

New International Coalition: Global Radiation Emergency

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by [Arthur Firstenberg](#), [Cellular Phone Task Force](#)

February 28, 2024

Global Radiation Emergency is a just-formed coalition of individuals, organizations and scientists on six continents whose mission is to save Planet Earth. Birds are disappearing from our skies, bees from our flowers, insects from our forests, worms from our soils, animals from their dens, and health from our bodies.

Our coalition will be contacting leaders in science and medicine, directors of environmental organizations, law institutes, government officials, astronomers, universities, religious leaders, and groups representing parents, children and schools. Our website is radiationemergency.org.

The *Electrosmog Policy Brief*, so far in [English](#), [français](#), [italiano](#), [svenska](#) and [한국어](#), will be our roadmap and our guideposts. The *Radio Wave Packet*, so far in [English](#), [français](#), [norsk](#) and [Nederlands](#), will be a basic tool with which to penetrate the wall of denial, to place wireless technology alongside climate change on the world's agenda of greatest assaults on life and most immediate threats to survival.

If you or your organization wants to join our coalition, please send a message to Global Radiation Emergency on the [contact page](#) of the website.

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**Biodiverse, Circular and
Local Food Systems Are the
Foundation of Food
Sovereignty**

[Biodiverse, Circular and Local Food Systems Are the](#)

Foundation of Food Sovereignty

by [Dr. Vandana Shiva](#), [Navdanya International](#)

October 27, 2022

The web of life is a food web, and we are interconnected with natural systems and all living things. Thus, food sovereignty is primarily an ecological process of co-creation with other life forms. Food sovereignty begins with the right of all living things, of biodiversity and “living” seeds to thrive and evolve, with the right of soil and food not to be considered inert matter. Earth rights are the foundation of the right to food freedom and food sovereignty. There can be no food sovereignty without seed sovereignty, that is, the right to save and use traditional, resilient, native seeds. This activity necessarily involves caring for the land and soil. We cannot aspire to food sovereignty if we do not nurture soil organisms because ecosystem biodiversity supports biodiversity within our gut microbiome. The health of the planet and our health are one and the same.

Seed sovereignty means seeds in the hands of farmers. Seeds that can be stored, bred and exchanged freely. Open-pollinated seeds that are not patented, genetically modified, owned or controlled by agribusiness giants. Seed sovereignty is based on reclaiming seeds and biodiversity as commons and public goods. When the food web is broken by chemicals and poisons and the rules of “free trade” and globalization, biodiversity is wiped out, farmers go into debt, and people die from starvation or chronic non-communicable diseases related to environmental pollution and poor quality food. Food sovereignty includes the right to grow food free of chemicals and GMOs. Food sovereignty means poison-free food and agriculture.

In 1987 I was invited to a meeting on biotechnology from which it became clear how the opportunity to patent life forms for

profit was the real purpose of pushing GMOs onto the market. It was then that I decided to start saving seeds through the movement that, since 1991, has been called Navdanya. Since then, more than 150 community seed banks have been established in India. Local seeds, adapted to local cultures, provide more nutrition and are more resilient to climate change. At the Navdanya Farm and Earth University, we have trained more than one million farmers who now practice organic agriculture based on biodiversity and without the use of synthetic chemicals.

The shift from globalization driven by multinational corporations to a progressive localization of our economies has become an ecological and social imperative, essential for food sovereignty. Supporting local economies implies that anything produced locally, by making use of local resources, should be protected, so as to protect both people's lives and the environment. Food sovereignty therefore means biodiverse, circular and local food systems.

The globalized industrial food system has recently produced a new monster, the modern synthetic, fake, lab-made food industry, even claiming that fake food is the best solution for the health of the planet and people. It is important to consider that artificial food depends on industrial agriculture. For example, on soy monocultures with high chemical input of fertilizers and pesticides and, in some cases, on GMO soy. Food sovereignty means feeding ourselves real, genuine, biodiverse food and freeing ourselves from the false promises of artificial food.

Therefore, free trade rules written by corporations that promote hunger, disease and climate change must be corrected. Earth rights and human rights are the foundation of food freedom and food sovereignty. Around the world, small farmers are already implementing organic farming based on biodiversity, and real food free of chemicals. They are practicing agroecology, preserving and nurturing their soils and seeds. They are feeding their communities with healthy,

nutritious food while regenerating the soil and the planet. True agriculture is practiced in harmony with the laws of nature and leads to the regeneration of the planet through the renewal of biodiversity, soils, and water. We need to support small farms that care for the earth, for all life, and produce biodiverse, healthy, fresh, environmentally friendly food for all.

[Connect with Dr. Vandana Shiva](#)

In Defense of Real Food – World Food Day 2022

[In Defense of Real Food – World Food Day 2022](#)

by [Navdanya International](#)

October 16, 2022

Real food is how our bodies are [interconnected](#) to the web of life on Earth. We are so deeply interconnected that our microbiome forms a continuous, reciprocal macro-organism with the microbiome of the soils. The real food we eat provides information to our bodies about the season, environment, and the health of the surrounding [ecosystems](#) so that our body can respond accordingly. We are so connected that the debilitation of health of one aspect of our food web, goes on to have a direct effect on our health. But since the advent of industrialization, we have been systematically displaced from the deep, inherent relationships we hold with our food.

The deep seeded extent of [corporate power's infiltration](#) into our daily bread extends all the way from the overuse of toxic substances, shadowy backroom lobbying, and a shapeshifting appropriation of resistance through greenwashing tactics. All to keep us in the dark over the destructive consequences of agribusiness-as-usual. So much so that now less and less people remember where food comes from, and what a healthy, integrated agro-ecosystem looks and feels like.

Such is the disconnect that nutritionally empty, artificial, chemically laced junk, masquerading as food, has become the norm. We have been fooled into thinking food is an object, a necessary but fundamentally non-distinct input into the machine of the body. Corporations would have us believe that food is just 'functional', i.e. all nutrients, whether synthetic, from plants, or from animal foods are all created equal in terms of nutrition. But this is simply not so. There are fundamental differences and complexities in [bioavailability](#), nutritional synergies, nutrient density and [diversity](#) that are present in real foods. It is impossible for [lab-made imposters](#) to mimic the bioavailability and nutrition synergies present in natural foods. Especially as the extent of such complexity is not yet fully understood. As the most advanced branches of science evolve, such as epigenetics, microbiome research, ecology and others, it's clear there is an infinite amount of information we still don't know and therefore cannot manipulate artificially.

There is also overwhelming evidence of how such synthetic simulacrams cause detrimental health effects on their own. Just as the Earth, her ecosystems, and her soils have been treated as dead, empty matter that can be manipulated with chemicals, so has the body, under this vision, suffered the same fate.

Small farmers and local food communities have deliberately been destroyed in favor of corporate power, and the health of people, the planet and food systems has been purposefully

disregarded. Today this has become evident in [the explosion](#) of noncommunicable, metabolic diseases, along with mental illnesses, on one side, and the growing number of people affected by malnutrition and hunger on the other. All caused by the depletion of the human microbiome, lack of basic macro and micronutrients, and [food being contaminated](#) with carcinogenic and endocrine disrupting chemicals from toxic pesticide residues, heavy metals, artificial growth hormones, and antibiotic resistant strains of bacteria. These same diseases that are affecting humans are also affecting the Earth, in the forms of pollution, mass extinction, and ecological collapse causing [climate change](#).

The call has been made that this system can no longer go on, and now we are finding agribusiness chanting along with what food movements have been saying for years. The corporate chimera has shifted its mask again, appearing to be an ally to the growing eco-conscious movements. Now the very ones who have perpetuated the Earth's destruction and our amnesia, have shapeshifted once more to try and convince us they hold the solutions. But how can the same groups that have so heavily profited off the destruction of our health, small farmers, and the Earth, all of a sudden be so interested in changing the system they created? If in condemning the industrial atrocities of animal factory farming, for example, we are inadvertently making way for the same corporate actors to step in, are we really making any progress?

The imagination of corporate power can only conjure further iterations of itself- cold, anti-life, lab-made, synthetic and most importantly, profitable. Those that have caused mass-suffering (of peoples, ecosystems, animals and so on) are now saying no more animal suffering, no more nutrient deficiency, no more climate problems thanks to carbon trade offs, nature-based solutions, digital agriculture and lab-made foods. Technological innovation can solve all this by simply eliminating the problem. No more cattle to feed, no more

chickens to house, no more dairy cows to pump because now a highly complex combination of never before seen ingredients can be put together with pesticide laden, industrially grown seeds to produce a sterilized, denatured facsimile of the real thing. Complex ecological breakdown is now simplified into catchy marketing slogans, reduced to simple solutions where corporate accountability is conveniently forgotten in favor of shameful individual responsibility.

The [push](#) for food without farmers, and farming without the Earth, represents the agenda of the next corporate takeover of food systems in the final elimination of real farming through digital agriculture, and elimination Real Food through lab-made synthetic foods. An agenda being pushed through corporate aligned, [false climate-change policies](#) to eliminate animal agriculture, vertically integrate supply chains and [digitalization](#). The industrial, monocultural farm will now find its use in providing previously inedible, unpopular commodity crops as raw materials for lab-made foods. The parasite now sucks the last drops of its heavily infected host before it moves on to its new cell-cultured lab protein.

The already underway [destruction of real food](#) has already destroyed health, as profits cannot be made from a healthy planet, healthy people, or a well-functioning local food community. The fight now extends beyond just small farmer versus factory farming, its now real food versus man-made synthetic, fake foods; its nutrient-dense, regenerative foods grown with care, versus corporate digital dystopia.

So, are we going to look to those who regard land, food, and life as extractible, commodifiable, profitable objects to solve the problem which stems from the fundamental disconnection to the Earth and Life? Or do we look to the generational stewards, the indigenous people who speak for their lands, the independent scientist evolving the science of agroecology, and the careful small farmer? Who are the ones that can teach us how to care for the Earth?

The defense of real food is now more important than ever, as it also represents the defense of the small farmer, the defense of our [relationship to the Earth](#), and to life itself.

Real food is nutrient dense, comes from living soil, living water, sunlight and the contribution of hundreds, if not thousands of interconnections with other living beings (including animals).

Real food comes from the care of a small farmer's hands.

Real food works in tandem to the inherent [interconnections](#) of both plants and animals as essential elements of a healthy and balanced agroecosystem. It is made by caring for multidimensional health necessary to produce nutrient rich foods for generations to come.

Real food accepts, honors and humbly respects the cycles of life and death inherent in the Earth's cycles.

Real food connects us all to the flow of life.

Real food gives us a chance to rejuvenate the earth, our [food economies](#), food sovereignty and food cultures.

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Rewilding Food, Rewilding Our Mind & Rewilding the Earth

[Rewilding Food, Rewilding Our Mind & Rewilding the Earth](#)

Regenerating Biodiversity in our farms, forests, and our Gut Microbiome for Zero Hunger and Good – Health for All

by [Dr. Vandana Shiva](#), [Navdanya International](#)

sourced from [Navdanya International](#)

originally published October 22, 2021 at [Transcend Media Service](#)

Mother Earth is self-organised. Mother Earth has created and sustained Diversity.

Colonialism transformed Mother Earth, Vasundhara, Pachmama, Terra Madre, into Terra Nullius, the empty earth. Our living, bountiful earth, rich in Biodiversity and Cultural Diversity was reduced to an empty earth. People of the colonised lands were denied their humanity to justify the appropriation of the their lands, their homes, their resources. The Biodiversity of the earth disappeared in the minds of men who reduced the earth to private property to be owned, and raw material to be extracted.

The colonial Monoculture of the Mind separated people from the land, forests from farms, seed from food, food from biodiversity, health and nutrition in order to maximise profits through extractivism. People of colonised cultures and the biodiversity of plants and animals were objectified,

enslaved and transformed into the property to be owned.

The colonial industrial paradigm could not tolerate diversity and self organisation and redefined “wild” as place or region uninhabited and uncultivated by humans.

This is clearly a flawed definition. The places and ecosystems recognised as “wild” today are where indigenous people protect nature, the land and biodiversity.

On 22% of land left with the original custodians and guardians, [indigenous people](#) protect 80% of biodiversity.

Wild is not the absence of humans, but the loving, compassionate presence of caring communities.

Wild is the opposite of the colonised, enclosed, controlled and exploited, manipulated monocultures and the uniformity.

Wild is where humans are partners of nature, enhancing biodiversity and cultural diversity through co-creativity, respecting the integrity and ecological space of all beings

Wild is self-organised and self-regulated. Wild is living as part of nature, not living in the illusion that we are separate from nature and are her masters and owners. Wild is living in nature's ways,

Wild societies and cultures respect the integrity of all beings, the sovereignty of all cultures and peoples, and enhance the well-being of all through cooperation, sovereignty, mutuality, and symbiosis. Since the web of life is a food web Rewilding food is the first and most significant step in rewilding the earth, respecting her rights, rejuvenating her biodiversity, her self-organised freedom, her rights.

To regenerate biodiversity and provide more food for more species and more people so no one is hungry, no one is malnourished, no one is sick with chronic diseases, we need to

Rewild our minds, our food and food systems.

As Albert Howard observes about Indian and Chinese agriculture in the Agriculture testament,

“In the agriculture of Asia we find ourselves confronted with a system of peasant farming which in essentials soon became stabilised. What is happening today in the small fields of India and China took place many centuries ago. There is here no need to study historical records or pay a visit to the remains of the megalithic farming of the Andes. The agriculture practices of the Orient have passed the supreme test – they are almost as permanent as those of the rival forest, of the prairie or of the ocean.”

Farming like the Forest Is Rewilding

Colonial forestry separated forests from farms and reduced forests to monoculture timber mines, without people, without food. Sacred forests disappeared. Community forests disappeared. Biodiversity and its ecological functions disappeared.

If revenues and profits could not be extracted from land it was declared wasteland by the British even though the forests were rich on biodiversity, local communities were sustained by food from the forests and the waters, and the forests performed vital ecological functions life protection from cyclones. The Sundarbans mangrove forests of India were listed as wastelands in British records.

Farms that had more trees than forests were transformed into Green Revolution monocultures of commodities to maximise profits.

Plants were manipulated to first adapt to external inputs of chemical fertilizers and then genetically engineered to become pesticide factories (Bt toxin GMOs), or resistant to herbicide (Roundup Resistant GMOs). Both applications have failed.

Instead of controlling pests, Bt crops have created superpests. Instead of controlling weeds, Roundup-resistant crops have created superweeds.

All sustainable food systems, whether they be the forests, grasslands or farms, have animals integrated in them.

Rewilding food includes undoing the historic injustice to indigenous people and tribals. It includes bringing people and food back into the forests, and trees and animals back on farms.

Rewilding includes rediscovering and regenerating forest foods and wild edibles and creating Food Forests.

This also means not destroying the forest.

It includes taking animals out of factories and putting them back on the land, letting them be free-range, and integrating them back in farming systems, nourishing the plants that feed them.

Rewilding also means regenerating biodiversity on our farms and forests, and rewilding our gut microbiome, our bodies, and our minds.

Nine Principles to follow to Rewild Food, Rewild the Earth and Feed the World

1. We are part of the web of life, not outside the web. We are members of the Earth Family, other species are our relatives We are not masters and of the Earth, we are not owners of biodiversity. EcoApartheid, the illusion humans being separate from the earth, is at the root of violence against the earth, her biodiversity, her diverse cultures. Returning to our membership in the earth family in our minds and life is the first step of Rewilding. It is a step towards making peace with the earth and creating non violent ecological civilisations.

2. The web of life is a food web. Food is the currency that flows through the nutrition cycle, nourishing all life. The nutrition cycle is an ecological cycle that weaves the web of life. As an ancient Upanishad states "Everything is food, everything is something else's food".
3. Humans are part of the food web, as custodians of biodiversity, as cocreators with other species, as eaters, as growers. Food makes us members of the earth family, nourished by soil micro-organisms, by insects, by plants and animals
4. Every ecosystem is a home of diverse species. Every ecosystem provides diverse foods to diverse species. Forests, farms and grasslands are interconnected ecologically through the nutrition and water cycle, and cannot be divided and separated.
5. Self organisation and self regulation is the principle of life and of Rewilding, from the smallest molecule and cell, to microbes, plants, animals, ecosystems, and Mother Earth herself.
6. Biodiversity is the organising principle of all living systems and of Rewilding. Biodiversity weaves the web of life through interconnections of mutuality and symbiosis. Biodiversity produces more food and increases resilience.
7. The Planet's Health and our Health is one Health. The Biodiversity in the soil microbiome, the biodiversity of the plants we eat, and the biodiversity in our gut microbiome is one interconnected health.
8. Rewilding food is rewilding the Earth. The more biodiversity we grow, the more we create conditions for the earth to grow more biodiversity, thus arresting biodiversity loss and species extinction.
9. The Earth's Climate system has been created by the living earth through photosynthesis. Climate change is a result of the Earth's Climate Balance and her self regulation being disrupted through the junk energy from

fossil fuels. Rewilding our food and the Earth is a Climate Solution.

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How Do You Attract Rare Birds and Bees to Your Garden? Add Rare Plants

[How Do You Attract Rare Birds and Bees to Your Garden? Add Rare Plants](#)

A new study found that rare pollinators flock to urban gardens with more diverse plantings.

by [Shea Swenson](#), [Modern Farmer](#)

August 10, 2022

Rare bird and bee species do it—that is, flock more prominently to urban areas that have an abundance of rare plant species, according to a new study.

When looking into how the biodiversity of plant life in urban gardens impacts the biodiversity of species, [the study](#), conducted by Dartmouth College researchers and published in *Ecological Affairs*, showed that rare plant species often attract rare bird and bee species.

“There appears to be a cascading effect of people planting uncommon species on the accumulation of other uncommon bee and bird species,” says lead author Theresa Ong, an assistant professor of environmental studies at Dartmouth.

For the study, researchers visited 18 community gardens in Santa Clara, Santa Cruz and Monterey counties in California, over two summers in 2015 and 2017. They found that more than 50 percent of the plants in the gardens were considered rare.

Rare, in the urban sense, doesn’t necessarily mean an uncommon plant variety. Instead, in urban gardens, a “rare” plant may be one which is less common to grow in a garden, not as adapted to urban environments or has a potentially higher risk for extinction.

And these plants are bringing birds and bees into areas they may not normally frequent. The purple finch, not necessarily an uncommon bird everywhere, is one example of a species that plant species drew into urban cities—where the bird would not typically be spotted. Researchers cited urban gardens providing tree cover that city space may normally lack as one potential reason the curated gardens are attracting rare species.

Another instance of a rare plant attracting a rare species noted in the study is a plant called Bachelor’s button, a flowery ornamental plant related to the thistle aster,

attracting the leafcutting bee, a pollinator whose females cut leaves neatly to craft nests for their babies.

Researchers suspect the rare plant prominence may be purposeful on the part of some urban gardeners.

The study showed that the people crafting the “rare” urban gardens are often older women. Ong theorizes that this may be, in part, due to the fact that previous research has shown that women tend to adopt more pro-environmental practices. Alternatively, she says in the study, it may be just a product of people taking pride in the landscape of their community, which often bolsters the biodiversity of a region.

Not all the plants considered rare in the study were put there on purpose, however. In fact, the research showed that a lot of the “rare plants” were actually weeds—making a case for gardeners to leave some of the otherwise unwanted growth in their gardens.

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Indigenous Food Sovereignty Movements Are Taking Back Ancestral Land

[Indigenous Food Sovereignty Movements Are Taking Back](#)

Ancestral Land

From fishing rights off Nova Scotia, to grazing in Oklahoma and salmon habitats on the Klamath River, tribal groups are reclaiming their land and foodways.

by [Melissa Montalvo](#), [Civil Eats](#)

March 31, 2021

Last November, escalating tensions between the Mi'kmaq First Nations people exercising their fishing rights and commercial fishermen in Nova Scotia resulted in an unexpected finale: A coalition of Mi'kmaq tribes [bought 50 percent of Clearwater Seafoods](#), effectively giving them control of the billion-dollar company and one of the largest seafood businesses in North America.

The Mi'kmaq people, who compose 13 distinct nations in Nova Scotia alone, have relied on fishing for tens of thousands of years and were granted [treaty rights to a “moderate livelihood”](#) by Canada's Supreme Court. Despite these protections, the Mi'kmaq faced resistance, hostility, and even violence from commercial fishermen when exercising their rights.

By becoming majority owners of Clearwater Seafoods, the Mi'kmaq gained full ownership of Clearwater's offshore fishing licenses, which allow them to harvest lobster, scallop, crab, and clams in a [large area](#) extending from the Georges Bank to the Laurentian Channel off Cape Breton. Tribal leaders hope the purchase guarantees the food security and economic sustainability of Mi'kmaq communities for generations.

Indigenous food sovereignty activists across the world stood in solidarity with the Mi'kmaq and applauded their unexpected victory. The deal represents a growing trend: Indigenous

people are regaining access to—and control of—their traditional foodways.

For centuries, Native Americans in the United States have endured countless atrocities, from massacre to forced removal from their ancestral lands by the federal government. This separation from the land is inextricably tied to the loss of traditional foodways, culture, and history.

Now, there is growing momentum behind the Indigenous food sovereignty movement. Over the past few decades, Native American tribes in the U.S. have been fighting for [the return of ancestral lands](#) for access to [traditional foodways](#) through organizing and advocacy work, coalition building, and legal procedure—and increasingly seeing success.

In recent years, the Wiyot Tribe in Northern California secured ownership of its ancestral lands and is working to restore its marine habitats; the nearby Yurok Tribe fought for the removal of dams along the Klamath River and has plans to reconnect with salmon, its traditional food source; and the Quapaw Nation in Oklahoma has cleaned up contaminated land to make way for agriculture and cattle businesses.

“A big part of [land reclamation] is for food sovereignty,” stressed Frankie Myers, vice chairman of the Yurok Tribe. “We depend on the land to eat, to gain protein. It’s what our bodies were accustomed to, it’s what we as a people are accustomed to—working out in the landscape. It’s where we feel home. It’s good for our mental health. Oftentimes, folks have to be reminded that [food] is our original medicine.”

At the heart of the tribes’ [different approaches](#) to food sovereignty is a shared common goal: reclaiming ancestral lands for habitat restoration, access to healthy, culturally relevant diets, and economic opportunity.

In Eureka, an Unprecedented Land Return—and the Restoration of Marine Habitats

Between California's northern coastline and the redwood forests, the Wiyot Tribe has practiced its way of life for centuries, celebrating ceremonial dances on Tuluwat Island, its place of origin. The island sits in the Arcata Bay of the present-day city of Eureka and provided access to essential nourishment, including oysters, clams, mussels, and fish.



A historical photo of Tuluwat Island, before the Wiyot Tribe began reclamation work. (Photo courtesy of the Wiyot Tribe)

“For us, it’s a giant Costco. Everything that we needed was right there,” explained Ted Hernandez, Wiyot tribal chairman and cultural director, in [a recent interview](#).

That was until 1860, when gold-rush era settlers ambushed and [massacred](#) between 80 and 250 Wiyots peacefully gathered on Tuluwat Island for a renewal ceremony. The surviving Wiyots were forced off the island and moved to Fort Humboldt, where Wiyots say that nearly half of the tribe died of exposure and starvation. They were then forcibly relocated to reservations at Klamath, Hoopa, Smith River, and Round Valley. In the early

1900s, a local church group bought land to house the Wiyots on what is known today as the Old Reservation. But after briefly losing federal recognition and a lack of potable water, the tribe moved to the Table Bluff Reservation, where it currently resides.

In 2000, after an acre and a half of the ancestral Tuluwat Island went up for sale, tribal elder Cheryl Seidner organized fundraisers to buy it for \$106,000. This purchase gave the tribe momentum and hope that it could secure more land. Seidner led the Wiyots in negotiations with Eureka city leaders, and the city agreed to [return most of the island to the tribe in 2019](#).

“With Tuluwat, it’s the first example of a city ever repatriating land to a tribe, which I think is great—but it’s also pretty sad that that never happens,” said Adam Canter, a natural resource specialist for the Wiyot Tribe.

Since then, the Wiyot people have used local community partners, volunteers, and state and federal resources to [clean up the island](#), which was left in toxic disarray after years as the site of a shipyard for non-Native commercial fishermen. “There was a huge [\[Environmental Protection Agency\] cleanup there](#),” said Canter, who leads the restoration effort. “The soil was contaminated with dioxins and pentachlorophenol oils, and all kinds of bad stuff.”



Tuluwat Island in 2011, after the Wiyot Tribe began restoration work. (Photo courtesy of the Wiyot Tribe)

But this hasn't deterred the Wiyots, who are 600 members strong and have a vision of restoring the crucial marine and land habitats that have for so long nourished the tribe. The Wiyots hope to [improve health outcomes for tribal members](#) and create a sustainable food system that emphasizes food sovereignty and security. "Now we're in the process of completing that healing process by bringing back the traditional plants that were . . . in the waterways so our eels, and our oysters can grow back in the bay," [explained](#) Hernandez. "And once that's complete, then we can start the healing process for the whole world. But in order for us to do that, we need our traditional foods."

[Read the rest of the article at Civil Eats](#)

*cover image: The first day of commercial fishing in 2019 on the Klamath River.
(Photo courtesy of the Yurok Tribe)*

How Goats are Regenerating a Forest and Protecting this Town from Bushfire

[How Goats are Regenerating a Forest and Protecting this Town from Bushfire](#)

by [Happen Films](#)

August 11, 2020

From Weedy Forests to Grassy Woodlands tells the story of a community-led permaculture initiative to mitigate forest fire risk using goats and hand tools rather than herbicides, heavy machinery, and burn-offs.

On the edge of Daylesford, a town on Dja Dja Wurrung country in Victoria, Australia prone to massive bush fires, a small group of community-minded folk have pulled together to work towards restoring the ecology of their commons forest – in order to stop the future need for controlled burn-offs by the local fire authority.

Burn-offs keep the township safe from out-of-control fires, but they hinder the forest's ability to regenerate, and thus cannot provide the environment necessary for the diversity of insects, birds and animals that are necessary in a healthy forest on a healthy planet.

Restoring the forest also allows for traditional indigenous burns to take place, as the danger created by flammable non-

native species has been reduced.

The work being done by the Goathand Cooperative is not only showing stunning results on the forest floor, it's having much broader effects: the forest's wildlife is thriving, the goats are healthy and happy, but in addition neighbours previously dubious about the project have come on board, so that new and strong community connections are being made. And as one Cooperative member says in the film, an important re-connection is also being made with nature.

"We haven't always been trammellers of land," says Patrick Jones. This connection to the soil and to the forest is, he believes, "our way back to sanity".

From Weedy Forests to Grassy Woodlands offers inspiration to anyone looking for ways to regenerate their own or a commons forest, anyone feeling the urgency of mitigating the potential disasters of forest fires in the most natural way possible, anyone in a locality and position to use goats for that purpose, and just anyone seeking reconnection to the earth that created and sustains us!

** Follow the Goathand Cooperative **
<https://goathand.blogspot.com/>

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