

to be very fruitful so I'm going to be following up with her *Rebirth of the Goddess* and *She Who Changes*. Process theologies are pantheist and very relational, which is very much suited to Wicca and intuitively satisfies me.

*Samuel Wagar is the Wiccan chaplain to the University of Alberta and a Doctor of Ministry student at St. Stephen's College in Edmonton.*

## **ANCIENT SPIRIT RISING: RECLAIMING YOUR ROOTS & RESTORING EARTH COMMUNITY**

Pegi Eyers  
Kewadin, MI: Stone Circle Press,  
2016

### **REVIEWED BY SHARON G. MIJARES**

*Ancient Spirit Rising* is the recipient of a 2017 Next Generation Indie Book Award in the Current Events/Social Change category.

*Ancient Spirit Rising: Reclaiming Your Roots & Restoring Earth Community* is a very significant book for our time. It challenges current trends toward borrowing and using indigenous knowledge and related practices, and points out that this tendency further precipitates colonial thinking and intrusion upon the ways of indigenous people. Eyers lays out her case against these ongoing colonial-thinking practices, describing the many ways that white Europeans have intruded into indigenous societies, particularly those of North America. She challenges the booming trend "to borrow identities from other cultures." Given the number of white women re-creating sweat lodges, presenting

ceremonies (where permitted by indigenous peoples) and so forth, Eyers challenges these behaviors and asks why people are not, instead, cultivating their own indigenous roots. For example, why not learn more about the indigenous European Indigenous Knowledge traditions of Nordic and Celtic Paganism as well as a host of other EIK traditions from the UK, Baltic, Russian or Siberian lands? In short, Eyers discusses the current quest toward ancient ways of reverencing with ancestral practices and re-connecting to the earth and its spirits, but also asks readers to replace what she illustrates as an intrusive continuance of colonial thinking with practices related to one's own genetic history. One excellent quote supporting this theme notes that,

Our post-modern culture finds itself in a desperate need for Ancestors right now. The greatest threat today is the unraveling of the Web, which connects us to one another. Tracing the stories of our ancestors allows us to reach beyond our cultural borders to worlds not our own. The future may try to monopolize our attention, but some of our most fruitful lessons may come from connecting to our past. May your journey to the Ancestors yield both wisdom & compassion, which are their truest gifts to us.

*Ancient Spirit Rising* is filled with excellent, supportive quotes that add a lot to the author's points. It is also filled with terms and acronyms, noting the differences between IK (Indigenous Knowledge) and EIK (European Indigenous Knowledge), settler re-indigeneity and indigenous mind, as well as the ravages of Empire, patriarchy, hierarchy, ethnocide, capitalism, ecocide, racism, and white privilege, to name a few. Then each of the topics is addressed in depth with significant scholarly support, causing the readers to examine their practices and beliefs. Do we support true unity, or do we contribute to

ongoing intrusion into indigenous people's communities and lives?

This is a timely book in that humanity is in the midst of a mass migration, as well as the exposure to other cultures supported by modern technologies of the internet as well as travel. It is an unsettling time, and this has probably initiated the widespread urge to connect with nature traditions using ritual practices more connected to spiritual ancestry. The world religions no longer have the appeal of the past.

There are differing beliefs and responses within indigenous communities to this movement. Some are capitalizing on it by earning an income, for example, an indigenous person teaching students how to build and conduct a sweat lodge as well as other native practices for a fee. There are those who prefer to protect their tribal ways and not allow further appropriation or intrusion by settlers who, without thoughtfulness, bring the crimes of the past into the present. Then there are also other tribal peoples who go beyond ideas of further segregation and are, instead, joining with all races, nationalities, spiritual backgrounds, and so forth: increasing numbers of people are recognizing the important role of indigenous people in teaching us how to protect the well-being of all life and the future of the planet. *Ancient Spirit Rising: Reclaiming Your Roots & Restoring Earth Community* brings up many controversial and important issues, and stimulates significant thought. To what extent are we as human beings all connected?

The book also brings up the question of whether we are more influenced by our genes or the land to which we are born. Although this is discussed in her book, Eyers does not fully answer the question—primarily because it is an unknown factor. The author directs our intention to knowing our individual ancestral roots, and

asks that we quit appropriating those of indigenous peoples. In addition to formulating our own ethnoculture and eco-identity as connected to place, this appears to be the driving message of the book.

In summary, after reviewing *Ancient Spirit Rising* it is my opinion that it is an important, significant and timely read. I highly recommend reading it, and also recommend keeping it as a resource toward further exploration, thought, and referencing on problems of cultural identity, and solutions as found in practices of ecospirituality and the ancestral arts. Eyers has gone into great depths in presenting her thesis. It is well thought out, well written and referenced. Most importantly, *Ancient Spirit Rising* presents significant issues for the era in which we are living—a time in which all of humanity is confronted by tremendous change.

*Sharon G. Mijares, Ph.D. is a global traveler and has led workshops to empower women in Costa Rica, Ecuador, Egypt, Mexico, Scotland, Uganda, Venezuela, and the United States. She is the primary editor of A Force Such As the World Has Never Known: Women Creating Change (Inanna, 2013). Her workshops and writings are focused on empowering women for global transformation. For more, see www.psychospiritual.org*

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## THE CHANGING NATURE OF ECO/FEMINISM: TELLING STORIES FROM CLAYOQUOT SOUND

Niamh Moore.  
Vancouver: UBC Press, 2015

### REVIEWED BY LAUREN FOURNIER

Written with an acute awareness to the challenges facing ecofeminist theory and practice in relation to feminism more broadly, Moore's book makes the case for ecofeminism's compatibility with contemporary intersectional feminisms.

This book is written from the perspective of someone who has witnessed ecofeminist activism in practice and believes in the relevance of these activist practices to feminist theory, including emergent modes of theory like feminist new materialisms. It is an auto-ethnographic account of Moore's exploration of ecofeminism in Canada, a project which began when Moore was an undergraduate student in London (UK) in 1992. Turning to the specific situation of Clayoquot Sound in 1993, Moore contextualizes this moment for ecofeminism in light of the contemporaneous discourses around the death of feminism in the 1990s. Moore describes the turn to a specific case study in terms of Donna Haraway's "situated knowledges and partial perspectives," and she draws on Haraway throughout. One of the reasons Moore chooses to focus on the Friends of Clayoquot Sound (FOCS) peace camps in 1993 is because it is an internationally recognized environmental activist movement that, Moore argues, was "based on feminist principles, which were sometimes explicitly identified

as eco/feminist": it is an example of (ecofeminist) theory in practice that, as Moore demonstrates, is also resonant with postmodern feminist concerns.

Moore contextualizes her project in response to the gap she perceived between third-wave feminist theory in the 1990s and the so-called "death of feminism," on the one hand, and the "intense, vibrant, and lively experiences of eco/feminist politics in action" that she bore witness to at Clayoquot Sound on the other. Moore responds to this gap between theory and practice—a gap that is exacerbated by the marginal, or marginalized, place of ecofeminism in feminism more broadly—by turning to the accounts of activists who were involved in the Clayoquot Sound peace camps in the summer of 1993. With postmodern feminism and emergent modes of theory in her quiver, Moore directly addresses the various charges against ecofeminism: most notably, the charge of essentialism. Well aware of the ways in which ecofeminism has tended to be disregarded by feminist theorists for its "anachronistic" essentialism, Moore revisits terms like "essentialism," "maternalism," and "genealogy" in light of postmodern theory while emphasizing the importance of considering such (redeemable) terms in context.

Her citational practice of juxtaposing postmodern (and post-postmodern) feminist theory and queer theory with transnational eco/feminist activism contributes to her making the case of the compatibility of ecofeminism with both contemporary feminism and contemporary theorizing on and around the environment, nature, and matter. Moore draws on the work of Sara Ahmed, Judith Butler, Karen Barad, Lee Edelman, Jack Halberstam, Donna Haraway, Gayatri Spivak, Isabelle Stengers, and Anna Tsing alongside work by Catriona