ICWA
LETTERS

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THE AMERICAS

Peter Keller is a Forest & Society Fellow of the Institute, studying and writing about national and private parks in Chile and Argentina.

El Cañi Forest Sanctuary

A New Model for Chile

By Peter Keller

FEBRUARY, 2001

PUCÓN, Chile–"Why does the *refugio* have eight sides?" I asked our Cañi Sanctuary guide, Modesto Venegas. I knew this part of Chile was once a Pehuenche and Mapuche Indian stronghold, and today small populations of indigenous people still live in the area. The refugio, named *aserradero* for a sawmill that once occupied this flat spot on the mountainside, looked curiously different from other mountain shelters I had seen. The pitched roof, rough-cut wood siding and fire ring in the center with beds flanking five of the eight walls begged for questioning. I was half expecting some link of indigenous significance for its shape, as can be found in Native-American mythology concerning the four cardinal directions. Modesto crushed my significant question by answering, "It looks better this way. Don't you think so?"

I had returned to Pucón, site of my language-training course in Chile, to learn more about Cañi Sanctuary — Chile's first private "park."[1] Located 21 kilometers east of Pucón, Cañi is a 480-hectare sanctuary protecting temperate rainforests in an area west of the Andes geologically described as an extinct Pleistocene-era volcano.

In 1989 a rumor spread that in these mountains above the rural villages of Pichares and Coilaco a New Zealand timber company was poised to purchase the old-growth forest. The forest, comprised of *lenga* (deciduous southern beech tree), *coihue* (evergreen southern beech tree) and *araucaria* (monkey puzzle tree), would be harvested if bought by the timber company — except the *araucaria*, which is a state-protected tree and illegal to cut. When Martin Quartermaine and Katherine Bragg heard this news they felt something had to be done to save the forest. Originally from England, these two had lived for the previous five years on their farm adjacent to the proposed timber site, and had enjoyed many hikes through this forest. They had to act fast to piece together enough money, through loans and savings, to meet the asking price of $160,000.

Before researching this newsletter, I didn't know Quartermaine and Bragg had made the original purchase to protect this forest. Such information was glossed over in articles about Cañi. Wanting a clearer perspective on this early history, I met with Quartermaine at his office in Pucón where he manages a service-oriented farm-supply company called *Agro Pucón Servicios E Insumos Agrícolas*. Between assisting customers with their purchases of hay and other types of farm feed, Martin described events that took place after the forest purchase. Based on prior acquaintance, he had called Rick Klein for advice on what to do with the newly acquired forest. Klein, a North American, is the Director of Ancient Forest

[1] Park is written in quotes because Cañi is neither a national or provincial park, nor a government-declared nature sanctuary. Officials at Cañi see no need to obtain government status for their land because it is already protected in perpetuity in the hands of a Chilean foundation. In PK-8 and PK-11, I wrote about two privately protected areas – *Parque Pumalín* south of Puerto Montt and *Yendegaia* on Tierra del Fuego – that are both requesting Nature-Sanctuary status from the Chilean government.

International (AFI) and a former park ranger for the Chilean Park Service (Conaf). By sheer coincidence, AFI was founded in the same year that Quartermaine and Bragg bought their forest. Based in Redway, California, AFI bills itself as the only international environmental organization dedicated solely to the preservation of the world's temperate forest ecosystems.

Klein wanted to establish a Chilean foundation to protect native forests, but his focus was mostly on *alerce* (akin to coastal redwood) forests to the south. In 1989 he returned to Chile from his home in California to lead an expedition to find the oldest tree on the planet. Quartermaine wanted to develop a grassroots organization focusing on protection and management of the ancient forest he had purchased. Both knew they needed financial support to make their respective ideas work; most imminently they needed money to pay back loans and restore the personal savings of Quartermaine and Bragg.

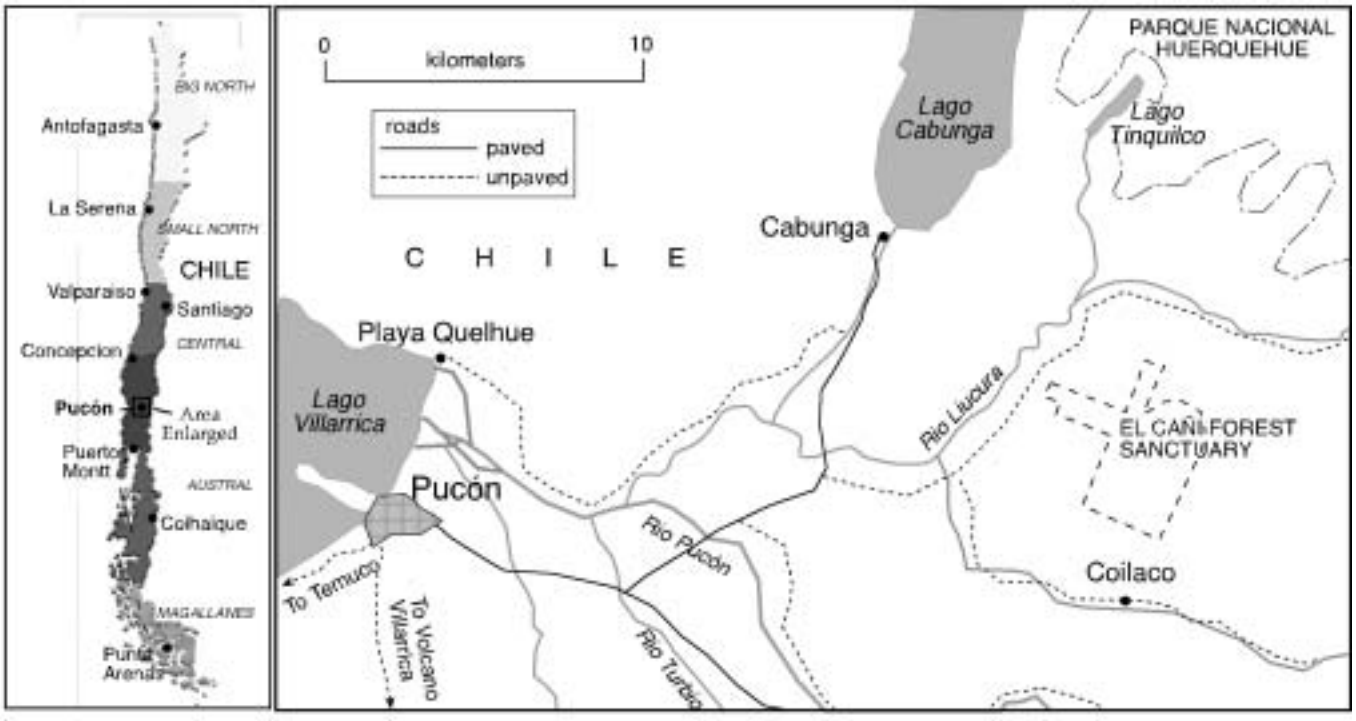
Klein wrote a letter to Yvon Chouinard, founder of the outdoor-clothing firm Patagonia, Inc., asking him to donate money to protect the land. Chouinard prodded Doug Tompkins, who headed Esprit Clothing at the time, to match a donation. Each put in $40,000, and Alan Weeden of the New York-based Weeden Foundation added another $50,000 for a total of $130,000 to pay off the loans of Quartermaine and Bragg.[2]

In 1991, *Fundación Lahuén* was created to hold title to Chile's first privately protected natural area. However, the original purpose of the Lahuén Foundation was fulfillment of a wilderness-protection initiative started by AFI, which eventually became the Pumalín Park that has been spearheaded by Doug Tompkins. The idea of protecting *alerce* forests was further reinforced by selection of the name *Lahuén*, which has two meanings in the Mapuche language. The first is "plants with healing qualities" and the second is "tree that transcends life" — referring to the long-lived *alerce* trees (*Fitzroya cupressoides*).

They named this newly protected area *Santuario Cañi*, the latter an indigenous word meaning "transforming" or "new vision." Quartermaine maintained active involvement in the group that took over management of Cañi Sanctuary. He participated in many meetings and spent a great deal of time at Cañi building trails and maintaining fences to keep cows out. Quartermaine is still passionate about keeping the fences in good order, and he tells me, "Two generations of *lenga* trees were killed by cows that once freely ranged in Cañi." Grazing cows kill would-be giants by eating and trampling young seedlings.

A main focus of Quarter-maine's work, along with that of fellow nature enthusiast Carl Unis, was the development of base-line research data in Cañi. As he remarked, "We basically wanted to figure out what we had, because maybe it (the forest) had been mucked around over the centuries and all this talk about a completely virgin forest was maybe just a bunch of bullshit." They were both getting worried about the level of human impact on the sanctuary and began projects to rehabilitate and monitor the ecosystem. A once-naturally-wet lagoon had been drained some 25 years before and planted with grass for cattle pasture. In an effort to restore the lagoon, Quartermaine rebuilt the shoreline where drainage canals had been dug.

In 1996, Unis and Quartermaine built a meteorological



[2]The Weeden Foundation donation was arranged by staff at World Parks Endowment, a Washington, DC-based group founded in 1989 that has raised almost $2 million to purchase land for conservation purposes in several countries.

Dry Lagoon, once drained for cattle pastures and recently restored to natural conditions when the drainage canals were filled in.

station in Cañi for the purpose of collecting base-line data about wind velocity, annual precipitation, temperature and humidity. Both of these actions created waves of dissent with the Board of Directors of *Fundación Lahuén* because they had not been discussed and approved by the entire board. Eventually, disaffected board members had the meteorological station dismantled, and this provoked Carl and Martin to leave the group. Now Martin rarely goes up to Cañi, even though the operations base and a plant nursery are on his farmland. He reluctantly tells me, "Cañi has been in abandonment for the last five years."

The other members, a mix of Chileans and Gringos, wanted Cañi to be an agent for social change, like an ecotopia, living in harmony with nature through educating locals and developing an ecologically sustainable society. Quartermaine called this the "airy fairy" approach, where most discussions were filled with a lot of hot air and nothing ever got done. The conflict between the Quartermaine/Unis camp and the other board members was based on different objectives for managing Cañi, not along Chilean-Gringo differences in approach to management. He and Unis wanted Cañi to be a scientific reserve where serious studies could be undertaken to develop findings on the health of the forest, and to determine whether it was an undisturbed ecosystem.

Before leaving Quartermaine's office, I asked him what he would have done differently if he could do it all over again. He responded with a bright smile that he would have found some way to keep it, either in his name or that of a land trust — although he hasn't come up with the details on how to do it if he were to have another chance. He said the trick to successful management is to control access, yet generate income to sustain the work. He would promote tourism, but not at the backpacker level. His solution would be to get fewer people up there, but have them spend more money. A few people with a lot of money visiting the sanctuary, creating less impact and more income, is a better combination from the current situation of many visitors who pay very little and consequently cause greater resource impacts.

* * *

Nicole Mintz, the first director of *Fundación Lahuén,* told me that over the past decade the foundation has evolved from an original idea of a land conservation trust to a self-sustaining development project focused on Cañi Sanctuary. Mintz, a successful business owner, came to Chile in 1979 after graduating with an environmental-studies degree from Antioch College. When she moved to Chile she opened *El Huerto*, a well-known vegetarian restaurant in Santiago. She has worked with the Foundation since its inception as one of the many volunteers who have dedicated time and money to the organization.

In an interview with Alan Coar, the only paid staff member at *Fundación Lahuén*, I asked where the founda-

tion office is located. He replied that a permanent location doesn't exist. Rather, it's a collection of file boxes located in various places and an institutional memory in Nicole's head. In Alan's position as "coordinator" he spends most of his time working on the Andean-trail project and initiating a system of public-use trails around Pucón.

If it seems there are a lot of Gringos (in the broadest sense of the term) involved in the Cañi project, then you are catching on. However, over the past decade a conscious effort has been made to develop a sense of ownership in the project for Chileans that is only beginning to take hold. Even though the Gringos involved are mostly long-term residents with Chilean roots in the form of families and businesses, the project is still not fully accepted as a part of the community. I surmise the reason is because Cañi is more popular with foreigners than with Chileans, and few Chileans, even in Pucón, have even heard of the project.

While the Foundation still holds title to the land, transformation of *Lahuén* continues to evolve toward sustainability. One example is the creation of *Grupo Guias Cañe*, which has taken over Cañi's concession services. A group of five guides and park ranger Modesto Venegas are responsible for guiding visitors through Cañi Sanctuary, managing a native-plant nursery, teaching school groups, escorting visitors and training other prospective guides. At the Cañe guides office I asked Roberto Sanhueza why the guides group spells *Cañe* differently from *Cañi* the sanctuary. "That mistake began ten years ago when some of the organizers of Lahuén heard the word Cañe and through the pronunciation thought it was spelled Cañi."

Entering the sanctuary without a guide is generally frowned upon because both the Foundation and guides would like to control access for resource protection and help employees earn wages. Trips to Cañi are arranged in Pucón either through the guides' group office or at *Hostería ¡école!*. *Fundación Lahuén* and AFI started *Hostería ¡école!* in 1994 as a for-profit hotel/restaurant/language school. The hostería funnels adventure clients to Cañi and other forest conservation sites. *Hostería ¡école!* also serves as an informal hub for the environmental community in southern Chile, an eco-groovy place where you can get a vegetarian meal, listen to earthly music and meet like-minded people from around the world. Once a trip is arranged a guide will meet you in town and escort you to the base hut at Cañi. A visit to Cañi can range in price from $6 (without guide), to $12 (with guide) to $20 (transportation from Pucón with guide) per person. The tourist high season, from December through March, attracted 400 visitors last year, of which nearly 80 percent were foreigners.

The native-plant nursery began in 1995 and now over 10,000 trees and bushes are ready for sale. Generally it takes three years to grow a specimen before it is fit for transplanting. Last year the nursery grossed 2.5 million pesos (U.S.$4,350) in sales. These sales included popular trees such as monkey-puzzle (*araucaria),* beech (*coihue* and *ñirre), ulmo* (a tree that blossoms white flowers in the summer) and *mañio* (a coniferous tree), plus oak (*roble).* Four local families are supported by the production and care of these native plants. Most plants purchased are used for small projects, such as landowners wishing to create a windbreak or a screen of vegetation between their home and nearby roads.

Cañi also serves as an open-air classroom for local school children visiting the sanctuary to learn first-hand about the ecology of the area. Current and potential guides are taught courses in such subjects as ecotourism, nursery management and botany.

Sanctuary guides Roberto Sanhueza, Manual Antonio Venegas and Rigoberto Pinto in their Pucón office

Over the past two years *Fundación Lahuén* has not received outside funding for program support. It is trying to make Cañi a self-supporting operation and has not aggressively sought outside funding. As current President of the Board, Nicole Mintz told me, as if she had answered this question before, "Conservation is forever, and funding cycles don't sustain our work. Besides, it's a lot of work to get funded — the process of research, writing a grant and followup is more time than we have." She further noted that, "Cañi is ready to be on its own; the only thing lacking is good marketing." Prior to this they had received financial support from the Canadian International Development Agency, Western Canada Wilderness Committee, Wild Wings Foundation, *Flor del Bosque*

de Pichares and *Fondo de Las Américas*.

The Fund of the Americas, prior to 1993, was known as the Initiative of the Americas. Its financial resources come from forgiven interest on Chile's public debt owed to the U.S. government. Responsible for fund administration is an eleven-member Board of the Americas, a binational, joint, private-public entity. Every trimester, the Chilean government deposits forgiven interest into two domestic accounts established by the Fund, while at the same time paying its underlying debt to the U.S. Department of Treasury. This re-negotiation of debt totals U.S.$18.6 million to be deposited between March 1992 and September 2002. As of December 31st, 1999, over 90 percent of the total had been deposited. To date, the Fund has distributed over $10 million worth of interest to support more than 100 local environmental projects throughout Chile. *Fundación Lahuén* received one-time funding of $26,206 from *Fondo de Las Américas* in 1997-98 to develop the nursery, and support mountain-shelter and education-program projects at Cañi.[3]

Cañi park ranger, Modesto Venegas leading our group on a hike to Cañi Sanctuary. Here he is eating berries of Los Chilcos*, also known as wild fuchsia.*

Financial support is shrinking, however, and this is true of many environmental groups in Chile. Nearly all environmental groups are feeling what has been termed as the "green squeeze." According to an article in the Chilean newspaper *El Mercurio* (February 4, 2001), many North American and European organizations that have given money to Chilean environmental groups are withdrawing funds. They are reorienting support to less developed regions such as Africa and Eastern Europe because they consider Chile to already have favorable conditions for self-financing their own activities. This results in a 15 percent to 20 percent reduction in funds donated to Chilean environmental organizations over the last few years.

As forestry projects once considered a threat to the environment are mitigated or closed down, further outside support will also be reduced. For example, officials of the Cascada Chile project (see PK-4 for details) recently announced cancellation of their controversial project. This forestry project would have turned native forests into wood chips for production of oriented-strand boards used in housing construction. Reaction to this decision by the environmental community was like a shout of victory. On the one hand this is good news, but can produce an odd outcome in which funding groups back off because the threat is not imminent. This can result in little pressure or presence for reviewing future resource-extraction projects.

In the world of environmental fund raising, just as in the business of newspapers, chaos, conflict and controversy sell better — at the newsstand for papers and in membership enrollment for environmental groups. Having a nemesis like former Secretary of the Interior James Watt or neighborhood bully Boise Cascade working against you can dramatically increase financial support for environmental causes. This is perhaps a cynical view, but a perspective based in reality.

* * *

I met guide Rigoberto Pinto outside *Hostería ¡école!* one morning to begin my trip into Cañi. Two Californians from the Bay Area joined us on this one-day excursion. Before we departed, Rigo, as he is known by his friends, pulled out his cellular phone and made a call to Modesto, the park ranger stationed at *Refugio Aserradero* — the eight-sided mountain shelter referred to earlier. He told Modesto we were on our way and would meet him at the base hut, which is used as a classroom and center for plant-nursery activities. Modesto ran down the steep mountainside to meet us at the base hut in just 20 minutes.

Rigo dropped us off with Modesto and our group of

[2] *Fundación Lahuén* has been a launching pad for many of today's environmental leaders. Two former foundation board members are now on the Board of Directors for the Fund of the Americas. A former board member, Adriana Hoffman, stepped off the board in 1994 to begin "Defenders of the Chilean Forest." She has since become Director of *Conama*, the Chilean equivalent of the U.S. E.P.A. Hoffman is Chilean even though her name is of German origin, a result of large-scale German immigration to southern Chile in the 19th century.

four began hiking to Cañi, a one-and-a-half-hour trek back to where Modesto had just come from — nearly 500 meters above us. As we passed through farmland along fence lines under a thick morning fog, Modesto answered many of my questions about Cañi management and the ecology of the area. Through verbal agreements with adjacent landowners they are able to gain access to Cañi across their neighbors' lands. Paths leading up the steep hillside are a mixture of human- and cow-trodden trails. Signs indicating the direction to Cañi don't exist and only a few small signs along the access road note where to begin the hike. Could the purpose for lack of signing be an incentive for visitors to hire a guide?

Every once in a while Modesto, who is 30 and has been working here for six years, makes a stop so we can catch up to him and rest. With a characteristically Mapuche stocky build, curly jet-black hair and constant smile he seems to exude Buddah-like patience or at least portray the meaning of his name — modest. I noticed that he usually stopped next to the red-flowered *Chilco,* or fuchsia, and nibbled away at an edible fruit called *huatones.* He encouraged us to try one of these morsels, a little smaller than a pencil eraser. It had a quick flash of sweet-berry taste, enticing me to pick more. We asked Modesto to point out more edible plants (and non-edible berries, for our safety), and he showed us such delectable editables as *Calafate* (blackberry, *Berberis* genus); wild rose used to make *rosa mosqueta* jam and tea; the stalks of *nalca,* eaten like rhubarb; and canelo (*Drimys winterii*), used in a variety of forms from the bark, high in vitamin-C content, to the leaves (used for toothaches). We also feasted on non-native fruits such as apples and plums that we picked along the trail, planted decades before by local farmers.

At the sanctuary border a barbwire fence greeted us. We crossed over it on wooden steps and walked another ten meters to *Refugio Aserradero*. I wondered in amazement how Modesto managed to run half-way down this mountain in only 20 minutes when it took us 90 to return up it. The refugio marks the transition line between trampled, sparsely forested cattle pasture below and a wall of old-growth native forest above. After eating lunch next to a cookstove inside the shelter, we continued our hike up to Dry Lagoon, Black Lagoon and a rock outcropping called *El Mirador.* By the end of the day we would be 1,000 meters above the base hut where we had started. We resumed our hike to *El Mirador* as the fog began to burn off and the sun appeared.

After walking in silence for a while, I asked Modesto about his approach to *interpretation,* the practice of revealing stories to describe the natural and cultural heritage of the area. As a park ranger myself, I had learned the process of interpretation by leading hikes and telling tales at appropriate rest points. So, after we passed several prime stopping locations, I thought maybe we had something special waiting for us up ahead. Much to my dismay, Modesto's approach didn't involve stopping and telling stories. As he said, "he likes to wait for questions from visitors and then answer their questions." He had tried the other way of presenting information unprompted, he said, but found some visitors were bored by this and preferred to hike without knowledge of their surroundings.

The father of interpretation for the U.S. National Park System is Freeman Tilden. He worked his way through the newspaper business from reporter to editorial writer before devoting his writing to conservation. Tilden developed what has become known as the "Principles of Interpretation." They have stood the test of time since he wrote the principles in the 1940's, which include:

> -Any interpretation that does not somehow relate what is being displayed or described to something with the personality or experience of the visitor will be sterile.
>
> -Information, as such, is not interpretation. Interpretation is revelation based upon information.
>
> -Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural.
>
> -The chief aim of interpretation is not instruction, but provocation.
>
> -Interpretation should aim to present a whole rather than a part.
>
> -Interpretation addressed to children should not be a dilution of the presentation to adults, but should follow a fundamentally different approach.
>
> (From *Interpreting our Heritage*, by Freeman Tilden)

In the mountains of Cañi Sanctuary a story is waiting to be told, but without prompting by our guide or a visitor's curiosity, I believe the experience will lack inner meaning and become just another walk in the woods.

At Black Lagoon, a campsite below the vista point, we took a short break to refuel and discuss plans for the rest of the day. Set in a basin, Black Lagoon is a popular base camp that includes a square mountain shelter, several campsites and a pit toilet. It is an ideal place to stay a few days for access to Cañi high country. Modesto and I decided to hike to the vista point, a half-hour farther up, while the two Californians returned to the base hut where they would meet us later. Minutes later Modesto picked up his pace when we reached a zigzag trail cut into a steep hillside. He would wait for me when he saw something interesting, like a Magellanic woodpecker on a distant tree searching for insects or a scorpion scurrying along the trail in search of a meal.

At the vista point a cool breeze refreshed us as we looked over the entire sanctuary, surrounding lakes and mountains. Picturesque 1,000-year-old araucarias (*Araucaria araucana*) stood out with their unique umbrella shape; this tree, also known as pehuén, is the monkey-puzzle tree. The

A view of an araucaria forest in Cañi Sanctuary from the vista point, El Mirador

latter name is a misnomer in that there are no monkeys in this part of South America, but the name has unfortunately stuck since an English nurseryman was delivered an araucaria in the late 1800's and remarked what a puzzle it would be for a monkey to climb.

In silence we listened to the wind wisp through the trees below. Our view also included a forest intermixed with lenga and coihüe, both members of the Nothofagus genus. Of 40 Nothofagus species in the Southern Hemisphere, ten are native to Chile, and four can be found in Cañi — only coihue is evergreen. The name Nothofagus refers to "false" or southern beech and all are monoecious, which mean both feminine and masculine flowers are found on the same tree (whereas araucaria is dioecious, with male and female flowers on separate trees).

Our hike down from the vista point went relatively fast as we let gravity take control. When we passed *Refugio Aserradero*, perched on a hillside with a spectacular view of the valley below — including Pucón and Lake Villarrica on one end and Lake Caburgua next to Huerquehue National Park on the other — I chuckled as I thought about my search for significance of the eight-sided shelter. This thought reminded me of another recent search for meaning.

Just a week earlier I was in Alerce Andino National Park with some friends hiking along a lake shore when we noticed two canoes turned upside down, each with a baseball-size rock resting on top. We each made guesses as to why the rocks were placed there: Some type of security system? Or an offering to the lake gods? That night we stayed at a *refugio* with canoe guides, Felipe and Carolyn. I asked Felipe why rocks had been placed upon these canoes. He sheepishly said, "Carolyn was worried the canoes were too close to the water in case it rained tonight and the water level came up, so I sarcastically put a rock on top of each canoe, as if that would hold it in place."

As for me, I will probably continue to look for significance in whatever I am studying, but now realize it's a good idea to bring along a few grains of salt with a good helping of humor. ❑

On our hike returning from the vista point with guide Modesto Venegas leading the way. Below him is the eight-sided shelter with a total capacity of 14 people, used by visitors and guides. The fence on the left-hand side marks a boundary between Cañi Forest Sanctuary and adjacent private lands.

INSTITUTE OF CURRENT WORLD AFFAIRS

FELLOWS AND THEIR ACTIVITITES

Shelly Renae Browning (March 2001- 2003) • **AUSTRALIA**
A surgeon specializing in ears and hearing, Dr. Browning is studying the approaches of traditional healers among the Aborigines of Australia to hearing loss and ear problems. She won her B.S. in Chemistry at the University of the South, studied physician/patient relationships in China and Australia on a Thomas J. Watson Fellowship and won her M.D. at Emory University in Atlanta. Before her ICWA fellowship, she was a Fellow in Skull-Base Surgery in Montreal at McGill University's Department of Otolaryngology.

Wendy Call (May 2000 - 2002) • **MEXICO**
A "Healthy Societies" Fellow, Wendy is spending two years in Mexico's Isthmus of Tehuantepec, immersed in contradictory trends: an attempt to industrialize and "develop" land along a proposed Caribbean-to-Pacific containerized railway, and the desire of indigenous peoples to preserve their way of life and some of Mexico's last remaining old-growth forests. With a B.A. in Biology from Oberlin, Wendy has worked as a communications coordinator for Grassroots International and national campaign director for Infact, a corporate accountability organization.

Martha Farmelo (April 2001- 2003) • **ARGENTINA**
A Georgetown graduate (major: psychology; minor, Spanish) with a Master's in Public Affairs from the Woodrow Wilson School at Princeton, Martha is the Institute's Suzanne Ecke McColl Fellow studying gender issues in Argentina. Married to an Argentine doctoral candidate and mother of a small son, she will be focusing on both genders, which is immensely important in a land of *Italo/Latino machismo*. Martha has been involved with Latin America all her professional life, having worked with Catholic Relief Services and the Inter-American Development Bank in Costa Rica, with Human Rights Watch in Ecuador and the Inter-American Foundation in El Salvador, Uruguay and at the UN World Conference on Women in Beijing.

Gregory Feifer (January 2000 - 2002) • **RUSSIA**
With fluent Russian and a Master's from Harvard, Gregory worked in Moscow as political editor for *Agence France-Presse* and the weekly Russia Journal in 1998-9. Greg sees Russia's latest failures at economic and political reform as a continuation of failed attempts at Westernization that began with Peter the Great — failures that a long succession of behind-the-scenes elites have used to run Russia behind a mythic facade of "strong rulers" for centuries. He plans to assess the continuation of these cultural underpinnings of Russian governance in the wake of the Gorbachev/Yeltsin succession.

Curt Gabrielson (December 2000 - 2002) • **EAST TIMOR**
With a Missouri farm background and an MIT degree in physics, Curt is spending two years in East Timor, watching the new nation create an education system of its own out of the ashes of the Indonesian system. Since finishing MIT in 1993, Curt has focused on delivering inexpensive and culturally relevant hands-on science education to minority and low-income students. Based at the Teacher Institute of the Exploratorium in San Francisco, he has worked with youth and teachers in Beijing, Tibet, and the Mexican agricultural town of Watsonville, California.

Peter Keller (March 2000 - 2002) • **CHILE**
Public affairs officer at Redwood National Park and a park planner at Yosemite National Park before his fellowship, Peter holds a B.S. in Recreation Resource Management from the University of Montana and a Masters in Environmental Law from the Vermont Law School. As a John Miller Musser Memorial Forest & Society Fellow, he is spending two years in Chile and Argentina comparing the operations of parks and forest reserves controlled by the Chilean and Argentine governments to those controlled by private persons and non-governmental organizations.

Leena Khan (April 2001-2003) • PAKISTAN
A U.S. lawyer previously focused on immigration law, Leena is looking at the wide-ranging strategies adopted by the women's movement inPakistan, starting from the earliest days in the nationalist struggle for independence, to present. She is exploring the myths and realities of women living under Muslim laws in Pakistan through women's experiences of identity, religion, law and customs, and the implications on activism. Born in Pakistan and immersed in Persian and Urdu literature by her grandfather, she was raised in the States and holds a B.A. from North Carolina State University and a J.D. from the University of San Diego.

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