

RAIN: Journal of Appropriate Technology

RAIN

Spring 1993

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RAIN

Village-Organized Healthcare
The Homeless Garden Project
Center for Appropriate Transport
Ecotopia, Bulgaria



Volume XIV, No.3

\$5.00

About this issue...

The projects you'll find here are successful because the people involved have pushed the powerful out of the way, so they could provide what was really needed: villages in Mexico training their own health workers in preventative medicine, despite the interference of a corrupt government; independent relief workers besting huge organizations, in the middle of a war urged on by opportunistic nationalists; neighborhood farms run by children, on poor land remaining from a conflict between uncaring superpowers; a community in Santa Cruz with an important role for the homeless, who've been left behind by a destructive capitalist economy.

For their opponents, who wield power, problems that should overwhelm any single individual seem to demand solutions. The result is always a poor solution, which is why individuals shouldn't wield such power. In Somalia, a superpower leader has decided to avoid responsible, sensitive approaches to a problem by sending in a clumsy occupation force, while a UN leader calls for even more authoritarian solutions, such as disarming an entire people. Whatever their motivations, these rulers avoid any solution that takes away their power, even if it's clear that divestment of power is the only solution. We hope that this issue is full of evidence of the effectiveness of grassroots solutions, even when stunted by blind, greedy corporations and governments that steal people's right to self-determination.

A Peasant's House in Bosnia, Bernard Rice.
Wood engraving, 1924.



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This unique festival, despite the crowds, the traffic, and the struggle to maintain focus among counterculturalists, is so successful that it has moved beyond its entertainment function to become a major source of funding for community action.

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Working to change the world, hundreds of young European activists come to a makeshift campus in a dark corner of Europe to test their vision of the future. They cooperate, argue, get things done, help nearby communities, and push the limits of both personal freedom and community responsibility.

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Both official Green and green-leaning candidates do well in local elections this year.

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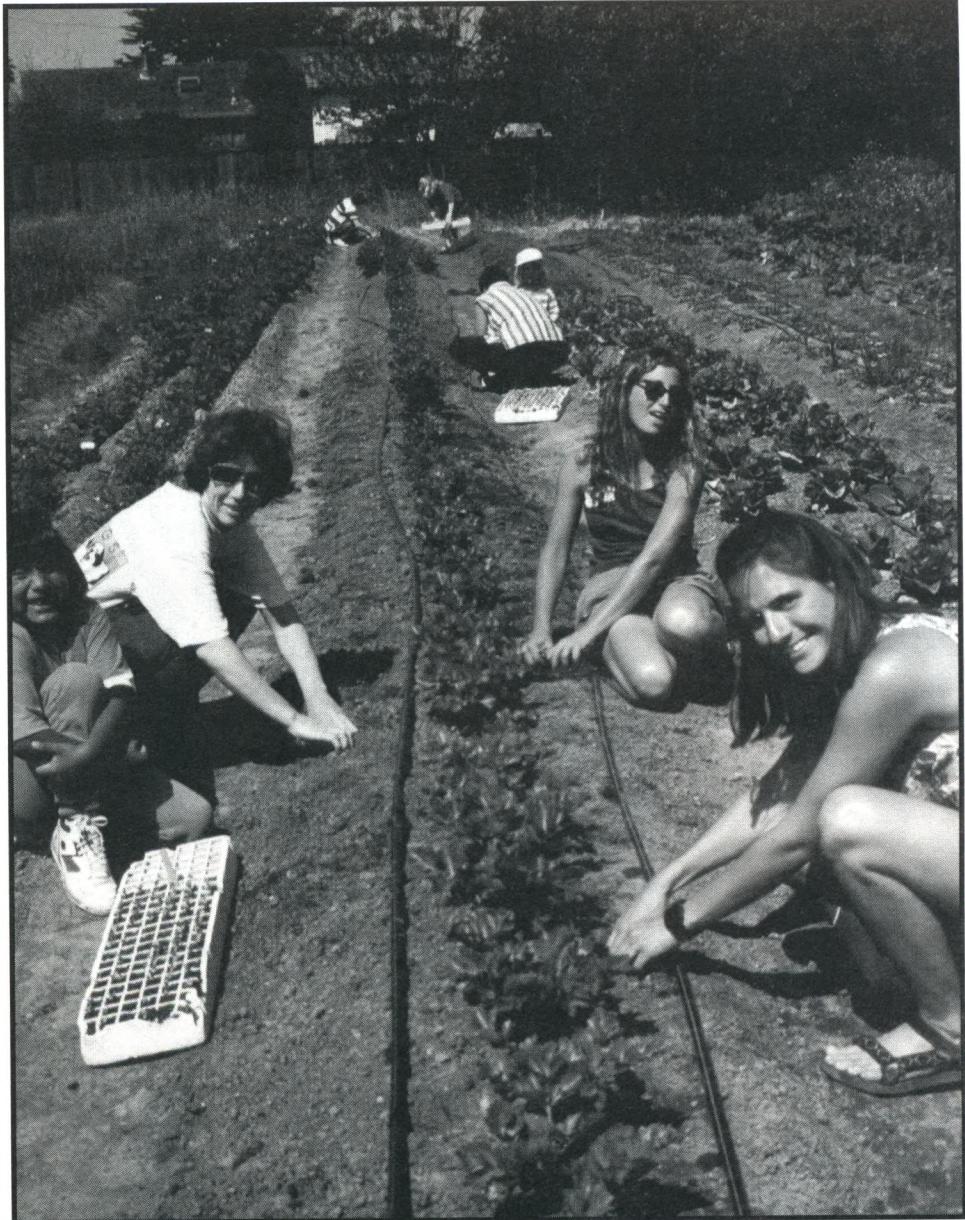
Back Cover: At Santa Cruz's Homeless Garden Project, shareholders in the community come to collect their share of the harvest twice a week. These are the vegetables, organically grown and ready for the members to pick up. See the story on page 2, and resources on page 8.

Cabbages and Compassion

Community Supported Homeless Farming

Story and photos by Jered Lawson

Additional photos by Kate Stafford



Neighborhood CSA shareholders plant basil seedlings during the Garden's Anniversary Party Gathering.

A year and a half ago, Bill Tracey stood on the corner of Chesnut and Mission clutching a piece of cardboard that read "Homeless and Hungry: will work for food." Now Bill works with a group of homeless people who take these words literally, growing food not only for themselves, but for the surrounding community as well. In just two years, over forty homeless people, a committed staff, and countless volunteers have turned a 2.5 acre vacant urban lot in Santa Cruz, California into a thriving organic garden.

After the gardeners take their portion of the harvest, much of the food goes to community members, or "shareholders", who support the garden financially. A percentage of the produce is sold to local stores, restaurants, and folks at the farmers' market. The rest is donated to homeless shelters and free-meal programs. Bill, now project supervisor, says "other homeless projects can give you files, reports and statistics, but we can give you a flat of strawberries."

The Homeless Garden Project offers homeless people an opportunity to move from the margins of society to the center of community activity. For shareholders the project offers a chance to direct their dollars into socially and ecologically responsible farming. As if this weren't enough, school kids and University students get to learn about the roots of homelessness and the roots of the food they eat. Finally, for many Santa Cruzans, the garden provides solace amidst the sweet smelling herbs, nutritious vegetables, and colorful flowers.

The garden offers diverse flora with a mixed crew of gardeners. There's Peter, a homeless trainee; Darrie, a mother of two; Paddy, a volunteer handyman and gift-giver to the garden; and Phyllis, a vivacious 82 year-old who asserts "I don't have to die to get to heaven ... this place is heaven on Earth." Both Mac, a humorous and stately homeless man, and Mike, a "practical idealist" university intern, work with groups of children in the Garden. According to Lynne Basehore, the Project Director, "the garden has been useful to those who simply need to witness life's abundance. Most of all, it has been a renewal for long-term

jobless and homeless citizens of the community."

With over 2,000 homeless people in Santa Cruz County it's no wonder there's a waiting list for the fifteen paid positions available at the Garden. When a position does open, prospective employees volunteer a short while to see if they are truly interested in the work. If so, they begin at a minimum of twelve hours a week and attend the weekly meeting. Workers are familiarized with procedures of the garden, and then choose an area for in-depth training. For Skooter it was compost, for Octaciano, the greenhouse. Jane Freedman, the Garden Director, trains the gardeners in bed preparation, composting, cultivating, planting, harvesting, and selling produce at the farmers' markets.

The weekly meetings provide group members with an opportunity to air concerns, make collective decisions, and work through any pressing problems. A rules committee — made up of five of the homeless workers and two of the staff — compiles and presents a list of rules that are then agreed upon by the larger group. Developing and enforcing their own rules gives the workers a voice in decision-making that they are generally denied elsewhere. Some of the rules: "When scheduled for work do not come high, drunk, or hung-over: If you do, you will be sent away immediately and the consequence is suspended paid work until nine hours of volunteer work are completed." "No sleeping at the Garden. Anyone caught camping is kicked off the project."

Some workers find housing through work at the Garden, though most sleep in local shelters during the winter and camp out in the summer. A city-wide ban on camping keeps homeless citizens in fear of police waking them at night with \$160 fines. Homelessness, a crime against humanity, is now a criminal act in Santa Cruz.

The Garden's pay, \$5-\$6 an hour for 12 hours a week, may not be a living wage. But Darrie Ganzhorn, a garden employee, feels the money is only "one piece of the puzzle. It's part of the network needed to get one's life together." As another gardener says "the work has grounded me. It's stabilized me to where I can actually go out and enroll in school. Otherwise I'd be too scattered. You know, hustling to get this or that. Since I've worked here, I've moved to a

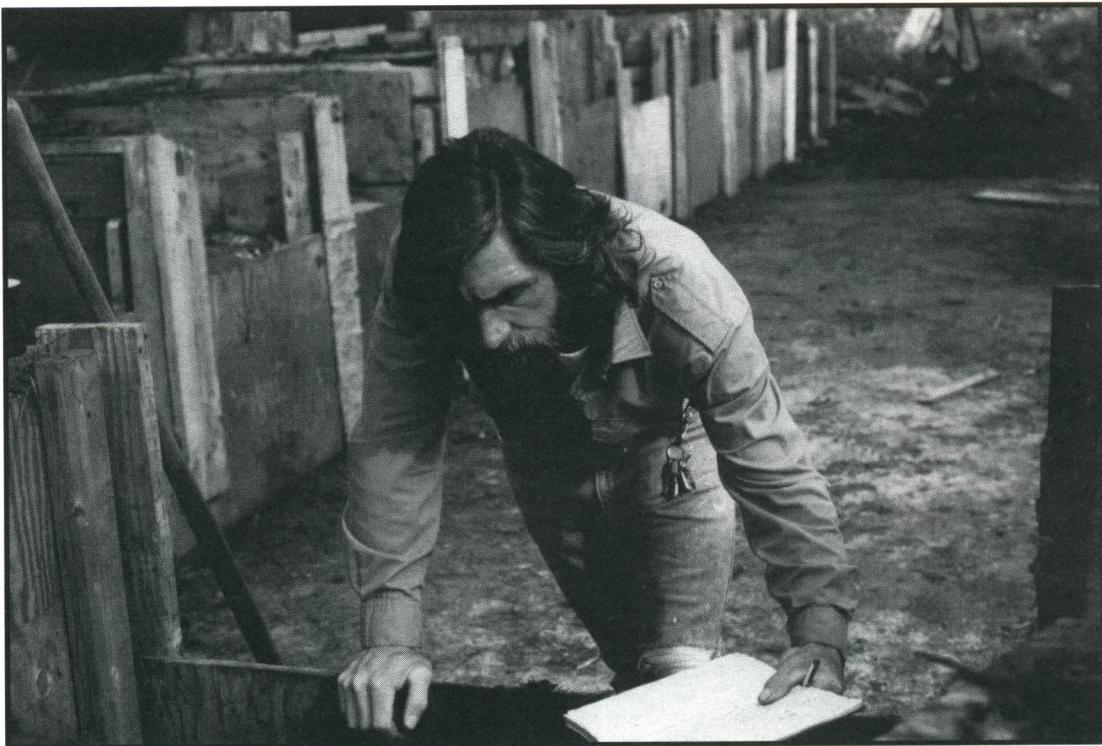


Bill Tracey delivers the freshly harvested produce with a bike cart built by local trailer-maker John Welch.

safe place to sleep at night."

Purposeful work at the Garden enables many of the homeless to make changes in their lives. Octaciano says "Las plantas crecen si les das cariño" — the plants will grow if you care for them. The caring the homeless give to the Garden is reflected in the renewed care they give themselves. This can mean getting a new set of teeth, quitting the bottle, or finding shelter.

At a County hearing where the Garden requested funds, Lynne, the Garden's director, made an analogy between composting and providing jobs for the homeless. Just as discarded organic waste is brought to the garden and recycled into life-giving compost, the homeless,



Top. Bill, one of the Garden's compost experts, checks the temperature and decomposition in the compost bins.
Bottom. Careful thinning of chard seedlings by Mac and Mark creates a strong, bountiful crop.

marginalized and discarded by society, come to the Garden and regain a sense of worth and purpose.

History

Paul Lee, an internationally renowned herbalist, former UCSC Professor of Philosophy, and longtime advocate for the homeless, inspired Lynne Basehore and Adam Silverstein in May of 1990 "to transform the vacant lot into a healing, productive

garden." Paul, after receiving a donation of herb plants from a store in Carpinteria, California, knew that "if we had a couple thousand plants on hand we would have to get them in the ground; hence, the Homeless Garden Project!"

Lynne began recruiting homeless workers from the shelter to come and work for a few hours here and there, getting the herbs in the ground. Since the herbs needed watering, and since Adam had experience in irrigation systems, he too became a part of the crew. As with most projects, funding quickly became an issue. Paul's ex-brother-in-law and accomplished actor Harrison Ford was "appealed to and kindly sent a check." After nine months of volunteering, Lynne, Adam, and the homeless crew finally had regular paid hours. Lynne took on the administrative functions as Project Director and Adam became the Garden Director. More homeless people were hired to grow a variety of vegetables and flowers, as well as the herbs.

Jane Freedman became director in November 1991, after Adam decided to do similar work in Colorado. Jane apprenticed at the University of California at Santa Cruz Agroecology Farm and Garden for six months, after which she stayed on to impart what she learned to new students. Her sustainable agriculture skills, teaching ability, commitment, and sense of humor have been central to the success of the Garden Project. In reference to the "horticultural therapy" aspect of the garden Jane once joked, "We may not have any couches, but we certainly have a lot of beds."

Sustainable agriculture

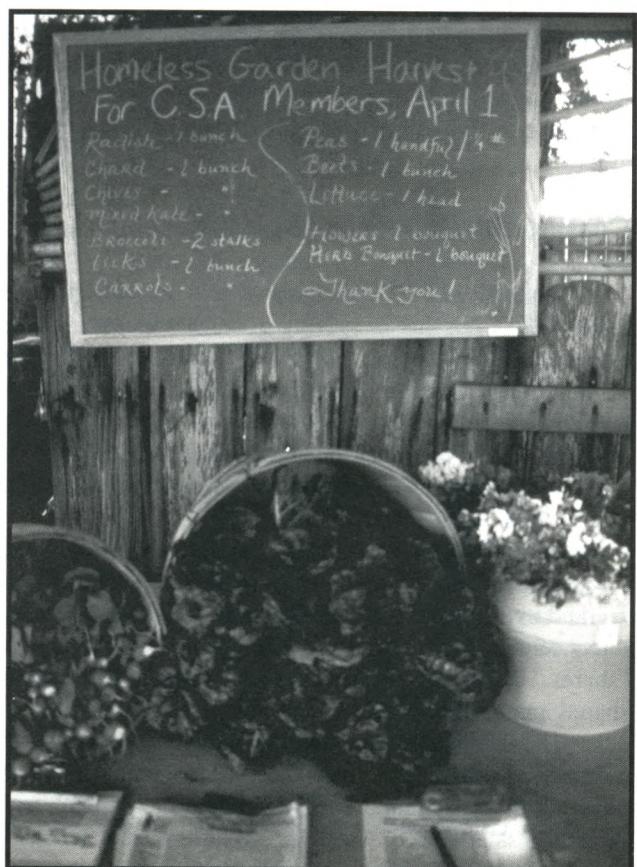
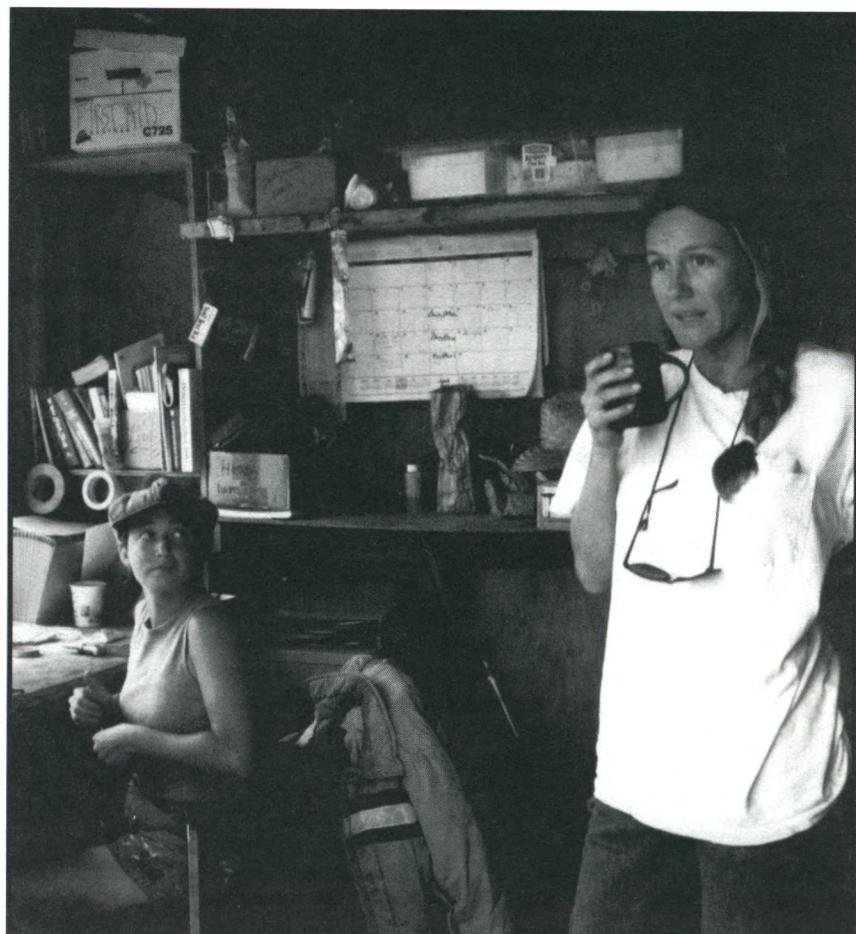
The Garden uses Alan Chadwick's French-intensive/bio-dynamic, raised-bed method of gardening. The

Garden's "bio-intensive" practices include composting, crop rotation, companion planting, drip irrigation, and high species diversity. The raised beds were "double dug" with fork and shovel. A rototiller is sometimes used to turn the soil, but hand tools are preferred for cultivating, shaping beds, planting, and weeding. No pesticides, herbicides, or other petrochemicals are used on the crops, so the food is particularly safe to eat.

As Chadwick liked to say, "Give to nature, and she will repay you in glorious abundance." Local restaurants, cafés, horse stables, landscapers, and neighbors give to an innovative composting system at the Garden. They deposit organic materials into windrows (long piles of decomposing matter that generate compost in 3 to 6 months) and bins (where compost mix is moved daily from bin to bin, finishing in 16 - 20 days). The system provides jobs in transporting and turning of "waste" into nutrient-rich matter. Adding compost to the soil helps build a fertile, water-retaining structure, providing the base for stronger pest-resistant plants and higher yields.

Funding and Resources

Money for salaries and wages comes from a variety of sources. One third of the budget is covered via Community Supported Agriculture (selling shares of the harvest to the community), as well as through the sales of produce and flowers at local farmers' markets, restaurants, and natural food stores. Funds are also raised through special events, grant and letter writing, awards, and direct campaigning. The Project was selected by Visa Card holders of the local Santa Cruz Community Credit Union to receive 5% of the money generated from the use of their cards. The New Leaf Community Market began a unique system of fundraising, by issuing 5¢ "enviro-tokens" earned by shoppers upon returning paper bags. The tokens are given to the non-profit organization of their choice. So far the Garden has been the community's favorite, generating more than 5,000 tokens in 3 months. And finally, the Garden receives subsidies from the local Job Training Partnership Act (JTPA), the American Association of Retired People (AARP), and the Veter-



Photos, top. Jane Freedman, the Garden director, and Lynne Baseshore, Project Director take a break. **Bottom.** The first day of the CSA harvest. Shareholders pick-up their delicious, organic vegetables at the Garden. Check-in lists, pamphlets and the blackboard help pick-up days run smoothly.

ans Affairs Job Training Program.

The community provides a variety of benefits to the gardeners. One vegetarian restaurant gives the project free-meal tickets in exchange for produce. A local laundromat, "Ultramat", provides the gardeners with a monthly allotment of "Ultrabucks" to use for washing their clothes. Some of the gardeners have coupled up with volunteers who assist with basic needs; from a bed roll for the night, to a job or housing opportunity. One gardener received assistance with his resumé, which he then used to get a job with the University's food service.

Most recently, from the organizing efforts of volunteer Nancy Wicks and City Councilwoman Katherine Beiers, the garden has started a dental program. With funding from Medi-Cruz, Medi-Cal, and private donors, as well as inexpensive cleanings and x-rays from a local college and reduced rates offered by local dentists, three of the employees at the garden have received extensive dental work. "One thing most homeless people have in common is dental problems. It's hard to get a job with no teeth. With a little help from my friends, I got a new set," said Bill Tracey. Beiers was motivated to help Bill when he was landscaping her house. "I told him, 'Help yourself to the apples,' and he looked at me and said, 'There are two things you can't do without teeth: kiss a girl and eat an apple'."

The Garden is also a magnet for contributions: clothes, a computer, and even a couple of trucks. With the latter, the gardeners could hire themselves out for landscaping, home gardening, mechanical work, carpentry, painting, etc., to supplement their income. Lynne says the extra work is not only monetarily rewarding, but also helps bridge the gap between the "haves" and the "have-nots." One of the workers developed enough trust with a neighbor that she asked him to live in her house for a month while she was away.

Community Supported Agriculture

In the Fall of 1991 the goal of self-sufficiency was raised. Many felt that in striving to cover expenses through the sale of produce, too many of the social service aspects of the Project would be sacrificed. Then this idea surfaced: garner support by asking the community to directly invest in the garden. A working model of this kind of relationship already exists, known as Community Supported Agriculture (CSA). [See *Rain*, Vol. XIV, No. 2]

In basic terms, CSA is an economic and social model for agriculture in which a farm or garden's budget is secured in advance by the consumers. Neighbors form a direct relationship with the Project through purchasing "shares." The costs and risks of producing the food are shared among those who will eat the dividend.

The CSA model allowed the Garden to become partially self-sufficient, since shareholders commit to covering the agricultural costs, including the garden director's salary, seed, water, etc. With this guaranteed

support, the pressures and instabilities of competing in a capitalist market are lifted. This frees the Project to concentrate on its more central work: growing food and healing people.

The CSA also provides a structure to connect shareholders to the food they eat, to the land where it's grown, and with the people who grow it, while simultaneously addressing the problem of homelessness as a community. Shareholder Steven Beedle says "the CSA has meant guaranteed access to the freshest organic produce at a great price, supporting the much needed assistance to homeless people, and having a say in all issues that are confronting the Garden. There's a sense of involvement, with people doing great work and benefitting in the process."

Another way to strengthen a supportive community is through harvest festivals and solstice celebrations. Recently over 300 community members attended a Midsummer's Feast and Raffle at the Garden. People planted, harvested, danced and mingled to the blue-grass rhythms of the band "Harmony Grits." Joseph Schultz, a well-known local chef at India Joze restaurant, cooked up the harvest from noon until dusk. Then, under the full moon, a bicycle and other donated items were raffled off, raising over \$1,200 for homeless services. A fun and fruitful day indeed!

Education

Along with building community as a means to end homelessness, the folks at the Garden also understand the constant need for outreach and education. So in the winter of 1990, the Garden began a relationship with the local university. From the university's Community Studies program came a group of ten interns that met once a week to work in the Garden and discuss with Paul Lee the workings of non-profit corporations and the historical context for the loss of "the integrity of the organic." They also helped Paul with research for his recent book *The Quality of Mercy: Homelessness In Santa Cruz, 1985 - 1992*.

Last Spring, 28 students from a variety of disciplines — Environmental Studies, Sociology, Psychology, Community Studies, Literature, Philosophy, and Economics — aided in all areas of the Project. Mike Rotkin, a lecturer, shareholder and former Santa Cruz Mayor, said the Garden "involves UCSC students in helping homeless members of our community in a way that allows them to move beyond stereotypes about the homeless."

The Project also involves local elementary, middle and high school students. Groups come for tours and often pitch in with the work. Some groups spend time reflecting on their experiences in discussion or through journal writing. Chantalle, an 8th grader, wrote, "I have really loved meeting all the different people, gardening, and just being out in the fresh air. It's a great way to learn. I think I used to be kind of afraid of homeless people, but now they have become real to me ... human beings."



A Homeless "Homeless Garden"

The future of the Garden is precarious. There is an interest on the part of some of the current city council members, the city manager, and a very small handful of neighbors to subdivide the 2.5 acre parcel into 16 costly, single-family housing units.

While the Garden staff originally signed a one-year lease agreeing that the occupancy of the parcel would be temporary only, the desire to continue at the current site is shared by a far greater majority than those who want development. The staff, workers, CSA members, and neighbors are meeting to discuss ways in which the Garden can gain security for long-term planning. While many understand the city's budgetary crisis, they do not see the sale of this asset as sound or appropriate. The long-term benefits of preserving the land and maintaining the Homeless Garden Project outweigh the short-term monetary gains from sale of the land.

It is probable that if the garden had to leave the highly accessible Pelton St. location, it wouldn't disband, just relocate. However, since all of the other possible locations for the Garden exist on the city's periphery, moving would make access harder and limit the kind of exchange between homeless workers and neighbors that has been so vital to its success.

Most importantly, moving threatens an important project which serves as a model for an entire country in

need. With 4,000 to 5,000 acres of prime agricultural land being lost each day to suburban development , and the number of homeless and jobless growing at a similarly alarming rate , there is a serious need for projects that preserve land for local food production, and that employ marginalized people. Within our densely populated urban areas the numerous vacant lots could be utilized to provide jobs, food, beauty, and a sense of community.

The Garden demonstrates that ecologically sound, socially just, and economically viable projects are possible. What's needed now is the motivation, determination and commitment of individuals who recognize the potential in people, and the land, to heal, take root and grow. Michael Walla of the Homeless Garden Project says "the Garden is showing we're people with pride, people willing to struggle ... We don't need someone who will carry us. We need someone who's willing to help get us on our feet."

This article is dedicated to Manuel Gutierrez who recently passed away from the pain the world placed in his spirit. He sought solace in alcohol, which eventually took his life. And he gave the Garden so much. I love you and will miss you Manny.

Jered Lawson wrote his thesis on Community Supported Agriculture and the Homeless Garden Project. He also compiled about all the articles available on the subjects into two valuable readers. The author and the Homeless Garden Project may be contacted at the addresses listed at the end of the resource list.

Resources

Homelessness Books and Articles:

Homelessness in America: A Forced March to Nowhere.

Mary Ellen Hombs and Mitch Snyder. Washington, DC: Community for Creative Nonviolence, 1986.

A good brief summary of the problems and roots of homelessness, together with proposals for eliminating it. Includes a state-by-state directory of organizations working with homeless people.

The Right to Housing: A Blueprint for Housing the Nation.

The IPS Working Group on Housing with Dick Cluster. Washington, DC: Institute for Policy Studies, 1987.

Outlines a radical housing alternative to end homelessness, based on the creation of a "social housing" sector that would operate on a non-profit basis.

We the Homeless: Portraits of America's Displaced People.

Stephanie Hollyman. NY: Philosophical Library, 1988.

A compelling collection of photographs by award-winning photojournalist Stephanie Hollyman.

Organizations:

National Coalition for the Homeless

1439 Rhode Island Ave.

Washington, DC 20002

(202) 659-3310

Involved in research, education, legislative advocacy and litigation. Works in close cooperation with dozens of homeless programs across the country, and can refer you to a local program. Publishes a monthly newsletter, *Safety Network*.

National Housing Task Force (NHTF)

1625 I Street NW, Suite 1015

Washington, DC 20006

(202) 964-1230

The NHTF was founded by James Rouse, a former real estate developer who has devoted his retirement years to the construction of low- and moderate-income housing. The task force has published *A Decent Place to Live*, outlining a systemic approach to the housing crisis, building on the successes of the liberal approaches to the problem.

National Volunteer Clearinghouse for the Homeless

1310 Emerson Street NW

Washington, DC 20011

National center that matches volunteers with local providers who need assistance.

Sustainable Agriculture Books:

Believe it or not, the United States Department of Agriculture sponsors an incredible compilation of resources pertaining to sustainable agriculture. Contact the **USDA National Agricultural Library**, Public Services Division, Room 111, Beltsville, Maryland, 20705. Titles include: *Sustainable or Alternative Agriculture; Tracing the Evolution of Organic/Sustainable Agriculture; Periodicals Pertaining to Alternative Farming Systems; Educational and Training Opportunities in Sustainable Agriculture*.

Healthy Harvest: A Global Directory of Sustainable Agricultural and Horticultural Organizations.

Healthy Harvest Society. Davis, CA: agAccess, 1992.

With over 1,400 organizations listed from 65 countries, this is the most extensive directory on sustainable agriculture available. It includes a geographic index, subject index and contact people.

Meeting the Expectations of the Land. Edited by W. Jackson, W. Berry, and B. Coleman. San Francisco: North Point Press, 1984.

This valuable collection of 14 essays written by people well-known in sustainable agriculture, include topics such as energy and agriculture, sustainable gardening, an agroecological approach to sustainable agriculture, and much more.

Sustainability in the Balance: Raising Fundamental Issues. University of California, Santa Cruz: Agroecology Program, 1990.

This small but jam-packed booklet, highlights 12 issues concerning sustainable agriculture followed by a short analysis and a series of thought-provoking questions.

Global Perspectives on Agroecology and Sustainable Agricultural Systems. University of California, Santa Cruz: Agroecology Program, 1988.

This collection of essays comes from the proceedings of the Sixth International Scientific Conference of the International Federation of Organic Agriculture Movements. These two volumes are thick with essays pertaining to the theories and practices of sustainable agriculture.

Organizations:

International Alliance for Sustainable Agriculture (IASA)

Newman Center at the University of Minnesota

1701 University Avenue, SE

Minneapolis, MN 55414

(612) 331-1099

IASA promotes sustainable agriculture through their newsletter, internships, public speaking, slide shows, and videos. They also have a well-stocked resource center. Terry Gips, Executive Director of IASA was the first person to give the most comprehensive and concise working definition of sustainable agriculture:



an operation that is ecologically sound, economically viable, socially just, and humane.

Friends of Urban Agriculture (FoUrAg)

114 Liberty Street
Santa Cruz, CA 95060
(408) 459-0656

This Santa Cruz based organization is dedicated to sustain and encourage agriculture in urban areas through public education and advocacy.

Bio-dynamic Farming and Gardening Association (BDA)

P.O. Box 550
Kimberton, PA 19442
(215) 935-7797

The BDA is a nonprofit corporation whose task is to advance the principles and practices of bio-dynamic agriculture. To this end, the Association supports a quarterly magazine titled *Biodynamics*, publishes books, offers a biodynamic advisory service, supports training programs, sponsors conferences and lectures, funds research projects, and supplies biodynamic preparations.

Community Supported Agriculture Books:

***The Basic Formula to Create Community Supported Agriculture.* Robyn Van En. Available from CSA of North America.**

This manual offers the basic steps for creating a CSA. Included are lists of other CSA farms and their budgets. Currently over 4,000 copies of this handbook have been distributed throughout the U.S. and in some 20 other countries. Robyn also sells a CSA video for \$35: *It's Not Just About Vegetables*, which Jan VanderTuin and Downtown Productions made in 1986. For a broadcast quality copy, contact Downtown Productions, 22 Railroad Street, Great Barrington, MA 01230, (413) 528-9395.

***Farms of Tomorrow: Community Supported Farms, Farm Supported Communities.* Trauger Groh and Steven McFadden. Kimberton, PA: Bio-dynamic Association, 1990.** This very useful book gives both a theoretical and practical base for community supported agriculture. Essays by Groh emphasize principles of biodynamic agriculture, while McFadden writes on seven CSA examples. Lists of resources and contacts are also included that assist readers who are interested in initiating CSAs in their own communities.

Organizations:

CSA International

P.O. Box 1399
Kingston, NY 12401
Melody Newcombe, (914) 339-0582

Is actively working on the production of a quarterly newsletter,

replete with articles written entirely by CSA farm practitioners, and regional editors. Their aim is to facilitate networking among CSA's. \$10/year, sample for free.

The Community Farms/CSA Project

c/o Bio-Dynamic Association
P.O. Box 550
Kimberton, PA 19442
(215) 935-7797

The Community Farms/CSA Project was initiated by the Biodynamic Farming and Gardening Association to offer information about community farms, hold conferences, maintain a complete list of all CSA's, publish a newsletter, act as a clearinghouse for CSA ideas, and provide assistance for those wishing to start a CSA.

CSA of North America

c/o Indian Line Farm
RR 3 Box 85
Great Barrington, MA 01230
(413) 528-4374

Robyn Van En started this organization in order to effectively network with other around CSA practitioners, to assist CSAs with ideas and information, and to compliment BDA's work as a clearinghouse of CSA info for those interested in learning more. They will begin a quarterly newsletter by the end of November, 1992, \$3, designed to give technical assistance to core groups, and inspiration to shareholders. To receive one, contact the above address. Consultation available by mail, phone and visit with regional reps. Robyn just returned from Russia where she met with agriculturalists.

Homeless Garden Project

P.O. Box 617 or 300 Pelton Ave (between Lighthouse & Laguna)
Santa Cruz, CA 95061
(408) 426-3609

Jered Lawson has compiled several valuable resources that are also worth reading:

**1992 Senior Thesis
Community Supported Agriculture — (105 pages) \$10 + shipping.
Homeless Garden project Reader (163 pages) \$12 + shipping.**

**Community Supported Agriculture Reader (416 pages) \$26 + shipping.
(408) 425-7232
518 Meder St.
Santa Cruz, CA 95060**





Grassroots Relief in the Balkans

Preventative measures should be taken even when it's too late -- often the easiest time to broach the subject. The territorial and nationalist wars in former Yugoslavia might have been prevented, had people taken the warning signs more seriously. But given the war, now is the time to begin repairs. In these impressions of small-scale relief efforts, energetic Dutch activist Wam Kat omits detail about the conflict, concentrating on dealing with it.

By Wam Kat

Zagreb, Croatia — A friend, who works here with the group *Doctors Without Borders*, tells me that the best way to deliver aid is to deal directly with border guards. Say "I am a doctor. Please let me help people," and if that doesn't work give them some money. It seems that honesty and cash are safer tools than guns for defending humanitarian aid. In fact, the only trucks these doctors ever lost were with a guarded UN convoy.

If you want peace you have to pay for it. Some people talk about solving problems with armies, warships and jets. But that money could be better spent on more quiet solutions. Tireless grassroots work in Serbia, done on a shoestring budget, has helped turn many Serbians against the fighting. Perhaps given more support, these small community groups could bring about peace — they have already done well dealing with war.

I know two brothers from Tulza in Bosnia who regu-

larly take two trucks from the coast and drive like crazy with their lights off for three nights, hiding during the day, dropping off food and medicine and picking up refugees in Bosnia's mountain towns. They take along whoever will help, like a German peace activist who spends his money on basic medicines, and goes along to distribute them. They make this trip twice a week.

Cowboys like these are just a small part of the loosely connected grassroots relief efforts scattered all over the war zones. If they get caught, they have no guns, so they may lose their cargo, but at least they survive. They run their own show, making decisions as they go. It may seem wild, but it works.

Such ad-hoc groups, like the French *Equil Libre* which drives supplies boldly in huge unarmed convoys with lots of press coverage, have no big organizations behind them. They get through because they are flexible, and because they are not part of the war.

Grassroots action spreads when big organizations aren't meeting pressing needs. I can see this all the time: the work I do at the Centar Za Mir (center for peace) and the Suncokret (or sunflower) Center in Zagreb, helps grassroots groups communicate, and connects those offering help with the people who need it.

There are a thousand needs a day, and a thousand potential suppliers, but in the middle of war, grassroots organizers haven't much energy left to make the right connections. Or when someone gets a good idea, they may



not know where to start. Our goal was to help get things going. We listen to needs and send requests to organizations, individuals, and governments, by fax, phone, letter, computer networks and the media.

When we tell people what's needed right now, the response is immediate. I think no big centralized organization could do this. The other day we asked for some supplies for the Sarajevo hospital, and within 24 hours we got a call from Finland: "we started a campaign with the information you sent and we have three truckloads to send to you."

We also get many surprises, like the truck full of chocolate a German factory donated for children in refugee camps; or the Berliners who brought tools, parts and refurbished bikes to refugee kids so they could set up a bike rent/repair center.

All through Europe people want to help. For example from my country, the Netherlands, we get calls all the time: construction groups offering to build shelters and schools, neighborhoods collecting money for medicine, cities wanting to adopt a building project in a sister city, people offering their homes to refugees. All this is wonderful, but it takes a great deal of time and energy to coordinate such things. So we have volunteers.

Many, like me, are foreign and have a hard time adjusting to the guns, soldiers, refugees and horrible stories, though Zagreb is relatively peaceful. Volunteers must bring their own resources, because we have no budget. But there is a freedom for people who come to work here in ex-Yugoslavia, with loads of enthusiasm and ideas for all kinds of projects. When they come with great suggestions, we say

terrific, *do it!* Despite everything this is really the land of a thousand possibilities.

Without the local volunteers and organizers, nothing would get done. Not all Croats support the war. This is true too in Serbia, Slovenia, etc. and of course in Bosnia-Herzegovina. You can find projects, centers and volunteers everywhere. With their help we avoid most laws: we would have accomplished maybe 10% of what we've done if we always tried to be legal. The local people know all the backdoors and alleys of their communities. Sometimes our peace projects even get housing and materials from the military, through connections and tricks by the local activists.

We help local groups put together publications, protests, meetings, raise funds, find supplies and organize workcamps. We work with many kinds of groups: women, students, workers, refugees, ex-soldiers, and on and on. We put together workcamps for helping refugee kids. We helped organize a tour of Bosnian rock musicians in refugee camps. From here a solidarity peace workgroup of 500 people went to Sarajevo without escort — the hardest part of the trip was getting over an unattended UN border barrier.

The centers provide a mad, open experience. We deal with rivers of people, sometimes war tourists (who we try to turn into relief workers), reporters, and politicians. We get all kinds of volunteers: Greens, Quakers, Mennonites, Buddhists, psychologists, doctors, mediators, construction workers. One of our places can bed and feed maybe 40 guests, and we have several centers now so that we can get more work done and not just manage a hostel. People come

and sleep in their cars, or crowd into the basement. Some people take a lot of energy to deal with, but most are aware of our limits and just help where they can.

When people get here, they often end up doing something different than what they imagined. Take me, for instance: early in 1992 I thought the war was basically over and I would set up small environmental centers in the destroyed areas of Croatia. Instead I bike everywhere organizing things, fix computer problems in bombed-out buildings, and race around picking up supplies in our old Renault painted with sunflowers. Many people get here and then move on, tempted a little by danger. When people go off into the war zones, they're in the back of your mind. I really hate it when they get back and forget to call you. But life can be pretty distracting in former Yugoslavia.

People come to us for information. We put lots onto the networks, we give talks, write articles and do radio shows to raise money and get publicity for relief work. We get the news out, and get news back along strange routes — I read a Beograd opposition newspaper, *Vreme*, which gets sent by modem to the US and back to me here.

Smaller kinds of media are also vital. Dealing with refugees takes most of our energies now, so we try to help them become self-organized. We get old stencil copiers, which are being thrown out all over Europe, and give them to people in the bigger camps for their own newsletters. This kind of local communication is of critical importance in the camps. We also try to network people in camps with lost relatives, and help them contact people in the rest of Europe.

One of our biggest projects has been helping refugee children to cope with stress. Most of our workcamp volunteers do this work. It doesn't take too much training — although we did hold a conference on the subject. Primarily the kids just need people to organize games, and play with them. If they don't get this kind of attention right away the pain of losing their families and friends hardens them terribly.

Even donated rolls of tape and colored paints can help children cope. We try to get any donations we can for the camps: supplies, clothes, medicines, toys... In Britain recently the government asked people to donate shoeboxes filled with what they thought refugees would need, and at camps they gave one out to each person. This attempt at "person-to-person" aid bothered me: these people have real needs that should be addressed. Who knows what they'll get in a shoebox?

Relief should be a right, not a gift. People throughout Europe didn't pay attention to warnings from Yugoslav peace groups when this mess started in the 1980's, and now many just want their governments to make the problem go away. Their corporations have made profits here but won't help to buy peace when it's needed.

Everyday I hear about foreign investment in some new business for profit here. That money could be spent on people's needs, but corporations only want to make a return. Many towns don't have clean water, yet European companies are selling water tablets here on TV. They should be giving these away, helping to develop goodwill. The stores in Zagreb and Beograd are full, but that doesn't mean people can afford anything. Everyone abuses in this capitalist marketplace, locals and foreigners alike.

Europe isn't even waking up to the reality of the refugees. Countries say they've taken in too many refugees from ex-Yugoslavia, but they are apparently using tricks to over count by including "guest-workers" who were already there. The immigration restrictions also make no sense. The British government just recently refused to let in 170 refugees, when an organization in Leeds had already arranged to take good care of them.

Dealing with refugees is of course nothing new for Europe. After World War II, my father helped set up camp with a group of orphans: children of collaboration and resistance alike. The kids ran the settlement themselves, and discovered that for their survival they needed to get along. When I mentioned this successful project, some people began organizing an orphan house in Bosnia along these lines. We learn.

One thing we learn is that community reconciliation is crucial, even if it's tough giving classes on non-violent conflict resolution in a blown-out building to battle weary police and soldiers. The mediation classes may seem absurd, but these people will be going back to their old towns, needing to mend their communal ties.

People don't usually want war, especially soldiers. When you first talk to hospitalized vets, they say they want to go back to the front. But that's not their whole story. When we were out getting gas the other day, we told the attendant that our check was from the Center for Peace (Centar Za Mir). Some soldiers came up and said "we're from the center for war (Centar Za Rat). Let's have a drink together!" After you get to know these guys, they turn out to be really scared like hell and not happy with the war.

We try to facilitate communication. People who learn to kill are not fighters on the frontlines and angels at home. Murders are up 20-fold in Zagreb since the start of the war. In a macabre way, soldiers from opposite sides already know how to get along. A soldier told me that there is one battlefield with no winds where the two



sides agree to stop fighting now and then to collect bodies, because the smell makes it impossible to fight.

Many actions by countries outside are making cooperation difficult. The embargo makes people all over ex-Yugoslavia dig in. Threats to invade, by countries or groups, help the Serbian right-wing. Just the UN control of the relief situation leads to resentment from the armed sides, who fire upon them. On TV not long ago I saw a UN soldier say their convoy will return gunfire, no matter who shoots at them. So now UNPROFOR peace-keepers have declared war on everyone.

Many people at the UN know that a giant organization can't work well with people. They recently decided to give their medical supplies and some money to *Doctors Without Borders*, and help the work my group is doing for refugees. The UN wants to control small organizations, but we need to be a little out of control to get things done, getting aid from all over the world just when we need it. We've talked with some extraordinary people inside the UN, who see the folly of big aid, and who may let us stay unattached, flexible, participatory and decentralized. Big aid agencies just seem partisan: a commander recently kept Red Cross workers out of a damaged area, saying they were working for the wrong side. Big aid also loses more than little aid. We're happy if 80% of the goods get where they were intended. Usually stuff that's stolen helps somebody make ends meet anyway.

With offensive foreign armed intervention people would suffer even more, and efficient relief efforts would be impossible. Besides, invading a country and killing lots of people doesn't make up for existing aggression. Two wrongs don't make a right.

Is it fighting fascism to intervene here? Though many think Croatia, where I'm writing from, is fascist, its far-right vote was actually lower than France's. And the police here are genuinely lax, so we get lots done. There are cities all over declaring themselves countries for their own protection, who want an end to war. The people who are fighting are not simply crazy. They have a point of view, which can include peace.

Our antiwar friends in Beograd help refugees, fight conscription, do political work, and organize demonstrations, meetings, concerts, guerilla theatre and huge rallies. They are among the people who would be bombed in an invasion. The West would do better to give grants to these groups, and to work at peace rather than posturing strength. Financial aid, not invasion, helped keep the peace here after World War II. Perhaps everyone needs to rethink the so-called "necessity" of intervention, be reminded of its costs, and look at the existing alternatives.

The Centar Za Mir is at Grebensica 16, 41000 Zagreb, Croatia. Tel: +38-(0)41-439928. Fax: +38-(0)41-438713. Email: wam@Zamir-zg.comlink.de and wam@zamir-zg.comlink.apc.org. Financial support for **Suncokret** can be sent to their bank account in the Netherlands, Postbank Amsterdam, account number 5110, on the name of SUNCOKRET, AMSTERDAM. Or by sending post checks made out to the private name: Ulla Treadmark Jensen, Keizer Karel V straat 23, 6147 HD Sittard, Netherlands. In both

cases the money will be sent to Suncokret in the form of materials for the refugee centres and camps. **Wam** writes a daily account of his work in ex-Yugoslavia, *Zagreb Diary*, and posts it onto international peace and ecology computer bulletin boards. If you have access to a computer, and live in the US, you can read this by subscribing to Peacenet or Econet and looking in yugo.antiwar. To subscribe contact the Institute for Global Communications, 18 De Boom Street, San Francisco, CA 94107, Telephone: (415) 442-0220, fax: (415) 546-1794. **The Center for Anti-war Action in Beograd**, Serbia, can be reached through computer networks at:caa_beograd@zamir-bg.comlink.apc.org. Their address: Center for Antiwar Action, Kralja Petra 46, 11000 Beograd. Tel/fax (+34)11 635 813. **Doctors without borders** is a neutral organisation that on request of UNHCR is working on the distribution of medical supplies throughout BiH. Donations of money are welcome. Head office in Amsterdam: tel: +31.20.5208700. **Some U.S. Groups Working To End the War: American Friends Service Committee**/New York Metropolitan Office, Jack Patterson & Cheshire Frager, 15 Rutherford Place, New York, N.Y. 10003.Tel: 212-528-0963/ 598-0971. Fax: 212-529-4603. American Friends Service Committee, **East/West Program**, attn: Mike Simmons, 1501 Cherry Street, Philadelphia, PA 19102. Tel:215-241-7188. Fax: 215-241-7177. **War Resisters League**, attn: Dorie Wilsack, 339 Lafayette Street, New York, N.Y. 10012. Tel: 212-228-0450. Fax: 212-228-6193. **Grassroots Listening & Organizing**, attn: Herb Walters, Rural Southern Voice for Peace, 1898 Hannah Branch Road, Burnsville, NC 28714. Tel:704-675-5933. **Peace and Solidarity for Sarajevo**, c/o Kathy Kelly, 1460 West Carmen Avenue, Chicago, Illinois 60640. Tel/Fax:312-784-8065. **Peace in the Balkans Project**, attn: Joel Gazis-Sax, 2727 Midtown Court No. 37, Palo Alto, California 94303. Tel: 415-321-3449. **In ex-Yugoslavia: International Peace Centre** Dobrovoljacka 3, Sarajevo, Bosnia-Herzegovina. Tel: Ibrahim Spahic, 38-71-646-455; Fax: 38-71-663-730. **Centre for Anti-War Activities**, Ul Hasana Kikica br 8, 71000 Sarajevo, Bosnia-Herzegovina. Tel/Fax: 38-71-650-660. **Anti-War Campaign Croatia (ARK)**, Tkalciceva 38, 41000 Zagreb, Tel: 38-41-422-495; Fax: 38-41-271-143. **Center for Peace, Nonviolence & Human Rights**, Boesenderferova 2, 5400 Osljek; Tel: 38-54-124154; Fax: 38-54-45934. **Democratic Forum Rijeka**, Tel: Sura Demanic, 38-51-713-291, Free Dalmatia, Split, Croatia, Fredja, Tel: 38-58-42-424, Fax: 38-58-551-740. **Democratic League of Kosova**, Prishtine; Tel: 38-38-24234, Tel/Fax: 38-38-27660. **In Macedonia: Green Action Skopje**, C/o Jan Nansijevski, Tel: 38-91-213966, Fax: 38-91-20175; **Women for Peace**, Skopje, Tel: 38-91-210627, Fax: 38-91-236856; **Forum for Human Rights of Macedonia**, c/o Meto Jovanovski, St. P., Zografski 51, 91000 Skopje, Tel: 38-91-219-067. **In Montenegro: Citizens Committee for Peace**, Hercegovacka 15, 81000 Titograd;Tel/Fax: 38-81-41914. **In Serbia**: (see Center for Antiwar Action above); **Belgrade Circle**, Professor Miladin Zivotic, Dom Omladin, Makedonska 22, 11000 Belgrade; **Borba**, Roksana Nincic, Tel: 38-11-334-531; **B92** (Radio), Veran Matic, Makedonska 22, 5th floor, 11000, Belgrade, Tel: 38-11-330-946; **NTV Studio B**, Milorad Roganovic, Vice Director, Palata Beograde, Ma Sarikova, 11000 Belgrade; **Student Protest '92**, c/o Philosophy Faculty, Studentki trg V, Carapica, 11000 Belgrade, Tel: 38-11-636-158, 38-11-646-070, Fax:38-11-657-454; **Women in Black**, c/o Stasa Zajovic, Dragoslava Popovica 9/10, 11, Belgrade, Tel: 38-11-624666. **In Slovenia: Peace Institute**, Mestni trg 13, 61000 Ljubljana, Tel: 38-61-224666; **Mladina**, Franci Zavrl, Resljeva 16, 6100 Ljubljana, Tel: 38-61-321-954, Fax: 38-61-329-589. **In Vojvodina: Anti-War Center of Ada**, Vera Vebel, Sencanski Put 27, 24430 Ada; **Anti War Center of Novi Sad**, c/o Nenand Mirovic, Narodnog Frontha 43, 21000 Novi Sad, Tel: 38-21-363302, Fax: 38-21-57797; **European Civic Centre for Conflict Resolution**, trg Cara Jovana Nenada 15, 24000 Subotica, Tel: 38-24-37116; **Peace Movement Vojvodina**, c/o Slavenka Ljubic, Maksima Gorkog,10/III, 21000 Novi Sad, Tel: 38-21-619019; **Women in Black**, Viljana Regodic, Vojvodanska 53, 26000 Pancevo, Tel: 38-13-512641.

Piaxtla

Village-Organized Healthcare

By Danielle Janes

In Mexico's rugged Sierra Madre mountains, over one hundred remote, poor communities provide for their own basic healthcare. Their village health workers, and the training clinic at the base of the mountain, form a unique cooperative network known as Project Piaxtla. Villages formerly plagued by preventable diseases now treat at least 90% of their health problems with a basic set of medicines.

Project Piaxtla began in 1963, as a result of California biologist David Werner's concern over the lack of healthcare in the area. He gathered together foreign health specialists to teach village health workers and provide care. Together they built a small training clinic in the city of Ajoya. He organized the Hesperian Foundation to provide financial assistance. However, to prevent dependence upon outside help, the clinic was turned over to the students, local Ajoya villagers, in just a few years. Most health workers supported themselves by farming. The main clinic experimented with various self-reliant projects of their own, including growing a garden, chicken/pig raising and bee-keeping. None of these generate quite enough to support the clinic's training program, so the Hesperian Foundation continues to provide financial help.

The clinic's curriculum differed greatly from the typical medical school's program. The emphasis was on low-cost preventative healthcare, treatment of common serious diseases, use of local resources and community organizing, as opposed to expensive, specialized, high-tech curative care. Students learned through hands-on practice, interactive discussion and entertaining role playing. Instead of weeding out the slower students, the Ajoya instructors made sure everyone kept up. The students passed on valuable health information to their neighbors in the same involving and effective way when they returned to their villages.

The student selection process was also distinctive. The Ajoya students were *chosen by their village* to become health workers. They were not selected for their education (most have only a few years of schooling), as much as for their personal qualities, such as empathy, honesty and leadership. About a third of those chosen were traditional healers and midwives, who with the added training, David Werner said, "have turned out to be some of the best health workers."

Werner wrote the training program's text, *Where There Is No Doctor* because there was no available medical reference book that simply and adequately met the needs of



basic village healthcare. Its companion guide, *Helping Health Workers Learn*, draws from the low-cost, effective teaching methods used at Ajoya, and has much in common with Paulo Freire's works on education.

In the training program, the village health workers mastered minor surgery, the delivery of babies, and the treatment of common ailments and even serious diseases (e.g. typhoid, tuberculosis, leprosy and tetanus). Their preventative health education included the development of veterinary skills. They learned to recognize their limits, referring the most complicated problems to certain hospitals in the city that charged less than regular rates.

Healthcare Begins With Social Justice

According to Martin Lamarque, one of the program's long-time volunteers, "It became evident that a lot of the problems were rooted in the social condition in which people lived. You cannot have very healthy children if there is not enough food, and there is not going to be enough food if the land isn't shared equally. And you're not going to have clean water if the government administering the water system is corrupt. ...So some of the classes had to do with organizing the people to improve their lives."

The health workers' activist efforts range from putting together plays on the benefits of breast feeding to organizing poor farmers around their constitutional rights to land, grazing areas and public water supplies. One community play, put on by village women and health workers, linked

alcoholism to family malnutrition and violence. It led to much discussion and encouraged the Ajoya women to later demonstrate against the opening of the town's first cantina (bar). At first the soldiers came to make sure the bar operated, but a week and 15 alcohol-related murders later, the government conceded to closing the cantina.

Another clinic/community organizational effort focused on decreasing the debt of local farmers. Before 1977, if farmers in the Sierra Madre mountain region ran out of corn to eat or plant, they were forced to borrow corn from rich landowners at outrageous prices (sometimes 300% interest). This often led farmers into a desperate cycle of debt, poverty and disease. To break the cycle, Ajoya health workers and poor farmers organized cooperative corn banks that loan corn at 50% interest (in corn). This more manageable fee keeps the farmers free from heavy debt, while making the corn bank available to more people each year. Many surrounding villages saw the benefits of community seed banks, and organized them with Ajoya's help.

Having gained access to lower-cost corn seed, the farmers and the Piaxtla project decided to push for implementation of existing land laws. On paper, the Mexican ejido law prescribed one of the most progressive land distribution policies in the world. The law allowed only 200 hectares of land per owner. Excess land was to become ejido (communal) land, which passed from generation to generation and could not be sold. In reality, rich landowners with more than their share, and high-level government connections, were often exempt from the law.

The health workers and the poorest villagers were sometimes successful in fighting the large landowners. Many poor farmers were able to own ejido land for the first time. They can pass the land on to their family, but are not permitted to sell it.

This year President Salinas began allowing the sale of ejido land in the name of "efficiency". When desperate ejido farmers sell their land to the large landowners or corporations, the costly agricultural inputs (pesticides, fertilizer & machinery) will make them less efficient, more environmentally destructive and will, as David Werner put it, "cause poor farmers to become economic refugees in the cities."

Another clinic project helped poor farmers by lending them barbed wire. Rich cattlemen graze their cows on unfenced land after the growing season, and the poor land owner is usually not reimbursed. With fencing, the farmers can sell their field leftovers. The Hesperian Foundation also



brought in farmers from other areas to hold workshops on simple low-cost contour ditch systems that work well on poor land. Free vegetable seeds were also given away to encourage gardening and supplement people's corn diets. As a result, Ajoya has more gardens than most villages.

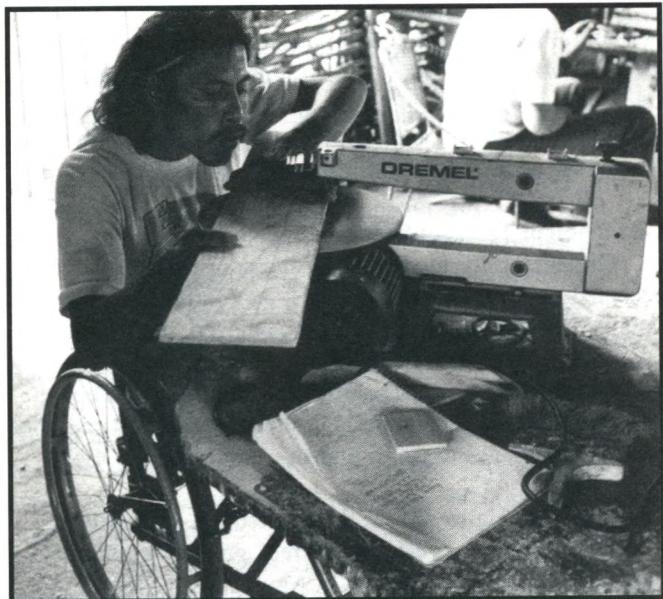
Government Intervention

Organizing for the benefit of the poor is not usually accepted passively by ruling elites. As Martin Lamarque puts it, "while a lot of things were achieved, there was always a price to pay. People from the programs were put in jail for organizing or just asking the right things." Though two organizers in a neighboring village were murdered, the program continues to try to improve poor people's living conditions.

In an attempt to diffuse the momentum of Piaxtla's grassroots organizing efforts, a "free" government clinic, staffed by doctors, was set up in Ajoya in 1980. This made Ajoya probably the only Mexican village with less than 1,000 residents and two health clinics. There were many other villages with greater need. The villager-run clinic was forced to confront a new set of problems: fewer patients, increased mystification of healthcare, irresponsible dispensing of medicine by government doctors, and pressure to shut down.

Since patients were drawn to the government clinic's free service and free medicine, they went to the villager-run clinic less often. When they did go, it was mainly for emergency treatment because the villager-run clinic was more available and had lower-cost hospital referrals. The project adapted to the decreased patient load by working more on community organizing activities.

More disheartening was the government clinic's failure to pass on valuable health information, and their sometimes dangerous over-dispensing of medicine: the former a result of elitist medical training and the latter due to corrupt



administrators of the national healthcare system. Whereas the villager-run clinic had treated many serious common diseases, taught mothers and older children the treatment for diarrhea (a major cause of childhood death in the "Third World"), improved nutrition through the promotion of breast feeding, provided dental care, vaccinated farm animals, helped redistribute land and wiped out crippling polio, the Ministry of Health still sought to close them down.

The Hesperian Foundation capitulated to government pressure by sending two village health workers to medical school in 1980. While they often returned during their studies to help at the clinic, eventually only one doctor remained in the village. He brought with him, however, another doctor: his new wife. Unfortunately, the female doctor had problems working in the countryside, and the couple left after five years.

Today, the villager-run clinic treats patients without doctors. While the regular training of health workers has stopped, the clinic gives an occasional brush-up workshop for remote health workers. This year, the clinic health workers will bring together poor farmers to reflect on the changes in the new ejido law and to think about ways of preventing Mexico's return to the pre-revolution days of large landholdings and slave-like conditions for the landless.

PROJIMO Is Born

In 1982, villagers created a community-based residential rehabilitation care center called PROJIMO. From the beginning it was staffed by many people who were themselves disabled. Children who suffered with polio came from all over Mexico to receive individual rehabilitation treatment. The villagers at PROJIMO became skilled in decreasing contractures, healing pressure sores, constructing low-cost braces and building wheelchairs. Other villagers temporarily took the disabled children and their families into their homes.

After successful Piaxtla vaccination programs, the number of polio-afflicted children decreased and PROJIMO's work shifted to helping people who had suffered spinal cord injuries (SCI). The number of these mostly gun-inflicted wounds increased with the rise in drug cultivation and trafficking. Before the program, people with SCI living in the remote, rural areas quickly died from severe pressure sores or urinary tract infections.

At PROJIMO, the injured and their families learn to take care of their special needs. PROJIMO's crew use various local or low-cost materials to increase mobility. For example, large, rugged bicycle wheels are used on wheelchairs for the rough village terrain, and honey is used to stop the multiplication of bacteria in pressure sores. PROJIMO tries to integrate therapy exercises with work. A little girl, whose therapy includes leg-straightening, sits and washes clothes with a large rock between her legs. While helping herself, she proudly helps her family like any other child.

Since many of the staff are disabled, they set a positive example for the new arrivals. PROJIMO has a workshop, staffed by a man in a wheelchair, where residents build inexpensive folding and non-folding wheelchairs. PROJIMO focuses on disabled people's strengths and teaches skills, both to make a living and to ensure that they will be valued by their communities when they return. Some disabled people stay long enough to learn the necessary skills to replicate the community-based rehabilitation model and help people in their own village.

Through daily interaction, the Ajoya villagers have come to appreciate disabled people for their friendship and skills. Villagers with broken bikes or other equipment in need of welding, bring them to PROJIMO's disabled wheelchair builder. Village children learn what it feels like to be disabled from the sensitizing games the staff organizes, such as racing blindfolded or with legs tied together.

They learn not to make fun of people who are disabled and to appreciate their many strengths. PROJIMO's "playground for all children" and toy-making workshop also encourage friendships and respect.

As with any long-term project, Piaxtla and PROJIMO have taken many unanticipated directions. Yet, their focus on community education and political empowerment ensures that they will continue to help villagers meet their own needs. When most international development aid is still squandered on short-term approaches and projects that foster dependency, the Ajoya programs provide a clear example of effective, low-cost, community-run development.



Above: To make it easier to remember internal body parts, they are drawn onto a student's chest or t-shirt.

Helping Health Workers Learn: A book of methods, aids & ideas for instructors at the village level.

By David Werner & Bill Bower. (Feb 1991)

What makes a good health worker? What helps students remember lessons? What useful teaching aids are available in remote areas? The authors find that the most effective health workers come from the village they serve, make use of local resources, and see medical solutions as only one of many ways to improve community health. It describes a people-centered approach to inexpensive, fun, interactive, hands-on health learning. It explores how to teach whole villages about health, how to encourage community organizing, how to listen to people and how to learn from their customs. Many of the book's low-cost teaching aids are easily duplicated in remote areas. The simple and realistic cardboard birthing box teaches students what to expect during childbirth. The use of gourds shaped somewhat like babies, with faces on them, helps teach the principles of rehydration in the treatment of diarrhea.

A comprehensive basic health education plan (selecting health workers, preparing for a class), building class

benches, learning to take and use pictures, story-telling, role playing, learning to use medicine sensibly, learning to use the companion guide *Where There Is No Doctor*, activities with mothers and children, and health in relation to food, land and social problems are just some of the topics. The concise language and hundreds of pictures make these health education tools readily available to just about anyone with basic reading skills. 640 pages. \$14.00 postpaid.



Where There Is No Doctor:

a village health care handbook

By David Werner. (Revised Edition, May 1992)

This health manual was initially written to serve the needs of the villager-run healthcare clinic in Ajoya, Mexico. At the time, there was no simple reference book which avoided difficult medical language and used familiar village scenes. For many Third World health workers, pharmacists, teachers and midwives in villages around the world, this book has become the basic curative and preventative health care reference.

The basic healthcare information in the many editions of this book have withstood years of rigorous field testing. This latest edition includes new information about AIDS and other sexually transmitted diseases, women's health care, improved

homemade oral rehydration
drinks made with local cereals,
snakebite treatment and other new medical treatments. New sections on "kangarooing", blood pressure measurement, latrine building, dengue fever, leishmaniasis, circumcision, removing earwax,



In the absence of an incubator, underweight and premature babies can be kept warm through "kangarooring."



Where There Is No Dentist

By Murray Dickson.
(Fifth edition, 1989)

The first half of this manual uses many simple illustrations and clear, detailed language to teach people how to take care of their own teeth and gums and how to prevent most dental problems. Special attention is given to promoting preventative dental self-care in your community through educational activities. The second half deals with how to treat dental problems. These sections include dental examination &

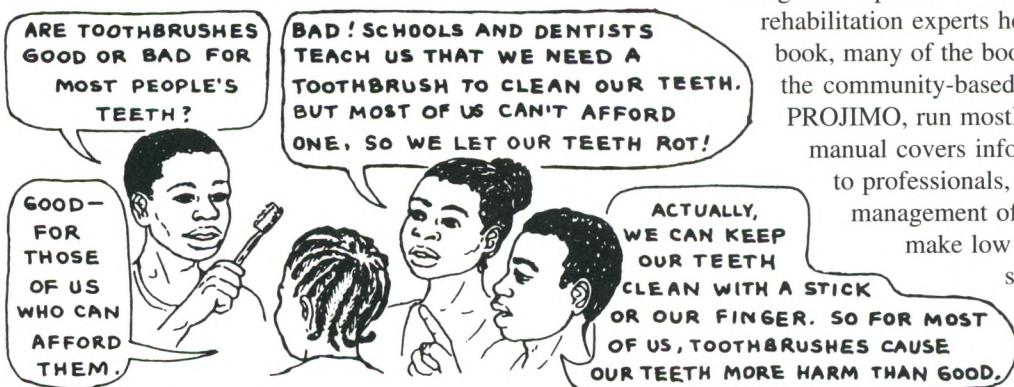
diagnosis, treating some common problems, scaling teeth, injecting inside the mouth, cement fillings, taking out a tooth, how to make and where to buy dental instruments. Also contains a handy diagnostic chart for identifying causes of dental pain. 208 pages. \$6.50 postpaid.

Disabled Village Children

By David Werner (Second edition, Nov. 1988)

This book explains how to do effective low-cost rehabilitation therapy in a village community center without formally trained therapists. Heavy emphasis is placed on community involvement/acceptance, and the advantages of

villager therapists that are themselves disabled. Whereas rehabilitation experts helped create and revise the book, many of the book's ideas have evolved from the community-based rehabilitation center, PROJIMO, run mostly by disabled villagers. The manual covers information usually only available to professionals, such as the identification and management of common disabilities, how to make low cost aids, development of skills for daily living, ways to make therapy fun and useful, brace, limb and wheelchair-making in the village, simple ways to meet basic needs, prevention of disabilities, stimulation for early development and how to foster community acceptance. 672 pages. \$15.00 postpaid.



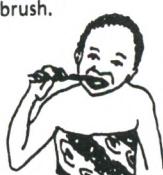
1. Use a small branch, young bamboo, strong grass or the skin from sugar cane or betel nut.



2. Cut a piece that is still green and soft.



3. Chew one end to make it stringy like a brush.



4. Sharpen the other end so it can clean between the teeth.



CRUTCH SLING
to free hands
for work



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A New Intensive Spanish Program at Project

PROJIMO, caters to disabled travelers, international health workers, and activists. Ajoya is located in the foothills of the Sierra Madre, 100 miles northeast of Mazatlan (transportation is available from airport). Living conditions are rustic. Food is simple Mexican village fare (but adaptable to vegetarians). Dates are flexible. For more information, contact: Steve Barb or Barbara George, Hesperian Foundation, P.O. Box 1692, Palo Alto, CA 94302, (415)325-9017.

Video

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By Christine Miles

Explains how we can educate mentally retarded children if we choose goals well and take appropriate steps. The methods and approaches are adapted to local resources and traditions in Pakistan, but can easily be adjusted for use in different developing countries. 156 pages. \$7.00.

Two Ears of Corn

By Roland Bunch

This remarkable book draws upon experiences from agricultural improvement programs run in conjunction with World Neighbors. Roland Bunch describes how to effec-

tively plan, organize, and manage a true people-centered project. He explains how these methods can result in two ears of corn where only one had grown before. \$8.00.

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All slide show prices include illustrated scripts (please specify in English or Spanish) and shipping by surface mail anywhere.

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The Oregon Marketplace

by Marc Bouvier

The economy of Lane County, Oregon crumbled in the early 1980's. When US housing starts declined, layoffs in the woodproducts industry proliferated, and the heavily timber-dependent region went into recession. During these dark times, a few creative people were able to fashion new relationships among local businesses, fostering regional autonomy and diversity rather than economic dependence and monoculture.

With a grant of \$10,000 from US National Bank, a Eugene-based non-profit, NEDCO (Neighborhood Economic Development Organization), initiated an educational campaign to convince consumers and area businesses to *Buy Eugene*. Local businesses were encouraged to replace imports used in the production process with local goods. This economic strategy, known as import substitution, was voluntary, but facilitated by a brokering system. The intent was to avoid top-down economic conversion.

In the beginning of the first year of operations, Buy Eugene discovered that many local manufacturers were not buying from each other even though prices were, in many instances, significantly cheaper. Traditional relationships held fast because many small and/or new firms lacked

either the marketing capacity or a purchasing department capable of securing more effective contracts.

Buy Eugene intervened in this process by providing a broker that would A) work with a purchaser to formally document their product needs, B) conduct an extensive search of businesses that might meet that need, C) collect and submit bids to the purchaser, and D) keep information flowing between the purchaser and potential suppliers,



These reusable, labeled vegetable bags, meant for gathering and refrigerated storage, were produced through brokering among local producers by the Oregon Marketplace. Photos by Dan Long-Coogan.



Putting local goods to work: Operations manager Janet Kerans watches as regional manager Brenda Cheatham flips Oregon Marketplace paperwork with a locally-produced pizza scraper.

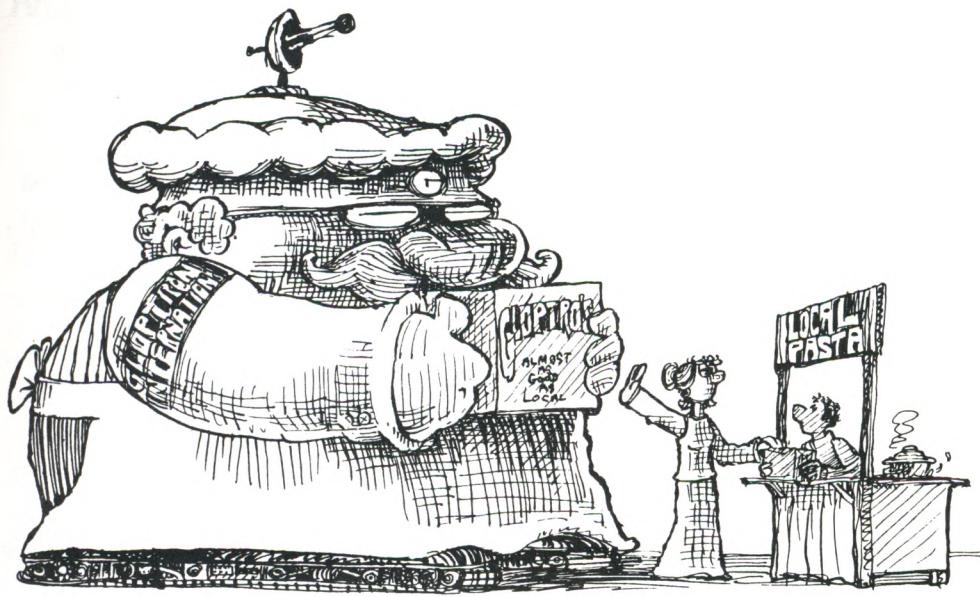
to enhance the chances of a successful match. For this facilitation, Buy Eugene collected a small fee.

By the end of the first year, the program was clearly successful. Many businesses found it to their advantage to work with other local firms. Contracting with a local company made personal visits more common and enhanced quality control. There was usually a reduction in the order/delivery lag time. Communication costs, inventory requirements and warehousing needs were all substantially reduced. Needless to say, the reduced transportation needs created less of a burden on the environment.

In the first year of the program, 14 new contract agreements were made. These matches replaced \$500,000 of imported purchases, created 90 new jobs and saved local purchasers an estimated \$125,000. The total budget of Buy Eugene was a modest \$35,000.

In one local match, Burley Design Cooperative cut the cost of bicycle cart wheels by purchasing from a Eugene company instead of a Taiwanese one. In another instance, a small, local company produced new band uniforms for the University of Oregon. With this new contract, four new people were hired and a new corporation was formed.

Perhaps the biggest success was a \$1,200,000 contract that led to a poultry farm supplying cooked chicken to a



local frozen food company. This agreement led to an estimated 80 new jobs at an hourly rate of \$7.30. The food processor saved \$110,000. The poultry farmer became eligible for Targeted Jobs tax credits, thus saving \$189,000 in federal income tax.

Despite their successful work, the Buy Eugene campaign found itself without the sort of money it would need to continue. By the founders' own admission, there was a greater emphasis on facilitating matches than collecting fees. Perceiving the possibility of implementing a similar program state-wide and looking for a more stable funding base, NEDCO approached the state legislature. *Oregon Marketplace* was born in 1986 through an initial contract of \$441,000 from the Oregon Department of Economic Development.

Regional programs began in 29 of Oregon's 36 counties. In the first full year of the program, matches totaled one million dollars. In the following year, through a unanimous vote of the legislature the organization was reauthorized and the matches climbed to \$1.2 million.

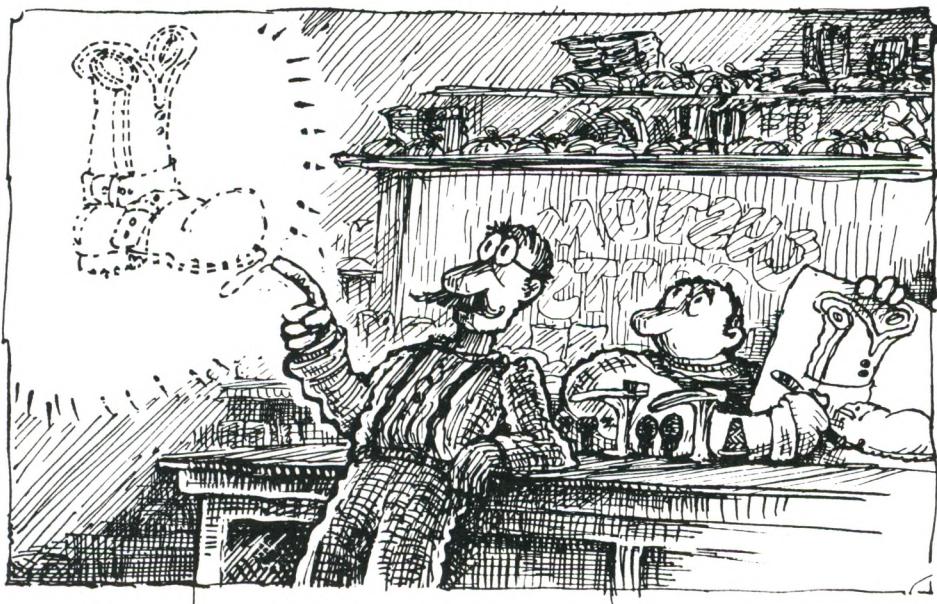
Oregon Marketplace has continued to grow. Between 1987 and 1989 it brought approximately 3 million dollars worth of new business to the state. Between 1989 and 1992 this figure skyrocketed to over \$70 million, with roughly the same budget. This dramatic change was the result of an expanded program to identify and screen global opportunities

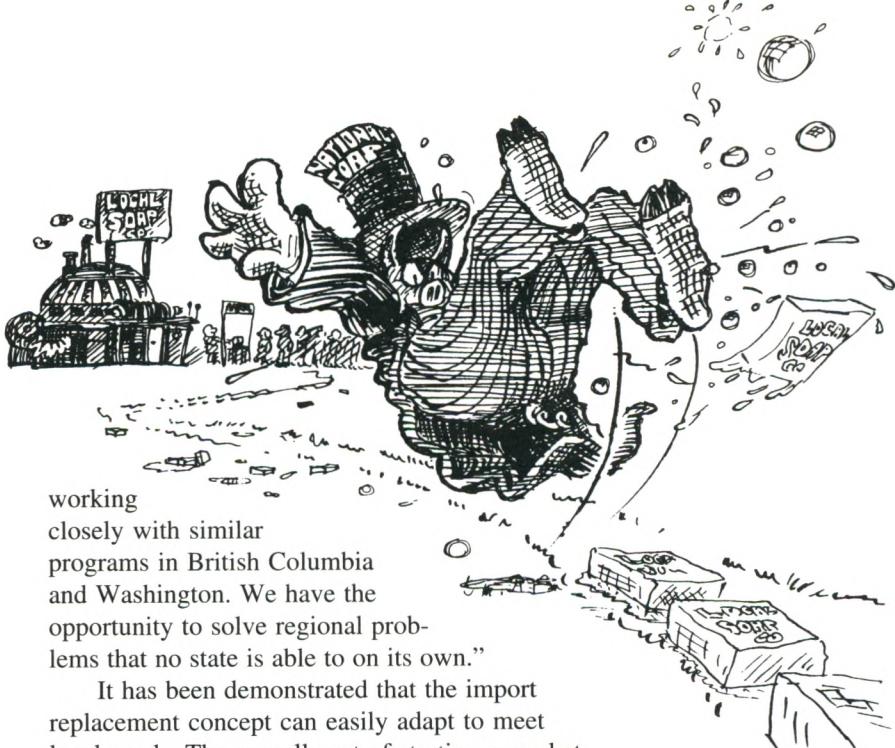
for Oregon industries.

For instance, the Marketplace has worked very closely in assisting local environmental industries to secure contracts for the cleanup of the aquifer in Hanford, Washington. The Marketplace found an international market for the straw that grass seed farmers have traditionally burned, making it more economically feasible to remove a serious air pollution hazard in the Willamette Valley. No local production at the time could accommodate the straw.

Oregon has a long history of shipping raw logs out of state for processing. The Marketplace works actively to secure out-of-state contracts for value-added wood products, which would keep more jobs and monies local. The current executive director of the Oregon Marketplace, Rollie Wisbrock, argues that this move into the international arena is essential. "We can only create the sustainability, meaning the long-term diversity that an economy depends on, by supporting our local vendors globally."

The success of the Oregon Marketplace experiment has led to its adoption in other states and regions, including Nebraska, Minnesota, Washington and many parts of Canada. Oregon Marketplace does not see these other programs as competition. On the contrary, for very modest consulting fees, they have helped most of these organizations start-up. Wisbrock is "excited about the possibility of





working closely with similar programs in British Columbia and Washington. We have the opportunity to solve regional problems that no state is able to on its own."

It has been demonstrated that the import replacement concept can easily adapt to meet local needs. The overall cost of starting a marketplace is minimal. Such programs are usually able to secure the support of people on both ends of the conventional political spectrum. But it would seem that those programs that are most successful are the ones that give the process time to grow, and that include the essential aspect of a brokering office. Government programs that try to "add on" a marketplace project to an overburdened staff or create a computer bulletin board without a live broker to facilitate, cannot expect to generate the kinds of revenues that the Oregon Marketplace has secured.

Import substitution is a relatively new concept, often lacking the funds made available to more traditional economic development strategies. But one of the organization's founders, Glenn Gibbons remains committed to the idea.

"Import substitution is a laborious process that will never be as sexy as recruiting large firms to a region. Import replacement has never pretended to be the sole avenue of community prosperity. I do not want to question the recent moves of the organization to facilitate out of state contracts but I would hope that it does not forget the ideas that were central to its founding."

Another founder suggested that import replacement remains one of the most viable strategies for enhancing local ownership, which carries with it

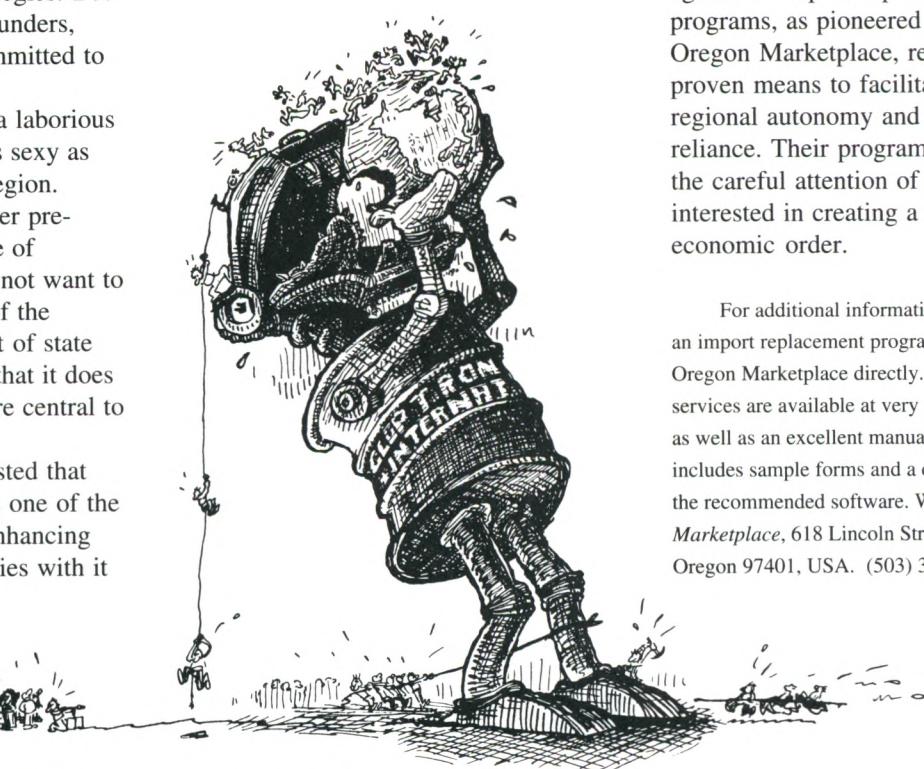
many community benefits. Locally-owned firms have generated most of the new family-wage jobs since World War II. Because they tend to be smaller, local businesses tend to be more flexible in the marketplace. Their ability to customize leads to a diversity of local products, and their close contact with customers makes them more efficient at custom work. They are responsible for many innovations, despite a lack of large well-funded research and development operations.

When an out-of-state interest takes over a local bank, the lawyers, accountants or even supplies tend to come from outside the local community. Local banks, even more conservative ones, usually show greater flexibility in dealing with other local businesses. Businesses based out of the region often fail to recognize the talent that exists in the community,

and tend to favor high-level transfers from their other facilities instead of letting local employees rise through the ranks. The local entrepreneur's commitment to a particular community often means support for local charities, and a stronger will to weather through difficulties. The community is also more committed to aid the survival of local businesses.

Despite the benefits of local ownership, we live in an era when it is increasingly difficult for a community to impose restraints on economic policies and conditions created by a global market, national governments, transnational corporations and international financial

agencies. Import replacement programs, as pioneered by Oregon Marketplace, remain a proven means to facilitate greater regional autonomy and self-reliance. Their program deserves the careful attention of everyone interested in creating a more just economic order.



An Excursion Into Economic Possibilities

*I add my breath to your breath,
That days may be long on the Earth,
That the days of our people may be long.*
— Old Keres Song

The vitality of the economy lies in the robustness of the exchange between all of the participants. Rather than talking about being “self-made” and “autonomous,” economics can pursue how people can mutually support each other. It might make more sense to envision the economy as a cluster of relationships or even as stars in a constellation rather than competing factions.

Perhaps the greatest failing of the current market exchange is how it has impoverished our relationships. One enters a hardware store, buys a hammer and walks out. The sale of the commodity leaves no necessary relation between the participants. This disinterestedness is even considered a virtue in the current market. No one expects the clerk to talk to you about your family. If s/he does, you might take your business elsewhere.

This disconnection is evident in the dominant approach to nature. Wetlands, rivers, the air we breathe, and just about every aspect of the natural world is subject to an accounting procedure to determine its merits.

Yet the most simple economy involves a form of reciprocity (*re* and *pro*, back and fourth). An economy is not just people acting individually, but should be more like a circle, a round dance. How can one influence the participants, you and I, to preserve the connection, and under what circumstances is it diminished? How can we begin to recognize that we are each participants in webs of life?

We do not want to romanticize native ways of life, but examination of cultural practices different than our own serves to remind us of the constructed nature of our actions and the possibility of forming an economy with entirely different goals and means.

Lewis Hyde's wonderful book, The Gift: Imagination and the Erotic Life of Property discusses how many of the American Indian tribes that once occupied the northwest Pacific coast of North America shared a fundamentally different sort of economic exchange than what we have accepted as normal.

These tribes depended heavily on the ocean to provide their sustenance — eulachon, herring, whales and especially salmon, that annually enter the coastal rivers to spawn.

“The first salmon to appear in the rivers was always given an elaborate welcome. A priest or his assistant would catch the fish, parade it to an alter, and lay it out before the group (its head pointing inland to encourage the rest of the salmon to continue swimming upstream). The first fish was treated as if it were a high ranking chief making a visit from neighboring tribe. The priest sprinkled its body with eagle down or red ochre and made a formal speech of welcome, mentioning, as far as politeness permitted, how much the tribe hoped the run would continue and be bountiful. The celebrants then sang songs that welcome an honored guest.

After the ceremony the priest gave everyone present a piece of fish to eat. Finally...the bones of the first salmon were returned to the sea...The skeleton of the first salmon had to return intact; later fish could be cut apart, but all their bones were still put back into the water. If they were not, the salmon would be offended and might not return the following year with their gift of winter food.”

These tribes developed a relationship to the natural abundance of their environment based upon a cycle of gifts. In their mythology the salmon will remain plentiful *because* they are treated as gifts. It is easy to dismiss such examples of a gift cycle as nostalgic, but in doing so we indicate how far removed the contemporary economy is from operating under a vision that would keep the cycles of nature abundant.

Although state-socialist programs are certainly no more sensitive in this regard than capitalist markets, Karl Marx (despite being a product of the nineteenth century) made a number of observations that offer clues to what a more humane economy might look like.

In his Paris Manuscripts he writes of a future society rooted in intimate relationships. He used two models of relationships. In his artistic model, he points to how the artist does not create in a competitive manner. What the artist creates for himself is created for others.

For the artistic work to be completed, it must be seen, heard, and touched by others, and thereby reproduced again. Furthermore, the artist awakens what is creative in the others, so that they can participate in creating their own works of art.

The truly rich man and woman are social persons, erotic persons, connected to their creative sources, each other, and the world around them. Thus to be connected is to be social, is to be erotic, is to be rich in an infinite possibility of human manifestations.

Likewise, in authentic sexual relations, human beings discover that they need other people not as objects, but as complements to themselves. It is in the midst of erotic sexual love that human beings catch a glimpse of what true community is all about — intimate, cooperative, social.

In this intimate mutual fulfillment, the old dichotomies are overcome: Man vs. Man; Man vs. Nature; freedom vs. necessity; self-affirmation vs. objectification; alienation vs. authority. Marx was justifiably angry that an economy based on capital had permeated even our sexual relations. By turning women into sexual commodities, he understood that *all of us* were reduced to objects. What we become is due to the quality of our relationships.

This sort of mutual, creative exchange is impossible when transactions occur over many miles, despite the increasing capacity of communications technologies to form linkages between people. Face-to-face encounters are still necessary.

Through import substitution programs, community supported agriculture projects, barter networks, cooperatives, and even in lending a rake to our neighbor, or in countless other instances, we get a glimmer of the convivial communion possible in a greater economy. — MB

Refillables

*Story and Photos by Chris Figenshau
Illustrations by Paul Ollswang*

Containers used to be built to last. Nobody would throw them away, just as today we wouldn't toss out our fine dinnerware or cleaning buckets. In cities, before supermarkets or public plumbing, overworked milk and water carriers came into town to meet urbanites who carried their own empty containers. For the wealthy, carriers would come to the doorstep to scoop new liquid into waiting bottles. Later the bottle was delivered full, and used bottles picked up in return, essentially adding washing to the service. Eventually the sealed bottle became a commodity sold in the marketplace, so people brought their used bottles back to these points of sale. And as the consumer/producer relationship became more anonymous, vendors charged a deposit for bottles to ensure their return.

People habitually saved soda and beer bottles to collect these deposits. The bottles found their way to the beverage company where they were washed, refilled, and redistributed. Containers were easily reused, often for other than their original purpose, because lids were standardized.

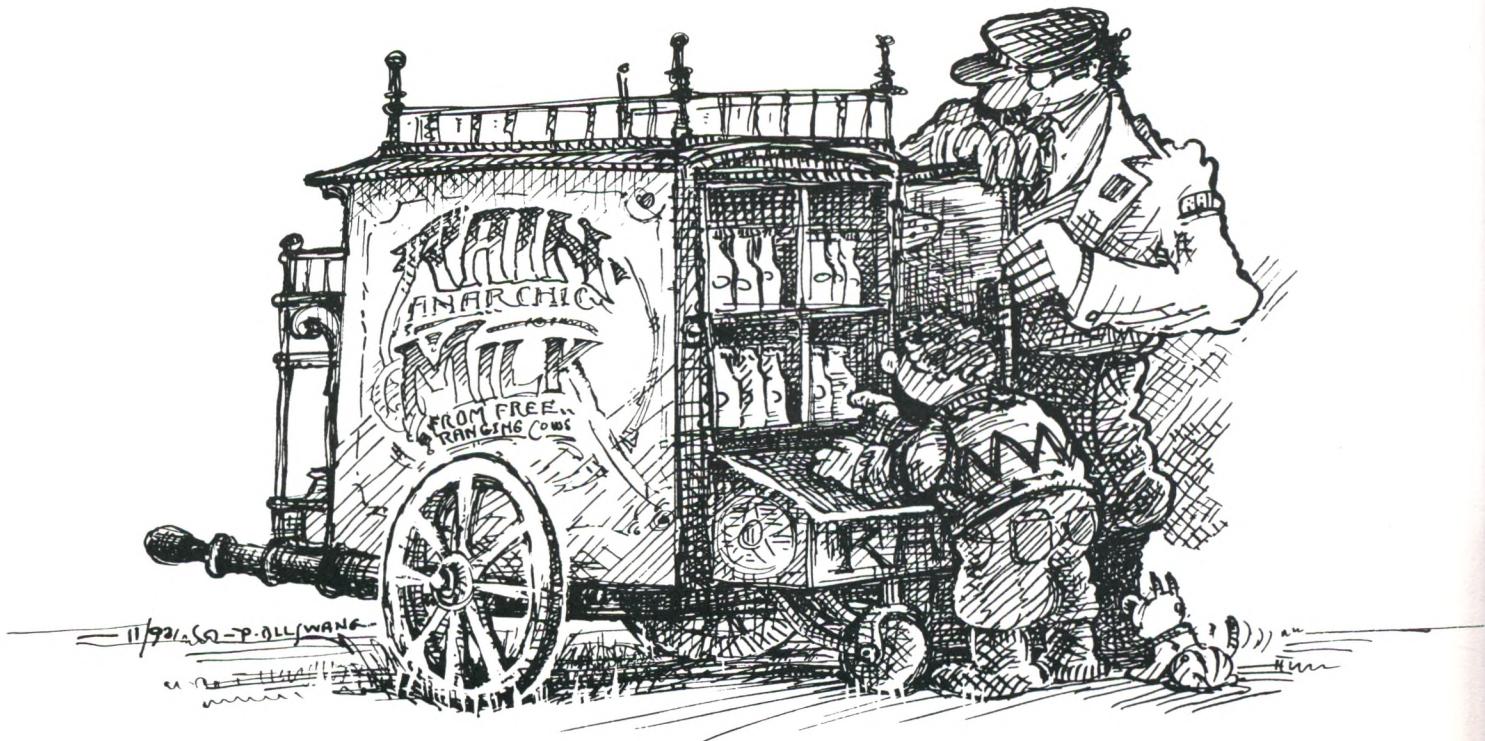
The decline of the reusable system came soon after World War II. With post-war affluence, beer and soda consumption rose sharply. Steel and aluminum industries, in a partial slump after the war, began to produce cans in place of artillery. In the steel-dependent city of Pittsburgh,

signs urged consumers to HELP SELL STEEL. BUY SOFT DRINKS IN CONVENIENT CANS. The advertisements argued that throwaway containers provided a convenience worth a few extra cents.

In 1960, only 4% of all beer and soft drinks came in non-returnable containers. Seven years later that figure rose to 33%. In 1978 it jumped to 80% and by 1986, 90% of all beer and soda containers were thrown away. According to the National Solid Waste Management Association, between the years 1958 and 1976 US per capita consumption of bottles, cans, boxes, wrappers and other packaging increased by 63%. In 1990 packaging accounted for some 30% of the municipal solid waste stream.

Recycling is often touted as the solution to this solid waste crisis. But why break a container down and send it through an energy-intensive process of melting, purifying and re-molding when the same container could simply be washed and re-used? A study by the Franklin Associates found that use of a refillable glass bottle consumed as much as eight times less energy than any other container, including recycled containers. An EPA survey concluded that savings from refillable containers ranged from 60 cents to \$2.00 per case for beer, and from 3.5 to 5 cents per container for soft drinks. Refilling is clearly cheaper and more efficient than immediate recycling or disposal.

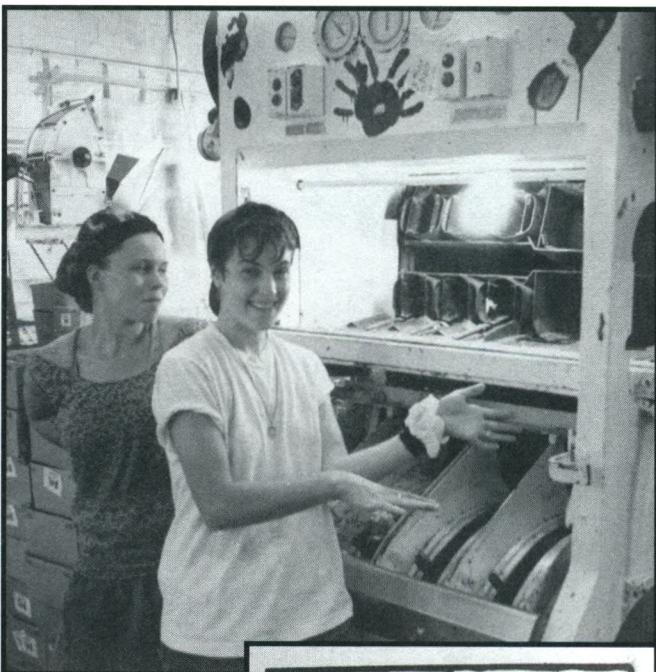
Deposit legislation is helping the refillable bottle make a comeback. In 1990 refillable bottles made up over 16% of packaged beer sales in the nine states requiring a minimum 5 cent deposit on beer and soda containers, compared to less than 4% in non-deposit states. The Rainier Brewing Company began refilling bottles shortly after the first bottle law, established in Oregon in 1971. The overall cost of their





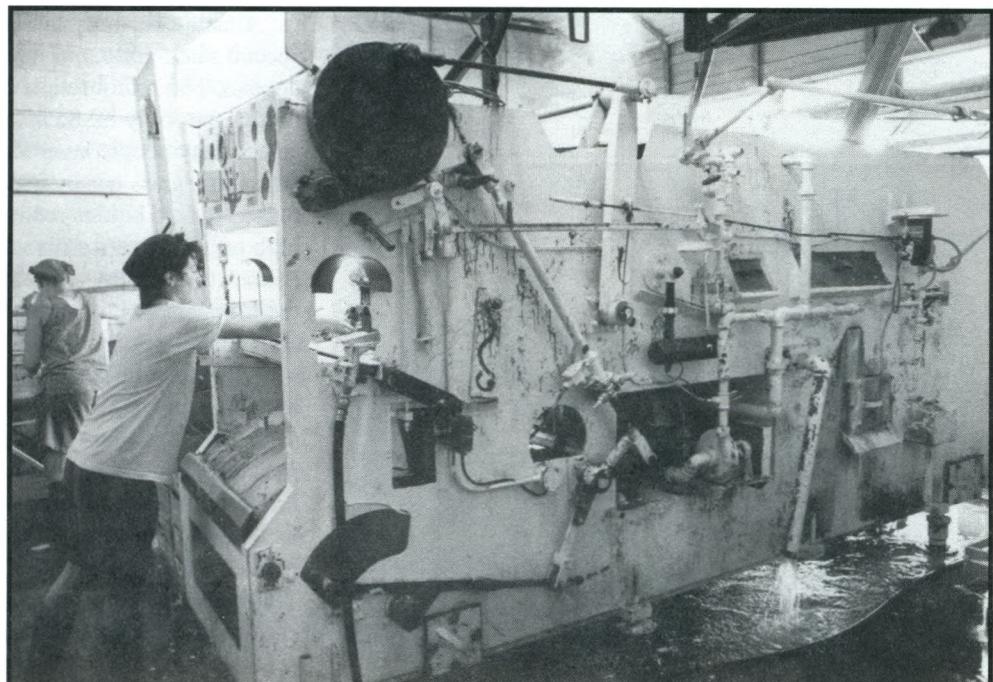
refilling process included investments in washing equipment, extra personnel, electronic eyes for post-wash cycle inspection, and thicker bottles. The company claims that refilling is quite profitable.

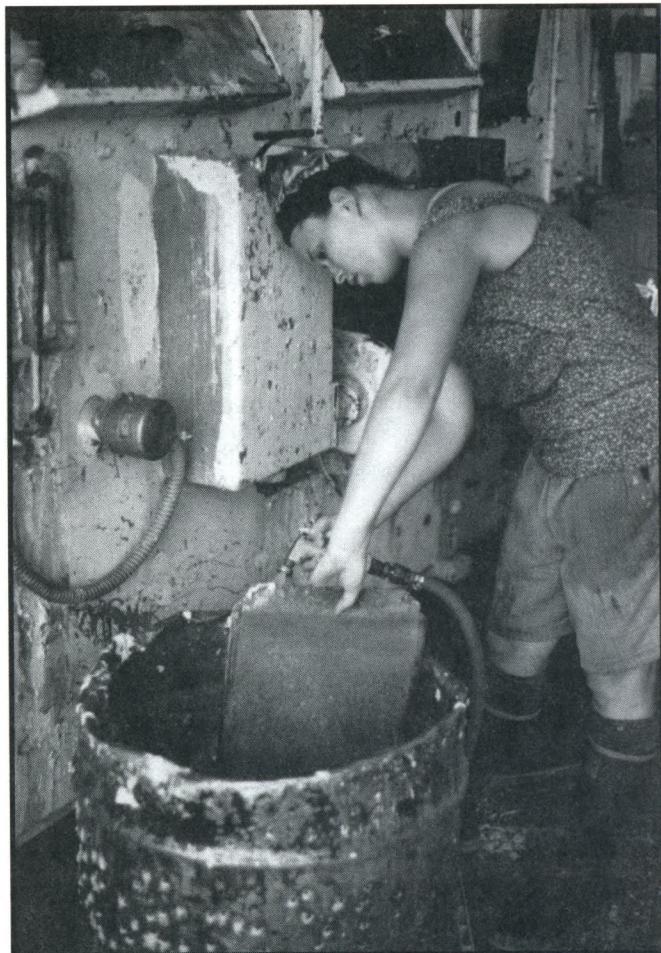
Lochmead Dairy is a family-owned business in Junction City, Oregon. The dairy owns the farm, the bottles and the stores. The 31 Dari Mart stores in Creswell, Albany and Eugene distribute approximately 300,000 reusable half gallon milk bottles per year. Out of this about 4000 bottles are damaged or lost; the rest keep coming back. Before 1980 the dairy used glass bottles for their milk. However, after 1979 glass bottles became harder to find and more expensive. After experimenting with several different kinds of plastic and paper containers they started using a high density plastic bottle marketed by GE plastics made of Lexan resin. Some of the bottles the dairy uses have withstood close to 100 trips. The practice of refilling has proven especially profitable



Opposite: a London milk-bottle pram, circa 1925. Above left: Modern bottle-washing machine for Lochmead Dairy's uniform half-gallon Lexan jugs. Above right: Lesly Cormier

(left) and Jen St. Hilaire will lead this short tour of bottle-washing at the Genesis Juice worker's cooperative, beginning with their glass sterilizing machine, Big Bertha ("She makes me deaf, but I love her!").





for Lochmead, since they transport empty returnables back to the dairy at little extra cost, and the uniform empties are easily stacked at Dari Mart stores in their original delivery cases. The 40 cent bottle deposit helps build a returning clientele.

Castle Creamery in Hayward, California still uses special thick glass milk bottles, for which they require a \$1 deposit. The return rate is about 97% on the half-gallon bottles, but only 80-85% on the traditional quart bottles, since many people keep them for nostalgia's sake. One advantage glass has over plastic bottles is flavor — heavily reused plastic bottles retain flavors and odors, and super-high temperature sterilization would melt the bottle. Plastics eventually stink. Since glass is a superior barrier the product lasts longer and tastes better. Castle creamery containers last on average 30 trips, but at the end of their lives they can be made into a bottle again. Worn-out plastic bottles cannot easily be made into another container, so they are chopped up and used as various fillers. The plastics industry coined the oxymoron "linear recycling" to label the limits of their reprocessing.

Genesis Juice in Eugene, Oregon is a 15 year-old worker-owned cooperative specializing in organic juice. This popular co-op squeezes everything from oranges and carrots to beets and wheat grass into bottles that carry a 20-cent deposit no matter what the size (8oz, 16oz, 1qt, or



gallon). When the bottles are returned to their place of purchase, they are picked up by Genesis and transported back to the cooperative for washing and sanitation, not unlike the Lochmead dairy process.

But the bottles are not uniform in size or style. Genesis uses glass containers that would otherwise be broken up into cullet for recycling, and will fill any used bottle that fits their specifications for volume and lid size. Many of these bottles are generously gathered by workers at a local non-profit recycling program, BRING, which brings in around two tons of used glass a week.

Genesis uses an old 5-wide bottle washer built to clean a wide variety of containers. It can wash over 1500 in one day. According to Bill Weigand, the cooperative's coordinator, at first the glass was washed in a triple stainless steel sink, using sundry devices to clean the crevasses of the used bottles. The new mechanical washer became necessary when production increased to around 160 cases of bottles a week. Today Genesis Juice supplies many natural food stores, local Safeway supermarkets, convenience stores and delis. Genesis doesn't just promote a closed loop process of refilling, it actively saves bottles from the energy-intensive process of recycling.

Stewart's Dairy of Saratoga, New York has actively promoted reuse since 1981 by selling all of its milk, soft drinks, and beer in refillable containers at its 186 locations



Opposite, top left, moving counter-clockwise: After unpacking the dirty bottles, Jen puts them on Bertha's feeder, which can give a ride to containers of many sizes. They come out near a bright light, so Jen can check for spots. Bertha must be stopped occasionally to remove pulped labels and juice guck. This page, above left, moving clockwise: Sometimes Bertha needs a pull to get her going again. Lesly examines Bertha's work to see if anything was missed. She then uses a wooden chopstick, which gets better at the job as it wears down, to clean out the crevices. The bottle is of course then sterilized again.





Refill it yourself! Above: Sundance Natural Foods in Eugene, Oregon provides used, clean jars for their bulk customers at a reasonable price. These jars and bottles come from The Glass Station, a life-long effort of refillables activist Alice Soderwall. *Below:* The collection at the Glass Station. Thousands of jars have been washed, sorted and reused through this neighborhood project now generously housed in Sundance's Mercantile store. *Opposite:* At the Hofbräuhaus in Munich, Germany, several hundred personal mugs are locked up in racks for regular patrons to remove by themselves. Unlocked systems like this for beer and coffee mugs can be found around the world.

up and down the east coast. Many retail outlets complain about returnables, but chains such as this one don't note any problems: they opened 14 new stores just last year. Stewart's milk comes in a Lexan plastic container similar to Lochmead Dairy's. Its soft drinks and beer are sold in refillable glass containers. Confident with its success in the retail market, Stewart's has extended its refillable bottle policy to include school milk programs. Last year Stewart's serviced 35 different schools in New York with refillable Lexan half-pint bottles. Stewart's executives say that the initial cost per bottle is higher than coated-paper containers, but by the end of their life-cycle they are a mere half a cent each. The bottles are

eliminating trash disposal costs for the 700,000 paper cartons that have been thrown away annually by the Saratoga Springs school district. Stewart's invested \$100,000 for equipment to handle the new bottles including a D&L manufactured bottle washer and an inspection/conveyor system. According to GE Plastics, next year 45 more school districts will adopt half-pint refillables in Connecticut, New Jersey, and Washington.

Rising Moon Ravioli of Eugene begins its second year of operation with much success. The company sells both a peanut curry sauce and a red sauce in refillable 16oz former mayonnaise jars. The operation is run out of a home and is quite small, so they clean their used containers without the aid of a mechanical bottle washer. Each of the jars carries a 25 cent deposit, resulting in a rather impressive number of returns. They are not yet using returnable containers for their frozen ravioli, their primary product. While there are no legal restrictions, many small ecology-minded businesses have difficulty finding standard containers for solid foods.

The older and the less affluent parts of the world are well ahead of the United States in efficient and careful use of materials. In New Brunswick, Canada, Premier Frank Mckenna introduced a tough



new law last year that will penalize consumers who buy recyclable drink containers instead of refillable ones. Deposits are collected on all containers, and consumers receive a full (100%) deposit refund for refillables but only a partial refund (50%) for non-refillables. The money from the non-refillable consumer funds anti-litter campaigns.

Prince Edward Island requires beer and soft drinks to be sold only in refillable bottles. Additionally, the Island is implementing deposit systems for wine and liquor containers.

Great Britain still refills nearly 100% of its milk bottles, including small glass bottles for school children. Reuse in England has not been limited to beverage containers. The Body Shop, a UK-based natural cosmetics company with stores world-wide, dispenses its shampoos and conditioners in returnable deposit containers.

In Germany 72% of all carbonated beverages must be sold in refillable bottles. Enacted in 1991, this law will increase the percentage each year so that by the year 2000, 81% of Germany's beverages will be packaged in refillables. Both Coca-cola and Pepsi have been successful in Germany marketing their soft drinks in refillable 1.5 liter polyethylene terephthalate (PET) bottles. These bottles are made from the same material as 2 liter bottles in the United States, except a bit thicker to withstand the washing. The PET bottles can hold together for about 25 refilling, fewer than glass bottles, and many fewer than its plastic cousin Lexan.

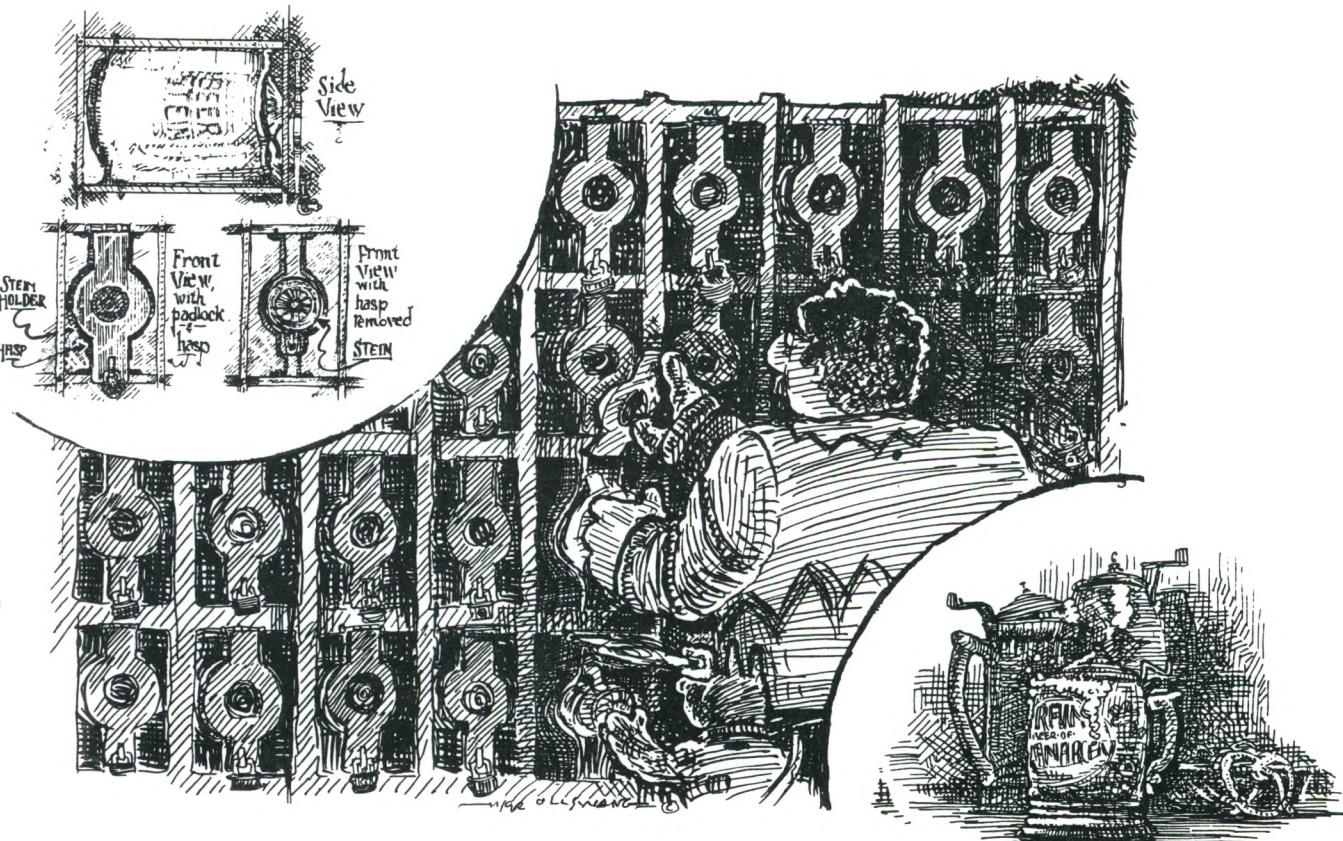
In Switzerland, the highly popular, fine-quality yogurt sold by Toni's Yogurt uses a returnable and refillable

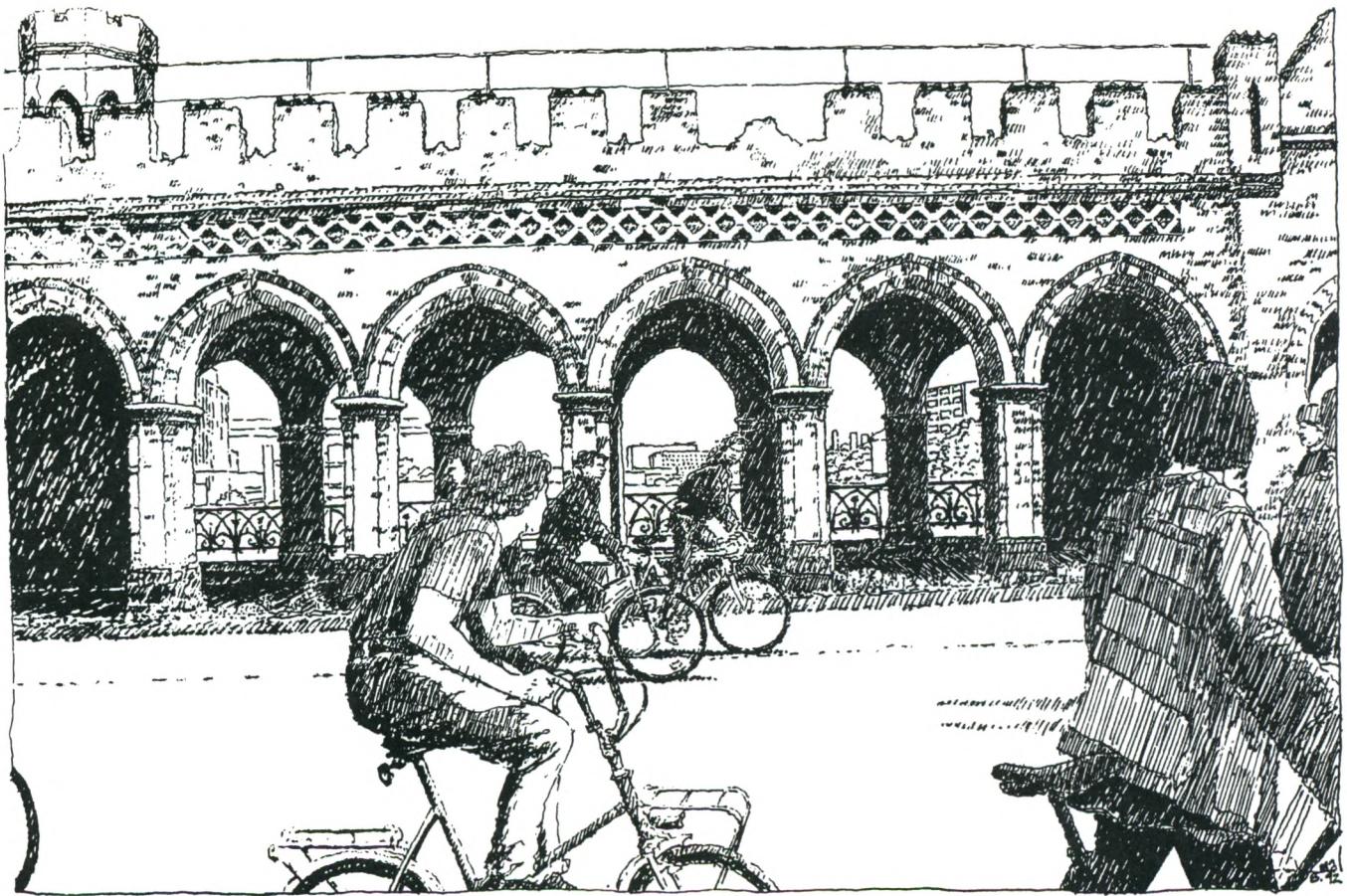
package. Toni's comes in a high density polyethylene (HDPE) plastic container which can be reused several times. After use, the container is placed on designated wash-racks outside any of Toni's numerous stores. Toni's offers us a rare example of a reusable solid food container.

Denmark may be the most zealous country in promoting reusable packaging. In 1981 Danish law required all beer and soft drinks to be sold in refillable bottles bearing a mandatory deposit. The law bans metal cans and plastic bottles. This was probably motivated by the difficulty in recycling plastics and the glut in scrap metal. Containers, by law, must be standardized in order to make the return system and bottle washing run more smoothly. Reports indicate that approximately 99% of containers in Denmark are returned and refilled.

As might be expected, in the world's poorer countries refilling is still most common. For example, in Mexico 70% of the soft drinks are sold in refillable containers, as well as over 80% of the beer.

Reusables should have a place in any healthy economy, planned or not, since they create jobs while conserving resources. In former socialist countries there are many who, economic ideology aside, realize that they are starting to lose the existing reusable system. In Leipzig, in former East Germany, the unification led to a near overnight increase in garbage and litter of up to 50%, one of the most visible by-products of the new market economy. In frustration the Leipzig City Council passed a law requiring food and beverages sold on public property be packaged in reusable containers. The refillable revolution continues...





Berlin, rushing in, where a wall has been

*Story, art and photos by
Michael LaFond*

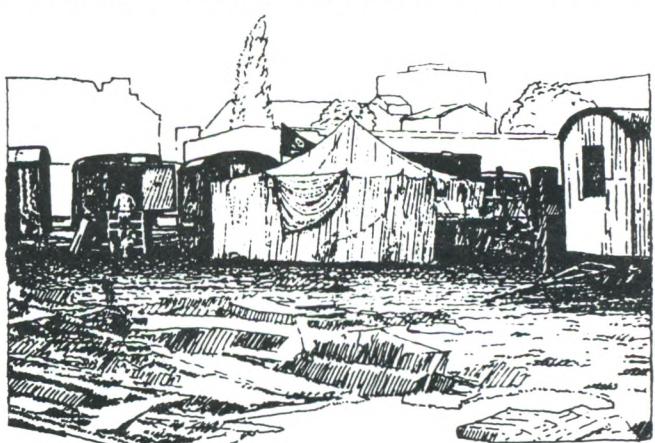
Berliners removed the Wall about three years ago, and in its place a striking variety of creative, small-scale projects have sprung up. The reclaiming of the "death strip" began directly after the opening of the border, led by artists, ecologists, teachers and other community activists. They call their efforts the Wall Park, and already this includes walking and bicycling paths, gardens, playgrounds, art festivals and other innovations.

The strip of land that divided the city was defortified, and is now mostly a free and open space 48 km. long and between 30 and 300m. wide. The strip runs across water, roads, train tracks and open fields. I rode my bike along the border area to see what was new.

While the Wall stood, Oberbaum Bridge was a controlled crossing for West Berliners wanting to get into East Berlin. One of the oldest bridges in the city, it is now open to pedestrians and bicycles and closed to everything else.

Nearly 50 citizen groups intend to keep it that way. They defy certain politicians and planners who want to open the bridge to cars, completing an auto ring in the city's core. Neighborhood groups hold weekly protests, and sometimes occupy the bridge until removed by police. With the help of thousands of concerned people throughout the city, the neighborhood is continuing to fight auto development interests.

Across the Bridge, on the east bank, a one kilometer stretch of wall, covered with paint and graffiti and known as the East Side Gallery, runs along the river. Most of the space between the wall and the river is abandoned, except for close to one hundred trailers, buses, and tents. Many of these surround communal firepits, grills, tables and chairs.



One camp keeps a small barnyard of animals, and flies a black pirate skull-and-bones flag. An older man came out to make sure that I wasn't taking any pictures. Many of these squatter communities prefer anonymity because of their unending fight with police and neo-Nazi skinheads.

Berlin will again be the capital of Germany soon, and it is competing to host the Olympics, so the 100-odd squatter areas are causing some concern about how tourists see the city.

After the wall fell, with increasing harassment in West Berlin, squatter activity shifted to vacant buildings and lots in the politically disorganized east. Many are still fighting for the right to stay, while others secured support from the city for self-help renovation projects.

I rode past Checkpoint Charlie, the famous former border crossing. The market has exploited this scene for decades, and with cafés, souvenir stands, a border museum and guard tower, most tour buses eventually find their way here.

A few minutes down the bikelane another stretch of wall borders the site of the Nazi-era Gestapo and S.S. headquarters. Today a museum and information center stand here, serving to remind visitors of the terror of fascism.

I came across the remains of Potsdamer square, at one time the center of Berlin and the busiest downtown in Europe. Over the last couple of years a trailer community has squatted here. On weekends, the southern parts of these huge fields are



Opposite, top: the now public Oberbaum bridge is auto-free, and the surrounding neighborhoods ensure it stays that way.

Opposite, bottom: A squatter community at Heinrich-Heine Square. *Above:* a Wall fragment at the Parliament of Trees (across from the National Parliament) reads: "One can't make culture with politics, but perhaps politics with culture." *Below:* workers modify pieces of the Berlin Wall for resale. Blocks of wall are spray painted to look like graffiti, and then small pieces are hammered out.



occupied by the largest open air market in Berlin. Circuses and festivals that pass through the city often set up here.

Directly on the historic Potsdamer Square is a Bungee Jump. For 100 marks you can "jump for joy" from a crane 60 meters in the air. Near the bungee jump is the Wall Café. While your friends are jumping, you can enjoy a beer at a table surrounded by pieces of the Berlin Wall, and from one of these, for a nominal fee, you can hammer off your own small chunk.

The city plans to replace all this with a large housing development. In this same area sits an odd mound: the remains of Hitler's war command bunker. Soon a "Memorial to the Murdered Jews of Europe" will be built here, documenting the painful history of the Jewish populations of Berlin and the rest of Europe. The need for such a memorial is clear since violence and terror against immigrants and refugees is once again daily news in Germany.

A few hundred meters away, and also on the border, is the famous Brandenburger Gate, another major tourist attraction. Closed to all traffic for the last 30 years, it was opened to bicyclists and pedestrians after the removal of the wall. Despite protests, politicians recently opened the gate to buses and taxis, creating new traffic problems here.

After riding through the gate, avoiding collisions with tourists and taxis, I see the Reichstag, home to Germany's past and future parliaments. Still showing scars from the war, it sits in a government district preparing for heavy construction as the capital moves from Bonn to Berlin.

I follow the former wall to the Parliament of Trees, directly across the river from this national parliament

building. Organized by the artist Ben Wargin, this powerful design combines hundreds of newly planted trees with tree stumps, earth mounds, and stone memorials.

Last month I visited Ben in his huge factory studio. A fit, bald, older man, he came riding up on his bicycle wearing blue overalls and a leather cap. I shared coffee and plums with his assistants while listening to their discussions. Ben shared how he envisions the planting of these trees as part of a larger Peace Forest — millions of trees are being planted now in other projects between Berlin and Moscow. Ben and his friends plan to convert a nearby open-pit coal mine into a museum demonstrating how water, trees and human life are interconnected.

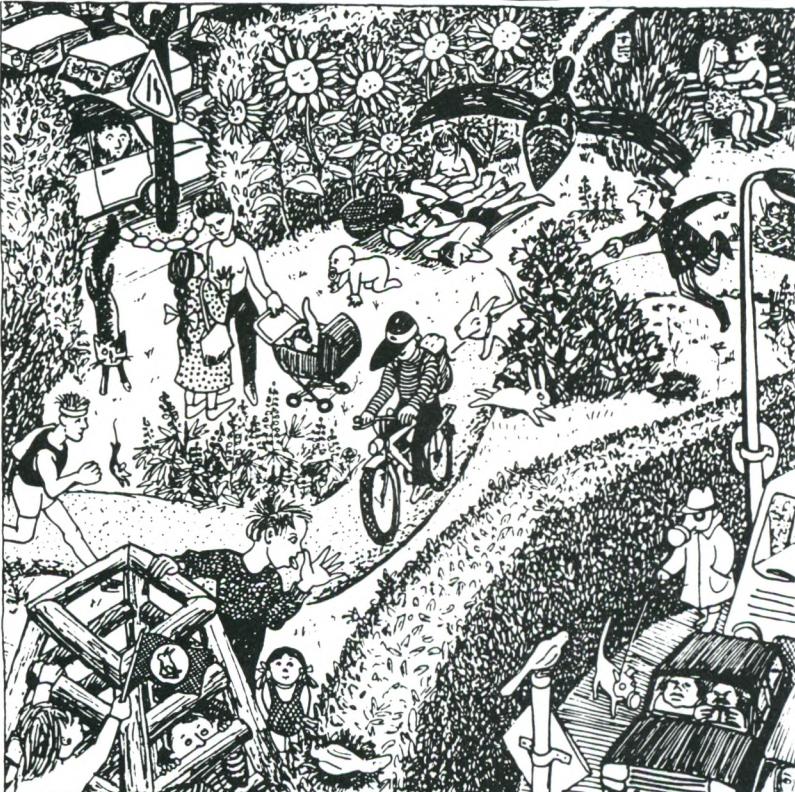
I asked Ben if he considered trees symbols of the relationships between the elements. Ben responded excitedly that trees aren't mere symbols, they "are even more important than you." Ben summed up, "We can't live without trees while they can live without us. At the same time we can live without a Reichstag and most of our so-called progress and culture, but not without trees and water."

Near the Tree Parliament is a former border guard tower. German artists occupied this small concrete structure after the opening of the wall. For the last few weeks the tower and adjacent fields have been home to Mutoid Airport 92, a powerful program of anti-war political art

using transformed military equipment. This is a publicly supported exhibition organized by the Mutoid Waste Company and the Spiral Tribe traveling art groups. I would later return for the evening show.

Leaving the guard tower and riding for 20 minutes along the border, I found the Wall Park in Prenzlauer Berg. East-side Berliners created this 20-acre park despite a battle with the Olympic planning committee. They succeeded

projekt MAUER



PARK der grüne Streifen durch Berlin

GRÜNE LIGA
Berlin

through planting trees and flowers, organizing community festivals on the site, and camping in tents, wagons and temporary play structures.

I rode into Pankow to the Pinke-Panke Children's Farm, one of the happier spots along the border. I had been to Pinke-Panke before, on an icy, smoggy Sunday afternoon in January. A colorful gate welcomed me as

I went inside to look around. I found probably 20 children, chickens clucking, a pig snorting and cats nosing about. The gardens were frozen over and covered with hay.

The main trailer, an old construction wagon, has a lively porch with rabbits and chickens underneath. I was invited in and offered tea and cookies. This central wagon serves as a kitchen, meeting room and storeroom. Two of the main organizers of the farm, Anett Rose Sorge, "Rosie", and Christene told me about the history of the community, while children, visitors and animals wandered in and out. Besides the work she does with the farm, Rosie is also a council representative for the Bundis 90, an alternative, eastern German political party.

During the 80's, using their own resources, Rosie and others organized the "Playwagon Culture", playwagons on wheels, providing alternative play events and clay festivals for various housing projects. At that time they tried to organize a children's farm, but had no success until the wall came



*Opposite, "Project Wall Park, the green strip through Berlin", a project supported by the city's green league.
Above, below: Pinke-panke, on the former border, is one of five innovative children-run farms in Berlin.*





***Above**, a festival at the Wall Park, Prenzlauer Berg. In the background is a mobile bicycle workshop for kids. **Below**, Lydia's Wall Oasis, a snack stand run by a struggling east Berliner. Many living on the east side use nearby land in the former wall area to grow food. Former east Germans have not fared well in the unification. **Opposite**, a MIG fighter plane is suspended from a former wall guard tower as part of a wild art festival with an anti-war theme.*



down. At that point the now legendary "Round Table" discussions took place. These discussions brought many different interests and parties together in a non-hierarchical way. The children's farm group won support for their project at the round table, but only after an intensive bureaucratic struggle in 1990 were they given use of some land. It was a small plot in almost hopeless condition; the organizers nearly did not accept it. But two years later the land is being restored using permaculture principles.

The Pinke-Panke

organizers believe that a return to nature must begin with children. They want kids to have the opportunity for self-initiative, play, improvisation, adventure and hands-on learning. Children run the farm; adults are just partners and advisors.

The farm gets some support from the city, but Rosie still spends a lot of her time selling the idea to foundations and politicians. The farm has a small staff but relies on volunteers for its success. It even attracts foreign volunteers through workcamp exchange programs.

During my bikeride I joined a barnbuilding project for a couple of hours. There were nearly 50 people there, mostly children, including a group with disabilities. All were happy at work, using many natural materials in the construction of the small, traditional half-timber barn.

Pinke-panke Children's Farm is organized as one

project of Play Area Pankow. Other projects include a neighborhood center, a permaculture program and brightly-covered playwagons. This is the only children's farm in former East Berlin, but one of five in the city. In their struggle to survive, a support network has developed among the various farms and playgrounds.

All alternative projects in the city are faced with rising costs and dwindling support, but on the East Side the people also have to deal with land ownership questions, some of which date back to the 1930's. The Pinke-Panke sits on land owned by an agency that is not ready to give it up. Nonetheless, the project proceeds.

I boarded the train with my bike to travel north. There were many others with bikes going out to the edges of Berlin to ride in the country. After getting off the train, I continued along the border. I saw small garden colonies, which are associations of people who rent or own small garden plots to work, relax, and sometimes live in. I found a small tent, some tables and a sign: Lydia's Wall Oasis. I stopped to take a closer look. Lydia looked at me suspiciously as I took photos of her business, but after ordering a beer and sitting at one of her two tables she seemed more comfortable with me.

Lydia went back to working in her garden, which is only a few feet away, but on what used to be the other side of the wall. I am left alone for a few moments with my beer, sitting in the shade of Lydia's awning, which on such a hot day really was something of an oasis in this border wasteland. She owns a cooler, an electric burner for boiling sausages, and a radio. On the tables are small, handmade cardboard signs asking visitors to please call if Lydia is in her garden. While I was there, a few others stopped to enjoy a drink and sausage.

Lydia is one of millions of individuals struggling to adapt to a competitive western culture. Some find success, a

lot more experience frustration and failure, but many are extremely resourceful and creative. Most find the rapid changes more destabilizing than exciting; unemployment and explosive anger are on the rise. The West is increasingly indifferent to the plight of the East, burdened by its own problems.

Amidst these challenges, creative expression such as Pinke-Panke, the Parliament of Trees and that of the artists who took over the guard tower seems ever more precious. Later in the evening, I went back to the tower and the Mutoid Waste Airport 92 show.

A scrapped MIG fighter plane is positioned as if diving into the base of the tower. There are reworked tanks, planes, rockets and other unrecognizable but threatening structures scattered everywhere. There is music, food and drink. There are bonfires, costumed people juggling, eating and breathing fire. Some of the animalistic machines too are breathing or throwing fire, threatening the crowds. A few machines travel through the crowd, moving slowly, while others move quickly as if they might maim or kill.

After a few hours, a fighter plane is towed slowly through the crowd. It is wildly painted, with wings on fire, and flames shooting out of its tail. Some are riding the plane, some flogging it with chains, while hundreds of others walk alongside or behind it in a large procession. Drummers beat out some frantic rhythms to accompany the hoard. The fighter plane comes to rest in front of a stage, to face the music.

Would these be the rituals of a post-militaristic culture? Can we work through the accumulated angst and horror of fighter planes, nuclear rockets, and military madness? The rituals are premature. Some are apparently not ready to retire the war machines, overlook national boundaries, and move on. But all the wars and walls have made the rest of us ready, and anxious, to rebuild our communities.



The Feast of Change

Story by Jeff Land

Photos by Deborah Pickett



“It’s fun to have fun, but you have to know how.” Like the Cat in the Hat, the Oregon Country Fair reveals certain *kinds* of fun to be subversive, especially in bleak and mean-spirited times. Today, when the packaging and selling of entertainment is at its nadir, this great carnival retains remarkable cultural independence. It frolics about, growing and sowing its vision of liberation within the local and regional community. And now, due to nearly uncontrollable success, it has mushroomed into a source of funding for social justice and community revitalization.

On Saturday mid-afternoon at the Fair this past summer, Leslie Scott, the general manager, did the unthinkable. She shut the gates early on the summer’s biggest party. The Fair, on this second day of its 23rd year, bulged with almost 20,000 guests, at \$10 a head. On a normal day, with only 10-15 thousand visitors, the dusty paths that circle in a maze through the dry marshland remain somewhat passable. The crowd size usually serves to slow everyone down to a comfortable walking pace. But now the place seemed completely full.

What does the sellout this summer really mean? Ask anyone from Eugene’s dominant ethnic group, neo-60’s hippies, and they will tell you, endlessly, of the Fair’s good old days, back when you could get stoned in public, when crafts were cheaper, more funky, when the delight and absurdity was spontaneous instead of rehearsed and scheduled. They complain that Community Village (where dedicated local activists reach out to the public) was once the respected political heart of the Fair, but is now treated like a needy poor cousin. Inevitably the people who kvetch the most are those active in the Fair the longest. Still, the complaint that the Fair has in some way gone commercial or become less true to its original vision misses an important point: the event, for all its revelry, was always also a *market* and has, for just about every one of its 23 years, earned money, sometimes a great deal.

Since the start no single patron, foundation, or sponsor underwrote the festivities. The admission fee and the rent from the hundreds of vendors ensure that those most directly involved will financially support the event. The festive wonder of parades, jugglers, music, circuses and general gossamer frippery have always been propped and nurtured by the cool-headed rationale of the hippie vendor who counts on perhaps half a year’s income from those three summer days. Here, Adam Smith’s invisible hand holds a special wand. The many small businesses protect the Fair from seeking that most baleful thing, corporate sponsorship. Entrepreneurial zeal joins in some fortunate way with the dreams of the Woodstock nation: peace, love and understanding — as alive in Eugene as anywhere — open this space for good fun over a long summer weekend.

How else can we account for the enormous energy volunteers from the Pacific Northwest counterculture pour into their summer celebration year after year, decade after decade? Yearlong committees deal with a

range of minute problems. Other people work what is essentially a second full-time job, without pay, for up to ten weeks every summer, a commitment which testifies to the devotion the Fair solicits from its family. Beginning in mid-June hundreds of carpenters, vendors, craftspersons, performers, and a motley crew of others, make the annual trek to the site on the outskirts of Eugene to prepare for the Fair, clearing brush, repairing booths, and re-establishing the patterns of consensual decision-making. By the time it opens in mid-July the site is home to over 3,000 residents.

Once the Fighting Swords of Karma marching band heralds the festivities, the Oregon Country Fair is reborn: a kaleidoscopic carnival that evades description. As the promotional material puts it, it becomes "a place where we can share ... the beautiful things we create with our hearts and hands." For daytime visitors, it is one of the largest showcases of new vaudeville in the country: jugglers, trapeze artists, spoon performers, comics and innumerable various musical acts. Inside the loop, the polymorphous vibes — all those shapes, smells, sounds, colors, and tastes — are themselves worth the price of admission. The 250 craft and food booths display the equivalent of several shopping malls worth of toys, tasty treats, and useful items, all natural or hand made. The best of the booths have been constructed slowly and modified over time — marvels in the tradition of nomad architecture. These spaces are precious, often tended by the same folks and their children and kin for years. They now have more customers than they ever imagined possible. From Native American bark berry-picking-baskets to barbecues, from yurts to desserts, the Fair is a grand market event. For relaxation one can get massages, take solar heated showers, join a drumming circle, or sweat in a large sauna (which some claim is the event's most profitable venture).

After the crowds leave (20,000 people!) the evening party begins, gently as the sun sets and building momentum around midnight. Several thousand happy campers turn on their lanterns, begin to unwind, share some food, and choose between the drumming, the dancing, the sauna, or hanging out with old friends. Nighttime policing — the "Sweep", an old Fair cat and mouse game — also commences. Uninvited guests to Saturday night's candlelight bacchanal have at times numbered over 5,000. Pity the poor security guards — and there are hundreds — who must patrol for "visitors" while missing out on the celebration. The warning is out that security will continue to increase.





In 1991 the Oregon Country Fair corporation, administrator of the event, made the final mortgage payment on the land. More than ever, the institution that sprang from the festival is growing and plans to use its resources to nurture other projects. "When you got lots of money, you got lots of friends" (especially if you know how to have lots of good fun.) As a nonprofit educational entity the Fair must disperse its surplus.

Pressured to focus seriously on the future, working committees will come up with plans, especially for large-scale site improvements and an endowment fund, which will over the years sponsor groups and movements the Fair collectively endorses. This re-orientation towards greater community involvement has not been simple. From time immemorial the participants' psychic energies are directed either toward next summer's blast — the Poster, the music, the passes — or to those earlier, better parties.

The success of the Fair has brought with it a change in the way that certain things are done, although it is not easy to discern the dynamics of this transformation. In the first place, to put together a Fair history one needs to trust faulty memory and much hearsay. Some of the original folks who did the most to get things underway now reside in other regions, and those who have been around for years are not necessarily willing to say much, preserving in their way the event's *mystique*. One of the oldest timers I spoke with struggled to find the nature of the changes but could only

come up with: "It's different, man, it is sooooo different", as if his tone could explain it all (which of course, it did).

Long ago, it is said, permits for the Fair might not arrive until a few days before it was scheduled to happen. When the county government finally obliged (at times threatened with legal action if it didn't), word would spread through networks of friends. In a day or two, the party in the woods and fields by the Long Tom river was on with no, or very few, large monetary donations. About ten years ago, after years of leasing its Veneta site, the Fair board, guided by the foresight and determination of Ron Chase, made the momentous decision to take out a mortgage and purchase the property outright for

\$250,000. Part of this was paid up front, with about 60% left to pay. This obviously meant a much larger commitment to long range planning and to financial accountability than some had previously imagined or desired. People in positions of responsibility would now need to stay a little straighter in order to make sure that books were kept in order and receipts would add up correctly. Lines of accountability would need to be drawn on paper, not in the imagination. It is said that almost the entire board quit after the bravado of making this fateful decision. The tumultuous situation led in the early eighties to the creation of the position of general manager, first voluntary and then in 1989 the OCF's first paid staff position. (I've been told the \$17,000 salary works out to between \$2 and \$4 an hour.)

From the perspective of the State, the Fair is a non-profit educational corporation with decision-making power held by its members: those with some affiliation with certain aspects of the event. This group meets in the autumn of each year in Eugene to select a ten-person board of directors who serve staggered terms of two years. The Board prepares general proposals for the larger body, while convening committees and overseeing the small staff of three and the huge team of volunteers. These volunteers, the muscle and lifeblood of the Fair, are divided into large crews: recycling, traffic, communications, *bubbles*. Heads of the different crews form the site committee, the main stewards of the event.

Within and without this basic structure are the "old guard" who have for years made sure their karma permeated the Fair. These are the elders who through wisdom and connections retain their traditional privileges. Some left when the decision to purchase the property rose the level of seriousness; others return annually to their funky booths or campsites, asking for little except a good time, and in turn not doing that much. With the income the Fair produces —

almost a quarter of million dollars in 1992 alone — there may be conflicts as some see a chance to use their influence to direct future investment. Re-investment in the Fair could compete with visions held by some of the Fair's current leadership, those now leaping at the chance to fund a wide variety of community projects. For the moment, there has been no debilitating problem. Patient and intelligent planning has gone into the generation of an endowment fund which will grant small awards to groups in the Northwest (Pacific Cascadia) that uphold the Fair's *carnivalesque* vision. Other categories under consideration are ecological and agriculture projects. (Note: *No applications will be accepted in the immediate future.* Although there are plans to distribute some money in 1993, it will take several years for the interest bearing principle to accrue to a significant amount).

Recall the other moral lesson of the Cat in Hat: pick up after yourselves if you have a big party. Here the Fair succeeds dramatically. It is an international showcase of recycling: one of the most resource-conscious events of its size in the country. After clean-up the sensitive marshland, possibly an ancient Native American ceremonial ground, gets to rest for most of the year, and the Fair may soon begin to rotate sites to give more time for recovery.

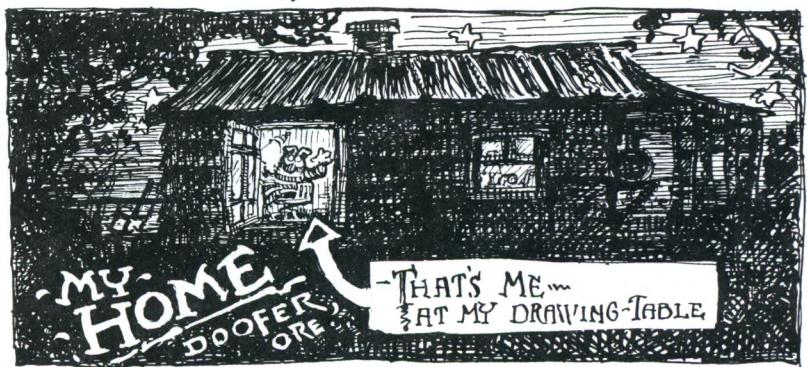
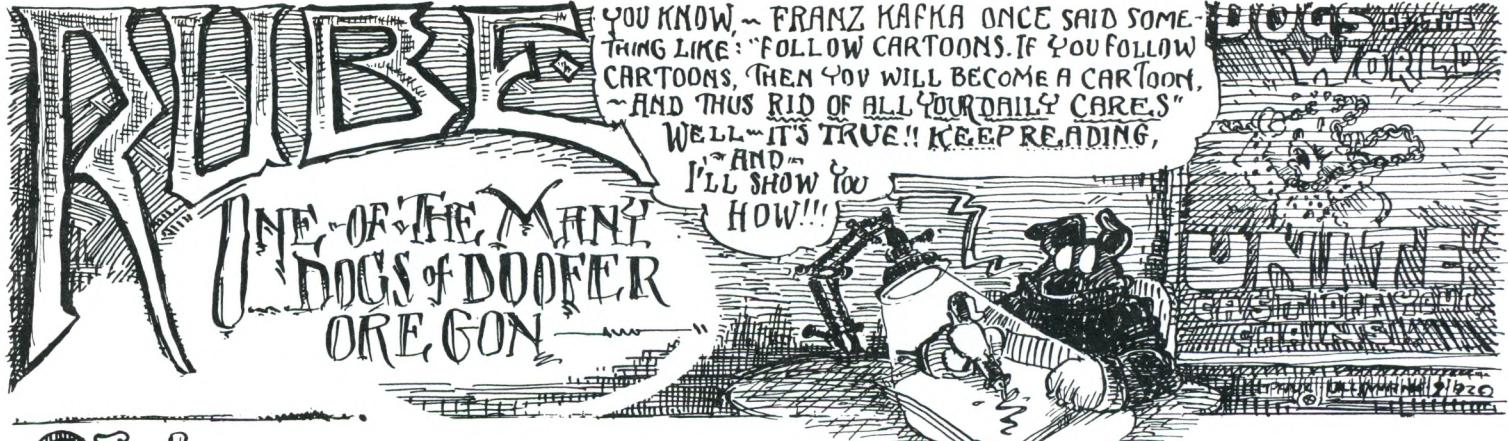
But without a Cat, who invokes this responsible behavior? Perhaps the true magic of the Fair lies in its ability to keep the answers to questions of responsible self-government open, while still taking care of business. The *ad hoc* parameters within which the board, the manager, the committees, the vendors, the local community, and the fair family operate, retain a spirit of openness and confidence.

How has such an anarchic organization managed to keep its bearings amidst constant change? First one might look towards its profitability, occurring almost in spite of itself. The yearly revenue allowed for what might politely be termed "creative bookkeeping" in years past, now happily no longer the practice. The enthusiasm of the volunteers complements the Fair's business success. But most of all, the extraordinary need which the Fair fulfills draws out the best in creative energy and cooperative spirit, even, perhaps especially, in reactionary times.

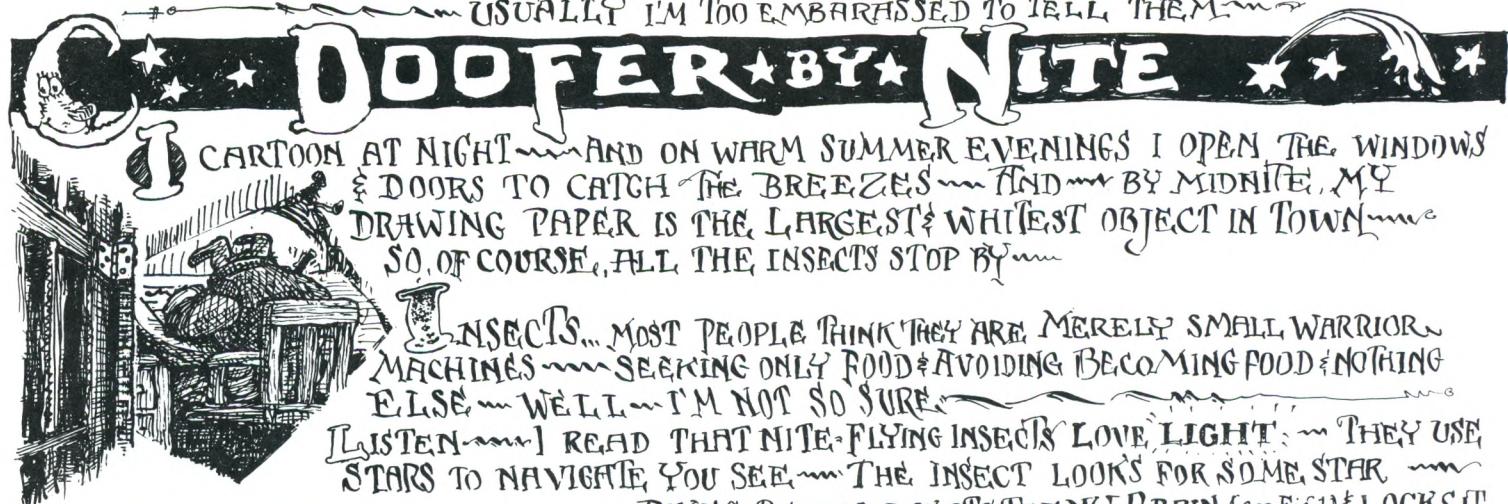


The OCF now is at a cusp. Over two decades it has made lots of folks quite happy. The list of people to thank for this success would fill an article much longer than this one. This little gathering in the woods — a feast of time, of change and renewal — moves towards the millennium with its original flavor, and very few compromises with the straight, anti-festive world of normality. In its best moments it has kept the utopian sense of the 60's alive without becoming mired in nostalgia and packaged emotions. Now able to sponsor groups and persons doing Fair-like work every day, the Oregon Country Fair is crystallizing into something new and potentially wondrous.





OF ALL CARTOONS ARE LIKE REAL LIFE, ONLY SIMPLER.
TO TAKE AN EXAMPLE, I LIVE IN A SMALL TOWN ~ DOOFER ~ POP 480, PEOPLE ASK ME:
"WOTZ TO DO THERE?" IS THERE ANYTHING TO DO THERE AT NITE?
USUALLY I'M TOO EMBARRASSED TO TELL THEM.



INSECTS... MOST PEOPLE THINK THEY ARE MERELY SMALL WARRIOR MACHINES ~ SEEKING ONLY FOOD & AVOIDING BECOMING FOOD & NOTHING ELSE ~ WELL, I'M NOT SO SURE. LISTEN ~ I READ THAT NITE-FLYING INSECTS LOVE LIGHT ~ THEY USE STARS TO NAVIGATE YOU SEE ~ THE INSECT LOOKS FOR SOME STAR ~

FIXES THE ANGLE IN ITS TEENY BRAIN (see Fig 1) & LOCKS IT THERE ~ AS LONG AS THE INSECT KEEPS THE STAR AT THE SAME ANGLE, THAT INSECT KEEPS ON COURSE!!

& THAT'S ALSO WHY, WHEN THE INSECT SEES A BIG LITE, THE INSECT SLAMS INTO IT. FOLLOWING, BY THE WAY, AN EQUANGULAR & THEREFORE LOGARITHMIC SPIRALLING CURVING FLIGHT PATH ~ (See Fig. 2)

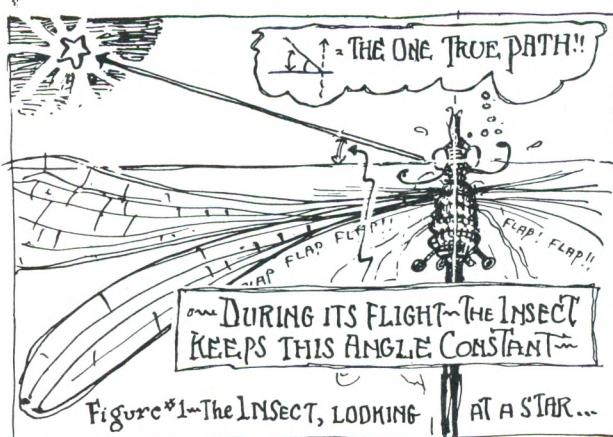


Figure 1-The INSECT, LOOKING AT A STAR...

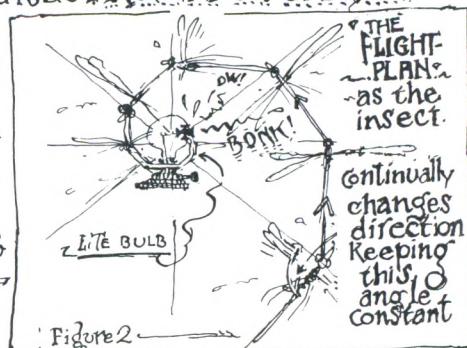
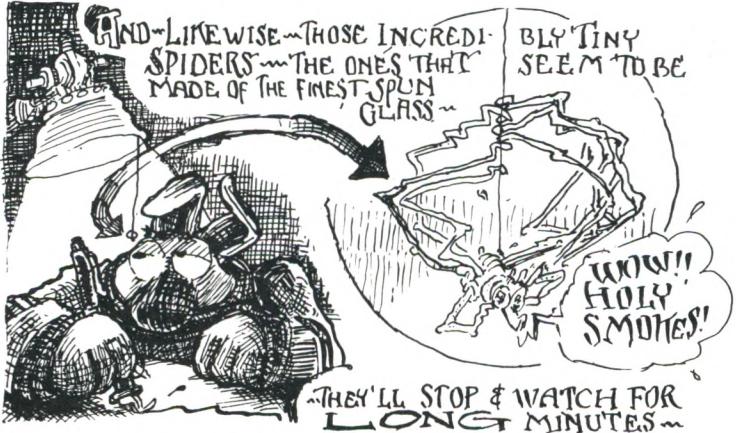
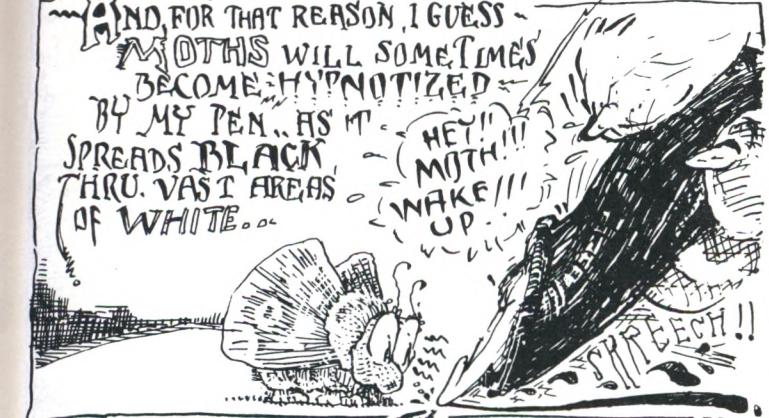


Figure 2

WHITE, BLACK, STRAIGHT-LINES, ANGLES... THESE MUST BE LIFE & DEATH GATE-
GORIES OF THE BUG MIND [JUST AS THEY ARE TO THE CARTOONIST'S MIND]

AND FOR THAT REASON I GUESS ~

MOTHS WILL SOMETIMES
BECOME HYPONOTIZED
BY MY PEN AS IT
SPREADS BLACK
THRU VAST AREAS
OF WHITE...



I USED TO THINK THAT ALL BUGS
WERE ATTRACTED TO MY WHITE PAPER
PURELY OUT OF SOME SORT OF SURVIVAL
INSTINCT

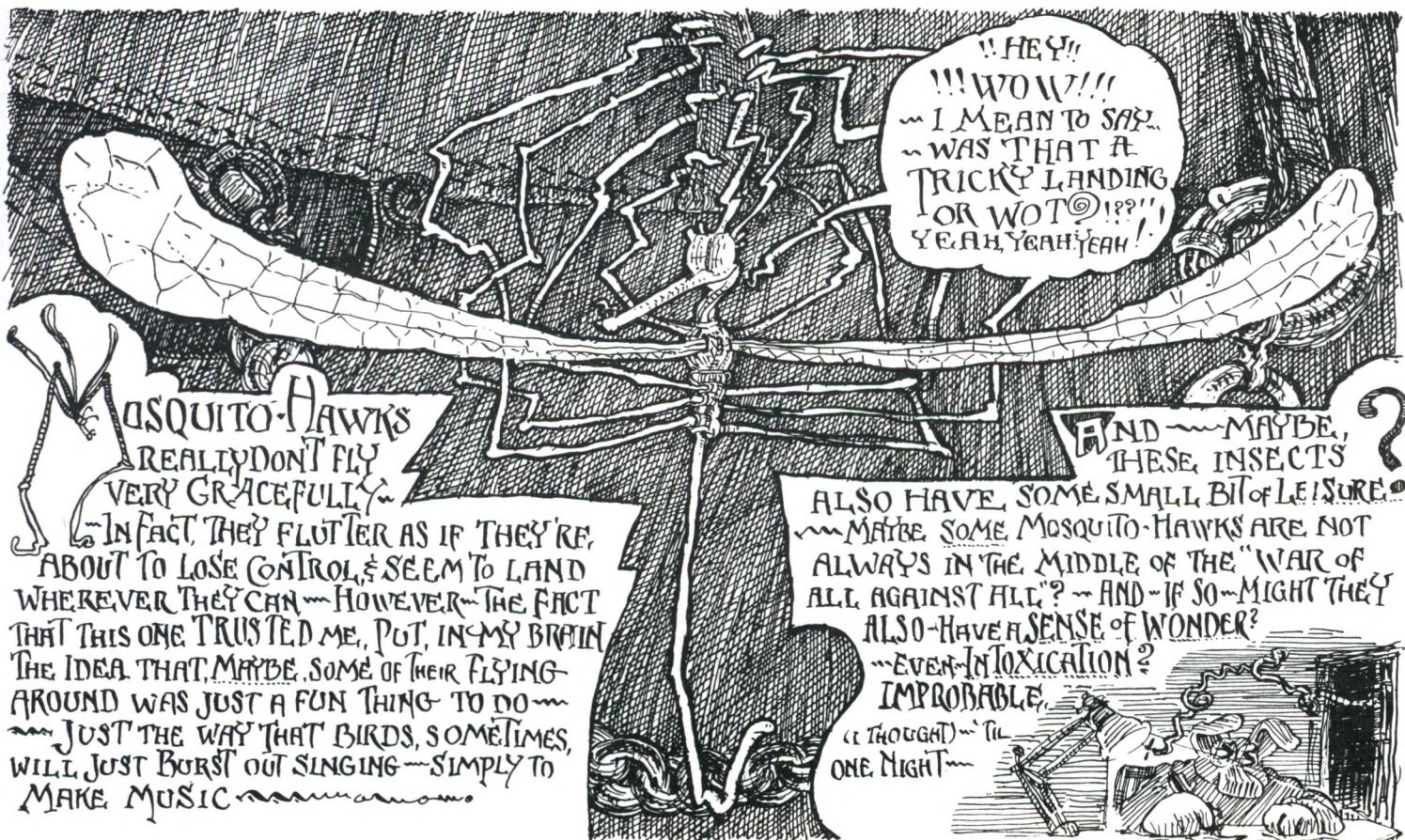
BUT ONCE,
I WAS AMONGST
SOME MUSHROOMS...



FIND A MOSQUITO-HAWK LANDED ON ONE OF
MY BELT-LOOPS IT STAYED THERE, POISED BETWEEN
MY POCKET-WATCH & CHAIN. NOW, BELIEVE ME ~ I DON'T
EAT BUGS, BUT I COULD HAVE ~ YET ~ THIS BUG WAS
QUITE CONTENT JUST RESTING THERE.

"DOESN'T IT REGARD ME WITH
AT LEAST SOME CAUTION?",
I WONDERED

"WOT COULD IT BE
THINKING?" I THOUGHT.



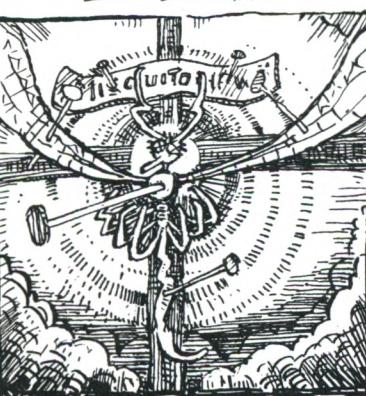
ONE NITE I SAY-A MOSQUITO-HAWK FLEW IN MY WINDOW, AS I SAT
DRAWING IT CAME IN & FLEW AROUND, HEADING TO MY LAMP
IT PICKED UP SPEED & ZOOMED STRAIGHT AT THE
LITE-BULB

SMACKED-BONK! AGAINST THE BULB... WOBBLED A BIT

THEN ZOOMED BACK

SMACKED THE BULB AGAIN... TURNED
ZOOMED BACK, YET A THIRD TIME...

AND, OF COURSE SMACKED THE BULB, YET A THIRD TIME...
THIS THIRD SMACK WAS ITS LIMIT FINALLY,
THE POOR BUG COULD ONLY MANAGE A WEAK FLUTTER
OR TWO, DOWN IT WENT, DOWN,



EXHAUSTED IT LAY, BREATHING DEEPLY
(FOR A BUG)

WELL, REMEMBER, FOR BUGS,
LITE-NAVIGATION = TRUE POINT
TRUTH
PERHAPS ON BONK#1 IT SAW
THE GREAT ALL-CONSUMING
BUG-GOD
DEVOURER OF ALL
THE BUGS' SOULS

ON BONK#2, PERHAPS A
SIGHT OF THE BUG OF SALVATION
ONE WHO DIED, SO
OTHERS MIGHT LIVE
THE EXAMPLE
THE EXEMPLAR
THE SPECIMEN

& NO DOUBT, BONK#3
BROUGHT A VISION OF THE
BUG WHO BRINGS AN END
OF BUG-THOUGHTS IN THE ONE
WHO TRANSCENDS ALL
BUGNESS

FURTHERMORE COULD THE STARK BLACKNESS
OF MY INK & THE BLAZING WHITENESS OF MY
PAPER BRING OUT A SENSE OF FUN? I CAN
BARELY IMAGINE WOT THAT COULD MEAN
BUT ONCE I SAW A TINY BUG LOOKING
AT A SMALL, WET PUDDLE OF INK.....

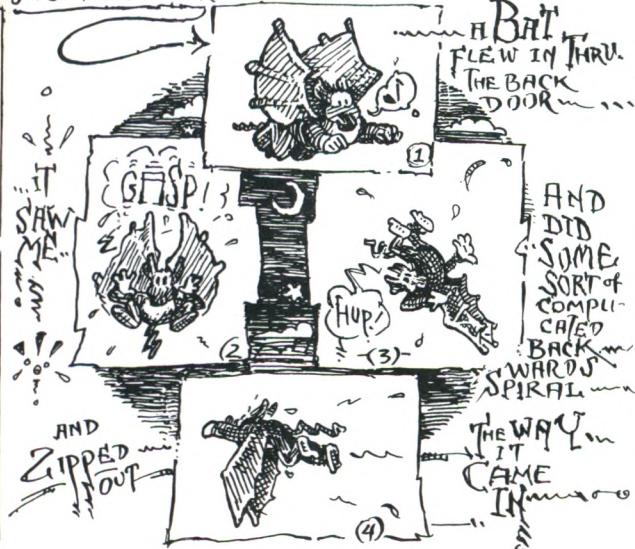


A TRUE STORY!!! (DIALOGUE ADDED)

I CAN TAKE JUST SO MUCH OF THIS
AND FINALLY SAY TO MYSELF
"ENUFF OF THESE
CRAZED BUGS!"
I ABANDON MY
TABLE TO THESE LITTLE CHITIN-COVER'D MANIACS
AND TURN ON THE RADIO & MAKE SOME COFFEE



BY THIS TIME ~ AROUND 4:00 A.M. THINGS CHANGE. ~ AND ANIMALS COME BY THAT ACKNOWLEDGE THE POSSIBILITY THAT I COULD BE DANGEROUS ~ ONCE ~ JUST A WHILE BACK ~ I HEARD SOME WEIRD NOISE & A FEW SECONDS LATER ~

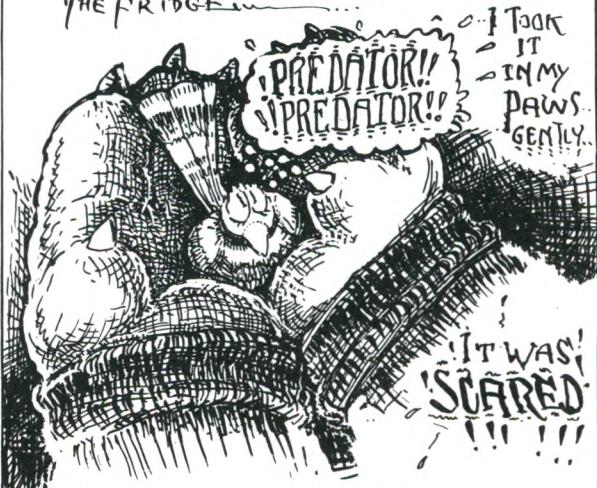


SOON THE COFFEE IS BREW'D ~ AND ON COMES THE NEWS, THRU. THE RADIO ~ WITH IT IN THE WORLD ~

4:30 AM ~ AND THE FIRST OF DAWN ~

I REMEMBER A SMALL WREN THAT FLEW IN AROUND THAT TIME

IT FLEW IN TO THE KITCHEN ~ THAT FRIGHTENED BIRD FLEW ALL AROUND THE HOUSE & FINALLY FLEW BEHIND THE FRIDGE ~



THEN TOOK IT TO THE OPEN DOOR ~ & LET IT GO ~

THESE ARE THE SIMPLE CARTOON PLEASURES OF DOOFER AT NITE ~ THE BUSS, WATCHING LIFE & DARK, ME WATCHING THE INSECTS, BATS & BIRDS ~ YES, THIS IS MY LIFE, BOTH AS A CARTOONIST & AS A CARTOON ~ YOU SEE, FOLK, I THINK TO BECOME A CARTOON ~ YOU SHOULD BE AS SIMPLE AS A CARTOON ~ THERE'S A FEELING AMONG THE NITE-ANIMALS OF DOOFER ~ THEY ALL SEEM TO HAVE THIS SENSE OF WONDER & INTOXICATION THAT ALLOWS THEM TO FILL THEIR LEISURE WITH THINGS LIKE ~ WATCHING THE WEATHER CHANGE...

DR. GETTING DRUNK AND HOWLING AT THE MOON ~

DR. DISCUSSING POLITIX AT THE LOCAL SALOON ~

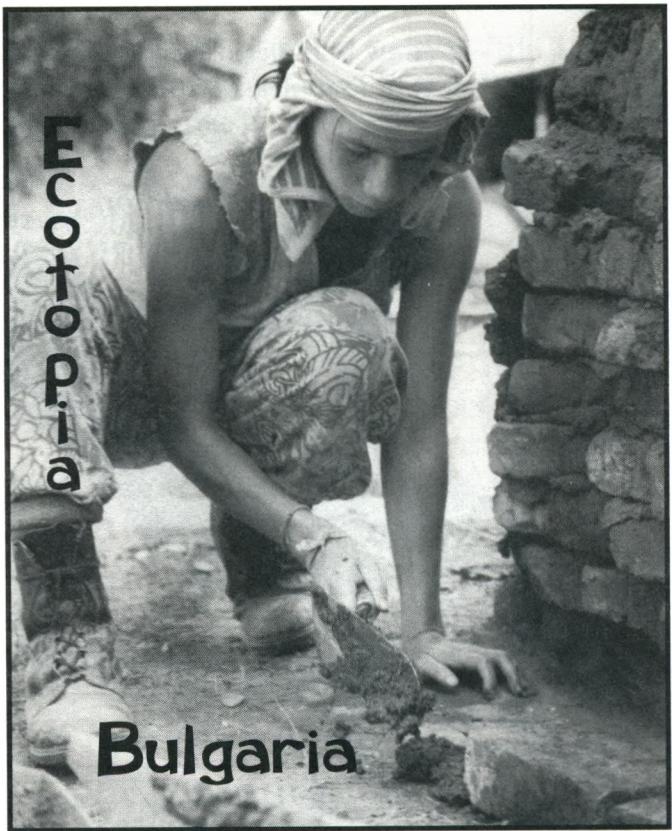


NITE ANIMALS ARE USUALLY ASLEEP BY 6:00 OR SO ~ THE DAY ANIMALS' WAKE UP ~ THEIRS IS A FASTER LIFE ~ I SIT BY MY WINDOW & WATCH ~ BY THIS TIME, I'VE HEARD A LOT OF NEWS ~ TWO HOURS OF FLUDDS, STABBINGS, RIOTS, FAMINES ~ THE "9 TO 5'ERS ARE UP & AT 'EM ~ THE WORLD BECOMES FULL OF TENS OF THOUSANDS OF SCREAMING IMAGES OF ROCK STARS & MEAN, BITTER "STATESMEN" ~ ALL MOILING TOGETHER IN A FRANTIC DEATH-STEW ~ THESE DAY ANIMALS MUST GO TO WORK ~ TO BUY SOME ENJOYMENT ~



I TEND TO THINK THAT, SINCE THEIR ENJOYMENT MUST BE BOUGHT FROM OUTSIDE THEMSELVES ~ THAT THEY DON'T GET THE SAME SATISFACTION FROM WATCHING T.V. THAT NITE-ANIMALS DO FROM WATCHING A RIVER ~ BUT ~

BUT I CAN'T TELL FOR SURE ~ THEIR IMAGES GO BY TOO FAST ~ BY 6:30 I MUST GET SOME SLEEP ~ END



Story by Paxus Calta
Photos by Joke van Vliet

Ecotopia, the novel, tells the story of an ecologically-inspired secession from the US by much of the west coast. Over the last four years, in the real world, ecotopia has been an annual gathering of young ecologists within, but somehow separate from, continental Europe. With our energy and ideas we bridge the gap between east and west Europe, last year in Estonia and this year in Bulgaria. For three weeks, 500 ecotopians from 25 countries attempt to build an ideal community.

A typical day in this community begins with breakfast from the Dutch mobile organic kitchen, *Rampenplan*. The name means "crisis plan", referring to the creative response when, for instance, they've been *told* 700 will be eating but they have to *feed* 2500. This counter-institution provides excellent organic vegetarian food at demonstrations, encampments and protests of every left/green kind. Living on the liberal social security provided by the Netherlands, this dynamic and hard-working group of otherwise unpaid volunteers has several mobile kitchens that have simultaneously criss-crossed Europe for over a decade.

Waiting in line for my muesli (granola) I wonder if the folks in front of me are speaking Czech or Slovak. I gingerly withdraw the honey for my bread from a jar surrounded by wasps, trying to peacefully co-exist with the insects. I sit down with some new acquaintances, waiting for the coffee, and chat.

Did you like last night's Lithuanian circus? Which of today's workshops are you going to? There's always a conflict

— the ozone workshop is at the same time as the one on intentional communities: *how do you decide?* My new friend from Zagreb brings me a cup of coffee, when I hear someone shout:

"Chuck, should we have the morning circle today?"

"I don't know Martin, will it be long and boring again?"

The actors are standing three meters apart and speaking loudly for the benefit of the crowd.

"No Chuck, today we are going to talk about smoking in the *ecobar*."

"Sounds like a fight to me — I'd rather go swimming." Chuck starts to walk toward the waterfall.

"No wait, there will also be a discussion about this year's big action at the nuclear power plant."

"Really?!" Chuck turns around dramatically.

"Yes, plus there will be info on the radical sexuality workshop, and the workshop *you* are giving, Chuck, on wild style hair care."

"Well, then I better go. When and where is it?"

"How about right now, in this shady area beside the trees?"

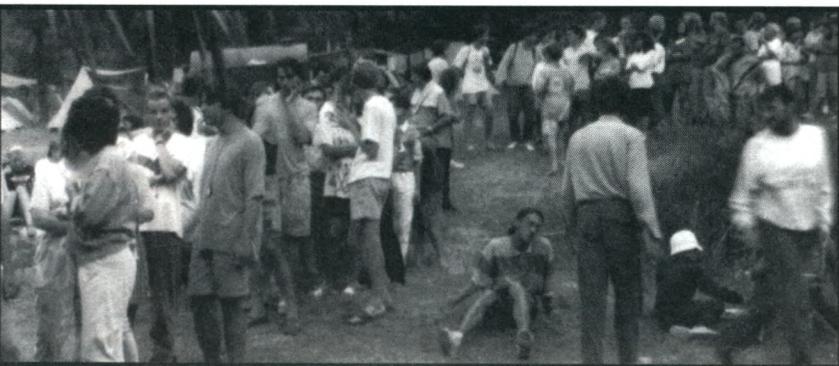
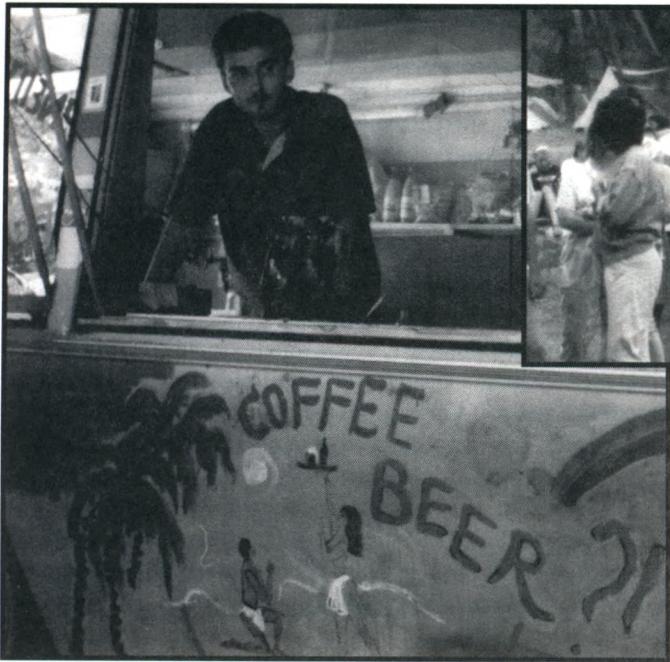
"Sounds good" and our two actor/organizers walk off arm in arm. There is brief applause from the breakfast eaters, who begin to migrate to the meeting.

The morning circle is a combination information service and self-governing body. It is where ecotopia makes decisions about itself. We use consensus, so we keep modifying our proposals until everyone agrees. With an average of 100 people attending the circle, this is a bit tricky — especially since English and Russian (our most frequently used second language is frequently *not* used) are not the native tongues of the majority. But we manage well enough, at least with the daily "policy" issues. We decide, for example, to ban plastic-wrapped snacks at the *ecobar*, our cafe/night club. Then we agree to carry more things from the front gate by hand, to reduce the presence of cars at the camp.

At the circle we announce workshops and excursions, describe how to suck out venom from wasp stings, and call for volunteers to clean toilets or sort waste (which still gets mixed-up even with labeled containers). Self-organizing at ecotopia functions reasonably well. The toilet cleaning group will work for a couple of days and then beg to be replaced. There's usually a difficult silence when new volunteers are requested, but every essential task is eventually taken. Volunteers appear when needed, for example to help *Rampenplan* cut vegetables or wash dishes. The entire camp was built this way: a few dozen non-Bulgarians joined with a few dozen locals to build and set up tents, the *ecobar*, the clean energy system, the sorted trash containers with multi-lingual signs, and the toilets.

Frequently, when people saw that something was needed, or wanted something done, they just did it. A soccer / football tournament emerged with 20 half-hour games, including the thrilling Bulgaria / Scotland final match. *The Daily Ecopian* was not quite daily, but survived several sets of editors and reporters while struggling to reflect reality. Over 200 workshops came about mostly on their own. The most explosive one this year could have been called *Sex, lies and videotape*.

We needed to answer a basic question: how much are we,



Left and above: The ecobar and a Rampenplan meal.

as ecotopians, willing to let people do whatever they want, providing it doesn't hurt others? If a woman wants to do an erotic dance, late at night in the ecobar after an evening of hot dancing, with few people around, can others demand that she stop? And if she has asked her friend to videotape her, with her own camera, does this somehow make the problem, assuming there is a problem, worse?

The facilitator wanted to discuss how ecotopians view nudity and sexuality. The intention wasn't to focus on the strip tease or its filming or even the rumors that the tapes were going to be sold, presumably to sex shops in the US. Instead, we intended to talk about the dancer's perception that "naked dancing would be fine in a camp where there is naked swimming and (some) naked eating". The camera-person and the dancer said the videotape was filmed for the dancer's child, not Yankee sex shops. Some didn't believe this and became angry; our process started to fall apart. In an effort to compromise, the two offered to erase the parts the group didn't like. Some demanded the entire videotape be erased, but the dancer said it was a year's worth of work. Others pointed out that they had been filming constantly at ecotopia. Some people wanted the cinematographer (and presumably the dancer) thrown out of the camp, others strongly objected to this. The discussion was out of control; some began crying.

Bang! The dancer is fooled by someone from the circle, who pulls the tape from her camera and destroys it.

The conversation shifts — how could this happen? What should we do? Is the "crime" of destroying the tape worse than the "crime" of filming a striptease? Who will pay for the damaged tape? What should be done with the tape destroyer? The story about what is on the tape now changes again: the camera wasn't even on. More people are hurt, some leave the circle. Ecotopia is in crisis.

We have so few structural tools for our utopian eco-village. There are no police, no courts, no written laws, no possible punishment (except maybe exile). We were supposed

to work together, trust each other and use consensus. But the large group failed us, so we break into three smaller groups. One is just women, one is just men and one group is mixed. It was here where people argued about pornography, it's social effects and the objectification of women. We talked about our sexuality. In those smaller groups we rediscovered some of the philosophy and spirit of ecotopia.

In my small group, some Albanians told us (through a translator) how the naked swimming had changed their feelings about nudity. They were now more comfortable being around members of the opposite sex without clothes on, even though this was quite uncommon in their homelands. We also grappled with the videotape destruction, and the difference between terrorism and civil disobedience.

After these small group talks, we came back to the large group and shared our most interesting conclusions. Some of the problems simply vanished: the dancer did not want any money for the tape or the possibly damaged camera. The tape destroyer left the campus for a while and was not available to the circle to discuss the act, but talked with others later. The camera operator left the camp and did not return.

Despite the "do what you like" idea of ecotopia, we still have to take care of each other. When the strip dancing started, two people got up and asked the dancer to stop. They were being hurt, they wanted things to change, and they had the right to request it at ecotopia. We have to trust each other, and assume that people will respond responsibly to each other's carefully considered requests.

For me the destruction of the tape was a minor point, discussed and focused on too much. It is sad that people are so clear on the rights of property and ownership, but so unsure about other kinds of rights.

The issue is far from resolved. What happens at next year's ecotopia if someone wants to give a workshop on striptease dancing — maybe only for women? What will we say if someone proposes a lecture on "How to make big money producing and selling home sex videos"? But if we want things to change around such personally (and socially) repressed issues, we just may need to follow the advice of that silly song "Let's talk about sex".

Despite these challenges, the camp lives in reasonable harmony. Some people don't get involved in the workshops, or community organizing, coming just for the cultural events, great food and campfires. When we needed everyone (for large



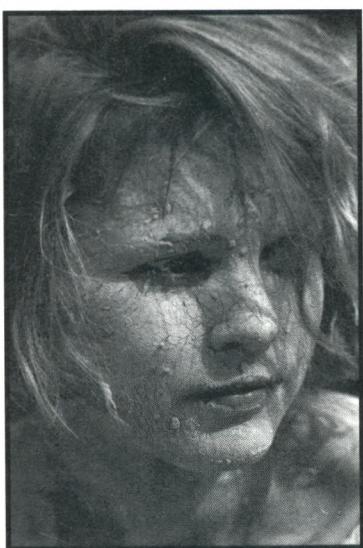
Above: Hundreds of ecotopians biked across Europe to the camp, helping local groups along the way. Opposite page: explaining solar collectors at ecotopia.

direct actions or for little maintenance tasks) people came through. We don't tell anyone when to go to a workshop, but we occasionally talk about how late the loud music should play — again this balance of maximizing freedom while taking care of others. Though I must say that the happiest ecotopians are the ones who are the most flexible about these things. Back in 1990, the ecotopia motto was "Don't worry, be flexible".

This year's theme was *energy*. There were a number of workshops for renewables and energy efficiency, and against nuclear power. On the anniversary of Hiroshima/Nagasaki we protested nuclear testing in Sofia at the embassies of countries with nuclear weapons. We had solar hot water heating equipment (which saved a fortune in gas for cooking and showering) and a photovoltaic system for lights, a tape deck and an amplifier. We brought a windmill, but the promised Bulgarian

wind was on summer vacation. Over 160 ecotopians went on the tour of our sustainable energy system and studied its basic principles. (Some people were confused by the announcement of a tour of our "solar system", which they thought was an astronomy workshop).

Besides energy, there were workshops on bicycle repair, dynamic meditation, eastern European environmental problems, belly dancing, making art from garbage,



alternative education, UNCED, how to rip off the system (and the ethics of it), jealousy and multiple relations, intentional communities, feminism and the environment, consensus decision-making, anarchism, biotechnology problems, the Chinese language and character drawing, alternative economic systems, European east-west relations and several dozen more.

Ecotopia is organized by EYFA, the European Youth Forest Action network. The name is a bit odd: we are not solely European, not all young, and we don't just work on forest issues. EYFA is a decentralized network of direct actions, political bike tours, youth seminars, anti-nuclear work, ozone/climate change work, central European organic agriculture and soft tourism. Most folks who work with EYFA are under 25, European and active in community work, and/or school. A handful work full-time for EYFA.

EYFA also tries to connect eastern with western Europe. One way to do this is to remove some of the economic barriers making it difficult for easterners to travel and participate in events like ecotopia. EYFA solicits money from charities and governments to help subsidize the travel of east Europeans (and some Westerners). We also use an alternative money system.

If you come from Russia, 1 Eco costs 8 rubles, if you come from Germany it cost 1 DM. It costs 10 Ecos per day to stay, eat and participate in ecotopia. Everything is sold for Ecos (t-shirts, juice, chocolate, beer etc.) The European "official" exchange rate makes 1 DM about 120 rubles now. EYFA charges the westerners a bit more so the easterners can pay much less. There are ways to cheat the system. We tell people how to do it at the beginning of the camp and then ask them not to do it — this works reasonably well. We try to stress the need for trust.

It does not always work. Early at this year's event the Eco rate for the Ukraine was 3 rubles to the Eco. This was so cheap that a Ukrainian bus driver on the first day went to the ecobar with 900 rubles and demanded 100 bottles of wine (priced at 3 Ecos per bottle). Clearly this was not for his daily personal consumption. We moved the Eco rate closer to reality and limited purchases, from EYFA, to 10 Ecos/day. This worked despite much concern over the idea of limits.

There was also much talk this year about "the state religion". A woman, Emily, approached EYFA about building a sweat lodge and holding evening earth rituals at the Bulgarian site. The organizers decided this would be a good idea, and helped bring her, and an assistant, to Bulgaria. Emily had some rules about her sweat lodge, it was constructed in a very special way and was not to be used as a mere sauna, but only for ceremonies. At first some people wanted to stop this organization-sponsored "worship". But in the end it was a non-issue. Emily led a number of sweats, and after the last ritual she removed the alter and gave the lodge over for use as a sauna.

Another controversy arose the night before a demonstration at Kozloduy nuclear plant, located on the Romanian-Bulgarian border. Some people felt moved to commit civil disobedience while others felt that there weren't enough local people participating in the event. There was worry over

possibly repeating a mistake made the previous summer, when at a Greenpeace rally in Czechoslovakia "outsider" countries dominated. (Pro-nuclear advocates charged that domestic opposition was controlled by Germans and Austrians, the former occupants of the region — an especially sensitive charge since Moscow had more recently used similar tactics.) Finally, it was agreed that there would be no arrests, but theatrical actions at the plant and in the plaza of a nearby town where most of the workers lived. I also went to interview the director of the plant.

When I walked into his office he showed me a rough drawing on the wall, above the pictures of his young children, who are artists. He made a point of showing me the extremely bright orange lone flower on the conference table — the only non-human living thing in the office. He seemed friendly and willing to speak about his work.

Kozloduy is the only plant that the IAEA (an organization which monitors and supports nuclear power worldwide) has recommended for shutdown. When I asked him about this, he denied the existence of the recommendation. (I have since sent him a highlighted copy.) I brought up an official Bulgarian report which asserted that millions of liters of radioactive wastewater leak into the environment from this plant. He denied the existence of the problem, and the report. I had never encountered such a strong case of doublethink in my life, and it threw me a bit off balance.

We left the director's office to return to our fellow ecotopians, who were demonstrating outside the plant. At first I was angry and scared that this man was operating the most dangerous nuclear power plant in the world, and was completely comfortable lying to us, or believing it himself, which would be even more frightening. But as the day wore on I was able to redirect my anger into protest theater.

We used pantomime to break the language barriers. Most of the performers formed a circle of life, holding hands around the other performers. Within the circle a number of people worked with solar panels (brought from the camp) and in the middle one white-suited technician worked on a computer with a nearby group of pulsing actors sporting atomic symbols.

Our stereotypical western capitalist enters the circle: black suit and top hat, white face painted and handfuls of money. When he comes in, the solar folks try to get his attention, and fail.

Instead, our capitalist heads for the nuclear operator. They greet enthusiastically, and the plant operator shows the capitalist the wonderful computer, the pulsing nuclear pile. The capitalist is so happy, he hands the nuclear operator a bunch of money — the operator takes it and asks for more — the capitalist digs in his pockets and passes it over — more is requested again. The capitalist gives over all his money and pulls out his empty pockets — the operator smiles, shakes hands with the capitalist and returns to his computer. The capitalist leaves the circle showing his empty pockets to the solar workers. A drum starts to beat.

Slowly the work of the nuclear operator becomes more frantic and the dancers forming the reactor get more out of control. A siren sounds as the reactor dancers break free and



begin their dance of death. First the plant operator dies. Then the outer circle, the chain of life, breaks — every link split by the whirling radioactive waltz.

Finally, the solar workers perish and the deadly dancers leap off stage. There is silence in what looks to be a die-in. A few moments pass and there is a stir of life at the solar panels. These technicians slowly come back to life. Banners are produced in Bulgarian which say "solar power" and "solar energy". The clean energy technicians join hands, reviving and re-linking the circle of life. The circle gets to its feet and dances together for a while. Even the nuclear operator is revived in our happy ending, abandoning his computer console.

After the play there were speeches about the problem not being this plant specifically, but nuclear power in general, and about solar energy as one solution. The small audience reaction was mixed. Some did not like it, others found it strange and out of place — still others were glad it happened and felt it showed an old message in a new way. The ecotopians, while disappointed that they outnumbered the audience, seemed more unified and strong in the end.

I know few short-term social experiments as powerful as ecotopia. People talk about an ecopian spirit that they try to hold onto after the event and pull into their "normal" lives. I've watched ecotopia change people as they discover new parts of themselves, and become more committed to action in their respective communities. It helps some to find a voice they did not know they had. And for this reason alone, ecotopia will continue.

For more on ecotopia or EYFA write Postbus 566, 6130 AN Sittard, Netherlands.

The Bike Column

By Danielle Janes

Secure bike storage at public transit stations dramatically increases the number of people who can conveniently use each station. This can be seen both in Japan, where all train stations have huge, well-used bicycle parking lots, and in Holland, where all 351 train stations have bicycle parking, some of which are guarded. The Dutch seem to think of everything: you can even rent bikes at the station for a small fee, so you can bike wherever you need to go. Special train and bus/bike holders combine public transit with decentralized "ride right up to the door" bicycling. This summer the Scottish rail system added trains with special removable stands with hooks for bikes, as part of their "Young Explorer" promotion. After much activist cajoling many U.S. transit systems now have bus/bike

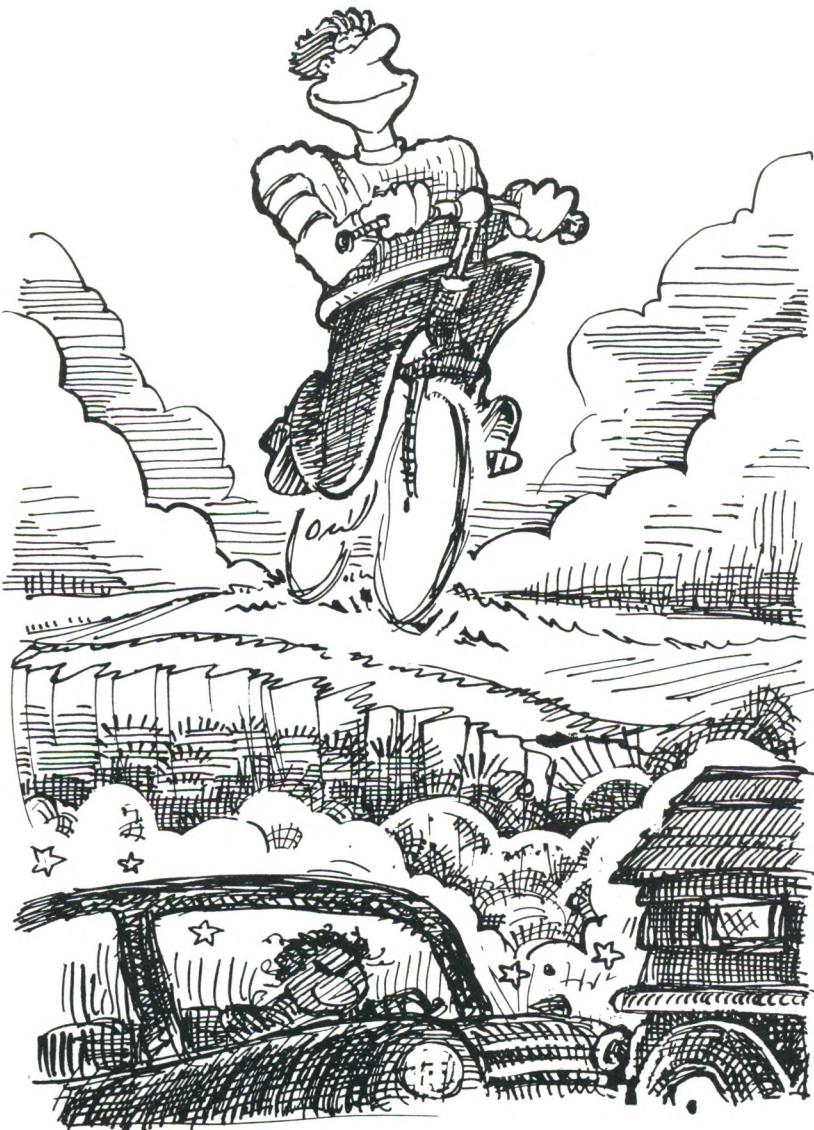
racks, let bikes use the bus wheelchair accessible space or open the last car of the train to bikes. One U.S. organization working for bicycles on trains is the National Association of Railroad Passengers. For more information, write them at 900 Second St. NE, Suite 308, Washington, DC 20002, membership \$20/year.

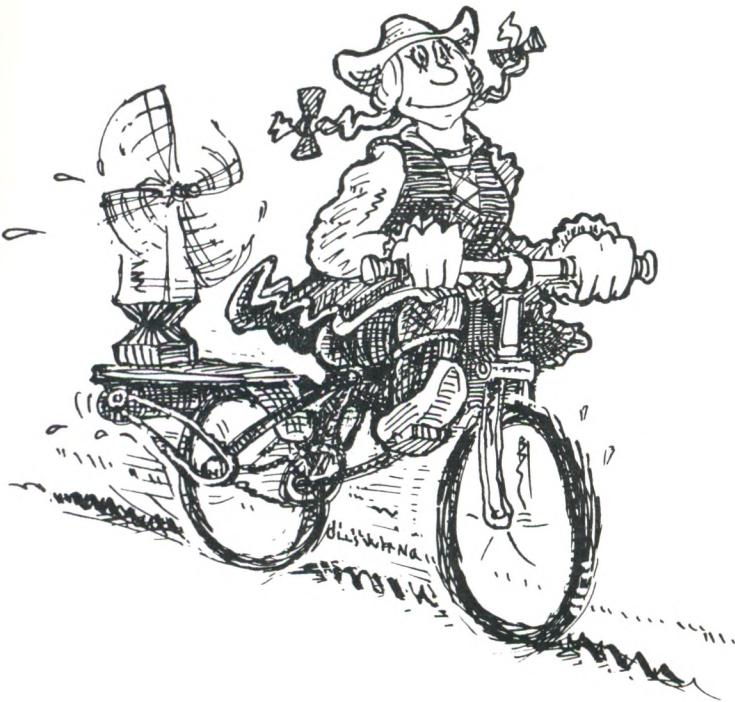
One of Holland's 'new towns' (Houton) improves bicycling safety by paving bike lanes with slightly elevated, purple asphalt to keep cars off the bikeways. Eighty percent of the people use bikes for daily transportation. In Amsterdam (Holland's largest city), a March 1992 popular vote closed the city center to auto traffic. It was sensible to ban cars, given the city's dense mix of businesses and residences. Housing near businesses help car-free areas survive.

Holland also administers an "excessive driving tax". Denmark has a 200% sales tax on all car purchases and a \$1000/year automobile registration fee which helps fund public transit and bicycle facilities. (See Resources Section for more on Danish bicycle planning). In the U.S., a fine (based on a percentage of income) for excessive driving might provide more financial incentive for change.

While cities in the First World use the lack of funds as an excuse for not providing alternative transportation, many parts of the Third World seem free to experiment with new transportation systems. In Bogota, Columbia over 56 km of streets are freed from cars every Sunday, the work of a program called "The City for the Citizens." Possibly you saw Curtiba, Brazil on your screens during the Rio Earth Summit. The city has 150 miles of dedicated express bus lanes and a city center with a 49 block network of auto-free streets. They also deserve attention for their enclosed, elevated plexi-glass bus stops, which make for a quieter and less polluted wait.

In the past year, Cuba's speed in embracing the bicycle for transportation was astounding. When Cuba depended on cheap Soviet oil, the bicycle was considered a toy. Today, it is seen as a means to self-sufficient transport and survival. This rapid change of heart by the government is evident in its distribution of hundreds of thousands of Chinese bicycles, forty miles of freshly marked bike lanes, five new Cuban bicycle





factories, and the appearance of bicycle road signs around the country. If the U.S. government were to encourage such change, we would lose approximately half of our cars and consume half as much fuel. For those who would like to see Cuba's changes for themselves, see the resource section for details on the April 1993 Havana bike conference.

Of course, there's encouraging citizen bicycle advocacy on U.S. soil, too. This fall, New York City's **Transportation Alternatives** scored yet another exciting victory. With the government department that regulates the private parking industry (the Department of Consumer Affairs) and the Metropolitan Parking Association (an industry group), they implemented a seven-garage bicycle parking pilot program. This lets bicycles park in automobile garages, giving them much more protection than on the street. If the bike-parking garages are heavily used the city will push for more access. The November/December 1992 issue of T.A.'s newsletter, ***City Cyclist***, lists the locations of the parking garages. For more info write: Transportation Alternatives, 92 St. Marks Place, New York, NY 10009.

In Santa Cruz, California, **People Power** (a bicycle activist group), neighbors and environmentalists worked together to convince the city to use a bicycle/pedestrian bridge instead of a car bridge to connect the east side with downtown. For more Santa Cruz cycle advocacy news, write to *People Power* newspaper, 226 Jeter Street, Santa Cruz, CA 95060.

These are nice stories about governments cooperating with people, unfortunately, however, elected officials sometimes just won't listen to or act for people's needs. In those cases, a little community self-help may be the only way to get things done. The English "Kingston Cycling

Campaign" started posting its own network of London bicycle route signs after the local council failed to implement the '1000 Mile Network' which had been adopted by the Department of the Environment in 1989.

Resources

Cycles: An Option For The 21st Century Conference is scheduled for April 13 -16, 1993 in Havana, Cuba. The workshops and discussion topics will include traffic safety, environmental/health issues and bicycle production. For information contact: Convention Palace, PO Box 16046, Havana, CUBA or call Eugenio Balari in Havana at 22-6011 or Fax. 33-3150.

The **Third International Conference For Auto-Free Cities** will be held in Mexico City from May 27-30, 1993. It will include workshops, forums, rides, and fairs. Contact: 3rd International Conference for Auto-Free Cities, Insurgentes Sur 670, Tercer Piso, Mexico, D.F. 03100 MEXICO or call: 011(525)543 32 41.

The 1993 **International Velo-City Conference** will be in Nottingham, England from September 6-10, 1993. For more information contact: The Executive Director, Velo-City Conference, Trent Bridge House, Fox Rd, West Bridgford, Nottingham NG2 6BJ, ENGLAND.

Video: Few things are more inspiring than cities already deeply incorporating bicycles into their transportation system. "**The Return of the Scrocher**" (titled after the 1890 nickname for bicycles) has intriguing footage of some of the world's best bicycling cities (in the Netherlands, Denmark, China, Hong Kong and US). Prominent bicycle activists (such as George Bliss, Ellen Fletcher and Marcia Lowe), as well as everyday enthusiasts, describe bicycle advocacy work, bicycle planning and their love for human-powered vehicles. This 30-minute video is beautifully directed by Ted White. 1992. \$29.95 to buy, \$20.00 to rent. Available from: The Video Project, 5332 College Ave #101, Oakland, CA 94618. Phone 1-800-4-PLANET.

The **1993 English and French "Cycle & Recycle" Calendar** features bicycles from around the world at play and work, and is reusable in 1999 and 2010. An international network of bicycle advocate groups cooperatively publish this celebration of human-powered vehicles. It is available for \$9.00 from The Bicycle Network, PO Box 8194, Philadelphia, PA 19101.

The **Bicycle USA 1993 Almanac** has state-by-state lists of bicycle-related organizations, as well as regional map and bicycle book information. It is a valuable reference source for the bicycle activist and bicycle traveler alike. \$8.00, 117 pages. Available from the League of American Wheelmen, Suite 209, 6707 Whitestone Road,

Baltimore, MD 21207. The regular issues of **Bicycle USA** magazine are bursting with articles on bicycle advocacy, tours, cycling health. A year's subscription (8 issues) is \$25.

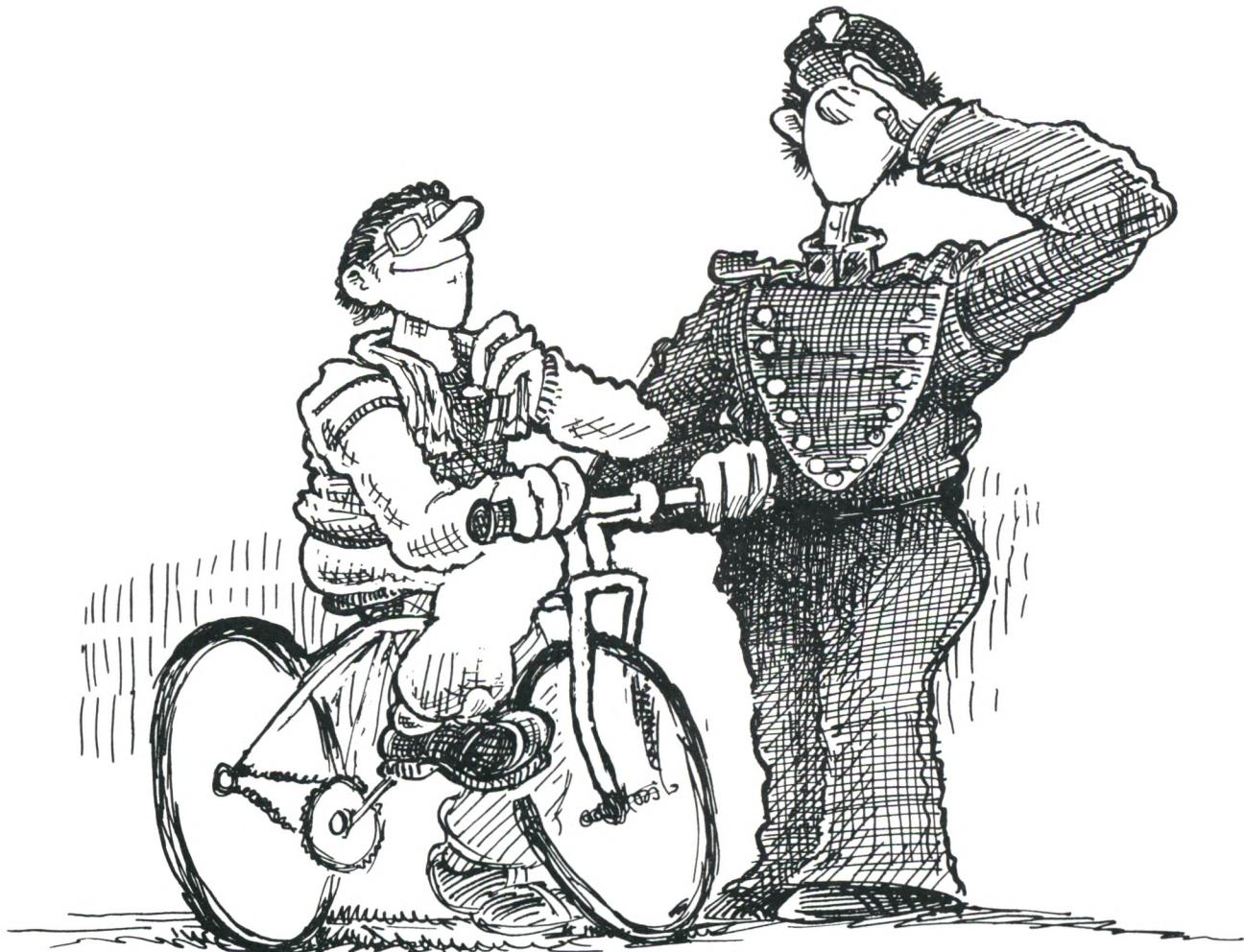
To find out more about **Denmark's Bicycle Planning**, see the eight part slide show which includes a manual and 45 slides from Idevaerkstedet De Frie Fugle, NY Adelgade 5A, 31104 Kobenhavn K, Denmark, for 500DKK (approx.\$82).

Read more about Eugene's new bicycle advocacy group, **Auto-relief** in the **Center For Appropriate Transport** article on page 54. Contact Greg Holmes at (503)344-1197 or Auto-Relief, Box 1005, Eugene, OR 97440.

Portland's **Bicycle Transportation Alliance** works with government agencies and businesses to promote sustainable transportation alternatives. Their latest newsletter, **Cycletter**, asks bicyclists to give Tri-Met input on improving the Bikes on Transit program. Contact Jan Shearer, Tri-Met, 4017 SE 17th St, Portland, OR 97202. For more information about The BTA, write them at PO Box 9072, Portland, OR 97207 or leave a message at #(503)284-MOVE.

The Alliance for a Paving Moratorium advocates the alleviation of U.S. oil and car dependency, a moratorium on new roads and parking lots, the reduction of distances between work and home, the growth of mass transit through passenger-fare tax deductions, the revitalization of urban areas by de-paving and greenbelts, and discouragement of U.S. population growth. Its newspaper, **Paving Moratorium Update** keeps a network of like-minded groups informed about the latest projects, the arguments against the car and strategies that have worked. Available from the Alliance for a Paving Moratorium, Fossil Fuels Policy Action Institute, PO Box 4347, Arcata, CA 95521.

The new **Denver Bicycle Club** offers downtown bicycle commuters not only valet bicycle parking, but also two lockers, one for smelly bike clothes and one large enough to hold a whole week's office clothes. Unfortunately, you must also pay for the exercise equipment, lounge and sauna. Bike maintenance, meals, massage and clothes washing is extra. Of course, if \$100/month is not a problem, it sure must make commuting downtown by bike delightful. If similar facilities were available *free* to everyone, people would be fighting to commute to work by bike! Well yes, a few more clearly demarcated bike lanes might help too.



For those women in the later stages of pregnancy, **Womyn's Wheel** has special cycling apparel with extra cargo space in front, and back/stomach support. Though one of my friends was bicycling fine in normal clothes the day before her son's birth, these clothes might have made it more comfortable. Their catalog also has other women's cycling clothing. Write to: Womyn's Wheel, 540 Lafayette Rd, Hampton, NH 03842.

The bicycle helmet's increased popularity is due in part to creative school programs and media campaigns.

The Washington (DC) Area Bicyclist Association's **Bicycle Helmet Safety Institute's Helmet Database**

can help you find just about anything having to do with bicycle helmets, including research articles and consumer reports from around the world. Photocopies of articles are available. Contact them at: Bicycle Helmet Safety Institute, 4611 Seventh Street South, Arlington, VA 22204; phone (703)486-0100. By the way, they also publish a newsletter called ***The Helmet Update***. The bicycle association's address is 1819 H St. N.W., Suite 640, Washington, D.C. 20006; phone (202)872-9830.

The quarterly ***Non-Motorist Information Exchange*** provides a forum for auto-free alternative transportation organizers in the Michigan area. For more information about the newsletter, contact: Katheryn Boris, Editor, PO Box 4256, Ann Arbor, MI 48106.

In the DC area, a new activist organization is working for pedestrian rights and car-free areas. Their newsletter, ***Auto-Free DC News***, can be ordered from PO Box 5411, Washington, DC 20016.

As the U.S. railroad network continues to shrink, private landowners are buying up and fragmenting the abandoned railroad corridors. The **Rails-to-Trails Conservancy** is trying to secure public access along deserted rail lines by converting them into "linear parks" and greenways. Hikers, bicyclists, horseback riders, cross-country skiers and wildlife are among the beneficiaries. One long term goal is to help build a transcontinental trail network. Besides their newsletter, ***Trailblazer*** (part of the \$18.00 membership), there are two valuable books to familiarize you with their work: ***The 500 Great Rail-Trails Guide*** (\$11.45) and ***Railroads Recycled: How Local Initiative and Federal Support Launched the Rails-to-Trails Movement 1965-1990.*** (\$14.75) From: Rails-to-Trails Conservancy, 1400 16th St. NW, Washington, DC 20036.

The monthly newsletter ***Police On Bike News*** helps police learn to respect bicycles as a tool for better community relations and effective law enforcement. Their address is: 1006 E. Portugal St, Baltimore, MD 21231. Also, the 3rd Annual Police on Bikes Conference sponsored by the League of American Wheelmen is happening April 29 to May 1, 1993. For information call (410)539-3999.



Cycle America's mission is "to promote a coast-to-coast, multi-use transportation and recreational bicycle trail, which will be called the National Bicycle Greenway." In part to fund this advocacy work, they publish various guides. ***The Central California Coast Cycle America Guide***, offers 8 fold-out maps, color-coded for bicycling suitability, of the routes around Monterey Bay, Big Sur to Santa Barbara and Santa Clara County. It includes info about health food stores, lodging/camping, bike shops, spas, the intensity of different rides, mountain bike park routes, plus much info on the joys, and sale locations, of recumbent (laid back) bicycles. For more info contact: Cycle America, 147 River St South, Suite 222, Santa Cruz, CA 95060. Phone (408)426-7702, Fax. (408)425-8533.

Kokopelli Notes is a breath of fresh air both because the magazine is a celebration of self-propelled transportation (biking, walking...) and because not one car is used in publishing it! The "Bicycle Revolution Comes to Cuba" and their reviews of unusual bicycle-based businesses were among my favorites. A one-year subscription is \$12.00, from Kokopelli Notes, PO Box 8186, Asheville, NC 28814. Phone (704)683-4844.

California's auto-choked cities need planners and people that acknowledge the compatibility between sunshine, short distances and bicycling. The planned Sacramento **American Bicycle and Cycling Museum** will encourage these changes. A Bicycle Advocacy Hall, a Bicycle library, Bicycle History, Education and Science Halls and much more are in the plans, waiting for enough Founding Members to make it a reality. Both volunteers and donations are welcome. To help or for more information, contact: Jeff Della Penna, ABCM, PO Box 161839, Sacramento, CA 95816. Phone (916)455-6251.

For the mechanically-inclined bicyclist, the International Bicycle Federation has assembly instructions for a heavy-duty (carries up to 300 pounds) light-weight trailer. Basic welding and a familiarity with bicycle-building terminology (things like braces and dropouts) are necessary. \$5.00 from IBF, 4887 Columbia Dr. South, Seattle, WA 98108-1919.

The nonprofit **Bicycle Parking Foundation** is trying to improve facilities for bicyclists nationwide. Currently they are seeking funds for:

- A display and information table on bicycle parking at the Building Owners and Managers Association annual conference.
- A design competition for new, multi-purpose, minimalist bike parking facilities suitable for lobbies and front entrances.
- A bike rack installation campaign which would coincide with numerous rides, rallies, and conferences throughout eastern North America in 1993.
- A documentary on bicycle theft (to be coproduced with Integrated Bicycle Systems, Inc.) which would include video segments of bike thieves at work in major cities, exposing how, when, and where they strike, their techniques and hardware, and how to thwart this "growth industry". To help them out or to find out more, write to Bicycle Parking Foundation, PO Box 7342, Philadelphia, PA 19101.

Since 1990, the Bicycle Federation of America, with backing from **Bicycling** magazine, has been offering annual **Bicycle Action Awards** for the best bicycle projects. This year they are also opening up valuable advocacy secrets in a handbook containing all fifty of the 1992 submissions. Each project is described in detail, including what benefit it had, how much it cost in money and time and how you can get a hold of the project's coordinators. For more information write to: The BFA, 1818 R St. NW, Washington, DC 20009 or phone them at (202)332-6986.

For the first time ever the national Department of Transportation has appointed a **National Bicycle/Pedestrian Program Manager** and he's a long-time bike advocate. Let Josh Lehman hear your views at the Office of the Secretary, US Department of Transportation, p-14, 400 - 7th St. SW, Washington, D.C. 20590. Phone (202)366-4812, Fax.(202)366-7618.

The Bicycle Federation of America has a wealth of important bicycle advocacy books and other information available to the public. They also promote bicycling through research, consulting and lobbying efforts. Their monthly newsletter, **Pro Bike News**, is filled with the latest bicycle-related developments, upcoming conferences, small book reviews and recent bicycle legislation. Subscriptions are available for \$30/year from BFA, 1818 R St. NW, Washington, DC 20009. Phone (202)332-6986.

Lees Stables Bicycle Center is a bustle of activity with its three cycle businesses: *New Cyclist* magazine editorial offices, Neatwork and Coldstream Cycles. Neatwork has the most diverse selection of odd looking yet immensely practical bicycles I have seen: wheelchair tandems, traditional tricycles, workbikes, recumbents, child trailers and trailer bikes. For more information write to: The Lees Stables, Coldstream, Berwickshire TD12 4NN, Scotland. Phone (44)(0890)346, Fax. (0890)2709.

New Cyclist is a hefty Scottish bicycling magazine with exciting advocacy stories, new product/equipment reviews, and tour ideas, comparable to the U.S.'s **Bicycling** magazine, though reflecting the more advanced state of the European bike scene. Air mail subscriptions (12 issues) are 50 pounds from New Cyclist, Unit 1, Hainault Road, Romford, Essex RM6 5NP.

Support reused goods! **Bike Buckets** are an alternative to mass produced, expensive panniers. These waterproof, large capacity (950 cubic inches each), white plastic, reused buckets mount like normal panniers on your rack. But the \$7.50/each price (plus postage) could reduce your load. For more info contact: Carl Jones, 31139 Lanes Turn Rd, Eugene, OR 97402. Phone (503)465-1399.

In 1984, after the United States government began supporting contra attacks against Nicaragua, **Bikes Not Bombs** (BNB) started to send Nicaragua used and new bicycles. The groups many U.S. chapters wanted to encourage in some meaningful way the Sandinista government's humanitarian goals of health care, education, and food for all. After the 1990 elections, many of the BNB chapters shifted their focus to local transportation, and all continue to salvage bikes for recycling. BNB's newsletter, *Spoke & Word*, is available from National BNB, 64 South St, Jamaica Plain, MA 02130.

Vacation Update

The new "**Bikes Can Fly: Survey Of Airline Baggage Regulations For Bicycles**" could convince you to take your bike and save money. The Survey compares the baggage regulations for bicycles on thirty major international airlines. Three dollars from **Baggage Regulations For Bikes**, International Bicycle Fund, 4887 Columbia Dr. South, Seattle, WA 98108-1919.

If reducing airline hassles sounds good, try the four page pamphlet, "**Selecting And Preparing A Bike For Remote Areas**". It gives sound advice on, among other things, the use of metal derailleurs and loose bearings instead of sealed, and cantilever brakes, so your bike can be easily serviced or spare parts quickly found anywhere in the world. Available from: International Bicycle Fund, 4887 Columbia Dr. South, Seattle, WA 98108-1919.



WORKBIKE WORKBOOK # 1 THE WHEELCHAIR TRIKE

By Jason Moore

If you can only travel in your specialized wheelchair, and your friends or family are going for a bike ride, you usually sit at home. But human-powered technology offers an alternative.

Most wheelchair cycles are single-wheeled attachments that use a standard chair as the front of the vehicle. The stress of being part of a tricycle, however, is too great for many wheelchairs. Other trikes, such as the one built by Neatworks (see Lees Stables, p. 52), build a solid chair and attachment as a unit. But the makers of this combination are in Europe, making the chair hard to customize at a distance.

The wheelchair carrier pictured on this page places the chair on a sturdy steel frame on the front of the trike. The design is based on traditional front-load hauling tricycles — a workbike modified to carry special cargo.

The trike was built by Jan VanderTuin and *Human Powered Machines* of Eugene, Oregon (see article on *The Center for Appropriate Transport*, page 54). He was aided by students in his class on Workbike Design and History, taught in conjunction with the University of Oregon. The students used old bike parts and teamwork to help build the first prototype, learning about bike design and manufacture, while doing service for a member of the community.

The owner of the trike had some pressing issues that led him to seek an alternative to available bikes. He wanted to use the custom wheelchair he already owned, both because his daughter needs to recline slightly due to poor blood circulation, and because he had already spent \$5,000 on it. He had tried carrying the wheelchair in a trailer in the past, but there was too much flex in the connection between the bike and the trailer, and a crew was required to load it.

He points out that the bike has greatly increased the range for daily outings with his daughter. Before using the

tri, they ventured out in only a one mile radius during their daily walks. Now, with the added mobility, their domain has a ten mile radius. They can cruise to the nearby river bike path, or to any number of new destinations to keep the outings interesting. They can even put the trike in their van and travel to new riding spots. The whole family can go on long bike rides now, whereas before one person always had to stay with the young woman.

Technically, the bike posed some interesting challenges. The greatest was the head tube angle, which is actually at a negative angle when measured by traditional diamond frame standards. To determine this, an adjustable head angle was built into the first prototype, and the correct angle determined by test riders. The dynamics of a front loading trike are so different they almost can not compare to those of a standard bike.

It has two sixteen inch wheels in front and a twenty four incher in back. The small wheels help lower the center of gravity, making the bike more stable. The wheels are all plastic, for strength and ease of maintenance. Braking duties are handled by two rear brakes: one drum brake and a cantilever. Both brakes are on the rear because the front of the bike has two wheels, and because the pivot point of the bike is in the center. The owner of the bike says the set up works just fine, and there have been times when he has been glad to have both brakes.

To put his daughter in a wheelchair on the bike, he stands behind her and pulls her up an aluminium ramp into channels which stabilize the wheels. The channels each have wheel stops to hold the chair in place. The wheelchair's brakes are applied, and two simple pedal toe straps attach the wheelchair to the frame. Although simple, this maneuver does require a strong person.

So how does a front-loading-articulated-wheelchair-carrying-tricycle ride? Quite well, actually. On flat ground, and at low speeds, it handles much like a regular bike. But one shouldn't try fast turns: it wants to jackknife like a truck. Also, if you turn too sharply, it's easy to hit your feet on the frame. It is a tricycle, so it feels tipsy on off-camber turns and slopes -- the third wheel prevents it from leaning like its two-wheeled relatives. An intriguing characteristic is its tendency to veer to the side of the pedal downstroke. If you push hard on the right pedal it veers to the right, and vice versa. This feature is more amusing than annoying, and can be easily compensated for.

The bike was rideable a mere 90 days after its conception, at a cost of around \$1,500. Not bad compared to a six month wait the owner of the bike had for a custom attachment for a wheel chair carrying trailer. VanderTuin hopes that when the design is perfected the plans of the bike can be shared with others so that it can be built and used elsewhere. A third generation design is planned, and undoubtedly the small improvements needed will make this good trike great.

VanderTuin can be reached via Human Powered Machines, PO Box 1005, Eugene, OR 97440. (503) 343-5568.

The CAT

Story by Jason Moore

Photos by Bridget Carroll
and Dan Long-Coogan

It's a new home for cycling activists in Eugene, Oregon, and the city's only bike repair collective. Inside this 8,000 sq. ft. former sheet-metal shop, one can find Oregon's largest cycling newspaper, the state's most eclectic and thought-provoking cycle shop, the base for a workbike courier service, the country's only facility for teaching workbike design and manufacture, and one of only a handful of intermediate-scale workbike factories in North America. A non-profit community organization ties all these projects together. After years of development, the Center for Appropriate Transport (The CAT) opened its doors to the public November 20th, 1992, and hundreds attended the party.

The primary emphasis of the center is cycling. Nonetheless, other alternative transportation groups are finding a

home here: light-rail, car co-ops, et cetera. The hope is that anyone interested in sustainable transport will get involved with the CAT. Here they meet fellow enthusiasts and advocates. The point of putting all these cycling projects in one building is of course to make the center a catalyst for action. It's intended as a prototype for communities that need to push alternatives to the combustion engine. As project founder Jan VanderTuin says, "we want this to serve as a practical model that can be used anywhere."

VanderTuin studied workbikes and projects like the CAT while living in Europe. He found postal workbikes in Great Britain, built trailers to haul fresh produce in Switzerland, and visited German shops where apprentices studied bicycle production and design. In Europe bicycles are recognized as the appropriate vehicle for many jobs, while in the US motorized transport is used for *everything*. "If you think about it, there's a lot of overkill in our transportation system. A van will go out to deliver just one pizza, or someone will drive their car to deliver an envelope ... *that* is overkill."

After trying to start this project in other locales (e.g. New York City), VanderTuin was finally able to create the center in Eugene. The city has an unusually strong bicycle manufacturing infrastructure, as well as the University of Oregon: a veritable fountain of cyclists. And while the city's bikeway system doesn't compare to many in Europe, it is probably the best in the US. VanderTuin points out, though, that many of the city's inhabitants have become apathetic about cycling. He hopes the CAT will sweep away the cynicism and lethargy in this old hippie town.

After settling in Eugene in 1990, VanderTuin began laying the ground work for the center. He built workbikes under the name Human Powered Machines (HPM), and taught a class in Workbike Design and History in cooperation with the University of Oregon. His attractive workbikes, easily demonstrated and clearly useful, were excellent hooks on which to hang proposals for the non-profit center. When a local business-person donated a very



Some of the projects at The CAT: **left**, community members can repair their own bicycles on the stands of Eugene Bicycle Works, where bicycle mechanics are available to help. **Center**, some of the publications put out by the CAT.

Auto-relief is the newsletter of the advocacy group of the same name, and *Oregon Cycling* is the state's premier bicycling publication. **Right**, Kurt Jensen of Eugene Bicycle Works points to oddities in a trike available for sale or rent.

appropriate building in April of 1992, the CAT really began to take form.

The upstairs has apartments, which were renovated first. One is home to VanderTuin, and another is for guests of CAT. The other rooms upstairs house **Auto-Relief**, Eugene's only bicycle advocacy group, and **Oregon Cycling**, Oregon's monthly bicycle paper. Both groups are part of the CAT project, which is under the non-profit Rain Umbrella.

The downstairs area was quickly transformed from a dark and almost windowless cavern to a lightened, livable working area. Corrugated plastic "windows" were removed, and real windows and skylights added. A wall covered with mirrors, remnant of a previous owner's attempt to build a nightclub, was left alone, because no one could think what to do with mirrors the size of garage doors. One storage room has been converted into a darkroom, for photowork related to Rain Umbrella projects, and another into a non-circulating library on bike construction and transportation.

With all these projects in one space, the center becomes a catalyst for community action.

The CAT houses **Pedalers Express**, a courier group using workbikes to haul everything from newspapers to photographs, pasta to paste-ups. Pedaler's Express has grown quickly, and became self-sustaining after only six months in operation.

Human-Powered Machines is the manufacturing sector of the CAT. A symbiotic relationship exists between it and Pedalers Express: HPM provides the bikes, and the builder is on site should any problems arise. Pedalers

CENTER FOR



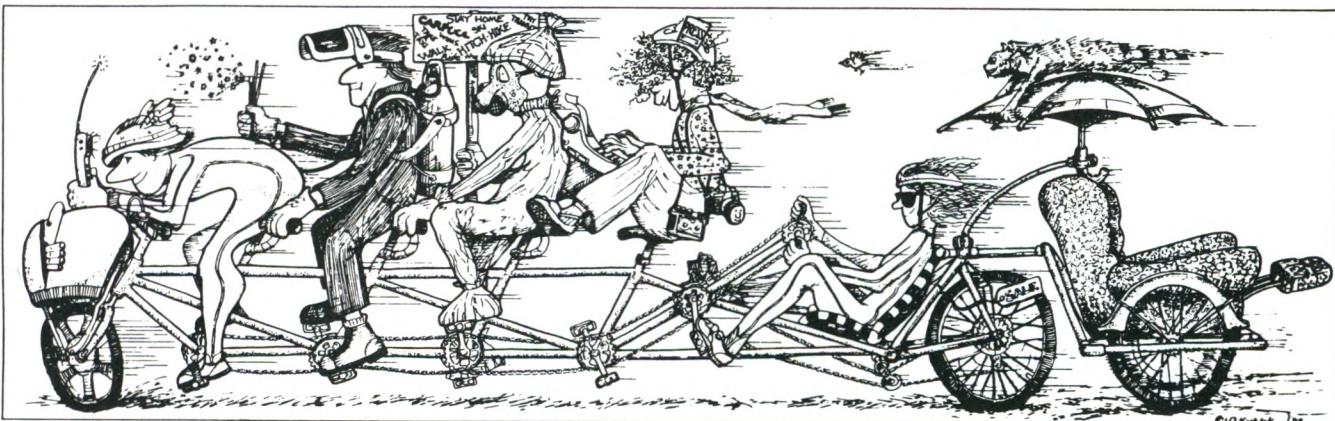
APPROPRIATE TRANSPORT

Express in turn provides high profile exposure for the bikes, and therefore the whole CAT project.

The CAT intends to stress the benefits of such close, cooperative relationships for community work. When bikes are built and used locally, the manufacturing process is decentralized and the communal element is added. The workers and consumers involved begin to understand more than just a corner of an economy. This education through broad, fair relations makes the CAT a force which can affect deep social and economic change.

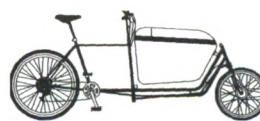
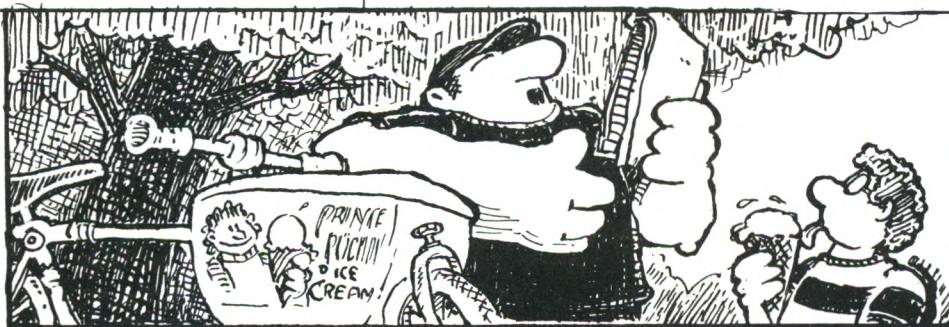
Reaching out to the community isn't so difficult. Pedalers Express has one bike with an insulated container for ice cream sales. On summer evenings and weekends, it rolls onto the nearby river bike path. Its distinctive appearance and chiming bell have become well known, and the ice cream sells well on hot days. People are very responsive, and often stop the riders just to talk about the bike. One rider has taken an unusual angle, dubbing himself the **Short Order Poet**. He sells ice cream and poems, which he creates on the spot.

Bringing the community *inside* the CAT is a form of outreach. There's a large meeting room that can be used by any appropriate activist group or club in town, where even films or slide shows can be shown (there's a popcorn popper, and a ping-pong table for breaks). The space itself thereby makes connections between existing groups that



Above: The Grand Opening of the Center for Appropriate Transport was a community party of tremendous energy. It

was promoted with a huge "ticket" sporting this illustration by Dennis Kuklok: "We've saved you a seat!"



Above: Jason Moore delivers the Northwest Comic News, which regularly uses Pedelars Express, to one out of a hundred or so stops. Jason is now editor of the CAT publication Oregon Cycling. *Left,* Brian Gallagher writes spontaneous poetry for customers who buy ice cream out of a Pedelars Express insulated vending bike. *Below,* Teri Blue delivers film for a local photo chain, replacing the van delivery service the chain ran before bicycles began to take over transport in Eugene.

might otherwise not interact. For example, a local touring club's newsletter, on browsing tables and bulletin boards, share space with activist literature, racing news, and recumbent newsletters. People from every bike subculture become familiar with each other, making alliances possible.

Eugene Bicycle Works (EBW) is one of the most ambitious of the many difficult projects in the CAT. It's goal is to help the community learn about bikes: their design, use repair and construction.

EBW runs a repair collective modeled after The Bicycle Repair Co-op in nearby Portland, Oregon. Members of the co-op pay a small yearly or hourly fee, in essence renting a large number of tools, from the most basic wrench to expensive professional specialities. Skilled mechanics are

on hand to assist with any repairs or answer any questions. Soon people with wheelchairs will also be repairing their own equipment in the collective.

The shop is packed with human-powered vehicles of every description, in an attempt to introduce community members to a diversity of designs. Recumbents, tandems, tricycles, folding bikes, trailers and workbikes in all price ranges from around the world can be examined, bought or rented. EBW is the community entrance to the design work done by other projects in the CAT: eventually, rentals and sales will include bikes that can be produced either by people coming to learn bike construction, or by apprentices involved in the school.

EBW and the Hands-on Project will soon host classes, focusing on repair and framebuilding. Anyone wanting to build a human-powered vehicle will be encouraged to get involved in the design/manufacture process. The hope is that the costs of special bikes, that would be prohibitively expensive to develop within the "free market", will be defrayed by the labor of students and volunteers in these classes.

As with any non-profit organization, funding is always a challenge. Most of the money so far has come from private donations and the sweat equity of dedicated volunteers. Some money is now generated through membership fees to the CAT, as cyclists realize that it's working as a powerful cycling advocate for the benefit of the entire community. The projects and their workers pay some rent, and must be self-sufficient either through community support, classes or activity-related products. Every project coordinator is financially responsible for their role in the non-profit.

The CAT is fast becoming a vital part of the community, and has built momentum which will not easily dissipate. By pointing out the hidden costs of the automobile and the wonder of the alternatives, the CAT hopes to transform our car-dominated transportation system. The CAT is not alone. Groups in New York, San Francisco and Santa Cruz are already taking inspiration from the project. Soon there may be CATs everywhere!

The Center for Appropriate Technology is on 1st and Washington in Eugene, Oregon.

Right, Jan VanderTuin explains the elements of intermediate-scale workbike manufacture to architecture students. From their study of the CAT, they designed a number of future community cycling centers.

NOTICE

The CAT is looking for an individual to join us in the Workspace Rental Project, the Hands-On Project, and in the general operation of the Center. Bicycle shop experience, both in repair and manufacturing, is needed. Teaching experience is an asset. All genders, races, etc. are welcome to contact us. Like all other projects in the building these projects are bootstrap, i.e., everyone must figure out how to generate income for their specific project. What we can do is to offer an infrastructure, solidarity, and connections within the community.

Call Jan at (503) 343-5568, or write to:

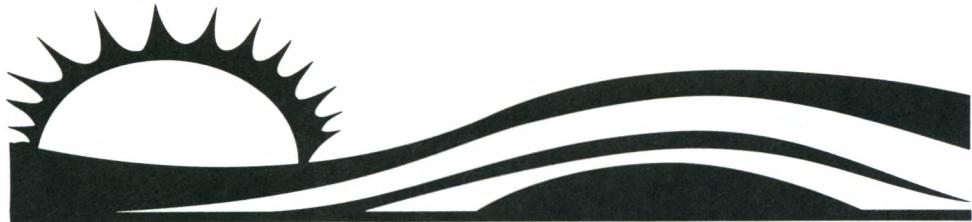
**The Center For Appropriate Transport
P.O. Box 1005
Eugene, OR 97440**



Greens

Detroit Summer, 1992

By Adam Diamond



For three weeks this summer, dozens of lucky people got a glimpse of the future. *Detroit Summer*, a project partially sponsored by the Greens, brought youth from Detroit and around the country to work on community development projects to rebuild and transform the city.

For the last twenty five years Detroit has experienced a slow economic decline as people and jobs abandoned the city. The destruction of cohesive communities has led to an increasingly desperate situation. In the absence of meaningful employment, many have turned to drug dealing to make ends meet. The principles of the market come to prevail over all else as everything, including life, become commodities. Kids grow up doubting whether they will actually make it to adulthood. They see their friends gunned down in the inner city war zone. Downtown is practically a ghost town at night because no one dares to venture out. Boarded up businesses, burnt out homes, and empty office buildings dot the whole city.

Coleman Young, the mayor of Detroit, has responded to this severe crisis by looking to huge corporations and big real estate developers for the city's salvation. In his first few years he made tremendous progress in changing the police force from what was essentially a white occupying army to one composed of police officers who live in and reflect the diversity of the city. He, however, has been unable to make much headway in creating a solid economic base for the city. The high-paying industrial jobs have vanished. Capitalizing on his past victories, he has been re-elected a record four times and is increasingly insensitive to the residents of the city he is supposed to be helping. His idea of community development is to entice multinational corporations with tax breaks - refusing to admit that the day

when the Big Three car companies provided plenty of well paying jobs is over.

The spirit of *Detroit Summer* emerged out of the need for a new vision of how we should structure our economy, society, culture, and polity. The old large-scale industrial-based economies are neither desirable nor possible. Automation, foreign competition and the relocation of factories to Third World countries have slashed the number U.S. auto industry jobs, hitting Detroit especially hard.

Detroit Summer's projects were geared towards revitalizing communities through grassroots efforts - to create cooperative economic structures that build community rather than destroy it. People were invited to Detroit to inspire them to go out and do their part to further this vision. The importance of personal relationships in organizing for change was heavily emphasized.

The projects included an anti-gang organizing project, painting houses for low-income people, and building parks in vacant lots. The project I worked on surveyed people who fish along the Detroit River. The purpose was to find out how much they knew about the dangers of eating fish laden with PCBs and mercury. After the survey is completed, a health risk message will be put out to persuade people to protect their health and help them find alternative food sources. Instead of being passive observers of the political scene, the interviewees will have the opportunity to join forces with each other and take collective action around their common concerns about fish and the river.

Detroit Summer's small community improvements had an effect far beyond this summer because participants gained the know-how and inspiration to revitalize their own communities. Just being in the city of

Detroit was an eye opening experience that made me more aware of the severe inequalities in the United States. Wealthy, predominantly white suburbs border a poor, black inner city in which 1/3 of the population is on public assistance; the two populations hardly ever interact with each other. Many of the participants were from suburban Detroit and they had hardly ever been into the city. People were able to see it for themselves and get beyond the negative image of Detroit portrayed in the media.

In addition to the work projects there were a variety of seminars, marches, and workshops that emphasized past and present struggles to rebuild the city of Detroit along more humane and sustainable principles. We went on crack marches where 50-100 people march in a neighborhood to drive out the local drug dealers and show that they care about their community. Surprisingly, this has been a very successful technique and has lowered the overall crime rate in the neighborhoods where it has been done. As the government has been unwilling or unable to make the changes that are needed, people have no choice but to take more direct action.

After three intense weeks of thinking about what it means to create social change and experiencing all that Detroit has to offer, the last day of the program was spent in a How to Build an Ideal Community workshop. The purpose was to come up with a model of where we would like to be in forty years and how we can reach this vision. The experiences people had and the knowledge gained from their three weeks in Detroit made for a very creative and productive discussion in which no limits were placed on the imagination, a fitting conclusion to an exhilarating project.

Greens win 560,000 votes in 1992, seat 11 candidates

One year after official founding of the Green Party USA, Green Party members across the U.S. won 11 seats in local partisan and nonpartisan elections. Eighty Green candidates ran for national, state and local offices in 13 states: 15 for U.S. Congress and Senate; 28 for state houses; 22 for county and city offices; and 16 for other elected municipal and community positions. Green candidates polled over 560,000 votes for an average showing of 16% nationwide.

Prior to the elections, Greens already held 50 seats in local offices ranging from town councils and mayors to county commissions and boards of education. The current nationwide total of Green officeholders is now 56 in fourteen states. The new officeholders include:

Arkansas: Stephen Miller, *Fayetteville City Council*. **California:** Lois Humphreys, *Leucadia Water Board*; Dona Spring, *Berkeley City Council*; Carol Skiljan, *Encinitas School Board*; David Tarr, *Romona Water Board*; Barbara Carr, *La Mesa School Board*; Tim Moore, *Ramona Community Planning Group*; Dan Tarr, *Valledeoro Planning Group*; John Beall & Nancy Bernardi, *Evergreen Resource Conservation District*. **Hawaii:** Keiko Bonk-Abramson, *Hawaii Council*

Northwest Greens

Members of the Columbia Willamette and Southern Willamette Greens participated in *Farewell to the Rupublicrats*, a forum at the Red Rose School in Portland on creating an independent party based in the social movements. The forum also included representatives of the social democratic New Party; the Pacific Party, a group which split from the Columbia Willamette Greens two years ago to launch a ballot access drive in Oregon; and the Oregon Alliance for Progressive Politics (OAPP), an umbrella organization of labor, feminist, minority, single-issue and community groups.

Despite relief at the defeat of ballot measure nine (which would have declared homosexuality abnormal and legalized discrimination in Oregon), a sense of urgency pervaded the discussion. Nationally, said Diane Meisenhelter of The Greens, "Clinton is really very conserva-

tive, and he inherits tremendous problems. As he falls, we must have an alternative to offer people. If ever there was a time for coalition building, it's now." Others voiced a similar assessment of state politics. Passage of a property tax limitation measure a year ago has precipitated a fiscal crisis in Oregon. Democratic governor Roberts' proposal for a regressive and unpopular sales tax was rejected by the legislature, while a far more equitable ballot measure to tax corporate and commercial property at a higher rate was defeated by a campaign of expensive lies (Roberts came out against the measure). Environmentalists feel betrayed by Democratic Representative Peter Defazio and other "timber Democrats."

Meanwhile the far right, represented by the Oregon Citizens Alliance (OCA) is planning to place a "milder" anti-homosexual measure (like the one which just passed in Colorado) on the ballot in both Oregon and Washington. The OCA is also poised to take over the state Republican party.

Fed up with the paralysis and corruption of the major parties and faced with persistent hard times, more people than ever are willing to consider radical alternatives to the established order. The right is organized and ready to capitalize on this. Greens and the non-sectarian left, many at the forum felt, had better act now to develop and put forward an emancipatory and sustainable alternative. Forum organizers are planning a follow-up event for January 24th, 1993. Contact Johanna Brenner, 1615 SE 35th Place, Portland, OR 97214, (503) 234-2306. Southern Willamette Greens will also be putting on a forum in Eugene in late January. Contact Joseph Boland, 258 E. 3rd St., Eugene, OR 97401, (503) 343-5088.

The Boise Green Community is working with a group of trained mediators to plan a grassroots meeting between loggers, Idaho National Engineering Laboratory workers (INEL is part of the U.S. nuclear weapons complex), and environmentalists. Greens believe that joint solutions can be found to the ecological and economic problems. Contact Jon Knapp, Boise Greens, 1210 N. 11th, Boise, ID 83702, (208) 336-8471.

That Anarchist Tendency

Free Society, \$10/year US, \$15/year elsewhere; Youth Greens, P.O. Box 7293, Minneapolis, MN 55407. Newly emerging from the Youth Greens is this forthright and articulate journal, a chronicle of activists' battles, and battles among activists. Always exciting and inciting.

Love and Rage, \$13/year; P.O. Box 3, Prince St. Station, New York, NY 10012.

At the very least, this paper is worth reading as the house organ for the Love and Rage Network, a decentralized, direct action, anti-establishment confederation. It includes much commentary on current events, including those blipped by the national consciousness, and a sección en español, *Amor y Rabia*.

Madworld Survival Guide, \$7 cash for 6 issues; P.O. Box 791377, New Orleans, LA, 70179-1377.

Anyone advocating civil disobedience in Louisiana deserves our support. MSG is loaded with tips on smashing the state, surviving the city, and building a less maddening world.

Society and Nature, \$20/year; P.O. Box 637, Littleton, CO, 80160-0637. This thick new journal, a cooperative venture among political ecologists studying cooperation, based in Greece and the United States, is theoretical in nature, yet much of it conveys a distaste for empty theorizing, and is itself empty of apparently endless sentences such as this one. A good start and a good read.

Our Generation, \$25/2 years; Suite 444, 3981 Boulevard St-Laurent, Montréal, Québec H2W 1Y5. One of the oldest eco-anarchist journals is still one of the best. A fine, intelligent selection of papers from new left and social ecologist perspectives. They recently did *RAIN* the honor of reprinting last issue's long piece on decentralization and cities.

Resources

Alternative Businesses

Terra Nova Ecological Landscaping
137 Palmetta
Santa Cruz, CA 95060
(408) 425-3514

One way we might "green" urban and suburban neighborhoods is to treat our front and back yards as potential Eden's. Ken Foster of Santa Cruz, has been replacing pesticide-laden lawns with mini ecological paradises. This successful alternative business not only uses strictly organic methods of landscaping/gardening, but also uses bicycles with trailers for transport. A fine example to follow! **Terra Nova** also puts out a quarterly newsletter entitled, *New Earth News*.

Appropriate Technology (AT)

Home Power
P.O. Box 130
Hornbrook, CA 96044-0130

For the last five years, this bi-monthly hands on journal of homemade power has grown to become one of the most thorough and thoughtful publications on alternative energy technology around. For just 15 bucks a year, you get six copies (over 100 pages each) covering topics such as, solar architecture, domestic hot water, solar heating, do-it your self projects, and electric vehicles. A must companion for those committed to getting off the grid!

American Solar Energy Society (ASES)
2400 Central Avenue, Suite G-1
Boulder, CO 80301
(303) 443-3130
Fax: (303) 443-3212

Along with publishing the bi-monthly journal, *Solar Today* and the annual review, *Advances in Solar Energy*, **ASES** is putting on the **22nd Annual National Solar Energy Conference** in conjunction with the **18th Annual Passive Solar Conference** from the **22-28 of April, 1993** in Washington, DC. If you are an engineer, architect, builder, researcher, educator, utility representative, or just seriously interested in the exchange of information about advances in solar energy, this annual gathering is for you! Read RAIN (Nov-Dec 1984) for details on the cooptation of solar power!

Appropriate Technology Project

Volunteers in Asia, Inc.
P.O. Box 4543
Stanford, CA 94305
(415) 326-8581 or 1-800-648-8043

These folks in Stanford have generated the most comprehensive resource on appropriate technology available!. Whatever it is you need to know for doing any kind of small-scale project, it can be found using the 800 page *Appropriate Technology Source Book*, and/or the *AT Microfiche Reference Library*. The Sourcebook, costing \$17.95, reviews 1150 of the most useful AT books world-wide. Then, like magic, all of the above books, over 140,000 pages worth of practical info, have been condensed into a portable (tacklebox) library, costing \$695 for the fiche, and \$225 for the reader. The savings from using a fiche system, over buying the actual books runs across the board, whether in dollars, trees, or storage space.

Campus Center for Appropriate Technology

Humboldt State University
Buck House #97
Arcata, CA 95521

If only every institution of higher learning could make such an effective means of education available to its students and surrounding community! This student-initiated, student-run organization serves as a demonstration household located in a typical residential environment. The whole community, not just students, can go to the "Buck House," and learn about solar panels, ovens, water heating and refrigeration, passive solar greenhouses, greywater recycling systems, composting toilets, organic gardens, rain catchment systems, wind generators, and more. When they aren't busy maintaining and improving the above, you can find these folks offering workshops and organizing other community outreach projects, as well as publishing their \$1 newsletter. Check out this slick CCAT!

Bioregionalism

The Planet Drum Foundation (PDF)
P.O. Box 31251
San Francisco, Shasta Bioregion, CA
94131

Since 1973 the **PDF** has been passing on the concept of living responsibly within naturally defined bioregions. They expound the idea of decentralized "eco-governance" through regional bundles, books, and the biannual review, *Raise the Stakes*. The \$4 review, has great articles, a directory, and resources that can help you answer the questions, "Do you know your bioregion? It's history? It's people? It's carrying capacity? Its wildlife? Its ecosystems?" You'll also find news about their upcoming bioregional conferences.

Cultural Survival

Cultural Survival, Inc. (CS)
53A Church St.
Cambridge, MA 02138
(617) 495-2562

For the last two decades **CS** has promoted the celebration and protection of cultural diversity through social, political, economic, and ecological justice! **CS** helps indigenous people and ethnic minorities deal as equals in their encounters with industrial society via resource management programs, cultural-based economic enterprises, cross-cultural networking, and public policy programs. They publish the *Cultural Survival Quarterly*, *Action for Cultural Survival*, information packets, slide shows, and offer workshops and briefings for schools, community groups, and the media. \$45 entitles you to a year's subscription to *Cultural Survival Quarterly* and *Action for Cultural Survival*. Student subscriptions are \$25 (include a copy of your student ID). A subscription to just the monthly *Action for Cultural Survival* costs \$25.

Environmental Action

Ten Mile Creek Association
P.O. Box 496
Yachats, Oregon 97498
(503) 547-4097

Jobs vs. Environment — don't believe the hype. Large-scale centralized logging operations unsustainably exploit both employees and the trees. If we want to continue utilizing such a precious renewable resource, we need to demand the end to clear-cutting and support loggers in their pursuit of decentralized sustainable harvest operations. Ten Mile Creek is working to prevent clear-cutting in their area.

Northwest Coalition for Alternatives to Pesticides (NCAP)
P.O. Box 1393
Eugene, Oregon 97440
(503) 344-5044

Since insects have been around much longer than humans, it would seem silly to think people are trying to snuff 'em out with chemical warfare. It's a losing battle all the way. And like all wars, no one wins. So our peace-keeping group of the Northwest, NCAP is actively promoting pesticide use reduction policies and practices, and offers referrals and quality info on pesticide hazards and least-toxic alternatives to their use. They publish the *Journal of Pesticide Reform*, \$15/4 issues, or free with a membership of \$25.

Environmental Opportunities
P.O. Box 4957
Arcata, California 95521
(707) 839-4640
Fax (707) 822-7727

Are you seeking meaningful, environment-friendly employment? Well, **Environmental Opportunities** publishes a thick list of Environmental job interests throughout the United States. Everything from administrative work, like the Campaign Director for Rainforest Action Network in San Francisco, to a Community Horticulturalist position in the Bronx, jobs abound. Other categories include, Environmental Education, Research, Restoration, Seasonal, Internships, as well as Ecology/Fisheries/Wildlife. New subscriptions run \$24 for 6 months, or a single copy costs just \$4.50.

Conference of "Communication and our Environment"
Contact: Professor James G. Cantril
Dept. of Speech
Northern Michigan University
Marquette, Minnesota 49855

This national conference will be held on **July 23-25, 1993** in Big Sky, MT. Scholars and practitioners from a variety of disciplines are encouraged to submit papers for consideration.

Citizen's Clearinghouse for Hazardous Wastes (CCHW)
P.O. Box 6806
Falls Church, VA 22040
(707) 237-CCHW

CCHW is a ten year old **Environmental Justice Center** working with over 7000

local grassroots groups in such endeavors as closing leaky landfills and polluting incinerators, testing of soils, air and water, evaluating the health of people living in contaminated communities, gaining clean drinking water sources, reducing the amount of toxics discharged by industries into air and water, electing local politicians who work for clean and healthy communities, and blocking newly proposed pollution sources. They publish *Everyone's Backyard*, a bimonthly journal of grassroots environmental justice work for \$5 a copy, or all six copies with annual membership dues of \$25.



Feminism
Autonomous Feminist Project
The Institute for Social Ecology
P.O. Box 89
Plainfield, Vermont 05667

Women of diverse backgrounds, sexual preferences, and geographical locations have joined together as a women's caucus in the Youth Greens to initiate this feminist project. These "outrageous feminist agitators [are] passionately sabotaging hierarchy and domination in all its forms." They have begun publishing a journal of poetry, theory, graphics, art, erotica, and fiction as a network of communication in the struggle for self-determination. Send subscription requests or submissions to the above address.

Women to Women Communications (WWC)
P.O. Box 161775
Cupertino, California 95016
(408) 865-0472

WWC issues a monthly "female factsheet", entitled *Women Oughta Know*. In it are briefs on career advances for women, communal living opportunities, equality in politics, listed events, grants and scholarships, health, and other related topics, all by and for women. An insert, *Female Facts*, provides numerous stats demonstrating discrimination and inequality against women. Subscriptions run \$9 for 12 issues. WWC also has begun a new monthly newsletter for women in all aspects of recovery and professionals providing women's services, called *Women and Recovery*. Sample issues are \$1. Twelve issues, \$18 plus \$4 postage.

Intentional Communities
Lost Valley Educational Center (LVEC)
81868 Lost Valley Lane
Dexter, Oregon 97431
(503) 937-3351

The LVEC is not only 90 acres of spectacular Oregon forests and meadows, (I was lucky enough to spend time there at the National Bio-dynamic Agricultural conference), but also a group of friendly folks working very diligently to create a viable community, based on permaculture, bio-dynamic, and environmental restoration principles. They are **currently seeking agroecology interns** interested in helping to further develop their organic gardens, and expand tree plantings for food, timber, and wildlife. Nice dorms, organic vegetarian meals, a very good library of appropriate technology systems, and the opportunity to participate in some great work awaits you!

Fellowship For Intentional Community
Center for Communal Studies
8600 University Blvd.
Evansville, Indiana 47712
(812) 464-1727

The **FIC** helps bring unity amongst individual communities through their networking efforts. Connections are also made with the larger society through publications, forums, workshops, and other projects. **FIC** is planning an **International Gathering on Cooperative Living**, entitled *A Celebration of Community* to be held **August 26-31, 1993**, at Evergreen State College on the Olympic Peninsula in Washington State. They're seeking participation in the development of this potentially monumental gathering. They also publish *The Journal of Cooperation*.

Cerro Gordo
Dorena Lake
Box 569
Cottage Grove, Oregon 97424

"Cerro Gordo or Bust". As many are finding the way they live unsustainable, some have packed up and headed to **Cerro Gordo**, where residents are striving to create a symbiosis between village, farm, and forest in a self-supporting settlement. Homes, businesses, and community facilities will be clustered in a pedestrian **ecovillage**, for up to 2500 people on 1200 acres. They are inviting anyone interested in participating in the community building to send for the *Cerro Gordo Community*

Plan, which includes information about the community's progress, homebuilding, livelihood opportunities, membership information, and a visitor's guide. The cost is \$5. Call or write for more details.

International Grassroots Work

African Centre for Technology Studies (ACTS)

P.O. Box 45917
Nairobi, Kenya
Tel. 254 (2) 741651/744047
Fax. 743995

ACTS will hold a four-day **International Conference on the Convention on Biological Diversity: National Interests and Global Imperatives on January 26-29, 1993** in Nairobi, Kenya. Topics addressed will be national sovereignty, new developments in international law, *ex situ* and *in situ* conservation, incentives for conservation, access to biological diversity...the list goes on. For more information, contact: Dr. Calestous Juma, Conference Secretary, ACTS, Nairobi, or John Mugabe, ACTS, Biopolitics Institute, Maastricht, The Netherlands.

EarthAction

26 Boulevard Louis Schmidt
1040 Brussels, Belgium
(32-2) 736-8052
Fax: (32-2) 733-9767
Email: gn:earthaction

Inspired by the '92 Earth Summit in Rio De Janeiro, **EarthAction** is an international partnership of citizen groups designed to mobilize global public pressure for a more ecologically sound world. So far, over 60 citizen groups from 30 countries are a part of this matrix. If you feel that the negotiations in the GATT, or the decision-making of the World Bank, ITT, and Nestle disregard your thoughts on social and environmental justice, than this networking body may be the one to hook up with. Similar to Amnesty International, the group sends out monthly *EarthAction Alerts*, free of charge, but requests \$1+ each, as a donation.

Permaculture

The Permaculture Activist
Route 1, Box 38
Primm Springs, TN 38476

This eclectic, brass-tacks quarterly is most useful to those actively working to establish permaculture systems, but is also accessible to those just getting turned on to

this practical approach to sustainable development. Subscriptions run \$16/year, \$20 year overseas.

Permaculture News

The Lees Stables
Coldstream, Berwickshire
TD 12 4NN, Scotland

This Scotland-based publication comes from the people who bring you *New Cyclist* and *NeatWorks*. This handy mag is filled with clear articles on permie-related topics, such as appropriate technology and community-supported agriculture, as well as providing practical info in their "Notes from the Mill" section. Great graphics, too! Individual copies run £2.00.

Permaculture Drylands Journal

P.O. Box 27371
Tucson, Arizona 85726-7371
(602) 824-3465

Yet another dignified, fine-tuned permie publication! This one's put out by the Permaculture Drylands Institute, and comes equipped with pages of diagram-filled "how-to" info. Also worthy of mention is its comprehensive calendar of permaculture events.



Urban Permaculture Design Course

213 E. 24th Street
Houston, Texas 77008
(713)869-7393

Anne K. Devlin-Firth and Nancee Rush, both permaculture-activists for the past 12 years, will put on what promises to be an awesome **Urban Permaculture Design Course**. This six-weekend long course begins February 28-March 1, 1993, and continues April 11-13, May 15-17, June 26-28, July 31-August 2, and concludes September 11-13. Since permaculture work tends to happen in rural and suburban environments, this focus on the urban habitat is much needed! The tuition runs \$350, providing you with a full suite of resources and a full supply of munchables throughout the course.

Politics

Campaign for Peace and Democracy

P.O. Box 1640, Cathedral Station
New York, New York 10025
(212) 666-5924

The Campaign for Peace and Democracy promotes a progressive, non-militaristic U.S. foreign policy in its impressively packed journal, *Peace and Democracy News*. They also organize conferences, public forums, seminars, demonstrations, delegations, and other actions. Sample, \$7.

Recycling

Resource Recycling

North America's Recycling Journal
P.O. Box 10540
Portland, Oregon 97210
(503) 227-6135

Resource Recycling was started by a Portland recycler, Jerry Powell, over ten years ago. As recycling industries have grown, so has this monthly magazine, now averaging 100-120 pages per issue. Professional recyclers and strong recycling advocates will find the feature articles, as well as the more timely, shorter news briefs particularly valuable; worth about \$42/year.

REDUCE — RE-USE — RECYCLE

Rural Affairs

Rural Southern Voice For Peace (RSVP)
1898 Hannah Branch Road
Burnsville, NC 28714 Katuah Province
(704) 675-5933

RSVP provides organizing assistance, networking, and training in rural communities and small cities. Peace, justice, and ecology, are their flags for grassroots community-level social change work. They publish a journal which offers articles, activist's profiles, book reviews, a regional calendar of events, and an annotated list of other national organizations doing related work.

Small Towns Institute (STI)

P.O. Box 517
Ellensburg, Washington 98926
(509) 925-1830

The **STI** collects and disseminates information concerning issues and problems facing small towns and non-urban areas. Members receive bimonthly issues of *Small Town*, which contain writing from individual citizens, planners, governmental officials, business groups,

educators, and others who share a common interest in enhancing the future of small communities. \$30 for a membership.

International Institute of Rural Reconstruction (IIRR)

U.S. Headquarters
475 Riverside Drive, Room 1270
New York, New York 10115

The **IIRR** is a world training center dedicated to enhancing the quality of life of the rural poor in the countries of Africa, Asia, and Latin America. Grassroots economic development money is generated from a diversity of sources and given to projects that further self-reliance. Write to receive their annual report.

Social Justice

National Whistleblower Center (NWC)
517 Florida Avenue, NW
Washington, DC 20001-1850
(202) 667-7515, Fax (202) 462-4145

The **NWC** was created in 1988 in response to the needs of whistleblowers who could not find representation from existing public interest organizations and attorneys. The Center supports precedent setting litigation on behalf of employee whistleblowers, provides legal advice and referrals for counsel to whistleblowers nationwide, and educates the public about the rights of employees to make disclosures regarding corporate and government misconduct, environmental destruction or health and safety violations. The **NWC** has put together a comprehensive handbook on whistleblower protection entitled *The Whistleblower Litigation Handbook: Environmental and Safety Claims*.

Social Ecology

The Institute for Social Ecology (ISE)
P.O. Box 89
Plainfield, Vermont 05667
(802) 454-8493

Have you thought about returning to school, or if you're in school, going to that college that you *really* want to attend? The **ISE**, is the one independent institution for higher learning truly dedicated to figuring out how to live responsibly on this planet. They offer courses such as, Design for Sustainable Communities, Ecology & Community, Women & Ecology, Soil, Food, & Community, Architecture & Society, and Reconstructing the Inner City. To enhance and deepen our understanding of our relationship to ourselves, each

other, and the earth is the basis for our survival. **ISE** blends the theoretical with the practical, making praxis the means to positive community level social change. To get their quarterly newsletter, contact the above address. An affiliated organization, the **Social Ecology Project**, puts out an occasional publication entitled, *Green Perspectives*, \$10/10 issues. P.O. Box 111, Burlington, Vermont 05402.

Sustainable Agriculture

California Action Network (CAN)
P.O. Box 464
Davis, California 95617
(916) 756-8518

CAN has been active in combating the ills of industrial agricultural in California through lobbying and public advocacy work since 1977. While they primarily react to the sicknesses of large scale agribusiness — rural disintegration, petrochemical disasters, worker exploitation, etc. — they have recently been more proactive in promoting community-based sustainable agriculture. Their quarterly, *Agrarian Advocate*, comes with a membership purchase of \$15 for individuals.

The Garden Stewards Project

84540 McBeth Rd.
Eugene, Oregon 97405
(503) 343-9544

The GSP has been helping low-income people regain a sense of dignity and self-worth, as well as some economic self-sufficiency, through setting up gardens in their backyards. They provide education and resources to keep the gardens growin' and the kitchens cookin'. Great work!

Seed Savers Exchange (SSE)

RR 3 Box 239
Decorah, Iowa 52101

SSE is a group of radical gardeners who are saving heirloom and endangered vegetable varieties from extinction. They're selling the 3rd edition of the *Garden Seed Inventory* that contains 5,797 seed varieties. This catalog of catalogs is being heralded as a landmark study by gardeners, plant breeders, and anyone concerned with genetic preservation. Revenue generated from the book is used to buy samples of endangered varieties while sources still exist, and to develop the collection of rare food crops at SSE's Heritage Farm. To receive a 4-page brochure that details SSE's projects and publications, send them \$1.

Urban Renewal

The Neighborhood Works (TNW)
2125 West North Avenue
Chicago, Illinois 60647
(312) 278-4800, FAX: (312) 278-3840

Towards urban renewal, **TNW** reviews practical approaches to energy use, job creation, housing development, food production, and waste management. **TNW** also examines policy issues impacting communities. A valuable resource for any urbanite working to transform concrete jungles into habitable environments. \$30 for a year's subscription; single copies are \$3.50.

City Farmer

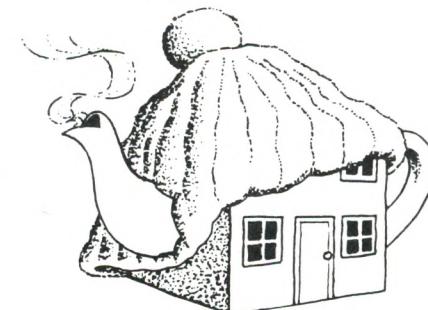
Suite 801-318 Homer Street
Vancouver, British Columbia, V6B 2V3
Canada
(604) 685-5832

You know when you've finished cooking or eating a meal and there is all of that organic matter you hesitate to throw away; because you've heard you can make soil out of it, instead of contributing it to the landfill nightmare. Well, find out more from **City Farmer's Urban Home Composting Handbook** (36 pages). Available from the above address for \$10.

Sustainable Urban Neighborhoods (SUN) & Elliot Energy House

3116 N. Williams
Portland, Oregon 97227
(503) 284-7868

"What do we want? ECO-CITIES! "When do we want 'em? NOW!" **SUN** is the Portland-based, non-profit organization actively promoting citizen-empowered, self-reliant urban neighborhoods. Their monthly newsletter, *The Sun*, covers community-based economic models, appropriate technology, and ecosystem principles for urban neighborhoods. **SUN** holds monthly meetings at the **Elliot Energy House**, a working example of several appropriate technologies for the urban dwelling.



Rain Back Issues

From 16 to 48 pages. **\$2 each (postpaid).**

Vol.I, No.7, April 1975 - Adhocracies

Vol.I, No.8, May 1975 - Networking

Vol.I, No.9, June 1975 - Creative Instability

Vol.II, No.1, October 1975 - Ecotopia; Schumacher

Vol.II, No.2, November 1975 - Solar Energy

Vol.II, No.6, April 1976 - Special Poster Issue

Vol.II, No.9, June 1976 - Northwest Habitat

Vol.II, No.10, July 1976 - A.T.; Community Communications

Vol.III, No.1, October 1976 - Peddle Power; Pioneers

Vol.III, No.2, November 1976 - Soy; Stolen Goods

Vol.III, No.3, December 1976 - Lovins; Schumacher

Vol.III, No.4, January 1977 - Food Distribution

Vol.III, No.5, February/March 1977 - Rainbook excerpts

Vol.III, No.6, April 1977 - Earth worms; Windmills

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Vol.III, No.9, July 1977 - Schumacher; Demand Water Heaters

Vol.III, No.10, August/September 1977 - Household economy; Prisons

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Vol. IV, No.2, November 1977 - California

Vol. IV, No.3, December 1977 - Grey Water; Fire-fighting

Vol. IV, No.5, February/March 1978 - World Hunger

Vol. IV, No.6, April 1978 - Suburban Renewal; Solar Jobs

Vol. IV, No.7, May 1978 - Wind & Net Energy

Vol. IV, No.8, June 1978- Government vs. A.T.; Wendell Berry

Vol. IV, No.9, July 1978 - Insulation

Vol. IV, No.10, August/September 1978 - Solar Shine-ins

Vol. V, No.1, October 1978 - Stepping Stones; Mist; Crisis

Vol. V, No.2, November 1978 - Solid Waste Recovery

Vol. V, No.3, December 1978 - Self-reliant Economics

Vol. V, No.4, January 1979 - Native American A.T.; Bikes

Vol. V, No.5, February/March 1979 - Informal Economys

Vol. V, No.7, May 1979 - Alaska

Vol. V, No.8, June 1979 - Forest Economy; R. Crumb

Vol. V, No.9, July 1979 - Seeds For Self-help

Vol. V, No.10, August/September 1979 - Beyond Solar Suburbia

Vol. VI, No.1, October 1979 - Redefining Locality

Vol. VI, No.2, November 1979 - Lovins; A.T. Europe; Whiteaker

Vol. VI, No.3, December 1979 - Pulling Together

Vol. VI, No.4, January 1980 - Building Codes

Vol. VI, No.5, February/March 1980 - Family Farms; Winona LaDuke

Vol. VI, No.6, April 1980 - Bookchin; Feminism

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Rhetoric; Energy Co-ops

Vol. VII, No.1, October 1980 - André Gorz; Fuel

Vol. VII, No.2, November 1980 - Inappropriate Tech.

Transfer

Vol. VII, No.3, December 1980 - Solar T-Bills; A.I.M.

Vol. VII, No.4, January 1981 - Northwest Power Play

Vol. VII, No.5, February/March 1981 - A.T. China; Farmers & Democracy

Vol. VII, No.6, April 1981 - Agricultural Rebirth

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Vol. VII, No.9, July 1981 - Involuntary Self-Reliance

Vol. VII, No.10, August/September 1981 - Paraguayan Ecotopia

Vol. VIII, No.1, October 1981 - Survivalists

Vol. VIII, No.2, November 1981 - Nairobi; Forestry

Vol. VIII, No.4, January 1982 - Water; Helping Ourselves

Vol. VIII, No.5, February/March 1982 - Cooking; Okanogan

Vol. VIII, No.6, April 1982 - Architecture; Santa Monica

Vol. VIII, No.7, May 1982 - Irate Ratepayers

Vol. VIII, No.8, June 1982 - Intentional Communities

Vol. VIII, No.9, July 1982 - Ghana

Vol. VIII, No.10, August/September 1982 - Continental Community

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Vol. IX, No.2, December/January 1983 - Green Deserts; Africa

Vol. IX, No.3, February/March 1983 - A.T. Oregon; Peacemaking

Vol. IX, No.4, April/May 1983 - Feminism

Vol. IX, No.5, June/July 1983 - Landfills; Socialism

Vol. IX, No.6 & Vol. X, No.1, October/November 1983 - Rain's 10th Anniversary

Vol. X, No.3, March/April 1984 - Sustainable Housing; Prairie Bioregion

Vol. X, No.5, July/August 1984 - Fukuoka; Ethnobotany;

Vol. X, No.6, September/October 1984 - Art in Everyday Life

Vol. XI, No.1, November/December 1984 - Sandbox Syndrome

Vol. XI, No.2, January/February 1985 - New Economy Models

\$5 each (postpaid):

Knowing Home: Studies for a possible Portland, 1981, 88 pages.

Vol. XIV, No.1, Winter/Spring 1991 - Laos; Switzerland; The Oregon Experiment Revisited. 48 pages.

Vol. XIV, No.2, Winter/Spring 1992 - Downtown Community Television, Cities Against Centralization, Community Supported Agriculture. 55 pages. **SOLD OUT**

**Complete set of everything on this page,
\$100 Postpaid.**

Very special thanks to:

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Raindrops

In our previous issue we announced our involvement in planning a center. That became the Center for Appropriate Transport (see p. 54). This project, directed by Jan Vander Tuin, is under the Rain Umbrella, a non-profit organization more recently revived than the magazine itself. It has taken some extra effort on our part to work on Jan's wonderful project, but the results have already been well worth the work. The center's deep commitment to alternative transportation and community has made it one of the most energetic activist spots this town has seen in years.

The center's success has allowed us to reconcentrate our energies on this periodical, so perhaps it will soon come out more periodically. There are many millions of people trying to push past these trying times towards something better, and we're excited to find out what they're up to.

Contributor's Guidelines

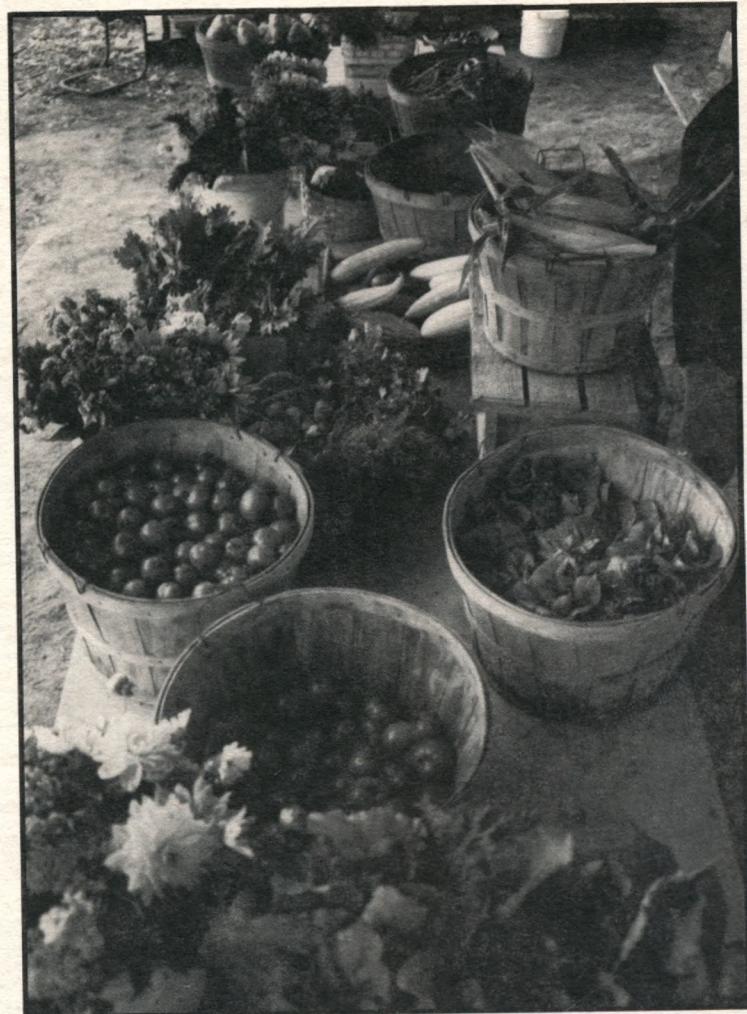
Rain may print two types of material:

1. Articles of varying length on *successful* projects and initiatives that are of community-scale. That means things that a group of people can just get up and *do*. That means *no*: grand political schemes, state-reform bills, authoritarian programs, or corporate public relations. Please try to pry principles from the experience that will make the piece useful to other activists. If possible, please query with suggestions before embarking on writing. Enclose a self-addressed, stamped envelope. Good photos and/or artwork must be arranged for the piece. Black and white or color prints that are, if possible, at least 5x7, and artwork of black and white lines, no grays or halftones.

2. Notices, press releases, announcements, access to resources in areas of interest, and items for review.

Below: Mobile bicycle workshop for kids at a festival in Berlin's Wall Park, Prenzlauer Berg. See page 30.





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