



# BACK - TO - THE - LAND

*project*

## ***Newsletter #13***

### ***First Semester, 2024***

Dear advisory board and friends,

We hope that this Newsletter finds you in good spirits and health!

The [Back-to-the-Land \(BTL\) Project](#), both an affiliate and a founding member of the [Counterculture History Coalition \(CHC\)](#), has been vibrant with activity since our last Newsletter. We're excited to share some highlights from our recent undertakings and offer a glimpse into our promising future initiatives.

The past months have been a whirlwind of activity, with events and developments stretching from Deadwood, Oregon, to Ariège County, France, and from heartwarming gatherings to poignant losses.

During Paolo's last trip to the US, the BTL Project and CHC were highlighted at the Deadwood Community Center on December 1, 2023. The event showcased presentations centered on back-to-the-land and 1960s counterculture migrations and was well-received. Engaging conversations flowed during the potluck, complemented by standout presentations. CHC member Kate Harnedy offered insights into her documentary work in Deadwood and the ongoing Deadwood Oral History Project. Additionally, Paolo and Brian of the BTL Project delved into the BTL movement in France and the US. Writer and Deadwood resident Felisa Rosa also captivated attendees with a chapter from her memoirs and personal archive slides.

In January, the "Luttes locales, espérance globale. Rencontres internationales du biorégionalisme" event at the Académie du Climat in Paris drew significant attention (see detailed report in this Newsletter). Co-organized by CHC, the event featured enriching conversations and attracted over 700 participants over two days, marking the potential beginning of radical collaborations and setting the stage for future cooperative endeavors.

Shortly after, Brian shared insights on KMUD radio, and Kate Harnedy joined Paolo in exploring back-to-the-land communities in Ariège County, France. This trip was important for comparing Back-to-the-Land movements across the Atlantic, highlighting both similarities and differences. Notably, new back-to-the-land movements appear to diverge significantly: in Europe, especially France, there's an effort to promote a greenwashed, depoliticized post-COVID back-to-the-land by the State and big corporations, while simultaneously hiding and repressing radical initiatives and collectives (a topic studied by an upcoming academic article from Paolo and colleagues in the Clermont-Ferrand region, as well as discussed during a future initiative at Neuchâtel University, Switzerland, in May). In contrast, the US witnesses a rise in Land-Back movements (see our previous newsletter) and off-the-grid living. This transatlantic comparison was also central to an article published in the [French journal Ecorev](#), where Paolo interviewed Deadwood community members and Brian about his Denny experience. We aim to translate this article for a future Newsletter issue.

In March, CHC held a pivotal meeting, including the election of a steering committee. Paolo was elected as coordinator of CHC until 2026, and Brian was appointed to the board. This marks a new chapter in our collective journey. We're also honored to have been joined by Michael Polson, the new director of UC Berkeley's Cannabis Research Center, renowned for his ethnographic studies on cannabis since 2010, focusing on the political ecology and capitalism. Welcome to CHC, Michael!

Amidst the celebrations and advancements, we also mourn the loss of Chuck Trout. His contribution to the Denny and Trinity County communities will always be cherished and remembered. An obituary will follow in the Newsletter (see links section). In France, we also bid farewell to Jean-Philippe Legois, aged 55, a passionate researcher on student movements and counterculture activism. While back-to-the-land was not his primary focus, Jean-Philippe was a great friend and supporter of the BTL project, and we wanted to honor his memory in this editorial.

Looking ahead, exciting initiatives await. Without revealing everything (subscribe to our media to receive updates), CHC and the BTL Project are expected to officially participate in the Oregon Country Fair near Eugene, OR, from July 12-14. The coalition has already secured a spot on the Still Living Room Stage, and we anticipate an exciting turnout. This initiative could also provide opportunities to learn from the wisdom of our elders while empowering the next generation of activists and change makers.

In conclusion, the past months have been a tapestry of experiences, lessons, and connections. As we move forward, let's continue to build bridges, foster collaboration, and strive for a world where human communities live in harmony with each other and the Great Earth Mother.

Thank you for being part of this journey. As always, stay tuned with us. And don't forget to follow the White Rabbit.

Warm regards,

Paolo Stuppia and Brian Hill



Brian and Paolo presenting the BTL Project @ Deadwood Community Center, OR, Dec 1 2023 (© Kate Harnedy)

***BTL Project Mission Statement: A collective ethnography of the  
BTL movement in Northern California & Oregon***

*Countercultural changes that took place in the 1960s led thousands of youth to leave cities and experience alternative lifestyles in the countryside, particularly in Northern California and Oregon. This “back-to-the-land” (BTL) movement hasn’t stopped since, and today 3 generations of “Back-to-the-Landers” have succeeded. From the hippies in*



*the late 60s to the new “off-gridders” of the 2020s, they have all contributed to the revitalization of Northern California and Oregon rural communities and economies. They have also actively originated and diffused environmentalism for the last half century. Finally, they have begun relationships with other local groups, including Native Americans and grass roots right communities, renewing and revitalizing together “place-based” cultures which are very different from the mainstream Western culture.*

*The pioneers of the BTL are still alive, although their numbers are rapidly diminishing: our project will do its best to allow them to give first hand descriptions of their experiences during the years following the 60s. Moreover, the kids and grandkids of these first Back-to-the-Landers are now adults and also have their stories to tell about how times changed as their parents left cities and returned to more natural ways of life. Lastly, our research will include new settlers and homesteaders who have moved into the countryside or the wilderness more recently. We called this collaborative effort, sharing first-hand experiences and academic expertise, a “collective ethnography”. By recording and preserving the stories of the original participants of a movement which has simultaneously spread in the United States and seemingly around the rest of the world (particularly in Europe) and by analyzing its cultural evolution, the BTL project hopes to bring a sort of living history into classrooms, media and art.*



BTL Community in the Pyrenees, France, February 2024 (© Kate Harnedy)

### ***Counterculture History Coalition Mission Statement (Excerpts)***

*We members of the Counterculture History Coalition (CHC) believe that the health of our communities and the planet itself will depend upon knowing our past, in particular the experiments in ways of living, doing business and political organizing born in the Sixties. Because the Sixties generation is dying off, it has become urgent to save their history of back-to-the-land homesteading and small-town life, and the organizations and actions they undertook to restore and protect forests and rivers, to develop and promote organic*



*agriculture, and to establish community-based healthcare, education, civil rights, media, crafts, and performing arts.*

### *Vision*

*To gather, organize and curate exhibits from Affiliates' collections, which showcase the various aspects of Counterculture values and methods of harmonious living, community self-reliance and individual inventiveness and resilience arising out of the Counterculture of the 1960's. These displays could be incorporated into events, conferences, interpretive centers or on-line.*

### *Coalition Objectives*

- 1. Combine and offer existing Coalition Affiliates' materials as a unified resource. a) By compiling a comprehensive listing of Coalition materials to date. b) Seeking funding to refine a combined Coalition listing with an online index and "finding aids" for its content. c) Seeking funding to equip each Coalition location with facilities to provide access to the public and researchers.*
- 2. Coordinate funding for Affiliates to support gathering and cataloging additional materials including documents, media, oral histories and ephemera.*
- 3. Develop portable systems for the presentation of CHC materials.*
- 4. Develop a method of accepting new items from donations or acquisitions and funneling these materials to the most appropriate Affiliate's collections.*



Bioregional Meetings, Paris, France, January 2024 (©Philippe Vaillant)

## ***Report from Paris***

### ***First French Bioregional Meetings "Local Struggles, Global Hope."***

Over the past decade, France has experienced a notable increase and diversification in environmental efforts led by associations, cooperatives, and collectives. These groups aim to challenge mainstream societal norms, economic frameworks, political systems, and public discourse, pushing for a transformative ecological shift that offers alternative paths to sustainability. They tackle pressing contemporary issues on both national and global scales, including combating climate change and addressing the potential overshoot and collapse of the industrialized Western world. These groups employ various strategies: some work to transform participants' lifestyles and daily habits through initiatives like ecovillages and permacultural gardens; others oppose harmful large-scale projects that jeopardize local ecosystems, as evidenced by the Notre-Dame-des-Landes ZAD (defense zone) near Nantes Airport (2009-2018) or recent protests against the construction of Highway A-69 in Southern France. Yet others strive to raise awareness and collectively recognize the importance of rivers or watersheds, reshaping traditional regionalism by following Peter Berg's suggestion to add "bio-" in front of "regional"[\[1\]](#).

The novelty of these experiences, indeed, is to draw inspiration from bioregional concepts such as "reinhabiting" and "living-in-place." Although bioregionalism is still emerging in France, it boasts a rich historical heritage, particularly from North America and Italy, which has recently gained attention in the country, largely thanks to the translation of pivotal works (Berg and Dassmann's "Reinhabiting California", Sale's "Dwellers in the Land," etc.) and new academic publications. The term "bioregionalism" is gaining momentum, frequently cropping up in activist conversations, inspiring some to take action and call for national and transnational initiatives.

On January 20 and 21, 2024, the Climate Academy in Paris hosted France's inaugural bioregional meetings, titled "Local Struggles, Global Hope." Organized by Topophile magazine, the Momentum Institute, the Hydromondes collective, Wildproject, Eterotopia editions, and the Counterculture History Coalition (CHC) from the US, which includes the Back-to-the-Land Project as a founding organization[\[2\]](#), the meetings showcased initiatives aligned with or inspired by bioregionalism. The event attracted significant interest, drawing over 700 attendees over two days, all deeply engaged with the topic.

The meetings honored Alberto Magnaghi, an Italian philosopher and architect, and founder of the "territorialist" school[\[3\]](#), who had recently passed away. Magnaghi's contributions to bioregional-related concepts have had a profound impact on territorial planning and landscape studies beyond the Alps. According to French researcher Mathias Rollet, the term "bioregionalism" gained traction in France following the translation of Magnaghi's book, "The Urban Bioregion," in 2014. Discussions at the meetings aimed to explore the "bioregional horizon," examining its historical roots and presenting contemporary experiences from across Europe, with a particular focus on France.

The event addressed a range of environmental issues, from water conservation and opposition to large-scale projects like ZAD, to the banning of harmful substances like glyphosate and the promotion of diverse ecological initiatives. Discussions were organized around four primary themes: the "geo-history" of bioregionalism, agroecology and watershed management, policy advocacy, and territorial planning and land stewardship. Informal gatherings, exhibits featuring bioregionally-oriented textiles, and tables displaying written documents and books complemented the discussions. Each session was

expertly moderated and featured specialized speakers and respondents, promoting collective reflection without relying on traditional lectures or PowerPoint presentations.

On Saturday morning, Paolo Stuppia from the CHC and the Back-to-the-Land Project moderated a panel that delved into the history of bioregionalism and its global dissemination. The panel featured a discussion between Philippe Vaillant, a French affiliate of the Planet Drum Foundation, and environmental philosopher Thierry Paquot on the precursors of the bioregional movement in the US and Europe. Former Green Eurodeputy Yves Cochet from Institut Momentum presented a comparison between traditional regionalism and bioregionalism, while Mathias Rollot, author of one of France's first Bioregional Manifestos from 2018, offered additional insights. Furthermore, researchers Maëlle Giard and Marin Schaffner explored the delayed emergence of the bioregional movement in France and its connections with ecofeminism. The session concluded with troupe director Sacha Todorov sharing research on reinhabitory theater, followed by a special performance by the Company "Le Singe Debout," which depicted wild boars.

Led by Marin Schaffner, co-director of the pocket collection published by Wildproject editions, the second session on Saturday afternoon delved into the concept of permaculture and its role in watershed management. Instead of portraying permaculture solely as a method, the session presented it as a comprehensive practice that integrates economic, social, political, and ecological dimensions, as emphasized by Laura Centemeri, an environmental sociologist from CNRS. The session also aimed to introduce new ontologies. Inès Dejardin from the Momentum Institute enriched this discourse by introducing a bioregional perspective focused on the Gouët watershed in the Brittany region. Franck Ginsty from the collective "Les Hommes Fourmillent" and Clémence Mathieu from Hydromonde further illustrated this with practical examples from the Risle Watershed in Normandy, the Gironde Estuary, and Pays d'Uzès in Gard County, located in Southern-West France. Agnès Sinaï, the director of the Momentum Institute, wrapped up the session by highlighting the imperative, amidst the challenges of the Anthropocene era, to develop new processes, protocols, and strategies to transform local territories and the global landscape.

Sunday morning's session focused on activism and began with a group rendition of Gilles Servat's "Madame la Colline" song, led by François Guerroué from Hydromondes. Guerroué pointed out the anti-globalization movement's shortcomings, attributing its downfall to poor networking across scales – a strength of capitalism. He championed bioregionalism as a tool to resist mainstream politics and economics by promoting alternative narratives and perspectives. Damien Darcis, a philosopher from the University of Mons in Belgium, highlighted the importance of challenging capitalism's distorted perception of nature, which he argued harms the peasantry and fragments territories. He advocated for a lifestyle that harmoniously combines scientific and local knowledge. Alice Leroy, co-founder of Institut Momentum, discussed efforts to protect the fertile land in Triangle de Gonesse, near Paris, from ill-conceived projects like Europacty, a proposed large mall, employing strategies such as occupation, cultivation, and advocacy. Richard Pereira de Moura, an artist, presented art projects inspired by Peter Berg's philosophy, portraying them as "expressions of the land." Sociologist Geneviève Pruvost delved into gender and ecofeminist struggles, highlighting the role of subsistence in shaping a bioregionalist future. Marie Menant, an architect and researcher at Paris-Malaquais, linked the political dimensions of living in locations such as Notre-Dame-des-Landes ZAD and the "Calais Jungle", where migrants await opportunities to travel to the UK, using a



bioregionalist lens. All the presentations were punctuated by intense debates on territorial struggles.

In the afternoon, Martin Paquot presented alternative perspectives on design and territorial management. Camille Besombes, an epidemiologist and researcher, emphasized the relationship between health and the environment, identifying ecological restoration and new alliances with nature as crucial solutions. Ludovic Duhem, an artist and philosopher, explored the symbiotic connection between ecosocial design and bioregionalism. In a collaborative showcase, textile designers Juliette Clapson, Alexandra Lenartowicz, and Inès Bel Mokthar exhibited their unique fusion of cartography, clothing design, and illustration. Elisabeth Taudière, an architect and director of Territoires Pionniers en Normandie, highlighted her diverse bioregional initiatives, further enriched by insights from the Ambre (Atelier de Ménagement Biorégional et Ecosystémique) collective. Geographer Richard Peirera and Mathias Rollot wrapped up the session by linking bioregionalism to cosmology.

In his closing remarks at the conference, Mathias Rollot highlighted the historical significance of this bioregional gathering in France. Drawing inspiration from Ivan Illich and Alberto Magnaghi, Thierry Paquot advocated for “zading”—resisting through creative, disruptive, and emancipatory actions, expressing hope that the meetings would serve as a catalyst.

This event not only marked a pivotal moment for France but also set the stage for broader European engagement, laying the foundation for enhanced collaboration and mutual understanding. Additionally, the participation of the Counterculture History Coalition bridged this initiative with the US. Given the escalating urgency of the global climate crisis and the demand for innovative solutions, organizers view this gathering as the initial step in a series aimed at driving meaningful change through a “think global (and local), act local” approach. The organizers aim to cultivate European and transatlantic partnerships that tackle climate change by identifying and implementing localized solutions.

Paolo Stuppia, Franck Ginsty, and Philippe Vaillant

[1] See *Raise The Stakes*, N.23, Summer 1994.

[2] See *Pulse!*, Planet Drum Foundation, Winter 2022.

[3] While the two movements share some similarities, a key distinction lies in their focus and structure. North American bioregionalism is primarily organized around watersheds. In contrast, the Italian territorialist school seeks a grassroots form of globalization grounded in a strong sense of place and the self-governance of municipalities.



Bioregional Meetings, Paris, France, January 2024 (©Philippe Vaillant)

### *Completing the Circle*

Retreats, wellness centers, spiritual healing, elder councils/care, workshops, rehab centers, summer schools for kids, forest farmer/worker training centers, ceremonial centers, sacred places... seem to be in growing demand. The current popularity of living in nature is clearly a new/renewed back to nature/back to the land movement. Its largest expression at the moment probably is the “off the grid and homesteading movement” which is spontaneously popping up around the world.

(1) Besides retreats/resorts, back-to-the-land communes and crashed cannabis farms in the US there are also

(2) the first and second generations of back-to-the-land and *survivalist* movements still living in rural areas who could teach and practice living in nature. Some indigenous communities also welcome newcomers who want to return to or learn about the Great Earth Mother.

(3) We should also add, the billions of dollars of new grant funds from CA state and federal governments to prevent forest fires and to restore bioregional health, e.g., fire adopted, forests. This long over due turn of policy finally makes it possible for state and federal governments to work with local communities, as the environmental movement has been shouting for 40+ years. The fire crisis is producing common ground for previously polarized socio-cultural elements to work together in CA. We hope that Oregon will also soon change its biocidal forest management practices to follow something like CA is doing.

(4) There is a relatively new publication on back to nature groups in general called Daily Yonder which "covers rural issues, politics, culture, and life across the country. Find

stories on housing, health, broadband, education, environment, and more from a nonprofit newsroom".

(5) And a new fund announced in the Daily Yonder which looks very promising for local communities in the US called [The Trust for Civic Life](#) and it is "a grant making collaborative that connects national and regional philanthropy with rural efforts to strengthen community bonds, civic engagement, and everyday democracy".

Associations of retreats and back to nature professionals/practitioners (especially including indigenous peoples) could keep retreats busy and teach/care-for/provide jobs for return to nature communities that want or need these facilities and services as they struggle to overcome the forest fire crisis, regenerate their lives, culture and Mother Nature. The retreats, communes, and farms are ripe for the new off the gridders and other back to nature movements. It is a symbiosis that could reverse the fire storms, rural poverty and the cultural PTSD presently crippling our broken culture.

If these natural places were living examples of life's cycles our cultures might once again learn to harmonize with the Great Mother and the Great Father, and family based instead of class based culture could begin to restore Earth balance\*. This movement might also be one of the strongest efforts to learn to live with global warming, now that it is finally accepted by demographic majorities.

Modern day members of our broken culture no longer understand the circle of life, but this new return to nature, especially if it grounds itself with the knowledge and spirit of the 70s and of First Peoples cultures and follows attempts at living in harmony with the Great Mother and the Great Father, could step into a new era of human cultural life where the conscious mind and spiritual life become one - which might be called conscious spontaneity.

Here are some possible undertakings:

1. Forest regeneration and forest gardening, wild crafting, forest work, esp., following rehab treatments.
2. The Concept and Practice of Analog Forestry, permaculture, regenerative farming, etc.
3. The Miracle of Photosynthesis – the carbon cycle, global warming and a new health based digital currency financial market.
4. Essential Oil production and Distribution.
5. Essential Oil Practice – medicine, aroma, culinary, cosmetic, insecticide, fungicide, preservative, spiritual...
6. The Spirits of Plant Life – ceremonial traditions, medicinal practices and teaching, healthy use, ...
7. Certification of Practices in this program.
8. Elder Councils.
9. Re-habilitation treatments, regenerative workshops.
10. Real estate/lease/rental/intern business which would also accommodate placement services between new off the gridders, etc and rural communities already living in place. This could be an office of cultural symbiosis.

Please help this list grow...



Could the health of human communities be dependent on the health of their ecosystems?

Pre-civilized bands and tribes lived in balance with their nature for millennia. Change was pretty much geological and celestial. Once agriculture was developed the handful of cultures that independently discovered farming, esp., vegetable agriculture, began to change in patterns that were similar to each other. Although, as the new and exciting book, **The Dawn of Everything** points out, there were many divergent examples of these general patterns. Seasonal habitations transitioned to permanently sedentary villages. Great interaction between communities spread these new ways of subsistence. Surpluses, specialization, then towns and taxes began; writing, calendars, extended bands of extended families to clans and bands became tribes and chiefdoms, and social classes emerged.

Spiritual practices changed from pantheism where everything had a spirit to polytheism whose deities brought the seasons, the water, the crops, and an increasingly precise calendar. And then when towns grew into the first cities more changes brought the stratification of social classes into hierarchical social structures, probably based mostly on specializations demanded by the more complex new *civilization*. These bustling classes now produced for markets rather than ceremonial and social giving to relatives whose mother was the nature of Earth and father was the Heavens. Surpluses became more important, not to just get families through the winter months, but now also to supply the growing classes who, instead of producing life's subsistence, produced the specialists of civilization like priests, doctors and classes of technologists and bureaucrats who were busy understanding and teaching how nature and the heavens work so they could manage the health of citizens and the affairs of state which were now quite intricate to keep organized by these new classes of bureaucrats. Women and even Mother Nature during this time became more and more the servants of men and not just mothers and providers of life.

The goods of the first "Formative", "Pre-Classic" or "fertility" period civilization were produced for market rather than for families, bands and tribal communities. This may be the beginning of man's esp., not so much woman's, cultural alienation from Nature. The origin of social classes and alienation from Nature may be simultaneous. The Formative period communities transitioned from pantheistic family based giving to obligatory taxation to support the new classes who now competed with each other and to polytheism with handfuls of mostly male gods. The human link with nature became weaker and weaker as the demands of civilization required more and more production from the working classes and exploitation of nature. Instead of living with nature Formative cultures began to exploit and attempt to control her. As cities grew in size so did their reliance on the hinterlands to provide them with goods and services which were obtained through the quasi-spiritual tributes to the now mostly male gods who rule Mother Nature and the Universe, so they believed. This was the first round of empires which archeologists call the fertility period, and then the "theocratic" period followed which was polytheistic. It was a time when priest rulers thought they controlled the supply of goods and services for the non-productive ruling classes and governing bureaucrats.

The final stage, to date, in the general evolution of civilizations has been termed by archeologists like V. Gordon Wiley and Ignacio Bernal the "Military" or Post-Classic phase of civilization. During this period, as the term suggests, the military industrial complex ruled. Imperialism was necessary to maintain the increasing demands of increasing exploitative ruling classes. Most of the annual budgets were spent on military endeavors by the elite classes. Obviously direct comparisons can be made to our present civilization today. The major difference may be that now, as Marshal McLuhan points out, one civilization is world wide. There is no place to go to feed a new civilization as there was in the past.

In the past, when civilizations reach this stage of development, they disintegrated, were abandoned, collapse. But then what happens when cities are abandoned, economies fail, military conquests are lost and PTSD becomes a cultural disease? Generally, the

evolution of civilizations succumbed to a similar demise: Both Mother Nature and the people of the lands became unable and/or unwilling to support the imperial conquistadores, and empire after empire disintegrated. But this is not the end of the story because we all are still here.

The great 7.5 square mile city of Monte Alban which overlooked the Valley of Oaxaca Mexico existed from about 1500 BC to 650 AD without wars, but the local towns and villages in the Valley served the city on the hill. When the city was abandoned in 650 AD the towns and villages in the Valley experienced a new florescence. New post classic buildings were erected in towns like Mitla and life continued. It seems to be a common occurrence that when civilizations decline new back to the land movements begin new life, often a renaissance and the process of civilization continues.

Localization replaces centralization and the revitalization of cultures who live in place with nature is common following the collapse of civilizations. But now that one culture, Western Culture, is global the coming crash must either be reverted or a new phase of human culture may rise out of the ashes of this first global civilization.

If we do opt for a new phase, it could well be the antithesis of Orwell's 1984 and the movie Clockwork Orange. Rather it might be a global culture of bioregionally unified tribal nations manifesting a new Existential world view in which the conscious mind of mankind is synthesized with her spirit - conscious spontaneity. Could this complete a circle of life and restore balance?

Brian Hill



Bookshelves in the Riverspirit commune, Northern CA, July 2019 (©Paolo Stuppia)

## *Links section*

The BTL Project's social media handles have been refreshed:

- [Facebook](#): "Back to the Land Project" (@BTLProject)
- [Instagram](#): "backtothelandproject" (&BTLProject)

- [X](#): "Back to the Land Project" (@ProjectBTTL).

Searching for a hippie hideaway in the US? Discover some options [here](#).

Remembering [Chuck Trout](#).

### ***How to find our Previous Newsletters***

You can find them either on our "X" (Twitter) account ([here](#)) or by clicking on the following links:

[Newsletter #1](#) - January 2020  
[Newsletter #2](#) - February 2020  
[Newsletter #3](#) - March/April 2020  
[Newsletter #4](#) - May/June/July 2020  
[Newsletter #5](#) - September/October 2020  
[Newsletter #6](#) - November/December 2020  
[Newsletter #7](#) - First semester 2021  
[Newsletter #8](#) - Second semester 2021  
[Newsletter #9](#) - First semester 2022  
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[Newsletter #11](#) - First semester 2023  
[Newsletter#12](#) - Second semester 2023

### ***Join us, support us, share our project***

**Brian Hill, Director Project, Trinity  
County, CA**

Brian Hill, all but dissertation for PhD in Cultural Anthropology, New School for Social Research, NY, MA Archeology in Mexico, BA Sociology. He has had the good fortune to be a participant of the birth of BTL homegrown movement in Northern California and be present through its 50 years of struggle to legalization.

[Write to Brian Hill](#)





**Paolo Stuppia, Director Project, Cal Poly Humboldt & University Paris 1 Panthéon-Sorbonne, CESSP**

Paolo Stuppia, Ph.D. in Political Science from the University Paris 1 Panthéon-Sorbonne, sociologist and anthropologist, associate researcher at CESSP and Cal Poly Humboldt, has worked for 15 years with the French back-to-the-landers in the Pyrenees.

[Visit his homepage](#) and/or [write to Paolo Stuppia](#)



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**<https://chcoalition.org>**

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