. "Fifty years [after his death], the Shack and the surrounding preserve are a picture of health, with maturing forests and restored prairie. Fifty years later, the *Almanac* continues to inspire new generations of Americans to take up the cause of saving the best of what's left. And fifty years later, [Leopold's] land ethic continues to serve as the guiding beacon for The Wilderness Society and thousands of other wilderness-loving Americans."

MARRIAGE AND FAMILY

Leopold married Estella Bergere on October 9, 1912. During the course of their happy marriage, they had five children — Starker, Luna, Nina, Carl, and Estella — who were born between 1913 and 1927.

HOBBIES AND OTHER INTERESTS

Leopold and his wife Estella both loved archery. In fact, she won Wisconsin's women's archery shooting championship five years in a row, and served as an archery instructor for several years at the University of Wisconsin. Leopold also loved carpentry and other woodwork. He made his own bows and arrows, for example, and once he even built a rowboat in his basement. "It looked fine," recalled his son Carl, "but when he finished, it wouldn't fit through the door. We finally had to take out windows and sills and some cement to get it out."

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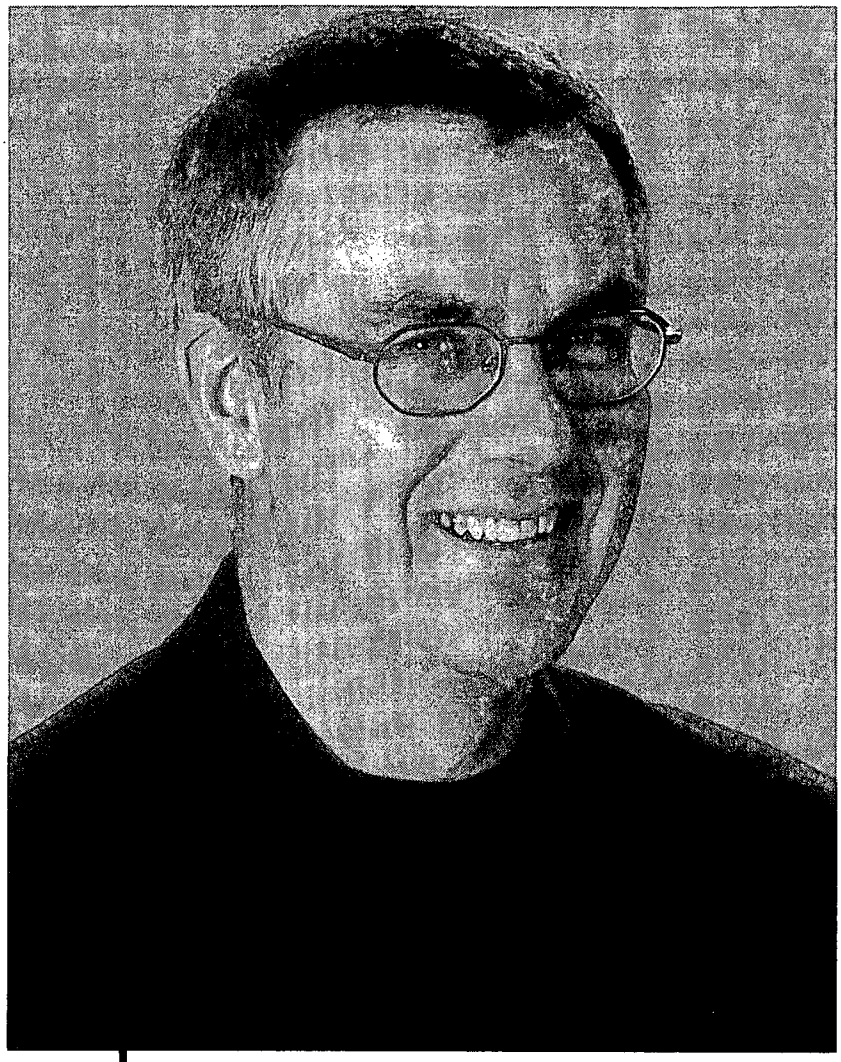


Bernard Martin 1954-

Canadian Fisherman and Environmentalist
Raised Awareness of Overfishing in the North Atlantic

BIRTH

Bernard Martin was born on April 15, 1954, in Petty Harbor, Newfoundland. Newfoundland is an island province of northeastern Canada, in the Atlantic Ocean. Petty Harbor is a small fishing village along the coast, half-an-hour's drive from the provincial capital, St. John's. Bernard was the youngest of 10 children born to Patrick and Mary Ann Martin. He had one

brother and eight sisters. Like many other residents of Petty Harbor, his father was a fisherman.

YOUTH AND EDUCATION

Martin's hometown was founded by cod fishermen. About 500 years ago, European explorers visiting the region found so many fish in the coastal waters that they could catch some just by lowering a bucket from their boats. The abundant fish—especially a medium-sized, bottom-dwelling species called cod—attracted settlers to Newfoundland from England and Ireland. Cod soon became a vital part of the region's economy. Local people depended on fishing for food, plus they earned money by exporting cod products all over the world. "My community had been one of the most prosperous of its kind in all of Newfoundland and Labrador, depending almost entirely on cod," Martin noted.

Martin called fishing "part of what defines me as a person; it's what I do, it's in my blood."

Martin attended the public schools in Petty Harbor as a boy, but his main education was in the fishing trade. He would often help out his father by sharpening knives and cutting out the tongues of cod, which the local people considered a delicacy. By the time he reached his teens, Martin had decided to become a fisherman like his father, grandfather, and great-grandfather before him. It was difficult and exhausting work, but he loved being part of the family and community tradition. In fact, he called fishing "part of what defines me as a person; it's what I do, it's in my blood."

Martin would regularly leave home at three o'clock in the morning to beat other fishermen to his preferred spot. He would then toss baited lines out of his small boat at dawn, and spend the entire day pulling in his catch and cleaning fish. "I, like many in my community, fished in the traditional way—using baited handlines and nothing more than the strength of our arms and backs to make a reasonably good living," he stated.

CAREER HIGHLIGHTS

Overfishing in the North Atlantic

For many years, the people of Newfoundland, Labrador, and Nova Scotia sustained themselves by fishing the way Martin did. They fished from spring until late fall, then gave the fish populations time to recover in the

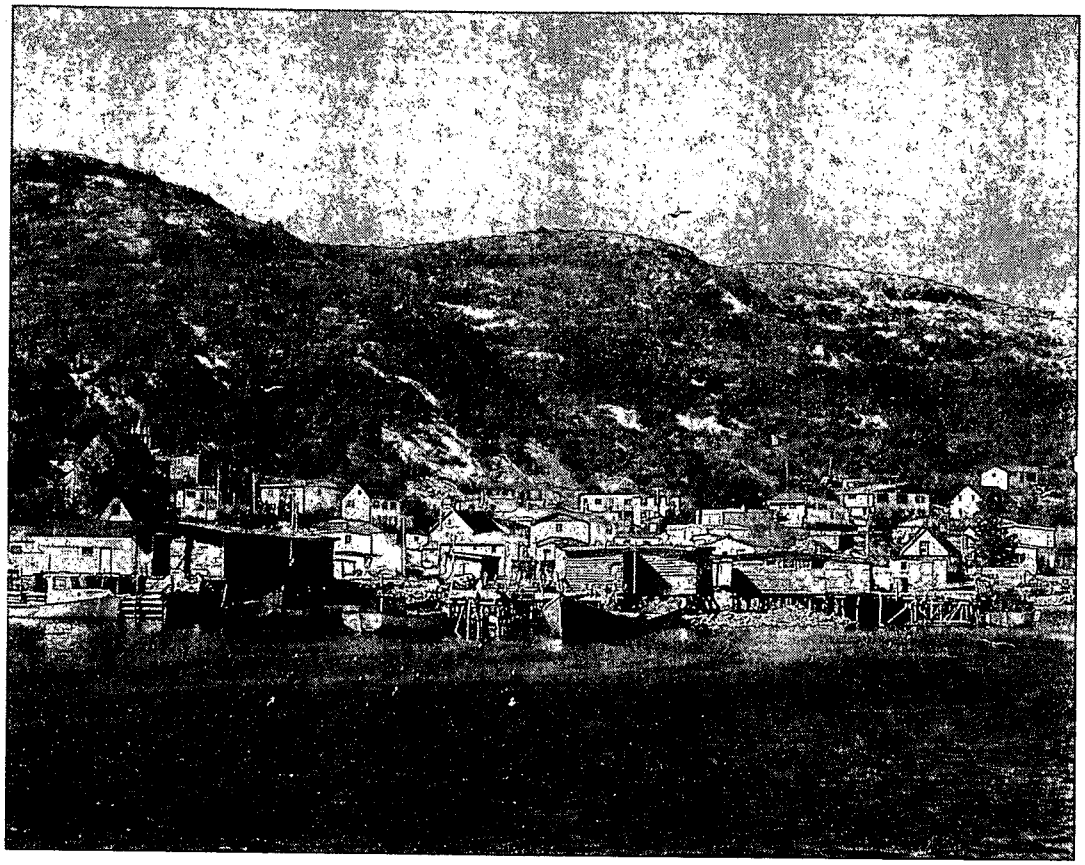
winter. They also concentrated their activities in coastal waters, rather than offshore, and used fishing methods that had minimal impact on other species or the environment. "We have a strong tradition of community-based fisheries management and have clung tenaciously to traditional fishing methods such as handlines and cod traps," Martin explained.

But things began to change in the 1960s, when the first fleet of European factory trawlers came to the North Atlantic. These ships—which were up to 200 feet long and resembled floating factories—towed enormous underwater nets that could easily hold a dozen jumbo jets. The nets caught and killed everything in their paths, including sharks, dolphins, seals, and sea birds. The trawlers used huge, mechanized winches to pull in the nets. Workers on board would sort through the catch and throw the carcasses of the "bycatch"—fish that were too small or were the wrong species—back into the ocean. In many cases, the bycatch was much greater than the catch the trawlers brought back to shore. For example, for every 100,000 pounds of commercial-sized shrimp caught, the ships would dump 900,000 pounds of dead cod, turbot, flounder, and redfish overboard.

The large trawlers were sturdy enough to fish year-round, and to fish far offshore in the spawning grounds of many species of fish. The new technology resulted in a notable increase in the harvest of fish worldwide. But the size of the world's fishing fleet increased twice as fast as world catches, meaning that greater numbers of better-equipped boats were chasing fewer and fewer fish. In 1977, Canadian officials monitoring the fishery in the North Atlantic became worried about the declining numbers of cod. They decided to ban foreign trawlers from operating within 200 miles of shore. Within a few years, the cod population began to recover.

But then the Canadian fishing industry began fishing the region around Newfoundland with its own fleet of trawlers. These high-tech boats used state-of-the-art sonar systems to scan the ocean floor and pinpoint the location of fish. They also used 40-mile-long drift nets containing thousands of baited hooks. Perhaps the most damaging technology used by those ships were drag nets—large nets attached to metal weights that dragged along the ocean floor. Martin compared dragging to "bulldozing the bottom of the ocean." It turned the bottom into a wasteland and killed starfish, jellyfish, clams, scallops, sea urchins, sharks, and a wide variety of other marine life.

By the early 1980s, local inshore fishermen like Martin began noticing a significant decline in the numbers of cod and several other species of fish. They informed the Canadian government about their concerns, but the



Petty Harbor, Newfoundland

government refused to take action. For one thing, the sale of cod and other fish to overseas markets brought a great deal of money into the Canadian economy. In addition, the government had been forced to buy portions of two private fishing corporations that had financial troubles. These two companies—Fishery Products International (FPI) and National Sea Products (NatSea)—depended on their fleets of offshore trawlers to make a profit. And the government needed the companies to be profitable if it ever hoped to recover its investment.

As a result, Canada granted half of the annual quota of cod to these two companies, even though they only employed 10 percent of workers in the Canadian fishing industry. Smaller, local fishermen like Martin faced strict limits on how much cod they could catch. "We are allowing the privatization of fishery resources for the benefit of a very few," he commented. "The multinationals [international companies] are getting richer, and coastal communities are dying." Since the government refused to take action to prevent overfishing, the people of Petty Harbor petitioned to create a 10-mile protected fishing ground for residents. They also formed a cooperative to control the production and marketing of their catch.

Canada Places a Moratorium on Cod Fishing

By 1989, prominent scientists were warning the Canadian government that the waters of the North Atlantic were being overfished. These experts recommended that the quotas for cod be reduced dramatically. But the government still failed to take action. In 1992, however, the cod population dropped so low that the trawlers operated by FPI and NatSea returned to shore empty. There were not enough cod left in the North Atlantic for even the high-tech boats to catch. The Canadian government then enacted a moratorium, or temporary ban, on cod fishing in the waters off Newfoundland.

The moratorium put 40,000 fishermen and processing plant workers out of work, including Martin. It was the biggest layoff in Canadian history. The loss of jobs devastated 500 coastal communities in Newfoundland, Labrador, and Nova Scotia, and created an unemployment rate of 19 percent. The government was forced to spend $400 million per year to support the fishermen and help them train for other jobs. In 1994, the ban was expanded to cover other popular fish species and a broader area. In addition, the government declared "jigging" for cod illegal. This low-volume catch method was primarily used by local people to feed their families. "Our family ate 300 to 400 pounds [of cod] a year," Martin noted. The government decision to outlaw jigging, combined with the loss of commercial fishing jobs, created what Martin called "a pretty serious situation for many fishing families here."

> *"We are allowing the privatization of fishery resources for the benefit of a very few. The multinationals [international companies] are getting richer, and coastal communities are dying."*

Martin was very upset at the loss of his livelihood. He felt that the Canadian government's policies had contributed to overfishing in the North Atlantic. He became determined to speak out about problems in the fishing industry. "Faced with a bleak and uncertain future, I had to choose whether to stay and hope for cod stocks [populations] to rebuild or leave to find work elsewhere. I chose to stay and to use my time to work to change the path we were following," he stated. "I didn't plan to be an activist. When the fishery failed I did the only thing I could do—I began writing and speaking out. This is not the time to be diplomatic. It's not the time to be meek or humble." After 25 years as a fisherman, Martin began a new life as an environmental activist.

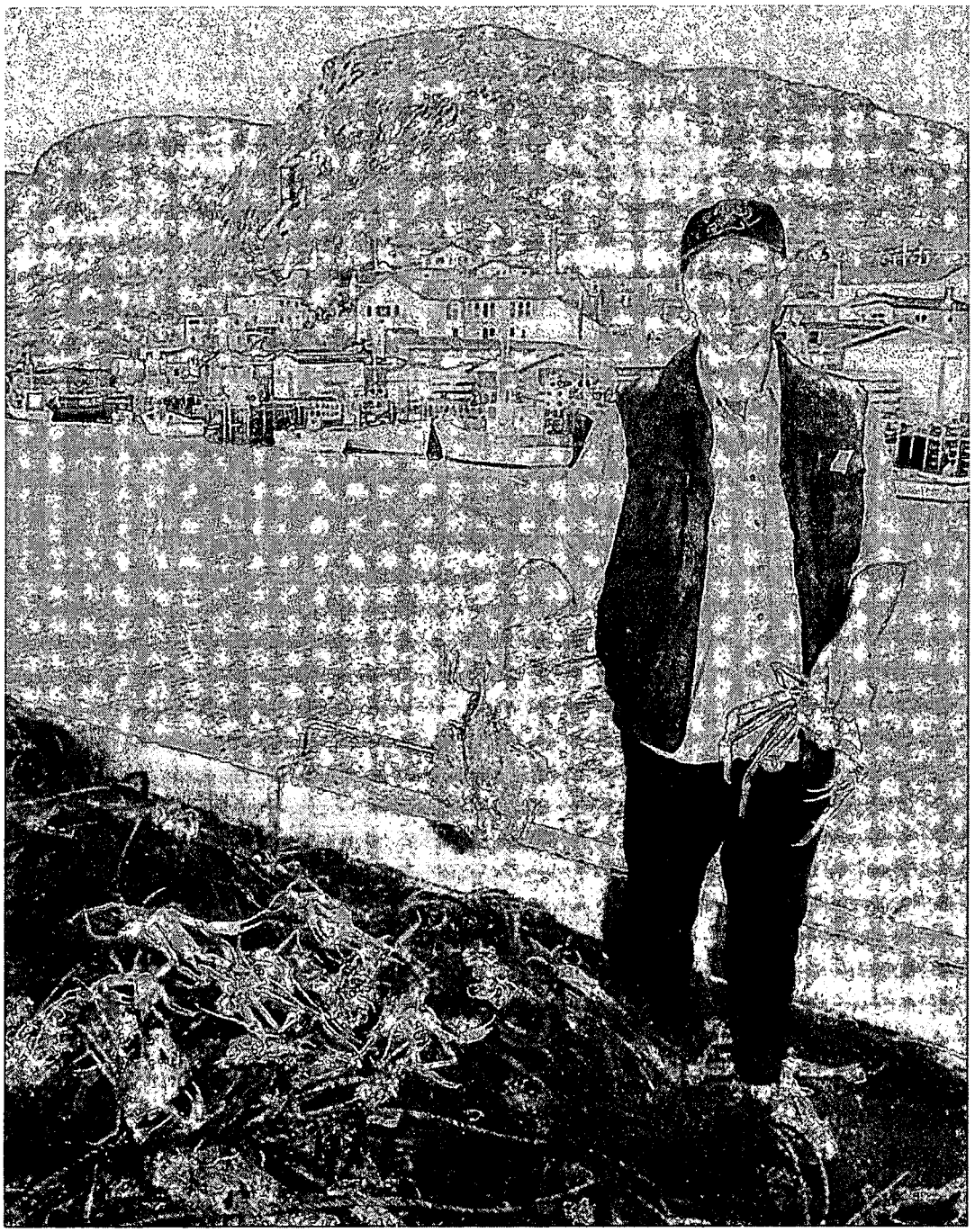
Becoming an Activist

The rapid decline of the cod fishery in the North Atlantic has been called one of the most devastating environmental catastrophes of the 20th century. "The collapse of the fishery was a rude awakening for a lot of us. We wanted to believe the government would protect us. It was a little like whistling past a graveyard. We were hoping the worse wouldn't happen. But, in fact, we knew in our bones it was inevitable," Martin admitted. "Since the moratorium I have taken advantage of every opportunity to tell the story of what happened here. My main goal has been to warn others of the dangers of overfishing and the inappropriate use of technology, and of the social consequences of ruined fisheries."

"Faced with a bleak and uncertain future, I had to choose whether to stay and hope for cod stocks [populations] to rebuild or leave to find work elsewhere. I chose to stay and to use my time to work to change the path we were following. I didn't plan to be an activist. When the fishery failed I did the only thing I could do—I began writing and speaking out. This is not the time to be diplomatic. It's not the time to be meek or humble."

But the Canadian government has been reluctant to admit that its policies may have played a role in the collapse of the cod fishery. In fact, some officials say that overfishing was not the main problem. Instead, they blame several years of cold water that caused the fish to migrate further south. Other possible explanations, according to government officials, include growth in the population of seals, which eat cod, and reduction in the population of capelin, a food fish that is eaten by cod. Some officials claim that the government does not have enough information to warrant a ban on trawling, which is the fishing method most widely used by large corporations. They say that regulating the size of nets to reduce bycatch would solve many problems.

"We've had 40 years' experience with trawler technology and it's totally destroyed the fishery," Martin responded. "Trying to regulate trawlers is like trying to regulate nuclear or chemical warfare. It simply can't be done." He compared trawling the ocean to the clearcutting of forests, the strip-mining of mountainsides, and other environmentally unsound practices. "There's no difference between timber companies felling the last big



trees and National Sea and FPI catching the last cod," he noted. "It all boils down to corporate greed and government mismanagement."

In 1993, Martin took part in a protest designed to call public attention to problems with Canada's natural resources. He and a group of 100 environmentalists traveled across the country by train to link overfishing off the coast of Newfoundland to clearcutting of the ancient rainforests in the province of British Columbia. Martin ended up being arrested in British

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Columbia for blocking a logging road. He spent nine days in jail and paid a $250 fine. But the experience only increased his determination to speak out. "Although I was treated like a criminal, to me the real criminals are those who are destroying the earth," he stated. "Going to jail strengthened my commitment to speak out for the forests, the oceans, the whole environment."

A Widespread Problem

Martin attributes much of the passion he brings to his cause to his belief that time is running out for many fish species. Within a few years after Canada placed a moratorium on cod fishing in the North Atlantic, it became clear that a number of other common species of fish were disappearing all over the world. In fact, the United Nations Food and Agriculture Office reported that 100 popular species of fish had reached commercial extinction and were nearing complete, biological extinction. In addition, it reported that fishing stocks were seriously depleted in 13 of the 17 major fishing grounds in the world. Martin referred to this situation as a "global meltdown of fisheries." Some of the species affected include orange roughy in New Zealand, red snapper in the Gulf of Mexico, herring in the North Sea, and bluefin tuna in the Atlantic.

One of the species that has undergone the most dramatic decline is swordfish. The population has decreased by 70 percent in recent years, and the size of fish being caught has dropped rapidly. In the 1960s, it was not uncommon to catch a swordfish that weighed 1,000 pounds. Today the average size is 90 pounds. Furthermore, harvesting swordfish at that size makes it impossible for the species to reproduce. Female swordfish cannot lay eggs until they reach five years of age and 150 pounds. In 1999, a number of restaurants in the United States stopped offering swordfish on their menus in an effort to stop overfishing of the species.

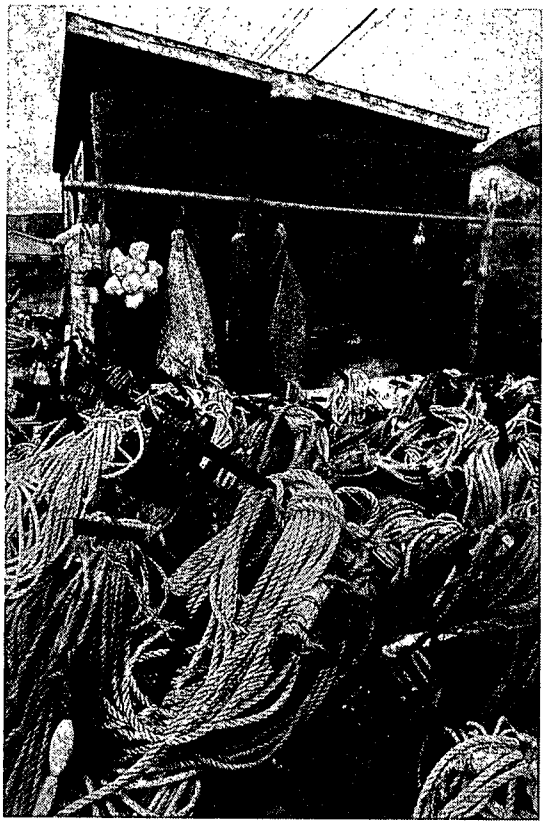
Despite the evidence from around the world, however, Martin claims that Canada continues to pursue dangerous fishing policies. "It just seems that we haven't learned any lessons from the general fishery collapse, to judge from the way we're managing the fisheries we still have open," he stated. For example, many of the large ships that once caught cod have begun fishing for a small fish called capelin. The companies sell the roe, or eggs, of the female capelin to Japan, and throw the dead male fish back into the ocean. "Capelin is absolutely critical to the well-being of the whole Northwest Atlantic ecosystem. It is a food fish and lies at the base of the food chain, sustaining dozens and dozens of fish species as well as many species of sea birds, seals, and whales," Martin explained. "At a time when you're trying to rebuild fish stocks, to be overfishing capelin stocks is sheer madness."

Spreading His Message around the World

Throughout the 1990s, Martin has traveled all over the world to warn people about the dangers of overfishing. His travels have taken him to New Zealand, Nicaragua, and the Middle Eastern nation of Eritrea. He has found that many countries are repeating the mistakes that Canada made with its cod fishery. "[In Eritrea] we were told by the fishers involved with the project that fish was very scarce inshore and that what they really needed was bigger boats and more nets with smaller mesh so they could fish further offshore in deeper water!" he recalled. "So I started thinking to myself—now, where have I heard that before? And of course that's what happened here on the East Coast as stocks were fished out."

In 1994, Martin spoke before a United Nations conference on the environment. He was pleased that representatives of Canada asked for legally binding rules for managing international fish stocks, but he continued to criticize the government's past policies, calling them "a monumental failure and a disgrace to the world." In fact, Martin believes that

"Establishing marine protected areas is essential for future sustainability. Fish need sanctuaries to reproduce and grow without human interference, and without them stocks will continue to decline worldwide. If we continue to drag the spawning grounds, there will soon be no young fish to replenish the population."



"If the fishery is ever to recover, it is going to take the conversion of fishermen into serious-thinking conservationists. We have to stop looking at the ocean as something to exploit. We have a responsibility to future generations to be good caretakers, to leave the ocean in better condition than we found it."

Canadian policies have contributed to overfishing of the world's waters. Once the cod fishery collapsed, Canadian companies began selling their extra trawlers to other countries, thus allowing the destructive technology to be used in other parts of the world. "A 400-year-old industry and fishery had collapsed, not to mention an entire ecosystem in the northwest Atlantic, all because of overfishing and using destructive technologies," he stated. "The record of that experience could, in the end, be one of our most valuable exports."

Today, Martin works with Sierra Club Canada, Greenpeace, Canadian Oceans Caucus, and various fishermen's groups to combat overfishing. He also helped found the Fishers Organized for the Revitalization of Communities and Ecosystems (FORCE). Since 1995, he has been involved with the Sentinel Survey, a program that monitors cod stocks in Newfoundland's traditional fishing grounds. In 1999, Martin received the prestigious Goldman Environmental Award for his work in raising public awareness of overfishing in the world's oceans. The award came with a prize of $125,000, which he planned to use to pay off his debts, help his children, and contribute to environmental causes.

Martin believes that there are a number of steps world leaders can take to end overfishing and help fish populations recover. For example, they can

protect coastal habitat from pollution and development, set lower catch limits to ensure that fish populations remain stable, regulate fishing methods to reduce wasteful bycatch, and create no-fishing zones in spawning areas. "Establishing marine protected areas is essential for future sustainability. Fish need sanctuaries to reproduce and grow without human interference, and without them stocks will continue to decline worldwide," he stated. "If we continue to drag the spawning grounds, there will soon be no young fish to replenish the population."

If cod stocks eventually recover enough to allow commercial fishing, Martin stresses the importance of protecting the rights of small, local, inshore fishermen. "We don't want to end up in a situation where, at the end of all this misery and sacrifice, once the stocks recover, we end up with two or three large corporations stepping in and assuming ownership and control of the fishery resources," he noted. "We have to guard against that."

Finally, Martin believes that a key to the long-term future of commercial fishing is to turn every fisherman into an environmentalist. "If the fishery is ever to recover, it is going to take the conversion of fishermen into serious-thinking conservationists," he stated. "We have to stop looking at the ocean as something to exploit. We have a responsibility to future generations to be good caretakers, to leave the ocean in better condition than we found it."

MARRIAGE AND FAMILY

Bernard Martin was married to Virginia Silk, who was also his fishing partner. They had two sons together before separating in the mid-1990s. After the cod fishery collapsed, Martin's wife left to look for work in British Columbia, taking their younger son with her. Martin continues to live in Petty Harbor with his older son and several pets. He supports his family by fishing for crab, tending a small garden, and doing carpentry work.

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ADDRESS

Goldman Environmental Foundation
One Lombard Street
Suite 303
San Francisco, CA 94111

WORLD WIDE WEB SITE

http://www.goldmanprize.org/recipients

Cynthia Moss 1940-

American Elephant Researcher
Leader of a 28-Year Study in Kenya's Amboseli National Park

BIRTH

Cynthia Jane Moss was born on July 24, 1940, in Ossining, New York, a town on the banks of the Hudson River. She was the second of two daughters born to Julian B. Moss, who worked as a newspaper publisher, and Lillian (Drion) Moss, who quit her job as a legal secretary to take care of Cynthia and her sister Carolyn.

YOUTH

Moss loved animals and nature from an early age. She had dogs and cats and birds as pets, but she especially liked horses. She began taking riding lessons at the age of seven, and she got her own horse when she was 12. Her favorite activity was riding her horse, Kelly, through the woods near her home. "I'd go horseback riding and find deer and foxes," she recalled. "I have always loved nature." Spending time in the woods with her horse made her feel connected to the outdoors. As a result, she became upset whenever she saw natural areas destroyed to make room for houses and shopping centers. "I loved wilderness and I hated seeing it disappear," she stated.

"I wasn't particularly interested in science. And yet I was always interested in logic and careful reasoning, and was drawn to philosophy courses that called for rigorous analysis. Inside me was a scientist who wanted to get out and didn't know it!"

EDUCATION

In her early school years, Moss attended the public schools near her home in New York. But she transferred to Southern Seminary, a private boarding school in Virginia, for her junior and senior years of high school. She was still crazy about horses, and the boarding school had a top-notch riding program. After graduating from high school in 1958, Moss went on to Smith College in Northampton, Massachusetts. She chose philosophy as her major area of study, but also took a number of courses in art and literature. "I wasn't particularly interested in science. And yet I was always interested in logic and careful reasoning, and was drawn to philosophy courses that called for rigorous analysis," she explained. "Inside me was a scientist who wanted to get out and didn't know it!" Moss earned her bachelor's degree in 1962.

CHOOSING A CAREER

After graduating from college, Moss tried unsuccessfully to find a job making documentary films. In 1964, she found a job in New York as a researcher and reporter for the national magazine *Newsweek*. She wrote articles about religious subjects and the theater, and she showed a talent for describing things in an interesting and readable way. But over the next

few years, Moss kept receiving letters from a college friend who had moved to Africa. The long, detailed letters eventually convinced her that she should see the continent for herself. In 1967, she took a two-month leave of absence from her job in order to go visit her friend in Africa. She immediately became captivated by the place. "Within a week of getting there, I had this overwhelming sense that I'd come home," she recalled. "I felt, this is where I belong, this is where my body belongs."

Moss's life gained even more direction when she traveled to Lake Manyara National Park in Tanzania. She met Scottish zoologist Iain Douglas-Hamilton, who was studying elephants in the park, and jumped at the opportunity to become his research assistant. This position made use of her observation skills, writing ability, and strong interest in nature. "I had found something where whatever talents I might have had all came together in this particular field," she noted. Before long, Moss had developed a deep fascination with elephants. "They are such impressive, remarkable, and complex creatures that I wanted to devote my life to studying them," she stated.

Moss returned to New York just long enough to quit her job and move out of her apartment. Then she hurried back to her newly discovered home. Her decision to settle permanently in Africa was made easier by the fact that she had few remaining family ties in the United States—her mother had died when she was 17, and her father had died a few years later. Upon returning to Africa in 1968, Moss continued working with Douglas-Hamilton at Manyara for eight months. In 1969, she worked as a veterinary researcher in Nairobi, Kenya. The following year, she got a job as a research assistant in a study of zebra, wildebeest, ostrich, and other animals of the Kenyan plains. During this time, she also worked as a freelance reporter for *Time* and *Life* magazines, and began writing a book about African mammals.

What Moss wanted most was to set up her own research project on elephants. But it was difficult for her to obtain money to fund such a project because she lacked formal training as a scientist. "My goal was to one day do my own elephant study, but I had no background, no credentials, except my experience with Douglas-Hamilton," she admitted. In 1971, Moss became involved with the African Wildlife Foundation (AWF), a group dedicated to preserving and protecting the animals of Africa. For AWF, she acted as editor of its newsletter, *Wildlife News*. A scientist she met through this job suggested that she look into studying the elephant population of Amboseli National Park, a 150-square-mile preserve in southern Kenya, near the border of Tanzania.

Moss with her assistants

CAREER HIGHLIGHTS

The Amboseli Elephant Research Project

Moss soon found that the elephants of Amboseli presented an ideal opportunity for study. Many other groups of elephants in Africa had been killed for their valuable ivory tusks or crowded out by growing human populations. But the elephants of Amboseli, which numbered around 600 at that time, had suffered very little from these pressures. They continued to roam in their traditional habitat and seemed to behave very naturally. Moss convinced the AWF to provide money for a research study of the Amboseli elephants. She began her project in September 1972 along with another researcher, Harvey Croze. At that time, she hardly expected that the Amboseli Elephant Research Project would be going strong nearly 30 years later and be the longest-running study of its kind in the world.

One of the main purposes of Moss's study was to learn more about the social relationships among elephants. In order to do this, she decided that she must be able to recognize individual elephants. So one of her first steps was to photograph and identify every elephant in the park. "An ele-

phant's ears are not usually smooth along the outer edge but are almost always tattered in a unique way with U-shaped or V-shaped notches, holes or slits, or combinations of them all. The veins in the ears are prominent and also form unique patterns. Each elephant's ears are different and can be used for identification in much the same way as human fingerprints," she explained. "I would take the photographs home and pore over them using a magnifying glass and with the aid of our notes try to sort out all the ears. It was immensely satisfying when a group started to take form and I was sure I knew who its members were."

The next step was to assign names to all the elephants. Some scientists do not like to use human names for the animals they study, because they worry that they might accidentally attribute human characteristics to the animals. For example, a scientist with a funny friend named Sue might tend to think that everything an animal named Sue did was funny. But Moss picked many of her names for the elephants out of books people use for naming babies. Some of the names she assigned to the 600 Amboseli elephants include Torn Ear, Slit Ear, Wart Ear, Tuskless, Tallulah, Echo, and Ely. She claimed that she never thought about people with the same name when she studied the elephants. "An elephant is so much its own being that it soon overshadows any association with a name," she stated. "I, however, have the opposite problem now. When I am introduced to a person named Amy or Amelia or Alison, across my mind's eye flashes the head and ears of that elephant."

"Within a week of getting [to Africa], I had this overwhelming sense that I'd come home. I felt, this is where I belong, this is where my body belongs."

Once Moss was able to identify each individual elephant, she began to study how different elephants related to one another. Her early findings confirmed that elephants live in family units made up of eight to 25 adult females and their offspring. The oldest female elephant, known as the matriarch, acts as the leader of the family unit. These family units play an important role in raising baby elephants and teaching them how to find food and defend themselves from predators. "Elephants do the kinds of things we'd like our best friends to do," Moss related. "They defend each other, they take care of each other, and they cooperate with each other."

Elephant Research Extends over Decades

For the first few years, Moss's research project in Amboseli was a part-time effort because she had limited funds. So she continued writing for magazines and working on her book about African wildlife. This book, *Portraits in the Wild: Behavior Studies of East African Mammals*, was published in 1975. It received excellent reviews and was nominated for the prestigious American Book Award. The success of her book helped Moss overcome her lack of formal training and gain credibility as a scientist. It also helped her obtain grants to expand her research on the Amboseli elephants into a full-time project.

As her former research partner, Harvey Croze, left Amboseli to work on other projects, Moss created a permanent camp in the park. The camp had a central kitchen and dining area, an outdoor toilet, and a shower with water heated by firewood. Moss herself lived in a tent with a thatched roof and a view of 19,340-foot Mount Kilimanjaro from the window. She spent each day driving through the park and watching various groups of elephants. Over the following years, she learned a great deal about elephant behavior. For example, she found out that female elephants usually do not begin mating until they reach their teens. Between the ages of 3 and 12, young females practice for their future role as mothers by helping the matriarch and other adults in the family raise their babies. In one family, an older elephant named Echo had a baby named Ely. Ely's older sister, Enid, followed him around, brought him back to the group whenever he wandered off, and helped Echo care for him in other ways.

> *"Elephants do the kinds of things we'd like our best friends to do. They defend each other, they take care of each other, and they cooperate with each other."*

Moss found that the family life of elephants is very important because much of their behavior is learned instead of based on instinct. Elephant babies are relatively helpless when they are born, and they depend on older elephants to provide food and teach them how to behave. They drink milk from their mothers for up to four years, and they do not reach maturity until they are in their teens. Male elephants live with their family units until they are 10 to 15 years old. Then they leave and either live alone or in loose groupings with other males. They only rejoin the family groups when it is time to mate. Moss also discovered that when male ele-

Torn Ear, the matriarch of her clan, leading other elephants in Amboseli National Park

phants are ready to mate, they enter a period called musth. They become aggressive and give off a strong odor that female elephants seem to like.

Moss described many of her observations in her book *Elephant Memories: Thirteen Years in the Life of an Elephant Family,* published in 1988. One of her favorite aspects of elephant behavior was something she called a "greeting ceremony," which occurred whenever families of female elephants came together after they had not seen each other in a while. First, the matriarchs "raised their heads up into the air and clicked their tusks together, wound their trunks around each other's while rumbling loudly," she recalled. "Meanwhile, all the other members were greeting each other with much spinning, backing, urinating, ear flapping, entwining of trunks, and clicking of tusks. . . . I still feel a tremendous thrill at witnessing a greeting ceremony. Somehow it epitomizes what makes elephants so special and interesting. I have no doubt even in my most scientifically rigorous moments that the elephants are experiencing joy when they find each other again. It may not be similar to human joy or even comparable, but it is elephantine joy and it plays a very important part in their whole social system."

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Efforts to Save the Elephants

By the late 1980s, Moss and other elephant experts had become concerned about a drop in the size of elephant populations in the wild. The number of elephants in Africa was cut in half over a ten-year period, from 1.3 million in 1979 to 600,000 in 1989. Part of the reduction was due to a loss of habitat caused by growing human populations. But the most significant reason for the alarming drop in the number of wild elephants was that they were being killed illegally for their valuable ivory tusks.

Ivory—which people have used to make piano keys, carvings, and jewelry for generations—sold for up to $114 per pound on the world market in the late 1980s. Many of the people who lived on farms and in villages near the elephant habitats in Africa were poor, so they were tempted by the potential for making money by selling ivory. After all, a typical African villager might make $20 per month if he or she could find a job, but could make $6 per pound of ivory as a poacher—or $120 (six months' salary) for the tusks of one dead elephant.

Moss was particularly concerned about the effect that poaching had on elephant families. Poachers preferred to kill the oldest and most mature elephants, because they tended to have the largest tusks. But these animals were the wise leaders of elephant families, and their deaths caused problems for all the other members of the family units. Under normal circumstances, elephants live to be 40 to 60 years old. But poaching took such a toll on older elephants that in many places it became difficult to find an animal above the age of 30. "The entire social structure of the elephants was destroyed, with just orphans and a few teenagers left in some areas," Moss explained. "We don't yet know if they can recover."

To help address the tragic loss of wild elephants, Moss worked with the World Wildlife Fund in Washington, D.C., to educate people about ivory. "The aim was to make people realize that elephants are highly intelligent, long-lived animals with a complex social structure," she noted. "Each death has repercussions, and it was important that the public know that an elephant has to die in order for a consumer to have a piece of ivory." Moss also gave a number of interviews about the elephants' situation, and appeared in several documentary films about the species' chances for survival.

In 1989, many scientists began working toward a worldwide ban on the sale of ivory. By prohibiting countries from buying ivory from Africa, the ban was expected to reduce the price of ivory on world markets and make it less profitable for poachers to kill elephants. Moss was initially reluctant to support such a ban, because she knew that a similar effort had not been successful in helping save the rhinoceros from poaching. But she changed her mind after a friend convinced her that an ivory ban could not make the situation any worse for the elephants. Moss then joined the effort to persuade the Convention on International Trade in Endangered Species (CITES) to include elephants on its list of species that deserved protection. In January 1990, CITES issued an international ban on the sale of ivory.

The ivory ban had an immediate effect. Ivory prices on the world market dropped to $27 per pound in first year, and continued falling to $1.36 per pound by 1995. In addition, several African nations stepped up their efforts to protect elephants and enforce laws against poaching. Some governments and international groups also set up programs to give African farmers and villagers other ways to earn money. This combination of efforts helped stop the widespread decline in elephant numbers. For example, North Luangwa National Park in Zambia lost 600 elephants to poachers in 1989, but that number dropped to 12 during the first year of the ivory ban.

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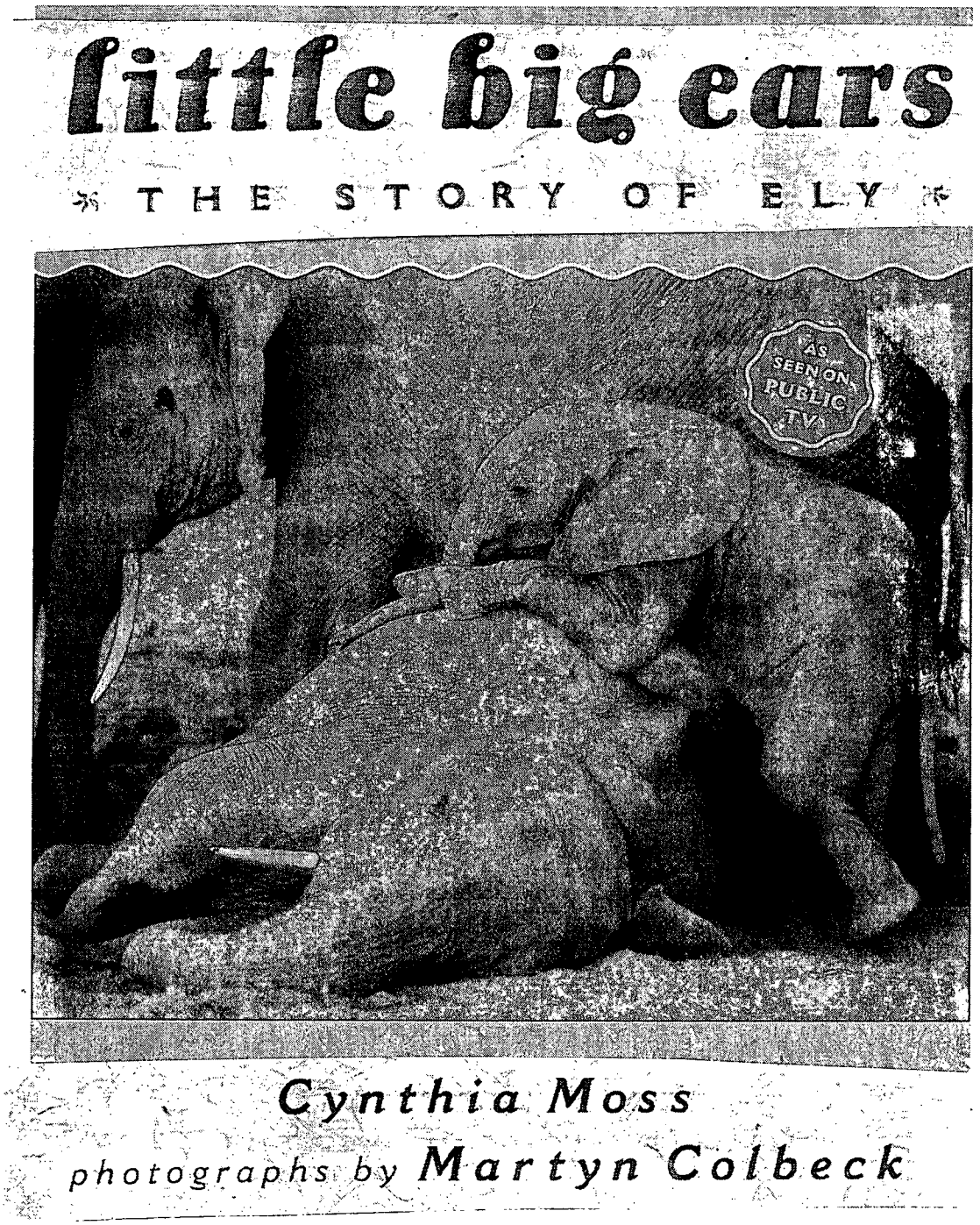
A few southern African countries refused to honor the ban. They claimed that their elephant herds were large and healthy, and that they used the proceeds from government-sponsored hunts and ivory sales to support programs that helped wildlife. In 1999, three countries—Namibia, Zimbabwe, and Botswana—were allowed to hold a one-time international sale of elephant tusks held in government stockpiles. No tusks were included from animals that were killed illegally by poachers, and all the proceeds of the sales went toward conservation efforts. Still, many people criticized the sale and worried that it might reduce the effectiveness of the ivory ban.

"I feel tremendously privileged having been able to spend the last 20 years watching elephants in Amboseli. I don't even have to lift my head off my pillow to look out at Mount Kilimanjaro from my tent window. . . . [After all these years] I can still say, 'This is making me very happy.'"

Sharing Her Love of Elephants

The Amboseli elephants did not suffer as many losses from poaching as did the elephants in many other African parks. But they still faced danger from humans. In 1994, for example, three of the oldest and most important male elephants were shot and killed by hunters when they left Amboseli and crossed the border into Tanzania. Unlike Kenya, which does not allow elephant hunting, Tanzania sells permits to American and British big-game hunters for a lot of money. Moss was outraged when she learned that hunters had killed the Amboseli bulls. After all, the elephants were used to seeing people and trucks and would even approach them. "There is nothing sporting about shooting a relaxed and trusting Amboseli elephant," she stated. "It would be like shooting a pet poodle." Moss told the story to the news media, and the Tanzanian government soon came under criticism from people around the world. She has repeatedly tried to convince African leaders that the elephants are worth far more as living attractions for tourists than as dead trophies for hunters.

Over the years, Moss has written several books about her beloved elephants, including two books for children. *Echo of the Elephants,* published in 1992, follows a matriarch named Echo and her family over a period of 18 months. "I wanted to share that feeling of being close-in among



known animals, known individuals with known histories and known relatedness," Moss explained. *Echo* went on to become a highly popular documentary film on the Public Broadcasting System (PBS). Moss's next children's book, *Little Big Ears: The Story of Ely,* was published in 1997. It follows the adventures of Echo's son as he struggles to overcome a problem that prevents him from walking, and then develops into a mischievous young elephant. Moss has also written articles about the Amboseli

elephants for a number of magazines, including *International Wildlife, Animal Kingdom,* and *Smithsonian.*

As her Amboseli Elephant Research Project continued into the late 1990s, Moss added researchers and staff members to help her keep track of the park's growing herd of elephants. The long-term nature of her project has helped people around the world to appreciate elephants and their complex social relationships. "Watching the elephants is like watching a soap opera," she noted. "Something's always happening." Despite the fact that she has been studying the Amboseli elephants for nearly 30 years, she says, "I feel as if I've just started to know them. There are still lots of mysteries I would like to figure out."

HOME AND FAMILY

Moss has never married or had children. She says that she would not want to trade her life in Africa for a more conventional family life. "I feel tremendously privileged having been able to spend the last 20 years watching elephants in Amboseli," she noted. "I don't even have to lift my head off my pillow to look out at Mount Kilimanjaro from my tent window. . . . [After all these years] I can still say, 'This is making me very happy.'"

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WORLD WIDE WEB SITES

http://www.awf.org
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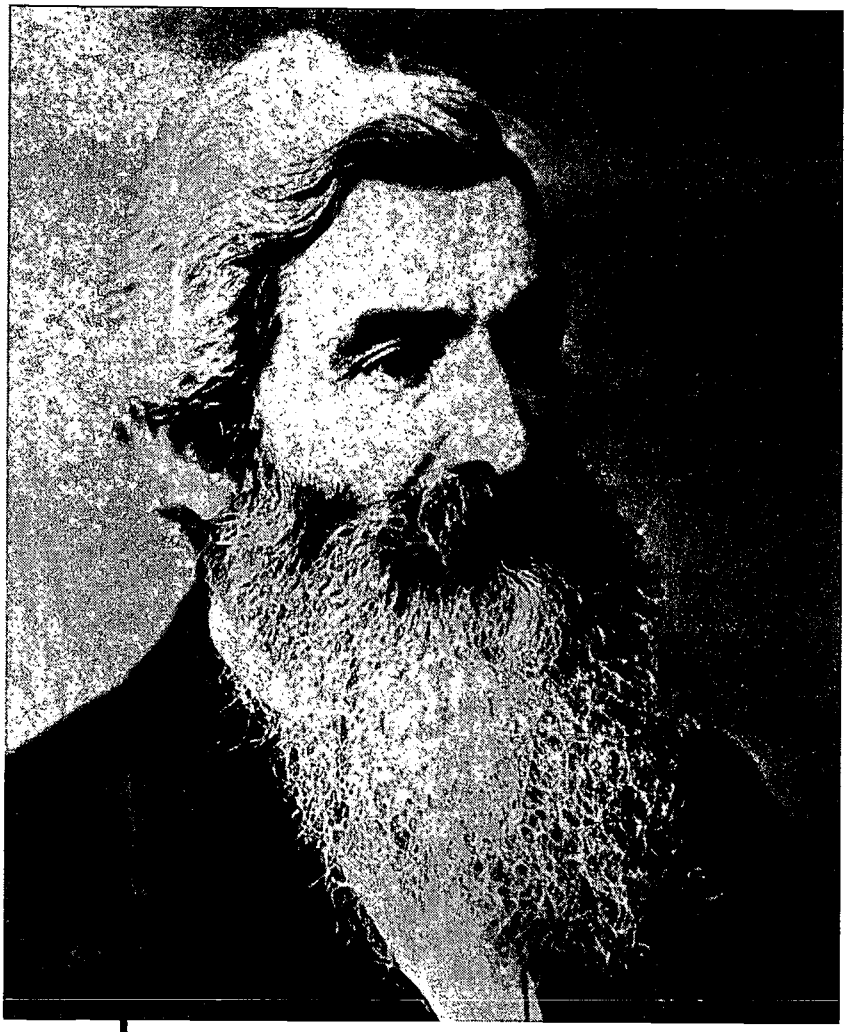


RETROSPECTIVE

John Muir 1838-1914

Scottish-Born American Conservationist
Founder of the Sierra Club
Leader in the Creation of America's National Park System

BIRTH

John Muir was born in Dunbar, Scotland, on April 21, 1838. His parents were Daniel Muir, a store owner, and Anne (Gilrye) Muir. John was the oldest boy of the family's seven children. He had two brothers—David and Daniel, Jr.—and four sisters—Margaret, Sarah, Mary, and Annie.

YOUTH

John Muir's love affair with the natural world began at a very early age. "When I was a boy in Scotland, I was fond of everything that was wild," he once wrote, "and all my life I've been growing fonder and fonder of wild places and wild creatures." Certainly, the Scottish countryside presented Muir and his brothers with plenty of places to explore. As a small child, Muir often roamed the hills and meadows outside of the small town of Dunbar. At other times, he and his friends stole away to investigate the ruins of a nearby castle that looked over the wild North Sea.

As Muir grew older, though, his love for the outdoors was overshadowed by his father's fanatical religious beliefs. Daniel Muir had always been a religious man who wanted to live a Christian life. But sometime during John's early childhood, his beliefs turned into religious extremism. For several years he refused to allow any books in the house except for the Bible, which he quoted all day long. Daniel Muir also enforced many strict rules that made life very dreary for young John and his brothers and sisters. For example, no one in the family was allowed to laugh, joke, or even talk at mealtime. He also forbade his wife and children from playing musical instruments or singing, except for religious hymns. He even forced his wife to give up needlepoint art. "Father carefully taught us to consider ourselves very poor worms of the dust, conceived in sin," John Muir later remembered. "[My father] devoutly believed that quenching every spark of pride and self-confidence [in us] was a sacred duty."

> *The Muir children loved their new home, which featured seemingly endless forests and meadows ripe for exploration. "Here without knowing it we still were at school," recalled Muir. "Every wild lesson [was] a love lesson, not whipped but charmed into us. This sudden splash into pure wilderness — baptism in Nature's warm heart — how utterly happy it made us."*

A New Life in America

In February 1849, Daniel Muir decided to take his family to America to build a new life. They sailed across the Atlantic Ocean for six weeks before reaching the United States. The family eventually settled in central Wis-

consin, where Daniel Muir bought a small farm. The Muir children loved their new home, which featured seemingly endless forests and meadows ripe for exploration. "Here without knowing it we still were at school," recalled Muir. "Every wild lesson [was] a love lesson, not whipped but charmed into us. This sudden splash into pure wilderness—baptism in Nature's warm heart—how utterly happy it made us."

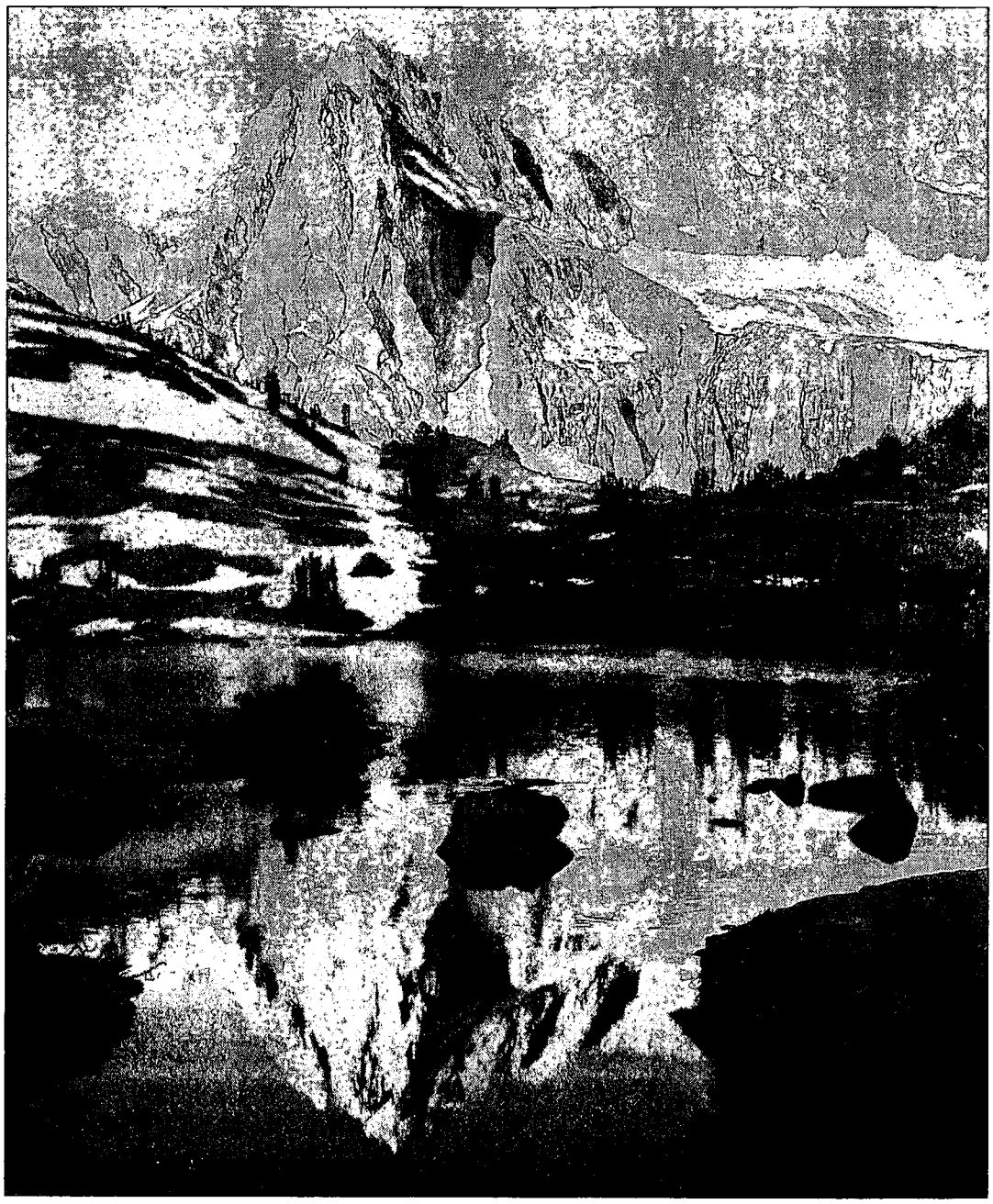
Before long, Muir and his brothers and sisters found that they had little time for exploring the woodlands surrounding their home. Farming in 19th-century America was a very difficult task that required long hours of hard work. Children in farming families were expected to take care of many chores around the farm, and they often worked from dawn until dusk during busy times of the year. But Daniel Muir forced his children to work exceptionally long hours. After a while, other families in the region whispered to one another that he treated his kids like farm animals.

John Muir worked on his father's farm as a laborer for eight long years. As the oldest boy in the family, he often had to take care of more chores than anyone else. But despite his many responsibilities, young John continued to pursue his interest in the world around him. For example, he borrowed books from neighbors on a wide range of subjects, even though his father distrusted any literature that was not the Bible. By reading these books, he learned about geology, mathematics, literature, and the life sciences. Muir also displayed a remarkably inventive mind during his teen years. At age 15, for example, he built a sawmill powered by the stream that ran through the family's property. He also made a series of complex clocks, and built a working thermometer with odds and ends found around the farm.

Muir's many responsibilities around the farm gave him little opportunity to read books or work on his inventions during the day. His determination to better himself was so great, however, that he trained himself to wake up at 1:00 in the morning. He would then settle himself in the kitchen to read or tinker with his inventions by candlelight. During long, cold winter nights he wrapped himself in blankets at the kitchen table, because he knew that if he tried to start a fire his father would punish him for wasting wood.

EDUCATION

Muir attended school when he lived in Scotland, but he hated his classes. He and his classmates were often whipped with leather straps for misbehavior or performing poorly in their lessons, and the teachers rarely covered material that he did not already know from his own reading. Bored, Muir spent many of his days in school drawing sailing ships on the



Mount Haeckel in the John Muir Wilderness, California

margins of his textbooks and dreaming about exploring the dark forests of North America or South America's mighty Amazon River.

After his family immigrated to America, Muir did not return to school because he had so many responsibilities around the farm. He did not resume his education until the late 1850s, when his father permitted him to attend a nearby one-room schoolhouse for a few months. By that time, he was already about 20.

In 1860 Muir took several of his inventions to a state fair in Madison, Wisconsin. His homemade clocks, measuring instruments, and other creations caused a big commotion at the fair, and his display quickly became one of the event's most popular attractions. The fair's organizers even gave him a special cash prize in recognition of his impressive inventions.

Muir's success at the state fair helped convince him that he could leave home and making a living as a machinist or a professional inventor. He decided to remain in Madison and enroll in the University of Wisconsin. Muir spent about two years at the university. He studied botany, geology, Latin, literature, and other subjects, but he did not graduate. Instead, his studies came to an end in 1863 because of developments in the American Civil War, which had been raging across the nation for two years.

When Muir was temporarily blind after an accident, the incident marked a dramatic turning point in the young man's life. "Muir was terrified. After his sight slowly returned over several weeks, he decided he would devote the balance of his life to the study and enjoyment of what mattered most to him: wild nature. He would see as much of the world as he could, and learn as much as possible about it."

— *Tom Turner,* Sierra Club: 100 Years of Protecting Nature

CAREER HIGHLIGHTS

Muir Leaves for Canada

America's Civil War was a conflict between the country's northern and southern states. These two regions had been arguing over slavery and other issues for many years. Finally, in 1861, the pro-slavery South tried to secede from (pull out of) the United States and form a new country. The North, however, vowed to force the rebellious states to remain in the Union (as the United States was sometimes called). This conflict quickly erupted into full-scale war.

In the spring of 1863, the U.S. Congress approved a military draft for all men living in the North between ages of 20 and 45 in an effort to increase the size of its army. But Muir, like thousands of other men who had immigrated to the United States, opposed serving in the war. He still felt more Scot than American, and he did not like the idea of risking his life over a

war that he did not fully understand. Muir subsequently traveled to Canada in 1864 in order to avoid going to war. As it turned out, he was never drafted into the Union army anyway.

Muir spent the next two years in Canada, doing factory work and taking long hiking trips into the rugged Canadian wilderness. In 1865 the Civil War ended with a Union victory. One year later, Muir returned to the U.S. and secured a job at a factory in Indianapolis, Indiana. The factory job provided him with enough money to support himself, but he admitted in letters to his family that he felt very restless.

A few months later, Muir suffered a terrible accident while working at the factory. The accident blinded his right eye. A short time later his left eye went blind as well, probably because of the extra stress that he was putting on it. His vision gradually came back in both eyes, but the incident marked a dramatic turning point in the young man's life. "Muir was terrified," wrote Tom Turner in *Sierra Club: 100 Years of Protecting Nature*. "After his sight slowly returned over several weeks, he decided he would devote the balance of his life to the study and enjoyment of what mattered most to him: wild nature. He would see as much of the world as he could, and learn as much as possible about it."

Beginning a Life of Adventure

In August 1867 Muir launched his new life by embarking on a 1,000-mile walk from Louisville, Kentucky, to Florida's Gulf of Mexico. Muir's plan for this journey, which he recorded in journals that were later published as *A Thousand-Mile Walk to the Gulf*, "was simply to push on in a general southward direction by the wildest, leafiest, and least trodden way I could find, promising the greatest extent of virgin forest." By the time Muir arrived on the shores of the Gulf of Mexico a few months later, he had collected dozens of new plant specimens to study and valuable memories of the swamps, woods, and mountains through which he had passed. This hiking journey further convinced Muir that he wanted to spend the rest of his life exploring the world's wild places.

After arriving in Florida, Muir endured a three-month bout with malaria, an infectious disease that nearly killed him. As soon as he recovered, though, he resumed his wandering ways. In 1868 he sailed to Cuba in hopes of finding a ship that would take him to South America and its Amazon River Basin. But he could not find a ship that would take him there, so he went instead to San Francisco, California.

Sunlight filtering through snow-covered redwood trees

Muir and the Yosemite Valley

As soon as Muir arrived in California, he set out for the Yosemite Valley. This region of the Sierra Nevada mountain range was famous for its rocky cliffs, towering waterfalls, and giant sequoia (redwood) trees, and Muir wanted to see it for himself. When he reached the valley, its wild beauty overwhelmed him. "Yosemite is the grandest, most divine of all earthly dwelling places," he wrote later. "The Lord's mountain house." Muir spent the next six years wandering across the Sierra Nevada, observing plants and animals and studying the geology of the region. He filled his journals with sketches of flowers and streams and descriptions of the beautiful country around him. With each passing year, his love for the Sierra Nevada region deepened. The mountain range, he wrote, was "so gloriously colored, and so radiant, it seemed not clothed with light, but wholly composed of it, like the wall of some celestial city." Not even storms could keep him from exploring the forests and mountains of the region. In fact, Muir loved to go hiking in stormy weather. Sometimes he even climbed high into trees during fierce storms, swaying back and forth in the wind as he peered out into the wilderness.

Muir supported himself during this time first by working as a sheepherder in the high mountain passes and later by operating a small sawmill. But his sawmill remained small, in large part because he only milled trees that had fallen of their own accord. On evenings when he was not camping underneath the stars, he lived in a small cabin at the foot of magnificent Yosemite Falls in the heart of the Yosemite Valley.

As Muir tramped across the Sierra Nevada, he wrote down many of his observations about the geologic features of the Yosemite Valley. In 1871 he published an article in the *New York Tribune* in which he explained how the valley had been shaped by ancient glaciers. The article established Muir as an authority on the region, and over the next few years he published several other articles on Yosemite in scientific journals and popular magazines.

Writer and Orchardkeeper

In 1874 Muir moved to San Francisco in order to develop his writing career, although he continued to spend lots of time in the California backcountry. He met many important authors and editors during this period, and continued to publish articles on the Sierra Nevada region. By the late 1870s, Muir was widely admired across America, both for his writing talent and his knowledge of natural history. In 1880 he married Louisiana Wanda Strentzel, the daughter of a wealthy California fruit grower.

> *When Muir reached Yosemite Valley, its wild beauty overwhelmed him. "Yosemite is the grandest, most divine of all earthly dwelling places," he wrote later. "The Lord's mountain house."*

After his marriage, Muir moved to Martinez, California, and helped his father-in-law manage his fruit farm. As the farm's chief orchardkeeper, he developed into a noted expert on all aspects of horticulture, the science of cultivating fruits, vegetables, and plants. He ran the fruit farm, he later wrote, "until I had more money than I thought I would ever need for my family or for all expenses of travel and study."

Muir's responsibilities in the orchards limited the amount of time that he could spend traveling and exploring. Still, he continued to venture into the wilderness whenever he could. He journeyed to Alaska on two occasions, and he mounted numerous camping expeditions deep into his beloved Sierra Nevada, even during the wintertime. These trips never failed to boost

his spirits. After one December trip, for example, he wrote that "I witnessed one of the most glorious of all mountain sunsets; not one of the assembled mountains seemed remote—all had ceased their labor of beauty and gathered around their parent sun to receive the evening blessing. . . . I ran home in the moonlight . . . down through the junipers, down through the firs, now in black shadow, now in white light, past great South Dome white as the moon, past spirit-like Nevada, past Pywiack, through the groves of Illilouette and spiry pines of the open valley, star crystals sparkling above, frost crystals beneath, and rays of spirit beaming everywhere."

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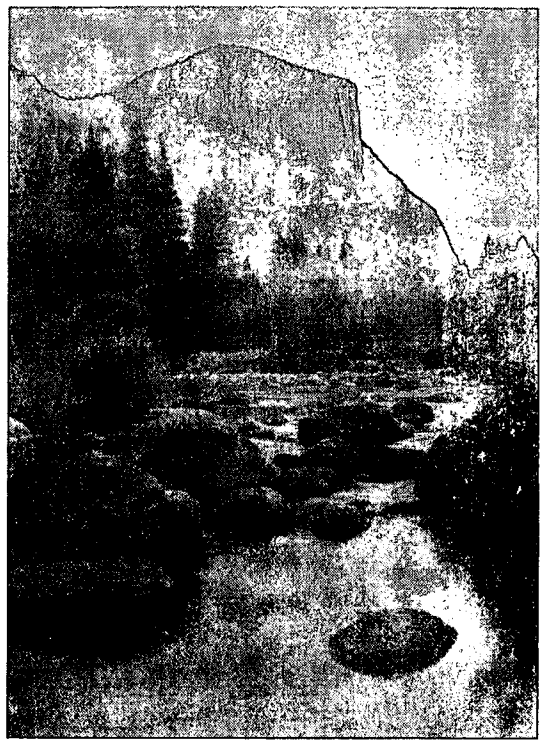
By the late 1880s, Muir had grown deeply alarmed by the damage that was being done to California's forests, streams, and meadows by ranchers, loggers, and mining companies. Many of these people and industries were using the state's natural resources without regard for the long-term health of the land or its wildlife. Their attitude reflected widely held beliefs of that era that America would never run out of forests, minerals, rivers, or wildlife. Muir, however, recognized that careless practices were destroying many of the state's woodlands, streams, and meadows, including some of its most magnificent lands. He decided that he would devote his time and energy to saving the Yosemite Valley and other threatened wilderness areas.

During an 1889 camping trip in the heart of the Yosemite Valley, Muir and Robert Underwood Johnson, the editor of *Century Magazine*, agreed on a plan to persuade Congress and the president to create a Yosemite National Park to protect the beautiful Yosemite Valley. Over the next several months, Muir wrote a series of articles calling on Congress to protect the region. "Any fool can destroy trees," Muir declared. "Through all the wonderful,

eventful centuries, God has cared for these trees, saved them from drought, disease, avalanches, and a thousand tempests and floods; but he cannot save them from fools—only Uncle Sam [the United States government] can do that." He also supplied Johnson with important maps and information that the editor could use in Congressional hearings called to discuss their proposal. On October 1, 1890, their efforts paid off, as President Benjamin Harrison signed a bill that created the park.



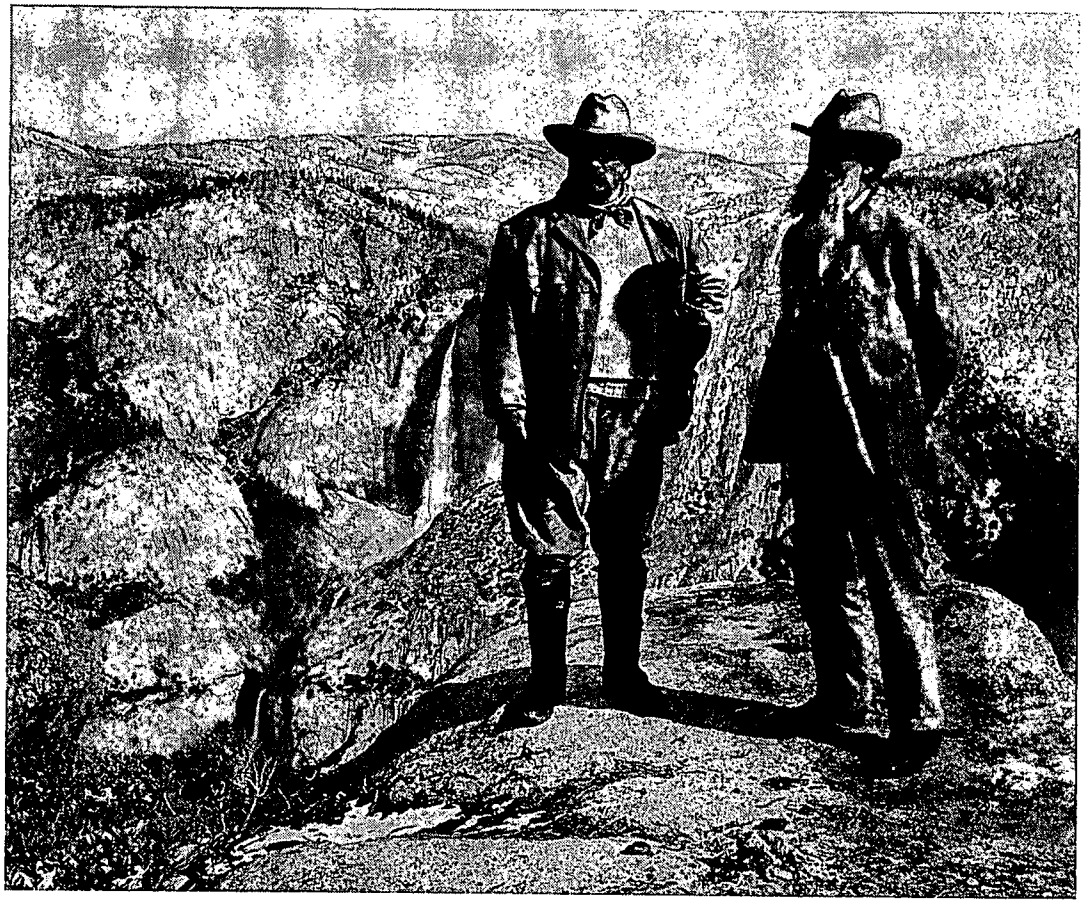
El Capitan at sunset in Yosemite National Park

The creation of Yosemite National Park was a very important step in the development of the national park system currently in place in the United States. It helped establish the belief that some lands were worthy of protection simply because of their natural beauty. It also gave the federal government the authority to govern and protect these lands. In recognition of his role in creating Yosemite National Park, Muir is sometimes called the father of America's national park system.

Founding the Sierra Club

Around this same time, Muir and Johnson suggested forming an association to protect the park. They soon learned of a group of University of California faculty and students who had started a club devoted to sponsoring educational and recreational outings in the Sierra Nevada. The two groups quickly got together, and on June 4, 1892, this group—called the Sierra Club—was formally established for the purpose of exploring and protecting Yosemite and other scenic areas of the American West. The 27 men who gathered to form the club made Muir their unanimous choice to be their first president. Later that evening, Muir returned home to celebrate the formation of the organization. "I venture to say it was the happiest day of [Muir's] life," recalled one dinner guest. "He was hilarious with joy."

During the 1890s Muir emerged as the country's leading conservationist. Convinced that many of America's forests and rivers were endangered by



President Theodore Roosevelt (left) with Muir in Yosemite Valley, California

shortsighted logging, farming, and mining practices, he and the other members of the Sierra Club became leaders in the fight to protect scenic wilderness areas across the West. "The battle we have fought, and are still fighting, for the forests is a part of the eternal conflict between right and wrong, and we cannot expect to see the end of it," Muir wrote. "I trust, however, that our Club will not weary in this forest well-doing. The fight for the Yosemite Park and other forest parks and reserves is by no means over; nor would the fighting cease, however much the boundaries were contracted. Every good thing, great and small, needs defense."

In 1894 Muir published his first book, *The Mountains of California*. In this book, he wrote about his life in the mountains and his belief that America's forests should be saved as national parks and reserves. The work was embraced by the country's small but growing conservation movement, as well as by many other citizens who were just beginning to realize that many of America's wilderness areas were at risk. A century later, *The Mountains of California* continues to be regarded as one of America's most important books of nature writing.

Camping with President Roosevelt

Early in 1903, Muir received a letter from Theodore Roosevelt, the President of the United States. An enthusiastic outdoorsman, Roosevelt asked Muir if he would be interested in going on a camping trip. "My dear Mr. Muir, I do not want anyone with me but you, and I want to drop politics absolutely for four days and just be out in the open with you," Roosevelt wrote. The offer delighted Muir, and in May 1903 the two men went camping for four nights deep in the Sierra Nevada. As they roamed through the region's ancient forests and mountains, Muir and Roosevelt talked about the beauty of the area and the need to protect some places from logging, mining, and other activities. The trip made a big impression on Roosevelt, as he later acknowledged. "Lying out at night under those giant sequoias," he wrote, "[I] was lying in a temple built by no hand of man, a temple grander than any human architect could build, and I hope for the preservation of the groves of giant trees simply because it would be a shame to our civilization to let them disappear. They are monuments in themselves."

"Any fool can destroy trees," Muir wrote when he was trying to persuade the government to create Yosemite National Park. "Through all the wonderful, eventful centuries, God has cared for these trees, saved them from drought, disease, avalanches, and a thousand tempests and floods; but he cannot save them from fools—only Uncle Sam [the United States government] can do that."

During the course of his presidency, Roosevelt showed that he shared Muir's love for wilderness and natural beauty. Roosevelt tripled the amount of land in America's national forests, and he doubled the number of national parks in the nation's park system. He also created 23 national monuments around the country. These protected lands formed the foundation for today's national park and national forest programs.

The Fight to Save Hetch Hetchy Valley

Muir continued to stand as one of America's leading nature writers during the first years of the 20th century, even though he felt that he did not have the ability to capture the wonder and beauty of the natural world in

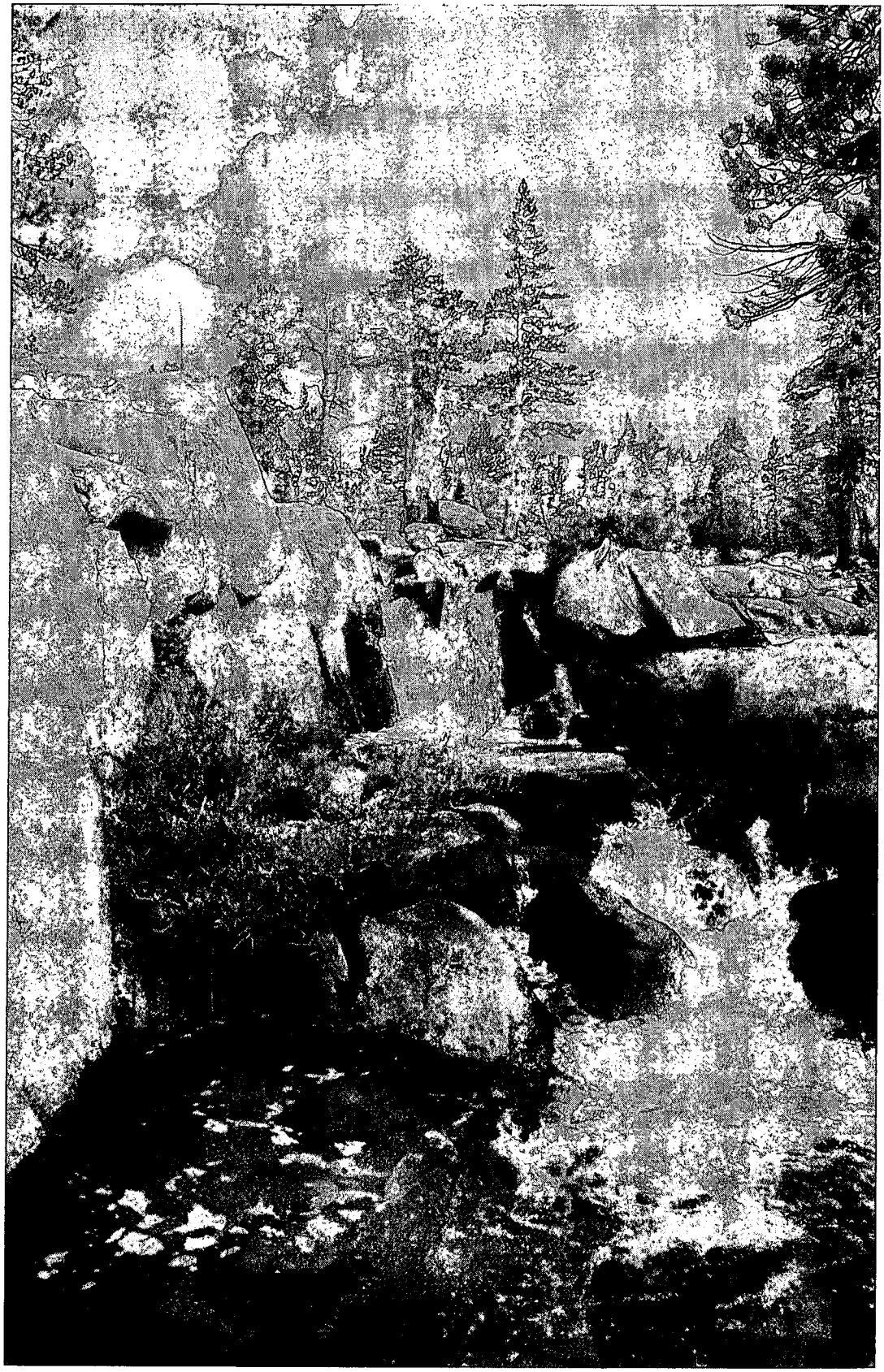
words. "No amount of word-making will ever make a single soul to *know* these [Sierra Nevada] mountains," he once wrote. "Books are but piles of stones set up to show coming travelers where other minds have been, or at least smoke signals to call attention."

"[Muir's] public services were not merely scientific and literary. His countrymen owe him gratitude as the pioneer of our system of national parks. Out of the fight which he led for the better care of the Yosemite . . . grew the demand for the extension of the system. To this many persons and organizations contributed, but Muir's writings and enthusiasm were the chief forces that inspired the movement. All the other torches were lighted from his."
—Robert Underwood Johnson, **Sierra Club Bulletin**

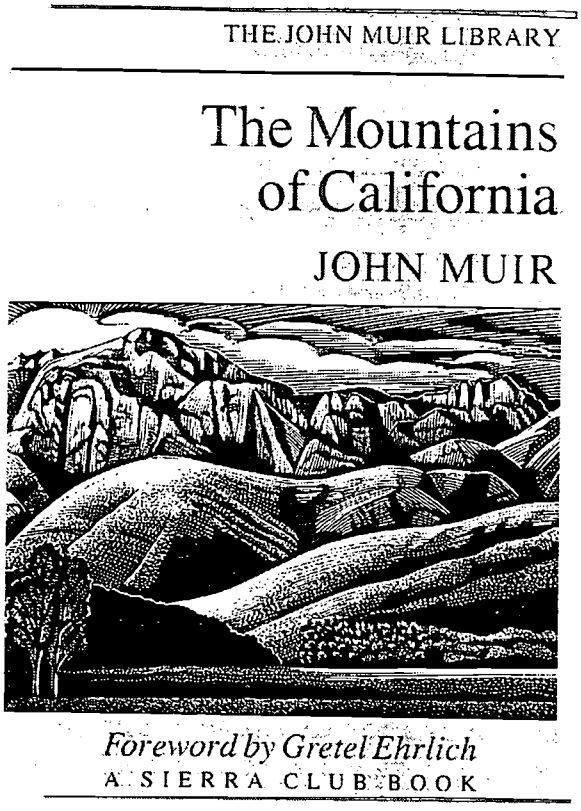
The famous conservationist also continued to lead the Sierra Club's efforts to protect scenic wilderness areas from logging, mining, and other development. By 1907, Muir was devoting much of his time and energy to saving the Hetch Hetchy Valley, a beautiful region just north of the Yosemite Valley. Muir loved this valley, which he once called "a grand landscape garden, one of nature's rarest and most precious mountain mansions." Many community leaders in nearby San Francisco, though, wanted to build a dam at the mouth of the valley and flood it. This would create a reservoir of water for the city's use.

The proposed Hetch Hetchy dam project was very controversial. Muir and many other conservationists thought that it would be terrible if the valley's gorgeous meadows, forests, and waterfalls were submerged in a giant reservoir. But even some Sierra Club members agreed with San Francisco's argument that it needed a reliable source of water for its citizens. Muir continued to lead the opposition to the dam project, and he rallied many people to his side. After years of struggle, however, Muir lost his battle to save the valley. In December 1913 President Woodrow Wilson signed the Hetch Hetchy dam bill into law. Six years later, O'Shaughnessy Dam was completed and the valley floor was flooded.

The loss of Hetch Hetchy angered and saddened Muir. In fact, many close friends reported that the long, failed struggle to save the valley con-



A waterfall on the John Muir Trail in Yosemite National Park



tributed to a downturn in his health. In any case, Muir suffered from poor health for much of 1914. Late in the year, he fell victim to a cold that turned into pneumonia. He died in a Los Angeles hospital on Christmas Eve, December 24, 1914.

Muir's Legacy

When Muir died, conservationists around the world paid tribute to him for his leadership and his unswerving dedication to protecting America's wilderness areas. "[Muir's] public services were not merely scientific and literary," wrote Robert Underwood Johnson in the *Sierra Club Bulletin*. "His countrymen owe him gratitude as the pioneer of our system of national parks. Out of the fight which he led for the better care of the Yosemite . . . grew the demand for the extension of the system. To this many persons and organizations contributed, but Muir's writings and enthusiasm were the chief forces that inspired the movement. All the other torches were lighted from his."

Today, more than 80 years after his death, Muir's impact on America can be seen in other areas as well. His books—many of which were only published after his death—continue to be regarded as classics of environmental literature. The Sierra Club, which he led for its first two decades, stands as one of the most effective and powerful environmental organizations in the world. Its membership, which numbers more than 650,000 people in the U.S. and Canada, continues to work to protect the unspoiled wilderness areas that Muir loved so well.

In California, meanwhile, many trails and natural areas have been named in Muir's honor over the years. Notable areas include the Muir Woods National Monument, which protects several hundred acres of ancient redwood trees; the John Muir Trail, a 212-mile trail that stretches across the Sierra Nevada; and the John Muir National Historic Site, a park that preserves Muir's Menendez home and orchards. California also celebrates "John Muir Day" every April 21st, in honor of the conservationist's birth-

day. In 1976 the California Historical Society voted John Muir the greatest Californian in the state's history.

MARRIAGE AND FAMILY

Muir married Louisiana "Louie" Wanda Strentzel, the daughter of an orchard owner in the San Francisco area. She died on August 6, 1905. They had two daughters, Annie Wanda and Helen Lillian.

HOBBIES AND OTHER INTERESTS

Muir's love of the natural world took him all around the globe during his lifetime. In addition to expeditions to northern Alaska and other remote areas of North America, Muir also journeyed to Australia, New Zealand, South Africa, Egypt, China, Japan, the Philippines, and Chile. In 1911 he even sailed 1,000 miles up the Amazon River, fulfilling a childhood dream to explore its waters.

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Gaylord Nelson 1916-

American Politician and Environmentalist
Former Governor of Wisconsin and U.S. Senator
Founder of Earth Day

BIRTH

Gaylord Anton Nelson was born on June 4, 1916, in Clear Lake, Wisconsin. He was the third of four children born to Anton Nelson, a country doctor, and Mary (Bradt) Nelson, a nurse. He had two older sisters, Janet and Peg, and one younger brother, Stan.

YOUTH

Nelson's hometown of Clear Lake is located in northwestern Wisconsin, not far from the Minnesota border. The town had less than 700 residents when he was growing up, so everyone knew everyone else. At either end of the main street, which was three blocks long, were small lakes surrounded by woods and dairy farms.

"There was a special adventure to being a young boy in northwestern Wisconsin. There was the adventure of exploring a deep green pine forest, crunching noisily through the crisp leaves and pine needles on a sharp fall day, or taking a cool drink from a fast running trout stream or a hidden lake. The lakes were occupied by fish, turtles, cattails, and muskrat houses. Every fall and spring, migrating geese and ducks stopped by. There was enough going on around those lakes to keep us busy and stoke our interest in the works of Mother Nature."

Nelson was a happy and active boy who enjoyed exploring the outdoors from an early age. He grew up swimming and fishing in the summer, and ice skating on frozen lakes in the winter. "There was a special adventure to being a young boy in northwestern Wisconsin. There was the adventure of exploring a deep green pine forest, crunching noisily through the crisp leaves and pine needles on a sharp fall day, or taking a cool drink from a fast running trout stream or a hidden lake," he remembered. "The lakes were occupied by fish, turtles, cattails, and muskrat houses. Every fall and spring, migrating geese and ducks stopped by. There was enough going on around those lakes to keep us busy and stoke our interest in the works of Mother Nature."

Every fall, hundreds of turtles would march through the middle of town on their way from the lakes where they spent the summer to the lakes where they hibernated for the winter. Nelson and his friends would try to confuse the turtles by turning them in the wrong direction or placing them behind trees or other obstacles. But the turtles always figured out which way to go and marched on. As he got older, Nelson was surprised to learn that not all children enjoyed the same kinds of outdoors experiences that he did. "It was easy for the children of Clear Lake to believe that the legacy they had inherited in rich

land, clean air, and safe water was one every boy and girl in the nation had," he related.

Both of Nelson's parents were intelligent, hard-working people who believed in the importance of education. In fact, his father had graduated first in his class from medical school and his mother had finished first in her class at nursing school. They kept a house full of books and encouraged their children to read. Nelson sometimes went on house calls with his father to farms outside of Clear Lake. For many years he dreamed of becoming a doctor himself. But he eventually became more interested in politics.

Nelson's parents were active in the community and often had lively political discussions around the dinner table. Whenever political candidates passed through towns near Clear Lake, the Nelsons took their children to hear the campaign speeches. Over time, Nelson became fascinated by the idea of holding public office. He wanted to make speeches in front of cheering crowds, and to pass laws that would solve problems and help people. His first political experience came when he was 14. He tried to convince the Clear Lake town council to plant elm trees along the roads that ran into town to make them more attractive. The town council listened politely to his idea, but never did anything about it. Despite losing this first political fight, however, Nelson remained committed to a career in government.

EDUCATION

Nelson loved to read from an early age, which helped him become a good student. "Everything I could get my hands on, that's what I read," he later said. At Clear Lake High School, he was captain of the football and basketball teams and also played trumpet in the band. Upon graduating in 1934, Nelson attended San Jose State College in California, where he majored in economics and minored in philosophy and anthropology. He earned his bachelor's degree from San Jose State in 1939, then went on to law school at the University of Wisconsin. He completed law school in 1942.

By the time Nelson earned his law degree, the United States had become involved in World War II. Rather than beginning his career as a lawyer right away, he served in the U.S. Army for almost four years. During his service, he fought in the Okinawa campaign between U.S. and Japanese troops, one of the bloodiest campaigns of the war. Nelson earned the rank of captain in the Quartermaster Corps.

A "sweepers' brigade" ready to clean up New York City on Earth Day 1970

CAREER HIGHLIGHTS

In 1946, Nelson completed his military service with the rank of captain and returned to Wisconsin. Later that year, at the age of 30, he ran for a seat in the state assembly from his home county. He lost a close election by only 100 votes. The following year, he married Carrie Lee Dotson and moved to Madison, Wisconsin, where he practiced law for two years. In 1948, he ran for the state senate as a member of the Democratic political party and won. He was reelected in 1952 and 1956, and ended up serving in the Wisconsin State Senate for ten years. During this time, Nelson served on committees dealing with public education and conservation. He also acted as head of the Democratic Party within his state. His reputation and influence grew over the years.

Governor of Wisconsin

In 1958, Nelson decided to run for governor of Wisconsin. He faced a difficult task, because the state had not elected a Democrat as governor in over 20 years. Shortly after he earned his party's nomination for the office, he faced a personal tragedy when his father suffered a stroke and died. But Nelson remained focused on his goal and won the election that November. He and his family moved into the governor's mansion in Madison.

As Wisconsin's governor, Nelson earned a reputation for being kind and charming, but also honest and direct, in dealing with the people he represented. He helped the state pass laws to improve health care and education, and to protect the rights of women, minorities, and the disabled. He also became known for telling "Clear Lake stories" about his boyhood in a small town. Sometimes he used these funny tales to lighten up serious political discussions. But other times he told about his outdoor adventures to convince people of the importance of protecting the environment. "By the time I went to the governor's office," he recalled, "the environmental challenge had climbed to the top of my agenda and was, I thought, far more important than any other issue, including issues of war and peace. That is still my view."

Nelson wanted to use his power as governor to preserve Wisconsin's natural resources, so that future generations could enjoy them as he had as a boy. One of the people who inspired him was Aldo Leopold (see the entry on Leopold in this volume of *Biography Today*), who worked as a professor of wildlife management at University of Wisconsin for many years until his death in 1948. "It was his idea that we ought to leave some of nature's work unimproved by the hand of man," Nelson said. "He understood that people need to be alone with nature."

"By the time I went to the governor's office, the environmental challenge had climbed to the top of my agenda and was, I thought, far more important than any other issue, including issues of war and peace. That is still my view."

In 1961, Nelson started a 10-year, $50 million program to buy private land in the state and preserve it as wilderness. "They were places where people would always be able to enjoy clean air and water," he explained. "Where people could escape the crowded cities and enjoy the beauty and peace of nature." The state legislature voted to continue this program in 1969 and again in 1981. Today it is known as the Warren Knowles-Gaylord Nelson Stewardship Program. It provides $23 million per year to conserve land for wilderness and recreation. As a result of these programs, hundreds of thousands of acres of land belong to the people of Wisconsin and will remain undeveloped into the future. This program helped Nelson become known as the "conservation governor."

U.S. Senator

During his two terms as governor of Wisconsin, from 1958 to 1962, Nelson helped his state become a leader in environmental protection. For example, he argued for laws that would restrict the use of detergents that were harming the lakes and rivers. He also supported the passage of strict laws against littering. By 1962, however, Nelson had decided that state efforts could only go so far toward protecting the environment. He felt that for such efforts to make a difference in the long run, the national government also had to become involved. As a result, he ran for the right to represent the people of Wisconsin in the U.S. Senate. Nelson won the election in 1962 and moved his family to Washington, D.C.

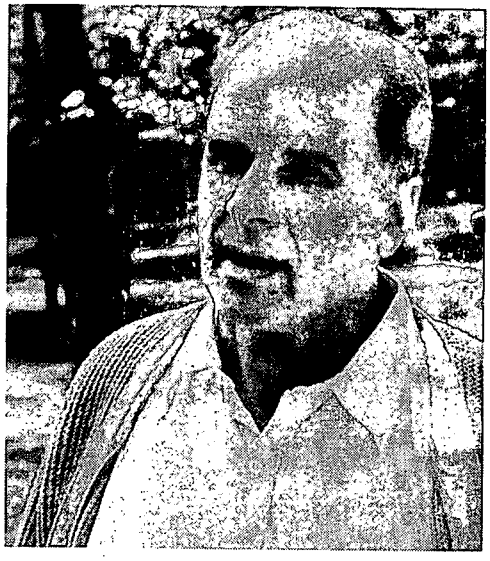
At the time Nelson entered the Senate, very few national politicians were concerned about the environment. Little attention was paid to the subject, and there were few laws or regulatory groups to protect the environment. At that time, there were no programs on such issues as air or water pollution, toxic substances, pesticide use, coastline preservation, noise control, or endangered species. "The state of our environment was simply a non-issue in the politics of our country," he noted. "The President, the Congress, the economic power structure of the nation, and the press paid almost no attention to this issue, which is of such staggering import to our future."

"There was no question in my mind that the public was way ahead of the politicians on environmental issues. But how to prove it, that was the challenge."

In 1963, Nelson made one of his most important speeches in front of his fellow senators. He encouraged them to create a national program to preserve the country's natural resources. "We cannot be blind to the growing crisis of our environment," he told the officials. "Our soil, our water, and our air are becoming more polluted every day. Our most priceless natural resources—trees, lakes, rivers, wildlife habitats, scenic landscapes—are being destroyed." He ended up persuading President John F. Kennedy to go on a five-day speaking tour about the environment.

Even though few members of Congress shared his views, Nelson knew that regular citizens were growing concerned about the environment. After all, they saw beaches being closed due to water pollution, and thick yellow smog hovering over the cities where they lived. Nelson knew that many people around the country valued clean air and water and wanted to preserve some of the country's wild mountains, forests, rivers, and deserts

"Suddenly, the idea occurred to me: Why not have a teach-in on the environment?" Nelson later recalled. "That's how the idea for Earth Day was born."

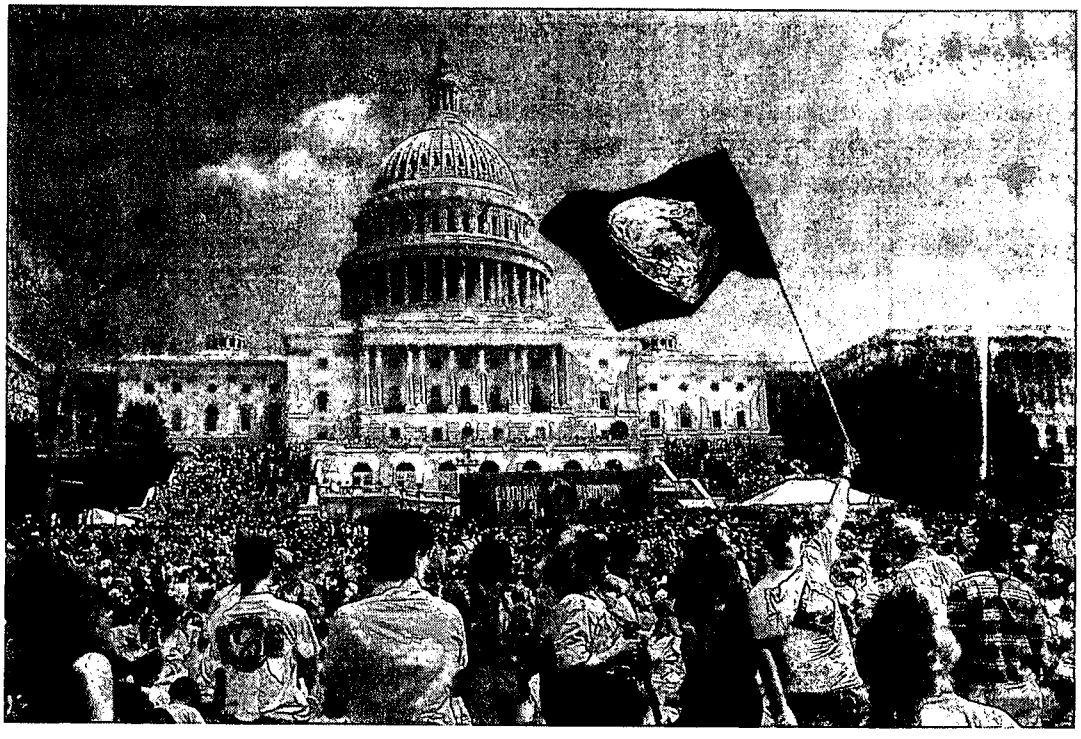


for their children to explore and enjoy. What he needed was a way to allow people to express their concerns to government leaders. "There was no question in my mind that the public was way ahead of the politicians on environmental issues," he noted. "But how to prove it, that was the challenge."

In 1969, Nelson traveled to Berkeley, California, for a meeting about water pollution. At this time, students on college campuses across the country were staging demonstrations against the Vietnam War. The United States had sent troops to South Vietnam beginning in the early 1960s to try to prevent communist forces from gaining control of the country's government. As the war dragged on over the next ten years, increasing numbers of Americans felt that the United States was wrong to get involved. On the plane to California, Nelson read an article about some college students who organized a series of programs to educate people about the Vietnam War. These programs, called teach-ins, featured speeches, classes, and other activities. "Suddenly, the idea occurred to me: Why not have a teach-in on the environment?" Nelson remembered. "That's how the idea for Earth Day was born."

Earth Day

When Nelson returned to Washington, D.C., he made a speech before the Senate about his idea. "The youth of today face an ugly world of the future with dangerous and deadly polluted water and air," he stated. "I am proposing a national teach-in on the crisis of the environment." He suggested that the government set aside April 22, 1970, as a day for people across the nation to demonstrate their concern about the environment. The event would be called Earth Day.



An Earth Day demonstration in 1990 outside the U.S. Capitol Building in Washington, D.C.

Nelson's idea received an overwhelming response. Individuals, groups, and schools called to see how they could get involved. Nelson set up a small staff, headed by a student named Denis Hayes, to plan the event. When Earth Day came, people across the country participated in a wide variety of ways. Schoolchildren cleaned up streets and planted trees in city parks. Boy and Girl Scout troops collected trash along highways and cleaned up rivers. Businesspeople took bikes and roller skates to work instead of driving. Many communities organized walks and marches to celebrate the earth and protest against pollution. The U.S. Congress adjourned to allow its members to give speeches in their home districts, and many state governments celebrated by passing laws that protected the environment.

In all, 2,000 colleges and 10,000 public and private schools developed programs to recognize Earth Day. Over 20 million Americans took part in Earth Day events. Some reports claimed it was the biggest demonstration in the nation's history. "It was truly an astonishing grassroots event," Nelson stated. "The people cared, and Earth Day became the first opportunity they ever had to join in a nationwide demonstration to send a big message to the politicians—a message to tell them to wake up and do something. On that day, the environment was elevated to a permanent position on the national political agenda."

The spectacular success of Earth Day helped convince many lawmakers that the environment was an important issue for the people they represented. They responded by passing a number of important laws to protect endangered species of animals, create national parks and forests, and enforce regulations controlling pollution. But Nelson knew that a one-day event—no matter how successful—could not bring long-term changes. Instead, people needed to incorporate the meaning of Earth Day into their lives every day. "Earth Day can be the birth date of a new way of thinking, a way of thinking that says, 'This land was not put here for us to use up.' Earth Day can be the beginning of a way of thinking that says, 'Even a country as rich as ours must depend on the natural systems that preserve the air, the water, the land,'" he stated. "The future can be preserved only if we change, only if we change our attitudes toward nature and nature's works."

Earth Day has been celebrated on April 22 every year since 1970. Over time, it has expanded to become an international event. On the 20th anniversary of Earth Day in 1990, for example, over 200 million people in 140 countries took part in activities for the environment. The 30th anniversary in the year 2000 promises to be an even bigger event.

"It was truly an astonishing grassroots event. The people cared, and Earth Day became the first opportunity they ever had to join in a nationwide demonstration to send a big message to the politicians—a message to tell them to wake up and do something. On that day, the environment was elevated to a permanent position on the national political agenda."

Work for the Environment Continues

Although Nelson is best known as the founder of Earth Day, he accomplished a number of other important things during his 18 years in the U.S. Senate. He worked on hundreds of laws to reduce pollution, preserve wilderness, and allow Americans to enjoy the outdoors. For example, Nelson sponsored the National Pesticide Control Act, which helped regulate the use of harmful chemicals. He also helped set standards to limit pollution through the Water Quality Act and the Clean Air Act. He introduced the National Lakes Preservation Act, which was designed to restore the health of polluted waters, and the Wild Rivers Act, which gave government protection to unspoiled waters. Nelson also developed the National

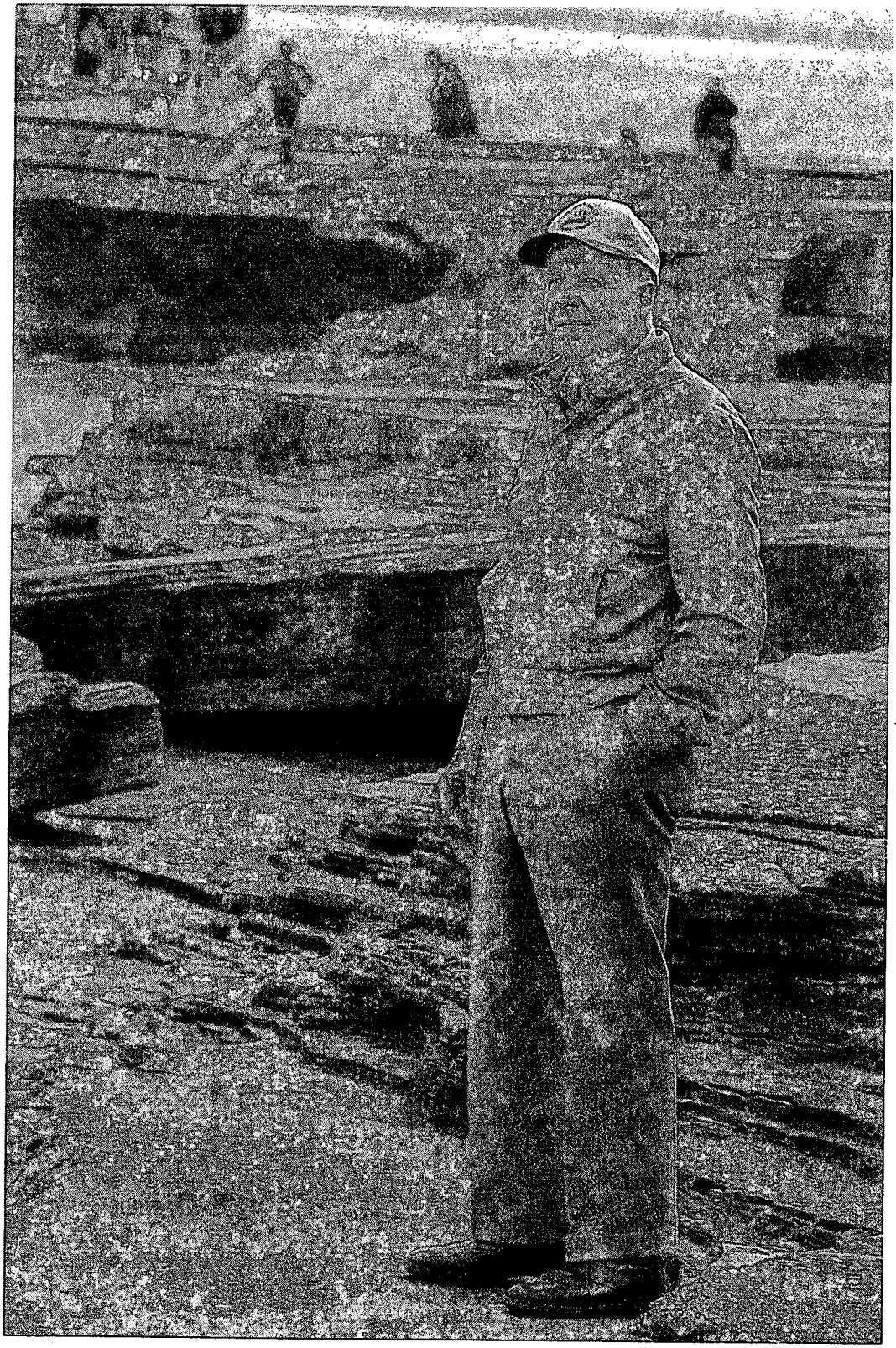
Hiking Trails System, which protected wilderness routes like the Appalachian Trail and the Pacific Crest Trail for future generations to enjoy.

In 1980, Nelson hoped to be reelected to a fourth term in the Senate but lost the election. He was one of many politicians to lose office that year in what was called the "Reagan landslide," when Ronald Reagan was elected President. Many other Republicans were elected to office as well that year as part of a national swing toward conservatism. Despite his love of politics, Nelson took the defeat in stride. "From the day you're elected, you have to keep in mind that one day somebody's going to beat you," he stated. "When you're licked, you're licked. This is no job for crybabies."

In awarding Nelson the Presidential Medal of Freedom, Clinton said this: "Twenty-five years ago this year, Americans came together for the very first Earth Day. They came together to make it clear that dirty air, poison water, spoiled land were simply unacceptable. They came together to say that preserving our natural heritage for our children is a national value. And they came together, more than anything else, because of one American — Gaylord Nelson."

Once his political career ended, Nelson remained in Washington, D.C., as an attorney for the Wilderness Society, an environmental group that focuses on preserving wild lands in their natural state. He has also continued as a leader in the environmental movement, making speeches and writing articles about the importance of protecting the environment.

One of Nelson's most important accomplishments was using education to help change people's attitudes about the world and their place in it. He recognized that people's views needed to change before politicians would react and make new laws to protect the environment. He worked to convince people that destroying the earth is "stealing from our children, our grandchildren, our great-grandchildren, and future generations." For this reason, Nelson calls on today's young people to be the "conservation generation" and take the lead in saving the planet. "We still have a long way to go if we are to honor our obligation to protect the planet for future generations," he said. "But every time Earth Day comes around again, it still impresses me to see the enthusiasm and energy that people from all walks of life and all parts of the country bring to this great cause."



Nelson looks over the shoreline of Devil's Island in September 1999. Devil's Island is part of Wisconsin's Apostle Islands National Lakeshore, which Nelson worked to create while he served in Congress.

In 1995, Nelson was awarded the Presidential Medal of Freedom, the highest honor given to civilians in the U.S., to honor those who embody the best qualities in our national character. In awarding the medal, President Bill Clinton reviewed some of Nelson's achievements. "Twenty-five years ago this year, Americans came together for the very first Earth Day. They came together to make it clear that dirty air, poison water, spoiled land were simply unacceptable. They came together to say that preserving our natural heritage for our children is a national value. And they came together, more than anything else, because of one American—Gaylord Nelson. His career as Washington's Governor, United States Senator, and now as counselor of the Wilderness Society has been marked by integrity, civility, and vision."

"As the father of Earth Day," President Clinton continued, "he is the grandfather of all that grew out of that event—the Environmental Protection Act, the Clean Air Act, the Clean Water Act, the Safe Drinking Water Act. He also set a standard for people in public service to care about the environment and to try to do something about it. . . . In the 1970s, when a river was so polluted it actually caught on fire, Gaylord Nelson spoke up. He insisted that Americans deserved the safety that comes from knowing the world we live in will not make us sick. He warned that our leaders should never let partisan politics divert us from responsibility to our shared environment. He inspired us to remember that the stewardship of our natural resources is the stewardship of the American Dream. Today as much as at any time in modern American history, we need to remember what we share on this precious planet and in this beloved country. And I hope that Gaylord Nelson's shining example will illuminate all the debates in this city for years to come."

MARRIAGE AND FAMILY

Gaylord Nelson married Carrie Lee Dotson on November 14, 1947. The two had met when he was in the military and she was an Army nurse. They eventually had three children: Gaylord Anton Jr., born in 1953; Cynthia Lee, born in 1956; and Jeffrey Andrew, born in 1961. The Nelsons live in Washington, D.C., where Gaylord works full-time as an attorney for the Wilderness Society, but they return to visit his boyhood home in Wisconsin several times a year.

HOBBIES AND OTHER INTERESTS

Over the course of his long career, Nelson has enjoyed a variety of outdoor activities in his free time. He also likes to read, especially the writings of Ambrose Bierce and George Bernard Shaw, and to cook Chinese food.

HONORS AND AWARDS

Conservationist of the Year (National Wildlife Federation): 1989
Environmental Leadership Award (United Nations Environmental Program): 1992
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ADDRESS

Wilderness Society
900 17th Street NW
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WORLD WIDE WEB SITES

http://earthday.wilderness.org
http://tws.org/profiles

Douglas Tompkins 1943-

American Businessman and Environmentalist
Creator of Pumalin Park Nature Preserve in Chile

BIRTH

Douglas Tompkins was born in Conneaut, Ohio, on March 28, 1943, but his family moved to New York state shortly after his birth. His father was an antique furniture dealer who maintained a store in the Manhattan area of New York City.

YOUTH AND EDUCATION

Tompkins became familiar with big city life at a young age. During his early childhood years his family lived in Green-

wich Village, a bustling section of New York City. Later, however, his family moved north of the city to Millbrook, a small town located a few miles from the New York-Connecticut border.

As Tompkins grew older, he enjoyed a wide range of outdoor pursuits, including camping, rock climbing, and skiing. But as he entered his teens, he struggled to get along with his parents and teachers. This streak of rebellious and stubborn behavior soon took a toll on his school grades. In the late 1950s, Tompkins's parents enrolled him in Pomfret, a college prep school in Connecticut. But the change in scenery did nothing to change his negative view of school, and in 1959 he dropped out before earning his high school diploma.

CHOOSING A CAREER

After dropping out of Pomfret, Tompkins moved to California in order to pursue his growing passion for rock climbing and snow skiing. In fact, he spent day after day skiing the slopes of western mountains in hopes of someday making the U.S. Olympic ski team. He supported himself in a variety of ways during this time, from selling antique rugs to working as a mountain guide.

By the early 1960s, Tompkins was spending most of his free time going on ski trips to faraway places like southern Chile or partying with his friends. In 1963 he met Susie Russell, a fellow 20-year-old who stopped to pick him up when she saw him hitchhiking outside of Lake Tahoe. A romance bloomed between the two of them, and they married later that year. The couple then spent much of the next two years roaming through the Western states and Mexico.

As time passed, though, Tompkins decided that he needed to start thinking about the future. He loved rock climbing, skiing, and other outdoor sports, but knew that he could not spend all of his time adventuring around the world. He needed to build some financial security for himself. Consequently, he began to think about career options that would permit him to continue to enjoy the outdoors. In 1965 he borrowed $5,000 to start a rock-climbing equipment store called the North Face in Berkeley, California. The store's inventory and image reflected a growing movement in mountaineering called "clean-climbing," in which climbers tried to avoid defacing cliffs and mountains with spikes and holes, as earlier generations had done. Tompkins's business proved to be popular, and he soon opened up a second climbing equipment store in the Berkeley area. Best of all, the success of his stores enabled Tompkins to go off on skiing and climbing trips several times a year. In 1968, however, he sold the two

North Face stores for $50,000 and went to southern Argentina on a long climbing expedition with a friend named Yvon Choinard. A few years later, Choinard established an outdoor clothing company that he named Patagonia, in honor of the rugged region of Argentina that he and Tompkins had visited.

CAREER HIGHLIGHTS

Esprit de Corp

When Tompkins returned to the United States in late 1968, he became involved in Plain Jane, a dress company that his wife had started with business partners Jane Tise and Allen Schwartz. He convinced them to change the name of the business to Esprit de Corp (now known as Esprit) and persuaded them to emphasize casual, brightly colored clothing styles. By the mid-1970s the company was posting annual sales increases of millions of dollars and emerging as a trend setter in the fashion industry. But Tompkins exercised so much control over the company's operations that the other partners became fed up. By the late 1970s, Tompkins and his wife had bought out their business partners and become sole owners of Esprit.

> *At Esprit, Tompkins later said, "I was . . . selling fashion products that in reality almost no one needs. It was a problem of mass consumption. I realized I was part of the problem, not the solution."*

Esprit grew steadily throughout the 1970s, despite occasional setbacks. For instance, Esprit opened a garment factory in San Francisco's Chinatown area that Tompkins intended to use as a model for new industry practices. But when the workers tried to organize a union in order to gain higher wages, Tompkins shut the factory down in violation of national labor laws. The company was eventually forced to pay $1 million in back wages to those workers for Tompkins's illegal action.

But the company always rebounded from these difficulties, and in the early 1980s Esprit de Corp became one of the most admired firms in the American fashion industry. From 1979 to 1986, worldwide sales soared from $120 million to $800 million. In addition, the company became known as an exciting and socially responsible place to work. Esprit employees received a number of unusual benefits, including free rafting vacations, foreign-language lessons, and on-site tennis and aerobics classes.

Doug and Susie Tompkins with the Esprit staff in 1985

Employees also received ten hours a month off for volunteer work, and Tompkins arranged for environmental activists to give presentations on conservation issues to the company work force. Esprit was also an early sponsor of the AIDS Walk, a fundraiser for AIDS research.

Tompkins had many responsibilities at Esprit de Corp, and his desire to control the company's direction and strategy made him a vital figure in the firm's operations. Still, he often managed to escape for long visits to exotic places all around the world. In fact, he usually spent about half of each year on adventures that involved whitewater kayaking, mountain climbing, or other outdoor pursuits.

Marital Problems and Company Difficulties

Esprit's record of success came to a jarring halt in 1987, as plummeting sales and careless spending practices finally took their toll. The sales losses were blamed on clothing designs that did not appeal to Esprit's traditional customers. The company's spending habits, meanwhile, were blamed on Doug Tompkins, who had insisted on building very expensive office facilities and retail stores over the previous few years. But many observers believed that the true reason for the company's poor performance was the deteriorating relationship between Doug and Susie Tompkins.

By the mid-1980s, the couple's marriage had become very strained, and in 1985 they agreed to live apart from one another. As time passed, however, it became clear that their marital difficulties made it impossible for them to maintain a healthy business relationship. "As their marriage began to fracture, Esprit did too," wrote Ellen Rapp in *Working Woman*. "Meetings degenerated into shouting matches, staffers felt pressured to choose sides, critical planning decisions were affected, and the company's lines [of clothing] underwent several abrupt—and unsuccessful—changes in design direction. . . . As the couple spiraled farther apart, morale at the company hit an all-time low."

Beginning a New Life

Esprit continued to struggle during the late 1980s, and in 1989 the Tompkinses ended their marriage. One year later, Doug Tompkins sold his share of the company for $150 million to a partnership that included his ex-wife.

Tompkins was actually relieved to leave the company, in part because he had become dissatisfied with his role in the world. He had always been concerned about environmental issues, and during the late 1980s he became convinced that consumer appetites for clothing and other non-essential items stood as one of the biggest threats to the world's dwindling natural resources. "I was . . . selling fashion products that in reality almost no one needs," Tompkins later said. "It was a problem of mass consumption. I realized I was part of the problem, not the solution."

In 1989 Tompkins's changing views about the world led him to establish an organization called the Foundation for Deep Ecology and the Conservation Land Trust in California. This organization is devoted to studying and supporting the "deep ecology" philosophy. Deep ecology is a branch of environmentalism that claims that humans are no more or less important than animals or other living things, and that people should live in a way that has minimal impact on the world around them.

During the early 1990s Tompkins devoted much of his time to learning about environmental issues that concerned him, such as deforestation. One day, he flew his plane over the Canadian province of British Columbia, a region of western North America that is known for its beautiful mountains and lush forests. As Tompkins flew over the area, however, he saw mile after mile of forest that had been wiped out by clearcutting, a logging practice in which all trees in a section of forest are cut down. The sight of the clearcut areas enraged Tompkins. He vowed at that moment to become an activist on behalf of endangered forest areas.

A Life-Changing Visit to Chile

Around this same time, Tompkins was invited to Chile by Rick Klein, director of a forest conservation organization called Ancient Forests International. Klein knew about Tompkins's interest in forest issues, and he wanted to show him Chile's endangered alerce tree. The alerce, called the "redwood of the Andes" because of its huge size, can live for up to 4,000 years. But Chile's aggressive logging practices had placed the species in great peril. Many environmentalists worried that the alerce would soon be wiped out.

Tompkins had visited southern Chile back in the early 1960s, and he remembered it as a very scenic area. But when he joined Klein to study the alerce, he was overwhelmed all over again by the region's beauty. The remote and untamed wilderness included dense rainforests, towering mountains, clear alpine lakes, rugged ocean coastlines, roaring waterfalls, active volcanoes, and a stunning variety of wildlife. As Tompkins roamed across the forests and mountain passes of the region, he decided that he wanted to build a new life for himself in South America.

"Compromises on ancient forests are never compromises. They are losses. Old growth forests can be cut only once, so when compromises are made on any part of old growth forests, it is like letting the horses out of the barn."

In 1991 Tompkins sold his home in San Francisco and moved to southern Chile. He bought an abandoned ranch in a remote area of the region called Reñihué, more than 40 miles from the nearest road. Using recycled wood as his main building material, Tompkins soon restored the ranch into an attractive home. But he refused to install telephone, fax, or television service at the ranch. His sole means of communication with the outside world were a two-way radio and three small planes that he used to fly to and from Chile's larger cities.

As Tompkins settled in Reñihué, he also maintained his involvement in environmental causes. In 1994, for example, his Foundation for Deep Ecology collaborated with Sierra Club Books and Earth Island Press to publish *Clearcut! Our Nation's Forests in Peril*. Tompkins saw the book as a grim but necessary warning to Americans about their country's logging practices. "*Clearcut* is about a biological holocaust," insisted Tompkins. "Consumer society has a poor understanding of ecology. This [book] isn't

soft, fuzzy, feel-good stuff." He also provided financial assistance to dozens of South American environmental groups during this period, and he even donated 50,000 acres of Argentine forest to that country's national park system.

During this period, Tompkins became convinced that many of the world's ancient and unspoiled forests could only be saved through dramatic action. "Compromises on ancient forests are never compromises," Tompkins stated. "They are losses. Old growth forests can be cut only once, so when compromises are made on any part of old growth forests, it is like letting the horses out of the barn." He subsequently became a big supporter of organizations and individuals who engaged in private purchases of endangered lands in order to protect them. "Hopefully, we can buy time by buying forests, because there is so little left—of both forests and time," he said.

Tompkins Creates a New Nature Preserve

Tompkins's belief in purchasing forestland to protect it became most evident in Chile, where logging and mining industries were cutting down woodlands at a rapid rate. During the first half of the 1990s, Tompkins used his personal fortune to preserve some of Chile's most spectacular

wilderness areas as a park. Over the space of a few years he spent an estimated $12 to $18 million to buy dozens of land parcels in the country's sparsely populated south central region. He named the area Pumalin Park (Parque Pumalín), in honor of the pumas (also known as cougars or mountain lions) that make their home in the region. By 1996 he had purchased two vast blocks of land totaling approximately 785,000 acres. These lands extended from the Pacific Ocean in the west to Chile's eastern border with Argentina. Tompkins's holdings, which amounted to almost 1,000 square miles of land, included an estimated 35 percent of the remaining alerce trees in Chile.

Tompkins also tried to introduce environmentally friendly land-use practices to local communities during this time. For example, he established several farms in the Reñihué area that relied on "sustainable agriculture" practices designed to minimize environmental damage to the surrounding land and streams. He also taught local workers about various aspects of organic farming, a type of farming that does not use pesticides or other artificial chemicals to grow crops. These model farms included experimental plantations of fruit trees and large beekeeping operations for honey production. In addition, Tompkins hired local families to serve as rangers, trail builders, and construction workers, and he built a schoolhouse for the children of employees and neighbors. "The idea is to encourage things that break them out of the cycle of poverty, get them over that desperate line of survival," explained Tompkins. "Then they won't be forced by economic circumstance to invade the park in ways that run counter to the aims of the park—like with timber theft, which happens occasionally now."

"The idea is to encourage things that break them out of the cycle of poverty, get them over that desperate line of survival," explained Tompkins about the local families in Chile. "Then they won't be forced by economic circumstance to invade the park in ways that run counter to the aims of the park—like with timber theft, which happens occasionally now."

Tompkins's ultimate plan was to turn Pumalin Park over to the people of Chile, under the condition that it be preserved as a nature sanctuary. He thought that by buying the land and protecting it from potentially damaging mining, logging, and farming practices, he was giving future gen-

erations of the Chilean people a priceless gift. By the mid-1990s, however, Chilean distrust of Tompkins's motives threatened the very existence of Pumalin Park.

Controversial Figure in Chile

Tompkins became a controversial figure in Chile for several reasons. Some military leaders accused him of endangering national security because his land purchases split the country in half. Big companies in the logging and mining industries disliked him because his land acquisitions made it impossible for them to operate in Pumalin Park. Many ordinary Chileans, meanwhile, viewed his actions with concern because they knew that the nation's booming economy was tied to mining, logging, and other industries that harvested natural resources. Other Chileans were unfamiliar with the idea of saving wilderness for its own sake, and they were suspicious that Tompkins might have secret motives for making his land purchases. Finally, many Chileans expressed irritation at the idea of an American lecturing them on how to use their own land and resources. They called Tompkins an arrogant know-it-all. As the controversy deepened, even supporters of Tompkins admitted that they understood some of the fears expressed by Chile's people. "Imagine if a Japanese mega-millionaire bought one-third of Montana, and then informed the local populace he was doing them a favor," wrote Jon Bowermaster in the *New York Times*. "Even if true, it's a hard truth to swallow."

> *Tompkins believed that the Pumalin Park region deserved special protection. "Obviously the whole country can't be preserved, but this is a very special part. It is no good for agriculture or cattle. Sure you could cut the forests and sell the trees, but once cut the land would be good for nothing. It is one of the last virgin reservoirs of the world and I intend to see it preserved."*

Other observers believe that many of Tompkins's public image problems can be traced to a mid-1990s dispute he had with the owners of local salmon farms in the Reñihué region. Many of these salmon fisheries were heavy polluters of the area's waterways. In addition, several of the salmon farms engaged in widespread slaughter of sea lions because the creatures

sometimes ate the fish that they raised. Tompkins's subsequent efforts to halt their polluting ways and their killing of sea lions angered the salmon farm owners, who had many allies in the Chilean government. As a result, it is widely believed that Tompkins's attempts to protect the local sea lion population made him many powerful political enemies.

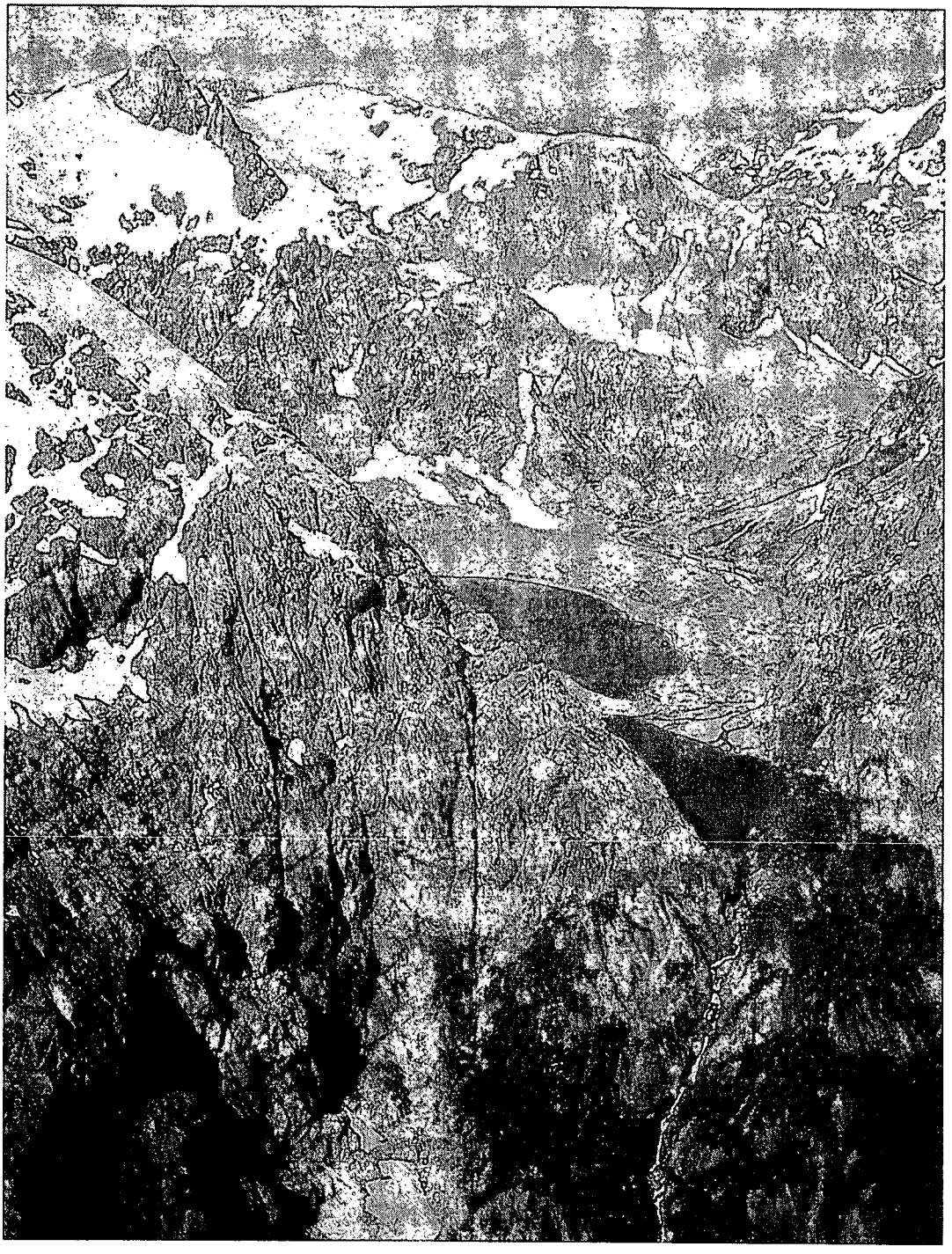
In any case, Tompkins became the target of countless vicious rumors and unflattering newspaper editorials in Chile. He also reported that his phone was tapped, and that he received death threats from Chilean Nazi groups. The situation eventually became so bad that Chilean air force planes and helicopters sometimes roared down into the valley where his log-cabin home and schoolhouse were located, frightening the small children of his workers. "[Tompkins] expected to be thanked, to be made an honorary citizen [of Chile]," said Adrianna Hoffman, leader of a Chilean conservation organization called Defenders of the Chilean Forests. "But he walked straight into the lion's cage."

By 1997, debate over Tompkins's park had become so fierce that the Chilean government blocked his bid to buy an 84,000-acre parcel of wilderness in the heart of his proposed nature sanctuary. Tompkins wanted the tract because it would connect all of his land into one vast preserve. But the government refused to approve his purchase, and Chilean officials eventually sold the parcel to a national utility company.

Standing Firm

Tompkins expressed surprise and frustration about his treatment at the hands of Chilean officials, newspapers, and citizens. But other environmental, political, and religious leaders in Chile rallied around him. "Doug Tompkins is doing the country and the planet a favor," said Hoffmann. "It is urgent that we preserve biodiversity, old-growth forests, and the natural beauty of Chile." Brent Blackwelder, president of Friends of the Earth, offered similar praise. "Thank God someone is exercising stewardship to preserve a little bit of what is left of the world's frontier forest," he stated in defense of Tompkins.

For his part, the creator of Pumalin Park made it clear that he intended to fight for his vision of a new Chilean wilderness preserve. Tompkins pointed out that during the mid-1990s, a U.S. logging company had bought almost the same amount of land in Chile as he owned. But whereas Tompkins had been denounced by some Chilean officials for his purchases, the timber company had been welcomed with open arms by the government. "They want to cut down all the trees on their land," he said. "I want to preserve mine. And I'm the one threatened with being run out of the country."



A view of Pumalin Park in Chile

Tompkins also publicized independent studies warning Chile about its poor environmental and conservation record. For example, a 1995 Central Bank of Chile report warned that if Chile did not change its timber-cutting practices, all of the nation's privately owned forests would be stripped of their trees in 20 years. Other studies cautioned Chile that its present econ-

omy—which is largely based on the export of wood, seafood, and other resources to other countries—will eventually collapse if it continues to gobble up woodlands, minerals, and marine life at its current rates.

Finally, Tompkins continued to defend his belief that the Pumalin Park region deserved special protection. "Obviously the whole country can't be preserved, but this is a very special part," he claimed. "It is no good for agriculture or cattle. Sure you could cut the forests and sell the trees, but once cut the land would be good for nothing. It is one of the last virgin reservoirs of the world and I intend to see it preserved."

Building Pumalin Park into an Ecotourism Destination

In July 1997 it appeared that Tompkins and Chilean officials were on the verge of negotiating an agreement that would transfer ownership of Pumalin Park to the national government, in return for assurances that the land would remain a nature sanctuary and place of scientific research. But the arrangements stalled, and Tompkins subsequently announced plans to create a private Chilean foundation—called the Pumalin Foundation—to manage the park and protect it after his death.

"It's an uphill battle to convince the people that caring for soil, water, forests, and marine ecology is essential for sustainable development. This way of thinking and acting is fairly new in the world."

Since that time, Tompkins has devoted most of his time to two goals: ensuring the long-term financial security of Pumalin Park and developing the park into an attractive ecotourism destination for kayakers, backpackers, and climbers. Tompkins believes that by making his park a destination for adventurous, nature-loving people, he can fund the park without destroying its natural beauty or endangering its wildlife.

Tompkins admits that his efforts on behalf of the park can sometimes be exhausting. "It's an uphill battle to convince the people that caring for soil, water, forests, and marine ecology is essential for sustainable development," he said. "This way of thinking and acting is fairly new in the world." But Tompkins also insists that he and others can make a difference if they don't lose hope. "People have to free their imaginations and realize everyone can do something, on a large or a small scale, depending on their ability," he said. "Those who can do a lot because of their position

and potential should jump right in there. They will find tremendous pleasure in doing this, and discover that it's worth every penny they spend."

But despite Tompkins's continued efforts to protect the forests and streams of Pumalin Park, he remains a very controversial figure through much of Chile. South American environmentalists continue to support him, and some Chilean citizens believe that he is a good man who is working for a better future for the nation. But many other citizens continue to view him with suspicion, and he remains deeply unpopular with most of Chile's political and military establishment. In fact, *Atlantic Monthly* contributor William Langewiesche noted that Tompkins's unpopularity with some segments of the Chilean population is so great that "when the newsweekly *Qué Pasa* wants to boost its sales on the streets of Santiago, it runs him on the cover, because he is so widely distrusted. It is a strange fate for a man who thought he would be loved."

"People have to free their imaginations and realize everyone can do something, on a large or a small scale, depending on their ability. Those who can do a lot because of their position and potential should jump right in there. They will find tremendous pleasure in doing this, and discover that it's worth every penny they spend."

MARRIAGE AND FAMILY

Doug Tompkins married Susie Russell in 1963. They had two daughters, Quincy and Summer, before their divorce in 1989. In 1995 Tompkins married Kristine McDivitt, formerly the chief executive with Patagonia clothing company. They continue to live in Pumalin Park, Chile, near the Patagonia region of Argentina.

HOBBIES AND OTHER INTERESTS

Tompkins embraced a wide variety of outdoor sports as a young man, including rock climbing, mountaineering, whitewater kayaking, and downhill skiing. He is also an accomplished pilot, and he often explores the interior of Pumalin Park by air.

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"CNN World Report," July 17, 1997 (television transcript)

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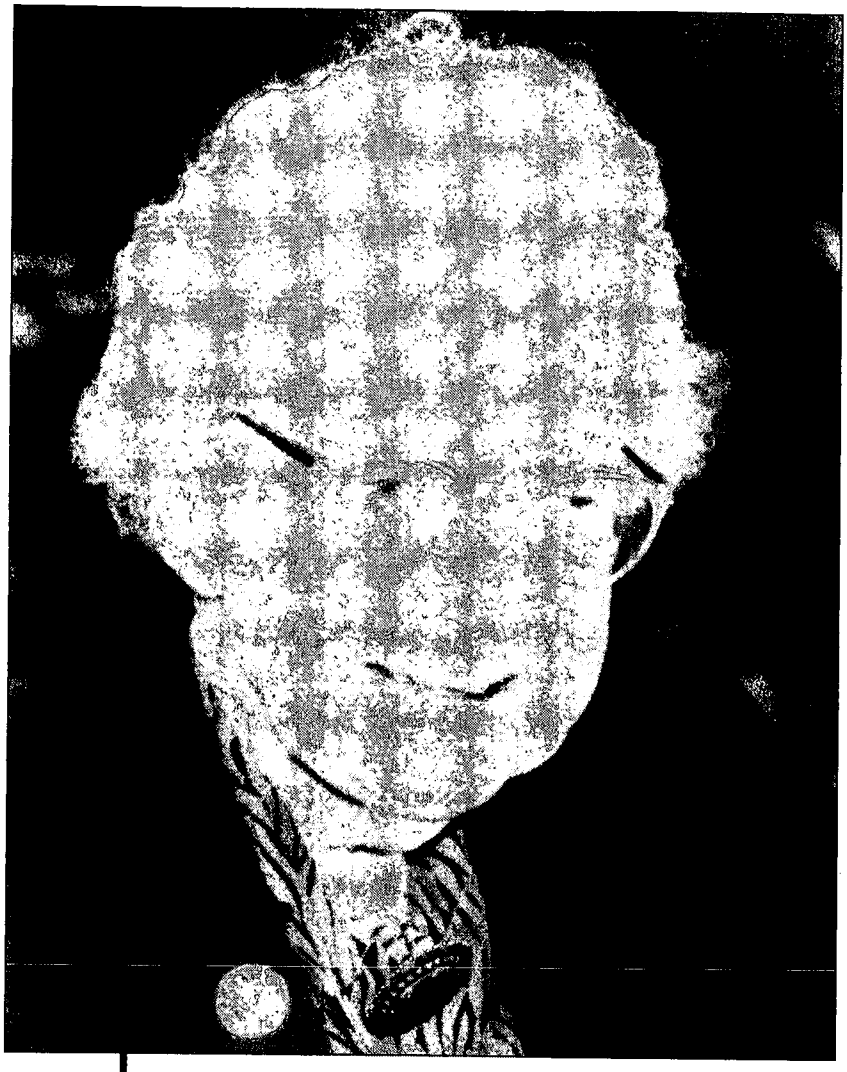


OBITUARY

Hazel Wolf 1898-2000

Canadian-Born American Environmentalist
Organizer for the Audubon Society

BIRTH

Hazel Wolf was born Hazel Anderson on March 10, 1898, in Victoria, in the province of British Columbia, Canada. Victoria is located along the Pacific Coast, just across the U.S. border from Seattle, Washington. Wolf's father, who had been born in Scotland, worked as a seaman. Sadly, he died from injuries he suffered in an accident at sea when Hazel was eight. Her

mother, who had been born in the United States, worked in an overalls factory and did people's laundry to support Hazel and her brother and sister.

YOUTH

Wolf's family struggled to make ends meet after her father died. As a result, she was raised in a poor part of town. "I grew up surrounded by prostitution and alcoholism—people I felt great pity for," she noted. "It wasn't a very secure environment, yet I felt secure. I think that's what gave me my belief in my own vision, and my sense of belonging to a greater community." She escaped from her troubles by going to her "sacred place," a clearing at the base of a tree in a small wooded area near her home.

"I grew up surrounded by prostitution and alcoholism—people I felt great pity for," she noted. "It wasn't a very secure environment, yet I felt secure. I think that's what gave me my belief in my own vision, and my sense of belonging to a greater community."

Wolf always had a strong personality, and she began protesting against things she felt were wrong or unfair at an early age. "My mother tried to get me to do the dishes because it was women's work," she recalled. "But she never asked my brother to do any. I told her, 'If he doesn't wash dishes, I don't.'" She also showed a flair for organizing people as a child. When she was in the eighth grade, she asked the coach at her school if she could play on the basketball team. Wolf was a good athlete, but girls were not allowed to play sports in those days. The coach joked that Wolf could play basketball as soon as she found enough girls to make two teams. She did, and ended up forming one of the first girls' basketball leagues in North America.

EDUCATION

Wolf attended elementary school in Canada, but as soon as she was old enough she had to begin working to help support her family. So she dropped out of school after the eighth grade. Several years later, after she had moved to the United States, she earned a high school diploma from Broadway High in Seattle. She also studied for two years at the University of Washington, but quit before finishing her degree. Wolf continued to at-

tend college courses on occasion, usually to bone up on a specific subject. For example, in 1989—at the age of 91—she took a Spanish class at a Seattle community college in preparation for a trip to the Central American nation of Nicaragua.

CAREER HIGHLIGHTS

Joining the Communist Party

In 1923, Wolf left Victoria and moved to Seattle in hopes of finding a job. "There was a serious depression right after the First World War and thousands of Canadians came here for jobs," she recalled. She first found work in a factory, sticking "Made in Japan" labels on toys, and then became a clerk in a department store. By the 1930s, however, the United States was suffering from a severe economic depression. Many businesses and farms failed, causing Wolf and millions of other people to lose their jobs.

"I have a little tent, a sleeping bag, and a little pad. I go in the woods. I like that. You have to keep in touch with Mother Nature, it recharges your batteries. People in the cities are divorced from nature, have lost touch with their natural selves."

One day, Wolf met some members of the Communist political party who were working to help people who were unemployed, homeless, and hungry. Since Wolf supported these causes, she decided to join the party. "Those were the days when everybody was political. No one was working, the whole society was in bad straits," she explained. "The first party meeting I went to was held at the house of a family in the process of being evicted. The deputies would carry the furniture out the front door, and we'd bring the stuff in again through the back."

The Great Depression ended in the early 1940s, as the United States became involved in World War II. As farms and businesses across the country produced food and equipment to support the war effort, people found jobs and prosperity returned to the economy. Around this time, Wolf became disenchanted with the Communist party and resigned her membership. Once the war ended, she applied to become a citizen of the United States. But the government turned down her application because of her former membership in the Communist party.

Facing Deportation from the United States

During the period after World War II ended, tension gradually increased between countries that followed principles of democracy and capitalism—like the United States—and countries that followed principles of communism—like the Soviet Union. In capitalist societies, private ownership of property and accumulation of wealth is encouraged. In communist societies, on the other hand, all property and wealth is held by the government for the people to share equally.

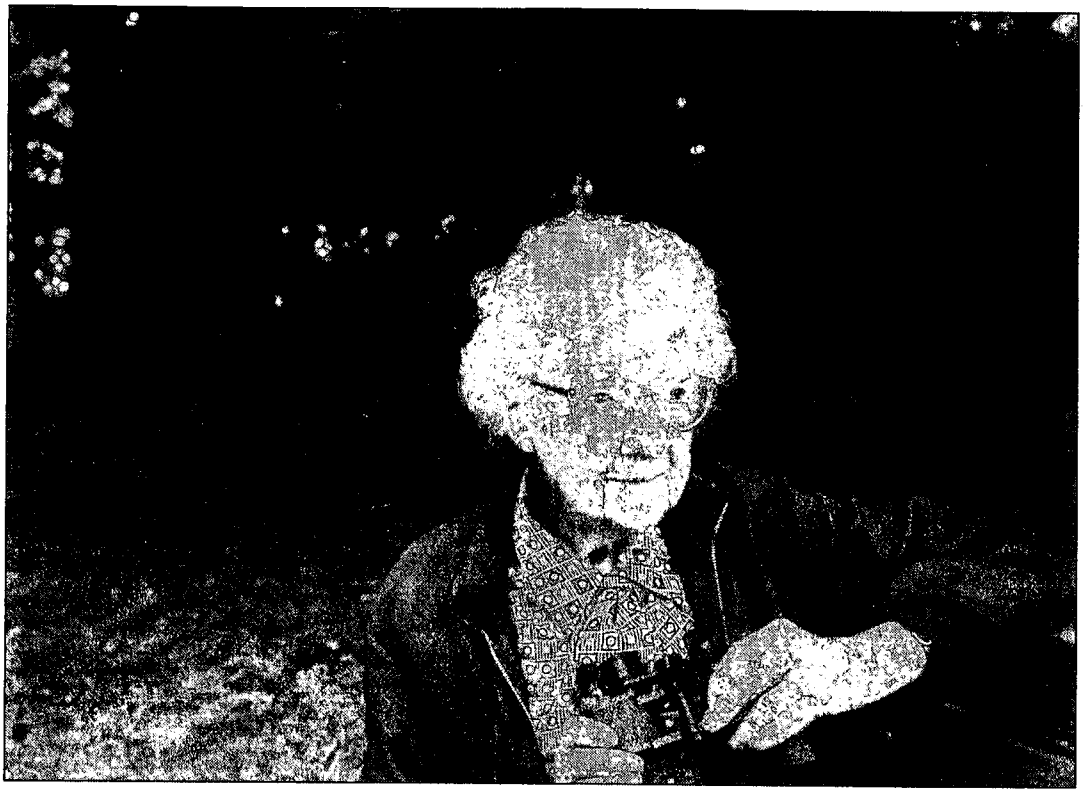
Many U.S. leaders worried that Communist countries would try to start a revolution to overthrow capitalism and create a classless society. As the Soviet Union extended its political system to other nations in Eastern Europe and Asia, the United States became determined to stop the spread of communism. This resulted in what's known as the Cold War, a period of military buildup and hostile relations between the two countries and their allies. Throughout the Cold War, which continued for several decades, hostility and fear on both sides were so strong that many people worried about the possibility of another world war, this time with nuclear weapons.

In the early 1950s, some American officials, led by Senator Joseph McCarthy, became convinced that supporters of the Communist party were involved in a secret plot to overthrow the U.S. government. McCarthy publicly accused a number of prominent people—including actors, writers, business leaders, and politicians—of being Communists. Although most of his charges were never proven, McCarthy created an atmosphere of fear and suspicion that ruined the careers of many of his targets. During this time, the U.S. Immigration and Naturalization Service (INS) arrested Wolf as a Communist and tried to deport her back to Canada for "conspiracy to overthrow the government by force and violence." Upon hearing these charges, Wolf responded, "If that were the case, I must have done a pretty lousy job of it."

When Wolf was arrested, she spent half a day in jail working on a jigsaw puzzle before her friends posted bail to get her released. By this time, she was working as a legal secretary for a civil rights attorney. Her boss represented her when she fought deportation in court. Wolf waged a legal battle against the INS for 11 years—and took her case all the way to the U.S. Supreme Court—before the government finally gave up trying to make her leave the country. She succeeded in becoming an American citizen in 1976.

Joining the National Audubon Society

From the time when she retreated to her "sacred place" as a child, Wolf had always enjoyed the outdoors. As an adult, she spent her spare time



Wolf hiking and birdwatching in the early 1990s

camping, hiking, canoeing, kayaking, snowshoeing, sailing, and swimming. "I have a little tent, a sleeping bag, and a little pad. I go in the woods. I like that," she noted. "You have to keep in touch with Mother Nature, it recharges your batteries. People in the cities are divorced from nature, have lost touch with their natural selves." Despite her love of the outdoors, however, Wolf did not consider herself an environmentalist for many years. Because of her work as a legal secretary, most of her early activism focused on social and political causes, like racial equality and world peace.

But this situation changed in 1959, when Wolf got involved with the Audubon Society. This group, which is one of the oldest and largest national conservation organizations, is dedicated to conserving and restoring natural ecosystems, focusing on birds and other wildlife for the benefit of humanity and the earth's biological diversity. "A couple of years before I retired, a friend invited me to join the Audubon Society," she recalled. "I wasn't interested in joining a bunch of bird watchers. To get her off my back, I went on a field trip. I used to hike and canoe and swim all the time. . . . But I never watched birds or looked at flowers or enjoyed the scenery." On the field trip, Wolf was enchanted by the behavior of a tiny,

common bird called a brown creeper. It would start at the base of a tree, peck its way up the trunk searching for insects to eat, then fly back down to the base of the next tree and begin the process again. "Here was this little guy, working hard for a living just as I did, going along the path of its species in search for food, living its little lifestyle," she related. "I loved that little bird, learned its name, and we became as one."

Wolf joined the Audubon Society that year. In 1964 she became secretary of the Seattle chapter. But her involvement with the group did not stop with her own membership. Instead, she began recruiting new members and organizing new chapters all around the state. She convinced other people to join Audubon by talking about the organization to anyone who stood behind her in a line or sat next to her on a bus or plane. She ended up organizing 21 of the 26 local Audubon Society chapters in Washington, along with a chapter in her hometown of Victoria, British Columbia, and one in Leningrad (now St. Petersburg), Russia. In fact, Wolf organized more new chapters over the years than anyone else in the history of the National Audubon Society. She also contributed to a series of "trailside guides" to the birds, butterflies, and wildflowers of Washington and worked to get the books published.

"A couple of years before I retired, a friend invited me to join the Audubon Society. I wasn't interested in joining a bunch of bird watchers. To get her off my back, I went on a field trip. I used to hike and canoe and swim all the time. . . . But I never watched birds or looked at flowers or enjoyed the scenery."

Organizing People for the Environment

After retiring from her job as a legal secretary in 1975, Wolf was able to spend even more time enjoying the outdoors and working to protect the environment. In her 70s and 80s, she went camping and backpacking all over the country. She also kayaked in Alaska and Mexico, canoed the Boundary Waters in Minnesota, and rafted major western rivers like the Colorado, Snake, Platte, Salmon, and Yakima. In addition to organizing and recruiting for Audubon, she testified at public hearings, lobbied political office holders, wrote letters and articles, and participated in protests and rallies about various environmental issues. She also convinced many other Audubon Society members to take stronger action toward protecting the environment. "We're trying to beat down our bird watching

image," she stated. "When I hear somebody say Audubon's a bunch of radicals, then I'll begin to think it's working."

But Wolf also recognized that the Audubon Society could achieve more of its goals by forming alliances with other groups of people who shared their concern for the environment. "The Audubon Society doesn't have enough clout to save the planet," she explained. "We've got to win the rest of the community, pay attention to their concerns." Since the 1970s, the main focus of Wolf's work was building coalitions among environmental groups, government agencies, labor unions, minorities, the poor, and others sectors of society. Her philosophy was that joining together strengthened all the groups involved. In 1977, Wolf was elected president of the Federation of Western Outdoor Clubs (FWOC), which included representatives from a variety of environmental groups in the Pacific Northwest. She also became editor of the FWOC newsletter, *Outdoors West*, and expressed her views through numerous articles and editorials.

"I'd always thought that the Native American nations had a lot in common with environmentalists. So I got in my old jalopy, and I paid my expenses, and I visited every single tribe in the state of Washington and some in southern British Columbia."

It did not take long before Wolf's efforts to get different groups to work together began to pay off. In 1978, she acted as a liaison between the Audubon Society and the Washington State Department of Game. She helped the government agency develop a program to protect nongame and marine wildlife, and she received a certificate of appreciation for her work.

The following year, Wolf convinced the Boise Cascade timber company to donate 3,000 acres of land to create the Wenas Wildlife Sanctuary. She discovered the site—which was an old logging camp located at the end of a 25-mile dirt road in the Cascade Mountains—on a bird-watching trip with some friends. The area turned out to be home to over 200 species of birds. Wolf wrote letters to several executives of the timber company, describing the area and asking them to set it aside for wildlife, and eventually found one who agreed to her proposal. "I think if you have something reasonable, something that doesn't cut into their profits too much, you go talk to them," she stated. "I think there are some areas where you can negotiate." The Wenas Sanctuary is now the site of an annual Audubon Society campout.

Also in 1979, Wolf worked to form a coalition of environmental groups and Native Americans in the Pacific Northwest. She paid personal visits to the leaders of 26 tribes and arranged for them to attend a conference on protecting the environment. "I'd always thought that the Native American nations had a lot in common with environmentalists," she noted. "So I got in my old jalopy, and I paid my expenses, and I visited every single tribe in the state of Washington and some in southern British Columbia."

As a result of Wolf's work, the Native American tribes and various environmental groups joined together in a lawsuit to block construction of the Northern Tier Pipeline, which would have transported oil down the Pacific Coast from Alaska and through Washington to the Midwest. The Native Americans ended up being the key to stopping the pipeline project. "Everyone got thrown out of court except the Indians," Wolf recalled. "The pipeline would have cut across a lot of sacred lands, but they're protected by the American Indian Religious Freedom Act. That was something I had never heard of before, but we've since used it time and time again."

During the 1980s, Wolf became interested in Nicaragua, a Central American country that had been suffering from political turmoil for many years. She made her first visit to Nicaragua in 1985, at the age of 87, as part of a group of environmentalists invited by the Association of Nicaraguan Biologists and Ecologists. She expressed her support for environmental measures taken by the Sandinista government, which was very progressive in protecting the rainforest and reducing the use of pesticides in farming. In 1990, Wolf served as an observer at Nicaragua's free elections, which she hoped would bring peace to the troubled nation. Over the course of her four visits she became a beloved figure in the country, and Nicaraguan newspapers called her the "Ancient Enthusiast."

Working for Environmental Justice

In the 1990s, Wolf directed her energy toward more new causes. For example, she founded the Community Coalition for Environmental Justice in order to involve members of poor and minority communities in the fight to protect the environment. Wolf recognized that pollution often affects poor people and people of color more directly than it affects others. She decided to use common interests to build a coalition between these communities and mainstream environmental groups. "In the industrial part of the city, where the poor people live, the air is more polluted," she explained. "It has lead and arsenic and God knows what else. There's a river flowing through with PCBs [polychlorinated biphenyls, a type of

cancer-causing chemical compound] and chemicals from the industries. They fish in that river. So we're trying to clean it up. It's an environmental issue with us, a health issue with them. We can work together here."

In 1992, Wolf launched into a new career as a speaker on environmental issues. She had always been willing to stand up at conferences and meetings to make her views known. But at the age of 94, she suddenly found herself in great demand as a speaker. Wolf could be relaxed, informal, poised, and unaffected, but she could also be direct, confrontational, controversial, and militant. Either way, she used humor to disarm her opponents. "You say the most offensive things in an inoffensive way," a timber industry official once wrote to her after hearing her speak.

"In the industrial part of the city, where the poor people live, the air is more polluted. It has lead and arsenic and God knows what else. There's a river flowing through with PCBs and chemicals from the industries. They fish in that river. So we're trying to clean it up. It's an environmental issue with us, a health issue with them. We can work together here."

Wolf's speaking career really began when a teacher in Alabama read an article about her to a class of learning-disabled teens. The students were fascinated by the story, especially since it included a picture of Wolf kayaking. All of the members of the class wrote to her with questions, and Wolf decided to respond by visiting them in person. After that, she traveled all over the country talking to young people about the environment. "The environmental movement has caught the fancy of young people, especially city kids. They have little self-esteem because they don't think they're important. Now you see them beginning to plant trees, take out garbage, pick up litter, recycle. It makes them feel they're of some use to the community," she noted.

One of the reasons Wolf became such a popular speaker was her sense of humor. She always joked with kids and told them funny stories. For example, many people asked if she traveled alone, and she always replied, "No. Never. The planes, trains, and buses are always full of people." Children often asked whether she had a boyfriend. She would respond, "No, but I'm looking for one who can cook. If you find somebody like that, let me know." Another common question Wolf received from young people involved what it was like to be so old. "When I was your age, I loved to play basketball and climb moun-

Wolf receiving applause from the Washington state legislature in 1999 after being introduced by the governor

tains and slide down the other side. One thing I didn't want to do was make speeches. It was scary," she admitted. "Now I don't want to climb mountains and play basketball. I love to make speeches. So you see, when you're 90, you'll do what you feel like doing." To honor her work with children, the Audubon Society created a Hazel Wolf "Kids for the Environment" fund in 1998 to help teach children about the beauty of nature.

In addition to this honor from the Audubon Society, Wolf won numerous other awards as well, including the 1985 National Audubon Society's Out-

standing Conservationist Award, the 1985 Association of Biologists and Ecologists of Nicaragua Award, the 1992 Washington Environmental Council's Environmental Angel Award, the 1995 Physicians for Social Responsibility's Paul Beeson Peace Award, the 1997 Audubon Society Medal of Excellence, and the 1999 Seattle Spirit of America Award. In addition, each year since 1992, the state of Washington has celebrated Hazel Wolf Day on her birthday, March 10. And in 1995, Pulitzer Prize winning author Studs Terkel included Wolf in his book *Coming of Age: The Story of Our Century by Those Who've Lived It*, an oral history compilation. Terkel said that Wolf was one of two things that made living in Seattle special. "You have the Mariners, and you have Hazel Wolf."

Continuing Her Work at Age 100

Even as she reached the age of 100 in 1998, Wolf continued her work for the environment. She remained the secretary of her chapter of the Audubon Society, wrote articles for *Outdoors West*, and continued to attend conferences and make speeches. The Audubon Society marked the occasion of her 100th birthday with a huge party that raised money for environmental protection. She also had a 116-acre marsh in Seattle named after her. Over the course of her career, Wolf had often fought to put fish ladders on man-made dams to allow salmon to make their way upstream past the barriers. Upon learning that her marsh contained five beaver dams, she joked, "The first thing I must do is set up a meeting with those beavers and discuss this whole dam business. If they won't build fish ladders, all dams must go."

"The environmental movement has caught the fancy of young people, especially city kids. They have little self-esteem because they don't think they're important. Now you see them beginning to plant trees, take out garbage, pick up litter, recycle. It makes them feel they're of some use to the community. If you work in the community, you don't have much time to worry about your own problems."

Plainspoken as always, Wolf had clear ideas about how long she wanted to live and how she wanted her life to end. Born in the 19th century, she often said that she wanted to see the 21st century. For the book *Coming of Age*, she told Studs Terkel that she planned to live until the year

2000 so that her life would have spanned three centuries. "Then I'm going," she said. She also said that she wanted lots of people to attend her funeral, which she hoped would raise money for a worthy cause. But she did not care whether people remembered her after she was gone: "What you do when you're alive is what counts." At the age of 101, Wolf died of old age on January 19, 2000, just a few days into the new century.

"The citizens of the world will resolve our current ecological predicament the same way they have always resolved problems: they will organize. I think that we, the people of the world, are going to get together and save the planet, because it's in our genes. We're kind of a sorry species, the human. We don't run very fast, we don't swim well, we don't have good eyesight, we don't hear very well. We wouldn't have survived if we hadn't got together. 'Gregarious' is the word for us. . . . We ganged up in the early process of evolution to save our species. I feel hopeful we'll gang up again to save this planet."

Her Legacy

Wolf was widely recognized as one of the most effective environmentalists in the United States. Just a short time ago, Sierra Club activist Annie Bringloe explained her effectiveness like this. "She's great at organizing, and her arm-twisting ability is legendary," Bringloe said. "Because she's colorful, she gets a lot of media attention. That keeps the issues out in front of the public and makes people think about them. And that helps all of us." The National Audubon Society mourned her death by saying that "she inspired thousands with her wit, drive, and dedication to the environment." According to John Flicker, president of the NAS, "the entire Audubon family is saddened by the loss of Hazel Wolf. Our grief is tempered only by the fact that Hazel's life was so full of joy and accomplishment. She was an inspiration to all of us who knew her. She challenged us to be better conservationists and better human beings. She will be greatly missed."

Perhaps Wolf's most important legacy was her ability to bring different groups of people together based on their common concern for the environment and other issues. "[She] truly was an ambassador," said Emory Bundy, the director of the environmental advocacy group Bullitt Foun-

dation. "She just brought people together." For Wolf, that was always one of her goals. "People gang up to protect all kinds of things—civil liberties, freedom of speech. It's in our genes to gang up. Anytime we want anything, we gang up," she once wrote. She always remained hopeful that people would work together to solve the world's problems. "The citizens of the world will resolve our current ecological predicament the same way they have always resolved problems: they will organize," she once said. "I think that we, the people of the world, are going to get together and save the planet, because it's in our genes. We're kind of a sorry species, the human. We don't run very fast, we don't swim well, we don't have good eyesight, we don't hear very well. We wouldn't have survived if we hadn't got together. 'Gregarious' is the word for us. . . . We ganged up in the early process of evolution to save our species. I feel hopeful we'll gang up again to save this planet."

MARRIAGE AND FAMILY

Hazel Wolf was married twice. When she was 18 years old and still lived in Canada, she got married to Edward Dalziel. She later refused to discuss him, except to say that "He was a nice fellow. He just made one mistake. He married the wrong woman." The marriage produced one daughter, Nydia Levick, before ending in divorce a few years later. In addition to her daughter, who is now in her late 70s, Wolf had five grandchildren, five great-grandchildren, and two great-great-grandchildren. "This is why hav-

ing even one child is dangerous to the world's population," she joked. She later remarried, but that marriage, to Herbert Wolf, also ended in divorce.

At the time of her death, Wolf had a small apartment in Seattle. Her home was filled with wooden birds, Indian art, lots of books, and various plaques and awards. She lived alone until recently, when she went to live with her daughter after breaking her hip. After she gave up her car at age 94, she traveled around by walking, riding a bus, or "bumming rides from friends." She had no television set, but she did have an ancient word processor and printer that she used to write speeches and articles. Wolf hated to cook, so she ate mostly fruits and steamed vegetables. She claimed that she stayed healthy by enjoying the outdoors, which reduced her level of stress. She credited her long life to a bout with pneumonia when she was 50, which made her quit smoking.

HONORS AND AWARDS

Sol Feinstein Environmental Award (State University of New York): 1978
Environmental Excellence Award (State of Washington): 1978
Conservationist of the Year Award (National Audubon Society): 1985
Environmental Citation (Association of Nicaraguan Biologists and Ecologists): 1985
Environmental Angel of the First Order (Washington Environmental Council): 1992
Paul Beeson Peace Award (Washington Physicians for Social Responsibility): 1995
Hazel Wolf Day (State of Washington): March 10, 1996
Audubon Medal for Excellence in Environmental Achievement (National Audubon Society): 1997
Spirit of America Award (City of Seattle): 1999

FURTHER READING

Books

Bird, Caroline. *Lives of Our Own: Secrets of Salty Old Women,* 1995
Breton, Mary Joy. *Women Pioneers for the Environment,* 1998
Terkel, Studs. *Coming of Age: The Story of Our Century by Those Who've Lived It,* 1995

Periodicals

American Forests, Summer 1996, p.48
Audubon, Nov.-Dec. 1994, p.126; Nov.-Dec. 1998, p.143

Family Circle, June 8, 1993, p.59
New York Times, Jan. 24, 2000, p.A27
Seattle Post-Intelligencer, Feb. 26, 1990, p.A5; Sep. 12, 1997, p.C2; Mar. 21, 1998, p.A1; Jan. 21, 2000, p.A1
Seattle Times, Feb. 4, 1990, p.P8; Apr. 17, 1990, p.B1; Mar. 4, 1998, p.A1; Mar. 10, 1998, p.B3; Apr. 5, 1998, p.B1; Sep. 18, 1998, p.B1; Jan. 21, 2000, p.B1
Sierra, Mar.-Apr. 1988, p.63
USA Weekend, Mar. 8, 1992, p.16

WORLD WIDE WEB SITES

http://members.tripod.com/~HazelWolf
http://www.audubon.org/local/cn/98spring/hwolf.html
http://www.audubon.org/local/cn/97spring/wolf.html

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How to Use the Cumulative Index

Our indexes have a new look. In an effort to make our indexes easier to use, we've combined the Name and General Index into a new, cumulative General Index. This single ready-reference resource covers all the volumes in *Biography Today,* both the general series and the special subject series. The new General Index contains complete listings of all individuals who have appeared in *Biography Today* since the series began. Their names appear in bold-faced type, followed by the issue in which they appear. The General Index also includes references for the occupations, nationalities, and ethnic and minority origins of individuals profiled in *Biography Today.*

We have also made some changes to our specialty indexes, the Places of Birth Index and the Birthday Index. To consolidate and to save space, the Places of Birth Index and the Birthday Index will no longer appear in the January and April issues of the softbound subscription series. But these indexes can still be found in the September issue of the softbound subscription series, in the hardbound Annual Cumulation at the end of each year, and in each volume of the special subject series.

General Series

The General Series of *Biography Today* is denoted in the index with the month and year of the issue in which the individual appeared. Each individual also appears in the Annual Cumulation for that year.

Annan, Kofi . . . . . Jan 98
Bryant, Kobe . . . . . Apr 99
Combs, Sean (Puff Daddy) . . . . . Apr 98
Dalai Lama . . . . . Sep 98
Glenn, John . . . . . Jan 99
Jewel . . . . . Sep 98
Lipinski, Tara . . . . . Apr 98
McGwire, Mark . . . . . Jan 99; Update 99
Pitt, Brad . . . . . Sep 98
Stewart, Kordell . . . . . Sep 98
Mother Teresa . . . . . Apr 98
Twain, Shania . . . . . Apr 99
Winslet, Kate . . . . . Sep 98

Special Subject Series

The Special Subject Series of *Biography Today* are each denoted in the index with an abbreviated form of the series name, plus the number of the volume in which the individual appears. They are listed as follows.

Adams, Ansel ..... Artist V.1	(Artists Series)
Cushman, Karen..... Author V.5	(Authors Series)
Harris, Bernard..... Science V.3	(Scientists & Inventors Series)
Lobo, Rebecca ..... Sport V.3	(Sports Series)
Peterson, Roger Tory ..... WorLdr V.1	(World Leaders Series: Environmental Leaders)
Sadat, Anwar ..... WorLdr V.2	(World Leaders Series: Modern African Leaders)

Updates

Updated information on selected individuals appears in the Appendix at the end of the *Biography Today* Annual Cumulation. In the index, the original entry is listed first, followed by any updates.

Arafat, Yasir .. Sep 94; Update 94; Update 95; Update 96; Update 97; Update 98
Gates, Bill ..... Apr 93; Update 98
Griffith Joyner, Florence..... Sport V.1; Update 98.....
Spock, Dr. Benjamin.... Sep 95; Update 98
Yeltsin, Boris ..... Apr 92; Update 93; Update 95; Update 96; Update 98

General Index

This index includes names, occupations, nationalities, and ethnic and minority origins that pertain to individuals profiled in *Biography Today*.

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Places of Birth Index

The following index lists the places of birth for the individuals profiled in *Biography Today*. Places of birth are entered under state, province, and/or country.

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Birthday Index

March		Year
1	Ellison, Ralph Waldo	1914
	Murie, Olaus J.	1889
	Rabin, Yitzhak	1922
	Zamora, Pedro	1972
2	Gorbachev, Mikhail	1931
	Satcher, David	1941
	Seuss, Dr.	1904
3	Hooper, Geoff	1979
	Joyner-Kersee, Jackie	1962
	MacLachlan, Patricia	1938
4	Morgan, Garrett	1877
5	Margulis, Lynn	1938
6	Ashley, Maurice	1966
7	McCarty, Oseola	1908
10	Guy, Jasmine	1964
	Miller, Shannon	1977
	Wolf, Hazel	1898
12	Hamilton, Virginia	1936
13	Van Meter, Vicki	1982
14	Hanson, Taylor	1983
	Williamson, Kevin	1965
15	Ginsburg, Ruth Bader	1933
16	O'Neal, Shaquille	1972
17	Hamm, Mia	1972
	Nureyev, Rudolf	1938
18	Blair, Bonnie	1964
	de Klerk, F.W.	1936
	Queen Latifah	1970
19	Blanchard, Rachel	1976
20	Lee, Spike	1957
	Lowry, Lois	1937
	Sachar, Louis	1954
21	Gilbert, Walter	1932
	O'Donnell, Rosie	1962
22	Shatner, William	1931
25	Lovell, Jim	1928
	Steinem, Gloria	1934
	Swoopes, Sheryl	1971
26	Allen, Marcus	1960
	Erdös, Paul	1913
	O'Connor, Sandra Day	1930
	Stockton, John	1962
27	Carey, Mariah	1970
28	James, Cheryl	
	McEntire, Reba	1955
	Tompkins, Douglas	1943
30	Dion, Celine	1968
	Hammer	1933
31	Chavez, Cesar	1927
	Gore, Al	1948
	Howe, Gordie	1928

April		Year
1	Maathai, Wangari	1940
2	Carvey, Dana	1955
3	Garth, Jennie	1972
	Goodall, Jane	1934
	Street, Picabo	1971
4	Angelou, Maya	1928
5	Powell, Colin	1937
6	Watson, James D.	1928
7	Dougals, Marjory Stoneman	1890
8	Annan, Kofi	1938
10	Madden, John	1936
12	Cleary, Beverly	1916
	Danes, Claire	1979
	Doherty, Shannen	1971
	Letterman, David	1947
	Soto, Gary	1952
13	Brandis, Jonathan	1976
	Henry, Marguerite	1902
14	Gellar, Sarah Michelle	1977
	Maddux, Greg	1966
	Rose, Pete	1941
15	Martin, Bernard	1954
16	Abdul-Jabbar, Kareem	1947
	Selena	1971
	Williams, Garth	1912
17	Champagne, Larry III	1985
18	Hart, Melissa Joan	1976
20	Brundtland, Gro Harlem	1939
21	Muir, John	1838
22	Levi-Montalcini, Rita	1909
	Oppenheimer, J. Robert	1904
25	Fitzgerald, Ella	1917
26	Pei, I.M.	1917
27	Wilson, August	1945
28	Baker, James	1930
	Duncan, Lois	1934
	Hussein, Saddam	1937
	Kaunda, Kenneth	1924
	Leno, Jay	1950
29	Agassi, Andre	1970
	Seinfeld, Jerry	1954

May		Year
2	Spock, Benjamin	1903
5	Lionni, Leo	1910
	Maxwell, Jody-Anne	1986
7	Land, Edwin	1909
9	Bergen, Candice	1946
	Yzerman, Steve	1965

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July (continued)		Year
8	Hardaway, Anfernee "Penny"	1971
	Sealfon, Rebecca	1983
9	Farmer, Nancy	1941
	Hanks, Tom	1956
	Hassan II	1929
	Krim, Mathilde	1926
	Sacks, Oliver	1933
10	Ashe, Arthur	1943
	Boulmerka, Hassiba	1969
11	Cisneros, Henry	1947
	White, E.B.	1899
12	Cosby, Bill	1937
	Yamaguchi, Kristi	1972
13	Ford, Harrison	1942
	Stewart, Patrick	1940
15	Aristide, Jean-Bertrand	1953
	Ventura, Jesse	1951
16	Johnson, Jimmy	1943
	Sanders, Barry	1968
18	Glenn, John	1921
	Lemelson, Jerome	1923
	Mandela, Nelson	1918
19	Tarvin, Herbert	1985
20	Hillary, Sir Edmund	1919
21	Reno, Janet	1938
	Williams, Robin	1952
22	Calder, Alexander	1898
	Dole, Bob	1923
	Hinton, S.E.	1948
23	Haile Selassie	1892
24	Abzug, Bella	1920
	Krone, Julie	1963
	Moss, Cynthia	1940
	Wilson, Mara	1987
25	Payton, Walter	1954
26	Berenstain, Jan	1923
28	Davis, Jim	1945
29	Burns, Ken	1953
	Creech, Sharon	1945
	Dole, Elizabeth Hanford	1936
	Jennings, Peter	1938
	Morris, Wanya	1973
30	Hill, Anita	1956
	Moore, Henry	1898
	Schroeder, Pat	1940
31	Cronin, John	1950
	Reid Banks, Lynne	1929
	Rowling, J. K.	1965

August		Year
1	Brown, Ron	1941
	Coolio	1963
	Garcia, Jerry	1942
2	Baldwin, James	1924
	Healy, Bernadine	1944
3	Roper, Dee Dee	
	Savimbi, Jonas	1934
4	Gordon, Jeff	1971
5	Ewing, Patrick	1962
	Jackson, Shirley Ann	1946
6	Robinson, David	1965
	Warhol, Andy	?1928
7	Byars, Betsy	1928
	Duchovny, David	1960
	Leakey, Louis	1903
8	Boyd, Candy Dawson	1946
9	Anderson, Gillian	1968
	Houston, Whitney	1963
	McKissack, Patricia C.	1944
	Sanders, Deion	1967
	Travers, P.L.	?1899
11	Haley, Alex	1921
	Hogan, Hulk	1953
12	Martin, Ann M.	1955
	McKissack, Fredrick L.	1939
	Myers, Walter Dean	1937
	Sampras, Pete	1971
13	Battle, Kathleen	1948
	Castro, Fidel	1927
14	Berry, Halle	?1967
	Johnson, Magic	1959
	Larson, Gary	1950
15	Affleck, Benjamin	1972
	Ellerbee, Linda	1944
18	Danziger, Paula	1944
	Murie, Margaret	1902
19	Clinton, Bill	1946
	Soren, Tabitha	1967
20	Chung, Connie	1946
	Milosevic, Slobodan	1941
21	Draper, Sharon	1952
	Toro, Natalia	1984
22	Bradbury, Ray	1920
	Dorough, Howie	1973
	Schwarzkopf, H. Norman	1934
23	Bryant, Kobe	1978
	Novello, Antonia	1944
	Phoenix, River	1970

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August (continued)		Year
24	Arafat, Yasir	1929
	Dai Qing	1941
	Ripken, Cal, Jr.	1960
26	Burke, Christopher	1965
	Culkin, Macaulay	1980
	Sabin, Albert	1906
	Teresa, Mother	1910
	Tuttle, Merlin	1941
27	Nechita, Alexandra	1985
28	Dove, Rita	1952
	Evans, Janet	1971
	Peterson, Roger Tory	1908
	Priestley, Jason	1969
	Rimes, LeAnn	1982
	Twain, Shania	1965
29	Grandin, Temple	1947
	Hesse, Karen	1952
30	Earle, Sylvia	1935
31	Perlman, Itzhak	1945

September		Year
1	Estefan, Gloria	1958
2	Bearden, Romare	?1912
	Galeczka, Chris	1981
3	Delany, Bessie	1891
4	Wright, Richard	1908
5	Guisewite, Cathy	1950
7	Lawrence, Jacob	1917
	Moses, Grandma	1860
	Pippig, Uta	1965
	Scurry, Briana	1971
8	Prelutsky, Jack	1940
	Thomas, Jonathan Taylor	1982
10	Gould, Stephen Jay	1941
13	Johnson, Michael	1967
	Monroe, Bill	1911
	Taylor, Mildred D.	1943
14	Stanford, John	1938
15	dePaola, Tomie	1934
	Marino, Dan	1961
16	Dahl, Roald	1916
17	Burger, Warren	1907
18	de Mille, Agnes	1905
	Fields, Debbi	1956
19	Delany, Sadie	1889
21	Fielder, Cecil	1963
	King, Stephen	1947
	Nkrumah, Kwame	1909
22	Richardson, Dot	1961
23	Nevelson, Louise	1899
24	Ochoa, Severo	1905
25	Gwaltney, John Langston	1928
	Locklear, Heather	1961
	Lopez, Charlotte	1976
	Pippen, Scottie	1965
	Reeve, Christopher	1952
	Smith, Will	1968
	Walters, Barbara	1931
26	Mandela, Winnie	1934
	Stockman, Shawn	1972
27	Handford, Martin	1956
28	Cray, Seymour	1925
29	Berenstain, Stan	1923
	Guey, Wendy	1983
	Gumbel, Bryant	1948
30	Hingis, Martina	1980
	Moceanu, Dominique	1981

October		Year
1	Carter, Jimmy	1924
	McGwire, Mark	1963
2	Leibovitz, Annie	1949
3	Campbell, Neve	1973
	Herriot, James	1916
	Richardson, Kevin	1972
	Winfield, Dave	1951
4	Cushman, Karen	1941
	Rice, Anne	1941
5	Fitzhugh, Louise	1928
	Hill, Grant	1972
	Lemieux, Mario	1965
	Lin, Maya	1959
	Winslet, Kate	1975
6	Lobo, Rebecca	1973
7	Ma, Yo-Yo	1955
8	Jackson, Jesse	1941
	Ringgold, Faith	1930
	Stine, R.L.	1943
9	Bryan, Zachery Ty	1981
	Senghor, Léopold Sédar	1906
10	Favre, Brett	1969
	Saro-Wiwa, Ken	1941
11	Perry, Luke	?1964
	Young, Steve	1961
12	Childress, Alice	?1920
	Ward, Charlie	1970
13	Carter, Chris	1956
	Kerrigan, Nancy	1969
	Rice, Jerry	1962
14	Daniel, Beth	1956
	Mobutu Sese Seko	1930

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October (continued)		Year
15	Iacocca, Lee A.	1924
16	Stewart, Kordell	1972
17	Jemison, Mae	1956
18	Foreman, Dave	1946
	Marsalis, Wynton	1961
	Navratilova, Martina	1956
	Suzuki, Shinichi	1898
20	Kenyatta, Jomo	?1891
	Mantle, Mickey	1931
21	Gillespie, Dizzy	1956
22	Hanson, Zac	1985
23	Crichton, Michael	1942
	Pelé	1940
26	Clinton, Hillary Rodham	1947
27	Anderson, Terry	1947
28	Gates, Bill	1955
	Salk, Jonas	1914
29	Ryder, Winona	1971
31	Candy, John	1950
	Paterson, Katherine	1932
	Pauley, Jane	1950

November		Year
2	lang, k.d.	1961
3	Arnold, Roseanne	1952
4	Combs, Sean (Puff Daddy)	1969
	Handler, Ruth	1916
8	Mittermeier, Russell A.	1949
9	Denton, Sandi	
	Sagan, Carl	1934
11	DiCaprio, Leonardo	1974
	Vonnegut, Kurt	1922
12	Andrews, Ned	1980
	Blackmun, Harry	1908
	Harding, Tonya	1970
	Sosa, Sammy	1968
13	Goldberg, Whoopi	1949
14	Boutros-Ghali, Boutros	1922
	Hussein, King	1935
15	O'Keeffe, Georgia	1887
16	Baiul, Oksana	1977
17	Fuentes, Daisy	1966
	Hanson, Ike	1980
18	Driscoll, Jean	1966
	Mankiller, Wilma	1945
19	Devers, Gail	1966
	Glover, Savion	1973
	Strug, Kerri	1977
21	Aikman, Troy	1966
	Griffey, Ken, Jr.	1969
	Speare, Elizabeth George	1908
24	Ndeti, Cosmas	1971
25	Grant, Amy	1960
	Thomas, Lewis	1913
26	Patrick, Ruth	1907
	Pine, Elizabeth Michele	1975
	Schulz, Charles	1922
27	Nye, Bill	1955
	White, Jaleel	1977
29	L'Engle, Madeleine	1918
	Lewis, C. S.	1898
	Tubman, William V. S.	1895
30	Jackson, Bo	1962
	Parks, Gordon	1912

December		Year
2	Macaulay, David	1946
	Seles, Monica	1973
	Watson, Paul	1950
3	Filipovic, Zlata	1980
7	Bird, Larry	1956
8	Rivera, Diego	1886
12	Bialik, Mayim	1975
	Frankenthaler, Helen	1928
	Sinatra, Frank	1915
13	Fedorov, Sergei	1969
14	Jackson, Shirley	1916
15	Aidid, Mohammed Farah	1934
	Mendes, Chico	1944
16	Bailey, Donovan	1967
	McCary, Michael	1971
	Mead, Margaret	1901
17	Kielburger, Craig	1982
18	Holmes, Katie	1978
	Pitt, Brad	1964
	Sanchez Vicario, Arantxa	1971
	Spielberg, Steven	1947
19	Morrison, Sam	1936
	White, Reggie	1961
20	Uchida, Mitsuko	1948
21	Evert, Chris	1954
	Griffith Joyner, Florence	1959
22	Pinkney, Jerry	1939
23	Avi	1937
	Harbaugh, Jim	1963
24	Martin, Ricky	1971
25	Sadat, Anwar	1918
26	Butcher, Susan	1954
27	Roberts, Cokie	1943
28	Washington, Denzel	1954
30	Woods, Tiger	1975

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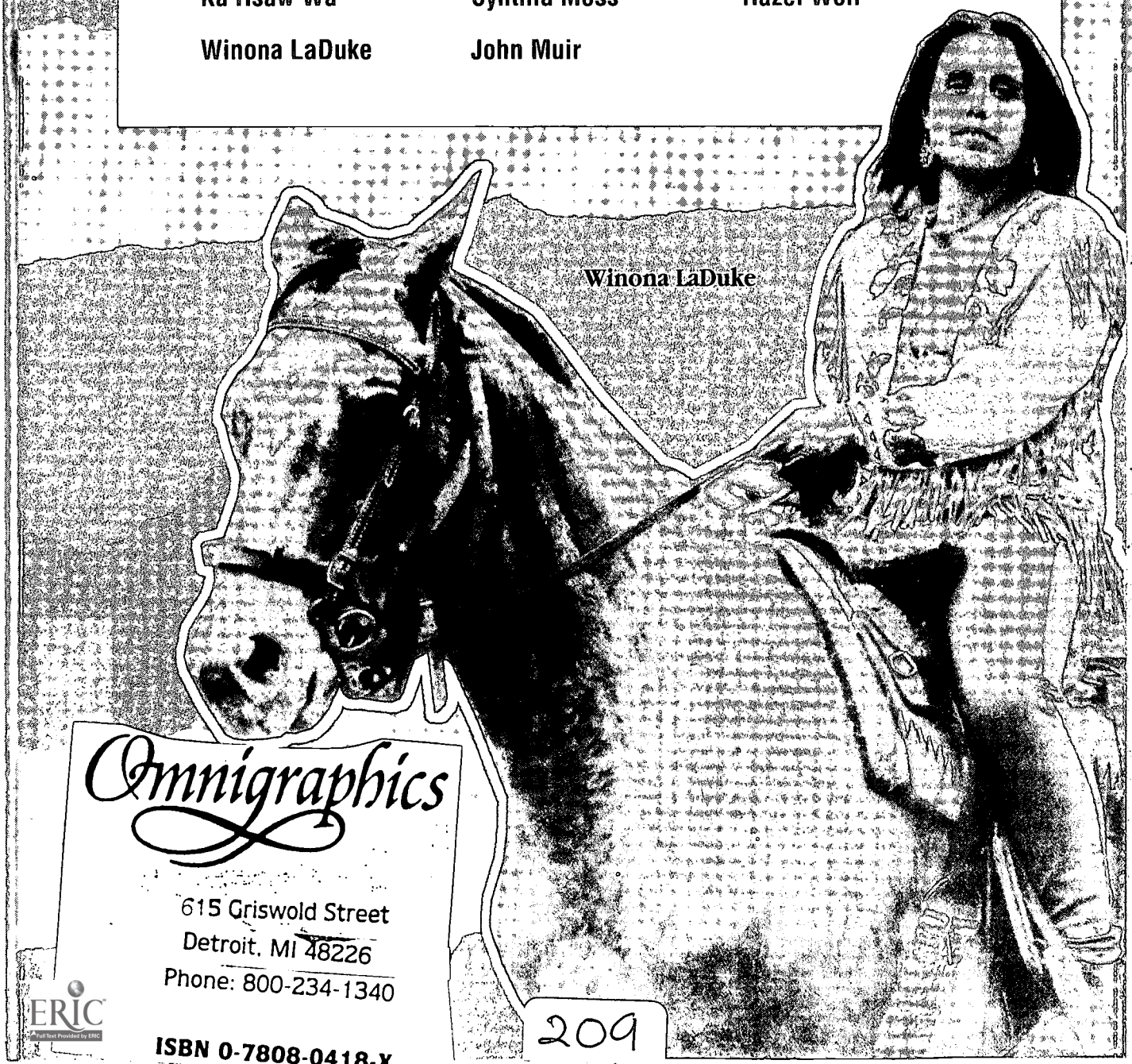

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